

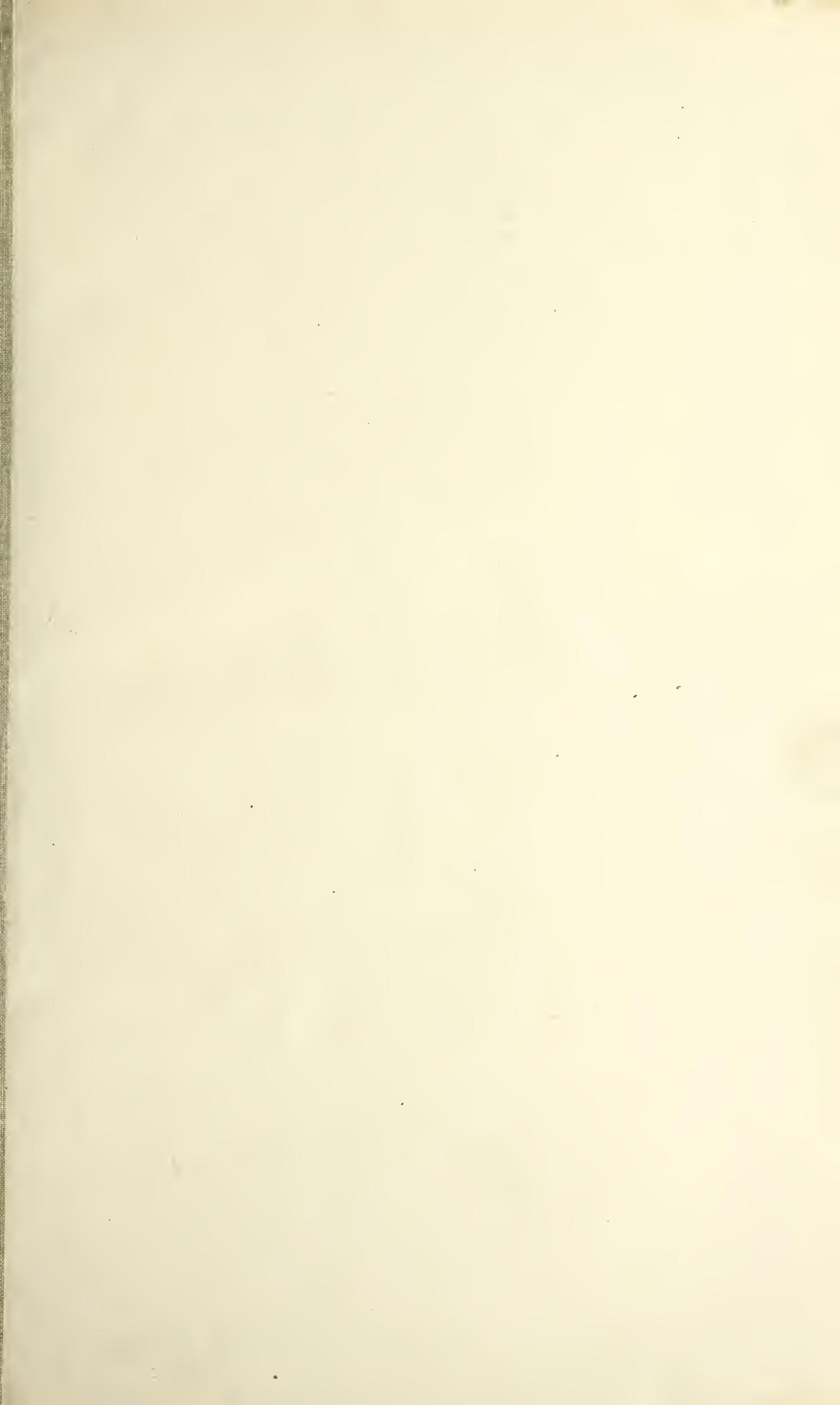


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# PRESBYTERIAN STANDARD

Established 1858.

CHARLOTTE, N. C., JANUARY 7, 1903.

Vol. XLV.---No. 1

## The Low Inn.

Henry Jerome Stockard.

Pilgrim, what though, prone, belated,  
You are hastening but to win  
Somewhere down the lonely valley  
The low inn ?

\*\*\*

It has housed full many a traveler---  
Peasant, monarch, prophet, Christ;  
And the cheer that it dispenses  
Has sufficed.

\*\*\*

Drink the slumber-giving beaker,  
And forget the hurting cold,  
While the gradual shades of evening  
Are unrolled.

\*\*\*

Sleep! nor fear, for you shall waken  
To the warden's call at dawn;  
And, a child, in some glad morning,  
Journey on.

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# Presbyterian Standard.

Established 1858.

CHARLOTTE, N. C., JANUARY 7, 1903.

Vol. XLV.---No. 1

## Event and Comment.

A Happy New Year to all our friends!

An English court has just awarded \$135,000 damages to a railroad to be paid by a labor union. Incorporate the unions and hold all corporations responsible for damages to each other or the public and a better day will dawn.

The Commons and the Lords have both passed the Education Bill, which has been so vigorously opposed by the Non-Conformist Conscience. We shall now begin to see whether the courage of its opponents is as true as their conscience was clear.

Principal McVicar, of the Presbyterian College of Montreal, Canada, is dead. Rev. John Kelman of Edinburgh has declined to accept the call to the theological chair at Toronto. And Presbyterian education in Canada loses heavily by both events.

Certainly one way to make the New Year profitable is to renew or to begin a subscription to the Presbyterian Standard. And a gift of a subscription to a friend will be of spiritual good to the recipient and will remind him of the giver fifty-two times during the year.

It is all right for a Methodist minister to be the correspondent of a secular paper. But when the correspondent suggests that the licensed saloon is the best solution of the liquor problem, and that there should be no legislation against child slavery, the minister ought to omit the usual Amen.

The largest Congregational Church in America, Tompkins Avenue Church, Brooklyn, has secured as pastor, Rev. Nancy McGee Waters, D. D., of Binghamton, New York. The pulpit committee traveled thousands of miles and found their man near home.

Rockefeller made a Christmas gift of \$1,000,000 to Chicago University for the cause of education. The articles by Miss Ida M. Tarbell, in McClure's Magazine, on the methods of the Standard Oil Company, detract a little from the universal feeling of gratitude for this particular Christmas gift.

We congratulate Rev. C. G. Vardell on the beginning of his canvass for the Twentieth Century Fund in Wilmington Presbytery, the report of which may be found elsewhere. We hope to have good news before long from the canvass in the western part of the State. Now is the time to get subscriptions.

It may not be a pleasant thought to all, but it may be a profitable thought even at the beginning of the New Year, that some of us will find quarters in the Low Inn of which Mr. Stockard so beautifully writes. The poet has put a great deal of gospel into those four verses. We are all journeying thither, but Christ has entered its door, and after the sleep of the night we shall awaken too.

Dr. Lorenz, the famous Austrian surgeon, has sailed for home, after a visit to America in which he cured hundreds of crippled children and comforted many a mother's aching heart. He is a great physician and his goodness and tenderness of heart have made him a beloved physician, too. And there is no higher calling on earth, saving only that of the physician of souls. The Lord Christ was both.

Christmas week the roses were still blooming in our front yard. O, ye dwellers in the cold and coalless North, come South, all, come South.

Good for Governor-elect Mickey, of Nebraska. Mr. Mickey is a loyal Methodist and the Methodist Book of Discipline condemns dancing, certainly the modern kind. And there will be no Inaugural Ball at the Governor's Mansion this year. We have always wondered why it was that since statesmanship implies brain development, it was necessary to inaugurate the incoming of a state official with a celebration conducted by those who have cultivated merely the agility of the heel and toe.

Those who have been rejoicing over the liberal tendency shown in the institution of a Biblical commission by the Pope should take to heart this principle of interpretation which is to govern the commission: "It is not the laws of hermeneutics, but the divinely appointed guide and teacher, the church, that can throw light on the obscurity of the sacred books; the legitimate sense of Scripture is not to be found outside the church." That commission will not need a Bible at all. All it is asked to do is to find out what the church has said about the Bible and reconcile the contradictions of infallible opinions whenever possible.

The Methodist Episcopal Church, North, set itself to the task of raising twenty million dollars and adding two million converts to its rolls by 1903. The twenty million dollars has been raised, but less than one hundred thousand converts are reported. The raising of money is human work. The regeneration of souls is divine work. On the whole, we think it is very well that the Westminster Confession declares that the number of the elect and the non-elect is "so certain and definite that it can be neither increased nor diminished." The desire to rescue one soul from hell is a better motive than the desire to add two million converts to a church.

In some respects Australia is not antipodal to the United States. It is true, as they used to tell us in our geographies, that it is winter here when it is summer there, that the trees shed their bark as ours shed leaves, and so on. But there is one thing that does not change. Australia is having the same sort of trouble that we have with the Roman Catholics on the question of education. They are fighting the state system and clamoring for grants to their own schools. They vote without regard to national interests, and Catholic politicians appoint their Catholic brethren to office. In some respects Australia is not antipodal to the United States.

"Rankin—Asleep—Pneumonia." This cablegram from Seoul, Corea, was received in Nashville, on December 28. It meant that the beloved and honored editor of The Missionary, Rev. D. C. Rankin, D. D., had died of pneumonia, while on his foreign tour in Korea. So far, that is all we know of the circumstances of his falling asleep. At a later date we shall publish a sketch of Dr. Rankin's life and give his picture to those who have so often read his words and have never seen his face. He was a good man. As we think of his useful career, his value to the church, especially in the last office which he held so acceptably, for he was editing the best missionary magazine in this country, it is his goodness of heart that stands out most distinctly. He was a good man and he has gone to a blessed reward.

## PRESBYTERIAN STANDARD

Established January 1, 1858.

A RELIGIOUS NEWSPAPER FOR THE FAMILY. DEVOTED TO THE INTERESTS OF CHRIST'S KINGDOM AS REPRESENTED BY THE SOUTHERN PRESBYTERIAN CHURCH.

A. J. MCKELWATY,.....EDITOR.

CORNELIA R. SHAW,.....ASSOCIATE EDITOR.

H. M. MCALLISTER,.....BUSINESS MANAGER.

Subscription Price ..... \$2.00 a Year, in Advance.

The STANDARD is published every Wednesday at Charlotte, N. C., by the PRESBYTERIAN PUBLISHING COMPANY.

For table of contents see page 16.

The label on the paper gives the date to which subscription has been paid.

When the date of the label is behind the date of this issue of the paper, the label is a reminder that the subscription price is past due. When the date of the label is in advance of the date of this issue it is a receipt for the subscription.

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January! From the old Latin god, **Prospective and Retrospective.** Janus. There were two things about old Janus that have handed his name to the generations that have had something better to believe in than the Greek and Roman mythology. The temple of Janus was closed in time of peace, the doors standing open in time of war. As the Romans were a warlike people who believed in imperialism without apology, these doors were opened most of the time. But they were closed during a part of the reign of Augustus Caesar, and at the time when Jesus Christ was born. This January dawns upon a world over which peace reigns with scarcely an exception. The war-cloud that hung over the coast of Venezuela has scattered under the benign sun of Arbitration. It may be considered just as foolish some day to put a principle to the test of war, to appeal to the arbitrament of the sword, as the oratorical phrase is, as it seems to us to have been foolish that the ancient Britons tied an accused man up in a sack and threw him into deep water to see whether he was guilty or not of the crime charged against him. Meanwhile let us rejoice that the doors of the temple of Janus are closed. He who was born when they were closed long ago, is bringing it about by his influence upon the hearts of men, that they shall be closed, some day, forever.

And then Janus was a two-faced god. This was not as much to his discredit as it would have been to be double-faced. But he looked behind and before, forward and backward, into the future and into the past. So it has come about that the month that is named for him is the month for taking stock and making plans, for indulging in reminiscences and issuing prospectuses,

for profiting by past experiences for the sake of more successful work in the New Year.

This number of The Standard begins the forty-sixth year of its publication, and the sixth under its present editorial management. On the fiftieth anniversary of the paper, if the Lord will, we shall have quite a celebration with old friends and new. There are some who subscribed for the first number who are alive and remain until this day, and many, we trust, to whom our greetings go today, who will celebrate with us the semi-centennial.

But the present only is ours. And this seems to be a convenient time for taking a look backward over five years at least, before going the next step forward.

Five years ago we were wondering how to write a salutatory to an expectant public, after a flattering introduction by an honored predecessor. We had had almost no experience, comprising that of exchange editor of the Hampden-Sidney Magazine, as a college boy, and later, as a Seminary student, that of associate editor on the first staff of the Union Seminary Magazine. We had, in that position, the pleasure of criticising a preacher for an anti-foreign-mission sermon (on the theory that one's neighbor was his neighbor) and the preacher most disrespectfully referred to the writer as "some little fool at the Seminary." We also had the pleasure of suggesting to the Presbyteries that they had better exercise a little more oversight over some of the students who were snapping chapel and recitations, and the students had the pleasure of defeating the associate editor for the position of editor-in-chief the next year. From which we learned the lesson that it is not well for an editor to depend upon an unrestricted suffrage of his admiring fellow-citizens, for his position, so long as he finds it necessary to rebuke them, now and then.

The Fayetteville Presbyterian—four pages, four by six—ran its brief course in one year, and it was about as unpopular for its size as a paper could well be, with some people. And then we started The Synodical Evangelist which was combined with The North Carolina Presbyterian five years ago. It was the warm commendation by Dr. Jacob Henry Smith of the little Evangelist that suggested the possible editorship of the larger paper, and a series of providences seemed to indicate this as the only solution of problems arising in the work of superintending Synod's Home Missions. And so it happened that five years ago we were trying to write a salutatory. Without experience or cash or credit, with a capital that consisted of a small mailing list and the good will of a paper that had never published a dishonorable number in forty years, we began the task. But we had friends who had faith.

It would take a volume to write even the experiences that are recalled now. Some of the controversies appear at this distance to have been hardly worth the while. Others developed important principles as they proceeded, and we can say that we never met a manly and straightforward antagonist for whom we did not feel a greater respect and often a warmer friendship by reason of the controversy. For sophistry and casuistry, the contempt that was felt has not always been concealed, nor for other forms of falsehood and cowardice.

And then people have had to learn that both sermons and writings for the public are public property and subject to criticism, and that criticism is necessary in producing a higher standard of excellence. Especially in the proceedings of our church courts has it been re-

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garded by this paper that publicity was the cure of many evils and the threat of publicity the prevention of many more. We believe that some things have been attempted in the last five years that would have succeeded but that this paper told the people the truth about them, and that the like of them will not be attempted again because it has come to be recognized that this paper will tell the truth without fear or favor and that where principle is concerned it knows neither friend nor foe. Certainly this should be no extraordinary claim for a religious newspaper to make, considering that there are any number of secular papers of high standing that are actuated by the love of truth and disinterested zeal for the public good.

We sincerely hope that there will be fewer controversies in the next five years than in the last. We think that there will be less for two reasons. The paper has largely outgrown the local conditions that once rendered its interference with local abuses a duty. And the Standard has made its reputation for the fearless rebuke of what it considers false or wrong. This reputation has even been enhanced with people who do not see the Standard through the zeal of papers which prefer fighting a rival through the representations of agents, to a controversy in cold print. But we do not wish to be misunderstood. Abuses that need rebuke must not get too rank. And the surest guarantee of peace is readiness for war. We hope for peace. We pray for peace. And we are keeping the powder as dry as some religious papers are.

Looking over the old files of the paper has been a pleasing occupation during the last days of the old year. Each volume is thicker than the one preceding and the last one weighs just ten pounds, which is pretty heavy, whether weighty or not. We have gone steadily forward, from 16 to 20 pages, from 20 to 24, from 24 to 32, and from 32 to 36, making a volume of 1800 pages. At the end of the first year it was decided to change the name from a local to a general one and by a corresponding change in the character of the paper to seek a general circulation. The results have abundantly justified the wisdom of this policy, for the Synod which has been the loyal friend of the paper for forty-five years has now the news and views of the whole church as well as its own. While we think we may say without presumption, that the whole church and even other churches know more of North Carolina Presbyterianism and of Southern Presbyterianism than ever before, and to know is to respect.

Doubtless with the experience of five years as a guide we should have avoided many mistakes. We may claim two things, however, that we have never been shown an error which we did not try to correct, and that today we do not recall a single position of importance that would not be taken again under the same circumstances. Again this should not be much of a boast for a religious paper to make. He who will not acknowledge an error is a poor teacher of truth, while with principle for a guide there is no need to go in devious ways and thus be compelled to retrace one's steps.

Of course, we are sorry for some of the enemies that we have made, or rather, sorry for having made them enemies. If anything we ever wrote struck a responsive chord in the editorial breast of our fellow-craftsmen it was this little paragraph:

The hardest thing about an editor's work is the

knowledge, which comes to him more and more clearly, that to serve his constituency faithfully and to ring true on questions of righteousness, he must sacrifice valued friendships and cut the closest personal ties, and be misunderstood by those whose worth he recognizes and whose reasons for hostility to himself he perfectly understands. That hymn must have been written for editors: "We shall know each other better when the mists have rolled away."

But on the other hand we are proud of some enmities that we have incurred, and if we know anything they have been incurred for righteousness' sake. There are only two ways in which such enmities can be cured, by a surrender to unrighteousness or by the regeneration of the unrighteous. If we know it, there will be no surrender.

But as we think of the way over which we have come, the trials and the difficulties, some might call them hardships, of burdens borne and help bestowed, of indifference and incredulity and opposition overcome, and of the friends who had faith, the first feeling that arises is that of gratitude to God for his goodness. And this feeling suppresses any especial care for the future. So far as we can see the prospect is bright enough. So far as we can see this is our life-work and the blessing has been given us of love for our work. What more can a man ask? We are even tempted sometimes to echo the wish of our friend and often times opponent, Dr. W. C. Gray, which may be gratified in his case for all we know, that the Lord has a newspaper job for us on the other side.

An ideal is not worth much that can be realized in this life. It is idle, therefore to confess how far short we are conscious of having fallen from the ideal that we set before us five years ago. We print it again, not as though we had already apprehended, yet pressing toward this mark:

"— to publish a paper, second to none; one that will be attractive to the eye as well as to the mind, that will give the news from all parts of the Church, that will command the best talent of the Church, in its contributed articles; that will take its own position on the questions of the day, guided solely by the love of truth: that will be the enemy of every abuse and the advocate of every reform; that will be the earnest and effective promoter of all the great causes of the Church, looking to the extension of the Kingdom of Christ; that will be the friend of education and of temperance and of social purity; that will be as a pastor to its people, in the comfort of the sorrowing and the tender care of the little ones."

We print also again this appeal, from the pen of George McNeill, soldier, preacher, editor, man of God, first printed in the first number of the North Carolina Presbyterian, January 1, 1858. And we make the appeal our own with far more earnestness and sincerity than we could have felt five years ago:

"Above all we look to the supplications of God's people in our behalf, their earnest and fervent prayers that we may be endued with power from on high, unshrinkingly to declare the truth and unflinchingly to combat error. Let us but know that we are thus remembered and thus supported, and we can tread our path of responsibility in the full confidence that He who hath enabled us to begin this good work will also work in us and by us for the accomplishment of his great and gracious purposes."

The Christmas bells rang peace on earth. But since the days of Augustus Caesar there has never been a better guarantee of world-wide peace than the outcome of the Venezuelan trouble. The three great Protestant peoples have come to a definite understanding.

A few years ago Mr. Cleveland startled two continents by his Venezuelan message. As soon as the facts became known, as disclosed in the message itself, the American people forgot all differences and stood together as one man. And the love of fair play triumphed in Britain over the love of territory and even national pride. When it was learned in England that there had been practised a policy of encroachment upon Venezuelan territory for years, that all proposals to arbitrate a dispute over a boundary line had been refused, and that a war with that little country was imminent as a final resort to consummate a brutal policy, public sentiment in England demanded a return to justice and the matter was settled by arbitration.

And Britain has been the steadfast friend of the United States ever since, while the shallow-pated abuse of the mother country has died out in America, except among the irreconcilable exiles of Erin.

Germany was just a little jealous of American success in the Spanish War and of American acquisition of the Philippines. Germany was a little ugly toward Great Britain during the South African troubles. And America and England, with a perfect understanding between them, resented the attitude of Germany. The Emperor of Germany is no fool. He recognizes a stone wall when his hard head comes in contact with it. And so Prince Henry, the Popular, comes to America, as a token of good-will toward the people who dearly love a prince from somewhere else. And William himself went to Germany to see his royal uncle. And then a little later, English and German war-ships steamed together to the "lightless coast" of Venezuela. And Uncle Sam quietly said that he couldn't endorse a note in bank for Venezuela or anybody else, but in the mean time that he held a first mortgage on all the land in the Western Hemisphere, if any of it had to be foreclosed. And England and Germany said: Certainly, we understand that. And then they asked Mr. Roosevelt to act as umpire, but he very wisely directed them to an umpire that was already chosen, the Hague Court, and the trouble has blown over.

Of course Kipling did not like it and *The Rowers* was a poem to stir the blood and perhaps it expresses British sentiment to date. But the great English apostle of Christmas, Charles Dickens, is still read in English homes. And the Christmas bells were ringing, Peace on earth.

Consider how much has been gained. The three Saxon nations have handled together, and with cordial understanding, a difficult and delicate problem.

The United States has served notice on the so-called Republics to the South of us, that the Monroe Doctrine is not in conflict with the law of nations and that if a country misbehaves it is liable to a whipping. And Germany, for the first time, and Britain, once more, have disclaimed any intention of violating the Monroe Doctrine, by colonization or the seizure of territory. And both of these things spell peace. America owes much to Richard Olney and John Hay, to Grover Cleveland and Theodore Roosevelt. And the common-sense of Roosevelt declining to meddle, when the Hague

Court was already open for business has practically saved that court from extinction, while setting a precedent for the settlement of future claims. Nor do we care how strong the alliance between these three nations becomes. The combination is too great to quarrel with other nations, much too great to be quarrelled with. It may be the beginning of "The Parliament of Man, the Federation of the World."

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## Review of Contemporaries.

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### Extremes Meet. The Two C. P.'s and the Amended Confession.

Says our esteemed contemporary, the Central Presbyterian, quoting from a correspondent of the Philadelphia Presbyterian, with regard to the action of Pittsburg Presbytery in adopting the amendments to the Confession:

"When the earnest plea of a professor of the Western Theological Seminary, against putting in our Confession, as an article of faith, any statement which could not be supported by Scripture, failed to make any impression, all saw that there was no use, and the vote revealed the strength, numerically, of those who were bent on breaking down the bulwarks of faith."

The Central Presbyterian then continues the Jeremiad thus:

"In the Pittsburg daily papers, the Methodist ministers approved the action, one writing, 'I am glad to see the Presbyterians have got squarely on the Arminian platform.'

And the Unitarian minister gave his view as follows: "The action of the Presbytery is in accord with the trend of modern thought, to recognize the humanity of God and the divinity of man."

These things are respectfully referred for consideration to any of our brethren in the South who have given approval to the amendments and additions to the Confession of the Northern Assembly."

The Northern Presbyteries have voted with perfect unanimity to adopt these amendments. As the Central Presbyterian has been holding up this so-called revision as a bugaboo to frighten the unthinking and to confirm the prejudiced, and is now quoting with approval the slanders of ignorant Arminian and Unitarian preachers, as against the overwhelming sentiment of a great Presbyterian Church, it is worth while to remind the reader what the amendments amount to.

We are aided in the attempt by another contemporary, the Cumberland Presbyterian. The two C. P.'s are at the antipodes as to motives but use the same methods. The Central Presbyterian tries to paint the Northern Church in as dark colors as possible, and as different from the Southern Church as possible. The Cumberland Presbyterian is trying to make the Northern Church appear as Cumberlandish as possible. The Central is afraid of union with the Northern Church. The Cumberland is anxious for it.

The Cumberland Presbyterian discusses "The Content and Extent of Revision." It frankly admits that the "Brief Statement," having been adopted by the Assembly alone, "is in no sense a creed, nor a substitute for, nor an amendment of the Westminster Confession of Faith." So far, so good.

The Cumberland Presbyterian does not claim and we suppose the Central will hardly claim, that the changes in the text of the Confession, the only changes proposed, affect any doctrine of the church. These changes are: A verbal one relating to the works of unregenerate men, the elimination of the statement that it is a sin to

refuse to take a lawfully administered oath, and the substitution of these words—"the claim of any man to be the vicar of Christ and head of the church, is unscriptural, without warrant in fact, and is a usurpation, dishonoring to Christ," instead of the bolder statement that "the Pope is . . . . Anti-Christ."

Does the Central see anything Unitarian or Arminian in those amendments?

Then there are two foot-notes ordered to be inserted as explanations of the text. The Cumberland Presbyterian calls the first one "a complete revision." You see the Cumberland Church has been making capital lo! these many years out of the supposed fatalism of Chapter III of the Confession. We cannot help believing that still further improvement of the ministerial standard of education would enable our Cumberland brethren to see that they had been fighting a man of straw all these years. Of course there is no fatalism in the Third Chapter, and Presbyterians know what fatalism is just as well, perhaps, as Cumberland Presbyterians do, and they insist that the Third Chapter does not teach fatalism. Yet in deference to the weaker brethren who were so violently offended the following foot-note will be printed at the end of the chapter:

"With reference to Chapter III of the Confession of Faith: that concerning those who are saved in Christ, the doctrine of God's eternal decree is held in harmony with the doctrine of his love to all mankind, his gift of his Son to be the propitiation for the sins of the whole world, and his readiness to bestow his saving grace on all who seek it. That concerning those who perish, the doctrine of God's eternal decree is held in harmony with the doctrine that God desires not the death of any sinner, but has provided in Christ a salvation sufficient for all, adapted to all and freely offered in the gospel to all; that men are fully responsible for their treatment of God's gracious offer; that his decree hinders no man from accepting that offer; and that no man is condemned except on the ground of his sin."

We should like to ask the Central whether it finds Arminianism or Unitarianism in that paragraph, adopted, as the Declaratory Statement says, as a "disavowal by the church of certain inferences drawn from statements in the Confession of Faith."

The next declaratory statement, of course, we cannot expect the Central to accept, though it will hardly find any Arminian or Unitarian tendency in it. It reads:

"With reference to Chapter X, Section 3, of the Confession of Faith, that it is not to be regarded as teaching that any who die in infancy are lost. We believe that all dying in infancy are included in the election of grace, and are regenerated and saved by Christ through the Spirit, who works when and where and how he pleases."

Even the Cumberland Presbyterian is hard put to it to find anything Arminian or Cumberlandish so far. It falls back on the new chapters, "Of the Holy Spirit" and "Of the Love of God and Missions." Neither does the Cumberland Presbyterian show just where these chapters, which it must be remembered are additions to the Confession of Faith, contradict anything that has gone before. It says that there was no need for the chapter on missions for a church that leads Christendom in missionary enterprise, or of one on the Holy Spirit, where so much is preached already about the Holy Spirit. Then it throws an exclamation point and says: "Note such statements of these in the chapter about the Holy Spirit."

"The Holy Spirit prepares the way for the gospel, accompanies it with his persuasive power, and urges its

message upon the reason and conscience of men, so that they who reject its merciful offer are not only without excuse, but are also guilty of resisting the Holy Spirit."

Well, what of it? It is not quite clear that this is inconsistent with Calvinism, or is tinctured with either Arminianism or Unitarianism. We never saw an intelligent Presbyterian who did not believe every word of it. See the Shorter Catechism on Effectual Calling.

Here is another quotation: "The Holy Spirit, whom the Father is ever willing to give to all who ask him, is the only efficient agent in the application of redemption."

Well?

"By the Holy Spirit the church will be preserved, increased until it shall cover the earth, purified, and at last made perfectly holy in the presence of God"—to which the Cumberland Presbyterian makes the addition. "The appropriation of the familiar Cumberland Presbyterian doctrine of the 'preservation of believers,' by the way."

As if any Presbyterian who believes in the "Perseverance of the Saints," should have to "appropriate" anything from Cumberlandism on that point!

And doesn't the Central feel obliged to acknowledge the truth of those quotations from the amended Confession? Or take two others that the Cumberland Presbyterian regards as conclusive:

"It is the duty and privilege of every one who hears the gospel immediately to accept its merciful provisions; and they who continue in impenitence and unbelief incur aggravated guilt and perish by their own fault."

"God in his infinite and perfect love, has provided a way of life and salvation, sufficient for and adapted to the whole race, and freely tenders this salvation to all men in the gospel."

And what is the matter with those statements? The C. P. of Nashville finds them Anti-Calvinistic. Does the C. P. of Richmond find them Arminian?

The fact is, that Cumberland Presbyterianism has made its plea for existence on the ground of a slander. It has accused Presbyterianism of believing in fatalism and disbelieving in the infinite love of God and in the offer of salvation to all men. It has refused to accept the interpretation the Presbyterian Church has put upon its own creed, and is now claiming that the Northern Church has come over to the Cumberland, because it has said, what every Presbyterian preacher with sense enough to come in out of the rain has said for generations. Wittingly or unwittingly, it has built on a false issue, and has sought proselytes through misrepresentation.

Let us not make the same mistake in the Southern Church. The Northern Church has had a long fight over the question of revision and the Conservatives won. The slight amendments proposed do not touch a doctrine. And now the effort to stir up prejudice against our sister church on the ground that it has departed from the faith—and to represent the old creed with these amendments as now satisfactory to Arminians and Unitarians, is ridiculous, whatever a few uninformed Arminians or Unitarians may say. It amounts to a declaration that the Westminster Creed needed mighty few alterations to make it Unitarian or Arminian or both.

We believe these amendments, with one exception, to have been unnecessary. But they may not have been unwise, since even the conservative Herald and Presbyter considers them "not an opening wedge, but a stopper."

## Devotional.

### A Legend.

A legend was told me the other day which may interest you. A young man, discontented with his lot, dreamed a wonderful dream. He was carried into a beautiful country, and was driven in state through leafy bowers and under arching trees, through groves redolent of orange blossoms. Rare exotics bloomed on every side. The place seemed a perfect fairyland of beauty. After driving for miles and miles, he stopped before a magnificent palace. It was built of marble, and the carving was of the finest workmanship. Its minarets and domes were ornamented with rare jewels, which flashed in the sunshine. The doors were of pearls, the floors of gold, and the ceilings, instead of being frescoed, were studded with rubies and diamonds. The building was of enormous size, covering, with its wings, fully a square mile, and everything was on a scale of rare splendor. Stepping to one side of the palace, his eyes rested on a dark, brown niche, small, but in such striking contrast to the palace, that he asked the guide what it meant, and why that was not marble also and set around with precious stones. Imagine the young man's surprise when he said: "The fault is yours. This is the Palace Beautiful, and this is your niche. You have been unhappy because of your lowly station in life, and since you could not have a position of prominence you have spent your time discontentedly, while others have been improving their time and talents. It rests upon you alone to make this palace perfect." The young man awoke, saw the lesson taught by his dream, and set to work to marbleize his brown niche.—Thrift.

### "Live on the Top Floor."

The phrase belongs to Henry Drummond, but it is a modern putting of the exhortation of Paul to the Colossians, "Set your affections on things above"

Every person is affected by the atmosphere that envelops him, and the effect is often greater and more serious than he knows or is willing to believe. A vigorous plant will grow feeble and die if kept in a cellar. It needs the sunlight and the open air. A human plant will likewise sicken and succumb if kept in an atmosphere that stifles every upward desire and hinders every out reach of the soul. As the plant needs the sun or its development and lie, so the soul needs the atmosphere of the Sun of Righteousness or its stimulation and growth.

There is no satisfactory growth on the lower levels of life. For the body, there is only retarded development and physical distress; for the mind, intellectual stagnation and enfeeblement; for the soul, spiritual befogment and dissatisfaction. Only in the higher, better, purer atmosphere, is there safety for body, mind and soul; for in that atmosphere dwells God—Father, Son and Holy Spirit.

If you would hold sweeter communion with God; find an easier and surer victory over temptation; have a clear consciousness of duty; be possessed of firmer religious convictions; know more of the mysteries of the kingdom; be more serviceable to your fellows, and have your life yield richer blessings to yourself, and a more abiding influence in the future, seek the higher atmosphere, think nobler thoughts, do worthier deeds, speak kinder words, live truer lives.—The Christian Advocate.

"Love is appreciated, not so much by what it does as by what it longs and tries to do. For love is of God, and he that loveth is born of God and knoweth God.' Love transfers the base charcoal of human nature into the diamond which reflects the radiance of duty."

## Missionary.

Missionaries have been a conciliatory influence again and again, and have allayed hostility which diplomats and traders have aroused. They did this in Japan. The Jiji Shimpō, one of the leading newspapers in Japan, speaks of this in advocating the sending of Buddhist missionaries to Korea. "Japanese visiting Korea will be chiefly bent upon the pursuit of gain, and will not be disposed to pay much attention to the sentiments and customs of the Koreans, or to allow their spirit to be controlled by any consideration for the country or the people. That was the case with foreigners in the early days of Japan's intercourse with them, and there can be no doubt that many serious troubles would have occurred had not the Christian missionary acted as a counter-balancing influence. The Christian missionary not only showed to the Japanese the altruistic side of the Occidental character, but also, by his teaching and his preaching, imparted a new and attractive aspect to intercourse which would otherwise have seemed masterful and repellant. The Japanese cannot thank the Christian missionary too much for the admirable leaven that he introduced into their relations with foreigners, nor can they do better than follow the example that he has set, in their own intercourse with the Koreans."

And missionaries in the same conciliatory spirit have opened, by treaty, some sealed lands to Western intercourse and trade. The United States Government's treaty with Siam was negotiated in 1856, and Dr. Wood of the embassy wrote that "the unselfish kindness of the American missionaries,—their patience, sincerity, and truthfulness,—have won the confidence and esteem of the natives, and in some degree transferred those sentiments to the nation represented by the missions, and prepared the way for the free and national intercourse now commencing. It was very evident that much of the apprehension they felt in taking upon themselves the responsibilities of a treaty with us would be diminished if they could have the Rev. Mr. Mattoon as the first United States consul to set the treaty in motion." In 1871, the Regent of Siam frankly told Mr. Steward, the United States consul-general at Shanghai, "Siam has not been disciplined by English and French guns as China has, but the country has been opened by missionaries."

The great districts of Uganda and Nyassa in Africa were practically secured to Great Britain by the missionaries of the Church of England and the Scotch Presbyterians. When the East Africa Company was on the point of giving up Uganda, which would probably have involved its loss to Great Britain, the Church Missionary Society raised £15,000 of the £40,000 needed to maintain the Company's hold for one more year until the British Government could be induced to take it over. Of the work of the Scotch Presbyterians in Nyassa Land, Joseph Thomason, the traveler, bears testimony after his visit in 1879: "Where international effort has failed," he said, "an unassuming mission, supported only by a small section of the British people, has been quietly and unostentatiously, but most successfully, realizing in its own district the entire program of the Brussels Conference. I refer to the Livingstonian Mission of the Free Church of Scotland. This mission has proved itself, in every sense of the word, a civilizing center.—R. E. Speer.

If any one should obstruct the mails, he would be punished as a criminal. So would he be if he should tap a telegraph wire and steal from himself a message. But he would be guilty of a sin still worse if he should hinder the progress of a gospel over the earth by failing to give for missions or take an interest in them.—Christian Endeavor World.

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**Sunday School Lesson.**


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 CONDUCTED BY REV. H. G. HILL, D. D.
 

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**Christian Living.**

Phil. 4, 1-13. January 11, 1903.

The church at Philippi has been planted by Paul and Silas, under many difficulties. It seems to have manifested peculiar consideration and tenderness towards the apostle Paul in ministering to his physical wants. He shows special affection for this church and receives their benefactions without hesitation. After his imprisonment at Rome, he sent them the Epistle to the Philippians by Epaphroditus.

This Epistle contains many instructions, exhortations and warnings. The passage now considered, presents some important elements of Christian living.

1st. Christians Should manifest Graces.—They profess to be regenerated by the Spirit and to have His indwelling in the heart, therefore should exhibit His fruits which are graces. One of these is steadfastness. Paul urges his brethren to stand fast in the Lord. Believers should be not wavering nor vacillating, but steadfast in faith and conduct. The Apostle exhorts "Be of the same mind in the Lord." He affirms that the Lord Jesus Christ is the source, both of steadfastness and unity. A third Grace is Joy. Paul says: "Rejoice in the Lord always." Joy from other sources may fail, but the Lord may ever be a source of gladness. Gentleness also should be shown by a Christian. The apostle directs, "Let your moderation be known unto all men." The word rendered, "moderation," denotes not self control, but a yielding, placable disposition. Another Grace to be manifested by the believer is freedom from anxiety. Paul urges "Be careful for nothing," and states that prayer and thanksgiving will exempt from anxiety. In addition to steadfastness unity, joy, gentleness and serenity of mind, the Christian should enjoy Divine peace, which derived from Christ should guard the soul securely.

2nd. Christians Should Uphold the Excellent and Perform Known Duty.—The Apostle commands, "Finally brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things. The disciples of Christ should nourish and sustain in heart and life, the true, the honorable, the just, the pure, the lovely, the approved, all moral excellence, and every thing deserving praise. Nor should they neglect known duty. Paul directs "Those things which ye have both learned and received and heard and seen in me do." He enforces the command with the promise, "And the God of peace shall be with you." Whatever is enjoined by apostolic authority upon believers they should be encouraged by the assurance, that in the path of obedience, they shall have with them not only the peace of God, but the God of peace."

3rd. Believers Should Exhibit Contentment with God's Providences and Divine Strength.—Paul affirms, "For I have learned in whatsoever state I am, therewith to be content." I know both how to be abased and I know how to abound; everywhere and in all things, I am instructed both to be full, and to be hungry, both to abound and to suffer need." We are not urged to be so content with our worldly estate or our moral condition as to make no effort for improvement. But we are commanded, when we have made all due exertion to do our duty and to secure benefits, to be satisfied with such results as God orders. This is submitting our will to the Divine will, and is true Christian contentment. To be satisfied with poverty if God sends it, or with abundance if he grants it, requires much grace. To be content in all things at home and abroad in failure and success, in prosperity and adversity, demands a large measure of Divine help, and marks a ripe Christian experience. Hence Paul points to the Christian's source of aid and declares, "I can do all things through Christ which strengtheneth me."

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**Westminster League.**


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 CONDUCTED BY REV. HUGH W. HOON.
 

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Why is there so much apathy among our people about the young people's work? From the way in which this work is neglected it would appear that it is something to be avoided as an evil thing. It is one of those things which it is even hard to get people to discuss. Some things are talked to death, but this work of our young people is not even shown the respect in many quarters of being discussed, but just sat upon without any such preliminary. If preachers and elders do not approve of the work, why do they not come out openly and say so? To this writer there seems possible but two reasons. The first is an entire ignorance of the subject, and the second is a feeling shame to be numbered among those who oppose the movement. Now ordinarily, we never think of connecting Presbyterians with shamefacedness or cowardice. On the other hand, they are noted for their boldness in advocating anything which they approve of and just as bravely opposing what they believe to be hostile to the welfare of the Church. What then are we to conclude with regard to their attitude toward this matter? It seems that the inevitable conclusion is that they are ignorant of the subject altogether. This also seems to be a condition which Presbyterians are supposed to not be in for a very long time if there is any possible chance to have the ignorance removed. Why then should we make an exception of this very important matter?

We have the most logical and rational system of theology of any church on the earth because it is Scriptural. We have the system of church government which by test has proven the strongest and best of any system known to mortal man, because it has the authority of the Bible back of it. This work which has been outlined and planned for our young people is either Scriptural or it is not Scriptural. If it is Scriptural it ought to have the hearty co-operation of every pastor and session in our church. If it is opposed to Scripture either directly or by inference it ought to be condemned. Every preacher and elder ought to have well grounded opinions on this matter and having them, ought to be willing to state them. The highest court of our church has declared itself in sympathy with this movement. The church at large therefore stands committed to it and if it wishes to be freed from this responsibility, it ought to start an agitation which would result in the rescinding of the action of our General Assembly. But who is willing to do so? In the mind of this writer it would be a great deal better to have any who may be opposed to this work declare themselves, rather than endure the apathy which seems to have settled down on such a large portion of our people about it. Open opposition is to be courted rather than hostile silence. If you do not agree with the Assembly, come out manfully and say so. Opposition that is not expressed is hard to meet.

Here are a few questions which we hope you will read and answer. If you are interested enough in the work to send your answers to the editor of this column, he will give them careful consideration and publish in this column any that may be offered for publication.

1. Have you ever been closely identified with a society which was doing the work which the Westminster League plans to do?
2. Have you ever observed the workings of any such society even if you not been connected with it?
3. Have you seen good results come from such societies?
4. Have you seen evil results from such, if so, what?
5. Did that society quicken the spiritual life of the young people or did it take away what spirituality they seemed to have before?
6. Did it unfit the young people for future usefulness in the church?
7. Altogether, were the results to the church beneficial or otherwise?

Address all communications regarding this work to the editor of this column at Charlotte, N. C.

## Contributed.

### The Vindication of Calvin, Twisse and Edwards.

Rev. Jere Witherspoon, D. D.

The Presbyterian Committee of Publication, at Richmond, has issued a volume of 163 pages from the pen of the Rev. John W. Stagg, D. D., pastor of the Second Presbyterian Church of Charlotte, N. C. It is entitled Calvin, Twisse, and Edwards on the Universal Salvation of Those Dying in Infancy, and in setting forth the views of these "maligned theologians," as he calls them, he acquaints the reader with three types of opinion on this vital question: The Genevan or Reformed, the Scotch, and the American. The success of the author in the task undertaken is tantamount to the vindication of a great church, which misrepresentation and slander have pursued through the centuries as consigning infants to endless perdition by her Confession of Faith, as well as by her pulpit teaching, after the manner of these, her eminent and honored sons.

The writer of this article purposes no critical review of this interesting book, having no desire to participate in the discussion and thus draw upon himself the fire of controversial attack, and feels no fear for Dr. Stagg that he may be unable to take care of himself and establish what he set out to prove. I shall be satisfied if this production of mine shall awaken an interest in this masterly work in the sacred cause of literary justice and truth, which in price is above rubies, and induce seekers after truth to attend to the author's argument and review the mass of evidence drawn from every quarter with a scholar's discrimination and painstaking care. On the keen lance of logic the reader shall see impaled that old calumny which, being often decapitated, has, like the hydra, arisen again. There are certain persons who ought to give attention to this vindication by all means.

The graceful dedication shows the book to be consolatory in aim, and so bereaved parents should read it. The letter of a mother who was convinced by a newspaper article which our author wrote that Calvin rather championed than opposed the salvation of all dying in infancy, suggested the writing of a book which ought to have its place in every home where "a dead lamb" has been, and where a "empty crib" is found. It is a volume of comfort for grieving parents—the solace being drawn from the great doctrine of covenanted and uncovenanted mercy, which includes every dying infant.

A quotation from Henry's Life and Times of Calvin is given on page twenty-five, showing the very words of the great Genevan. Calvin uses them in a letter of condolence to a parent whose conscience was troubled because his child had died before its baptism, and had written to Calvin to ascertain his views on the matter. Bear in mind that one cause of this parent's distress was a teaching which the theology of Geneva, and later, that of the Westminster Assembly, stoutly opposed. Those who held to the doctrine of baptismal regeneration had little comfort for the parent whose child died unbaptized. Calvin and the Westminster Assembly declared that all infants dying in infancy were saved, and saved not by baptism but by the Spirit's renewing grace. The grieved parent had appealed to Calvin, and strange as it may seem to many who have fancied Calvin to be logic incarnated and intellect divorced from sentiment, as though it gave him pleasure to see lost spirits, old or young, writhe in eternal agony, the letter of a broken-hearted parent inquiring about the state of his dead child, brought back this answer in part: "Our children, accordingly, are redeemed, for it is written, 'I am the God of thy children.' By giving too much honor to the outward sign, we would offend God, and by supposing that our salvation is not secured by his promise, we should throw a doubt on his truth! There being no disrespect to the sacrament on your part, no harm can happen to your child because it died before it was possible

for you to bring it to baptism." Referring to his visit, as a pastor, to a home where a child unbaptized had suddenly died, and where similar views about salvation and baptism were giving the parents keen distress, our author says he wishes he had known, as he was trying to find his way in that darkness, these scriptural views of Calvin, clear as the ring of a silver bell, broad enough to give peace of mind for all dying in infancy, and guarded enough to admonish every man not to despise the Lord's covenant." As a handbook of comfort in the broken home, this book is to be commended.

Those who are stirred by the controversy respecting the status of infants, dead or living, and wish to know what these representative teachers and fathers, as well as the church of Calvin, Twisse, etc., hold, cannot ignore this publication. Primarily, the author addresses himself to the task of vindicating our interpreting these three men whom the world makes responsible for a view which sends an untold multitude to perdition. The battle center of the debate about infancy and salvation, like the struggle at Waterloo, shifts here and there. At one time it is in the teaching of our Confession. The friends of revision, for the famous "elect infant" clause, declared that the phrase, "elect infants," implies the opposite: infants non-elect; the opposers of a change even of phraseology, as confidently affirm the phrase, "elect infants," implies nothing of the sort, but rather prescribes the method by which all infants are saved. Dr. Stagg does not set out to defend the Westminster Confession, but its prolocutor, or president, William Twisse, and he does this effectually by citing this language of Twisse from Riches of God's Love: "But every one that is damned is damned for his sin, and that, willfully committed and contumaciously continued in by them that come to ripe years." The scope of this masterly volume is not to define or defend the teaching of the Confession and Catechisms, although this is done indirectly, but to refute the charge against Calvin, Twisse, and Edwards, that they "paved perdition with infant skulls." Let me say again that the author's aim was not chiefly to rush into a battle over the teaching of Scripture on the point at issue. In the Vicksburg Assembly the storm center of controversy was over the Bible view of this matter. The famous resolution after the Assembly's refusal to touch the mooted clause of the Confession about infants dying in infancy, shows the Scripture to have been the battle center. The last General Assembly was "persuaded that the Holy Scriptures, when fairly interpreted, warrant us in believing that all infants who die in infancy are included in the election of grace, and are regenerated and saved by Christ, through the Spirit." The third center of the battle-line in this debate about infants is the teaching of Geneva, Westminster, and Northampton, and it is in that fierce strife, where many contend with forbidden weapons and venomous missiles, that we detect the nodding plume of this new and victorious knight of justice and truth! By logic irrefutable and proof piled in overwhelming array from every source, he shows that Calvin taught that regeneration, which the Spirit is able to accomplish in children, and, as a matter of fact, did accomplish in John the Baptist before his birth, is the only barrier to infant salvation, and not election or predestination, and that as Christ blessed infancy as a state, he warrants the belief that all passing out of that state by death do immediately pass into glory. So far from denying that any dying infants are saved, Calvin strives to show they can be saved and are saved. By ample quotations from Edwards on Original Sin and the Ground of Condemnation in the General Judgment, he makes it clear to any honest inquirer that whatever Edwards may or may not have taught, he is innocent of the charge of teaching that infants are damned.

It is but fair that this book that pleads for fairness to the dead or living, should be read by every one who has charged these great men with advocating a doctrine that makes mankind shudder.

If I mistake not, the author has made good his contention. Some books we call contributions to the

literature of a subject; others are strong pleas for this cause or that, but rarely does an author, as in this case, attain fully his purpose and score success. The volume, with the head of the Genevan sage on the cover, is, to the writer's mind, nothing short of a demonstration. When I closed it after a second reading, I felt like adding with my pencil the old formula with which processes of proof in geometry are wont to conclude: "Quod erat demonstrandum."

### Bible Study.

By C. Alphonso Smith, Ph. D.

An address delivered at the Bible Study Rally, Sept. 28, 1902, Chapel Hill, N. C.

As you begin today another scholastic year of Bible study, there are five points, young gentlemen, that I wish to emphasize. Perhaps you know them already, but it will do no harm to present them afresh.

I. In the first place, let there be system and unity in your study. Do not attempt too much in your proposed courses. Select some definite phase of Bible thought, some well defined topic; let it be neither too exclusive nor too comprehensive, but let it make for unity and concentration. "He did not read the Bible by snatches," says the biographer of Vance, "as a good many people do, but he read it by subjects and periods, frequently perusing it for hours at a time."

It has long seemed to me that the crying defect in our current methods of Bible study is fragmentariness. In the Sunday school we study the Bible by piecemeal; in the pulpit we hear expositions of small detached portions; in our rooms, if we read it at all, it is usually "by snatches"; and so it happens that matured men and women, Christian men and women, have frequently a far more fragmentary knowledge of the sixty-six books of the Bible than they have of any other literary masterpieces. Hamlet, Henry Esmond, *Evangeline*, *The Crisis*, recall to most readers clearly defined ideas. The bare mention of each name suggests a certain symmetry of structure, a certain convergence of details, a certain continuity of design, a certain residuum of impression. These books we have read as units; we felt instinctively that the author in each had, if not a message, at least a dominant purpose and meaning which he wrought into his work. But at the mention of *Leviticus*, *Ezra*, *Hosea*, or *The First Epistle of Peter*, do you recall a cluster of ideas or even one distinct thought?

The unity inherent in each book of the Bible is of course only one kind of Bible unity. If we study (a) Character Types in the Old Testament, (b) The Women of the Bible, (c) The Children of the Bible, (d) The Prophecies, (e) The Miracles, (f) The Parables, (g) How Bible Heroes were Trained for their Work, (h) The Life and Work of St. Paul, (i) Old Testament Ordinances as Types of New Testament Truth, our study will possess unity and, in a sense, a larger unity than that of any one book of the Bible. But I believe that the unity of books, a unity both structural and topical, should come first. There is a latter day prejudice against memorizing; but until we know by heart the names of the books of the Bible, and until each name suggests something definite, we cannot even handle the Bible intelligently. Anthony Trollope used to say that, "The writer, when he sits down to commence his novel, should do so, not because he has to tell a story, but because he has a story to tell." And the writer of each book in the Bible, whenever or wherever he wrote, did so, not because he had to say something, but because he had something to say.

II. Never forget that the Bible is a part of world-literature. The Koran is literature, but the Bible is a literature. With the exception of the novel and the editorial, both of which arose in the eighteenth century, there is hardly a type of modern discourse that may not be found in the Bible. Throughout your college course you will come in contact with no book whose purely literary claims equal those of the Bible. I yield to no one in my admiration of the classical literatures,

of the modern literatures, and of the more technical literature of scientific achievement. But in vividness and intensity, in elevation of appeal, in the extent of her literary empire, and in the duration of her sovereignty, the Bible takes easy and secure precedence. The most advanced nations of the world are the children of her fireside; the centuries themselves have been but handmaidens in her service. There is no modern literature worthy the name that has not felt her influence; there is no regnant people whose strivings she has not shepherded.

Not only is the Bible a literature in itself, but it is a literature that has peculiarly influenced the literature of which our own is a part. From Caedmon to Kipling English literature is permeated by Bible thought and Bible diction. The first coherent words of English speech that have come down to us are Caedmon's Hymn, a Hymn which is not only biblical in its phraseology but which is itself a paraphrase of the first verse of Genesis. Of Shakespeare's use of the Bible, Bishop Charles Wordsworth says: "Take the entire range of English literature, put together our best authors, who have written upon subjects not professedly religious or theological, and we shall not find, I believe, in them all united, so much evidence of the Bible having been read and used, as we have found in Shakespeare alone."

"Bacon's acquaintance with Holy Writ," says Professor J. Scott Clark, "is almost equal to that of Shakespeare, and the works of both unite with many modern masterpieces in testifying to the value of the English Bible as a literary model." Professor Corson thinks that Chaucer made greater use of the Bible than did even Shakespeare. "Given any thousand consecutive lines," he says, "taken at random from Shakespeare and from Chaucer, and it will be found, I think, that the proportion of allusions in those of the latter will be greater than in those of the former."

Are the more modern writers equally indebted to the Bible? "I have found," says Dr. Henry Van Dyke, "more than four hundred direct references to the Bible in the poems of Tennyson." It may be confidently stated that Browning draws far more themes from the Bible than does Tennyson. "Intense study of the Bible," says Coleridge, "will keep any writer from being vulgar in point of style." Ruskin tells us that in his childhood, as a part of his home education, his mother required him to commit to memory select chapters from the Bible. "And truly," says this master of English prose, "though I have picked up the elements of a little further knowledge . . . and owe not a little to the teaching of many people, this maternal installation of my mind in that property of chapters, I count very confidently the most precious, and, on the whole, the one essential part of all my education."

When Kipling's *Recessional* appeared, in June of 1897, readers seemed surprised at the Hebraic note that runs through it. They need not have been. Kipling's *Seven Seas* (1896) is as Hebraic in mood and diction as is any single play of Shakespeare or any equal number of pages from the *Canterbury Tales*. Indeed, a recent French critic, M. Le Viscomte Robert D'Humieres, goes so far as to complain that Kipling is "yet entangled with Christianity," and that "the evangelical shroud wraps him even to the heart."

III. But the Bible is history as well as literature. From Genesis to Revelation there is an historic continuity, a harmony of ideals, an interrelation of actor and epoch, that make the Old and the New Testament essentially one history. The historical unity, therefore, is the most comprehensive of all Bible unities. The different books are but paragraphs in its development. When one considers the unique significance of this history, its influence upon the world's ethical and culture standards, the dramatic vigor and unsparing frankness with which it is told, the primal simplicity and straightforwardness of its narrative,—to say nothing of the countless themes it has furnished to poet, painter, sculptor, and storyteller,—it is not a little surprising that its main outlines are not better known to the

average reader. Here, again, the fragmentary method of approach, rather than neglect or indifference, must be held chiefly responsible. The Bible is read and frequently studied with no more view to the continuity of its story than if it were nothing but a dictionary.

Whatever line of Bible study you may elect, fix in your minds at least a few nuclear dates. In preserving the outlines of Bible history it will be helpful to remember:

1. That Abraham lived about 1900 B. C., i. e., about as many years before Christ as we are living after Christ.

2. That as Columbus in 1492 A. D. crossed the Atlantic to find a new land, so Moses about 1492 B. C. crossed the Red Sea to find the promised Land.

3. That the Hebrew Kingdom reached its zenith of prosperity under Solomon about the year 1000 B. C., a date which carries us into the interval between the Trojan War and the composition of the Iliad.

4. That as English history has its rival houses of York and Lancaster, so after the death of Solomon, 975 B. C., the twelve tribes divide into the rival kingdoms of Israel, or Samaria, and Judah.

5. That the Kingdom of Israel, containing the ten revolting tribes, was carried into captivity by Sargon of Assyria, whose capital was Nineveh, 721 B. C.

6. That the Kingdom of Judah, containing the two tribes of Benjamin and Judah who had their capital at Jerusalem, was made subject to Nebuchadnezzar of Babylon, 606 B. C.

7. That Cyrus, the Persian, permitted the Jewish exiles, those belonging to the Kingdom of Judah, to return to Jerusalem, after seventy years of Babylonish subjection, 536 B. C.

8. That about 450 years intervene between the close of the Old Testament and the beginning of the New.

9. That Christ was crucified in the reign of Tiberius Caesar, not far from 33 A. D.

10. That Saint John, whose writings close the New Testament canon, suffered death about the year 100 A. D.

Viewing the Old and New Testaments now as essentially one history, let us glance at some of the controlling ideas and distinguishing characteristics that run through it. This is debatable ground, but critics of every shade of opinion will admit (1) that though the Bible is Jewish and local in origin, its import and application are universal; (2) that every epoch of its history is treated from the standpoint of God, duty, and destiny; (3) that every book is characterized by a passion for righteousness unique in national literatures; (4) that the writers are patriotic to the core, but—strange paradox—unsparing in their denunciation of sin in their own heroes; (5) that though there is a national predisposition to symbol and ceremony, the essence of religion is never thought to consist in symbolism and ceremonialism; (6) that no part of the Bible, nor even the Bible as a whole, is a logically articulated system of theology; (7) that the Bible is a library, showing how men variously gifted cast the truth which they received into as many different forms as genius permitted or as occasion demanded; (8) that there is always exquisite adaptation of style and form to spirit and content; (9) that there is a steady progress in the unfolding of doctrine and ideals; (10) that the New Testament is concealed in the Old, and the Old Testament revealed in the New; (11) that the golden age of this people was in the future not, as with other nations, in the past; and (12) that the dominant fact of the Bible, to which every event leads or from which it flows, is the mission of the Christ.

This historical unity is the more remarkable when we reflect that there are sixty-six books in the Bible and that the lives of the thirty-six authors subtend a period of not less than 1000 years according to the higher critics, and of not less than 1500 years according to the more conservative view.

IV. And now a word about the Bible as a source of power for the writer or speaker. The Greek and Latin

rhetoricians urge upon the speaker the desirability of putting himself in touch with his hearers by utilizing some incident, illustration, or allusion that will establish a bond of sympathy between the orator and his auditors. They urge him to appeal to a fund of common memories and common associations; for an allusion wins half its power from its relation to the hearer's own life and experience. Did it ever occur to you how perfectly the English Bible meets this need? The same book lies open upon the desk of the scholar and the pine table of the peasant. "If you touch upon one of its narratives," says Dr. Van Dyke, "everyone knows what you mean. If you allude to one of its characters or scenes, your reader's memory supplies an instant picture to illuminate your point."

No one who was present at the National Democratic Convention held in Chicago six years ago can forget the scene that followed these words: "You shall not press down upon the brow of labor this crown of thorns; you shall not crucify mankind upon a cross of gold." A study of Mr. Bryan's speeches will show that much of his power is due to his familiarity with the Bible and to his readiness of citation. A distinguished lawyer of this state won a hopeless case, so he told me, by reading to the jury with appropriate(?) comment the story of Joseph. He wished to impress upon the jurymen the insufficiency and untrustworthiness of circumstantial evidence; and for this purpose he dwelt eloquently upon the episode of the bloody coat, the garment shown by Potiphar's wife, the piece of money in each sack, and the silver cup in Benjamin's sack. The prisoner was promptly acquitted, though the revenue officers had found several barrels of newly made whiskey concealed in his barn.

The telling use made of the Bible by Burke and Webster and Lincoln in their greatest speeches is too well known to need more than a passing mention. Senator Vance had so communed with the Bible that his style, especially in passages of heightened emotion, as in his best perorations, became almost as biblical as that of Bunyan. Three citations will suffice. In each he is concluding a memorable address. His most famous lecture, "The Scattered Nation," ends thus: "So may the morning come, not to them alone, but to all the children of men who, through much tribulation and with heroic manhood have waited for its dawning, with a faith whose constant cry through all the dreary watches of the night has been, 'Though He slay me, yet will I trust in Him!'" Addressing the students at Chapel Hill, June 7, 1866, he closed with these words: "Having gone down into the very lowest depths of the fiery furnace of affliction seven times heated by the cruel malice of civil war, I believe there will yet appear walking with, and comforting our mourning people, One whose form is like unto that of the Son of God."

At Wake Forest, June 26, 1872, his peroration was a model of force and beauty: "Pray for the prosperity of our political Zion, that her strength may be as her days require; that as foes assault, her towers may rise higher, her battlements become stronger and her bulwarks increased, until she stands victorious over kings and principalities and powers, and all the weary of earth are gathered securely beneath the peaceful shadows of her walls."

These sentences give evidence of more than familiarity with merely the incidents of Bible history; they exhibit a style moulded by Bible thought and Bible imagery.

I hope that there are before me many young men who aspire to be a force in the world by the power of tongue or pen. It is a noble ambition, worthy of your highest efforts and worthy of the ancestral stock from which you come. To all such I commend these words of a great critic, poet, and essayist: "The Bible," says Arnold in a letter to his mother, "is the only book well enough known to quote as the Greeks quoted Homer, sure that the quotation would go home to every reader, and it is quite astonishing how a Bible sentence clinches and sums up an argument."

V. In conclusion, let me remind you that while the

year now closing has witnessed a diminution of sectarian bitterness and of denominational bigotry, it has witnessed an increased interest in the Bible.

Never before has the Bible been studied by so many persons or with such patient scrutiny of its minutest details. The first paragraph of the famous address recently delivered by Dr. Delitzsch before the German Emperor contains this tribute to the world-wide interest that is now being taken in Bible study: "To what end this toil and trouble, in distant, inhospitable, and danger-ridden lands?"

"Why all this expense in ransacking to their utmost depths the rubbish heaps of forgotten centuries? Why this zealous emulation on the part of the nations to secure the greatest number of mounds for excavation? And whence, too, that constantly increasing interest, that burning enthusiasm, born of generous sacrifice, now being bestowed on both sides of the Atlantic on the excavations of Babylonia and Assyria? One answer echoes to all these questions—the Bible."

Of President Roosevelt's recent address on the Bible 80,000 English copies were circulated, and 10,000 Spanish copies. On July 4th of this year the 1700 teachers attending the Summer School of the South rose as one man to second the resolution favoring "the recognition of the Bible in our public schools." The same stand was taken by the National Educational Association in annual meeting at Minneapolis. The American Bible Society declare that their receipts for the last year exhibit "increase in every department" and that now "seven-tenths of the population of the world have the Bible in their own language." A century ago just one-fifth of the population of the world had the Bible in their own language.

You are not asked, young gentlemen, to enlist in a local or provincial cause, but in one whose outposts already do the islands of the Pacific and whose morning drum-beat, "following the sun and keeping company with the hours," is destined soon to girdle the globe.

#### Immortality.

A sermon preached by the Rev. J. K. Fraser, in the Second Presbyterian Church, Charleston, S. C., on Sunday, December 7th, 1902, the Sunday following the death of the pastor, Dr. Brackett.

Psalm CXXXIII. 3. There the Lord commanded the blessing, even life forevermore.

Life forevermore: a life beyond the grave where the purposes and plans of earth may find completion, a life immortal even here in the influence which it exerts on other lives. This is the blessing, the two-fold blessing, which God commands to rest upon his faithful children. Life forevermore—it is this which clothes earthly existence with infinite meaning, it is this which makes it worth the living. In the light of this great revelation the riddle of life solves, the mystery of death disappears. All becomes intelligible because the Lord has commanded the blessing, even life forevermore.

The belief in immortality may be said to be as old as the human race. It has been found in all ages, in all climes, and among all peoples. True, the belief has taken various forms and has had various degrees of strength and dignity. In some instances it has been little more than a shadowy hope, a vague longing, an indefinable yearning, but in some form or another it has been universal. Belief in a future life is a vital part of the experience of mankind. Wherever man is found there is found a craving for immortality.

And yet the fact of immortality is in the very nature of the case incapable of demonstrative proof, and men act unthoughtfully when they ask for such a proof. The great facts of the spiritual world are spiritually discerned. They must not be submitted to the cold crucible of scientific analysis, for the obvious reason that they lie beyond the pale of science. "The natural man receiveth not the things of the spirit of God," and cannot receive them for the reason that they are "spiritually discerned." The outward senses may perceive the realities of the outward world, it is their

special function to do this, but when in addition to this, they attempt to handle the things of the spirit—the things of the unseen world—they step beyond the boundaries of their own department, and invade a realm in which they have no right and concerning which they can speak with no authority "Eye hath not seen, ear hath not heard the things which God hath prepared for them that love him." What is true of the outward senses, is also true of the intellect, the human reason. The intellect is not the organ of spiritual knowledge and (let what I am going to say be distinctly noted by everyone) the man who attempts to work his way to certainty of belief in things spiritual through a process of intellectual reasoning, and who, in his searchings, ignores the spiritual side of man's nature, shuts his ear to the still small voice of God, and his eye to the presence of the Great Unseen, will most certainly find himself in time, stranded on the barren shores of agnosticism, or it may be of Atheism.

Now, do not make the mistake of supposing that you master the spiritual world by logic. You do not master the world of nature by logic. You do not master it by science. Do you imagine for one moment that it is necessary to be a scientist in order to see and appreciate the beauties of nature? Do not thousands of people daily revel in the wonders of nature, who have never learned the first principles of science? Their hearts thrill with pleasure when in the darkness of night they lift their eyes to the starry heavens, and yet they know nothing of astronomy; it leaps up with joy every time they hear the song of a lark, and yet they know nothing of ornithology; it pulsates with gladness every time they behold a flower and yet they know nothing of botany. O no, my brother, you will never see the splendor of the world of nature through science or through logic. But what you cannot do through science or logic you may do through sympathy and intuition.

It is thus that the painter sees nature, it is thus that the poet sees it, it is thus that the little child sees it. The heart interprets it long before science ever shows you the strange mystery of its working.

And so the intellect is not the sole organ of knowledge. There are realities which lie beyond its narrow boundaries. In this age of religious unbelief and scepticism, when the tendency is to exalt the reason to a place of supreme authority it is well to remember this. It is well to remember that a man's brains are not the wisest part of him, but that in addition to brains, he has insights, intuitions, sympathies, the testimony of which is just as reliable as the testimony of the senses or the inference of logic. How many of our cherished beliefs would have to go, were we forced to dismiss as delusions and shadows everything which is incapable of demonstrative proof. Patriotism would go, heroism would go, inspiration would go, love would go. Because, I ask you, are not these things for which you have no arithmetic, no mathematical demonstration? Why the best and richest and most fragrant clusters that grow about human life, that make life beautiful and winsome, are those which have been produced, not by any analysis of modern science, not by any process of intellectual argument, but by the emotions and prayers and beliefs of the soul. And these are as real as the things which are visible to the outward senses or the human reason, as real, though seen by a different organ.

It is thus that we know God and see God. We cannot know him intellectually. Job felt this long ago. "God is great," he said, "and we know him not." And the Psalmist felt the same—"Who," he cries, "can by searching, find God, who can find out the Almighty to perfection?" And we feel the same today. We can not see God visually; we put out our hand but he is not there; in the darkness of our bewilderment, we cry out with Job, "Behold, I go forward, but he is not there; and backward, but I cannot perceive him: on the left hand where he doth work, but I cannot behold him: He hideth himself on the right hand, that I cannot see him." Are we then to be agnostics? Oh no, there is

another way of knowing God. "God is love, and he that dwelleth in love, dwelleth in God, and God in him." We know God as we know one another—by love. We have never seen his shape, we cannot comprehend him logically, but we have heard the music of his voice, we have felt the pulse of his life, we are conscious of his surrounding presence. We know him and we see him. No greater mistake can be made than to suppose that you understand Christianity philosophically or theologically. This is why men stumble over the perplexities of religion. They come to Christianity as if it were a science to be intellectually grasped, they approach its difficulties in the spirit of a philosopher or theologian, instead of coming as children, and with the heart interpreting the secrets of Christ. Philosophy has its place, theology has its place, but it is with the heart that a man believes unto righteousness.

So is it with the belief in immortality. The man who lives the immortal life, who lives a life worthy of immortality, will find little difficulty in believing in immortality. And only as he does this will he believe it. The belief, to be worth anything, must come from a personal experience. A demonstrative proof would not do, even were it possible. The evidence must in the very nature of the case be inward, subjective, and in a measure, indefinable. The worldly, unscriptural man cannot see it, the godly and spiritual can not fail to see it, and we must all doubt it until we have inwardly learned it, and then our conviction of it will grow as we grow in depth of nature and in richness of spiritual experience.

Nor is this in any way opposed to reason. There is no conflict between religion and logic. There is no conflict between religion and science. There never was any conflict between them. They simply belong to different departments and each is the correct organ of knowledge in its own department.

The belief in immortality is certainly not in any way opposed to reason. Indeed the contrary is true because looking at the belief even from the point of view of logic, or the point of view of science, I find it easier to accept it than I do to reject it. The region of the unseen life, as we have said, is one concerning which strict demonstration is in the very nature of the case impossible and yet it would be unscientific to ignore the facts which seem to point to the existence of such a life. For one thing it is unscientific to ignore the cravings of any side of human nature and to assume that for these cravings there is no satisfaction. Now, man has a craving for immortality. There is within us all a longing for a larger and fuller life than is possible to us here. There is within us a divinity which keeps telling us that we have been born for higher things, and that we have possibilities which can never be realized in the few brief years allotted to us here.

"But," say you, "are the cravings of our nature to be put forward as a reason why we should believe that these cravings will be met?"

Must we, forsooth, have a thing simply because we want it? Yes, I answer, the cravings of our nature are to be taken into account. We find that the cravings of our lower nature—the physical nature—are every one of them capable of being met by some outer reality. We are hungry and there is that reality we call food to satisfy this hunger. We are thirsty and there is water as real as our thirst. And so on through the whole long list. There is not a desire without an outer reality capable of satisfying that desire. And shall we thus take up this curious position: that every craving of our lower nature is provided for, that for it there is an answering reality; but the cravings of our higher nature must be forever unsatisfied, for these tremendous needs there is no reality? Shall we say that as far as we have been able to ascertain facts we have found that the real needs of our nature imply the existence of realities to meet these needs, but where we have not been able to ascertain whether there be a reality or not, we have concluded that there is no such reality? Would that be a reasonable argument? So, the difficulties of belief may be great but the difficulties of unbelief are still greater.

More than that. A belief in a future life is necessary in order to give this life meaning, otherwise you have no philosophy for life on earth. It is a farce not worth the playing and God himself is a great mocker. The world is full of inequalities. And the wrong is not here put to right. The virtuous starve, while the vile triumph. The martyr dies in agony, while his oppressor lives and laughs. There are times when we feel like crying out with Carlyle in his sad old age, for a God who will do something! We are forever impatient of what seems to us to be the awful patience of God! In a thousand ways life here is incomplete and unsatisfactory. It is full of unsolved problems, and if existence is to have a meaning another stage is necessary, for the completion and interpretation of this. Otherwise God's great work of creation is a failure and God himself like a child who builds a house of toys for the pleasure of knocking it down again. You pick up a volume and at once you find it to be a book of absorbing interest. There is in it plot and purpose. The human living interest of it entralls you. You finish the first volume, throw it down, and ask eagerly for the second. You are told there is no second, that is all the author wrote. "What," you cry, "there is no more! Then what did the writer mean by it all? Why did he ever begin? What a fool he must be to start a splendid work like this and never finish it!" And is the work of God like that, I ask? If after the long process of creation, man has at length been formed with his immeasurable possibilities of growth and progress, his infinite capacity to have God and the universe, is the gain of painful ages then to be in gloriously flung away! Must all this progress, this long painful development end nowhere and in nothing? Are you and I to be buffeted and stripped by time and stand at last like withered trees whose branches have been scorched by the lightning and wasted by decay? Have our fathers and mothers, who nursed us, passed away like the hurrying mists of a summer morning? And the little children who were the music of your home, has their melody ceased? And is their song not to be sung any more? And is Christ still in his grave beneath the Syrian skies? Our very reason answers, no! And that which is higher than our reasons—our moral sense—answers, no! Our whole nature made in the image of God, answers no! We may not be able to prove our immortality, but we believe it, and we believe it because we believe in the goodness and reasonableness of God. Tennyson himself, a great spiritual seer, as every true poet is, calmly voices our faith where, in addressing the Deity, he says:

"Thou wilt not leave us in the dust;  
Thou madest man, he knows not why;  
He thinks he was not made to die;  
And thou hast made him: thou art just."

And after all has been said here is the immovable foundation. If God is good and true, if the world is an honest world, if life has the meaning that we are compelled to find in it, if existence itself does not deceive us, then it is incredible that life has been summoned out of the void only to return as quietly to the void whence it came.

And do we not all in our better moments feel the reality of our immortality? What is there that is tender in human nature that does not long for another life? Who of us is worthy to be called human who does not at times catch himself saying, "My life here is incomplete: I feel I must build again somewhere on a better soil. Although on the earth, I must live above the earth?" Are there not times even in our busiest days when some impulse seizes us, the source of which we cannot tell, and we are impelled to live better and think better and appear better. At such times we feel sure that the grave-stone is not the last milestone on the road of life, but that away beyond the horizon of our earthly view, there stretches a broader and a fuller life towards which our feet are ever pressing.

Such is the longing of the human heart for immortality. And this longing, as we all know, is justified by the teaching of Jesus Christ. And surely he ought

to know, because whatever your views may be as to the person of him who is the central figure in the world's history, one thing at least you must admit and that is, that He was the supreme religious genius of time, the expert of all the ages in things spiritual; and it is certainly a strange immodesty which will lead you to set up your opinion against his in a question of this kind. He is for us furthermore the Son of God, the eternal son of the eternal God, "mind of the Father's mind, thought of the Father's thought, heart of the Father's heart," the only begotten Son, who was in the bosom of the Father, and who hath revealed the Father with confidence. We make our appeal to him and always and everywhere we find he assumes man's immortality. He lived in its very atmosphere, eternity was his native air. Life in the other world was as real to him as life in this. The two were separated by a very narrow veil and death was but the gateway to a broader life. He has spoken and we are content: "I go to prepare a place for you."

In the light of this sweet truth, my brethren, we face again the burden of life, we take of its work with both hands. We know that the grave is not the goal of human existence, and that the life we live here is but a training school to fit us for a fuller life beyond. And in the light of this truth, does not death, think you become a very little thing?

I am told by those who ought to know that few people are afraid of death when death is near. At such times there comes such a merciful weakening of the nerve and brain that the fear of death vanishes. But this I do know: that in the gladness of life, in its magnificent noon-day splendor, in its hours of delight, and its years of achievement, when life is so gloriously worth the living, then death is not a pleasant thing to think of. Yet in the power of this mighty faith, in the sure and certain hope of a glorious immortality, we can calmly look death between the eyes. Even now he has no terror for us. He brings us only a broadening vision of the life divine, he brings us greater tasks to do for God and man, and greater power with which to do them.

The practical lesson which all this teaches us this morning is a very solemn one: it is the obligation which comes to each one of us to make his life worthy of immortality, because what is needed to make the "life evermore," spoken of in our text, a desirable thing, is not mere continuance of life, but a better quality of life. Is it worth your while, I ask you in all seriousness, to believe in your own personal immortality, when you feel that you are doing nothing to make yourself worthy of immortality? What good can there be in continuing a life which is so selfish as not to feel the power of an evermore—as not to feel a sense of the endlessness of its days as these days affect others? And there is no life so small or limited that it carries no influence. Over every life is written in large letters the word "evermore"—evermore in its influence for good or for evil. If the grave is not the limit of existence neither is it a limit of the forces which we exert while alive. The good and the bad which men do are not buried with their bones. "Though dead, they yet speak." They "rest from their labors," but "their works do follow them." It is this which makes it such a solemn thing to live—the fact that our influence is immortal, either for good or evil. No life can ever be estimated by itself. Every life completes some life before it opens, and every life is completed by some life or lives after it. Every life touches other lives, and by that touch lifts them up or drags them down. There is no shore that brings to an end the waves which go out from any human life. Life has no limitations! Its years on earth may be numbered, but the influences possible to these years are numbered and undying! Over every life the great Ruler of the Universe, by those laws of his which are irrevocable writes the word "evermore"—evermore blessed or evermore unblessed. May God help us all to learn the lesson.

The message which I have brought to you today, my friends, must come with peculiar force, in view of

the sad circumstances under which this congregation assembles this morning. It would be out of place for me, at this time, to attempt to form an estimate of the life and work of your late, beloved pastor. The time for this will come at a future day, when a memorial service worthy of the occasion will be held. True, you need no visible memorials to keep alive in your hearts the memory of his blessed life. Every time you gather here for worship, in the years to come, this old church will speak to you of him. And besides, he lives in your hearts and you can never forget him. But there are things which it is becoming and beautiful to do, though it is not always necessary to do them. And, besides, it is a satisfaction to us, as well as a relief to our feelings, to find some outward expression for our emotions. And then we must remember that there are the little children growing up here who in the years to come will compose this congregation, and we are naturally anxious for them to know what manner of man he was who ministered to this church during the last thirty years of the nineteenth century. And so we shall hope at some future day to put in permanent form, some memorial tribute to him for whom we mourn today.

But it would be unnatural for us not to think of him this morning, and it would be impossible for me not to interpret what I think would be his message to us, were he allowed to speak. He lived the immortal life, and so death for him was but a little thing. In the silent watches of the Sabbath morning, when the city was wrapped in slumber, "God touched him and he slept." And he lives on in your life and mine. His gentle spirit, his helpful words, his self-sacrificing acts are sacred now and actually live in us. Upon him has God commanded his highest blessing—even life forevermore.

And now his message to us, could he speak, would be to carry his spirit of love and duty unto the future. While we think of the past and of those who toiled here in the days that are gone, we must also think of the future. We must do this if we are to be loyal to the past and to those who lived in the past. We all feel this today. We feel we are not going to forget the past, but we are also going to look to the future, and we are going to try to carry into the future, all that has been beautiful and good and holy in the past. Charmed, as we must be by the recollection of him who has passed from us, grateful for all that he was and all that he did for us, for the enrichment he gave to our characters, for the stimulus he imparted to us in service, for comfort in dark and cloudy days, for the way in which he held our feet when they were near to slipping; let us now be followers of him even as he was a follower of Christ. And then some bright morning when the shadows break and the darkness disappears, we too shall see the King in his beauty and shall receive the reward of the faithful.

#### Do We Forget?

Do we forget when winter snows lie deep  
Above the beds where our beloved sleep,  
And we no longer wildly weep,—  
Do we forget?

Because, when comes the holy Christmas tide,  
And love and joy are scattered far and wide,  
We check our sighs, and strive our tears to hide—  
Do we forget?

Do we forget, because, with mute lips pressed,  
To fading pictures, all our love, unguessed,  
Lies locked secure within our patient breast—  
Do we forget?

Because, across the widening gulf of years,  
There comes no loving word to quell our fears  
No watchful hand to brush away our tears,—  
Do we forget?

Do we forget? Nay, in each heart there lies  
A secret place, where, hid from mortal eyes,  
Dwells, strong and true, a love that never dies.  
Nor can forget! —O. H.

God's Years.

One looked upon the passing Year, and said:  
 "God knows I am not loth to see him go.  
 His arms are full of disappointed hopes,  
 Beside him lies a sword all stained with blood.  
 And as for me—what did he bring to me?  
 But pain and care and loneliness?  
 Friends lying 'neath the grave-yard's grass,  
 Hopes dead as they, yet ever haunting me  
 And wearing the delusive forms that cheat  
 Ten thousand souls.

Dost thou not hear the cry  
 Of those who greeted him at first with smiles  
 But now are weeping bitter tears for joys  
 The cruel Year has stolen? Let him go,  
 I pray I ne'er may see his like again."  
 Then gently, and in falt'ring tones one spoke,  
 With eyes down-dropt and full of tears:  
 "Dost thou forget how many captive souls  
 This year set free? Souls weary of the strife  
 With pain and poverty? Hast thou forgot  
 How, through the flying mouths, God's angels  
 bright  
 Have brought the messages of love and peace?  
 Hast thou forgot the baby lips that smile  
 For very joy of life and love? Ah, think  
 How many beauteous deeds of Christly love  
 That carried joy to darkened hearts and homes.  
 How many kisses he has pressed on brows  
 Where Pain had set his seal! How many souls  
 Have learned this year to trust in God and bide  
 His times."

The other turned, filled with surprise  
 That one who wore the garb of those who mourn  
 Their dead, and unto whose pale lips the cup  
 Of sorrow and of care had been so often pressed,  
 Could thus defend the dying year. He thought  
 To have her sympathy,—thought she would join  
 His maledictions of the years. Instead—  
 "Nay, nay!" she softly said, the light of faith  
 Clear shining through her tears:

"The years belong  
 To God. 'Tis He appoints to them their parts;  
 We may not willfully refuse to see  
 The beauty and the joy God lavishes  
 On others, though perchance our eyes are dim  
 With tears. We have not failed to get our share  
 Of His rich blessings, and the heart that fails  
 To count his mercies has an ingrate proved."  
 She ceased. The Old Year passed, and in the east  
 I saw the New Year veiled in mists, appear.  
 I know not what of good or ill he holds  
 For me—but this I know: the years belong  
 To God, and whatso'er He sends must be  
 The thing I need, and so I lift my eyes  
 And greet the shadowy future without fear!  
 December, 29, 1902. —O. H.

North Carolina did finely last week in Christmas poetry. Professor Henry Jerome Stockard's "Bethlehem," in the Charlotte Observer, is a fine production from the pen of a genuine poet. And, "O Little Child of Bethlehem!" in the Standard, signed McK., is beautiful, and touches the heart. It is a gem of sacred poetry that may well take its place with Phillips Brooks' "O Little Town of Bethlehem!" After that the Standard ought to be good all the year.—Central Presbyterian.

We must educate the rising generation. It is the highest duty and the loftiest privilege. Let education be neglected and all that we hold dear is lost; pursue the policy of advanced education for one generation and a new life will be seen.—Henry Louis Smith.

When the immortal is overborn and smothered in the life of the flesh, how can men believe in the life to come?—F. W. Robertson.

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The Editor's Chat With the Reader.

We almost wish that we could distribute the poetic contributions to this number over several. Professor Henry Jerome Stockard has sent us one of the finest things he has written, we think; while editor and reader are doubly under obligation to O. K. The poem, Do We Forget? was clipped from a small volume of her poems and will touch a responsive chord in many a heart. The other, God's Years, has not hitherto been published.

The New Year sees old friends at their post. The Devotional and Missionary columns are well filled. Dr. Hill begins the new quarter with an excellent exposition of the Sunday-school Lesson and Mr. Hoon, in the Westminster League column, propounds some questions and hopes for some answers.

The contributed matter, besides the two poems, makes up in solidity and ability what it lacks in variety. Dr Witherspoon has an excellent review of the "little book" referred to in these columns before. The address on Bible Study to his University students by Dr. C. Alphonso Smith, is one of the best articles of the kind we have ever read. And Rev. J. K. Fraser, in his sermon on Immortality, proves a claim to the scholarship for which our Canadian brethren, who have settled among us, have been rather noted. An added interest was given to his theme by the fact that the sermon was preached the Sunday after the death of the gifted and beloved Dr. Brackett.

There is variety enough in the Home Circle and the Young People's and Children's Departments, and we close this by wishing all again, old and young, a New Year of usefulness and happiness—and the two are one.

PERSONALS

Rev. L. E. Selfridge has removed from Victoria, Texas, to Beeville, in the same State.

The address of Rev. George F. Mason is changed from Winchester to Chambersville, Va.

Rev. S. M. Logan, of Middlesboro, Ky., has accepted a call to the Church at Wilmore, Ky., and entered upon that work at the beginning of the year.

Rev. S. M. Johnson, of Chicago, filled the pulpit of the First Presbyterian Church, Charlotte, on last Sunday, preaching a most appropriate and acceptable sermon.

We extend our congratulations to Rev. R. L. Wharton, of the Cuban Mission, who was married to Miss Annie Ramsey, of Durham, N. C., December 30th. Mr. and Mrs. Wharton expect to leave North Carolina today, for Cuba.

## Church News

### The Causes of the Church.

#### January.

Our offering for this month is for Assembly's Home Missions. Remit funds collected to W. A. Powell, Treasurer, Atlanta, Ga.

January and September, Assembly's Home Missions, W. A. Powell, Treasurer, Atlanta, Georgia.

February, June, August, Presbyterial and Synodical Home Missions.

March, Publication and Colportage, Rev. J. C. Stewart, Treasurer, Richmond, Virginia.

April, November, Education of Candidates for the Ministry, G. W. McRae, Treasurer, Memphis, Tenn.

May, October, Foreign Missions, Erskine Reed, Treasurer, Box 457 Nashville, Tenn.

July, Ministerial Relief, S. H. Hawes, Treasurer, Richmond, Virginia.

Third Sabbath in October, Bible Cause, American Bible Society, New York City.

Thanksgiving Offering, November, The Orphans.

December, Colored Evangelization, Dr. John Little, Treasurer, Tuscaloosa, Alabama.

#### ALABAMA.

COLUMBIANA.—In the absence of the Moderator, upon a constitutional request, I hereby call a meeting of the Presbytery of North Alabama to convene in the the First Presbyterian Church of Birmingham, Alabama, January 13, 1903, at 10 o'clock a. m., for the following purpose:

1. To act upon a call from the Second Presbyterian Church of Memphis, Tenn., for the pastoral services of Rev. A. B. Curry:

2. And if this call is placed in his hands and accepted by him: First, To dissolve the pastoral relation between him and the First Presbyterian Church of Birmingham; second, To grant him a certificate of dismissal to the Presbytery of Memphis; third, To fill the vacancies on Committees caused by his removal to another Presbytery.

W. I. Sinnott, S. C.

#### TENNESSEE

MEMPHIS.—The First Colored Presbyterian Church—The Lord has graciously smiled upon this part of his vineyard. One year's arduous labor has been spent in this field. Today we have thirty members in the church and forty children on roll in the Sunday-school. This church is slowly and surely winding its way around the opposing hills into the sunlight of the Son of righteousness. Rev. W. W. Akers and Pastor are bending every energy to make this part of the Lord's field a praise to our Lord and his Christ. Memphis is one of the greatest cities in the South, with her many consecrated Christian gentleman and ladies who are prayerfully determined to do a greater work this year for the salvation of souls than ever before. For seven years I have mailed the Memphis field to him of all Good in the office of prayer, and thanks to be to his name he has replied in the gift of a nice house of worship and manse, and is adorned every Sabbath with praise to his name.

Rev. Lucius Pool.

NASHVILLE.—At a meeting of the Ministers Association on Monday morning, Dec. 29th, 1902, announcement was made of the death of Rev. D. C. Rankin, D. D. at Seoul, Korea, on Dec. 28th, and Rev. Angus McDonald and Rev. H. F. Williams were appointed a committee to draft appropriate resolutions. The following were presented and adopted:

Resolved, That we have received this announcement with profound sorrow, and would hereby express the sense of our loss and bereavement in the death of our beloved brother. His associations with us were always of the most delightful character. He took a warm interest in all the work of the church in our city in which we were interested, and was a faithful helper, both in our Sunday and City Missions. His kindness and courtesy won him devoted friends among all classes of our people. He loved, and was beloved by the little children, who were drawn to him by his own guilelessness and simplicity of character. He was a valued counselor because of his wide and thorough knowledge of all that pertained to the work of the Church and of his deep and genuine interest in it. He was a high-toned, refined and cultured Christian gentleman.

To his bereaved widow we would hereby extend our deepest and tenderest sympathy, praying that the God of all Comfort may give her a sufficiency of grace in this time of her deep sorrow.

We would express our sympathy with other members of Dr. Rankin's family, and with the wide circle of his personal friends, and with the Church at large, of which he was a devoted and faithful and eminently useful servant.

#### KENTUCKY.

##### Resolution of Paducah Presbytery.

In dismissing Rev. W. E. Cave, D. D., to the Presbytery of Albemarle, the Presbytery of Paducah desires to place upon records, its high appreciation of the services of Dr. Cave, during the nineteen years in which he has been a member of this body.

As a courteous Christian gentleman, a faithful Presbyter, an able, earnest and profound preacher of the gospel, he has done a great work, both in "Lengthening the cords and strengthening the stakes of Zion," within our midst. We record our personal love and esteem for him, both as a minister and a man, we affectionately commend him to the Christian fellowship of the brethren in Albemarle Presbytery.

Thomas Commins,  
J. H. McCoullage,  
Committee.

The Church at Paducah, Ky., having declined to accept the resignation of Rev. W. E. Cave, the matter was left to the judgment of the Presbytery which met at Henderson on the 30th ult. After hearing the commissioners, Presbytery accepted the resignation, and Dr. Cave was dismissed to Albemarle Presbytery, and will enter at once upon the pastorate of the First Church of Raleigh

#### NORTH CAROLINA.

##### Meeting of Synodical Home Missions.

For the consideration of important business, a session of the Synodical Home Mission Committee of the Synod of North Carolina will be held in Charlotte, N. C., Friday, January 16, 1903, in the parlor of the Central Hotel at half past ten o'clock a. m. The committee is as follows: Rev. H. G. Hill, D. D., Rev. A. D. McClure, D. D., Rev. W. D. Morton, D. D., Rev. W. T. Matthews, Rev. G. T. Thompson, Rev. W. R. Minter, Rev. R. F. Campbell, D. D., Rev. E. C. Murray, D. D., Rev. William Black, Rev. E. E. Gillespie, Messrs A. G. Brenizer, J. R. Young, B. F. Hall, J. M. Rogers, Robert Bingham, J. G. Hall, and Dr. J. W. McNeill.

The importance of the business to be brought before the committee demands a full representation of its members.

E. E. Gillespie, Chairman.

CHARLOTTE.—Sunday, the 4th of January, all the Presbyterian congregations of the city met in the First Presbyterian Church, in joint communion. It has been the custom for some years to hold this service on the afternoon of the first Sunday of the year. The singing of hymns, reading of Scripture, prayer and the administration of the supper made the service. Its simplicity intensifies the solemnity. Probably no service in the entire year leaves a deeper or more abiding impression than the gathering of the various congregations around the table of their one and only Master, Jesus Christ.

### Twentieth Century Fund.

Rev. C. G. Vardell reports the following amounts subscribed to this fund: Kenansville, \$500; Faison, \$1,291.94; Warsaw—one individual,—\$30; Mt. Olive, \$853; Clinton, \$411; Trustees James Sprunt Inst., \$500; Total, \$3,585.94.

This is a gratifying exhibit for these small churches and an auspicious beginning of Bro. Vardell's canvass.

E. C. Murray, Treasurer.

MEBANE.—This is the fifth call upon our subscribers and it is for the purpose of helping to complete the church, located in the eastern part of Madison county.

Rev. R. P. Smith, Supt. Home Missions in Asheville Presbytery writes: "That the lot was given, and Brother Casady, who has been laboring in that field, raised \$440 in cash, and some free labor was given." The building has been completed, is nice and comfortable, and now ready for the pews. There is due on the carpenters work \$125. The church building will seat 275 persons, and the school room annexed will seat 60. This is separated from the church by sliding doors. Only a few Presbyterians in that section, but many there out of the church and away from Christ. The needs are great for the teacher and preacher. Rev. E. McDavis will look after this work till we can get another man for the field.

Please send us one dollar, or more, if you can, to aid in this noble work.

Address, Rev. W. R. Hines, Mebane, N. C.

ROCKY MOUNT.—The session of the church at Rocky Mount has recently been strengthened by the election and installation of Dr. H. A. McSwain, who came from the session of the old Bluff Church in Fayetteville Presbytery.

The church at Rocky Mount has within a few weeks past been also strengthened by the addition of four persons by confession of their faith in Christ and of two by certificate.

Besides meeting, and in general, largely exceeding its appointments for the benevolent causes of the church, the Rocky Mount congregation has in November kindly remembered their pastor in many thanksgiving souvenirs.

In December they have fully met all the indebtedness for the Bethlehem Chapel and are keeping up the mission school with zeal and fidelity.

FRONT STREET CHURCH.—STATESVILLE—This congregation is undertaking the erection of a new church on the corner of Front Street and West End Avenue. This lot was given to the church by the late E. B. Stimson. There were thirteen additions to this church at our last communion in November and two more on profession of faith last Sabbath.

DAVIDSON.—The exodus from the campus for the Christmas holidays, which continues this year till January 6th, was very general, and left little more than a dozen students to keep each other company in the absence of their fellows, however most of them sat down to a Christmas dinner on yesterday, either with special friends of the village, or at the home of President Smith or that of some other host. The usual entertainments are taking place, both among the white and colored Sunday-schools. That of the college and village church will be held next week. Dr. Munroe, in charge of the Linden school, gave his annual elaborate programme in Shearer Biblical hall, Wednesday night. This evening the colored Presbyterian school, in conducting which Rev. F. L. Brodie is assisted by white teachers of the college and village, have their "tree." Last night the Covenanters, with the help of Miss Mary Martin entertained their friends in a spider-web party.

The people of Davidson gave a bountiful Christmas dinner to the road-convicts at the stockade near here on yesterday. Chicken and ham and bread stuffs, pies, coffee, apples, nuts, raisins, candy and a good smoke were all a part of the bounty. The firm of Knox and Brown was particularly free in the distribution of the so-called "desert."

These convicts during their stay in this neighborhood have not been neglected in anyway. The Cornelius people gave them Thanksgiving provisions, and all through the seven months of their work. Sunday after Sunday some one minister or layman has been out to preach to them or to give some

religious instruction, and certainly it is a work that appeals strongly to one's religious sense of obligation to the needy, and ignorant.

Miss Florence Leftwich who will soon take the Ph. D. degree in old French and kindred studies at Bryn Mawr, is spending a few days, with her sister, Mrs. T. P. Harrison.

Dr. Smith made a successful visit to Rock Hill on the 21st inst., in the interest of the Davidson league. His first visit of the new year will be to Charleston.

Rev. William Black is to preach in Raleigh on Sunday in the absence of the pastor elect, Dr. Cave. Mr. Black's last meeting of only 3 days length was at Lilesville, in Robeson county.

FAYETTEVILLE PRESBYTERY.—The Presbytery of Fayetteville in adjourned meeting in Fayetteville, December 30, transacted the following items of business.

Rev. D. Monroe was granted permission to supply Big Rockfish and Hope Mills churches until the next stated meeting.

Rev. V. G. Smith was received from Winchester Presbytery.

Mr. Martin A. Ray was taken under the care of Presbytery as a candidate for the ministry.

Rev. C. R. Law was replaced on the Home Missions committee.

Rev. P. R. Coppege was assigned more work at Hamlet which forced his retirement from the supply of Bensalem Church.

Rev. T. F. Haney was directed to supply Bensalem Church until the next stated meeting.

A call from Lebanon Church for Rev. M. N. McIver as pastor for one-fourth of his time was put in his hands and accepted and Rev. Dr. H. G. Hill, Rev. Dr. J. M. Rose, and Rev. W. T. Walker were appointed to install him.

The following appointments were made to supply Dnnn Church: Rev. H. Tucker Graham, one Sabbath in January, Rev. Dr. H. G. Hill, one Sabbath in February, and Rev. D. Fairly, one Sabbath in April. Rev. E. W. Sonders was requested to supply it one Sunday in March.

P. R. Law, Stated Clerk.

BARIUM SPRINGS.—The loving interest of the church in her orphans was most substantially attested at Christmas, and friends of the cause everywhere will be glad to know that our children have just spent a most happy and joyous holiday. It would be useless to try to mention those who contributed to the joy of the occasion, so much was done and by so many different individuals, societies, and churches. The greatest compensation these thoughtful friends could possibly have had would have been to have seen the groups of happy little folks gathered around different games, or toys, or dolls, entirely forgetful of all but the make-believe life they were living.

On no previous Christmas have these fatherless ones been so bountifully provided for, never before has there been so many good things.

The Superintendent and managers felt a great deal of anxiety before Christmas, lest there should not be enough to fill so many little stockings, enough to make so many little hearts glad, therefore when our friends were so generous and provided so satisfactorily for our children a joyous Christmas was provided for the Superintendent and managers too in seeing the happiness of these little ones whose happiness means so much to us all.

During the holidays there was a meeting of the Alumni Association of the Orphans' Home held here. About twenty-members were present, each a loyal, true-hearted friend to the Institution which they say will always seem like home to them.

Well might the church feel proud to see and know this body of young men and women whose lives have been so immensely influenced by the care and training the church has given them. Stronger, truer characters than some of these could not be found anywhere.

And now school and work have begun again. We hope and believe that all will work better and to a greater advantage on account of the rest and recreation they have just enjoyed.

To each one who helped to make this splendid Christmas possible, the whole Orphans' Home extends sincere and loving thanks.

R. W. Boyd.

**DURHAM.**—On Sunday, Dec. 21, the mission of the First Presbyterian Church, known as the Pearl Mission, was organized into the Second Presbyterian Church of Durham, N. C.

Rev. M. C. Arrowood, of Burlington, who was chairman of the Commission, was present and conducted the business in a most satisfactory way.

Mr. Hill C. Linthicum and Mr. Sam C. Claytor were elected Elders, and Mr. S. O. Jordau, Deacon. These officers were ordained at the same time. The church begins work with a roll of sixty-seven members and has good prospects for growth and usefulness.

The Associate Pastor of the First Church, has charge of the new church.  
R. Gordon Matheson.

#### SOUTH CAROLINA.

**CHARLESTON.**—Charleston Presbytery is hereby called to meet in official session on Jan. 2, 1903, at 12 m. in Pastor's study, First Presbyterian Church, Charleston, to receive Rev. D. M. McIver, from Asheville Presbytery and Rev. S. C. Caldwell from Bethel Presbytery and to take such steps as may be necessary to install them over the fields seeking their pastoral care.  
F. D. Jones, Mod.

**GAFFNEY.**—We wish to thank the membership of our church for the 'severe pounding' they gave us on Monday night before Xmas.  
W. R. Potter.

#### VIRGINIA

**ASSEMBLY'S HOME AND SCHOOL.**—Dear Friends: Please bear in mind my request that there be no confusion between the fund for the support of the Home and School and that for the debt. When a remittance is made for the debt, kindly so state. If no instruction is given, it goes to the support of the work. Again I ask that, while we truly hope the apportionments for the debt will all be promptly paid, the contributions for the support be not curtailed.

Yours Fraternaly., S. W. Somerville, Supt.

**LYNCHBURG.**—At a meeting of Montgomery Presbytery held in Lynchburg, Va., Dec. 30, 1902, Rev. Chas. Friend, pastor of the Buchanan and High Bridge Churches was dismissed to unite with Abingdon Presbytery. Mr. Friend takes charge of some important home mission work in Wise county.

**STAUNTON.**—Dr. DuBose, missionary from China, preached to two large and deeply interested congregations on Sunday, December 7th, at the First Church in the morning and at the Second at night. Rev. J. E. Booker was present at the Second Church service, and being one of the early pastors of the church, was warmly welcomed by the congregation. He had preached in the morning at Hebron Church and administered the sacrament to his old congregation there, where he was for eight years also the well beloved pastor.—Spectator.

#### TEXAS.

##### Coast Country.

There is a demand for men and women who are willing to move to this section and work for the Master. We do not expect them to work without pay. There are good openings here for men of large or small means to make money, either growing rice or raising cane and truck for market. The rice industry has only begun and there are many acres of our rich lands that will be planted in rice in 1903. The rice is planted in the spring and irrigated from wells that vary from 60 feet to 240 feet, in depth. The working season is about 5 months for the making of a rice crop. The returns from the rice run from \$40 to \$90 or \$100 per acre. We have some drawbacks here as they have in other sections of the world, and men will make a mistake if they expect to find everything smooth. What suits one man, does not suit another.

Vegetables grown to perfection and the flowers are now in bloom (Dec. 22nd.) that is pleasant and yet it is cool enough to give you the tingling sensation of winter.

I only mention these things incidently to give some idea of the possibilities of this section, for men who work for the Master usually have to work for themselves and those dependent upon them. This is comparatively a new town, about 12 years old and it has a mixed population and the Presbyterians are fewest in number, but they are determined to work to

build up the cause of the Lord in this section. Our church is composed of good men in all the walks of life. Bankers, carpenters, merchants, Lawyers and farmers are all represented and we rejoice that the Lord has given us a good sound business man and a most excellent pastor in the person of Rev. G. W. Story, who serves us in connection with other points in this section. Recognizing the blessings that God has sent upon us and asking his blessing upon all our land for the New Year.

I remain yours in the Master's work.

W. G. McDouald.

#### MISSOURI.

**JACKSON.**—Rev. W. Beale today closes a delightful ten day's meeting, assisting Rev. W. W. Killough at Pennyville, one of his numerous charges. The congregations have been good in spite of the inclement weather. The little church is greatly revived and somewhat strengthened. Dear Bro. Killough is steadily improving, and will probably regain perfect use of his injured limb. He is able already to make the necessary long drives and fills his regular appointments. The months of suffering have told very perceptibly on his former robust physique, although his interest in Zion has not abated.

#### WEST VIRGINIA.

The installation of Rev. Eugene Daniel D. D., as pastor of the Presbyterian Church at Lewisburg, W. Va., was held on the last Sunday in December and the Greenbriar Independent, published at Lew isburg, contains the following interesting report of the exercises:

"Rev. Eugene Daniel, D. D., in whose hands the unanimous call of the congregation of the Old Stone Church was placed and accepted by him at a special meeting of Greenbriar Presbytery held here last Saturday, was duly installed as the permanent pastor of the church last Sunday morning. The commission appointed by Presbytery to install Dr. Daniel consisted of Rev. R. L. Telford, D. D., Rev. John C. Brown, Rev. M. L. Lacy, D. D., and Elders John D. Arbuckle and E. L. Bell. Dr. Telford preached the sermon, Mr. Brown delivered the charge to the pastor-elect and Mr. Lacy the charge to the people. The mention of these names is a sufficient assurance to the public that the ceremonies were in all respects appropriate and impressive. An unusually large congregation was present, evincing the interest taken in the installation of the new pastor, and when the simple ceremony was concluded all went forward and extended to Dr. Daniel the right band of fellowship.

"Rev. R. L. Fultz, pastor of the M. E. Church, South, held no service in his church that morning and he and many of the members of his congregation were interested spectators of the installation ceremonies.

"Dr. Daniel begins the work of his pastorate here with the hearty support and best wishes of all the people of the community, regardless of denominational differences."—Raleigh Post.

#### GEORGIA.

**SUMMERVILLE.**—One of the most delightful meetings ever held in our church has just closed. For ten days, beginning Dec. 7th, the pastor Rev. Wm. Goddard was assisted by Rev. Nathan Bachman, D. D., of Tennessee. The pastors and people of other denominations also entered heartily into the work, and thus denominational lines were lost sight of, and as one family, God's people assembled and worshipped together. For ten days this faithful man of God preached the "word" to large congregations, the preaching was characterized by earnestness and simplicity, strengthening and building up in the faith Christ's professed followers; and by tender appeals to the unconverted, under the Spirit's power thirty-four were led to confess their faith in Christ, and take him as their Saviour, fifteen of the number being from our Sunday-school. This is the third meeting Dr. Bachman has conducted in Summerville, and his rich experience gives force and tenderness to his preaching. So the general expression is that this last meeting was the best of them all. Dr. Bachman has endeared himself to our people of every denomination, and their prayers will follow him in all his work.

Miss Louise More DuBose rendered valuable assistance in singing and at the organ.  
H. G.

## VIRGINIA

**MT. CARMEL.**—Dr. J. A. Quarles, who has so acceptably filled the pulpit at Mt. Carmel Church since Rev. J. E. Booker went to Timber Ridge, preached his last sermon to that congregation on Sunday morning, December 21st. It is useless to say that the congregation has greatly enjoyed the ministrations of Dr. Quarles, and he is followed by the sincere regards of old and young. Mr. Hamilton will get home this week and will resume his duties as pastor of the congregation on next Sunday. He will receive a cordial and hearty welcome back, after the arduous duties of the year that were imposed on him and to which he has given his best energies, with a success unexpected by many of his friends.—Lexington Gazette.

**MONMOUTH.**—Rev. C. R. Stribling, pastor of Waynesboro Presbyterian Church, assisted Rev. D. A. Penick, pastor of Monmouth Church, at services at that church on the 14th of December. Mr. Stribling preached Saturday and Sunday to the congregation.

**MOUNTAIN UNION CHURCH.**—On November 19th the Rev. Carl Barth, of Oriskany, Va., came to this church and held a week's meeting. The visible result of this meeting was the profession of faith by fifteen persons, and two backsliders reclaimed. The church was very much revived and on Sabbath, December 21st, twelve of these persons united with Mt. Union Church, eleven of whom were baptized. Four will join other churches, and one, who was sick last Sabbath, will join Mt. Union Church.

After an absence of two months in Salem, Va., the pastor of the Mt. Union Fincastle Churches has returned to Fincastle with his family. While on a visit in Salem one of the children developed a case of scarlet fever, and from him the other two children took the disease. The family were in quarantine two months.—Central Presbyterian.

**M'DOWELL.**—The constitutional requirements having been met the Presbytery of Lexington is hereby called to meet in the Lecture Room of the First Church, Staunton, on Jan. 13th, 1903, at 11 a. m. to act upon the following items of business.

1. Hearing the Report of the Evangelist of Presbytery.
2. Taking steps to raise the salary of the Evangelist.
3. Hearing Report of the Agent for Elkin's College.
4. Taking steps to raise the balance of the \$30,000 pledge to the college by the Presbytery.
5. To act on request for dissolution of pastoral relation between Rev. J. C. Johnson and the McDowell field and the call from Greenbrier Presbytery for his services. All the members of Presbytery are earnestly requested to attend this meeting. Some of these are important matters.

J. C. Johnson, Moderator.

## TEXAS.

**EDNA.**—Our church has recently enjoyed a very pleasant and instructive and edifying visit from Rev. J. Wallace Moore, of our Japan Mission. Mr. Moore came to us on Wednesday morning and in the afternoon the Ladies Missionary Society met at the manse and had as many of the ladies of the congregation as could be gathered at that time. An informal discussion of the situation in Japan, especially as it affects the work for women occupied the time and the ladies were given a chance to meet Mr. Moore in a social way.

At the night service a houseful of people, representing every denomination and no denomination listened eagerly and attentively to his presentation of the conditions in that land. After the audience was dismissed, as many as desired to do so were invited to remain and ask questions and quite a large number did so and were largely repaid. Mr. Moore is a clear, forcible, entertaining speaker—well acquainted with his subject and above all alive to the vitally spiritual nature of the work.

We most cordially commend him to all our churches and urge them, whether they have a minister or not, to write to their Presbyterian chairman of Foreign Missions and have Mr. Moore visit them. It is an opportunity that no church or community can afford to miss.

**CLARENDON.**—Rev. E. L. Storey of Kerrville has accepted a call to this church and will enter upon the work at once.

**MILFORD.**—Rev. E. M. Munroe is reaching his country appointments on horseback, during the muddy roads. More than three weeks ago he went out in his buggy and stuck in the mud, where it has been ever since. The roads are impassable for vehicles of any kind.

## Home Mission Literature.

The Executive Committee has now on hand pamphlets, leaflets, articles, etc., all bearing upon the subject of Home Mission Literature, which we can furnish to Churches, Ladies' Societies, Individuals and all persons who need literature of this kind. Please send a communication to our office in Atlanta, Ga., stating what is needed and we will be glad to furnish such literature free.

S. L. Morris, Sec. Home Missions.

## Alliance of the Reformed Churches Holding the Presbyterian System.

To the Editor of the Presbyterian Standard:

You very kindly published a recent letter of mine as Secretary of this Alliance, with reference to the Forward Movement. Allow me, acting in the same representative capacity, to request an editorial notice drawing attention to the day of united prayer for all Presbyterian and Reformed Churches on Sabbath, January 18, to Decision Day for children and adults on Sabbath February 1st, and to the use of the month of January 1903, as a period of preparation for Decision Day. I enclose a copy of the circular sent to all pastors. The information which comes to me from ministers in many of the Churches in the Alliance indicates that there is a wide-spread interest in the whole Forward Movement, which you can stimulate for the welfare of souls and for the spread of Christ's Kingdom.

Wishing you a Happy New Year,

Wm. H. Roberts, American Secretary.

## Timely Generosity—Mr. Verner's Lecture Outfit to be Re-built.

As London and Chicago profited by their fires, so it seems that my calamity at Greensboro is another instance that "Behind a frowning Providence He hides a smiling face." For now comes the noted colored educator, W. H. Council, of Normal Alabama, with an offer to supply me with his \$350 Stereopticon outfit for my lectures. Thus I am freed from the heaviest expense at once. My views are being reproduced from the negatives I left at the Smithsonian Institution, and the collection of curios there is also being drawn on for another and better mounted outfit. I am at work making new maps, fifteen feet square, done in oil colors, so that soon I trust to be better equipped for the work I was doing, than ever. My duties here permit me to go off on the lecturing trips for the Sabbath and Monday night following. I am making my new equipment positively unexcelled in its kind.

Now a word to the friends who are inviting me to deliver these lectures. In the first place, accept our thanks for your interest and encouragement. By the grace of God we mean to try to arouse our people to a realization of the unparalleled opportunities presented to civilization and Christianity in Central Africa, and to the crisis now approaching in those opportunities. Will you not help us to reach the people? My lectures are entirely free, nothing being asked but free-will offerings of the audiences. Every body is encouraged to come whether they can bring any money or not.

So if you cannot directly help in bearing the expense of reconstructing this wonderful illustrative outfit, you can at least co-operate in getting good audiences to see and hear, and to swell the funds for the onward movement by their collective small contributions.

Over my study mantel, as I write, is the little marble bust of Charles Gordon, the martyr of Khartoum, who was, with Leighton Wilson and David Livingstone, the human inspiration to me in choosing Africa, at home and abroad, for my life work. Every time some fresh affliction or calamity comes—and they have been heavy this last year—I look at Gordon and remember how he was not afraid to face the hordes of the Soudan alone nor at last to lay down his life in the cause of the poor people he went to succor; and I ask God to give me faith like his—to give me the courage of Him whom he served. The answer has not failed yet. It never will.

S. P. Verner,

Tuskaloosa, Alabama, Jan. 1, 1903.

### Election of a Professor at the Kentucky Theological Seminary.

Last week the Board of Directors of the Presbyterian Seminary of Kentucky held a very important meeting, at which it selected an eminent scholar to fill the chair of Church History in this institution, made vacant by the death of Dr. C. B. H. Martin last spring.

When the Board met last June, it elected, with great unanimity, the Rev. Henry E. Dosker, D. D., of Holland, Mich., to this vacant chair. At that time Dr. Dosker, owing mainly to the difficulty of getting a man to take his place on short notice in the Seminary at Holland, did not see his way clear to accept the position then offered him here. The nominating committee of the Board at once began diligent search in various other directions for a fit man for the place. Though several excellent men were favorably considered, many members of the Board could not dismiss from their minds the hope that, if the call were renewed to Dr. Dosker, to take effect next year, he might see his way clear to reconsider his former decision. This view so largely prevailed, that later on in the summer, plans were made to have the work of the vacant chair conducted for this session by the other professors; and after the vacation, the nominating committee reopened correspondence with Dr. Dosker. The outcome of this was that the Board was called to meet last Thursday and take action.

The meeting was largely attended by the members of the Board. The nominating committee presented, with warm commendation, the name of Dr. Dosker, and the Board elected him heartily and unanimously, which fact was at once telegraphed him.

Before the Board adjourned, a telegraphic reply was received announcing his acceptance of the call. This gave much satisfaction to the Board, and it is understood that he will enter on his duties at the Seminary at the opening of the next session, in October, 1903.

This choice brings to the Seminary and to the service of the Presbyterian Church one of the best scholars in the land, a specialist in Church History, and a teacher with thirteen years of experience. Though well known in theological circles, a few particulars about the new professor may be of interest.

Henry E. Dosker was born in February, 1855, in the Province of Utrecht, in the Netherlands, and is in the very prime of life, being forty-six years of age. His father was a minister in the Free Church of Holland. This is the Reformed (Dutch) Church, of which Dr. Kuyper is the great leader in Holland. Young Dosker was educated in the Dutch schools of his native land, and graduated from the gymnasium with honors in 1873. In that year, when he was eighteen years of age, his father came to this country, having accepted a call to the First Reformed (Dutch) Church, Grand Rapids, Mich., and his son Henry entered Hope College, at Holland, Mich., in 1873, and graduated in 1876. His Seminary course was begun at New Brunswick Seminary, N. J., but completed at McCormick Seminary, Chicago, to which institution he was drawn by the magic influence of Dr. Francis L. Patton, now of Princeton. He graduated in theology, in 1879, and, having obtained his A. M. in the same year, he went to Europe and spent several months in travel and study.

On his return, he entered at once upon the work of the ministry, in which he continued till 1888, when he was made a lecturer in Western Theological Seminary at Holland, Mich., teaching Church History and New Testament Exegesis. Then in 1894 he was called to the chair of Historical Theology in that institution, and has served with much honor and success in this position up to the present time. It will thus be seen that of his twenty-three years in the ministry, thirteen have been passed in the study and teaching of Church History.

Dr. Dosker is an accomplished linguist, not only in the classics but also in the modern languages. He can pursue his investigations in the Dutch, German and French, as well as in English, which gives him a wide range, and will enable him to render special service to the students in this important department.

In 1894 Rutgers College, New Brunswick, N. J., one of the oldest colleges in the land, gave him the degree of D. D., and, in 1898, the University of Leyden, gave him member-

ship in "The Academy of Dutch Letters," for historical criticism of Motley's "John of Barneveldt."

Dr. Dosker is well known as an author of repute. He has written innumerable articles in both Dutch and English in various theological periodicals. His name and merit in this way are quite familiar to readers of the Presbyterian and Reformed Review and the Presbyterian Quarterly, in which he has had several articles. He has also published several useful volumes, a few of which are now mentioned: "The Sunday School in its Origin and Development" (Dutch), 1882; "The Biography of Dr. A. C. Von Routh" (Dutch), 1886; "John of Barneveldt; Martyr or Traitor," 1892; "Topical Outline Studies in Ecclesiastical History," 1901. He is also at present, editor of The Hope, the Church weekly paper for the Reformed (Dutch) Church in the West.

As a preacher, Dr. Dosker ranks high, and is one of the most popular and effective of the preachers in the section where he now resides, and is often called on to preach on important public occasions.

Dr. Dosker's domestic circle consists of Mrs. Dosker and five children. They may all rest assured that a warm welcome awaits them in Louisville, as they leave old friends in their present home, and make new friends here.

The election of Dr. Dosker completes the faculty of the Seminary, which now consists of six men, all tried and trained teachers. With the new buildings to be erected in the near future, this institution is now well furnished to train young men for the ministry.—Christian Observer.

### The January Magazines.

The Presbyterian Quarterly has the following table of contents for the January number:

Modern Archaeology and the Old Testament. Wilbur F. Tillet, D. D.

Is Baptism Initiatory? Rev. Luther Link.

Conscious Sins. Rev. Hugh White.

The Sovereignty of God and the Liberty of Man. C. O'N. Martindale, M. A.

The Original Capacities of Man. Thomas E. Converse, D. D.

The Bohemian Church. T. C. Barret, D. D.

General Notes.

Practical and Homiletic Notes.

Criticisms and Reviews.

The World's Work for January keeps up the high standard of excellence in its chosen sphere. The editorial review of the events of the preceding month is especially able and there are a number of interesting articles, such as the Industrial Invasion of Canada, Modern Methods of Saving Ships, the Biography of an Office Building and American Manufacture. The magazine is making itself indispensable to those who are doing their share of the world's work in the industrial as distinguished from the literary sphere.

Country Life in America, by the same publishers, The Doubleday and Page Company, has a number of beautiful drawings of country life, among them a bough laden with apples from Western North Carolina. Among the articles of interest we may mention, Hunting Crocodiles in Florida, The Real Apple and Where to Find it, the Making of a Country Home, Camping in the Snow, Riding to Hounds. The illustrations for this magazine are the finest we know in any American Magazine, which is equivalent to saying, any magazine in the world.

Scribner's Magazine for January begins a serial story of great promise, The Little Shepherd of Kingdom Come, by John Fox, Jr. English Court and Society in the Eighties, by Mary King Waddington is well written and is illustrated from photographs in the collection of Mme. Waddington. Guiseppe's Christmas, The Story of a Great Grandfather, A Death in the Desert, The Best Gun in the Valley, make a good array of fiction for that always readable periodical.

The Cosmopolitan has an excellent table of contents, among which we note—Pierpont Morgan, by John Brisben Walker, The Young Napoleon, the beginning of a series by Viscount Wolsely, on Napoleon, Captain of Industry, by Edwin Lefore and Robert N. Bennett, the fifth article on Mankind in the making, by Herbert George Wells. The number is unusually full of good articles.

## Marriages.

**KING-POLLOCK.**—Married at Topsail Sound on 14th of Dec., Mr. Alexander Woody King and Miss Mary Susan Pollock, by Rev. S. H. Isler.

**COLE-CANADY.**—Also by the same, at Jacksonville, Onslow county, N. C., Mr. J. J. Cole and Miss Oneida Cauady, on Dec. 17, 1902.

**HOOVER-KIMBRELL.**—At the home of the bride's father, Mr. Will Kimbrell, York county, S. C., on Thursday evening, Dec. 18, 1902., by the Rev. J. R. McAlpine, of Pineville, N. C., Miss M. T. Kimbrell was married to Mr. T. Edgar Hoover, of Mecklenburg county, N. C.

**M'DONALD-BELLAMY.**—In the First Presbyterian Church at Wilmington, N. C., Dec. 9, 1902, by Rev. J. M. Wells, Mr. Thomas McDonald and Miss Amelia C. Bellamy, daughter of Mr. and Mrs. Marsden Bellamy, both of Wilmington, N. C.

**GEWIN-STEELE.**—In the Presbyterian Church, Eutaw, Ala., on the 10th Dec., 1902, by Rev. J. D. A. Brown, Mr. Edwin Evans Gewin of Greensboro, Ala., and Miss Ola Steele of Eutaw.

## Deaths.

"If he leads through pain and sorrow,  
Yet I trust his love."

**JENNIE LOUISE HARDIN.**—Westminster Church of Greensboro, N. C., has lost a faithful and much beloved member in the death of Jennie Louise Hardin. She peacefully fell asleep in Jesus, Dec. 5, 1902. She was born April 11, 1877, and was therefore 25 years old her last birthday. Her's was a beautiful Christian character. Everyone who knew was impressed by her thorough consecration. It was her earnest desire to be a missionary, and she had been planning and praying that the way would be opened up for her to prepare herself for work upon the foreign field. Her church has decided to perpetuate her memory by raising a "Jennie Hardin Memorial Fund," to educate a Japanese girl in our Girl's School at Nagoya, Japan. Such will be a fitting memorial of one who was deeply interested in all missionary work, and who desired personally to be a missionary.

**ARNOLD.**—Mrs. Mary Matthews Arnold was born on Long Street, in Cumberland county, N. C., June 9, 1850, and died at her home near Camerou, in Moore county, N. C., November, 30, 1902, in the 53rd year of her life.

Her parents were Patrick and Margaret Munroe. Of her father's family, two brothers and one sister are still living.

In 1866 the subject of this sketch was married to Mr. Neil T. Arnold, of Moore county, who, with seven children—four sons and three daughters—survive to mourn the loss of a fond, faithful wife and devoted mother.

Peculiarly unselfish and sympathetic, her heart went out in genuine sympathy to others in all their affliction. She was sanguine, her life was full of hope.

Her unwavering, unflinching faith was more than beautiful, it was inspiring. It stood like some granite fortress against which great trials hurled their mad avalanches in vain. It was to her indeed the victory that overcometh the world.

She loved her Lord fervently and served Him faithfully in every walk and condition of life—whether in sickness or health, in poverty's vale or abounding in wealth. She loved His church, His worship, His kingdom. Her's was a Christian life in all the blessedness of that expression, and she died in the triumph of the Christian's faith. We remember clearly how radiantly her face shone, as she told of God's goodness and love, to her, all her life long, just a short while before her release from life came.

Mrs. Arnold first joined Union Church, thence moved her membership to Camerou in its organization and remained a beloved member of its communion until called to the communion above.

It was hard to part but it was wisest, it was best. Her work was done, her race finished, and she had kept the faith.

May God comfort and bless the stricken ones and sanctify this affliction to their good.

Pastor.

**HORAH.**—Died in Salisbury, Nov. 19, 1902, Mrs. Margaret S. Horah, widow of the late J. M. Horah, Esq., and daughter of W. W. and Amelia Ballard. She was born in Fayetteville, Oct. 20th, 1826, but reared in Salisbury, in the family of her uncle, the late D. A. Davis, Esq. Since 1846 she was a member of the Salisbury Presbyterian Church. Consistent in her Christian life, patient in tribulation, a kind neighbor and a true friend. Three children and two grandchildren survive her. The end was peace.

J. Rumble.

**MRS. JOHN M'LAURIN.**—Mrs. Callie H. McLaurin, the wife of Mr. John McLaurin for so long the editor of this paper, departed this life at her home in Wilmington, N. C., on Dec. 6th.

Mrs. McLaurin was before her marriage Miss Callie Holmes Blanks. She was the daughter of Mr. William Blanks and Mrs. Elizabeth J. Blauks. Her father was a native of Clinton, N. C., but removed from there to Carroll county, Mississippi, where Mrs. McLaurin was born on April 10, 1836. When she was six years of age, her father returned to his state, and for the rest of her life Wilmington was her home.

She united with the First Presbyterian Church of Wilmington in 1858, and from that time until her death was a faithful and consecrated member of that church.

She was united in marriage on Oct. 25th, 1859 to Mr. John McLaurin. Three daughters—Mrs. Jones of Durham, N. C., and Mrs. Mary Parsley and Miss Sallie McLaurin of Wilmington survive her. A dutiful wife and devoted mother: her memory is very precious to these bereaved ones.

"A virtuous woman, her price was far above rubies. The heart of her husband did safely trust in her. Her children arise up and call her blessed; her husband also, and he praiseth her."

Quiet, and retiring in disposition, she made friends slowly, but once made, she knit them to her with fetters of steel. The throng that came to pay their last tribute of respect and love at her funeral evidenced the deep love of the church and community. Formerly a faithful worker in the Lord's vineyard, increasing ill health during the last few years, compelled her to more and more turn that work over to younger hands, and to leave the lesson that "they also serve who only stand and wait."

The fact that her husband was for so many years the faithful and noble editor of this paper, gives its readers a deeper interest, and a fuller sympathy in her death.

"A woman that feareth the Lord, she shall be praised."

**M'LEOD.**—Whereas, God has taken from us by death, our beloved teacher, Duncan M. McLeod, at the age of 59 years, therefore be it resolved,

First, That both in his life and in his peaceful death we recognize the hand of God "who knoweth best and doeth all things well."

Second, That in submission to God's will we say, "Thy will be done," being sure that our beloved teacher has gone to his reward.

Third, That we take this opportunity of expressing our appreciation of his worth as a teacher and a faithful overseer and as a true Christian gentleman, and a noble and upright man whose influence and help we will miss and whose place cannot soon be filled.

Fourth, That we are grateful to God for his example and for bringing him through every trial of life and in comforting him in his last hours.

Fifth, That we believe he has gone to his reward and has joined his loved ones who have gone on before.

Sixth, That a copy of these resolutions be sent to his family as a token of our respect and sympathy and a copy be sent to the Carthage Blade and Presbyterian Standard with request of publication.

L. B. Clegg, Chairman.

T. K. Rowan,

Mrs Sarah Jackson,

" Ida McDonald,

" John St. Clair,

Committee of his Sunday-school class.

## Sure of its Victim.

Dr. D. M. Bye, of Indianapolis, Ind., the great cancer specialist, who has cured over six thousand cases of cancer within the last eight years with scolding balmy oils, says that one time he selected a list of five hundred names of persons who had written to him relative to taking treatment, but who, from some cause, had neglected to do so, and wrote to them several months later inquiring after their condition. To his surprise and grief he learned that nearly 20 per cent. had died within five months from the time they had written their letters of inquiry. If left to itself cancer is always sure of its victim. Book sent free, giving particulars and prices of Oils. Address Dr. D. M. Bye Co., Drawer 505, Indianapolis, Ind.

**WANTED.**—A Governess; must teach English, Latin and Music. Write, stating terms, etc. Address Box 21, Fargo, Ga.

## The Household.

### Mother and Children.

Stormy days are coming, when the little ones will have to be more or less confined to the house, and the mother will either be taxed to find ways and means of keeping them happily interested and occupied or the house will be turned upside down by the noise and confusion they create. Some suggestions as to meeting these occasions may therefore be helpful. "Rainy-Day Box" is the plan proposed by one mother. It requires, of course, preparation ahead of the time of need. But "forewarned is forewarned." Scraps of velvet and silks, odds and ends of ribbons and dress goods can be saved up for the box and will prove a bonanza for doll dress-making, keeping the girls absorbed for many an hour. Old magazines will provide pictures to be cut and pasted in to scrap-books. If not needed for home use, these will be welcomed by the sick children, in the hospitals, and so thought and work for others can be woven into pleasant occupation, for idle hours.

Interesting employment may be found in "furnishing the house." Let the children cut out all the pictures of furniture and housekeeping articles and sort them out according as they are used in different rooms. Provide a large scrap-book, giving a page to each room of the house. Then let the children arrange the pictures so as to "furnish" the kitchen, the parlor, the dining room, bedroom, etc. The catalogues of furniture dealers and house-furnishing firms will supply an abundance of pictures and cuts of stoves, tables, chairs, couches, bedsteads, pots and pans, etc. The ingenuity of the children will be put to good use, and their powers of observation and memory developed.

A microscope and a magnet are excellent means of occupation. Hunting for the insects on the house-plants, looking at finger-nails, or hair, or anything else, will interest the boys and girls, for the magnifying power makes everything look somewhat unnatural. The magnet may be set to drawing the needles out of an old pin-cushion, or attracting a small heap of steel-filings.

From railway advertisements views of various places may be cut and the children can play they are traveling from one city or town to another by arranging them in order according to the railroad maps. Pan-American scrap-books may be made that will be quite educational, and seed catalogues will furnish material for "making gardens." Mother-wit will multiply these suggestions ad libitum.

"Something new to play" is described by Elizabeth Ward in the American Mother: "The children start the game by saying, 'Now we will furnish a house, and we will begin in the hall.'" One child gives the name of some article of furniture in the hall, such as "chair"; then another answers by giving the name of some other article, the first letter of which must be the last letter of the word just pronounced—for instance, "rug." When several children are playing, the one who answers most promptly holds

precedence. From the hall we proceed to the parlor, thence to the library, the dining room, and finally to the kitchen. Up stairs they have the nursery, bath room and bedrooms. The children might plant a garden, beginning with potato, oyster plant, tomato, onion,—thus carrying it on through the entire catalogue of vegetables; or they might plant flowers, or "go to the zoo." When they are older they might "put the books on the shelves," using their titles instead of the nouns.

If there is but one child to be kept interested, the mother, while sewing, may start a story thus: "When we went down to grandma's house, we saw a

fence." The child answers, "I saw an elm." Then, perhaps, the mother says, "It grew in a meadow," and the child after a moment's quick thought adds, "By a stream of water." Again the mother takes up the thread, "In its branches sang a robin," and the child continues, "I saw its nest." Then, "I saw a thrush too," may be followed by any number of ideas, for the letter holds many possibilities and suggests houses, horses, hills. Any noun is permissible, provided that its first letter is identical with the last letter of the last noun given, and it is the name of something seen "on the way to grandma's house." —Christian Century.

## MISS SARAH FINLEY,

Vice-President of the Palmetto Club, Memphis, Tenn.

**W**INE OF CARDUI is a thoroughly scientific and modern remedy, meeting the needs of the modern woman in the modern way—without the torture of an operation. Wine of Cardui has cured them in the privacy of their homes and it has found a place in the hearts of American women that no other medicine has found. In their gratitude over 10,000 American women have written letters commending Wine of Cardui. Wine of Cardui meets their wants as no other medicine does. It sustains the young girl at the shock of her entrance to womanhood. Women who take Wine of Cardui have little discomfort during pregnancy and little pain at childbirth. When the change of life appears they enter a happy, healthy old age. Every month it comes to the rescue to assist Nature in throwing the impurities from the body.

Miss Sarah Finley, of Memphis, Tenn., vice-president of the Palmetto Club of that city, speaks for herself and many friends when she bestows the



Miss Sarah Finley.

following praise on Wine of Cardui:

"Among the numerous medicines placed before suffering women for their relief none can touch McElree's Wine of Cardui. It towers above them all as a reliable female remedy. It simply drives pain and disease away

and restores health in an incredibly short period. I have taken great interest in this medicine for the past two years, since it brought health and strength to me. I have also recommended it to a number of my friends and they who have used it speak of it in the highest terms and I feel that it is praise well bestowed."

If you are suffering from female weakness Wine of Cardui is the medicine you need.

You can have health the same as Miss Finley if you will take the Wine of Cardui treatment. If you need advice further than the complete directions given on the bottle, address The Ladies Advisory Department, Chattanooga Med. Co., Chattanooga, Tenn.

## WINE of CARDUI

A million suffering women have found relief in Wine of Cardui.

## XANTHINE! PROF. HERTZ' GREAT GERMAN HAIR RESTORATIVE

GIVE YOURSELF A CHRISTMAS GIFT.

Christmas is the most joyous season of the year for the young, but not so always with those who are growing old.

### KEEP YOURSELF YOUTHFUL

By using XANTHINE, the best preparation for the hair. There'll come a time when you'll regret those gray hairs. Not a dye, but always restores natural color, promotes growth, prevents dandruff.

From Rev. Wm. Cameron, Mossy Creek, Tenn:

"I have never known it to fail in accomplishing ALL you claim for it.

At druggists. Price, \$1. Insist on getting it. If your druggist has not got it, send us \$1, and we will send you a bottle. Charles Precaid, Highest testimonials. Write us for circulars. XANTHINE COMPANY, Richmond, Va.

**DROPSY** Cured! Gives quick relief, removes all swelling in 15 to 20 days; effects a permanent cure in 30 to 60 days. Trial treatment given absolutely free to every sufferer. Write to Dr. H. H. Green's Sons, Specialists, box 6, Atlanta, Ga.

## ECZEMA

and Ringworm absolutely cured by the use of ULCERINA. No better preparation on the market for falling hair, when the cause is a diseased scalp. Certain cure for Ulcers and Chronic Skin Diseases. Manufactured and sold by Dr. R. G. Rozier, Lumberton, N. C.

A SUNDAY SCHOOL LIBRARY

## CHEAP.

We have a well-selected Library of about 180 volumes which we desire to sell that we may restock with new and fresh books. I would like to correspond with any school that wants a library. Most of the books are in good condition and I will furnish a list if desired.

BROOKS I. DICKEY,  
Edna, Texas.

Wear Red Seal Shoes  
Catalog for Postal



## The World.

At a full meeting of the Executive Committee of the Anti-Saloon League, in Raleigh, last week, vigorous measures were adopted looking to the securing from the coming session of the General Assembly a law having the following features:

Restriction of the distilleries to incorporated towns having not less than 1,000 inhabitants.

The privilege of holding local option elections at any time of the year, on thirty days' notice, upon petition of one third of the voters, but not oftener than once in two years.

At such elections the question of having prohibition, the dispensary or the saloon may be voted on as the petitioners may request.

Prohibition of the importation of intoxicating liquor into prohibited territory.

After July 1, 1903, applicants for license for both the manufacture and the sale of intoxicating liquors, shall present with their application a petition in their behalf signed by a majority of the qualified voters of the municipality.

The last recommendation is a modification of the Mississippi law which throws upon the saloon-keeper and the people who want the saloons the burden of establishing the fact of the people's preference. The law of the land recognizes the saloon as something abnormal, as the source of disorder and crime. The proposed law recognizes that in the normal condition of a community the saloon does not exist. We shall comment upon this later and suggest what may be done to have the law passed. Surely no North Carolinian who loves his kind can fail to help.

### A Fuller Statement.

The following are the features of the temperance legislation proposed by the Executive Committee of the North Carolina Anti-Saloon League in session with authorized representatives of the North Carolina Methodist Conference and the Baptist State Convention:

1. Prohibition of sale or manufacture of intoxicating liquors outside of incorporated towns. Prohibition of sale of liquor in towns of less than 500 population, whether incorporated or not. Prohibition of manufacture of liquors in towns of less than 1,000 population, whether incorporated or not.

The distinction is made between incorporated towns and unincorporated communities because incorporated towns are organized and policed. It is made also to protect the rural districts from the saloon. It is made also to protect the towns and cities from being surrounded by saloons. The distinction is made in respect to population mainly to prevent the evasion of the law by the incorporation of saloon or distillery settlements.

2. Local Option elections in incorporated towns of more than 500 inhabitants at any time upon 30 days notice and upon petition of one-third of the qualified voters; provided elections shall not take place oftener than once in two years.

In such elections the question of saloons or prohibition, or saloons or dispensary, or dispensary or prohibition, may be submitted as petitioners may request; only one question at an election, however.

3. Prohibition of the importation of liquors by any means into prohibited or dispensary territory.

4. After July 1, 1903, all applications for license to sell or manufacture liquors shall present with their application petitions in their behalf signed by a majority of the qualified voters, save in those towns and cities in which between the date of the enactment of this bill and July 1, 1903, an election shall have been held and carried for saloons.

These propositions are clear, and need no exposition.

They look to the suppression of the saloon and distillery in the rural districts, and to local option elections in the towns and cities in the near future on a fair and reasonable basis. There should not be a saloon in any town or city unless the majority of the people expressly call for it.

The people of North Carolina are entitled to this. They have long been opposed to the saloon. They have never had a fair chance in a struggle with it. They have been hampered by the ignorant vote. They have stood in fear of division. But these things are now passed. And now that they are passed, the General Assembly should freely grant the people's petition for a fair opportunity to grapple with the evil that in their long affliction fastened itself upon them.

Especial attention is directed to paragraph four. That calls for the recognition on the part of the General Assembly that the people of North Carolina are moral people. The saloons now exist not with the consent of the people of North Carolina, but solely because conditions have prevented the moral forces of the State from asserting themselves in elections against the saloons. Every intelligent public man in the State knows that this is true. It is but reasonable to ask now that the patience of the people be rewarded, and that the true attitude of the majority be recognized. Is it unreasonable to presume that the saloons should not be opened unless it is expressly voted by the majority to open them? Is it more reasonable to presume that the people of North Carolina desire the saloons—recognized as ruinous, as the sources of all manner of crime—to go on with their work unless they vote to the contrary? To be sure, he does violence to the character of the people who holds that they favor saloons and that saloons must exist until they have been voted out. One does not ask a good man if he loves virtue. His character is answer. One who believes in the people of North Carolina will say that the people desire the saloons closed, and he will not ask the people to prove this, but will bid the saloon men disprove it. This is just what paragraph four calls for. It is fair; it is representative; it is reasonable; it is only a just recognition of the patience of the moral forces of North Carolina; it presents them with the opportunity that they have long waited for. In their name we ask for this recognition and this opportunity to vindicate themselves and those who respect them.

J. W. Bailey.

Raleigh, N. C., Jan. 2, 1903.

The Executive Committee:—N. B. Broughton, A. J. McKelway, J. O. Atkinson, T. N. Ivy, I. C. Blair, J. A. Oates, J. W. Bailey, and Q. K. Nimmocks, representing the N. C. Conference, and M. L. Kesler, representing the Baptist State Convention.

Bradstreet's review of the business year, issued last Saturday, says:

"To say that 1902 was the best year this country has ever experienced, while truthful enough in the main, does not suggest fully the enormous strides which the United States took in the year just closed. Practically every branch of ordinary trade and manufacture showed an increase above the best of previous years, and yet this immense enlargement of output was not sufficient of itself to satisfy the growing, it might be termed insatiable, demand for all kinds of materials. In many cases the usual foreign outlet for products was, per force, neglected by the American producers, who confined their efforts to supplying insistent domestic demands, while in others foreign production was called upon to reinforce domestic output, with the result that new currents and channels were created in our foreign trade. Export trade, therefore, shrunk, while our imports expanded to unprecedented figures. The railroads of the country, in their efforts to handle the business offered them, suffered as never before from congestion and complaint of interference with production and distribution of the products of the farm, the mine, the shop and the loom was practically universal. Industrial unrest was naturally marked, as it always is in times either of prosperity or of dullness.

"Speculation, it is true, felt the checks imposed upon it by conservatism by short crops in the preceding year, and last but not least by high rates for money, but despite that fact that stock market operations were only about one-half those of 1901. Banking clearings, those usually reliable guides of business, showed aggregate practically equal to the hitherto unheard of totals of 1901. All this was accomplished

with a minimum of friction, as reflected in the form of business embarrassment."

Possibly the most important scientific achievement of the year, was the perfection of wireless telegraphy, which made possible the exchange of messages between Cape Breton and the crowned heads of Europe.

In connection with wireless telegraphy progress, mention should be made of the laying the cable from Vancouver to Australia—4,000 statute miles, which completes the encircling of the globe with British cables. Our own cable is being laid in Pacific waters, and before long we shall be in direct communication with our eastern possessions.

In civil engineering, the building of the great dam at Assouan, together with the barrage across the Nile, 250 miles above Cairo has made it possible to store a billion tons of water for irrigation in the dry seasons, and this will increase the earning power of Egypt \$13,000,000 every year.

As regards the Isthmian canal, obstacles have been cleared away until the only remaining one is that presented by the Colombian government which demands an excessive price for the strip of land through which the canal will have to be constructed.

In New York City the Rapid Transit Commission has made such progress on the Subway that it is felt certain that trains will be running over the greater part of the route by January 1st, 1904. What this will mean to city traffic can scarcely be estimated.

In Merchant Marine, the great event of the year was the consummation of the steamship combine by which five of the largest transatlantic Companies were merged into with about one million tons of shipping under its control.

In steam engineering the most notable progress has been in the development of the steam turbine. In immediate relation to this is the question of the use of oil fuel which has become one of the burning questions of the day. Airship history has been fraught with tragedy.

In naval and military affairs the past year has not been marked by any startling developments either in ships, armor or armament. A new Italian battle ship has made a speed of 22 knots per hour and the British cruiser "Good Hope" made 24 knots as against 18 knots made by our powerfully armored "Connecticut."

The Beef Trust, organized in Chicago, is now on trial for its legality, with a probability of going to the Federal court. One hundred new trusts have been formed since the Sherman Act became a law.

In social relations we did our best for Prince Henry and sent a special ambassador to the coronation of King Edward, and accepted a gift to Harvard College from the Emperor of Germany. Secretary Hay has followed former diplomacy by a protest against the treatment received by the Jews in Rumania, while the constantly flowing stream of immigration will continue to complicate labor problems. Mr. Roosevelt, Mr. J. P. Morgan and Mr. John Mitchell loom high on our horizon, in connection with what is the largest of all questions that confront us—the relation of capital and labor, which will have to be settled by "We, the people."

The visit of Dr. Lorenz with his new bloodless surgery for hip disease has been hailed by thousands with an enthusiasm as great as the suffering which he taught us how to relieve.

American papers seem to have lost interest in the Venezuelan difficulties at the time they have been declaring another victory to American diplomacy—that victory is the fact that President Roosevelt has persuaded all parties to refer the matter to the Peace Tribunal at the Hague. Mr. Roosevelt and, the Monroe Doctrine seem to have increased their prestige.

It was a calamitous year. There befell far beyond the average of mundane visitations, by volcano, earthquake, storm and flood, and of accidents through human agency by fire, explosive, on rail and in ship. In order of magnitude, in groups, they were as follows: Volcanic eruptions and earthquakes were felt in all parts of the world, the worst in death-dealing results being eruptions in the Islands of Martinique and St. Vincent, 40,000 killed, cities destroyed and abandoned; Torishirna, Japan, 500 killed; Sicily, many killed; earthquakes in Cuernavaca, Mexico, several hundred killed; in Russian Transcaucasia, 2,00 and Andijan, 4,000.

### The Work Before Congress.

When the present session of Congress re-assembles after the holiday recess, it will have barely eight weeks within which to accomplish the work before it. Eliminating Sundays and other holidays, there will be about fifty working days. This is but a short time in which to consider many important matters which claim attention, yet the session cannot be protracted beyond March 4, no matter what may be left undone, as the life of the present Congress expires by limitation on that date.

None of the great appropriation bills have yet been disposed of, and most of them have not yet even emerged from the committee. While a few of these measures will occupy little time in following the usual progress through both Houses, the bulk of them will be carefully considered and will consume a good deal of the time at the disposal of Congress. Over and above the appropriation bills, there are several measures of importance which will come up for consideration.

One of these measures is the Cuban reciprocity measure. While the treaty with Cuba will need only the ratification of the Senate, it cannot be made effective without general legislation by Congress, as the Senate alone cannot pass the revenue act needed to give effect to the Cuban treaty. All revenue bills must, in fact, originate in the lower House of Congress. No one need be told that the Cuban reciprocity measure will lead to a bitter fight in Congress.

Another measure that will come up will be the General Staff Bill, which is essentially a controversial measure because of those interested in preventing its passage. Another measure which promises to consume more time than was at first thought likely is the Militia Bill. Considerable opposition has developed to certain sections so if the measure which the War Department and the promoters of the bill are loath to part with, yet it now looks as if these sections will have to be sacrificed to insure the passage of the measure. Still another measure is the Currency Bill, which, however, has small chances of getting through both Houses in time.

It will thus be seen that Congress has a busy time before it, with small prospect of finding much time to devote to other matters than the great appropriation bills. The important questions of Naval increase and Naval personnel will no doubt be tacked on to the general Naval Appropriation Bill, but owing to their importance they are certain to lead to considerable general debate.

The Senate, on its part, will have its hands full if all the reciprocity treaties are called up, as some threaten will be the case. The opponents of the Cuban measure seem determined to call up some, if not all, the pigeon-hole treaties if the Cuban treaty is pushed too strongly, and to link the fate of all the treaties together; that is, ratify all of them or none.

The announcement that bubonic plague prevails at Mazatlan, Mex., is news that demands attention. It does not yet appear how many persons have been attacked by it, but the statement is made that more than half the patients are women.

Doubtless the disease was brought into that port, which is on the Pacific coast of Mexico, by some ship from Asiatic ports, bringing Chinese who are landing in Mexico in considerable numbers in order to get into the United States by smuggling themselves over the international boundary line.

The American Association for the Advancement of Science met in Washington last week. It is a fine body of men and women. Asaph Hall, the retiring president, has been a popular hero ever since he discovered the moons of Mars. His successor, Ira Reinsen, is not only at the head of Johns Hopkins, but also of the American Chemical Society. Simon Newcomb, who enjoys a world-wide reputation among astronomers, is expected to contribute his share towards the success of the meeting.

The famine story in Finland has been confirmed by the Russian press. The causes are: an unusually cold Summer, followed by a succession of floods, and 400,000 people are facing starvation.

A bill has been introduced into the House of Representatives to remove the tariff on works of art.

## The Home Circle.

### Serena's Offering.

Serena Lathrop was not a poor woman. All her life had been very comfortably provided for, and the recent deaths of an aunt and a cousin, who had left her generous legacies, had made her very well-to-do indeed. But unfortunately Serena was at heart a pauper.

She hated to give a cent away. When the collector for the Woman's Board of Foreign Missions went on her annual round through the church she always left the call on Miss Lathrop to the last. She dreaded the icy greeting she was sure to receive, the chill demeanor of the lady and the remarks, never omitted, on the waste in carrying out missionary effort. Latterly Miss Serena had been heard to say that she believed the trouble in the far East was wholly due to the missionaries and their mistakes, and that she should hereafter cut down her subscription. It had never exceeded a dollar a year, so that fifty cents was all that Miss Jennie Raeburn, who was collector, had any reason to expect.

"I believe," said Miss Jennie, faltering on Miss Serena's doorstep, "that I'll just add fifty cents to my own collection, and not go to Miss Serena at all." Then another thought came over her mind. "What right have I, on the Lord's own errand, to be faint-hearted and feeble? I am behaving like a coward. I am ashamed of myself for being so timorous when the Lord has sent me forth."

She rang the doorbell, and was ushered into Miss Serena's stately, stiff and formal drawing room. The carpet was rich and thick with huge medallions of flowers on a crimson background at regular intervals. Sofa and chairs were upholstered in green rep, after a by-gone fashion. Every chair was covered with a large crocheted tidy, and on the sofa were three. A round table, marble-topped, stood in the centre of the room, and on the mantel were a French clock and two large china vases holding bouquets of pampas plumes. The walls were ornamented with ancestral portraits, and the whole room was eloquent of order and cleanliness, a very temple of conservatism.

"My dear Jennie," said Miss Serena, coming forward most graciously, "how very glad I am to see you! I have been watching for you all the week. Of course, you have as usual come to represent the woman's auxiliary. I have belonged to it ten years, and I've given only ten dollars in that time. I have been considering the matter, and feel that I've made a great mistake. I owe the society a good deal by way of a back-debt. Here is my offering." And into the hand of the astonished Jennie she slipped ten shining gold pieces, fifty dollars in all.

"Why, Miss Serena!" gasped Jennie, in sheer incredulity and amazed delight.

"I may as well tell you all about it, dear. I've had a change of heart," said Miss Serena.

"Come to my room and have a cup of tea, and I'll explain."

"You see Jennie," she went on a lit-

tle later as she poured the boiling water over the fragrant Ceylon tea, "I have never been enthusiastic over church work, and missions have not appealed to me. I have been honest and nothing more. Now, of late, I have been convinced that they were a mistake, that good money was thrown away in sending missionaries to the barbarians in China, and the strange, queer people in India and I've been saying that what I gave I'd give right here in my own town where I could see it spent. But the other day I was reading of the missionaries who had been martyred this summer, men, women, even children, and though I felt they'd brought it on themselves going off among such desperately bigoted and superstitious folks. I couldn't get away from the thought of them. The more I tried, the more I couldn't. Against my judgment and against my will something said to me, 'Serena Lathrop, you are a mean, selfish thing. You could never have done it. They've broken the alabaster box. You've never even given the price of a tin box of perfume to the Lord, let alone alabaster.'"

"I kept a-musing and a-musing, and I went to bed and fell asleep. And, Jennie, on my bed I dreamed a dream."

Jennie said nothing, but her big blue eyes never moved from Miss Serena's excited face. That face, usually immovable, was strangely stirred. The cheeks were flushed. The eyes shone. Miss Serena looked twenty years younger.

"I dreamed that I was a child again, and that my mother had sent me on an errand, and I had lost my way. I wandered up and down, but could not find the path. By and by I seemed to be in a boat drifting across a lonely sea. I still knew that I wanted to find my home, but I could not. On sea or land I was just a lost child. At last the boat grated on a strange shore, and I stepped out on a grassy plain, all smooth and flowery, and there were shining forms moving softly about and in the distance I heard sweet music, singing and the tinkling of harps.

"The singing ones were not all grown up people. Some were children like me, and one, a dear, brown-eyed maiden, came and said: 'I am Okara San. Don't you know me? You used to send me letters to Japan from your Sunday-school. Come with me, and I will take you to our Lord.'"

"Okara San was a little girl Miss Serena's Sabbath-school class supported years ago. She died when she was fourteen.

"We went a little way, and I did not seem now to be a child; you know how the scenes change in dreams. I seemed a young lady, twenty years old or thereabouts. The wee Japanese floated away, and in her place there appeared a tall and graceful Hindu woman in white and gleaming robe.

"Come with me, Serena," she said, and I will guide you to our Lord."

"She had a wreath of flowers on her head, and flowers in her hands. She glided quickly by me, and when I said 'Have I ever known you?' she answered: 'Friends of yours have known me well. I believe you did not care for the Hindus,

in the land where some people ever walk with blind eyes and beggared souls.'

"I dropped my head in shame. I remembered my cold disdain of the Hindus and my niggardly gifts. But I walked on. Presently my conductor left me, and a group of lovely persons came around me. Again I was neither child nor young girl. I was myself, an elderly woman with grey hair, and stubborn ideas that were like a rock. But all the while, under it all, I knew that I was a lost child, and that I wanted to find my mother.

"Shall I take her to our dear Lord Christ?" said one to another.

"Their eyes were like stars. Their faces were beautiful. They were like those who had gained the victory, and were safe for evermore. And, Jennie, I knew them, for some of them I had met and some had heard speak in missionary meetings, and a still and solemn voice whispered in my spirit: 'These are they which have come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb.' They were martyrs of the cross. I stood before them with empty hands, ashamed and silent.

"From somewhere out of the golden mist which hung over a walk of blooming roses and lillies, suddenly my mother appeared. She looked very wistful and remote, as if she were much displeased.

"Ah, Serena," she said; 'is it you? But you are not fit to be here. Nay, friends, do not take her yet to our Lord. She does not care to help him to find his sheep that are lost.'

"And all around me the air grew more and more chilly and the flowers faded and the faces of the saints disappeared. And I heard a voice far away saying: 'Other sheep I have. Them also I must bring, that there may be one flock and one shepherd.' And then, Jennie, I awoke."

Miss Serena's dream wrought in her steadfast repentance. She was not one to do any thing by halves. It seemed to her that she must make up for lost time, so she began to read and study, she attended the meetings, she ceased to discriminate between God's wanderers in America and in the lands across the sea. In a vision of the night her Saviour had spoken to her, and she was obedient to his commandment.

Jennie, too, had learned a lesson of trust that was not in vain.—Margaret E. Sangster.—The Witness.

### The Low-Voiced Woman.

"Her voice was ever gentle, low and soft;  
An excellent thing in woman."

It has long been conceded that a pleasant voice is one of woman's greatest charms. And many of us can verify this truth for ourselves by recalling the sweet influence of some woman, who, like the lovely Cordelia, spake in accent soft and low.

Longfellow, describing a sweet voice, likened it to the music of a summer bird, "heard in the still night with its passionate cadence." And Ben Johnson wrote:

"The voice so sweet, the words so fair,

As some soft chime had stroked the air;  
And though the sound had parted thence,  
Still left an echo in the sense."

A pretty face and a musical voice go well together, but, of the two, the latter is preferable. The power of a truly good woman possessing such a gift cannot be overestimated, especially if she is refined and intellectual. Her harmonious tones fall with a resftul cadence upon the ear of the invalid. They are peace for the weary, balm for the sorrowful, and are frequently more efficacious than a sermon in touching the obdurate hearts of the wayward.

On the contrary, we sometimes find rare beauty of feature seriously marred by the incongruity of a disagreeable voice. It is said of the Empress Eugenie that the stranger was enraptured with her wonderful beauty, but the moment she spoke all admiration was forgotten in the unpleasant sensation caused by her harsh Spanish voice.

English women, as a rule, are not blessed with particularly musical voices. The colds, catarrh and bronchial trouble to which the sudden changes of climate subject them more or less affect the vocal organs. In fact, soft, rippling utterance seems to belong more generally to lands of eternal summer. Yet any woman, no matter how great her natural defects may be, can, with a few exceptions, bring her voice within a becoming key, and by proper care and exercise cultivate distinct, well modulated tones.

Let us hope, with the present movement for physical culture and voice culture and every other kind of culture, the noisy, garrulous woman of watering-place fame will have soon passed away, and in her stead come a being who will not converse as though every one in her hearing were deaf and she were bound to finish the sentence which she is bent on uttering that very moment or never.—New York Ledger.

#### The Real Helen Gould.

The quiet, unassuming personality of Miss Gould permits her to mingle with the public unnoticed, and the latter would often be surprised to know that the brown-haired little woman whom it has passed with scarcely a glance was one in whom it felt the keenest interest. To be unobserved is regarded by her as the most desirable of all conditions. She cherishes an antipathy for the camera that amounts almost to a mania, and is ever on the alert when there is occasion for the prevalence of the camera fiend. Her parasol has often been called into prompt service to meet such affronts, and not long ago when she was a guest at the Brooklyn Navy Yard, Admiral Philip captured and destroyed a camera that was in the hands of an offending spectator. In stature Miss Gould is not quite five feet and four inches. Her hair is brown and very abundant. Her eyes are dark and soft and earnest, and her face denotes the keen intensity of her nature. Her features are regular, and render her face beautiful with the beauty of goodness and truth. Her smile illumines, and it is the kindest smile imaginable. Her voice is low and musical, and her manner all that is unaffected and friendly.

Her interests are with the real things of life, and her personal effort in behalf of the poor and needy far over-reaches her strength, and is the cause of constant solicitude of her brothers and sisters, by all of whom she is adored. The custodianship to which her fortune has arrogated her is not one which she either sets aside or deposes to at hers, and every hour of every day in the year is listed to correspond with some duty that awaits it.

Miss Gould's New York home is the old family mansion in Fifth Avenue, but her country home at Irvington-on-the-Hudson is where she resides the greater part of the year. Her horses and dogs are there, her garden and conservatories, in all of which she takes greatest pleasure and pride. Her family of little orphaned children are near, and with them she passes many holidays, contributing to their enjoyment. They are her wards, each one of whom it is safe to say will be well established in life in future years.—Mrs. Van Rennselaer Day in The Pilgrim for October.

#### The Children's Feet.

A ragged woman was crossing the corner of a public park in London, where the children of the poor are accustomed to play, many of them barefoot. A burly policeman stationed on the corner watched the woman suspiciously. Half way cross she stopped and picked up something which she hid in her apron. In an instant the police man was by her side. With a gruff voice and threatening manner he demanded: "What are you carrying off in your apron?" The woman seemed embarrassed and refused to answer. Thereupon the officer of the law, thinking that she had doubtless picked up a pocketbook which she was trying to make way with, threatened to arrest her unless she told him at once what she had in her apron.

At this the woman reluctantly unfolded her apron and disclosed a handful of broken glass. In stupid wonderment the policeman asked:

"What do you want with that stuff?"

A flush passed over the woman's face; then she answered simply:

"If you please, sir, I just thought I'd like to take it out of the way of children's feet."

Blessings on the kindhearted caretaker who was so thoughtful of the children's needs and the children's feet. And should not we imitate so good an example, and take out of the path of the little ones anything which can wound them, injure them, or cause them to stumble?

"What do animosity mean?" said a Charlotte servant girl.

The meaning of the word was explained.

"Wel, I jess wanted to know. I was er talkin' to er fancy nigger last night and he said:

"Does de pleasures of de evenin' excite your animosity?" En he had me."

"What did you say?"

"I said: 'Dey sh' do reprehend my sagacity.' Den I had him."—Charlotte Observer.

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## Our Young People.

### The Passing of Our Sea Birds.

By T. Gilbert Pearson.

The extensive coast line of North Carolina, with its large and shallow sounds, forms the natural feeding grounds for countless numbers of winged tenants of the sea. Once these waters teemed in summer with gulls and terns, beautiful long-winged fliers, who come out of the South, upon the approach of spring, to lay their eggs and rear their young upon our shores. They were the natural scavengers of the sea, and gathered from the waves much decaying animal matter which otherwise would be thrown upon the beach to putrify in the sun. Often the fisherman, lost in the fog, would eagerly watch for the birds to give evidence of the direction of the land, as they winged their way homeward from the deep, with food for their young. Like all sea fowls, they gathered in communities to breed, and placed their beautiful spotted eggs in simple nests, either on the sand or more rarely on clusters of fallen grass in the salt marshes. Full ten thousand gathered each year for this purpose on Shackelford's Bank, between Beaufort and Cape Lookout. They nested among the dunes at Fort Macon and on the sandy beaches about Southport. At Lockwood's Folly there was a large colony, and countless thousands reared their young on the islands about Ocracoke, Hatteras and Oregon Inlets.

Over the waters of Albemarle they were abundant, and in Currituck Sound they gathered in swarms, and everywhere the beauty of their plumage and the grace of their flight were things of joy to all eyes which saw them.

But all this is the past. Fashion issued her decree for sea bird's feathers with which to decorate women's hats. Swiftly the New York millinery dealers dispatched their gunners to the breeding places of the gulls and terns, and all summer the roar of their guns along the shore answered loudly the roar of the ocean. Loath to leave their eggs or clamoring young, the old birds would circle, screaming through the air, regardless of the repeated discharges of the guns which continually thinned their ranks. A few seasons of this work and the vast flock had disappeared. Then, when it was all but too late the bird lovers of the country realized the situation and raised their voices in protest. Now, on the coast of every State along the Atlantic border north of North Carolina, wardens with guns in their hands and laws at their backs protect the colonies of breeding birds from the murderous feather gatherers. Thus prevented from carrying on their work elsewhere the employes of the milliners turned with eager joy to our coast, knowing that here no wardens await, to keep them from landing on our beach, knowing that here no law frowns upon their bloody work, and knowing that the public sentiment and the public conscience yet slumbers on the subject of its duty to the birds. Each summer our few remaining sea birds are followed from beach to beach and hunted, ever to the death.

The Audubon Society of North Caro-

lina, already enrolling in its membership bird lovers to the number of a thousand strong, call upon the good people of the State to aid them in creating sentiment which shall result in the enactment of a law at this meeting of the Legislature that shall make it a crime to destroy the lives of these beautiful and useful birds. To make this law effective when it is passed, the writer is authorized to state that funds sufficient to hire wardens to watch and protect the breeding sea birds have already been raised by kind-hearted and thoughtful men, and will be available for use at once upon the passage of such a law.

December, 1902.

### What Ralph Saw.

Ralph had been sick a whole month, and now that he was able to sit up again he liked to have his chair by the window, where he could look out and watch the men who were at work upon a new house which was being built next door.

He was so glad that the men were at work there just at this time, for the days sometimes seemed very long to him, and he liked to see the house growing before his eyes. Nothing else entertained him for so long a time.

But one day the funniest thing happened at the new house. A strange workman appeared upon the scene, but this workman hindered more than he helped.

Ralph was at his accustomed place at the window and was watching a carpenter who was measuring pieces of lumber for a certain part of the building. Ralph saw him take out his measure and mark the length with a pencil. He then laid the pencil down beside him while he sawed the board. Pretty soon he looked around to get his pencil, and it was gone. He looked about a few minutes; then he took another pencil from his pocket. He marked another board with this and laid it down as before, and when he wanted it again, it, too, was gone.

The man now began to look vexed, and he searched all about, probably expecting to find some mischievous boy around, Ralph thought. But finding no boy and no pencils, he borrowed another pencil of one of the workmen, and this time, when he got through using it, he put it in his pocket. So he managed in this way to keep the one he had borrowed.

Presently he seemed to have measured all the boards he needed, and then he began nailing them in place. He took a handful of nails from the pocket of the big apron that he wore and laid them down within easy reach. He used a few of them, and when he reached around for more there were no more there. Then he stood straight up, took off his cap and scratched his head.

Ralph had been watching all this time, and had seen where all the missing articles went, and now at the man's perplexity he laughed aloud. Mamma, who was in the next room, heard the merry laugh, and it did her good. She determined to go in as soon as she finished the dusting and see what was amusing Ralph so much.

After the loss of his nails, the workman seemed to think something was

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wrong. He looked all about, questioned some of the other carpenters, and finally went to work once more. But this time he took the nails from his pocket only as he needed them, and once in a while he would look around as if watching for somebody. But as nobody appeared, he at last seemed quite to forget his mysterious losses, and to work on in his usual manner.

It was a warm day, and as the sun rose higher he began to feel very warm. Ralph could see how heated he looked, and finally he took out a large red handkerchief and wiped his forehead.

He seemed a very absent-minded sort of workman, for now he laid his handkerchief down beside him while he again turned to his work.

"Mamma, come quick, quick!" Ralph shouted, and mamma hurried to his side.

He pointed to the window. "Now, watch that man's handkerchief," he said. "Don't take your eyes off from it."

Mamma wondered what Ralph meant, but she did as he said, and pretty soon, when the man had gone to work and quite turned his back to his handkerchief, down swooped a big black crow, picked up the handkerchief and flew off with it.

Then how Ralph did laugh and clap his hands. "It's just too funny, mamma," he said. And then he explained to her how the crow had been playing jokes on the carpenter all the morning. Mamma laughed too, and then she said, "I think, Ralph, that we will have to arrest Mr. Crow. Shall we tell the man who his tormentor is?"

"Yes," said Ralph; "only do please wait till he finds his handkerchief gone."

So they waited, and presently the man turned to take up his handkerchief, for he had grown very warm again. His look of blank astonishment when he found it was gone was too much for both Ralph and mamma, and they laughed till the tears stood in their eyes.

Then mamma went out on the front steps and tried to call to the man, but he was shouting and gesticulating to the other workmen in such a frantic way that she had to go over to the building before she could make him hear her.

Ralph watched from the window. He saw the man turn at last and listen to what his mamma had to say, and he saw them both go around to the farther end of a pile of lumber, where there was a space between two boards, and there, safely stored away, were the pencils, nails and the handkerchief, as they expected.

Then Ralph saw mamma point up into the branches of a tree which stood near, and from which, as she did so, there came a cry of "Caw! caw! caw!"

The other workmen shouted with laughter. At first the subject of Mr. Crow's practical jokes was inclined to be angry, but at last his better nature conquered, and he laughed with the rest.

As he went back to work Ralph saw him take the handkerchief and tie it under his chin, and mamma explained when she came in that he said he would have to tie his cap on or the bird would be flying off with that next.

But Jim Crow seemed satisfied with his morning's work, and after his trick

was discovered he flew off home, and the poor workman was left in peace.

As Ralph was much better the next day, mamma said she believed that his laughing so hard over Jim Crow's pranks had done him more good than medicine. —Southern Churchman.

The Old Fountain.

Once upon a time a mason lived in Granada who was so very poor that he could not earn enough food and raiment for his large family. Work was not always to be had, and bread was dear, and often he could hardly keep actual want away from his door. However, he was glad and cheerful and so were his wife and children, which made up for much. One night there was a knock at his door, and he found outside a tall, gaunt, and rather miserable looking stranger, dressed in a long black coat. He would not come inside the masons' humble cottage, but he beckoned the man into the street, where he said in a sepulchral voice: "Do you want a job?"

"Most certainly do," replied the mason, "and shall be glad enough of it if I may be well paid for it!"

"You will have no reason to complain of that," said the man, "so long as you will agree to my conditions."

"And what may they be?" inquired the mason.

"I shall require you to be blindfolded, and I will lead you by the hand to the spot where the job is to be done and bring you back again."

The mason hardly relished the blindfolding part of the bargain, for he did not like the man's looks; but necessity works wonders, and he reflected that if he lost the present chance it might be long ere another came in his way. He therefore allowed his eyes to be bandaged, and then he was led, as far as he could judge, by a road with many sharp turnings, to a distant part of the city. At length the man opened a door, and entered into a house, and, after a few moments, the muffler was removed from the mason's eyes, and he found himself in a courtyard, with the dry basin of an old fountain in the midst. He was bidden next to construct a sort of vault beneath the basin. At this he worked all the night, but was not able to finish it.

The man gave him liberal wages, and asked whether he was willing to come the next night and finish it. He replied he was quite willing, if he were as well paid for his work. He also made a solemn promise to say nothing about it at home.

When the next night came he was again blindfolded and taken to the same place, where he soon finished the vault. But how horrified was he when the man said, "Now help me to bring forth the bodies which are to be buried in this vault." The mason had some thoughts of running away, and forfeiting his second night's wages, but he considered, on second thoughts, that he was innocent and in no danger. But he was vastly relieved when he found the bodies that were to be buried consisted of three huge earthenware jars. They were so ponderous, too, that the man and the mason, using all their strength could scarcely

Carolina and Northwestern Railway.

TIME CARD.

BLOWING ROCK ROUTE.		
Effective November 24th, 1901		
NORTHBOUND	PASSENGER	MIXED
Chester, Leave	8 25 am	8 50 am
Yorkville, "	7 30 am	10 45 am
Gastonia, "	9 05 am	1 20 pm
Lincolnton, "	10 09 am	2 55 pm
Newton, "	10 54 pm	4 45 pm
Hickory, "	11 16 pm	5 50 pm
Cliffs, "	11 50 pm	6 35 pm
Lenoir, Arrive	12 35 pm	8 00 pm
SOUTHBOUND	PASSENGER	MIXED
Lenoir, Leave	2 10 pm	5 30 pm
Cliffs, "	2 54 pm	7 20 pm
Hickory, "	3 12 pm	8 10 pm
Newton, "	3 37 pm	8 45 pm
Lincolnton, "	4 22 pm	10 09 am
Gastonia, "	5 27 pm	1 20 pm
Yorkville, "	6 32 pm	3 18 pm
Chester, Arrive	7 45 pm	5 20 pm

CONNECTIONS.

Chester—Southern Ry., S. A. L., and L. & C.  
 Yorkville—S. C. & G. Extension.  
 Gastonia—Southern Railway.  
 Lincolnton—S. A. L.  
 Newton and Hickory—Southern Ry.

A TRAIN FOR MILLIONAIRES

Is to Run Between Chicago and Florida Resorts.

Chicago, November 21—Chicago is to have a millionaire's train between this city, Jacksonville and other Florida resorts, which will be as fine in equipment and as fast in time as the famous train running over the Atlantic Coast Line from New York to Florida points. The new train will be placed in service by the East Illinois soon after the first of the year, and will make the trip from here to Jacksonville in thirty hours, instead of thirty-one, as heretofore.

All the equipment to be used is to be new and is now in course of construction by the Pullman Company. The cost of the necessary equipment will be between \$700,000 and \$1,000,000.

This elegant new train from the West will be operated via Evansville, Nashville, Albany and the Atlantic Coast Line to Jacksonville, thence to St. Augustine, Fla.

It will be seen that the Atlantic Coast Line will maintain its reputation for perfect passenger service from the West as well as from the East.

WANTED.—A widow desires position in a college or institution as housekeeper or matron, infirmary attendant or superintendent of laundry. Good references. Address Mrs. K., care Presbyterian Standard.

Atlantic & N. C. R. R.

Time table in effect November 19, 1902.

Eastbound Trains.	Passenger Daily	Passenger Daily
Leave Goldsboro.....	3:30 p m	8:00 a m
Leave Kinston.....	4:22 p m	8:48 a m
Leave New Bern.....	5:50 p m	10:10 a m
Arrive Morehead City	7:15 p m	
Westbound Trains.	Passenger Daily	Passenger Daily
Leave Morehead City.....	7:05 a m	
Leave New Bern.....	9:00 a m	6:30 p m
Leave Kinston.....	10:12 a m	7:37 p m
Arrive Goldsboro.....	11:15 a m	8:30 p m

S. L. DILL, Superintendent

move them. After much pulling and grunting, the three jars were safely ensconced in the new vault, and all traces were removed. The mason was then led to the corner of a street, and ordered to remain there till the cathedral bell had chimed a certain hour. This he undertook to do, and having received his pay, he whiled away the wearisome hours by counting his money, and thinking how he would spend it. When the bell sounded he went home, and had a very pleasant fortnight, he and his family in the enjoyment of plenty, and then he had to be on short commons again.

Some years passed away, and one evening a rich old house owner, who had the reputation of being a very grasping man, called on our friend the mason. He asked whether he was willing to do a job of repairing a tumble-down house.

The mason replied: "Yes, that I am; and I will do it as cheaply as any man in Granada."

"I am glad to hear it," said the other, "for I have an old house in this city which is very much out of condition, and I want it patched up before it becomes a downright ruin. The worst of it is I cannot get any one to live in it since an old tenant I had had died. The dolts who took it were terrified out of their wits by strange noises. They say it is haunted by a demon, who goes about clinking his money as if he were counting it; and the consequence is that the house has a very ill name, and people will hardly go near it after nightfall. But come and have a look at it."

The mason put a few tools in a basket, and followed the old man to the ruinous house. After looking into several dreary rooms, which seemed abandoned to rats and spiders, they went into a courtyard. The mason started, and rubbed his eyes. Where and when had he seen a courtyard exactly like this? Then the truth flashed on him. It was the very place where he made the vault for the man. There was the same old basin, once full of water, when the fountain used to play, but now dry and dusty; and underneath? aye, were those corpulent jars and their rich contents still below, as he had left them. He would like to see into that. So he said to the old gentleman: "If you will let me live in this house rent free I will engage to put it into good repair and charge you nothing for my work. I am too poor to be afraid of ghosts, or even of robbers, who are, to my mind, the worst of the two."

The house owner was glad enough to let the mason live in it on his own terms; so he and his tattered wife and children flitted without delay from their wretched hovel into the haunted house.

The clinking of spectral coins ceased. If coins clinked anywhere, it was in the mason's pockets, and wonderful to relate he became a rich man. His family grew proud as they grew rich for they found money coming without work and they threw it away foolishly. Not one of them was really happy any more, but it was not until he was about to die that the secret which he had kept for years began to weigh heavily upon the mason's soul, then he called his eldest son and told him all. Leaning upon the young man's

## VIN-GU-OL THE TONIC

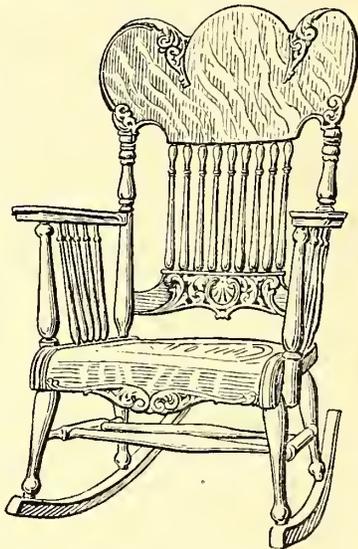
This preparation has proven itself to be the truest tonic, vitalizer and invigorator now on the market.

As a strength builder and reconstructor it has no equal. It acts directly on the nerves, blood and tissue.

It is an invaluable remedy for colds, coughs and weak lungs. One bottle will give great benefit.

For sale by druggists generally. If can't obtain from local druggist will send on receipt of price \$1.00. Prepared only by

T. A. MILLER Manufacturing Pharmacist,  
519 E. Broad Street, Richmond, Va



## Christmas Furniture.

We have prepared for the Holidays this year the largest stock of beautiful Furniture and Carpets we have ever shown.

We are making the lowest prices of any store in the State. We offer inducements to out-of-town purchasers, and if you come to see us we will save you money.

Rockers, Couches,  
Morris Chairs, Music  
Cabinets,

China Closets, Writing Desks, Parlor and Library Tables, Hall Racks, &c. Every variety and style of furniture you can imagine for Bed room, Parlor, Library, Dining-room and hall. If you order from us by mail you will receive the same attention as if you were here. Anything we send you is returnable at our expense if not satisfactory.

**Andrews' Furniture & Music Co.**  
CHARLOTTE, NORTH CAROLINA

## The Security Life and Annuity Co.

Home Office: Greensboro, N. C.

**Guaranty Capital, . . . . . \$100,000.00.**

(Deposited with the Insurance Commissioner.)

The Policy  
for the  
People

Our Life Annuity, Disability, and Endowment Policy provides a fixed annual income, payable quarterly in advance, for the Beneficiaries as long as they would be dependent upon the Insured, and for the Insured in old age and disability. It has large Cash, Loan,

Paid-up, and extended insurance surrender values. Guarantees a minimum amount to the beneficiary or the estates.

## HOW IT WORKS.

GREENSBORO, N. C., Sept. 33, 1902.

Received from The Security Life and Annuity Company ONE HUNDRED AND TWENTY-FIVE DOLLARS in payment of the second quarterly instalment of a LIFE ANNUITY of FIVE HUNDRED DOLLARS, under Policy No. 170, on the life of my son.

[Signed]

MRS. EMMA BUCHANAN CLIMER.

J. VAN LINDLEY, President.

GEO. A. GRIMSLEY, Secretary.

R. E. FOSTER, Actuary.

arm the old father went down into the court yard at night and pressed the spring which kept the stones in place. Back rolled the slab concealing the vault; the old mason in his eagerness let go his son's arm and stepped into it alone. As he did so he must have touched, unconsciously, upon the secret spring, for the slab sprang back into place with a reverberation which shook the house. Try as he would the son could not discover how to open it again without assistance, and hours passed before the servants who were summoned could break an entrance into the vault. When at last they did so the old mason was dead. Gold lay in heaps about him, for he had spent scarce a third of the treasure; yet neither by his son nor by his other children was the money he had got so craftily inherited. As no heirs turned up to claim it, the fortune passed to the crown; thus were the wife and children of the mason poorer than before, since they had now neither money nor content. Still you and I should not have objected to have found that fountain should we?—Church Standard.

**The Dog and the Kitten.**

One day the servant of the family was told to take a kitten to a pond for the purpose of drowning it.

His master's dog went with him. When the kitten was thrown into the water, the dog sprang in and brought it back to land.

A second time the man threw it in, and again the dog rescued it.

When for a third time the servant tried to drown it, the dog, as resolute to save the little helpless life as the man was to destroy it, swam with it to the other side of the pool, ran all the way home with it and deposited it before the kitchen fire.

From that time the dog kept constant watch over the kitten. The two were inseparable, even sharing the same bed.—London spectator.

**"Lady Moon.**

Lady Moon, Lady Moon, where are you roving?

"Over the sea."

Lady Moon, Lady Moon, whom are you loving?

"All that love me."

Are you not tired with rolling, and never Resting to sleep?

Why look so pale and sad, as forever Wishing to weep?

"Ask me not this, little child, if you love; You are too bold;

I must obey my dear Father above, And do as I'm told."

Lady Moon, where are you roving?

"Over the sea."

Lady Moon, Lady Moon, who are you loving?

"All that love me."

—Lord Houghton.

Sandy—"I want tae buy a necktie."  
Shopman—showing some fashionable specimens—"Here is a tie that is very much worn."

Sandy—"I dinna want ane that's very muckle worn. I've plenty of them at hame."

**A Perfect Laxative** is one which is palatable, pleasant to take and can be relied upon to act gently, but thoroughly; cleansing the entire system of all impurities. Such a remedy is Mozley's Lemon Elixir. It is a pleasant lemon tonic, acceptable to the most delicate stomach, and a thoroughly effective laxative, acting upon the bowels, liver, and kidneys, without the slightest unpleasantness.

MOZLEY'S LEMON HOT DROPS are without an equal for coughs, colds, sore throat and bronchitis.

Sold by all druggists.

**Mozley's Lemon Elixir.**

**MASON & HAMLIN.**

The name which represents the highest attainments ever reached in the production of

**PIANOS AND ORGANS.**

I have fortunately secured the agency for these magnificent instruments, and can surprise you by the moderate prices at which I am offering them.

F. H. ANDREWS,

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"A man is a man for a' that," but what a difference in 'em. You require the best lumber for your house; the best coal for your engine; the best flour your table. One does not buy a common horse when he can get a much better for near the same price. This is true about everything one needs.

In a building nothing is more essential than good material. It adds to the safety and wear, besides 'twill sell for more. Who would not pay more for a building put up out of first quality material than for one thrown together out of common ordinary brick?

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**The 'Rex' Mattress 10.00.**

**The 'Regal' Mattress 7.50.**

**Ask for Them.**

## Our Little Folks.

CONDUCTED BY MRS. A. J. MCKELWAY.

### Children's Letters.

Charlotte, N. C., Dec. 21.

Dear Standard:

I thought I would write you a little letter as I have never wrote to you before. I am a little girl eight years of age. I go to school and I go to Sunday-school. I got a Testament for reciting the Child's Catechism. My Pastor is Rev. W. H. Davis. I did not get to go to Sunday-school today; it was raining. I will close for fear of the waste basket.

Your little friend,  
Annie Patterson.

Statesville, N. C., Dec. 28th., 1902.

Dear Standard:

My papa takes the Standard. I have a little brother 7 years old. I go to school and my teacher is Mrs. Stephenson. I am a little girl 10 years old. I wanted a doll Christmas, but my mother says I am too big to play with dolls.

Your little friend,  
Sarah G. Adams.

### What Puss Did—A True Story.

Puss had three kittens, and the old speckled hen had twelve chickens.

Pussy's kittens were silvery gray underneath, and all sorts of lovely colors on top.

Old Speck's chickens were all yellow and very fluffy.

Puss kept her babies in a box behind the stove in the kitchen, and old Speck kept hers in a barrel in the woodshed.

Every day, after the hearth was swept, Puss brought her kittens out and put them under the stove; and likewise, every day, after the sun was up, old Speck brought her chickens out into the back yard.

Now, one would think, since Puss and the old speckled hen had so much in common and were such near neighbors, that they would be good friends.

But, dear me, Puss never stepped out into the back yard but old Speck began to scold. Puss could not even sit in the woodshed doorway for the sake of a little air but old Speck would ruffle up her feathers and begin to call her chickens.

"Errer!" she would say, lifting first one foot and then the other. "Errerer! Don't you see that cat? Err! Lookout! Err! Keep close to me!" and so she would go on, while Puss sat with her eyes closed, and never once thought of the chickens.

One day a dreadful thing happened in the speckled hen's family. The housemaid had left a pail of water standing near the woodshed door, and the speckled hen's largest chicken, anxious to try his wings, flew up on the edge of the pail. He tilted back and fourth a few times, trying to get his balance, and then splash! he went into the water. The poor little thing fluttered and gasped, and

old Speck, lifting up her wings and her voice, flew in terror about the pail.

After a while the chicken became very quiet, and the old speckled hen went back to her chickens, trying hard to think what it was that made her feel so uneasy.

Meanwhile, the house maid found the chicken in the pail, and, thinking it was dead, but not being quite willing to give it up, she wrapped it in a piece of flannel and put it in the oven.

After a time the poor little drowned chicken began to gasp for breath. Then he tried to wink his eyes, and the house maid took him out of the oven.

She tended him very carefully for a day or two, and then took him in triumph back to his mother.

But, alas! old stupid Speck had forgotten all about her lost chicken, and, thinking he belonged to some other hen, she flew at him and pecked him with all her might.

"And what is to be done with this chicken?" asked the house maid, standing in the middle of the kitchen floor and holding the little thing between her two great warm hands.

"You'll have to take care of it yourself," said the house mistress.

So the chicken was wrapped again in flannel and put under the stove. Now, flannel is not nearly as warm as one's own mother's feathers, and the poor little chicken felt quite forsaken. Pretty soon he crept out from underneath the flannel, lifted up his shrill little voice, and wept.

Puss, who was asleep with her three kittens, moved uneasily, for she did not like harsh noises.

"Peep, peep, peep!" said the chicken. Puss stretched herself and opened her eyes.

"Peep, peep, peep!" cried the chicken.

Puss looked at her three kittens nestled up to her so cozy and warm, and then she looked at the poor little forlorn chicken standing out in the cold.

"Mew!" said Puss, and such warmth of love and tenderness as there was in Pussy's voice!

But the chicken, not understanding cat language, kept on crying, "Peep, peep, peep!"

Then Puss got up very carefully, so as not to disturb her babies, and walked over to the chicken.

"Mew!" said Puss again, and put her head down right over the chicken. It might have been Pussy's motherly mew, or it might have been her warm fur, that won the chicken. Certain it is that the little thing began to utter the most contented and musical peeps that ever a cat heard. Peep, peep, peep! peep, peep, peep! peep, peep, peep!

Then Puss settled down close by the chicken, and the chicken cuddled up close to the cat, and after that Puss had four babies, and the chicken had a nice warm place of its own under Pussy's fur.

Whenever the chicken, straying away into remote corners, began to cry, Puss would wake up and mew; then the little chicken would run home, happy and contented, crying, "Peep, peep, peep! peep, peep, peep! peep, peep, peep!"—  
The Outlook.

## THE OLD RELIABLE

# ROYAL



# BAKING POWDER

Absolutely Pure

**THERE IS NO SUBSTITUTE**

### The Tables Turned.

"O mother, how I wish my dollies would suddenly become alive and speak to me!" exclaimed Winifred Gray. "It would be so delightful!"

"Do you think so?" said her mother. "I fancy I should be rather startled if one of your dollies spoke; but there are dolls made with a phonograph inside them, to speak when they are wound up."

"O no, mother. I don't mean that! I mean real alive, proper speaking."

"Well, I think your dollies are very nice as they are, darling. You would not like them any better if they became what the Scotch people call uncanny, which they certainly would do if they spoke like human beings."

Mrs. Gray was just then called out of the room, so she left Winifred alone, curled up in a large armchair.

Presently Winifred heard a rustling noise, and, turning, found her biggest doll, Molly, a huge creature with very red cheeks and staring blue eyes standing by her side. To her amazement, Winifred saw that Molly had suddenly grown to at least four times her natural size, while she herself had dwindled into a small creature no bigger than a good-sized kitten.

"Now, then," said Molly, in a loud dictatorial voice, "I'm going to undress you and do your hair. Perhaps I shall give you a bath as well. I shall see."

"Indeed, I shall not let you do anything of the kind!" said Winifred, with great indignation. "Who ever heard of a child being undressed and bathed at this time in the afternoon?"

"We shall see," answered Molly. "I am mistress now; and you can't help yourself, whatever I do to you."

With this she grabbed Winifred roughly round the waist and lifted her up out of the armchair, in which she seated herself, with her victim sprawling helplessly on her lap, and proceeded to strip off her garments in spite of all her struggles.

"How dare you!" spluttered Winifred, nearly choking with indignation. "If you don't stop at once I'll lock you in the toy cupboard for a month!"

"If you don't be quiet I'll lock you in

the toy cupboard," returned Molly. "Don't you see I've become alive as you wished? And now I'm going to show you how it feels to be bundled about like a doll at your owner's good will and pleasure. My goodness! How you have bundled me about sometimes!"

While she was speaking she had removed all Winifred's clothes. This done, she tucked her under her arm, head downwards, and went to search in the cupboard for the bath sponge and brush and comb; but, catching sight of a book, she immediately dropped her helpless victim on the floor, and, seating herself close by, became absorbed in a story, and forgot everything else.

It was a bitterly cold afternoon, and in spite of the warm fire poor Winifred felt miserably chilled, and begged that she might be dressed again; but Molly appeared stone-deaf, and only moved presently to go and reseat herself, with her absorbing book, in the arm chair.

Then another doll, named Ettie, who had also increased immensely in size, came up to where Winifred lay sprawling, and picked her up, saying, "Molly, if you have done playing with Winifred, I'm going to have her for a little while."

"All right," replied Molly, "I don't want her; but do wash her face, it's downright grimy." And she was immediately absorbed in her book again.

Ettie produced from the cupboard a slate sponge, very rough and gritty, with which she scrubbed Winifred's face, holding her meanwhile by her hair. Then she wiped it with a few rough dabs of her pocket handkerchief, which was anything but spotlessly clean. After that she dressed her in one or two ill fitting garments, twisting and screwing her limbs carelessly about while she did so. Then came the hair dressing process, which was, perhaps, the most painful of any; for the cruel Ettie actually fastened the hair back with a pin run straight into the scalp.

"How dare you! how dare you!" shrieked the helpless Winifred. "I will punish you for this!"

But Ettie took no notice and went on calmly amusing herself and torturing the poor victim.

Presently she looked out of the window; and, seeing that the weather was brighter, she flung Winifred into the toy cupboard on a confused heap of boxes, trains, horses, carts, humming tops and all sorts of hard, uncomfortable things, exclaiming: "Come along, Molly! Let's go outdoors for a game."

Molly jumped up gleefully, and the pair went off together. Winifred grew colder, and was just trying to cry when she heard her mother's voice saying: "Wake up, pet! You've been fast asleep, and the fire is all out."—The Beacon.

**The Doughnut Menagerie.**

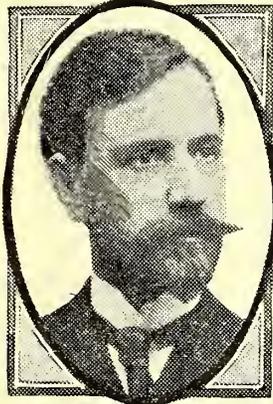
Grandma used to fry the little pieces she cut out of doughnuts, and she would give them to us children smoking hot; and we'd stick toothpicks in for necks, legs, tails, horns, or any other parts of animals we wished to make.

One day Rob and I together made a chicken, a rooster, a cow, a pig, a dog,

a buffalo, and an elephant; and we were just making pens for them out of sticks of wood, and were going to play that we had a menagerie like the one in Central Park, when in came Rover, grandpa's big dog, and almost at one mouthful ate up all our menagerie, toothpicks and all. Rob, who was younger than I, began to cry because he thought all our fun was spoiled; but I was really troubled for fear poor Rover would choke and die because he'd eaten all those toothpicks. Grandma only laughed and said that a dog that could chew up bones wouldn't be hurt by those little toothpicks. And then she gave us some more little doughnuts, and we made another and better menagerie, and played that there had been a big earthquake that had swallowed up all our first ones.—Mary G. Mooar, in the Youth's Companion.

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Dr Hathaway, who has long been recognized as the leading and most successful specialist in treating Chronic Diseases, has cured thousands of cases at the home of the patient. By means of his complete symp-



DR HATHAWAY

tom blanks is he able to correctly diagnose your case. Twenty years' experience, devoted exclusively to chronic diseases, has given him expert knowledge and his treatment is intelligently directed. If you want the services of a skillful specialist write him about your case at once, and he send you the necessary symptom blanks. His fees are moderate and he furnishes all medicines required without extra cost. Correspondence confidential. Address J Newton Hathaway, M. D., 16 Inman Building, Atlanta, Ga.

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On the following dates.

- November 4th and 18th,
- December 2nd " 16th,
- January 6th " 20th,
- February 3rd " 17th,
- March 3rd " 17th,
- April 7th " 21st.

Write for advertising matter, rates and information to

W. T. SAUNDERS,

G. A. P. D.

Atlanta, Ga

**HICKS' CAPUDINE**

Cures HEADACHES, COLDS and INDIGESTION.

No bad effects on head or heart.

For sale at all well-stocked drugstores.

**Winter Tourist Tickets**

NOW ON SALE

VIA

**SOUTHERN RAILWAY**

To all the principal Winter Resorts, at

**Very Low Rates.**

THE RESORTS OF THE

*SOUTH, SOUTHEAST, AND SOUTHWEST; ALSO CUBA, CALIFORNIA AND MEXICO*

OFFER MANY INDUCEMENTS TO THE TOURIST.

**Some Prominent Resorts**

Are St. Augustine, Palm Beach, Miami, Jacksonville, Tampa, Port Tampa, Brunswick, Savannah, Thomasville, Charleston, Columbia, Aiken, Augusta, Pinehurst, Camden, Summerville, Asheville, Hot Springs,

**"THE LAND OF THE SKY."**

And **"Sapphire Country."**

TICKETS ON SALE

Up to and including April 30, 1903, limited to return until May 31, 1903.

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A man in a smoking car on the Yonkers local leaned over to the man who sat in front of him and said:

"Have you a match?"

"Yes, but I haint' got any cigar," was the prompt reply.

"Then you can't want the match," said the first man sweetly.

First Pianist—Did you have much of an audience at your recital yesterday afternoon? Second Ditto—Splendid! There were two men, three women and a boy. The boy, I afterwards learned, was employed about the place and the two men came in for shelter, as it was raining at the time. But the three women were all right. They came to hear me, I know, for I gave them the passes myself.—Boston Transcript.

Margaret, aged five, a making pictures sometime ago with pen and ink. She made a picture of a cat without any tail.

"Where is the tail?" asked Norman.

She looked puzzled for a moment and then she replied with a wise look:

"Why, its in the ink bottle yet."

Hotel Proprietor—Where did you put that ugly old man who just registered? Clerk—Gave him the best in the house. Proprietor—How do you know that he can afford it? Clerk—I caught a glimpse of his wife waiting in the ladies' parlor. She's young and pretty.—Philadelphia Press.

Tell a man he musn't, and he will; tell a woman she musn't, and you'll see.—Life

"What shall we do with our Ex-Presidents?" inquired the student of politics during a lull in the conversation. "Make them instructors in game hunting at our colleges," replied the man who reads the newspapers.—Cincinnati Commercial Tribune.

"Craps all burnt to flinders?"

"Yes."

"No rain in sight?"

"Not a drap!"

"Totally ruint, ain't you?"

"Tetotally."

"Well, what are you a-smilin' over?"

"I'm smilin' at the prospects of the sheriff comin' to levy on nothin'!"

—Atlanta Constitution.

"Jane," said Polly, hoping to create a diversion, "Sam tells you most everything, don't he?"

"Well," Jane replied, cautiously, "I 'sposse 'taint possible for anybody to be round where Sam is a great while and not get the heft of what he knows. He's a great confider, is Sam."—From Nash's "Polly's Secret."

"Well," said the cheerful wife, who thought she had a soprano voice, "if the worst comes to the worst I could keep the wolf from the door by singing."

"I don't doubt that would do it," replied her pessimistic husband, "but suppose the wolf should happen to be deaf?"—Philadelphia Press.

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Lv Macon, C of Ga. ....	8 00 a m	4 20 p m
Lv Augusta, C & W C. ....	10 05 a m	.....
Lv Atlanta, S A L Ry. ....	12 00 n n	8 00 p m
Ar Athens, " " .....	2 57 p m	11 23 p m
Ar Greenwood, " " .....	5 15 p m	1 58 a m
Ar Chester, " " .....	7 17 p m	4 15 a m
Lv Charlotte, " " .....	7 27 p m	5 01 a m
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Lv Hamlet, " " .....	10 40 p m	7 50 a m
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Lv Raleigh, " " .....	1 35 a m	11 15 a m
Lv Henderson, " " .....	3 05 a m	12 50 p m
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Lv Hamlet, " " .....	10 40 p m	8 40 a m
Lv Southern Pines " " .....	11 33 p m	9 36 a m
Lv Raleigh, " " .....	1 35 a m	11 50 a m
Lv Henderson, " " .....	3 05 a m	1 10 p m
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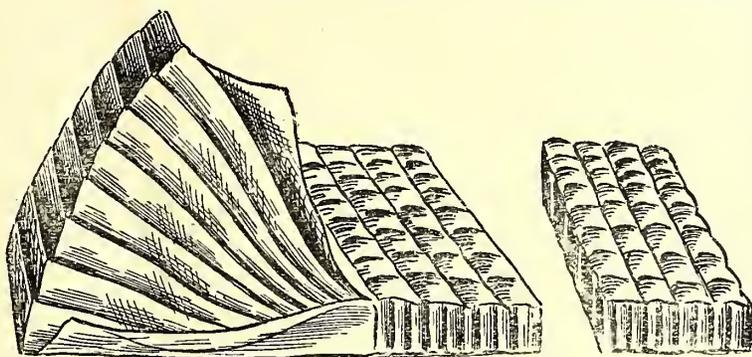
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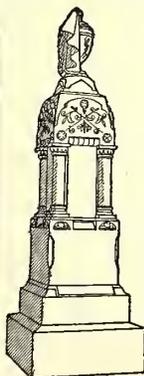
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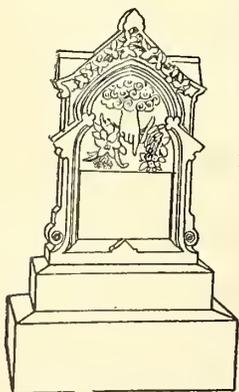


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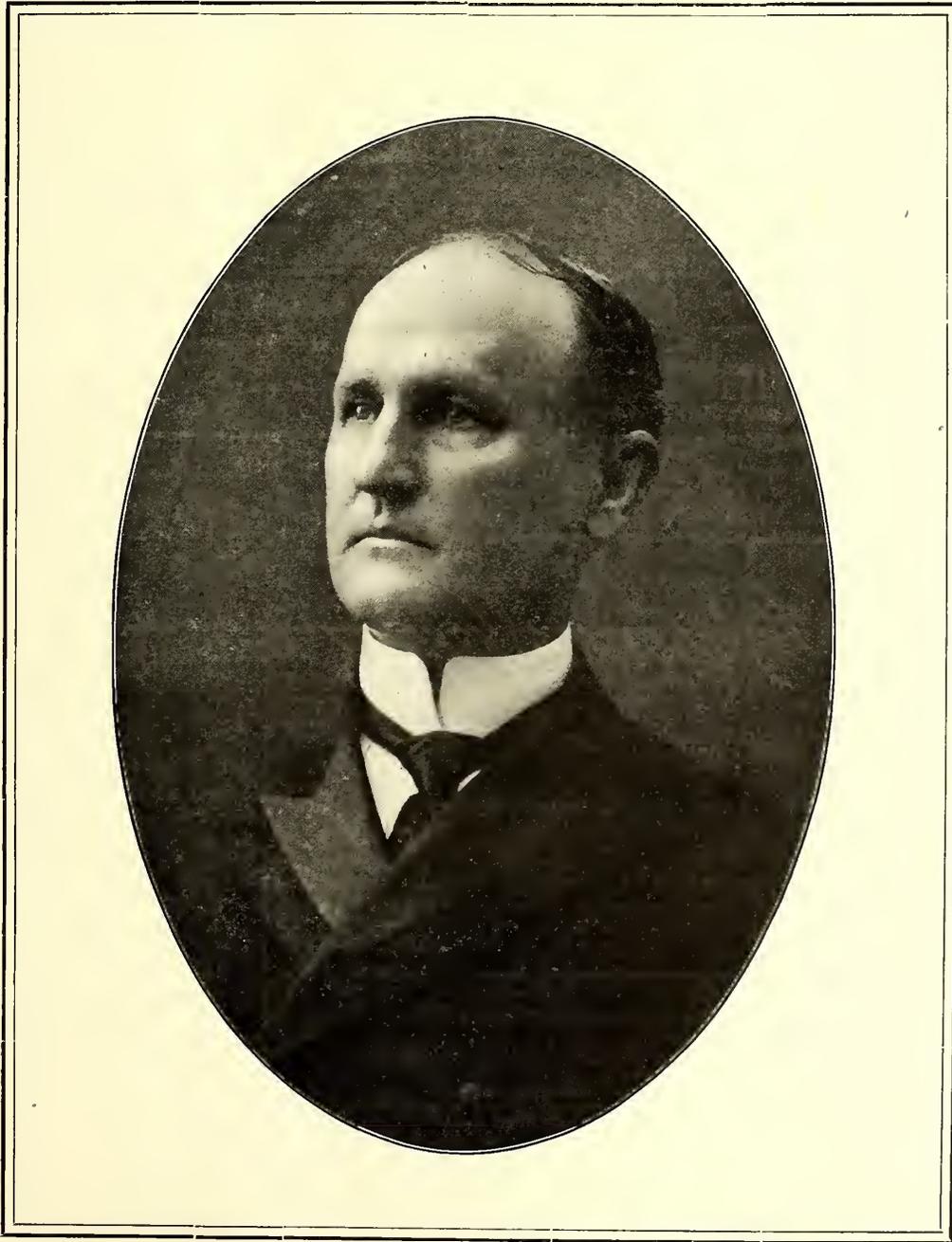
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V. XLV.---No. 2

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# Presbyterian Standard.

Established 1858.

CHARLOTTE, N. C., JANUARY 14, 1903.

Vol XLV.---No. 2

## Event and Comment.

The Northern Methodist Church has decided to raise \$5,000,000 more for the care of its old preachers, having already raised \$20,000,000 as their Twentieth Century Fund. The Methodists always do go to extremes.

We are glad to learn of the expected visit to Charlotte of Mr. Crittenden, of Florence Mission fame. He is a rich man whose heart the Lord opened by a sore bereavement and who has consecrated his time as well as his means to the Lord.

"The Rt. Rev. Dr. Davidson, Bishop of Winchester, has been appointed Archbishop of Canterbury, in succession to the Most Rev. Dr. Temple, who died December 23." Positive, Reverend; Comparative, Right Reverend; Superlative, Most Reverend.

"A preacher of righteousness and hope" is a characterization of Phillips Brooks. Too many preachers of righteousness seem to think that theirs is the voice of one crying in the wilderness, while some are so hopeful as not to see unrighteousness.

The Congregationalist notes with approval the fact that a minister was called recently to an important church, on his record alone. If there is any better way to get at a minister's worth, we do not know it. It is infinitely better than candidating.

An epigram lives long. Perhaps the thing by which the late Archbishop of Canterbury will be longest remembered is what one of his school-boys once wrote of him, while he was Head Master of the Rugby School: "Temple is a beast, but he is a just beast."

It is an old joke of the pulpit on the pew, that some men think mighty little of their religion, judging from their subscription to the pastor's salary. The pew should be pardoned for sometimes thinking that some of the preaching that is paid for would be dear at any price.

There will be many readers beyond the bounds of the Old North State who will be glad to see the picture of our Christian Governor on the first page. His photograph is much easier to find than his like. He belongs to us all, of all parties and churches, and we are all proud of Charles B. Aycock.

An illustration of the truth that different parts of the Christian world are getting close together is that Dr. Charles Cuthbert Hall of Union Seminary, New York, is lecturing in India, while Mr. John R. Mott, of the Student Volunteer Movement, is on his way to Australia in the interests of his work.

The Northern Presbyterian Church gained in the last six years 142 ministers, over and above those dismissed to other churches. That does not seem to teach that Calvinism is such a repulsive thing. Exactly the opposite claim might be made from this turning toward Presbyterianism of so many thoughtful and conscientious men, as ministers of all denominations usually are.

Rev. I. K. Funk, LL. D., looks out of his picture published in his own magazine, and gravely informs us that the second coming of Christ is a spiritual manifestation only. His expression would indicate that he was very dogmatic in this assertion, but we are inclined to the view that the angel knew more about it who said, "This same Jesus shall so come in like manner as ye have seen him go into heaven."

The University of Chicago has begun the segregation of the sexes and the woman's department will soon have separate buildings. And the old fogies at the South who never did think the plan of co-education would work in actual practice on a large scale, are softly humming the old melody:

The King of France with twenty thousand men,  
Marched up the hill and then marched back again.

Mr. Edison gave out an interesting interview the other day. He says that the storage battery upon which he has been working for four years "solves the traction problem," and that the horse must go; that the next thing he expects to do is to "get electricity directly from coal;" that wireless telegraphy is a success and that in fifteen years electricity will be the motive power of railroads. He says that newspapers will be better this year, and that "the man who does not read them might as well be dead." The man who does not read his church papers is practically dead to all the work of the Church.

The Cumberland Presbyterian Church has been teaching for a long time that its separate existence was due to the fatalism of the Confession of Faith. Latterly it has been teaching that this fatalism has been removed by the "New Creed." The Cumberland Presbyterian gives the case of an energetic Northern Minister who has been sending copies of this "new creed" to Cumberland Presbyterians, and asks: "What think you would be the probable result of an effort to establish a mission in that city, where our own people are made to believe, and truly, too, that the Cumberland Presbyterian Confession of Faith is substantially the same as the 'New Creed?'" Why people would think that the Cumberland Presbyterian Church was mistaken, or was itself a mistake.

The Southern Church should be a little slow about adopting February 1, or any other day as, "Decision Day" in the Sunday Schools, even though recommended by the Executive Committee of the American Branch of the Pan-Presbyterian Alliance, Rev. William H. Roberts, D. D., Secretary. God has said, "Behold now is the accepted time." The text is useless for January or June. If men fix upon one Sunday in the year as the special day for bringing children to decide for Christ, it will result in putting off that decision until that day, while the high-pressure methods likely to be introduced will be far less conducive to genuine conversion, than the old way. The Spirit worketh "when he pleaseth" and it has not been revealed to us that February 1, 1903, is the day of salvation.

Speaking of the successful effort of the Methodists in raising their \$20,000,000 fund, the Presbyterian Banner makes an honest confession. It says that while the Presbyterian Twentieth Century Committee reported that they had raised \$3,000,000 in 1901, and that this had been increased to \$7,500,000 in 1902, the Minutes of the Assembly indicate scarcely any increase beyond that from regular growth of the Church, over a million dollars a year. "It is thus doubtful whether the Fund has materially increased the contributions of the Church during these years, for the Church is always paying off church debts and giving to its educational institutions. . . . The plain truth is that our Fund has been a comparative failure. The reasons for this are, in fact, that the movement was an imitation of the Methodist movement; it started too late and it never took hold of the hearts of our people."

## PRESBYTERIAN STANDARD

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There are many lines of argument that go to prove the verity of the Bible. We sometimes make the mistake of assuming its inspiration in arguing with those who reject its authority. Once its inspiration is granted, its authority becomes recognized and we do not need to test its statements or to verify its history. The chief thing is to win assent to its own claims of divine origin and divine authority.

Perhaps the "passion for righteousness," of which Dr. C. Alphonso Smith speaks in the instructive lecture which we printed last week, is the most complete proof of the veracity of the Scripture writers. Granted their veracity and their inspiration follows, for they claimed to possess inspiration. It is this passion for righteousness that gives character to the whole book and makes it worthy of credence. One writer might be a hypocrite, professing loudly what he neither believed or practised. But that all the writers of the Bible, in Old Testament and New, should prove false to their profession, should be guilty of the sin which they unsparingly denounce throughout, is a moral impossibility. It would be a miracle of diabolism for the Bible, with its unswerving rule of righteousness drawn on every page, to have been untrue to its own rule.

Take the nature of God himself as it is unfolded to us in this book. His righteousness, his justice, his truth, how they stand out in boldest relief! Modern sentimentality has found one flaw in the character of the Hebrew Jehovah, namely, the sanction which he is represented as giving to the wars of extermination waged by the Israelites against the Canaanites. But

even those wars were the expression of righteous judgment against the unprintable degeneracy of those Canaanitish tribes. The earth was well rid of them, root and branch. The destruction that fell upon Sodom was no more deserved than the extermination by the sword of neighboring cities guilty of the same abomination. In the latter part of the nineteenth century English justice sent to jail and the civilized world sent into an oblivion of infamy, by common consent refusing ever to print his name, a man guilty of such debasement as the translators of the English Bible have veiled by euphemism. The point is that the accusation of undue severity against the God of this Old Testament is only another proof of a higher ideal of righteousness than these infidel sentimentalists have ever attained,

Nor can there be any debate as to the faith of Bible writers in the God of the Bible. They feared him and worshipped him. They believed in his infinite power, in his all-pervading presence, in his all-knowledge. He was also Judge of all the earth, and righteous in his judgments as well. The men who wrote the Bible left themselves, if unrighteous, no loop-hole of escape from the justice of this Holy One whom they believed in as God.

And while they believed that all unrighteousness was sin, there was one particular sin which is denounced from beginning to end of this book as the foundation of all other sins, as the sin to be pre-eminently punished in the world to come. The first chapters of the book represent the very ruin of the race as compassed by a lie, and the origin of that lie is traced to the malevolence of the Evil Being himself, the opposite in every respect of the Holy God. From that chapter on to the end of the book there is no compromise with a lie. Satan is called a liar and the father of it. And the very last chapter of Revelation repeats that dread catalogue of the denizens of the lake of fire, and makes the climax with, "whosoever loveth and maketh a lie."

Suppose thirty-six men in any community noted for their faith in God and their belief in his absolute righteousness. Let them regard it as their main business in life to bring their neighbors to their own conception of the infinite holiness and justice and power of their God. Let them be specially noted for their praise of sincerity and truthfulness and their unmitigated scorn of a lie, of the very smallest departure from the strictest definition of veracity. Let them even pronounce those who do evil that good may come subject to a "just damnation." And then let these men come together on the witness stand and testify with most solemn adjuration, of facts of their own experience, calling down upon their own heads the eternal destruction that they have said unceasingly was the liar's portion, and if they could not be believed, then there would be an end of the trustworthiness of all human testimony. It does not detract from the argument that these men, instead of living together in the same community, should have been distributed over fifteen centuries. They testify, often corroborating one another, about the facts of history which have been so fully verified, in the last half-century, that he is now a rash scholar who lays aside a Biblical story because of apparent conflict with secular history. They testify moreover, in one way or another, that they shared an experience which was not given to all men, of a revela-

tion from God and the controlling influence of his Spirit. They are to be believed.

And when we reach the New Testament writers, of whom we know more through the greater proximity of their age to our own and the richness of contemporary literature, the impossibility of making them liars rises to a hideous absurdity. It does no credit to the head or the heart of any man to accept the theory that John the Beloved, or Paul the Apostle, were guilty of deceiving a credulous age with regard to themselves and the Master whom they acknowledged. There is no truth if these men were not true. Altogether apart from their claim to inspiration it is almost a blasphemy to say that the author of the fourteenth chapter of the Fourth Gospel and the author of the Second Epistle to Timothy were the foisters of a false religion upon an ignorant world.

More than that, somehow the influence of these Sacred Writings is today the most potent force in civilization for the promotion of truth and honor among men. This is a matter of such common observation that when the sanction of the Book is given to the word of a man in the courts of justice his word becomes an oath and his lie becomes perjury. His affirmation with uplifted hand calls the God who is revealed in the Bible as a witness to the truth of what he says. The nations of the world that have a reputation for truth-telling and honest dealings are those nations and those only that are influenced by the Bible, whose people have it in their homes and quote from it as a familiar book. And no other sacred book has saved men from the reproach of dishonesty and mendaciousness, while ignorance of the Bible in the lands in which it has been kept from the people has invariably resulted in the deterioration of national character as regards the virtue of truth.

These familiar facts of literature and history and present-day experience all point one way. The writers of this unique book were, beyond question, truth-loving men, lie-hating men. And they claimed to speak for God and to be inspired by his Spirit. Their claim must be accepted. The Bible is distinct from all other books, in that it possesses divine authority. It seems to us that the argument would be irresistible to any man possessing, himself, the love of truth and the passion for righteousness. Just as the character of Jesus Christ is irresistibly attractive to the man who has a high and true ideal of character. So the man who lacks sympathy with the most prominent feature of the Bible and with the character of him of whom the Scriptures speak, writes himself down as lacking in the love of righteousness which the Bible expresses and in the admiration of Incarnate Goodness which Jesus Christ was.

Men may differ as to what inspiration means, as to the extent of the divine authority of the Scriptures. We do not discuss that here. The plea is made for the acceptance of the claim which the Scriptures make for themselves as to a Divine Revelation and a Divine Influence. That granted, other things can follow in their own place and proportion.

We are told that our citizenship is in heaven. The best proof of that, in individual cases, is the effort to make the earthly conform as much as possible to the heavenly home. The heavenly characteristic is the

reaching down and helping of the earthly to higher attainment. If we are true citizens of heaven we make that fact an incentive to endeavor rather than an excuse for indifference. The Christian citizen is one whose citizenship is in heaven and who therefore claims a divine right to oppose evil and to favor good on earth. His heavenly citizenship enables him to rise above the entangling alliances of faction and party and sometimes even of native country. But he is freed from these things that he may work with greater efficiency and not that he may sit down at idle ease.

There has come to the Christian citizenship of North Carolina and to a greater or less extent of the whole South an unprecedented opportunity for the destruction of the most harmful of all the institutions of evil, the saloon. When we pray, Thy kingdom come, we pray that Satan's kingdom may be destroyed. Certainly a very important domain of Satan's kingdom is destroyed with the abolition of the saloon.

Now we are not going to indulge in any tirade against the Demon of Rum. There is no need to enlarge upon the evils of drunkenness and debauchery. It is scarcely necessary to allude to the notorious co-partnership existing between the saloon and the gambling den and the house of shame, except to point out that the saloon is the promoter of the other two evils with which decent society has to contend. We make our appeal to reason and not to passion. The liquor problem is certainly as old as the days of Noah, and it will probably continue to some extent to the end of time. But the very worst solution of that problem is the saloon. One can make no mistake in arguing for any change as an improvement over the saloon.

Nor are we holding any brief against the moderate drinker. It will certainly be admitted that the appetite for strong drink needs restraint rather than encouragement, whether the restraint be that of a strong will or of external law. But the saloon tempts men, not only to drinking, but to excessive drinking. It reinforces the love of drink with every other possible allurements. Nor are things much improved when the state lays its hand upon the saloon and tries to reform it. High license reduces their number, but enlarges those that remain and increases their attractiveness. Moreover, the pressure upon the saloon-keeper to pay a high tax tends to make him unscrupulous, as to evading the restrictions thrown around him, while the temptation to heighten his profit by cheapening his stock leads to adulteration with poisons and the increased destruction of human life and ruin of human reason. Reforming the saloon is like reforming the man-eating tiger when he has had his taste of blood.

More than this, the saloon has been an evil in politics for years. It has been utterly selfish in the preservation of its own interests at whatever cost. It has kept down the normal stature of the people's representatives to the level of the saloon politician. It has practised bribery and corruption on an unlimited scale, thus debauching the electorate. It has used and moulded, during the period which began with Reconstruction, the ignorant and venal negro vote for the election of its creatures and the carrying out of its policies. It has espoused any party that would subserve its interests and betrayed any that showed symptoms of decency.

And now the ignorant negro vote, which the saloon fought so hard to retain, has been eliminated. And in

the mean time the Christian Churches have been quietly doing their work of indoctrinating men with the hatred of drunkenness and with the love of their fellow-men and it turns out that the members of the churches are in the majority and can do whatever they will with this gigantic evil in North Carolina and throughout the South.

In this state we have a Legislature already in session of which great things are expected. We have a Governor who is as much in favor of reducing drunkenness as of increasing education, of lessening the saloons as much as multiplying schools. A United States Senator and others high in the councils of his party have declared themselves in favor of reform. One of the most influential newspapers of the state has given its hearty support to the same plan.

The Anti-Saloon forces have formulated their platform as was published in last week's Standard. And all we need is the backing of the good people of the state to carry the plans through even against the utmost efforts of the Liquor-Dealers' Association and their corruption fund and their lobbyists.

We suggest that every minister who reads these lines write to his representatives in both Senate and House and to any others known to him, asking for their support to be given to the Anti-Saloon measures. We suggest that every church officer and every private member of the church do the same thing. Where a local fight is needed and the Legislature can help, exercise the sacred and immemorial right of petition and send the petitions in. They will be read to the House or Senate as the case may be, and will make their own impression. Where it is possible, let local delegations back up their petitions. We have half of the counties of North Carolina already free from the saloon. Every other one helps to free more.

And then there is a disagreeable duty that may have to be performed, and yet a very necessary one if we are ever to rid our public men of the old and now baseless fear of the saloon. Let them be taught to fear the awakened wrath of the people whose representatives they are, if their votes and their conduct prove their subserviency to the saloon.

Let them understand that they can never hold any office again in the gift of their present constituency. The lesson may be hard to teach, but it is a most effective one. And let their successors in the years to come read the names upon the political tomb-stones and the inscriptions that tell what manner of death they died.

The times are ripe for united and aggressive action by the moral and Christian forces of this ancient and honorable commonwealth to wipe out forever that blot upon our Christian civilization, the saloon.

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## Review of Contemporaries.

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### Dr. Herrick Johnson.

Dr. Herrick Johnson recently passed his seventieth birthday, and they did not forget to observe it in Chicago. A dinner was given in his honor at the University Club, which was attended by about sixty members of the Chicago Presbytery and several specially invited guests. Letters were read from alumni of McCormick Seminary and from many of the doctor's friends, congratulating him on his work and wide influence in the city and Church. The after-dinner speeches were a flood of unstinted affection and admiration for the central figure of the evening. Bishop Cheney spoke for

the Reformed Episcopal Church, Dr. Gilbert, formerly editor of *The Advance*, spoke for the Congregationalists, and Dr. Willis Craig spoke for McCormick Seminary. Then followed members of the Presbytery, voicing the pride of that body in its most distinguished and influential member. Dr. Johnson made a response in a spirit of beautiful simplicity and modesty, disclaiming any personal sense of superior worth and declaring, "I am just a poor sinner and nothing at all, but Jesus Christ is my all in all." The whole Church will echo this tribute of honor and praise. By his brilliant gifts, his faithful service, his rich spirituality, and his charming personality, Dr. Herrick Johnson has endeared himself to multitudes of personal friends and to the whole Church and to other churches, and, as everybody else knows this and he doesn't seem to know it, it is well to tell him of it.—Presbyterian Banner.

[The only speech lacking was one from the Southern Presbyterian Church, thanking Dr. Johnson for the Herrick Johnson Rider, which said in effect that the Northern Church could not withdraw its references to the disloyalty and rebellion of the Southern Church. But for that "Rider," the two churches might have rushed together before either was ready for union, and lived unhappily ever afterwards. As there was apparently no Southern Presbyterian present at the occasion, we take the liberty of expressing our gratitude now and wishing Dr. Johnson many happy returns.—Ed.]

### The Mask of the Years.

The years come out of the great silence in unbroken succession because we need their divisions in our endeavor to realize, in daily experience, the continuity of eternity. They give us something to grasp and use; but they must not confuse or blind us to the truth that the life we now live is eternal, and that while we number our years and distinguish them one from another, we are already in eternity. To-morrow is already in today; the distant future is part of this swiftly departing present. What we think and do in this brief instant we are and shall be in the far-off cycles to which we move. Our deeds are not of the day; they are of eternity, the moods and emotions, the depressions and exaltations; something indestructible is shaping itself as surely as below the bareness and icy bondage of winter a vast life is organizing itself.

Our sorrows are registered by the days, but if the root of submission and faith is in them they are as certainly overpast as if already the shadows were gone and the heavens were soft and gracious over our heads. So far as the righteous are able to look through the mask of the years, light is not only sown for them; it already floods the skies. So far as the high purpose is deep-rooted and loyally held, nobility and strength and freedom are already achieved. So far as love is pure, unselfish, and sacrificial, it is already safe against the ravages of death. Life is not yet at the flood, but it is ours as truly as if we were in full possession of its unbounded resources; the perfect stature is yet afar off, but if the law of growth is working in us, it is already ours as surely as if we had completely attained. The sorrows which the years bring, the years take away; they are of the time and the place, and we are not the slaves of time and place; but our joys, having their source in the soul, are indestructible. In the darkest night we know that the day is below the horizon; the shadow on the dial does not confuse us; we know that the sun is on the way. In our deepest griefs, if we look into our souls, the joy of eternal possession already stirs; it needs but the ripening of our faith and patience to bear its perfect flower. The life of love is not counted by the years; once born in the heart, it abides forever. Sown in the furrows of time, it blooms in those immortal fields where no shadows wait to hide the sun and no chill of death checks the eternal growth.—The Outlook.

### Our Attitude Toward the Cruder Faiths.

Each of us lives inevitably in the atmosphere of his own beliefs. Religious controversy is not good form and in the freedom of America our neighbor's opinions cease to be obtrusive. From the lives of most of us the polemical element has departed. We never have occasion to argue, still less to fight or suffer for our religious opinions.

The result is that we are neither compelled to define our own religious beliefs nor to recognize with any vividness the fact that men about us are shaping life by opinions which we consider totally out-worn or even silly. The variety of religions is not historical, merely, it is contemporary, and the high and low still exist side by side.

Most men, we suppose, associate the stone age with its rude animism or fetichism, its lake dwellings and cannibal feasts, with extinct creatures like the dodo. Yet it exists today in the South Seas, hardly touched by Christianity or civilization. The worship of the snake, the cow, the crocodile as incarnations of divinity is the soul-life of millions. We think of persecutions for religion's sake as ended; but though fire and torture have ceased, the Christians of many countries still suffer loss for Christ. The theory of compelling uniformity has never been disowned and the will to persecute is still avowed.

If these faiths and persecutions seem remote, consider the queer opinions which your next neighbor here in America may hold. He may believe that Adam is God, that in heaven the saints are to have many wives, that the ancients can only be saved by being born into the bodies of infants on the earth, and you call him a Mormon. But there are hundreds of thousands of them, and their churches are in our cities. He may believe that there is no such thing as matter, that a jumping tooth is an illusion and small-pox an imagination of the deceived heart, and he—or rather she—calls herself a Christian Scientist, and has her churches on our streets. He may believe that one Dowie, who makes lace in Illinois, is Elijah returned to this earth and that he can work miracles; and his churches grow in our neighborhoods. He may have made a mumbo-jumbo of his own assured misinformation of what Christ claims and teaches and have no use at all for churches and he makes a multitude about us.

There are good men who are dividing Christ's body because the name of God is not in the constitution, or because hymns are sung or organs used, or the hand of a bishop has not blessed the head of the man who blesses the bread; or because the water of baptism is much or little, or the succession of the week, which they believe dates from the beginning, is not followed. There are quarrels of a hundred years ago alive to plague the church today. There are adorers of bones—like the crowds who gathered a few months ago for the annual novena in honor of St. Anne, the grandmother of our Lord, at a church in New York where a portion of her osseous tissue is treasured.

This particular cult of bone adoration deserves a moment's study because it gives us a remarkable instance of the survival of beliefs. It is like a scene from Italy, or Mexico, or the middle ages. "Each face reflected the awe and veneration felt for the relic. Old, tottering women, deformed and palsied, were helped into the church to subject themselves to the curative power. The interior of the little church, particularly the altar, was decorated with golden vessels, flowers and wax candles, which filled the room with a wavering half light. In the vestibules the sisters of the church were selling rosaries, pictures of the Saviour and the saints and other souvenirs." From the clear, hard light of a New York street you step at once into the middle ages, with all the miracle-working illusion and shrewd money gathering of a spectacular religion.

It may be true that God has called us to the highest and best instructed class in his world school—as many of us believe he has; but that is all the more a reason why we should be kindly in our thought of less advanced or misled brothers. Denying opinions is no

reason for not loving men. No man was ever driven to right beliefs, however he may submit to forcible conformities. God has not finished his work with any of his children here on earth—not even with us to whom a clearer light is given. If it is light, we must let it shine. And if it is the true light we need never fear that it will fail to prove attractive to those whose eyes are fitted to its rays.—The Congregationalist.

[It takes a Congregationalist or a Presbyterian to talk that way.—Ed.]

### Sunday Newspapers.

Cardinal Gibbons lately took occasion to speak of the deadening effect of the Sunday newspaper. Commenting on this, one of the evening papers which abstains from publishing a Sunday edition, says, "Waiving for the moment all issues of taste and morality, there is nothing better calculated to soften the brain of a people than indiscriminately to pore over that mass of miscellaneous news, scandal, gossip and illustration, which makes up the Sunday newspaper of today. To devour this mess anaconda-like leaves a man, as Cardinal Gibbons aptly remarks, fit neither for worship nor for rational recreation." A good many people who might not pay much attention to these pungent comments, if offered by a minister, may be disposed to accord them more respect when they reflect that the criticisms come from a prelate of the Roman Catholic Church, a church disposed to take rather liberal if not lax views of Sunday observance, and from a daily paper which is not presumed to look at public questions from a strictly ecclesiastical standpoint.—New York Observer.

### Book Notices.

#### Pass It On!

"If you have a good thing, pass it on!" is certainly an excellent admonition.

One of the very best things that has come into my possession lately is Dr. Stagg's book, "Calvin, Twisse, and Edwards, on the Universal Salvation of Infants, Dying in Infancy." The only weak link in the Presbyterian chain of teaching, has been the doubt in some minds about the teachings of these great leaders. A careful perusal of this little volume will obliterate such doubts, and the chain is proven again to be the strongest known to the "Creeds of Christendom." I have passed it on to a Methodist brother, who is "charmed and helped." A Baptist brother also preached here a month ago, "proving from the Scriptures" that this is the doctrine of God. Pass it on! C. Pres'n.

#### Another Estimate.

Professor John Campbell, whose brilliant books on "The Hittites," have given him an international reputation, and who is considered by a friend who sends us this clipping, "the finest scholar in the Canadian Church," makes the following remarks about Dr. Stagg's book in the Presbyterian College Journal: "There is no doubt that St. Augustine believed in a mild sort of purgatory for infants, and that the Church of Rome, as well as others holding to baptismal regeneration, regarded non-baptized children as lost, hence the furtive sprinklings practised by Jesuit and other missionaries. The language of the reformed and Protestant creed-builders is, with few exceptions, as vague as that of the Westminster Confession of Faith (Chap. X, 3), and has led to frequent misunderstandings. But it is evident that the very Calvinistic dogma of Divine Sovereignty and Imputation of Grace made the universal salvation of infants possible, and, when fully stated, carried the conviction of its reality. Dr. Stagg has written a learned and useful monograph, not lacking in felicity of style and excellent in temper. It will be helpful to theologians who rely upon the authority of uninspired doctors, and especially to those who, because they call themselves Presbyterians, think they must necessarily adhere to the traditions of Calvin and his theological successors."

## Devotional.

### A Word to the Perplexed.

Do not be distressed because you are puzzled and bewildered by religious mystery. The most advanced minds in the Church have to pass through precisely your experience. But the path of the just shineth more and more unto the perfect day. Do not make idols of your perplexities. Do not make a boast of your bewilderment. There is a subtle temptation in that direction—to talk about your doubts and difficulties in a tone which suggests that yours is so critical and so judicial a mind that it is not to be put off with the easy solutions that have satisfied intellects of an inferior order. Be honest in your bewilderment, and be simple and true-hearted.

Teachableness is one of the first characteristics of honesty. There is no religious honesty that is not adorned by the spirit of docility. If you are self-trustful, if you walk by your own lights; if you contend even silently and passively, that it lies within the compass of your power to find out everything for yourself, then you are not a scholar in the school of Christ; you are stubborn; you are dogmatical; and as such, you deprive yourself of all the gifts of providence.

How few people are teachable! So many of us go to the Bible and find proofs of what we already believe. Is this not solemnly true? Whatever your form of church government is, you go to the Bible and find a text to vindicate it. Whatever your particular theology is, you open the Scripture with the express purpose of finding in it a proof that you are right. This is not the spirit of Christ. The true believer goes with an unprejudiced mind, truly humble, honestly desirous of knowing what is true? No matter who lives or dies, who goes up or who goes down, "What is true?" must be, and ever is, the supreme inquiry of honest and teachable spirits.

Would that we could all come to the Bible afresh, divesting the mind of everything we ever heard, and reading the Scriptures through from end to end, turning over every page with the breath of this prayer: "Spirit Divine, show me what is truth." Every man would then have the Bible dwelling richly in him, not as a series of separate and isolated texts, but as a spirit, a genius, a revelation, a guardian angel.—Parker.

### The Presence of God.

To recognize and to realize the "presence of God" will bring to the soul perfect peace, freedom from all worry, and safety amid all the numerous perils of daily life. Such an one can look into the future with clarified vision and walk among men undismayed by criticism or controversy, mastering all opposition.

Elisha, in a time of imminent danger, was calm and self possessed, while his servant was much disturbed by his immediate environment. Why? Elisha saw the invisible host of Jehovah around him, between him and the forces of the enemy. The young man saw nothing save the encompassing army, until in answer to Elisha's prayer, the Lord opened the young man's eyes. Then he saw chariots and horsemen on the mountain around him, and his master's unseen protection.

In like manner when God gives to us spiritual vision to recognize and to realize "the presence of God," we will know the same truth that stayed the heart of the prophet and his servant: "They that be with us are more than they that be with them."—Rev. J. C. Quinn, D. D.

The souls that would really be richer in duty in some new position are precisely those who borrow no excuses from the old one, who even esteem it full of privileges. plenteous in occasions of good, frequent in divine appeals.—Martineau.

## Missionary.

The following admirable definition is taken from the Program pamphlet of the Women's Missionary Society of the Central Presbyterian Church of Montgomery, Ala:

The Model Member:

1. Takes and reads at least one Missionary Magazine.
2. Is always present at meetings.
3. Is willing-hearted.
4. Gives self-denyingly.
5. Prays daily for the work and workers.
6. Keeps eyes and ears open for new plans, and bright ideas.
7. Is willing to offer prayer at the meetings.
8. Secures at least one new member each year.
9. Gives best literary effort.
10. Works for the needy at home.
11. Increases the amount given each year.
12. Receives a spiritual uplift in the work, and imparts a spiritual uplift to the work.

The Use of Questions.

The verdict of one Woman's Foreign Missions Society that has tried the plan for five years, is that the best way to interest members in The Missionary, and of course then in the work of our church in the foreign field, is by the use of questions on The Missionary, prepared by some member appointed by the President to do the work. These questions are distributed in time for the answers to be looked up before the meeting. Of course it becomes necessary to do a good deal of reading before the answer is found, and in this way, many who were fully persuaded that they did not have time to read the magazine, get it! Better still, they discover not only how attractive the magazine is, but that this work of missions is the grandest work in the world; that one is not keeping up truly with the world's movements, if he is ignorant in this direction, and altogether the result only confirms the saying:

"Know, and you will feel.

Know, and you will pray,

Know, and you will help."

"A medical missionary is a missionary and a half.—Robert Moffat.

### Mission Items.

It will be news to most of our readers that, according to the law of India, an idol is a "person," and as such may be a proprietor. The Statesman has just published an opinion of the Legal Remembrancer to Government on the question submitted to him as to how the registration of the name of a Hindu god, as the proprietor of certain estates, should be made. In his opinion the Legal Remembrancer says, "That an idol is a juridical person, capable of being endowed with and holding lands, has been held in numerous decisions of the High Court and the Privy Council." So he advises that the idol should be entered as "proprietor," and the priest as "manager." The design apparently is to debar the priest in occupation of the estates from assuming proprietary rights.

Over against this it may be noted that there are not a few signs of the wholesome working of the leaven of Christianity amongst the natives of India. Deserving of mention in this connection is the action of the Gaikwar of Baroda, who, although he has received an English education, still professes himself an orthodox Hindu. Already, in the government of his State, he has shown wisdom and capacity, and now, in an eloquent article in a recent number of East and West, he has come boldly forward as a champion of the cause of the depressed classes. He condemns in particular their exclusion from the benefits of education. Not only does he plead the right even of the out-cast classes to its benefits, but he has himself introduced a scheme of free compulsory education into the state of Baroda.—The Witness.

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**Sunday School Lesson.**


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 CONDUCTED BY REV. H. G. HILL, D. D.
 

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**Paul at Thessalonica and Berea.**

Acts 17, 1-12. January 18, 1903.

Paul and Silas were brought out of prison and honorably discharged by the rulers at Philippi. These rulers had transcended their power in maltreating, without trial or condemnation, Roman citizens. They were liable to be called to account for such conduct. Yet the Evangelists, at the urgent solicitation of the magistrates, departed from Philippi. Passing through two other places they came to Thessalonica. Here they enter a Jewish Synagogue and preach the Gospel. Several points in their experience here and at Berea claim attention.

1. Paul's Preaching at Thessalonica.—He preached to Jews and Gentile proselytes, in the Synagogue on the Sabbath day. He availed himself of the best means to secure an intelligent audience. We are told that for three Sabbaths "he reasoned with them out of the Scriptures." His preaching was expository. It consisted in expounding the word of God, in appealing, not merely to the emotions, but to the human understanding. He endeavored to convince the mind that he might arouse the conscience and move the heart. It was not merely hortatory, but argumentative and logical. It dealt with man's highest faculties, and every part of his nature. It aimed to convince the understanding, quicken the conscience, sway the feelings, subdue the will and prompt to right action. Thus it must be with all permanently effective preaching. The special topics of Paul's discourse are mentioned. He preached a suffering, atoning Saviour. He showed from the Scriptures that Christ must suffer. The Old Testament Scriptures abound in testimony as to a suffering Messiah. He proclaimed a risen Redeemer, who had vanquished death and the grave and thus demonstrated the truth of His claims, and His power to impart life to man: preaching a dying and a risen Saviour. Paul also urged that Jesus of Nazareth is the Christ. He could do this as Matthew does in his Gospel, by showing how Hebrew prophecies were fulfilled in Jesus' life.

2. The Results of this Preaching.—Such preaching as Paul did always produces marked effects. Many were converted to Christ. "Some believed, and consorted with Paul and Silas, and of the devout Greeks, a great multitude, and of chief women, not a few." Not the rabble, but a number of the best classes of society obeyed the Gospel. But among unbelievers, evil passions were aroused, opposition was organized, the baser elements of society were combined, the disciples of Christ were assaulted, an uproar was produced, false charges were preferred, the rulers and people were agitated, and the preachers forced to leave Thessalonica for Berea.

3. The noble Conduct of the Bereans.—The nobility of the dwellers at Berea, consisted first in docility of mind. They were ready to hear, consider and investigate, what was presented as religious truth. This readiness of mind to receive truth is far more noble than that narrowness and bigotry, which prompts the rejection of whatever is new or strange.

Their second claim to nobility is found in their making the Scriptures the test of truth. They had satisfied themselves that the Scriptures were Divinely inspired, and were therefore willing to submit every religious question to their authority. Hence we read as an evidence of their nobleness of mind, that they "searched the Scriptures daily, whether those things were so."

4. The Fruits of their Conduct.—This spiritual readiness for pious inquiry and diligent searching of the Scriptures for knowing the truth led to conversion. "Faith cometh by hearing and hearing by the Word of God."

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**Westminster League.**


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 CONDUCTED BY REV. HUGH W. HOON.
 

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At the organization of a Company of Covenanters, the pastor of the church told the little fellows that there were certain honors to be conferred upon those who would prove themselves worthy. The boy who should be the bearer of the colors must do certain things to prove his fitness for such privilege. The Covenanter pins would be purchased by the Company and only those boys would be allowed to wear pins who showed their worthiness for such an honor. A story of the old Scotch Covenanters was told the boys which set forth the loyalty of those servants of God to Christ, their King. That particular lot of boys had been a source of constant worry to all those who had tried to do anything with them. Their Sabbath-school teachers were constantly coming to the superintendent, asking to be relieved from duty, being assured, they said, that they were totally unfit to do anything for those lively boys. It was not an old established church where the young people had inherited from their great-grandmothers a reverence for the house of God and the services of that house. It was a new church established in a young and growing city. The Sabbath-school was made up of scholars who had attended all sorts of Sunday-schools and no Sunday-school, and were just about as conglomerate a lot as you would find anywhere. Something had to be done. The teachers were in despair. Finally the session concluded to try the Covenanters. Accordingly the boys were invited to remain after Sunday-school one day and the pastor talked to them, setting forth in the strongest terms he could, the privilege of being a Covenanter, not in name, but in fact. The boys listened attentively and with one exception they were all eager to join the Company. Then the pastor repeated to them the real seriousness of enlisting under that banner; that one of the chief characteristics of the old Covenanters was their fidelity; that the fear of death could not make them do anything to bring reproach upon Christ's crown. The boys remained firm in their determination to enlist and that they might be given time to consider the step they were taking, the final organization was put off for a week. They clung to their first decision. A change came over them at once. Young as they were they seemed to grasp the fact that now they occupied a different position; that the honor of their banner and what it stood for, was in their keeping. The effect was little short of marvelous. No more complaints from the teachers. No more reproof from the superintendent and the pastor. Each boy not only looked out for himself, but he saw to it that the other boys did what was right. What the organization of those little chaps did for that school it will do for every school where it is used properly. Put the little fellows to work. Calling the Company up to sing in the presence of the Sabbath-school may not mean much to you, but it can be made to mean a lot to them. Having them distribute the hymn books and Bibles may not seem a great thing to you, but it means much to the little fellow who is thus made to feel that he has his own particular work and that he is not a mere nothing in the church.

In all of our churches we have a large number of people who act as though they have conferred a favor upon the Lord and upon the Church by coming out and making a profession of Christ, and connecting themselves with the Church. They need to have the lesson taught them that it is an honor and an exalted privilege to be counted a child of God: that it is Jesus who has done the condescending when He has called them His brethren. Make men feel that they are being honored by being permitted to number themselves among God's people and one of the greatest obstacles in the way of the Church's progress will have been removed. To do this begin with the children and teach them that it is an honor to be allowed to march under the Covenanter banner and wear a Covenanter pin.

## Contributed.

### Life and Character of B. M. Palmer, D. D., LL. D.

An address delivered by Rev. Eugene Daniel, D. D., at the Memorial Exercises in New Orleans.

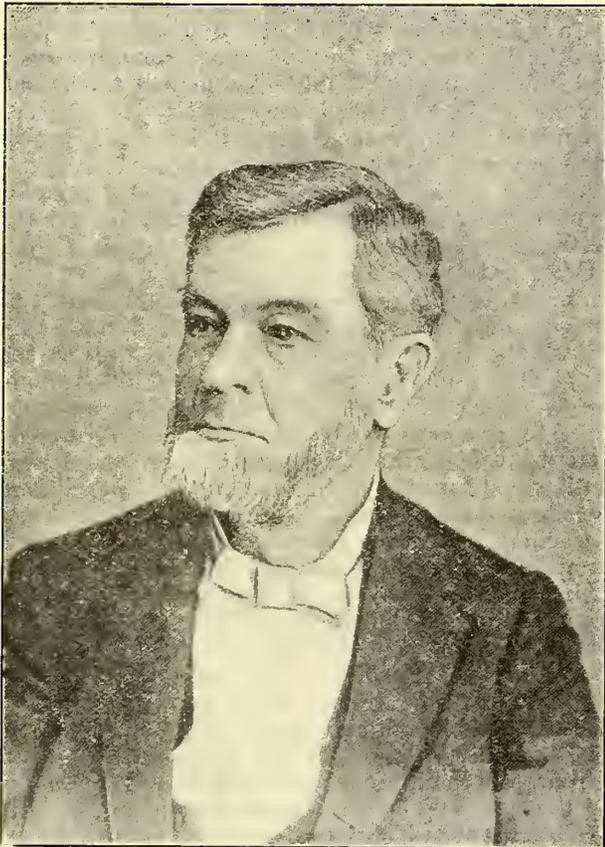
This is not the time for extravagant adulation; not the hour for anything like reckless enthusiasm; not the occasion when even the language of panegyric may come with anything like thoughtlessness from the lips. We meet here to think and to feel lovingly and reverently, and to speak in words of sincere affection and of deepest honor of one whose form has for the last forty-six years reared itself in this pulpit, upon whose matchless eloquence this congregation has attended, and whose spirit even now seems to hover over this assembly, and admonish the speaker to choose wisely the words he shall utter in this august presence to-night. With this understanding as to the spirit of the occasion, I shall speak of Dr. Palmer's greatness, using that word in its best sense.

For convenience in discussion, and to facilitate retention in memory, I shall arrange all that I have to say under three general divisions:

I. The greatness of Dr. Palmer's personality, in itself considered.

II. This personal greatness as it stands out in expression.

III. This expressed personal greatness viewed relatively, especially in comparison.



BENJAMIN MORGAN PALMER.

I. I approach the first part of my subject with genuine awe. It cannot be necessary to present at this time any extended biography of Dr. Palmer. I have read every line, I may say, about him that has been published in your papers and know that full biographical details have been presented with such accuracy, such extended scope, and such repetition as to justify me in assuming that this congregation is already fully acquainted with the facts in Dr. Palmer's life. With directness, therefore, I go at once into the presence of this personality and speak of him whom all men revere.

1. The characteristics of Dr. Palmer's physical appearance and organism are enshrined in your memory and in your hearts forever. You loved him. That

which we can see and touch of those dear to us is precious to us.

There was not a hair upon that venerable head which was not sacred to you. Was he not endowed with wonderful physical vigor? Else, how could he have stood the strain of the long forty-six years? How could he have appeared Sabbath after Sabbath always apparently fresh and always wonderfully ready? How could he have lingered on after the four-score years had passed, majestic still, and through winter's cold and summer's heat, preach with a physical vigor that was the astonishment of this entire Southland in which we live?

Now, the body is a part of the man. As truly as the soul, it has been redeemed with the blood of Christ. It is inhabited by the Holy Ghost. You have seen it in preaching almost transfigured; and you believe that it shall be raised in glory. And so you bless God for that head, that voice, that step always in the way of righteousness, and that hand so often extended over you and yours in solemn peace-giving benediction. We linger not here, for after all, this is only a minor branch of our important subject.

2. I now turn your thought to the spirit inhabiting this temple. Will you look at Dr. Palmer's intellect? The power and the scope and the rapidity of his mental operations have been the marvel of our time. Long years ago, when I was a student in Columbia Theological Seminary, the venerable Dr. Howe, in genial conversation, told me that Dr. Palmer's fellow students laughingly said: "Palmer has only to put a book under his pillow and go to sleep and he will awake next morning knowing all that was in the book." But this native endowment was not left without cultivation. That noble mind was trained by study, especially by life-long, patient and severe thought. I am told that upon one occasion his guest asked him the secret of his ability to speak to audiences without writing and with such readiness and in sentences of such Ciceronian smoothness, and his reply was to point to a well-worn path in the carpet upon his study-floor made by walking to and fro while engaged in study. Thus trained, his mind grew stronger as the years rolled by and retained its vigor and its versatility to the end.

Dr. Palmer's strength of emotion was as marked a characteristic as was his force of intellect. His feeling was strong and masterful. I speak not now of what most men seem to understand by the word feeling; not the hysterical, not the lachrymose, never the fanatical. He ever kept in right relation his mind and his heart. He himself described the intellect as the headlight that went on before, to illumine the way and flash out the track for all else to follow. You have seen him here in hours of great stress, when excitement ran high and when the fire of his soul was burning with intense heat; but his reason always was ascendant and he impressed you as easily master of his audience because master of himself. Emotion enauncipated from reason is fanaticism. Put the whole heart in the mistake of the judgment and you have a zealot or crank. But let passion be controlled and guided by reason, and you have a man who can sway men and command respect while he incites to noble effort. Such a man was Dr. Palmer.

4. To this sound body, this superb intellect, this powerful but well-guided feeling, add a very strong will. This made Dr. Palmer's character pre-eminently one of decision. He was granite in resolution. When once his mind had explored and his feeling embraced what he perceived as truth, then he made his choice—and thenceforward was as immovable as Gibraltar. He would retain his position and let the years sweep by and others change if they would: and in every such case his defence would be an appeal to the first original principle which his mind had grasped and to which his heart had been given. No strong character can ever be formed without force of will. No man can hold the commanding position which Dr. Palmer retained here for forty-six years without firmness and fixedness in purpose and decision.

5. I add one thing more in this discussion of Dr.

Palmer's personality. Rather, I do not add it; I make it transfuse and almost glorify all the characteristics which I have mentioned. In all and through all is Dr. Palmer's genuine and lofty spirituality. He was, and more and more became, a man of true holiness. He scorned sanctimoniousness; he abhorred cant. But men knew him to be a man of God. His spirituality, I have said, was lofty. I mean by this that he communed with his Saviour in His exalted glory. He went into the Holy of Holies in his fellowship with Christ in his Priestliness and Royalty. Not only was this spirituality lofty as respecting God, it was profound as respecting Dr. Palmer's own soul. Every one knew that it took hold of his inmost, deepest being and made his spirit a sanctuary. Here was his true glory. Why, holiness is the glory even of God. When the Seraphims fly through the temple with covered face, they cry "Holy! Holy! Holy! Lord God of hosts; the whole earth is full of His glory." Man's true glory is not in his intellectuality, not in his masterful passion, not in his dominant will, but in all these glorified by true spirituality wrought by the Holy Ghost.

Here then is Dr. Palmer in his personality: a true body, a reasonable soul, with wonderful intellect, with masterful feeling, with decided and firm resolution, and with healthful and profound spirituality. Behold in him by Divine grace the man; the man of God!

II. I must now speak of Dr. Palmer's personality as it stands out in expression. There are two spheres in which personality may express itself; two distinct ways in which man may glorify God—both of Divine ordination. The one is the way of action; the other the way of suffering. Dr. Palmer walked both these ways and his personality is revealed in both. Let us view him first in his life of activity.

1. There are three institutions which Dr. Palmer himself regarded as of Divine origin. I have time to speak of him to-night as he stands related to two of the three. I refer to the family and to the church.

It would be expected that a man such as I have described would have lofty ideals of the family. Very happily for us, his conception of that institution is drawn for us by himself. Long years ago I read in the Southwestern Presbyterian the series of articles from his pen which have since been formed into the clear and suggestive little book on *The Family* which bears his name. To those in this congregation who desire to know what honor and what responsibility are involved in being the head of a family and how aright to meet the obligations accruing, let me say in passing, get that book and read it. In Dr. Palmer's view, formed from Scripture, the family is the root alike of the Church and the State. God made the first man; and giving to him the lovely counterpart of himself as his help-meet for him, made of twain one flesh and ordained that marriage, while not sacramental, should yet be the holy symbol of the union in high mystery of Jesus Christ and his bride, the Church. The man as challenging the woman's love is the head of the family and the founder of the home. The woman's submission is queenly because wholly voluntary. Parental authority is next to the authority of God. Love is the check Divinely given to protect against abuse of authority. The husband is the Priest in the Home, responsible for offering the sacrifices of prayer and thanksgiving in daily worship, and the children are to be nurtured in the admonition of the Lord. Every home is to be the type and unfold the promise of a home in Heaven.

I have said that Dr. Palmer gives us this ideal. I add only one thing: All of you know that Dr. Palmer was a man to be true to his ideals. He did not preach what he did not practice. He lived daily in his home what he taught in his book. I may not indelicately pass within the sacred precincts of domestic life, nor need I so intrude. Given a man's ideal and then his well-known faithfulness to the same, and you have all that you need to form your judgment. For the beautiful ideal, get the book and read it.

Let us now turn to the Church, the other institution

in which Dr. Palmer's personality finds multiform expression. It is obvious that we must place first his service in preaching the Gospel of Jesus Christ. And in seeking for the characteristics of this preaching I find as the solid foundation unchanging and unchangeable fidelity to the Bible as the Word of God. He was as true to this book, as not merely containing but as actually being the word of God, as ever was the needle to the pole. He stood immutable while theories might come and theories might go. Other men might preach other things if they would, science, politics, literature, social and so-called practical ethics, but this pulpit was consecrated to preaching Jesus Christ and Him crucified as revealed in the Old and New Testaments. With refreshing faithfulness in an age of sensationalism and its ephemeral popularity, this preacher held himself to the Bible; and did it because he loved to do it. Not only this; Dr. Palmer's preaching, as the world knows, was largely theological. It must not be forgotten that for sixteen years before coming to New Orleans, he had been in close contact with a Theological Seminary. He was not of the shallow, superficial class who decry what Dr. Palmer pronounced the very Queen of Sciences. The very warp and woof of his sermons is fundamental and even technical theological truth expressed in the leading terminology of that science. You take the doctrines of grace as they appear in any theological work, the Trinity, the Incarnation, the Imputation of Adam's guilt or of Christ's Righteousness, Federal Headship, Atonement by vicarious sacrifice, the Judgment—he constantly preached them all, not excluding the full Sovereignty of God. He varied his method of presentation, turned and turned the kaleidoscope, but always he preached doctrines, and those doctrines were always Calvinistic. It is surely a significant thing that just at a time when popular clamor is blatantly insisting that the pastor must avoid doctrinal preaching, a pastorate forty-six years long under a preacher as useful and as potent as the world knows, rises up to denounce the fallacy. Here lies the secret of permanence in the ministry's blessed work; Bible truth in its articulated relationships. And that is Theology.

Very subordinately to these things, I mention another which undoubtedly contributed to the charm—I had almost said the magical charm—of Dr. Palmer's preaching. I refer to his perfectly natural and exuberant use of metaphor. He was not given to relating anecdotes or drawing pathetic scenes for the mere effect of exciting emotions. He did not indulge in very frequent or extended illustration, like Henry Ward Beecher. But more than any man I have ever read or heard, he would put metaphor sometimes in a single word, and suggest the full illustration while not elaborately expressing it. And he would do this, as naturally as a spring would bubble or a bird would sing. Would he oppose subordinating the Church to the State? He would say, "Chain not the Church of Christ to the chariot wheels of Caesar." Would he speak of humility as prerequisite to lofty communion with God in prayer? He would say, "The bird stoops upon the branch of the tree before it springs and soars in the air." I took the charming book on *Prayer* and on one page containing eight sentences, I found that six out of the eight employed metaphors. This lends the charm of poetry to his preaching. The mind is delighted, often not knowing the reason.

But it were most superficial to pause at this point; something far greater must be considered.

The emotive force of Dr. Palmer appears in his almost unfathomable capacity for sympathy. By nature, by God's grace, by his own experience, he was made with a soul to feel another's woe. I remember well that an elder of the first church I ever served was in this city, and himself heard Dr. Palmer preach on Sunday after the preacher himself had been in sorrow. The subject was the Holy Spirit as the Comforter. Said this elder: "I was never so wrought upon in my life; the tension was so great that I felt positively sick when the exhaustion of reaction from my strained elevation of feeling came on." His power of pathos—for that is what

it was, power—was plainly never sought by him or cultivated by him; it was just naturally and simply within him and the ease with which he wielded it was nothing less than majestic. I will try to illustrate my meaning.

I was once with a party of friends on a boat coming down your noble old river, to visit this city. All the way, we had been anticipating the pleasure of seeing the beautiful building of the Convent of the Sacred Heart. But when we came opposite the place where we knew the edifice must be, the mists were around us, and the rains were beginning to fall, and the darkness of night shut out the structure from our view. But, just as we were about to turn away in disappointment, the master of the boat, a few feet away from us on the upper deck, put forth his hand and seemed just to touch a piece of mechanism; and the light darted forth, and streamed across the waters and through the mists, and wandered up and down the bank until it found the building and revealed it from foundation to spire. The thing that impressed me the most was the ease with which the master did it. And so, as men and women waited here in sorrow's mists and rains and wondered if anywhere there was truly a building of God this powerful preacher but touched the Bible and turned on the searchlight, and mortals were comforted as they saw the Jerusalem coming down from God and out of Heaven.

While Dr. Palmer's throne was the pulpit and his noblest work was preaching, it must not be supposed that this was the only service to the Church in which his personality was expressed. He was a Presbyterian. I use that word in its broadest sense, including his relationship to all the ecclesiastical court and to the discussions in them all, from the Session to the General Assembly.

A mind like Dr. Palmer's could not be indifferent to passing events, could not lie inactive while Zion's welfare and God's truth were under consideration. He viewed the Church as one in all ages; Christianity engrafted upon the old Israelitish stock; the dispensations varying and developing, but the Church ever one as the purchase of Christ's blood and the realization of Christ's mystical body. Dr. Palmer's whole life said—

"I love thy kingdom, Lord,  
The house of thine abode,  
The Church our blest Redeemer saved  
With His own precious blood."

Hence it comes to pass that throughout his whole life he has been prominent in all ecclesiastical discussions and has drawn with his own hand many of the most important papers that go to form the historic records, especially of the Southern Presbyterian Church. That he should engage in debate, was inevitable. Let me refer to two things which in my judgment are prominent in all discussions in which he ever engaged.

The first was his unaffected love of truth. Like Dr. Thornwell, his earliest and possibly his dearest friend, he ardently pursued truth: "Buy the truth and sell it not." In all his speeches and writings, he sought to say the thing exactly as it was and he would stand firm a whole life-time in resistance to any efforts to bring him to a compromise of moral conviction. The principle involved must first be satisfied and honored: then, but not until then, might the outer relationship dependent upon that principle be modified or adjusted. Discussion was useless but as a means to the ends of sacred truth and righteousness.

This suggests the other thing to which I have referred: Dr. Palmer's freedom from personalities. He had extraordinary success in presenting his views without awakening animosity. I have never known any man who could go as deeply into church discussions and as much and as earnestly, who was so successful in avoiding unpleasant personal complications. He seldom at any meeting made more than the one speech; seldom in writing offered more than the one article, giving his views elaborately, broadly, comprehensively, in sentences that Macaulay could not surpass. If reply was made, I do not recall any case in which he offered rejoinder. I have yet to hear of any instance in which

any opponent in discussion ever left the field without retaining for him profound respect and sincere kindness of feeling. Rare attainment in the pursuit of truth through the shock of debate!

2. For want of time I pretermit what might be said of Dr. Palmer's personality expressed in civic life, and leaving the sphere of action in the family and in the Church, I turn to the realm of suffering. Here the very essence of the true being is exhibited. Here true greatness finds its deepest and noblest, albeit its entirely unconscious self-manifestation.

God's Son was powerfully revealed through action: when He taught on the mount; when He healed the sick, cleansed the lepers, cast out devils; when He opposed hypocrisy and challenged men, baring His heart and saying in conscious integrity, "Which of you convinceth me of sin?" when He walked the waves or hushed the storm. But God's Son is no less powerfully revealed through suffering. To see Him truly, see Him in the woe of His Gethsemane, in the blackness of the Hidden sun of His Calvary.

Christianity must have its heroism or it must largely forfeit its reason of being, its right to live. The eleventh chapter of Hebrews breathes the heroic spirit essential to true faith in Jesus Christ. When Samuel Lapsley in his beautiful youth suffered and died for men and for his Saviour in Africa, he was as truly a martyred worthy of faith as were any of those who were stoned or sawn asunder.

That Dr. Palmer again and again offered his life for men and for God is known of all. When pestilence walked in darkness, or wasted at noonday, he never quailed. When disease and death spread sable wings over a whole city, he was found at the bedside of the sick to pray for them, at the tomb to bury the dead, and everywhere to strengthen the living, raising the drooping spirit, binding up the broken heart. For this your congregation, your whole city, shall revere him forever.

And for the glory and beauty of his personality as represented in the hours of his own individual and domestic grief, you do not merely honor: you love him! God makes no great character without suffering. His was no exception. Repeated bereavements threw long and deep shadows across the threshold of his home. And when these sorrows overtook him, the strong man bowed himself in submission to his God and came forth to you as from the Holy Place where the Shekinah dwelt. Then did you love him most when, like a little child, he took the cup from the Father's hand without word of murmur or sign of rebellion. And did you not most revere him, most sympathetically hear him, when out of the depths of his own experience he told you of Christ's High-priestly heart and of the Holy Ghost's comfort and peace?

III. May I cautiously venture to put Dr. Palmer into comparative relationship? For instance, may I speak of him in connection with his close friend, Dr. Thornwell?

Dr. Thornwell's amazing vigor of mind none can deny. Dr. Thornwell's speech was instinct with majestic power. In his eloquence as in his writing, he gave you "logic on fire." He put you with himself in a prospect car on a cannonball train and rushed you along, stimulating thought, and arousing you with soul invigoration. Dr. Palmer put you upon a stately vessel, moving with combined deliberation, ease, grace and power, with full time to be delighted with every new structure of truth which he showed you as you swept past some city on the shore. Dr. Thornwell was born in 1812: Dr. Palmer in 1818. They were loving and lovely in their lives: in death they are not now divided; what must be their discourse in Heaven!

May I connect Dr. Palmer with the man born just one year after him, Dr. Hoge? In our own Southern Church, the latter was the pulpit orator of the East; the former, of the West. Dr. Palmer was compact, broad-breasted, and when aroused, square-shouldered: Dr. Hoge was tall, slender, straight as an arrow. Both received the homage of breathless attention while they

spoke. The very timber of the voices of these two was no mean illustration of the diverse quality of their eloquence. When Dr. Hoge spoke, at times you could hear the vibrant ringing of electricity as it comes forked in startling clangor from the cloud; when Dr. Palmer spoke, the deep-toned artillery of the heavens rolled and rolled, and died away in echoes on the horizon's verge. Both were superb in oratory. Forever the church will honor both.

A distinct quaternion of glorified worthies of the Southern Presbyterian Church is completed by adding the name of Robert L. Dabney. Dr. Palmer and Dr. Dabney had much in common. Both loved truth for itself. Both abhorred pretense and sham. Both were Southern to the heart's vital blood. Both declined to accept any relation between the Southern Presbyterian Church and other bodies which they did not believe to be founded in relative righteousness and consequent mutual respect. If Dr. Palmer was the Macaulay in theological writing, Dr. Dabney was its Carlyle. If the one made sentences incomparable in finish and smoothness, the other made them strong as they were compact and rugged, often unanswerable in convincing power. All the four—Thornwell and Dabney, the modern moulders of our Theology and Polity, and Hoge and Palmer, the models of our preaching—all have now "fallen asleep." Awhile Palmer stood last and alone. God rest him now; he too is gone!

#### CONCLUSION.

My brother, the pastor of this church, and my other brethren of the ministry, we shall never forget this service to-night. We do well to honor him who never yet preferred honor for himself. None amongst us was ever more beautifully clothed with unostentatious humility. No man was ever more truly a preacher amongst preachers, a brother on simple equality amongst his brethren. His courtesy was as unflinching as his brotherly love was abiding. The minister of humblest position in the church was as sure of feeling welcome in his presence and at home in his home as could be the most distinguished. His helpful and unstudied graciousness to his younger brethren was one of the most attractive as it was one of the most encouraging and uplifting of all his characteristics. His readiness to invite brethren into his pulpit, especially young men, and his word of commendation unflinchingly given where it could conscientiously be offered, has often relieved timid embarrassment and given incentive to future effort. No petty ambition, no mean vanity, no selfish exclusiveness was here. He felt no envy and he awakened none. We loved him; and loving him, we gladly accorded him the pre-eminence which he never asserted, never needed to assert.

"With us his name shall live  
Through long succeeding years,  
Embalmed with all our hearts can give—  
Our praises and our tears."

Beloved brethren of the Session of this church and of the membership of this congregation, I have discharged to the best of my ability but with conscious inadequacy, the duty which your call imposed. I now ask to lay before you, in the light of what I have said, my final estimate of Dr. Palmer, first as a man, and next as a preacher.

As a man: amongst all uninspired men whom I have known in the present or of whom I have read in the past, there is not one his superior in the complement of ideals needed to make manhood symmetrical and complete. In forming this thoughtful and deliberate opinion I have taken into consideration the splendor and dignity of his whole personality alike in action and in passion, his lofty devotion to God, the breadth of his sympathy with man, the purity and unselfishness of his life, his exalted sense of honor, his marvelous humility under strongest temptation to pride, his fortitude in sorrow, his tranquil majesty in living and his serene Christian equanimity in dying.

As a preacher and polemic man of God: of all the

men who have preached in the century past, I know of not one his equal. Some have excelled him in one thing or in the larger number of things and in the superior quality of his endowments, acquisitions and powers. I consider here his freedom from petty vanities and other small weaknesses; his fidelity to God's Word; his constancy in his devotion to his ministerial duties; his scorn of pulpit trickery and sensationalism; his readiness to serve men of low estate; his power to edify men of any estate; his tender sympathy with all men and his broad-minded consideration for man as man of every denomination and even of no denomination; his triumphant endurance of the strain of preaching for forty-six years in the same pulpit in a city of 300,000 inhabitants, Catholics, Protestants, Jews, residents, visitors, under a constant fire of criticism, with expectation raised to the highest pitch: and all this with lifelong demands for special services on important occasions all over the South. These things considered, I tell you, my brethren, in all honesty, I believe that God lays upon you right here in New Orleans and this Church the honor and the responsibility of having had for nearly half a century the peerless preacher of his day.

And now there comes back to us the refrain, he is gone!

"O for the touch of a vanished hand,  
The sound of a voice that is still."

When England's Queen after her long life was called from earth, an American poet of the West wrote describing the universal mourning, when the doors of homes were trailing crepe and when the flags on all ships and in all public places were only half unfurled.

But then he added:

"Still, the Sun awoke to gladness  
As of old,  
And the stars their midnight beauty  
Still unrolled;  
For the glory born of goodness  
Never dies,  
And its flag is not half-masted  
In the skies."

The presence of this vast congregation and the tearful silence of this impressive hour, we can never forget. As we go hence subdued in spirit, let us adopt Tennyson's lines and say—

'O good, gray head which all men knew,  
O voice from which their omens all men drew,  
O iron nerve to true occasion true,  
O fallen at length that tower of strength  
Which stood four-square to all the winds that blew.

"We revere, and while we hear  
The tides of music's golden sea  
Setting towards Eternity,  
Uplifted high in heart and hope are we,  
Until we doubt not that for one so true  
There must be other, nobler work to do,  
And greater he shall ever be.

"For though the giant ages heave the hill  
And break the shore, and evermore,  
Make and break, and work their will;  
"Tho' world on world in myriad myriads roll  
Round us, and each with different powers  
And other forms of life than ours,  
What know we that is greater than the soul!

"On God and God-like men we build our trust.  
The moral disappears, ashes to ashes, dust to dust,  
Cease to speak of his renown,  
Lay these fleeting honors down."

He hath passed upward from this pulpit to stand before the throne: from this grand old Church so dear to him and to you, to worship God in Heaven. And we need not add:

"In the vast Cathedral leave him,  
God accept him, Christ receive him."

### A Scriptural View of Sin Necessary to Reconciliation With God.

How awful the thought of not being reconciled with God! We can only faintly realize this by the thought of being out of harmony with our fellowmen.

Call to mind the terrible pain and anguish that accompany the enmity that exists between members of the same family. What feelings of bitterness cherished by a father and son, who refuse to be reconciled! What disturbance of mind and heaviness of soul, when by some grievous misunderstanding, a mother and daughter have severed the sweet and tender relationship that ought to be sustained between them!

How children of God destroy their heart-peace, deny to the world the teachings of the precious Saviour, stir up strife, reproach the name of the master, and dishonor their Heavenly Father, when they allow differences to make impossible that fellowship which is so essential to the advancement of religion! How sweet that reconciliation which takes place between members of a once happy and united family! How precious and far-reaching in wholesome influence that reconciliation made between the professing children of God, who have refused to throw the mantle of charity over each other's faults!

"How sweet, how heavenly is the sight,  
When those who love the Lord  
In one another's peace delight,  
And so fulfill his word!

If enmity between earthly friends is so charged with dreadful consequences, what ought to be the sad realization of enmity with God, who made us, who gave His Son for our redemption, and who is ever ready to stretch forth His strong arm in our defense?

If reconciliation between father and son, mother and daughter, brethren in Christ, is so fraught with peace and joy, what must be the joy of that soul, which is made to span by divine grace, that impassable gulf between itself and God? The result is "joy unspeakable and full of glory."

What can be more desirable than reconciliation with God? How can we live without the assurance of our Father's pleasure in His children? A refusal to be reconciled, means that God is displeased with our conduct, that we are regarded by Him as rebellious subjects—that we are engaged in sin. We can but go our way with the awful consciousness of our Father's frown. What child can experience satisfaction in anything, however inviting, when he is painfully conscious that his mother is not reconciled to him because of acts contrary to her bidding and in violation of that authority, which as mother, she has the right to wield?

What being here on earth can be satisfied with a course of life that bids defiance to the law of God, the example of Christ and the beseechings of the Holy Spirit?

Reconciliation must take place. We can't live in peace without God's favour; we can't die in triumph without the consciousness of God's presence; we can't sit with the Saviour on His throne unless we are one with Him in the love and complacency of the Father.

Can this reconciliation take place? Yes. God has made a great sacrifice that we might be reconciled—even the death of His own dear Son. There is only one way by which this reconciliation can be effected. We must view sin as God views it; we must realize that the sacrifice Christ made for sin was necessary. The atonement of Christ must be real. The cross must be magnetic to the soul. The blood shed for the remission of sin must be applied. We can never be reconciled to God so long as we disregard the means by which He has made reconciliation possible. God Himself has taken the initiative in this all-important matter. He is the party offended. We have sinned. We deserve no mercy. He is not compelled, even in order to vindicate his character, to offer us the means of reconciliation—but "mercy seasons justice," and he condescends to make an overture of peace in the satisfaction of the cross. Can we not see the absurdity of trying to effect

reconciliation with God on any other basis than the sacrifice of His Son? A man may live a moral life, but that can never reconcile him to God. The very fact that he is depending on a moral life for reconciliation, only adds in the sight of God, insult to injury.

The man sets up his terms of reconciliation in opposition to God's terms. To seek in any other way, reconciliation with God, bids defiance to His plan, and sets at naught the wisdom of an infinite God and a loving father. The highest manifestation—the supreme expression of that wisdom—is Jesus Christ, "Whom God hath set forth to be a propitiation through faith in His blood." How can man ever hope to be reconciled to God unless he gives his "assent of mind and consent of heart," to the marvelous plan that makes it possible for God to be "just and the justifier of him which believeth in Jesus."

Hear God's word: "But now in Christ Jesus, ye who sometimes were far off are made nigh by the blood of Christ," "For He is our peace, who hath made both one." . . . "And that He might reconcile both unto God in one body by the cross, having slain the enmity thereby." The enmity between God and the sinner is slain by the cross; therefore reconciliation can only take place as we associate that cross with sin, which drove Christ to it, and accept the provision for reconciliation—even Christ who was nailed to the cross. "God was in Christ reconciling the world unto Himself." "We pray you in Christ's stead, be ye reconciled to God."

Since God is the offended one, we must accept the means He has ordained for reconciliation.

We cannot be reconciled to Him either in time or in eternity, unless we have a Scriptural view of sin. That view consists in regarding sin as offensive to God, in the personal acceptance of Christ as the salvation for sin, and in the thought that through Christ and Him alone, can God be propitiated, be brought nigh by His blood, and reinstated into God's favour.

Valdosta, Ga.

Charles C. Carson.

### Extracts from the Governor's Message.

#### EDUCATION.

I commend to your careful consideration the very full and able report of our Superintendent of Public Instruction. I concur in the main in the recommendations which he has so thoughtfully made. But for the fact that some of your honorable body have come to the Legislature instructed by the conventions which nominated you to secure the adoption of an amendment to the constitution by which the taxes paid by the whites shall go to the education of the white children and the taxes paid by the negroes shall go to the education of the negro children, I should make no mention of any race question. I had confidently hoped that this matter would not be before you. We have just eliminated by our constitutional amendment the negro from any large participation in the government of the State. It was my fortune to be the candidate at the time when it was adopted of that party which supported the amendment. In my speech of acceptance made to the convention which unanimously nominated me for the office of Governor I used this language: While universal suffrage is a failure, universal justice is the perpetual decree of Almighty God, and we are entrusted with power not for our good alone, but for the negro as well. We hold our title to power by the tenure of service to God, and if we fail to administer equal and exact justice to the negro whom we deprive of suffrage, we shall in the fullness of time lose power ourselves, for we must know that the God who is love trusts no people with authority for the purpose of enabling them to do injustice to the weak.

I am not unmindful of the fact that the education of the negro has been somewhat disappointing, and there are many of our people who really believe that education is injurious to the negro. They insist that it tends to make him worthless and leads to the commission of crime. Unfortunately we have not gathered sufficient statistics to put this contention fully at rest, but

the State's prison does keep a record and from it is found that within the last two years of the negroes who have gone to the penitentiary two hundred and forty-one cannot read and write, while 197 have been admitted who can read and write. 47.6 of our negro population are illiterate and 52.4 can read and write. So that for the higher crimes punishable in the penitentiary it clearly appears that illiteracy among the negroes is an injury to the State in that it produces over 40 per cent. more of crime. But, however this may be, our duty is plain to try to find a way in which his education can be made more valuable to himself and to the State. Certainly this cannot be accomplished by leaving him to the pitiful income arising from his own taxes. The negroes of North Carolina pay for school taxes \$126,442.90. There are 221,958 negro children of school age in the State. This would give to each child a little less than 57 cents and would furnish school for them for a little more than one month out of the twelve. It must be manifest that such a provision as this is an injustice to the negro and injurious to us. No reason can be given for dividing the school fund according to the proportion paid by each race, which would not equally apply to a division of the taxes paid by each race on every other subject. Education is a governmental function. The right to collect taxes for that purpose is based on the duty of the State to educate its citizens. The care of the insane is no more the duty of the State than education, and if we divide the school fund according to the races we should also divide the fund for the maintenance of the hospitals for the insane in the same fashion.

It would wrong both races, would bring our State into the condemnation of a just public opinion elsewhere, and would mark us as a people who have turned backwards. The State of North Carolina has heretofore enjoyed the distinction of being first in those things which look to a larger liberty and a consequent higher development of her people. Let us not seek to be the first State in the Union to make the weak man helpless.

#### CHILD LABOR IN FACTORIES.

I call the attention of your honorable body to the recommendations contained in the report of the Commissioner of Labor and Printing and commend them to your careful consideration. The time appears to be ripe in this State for some legislation in behalf of the children who are working in textile and furniture factories. Most of the States of the Union and many foreign countries have long since passed laws prohibiting the working of children under certain ages in factories of the character named. It has heretofore been deemed inadvisable to legislate upon this subject here. The State owes a duty to her children. The controversy, if there be any, between capital and labor has nothing to do with this question. In a high sense the State is a guardian to the children. A child in this State can be taken by the courts from the care of a parent who is manifestly and grossly unfit to have charge of it. The right of the State to do this is founded on the duty of the State to perpetuate itself by the care of those who are hereafter to constitute her citizenship. This right being conceded it becomes the right of the State to protect small children against labor which tends to dwarf them physically, mentally or morally. It cannot be denied, I think, that work in the factories named by young children is, to say the least of it, dangerous to their health and calculated to make of them weak men and women. I, therefore, earnestly recommended to your honorable body the passage of a law absolutely prohibiting the employment in such factories of any child under the age of twelve years. This law ought also to provide that no child under the age of fourteen shall work in any such factory at night, and after 1905 no child who cannot read and write should be permitted to work in any such factory under the age of fourteen years.

The right of the State to regulate the hours of labor was for a long time questioned, but has at last been generally recognized. When a country is new, sparse-

ly settled, largely given to agricultural and other outdoor labor there is little, if any, need for the interposition of the State between the employer and the employe, but with the increase of population and the gathering of great bodies of men into small communities, making labor in manufacturing plants, it sometimes becomes necessary to protect them against the destructive tendency of overwork. I believe that the hour has come in this State when without injustice to any one the law may properly declare that not more than eleven hours shall constitute a day's work in manufacturing establishments. Where night work is performed, the hours should be restricted to ten. This, I think can be done without the slightest injury to industry, but really with benefit to it and certainly it will be a help to those who toil. We have in this State to-day labor capable of the highest development. Our operatives are in the main native stock, with the fine traits and the steady habits which have ever characterized North Carolinians. The people of this State constitute its wealth and given a fair opportunity for development of mind, body, and heart, they will become as efficient workers as can be found anywhere.

#### SALE AND MANUFACTURE OF LIQUOR.

For many years the Legislatures of this State have step by step narrowed the limits in which liquor could be sold and manufactured until at the present time this business cannot be carried on in half of the counties of the State, while more than two-thirds of the counties have either by county or legislative action restricted the sale to incorporated towns. No good reason is apparent why the Legislature should not in all the counties apply the restriction which to-day exists in more than two-thirds of them. This should be done for the reason that in the country there is no police supervision of the conduct of the business. Those who live in the country have no protection from the evil results growing out of the manufacture and sale of liquor. In many places the lawlessness due to this business has driven good people who preferred to live on their farms into the towns for safety. I commend, therefore, that a general law be passed prohibiting the manufacture and sale of liquor throughout the State save in incorporated towns. The manufacture of liquor even in incorporated towns should be subject to the same restrictions that now apply to the sale. If your honorable body should pass this law I believe that you would see good results from it in the near future and your action would meet with the approval of the best citizens of the State. In passing a statute on this subject care should be taken to avoid restoring the manufacture and sale of liquor where it is now prohibited by law. Stringent provisions should be made to prevent the operation of blockade stills. The State should no longer depend upon the Federal government to suppress this evil business.

#### Aunt Dinah's Opinion.

"Yessum, I b'lieves in frien'ology, I sut'nly does, an' I don't have to feel de bumps on nobody's haid to know de kind dey is," said Aunt Dinah, flecking the soapsuds from her hands as she lifted a garment in the washtub.

"Jes' you watch folks an' dey'll show what kind ob frien'ology dey's got. Der's some dat's so tender-hearted dey can't go near no frien' what's in 'fiction. It's got no use for dat kind; dey haint' carin' fer nobody but derselves. Den der's some dat nebber does a kindness 'cept dey puts a mortgage on it, an' ye nebber gits done payin' intrus' on what dey's done fer ye. Der's de kind what's fond ob ye while dey needs ye, an' hain't got no membry when dey don't; an' de high kind what t'inks dey knows what ye needs better'n ye does yerself—all dem kinds is nuffin' but pride an' selfishness. Real frien'ology is a blessed t'ing to hab; der hain't no self-seekin' in it. It's lovin' an' pitiful, lastin' an' long-sufferin' like de Bible tells 'bout. Ye on'y got to live near folks to find out if deys got it; ye don't need to feel der haid."—Forward.

**CHARLES B. AYCOCK.**

**An Appreciation.**

(Editorial.)

Born in Wayne county, North Carolina, November 1, 1859. Brought up on the farm. Graduate of the University with the Orator's and Essayist's medal. County Superintendent of Public Instruction, 1881. Granted license to practise law, January, 1881. Appointed United States Attorney by President Cleveland, 1893, and re-appointed ad interim by Chief Justice Fuller. Elector at large and President of the Electoral College, 1893. Elected Governor of North Carolina, 1900.

Such are the chief events of the career to-date of Governor Charles B. Aycock. His personality is a most attractive and winning one. He combines a natural geniality of disposition with a rare firmness of conviction where principle is concerned. He is thus making one of the best, as well as one of the most popular governors this State has ever had. The only criticism of his administration has been for the too frequent use of the pardoning power, and when he showed that he had granted fewer pardons than his predecessors the explanation was offered that even a failing on the side of virtue was regarded by his people as a lowering of the high ideal they had formed for him, and that he is criticised for what would be passed over in an executive from whom less was expected. He is an orator who revives the traditions of the Old South, when scholarship was necessary to statesmanship, and the eloquence of sincerity and conviction the only key to the people's hearts. With all Governor Aycock is a sincere and humble Christian, a member of the Baptist Church.

It is not too much to say, that whenever the occasion may come, there is no office within the gift of his people to which he may not attain, and that he would adorn any whose responsibilities he would be willing to assume.

But Governor Aycock is a type, as well as a personality, the type of the Southern Statesman of the new era, holding to all the worthy traditions of the past, but with his face toward the morning. He is "the enemy of the last abuse and the advocate of the next reform." His "partisanship rises into patriotism and his patriotism into philanthropy."

Owing his election to the people and by an honest vote of the people, he has led in the task of purifying the electorate itself and thus redeeming politics from the taint of corruption and fraud and the reproach of violence. In the promotion of education, in the inculcation of the principles of justice toward all, white and black, in the advocacy of sane measures in behalf of temperance, in the correction of the evils of child-labor, he is blazing the way for the people to walk in, and there is no faltering in his steps.

And such will be the type in the years to come of the political representatives of the South. The South, through them will take the place in the councils of the Nation, that she has lost through war, and reconstruction, and the hopeless mediocrity of those whose minds were occupied alone with the overshadowing menace of the race problem, and knew not how to solve it, save by temporary and often indefensible devices. That day has passed.

We have printed elsewhere extracts from Governor Aycock's message that touch the problems of education, of labor and of the liquor traffic, and appeal to the motives of philanthropy itself, thus rising above the plane of partisanship. It is needless to say that the Standard concurs in the principles enunciated while it leaves the details of legislation and administration for those whom they directly concern.

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**The Editor's Chat With the Reader.**

We have sketches this week of two great men, one a great preacher of righteousness who has gone to his reward. The other, the best type of the Southern statesman, who we trust will be long spared to us. Dr. Daniel's masterly oration is given practically in full and will be read with spiritual profit, not only for its great subject, but for the eloquent treatment of his theme. Our question, who is left to tell adequately of Dr. Palmer's greatness, has been answered. We hope that Dr. Daniel may find the opportunity to prepare a biography of Dr. Palmer.

Rev. C. C. Carson gives us an excellent and evangelical exposition of the scriptural doctrine of Reconciliation. The extracts from the message are of more than local interest, and touch on subjects that the whole country is concerned about. The style is excellent as well as the matter. The other departments are up to the standard. And the minister will find something helpful on the 21st page, to which the pew will say Amen.

**PERSONALS.**

**Changed addresses:**

- Rev. J. R. Finley, from Columbia to Centralia, Mo.
- Rev. H. R. Overcash, from Austell, Ga., to Cynthiana, Ky., R. F. D., Route 1.
- Rev. L. W. Irwin, from Lexington, Va., to Radford, Va.
- Rev. W. J. McMillan, from Lewisburg, to Franklin, Tenn.
- Rev. Geo. F. Mason from Stamps, Ark., to Winchester, Va.
- Smithfield, Oakland and Kenly Churches—a group known as the Johnston County Field, have called Rev. J. A. McMurray of Mecklenburg County, N. C., to the pastorate.

We extend our sympathy to Rev. W. T. Walker of Rowland, N. C., in the death of Mrs. Walker on the 27th of December.

Rev. Wm. Black has been preaching for several days, at Bethesda Church, Aberdeen, N. C.

Rev. Morrison Brown, of this city who has recently had charge of the Presbyterian Church at Bolivar, Tenn., has accepted the pastorate of churches at Pickens and Goodman, Miss.

## Church News

### The Causes of the Church.

January.

Our offering for this month is for Assembly's Home Missions. Remit funds collected to W. A. Powell, Treasurer, Atlanta, Ga.

January and September, Assembly's Home Missions, W. A. Powell, Treasurer, Atlanta, Georgia.

February, June, August, Presbyterian and Synodical Home Missions.

March, Publication and Colportage, Rev. J. C. Stewart, Treasurer, Richmond, Virginia.

April, November, Education of Candidates for the Ministry, G. W. McRae, Treasurer, Memphis, Tenn.

May, October, Foreign Missions, Erskine Reed, Treasurer, Box 457 Nashville, Tenn.

July, Ministerial Relief, S. H. Hawes, Treasurer, Richmond, Virginia.

Third Sabbath in October, Bible Cause, American Bible Society, New York City.

Thanksgiving Offering, November, The Orphans.

December, Colored Evangelization, Dr. John Little, Treasurer, Tuscaloosa, Alabama.

Last Sabbath in December, Assembly's Home and School, S. W. Somerville, Treasurer, Fredericksburg, Va.

### NORTH CAROLINA.

HYDE COUNTY.—Now that the year 1902 is gone, the Evangelist desires to call attention to some of the blessings of God upon the work of our beloved church in the great County of Hyde.

The church organized near Swanquarter, the county-seat, on the 4th of last May, has enjoyed a steady growth. Last 4th Sunday was communion day, and we had the pleasure of receiving four persons on profession of faith, making six received since last communion. Friends came to our rescue and bought a lot for church and manse purposes, on which there was a three room house. The house has been rearranged, and three nice rooms added, making it a comfortable manse. The work has been done by our church here with very little help from outside. Our people here have contributed more liberally to the church building fund than I had even hoped for, after having done so much in other directions; and after considering the fact that we have only seven male members, we are disposed to thank God and take courage. We owe about \$40 on the manse, and if those who love the Lord Jesus, and desire to honor him in this needy field, would come to our rescue, we would appreciate it very much. This church has not yet been named. The Young Ladies Mission Band of the Henderson Presbyterian Church very kindly offered to give us \$200 to aid in the erection of our church building, and the church voted to give them the honor of choosing a name for it, as an expression of its grate-

fulness. The church building is now going up, and when finished, it will be a credit to the community. Presbytery, at its last spring meeting, took steps looking forward to the establishing of a "High School" in connection with the work here, which we hope to establish in the near future.

Rev. Wm. Black came to my rescue at Makeleyville, and the Lord used him here as elsewhere, and his preaching did our souls good. On the third Sunday in November we organized a church with fifteen members. A Sunday-school was established also with forty members, and has been increasing in numbers ever since.

The second Sunday in December was our regular time for service there, and although the weather was stormy, yet nearly all the members and a goodly number of others were present.

According to former announcement, the matter of naming the church and election of officers was taken up. It was decided that the church should be known as the Makeleyville Presbyterian Church. The officers are: Ruling Elders, Charley Ayres and George W. Mason; Deacons, S. S. Jenette, and George Ayres. Immediately after the ordination service, a sweet communion service was held. The congregation seemed to be greatly moved throughout the entire service. While the simple charge was being delivered to the officers, and all through the communion service, every soul seemed to be filled with a solemn awe, and many were in tears. With thankful hearts, we praise the Lord for the manifestations of his mercies, and begin the New Year with renewed energy.

Jan. 6th, '03.

J. H. Jarvis.

ELIZABETH CITY.—Mrs. R. L. Grier and son, Master Livingston, the wife and son of Rev. R. L. Grier, the new pastor of Cann Memorial Presbyterian Church having arrived during the Christmas holidays, they are now keeping house in Dyer street, No 19. On last Monday night Mr. Grier's congregation gave him a pounding, which would have done credit to a congregation twice the size of this one. A great number of his members were present on this occasion, which was a most pleasant and enjoyable one. The members of this church are well pleased with their new pastor, who is taking up the work with great earnestness and energy. The church is taking on new life.—Economist, Jan. 2, '03.

### Red Springs Seminary.

Everything promises well for the spring term. Of the 156 boarding students enrolled in the fall, all are back except 10 and some of these will return later. Quite a number have enrolled for the spring term and four new students are already on the ground. A large number of additional day pupils have registered. Inquiries and applications for next fall are already coming in. The year's work thus far has been most successful. There has been no case of sickness in the school.

The fine central heating and electric light plant, installed by the D. A. Tompkins Co., of Charlotte, is working successfully.

The personnel of the student body is exceptionally fine and the patronage extends to New York, Maryland, Virginia, Tennessee, North and South Carolina, Georgia, Florida, and Alabama. All of the graduate pupils of the Seminary who desire to work are teaching. The present Senior class numbers 21, the largest Senior class in the history of the institution.

### Let the Christian Forces Get Together.

I am endeavoring to get in touch with the leaders of the Christian forces in North Carolina. All churches and creeds can make common cause of Temperance and the suppression of the saloon.

I hope the ministers throughout the State will work together for the bill of the Anti-Saloon League, introduced in the Senate to-day by Senator H. A. London.

In many places a meeting of the ministers will be wise and helpful. In many others mass-meetings may be held.

By all means let every minister throw himself and his people into this work. I am to-day sending out letters to the ministers. I hope not one will be neglected. Act immediately.

J. W. Bailey, in Charge Anti-Saloon Campaign.  
Raleigh, N. C.

LEXINGTON.—Just before the Christmas holidays it was suggested to the scholars of the Sunday-school that they play Santa Claus for the inmates of the County Home, and give them a good Christmas dinner, to show them that old Santa had not forgotten them. Each member was to bring something good to eat, but those who were not good cooks—e. g., the young men—were to contribute money for bringing fruit. The Sunday-school readily agreed to this, some of the children wishing to go themselves, saying they could walk four miles and carry the dinner. On account of the unfavorable weather the plan had to be changed to a New Year's dinner. The contributions were sent in the shape of chicken, beef, sausage, rolls, pies, cakes, oranges, apples and candy, enough to fill four bushel baskets, besides some smaller boxes. One scholar furnished a mule and wagon, as substitute for reindeer and sleigh, to take the things out to the Home. We had a prayer meeting, then gave to each one a little fruit and cake and candy and left the more substantial for next day, New Year's dinner. They seemed very glad to see Santa and expressed the wish that he would come again.

DAVIDSON.—College honors as shown by the reports of the first term, ending on Dec. 23 '02, come to the following: In the Senior class, H. H. Caldwell, monitor; W. W. Arwood, vice monitor. In the Junior class: E. D. Kerr, J. W. Currie. In the Sophomore class: S. C. Williams, W. P. Gibson: In the Fresh-man class: E. J. Erwin, E. G. Finley. Others on the honor roll, that is, attaining an average of 95 or more, are W. N. Dunn (Sen.) C. A. Cornelson (Jnn.), L. W. White (Jnn.), N. S. Stirewalt (Soph.), W. T. Bailey, Smith Richardson, L. T. Wilds (Fresh.)

The work of the new term has been taken up in earnest and everything is again in good running order. Nearly every man is at his post, several new names have been enrolled on the college register. The college and village had expected to be entertained tonight by Edwin L. Barker, of Chicago, in a monologue play from David Copperfield, but he has had to cancel his southern engagements on account of some throat affection.

A number of the Davidson faculty will attend the banquet given in Charlotte at the Manufacturer's Club on the evening of the 12 inst., given under the auspices of the new organization of Davidson alumni in that city. The organization and gathering means a great deal for the interests of the college.

Dr. Smith, who spoke in Charleston last Sabbath before the Y. M. C. A. on the occasion of its anniversary New Year service, made an address at night in behalf of Davidson in a union meeting of the several Presbyterian churches of the city. Dr. Smith will present the same cause in the Second Church, of Charlotte, on the coming Sunday.

ELMWOOD.—I desire to express publicly my sincere thanks to the good people of Elmwood congregation for the liberal "ponnding" they gave us during the holidays.

Our hearts have been encouraged by these substantial tokens of esteem and affection. These things have for the pastor more than their intrinsic value, and are always specially acceptable because of their double value.

Encouraged by this renewal of interest and fidelity, may both pastor and people be stimulated to greater activity in the Master's cause.  
J. E. Summers.

CONCORD.—Thyatira Church—The Ladies' Missionary Society gave a "Silver Tea and Sociable" at the manse Friday afternoon, Dec. 26th. Notwithstanding the inclemency of the weather, there were more than twenty ladies present.

After devotional exercises, and an interesting program of music, readings, etc., refreshments were served, and all present voted the occasion a most enjoyable one.

The free-will offering of silver amounted to five dollars, and the mite boxes, which were opened at the same time contained forty odd dollars, making in all, about fifty dollars. This will go as the yearly offering from the ladies of our church to missions.

#### FLORIDA.

LAKE CITY.—At our quarterly communion on Sunday, Jan. 4th, the first Sabbath of the New Year, and the first sermon, we had a glorious time. It was a very solemn occasion for us all. When an opportunity at the close of the

sermon was given for any one who wished to renounce sin, and accept the Lord and Saviour Jesus Christ, two persons came forward and gave their hands to the minister and their hearts to God. These were husband and wife, who live at White Springs, Fla., some twelve miles from Lake City, wherein is situated the nearest Presbyterian Church.

The husband was received on profession of faith, was baptized, and received his first communion. His noble wife was a member of the Methodist Church, but joyfully came over and put in her membership with her husband, in the church of his choice.

One of the members of our church, a godly, consecrated man, who is loved and respected by all who know him, was used of God in bringing about this happy union. O that we had more such members! The day was cold and gloomy outside, but the hearts of the people in the little brick church glowed with spiritual warmth and joy in the presence of the Holy Spirit of God.

LAKE CITY.—On the fourth Sabbath in December, Rev. J. A. Kimmons preached in the Presbyterian Church at Lake City, while the pastor, Rev. J. S. Crowley, preached at New Hope. The people of Lake City enjoyed the cream of a long and fruitful ministry, while the New Hope people had a trip to Africa, and made a liberal contribution for foreign missions.

#### MISSISSIPPI.

OKOLOMA.—Rev. J. W. Moseley, Jr., was formally installed as pastor of the Okolona Church, Monday evening, Jan. 5, 1903. Rev. E. H. Gregory, Rev. D. H. Ogden, Elder H. S. Gillaybee and Elder D. McCadney of the Commission were present.

Rev. E. H. Gregory preached the sermon and propounded the questions, Rev. D. H. Ogden charged the people and pastor.

The Ladies' Aid Society presented the pastor on the day of his installation with a handsome "Teacher's Bible."

TOMBECKBEE PRESBYTERY.—Tombeckbee Presbytery met in Okolona, pursuant to call of Moderator Monday, Jan. 5, 1903, and transacted the following business:

The resignation of Rev. E. H. Gregory as pastor of the West Point Church was accepted and the pastoral relationship was dissolved.

The resignation of Rev. E. H. Gregory as Stated Clerk was accepted and Rev. J. W. Moseley, Jr., was elected in his stead.

Rev. E. H. Gregory upon his own request was dismissed to the Presbytery of Meridian, in order to accept a call from the Moss Point Church.  
Stated Clerk.

#### TEXAS

MIDLAND.—This church has just sustained a great loss in the death of Mr. Winslow D. Watts, who was killed by the accidental discharge of a shotgun in the hands of one of his best friends on Dec. 26th, 1902.

Bro. Watts was one of the most consecrated workers, and liberal supporters of the church at this place, and his loss will be most keenly felt. Mr. Watts was born near Statesville, N. C., April 10, 1866, and was the second son of A. F. Watts and Erixena J. Thomas. He came to Texas about fifteen years ago, and, soon after coming to the State, settled in Midland, where he was most active in establishing the faith of his fathers.

Besides a wife, four sisters and one brother remain to mourn the untimely death of this good and just man.

#### VIRGINIA.

Lexington Presbytery is called to meet in the First Church, Staunton, Va., at 11 a. m., Jan. 13th, 1903, to transact the following business:

1. Hearing report of the Evangelist of Presbytery, Rev. C. S. Lingamfelt.
2. Taking steps to raise salary of the Evangelist.
3. Hearing report of Agent of Davis and Elkins College.
4. Taking steps to raise balance (about one fifth) of \$30,000, pledged by Presbytery to the College.
5. To act on request for dissolution of pastoral relation,

between Rev. J. C. Johnson and McDowell and Williamsville churches, and the call from Greenbrier Presbytery for his services.  
Wm. G. White, Stated Clerk.

WINCHESTER.—At communion service on yesterday morning, Rev. J. S. Sibley announced the names of eleven who had been added to the roll since the last communion which makes 42 additions in a little over two years and a third.

#### MISCELLANEOUS.

##### The Thornwell Orphanage, Clinton, S. C.

I have been so busy for the past few weeks, ever since the opening of the Christmas holidays, replying to the hundreds of letters that came to the Thornwell Orphanage, that I have not had time to prepare any notes for the press.

My firstly, secondly, thirdly, are all thanks, thanks, thanks. The good Father surely touched the hearts of his sons and daughters and had them to pity their little brothers and sisters at the Thornwell Orphanage. Christmas was a joyous day with them. Old Santa Claus came in fine style. Toys and candies, fruits, nuts and such like were abundant. We all owe a debt of thanks to Capt. Wagener of Charleston, a devoted Lutheran friend, who filled up liberal bags for 225 children, and it took a two-horse wagon load to do it. Mr. Harvin, of Manuing, sent every one three pairs of hose, and the Union Mills sent another pair, extra, which they will put to better use than hanging in the chimney corner. Turkeys were scarce, but we had flour and pork and potatoes by the wagon-load. One dear friend, Mr. I. McWilliams of Louisiana, sent four barrels of sugar and four of molasses. But I could not have space to enumerate all, if I tried. It is sufficient to say that our hearts have just filled up with gratitude to each and every one of the hundreds of donors, who remembered our little ones. Not the least appreciated were the many gifts received from former pupils. We are glad to be able to add a dozen names to our list of patrons, who contribute \$60 each yearly, for the support of a child.

There is one sad strain to all this hymn of joy,—our distressing inability to receive at least a score of the more than a hundred applicants for admission; for fully twenty of these are exceedingly urgent and needy cases. But all our cottages are full—more than full. We feel sure that the church would support the children could we find house room for them. Is there no friend of the fatherless in all our Southern Church willing to build for us a Memorial Cottage, to house a family of twenty-five orphan boys? Twenty-five hundred dollars would do it. Surely, surely there is some one able and willing.

And now we are out for the New Year, 1903. It will take regular and constant giving to keep our big pot boiling. But though it costs sixty dollars a year to provide one child with food and raiment, it only takes ten cents a day to find food for a single child for a single day. Anybody can help the orphans if he has a dime to spare.

Send all gifts to Rev. W. P. Jacobs, Clinton, S. C.

#### Publication Notes.

Our Publication Committee at Richmond, Va., report a very gratifying increase in their sales during the nine months from April 1st to January 1st. The increase for this period was about 40 per cent. and the holiday trade during November and December was so large they were not able to handle the business with the usual dispatch, and express regret for the unavoidable delay in delivering certain books which sold beyond their expectations. In future ample provision will be made for handling any increase of business which may come.

Mr. R. E. Magill, the newly elected Business Superintendent and Treasurer, entered upon his duties on Dec. 15th and is rapidly familiarizing himself with the details of the business. He will make a careful study of the whole situation and introduce new methods where it seems that an improvement can be made. The coming of Mr. Magill relieves Dr. Phillips of all business details and he is again free to take up the larger work intrusted to him by the church, the direction and enlargement of the work of our Sunday-schools and Young

People's Societies. Plans are rapidly maturing for the betterment of our Sunday-school Publication, and it is the purpose of the Committee to increase the helpfulness of these aids in every way possible.

The sale of the building seemed a wise step to the Committee for the reason that the growth of the city had increased the value of the property to the point that it could be sold for a handsome profit. Other property which will answer the Committee's needs, and which has a bright outlook as an investment, will be purchased at once and the Committee will be settled in new quarters by April 1st. It is very gratifying to the Committee that the Church is making larger use of their resources every month, and as their only reason for existence is that they may serve the church and promote all of her interests, it is the earnest wish of the Committee that every one will feel free to write about information on any and all lines of church activities. Books and pamphlets containing helpful information on every phase of religious life are now available in great abundance, and it will be their pleasure to furnish the best obtainable at the lowest possible cost, or without cost whenever necessary.

The collections from the churches and Sunday-schools for Sunday-school extension work for October, November and December were about \$3,400, an increase of nearly \$1,000 over last year, showing that there has been a noble response by the Sunday-schools to the appeal for aid for our destitute fields.

The Committee now has ten men in the field, all but two giving full time, to the work of visiting families, selling and donating good religious literature, and helping to organize Sunday-schools in destitute places.

The expense of this work, together with the donation of books and literature exceed every year the amount the Committee receives through the collections from Churches and Sunday-schools, the excess amount being paid out of the earnings of the business.

#### Committee Notes.

The Executive Committee of Foreign Missions met on Tuesday, Jan. 6th, 1903.

The meeting was opened with prayer by Mr. C. A. Rowland, who was present.

The first hour was devoted to a memorial service of the life of Dr. D. C. Rankin, at which the resolutions prepared by the sub-committee were read and adopted, and the Committee was lead in prayer for Mrs. Rankin by Rev. Dr. Bachman.

It was ordered that a supplement with a picture and short sketch of Dr. Rankin be made and placed in each copy of the January number of The Missionary.

Rev. H. F. Williams, who has been Acting Editor during Dr. Rankin's visit to the East, was elected the Editor and Business Manager of our missionary publications. Mr. Williams signified his acceptance of this call and will seek the immediate dissolution of his present pastoral relations in order to give his whole time to this work.

A letter was read from Mr. W. Brenton Green of Princeton, N. J., expressing the thanks and appreciation of the faculty and students of Princeton Seminary for the services of Rev. Dr. DuBose, who recently visited that institution.

Miss M. E. Craig, at present teaching in the school at Cardenas, Cuba, was appointed as a regular missionary.

Mr. Motte Martin, member of the present senior class of Union Theological Seminary, was appointed a missionary to Africa, subject to the endorsement of his Presbytery.

Appropriations were made for the Mission in Cuba and Mexico for the year 1903, as sent in from these fields.

Mr. C. A. Rowland of Athens, Ga., was present by invitation to confer with the Committee about the work of the Students' Summer Campaign. Arrangements were made by which this work could be taken in charge by the Executive Committee and placed under the direction of the sub-committee on the Forward Movement.

The Treasurer's report showed receipts for December to have been \$14,918.78, a loss as compared with December of last year of \$8,143.42.

The Committee adjourned to meet on the first Tuesday in February.  
S. H. Chester, Secretary.

## TENNESSEE

NASHVILLE.—When our beloved and lamented Dr. D. C. Rankin started on his journey to the East it was arranged that the Secretary and Mr. W. H. Raymond should become jointly responsible for his editorial work, and Rev. H. F. Williams, pastor of the Westminster Presbyterian Church, Nashville, at the request of Dr. Rankin, kindly agreed to look after the printing and other business details connected with the publication of the Magazines.

But in a few weeks the Secretary and Mr. Raymond found that, almost unconsciously, there had devolved on Mr. Williams not only the business management, but also much the larger part of the editorial work. Then in view of the probable extension of the time of Dr. Rankin's absence Mr. Williams was formally elected by the Executive Committee to the position of Acting Editor and Business Manager of our publications. The Committee has had abundant evidence that his work in this department has given eminent satisfaction to the whole church. So, when at our January meeting we were confronted with the responsibility of filling the place made vacant by the death of Dr. Rankin, we were all of one mind that we already had in Mr. Williams the man whom God had chosen for this great and responsible work, and he was heartily and unanimously called by the Committee to the position of Editor and Business Manager of our publications. After due consideration the call was accepted and Mr. Williams will at once seek the dissolution of his pastoral relations that he may give his whole time to the work.

We feel confident that the Church's endorsement of our action in this matter will grow more and more cordial as our new editor becomes better known through his work in our Missionary publications.

The Executive Committee of Foreign Missions.  
S. H. Chester, Secretary.

## VIRGINIA

RICHMOND — The Week of Prayer services were begun at a joint communion service on Sunday evening at the Second Presbyterian Church. Notwithstanding the heavy rain of the afternoon, there was a large congregation from all the churches. The sermon was preached by the Rev. Dr. Thomas R. English, of Union Theological Seminary, and the communion administered by Dr. Phillips and Dr. McElroy. A notable feature was the large number of ruling elders who shared in the impressive and profitable service. On Monday night the meeting was in the Third Church, Dr. Witherspoon preaching the sermon, and on Tuesday night in the Hoge Memorial Church.

At the Third Church, on Sunday, January 4th, at the communion service, thirteen persons were received into this church, an impressive beginning of the year's work and blessings. Dr. Eggleston preached at 4 p. m. at the Montrose Chapel, near the National Cemetery. At the Christmas celebration of the Sunday-school, Dr. A. L. Phillips made the address, helping very much to make the occasion a great success. A striking feature was the singing of a trained chorus of children. The offering was for the Orphanage of the Virginia Synod. The congregation undertook to reach the needy, and many substantial things were sent out, which gave solid comfort and real joy. Dr. Eggleston, the pastor, received from his people on Christmas day, a handsome gold watch and chain.

PULASKI.—There were 13 additions by letter and three upon confession of faith, to our church here at our last communion—the same number which united at one previous quarterly communion.

Good attendance and good attention encourage the newly installed Pastor.

Mrs. S. R. Gammon, wife of one of our faithful missionaries from Brazil, is now at home on a furlough and recently, by invitation, gave a very interesting account of her work to the ladies of her home church at Pulaski. Our ladies were very much enthused by Mrs. Gammon's address. No man was permitted to be present; even the Pastor was banished, simply because he was not a lady.

Our committee would do well to utilize the gifts of Mrs. Gammon, as well as those of her husband, while they remain at home.

## SOUTH CAROLINA.

GREENVILLE.—The labors of Rev. T. W. Sloan, D. D., who became pastor of the First Church last September, have been abundantly blessed. The congregations at all services have been the largest in the history of the church. The seating capacity of the church is taxed to its fullest extent to hold the large crowds. Mr. Sloan is a great success as a pastoral visitor, each member of his church of over five hundred having been visited one or more times since his arrival among them. Sixteen new members have been received into the church.

NORTH AUGUSTA.—The address of Rev. Wm. H. Mills is changed from Manning, S. C. to North Augusta, S. C. Mr. Mills takes charge this week for the Synod of South Carolina of its Evangelistic work in the manufacturing towns of the Horse Creek valley between Aiken and Augusta. Langley and Graniteville are the largest of these and the total population is about 10,000. The Synod has a magnificent opportunity for work in this field.

## CHINA.

Extracts from a personal letter from Rev. P. F. Price:

I intended writing you on the work of the committee on Presbyterian Union, which met in Shanghai in the parlor of Rev. G. F. Fitch, President Mission Press, Oct. 22-29. Jas. Graham represented the North Kiangsu Mission, and I the Mid-China. There were representatives of American Presbyterian Church, North, Presbyterian Church of England, Free Church of Scotland, Presbyterian Church of Ireland, Canada Presbyterian Church. The credal basis was a crucial point. Graham and I, and Dr. Noyes and Mr. Garritt of the Northern Presbyterian Mission wanted to see the Confession of Faith the basis, as in Mexico. But the English, Scotch and Irish brethren have started on a different line without a short statement and having the native church to work out their own creed.

What we agreed on was to recommend that each church entering the Union retain its own symbols until the united church agrees on its own formal creed. We declare that we unite on the consensus of belief found in the various symbols, on the question of a declaratory statement embodying that consensus we adopted the Shorter Catechism. It was a hard fight and when we came to that decision in a sub-committee, I felt almost like shouting. The belief is expressed that any future creed will be in essential harmony with the various creeds of the contracting churches. Many other questions of detail were worked out and we came at last to a unanimous decision on the various points.

The report will be printed and I will send you a copy.

The proposed union of Presbyterian Churches is creating widespread interest in all the denominations. What a grand consummation and one General Assembly for all the Presbyterians in this broad land of which there are by our count, about 30,000.

Curious isn't it, that conservatism, both as to attachment to credal standards and in governmental and practical matters, such as standard of church membership, etc., is to be found not in Scotch or Irish, but the American Presbyterian Churches?

The North Presbyterian Church and ours do not report such great numbers as, e. g.: Scotch and Irish, in Manchuria, but both in care of the churches and in standard required for church membership we are much higher, so that 1,000 members in one sphere, and 1,000 in another may tell a very different story.

In comparing indemnity asked for, for property destroyed, by American Board, you compared our Southern Presbyterian Mission saying we did not ask for any indemnity.

That is true, but we never had a dollar's worth of property destroyed. The only question that came before us was remuneration for loss of time, expense of leaving stations, etc.

If there had been property destroyed, I think perhaps the majority of our missions would have voted to receive indemnity from government. However, we didn't, and I am glad of it. This whole indemnity business makes us sick at heart. All, innocent and guilty, are helping pay the price. Conditions of living are growing more and more "bitter." I wonder what the end will be.

I did so enjoy meeting in Shanghai, Jas. Graham, and "Miss Sophie." We seldom meet now, the missionaries are so divided.

## SELECTED.

## "If I Were a Minister."

By a Layman.

I am not a minister, nor at all likely to become one. God has called me, I believe, to my secular pursuit, and thereby made it as sacred as any pastorate. But if I were not a—what I am, I would rather be a preacher; and the fact that multitudes of laymen make the same admission is proof of the supreme nobility of the preacher's calling, on the principle that the second choice of all the delegates to a political convention is the fittest nominee. I revere the gospel ministry as the loftiest human occupation, and, if I thought that what I am about to write would be held derogatory to that exalted pursuit, and those that follow it, I should lay down my pen with this period.

However, when that pillar fell in Westminster Abbey a year ago, and when certain considerations led London to fear for the foundations of St. Paul's, men were not considered wanting in reverence for their ancient monuments when they raised strict inquiry concerning the causes of such alarms, and demanded an account of those precious charges from those custodians. Indeed, if any one censures my remarks, it will not be the ministers themselves, but their self-appointed apologists. The eagerness of the modern clergy to receive suggestions from the laity has even become a weakness, in some cases arguing less a child-like willingness to learn than a sense of insecurity and insufficiency. I would gladly see our ministers more sturdily independent.

In telling how I would do it if I were a minister, I have not the least confidence that I should live up to my own ideals, if put to the actual test, nor that, even if I were able to do this, I should not fall short in numberless particulars not here set down.

Perhaps it will not be out of place to say that my calling has for years brought me into contact with an exceptionally large number both of ministers and laymen, so that my remarks may claim some basis of experience. Also, I want to say that, though I remain anonymous at the suggestion of the Editor, and doubtless shall push an easier pen because of this anonymity, yet I intend to write nothing I would not stoutly sign, and I hereby permit the Editor to tell who I am whenever he chooses.

The first thing I am moved to say is that, if I were a preacher, I would not preach literature, science, or politics. I would preach religion. Laymen get enough of the newspaper outside the church; they do not want a weekly review from the pulpit. To a minister, with his theological training, the urgent themes of politics, science, and literature, appeal with all the fascination of novelty. He forgets that for his intelligent hearers all this novelty has worn off, while to them the fresh theme is that very theology which has become trite and stale to him. Moreover, that is his citadel, his stronghold. If he discusses the topic of imperialism, dozens of men in the congregation are far better informed than he, and will yawn at his platitudes, deny his statements, and controvert his positions. If he builds a sermon on "Romola," or if his discourse is a veiled treatise on the nebular hypothesis, every high-grade graduate before him will resent such a resurrection of his schooldays. But if he preaches the great doctrines of sin and salvation; if he gets his major inspiration from the Bible, and not from Darwin, Kipling, or the Tribune; if he reaches beyond the times to the eternities,—he will compel attention by the virility of his theme, and fascinate his hearers with its novelty. Rejecting, with David's wisdom, the clumsy armor of a Saul, he will smite with his own proper weapons, and the Goliaths will everywhere fall.

I am well aware that, of the increasing number of clergymen who, to my apprehension, preach politics, literature, and science, there is no one of them all but would indignantly profess to be preaching pure religion. And, indeed, a religious finale is invariably appended to their sermons. But the scientific illustrations overbalance the truths illustrated. The palpable zest is for the struggle with Filippino or Boer, rather than for the combat with that outgrown personage, Beelzebub. We stumble against the religious conclusion of the sermon with just such a shock as we experience in meeting the reference to Dr. Pulver's Purple Pills at the end of that fascinating column in the newspaper.

The ministers that preach thus are eager, I am sure, to be

fishers of men, but I am afraid they are using the wrong bait. The laymen that go to church go there, in the main, hungry for spiritual food. If I were a preacher, I should give it to them "straight." I should look into my heart, and, so far as possible, into theirs. I should brood over the sins and temptations, the hopes and fears, the worries and sorrows, the triumphs and the joys, of our common life. I should seek to draw from the supernatural world some mighty inspiration for their labors, solace for their griefs, assurance for their doubts, peace for their turmoil, and enrichment for their joys. I should let all the world help me preach, but only as the glass of the telescope is permitted to focus the light of the stars. It is no guess of mine that the multitude would gladly listen to such preaching, since it has for its model Phillips Brooks, and Spurgeon, and Moody, and McLaren, and all the other great preachers, and Christ himself.

In the second place, I have made up my mind that, if I were to preach, I should not preach the higher criticism. I have no quarrel with some of the higher critics; they are learned and godly men. I do not dispute their theories, except when they are obliged to attribute to the writers of the Bible insincerities and dishonesties that would shock a New York ward politician. Ministers must know the absolute truth about the Scriptures, and must preach in the light of that knowledge.

To preach the higher criticism, however, is like taking a starving man into the kitchen, bidding him note just how a loaf of bread is compounded. Men are hungry for Bible food, and Bible food is not a treatise on the date of Deuteronomy. If, before they mention the possibility of a second Isaiah, ministers would estimate what proportion of their audience has ever read more than two chapters of those sublime writings, they would postpone higher criticism in favor of exposition. What folly to discuss the composite character of the Books of Samuel before a congregation, not ten of whom could give any account, beyond his boyhood, of this second greatest of the ancient Hebrews! If the higher criticism does not undermine the faith of the higher critics, it is because in their case it is only the superstructure of an intimate acquaintance with the Bible. To preach these theories before congregations not thus founded in Bible knowledge, is to lay granite blocks upon the quicksands. If the minister should approach higher criticism as poorly prepared as the average laymen before whom he recklessly presents his critical conclusions, those conclusions would make him as skeptical as they often make the laymen.

In the third place, if I were a minister, I would preach as if I meant it. We laymen yield our hearts very readily to any preacher who is possessed by his subject. I do not mean sawing the air, nor shouting, nor these strained, impressive low tones. It makes no difference to me—nor to most laymen—whether a preacher uses manuscript, or mere notes, or speaks out of his immediate brains, provided he is possessed by his subject. He must be a prophet. The spirit of God must have filled him with a big new thought, and he must be on fire with it. His face will show it, being not an expressionless, immobile compound of cold eyes, stiff mouth, and smooth cheeks, but a countenance beaming with eagerness, and all alert with swift, irresistible changes. His voice will show it,—not impersonal, not keyed on the clerical pitch (which I have always wanted wickedly to find with a tuning-fork, but never quite dared), not over-rich with oratorical artifice, but—well, very much such a voice as a drummer uses when he sets out to sell a bill of goods. And his sermon will show it,—not easily shunted off to this anecdote or that "aside," not cumbered with unnecessary explanations, making clear what was crystalline already; not wasting a word to advocate what his hearers are already agreed to,—but a sermon which in its very first sentence sets out to prove something, and advances in every succeeding sentence steadily toward that proof,—a sermon which burns with conviction, but is sufficiently cool-headed to weave a lawyer's mesh of logic; a sermon which follows the Bible, not like a blinded slave, but like a persuaded disciple; a sermon which is not proclaimed from a bishop's throne, but talked out on a brother's level; a sermon fresh enough to attract, and simple enough to be remembered; a sermon that leaps, not from books, but from life, and so finds issue in new life,—that is the kind of sermon we laymen want.—Sunday School Times.

## Marriages.

**BROOM-NAPIER.**—At the residence of the bride's parents, Seminary, Miss., Dec. 17, by Rev. Alex. Newton, Mr. A. H. Broom and Miss Maggie Napier, both of Seminary.

**M'MAIN-RUSSELL.**—At the residence of the bride's parents, Oct. 29, by Rev. Alex. Newton, Mr. W. H. McMain, of Laurel, and Miss Winnifred Russell, of Seminary, Miss.

**M'NAIR-PURCELL.**—On Dec. 10, 1902, at the residence of the bride's mother in Robeson county, by Rev. H. G. Hill, D. D., Mr. Rory McNair to Miss Mary E. Purcell.

**EDWARDS-MARNEY.**—At the residence of bride's mother, by Rev. E. M. Munroe, D. D., Dec. 31st, 1902, Mr. S. W. Edwards and Miss Elizabeth M. Marney, all of Milford, Tex.

**WHITE-POMPEROY.**—At the Presbyterian Church, Graham, N. C., Nov. 19, 1902, by Rev. E. C. Murray, D. D., Mr. J. Harvey White and Miss Grace D. Pomeroy, both of Graham, N. C.

**LELAND-TENNANT.**—At Waycross, Ga., at the home of Mr. W. W. Soomer, uncle of the bride, Mr. Horace W. Leland, and Miss Queda Tennant, by Rev. R. A. Brown, pastor of the Presbyterian Church.

**ROSE-EVANS.**—Dec 16th at "Woodland," Cumberland county, N. C., the home of the bride's mother, Mrs. Susau M. Evans, by the Rev. John M. Rose, D. D., Dr. Augustus S. Rose and Miss Jean Elliot Evans.

**THORPE-YOUNG.**—In the Presbyterian Church, Raleigh, N. C., by Rev. W. D. Morton, D. D., Mr. Henry R. Thorpe, to Miss Charlotte Young, daughter of J. R. Young, Esq., Insurance Commissioner.

**WOODSIDE-FEIMSTER.**—Dec. 17, 1902, at the residence of Mrs. N. C. Morrison, Fancy Hill, N. C., by Rev. W. C. Brown, Mr. Jas. G. Woodside of Fancy Hill, N. C., and Miss Lelia Blanch Feimster of Scotts, N. C.

**HOLLADAY-ROGERS.**—In the First Baptist Church, Durham, N. C., Dec. 30th, 1902, by the Rev. J. M. Holladay, assisted by the Rev. C. J. Thompson, Mr. Walter Holladay and Miss Mary Elizabeth Rogers, both of Durham.

**CROOM-DINWIDDIE.**—At Peace Institute, Raleigh, N. C., Dec. 30, 1902, by Rev. Wm. Black, Dr. Arthur Bascom Croom, of Maxton, N. C., to Miss Maude Thompson Dinwiddie, daughter of Prof. James Dinwiddie, President of Peace Institute.

**SLEDGE-NEELY.**—At the residence of the bride's father, Mr. Jas. J. Neely, in Lower Steel Creek, Mecklenburg county, N. C., Mr. C. C. Sledge of Charlotte, and Miss Janie Neely, were united in marriage, on the evening of Dec. 24, 1902, Rev. J. R. McAlpine, of Pineville, N. C., officiating.

**DODGE-DANIEL.**—In the "Old Stone" Presbyterian Church of Lewisburg, West Virginia, on the evening of December 31, 1902, by the Rev. Eugene Daniel, D. D., father of the bride and pastor of the church, assisted by the Rev. William Henry Dodge, D. D., father of the groom and pastor of the Presbyterian Church in Richmond, Kentucky, Mr. John Witherspoon Dodge, of Jacksonville, Florida, and Miss Henrietta Merrell Daniel, of Lewisburg, West Virginia.

## Deaths.

"He loves, He cares, He knows.  
Nothing this truth can dim;  
He gives the very best to those  
Who leave the choice to Him."

**SHIELDS.**—Mrs. Anne Shields departed this life on the morning of December the 13th, at her home near Carthage. She was a faithful Presbyterian and loved by all who knew her.

**M'LEOD.**—Duncan McLeod, Esq., departed this life after a brief illness December the 3rd. He was an elder in the Carthage Presbyterian Church, consistent and faithful in all his duties.

**M'LEOD.**—Alton, the son of Duncan McLeod, deceased, in the employment of the A. C. L. Railway met an accidental death in the R. R. yards at Florence, S. C., on December 19th. He was a member in good standing of the Carthage Presbyterian Church.

**MRS. ANNIE B. BROWN.**—The subject of this brief sketch was a woman of no ordinary character. In life, as well as in the hour of death, she impressed all who knew her. She carried in her veins the blood of many generations of noble men and women and her gracious manner and queenly figure told plainly the story of those who had given her being. As the years went by these natural graces and virtues were glorified by the indwelling grace of God until in the closing months of her earthly existence an hour spent with her was like one spent on the threshold of the courts of heaven. As she met life, so she faced death—bravely, humbly, and with power that overcame all things. She was left a widow in 1886 and the varied circumstances of a planter's life were thrust upon her, in addition to the rearing and training of her four children. How well she discharged these duties her acquaintances are glad to testify. Her pastor knew her only during the last few years of her earthly course and intimately, only when incurable disease had fastened upon her. Then as never before, he learned how "heaven begins below." Christ, her Saviour, was as real as her pastor or her physician. She was given a faith that never failed. As quietly and as rationally as one who prepares for a journey in this life, so she spoke of her journey into the world unseen except by faith. There where faith is lost in sight she awaits the coming of those for whom she prayed and upon whom she lavished her love.

Mrs. Brown was married to Mr. Bryan Brown, Dec. 2, 1869 and died August 13, 1902, at her home in Rocky Point, N. C. Pastor.

## THE OLD RELIABLE



# ROYAL BAKING POWDER

**Absolutely Pure**

**THERE IS NO SUBSTITUTE**

**JACKSON.**—Whereas, it has pleased our Heavenly Father to take from us our friend and brother, J. J. Jackson: And whereas, we, as a session realizing the great loss to our Church, desire to express our sorrow.

Therefore be it resolved,

First, That we bow in humble submission to God's will, knowing that He doeth all things well.

Second, That in the death of Bro. Jackson, Pittsboro Presbyterian Church has lost a faithful, beloved and influential member and the entire community a citizen, who has long aided and sympathized in its growth and best interest.

Third, That we will cherish in loving memory his faithful services to our Church, his pure, noble life and his example as a true patient and faithful Christian.

Fourth, That we rejoice in the hope and firm belief that he has passed from this world of sorrow to that better land of bliss.

Fifth, That we hereby tender our sincere sympathy to the bereaved family.

Sixth, That a page of our minutes be set apart to his memory, and a copy of these resolutions be sent to the Presbyterian Standard for publication.

R. H. Hayes, Clerk of Session, Pittsboro Presbyterian Church.

Dec. 14th, 1902.

## Vaccinating Bugs.

The science of medicine has reached wonderful perfection. The microbe theory in certain diseases has been proven true beyond doubt. The inoculation of chintz bugs with the microbes of contagious diseases, in order that epidemics may spread among the little pests is a practical method now in use. Dr. D. M. Bye, the eminent specialist for cancer, of Indianapolis, Ind., says that dosing with medicines, cutting with knives or burning with plasters to cure cancer is no longer to be recognized, but that he has discovered a combination of soothing, balmy oils which kill the cancer microbes and cure the most malignant cases. Those who read this will confer a great favor by cutting it out and sending it to a friend who is afflicted. Book sent free, giving particulars and prices of Oils. Address Dr. D. M. Bye Co., Drawer 505, Indianapolis, Ind.

### The Household.

#### A Cheerful Woman a Benediction in Her Home and Community.

In a recent issue of Farm and Fireside we find the following excellent article from the pen of Kentuckienne, an occasional contributor to "Our Social Chat:" "Count that day lost whose low descending sun Views from thy hand no worthy action done."

Some days, when it seems to me as if the whole world and everybody in it was made on the bias, I suddenly encounter one of those cheerful, pleasant women, and then the whole complexion of things seems changed. Ah, what a gift some people have in this direction! Some women cling to their own homes like the honey-suckle over the door; yet like it, fill all the region about with the subtle fragrance of their goodness. They are so richly endowed with all those qualities which conduce to the joy of his or her kind that even the weather and atmospheric changes cannot touch their sunshiny nature. There is an idea prevalent that riches point the surest way to happiness, and mankind clings to that belief despite the practical proofs to the contrary with which they have been furnished.

Happiness depends upon neither wealth nor poverty, but entirely upon the person seeking it, the disposition to accept it, and the capacity for accepting the means placed at their disposal to accomplish the desired end. There is where the true secret lies.

Happiness belongs to no particular family, nor is it ever inherited; but it is within the reach of every individual, and all that is to be done is to cultivate an earnest spirit of contentment and cheerfulness, avoid covetousness and a spirit of deploring one's situation. The happy woman—how we all recognize and feel her presence the moment she crosses our path—she is a living justification of the ways of Providence. She takes troubles as they were meant to be taken, naturally and wholesomely; instead of making her bitter or rebellious, they leave her heart full of sweet compassion for others who have suffered, and her friends instinctively turn to her to get rest, cheer and sunshine.

The cheerful woman, how the heart leaps up to meet her sunshiny face; her heart has learned to look on the bright side from conscientious principles, believing in God, enjoys to the full the good he sends her, and bearing as best she can the evil he permits, whether she understands or not. And now that another day is drawing to its close, the thought of this cheerful woman makes me commune with myself, and ask the question: "What have I done to cheer some lonely heart, to encourage some dependent one, or throw the mantle of charity over some erring one's faults? What have I done today that has made the world brighter for my having lived in it, or the day gladder because I was spared to appropriate its hours?" Day in and day out—there is no to-morrow,

and thus we should work to-day. What a pity we do not always act promptly in response to our better natures. It is in the little things, the words we leave unsaid, the things we leave undone, that gives us the heartache when nightfall comes. It's our loved ones that get the bitter, sharp word, oftentimes, and now before it is too late let us commune with our better natures and promise to do better things, to follow the Golden Rule as nearly as we can day after day, and above all, cultivate a cheerful, happy spirit.

#### The Heavenly Home.

What a home that will be! I suppose none of us has ever had a home that just exactly suited. I have never seen one that would not change if it could be done without any expense or annoyance? I have had the privilege in Europe of looking over many of the famous old palaces, some of which have played a great part in history; the homes where kings were born and lived and feasted and died. But I never saw a palace so splendid but what if I were to move into it, and undertake to make a home of it, I should want to change it a good deal. We are hard to suit in the way of homes. We know that by the way people move about in the city. Every week we see people moving from one house to another. They stop awhile and then move on, leaving the ills they know for those they know not of. But Christ knows exactly what you need. He is the only one who understands all of your little peculiarities, and he will fit your individuality in your heavenly home. How tender those words of promise that as one whom his mother comforteth God will comfort those who trust him. Your fondest dreams shall be more than met in your heavenly home.—Louis Albert Banks.

If the Rev. Dr. Hillis of Brooklyn's Plymouth Church was reported correctly he said during his Thanksgiving sermon: "I sometimes think that the only hope for society is to get all the authors in a corner and shoot them for a generation, till we could assimilate what we already have." It will have to be admitted that Dr. Hillis jokes with difficulty.—Cleveland Plain Dealer.

## CURES Blood Poison CANCERS, ULCERS, BONE PAINS, ITCHING, SKIN, RHEUMATISM.

Botanic Blood Balm B. B. kills or destroys the contracted or inherited poison or virus in the blood, heals all ulcers, eating, festering sores, pimples, offensive eruptions, copper colored spots, mucous patches, sore throat, mouth or gums. Stops all aches in bones, back or joints, and itching, smarting skin, thus making a permanent cure. If you have these symptoms, you surely have blood poison. Botanic Blood Balm, GUARANTEED to cure the worst and most deep-seated cases, even where the body is a mass of boils and ulcers or where the disease has reached the second or third stage, and where doctors' patent medicines and hot springs fail. Blood Balm makes the blood pure and rich. For thirty years the standard remedy for Blood Poison, cancer, and all malignant blood troubles, like itching, Scabby Eczema, carbuncles, scrofula, rheumatism, catarrh. Druggists, \$1 per large bottle. To prove it cures, sample of Blood Balm sent free and prepaid by briefly describing your trouble and writing Blood Balm Company, 45 Mitchell street, Atlanta, Ga. Special free medical advice also given.

# SEABOARD

## AIR LINE RAILWAY.

In Effect November 23rd. 1902

### Vestibuled Limited Trains.

DOUBLE DAILY SERVICE Between New York

Tampa, Atlanta, New Orleans and points

SOUTH and WEST.

SOUTHWARD.

	Daily No. 31.	Daily No. 27.
Lv New York, P. R. R.....	12 55 p m	12 10 a m
Lv Philadelphia, ".....	3 29 p m	7 20 a m
Lv Baltimore, ".....	5 45 p m	9 34 a m
Lv Washington, W. S. Ry..	7 00 p m	10 41 a m
Lv Richmond, S. A. L. Ry..	10 37 p m	2 15 p m
Lv Petersburg, ".....	11 20 p m	2 53 p m
Lv Norfolk, ".....	1 55 a m	5 18 p m
Lv Henderson, ".....	2 28 a m	5 41 p m
Lv Raleigh, ".....	4 15 a m	6 58 p m
Lv Southern Pines ".....	6 16 a m	8 50 p m
Lv Hamlet, ".....	7 35 a m	9 45 p m
Lv Columbia, ".....	10 25 a m	12 20 a m
Ar Savannah, ".....	2 35 p m	4 55 a m
Ar Jacksonville, ".....	7 00 p m	9 15 a m
Ar Tampa, ".....	6 45 a m	6 00 p m
	No. 33.	No. 41.
Lv New York, N. Y. P. & N.	+ 7 55 a m	8 55 p m
Lv Philadelphia, ".....	10 16 a m	11 21 p m
Lv New York, O. D. S. S. Co.	+ 3 00 p m	
Lv Baltimore, B. S. P. Co.		+ 6 30 p m
Lv Wash'ton, N. & W. S. B		6 30 p m
Lv Portsmouth, S. A. L. Ry	9 05 p m	9 25 a m
Lv Weldon, ".....	11 45 p m	11 55 a m
Lv Norfolk, ".....	1 55 a m	1 35 p m
Lv Henderson, ".....	2 28 a m	2 02 p m
Lv Raleigh, ".....	4 15 a m	3 45 p m
Lv Southern Pines ".....	6 16 a m	6 18 p m
Lv Hamlet, ".....	7 40 a m	9 45 p m
Lv Wilmington ".....		3 20 p m
Ar Charlotte, ".....	10 33 a m	10 32 p m
Lv Chester, ".....	10 30 a m	12 51 a m
Lv Greenwood, ".....	12 37 p m	3 25 a m
Lv Athens, ".....	2 52 p m	5 58 a m
Ar Atlanta, ".....	4 00 p m	7 35 a m
Ar Augusta, C. & W. C.....	5 40 p m	
Ar Macon, C. of Ga.....	7 20 p m	11 35 a m
Ar Montgomery, A. & W. P	9 20 p m	6 25 p m
Ar Mobile, L. & N.....	2 55 a m	
Ar New Orleans, L & N.....	7 25 a m	
Ar Nashville, N. C. & St. L.	1 30 a m	6 55 p m
Ar Memphis ".....	4 15 p m	8 20 a m

NORTHWARD.

	Daily No. 32.	Daily No. 38.
Lv Memphis, N. C. & St. L.....	12 45 n n	8 00 p m
Lv Nashville, ".....	9 30 p m	9 30 a m
Lv New Orleans, L & N.....	8 10 p m	
Lv Mobile, ".....	12 40 a m	
Lv Montgomery, A & W. P.	6 45 a m	1 00 p m
Lv Macon, C. of Ga.....	8 00 a m	4 20 p m
Lv Augusta, C & W. C.....	10 05 a m	
Lv Atlanta, " S A L Ry.....	12 00 n n	8 00 p m
Ar Athens, ".....	2 57 p m	11 23 p m
Ar Greenwood, ".....	5 15 p m	1 53 a m
Ar Chester, ".....	7 17 p m	4 15 a m
Lv Charlotte, ".....	7 27 p m	5 01 a m
Lv Wilmington ".....	3 20 p m	
Lv Hamlet, ".....	10 40 p m	7 50 a m
Lv Southern Pines ".....	11 33 p m	8 44 a m
Lv Raleigh, ".....	1 35 a m	11 15 a m
Lv Henderson, ".....	3 05 a m	12 50 p m
Lv Norfolk, ".....	3 50 a m	1 45 p m
Lv Weldon, ".....	5 0 a m	3 00 p m
Ar Portsmouth, ".....	7 15 a m	5 35 p m
Ar Washington, N & W S B		6 55 a m
Ar Baltimore, B. S. P. Co.....		+ 6 30 a m
Ar New York, O. D. S. S. Co.		+ 5 00 p m
Ar Philadelphia, N. Y. P. & N	+ 5 46 p m	5 10 a m
Ar New York, ".....	8 15 p m	8 00 a m
	No. 34.	No. 66.
Lv Tampa, S. A. L. Ry.....	8 00 p m	8 00 p m
Lv Jacksonville, ".....	9 30 a m	7 50 a m
Lv Savannah, ".....	1 40 p m	12 10 p m
Lv Columbia, ".....	7 05 p m	5 30 a m
Lv Hamlet, ".....	10 40 p m	8 40 a m
Lv Southern Pines ".....	11 33 p m	9 36 a m
Lv Raleigh, ".....	1 35 a m	11 50 a m
Lv Henderson, ".....	3 05 a m	1 10 p m
Lv Norfolk, ".....	3 45 a m	1 55 p m
Lv Petersburg, ".....	5 53 a m	4 07 p m
Ar Richmond, ".....	6 35 a m	4 55 p m
Ar Washington, W. S. Ry. ..	10 10 a m	8 36 p m
Ar Baltimore, P. R. R.....	11 25 a m	11 25 p m
Ar Philadelphia, P. R. R.....	1 36 p m	2 56 a m
Ar New York, P. R. R.....	4 13 p m	6 30 a m

NOTE—Daily Except Sunday.

## The World.

### Analysis of the Proposed Anti-Saloon Legislation.

Since the first forms of this paper were printed, two bills have been introduced into the North Carolina Legislature for the restriction of the distilleries and saloons. One by Mr. Watts, of Iredell county, which we shall call the Watts Bill. The other by Mr. London, of Chatham, which we shall call the London Bill. Both bills have been published in the daily and weekly press of this State. We attempt here only a brief analysis of the bills themselves.

The Watts Bill contemplates the restriction of both the sale and manufacture of liquor to incorporated towns of no less than 500 inhabitants. The London Bill restricts the sale of liquor to incorporated towns of not less than 500 inhabitants, and its manufacture to incorporated towns of not less than 1,000 inhabitants. The argument for the latter clause is that one or more distilleries might so control the voters of a small town through employes and those interested in the financial advantages of the business, as to debauch the electorate and overcome the moral and decent element of the community.

Both bills make provision for the sale of liquor in drug stores on the prescription of a registered physician for bona fide patients, the prescription to be repeated whenever it is filled. Both bills except from this provision, the manufacture of wine and cider from fruit grown on the lands of the person making it. We regard this as a very reasonable and sane exception. The Watts Bill allows a distiller to purchase fruit from the growers and distill liquor from that. And now the London Bill, while not in conflict with the Watts Bill except in the small particulars mentioned, goes farther in the way of carrying out the provisions of the law and makes two important additions to it. It is a more elaborate bill and has evidently been carefully prepared to meet the various problems arising in the construction of the law.

Now, we are not concerned with any political reasons for abolishing rural distilleries, so long as the measure itself is a good one. We are inclined to agree that a system that builds up a political machine as the distilleries are said to do, is itself an iniquitous one, and it has always been a mystery that whiskey could be sold at \$1.00 a gallon after paying a tax of \$1.20. But the chief reason for advocating this measure is the fact that our country districts are often left helpless to all the demoralizations that come from the presence of a distillery or a saloon without police protection. We feel confident that this measure, either in the form of the Watts Bill or the London Bill will pass, and this will be a long step forward. Moreover, with the confinement of the saloons to incorporated towns, it will not be possible for them to afflict the towns when they are voted out, by camping in the suburbs.

The London Bill, however, is the one that ought to pass and the one that all the friends of sobriety and temperance in the State ought to advocate. Its provisions, in addition to those enumerated are, first, the securing to every community affected, the right to vote for itself on the question of regulating the traffic. Upon the petition of one-third of the registered voters the Board of County Commissioners shall order an election, though not oftener than once in two years, on two of the following propositions, whether the sale of liquor shall be prohibited entirely, shall be restricted to a dispensary or shall be allowed to saloons. The well known features of the dispensary system are outlined in the bill: closing at sunset, opening at sunrise, the payment of salaries not dependent upon the amount of sales, forbidding the custom of treating or drinking on the premises, and the sale allowed only to those who are sober, have attained their majority, who pay cash for the liquor and register their names and the amount purchased. The details of this law appear to be excellent.

Certainly the right of local determination as to the kind of restriction it wishes to apply to the traffic should be allowed and the county authorities should be allowed to order this election at any time provided one has not been held for two years.

The London Bill further provides that where a community has not voted to have the saloons inside of two years, the saloon-keepers themselves must secure a petition containing a

majority of the registered voters, which is to be published, for the establishment or continuance of the saloons, before license can be granted at all.

This is an adaptation of the Mississippi law which has been in successful operation in that State for many years.

Both the London and the Watts Bills require the consent of the county authorities before license can be granted under any circumstances. The Watts Bill proposes that both the town and county commissioners shall vote to grant license. The London Bill declares that "it shall be lawful for the county commissioners to grant license," though not requiring it, after the majority of the voters of the town have declared for the saloon.

Furthermore the London Bill provides against the shipping of liquor by means of the jug-trade from any point in North Carolina into prohibited territory, construing the place of delivery as the place of sale for intoxicating liquor. This will obviate the soliciting of business by firms living just outside of prohibited territory.

We heartily second the call of Mr. J. W. Bailey, who is managing the campaign for the Anti-Saloon forces, and appeal to all the decent and moral people of this Commonwealth to use every possible influence to see that the London Bill becomes law. The people of North Carolina are a moral and God-fearing people. They have been held back for a long time from thorough-going temperance reformation on account of the race issues that have been so constantly injected into politics. That issue has been settled and the responsibility is now upon the white people almost entirely. There is the opportunity also of ridding the state of the greatest curse there is to both races, as represented in the distillery and the saloon.

**England and Germany.** The public sentiment of Great Britain is not with the government in uniting with Germany to coerce Venezuela. Mr. Kipling has printed a poem which sharply objects

to an alliance with those who in the recent straits of England were in open sympathy with her enemies. The lines will undoubtedly cause offense in Germany, for they are very rude, but the poet voices the sentiment of a large proportion of the British population. It is reported that the agreement between the two powers was made first by Emperor William and his uncle, King Edward. This does not tend to make it any more acceptable to the public who jealously insist that the British King must reign, but not rule. Mr. Balfour and his ministers, however, have indulgently made the King's cause their own in this instance. The whole affair is furnishing cartoonists and editorial writers on this side the water, matter for infinite jest.—Nashville Advocate.

**The Isthmian Canal.** Senator Morgan is renewing his youth in the discussion of the canal question. He insists that something

definite must be done before January 28, or else the appropriation under the Spooner act will no longer be available. And he does not vex himself especially at the recalcitrant attitude of Colombia, inasmuch as he has always insisted that the Nicaragua route is preferable. While these lines are penned he is pressing upon the attention of the Senate the advantage of opening negotiations with Nicaragua and Costa Rica, since Colombia will agree to no reasonable arrangement. The American people are not likely soon to forget the devotion to this cause of the venerable Senator from Alabama.—Advocate.

Washington, Jan. 10.—The Board of Construction of the Navy Department has submitted to Secretary Moody its reference that the bid of William Cramp and Sons, for the construction of the cruisers Tennessee and Washington, be accepted. Their bid, which was the lowest submitted, was \$4,000,000 for each cruiser, to be completed in 36 and 39 months respectively.

On Thursday night, Robert C. Ogden entertained at dinner a number of Southern teachers and Northern friends of the Southern Educational Alliance. On Friday night a public meeting was held at Carnegie Hall, at which the president of the University of Tennessee and the president of the North Carolina State Normal School told of the educational condition in the South. Both meetings were indicative of the growing interest in the work of the General Education Board, of which William H. Baldwin is president.

**A United Effort.** As Manager of the campaign for the Temperance Bill, I desire to unite with all opponents of the saloon. So far as possible I am now working with these forces. But I take this means of inviting all the friends of this cause to join with me. I solicit your help in every form. I should like to put your name on my roll of helpers. If you have money, send it. If you have influence I can aid you in directing it. Will send petitions upon application.

Address, J. W. Bailey, Manager.

☞ Raleigh, N. C.

A large hall of the Westminster Palace Hotel was crowded on Tuesday afternoon, when a conference, attended by delegates from all parts of the country, was held on the initiative of the Liberation Society to start a bold campaign for Dis-establishment. Many members of Parliament would have attended, but they were kept at their posts in the House by the sending down of the Education Bill, with the Lords' amendments. Some, however, snatched half an hour during the debate on Sir Charles Dilke's motion to reject the bill in order to voice the sympathy with the movement of the Liberals who have been fighting the bill in the House. Mr. Henry J. Wilson, M. P., who presided, moved the first resolution, recording emphatic condemnation of the Education Bill as a violation of the principles of civil and religious liberty. It further affirmed that a Church established by law is a standing obstacle to the existence of a really national system of education, and the conference resolved to make new and more determined efforts for the dis-establishment of the Episcopal Church. The Rev. Dr. Clifford has been made President of the Liberation Society, and has the support of many prominent men, among whom are Members of Parliament and several clergymen in the Church of England.—Episcopal Recorder.

The Grand Durbar held at Delhi, January 1st, has drawn the attention of the world to India, and what has been accomplished by Lord Curzon during his Viceroyalty. He has created and organized a new frontier province for dealing with the tribes of the northwest; he has shaved down the "Forward Policy" to an inexpensive and efficient system of border police; he has effected a stable rate of exchange in the currency system; he has appointed a commission to lay down a cohesive scheme of irrigation that will decide for the next fifty years the operations of government; he has zealously furthered meanwhile the building of canals and railroads; he has rescued the civil service from the tyranny of the pen by abolishing a large number of reports, and encouraging each member of it to govern in the old patriarchal style; he has confirmed the Pnnjah peasant in the possession of his land by forbidding him to offer it as security to the money-lender; he has almost halved the cost of telegraphic communication between India and England; he has fostered native industries and native arts, and shown the passion of a scholar and archaeologist for the preservation of historical remains.—Harper's Weekly.

The Department of Vertebrate Paleontology of the American Museum of Natural History has come into possession of three specimens of rare interest. The first is the complete skeleton of a small dinosaur, which has been named "the bird catcher," by reason of its apparent ability to run fast and its long, slender, grasping fore limbs. The second specimen is the great *Portheus molnssus*, secured by Charles H. Sternberg in Kansas in 1900. The fish is 16 feet long, and is one of the most striking specimens of a fossil to be found in any of the world's museums. The third exhibit is a superb pair of tusks of the great *Elephas imperator*, found last year in Texas. The tusks are 13 1-2 feet in length and about 2 feet in circumference.

Marshall Field & Co. allow no work whatever to be done in their great Chicago stores on Sunday, they publish no advertisements in Sunday newspapers, and all the window shades are kept down on Sunday. Thus the greatest retail business in the world honorably "remembers the Sabbath day, to keep it holy." In all three particulars, the example is worthy of universal imitation, and if generally followed, would be productive of great good.—Dominion Presbyterian.

One of the latest long-distance and high-speed electric railways is that from Seattle to Tacoma, which has recently been completed and put into operation. The power is furnished from the Snonqalmie Falls plant, which is thirty-one miles from Seattle. The line is about thirty-four miles long, and the current is transmitted outside of the cities at 27,500 volts. The motor consists of a combination baggage and passenger car about 42 feet long equipped with motors with an aggregated capacity of 500 horse power, and it is expected to make a speed of a mile a minute.

Owing to the rapidly increasing dimensions of vessels, it has become imperative for the River Clyde to be straightened, deepened, and widened in the vicinity of the various ship-building yards, in order to facilitate the launching of large vessels. The project has been contemplated for some time past, but it will have to be undertaken immediately, as the two new Cunard liners, which are to be the largest vessels afloat, are to be built upon the Clyde, if possible. Construction in the Clyde yards, however, can only be carried out by improving the river, to obtain the necessary launching accommodation.

The House of Delegates in Virginia has passed a law forbidding the employment of children under twelve years of age, and regulates labor between twelve and fourteen years of age, in any factory. Georgia has let this matter go by default; Alabama will take up the question next month.

On December the 27th, the Roumanian Senate, at the request of the Minister of public instruction, agreed that Jews residing in Roumania might be naturalized, and thus acquire the rights of citizens, which have been withheld from them. This is the first fruitage of Secretary Hay's note.

The central purpose of Senator Hoar's Trust Bill is to exclude inter-State and foreign commerce to the industrial combinations known as Trusts, engaged in controlling prices, destroying competition and seeking monopoly. It provides for much greater publicity than was proposed by President Roosevelt, and proposes a punishment of imprisonment for a year, with a fine of \$5,000 "to any officer, director or agent," who violates the law in behalf of Trusts.

Venezuela has, it is reported at Washington, complied with all the demands of the European Allies. Minister Bowen will come immediately to Washington, authorized to act for the Government.

During last year, on all the railroads in the United States, 167 persons were killed and 3,586 passengers were injured. On British roads not a single passenger was killed and only 476 were injured.

A bill has been introduced in the House of Representatives, to establish a National Bureau of road construction, the purpose of which shall be to bring about uniform system of taxation for road purposes and the co-operation with any State in the construction of permanent highways.

An earthquake shock was felt on the west Coast of Mexico, on the 9th inst.

A new Gusher at Sour Lake, Texas, broke away from the drillers, and is spouting a solid stream of oil, equal to 75,000 barrels a day. In the Beaumont district there is a decline in the out-put. The disturbances at Mt. Pelee having been suggested as the cause.

Amidst the din of imperialisms, trusts, reciprocity, and other issues, a question that will not down in political circles, is the appointing negroes to office in the Southern States.

A portrait of President Lincoln will be placed in the Mississippi Hall of Fame, beside that of General Lee.

The imports of merchandise into the Philippine Islands, during September amounted to \$2,785,009, an increase of more than a half million dollars over the corresponding month in 1901.

## The Home Circle.

### In a Western Parsonage.

The story begins in the East, but it is a story of the West. Jessie Hasbrouck came down to breakfast one morning in early December, and found her mother and her grandmother in excited discussion over a letter bearing a Western postmark.

"The missionary's wife at Rocky Fork, in Idaho, has written, and your grandmother does not know what to make of her letter," explained Jessie's mother.

"Yes," said Madam Hasbrouck, "I never heard of such destitution! The Tripps went from this part of the country. But, Jessie, they have been eighteen years in the field, and now they haven't a thing. Not a thing, from a tack hammer to a shoestring, so far as I can see. Emily Tripp says she doesn't know where to begin or where to leave off. They haven't sheets or pillow slips or towels or underclothing. The father hasn't an overcoat. The mother hasn't a cloak. Priscilla, that's the daughter, hasn't shoes. The little boys have scarcely any clothes. And Emily writes most exasperatingly. She says Priscilla must go to college. The girl might much better learn type-writing!"

The old lady paused for breath. She was a vehement personage, with a kind heart and a sharp tongue.

"How came you to offer help, and why have you the letter?" asked Jessie.

"I am the corresponding secretary of the Ladies' Aid Society. It is customary at certain seasons to send a big box or barrel by express to some missionary family, and I write for particulars, so that we may not work in the dark. Mrs. Tripp is so specific that it is irritating. I'm sure she won't be grateful or appreciative."

"Well, I wouldn't be, either, in her place," said the younger Mrs. Hasbrouck. "The church is not fair to its missionaries on the rough edge of things here in the home land."

She looked at the table, with its solid silver, snowy damask, exquisite china, delicious food. A fire danced on the hearth. Flowers were in the windows. It was a beautiful room.

"No doubt," conceded Madam Hasbrouck, "there is a contrast. The missionaries expect it. But this letter has no reserve. It rubs me the wrong way."

"Poor thing! She wrote in desperation, that is evident." Jessie took up the open letter. "May I read it?" she asked.

"Yes, child, certainly."

The very paper on which the letter was written conveyed a pathetic suggestion of poverty. To the girl the letter was eloquent in what it kept back, as well as in what it revealed. She could not comprehend her grandmother's point of view.

"They must be dreadfully improvident!" exclaimed Madam Hasbrouck.

"I don't think so, mother. You cannot be improvident on nothing, or nearly nothing."

Jessie, who was accustomed to the role

of peacemaker, interrupted, "I'd like to do something for Priscilla Tripp."

"Why not?" said her grandmother. "If you have the wish, gratify it. By the way, her mother sent her photograph and her measurements. She is your own age, seventeen; she could wear your clothes. You have plenty to spare."

"But I'd rather send her new ones," said Jessie. "I think she's a girl who would like new ones best."

The photograph showed a young girl with a thin, eager face, large eyes, hair falling in curls on either side and veiling pale cheeks; it was a face that made one sorrowful, for its expression was at once wistful and hopeless. The oldest child of a frontier parsonage, where there was never enough of anything to go around. Priscilla, one could see, had shared her mother's burdens, and tried to share her father's faith, and had held firmly to a single ambition; she must get an education, and be able to lift the load a little from her parents when they grew old, and to give her brothers a start. The whole life-story was told in the photograph for those who had insight. To those who had not, it was merely the picture of a slim girl with a dark, wistful countenance.

Jessie went to school that day, and so did Priscilla by proxy. Her picture represented her. Jessie Hasbrouck was popular, and the president of her class. That afternoon, when the days' work was over, the class held an informal meeting in the Latin recitation room.

"You see, girls," said Jessie, after presenting the case, "it is a little different from making up a box for the settlement. Priscilla is one of our own kind. She wants to be educated. Her parents have prepared her for college, and she is trying for a scholarship. But if she gets it, the difficulty is she has nothing to wear. I want to send her a box with everything one of us would like. And, girls, Christmas is coming!"

"Could she enter college in the winter?" asked one girl, doubtfully.

"Yes, in the February term, if she has the means."

So the girls put their heads together.

Away off in the Idaho home there were many wishes and prayers following in the wake of that letter. The mother had been almost despairing when she sent it, for she had had experience of boxes, and knew how often they were filled with disappointing contributions. She had longed to ask for money—money to buy what she wanted and to free her husband from the shame and distraction of debt, but to that she could not bring herself. She did tell everything else minutely, yet she had strictly excluded every item that was not a real necessity.

The Rev. Jonas Tripp was one of those Christian heroes whose work is done in obscurity, but without complaint and with good cheer. For luxuries and superfluities he cared so little that perhaps he did not know how much his wife and daughter suffered. For the rest, he was thoughtful, brilliant, cheerful and a gentleman.

A fortnight after Priscilla's picture went to school with Jessie Mr. Tripp set

off in a lowering, threatening afternoon to visit a sick parishioner. He came back to look in after his goodby and give a caution about the weather. A tempest was brewing. He wrapped a great plaid shawl around his shoulders and plunged away, a big, plodding figure. He always seemed to plunge along.

"Dad is never out of spirits. He is like India rubber," said his daughter.

"Bless his heart, I wish I had his faith! I feel as if I am losing mine in these days." The wife's heart was heavy.

"Mother," said Priscilla, "do you never try to persuade father to give this up and go back to the East? Other men with his talents do well there. Look at his old classmates! Look at almost any educated man who has a chance! There is no chance here. The people are so fearfully poor! It will never be better."

"Yes, dear, but your father accepted this service as a soldier under orders. He would say, if he gave it up, that he was a deserter. I wouldn't mind anything if it were not that I see him wearing out so fast. He is too thinly clad for this climate. And you are so anxious to be at college, and, darling, I cannot give that up for you. Wait till the answer comes to my letter, and we'll see what the church in Vinton sends us."

Priscilla sighed. "It's ungrateful of me, but I'd rather have a straight salary for father than all the alms giving of the rich churches out in the land of plenty. I hate sending our inches, and wearing the cast off, made-over clothes of girls whose parents are not fit to tie your shoes."

"My darling!" exclaimed Mrs. Tripp. "There is no other way. The storm is increasing," she added, after a glance at the window. "I wish your father were safe home."

That wish she was to repeat many times in the next six hours. For the snow came down, white, furious, blinding, a sharp northwestern blizzard. The mother kept the fire burning, and stuffed up the chinks and the loose windows with rags and old quilts. Her little boys and her daughter ate their supper. She could not taste food. Where was her husband? If he would but stay somewhere, anywhere! Her one terror was that he would try to reach home.

But he was occupied with comforting and cheering a soul that was near its end, and when at last death had come, the snow had barricaded the house, and the minister had to stay where he was.

"Parson'll not get home to night," said the nearest neighbor, who had shouldered his way through the drifts to see that all was well in the little home. If there was want, there was also much kindness in the frontier community.

By and by the little boys grew sleepy, and were warmly tucked up in bed. Priscilla and her mother sat up, keeping the stove full of wood, and talking, so that the girl heard more than she had ever been told before of her mother's happy youth in Massachusetts, of her father's college days, and of the high Christian purpose which had led him to this difficult field.

"His life a failure?" said the wife. "Not as God reckons it."

Even as she spoke there was a faint cry borne on the wind. It sounded like the wail of a child.

"It cannot be possible that women or children are out in this blizzard!"

Mrs. Tripp was hurriedly lighting her lantern and wrapping herself up in a blanket, and Priscilla was urging that she might be allowed to go instead. She knew that one of them must make the attempt to save any one lost in the storm.

As she opened the door the cry sounded nearer, although faint, as of one in great weakness. It guided her, and when she had gone only a little way down the road she found a woman, carrying a baby, and almost overcome with exhaustion.

"Mother, mother, this way!" called Priscilla, and before long the three were safe in the house. The wayfaring mother was half frozen, but her baby was warm. They chafed her hands and feet, and Priscilla gave her hot coffee. After a while she lay on the hard lounge and fell asleep.

"A wandering Italian and her child. She looks like a Madonna," said Mrs. Tripp, as she looked on the sweet foreign face, and felt stirring in her own heart the instinct of compassion which all good women feel when they see helpless infancy."

Late the next day Mr. Tripp reached home. The larder was very low, and the two guests whom the storm had sent were two more to feed; but there was still corn meal, and the coffee had not quite given out.

"God will supply all our needs," said the father, undauntedly. "Dear wife," he added, and his face shone, "Henry MacDuff witnessed a good confession. He died trusting in the Lord that his sins were forgiven. I'm sure they were."

Mr. Tripp carefully divided the very last spoonful of porridge, and went smiling to the corner behind the screen which he called his study.

The others were all sitting about in the listless attitude of those who have nothing to do. The Italian baby was creeping on the floor near the stove, and its mother was watching it, when there was a shout at the outside gate. The elder boy ran to see what was the matter.

"A letter," he proclaimed, "a letter for Priscilla!" It was in an unknown hand, the sprawling hand that many girls write. Priscilla waved her thanks to the messenger, and beckoning her mother to come, too, ran behind the screen where her father was, that all might read together. This was the letter:

"My Dear Priscilla: You do not know me, but I know you, and so do lots of the girls here in Vinton, all across the continent. I have your picture. You will soon have mine and those of a half dozen others. We are making bold to send you a Christmas present in a box which cannot fly quite so fast over the long miles as Uncle Sam's mail, so a little bit of our present is in this. We have all had a part in it, and we want you to spend it in the way that will give you the most pleasure. Some of us

hope one of these days to meet you, Priscilla, and in the meantime we want to help you in the place where you are now. You are our home missionary, dear, unseen friend. Yours lovingly,

"Jessie, Marjory, Ellen, Harriet, "Frances, Katherine."

In a different hand was written, "Jessie is the one who thought of it, Priscilla."

Folded carefully in a second sheet, in tissue paper, was a check for \$100.

Little did those girls in the East, rich girls with large allowances, dream what a god-send this sum was to the starving family. The desert of that Idaho parsonage was transformed into a garden. In a short time there were supplies in abundance, and on the table such dinner as had not been seen for days.

Priscilla read her letter over and over, and between the lines she discerned the delicacy which had tried to save her pride, and the gracious manner which intensified the worth of the gift. Jessie? Who might Jessie be? There was no clue beyond the place whence the letter came, so that nothing could be done except to wait for the box. Vinton was the town to which her mother had written.

But there was another surprise in store. The box arrived, not precisely on Christmas eve, but a few days sooner, and in company with it a barrel packed with such useful and beautiful things as might have gladdened the heart of the most despondent—a suit for the father and a topcoat and boots and a little roll of bills in the vest pocket, a dress and a wrap and hat for the mother, sheets and pillow slips, rose blankets and towels, a complete outfit for each boy, and also for each a pair of skates, a ball and a top. Never had Santa Claus been so bountiful. And there was a message from the ladies of the church, written in such contrition, by Madam Hasbrouck herself, who, she could not tell why, had passed from a spirit of criticism to one of championship, and could not do enough for the Tripps. Madam Hasbrouck wrote approvingly to Mrs. Tripp about her daughter, saying that when the time came for Priscilla to enter college all needed help would be hers for the asking.

But Priscilla's box? It was a marvel of thoughtfulness, the warm, fur-trimmed jacket, the crimson cashmere waist and black skirt, the gray golf suit, the dainty dressing sacks, gloves, stockings and shoes, and the pretty, soft felt hat! Priscilla cried over that box. And when she found Jessie Hasbrouck's card in the pocket of the jacket, she wrote her a letter which Jessie kept, and never showed to any one except her mother. Years later the two girls met and became friends in their womanhood.

The Italian woman and her baby stayed in the little parsonage until the roads were opened, and then went on to find the friends they were going to when the storm caught them at Rocky Fork. They were only two out of many whom the parsonage sheltered in its poverty. It was never to be very rich, yet it had dropped the plummet to the lowest depths on that snowy night.—Margaret E. Sangster, in *Youth's Companion*.

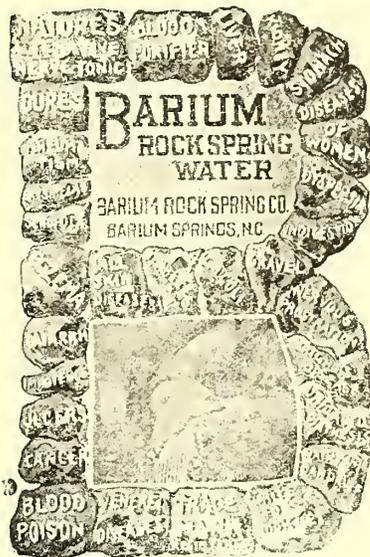
## Sore Throat!

Don't delay; serious bronchial trouble or diphtheria may develop. The only safe way is to apply

## Painkiller

a remedy you can depend upon. Wrap the throat with a cloth wet in it before retiring, and it will be well in the morning.

There is only one Painkiller, "PERRY DAVIS."



Mr. Jesse Pradshaw, of Graham, N. C., having a severe attack of fever, which had interfered greatly with his work for nearly or quite a year, had me to order for him ten gallons of Barium Water. The water effected a complete cure, he having had no return of the malady since using the water.

Very truly yours,

Wm P McCorkle,

Now Pastor First Presbyterian Church, Savannah, Ga

Guilford College, N. C. Dec. 20th, 1902.

I have used Barium Rock Springs Water some time. I have Catarrh of the Stomach, and was so bad I had to lay flat of my back for three months. When I got able to travel, I visited every mineral spring of note in Western North Carolina, and I received no benefit until I came back to Barium Springs. I stayed there two months; then came home and used the water two months, and then went to work on my farm and my health continued to get better.

I am a strong advocate for Barium Water—yes, I am a living witness for the good it has done me and what I have seen it do for others. I consider it to be the best water for delicate stomachs. I know of,

Most truly,

J. G. Smith.

## WE CURE

## CANCER, TUMORS AND ALL CHRONIC SORES

WITHOUT USE OF A KNIFE

## Kellam's Hospital,

RICHMOND, VA.

ALL EXAMINATIONS FREE

Come and see what we have done, and are doing. If then you are not satisfied that we do all we Claim, we will pay all your Expenses.

# Our Young People.

## Barney's Ox Sense.

By Mary Morrison.

If you think you'll do it, you will, Theodore Parkins; that's all there is to it." Aunt Jane emphasized her remarks by a peremptory flourish of the dishcloth. "Nobody ever goes and does a thing off-hand; it's got to be in their mind first. If you hadn't thought you could get that swarm of bees out of the big basswood, last spring, and save the swarm, you would have found a thousand obstacles in the way that never showed up, being you'd made up your mind to do it. Nobody ever made anything of themselves unless they set out to and I s'pose, too, that nobody ever did any great piece of rascality unless their thoughts led 'em in that direction first. It's a rule that works both ways, I shouldn't wonder," she added reflectively as she wiped the dish pan and turned it over in the sun.

Ted turned away impatiently. He was used to Aunt Jane's lectures. It took something beside thought, up here in Kenosha county, to earn twenty-five dollars. Why, he hadn't seen twenty-five cents in a month. If he ever got a day's work, he had to take store trade for pay, he thought, disgustedly, as he went out to the wood-lot where his thoroughbred short horn steers were grazing. He wouldn't sell Bob and Barney, not if he never went to school.

He let down the bars and whistled shilly on his fingers and listened; then he whistled again, and presently he heard a thrashing through the brush. It was the same call they had learned to obey when as calves they had nibbled cold pancakes out of his fingers. Now they looked almost alarming as they ran toward him, their sharp horns gleaming white in the sunlight, but they stopped quietly beside him to lick at the lump of salt he took from his pocket.

"You'll stay on the place as long as I do, won't you, boys? And that will be as long as you live, I reckon. We have always been chums; we ain't selling out on chums—just yet."

"Haw round, Bob." He put the yoke on Bob's neck and fitted the key into the bow; then he motioned to Barney, who walked obediently up beside his mate while his young master fastened the bow. Then he drove them down to the barn and hitched them up to the lumber wagon. They stood patiently while he went into the house for his coat.

Mother was just putting a wild strawberry turn-over into his dinner pail as a finish to his cold dinner. "You won't be back till night, I suppose," she said. "No, I don't expect to get done much before night. It's rough plowin' amongst the stumps."

"Well, buckwheat fetches a good price most generally." Aunt Jane remarked thriftily. "And it always makes good pancakes, son," added his mother, as Ted went out to the road.

Rank fireweeds grew along the black muck road and sifted little clouds of down with every breeze; straggling black-berry vines, white-blossomed, dotted the

thick green undergrowth and here and there a pink wild rose blossomed modestly, but Ted had no appreciative eyes for their commonplace every day beauty. He was pondering the situation of affairs. It was something unusual for him. He wanted twenty-five dollars by the first of September. How he was to get it he had not the slightest idea, but he meant to have it.

"Aunt Jane will figure it out some-way, I s'pose, but I'd rather cipher it out for myself. She'll have enough to do with the work and the milkin', and watchin' out that John don't slight none of the chores if I go out to Uncle Theodore's to school this winter. If—there ain't any if about it. I m a'goin'," he decided, doggedly, as the wagon jolted along over the crossway that ran alongside the big cedar swamp. The grass grew rank and green just over the fence. It was the only piece of woodland fenced in about the country with the exception of their own. There were so many pitfalls and sink-holes, and so many cattle had strayed away and mired there that the men had clubbed together and built a brush hedge around it as a safe guard.

Nathan Dayhoff stood by the road fence as he drove past.

"Hello, Ted! Got your buckwheat in yet?"

"Not quite. I'll sow tomorrow if it don't rain."

"Bet you won't sow tomorrow." Nathan's tones were quizzical.

"Bet you I will." Ted's tones were obstinate.

Nathan laughed tantalizingly. "Don't want to earn twenty-five dollars then I s'pose. Make more money scatterin' a peck o' buckwheat."

"What you drivin' at, anyhow?" "You're doin' the drivin' 'pears to me."

"Oh g'wan. I can't gab here all day." Ted flicked a big Pontiacer fly from Barney's back with his braided whiplash.

"Ever hear tell of my Uncle Ezra? Well, he's come here visitin'. Him and dad have gone out around the country to ask the folks to a loggin' here tomorrow and Uncle Ezra is going to offer twenty-five dollars to the best broke smartest yoke of oxen that can put up three logheaps the neatest and the quickest. I s'pose you calculate yourn's the best broke and the smartest. I know Dan Purdy thinks his'n is and prob'ly there's several more that's just as conceity. Reckon we'll get our patch clogged up pretty spry."

Ted opened his eyes amazingly at such a reckless expenditure of money. "What is he goin' to do that for? He ain't got anything in it has he?"

"Oh money ain't no object with Uncle Ezra. He ain't no slouch with a yoke of cattle, himself; says there ain't one man in fifty knows enough to break a yoke of steers. He used to own some pretty smart cattle himself. Guess he has got an idea there ain't any more such in the country. He's willin' to pay something to find out you see."

Ted nodded. He could understand the pride of ownership in a fine yoke of

## ALLEN'S LUNG BALSAM

will positively cure deep-seated  
**COUGHS,  
COLDS,  
CROUP.**

A 25c. Bottle for a Simple Cold.  
A 50c. Bottle for a Heavy Cold.  
A \$1.00 Bottle for a Deep-seated Cough.  
Sold by all Druggists.

## Carolina and Northwestern Railway.

### TIME CARD

#### BLOWING ROCK ROUTE.

Effective November 24th, 1901

NORTHBOUND	PASSENGER	MIXED
Chester, Leave	8 25 am	8 50 am
Yorkville, "	7 30 am	10 48 am
Gastonia, "	9 05 am	1 20 pm
Lincolnton, "	10 09 am	2 55 pm
Newton, "	10 54 pm	4 43 pm
Hickory, "	11 16 pm	5 50 pm
Cliffs, "	11 50 pm	6 35 pm
Lenoir, Arrive	12 35 pm	8 00 pm
SOUTHBOUND	PASSENGER	MIXED
Lenoir, Leave	2 10 pm	5 30 pm
Cliffs, "	2 54 pm	7 20 pm
Hickory, "	3 12 pm	8 10 pm
Newton, "	3 37 pm	8 45 am
Lincolnton, "	4 22 pm	10 09 am
Gastonia, "	5 27 pm	1 20 pm
Yorkville, "	6 32 pm	3 18 pm
Chester, Arrive	7 45 pm	5 20 pm

#### CONNECTIONS.

Chester—Southern Ry., S. A. L., and L. & C.  
Yorkville—S. C. & G. Extension.  
Gastonia—Southern Railway.  
Lincolnton—S. A. L.  
Newton and Hickory—Southern Ry.

### A TRAIN FOR MILLIONAIRES

#### Is to Run Between Chicago and Florida Resorts.

Chicago, November 21—Chicago is to have a millionaire's train between this city, Jacksonville and other Florida resorts, which will be as fine in equipment and as fast in time as the famous train running over the Atlantic Coast Line from New York to Florida points. The new train will be placed in service by the East Illinois soon after the first of the year, and will make the trip from here to Jacksonville in thirty hours, instead of thirty-one, as heretofore.

All the equipment to be used is to be new and is now in course of construction by the Pullman Company. The cost of the necessary equipment will be between \$700,000 and \$1,000,000.

This elegant new train from the West will be operated via Evansville, Nashville, Albany and the Atlantic Coast Line to Jacksonville, thence to St. Augustine, Fla.

It will be seen that the Atlantic Coast Line will maintain its reputation for perfect passenger service from the West as well as from the East.

## Atlantic & N. C. R. R.

Time table in effect November 19, 1902.

Eastbound Trains.	Passenger Daily.	Passenger Daily.
Leave Goldsboro.....	3:30 p m	8:00 a m
Leave Kinston.....	4:22 p m	8:48 a m
Leave New Bern.....	5:50 p m	10:10 a m
Arrive Morehead City.....	7:15 p m	
Westbound Trains.	Passenger Daily.	Passenger Daily.
Leave Morehead City.....	7:05 a m	
Leave New Bern.....	9:00 a m	6:30 p m
Leave Kinston.....	10:12 a m	7:37 p m
Arrive Goldsboro.....	11:15 a m	8:30 p m

S. L. DILL, Superintendent



### CHURCH BELLS

Chimes and Pells,  
Best Superior Copper and Tin. Get on price.  
McSHANE BELL FOUNDRY  
Baltimore, Md.

cattle broke to hand. "What's the time?" he asked.

"One o'clock sharp! But you're goin' to sow buckwheat you know," he called as the wagon jolted on down the road.

Twenty-five dollars! and his steers were the smartest and best broke, except perhaps Dan Purdy's black Galloways, and they were no better. They were heavier, but not so quick motioned and they couldn't obey the word any more quickly. There were no others in the country of whom he need stand in fear. Twenty-five dollars in one afternoon. It seemed like a fortune that had come to him unexpectedly, for he meant to try for it and to win.

Perhaps Dan would not go; he was odd about some things. Maybe his steers were off in the woods; if so it would take a day at least to hunt them up. It was the custom among the farmers in that vicinity to turn their cattle out to feed in the unfenced woodland, after the spring work was over and they sometimes strayed to a considerable distance. Dan had turned his out last year and he had finished putting in his buckwheat over a week ago. If they would only lose themselves for a day or so. Dan didn't need the money so very much; he had a father to take the brunt of things.

It was sundown when he hitched the steers to the wagon and started for home. The mosquitoes rose in a cloud from the rank grass about the big swamp as he bumped over the crossway, whistling cheerily. He usually whistled when he was out alone with the steers; they seemed to like it somehow. Half way across a spring bubbled clear and cold from under an upturned cedar. He generally stopped here for a drink, and sometimes he watered the steers. Now they stopped and waited for him to do so again. He got down and dipping up a pail full set it before Bob, who drank it down in long satisfying gulps. Barney threw up his head and lowed loudly. He was answered immediately by another ox away to the right in the dense verdure of the swamp.

Ted jumped up on a log and peered into the intricate net work of growth. He could hear an occasional crackling of brush and once he caught sight of a dark moving object. He gave a start of surprise.

"Somebody's cattle are in the swamp. I wonder—" He would not voice the question that sprang suddenly into his mind, but he could not resist a feeling of elation. After all, it was none of his business; all he had to do was to attend strictly to his own affairs. "Folks ought to keep track of their cattle."

He dipped up a pail of water for Barney and walked along a few steps. Yes, here was where they had broke in. Such a fence as that was no good anyway; anybody could see it was not fit to turn stock. He hesitated a moment, then he furtively replaced a few saplings that had been pushed off the top and went back to the wagon and drove on, but he did not whistle. Instead he scanned the darkening forest eagerly, but he did not see anything. Only once he heard an ox bawl long and mournfully.

At home he could not bring himself to tell mother and Aunt Jane of his prospects for tomorrow. He only said he had promised Nate Dayhoff to help them log in the afternoon.

He spent the next forenoon in the barn polishing up his old yoke. He had a bright new one but he knew better than to let them wear it. "Old shoes fit best," he said to himself. If any of the neighbors passed he did not see them. After dinner he yoked the steers and threw the log chain over the yoke.

There were several pairs of cattle standing about when he drove into the yard, but Dan Purdy's black Galloways were not among them. He watched each new arrival anxiously, but he did not ask any questions.

The piece of ground had been fitted up in excellent shape. It was burned clear of brush and everything had been cut into handy logging lengths. There were to be four rollers to each team and each team was to make three heaps; that would give them all an equal chance and allow for any extra roughness of ground.

Two teams would operate at one time which would give a better opportunity to contrast their manner of handling logs. Ted stood back with his arm over Barney's neck and watched proceedings.

Sam Whibeck was first in the field with old Duke and Dime. Ted remembered seeing them at logging bees at least eight years ago. It took noise and buckskin lash to get them down to business, but Sam knew how to use both. They were matched against Andrew Thompson's mulleys who were used to being driven with a brad. Ted shivered every time he saw the sharp point thrust

## Samples Mailed Free.

A Trial Package of Dr. Blosser's Catarrh Cure Will be Sent Free to any Sufferer From Catarrh.

To demonstrate the merits of his remedy, Dr. Blosser offers to mail, free of charge, to any one suffering from Catarrh, a three days' trial package of this valuable medicine.

If the trial package does not convince you of its curative properties, you will have been at no expense; if it benefits you, you will gladly order a month's treatment at \$1 00.

It is a harmless, pleasant, vegetable compound, which is smoked in a pipe, the medicated smoke, being inhaled, reaches directly the mucous membranes lining the head, nose, throat and lungs, heals the ulcerated parts, effecting a radical and permanent cure.

Mr. Joseph Chabot, Kaycee, Wyo., writes: "I am free from catarrh, owing to your wonderful remedy." Miss Annie E. Young, Camden, N. J., writes: "Am completely cured of catarrh after using your medicine." Mrs. E. M. Howd, Water Valley, Miss., writes: "Smoking your remedy has entirely cured me."

If you wish to try the remedy and get full particulars, testimonials, etc., write to Dr. Blosser Company, 355 Walton St., Atlanta, Ga.

# HICKS' CAPUDINE

Cures HEADACHES, COLDS and INDIGESTION.

No bad effects on head or heart.

For sale at all well stocked drugstores

## Winter Tourist Tickets

NOW ON SALE

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## SOUTHERN RAILWAY

To all the principal Winter Resorts, at

## Very Low Rates.

THE RESORTS OF THE

*SOUTH, SOUTHEAST, AND SOUTHWEST; ALSO CUBA, CALIFORNIA AND MEXICO*

OFFER MANY INDUCEMENTS TO THE TOURIST.

### Some Prominent Resorts

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cruelly into their flanks followed by drops of bright blood. The dumb cowed look in their great eyes turned him sick. He was glad when Ezra Dayhoff ruled them and their driver off the field.

Lanty Moore took his place. His oxen were common scrubs, but they put up their three heaps in sixty minutes, beating Sam by a good quarter of an hour. Then Bijah Bump and Posy Hale took their places. They finished up in an hour and a quarter and an hour and twenty minutes and were met with shouts of derision.

Then Nate motioned to Ted. "Go on and show 'em some drivin' Ted," he urged eagerly, but Ted shook his head.

"No use waitin' fer Dan; he's hunted all day for Nig and Darky. Something must have happened to them I guess; they never staid away so before," continued Nate.

He watched Ote Higgins and Shorty Rogers take the field, in a dream. He did not notice the cheers that greeted their admirable management; he heard instead the long-drawn plaintive bellow of an ox calling for help. He hooked the log chain over the gate post and slipped unnoticed away. It was only half an hour's walk to the place where he had put up the saplings the night before.

There were no paths through the big swamp except these made by the wild creatures and he jumped from one moss-grown log to another. The bogs shook and trembled beneath his impetuous plunges, but he kept on. Here and there he saw tracks half-filled with miry ooze, leading deeper and deeper into the cool depths where the grass lay in luxuriant swaths, too heavy to stand. A slim dapper blue racer glided swiftly across his path and a spotted water snake slid lazily off a log into the slimy water, but he only gave them passing notice.

Upturned cedars held deep sullen pools under their branching roots any one of which was of sufficient depth to mire an ox; treacherous pitfalls yawned beneath tempting masses of verdure. He came upon a pile of bleached bones. They were all that remained of Dave McBain's only cow. He had pried her out of the slough for the poor pittance of her hide which was all she had to give him. Ted turned his head away from their suggestive ghastliness. He was realizing the existence of several kinds of danger today. Barney had known of one sort; his ox sense had told him to give a warning call, but he, Ted, had been content with putting up the fence. Once he paused to listen and call, "Cusha! Cusha! Cusha!" It was the call Dan had always used. Dan's father had come from New Jersey. Ted had always laughed to hear it; now it came awkwardly from his lips. "Cusha! Cusha! Cusha!"

Away to the right he heard an answering low, and his heart gave a joyous bound.

It was almost sunset when he drove Darky and Nig into old man Purdy's barnyard, covered with mud and slime.

He came out to meet them. "Found em in the big swamp, eh? Well I swan! Never knew 'em to go in that direction before. It's a mercy they didn't mire.

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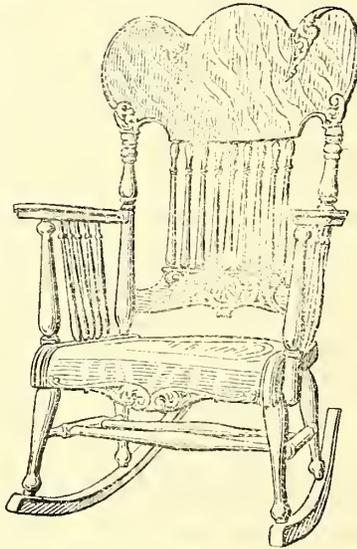
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Have to turn out and rig up the old fence a little I guess. Dan? Oh he went over to Dayhoff's a spell ago. Wanted to see your steers haul in the twenty-five dollars. Said he knew Darky and Nig wouldn't stand no show with 'em for speed. He'll be tickled plum to death to think you found 'em and got 'em out safe. Must have took a pile of tackin' and turnin'."

Ted put up the bars and turned away. He hoped the teams would be gone when he got back, but they were all there waiting and the teamsters set up a shout when he entered the gate.

"Come and get your money, Ted. The steers just naturally waltzed right through the figger; never lost a step and won it slick as a whistle. Never knowed a yoke to go to a loggin' bee all by their selves and put up a heap in fifteen minutes by the clock, before; kept it right up too."

Ted looked from one to the other in a dazed way. Were they making sport? Mr. Ezra Dayhoff came up and shook him by the hand.

"I'm proud to know a boy that can break a yoke of steers to work like that," he said. "They tell me you broke them?"

"Yes sir." Ted blushed girlishly. "I never took a better yoke of cattle in hand in my life, and I've handled some pretty handy yokes. Clear cut they are and spry as colts. I see you drive them as I always do, in an ordinary tone of voice. Some folks seem to think an ox is deaf, but mine never seemed to be hard of hearing." He glanced quizzically around the group. "Perhaps I took a liberty in driving them, but the boys all agreed that if they'd work under a strange driver they deserved their good luck, so as you did not come, I took your place. I wouldn't have missed seeing them pull for a good deal."

Ted stammered out his thanks as he took the money. "I'm much obliged to you, sir. Prob'ly they done better for you than they would for me."

"I'd give it all if Nig and Darky could have had a show too. It's just as mean to cheat an ox as 'tis to cheat a boy, but when you've cheated of 'em both it makes a feller feel pretty mean, don't it old boy?" he told Barney when he went to hitch up and Barney put his cold nose to his master's cheek as if he understood.

"And just supposing they had mired, mother," he said after he had relieved his feelings by making a clean breast of the matter. "'Of course I didn't know it was Nig and Darky, but felt dead sure. I don't know what ever made me do it, I never did such a mean trick before,'" he said contritely.

"I told you it would work both ways, Ted, you remember," declared Aunt ane triumphantly. "I s'pose you was wishing you could keep Dan out of it some way and when the chance come, why you just naturally took it, that's all. A body wants to watch what sort of houghts they let into their minds, for thoughts always come first—then deeds."

This opportunity of applying her lecture was too good to be neglected, and for once Ted could only bow a meek acquiescence.—Interior.

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## Our Little Folks.

CONDUCTED BY MRS. A. J. MCKELWAY

### Children's Letters.

Steele Creek, N. C., Dec. 24, 1902.

Dear Standard:

I enclose the answers to the questions asked in December the 17th, in Our Little Folks column.

King Og of Bashan had an iron bedstead. The shortest Psalm is the one hundredth and seventeenth.

I will close with asking the little folks a question: Where is demonstration found in the Bible? John McDowell, Jr.

Age 10.

Belcher, La., Jan. 1, 1903.

Dear Standard:

I am a little girl eleven years old. I go to school and I am in the fifth grade. Miss Agnes Thompson is my teacher, and I love her dearly. I go to Sunday school every Sunday. Mr. John Glassell is my teacher. Belcher is not a very large place. We had two weeks vacation for Xmas.

I must close for this time.

Your unknown friend,  
Novaline Mina Woodbridge.

Micaville, N. C., Dec. 23, 1902.

Dear Standard:

I am a little girl 11 years old. I have a sister and a brother. Their names are Ruby and Earl. Day after tomorrow is Christmas. I have two pet rabbits. Their names are Bunny and Spot; we have a bird, too; his name is Roy. I will answer Helen Cathey's question: Og King of Bashan had an iron bedstead. I will ask a question: Methsela was the "oldest man," How was it that he died before his father?

Your friend,  
Ada Clonts.

### Sir Lucius and Miss Malaprop.

When I first met Sir Lucius he was in the midst of grave difficulties for so little a fellow. A bad boy had murdered his mother and captured him. The little captive looked so utterly miserable that I paid the ransom placed on his head, put him in my coat pocket and took him home. He was hardly as big as a medium-sized rat, but he took to sweet milk and long naps in the excelsior bed, that was provided for him, so earnestly that results were not long delayed. Every day his little tail grew longer and bushier, and in a couple of months he was as fine a young squirrel as one could wish to see. He was as tame and playful as a kitten, and nothing delighted him so much as to caper after a string as it was moved over the floor.

At first he was on terms of the greatest intimacy with three kittens, but he teased them so incessantly that at last their watchful mother grew tired of it and came near making an end of him. That seemed to spoil his kindly disposition entirely. He had merely played somewhat roughly with the kittens before, now he sought to hurt them whenever a chance occurred. His animosity even extended to the dog, and

there again his career came close to an untimely end. But the loss of a section of his tail taught him war, instead of peace, and he took such keen relish in anything that was likely to lead to a duel that it earned him the name of Sir Lucius O'Trigger and lost him his liberty.

A squirrel house was provided and the door closed upon him. This he strongly resented and sulked for a whole day. But the revolving cylinder finally caught his fancy, and going into it he would show an endurance truly wonderful by galloping hour after hour at the top of his speed. Ten o'clock was his hour for recreation, and on the second day of his imprisonment he used it to affect an escape. A great oak grew about thirty feet from his house. He had never paid any particular attention to it before, but as soon as the doors of his prison were opened he jumped out and scampered up it. Coaxing was in vain, and even the argument of a bag of nuts failed to bring him close enough to endanger his liberty. However, when darkness began to fall he found his position in the somber branches of the high tree so novel and weird that he weakened and came down to his house as though this had been his regular habit. Finding the door closed, he scratched and purred vigorously for admission, and when it was granted he seemed perfectly happy.

On the following day he attempted to escape and was promptly recaptured. The incident evidently preyed on his mind all that day, and I do not doubt that the long intervals in his wheeling were spent in thinking out some plan to obviate this latest difficulty. When released the next day he did not even look toward the oak but scampered off in another direction for a few feet, where he began to grub in the ground as though he had just located a buried treasure which must be unearthed without delay. Seeing that for a moment he was not watched, he leaped forward a few feet further, this time in the direction of the tree, and executed another piece of masterly strategy by digging a few vigorous strokes and then pretending that he was eating with great relish some invisible morsel between his paws. These manoeuvres he continued until satisfied that he was near enough to win the race, when he made a bold dash for the tree, where perched upon a limb he fairly chattered with delight over his victory. Thereafter the same performance was a part of the daily programme, and so Sir Lucius came to pass most of his days in the tree.

However, he plainly suffered from solitude, and it was sometimes pitiful to listen to his plaintive little wails that indicated his loneliness. About this time the same boy who had captured Sir Lucius came around with a fine female red squirrel and I bought her, thinking to thereby provide him with a much needed companion. But whether he objected to her complexion, or the color or style of her dress did not appeal to him, I do not know, but certain it is he would have nothing to do with her. He rejected every advance of the little lady, who was inclined to be friendly

from the first, and even gave up his bed and slept in the wheel to keep away from her. When she sometimes took a notion to visit him there he always discovered that he had overlooked some important household matter that demanded his immediate attention. He finally found out that if he galloped very fast in his wheel that she could not come into it, and never did a squirrel travel as Sir Lucius in those days. This led to a tragedy. One day she decided to jump for one of the openings in the wheel when it was spinning around at a terrific rate, with the result that her neck was caught between the cylinder and the house and was broken.

Sir Lucius, I am sorry to say, showed not the least compunction for the part he had played in the sad affair, but on the other hand seemed to experience genuine relief. But after the excitement of the tragedy wore off he was even more forlorn than before, and I decided to make one more effort to find him a mate. Sir Lucius was a gray squirrel and I employed the young Ishmaelite from whom I had bought him to procure a female of the same species. His misguided efforts were, as usual, soon successful. The new-comer was a large, stately young lady, but her education had evidently been sadly neglected. There was never so awkward a squirrel, and she was continuously thereafter christened Miss Malaprop. Whether Sir Lucius's early associations had left him somewhat ignorant of the requirements of good form in polite squirrel society or he was possessed of superior powers which enabled him to discover latent virtues in Miss Malaprop is a question, but from the first meeting he was perfectly oblivious to all of her faults. A more beautiful case of love at first sight one could not wish to see. Under a heap of rubbish in one corner of his house he had at odd times buried a choice collection of nuts. These he excavated the day Miss Malaprop arrived, and through his intense hospitality forced her to eat such quantities of them it is a wonder she survived. Then he invited her into his wheel and side by side, keeping step, and, their tails floating in the air, they galloped away on a delightful ride. This was fun, indeed, and the more of it, the better, and without intermission or abatement they kept up the pace until poor little Miss Malaprop grew so tired that she missed her footing and was hurled, all in a heap, around the wheel in the most undignified manner imaginable. No doubt with the vision of that other tragedy in his mind, Sir Lucius hastily stopped the wheel and showed the greatest anxiety until assured that no injuries had resulted from the accident. He then invited her into his house and offered her some more nuts. His bed had been good enough for him, but now he tore it all up, and with infinite labor constructed a big soft nest which, no doubt, would have pleased any squirrel, however fastidious.

On the following day when they were released from the house no effort was made to keep them from the tree, but Sir Lucius could not resist the opportunity to show her what a very clever strategist

he really was, so the old trick of approaching the oak while pretending to be intent on other objects was gone through with, even more elaborately than usual, his companion dutifully following his example in digging, wondering, doubtless, what it all meant. They had not been in the oak a great while, when Sir Lucius's companion set up a great chatter which brought him by leaps and bounds from the top of the tree to her side. She had discovered a great knot-hole, which had been lost on his duller perceptions and in which her feminine intuition divined possibilities. After an animated conversation the little lady convinced him of the importance of the discovery if it only had a bottom in it, and he went down to explore. He soon returned with a favorable report, and they both entered. After a while they came out and the way they barked and capered around left no room to doubt their entire satisfaction. It was, indeed, an ideal home, and they at once began the work necessary to put it in order—or rather Sir Lucius did the work, his companion acting in a supervisory capacity. She probably felt she had contributed her share by finding it. For days the labor went on until all of the rotten wood had been cleaned out of the hollow.

Then the work of furnishing the home, and with it Sir Lucius's trouble began. The first article of furniture that he arrived with was the crown of an old straw hat. To this the lady objected, and he reluctantly dropped it. Next he brought forward a stick long enough for a fairly respectable fishing pole, which was also rejected. Nor was his next contribution any more fortunate for even if it had been of any use he could not have possibly taken into the hollow the huge bough that he had spent an hour in cutting off. Then he determined to look for furniture altogether different and he descended the tree. A long time passed and then Sir Lucius appeared, joy beaming from his eyes. He held in his mouth a red and white string over two feet long. The disgust of his companion was palpable. She left the tree, proceeded to their house and returned with a big mouthful of straw. This was the cue he needed, and, hanging his string on a limb, he fell to work with a will, which soon left nothing of the nest in the cage. By this time he was thoroughly aroused, and during the next two days rags, hair, strings and moss went up in sufficient quantities to have filled a dozen hollows as large as their home. Most of this, of course, was rejected by his companion, who finally succeeded in convincing him that they had all they needed. The lady insisted on arranging the furniture. During the process Sir Lucius would very frequently come to his front door, stick his head out, and after surveying the field return to his mate. At last the wonderful home was completed, and Mr. and Mrs. O'Trigger finally gave up their house and came to live in the tree. But the beloved wheel was not forgotten, and for long thereafter they would come down every day for an exhilarating ride in the old vehicle that they had used on their marriage day.

Early the next spring there was joy in the O'Trigger household high up in the tree, for there had arrived two of the most wonderful baby squirrels ever seen. It was hard to tell which one of the parents was the prouder, and all day they brought up the sweetest little berries and acorns that a young squirrel ever tasted. And they barked and frisked and jumped around over the tree at such a great rate that Sir Lucius's old enemy, the dog, was stirred into wonder, if not animosity, and he yelped up at them in the most savage manner imaginable. And when the babies had grown some, they would come to the door of their high home and stick their pretty little heads out and want to know what it was all about anyway.

By and by, when the little O'Triggers had grown some more, their parents brought them down to the ground to show them what a wonderful big world it is. Then they visited the old home, where the babies had a ride in the rolling wheel, and they dined on some sweet peas and on an ear of sugar corn in the garden, and never did two young squirrels have such a good time.

All of this happened some years ago and the babies are long since grown and old, for squirrels. But every spring there are many other babies in that happy family, which now has dozens and dozens of pretty little bright-eyed bushy-tailed members, and not one of them has ever been miserable like the poor little orphan, Sir Lucius, that I bought from that bad boy and brought home in my coat pocket.—The Delineator.

God calls us to duty, and the only right answer is obedience. Undertake the duty, and step by step God will provide the disposition. We can at least obey. Ideal obedience includes the whole will and the whole heart. We cannot begin with that. But we can begin with what we have. God calls. It is better to obey blunderingly than not to obey at all.—George Hodges.

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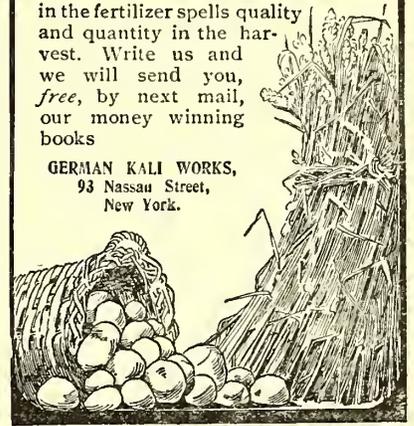
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## Clippings

If this story is true—and it bears the stamp of veracity—it deserves currency as a pleasant example of one method of extinguishing too smart questioners.

A visitor at a Columbia, Mo., school the other day, asked one of the lower grade classes this question: "What is the axis of the earth?"

"An imaginary line passing from one pole to the other, on which the earth revolves," proudly answered a pupil.

"Yes," said the examiner, well pleased, "and could you hang a bonnet on it?"

"Yes, sir."

"Indeed! And what kind of a bonnet?"

"An imaginary bonnet, sir."

The visitor asked no more questions that day.

"How did you come here?" asked the kind old lady with the tract. "Following horses, mum," responded Prisoner 999. "Ah, then you played the races?" "No; dey was hitched to de 'Black Maria.'"—Philadelphia Record.

In South America—Tourist: "You certainly do have a great many insurrections." Native: "Yes; our [insurrections are as frequent as your strikes, but fortunately, not as serious."—Puck.

If the Sphinx is crumbling, the American up-to-date idea would be to let a contract to the lowest bidder to construct a new Sphinx much larger and handsomer than the old.—The St. Louis Globe-Democrat.

Bobby—"Did God make that new baby, pa?" "Yes, bobby." Bobby—"Say, pop, about what does he charge for a kid like Jimmy?"—Detroit Free Press.

Farmer—"See here, boy! What are you doing up that apple tree?"

Kid—"Can't yer see nothin'? One of yer apples fell off de tree an' I'm tieing it on again!"—Brooklyn Life.

A great deal of care and thought must be expended on the Christmas magazines, since most of the publishers still insist on furnishing some reading matter to go along with the pictures.—The Chicago News.

It being reported that Venezuela's rebel generals are still at large, we infer that only the private was captured.—The Detroit News.

A Charlotte physician had vainly endeavored to collect an account from a colored ex-patient. When he finally spoke sternly about the matter the old negro replied in an injured tone of voice:

"I'se gwine ter pay you, doctor, jess as soon as I pay mah honess' debts and you needn't spect me ter pay you tell I pay my honess' debts."—Observer.

Some day the country will run out of Territories, and then other measures must be devised for keeping the United States Senate safely Republican.—The Detroit Free Press.

Magistrate—Drunk again, Uncle Rastus? Aren't you ashamed to be seen here so often? Uncle Rastus—'Deed Ah ain't, yo' honah. Dis am respectable 'long side o' some o' de places whar Ah is seen.—Chicago Daily News.

Nodd—How did you come out of that scrap with your wife? Todd—As usual, I apologized for being right.—Brooklyn Life.

"What do you think of Charlie's proposing to me when he hasn't known me a week?" "I think that's the reason."—Baltimore American.

Let us hope that the New York millionaire who has gone to live in the slums for the purpose of enlightening and uplifting his fellow man will presently feel sufficiently experienced to begin the good work among the "four hundred."—The Chicago News.

Isn't it a little dangerous to send Admiral Dewey with the South Atlantic fleet? He may hand us a South American republic some fine morning that we won't know what to do with.—The St. Louis Globe Democrat.

## 1876 A Happy New Year 1903

The old, with all its happiness and sadness, its gains and its losses, is gone. Now 1903 comes with possibilities, hopes and ambitions. May your hopes be realized. We thank you for the liberal patronage you have given us the past year and trust a continuance of the same.

Wishing you one and all a Happy and Prosperous 1903, we are yours to serve,

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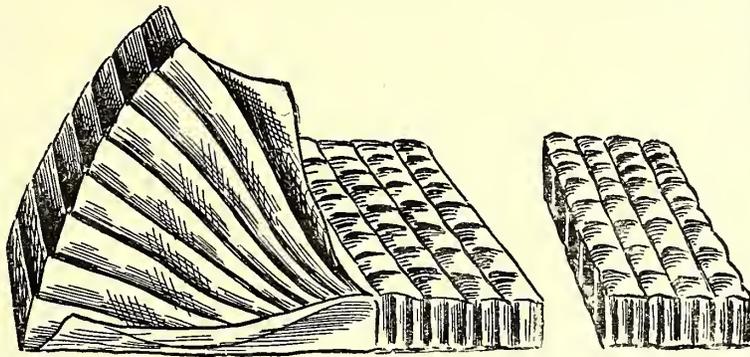
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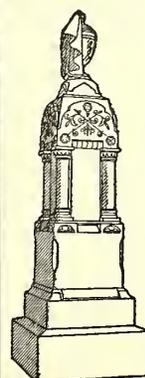
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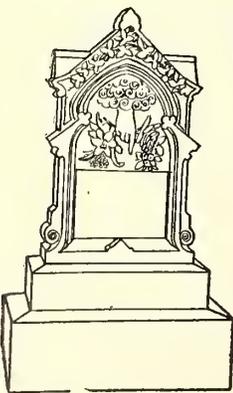
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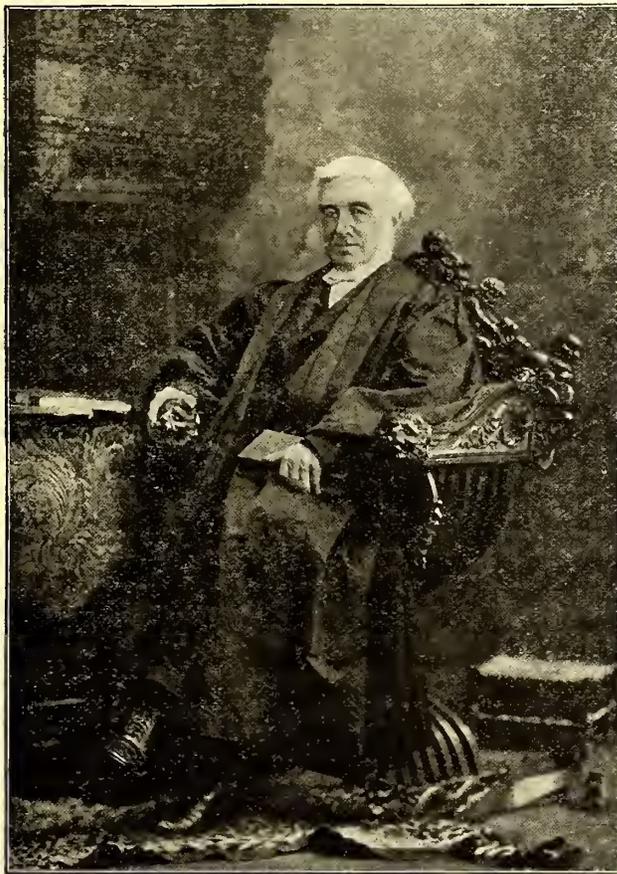
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Established 1858.

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# Presbyterian Standard.

Established 1858.

CHARLOTTE, N. C., JANUARY 21, 1903.

Vol. XLV.---No. 3

## Event and Comment.

What is the matter with Ireland? Ireland has one saloon for every 188 people, that's what. And the Catholic Church has no objections, that's why.

The evidence is all in proving of the excellence of the London Bill for the regulation of the Liquor Traffic in North Carolina. The Charlotte Observer considers it "pretty rank."

The sum of \$18,000,000 was spent last year on Protestant Missions. Even more encouraging than that is the fact that there were 78,000 natives of heathendom at work as missionaries.

The tide has turned in the Southern Church, regarding the supply of ministerial students. We have more than last year. In the mean time the Presbyterian Church of Ireland reports only six new candidates for the ministry, and it has 1,200 congregations.

The most valuable jewel in the world is being prepared for the Pope as a present at his jubilee, an opal weighing four pounds. Considering that the Pope styles himself the Vice-gerent of Christ it is remarkable how much richer the Vice-gerent is than his Master was.

If the short college course men do not take care, President Woodrow Wilson has already laughed them out of court. He said to the Twentieth Century Club in Boston, the other day: "I can't imagine how a man who ever saw a Sophomore can think of graduating one."

The Manila Times prints the photograph of Dr. George F. Pentecost and Archbishop Agilpay in the Thanksgiving Number. They are both free lances who are giving a good deal of trouble to Catholicism. Agilpay is an independent Catholic and Dr. Pentecost an independent Presbyterian.

Madison Square Presbyterian Church, New York, is to be sold to the Metropolitan Life Insurance Company and a new building will be erected at the corner of Madison Avenue and Twenty-fourth Street. We hope that Madison Square Presbyterian Church may continue itself to be a Metropolitan Life Insurance Company.

The people who talk learnedly about the unwisdom of preaching theology should not be judging other people by themselves. President Patton has recently delivered a course of lectures on theology at Pittsburg that were heard with great interest by large audiences, as A. A. Hodge's lectures were heard in Philadelphia, some years ago. It is not everybody who can popularize theology. But not to appreciate it at all is a confession of shallow-mindedness.

Dr. L. W. Munhall, the Don Quixote in the battle with the wind-mills of Higher Criticism, says that Morgan and Meyer have been working in America "not for the purpose of evangelizing the unsaved, but to advertise the Northfield schools and promote their interests." This is the first answer we have received to the question, what Mr. Morgan's mission is. It is easily understood and the work of advertising good institutions is very honorable work.

N. G. Gonzales, editor of the Columbia State, was shot by Lieutenant-Governor Tillman, of South Carolina, on Thursday of last week. The deed was done in broad daylight on the public street. Tillman is said to have been drunk. Gonzales was unarmed and Tillman jumped from a street car to put a pistol to Gonzales' breast. Another part of this paper will give the later news. That such a thing should be possible and the assassin hope to go unwhipped of justice is a sad commentary upon our civilization.

Another inconsolable from Pittsburg Presbytery, lamenting the fact that the Presbytery adopted the Assembly's overture declaring for infant salvation, asks, "Is there anything to hinder two-thirds of the Presbyteries from proclaiming that God must, some time, somehow, save all men?" Nothing, except the small fact that the Presbyteries are composed of Presbyterians, who can generally be trusted to use their minds when they think, though some of them, "sometimes, somehow," forget to do just that.

Fiji was long the name given in ridicule to mission territory by those who decried missionary work. Well, Fiji is no longer missionary territory. The percentage of illiteracy is smaller than in the Catholic countries of Europe. It is now a contributor to Foreign Missions instead of a receiver of aid, and last year its people gave \$25,000 to the great cause. The next time anybody says "Fiji," just put on a contemptuous tone yourself and ask him if he knows what he is talking about.

A Russian priest, Father John, of Kronstadt, is a good man. He does not drink, has no other vices characteristic of the Russian priesthood, is an evangelical preacher and is kind to the poor. And it is all so strange to the poor peasants that they have begun to worship him, and will interrupt his service by saying: "Thou art holy," an ascription of praise generally given to God alone. Which shows that the "nominally Christian" world yet requires a heavy accent upon the nominally.

The Episcopal Church has been making great gains in New York City, but it seems that the tide has turned. Last year the increase was only one per cent. The most damaging thing about the Episcopalian statistics according to an Episcopal authority is the decline in infant baptisms. When one remembers how particular Episcopalians generally are about infant baptism, this is a manifestation of the curse of childlessness that rests upon too many homes in the highest social spheres.

The Methodist Church, North, has given a challenge to the other Christian Churches of America that must be met or the consequences fairly faced. It set out to raise a Twentieth Century Fund of Twenty Million Dollars and it has raised it. The Northern Presbyterian Church set out to raise the same sum and it has not raised it yet. The Southern Presbyterian Church set out to raise One Million Dollars. There is time yet. It will not be an adequate reply to make to our critics that the Presbyterians give more from year to year than the Methodists do. That is true. But that is all the more reason for success in this undertaking, for Presbyterianism, North and South. We must put up, or we shall have to shut up.

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For table of contents see page 16.

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**The Denationalization of the South.** It should be remembered that the South was a nation a little over a generation ago. It had been growing into a nation for many years, with its own national ideals and principles, with its own type of religion and of civilization. And when the call to arms came, the unity of the new-born nation was notable. For a little over four years this nation lived, the Confederate States of America. And after the death of the nation on the field of battle the states were gradually absorbed into the nation that had conquered, the United States of America.

It would have been unnatural if these states of the conquered nation had not stood together in the sufferings of defeat as they had stood together in the shock of battle. With the states that actually seceded were afterwards counted the three border states of Maryland, Kentucky and Missouri to form the Solid South.

We may mention three influences that kept the South for so long a separate entity in the nation, one political, one social and one religious. In the reconstruction of party lines after the war the South adhered to the party which has been mostly in the minority ever since. It necessarily came about that partisan legislation was also sectional legislation. And such legislation naturally created the resentment that bound the South still more closely together in the effort to check the extortion that has been practised in the name of patriotism. The South is paying now some fifty million dollars a year into the pension fund, of course receiving none of it back as the other sections do. It would be difficult to calculate the drain upon the resources of the agricultural South for the protection of the manufacturing North

and West, through the tariff system. The attitude of the party mainly in power since the war has been one of hostility towards the South as represented by the brains and conscience and property of the section. Until recently the speeches of Congressmen and Candidates and even the messages of Presidents were full of the spirit of criticism and meddling interference with things Southern. The South resented all this and stuck together.

The race problem and the fatwittedness of Northern immigrants as to its seriousness compelled the South to draw sharply the social lines that practically ostracised every Northerner who violated the traditions of the people and outraged their sense of propriety; nor did this influence fail also to touch the sphere of politics and control the actions of many in their attitude towards those of a different party.

In religious matters, the same solidarity manifested itself. The sectional lines drawn through the churches in time of war were not at once obliterated at the dawning of peace. Take the Presbyterian Church, for instance, one church up to 1861. The Southern element was not only unceremoniously kicked out of the church in that year, but for years after the war, the Northern branch of the church hurled its anathemas against Southern members and Southern ministers and has never yet had the grace to expunge those unchristian resolutions from its records.

Naturally the Southern Churches preferred to keep to themselves. Let it be remembered then, when the charge of sectionalism is brought against the South, that it had to be solid for the protection of its own interests, and that having some people in it who resented sectional outbreaks against themselves it wrapped itself in the mantle of exclusiveness and agreed that it was sufficient unto itself.

But forty years is a long time, and the men who serve their own generation well fall on sleep because they cannot serve the next. Political animosities are dying out and the sectional animosities that remain are not now comprised within political lines. The social distinctions have taken care of themselves as the people of the North have mingled with those of the South and have come to some appreciation of the difficulty of the task that has been set the South. The business men of the two sections have been especially useful in bringing the two sections together and self-interest has banished the old hatred and suspicion to a large extent. The religious differences will doubtless be the last to be overcome and this is not to the discredit of religion.

For principles, or what men think are principles, in the religious sphere, touch the deepest parts of men's natures. These are the things for which men can die. And where a compromise would appear as a surrender of principle, time is necessary for the reaching of new view-points from which the principles themselves are seen in a new light or some common ground can be discovered on which both sides can stand with honor.

But the lamentable fact is that this isolation of the South for the last forty years has cut it off too much from the life of the world. We were just as good Americans as anybody else, and it is just as easy for a big section to be sectional as for a small one. But in wealth, in government, in literature, in education, the South has not stood for what it really is. For this reason we rejoice in the denationalization of the South

that is so evident today and the recognition it is gaining as a great and noble part of our common country.

The question, Who reads a Southern book? is now as foolish as the old question, Who reads an American book? George W. Cable and Thomas Nelson Page, Joel Chandler Harris and Mary Johnston are among the most successful writers of the day and their books are eagerly sought. A North Carolinian, Walter H. Page, was some time ago the successful editor of the Atlantic Monthly and is now the owner as well as editor of one the most successful and readable magazines in the world, The World's Work. Another North Carolinian wrote "The Leopard's Spots," which has passed its hundredth thousand, the criticisms of its crudities being apparently much more severe in the South than in the North. One of the most successful of the religious books of the day has been Dr. Egbert W. Smith's "The Creed of Presbyterians" and we believe that its influence can be traced in the allaying of the popular clamor for revision in the Northern Church. The book with its well arranged quotations from many sources made the impression that after all the old creed had done pretty well. One of our pastors, Dr. J. W. Stagg, in the midst of arduous pastoral duties wrote a little book proving that John Calvin and William Twisse and Jonathan Edwards all believed in the salvation of those dying in infancy, contrary to the generally accepted opinion even among well-informed Presbyterians, and in the face of the most confident assertions and quotations from the enemies of Calvinism. Before the articles suggested by his researches were published, Calvin was one to be apologized for by Northern Presbyterian papers and there was none so poor as to do him reverence. And the book has now been accepted as a demonstration by leading scholars in the North and in Canada, while the abuse of Calvin on all quarters has suddenly ceased. We point out that this service has been done to Presbyterianism by Southern Presbyterians and that these three books by North Carolinians have been published in the last few months. The South is coming into her own and the time is passing when the publication of a book or a periodical at the South is a bar to its general circulation.

Upon the basis of these remarks we submit two suggestions to Southern people. First, believe in your own. We have fallen into the habit of regarding our own things as inferior and imported articles alone as having merit. And yet we know that there was a culture and a standard of education in the South that the war and the convulsions that followed could not destroy. We find our Southern ministers who have gone North filling the most important pulpits, notably in the Episcopal Church, which did not divide on the war issues; and a New York paper recently gave as a reason for this the atmosphere of books and of culture in which the best Southern men had been brought up. Northern ministers come South and we measure them by our own and fail to see the difference that greater opportunity is supposed to give. Their public men come South and in their apparent grasp of public questions and certainly in their gifts of expression they fall far below the Southern standard. We believe that David B. Hill's hopes of the Presidency were really spoiled by his Southern tour and the disappointment felt in him as a speaker as measured by men of merely local fame. Our newspapers are quoted widely at the North

and thus their views are communicated by their contemporaries, even if they are not enlarging their subscription lists very much in that direction. A New York newspaper recently said of this paper that it was "easily the best written religious paper that came into its office." It can wait to be the best printed and the best illustrated, if that is so, and those who take Northern religious papers know that it does not compare unfavorably with the best of them. Our colleges give a better education, barring the opportunities that come with abundant scientific equipment, than the overgrown Northern colleges can possibly afford.

And the second suggestion is that we take the best and not the worst as representative of the other section. Those who are stretching out to us the hand of sincere friendship are really in the majority, while those who still hate us and misrepresent us, while their barking makes a great noise and is often very offensive, are a rapidly thinning band.

Any newspaper in the North to-day, religious or secular, that waves the bloody shirt, may be set down as having a little coterie of supporters and no circulation or influence to speak of. The Outlook, which has been notably fair to the South, has over a hundred thousand circulation. The Independent, with perhaps equal ability in its editorial and contributed articles, has nothing like that circulation.

Even in the aggravations of politics we can afford now to be philosophical. Of course it was an outrageous thing for the President to appoint a negro collector of the port of Charleston, against the protest of its citizens who had lavished a wealth of hospitality upon him such as he could hardly have found elsewhere. It was an outrageous tyranny to close the postoffice at Indianola on account of alleged threats against the negro woman who was postmistress there.

But then the President wants another term and the "Southern delegates" at the nominating convention have won a reputation for venality and variableness, while the negro vote is the balance of power in several Northern States. Let us make allowances and consider also that it was really worth the disappointment we have felt in the President to read what the Northern newspapers of the better class have had to say about the whole iniquitous spoils system in its operation in the South.

Even such "rock-ribbed" organs as the Philadelphia Ledger and the New York Tribune have spoken most plainly of the wrong of putting upon the white people of the South officials that are unacceptable and distasteful and whose appointment has no shadow of excuse except the one of political expediency.

It is time that the best in the North and the best in the South were understanding that they are really one. It is time that both sections as represented by their best were considering the welfare of the whole country rather than the interests of the big section that we call the North or the smaller section that we call the South. Let the denationalization of the South go on. We are Americans.

**Justifying the Wicked.** Good men are all agreed about the sin of slander. That a just man should be condemned is an abomination. That is a proposition to which every one assents. Yet there is a false charity that disregards the converse of the proposition. The Wise Man puts the

two together: He that justifieth the wicked, and he that condemneth the just, even they both are an abomination to the Lord.

One of the essential things in civilized society is a standard of righteousness, in actual life. Now when a good man is condemned the minds of people become confused as to what right and wrong actually are and there is no greater calamity that can befall men than that. Precisely the same result is reached when wickedness is justified.

In the one case the actual standard of righteousness is made to appear a reason for condemnation. In the other the ideal standard is degraded. Even they both are an abomination to the Lord.

So it becomes a duty to condemn wickedness whenever it is a duty to say anything about it at all. They are mistaken and may do infinite harm where they mean to do only good, who find excuses for wickedness. Let the truth be told about wrong and wrong-doers. See that condemnation is not misplaced, be sure about the fact of wickedness, but the fact being established, never attempt to justify the wickedness. It is one form of slander, after all, a libel upon righteousness itself, to say that it is like to wickedness.

As the passion for righteousness is a strong and satisfying argument for the truth of the Book that is consumed with it, so the character of Jesus Christ is for us in this age of the world the noblest testimony to his reality and the convincing claim to our homage and love.

Confessedly his was a perfect character. "Which of you convinceth me of sin?" was a challenge, not alone to his generation, but to all human ages, and an unanswered challenge. He is the mystery of godliness, the revelation of goodness. Pilate found no fault in him, Judas declared that innocent blood had been betrayed, and some of the noblest tributes to the perfection of his life have come from men who were his enemies in the after ages, in the sense that they did not believe in him. His friends, his intimates, though sinful men themselves, who do not attempt to cloak their failures, say with the quiet consciousness of truth, "In him was no sin. He was holy, harmless, undefiled, separate from sinners." He is therefore separate from all men who have ever lived, since all save himself are sinners, and no one has ever studied his life and words without feeling that here was something of its own kind, and unapproachable.

Now it is a truism that Jesus Christ is as far above all the great historical characters of the world as the star is above the hills upon which it shines. Is not the same superiority to all the characters of fiction a potent argument that his character was drawn from life?

Here on the one hand are the great literary geniuses who have sent forth the men and women of their own creation into the world to be known of men, to become household words. How is it that none of those characters is a perfect one, even though the writer was not hampered by ought save the limits of his own imagination in the portraiture? The answer is easy enough. Their imagination itself was faulty. The things which were accounted excellencies in the days of Smollett and Fielding would be accounted vices by the soberer judgment of a more enlightened age.

And no man holds a perfect ideal of character in his

individual mind, so that that character could be put into the different situations of life and remain true to the highest ideals of other men. As a matter of fact no perfect character has ever been drawn by the writers of fiction.

But here on the other hand are four unlearned and ignorant men who wrote four independent biographies of one man, and they never fall for one moment from the standard of infinite goodness. They wrote in a rude age of the world and they do not make the mistake, once, of limiting their ideal by his age. They know what sin is, confess to it in their own lives, are wonderfully sensitive to its presence in the lives of others. And yet they have given us the picture of the perfect man. And they have made him perfect in all the relations of life, in every spoken word, in every act even in the most trying situations. They have drawn a picture of his death by a disgraceful mode of execution that has moved the world to tears and self-abasement. Unless one would multiply miracles a thousand fold, the simplest explanation is that the character was drawn from life, that these writers had only to tell the truth about him whom they knew, to draw the one perfect man.

And this leads to the consideration, that since by a consensus of testimony from every man who was ever competent to write or speak about Christ, his character was one perfect in all its qualities, why is it that this character does not universally attract men to him? There must be something woefully out of harmony with goodness in the heart of the man who does not respond with adoring love to Incarnate Goodness as he is evidently set forth before us all.

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## Review of Contemporaries.

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### The London Bill.

This able and timely editorial meets with our hearty concurrence.

This bill is reasonable. It is just. It is timely. It is needed. It is representative of the temperance sentiment of North Carolina. It was framed by a committee personally and officially representing the leading Christian bodies in the State.

It is reasonable. Where local option is wise it provides for local option. Where it is not wise, it does not provide for it. The principle of local self-government is preserved. In the unpoliced rural districts and in the smaller towns, it calls for the suppression of the saloon. At the same time making a wise and reasonable concession to the individual berry and grape-grower.

It is just. It calls for local option with the burden of proof on the advocates of the saloon. Heretofore and now we have local option with the burden of proof on the side of temperance. This would be just if there were question of the evil of the saloon, if it were presumable that the saloon is a moral and beneficial institution, or if it were presumable that the majority of the people are immoral. But no one ventures such a presumption. On the other hand, the people of North Carolina are moral people, and they regard the saloon as an evil and a curse, a source of crime and of shame and loss to the State. It is just, therefore, to hold that saloons should nowhere exist save where the majority expressly calls for them.

But how comes it that saloons are now in existence in North Carolina, if the people are moral and recognize them as a curse? It is a good question and worth answering. The saloons exist because the moral forces have never been given a chance at them. The white people in North Carolina have had to stand together

for white supremacy, regardless of the saloon question. Now this is no longer so. But have we not had local option for years? Yes, and it is another good question, and worth answering. We have had local option, and by this means and by special legislation the saloon has been suppressed in sixty counties. The other counties, you will observe, are counties in which the ignorant negro vote is larger. This explains the presence of the saloon: It rests upon ignorant negro votes and vicious white votes. But now the negro is eliminated.

The bill is, therefore, timely. The people of North Carolina have waited for this day when they can raise a moral issue freely and when a moral cause will not be jeopardized by a large and ignorant vote. The editor of the Recorder advocated the Amendment in these columns and on the platform, largely on this ground, and the moral forces of the State stood with us. Now the people have won the battle, and they have right to make this issue. Let the men upon whose brows the laurels of the people's victory rest beware how they respond to the people's call for their rights. The Amendment was not an end; it is a means to an end; that end is the rise of North Carolina, aye, the rise of every good cause in North Carolina.

Let it be clearly understood, too, that this bill looks to a fight all along the line—to local option elections in Raleigh, in Wilmington, in Charlotte, in Asheville, in Greensboro, in Durham, in Elizabeth City, in every town and city of 500 population or more in which saloons now exist. These elections will take place before coming July 1, 1903. The bill is, therefore, a call to battle. Let no city or town be lost. We hear from Wilmington, our city of sixty saloons, that the liquor dealers are making ready for their side of the conflict. We have also been told that \$50,000 will be spent by the liquor dealers (national and local) to save the State to the saloon. They will fight here in the arena of the General Assembly. Then they will fight in every city and town where their interests are at stake. The moral forces must arouse. They have no easy battle ahead. The saloon is taking its last stand in North Carolina, and it will fight every inch desperately.

If the churches—if the Christian army in this State cannot win, they ought to lay down their arms, throw away their uniforms, release their Captain from their unworthy selves, and go out of business. Never were the ministers, the captains of the moral forces, called upon to prove their loyalty to Christ as they will be the next four months. And the sharper test will be upon them in ten days—is upon them now. For they must hurl the moral sentiment of the people upon the General Assembly now or never.

The bill is representative. It is representative morally. It is also representative of diverse opinions and conditions. For example, it provides for prohibition wherever possible; but where it is not, it makes it possible to establish a dispensary. In this way it gathers the force of the entire anti-saloon sentiment of North Carolina. It will therefore measure the force of that sentiment.

Do we fear the issue? Can we bear the measuring? Surely we can. We are ready for the battle. Let those falter who have a heart for faltering. But let those who have heart for the battle throw themselves into it. The battle will not be won otherwise. Every man must count. Every ounce of influence that you have must be exerted. Every letter that you can write, every word that you can speak, every deed that you can do to carry this bill in the General Assembly, must be done. The saloons have dollars. We have men. We have reason. We have justice. We have right. We have God.

And if we do our duty, we shall have Victory.—Biblical Recorder.

The art of saying appropriate words in a kindly way is one that never goes out of fashion, never ceases to please, and is within the reach of the humblest.—F. W. Faber.

## Book Notices.

Recollections of a Long Life: An Autobiography, by Theodore Ledyard Cuyler, D. D., LL. D. New York. The Baker and Taylor Company, 33-37 East 17th St., Union Square, North.

Dr. Cuyler has done what we have often wished some of the saints would do. He has given us a message from Beulah Land.

With the long years of his pilgrimage behind him and within sight of the Celestial City, he has sat down under the shade of the trees and told us the story of a life spent in the service of that Master whose yoke is easy and whose burden is light.

Born of Christian parents, he was a child of the Covenant and was, as he says, consecrated to the Christian ministry, by a godly mother, even as Hannah dedicated Samuel.

In his beloved Lafayette Avenue Church he placed a memorial window to the dear mother, representing Hannah and her child Sammel, with the inscription, "As long as he liveth, I have lent him to the Lord."

The author was unusually fortunate in his friendships with distinguished men in his own country and abroad. The chapters "Some Famous People Abroad" and "Some Famous People at Home," are especially interesting and the interviews with Carlyle, Gladstone and many others, told in his own delightful style, give most charming glimpses into the every-day lives of distinguished men and women.

Theological students and pastors will find the book full of helpful suggestions and of inspiration for service. Pastoral work was his passion. He says:

"There is one department of ministerial labor that has had a particular attraction to me and offered me peculiar joy. Pastoral work has always been my passion. It has been my rule to know everybody in this congregation, if possible, and seldom have I allowed a day to pass without a visit to some of your homes."

His estimates of the great preachers who were his contemporaries are just and generous.

Of our own Dr. Palmer he speaks with unbounded admiration. "I do not wonder," he says, "that the people of New Orleans, of all classes and all creeds, regarded him not only with pride, but with an affection that greeted him at every trip through the city of which he was the foremost citizen." In the chapter which he calls "A Retrospect," Dr. Cuyler is at his best. He reviews his life and the life of the church as he has seen it. He gives us his mature judgment as to the methods and agencies of latter-day church work.

He speaks of his personal bereavement in the loss of the little son, the account of whose illness and death is so tenderly told in "The Empty Crib," a book which has found its way into thousands of darkened homes and has ministered to so many stricken ones. He lost a daughter just in her twenties, and then too, he sent out word of comfort and help to others. "comforting others with the comfort wherewith he himself had been comforted of God"

We can not do better than quote his own words in closing. Turing his face away now from the long journey over which he has come, with all of its pleasures and its sorrows, he looks with glorified face toward the light that ever shines from the Celestial City into the Land of Beulah.

"My journey hence to the sun-setting must be brief at the farthest. I only ask to live just as long as God has any work for me to do—and not one moment longer. I do not seek to measure with this hand how high the sun of life may yet be above the horizon; but when it does go down, may my closing eyes behold the bright effulgence of Heaven's blessings upon yonder glorious sanctuary, and its faithful flock. After my long day's work for the Master is over, and this mortal body has been put to sleep in yonder beautiful dormitory of "Greenwood" by the sea, I desire that the inscription that shall be written over my slumbering dust may be, "The Founder of Lafayette Avenue Presbyterian Church."

## Devotional.

### Tighten the Buckles.

Rev. T. L. Cuyler, D. D.

It is related that a calvary officer, with a small number of followers, was pursued by an enemy who were in large force. He discovered that his saddle-girth<sup>s</sup> was becoming loose; his comrades were urging him on to greater speed; but he dismounted, tightened the loose buckle, and then rode on, amid the shouts of his companions. The broken buckle would have cost him his safety—perhaps his life. His wise delay insured his safety.

This incident suggests several spiritual lessons. A very obvious one is that the Christian who is in such haste to rush off to his business in the morning that he does not spare any time for his Bible or for prayer, is quite likely to "ride for a fall" before sundown. One of the most eminent Christian merchants of New York told me that he never met his family at the breakfast table until he had had a refreshing interview with his God over his Bible and on his knees. His family worship afterwards was not only a tightening of the buckle for himself, but was a gracious means of safety to his household. One of the greatest dangers in these days is that too many children are growing up—even in nominally Christian families—with sadly lax sentiments in many vital directions. They have loose views about God's day and God's Book, and very loose practices as to attendance upon God's worship. They start out in life with a broken buckle, and when the stress of temptation comes, they are easily thrown to the ground. Fathers and mothers owe to their children as well as to themselves the duty of tightening the saddle-girth.

Not only do many families suffer from laxity in parental government, and godly parental training, but I fear that some congregations suffer from laxity in the teachings of their ministers. No church is very likely to rise higher than its own pulpit. If the shepherd of the flock holds loose doctrines; if he is so "liberal" that he gives away, or throws away, vital truths; if he lets down too many bars that the Bible wisely puts up, then it is no wonder that the flock wanders off into the ways of worldliness. There is no danger in these days, of excessive strictness, or of "Puritanical" principles or practices. The danger is just from the opposite direction. Would it not be a wise thing if some pastors, who see that their churches are being overtaken and demoralized by worldly temptations, should call a halt and tighten their buckles?

The incident at the head of this brief article has a very close application to the maintenance of a vigorous, happy and useful Christian life. The very word "religion" is derived from a Latin word that signifies "to bind fast." True religion means the being bound fast to the Lord Jesus Christ in constant dependence on him and obedience to him. How to keep up a healthy spiritual life is the daily problem with every Christian. The parable of the buckle gives a hint. True piety is never self-sustaining. We only can "do all things through Christ that strengtheneth us." Without him nothing; with him everything. Therefore it is that our Bible exhorts us with prodigious emphasis to "pray without ceasing." When we relax in this vitally important duty, the enemies will soon overtake us, and overmatch us, and leave us in the dust. Brethren and sisters, tighten the prayer-buckle.

### The Spirit of the Lord.

The spirit of the Lord is upon me,  
Because He anointed me to preach good tidings to the poor:

He hath sent me to proclaim release to the captives,  
And recovering of sight to the blind,  
To set at liberty them that are bruised,  
To proclaim the acceptable year of the Lord.

—Luke iv. 16-19.

## Missionary.

### Wanamaker on Missions.

1. While the British government, from India's tax funds, assists India's schools, colleges, and hospitals, I found the largest proportion of humanitarian religious work going on there, traceable to the Christian religion.

2. Of all the Christian missionaries sent out from other lands, that I saw, or by inquiry learned anything about, I discovered only one person who had given up Christ for the ancient Hindu or Mohammedan religion. These old, much revered native religions are not able to win headway with the believers in the gospel of Jesus Christ.

3. By personal contact with the work and workers, I convinced myself that the work of missionaries, clergymen, teachers, doctors, and Christian helpers was healthy, eminently practicable, and well administered.

4. In its business administration it is quite as economically done as any business firm could establish and support business extensions permanently and successfully in lands far distant from home, climate and custom requiring different modes of living. No private business man, in my judgment, can administer from the United States properties and finances in India more effectively for less, as a rule, than the Board is administering them at this time.

5. In all my life I never saw such opportunity for investment of money that anyone sets apart to give to the Christ who gave Himself for us. As I looked at little churches, schools, and hospitals, and inquired the original cost of buildings and expense of administration, I felt a lump of regret in my heart that I had not been wise enough to make these investments myself—yet there are others left. I appropriated some that you cannot have, and wished a hundred times I had known twenty-five years ago what I learned a half year ago; but I can take you to many as good, if you will.—The Advance.

### Let Us Pray.

In considering and conducting missions we are mad if we forget to pray; we are fools if we do not make God our trust. Although we have missionaries and converts we can count by the thousands, and agencies that have proven successful and indispensable under the blessings of our Lord, our trust must be in God now, as truly as in the beginning, before there was a convert or the blessed forces of organized work had been set in motion. Christ is our hope, and to Him belongs the kingdom, the power, and the glory.

Foreign missions must be nourished in prayer. God uses agents and agencies, but first and last it is His work, and by His Spirit it must be conducted. The work is too great for the wisdom and power of man. But the plan of our Heavenly Father is to so guide and strengthen us that we can do all things through Him. Let us, therefore, pray without ceasing.

Foreign missions were born of prayer; not the prayer of sentiment, but the prayer of faith which girds itself for work. "Thy kingdom come" means Thy kingdom come in and through me and you, and all who call on the name of the Lord. "God in man, will work out His plan." In 1447 Jonathan Edwards published his "call for extraordinary prayer for the revival of religion and the advancement of Christ's kingdom on earth." A reprint was made of this pamphlet in the latter part of the eighteenth century. In obedience to this call, the Baptist ministers of Northampton, England, "set apart an hour for prayer on the first Monday in each month." Out of this prayer service came forth William Carey, the apostle of modern missions. This man closed his first address to the people with an "appeal for united prayer, and besides, since prayer without suitable effort would be but mockery, the gift of a penny a week was suggested."—Missionary Worker.

## Sunday School Lesson.

CONDUCTED BY REV. H. G. HILL, D. D.

### Paul's Counsels to the Thessalonians.

II Thess. 5, 14-28. Jan. 25, 1903.

Paul's first Epistle to the Thessalonians was probably written from Athens as in the Epistle itself he refers to being in Athens, when he sent Timothy to them. He was compelled by persecution to leave Thessalonica before he had completed his work. Hence he sends Timothy from Athens to comfort the hearts of the Thessalonians, and to establish them in the Christian faith. For similar reasons, he addresses to them his two Epistles. The passage we are now to consider contains directions relating to man and God, and to good and evil. It also suggests subjects for prayer.

I. Precepts Respecting our Fellows.—We are commanded to "warn them that are unruly." These were disorderly persons, inclined to eat without work or to be busy—bodies in other men's matters stirring up strife or refusing to submit to the laws of Christ. Such were to be warned that they were committing sin and might expect judgments. We are directed to "comfort the feeble minded." The timid and faint-hearted are to be encouraged. We should "support the weak." Those who are spiritually weak and liable to be tempted and to fall should be upheld by words and deeds.

We are urged, "Be patient towards all men." All classes of men, the strong, the upright and the pious, as well as the weak, the guilty and the impious, need at times to have patience exercised towards them. We are required "not to render evil for evil unto any man." This is the kind of retaliation to which the natural man is prone but which the spiritual man must shun, and for which he must substitute returning good for evil.

We are commanded "But ever follow that which is good both among yourselves, and to all men." Christians should ever pursue the good for each other and their fellow-men, as all living things turn towards the light whenever possible.

II. Precepts Relating to God.—The first of these is "Rejoice evermore." Elsewhere it is written, "Rejoice in the Lord alway." We can only rejoice evermore and always when the Lord is our chief source of joy. Then can we say with the virgin mother, "My spirit doth rejoice in God my Saviour." But it is enjoined, "Pray without ceasing." We should ever hold intercourse with our Divine Father, through Christ the mediator and by the help of the Holy Ghost. We should have stated seasons for prayer, should pray under all conditions and like Nehemiah or Stonewall Jackson, mingle prayer with struggle or toil, and with all that we do. Furthermore we are commanded, "In everything give thanks." We are to give thanks unto God for all blessings, for they come from Him and for all Providential dealings because we are assured that they all "work together for our good." Another precept relating to God is "Quench not the spirit." The Divine Spirit in our hearts is a Holy Fire rendering the soul light, warm and increasingly pure. We should not quench His influences by worldliness, wickedness or neglect of the means of grace.

III. Counsels Concerning Good and Evil.—We are directed "Despise not prophesyings." Prophecyings while the Scriptures were being given were utterances in the name of God and by His spirit conveying His will. Now prophesying may denote speaking for God what He has sanctioned in His word. Men may not despise this by neglect or disobedience without guilt and penalty. We are charged, "Prove all things." We are to test all teachings, all characters and all conduct by the standards furnished by the sacred scriptures. We are commanded "Hold fast that which is good."

"The Christ who was cradled amid the cattle, and for whom there was no room in the inn, has made room in every modern state for the child."—O. P. Gifford,

## Westminster League.

CONDUCTED BY REV. HUGH W. HOON.

The Sabbath-school first and the young peoples' societies next, have been the training schools from which many an efficient worker has gone to valiant service in the Master's cause.

The Bible does not lack examples of early training in spiritual things. The child Samuel was taken to the temple, there to become skilled in the many forms and ceremonies that were wrapped about the Jewish worship, and from this training became the great high priest of Israel, who, under Jehovah could make and unmake kings. The youthful Timothy knew the Scriptures from childhood. No pomp of ceremonial overhung his young life, but within the quiet walls of a Jewish home, under the loving training of a mother and a grandmother he got the rudiments of that faith that afterwards, under the illuminating words of St. Paul, led him into the true light. And the Saviour himself was not exempt from training in religious matters, for he was found in the temple in his boyhood, according to the custom of the Church. He the great founder of the Church Universal, lived in accordance with the rules of the Church in which he had been reared.

There are but few occupations that are not in need of trained workmen. The more careful the preparation the better the work done. So in the larger work of the Church. When the disciples were called they were ignorant and unskilled, but after three years study under the truest and noblest Model, they were fitted to face the fiercest storm of persecution and to meet undaunted the deadliest of foes that strove to overthrow the power of the new religion. The responsibilities of life come gradually. Few are forced, all at once into trying and difficult places. There are usually steps by which one is led upward towards larger outlooks, and little struggles by which strength is gained for more intense effort. The church may be regarded as a great training school, and now since a place has been found in it for the young people, every effort made by them in ever so slight a way, to further the cause of the kingdom, may be looked upon as a step in that great preparation that will make them later, stalwart workers in the great cause in which the Church will finally win.

Some may ask how such a work can best be carried on, and the answer may be given with emphasis, " whatsoever thy hand findeth to do, do it with thy might." There is work for even little hands and no one may safely lay down rules, for duty is such an elastic thing that it changes its shape with every varying circumstance. No one can decide for another what is his duty, but each one knows his own duty, no matter how he may try to evade it. To follow the line of duty is the best possible way of getting in the line of training. The sense of duty will lead one to church; it will make one generous for it will press the claims of the Church upon the conscience, and it will lead one to be consistent. When young people become interested in church work they are much more apt to be loyal to their church than if they stood aloof and let the church work fall on other shoulders. Loyalty involves a good deal. No one is truly loyal who is not willing to give time, service and money to the cause he has chosen, and when training has been given along these lines in after life, a consistent life is not so hard to live.

The proof of allegiance lies in the sincerity of service and it does not matter if there are ten noble talents to be trained or one humble one. When all are used in this grand service they will gain nobility and increase in power.—Natalie H. Snyder, in the Presbyterian Banner.

And we are to become solid in character, and active and skillful in Christian service, not only because we ought for Christ's sake and our own sake, but also because we are in training for larger and better service in the future. When young people cease to be young people they ought to move on out of the young people's society.

## Contributed.

### Transfigured Moments.

We all have our gray days and our gold-gray days in the physical life, when we wake up in the morning nerveless and inert and mere existence is a burden; golden days when the pulse beats high and the blood courses vigorously through vein and artery. Gray days in the intellectual life when our thoughts are like matches that will not strike, the friction is felt, but there is no fire; golden days, when thoughts like finely drilled soldiers, come when called and array themselves in well marshalled files, ready to do yeoman service. Gray days in the spiritual life, when God, instead of being everywhere and in everything, is nowhere and in nothing; radiant golden days, when every bush is afire with God and the soul leaps exultant to meet its Maker and a thousand voices within call us on and up.

These last are the transfigured moments in the life of the Spirit—moments when the everyday becomes the ideal and the dullest details gleam with the rays from the Sun of Righteousness, as the little particles of dust glisten in the morning light.

What does the Bible seem to teach us in regard to these exalted moments in the life of the soul?

In the olden time they took the form of theophanies—God appearances—seraphic visions, a rapt, glorious dream. It was a transfigured moment in the life of Jacob when he wrestled with the angel at Peniel and extorted from him a blessing. This angel was Christ, and every wrestling with him brings a beatitude to the human soul. This wrestle transformed Jacob from a low trickster into a Prince of Israel. Moses had a transfigured moment when he met his God in the burning bush and another when smitten by the glory of Jehovah on Mount Sinai. One of these radiant moments came to the Apostle Paul when he was caught up into the third heaven and heard unspeakable words which it was not lawful for man to utter.

But the most wonderful of all the transfigured moments recorded in the Bible, were those that smote the enraptured eyes of the saintly seer in his lonely exile on the Isle of Patmos. The disciple that had leaned on the bosom of his Lord on earth saw most of his apocalyptic glory in the City of God.

These moments are not for us, some dejected saint may say; perhaps not in the exact form in which they were vouchsafed to the apostles and prophets of old, but Christ is the same yesterday, to-day, and forever, and the spirit's power is felt with even greater fulness now than it was before the pentecostal fires. Hence we, too, should see through the rifts into the bright beyond. We should expect, we should wrestle for these radiant glimpses of the Divine when we pray, when we read God's word with eyes wide open to behold wondrous things from out of his law, when we work in the Master's vineyard, nay more, while we are at the desk, the plough, or in the class-room. Like the wind that bloweth where it listeth we cannot tell how they come. It is certain they will come differently to different Christians, for God never repeats himself. In our Protestant fear of the mystic and unpalpable, we are likely to lose some of the sweetest and subtlest joys of the soul. Dante's highest heaven is assigned to those souls who find their supreme happiness in a serene contemplation of the Divine essence. This is too sublimated a conception for our modern work-a-day world and the Christian Scientists and the Theosophists have done much to discredit all forms of mysticism, and while the revivalists have led us to distrust all forms of spiritual exaltations, because the rebound from them has usually been so violent.

Let us look, therefore, into some of the characteristics of transfigured moments. First, they are rare. For example, in Old Testament, only seven were vouchsafed to Abraham, three to Jacob, and Moses was only a little more favored than Abraham. In the New Testament the same law holds good, even our Saviour, with Divine parsimony, having only a few recorded in his

life. And there is a good reason for such sparing manifestations of God's glory. From the very nature of the soul, intense excitement is impossible either for a long time or at frequent intervals. This is equally true of the mental and of the physical life. Few minds, bodies, or souls are capable of severe and prolonged strain. Further, the normal law of Christian life is the law of patient, humble, persistent service. Our Saviour, as soon as he descended from the Mount of Transfiguration, fulfilled the duty of healing the demoniac child. Peter voiced the view of the spiritual rhapsodist when he impulsively bespoke a permanent abiding place on the glory-circled mount.

But it must be remembered that, even though rare, these rapt moments have come into the lives of all of God's saints and they will come into ours.

Oh, we are sunk enough here, God knows!  
But not quite so sunk that moments,  
Sure though seldom, are denied us;  
When the spirit's true endowments  
Stand out plainly from its false ones,  
And apprise it if pursuing,  
Or the right way, or the wrong way,  
To its triumph or undoing.

There are flashes struck from midnights,  
There are fire-flames noon-days kindle,  
Whereby piled-up honors perish,  
Whereby swollen ambitions dwindle,  
While just this or that poor impulse,  
Which for once had play unstified,  
Seems the sole work of a life time,  
That away the rest have trifled.

Their rarity should not deter us from seeking them, for they are radiant. The white and glistening garments of the glorified Lord on the Mount of Transfiguration, Moses' gleaming countenance when he descended from Mount Sinai, Paul's evident rhapsody, though he does nothing more than mention his vision of the third heaven, and the gorgeous spectacular drama of the Apostle John are a few manifestations of that radiance which comes to all of God's saints who catch glimpses of his glory.

We of course would not confine transfigured moments to supernatural visions or manifestations of such extraordinary character as the above, though it cannot be denied that similar visions have been vouchsafed to God's saints since the Apostolic days and many Christians have heard of well-attested cases in our own time, especially at the death hour, when God's glory smites in the face some saint whose long and lonely life has been slowly unfolding itself with all the placid beauty of the water-lily.

None the less radiant, though perhaps less brilliant, is the spiritual exaltation that comes from a sense of nearness to God and minor attestations of the divine approval. It may be objected that the devout Christian should always be in this frame of mind. This may be true of the sanctified, but very few of us believe in the existence of this class, so long as this muddy vesture of decay doth grossly close us in. The lines and marks of the gout are said to be plainly visible on even the most beautiful butterfly. It is more than hard—it is impossible to whip the offending Adam out of one.

So, for most, the radiance is enhanced by the rarity, but it is as unspeakable as indescribable, as was the vision of Paul, and we feel with Peter that we should love to live forever on this Mount of Transfiguration reared by the soul. But, like Peter, we must descend to life's lowliest duties. In Dr. Taylor's *Elijah* he tells us that a traveler up above the clouds on the Grand Saterre saw a bird dart through the clouds into the glorious sunlight, carol a joyous song to the sun, and in a few brief moments dart again into the cloud below. So with us, we leave the glorious revival meeting for the kitchen or the counting-house.

Hence transfigured moments are likely to be reactionary.

This is a law of all life. Action and reaction are

equal and opposite. Ebb follows flow; valley, mountain; weak heart-beats follow the strong. We laugh at the Irishman who, during a storm at sea, vowed to the Blessed Virgin a taper as high as the mast of his ship and after the storm had abated, presented her with a penny taper. But his case is paralleled by the emotional brother at a revival, who weeps copiously just after a moving sermon and a few days later ignores the collection taken up to defray the evangelist's expenses. A less excitable brother who sits dry-eyed and apparently unmoved, contributes liberally. Right-feeling does not always lead to right-doing, and therein lies the chief danger of false revivals; that is, those worked up from without, in contrast with true revivals which work out from within. In the former, feeling is ever emphasized; doing is ignored or minimized; hence when the feeling subsides as by the law of soul-life it inevitably must, the soul is left dry, its chambers are swept and garnished and seven devils, worse than the one temporarily exercised, enter in and hold high carnival. Hence we sympathize somewhat with the cynical old lady who said of a certain church which had passed through three high-pressure revivals in four years: "If they have another revival in that church they will kill it." We all know something of the right-doing that flows from right-feeling; but might it not be well to reverse sometimes the relation of cause and effect, and find out how much right-feeling can flow from right-doing. Do you cherish hard feelings against anyone? Do him a kindness and try the effect on your feeling. Don't wait either to do something extraordinary for him. A little kindness complete in itself will be enough. It is better always to do ordinary things in an extraordinary way than to attempt extraordinary things and do them in an ordinary way.

We would not be misunderstood as to the value of revivals. If they are genuine, they should bring us many cherished transfigured moments of the soul. But these moments, in their effects on our lives, should be regulative, not permanently reactionary. Every one of us has a normal line of life. With some the line is high, with others, low. If we go above this line at any time, we are so far transfigured; if below, we are disfigured. It was a glorious moment in the life of Elijah when he triumphantly vindicated the ways of God to man on Mount Carmel. Only a short while afterwards, though, he was beating an inglorious retreat before the painted Jezebel's threats and sitting in abject dependency under the juniper tree. The reaction had come. The rebound was great, but God gave him the needed rest, and can we doubt that Elijah's life-line was permanently lifted after his great victory over the priests of Baal?

God-sent transfigured moments in the spiritual life—and all others are spurious—must lift up the life-line. We co-operate with Him, but without Him we can do nothing. He works in us, by us, for us, with us, but in all cases only with our consent. Hence like Paul, we should not be disobedient to the heavenly vision, but follow it insistently, though our old life like his may have to fall down in fragments at our feet.

There are few Mount Carmel struggles in the life of the soul. It is the petty, everyday conflicts that test our powers of spiritual endurance. If our transfigured moments do not hearten and equip us for these, they are of little practical value to us. Kipling tells us in the *Jungle Book* that what all the wild animals dreaded most was the innumerable swarms of bees in a river gorge. One sting was a comparatively small matter, but the virus from a thousand meant death. The forefront of the hottest battle is preferable to an ambush of sharpshooters. But the ten thousand foes will arise and often in most unexpected quarters and in the guise of pygmy discontents and lilliputian worries. Peace in this life means not absence of conflict but presence of consecration. This comes only by constant contact with God, talking to Him in prayer, letting Him talk to us through the Word, and by constant doing well the God-given daily task, the constant lifting up of our

fellows and being lifted up by them. Thus we climb slowly but surely life's mountain road to God till we are caught up from the low levels of the Here to the high attitudes of the Hereafter and reach the sun-smitten summit where the moments are all transfigured and the endless days are gold.

#### What Constitutes a "Good Library Book?"

If we should call a conference of Sunday-school scholars, and put this question before them, and if we could succeed in getting them to "speak in meeting," what a curious revelation we would have of diverse tastes!

And yet they would unanimously agree on one point, beyond a doubt. They would all say: "A good library book is a book that entertains." Of course the boys and girls would scarcely agree as to what that meant. The boys would mean adventures, hair-breadth escapes, stories of school-boy days, and ball games, while the girls would mean all sorts of experiences in a girl's life—sorrowful as well as pleasing, for most girls do not object to shedding tears over the sorrows of interesting heroines. The spice of romance, and love, soon adds an additional charm for the girl-reader.

Now, the great Apostle Paul, tells us that he "became all things to all men, if happily he might gain some." Let us follow him here, if we really believe that the library is to have its part in the character building of our scholars.

We find that the boys like stories of adventure and the girls like stories of excitement. That both will read fiction when they would not so much as look at the most attractive book of essays. It is idle in this day of fiction writing, and fiction reading either to despise it, or to ignore it.

Our Saviour did not. He used it we believe. Let us follow Him. Ah! there we touch the bottom truth about the use of fiction in the Sunday-school library.

If we use fiction as our Savior did, to point an eternal truth; if we can find fiction that skillfully brings in the beauty and truth of the Christian life; fiction that informs our young people of the growth of God's Kingdom, of the beautiful work that is being done for the evangelization of the nations—such fiction may safely find a place in the Sunday-school Library. Such fiction can be found. There are many excellent books whose merits might be disputed perhaps, by the so-called literary critics, who can not or will not see that there are other ends to be accomplished in the writing of books, than the obtaining of praise for literary excellence, just as there are homely, simple songs that have a work to do for the Master, though they may not please the critics. But there are—and we speak what we do know—many books, ranking as Sunday-school Library books, whose literary merits will compare most favorably with the thousands of so-called "historical novels," and "the novels of today," that are flooding the land and filling the minds and hearts of our young people with evil suggestions, slurs on religion, and altogether false ideas of life, and its aims.

We venture to suggest then, that a "good library book," must be reverent in tone. It must illustrate some truth of God; must show forth the beauty of a life lived for God.

It must show that boys and girls as well as young men and women can witness for Christ. It must be sprightly and natural in tone. It must make smiles and merry laughter, as well as bring tears.

It must not preach. It must not tell that all the good boys and girls die—for thank God! they do not.

It must be a book that when the boy or girl closes it, it will be with regret, with the desire to read it again, and better still, to be like the happy and brave boys and girls and men and women of whom they have read. There are such books—many of them. Let us see that they are in our libraries and read by our young people.

### Getting Ready for the Best.

By Faith Somers.

Of one Peter Bell a poet wrote:

"A primrose by the river's brim,  
A yellow primrose was to him,  
And it was nothing more;"

while of himself the same poet could say,

"To me the meanest flower that blows can give  
Thoughts that do often lie too deep for tears."

It is trite saying, "The eye sees that to which it brings the power of seeing," and so true is this that we see it illustrated a hundred times each day. Nor can we lay our limitations in vision altogether at the door of Providence. We see largely, according to the training we have given and are giving ourselves,—the training to see clearly, adequately and with advantage, that which presents itself to us. There are many square pegs in round holes, a fact which we recognize sometimes with rebellious heart and again with submission. What we are too prone to forget is the complementary fact that it is given to us to have somewhat to do with the turning of the lathe which brings these same pegs more into conformity with their appointed niches.

Tennyson puts into the mouth of Ulysses the words,  
"I am a part of all that I have met."

In a way this is true. The geranium blooming in my window has assimilated and made a part of itself the constituents of the soil in which I planted it,—in so far as it found its proper food in that soil. Yet, in great part of the soil is rejected, is not soluble, and so does my geranium no good. Many influences go to the making of our characters. Many other influences seem, and perhaps are, lost upon us because they are not soluble in that personality through which our inner selves are reached.

Standing at the portal of this New Year we would pray that we may become a part only of the good which lies along our path,—that the evil may find in us no answering affinity—nothing with which to amalgamate. A few summers back a woman of culture went for the first time to Chautauqua. Out of the fulness of her keen appreciation and enjoyment of the intellectual feast there afforded her, she wrote to a friend at home, "Tell N. and A. to be saving up their money, that they come some time to this wonderful place." One who heard the letter read, said, "And I want to tell N. and A. to get themselves ready for such enjoyment as is Mrs. C's, should the opportunity ever be offered them."

I know a little country girl, not six years old, who recently declared her intention of saving her pennies for "ocean money," adding, "You know I'm going to see the pyramids and the sphinx some day." This same wee damsel is, unwittingly, preparing herself by her interest in pictures and in stories of the Old World for whatever may come to her in the way of foreign travel. We cannot all see the "sphinx," but we can learn its story so far as it is known, can stand as it were, with our ear to its great, calm lips, and listen to what it says of the centuries which have piled the sands of the desert over its stately form. There comes to most of us priceless opportunities for enlargement of vision or for such exquisite enjoyment as is itself a means of culture and growth; but what if we are not ready for these opportunities? We meet a gifted man, we hear a fine lecture, we read a brilliant editorial, we look upon a wonderful picture, and we bring away just what we carried the capacity to receive, no more.

It may be that I am speaking to some young girl whose whole nature responds to what I am saying, but who is tempted to reply, "How can I make myself ready to appreciate what is high and fine, how be ready to get the best from the best, with my limitations?" May I tell you of a young girl who lived for many years shut out from what are called opportunities for culture, save such as she could command in a country home, while her hands were filled with all sorts of domestic labor? She has never made of her-

self the woman she once hoped to be, but over and over there has come that for which she used to long and for which she tried to be ready. All through those plodding years she did what she could to keep herself in touch with the world of nobler, finer, broader living which lay beyond her limited horizon,—saying within herself, the while,—"I will be of it, though I may never be in it." Especially as she would read of devoted Christian work done, perhaps, in the heart of Africa, perhaps in the slums of London, she would thrill with the thought, "It is my work too, by virtue of my interest in it, my spiritual touch with it." It was her good fortune, once to meet a Syrian physician, a Christian gentleman from Beirut. After a few moments spent in conversation he exclaimed, delightedly, "You have been in Syria! You know our missionaries!" "No," she answered smiling, "I have never been outside my native State." There has never come to this woman anything extraordinary in the way of circumstance or development, yet is she a happier woman today in that she held,—in that she holds to her ambitions.

"What I aspired to be and was not, comforts me." The world—that world in which we would have our inner, real selves to live—is all about us where to choose. We can make ours the great, stimulating, expanding thoughts of intellectual giants. We can stir up our minds by way of remembrance of those who have been nobler than intellectual giants, in that they were spiritual athletes.

Shall we not, then, make this New Year's resolution,—that we will do what in us lies, to be ready for the best which may come to us? Surely our Father's children should neglect no means of growth, should slight nothing which will make us more keenly alive to all the forces he uses in our education.

The sunsets, the mountains, the calm, smooth sweep of the river, the merry dance of the tiny brook, the springing of the grass, the swelling of the leaf-buds in spring, the songs of birds, the clear shining of the stars, all come to us, bringing some message from our Father. Nor do they exhaust his message, for

"The voice that rolls the stars along  
Spake all the promises."

One of the promises is that His servants shall serve Him. In view of this gracious promise it becomes us to be ready to serve Him with our best, the best we have and the best to which we may attain. It will cost something. It will cost the constant disciplining of our whole natures. It will cost intellectual drudging when we may be tempted to intellectual indulgence, but "neither will I offer burnt-offering unto the Lord my God of that which doth cost me nothing."

When all is done that we can do, there will still be so much that is unattained that we needs must look up and cry.

"So take and use Thy work,  
Amend what flaws may lurk,  
What strain o' the stuff  
What warpings part the aim!  
My times be in Thy hand:  
Perfect the cup as planned.  
Let age approve of youth  
And death complete the same."

Two insurance men went into a house a few weeks ago, asking the woman of the house if she would insure her life. She said: "My life is insured." "In what company?" they asked. "The company of the Lord Jesus Christ." "Ah, but you won't have anything at death," said they. "Yes, I shall have everlasting life," said the woman. The men walked out of the house in amazement.

We can get good government only upon condition that we keep true to the principles upon which this nation was founded, and judge each man, not as a part of a class, but upon his individual merits. We are for the upright man, rich or poor.—President Roosevelt.

### Chicken and Church Affiliations.

A letter from a friend a few days ago stated that a number of summer boarders had left a summer resort because they had fried chicken three times a day. It happens that not one of these disgruntled boarders is a member of the Methodist Church, and this coincidence has set us to thinking on the relation between church membership and the cooking of chicken.

There are, it will be admitted, certain ways in which the large majority of the members of the various churches prefer the preparation of chicken for the table. Of course there are exceptions, but these only accentuate the general rule.

Take broiled chicken for example. Everyone knows that there is a certain air of distinction about a broiled chicken that does not exist in a chicken that is fried, stewed, or made into a pie. It looks aristocratic, has rich butter over it, and the very sight of the small amount of gravy is appetizing to a delicate and sensitive nostril. Is it a mere accident that the broiled chicken is a favorite with Episcopalians? Somehow the broiled chicken looks best when served on a tray with a snowy napkin; and who can separate the spotless white of the napkin from the white surplice of the minister? We do not enter upon the religious phase of this feeling or of this taste. Should anyone take too much pride in this matter it might be well for him to remember the remark of the vestryman who remonstrated with the old mammy when she got "happy" in an Episcopal Church and shouted. "Why do you make all this noise?" asked the innocent man. "I got 'ligion!" was the happy response. "Well, this is no place to get religion!" said the vestryman. We believe it was old man Carwyle who said to the late Captain White, at Drake's Branch, Va., that he was deeply interested in the Episcopal Church because he understood that it meddled with neither politics nor religion. We do not subscribe to these views; we merely mention them to those who may be inclined to expand their pride like a pouting pigeon.

The attitude of the summer boarders referred to above might be regarded by the Methodists as an affront. Any opposition to chicken fried brown and crisp looks like an intended slap at the grand old Methodist Church. It was a distinguished Methodist preacher who once observed at a conference that a vast number of chickens had entered the Methodist ministry! And we need not add that they entered in the fried state. It would be an interesting study for the scientist to trace the close parallelism between the waving arms and shouting voice of the happy convert at campmeeting, and the flapping wings and triumphant crow of the budding chanticleer. Food is said to have a very close relation to mental—and even moral—attitudes; and it is easy to imagine that the mental attitude of the lusty chanticleer offspring is absorbed in the moral fibre of the person who absorbs the offspring, or to put it plainly, who eats the chicken. And may it not be possible that the process of frying preserves this characteristic of the chicken long enough for it to be transmitted to the one who at meal-time gets on the outside of the chicken! Every true Methodist believes in wings in the future state; and did any one ever hear of a Methodist choir singing,

"Oh, that I had the wings of a dove?"

The inference is too plain to need comment. No dove need apply so long as spring chicken lasts.

The attitude of the Baptists is no less clearly drawn. Stop at the hospitable home of any member of that great denomination and you are sure to be met at the mid-day meal by a large dish of stewed chicken or look with pleasure upon the massive proportions of a chicken pie. And why not? Since the foundation of the Republic, chicken pie has been regarded rightly as one of the outward and visible signs of sturdy independence and democratic simplicity. The man who would turn up his nose at the rich brown crust that conceals the delights hidden beneath, is well worth watching. Napoleon once said, "Scratch a Russian and you will find

a Tartar." It might be said with equal truth, "Scratch the man that scorns chicken pie and you will find one who squints toward Monarchy!" Then, too, both stewed chicken and chicken pie require a good deal of water in the cooking; and everyone has noticed that when a hungry man becomes immersed in the appetizing glories of chicken pie, or chicken stewed, and holds a close communion with it for a short while, he becomes completely absorbed by the pie and the pie soon becomes completely absorbed in him.

Harry Tucker tells of a Baptist preacher's wicked son, who was very fond of playing "Seven Up." One night while playing, he heard his father coming. Gathering up the cards quickly he thrust them into a closet, and as luck would have it he shoved them into the pocket of his father's baptismal robe. A day or two later, when a big baptizing was being conducted and the father walked out into the water, an ace floated out of the robe; then a jack followed, and then a two-spot. The old gentleman looked at these cards a moment and then, addressing his son who was on the bank, exclaimed, "Oh, my son, how can I stand this!" The young man shouted back, "Well, pa, if you can't stand on that hand, I don't know what would suit you!" And so it may be said that if a man can't stand stewed chicken and chicken pie he is utterly unworthy of entering the Baptist Church.

And what of the Presbyterian? His taste is wide and deep, yet choice. He believes in education, and he has been educated to enjoy chicken no matter in what way it is served. Should he dine with a Methodist, fried chicken suits him admirably, provided he gets the breast or leg, while he piously leaves to the little Methodist children the saddle, the back or the gizzard. In fact he has been known to leave to his own Presbyterian children these choice bits, including also the neck. The little girl in Farmville, who, when asked one day by a stranger why she was so thin, replied with emphasis, "Cause Papa feeds me on chicken necks; that's hukkum (how come) I so po'," combined much common sense and bitter experience in her answer. It was Willie Eggleston, reared after the strictest sect of Presbyterians on chicken backs and Catechism, who was asked one day when a little fellow on a visit, "Willie, what part of the chicken will you take?" He politely replied, "No choice, thank you," which answer filled every requirement of good manners, but strained truth to the breaking point. "Will the back suit you?" he was asked, and truth was vindicated when he said emphatically, "No, sir!"

The Presbyterian is equally at home in the bosom of a Baptist family, where he soon transfers to his bosom a goodly portion of chicken pie. Possibly this accounts for his genuine pie-ety, for he certainly has it. And he can discuss a broiled chicken with an Episcopalian in most approved fashion. There is no "falling from grace" with him after grace has been said, but a certain falling to—on the chicken. The perseverance of the saints seems to be his as piece after piece disappears, and it may be authoritatively stated that he draws the line at spring chicken only when it is a chicken of the spring of about 1890.—J. D. Eggleston, Jr.

### Fuel and Fire for Prayer Meetings.

By Rev. Theodore L. Cuyler, D. D.

Over a large part of our country there has been a serious apprehension of a famine of fuel. To the familiar and stereotyped question, "What shall we get to eat and drink?" has been added the questions "Where shall we find a supply of fuel?" and "How shall we keep our houses warm?" Christian brethren, if the want of physical heat in our dwelling is a calamity, it is equally a calamity to have a famine of spiritual fuel in our prayer rooms. I know of no surer thermometer for the average church than its prayer meeting. Frigidity there pretty certainly indicates a cold and unfruitful church; it is at once the cause and the effect of a spiritual declension. If the appointed place for meeting the Master and for fellowship with each other and for in-

roking divine blessings is well-nigh deserted; if the prayers offered are only from the throat outward, and without any pith, or point or purpose; if formality chills the tongues and the hearts, then the pastor of such a frigid flock has abundant cause for discouragement and despair. The worst thing of all is that the conduit-pipe of spiritual blessings becomes frozen up.

Wherever a prayer meeting has become cold, formal and lifeless, the first step is to bring in fuel. To those who attend the meeting without any purpose it is a pious sham. It must have a meaning, a definite aim, and Christian people must go there with just as definite an idea of what they are after as brokers have when they go to a stock-board, or voters have when they go to the ballot-box. We never can drift aimlessly into spiritual blessings. "Why am I here to-night? What soul-want have I brought here to be supplied? What thought or word have I brought here as my contribution to this meeting?" These are the questions that every honest Christian ought to ask of himself or herself. The leader ought also to prepare himself for his work as carefully as a minister prepares to preach. Many a prayer meeting is ruined by utter aimlessness on the part of the leader; and the people become just as "scattering" in their remarks or their petitions. One good method of correcting this vice is to select some important practical topic—which may be announced on the previous Sabbath, or be presented by the leader. This tends to directness in speech and prayer; this concentrates the meeting; there is some profitable instruction afforded, as well as a kindling of devotional fervor. The praying and speaking are "at a mark."

Prayer meetings should never be frozen by formality. They are family gatherings; let every one of the household, old or young, male or female, be allowed to bear his or her part. If any one monopolizes too much time, let the pastor or the leader kindly admonish such offender. Absolute freedom should be encouraged—in exhortation, in confession of sin, in asking for prayers, in stating questions of conscience, in personal experiences, and in suggesting lines of Christian effort. Intellect is not so much in demand as heart. Pastors had better not turn devotional meetings into preaching services; they are the people's meetings for their spiritual development and for their direct personal converse with God.

Prayer—and of the right kind—is the main thing in these family gatherings of Christ's household. But as when a family holds a re-union at a Thanksgiving Day dinner each one contributes the fuel of his or her personal experiences and feelings to the warmth of the feast, just in like manner the individual members of the church ought to bring their increment to the interest of the prayer meeting. Much is made in the New Testament of witness-bearing. Those early meetings for social worship which Paul and Peter and John and Silas held, must have been largely occupied with personal testimonies. They testified of the saving grace of Jesus Christ. What a prodigious power there is in the narrative of our actual and deep experience of Christ's goodness and indwelling grace! No skeptic can answer that.

There is a sadly large number of tongue-tied church members. They can talk fast enough elsewhere—in a social company or at the table, or behind a counter in a store or a shop. They can use their tongues when they want to gain a customer, or secure a bargain or a vote. It is only when a good word is to be said for the Master and His cause that their lips are sealed; or if they speak at all, it is too often in a formal and half-hearted fashion. The fuel they bring is only water-soaked wood, or burnt-out cinders.

When a church is under the quickening influences of the Holy Spirit, there is no place that feels the baptism of fire more than the devotional meetings. The "gift of tongues" descends there abundantly. New converts give their testimonies; restored backsliders make penitent confessions; and a single sentence or two, spoken by a new recruit, thrills an assembly more than elaborate sermon. "Come aboard, all hands!" I once

heard a young sailor shout out in a revival meeting, "whosoever will, let him come and be saved—captain and mate, cook and cabin-boy!" That nautical paraphrase by the enthusiastic "blue-jacket" gave a fresh idea of the comprehensiveness of the Gospel invitation.

This leads me to say that all the revivals in the churches under my pastoral charge began in the prayer meeting; certainly the first tokens of them appeared there. Let it not be forgotten that as all the coal in the mines of Pennsylvania is of no use until kindled, so all our methods and measures and movements are of no avail without the "power from on high." We may bring in the fuel; but the baptism of fire is from Heaven. The seed of fire is often in one or two, or in half a dozen hearts; then the flame spreads. The most powerful revival my beloved church ever experienced, began in this house I am writing and at a prayer meeting held on a bitter mid-winter evening. When the spark kindles, then we must fan the flame; never despise the day of small things.

Bonfires of pine shavings and tar barrels are sometimes lighted by human hands and make a transient blaze; but "the Lord is not in the fire." Prayers for the Holy Spirit, working with the Holy Spirit, and with the simple desire to honor Christ and save souls is the only sure way to secure the indispensably precious blessing. Bring in the fuel. I beseech the infinitely loving Jesus to kindle the fire. The new year opens with a "week of prayer." Follow it with many weeks of praying, giving, working, and clean honest Christian living. God never broke His promises. Pray without ceasing; labor without ceasing; and above all, quench not the Holy Spirit!

Brooklyn, New York.

#### For Intellectual Culture.

I would like to draw the attention of those who are in the habit of reading the Bible to the fact that it is one of the very best means for intellectual culture that can be employed. Whatever may be one's views as to the divine inspiration of the Bible, or whatever one may believe concerning those of its deliverances which seem incredible to such as maintain that they are entitled to the freedom to reject all that is contrary to human reason, it is nevertheless true that the Bible is by far the most intellectual book in all the world. I have read many books, some of them being works of much intellectual strength, of profound reasoning, of brilliant philosophy, but not one of them ever set me to such vigorous thinking as the Bible has. I have been intellectually cultured under the study of works on mental science and various philosophies, but I never received from such studies that fine and strengthening mental culture which has been furnished to me by an absorbing study of the Bible. Take, for example, the book of Job. Now, it matters not a whit what one thinks of the moral and spiritual contents of that book, nor whether it be a veritable history or not. I say that, so far as my present purpose is concerned, it matters not what one's opinion may be respecting those things; the point is, it is a most admirable prose-poem, to be profoundly pondered over for intellectual stimulus and mental culture. As one studies it he will soon have his mind filled with interrogation marks. It is wonderfully suggestive. One gets mental culture, not merely by dwelling on the thoughts which are verbally expressed, but also by the trains of reflection which the words set in motion. It is a starter of thoughts. It awakens the sharpest inquiry. It makes one argue. And one element of value in any strong book is its power to stimulate in the reader the habit of deepest inquiry. One may not agree with all of the positions and statements of a certain book, but if it awakens keenness of thought, if it stimulates the spirit of close inquiry, it is by so much, a useful and worthful book. Hence, as a splendid means of intellectual culture, I urge the reading and close study of the Bible. It is an enduring classic. It contains the profoundest philosophy. Its logic is exceedingly keen and clear-cut. Its poetry is sublime.

C. H. Wetherbe.

## The Open Court.

### Those Angels and that Hymn.

Dear Standard:

You are a standard in more senses than one. No tall pine of North Carolina ever waved its lofty branches and swung itself to the coming breeze with prouder defiance than does your plume toss itself against the mutterings of discontent with the old and true standards of the faith once delivered to the saints. Therefore it is all the more surprising and may I say amazing to occasionally find you going beyond the limit.

What right, inherent or collateral, have you to pitch into "two classes" or even one class and with a sort of brutum fulmen cut them off absolutely from saying one word about children? Even though we grant that you know all about "crusty bachelors," objective knowledge of course, still in the very last analysis, how do you know that they have not reason and good reason for feeling the same interest in the children that any acknowledged father has? Were they not once children and has the recollective imagination so thoroughly died out that scenes long gone cannot be revived and all their nature feel young again? One of the sweetest poems I ever read was written by an old bachelor whose verses about the children were like honey just pressed from the comb. As to the old maids you seem to give the right hand to the left hand lady and swing round to balance all. But let me tell you that in my early ministry a maiden lady who was as devout a woman as I ever knew get her brain so addled on the subject of infant baptism and so thoroughly persuaded herself that it was not taught in the Bible that she asked for a letter of dismissal and went into the bosom of the Baptist church. She was then past fifty years of age and had been heard to say many times, and sometimes when not exactly in the line of conversation, that she never intended to marry, and she never did.

Oh: though royal and loyal Presbyterian Standard.—"crusty bachelors" and "old maids" are people of like passions with ourselves and they have dreamed in their philosophy as we have lived in ours.

Dr. Benjamin B. Warfield got you into this snap and you went off half cocked. "A very pillow of orthodoxy in the Presbyterian Church of the North." But just now that church does not seem to stand very firmly on its pillows, for in its revision it seems to be walking on stilts. You and Dr. Warfield, or Dr. Warfield and you, put it which way you will, are about ready to discard the hymn book because they will not continue to teach, and have sung, the very silly little piece of doggerel called a Hymn the first verse, or some of which, is:

"I want to be an angel  
And with the angels stand;  
A crown upon my forehead  
And a harp within my hands."

Neither we nor our children can ever be angels in any sense of that word, and it is a terrible wrenching and twisting of the original word to make it read anything like that. Man—humanity—was not made of the substance or likeness of the angels. Jesus Christ did not partake of the nature of an angel when he was born of a woman. The love that sent him into the world and the love with which he redeemed his elect and chosen people was not angel love. John tells us in his first epistle and third chapter that it is a different manner of love which the Father hath bestowed upon us that we should be called the sons of God. To which one of the angels hath he at any time said thou art my son, this day have I begotten thee? The first chapter of Hebrews makes it perfectly clear that he does not class the angels in the family of God, with Christ, as begotten of the Spirit, and it is equally clear that the children of humanity are classed with Christ, as begotten of the Spirit. Where in all scripture do we get any instruction that an angel is to be regenerated, <sup>re</sup>born of the spirit in order to enter the Kingdom of God? To

talk about any of the redeemed of Christ, grown people or infants, "crusty bachelors" or the "old maids," with "the mother instinct" ever becoming angels is for the want of a better word—bosh.

Our children in Heaven are to be heirs and joint heirs with Christ to a reserved inheritance upon which the angels can never enter, even by squatter sovereignty. The right of eminent domain, as the joint heirs with Christ, would forever exclude them. To enter that General Assembly and Church of the first born, all children as well as grown people, must have lived in the flesh, died in the faith, been raised up again in the resurrection: for it is the church of the first born, the mediator of the new covenant and the blood of sprinkling made up, not of angels, but of the spirits of the just made perfect. "The innumerable company of angels" mentioned in Hebrews 12:22 is mentioned by way of descriptive contrast to the "spirits of just men made perfect." The angels on the outside are ever hymning the praise of God while the redeemed of the blood of the lamb constitute the church in glory. We want our children in the church triumphant, purchased with the blood of the lamb, and not with the outside angels, who merely hymn the praises of him who never redeemed an angel, but did redeem the heirs of glory, the sons and daughters of human nature.

So much for the facts about the angels and the children. Now about the hymn, so called. Our General Assembly has already in unmistakable action, indicated that we must not have any foot-noting in our Standard. But the very moment the children begin to sing with Dr. Warfield's angels and the Standard's endorsement of his views, there might be a demand for a foot-note to explain just what kind of angels our children would like to be. And there might arise a controversy over that part of our standard called Hymnology as great as was raised over the Homosian and the Homoiosian which had to be finally settled in 325 by the counsel of Nice. And then the next couplet would be occasion for another controversy, whether "the harp within the hand," should be one of those immense tuneful machines which Walter Scott tells us in the "Lay of the last Minstrel" was "carried by an orphan boy," or a plain "Jews Harp" which the little gammins sitting on the curb stone at night touch as lightly, with their little fingers, as if they had studied under a troubadour. The fact is, none of us would like to think that our dead babies were tugging along the streets of the golden city pulling after them the big machine of "the orphan boy;" and it would be equally grating to our feelings to think they were playing the gammin act. No foot-note would ever make it satisfactory to all parties.

But another counsel, greater than that at Nice, would have to be called, the grandiloquent splendor of which would be made up of Sunday-school delegates and representatives from self-constituted lay evangelists and religious tramps and Christian Endeavor delegates, and free lancers in the field ecclesiastical, with two or three shrewd Yankees on the outskirts, and an equal number in the convention, all with an eye to business, selling various kinds of harps as souvenirs of a conclave called to settle the song service of the world. For these conglomerated conclaves never consider of any matter less than the taking of the world.

The conclusion is that it was a wise thing in the committee to leave that hymn out of the hymn-book.

Austin, Texas.

Titus Tudor.

The temper of the mind in which we meet the hundred and one tiny circumstances of every hour determines our happiness or unhappiness far more than does the detail of what those circumstances are. We cannot choose the circumstances, but we can choose the temper.—Lucy H. M. Soubry.

No good deed, no genuine sacrifice is ever wasted. If there be good in it, God will use it for His own holy purposes, and whatever of ignorance or weakness or mistake was mingled with it will drop away as the withered petals drop away when the full flower has blown.—Frederick W. Farrar.

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The Editor's Chat With the Reader.

As will be seen in the Personal and World items, the editor has been absent for several days. This may account for there being no rejoinder to Titus Tudor; otherwise, the public might think the Standard is keeping its New Year resolution and that Texas Gentleman might plume himself unduly.

We have to acknowledge en masse rather than individually, the generous contributions to this week's issue. The genial face on the cover needs no introduction other than the name. Dr. Cuyler has been for years a most valued friend of our paper. In respecting the wishes of the author of Transfigured Moments, we withhold even the initials, but the modesty indicated only adds to the strength and beauty of the article.

The story of Julia H. Rice should have been credited to The Church Standard.

PERSONALS.

Rev. E. Mac Davis, of Barnardsville, N. C., has been called to the Evangelistic work in the Synod of Tennessee.

Rev. E. W. Smith, D. D., has been conducting protracted services in the First Church, Greensboro, N. C., of which he is pastor.

Rev. A. J. McKelway filled the pulpit of the First Church, Wilmington, N. C., on last Sunday, in the absence of the Pastor, Dr. Wells.

Rev. J. F. Preston has presented the Forward Movement to Westminster Church, Greensboro, Rev. C. E. Hodgkin, pastor, and secured a most gratifying contribution.

Changed addresses:

Rev. C. B. Ratchford, from Cross Hill, S. C., to Kirksville, Ky.

Rev. Charles Friend from Buchanan, Va., to Georgel, Wise County, Va.

Rev J. R. Millard from Chester, S. C., to Stevenson. Mr. Millard will take charge of Bethel and Lebanon churches in Bethel Presbytery.

Rev. G. A. Grillbortzer from Ludiauala, to Heathman, Miss. In view of recent newspaper reports, this need not mean a change of work.

Church News

The Causes of the Church.

January.

Our offering for this month is for Assembly's Home Missions. Remit funds collected to W. A. Powell, Treasurer, Atlanta, Ga.

January and September, Assembly's Home Missions, W. A. Powell, Treasurer, Atlanta, Georgia.

February, June, August, Presbyterian and Synodical Home Missions.

March. Publication and Colportage, Rev. J. C. Stewart, Treasurer, Richmond, Virginia.

April, November. Education of Candidates for the Ministry, G. W. McRae, Treasurer, Memphis, Tenn.

May, October. Foreign Missions, Erskine Reed, Treasurer, Box 457 Nashville, Tenn.

July. Ministerial Relief, S. H. Hawes, Treasurer, Richmond, Virginia.

Third Sabbath in October. Bible Cause, American Bible Society, New York City.

Thanksgiving Offering, November. The Orphans.

December. Colored Evangelization, Dr. John Little, Treasurer, Tuscaloosa, Alabama.

Last Sabbath in December. Assembly's Home and School, S. W. Somerville, Treasurer, Fredericksburg, Va.

ALABAMA.

SELMA.—First Church—The Week of Prayer was held in this church as preparatory to the Communion. On Tuesday the Rev. G. W. Patterson, D. D., of the First Church of Montgomery, came to the assistance of the Pastor and dispensed the work, closing on Sunday night.

His preaching was greatly enjoyed, being rich in spiritual truth, clothed in chaste and striking words, and delivered with earnestness and unction.

In spite of disagreeable weather, the congregations, afternoon and night, were good.

The results of the meeting were especially helpful to Christians. On Sunday four were added on profession of their faith in Jesus Christ. A beautiful sight was seen on Sunday morning, a mother presenting herself for baptism, and then bringing her children and dedicating them to the Lord.

There are others who will join the church who were prevented by sickness.

There have been 43 added to this church since April and a number of others are ready to come in.

At a meeting of North Alabama Presbytery Jan. 13, 1903 a call to the pastorate of the Second Presbyterian Church of Memphis was accepted by Rev. A. B. Curry, D. D., the pastoral relation between him and the First Presbyterian Church of Birmingham was dissolved, and he was granted a certificate of dismission to Memphis Presbytery. Rev. E. M. Craig of Bessemer was elected chairman of the Home Missions Committee of North Alabama Presbytery.

W. I. Sinnott, S. C.

## VIRGINIA.

**MANCHESTER.**—The Manchester Church began the new year under favorable auspices. Recently a piano has been added to the Sunday-school room. On the first Sabbath there were five added to the Sunday-school, and four additions to the church. The pastor was the recipient of forty dollars as a Christmas present, which shows interest, life and generosity. The Rev. J. E. Cook conducted the prayer meeting last Wednesday evening, to the pleasure of pastor and people.

**MASSANUTTON.**—A very pleasant social was held at the maase, under the auspices of the Ladies' Aid Society of Massanutton Church, Rev. G. L. Brown, pastor, on Wednesday, the 7th inst., from 5 to 9 p. m. The attendance was large, an elegant supper was provided, and the larder well replenished with good things. Old and young, male and female, were present, and all united in making the occasion enjoyable. Such a gathering of the members together promotes good fellowship, and cheers both pastor and people.

G. L. Brown.

**NEWPORT NEWS.**—There were seventeen additions to the First Church of Newport News, Rev. E. T. Wellford, pastor, January 11th—nine on profession and eight by certificate.

**PETERSBURG.**—Notwithstanding the inclement weather last Lord's Day, our churches were well attended. In the morning Rev. J. S. Foster and Rev. W. McC. White occupied their respective pulpits, and Mr. Sevier preached at Old Street. At night the usual services were held at all the churches, Rev. Harry Pratt preaching a special sermon before A. P. Hill Camp, C. V., when there was a large congregation present. The singing on this occasion, under the direction of Hon. William B. McIlwaine, was notably good. Mr. McIlwaine is doing a fine work at Old Street, and is greatly beloved by that people. He is also superintendent of the Sunday-school.

At the Second Church Sunday-school, on the first Sunday in the New Year, in spite of the disagreeable weather, every officer and teacher was present but one, and on last Sunday 115 were present, with every officer and teacher in place. In addition to the Prince George work at Gregory Memorial Church, Mr. George W. Jones, of the diaconate of the Second Church, is teaching a class at the Bank Street engine house, and is meeting with good success. These firemen, who are so situated as to be denied the privileges of the sanctuary, are taking very kindly to this move, and Mr. Jones is held in high esteem by them.

Mr. Lynch, of the Seminary, was promptly on hand, and went down to Prince George to preach last Sabbath. Mr. Lynch, in addition to preaching, is a fine singer, and his musical qualities have been highly appreciated and enjoyed by our people.—Central Presbytery.

**RICHMOND.**—The Rev. S. R. Gammon, of the Mission in southern Brazil, spent last Sunday at Union Seminary, Richmond. He preached in the morning at the Church of the Covenant for Dr. Stewart, and at night in the Chapel of the Seminary. Mr. Gammon will be in Alexandria next Sunday, and after a few days at Fredericksburg, will return to Union Seminary, on January 23rd, for a week's stay, the guest of Mrs. A. R. Jamison. Miss Charlotte Kemper, of the same Mission, will be the guest of Mrs. James P. Smith the same week.—Central Presbyterian.

#### Roanoke's Semi-Centennial.

In making arrangements for the celebration of the Semi-Centennial of Roanoke College, June 9th-11th, 1903, the Faculty and the committees in charge wish to obtain the present address and occupation of every former student of the College. As efforts already made to secure this information have not been wholly successful, appeal is now made to the public, through the courtesy of the press, for aid in completing the register of students. While many addresses are lacking for almost every year, the register is especially incomplete for the period of the Civil War, during which no catalogues of the students were published. Any persons who are able to aid in this matter, will confer a favor by sending information to Prof. W. A. Smith, Secretary of the Faculty, Salem, Va.

## NORTH CAROLINA.

**WINSTON.**—First Church.—At the January communion, the pastor announced the names of twenty persons, recently received into the church membership; seventeen by letter, two by profession of faith, and one by restoration.

**ASHPOLE CHURCH.**—This little band of twelve is making earnest effort to erect a church building to cost about \$600 and of this amount \$200 is not in sight. Any contributions sent to J. B. Brown, Esq., Ashpole, will be gratefully received and acknowledged.

**CLARKTON.**—The Clarkton Military Academy, under the oversight of Wilmington Presbytery, is making unusual progress. The buildings, on which \$5,000 has been expended, were begun in June; the school opened in September and 100 pupils have been enrolled, four counties and two states being represented in the student body. Prof. R. C. Deal, a Davidson College man, is principal and he is assisted by Prof. J. J. Hutson and Misses Bessie Black and Estelle Timberlake. Mrs. Maggie Pearsall, formerly with James Sprunt Institute, is matron.

The building is attractive in design; it has an auditorium that will seat 400.

**BETHESDA CHURCH.**—As a result of the meeting recently held in this church, conducted by Rev. Wm. Black, there were twenty-five professions of faith in Christ. Thirteen have united with the church. A number of others who were kept away the closing Sunday, by the extremely inclement weather, will join very soon. A collection of \$65.20 was made for the Synod's Mission work.

**SARDIS CHURCH.**—On the first Sabbath of December Messrs. J. M. Hodges and J. M. Davis were ordained and installed Elders, and W. M. Walker was ordained and installed deacon in Sardis Church.

#### Presbyterian High School.

We had the pleasure recently of visiting the Presbyterian High School, which is controlled by Wilmington Presbytery, located at Faison, N. C. This school under the capable management of an able faculty, composed of Prof. E. V. Carr, S. E. Hodges and Miss Winifred Faison, has achieved wonderful success. This school opened last September and now has a total enrollment of one hundred and thirty-five. It is an institution of which the citizens of Duplin and adjoining counties may be justly proud as it is doing much for the educational development of the whole section surrounding it, and its influence will have a telling effect on Presbyterianism in Eastern North Carolina. H.

#### The Reports of the Societies of Summerville Church.

The annual report of the Neill Mackay Missionary Society to the session of Summerville Church for the year ending Dec. 31, 1902.

We have on roll nine members: contributed during the year, \$27.50.

Fannie Reid Mackay, Sec.

The annual report of the Andrew Watson Missionary Society to the session of the Summerville Church for the year, ending Dec. 31, 1902. This is our first report, though the Society was organized in 1899. This Society has contributed each year of its existence, \$2.40

Mrs. J. H. Withers, Sec.

The Ladies' Clothing Society reports: This Society was organized 1900, and assumed the expense of clothing an orphan at the Presbyterian Orphans' Home. We have the pleasure of reporting to the session of the Summerville Church that our usual annual contribution of \$15 has been forwarded to Mr. Boyd.

The report of the Willing Workers: This Society was organized Jan. 26th, 1902 with 27 members. Condition of membership, "Penny a week." Amount sent Mr. Boyd from Jan., 1902, to Jan., 1903, \$27.55. Amount in Treasury, one cent.

Willie McArtau, Treas.

A Christmas gift by Willing Workers, \$4.68.

Fannie Reid Mackay, Pres.

Ruth Withers, Sec.

The Young People of the Church: Report, we have forwarded to Mr. Boyd as a Thanksgiving offering, a box and \$15. Total contribution, \$92.13.

**BARIUM SPRINGS.**—Our new farmer has just moved in. It is very desirable that a greater success be made at gardening, trucking and dairying this year, than ever before. Not only that vegetables be provided our tables in season and out of season, but that our boys may be taught correctly how to raise vegetables and can them.

We are now enjoying the fruits of our industry last summer in the tomatoes raised on our own truck farm and canned by our boys and girls.

It is our purpose to do a great deal more this year than last in canning, if we are successful in raising more vegetables than we need for table use.

Are there not of the fertilizer companies or dealers those who would like to contribute to the success of the Orphans' Home farm by enriching it with donations of commercial fertilizers?

In regard to the dairy question, six good cows are needed, or the money to buy them. With milk and butter of our own raising for the tables, no complaint could ever be made of a lack of nourishing food for our orphans.

In making their own vegetables, milk and butter, our orphans are in a way learning to contribute to their own support, which is a healthy sentiment to encourage.

The bread earned by "the sweat of the brow" is wonderfully sweet to many of your wards at the Orphans' Home.

R. W. Boyd.

**DAVIDSON.**—Mrs. Dr. J. B. Shearer, who has been in failing health for some months past, was stricken with pneumonia a few days ago and died suddenly from heart failure yesterday morning (15th) before the disease had fully developed. The news of her death comes as a great sorrow to a wide circle of friends in this and other States. Few women leading the quiet, domestic life that she led have left behind a record of so many deeds of kindness, charity and true affection. Her life was literally a benediction to the poor and forgotten and indeed to all who felt the need of sympathy and of help in any form that she could bestow. She was full of good deeds, and her heart overflowed with feeling for all who were bearing burdens that seemed heavy. In her home at the South-Western University, in Tennessee, and in these last fourteen years at Davidson, her influence has been potent for good in the college and elsewhere, and many will gladly rise to call her blessed. Her death is mourned by this entire community, for a beautiful light has been extinguished and a sweet spirit has winged its flight to the fair world above. Our hearts go out in deep sympathy and in earnest prayer for the bereaved husband, who with her had reached his three-score and ten. Had they both lived till next September they would have celebrated their golden wedding. Through nearly a full half century the wife has been his faithful, constant, affectionate companion, whose love he valued above words, whose counsel he felt always to be wise, and whose advice he might safely follow.

In his benevolences, Mrs. Shearer had a conspicuous part and the handsome Biblical Hall on the campus, dedicated a year before her death to her memory, is a fitting tribute of affection, the marble tablet at the entrance to the building bearing the beautiful inscription "The heart of her husband doth safely trust in her."

A suspension of college exercises, a rarely beautiful gift of flowers by the students, and others by the faculty and by the ladies in the college homes and from other friends, class resolutions and the spontaneous pouring out at the funeral of a large concourse of people, a number of them from neighboring points, testified to the esteem and love in which this devoted and noble Christian woman was held.

The funeral services were conducted by Rev. Drs. Graham, Jas. Wharey and Howerton, the latter paying a beautiful and at the same time simple tribute to the character of the deceased, whom he has known with affectionate regard since his college days, twenty or more years ago. C. R. H.

**CHARLOTTE.**—Tenth Avenue Church—There were four additions to this Church on last Sunday. The pastor informs us that there have been additions to this church, either by letter or profession, every Sunday since the new church was opened. The Sunday-school has almost doubled in membership and the whole church has taken on new life.

The old church building will not be sold, but will be used as a school house, reading room, etc. There are forty pupils in our night school.

**GREENSBORO**—Maie Croker, one of the four wards that the First Presbyterian Church of Greensboro has had at the Orphans' Home for some four years, has recently been adopted into a good Christian family, at Summerfield, in Guilford county, and she is now Maie Croker Wilson.

#### Home Mission Work.

The Synodical Home Mission Committee of the Synod of North Carolina, convened in the parlor of the Central Hotel, Charlotte, N. C., on the 16th inst., and was in session for several hours. The following named members were present: Rev. E. E. Gillespie, chairman; Rev. H. G. Hill, D. D., Maxton; Rev. A. D. McClure, D. D., Wilmington; Rev. William Black, Davidson; Rev. W. D. Morton, D. D., Rocky Mount; Rev. G. T. Thompson, Charlotte; Capt. A. G. Brenizer, Charlotte; Mr. J. R. Young, Raleigh, and Mr. J. G. Hall, Hickory.

The most important business before the committee was the report of the ad interim committee appointed by the General Assembly, in session at Little Rock, Ark., in May, 1901. The committee was to take into consideration the whole matter of Home Mission work in order to devise a more efficient plan of action and report to the next Assembly the result of its labors. The Assembly at Jackson, Miss., rejected the report and referred it back to the ad interim committee for revision. After a thorough discussion of the report it was revised and adopted by the Synodical Committee as below:

1. The General Assembly's executive committee of Home Missions shall be composed of the secretary and one representative from each Synod, the chairman of Synodical Home Missions, where there is one, together with two business men, residents of the city where the committee has its main office.

2. The cause shall be known as "Home Missions," and shall include all departments of the work as conducted by the General Assembly, Synod and Presbytery.

3. Subscriptions and collections shall be taken in all the churches for this cause in such manner as the Presbyteries, Synods or General Assembly may direct.

4. As heretofore, the months of January, February, June, August and September are designated as the months when this cause shall be presented and the offerings taken.

5. The executive committee shall hold one regular meeting at the office of the Assembly's secretary on the second Tuesday of December of each year, at which all appropriations for the ordinary Home Mission work of the year beginning April 1st next, thereafter, shall be made and any Presbytery is at liberty to apply for aid.

6. A quorum shall consist of a majority of the whole committee.

7. The Assembly at the time of the election of said committee, shall designate seven of the members as a sub-committee, five of whom shall constitute a quorum, who shall meet monthly at the secretary's office to issue all such business as may be committed to it by the executive committee. Said sub-committee shall also hold such special meetings as may be called by the secretary.

The report as adopted will be sent up to the Assembly's ad interim committee, which convenes in Nashville, Tenn., the first Tuesday of February, as a recommendation for its consideration.

A re-distribution of the general evangelist's time among the Presbyteries was made as follows: Asheville Presbytery four weeks, Albemarle Presbytery nine weeks, Concord Presbytery seven weeks, Fayetteville Presbytery five weeks, King's Mountain Presbytery six weeks, Mecklenburg Presbytery four weeks, Orange Presbytery six weeks and Wilmington Presbytery six weeks.

Rev. William Black, the general evangelist, was granted permission to spend one month in work without the bounds of the Synod during which time his salary is to cease.

The Synodical Mission work of the State was found to be in excellent condition. More workers are greatly needed to meet the pressing demands of the growing and encouraging work and four additional evangelists will be placed in the field as soon as they can be secured.

#### VIRGINIA

**PORTSMOUTH.**—Since last quarterly communion, Oct. 10, 1902, there have been twenty-three additions, to the First Presbyterian Church, thirteen of the number on profession of faith.

## TENNESSEE

## Home Missions in Farthest East Tennessee.

To speak of Home Missions in farthest East Tennessee, from a Southern Presbyterian stand point, is to bring into review the conditions and work of Holston Presbytery, hence the prime purpose of this article is to show the needs and possibilities of the work in this Presbytery. Holston Presbytery includes all of Tennessee east of a line running from Cumberland Gap on the North, to the Southeast corner of Blount county on the North Carolina line. Within this territory, there are 14 counties with a population of 255,127. The Presbytery of Holston has, within this area, included in her bounds, 36 organized churches with a membership of 2,624. These churches are distributed in 10 counties, leaving counties in this Presbytery without a Southern Presbyterian Church. Some of the counties in which churches are located have but one each and others only two, while the remaining counties have from three to nine each. Of the organized churches in this Presbytery, there are ten that receive no preaching at all, because of the fact that they are too remote to be grouped, at present, with any other church or churches that can maintain regular services.

At the present time there are three self-sustaining groups, in the Presbytery, that are vacant, and all of them inviting fields, affording great opportunities for usefulness to faithful and consecrated preachers. There is no section of our beloved Southland that should appeal more strongly to Southern Presbyterian preachers, than East Tennessee. With its majestic mountains, its beautiful rivers, its fertile valleys, and its rich stores of mineral wealth, this is a land in which every prospect pleases the natural eye. With a noble, generous and hospitable people, whose ancestors were mostly of the Covenanter stock, many of whom were conspicuous for the part they played in making the history of this nation, it is but reasonable to suppose that this would be a congenial clime for Presbyterianism. All honor to our sister church of the North, for the work she has done in this section. By means of churches, schools, colleges, and evangelistic effort, backed by generous help from the church and individuals in the North, she is doing a great and good work here. But this is naturally the territory of the Southern Church, and to her, and her consecrated sons and daughters do the alarming destitutions and encouraging possibilities of this section of our beloved Zion, cry aloud for sympathy, support and service. Now these facts are presented with the hope that they may be read by some brother who is "willing to endure hardness as a good soldier of Christ," and who might be attracted to this Presbytery, either by the needs and possibilities of our work here, or by the salubrious climate, which is to be found in these beautiful mountains of East Tennessee. The undersigned would be glad to correspond with any one in regard to Home Missions in farthest East Tennessee.

J. M. Clark.

Chairman Home Missions Committee, Holston Presbytery,  
Morristown, Tenn.

## MISSISSIPPI.

**MERIDIAN PRESBYTERY.**—Dr. W. C. Lindsay, D. D. will leave our Presbytery and join the Presbytery of "Suwanee." We give him up with regret. He has been a good Presbyter, taking interest in our work.

In leaving, he sends us a New Year's gift of a handsome map of our Presbytery carefully drawn by his skillful hand.

Rev. W. O. Stephen asked that the clerk be authorized to give a letter of dismissal to him, should he call for it.

A. B. Coit.

## North Mississippi Presbyterian College.

At a recent meeting of the stockholders of the North Mississippi Presbyterian College, the subscription to increase the capital stock of this college to the amount of \$15,000 was completed. The entire amount pledged by this city to the Synod of Mississippi for the location of the Synodical female college has now been raised. The entire capital stock as paid in or subscribed by the citizens of Holly Springs now amounts to \$30,000. The president, Rev. T. W. Raymond, has been in correspondence with some of the members of Synod in other parts of the State, and they have almost unanimously endorsed the plan of the board of trustees to secure throughout Mississippi and West Tennessee \$15,000 subscrip-

tions to stock in addition to the \$30,000 raised by the city. The college is now making a safe profit on the business of each session, and the Synodical control not only makes the institution permanent, but largely increases the assurance of its business success. The stockholders, who will be scattered widely over the territory of the churches in control, will become interested supporters of the institution. Those who invest in the stock will have the satisfaction of building up for their own church one of the finest colleges in the South, and besides may have a well nigh certain assurance of fair dividends on their stock. The business of each session now yields a net profit of from 6 per cent to 7 1-2 per cent, and under the present plan the profits on a larger business must be greater. It is not the purpose of the promoters of this enterprise to make large profits, but to allow stockholders a fair interest on their investment, and to use the balance of the earnings in enlargement and improvement of the plant.

This plan has received the endorsement of Synod and is nothing more than an application of the soundest and safest business methods to the administration of the Synodical College. The Synod has pledged itself to undertake to raise \$40,000 as a scholarship endowment fund, the interest on which is to be expended in the education of worthy young ladies at this college.

## TEXAS

**LAREDO.**—Mr. Elias Trevino, one of the Mexican licentiates of Western Texas Presbytery and I, went to Corpus Christi on December 26, to assist the Mexican congregation in their Christmas celebration and to hold services for a week in our new church, completed in December. The Christmas exercises were largely attended and made a good impression. The services had a good beginning, in that differences among the members were reconciled, but had to be discontinued because of unfavorable weather without other visible results. On New Year's day we returned to Laredo where we began a meeting on Sunday, 4th inst. From the first service the church has been filled. A consecration service was held, at which all the Christians in a solemn and earnest manner rededicated their lives to Christ. Last night (Thursday) twenty or more manifested interest and asked for special prayer. Tonight seven responded to an invitation to accept Christ unreservedly as their Savior. The weather has been ideal, the congregations large and the interest, great from the beginning, is steadily increasing. The meeting will probably continue through next week.

R. D. Campbell.

**AUSTIN.**—Dr. Smoot commenced a meeting in his church on the 1st day of January, which closed yesterday. He was assisted by the Professors in the Theological Seminary and the Elders in his own church. As a result of the meeting there were twelve additions to the church.

**DALLAS.**—First Church.—During the absence of Rev. J. O. Reaves, pastor of the First Church, his pulpit was filled by Rev. T. C. Horton, secretary of the Y. M. C. A. Mr. Reaves is expected to return with his bride about the first of the year.

**WESTMINSTER CHURCH.**—Rev. Frank H. Wright preached for the Westminster Church, morning and evening, Dec. 21, much to their pleasure and edification. Mr. Wright's work is in Indian Territory.

**ROANOKE.**—Rev. W. L. Downing, of the City Park Church, Dallas, preaches once a month at this place. It is about twenty miles north of Ft. Worth.

## MISSOURI.

**SHELBYNA.**—On our return from a visit to relatives in South West Missouri, we found that our good people had begun the New Year by replenishing our pantry and woodpile. If it is more blessed to give than to receive, then how blest must be this people. Shelbyna Church always has the pastor's salary in bank to his credit and is prompt in the discharge of her duties. May you emulate her example.

H. P. McClintic.

## KENTUCKY.

**OWENSBORO.**—Seventeen new members were welcomed into this church at communion service the first Sabbath in January, thirteen on profession of faith and four by certificate.

LOUISVILLE—Westminster Church.—The quarterly communion was observed at this church last Sunday morning, and Rev. J. W. Tyler reported twenty-three accessions.

At the First Church, last Sunday morning, the communion of the Lord's supper was celebrated. Dr. Lyons announced thirteen additions, two on profession and eleven by letter.

The Evangelistic Conference of the Presbyterian and Reformed Churches, which takes place in Louisville this week, will hold its meetings as follows:

Wednesday, January 14, 7:45 p. m., Mass Meeting of Presbyterian Churches.

Thursday, 9:45 a. m., Conference with Theological Students.—11:30 a. m., Conference of Ministers—4:00 p. m., Mass Meeting of Women—7:45 p. m., Mass Meeting of Men.

Friday, 10:00 a. m., Conference of Ministers.

All the meetings except the Students' conference will be at the Warren Memorial church or chapel. The Students' conference will be at the Presbyterian Theological Seminary.—Christian Observer.

SHELBYVILLE.—The constitutional requirements have been met and the Presbytery of Louisville is hereby called to meet in the First Presbyterian Church, Louisville, Ky., Jan. 27th, 1903, at 10:30 a. m., to transact the following items of business.

1. To dispose of calls from Eminence and Pleasureville churches for the pastoral services of Rev. W. B. Gray.

2. To receive Rev. W. B. Gray from West Lexington Presbytery.

3. To take action for his installation over said churches if the way be clear.

4. To receive Mr. J. G. Venable, Jr., as a candidate for the gospel ministry if the way be clear.

5. To receive Rev. W. P. Chevalier into the Presbytery.

6. To consider call from Middleboro Church for the pastoral services of Rev. E. L. Wilson.

7. To dissolve the pastoral relation between Rev. E. L. Wilson and the Third Church of Louisville, if the way be clear, and to dismiss him to the Transylvania Presbytery.

J. W. Tyler, Moderator.

David M. Sweets, Stated Clerk.

#### MISSISSIPPI.

YAZOO CITY.—The first Sabbath of the New Year was celebrated in the Presbyterian Church last Sabbath morning by observing the Sacrament of the Lord's Supper. The congregation filled the attractive auditorium in every part. There were four additions to the church on confession. The entire service was a great stimulus to all who are trying to begin the year aright.—The Herald.

HOLLY SPRINGS.—At a recent meeting of the stockholders of the North Mississippi Presbyterian College, the subscription to increase the capital stock of this college to the amount of \$15,000 was completed. The entire amount pledged by this city to the Synod of Mississippi for the location of the Synodical Female College has now been raised. The entire capital stock as paid in or subscribed by the citizens of Holly Springs now amounts to \$30,000. The President, Rev. T. W. Raymond, has been in correspondence with some of the members of the Synod in other parts of the State, and they have almost unanimously indorsed the plan of the Board of Trustees to secure throughout Mississippi and west Tennessee \$15,000 subscriptions to stock in addition to the \$30,000 raised by the city. The college is now making a safe profit on the business of each session, and the Synodical control not only makes the institution permanent, but largely increases the assurance of its business success. The stockholders, who will be scattered widely over the territory of the churches in control, will become interested supporters of the institution. Those who invest in the stock will have the satisfaction of building up for their own church one of the finest colleges in the South, and besides may have a well-nigh certain assurance of fair dividends on their stock. The business of each session now yields a net profit of from 6 per cent to 7 1-2 per cent, and under the present plan the profits on a larger business must be greater. It is not the purpose of the promoters of this enterprise to make large profits, but to allow stockholders a fair interest on their investment, and

to use the balance of the earnings in enlargement and improvement of the plant.

This plan has received the indorsement of the Synod, and is nothing more than an application of the soundest and safest business methods of the administration of the Synodical College. The Synod has pledged itself to undertake to raise \$40,000 as a scholarship endowment fund, the interest on which is to be expended in the education of worthy young ladies at this College.—Picayune.

NATCHEZ.—We are gratified to be able to give our readers a line from the venerable Dr. J. B. Stratton, in which he says: "I have rather improved in general health since last year." A great company will join in the wish and prayer that this "father in Israel" may abide many days in health and comfort, and still bring forth fruit, blessed fruit, in his old age.

WEST POINT.—Rev. E. H. Gregory has accepted a call to Moss Point, Miss., and will leave with his family for that place in a few days. The ladies of the Presbyterian Church will hold a reception at the home of Mrs. R. H. Strong, complimentary to Mrs. Gregory before her departure.—Exchange.

#### TEXAS.

DENISON.—The Presbyterian Church of Denison has decided to erect a church building to cost \$15,000.

HOUSTON.—The Second Church, Rev. S. M. Tenney pastor, has secured lots and expects to erect a new brick church in the near future.

SAN ANTONIO.—Rev. R. M. Hill, pastor of the Westminster Church, owing to impaired health has been given several weeks' vacation. During his absence his pulpit will be supplied by the brethren of the Presbytery.

DALLAS.—The ministers have presented a paper to the retail stores requesting them to close at the same hour on Saturday night as at other times, as it interferes with the attendance at church on the Sabbath.

ABILENE.—Rev. E. S. Lawrence has been given a vacation by his church which also furnished him means to attend the Bible School at Chicago.

TERRELL.—The city of Terrell has a present population of about eight thousand, located in a rich section and is rapidly growing. For a number of years, there has been a Presbyterian Church there connected with the Northern Board; there has of late, however, been a growing desire to be transferred to our Southern Church. At a congregational meeting, lately held, it was voted to take such action. Last Sabbath, Jan. 4th, by invitation, I preached for these brethren, received four adult members and aided in completing arrangements for the transfer of the Terrell Presbyterian Church from the Northern to the Southern connection. The church here has nice property, a church building worth about \$2,000 and a manse worth \$1,500. My next appointment is Navasota, to assist Brother Tanner.—W. H. Richardson.—Southwestern Presbyterian.

LONGVIEW.—The pastor of the Longview Church, Rev. Thos. F. Gallaher, was remembered most appropriately by his congregation at the Christmas season. He was presented with a beautiful oak sectional book-case for his study.

#### GEORGIA.

SAVANNAH—First Church.—At the mid-winter communion service in this church, the pastor had the pleasure of announcing the names of fourteen members received since our last communion. The growth of this church in recent years has been steady, and the pastor and congregation are entering upon their New Year's work, "thanking God and taking courage."  
Mc C.

VALDOSTA.—The first Sabbath in the New Year the Christian Endeavor Society of the Presbyterian Church here resolved to give during the year 1903 the sum of \$50 -- twenty-five dollars to the cause of Home Missions in the Presbytery of Savannah, and twenty-five dollars to be deposited with the Trustees of the Presbyterian Institute at Blackshear., Ga., as the nucleus of a fund to be used by any young man desiring to prepare himself for the Presbyterian Ministry.

Our Christian Endeavor Society is doing earnest work, and is proving helpful to the Church.

## INDIAN TERRITORY.

WAFANUCKA.—Rev. R. F. Kirkpatrick was installed pastor of this church by a committee of Indian Presbytery consisting of Rev. C. J. Ralston and Rev. J. A. Williams, the second Sabbath in January. Rev. C. J. Ralston presided, preached the sermon and propounded the constitutional questions; and in the absence of Rev. C. E. Hotchkiss Rev. J. A. Williams delivered the charge to both pastor and people. Both the sermon and the charge were of high order, and were greatly enjoyed by the people. Rev. J. A. Williams filled the pulpit at night, and was heard by a large congregation.

## SELECTIONS.

## To the Moral Forces of North Carolina.

The General Assembly will not seriously consider the London Bill until we seriously demand it. The General Assembly will not grant our petitions until we demonstrate beyond a doubt that the conscience, the mind and the heart, of the State is behind this bill, is in earnest and will not be lightly disappointed. All depends upon a mighty and a speedy demonstration of the earnestness of the moral forces in the State.

I issue this call that the aroused forces may be properly directed.

1. Let there be meetings everywhere, in every town and hamlet: Let resolutions be adopted and forwarded to your representatives, let committees be appointed and the name of the Chairman be sent to me, and let petitions to the General Assembly be circulated.

2. I want the ministers to send me the names of the citizens that will aid me. I have particular work for them to do. Report them promptly.

3. Be sure that your personal influence counts. Write letters freely.

This is but a newspaper appeal. Will you, therefore, neglect it? I have neither time nor money to write 3,000 personal letters. I hope and pray that every one who is with us will do what I herein appeal for. Go over my requests and if you are with us in this cause, attend to them now.

We shall win this victory by a great struggle and great faith. Let every man count.

Yours sincerely,

J. W. Bailey, in Charge of the Campaign.

Raleigh, N. C., Jan. 16, 1903.

## The Prayer Calendar.

Owing to unavoidable delays the committee have been unable to send out the Prayer Calendar. This delay is very much regretted, and any who have sent orders may cancel them and have their money returned if it is so desired.

The Calendars will be delivered about the first of February. The death of Dr. Rankin made necessary a number of changes, and it was also desired to insert a suitable memorial to him. For this and other reasons orders have not been promptly filled.

H. F. Williams, Editor.

## Death of Rev. J. M. Brown, D. D.

With great sorrow we learn that Rev. Dr. J. M. Brown, of Fordyce, Ark., died on Wednesday last, January 7. He was one of the noblest, best and most self-denying men we have ever known, full of zeal and consecration and devotion to the cause of the Lord. Of him it is recorded that he organized and built, within the bounds of Pine Bluff Presbytery, the following churches: In 1860, Seline; in 1868, Branchville; in 1875, New Bethany; in 1884, Fordyce; in 1888, Pine Prairie; in 1889, Goldman; in 1891, Bethel; in 1896, Salem. Was it not fitting when the time came for such a man to take a season of rest, that the Presbytery honored him with the status of "Evangelist Emeritus?" The honor was so fairly earned.—Observer.

## Pastoral Work.

The work of the faithful minister covers all the round week. On the one day he teaches his people in the house of God, on the remaining days he teaches and guides them in their own houses and wherever he may happen to meet them.

His labors, therefore, are twofold: the work of the preacher and the work of the pastor. The two ought to be inseparable, what the Providence of God and good common sense have joined together, let no man venture to put asunder. The great business of every true minister is the winning of souls to Jesus Christ, and to bring them up in godly living. In other words, to make bad men good, and good men better.

All this cannot be accomplished by two sermons a week, even if they were the best that Paul himself could deliver; in fact, the best part of Paul's recorded work was quite other than public preaching. As for our blessed Master, he has left one extended discourse and a few shorter ones, but O, how many narratives we have of his personal visits, personal conversation, and labors of love with the sick, the sinning, and the suffering! He was the shepherd who knew every sheep in the flock. The importance of all that portion of a minister's work that lies outside of his pulpit can hardly be over-estimated. The great element of power with every faithful ambassador of Christ should be heart-power, and the secret of popularity is to take an interest in everybody. A majority of all congregations, rich or poor, is reached not so much through the intellect as through the affections. This is an encouraging fact, that while only one man in ten may have been born to become a very great preacher, the other nine, if they love their Master and love human souls, can become great pastors. Nothing gives a minister such heart-power as personal acquaintance and personal attention to those whom he aims to influence; especially his personal attention will be welcome in seasons of trial. Let the pastor make himself at home in everybody's home. Let him go often to visit the sick rooms and kneel beside their empty cribs, and comfort their broken hearts, and pray with them. Let him go to the business men of his congregation when they have suffered reverses, and give them a word of cheer; let him be quick to recognize the poor and the children, and he will weave a cord around the hearts of his people that will stand a prodigious pressure. His inferior sermons (for every minister is guilty of such occasionally) will be kindly condoned, and he can launch the most pungent truths at his auditors and they will not take offense. He will have won their hearts to himself, and that is a great step toward drawing them to the house of God and winning their souls to the Saviour. "A house-going minister," said Chalmers, "makes a church-going people." There is still one other potent argument for close intercourse with his congregation that many ministers are in danger of ignoring or under-estimating. James Russell Lowell has somewhere said that books are, at best, but dry fodder, and we need to be vitalized by contact with living people. The best practical discourses often are those which a congregation help their minister to prepare. By constant and loving intercourse with the individuals of his church, he becomes acquainted with their peculiarities, and this enlarges his knowledge of human nature. It is second only to a knowledge of God's Word. If a minister is a wise man (and neither God nor man has any use for fools) he will be made wiser by the lessons and suggestions which he can gain from constant and close intercourse with the immortal beings to whom he preaches.—From Dr. Cuyler's "Recollections of a Long Life."

## Local Tax by School Districts.

It behooves us to make the most of our resources and to increase them wherever the people of a particular locality are willing to add to the school fund. It often happens that while a county is unable to supplement the school fund by taxation, those living in a particular militia district are willing to add to the state fund so as to lengthen the school term, and they should be permitted to do so.

The present law authorizes the school trustees to purchase necessary buildings, but the amount of the school fund has been inadequate to enable those in the country districts to take advantage of the act. And where the local community is willing to raise the necessary funds, there is no provision of law by which a militia district or school district is authorized to tax itself for such purposes. Ordinarily, the unit in our state government is the county, and the general law now in force only contemplates city or county taxation, but authority ought to be given to a militia district to collect a local tax for a school and school-house purposes, wherever the taxpayers so desire, and I therefore recommend legislation—including a constitutional amendment, if that be necessary—providing that upon the request of two-thirds of the taxpayers in any militia district or school district, a reasonable tax may be imposed upon the property therein, the proceeds of which shall be applied by the school trustees to educational purposes, or to the purchase of land and the erection of school buildings in that particular district,—Gov. Terrell's Message to the Georgia Legislature.

## Marriages.

**CAMERON-MAPLES.**—At the home of Jas. Wicker, near Cameron, N. C., Nov. 30, 1902, by Rev. M. D. McNeill, Mr. Martin Cameron and Miss Mattie Maples, both of Moore county.

**TILLMAN-COLE.**—In Sanford, N. C., Jan'y. 7, 1903, by Rev. M. D. McNeill, Mr. Richard Tillman and Miss Lula Cole, both of Moore county.

**DUNLAP-MURPHY.**—On Dec. 31st, 1902, at the residence of Dr. A. S. Murphy, by Rev. J. D. A. Brown, Mr. Clay C. Dunlap and Mrs. Marv Julia Murphy, all of Eutaw, Ala.

**BATTE-SHIPMAN.**—On Wednesday eve, Dec. 24, 1902, in the Presbyterian Church, Salem, Va., by Rev. H. C. V. Campbell, Rev. Junius M. Batte, of Birmingham, Ala., and Miss Kathryn A. Shipman of Salem, Va.

**MITCHELL-CRAIG.**—Married at the home of the bride in Pulaski, Va., by Rev. J. B. Morton, on the morning of the 7th inst., Mr. Charles B. Mitchell of Bristol and Miss Hattie Craig.

## Deaths.

"Be my feelings what they will,  
Jesus is my Saviour still."

**JOHNSTON.**—At his home at Ruffin, N. C., Dec. 1, 1902, in the 61st year of his age, Mr. John Stadler Johnston.

Mr. Johnston was a native of Rockingham county, and lived and died near the old homestead where he was born, in April, 1842. He was a son of R. B. and Susan H. Johnston, and a grand-son of Dr. Lancelot Johnston of Revolutionary fame. He was one of ten children: Fannie, who died when a child, R. B. Johnston, who died in the Confederate army, himself, Dr. R. W. Johnston, T. M. Johnston, Mrs. Bettie Stokes and Mrs. M. B. Riffe, deceased; and P. B. Johnston Esq., of Reidsville, Julius Johnston, Esq., of Youngville and Mrs. Jennie J. Harney, of Greensboro.

He was a man of fine nature, ability, of unquestionable integrity and of great popularity and influence in his county. From his youth he manifested gentle and winning manners, a sympathetic heart, and generous impulses, which were coupled with strong principles of righteousness and deep convictions of truth and duty which marked him as a man to be relied upon and to which he adhered firm and steadfast unto the end. He received a solid business education at the famous "Hughes Academy," in Orange county, and was well fitted for the many honorable and responsible trusts reposed in him in his day and generation, which he served so well. He was a man of great courage and iron nerve, and was faithful to every trust. He served his country for four years during the Civil War, as a brave soldier and a gallant officer. He served his county as a faithful and efficient Sheriff for twelve years; and he served his State both as a Senator

and a Representative in the State Legislature.

He was a faithful friend and a wise counsellor to all who sought his advice and help. Above all, he was an earnest Christian man, and a most beloved and consistent member of the Reidsville Presbyterian Church. At Ruffin he was largely cut off from and deprived of, regular attendance upon his own church; but he waited upon God's sanctuary and did much loving and efficient Christian work in the Sunday-schools and churches of that place, and his hospitable home and big heart were always open to all denominations. He loved his church and pastor deeply, and his generous kindness and charitable deeds, to the poor and friendless, were proverbial among those who knew him best.

He will be greatly missed, not only by his loved ones and by his Church, but in the community in which he lived, and in the entire county and State. Mr. Johnston was twice happily married; first to Miss Sarah B. Russell of Caswell county, by whom he had one son who survives him; and the second time, to Miss Cora W. Williamson, daughter of the late Anthony S. Williamson of Caswell county. By this last marriage there are two little girls, and "My little man, John," with their mother, to mourn their father's death. His was indeed a happy home, and those who have formerly visited that happy home, with this loving mother and children, together with their tender, affectionate and devoted husband and father, cannot but feel the deepest sympathy for them in their sorrow, and breathe the heartfelt prayer that the God of all grace and comfort may comfort them, and bring them all at last, an unbroken family, to the thrice happy home above.

"Where perfect love and friendship reign,  
Through all eternity."

D. I. C., Pastor.

## In Memoriam.

**MARY J. BUTLER.**—On Sunday evening, Dec. 21, 1902, as darkness fell like a pall over the earth, the spirit of Mary J. Butler took its departure, from its frail tenement of clay, for the better land. She was born March 16, 1845, and from childhood on, through her whole earthly existence, was beloved by all who knew her. In early life she connected herself with Sherwood Presbyterian Church and remained a pious and consistent member of that church until death claimed her to join the church triumphant.

Simple, unobtrusive, gentle and patient, she set an example worthy of imitation and one which will live on in the memory of kindred and friends.

While she leaves a devoted brother and his family and a host of friends to mourn their loss, she has gone to join her parents and sister who crossed the dark river before her.

With chastened hearts we bow in humble submission to Him who doeth all things well, and we wait in hope of the glorious Resurrection when this "mortal shall put on immortality" and we shall meet around the throne of God to sing

his praises forever and to rejoice that "Death is swallowed up in victory."

Lina Marsh.

Oh, lovely friend of early days,

Thine absence fills our hearts with pain.

Our loss is thy eternal gain,  
So we submit to God's just ways.

Dec. 29, 1902.

The home of the departed was in Cumberland county, N. C.

**PRITCHETT.**—At her home in Graham, N. C., Jan. 3rd, 1903, Mrs. Margaret L. Pritchett, after many long, weary months of illness which she bore with Christian patience. Her parting message was, "Tell everybody that God's will and God's ways are the best after all." She was buried at Alamance Church. She leaves four sons and two daughters, all devoted Christians.

E. C. Murray.

**UZZELL.**—On Dec. 16th, 1902, death entered the home of Mr. Thomas W. Uzzell, a prominent citizen of Wayne county, near Seven Springs, and took from him his beloved wife, and from his children a devoted mother. Two of the children, Mr. W. W. Uzzell of White Hall, and Mr. Dunn Uzzell of Wayne county, have married and left the family roof. One son, Mr. Atlas, and three daughters, Misses Essie, Mattie, and Polly are at home.

Mrs. Thomas Wood Uzzell was born August 2, 1848, and was married August 23rd, 1865. Her father was Major Parks and her mother was Pattie Sutton, and her husband is Thomas Wood Uzzell. So that three large and influential families of Wayne and Lenoir counties—Parks, Suttons, and Uzzells—were represented in her, either by birth or marriage. Her mother married after the death of Mr. Parks, Mr. Joel Elmorc. She reared eleven children. A death never occurred in this family until Mrs. Thomas Uzzell was taken. Mrs. Uzzell was a woman of fine character. Her domestic virtues were of the highest type. She was very useful in the community and in the White Hall Presbyterian Church of which she was a member for so many years.

She entered the service of the Lord on earth in 1863, and was transferred by death to service above, on Dec. 16, 1902.

The church at White Hall expresses its tenderest sympathies for the father and the children in their great bereavement.

Pastor.

**ALEXANDER.**—On the morning of the 8th of December the spirit of Mrs. Sarah A. C. Alexander was freed from its earthly tenement of flesh, and entered into the "city that hath foundations."

Ripened by experience and chastened by suffering, she leaves behind the testimony of a pure, true life—a life of unswerving devotion to her church and pastor; a life founded on faith in a personal Saviour; a life of patient submission to the Divine will. In earthly youth she took her stand for Christ and ever remained a faithful and true witness. For many weary months an invalid through all her sufferings, she maintained her sweet Christian disposition—

patient and resigned to the will of God whom she loved and trusted with child-like confidence.

When death came, she was not afraid to answer to the call. With quiet deliberation she sat her house in order, and calmly she entered the "shadow," only to fall into the sleep that wakes on the other side, there to await the "abundant entrance" that remains for the people of God.

She was the object of the most loving devotion, and filial loyalty of both sons and daughters; they will see her face no more, but the memory of her tender care and pious teachings will ever remain as a precious legacy, which time cannot efface.

God calls our loved ones, but we lose not wholly what he has given. They live on earth, in thought, and deed, as truly, as in his Heaven.

Charlotte, N. C. A Friend

COLE.—At his home near Buffalo Church, Moore county, N. C., Jan 7, 1903, Mr. Green Berry Cole, in the 68th year of his life.

Mr. Cole was a pillar of strength in Buffalo Church. He was clerk of Session, Superintendent of the Sunday school and Treasurer of the church. "Blessed are the dead which die in the Lord."

**The Household.**

Tinned Foods—The comparative harmfulness of tinned food is indicated by the results of an investigation by the Canadian government among the physicians of the Dominion. Of five thousand three hundred and forty eight physicians, answers were received from one thousand, three hundred and thirteen, of whom nineteen per cent. gave instances of diseases which they attributed to tinned food within a period of seven years. Only fifteen persons died during these years, of diseases attributed to canned goods. The responsibility for some of this disease was laid to the use of food which had remained in cans sometime after the tin had been opened. The government report says that printed warning should be given on the label of each tin against allowing any of the contents to remain in it after opening, and against using the contents, if it has any unusual taste or smell, or the can shows any other indication of decomposition. These indications should be described on the label.—Good House-keeping.

Salad.—Take a number of bright red apples, cut off a section from the blossom end and scoop out very carefully, so that a portion of the skin may be turned inward to conceal the "rusting" of the meat which comes in contact with the air. The wall should be left about half an inch thick and each apple should rest on a bed of green cress. For filling, take the tender leaves at the heart of head lettuce, add finely chopped celery hearts and cubes of tart apples and dress with the usual mayonnaise. By finishing the top with the tiny leaves of the lettuce the effect will be much enhanced

and the whole makes a pretty novelty in the matter of serving, while the salad is regarded here in Pennsylvania as delicious.—Good House-keeping.

After telling his wife a lie, it is a relief to a man's conscience to find that she doesn't believe him.—Life.

**MISS IDA M. SNYDER,**

Treasurer of the Brooklyn East End Art Club.

**M**ENSTRUAL irregularities are generally the beginning of a woman's troubles. With the vitality at a low ebb, the blood weakened, the digestion disordered, she goes about pale-faced, hollow-eyed and haggard, a piteous contrast to the blooming health of her former self. But over 1,000,000 women have found health again by taking Wine of Cardui. As a regulator of the menstrual periods Wine of Cardui has never been known to fail. It has seldom failed to restore perfect health, even in the most persistent and aggravated case of weakness.



Miss Ida M. Snyder.

Miss Ida M. Snyder, of No. 535 Bergen Street, Brooklyn, N. Y., has used Wine of Cardui and she says it helped her into a new life. Health to Miss Snyder is worth a great deal. She is an attractive young woman with intellectual attainments and she occupies the position of Treasurer of the Brooklyn East End Art Club. This position marks her as a person of intellect, culture and refinement and it speaks highly of the respect and trust her fellow women have in her. She writes:

"If women would pay more attention

to their health we would have more happy wives, mothers and daughters, and if they would use more intelligence in the matter of medicines, observing results, they would find that the doctors' prescriptions do not perform the many cures they are given credit for.

"In consulting with my druggist he advised McElfree's Wine of Cardui and Thedford's Black-Draught, and so I took it and have every reason to thank him for a new life opened up to me with restored health, and it only took three months to cure me."

You may secure the same relief as Miss Snyder, if you take Wine of Cardui as she took it. Thedford's Black-Draught is the companion medicine of Wine of Cardui and it is a liver and bowel regulator which assists greatly in effecting a cure. If you take these medicines according to directions, the relief and cure is simple. Some cases are cured quickly and others take longer because the disease has run longer. Remember how Miss Snyder took Wine of Cardui and has health. The same medicines are offered you to-day.

**WINE of CARDUI**

A million suffering women have found relief in Wine of Cardui.

**A GOOD CUT**



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## The World.

### The Panama Canal.

The Panama Canal treaty is passing through the stage which Adam Smith used to call "the haggling of the market." There seems to be no formidable obstacle in the way of the early conclusion of the treaty, but the question of price, and while Colombia is asking a pretty high figure, the administration recognizes the fact that Colombia has a pretty good article to sell, and is willing to trade on a basis of "reasonable liberality." Colombia says her lowest price is an annuity of \$650,000, equivalent to several billions of Colombian money at the present rate of exchange. She makes up this somewhat formidable total in the following way: The canal, she says, will put the Panama Railroad out of business, and the Panama Railroad brings in \$240,000 a year. Then there are the harbor dues at the two terminal ports of Colon and Panama, and these must be relinquished to the United States, if we build the canal, and collect all tolls, lightship dues, and so forth. Now the harbor dues of Panama and Colon amount, says Sister Colombia, to \$400,000 a year, and apparently \$10,000 more is thrown in for luck. To this plea the administration has returned a soft answer, qualified by a secret determination to look up the accounts of those harbor dues and of that transisthmian railroad, to see if they were really in such a condition of blooming prosperity, and to ascertain how far Sister Colombia is stretching it.—Harper's Weekly.

The government of Great Britain has concluded a treaty with Abyssinia in order to "promote the welfare of the vast territories which Great Britain administers conjointly with Egypt in the Soudan."

In one important article Menelek, "King of Ethiopia," engages not to allow the construction of any works across the Blue Nile, the Sobat, or Lake Tsana, which might check the free flow of these waters into the Nile. The importance of this article depends on the value of irrigation by the great Assuan dam, also that the waters of the Blue Nile are much richer in fertilizing properties than the water of the White Nile. Lake Tsana is the source of the Blue Nile, which river is described as a valuable route for trade. Careful study by experts on the spot brings out the conclusion that Lake Tsana is well suited for an artificial reservoir and is destined to play an important part in the stupendous world of irrigating Egypt. Menelek consents to the engineering of the work, although the lake lies wholly within his borders. There is also an article giving the right of way for railway from the Soudan to Uganda, which some day may become a link in the "Cape to Cairo" line. Tsana is more than 1,000 miles from the dam at Assuan, and the lake is about 150 miles in circumference.

On Wednesday there was offered in the House of Representatives at Washington, by Hon. John J. Jenkins, of Wisconsin, Republican Chairman of the Judiciary Committee, a resolution of inquiry into the power and right of Congress to seize all the coal beds, coal mines and the railways and steamboats used in the transportation of coal. Following is the text of the resolution:

"Resolved, That the Committee on Judiciary be and is hereby directed to investigate and report to this House with all convenient speed the opinion of that Committee as to the power of Congress to declare that a necessity has arisen for taking possession of all coal, coal beds and coal mines in the United States, and all lines of transportation agencies, instruments and vehicles of commerce necessary for the transportation of coal, and that if, in the opinion of that Committee the power exists and a necessity for the exercise of such power has arisen, that Committee forthwith report to this House a bill declaring the necessity, providing fully and in detail the occasion, modes, conditions and agencies for said appropriation as will fully and completely exhaust the power of Congress in that regard."—Picayune.

Important conferences have been held at the White House, between the President and prominent republican members of the Senate, regarding the legislative prospect for the remainder of the session of Congress. Mr. Roosevelt is anxious to have a n anti-trust bill passed.

Maracaibo, Jan. 18.—The German cruiser Panther shelled Fort San Carlos at the entrance to Lake Maracaibo yesterday afternoon for one hour. The fort returned the fire with four guns. The Panther withdrew in the direction of Curacao. Fort San Carlos is 22 miles from Maracaibo and commands the entrance to the lake, or inner bay. The correspondent here of the Associated Press has received the following letter from Gen. Bello, the commander of the fort:

"Yesterday afternoon at 12:30 o'clock, Fort San Carlos was attacked and shelled without any provocation on our part, without previous notification, or the delivering of an ultimatum, by the German cruiser Panther, which tried to force the entrance.

"After a fight lasting an hour, during which the fort used only four guns, the Panther was obliged to abandon the fight and retreated in the direction of Curacao. The fort has suffered no damage and only three men were wounded."

A monument was recently unveiled with great ceremony near Junction City, Kan., to mark the supposed site of the famed city of Quivira, which the natives of that section think lies buried beneath their feet. The obelisk is the contribution of the members of the Quivira Historical Society, who are scattered through Kansas, Minnesota and other north-western states. The location and even the existence of Quivira has been an active subject of discussion for a hundred years and much has been written on the subject. It has been located at different times at various places in Mexico, Arizona, and other parts of the Southwest, but this is the only location which can lay claim to a substantial monument to mark its supposed site. Those who doubt the existence of the "City of Gold," as Quivira is spoken of, say that the Indians who were supposed to have peopled the city, and who bore the same name, were the poorest tribe known to history.—Exchange.

Among the recent inventions in medical apparatus is a sweating robe heated by electricity for the treatment of such diseases as are susceptible to the influence of electricity applied in the form of heat. The robe is made of two layers sewed together. A resistance wire arranged in zigzag folds is interposed between these layers. When in use the patient is wrapped in this robe, and a current of proper strength is passed through the resistance wire to generate heat. The arrangement of the wire poles is such as to evenly distribute the heat throughout the robe. By regulating the current, varying degrees of heat may be obtained. On account of the zigzag disposition of the resistance wire the robe may be readily rolled up into a small bundle.—From Scientific American.

There is a report from Europe to the effect that the chiefs of the Macedonian Revolutionary Association will commence a revolt on April 1st; it is known that the Turkish government has recently bought a large supply of arms and ammunition. It is also an open secret that behind the Macedonians is the intriguing of Russia and probably of Austria. So the outlook in the Balkans is rather ominous.

Two months ago Mr. Roosevelt stated at Memphis that "the progress of the Philippine Islands in material well-being has been astounding." On Wednesday of last week he sent a special message to Congress, asking for an appropriation of \$3,000,000 to relieve the present distress caused by cholera, famine, and a disordered currency. The adventure, "alien to Republican ideals," comes high.

Germany's trade relations with the United States was again the subject of debate in the Reichstag, at Berlin, last week. The Agrarian leaders urged the government to denounce existing treaties and engage in a tariff war. Baron Speck von Sternburg, the newly appointed Charge d' Affaires of Germany has stated that his mission to this country is to promote good feeling between the two countries. The departure of the German Ambassador from Washington is understood both in this country and in Germany to have been ordered by his government because of his ill-success as a diplomatic agent.

The most powerful gun ever built in America, a 16 inch rifle, costing \$100,000 has been tested by the government at Sandy Hook.

There is a borough in Mississippi with fewer than 1,000 inhabitants. It has had fame thrust upon it by having a negro postmaster, who resigned under pressure, and the President saw fit to close the postoffice. The husband of the ex-official says, "He understands the race problem, and thought it best for her to give up the office." Mail directed to Indianola is now sent to Greenville, some thirty or forty miles distant, but the Indianola citizens have outwitted the government in a neat manner, by having their mail addressed to Heathman, four miles away, and employing a man to make daily trips between the two places. It can not be argued that any citizen has a right to any federal office; such offices should be filled not for the sake of the official, nor his class, but for the sake of the public.

Pekin, July 18.—The dedication of the Von Ketteler memorial arch, which occurred today, was an impressive ceremony. The arch was erected by China. Baron Von Ketteler was the German minister who was killed by Boxers at the outbreak of the Boxer trouble. The dedication took place in the presence of a brilliant assemblage of diplomats, many Chinese officials, all the military officers in Pekin, the entire foreign community of the city, as well as German officers and civilians. The streets and roofs from which a view of the function was to be had, were crowded.

The Marconi Wireless Telegraph Company has announced that it has concluded contracts for a daily service of news telegrams—or Marconigrams—to a mail steamer sailing from Liverpool to New York, which will enable the vessel to publish a daily newspaper during the voyage. The name of the steamer is not given. Thus it happens that the sanctity of an ocean voyage is destroyed and there is no escape from satiety, by land or sea.

The report of the Irish land Conference recommends a "unanimous declaration concerning future governmental aid in Ireland," and this gives a hope for future peace on the Island. The proposed settlement will be on the lines of voluntary purchase, rather than compulsory sale, or in other words, the tenant will be enabled to "buy a home with rent money." To accomplish the aims of the committee the amount to be paid by the Imperial government will be about \$3,000,000. in addition to "generous treatment."

The forces in Wilmington opposed to the liquor traffic organized a chapter of the North Carolina Anti-Saloon League on the 16th inst. After addresses by Mr. John E. Oates, editor of the North Carolina Baptist, published at Fayetteville, N. C., and Rev. A. J. McKelway, to an audience of about 400, among whom were many saloon men, the organization was effected by the election of proper officers and the fight is on.

N. G. Gonzales, editor of The State, Columbia, S. C., was shot last Thursday by James H. Tillman, Lieutenant Governor of South Carolina, on Main Street in full view of the State capitol. During the recent primary election Editor Gonzales opposed Mr. Tillman in his race for Governor, using very strong editorial expressions. The desperate deed of the 15th was the fruitage of that opposition. Mr. Gonzales died Monday afternoon at 1.10.

There is a national anxiety when a steamer is overdue; the arrival of the St. Louis, at New York, last week, four days late was hailed by thousands who had no personal interest in her welfare. The delay was caused by the choking of boiler tubes. There is a prospect of many snits against the American Line; the passengers had paid fast passage rates, and one wedding was postponed and one passenger lost an option on a block of \$500,000. stock

The Sab Jacinto Oil Company, one of the largest of the Beaumont concerns, went into the hands of a receiver last week; cause, the complete failing of one well, and the decreased output of two others. The difference between the actual output and the amount under contract to be furnished, represented \$1,500,000.

George K. Cherrie, of the Brooklyn Museum, and Benj. Gault, of Chicago, are now in South America, in search of prehistoric relics and specimens of butterflies, etc.

On the anniversary of the shocking tunnel disaster in February, the N. Y. Central Railroad Company, in concert with the city government, will inaugurate a most extensive scheme for the betterment of the Grand Central Station. This includes an enormous addition to the yard and storage facilities.

An international Fire Exhibition will be held at Earl's Court, London, from May till October. In addition to life-saving apparatus, modern fire stations will be exhibited, with water supplying equipments in every form, etc.

The annual banquet of the American Chamber of Commerce was given in Paris on the 15th inst., 100 guests were present, including representatives of the French foreign office, and other departments of the government.

A meeting was held in Carnegie Hall, New York, on Friday evening, the 9th inst., in behalf of the General Education Board. Speeches were made by Presidents Alderman, McIver and Dabney and Mr. Wm. H. Baldwin, Jr.

The arrangements for the submission of the Venezuela dispute to The Hague Tribunal have not been completed, though there seems to be no doubt that the controversy will be disposed of in this way.

The British South Africa Co. will give to the British Scientific Association a free trip to Central Africa, and the next meeting of the Association will be held at Victoria Falls on the Zambesi river. A hotel is to be built for the accommodation of the scientists.

In the Prussian exhibit at the St. Louis Exposition will be a machine for measuring mental fatigue, and we suppose that mental anguish can also be computed, hence a great saving to Telegraph companies in the future.

The remains of Alfred E. Buck, late minister to Japan, were privately buried at Arlington last week. He was entitled to a military funeral, but at the request of his wife, this was omitted.

Mgr. O'Connell, the newly appointed rector of the Catholic University at Washington, will leave Rome to assume his duties about the middle of February.

The action of the Southern Express Company in raising the salaries of its employes is commended by the public and especially by the employes.

There were seven new cases of the Plague at Mazatlan, Mexico, on the 15th inst. Crews are not now allowed to land in the nearest port.

The Treasury department has issued an order directing collectors of customs not to collect the duty on coal imported into the United States.

Birmingham, Ala., has contributed fifty car-loads of coal to New York City's poor.

Joseph Chamberlain's movements and speeches in South Africa fill London papers and inspire leader-writers.

United States Minister Bowen has arrived at Jamaica, on his way from Venezuela to Washington.

The success of the crusade against bar-maids in Glasgow has encouraged other large cities to take action.

Quintin Hogg, founder of the Polytechnic Institute, London, died on the 17th inst.

Abram S. Hewitt, former mayor of New York City, died on the 18th inst.

## The Home Circle.

### The Annexation of Cuby.

Miss Alice Caldwell Hegan.

The Wiggesses lived in the Cabbage Patch. It was not a real cabbage patch, but a queer neighborhood where ramshackle cottages played hop-scotch over the railroad tracks. The Wiggs family consisted of Mrs. Wiggs and five children. The boys were named Jim and Billy, but it was Mrs. Wiggs's boast that her three little girls had geography names. First came Asia, then Australia. When the last baby arrived, and Billy stood looking down at the small bundle, he had asked anxiously: "Are you goin' to have it fer a boy or a girl, ma?" Mrs. Wiggs had answered: "A girl, Billy, and her name is European." "

Hard work and strict economy were necessary in the little household. Mrs. Wiggs took in washing, Jim worked at the factory, and the others helped as best they could.

The direct road to fortune, however, according to Billy's ideas, could best be travelled in a kindling-wagon, and while he was the proud possessor of a broken-down wagon, sole relic of the late Mr. Wiggs, he had nothing to hitch to it. Scarcely a week passed that he did not agitate the question, and as Mrs. Wiggs often said:

"When Billy Wiggs done set his head to a thing he's as good as got it."

Consequently she was not surprised when he rushed breathlessly into the kitchen one evening about supper-time, and exclaimed in excited tones:

"Ma, I've got a horse! He was havin' a fit on the commons, an' they was goin' to shoot him, an' I ast the man to give him to me."

"My land, Billy! what do you want with a fit horse?" asked his mother.

"Cause I knowed you could cure him. The man said if I took him I'd have to pay fer cartin' away his carcass; but I said all right, I'll take him anyway. Come on, ma, an' see him!" And Billy hurried back to his new possession.

Mrs. Wiggs pinned a shawl over her head and ran across the commons. A group of men stood about the writhing animal, but the late owner had departed.

"He's 'most gone," said one of the men as she came up. "I tole Billy you'd beat him for takin' that ole nag offen the man's han's."

"Well, I won't," said Mrs. Wiggs, stontly. "Billy Wiggs's got more sense than most men I know. That hoss's carcass is worth somethin.' I s'pect he'd bring 'bout two dollars dead an' mebbe more livin.' Anyway, I'm goin' to save him if there's any save to him."

She stood with her arms on her hips and critically surveyed her patient. "I'll tell you what's the matter with him," was her final diagnosis; "his lights is riz. Bill, I'm goin' home fer some medicine. You set on his head so's he can't git up, an' ma'll be right back in a minnte."

The crowd which had collected to see the horse shot began to disperse, for it was supper-time, and there was nothing to see now but the poor suffering horse

with Billy Wiggs patiently sitting on his head.

When Mrs. Wiggs returned she carried a bottle and what appeared to be a large marble. "This here is a calomel pill," she explained. "I jes rolled the calomel in with some soft light bread. Now you prop his jaw open with a little stick, an' I'll shove it in; then hole his head back, while I pour down some water an' turkentine outen this bottle."

It was with great difficulty that this was accomplished, for the old horse had evidently seen a vision of the happy hunting-ground and was loath to return to the sordid earth. His limbs were already stiffening in death, and only the whites of his eyes were visible. Mrs. Wiggs noted these discouraging symptoms, and saw that violent measures were necessary.

"Gether some sticks an' build a fire quick as you kin. I've got to run over home. Build it right up clost to him, Billy; we've got to git him bet up."

She rushed into the kitchen, and taking several cakes of tallow from the shelf, threw them into a tin bucket. Then she hesitated for a moment. The kettle of soup was steaming away on the stove ready for supper. Mrs. Wiggs did not believe in sacrificing the present need to the future comfort. She threw in a liberal portion of pepper, and seizing the kettle in one hand, and the bucket of tallow in the other, staggered back to the bonfire.

"Now, Billy," she commanded, "put this bucket of tallow down there in the hottest part of the fire. Lookout, don't tip it—there! Now you come here an' help me pour this soup into the bottle. I'm goin' to git that ole hoss so het up he'll think he's havni' a sunstroke."

Seems sorter bad to keep on pesterin' him when he's so near gone, but this here soup'll feel good when it once gits inside him."

When the kettle was empty, the soup was impartially distributed over Mrs. Wiggs and the patient, but a goodly amount had "got inside," and already the horse was losing his rigidity.

Only once did Billy pause in his work, and that was to ask:

"Ma, what do you think I'd better name him!"

Giving names was one of Mrs. Wiggs's chief accomplishments, and usually required much thoughtful consideration; but in this case, if there was to be a christening, it must be at once.

"I'd like a jography name," suggested Billy, feeling that nothing was too good to bestow on his treasure.

Mrs. Wiggs stood with the soup dripping from her hands, and earnestly contemplated the horse. Babies, pigs, goats and puppies had drawn largely on her supply of late and geography names especially were scarce. Suddenly a thought struck her:

"I'll tell you what, Billy, we'll call him Cuby! It's a town I heard em talkin' 'bout at the grocery."

By this time the tallow was melted, and Mrs. Wiggs carried it over to the horse and put each of his hoofs into the hot liquid, while Billy rubbed the legs with all the strength of his young arms.

"That's right," she said. "Now you run home an git that piece of carpet by my bed, an' we'll kiver him up. I am goin' to git them fence rails over yonder to keep the fire goin'."

Through the long night they worked with their patient, and when the first glow of morning appeared in the east, a triumphant procession wended its way across the Cabbage Patch. First came a wagon bearing sundry pails, kettles, and bottles, next came a very sleepy little boy leading a trembling old horse, with soup all over his head, tallow on his feet, and a strip of rag carpet tied about his middle.

Thus Cuby, like his geographical namesake, emerged from a violent ordeal of reconstruction with a mangled constitution, internal dissension, a decided preponderance of foreign element, but a firm and abiding trust in the new power with which his fortunes had been irrevocably cast.—Century Magazine.

### The Ministry of Sympathy.

We meet every day persons weighted with care and sorrow, of which they do not speak. Their business life is apart from the inner life. It is possible to know them and know nothing of their feelings. But observant eyes could not fail to see the shadow and to find the reason for it.

The young clerk with whom you trade every week lost his mother a few days ago. Your evening paper announced the fact, but it didn't tell, what her neighbors knew, that she was the light of the home, that her boys, sometimes discouraged because they got on so slowly in business, took heart again after they had talked with her about it. The young man's eyes glistened when a customer, just as he was turning away, pressed his hand and said he had heard how much his mother had been to her children.

The man who delivers groceries at your back door had a boy and girl ill with consumption for a long time. He has sent them both into a better climate, hoping to save their lives; but it is taking all he can earn and he is afraid he cannot keep them there. A word of interest from you might give him new hope.

The policeman on your street has been laid up for three weeks, though you have not missed him. He is just taking up his duties again, hardly strong enough to go his round. It would brighten his walk to know that you had thought of him while he was ill and was glad to see him back.

The young woman next door to you has just become engaged. It seems to her that no event ever happened before of such importance and that no two persons ever cared so much for one another as she and her lover do. But the affair took on an added importance when a neighbor came in to congratulate her. Her heart beat faster, her cheek took a brighter glow and the world seemed more beautiful than ever. She is more ready to do a kindness to any one than she ever was before, because you are glad in her happiness.

There will be times, perhaps have been

already, when you will reach out your hand blindly in the darkness of a great shadow, hoping some one will clasp it. The rude or effusive grasp would bring you only added pain, but you know the delicate touch of genuine sympathy that carries healing with it. If you have known that unobtrusive ministry, give it to some other. If you haven't experienced it yet, learn to give it. Those who need it are close at hand. It may be you can change for them the color of their sky by a word, a touch, a look.—Congregationalist.

**A Picture With a Benediction.**

A poor Bohemian gipsy girl of remarkable beauty was employed by a German artist to sit for one of his "studies." In his studio she saw an unfinished painting of the crucifixion, and asked him who "that wicked man" was, and what he had done to deserve such a terrible punishment.

The artist smiled at her ignorance, and told her that the Man nailed to the cross was not wicked, but good above all good men in the world.

From that time her interest in the story of the cross never ceased. She was utterly untought, and it was by her questions—rather grudgingly answered by the painter, who had no real Christian sympathy—that she got her first knowledge of the Saviour of mankind. Noting her employer's lack of feeling, she said to him one day:

"I should think you would love Him, if He died for you."

The remark fastened itself in the artist's mind. The death of Christ had appealed to him as a pictorial tragedy. The Divine life of Jesus had never touched him. The ignorant Bohemian girl had presented the subject to him in another way, and it would not let him rest until he sought religious counsel, and ultimately became a servant and a worshipper of the crucified.

Under the inspiration of a new love he finished the picture, and it was hung in the Dusseldorf gallery, with this inscription: "I did this for thee, what hast thou done for Me?"

Some time afterward he met his former model there, weeping in front of the painting.

"Master," she said, "did He die for the poor Bohemian too?"

"Yes."

And the Man of Galilee had one disciple more.

A few months later, dying in a gipsy camp not far from the city, the girl sent for the artist and thanked him.

"I am going to Him now," she said. "I love Him, and I know He loves me."

Years afterwards a frivolous young nobleman looked on the same picture, and the study of it and the rebuking pathos of its inscription so influenced him that he consecrated himself to the service of God. The young man was Count Zinzendorf the founder of the Moravian Church.

The benediction to the world of a noble and uplifting picture is but feebly measured by the few examples that ever attain publication. It can teach the ignorant, it can rebuke the immoral, it can

inspire the devout and thoughtful—and it can preach the supreme truth which St. Paul declared to be his only message and his last enthusiasm.—Selected

**A Bible Scholar in the Kitchen.**

I know of one dear woman who had only a common school education, "and a very common one at that," she used in her humility to say, who yet became so choice a Bible scholar that in her church and Sabbath-school it grew to be a habit with the people to defer to her opinion, and those who had had abundant opportunity for study learned to mark their own opinion with an interrogation when it differed from hers. To one who questioned her as to how it was possible in her narrowed and wonderfully busy life to give the amount of study and thought that she evidently did to the Bible, she made answer:

"Why, you see I have a great deal of time to myself. After the children are started for school I am alone all day. And I know that at 6 o'clock there will be eleven hungry people who will look to me for a good dinner; so of course I have to spend a good deal of my time in the kitchen. Years ago I foresaw that the larger portion of my waking hours would have to be spent there, and I felt lonely and wanted a companion. So I covered my Bible with slate-colored cambric, and took it to the kitchen with me. After a while my husband put up a shelf on purpose for it, and made a little wire arrangement to hold it open, and we have had real good times together, my Bible and I. I can peep at a verse here and there, and keep thinking it over as I go about my work, and think of all the other verses I know that throw light on it. It is wonderful how many verses one knows that fit in, if we just give them time to find their places! Ironing days were very nice. It was long, slow work, you see, that didn't take much thought, because I knew exactly how to do it, and I could give my mind to some subject that needed studying, and every once in a while find a verse that made it plainer. Then in the evening, when I had a quiet half-hour to myself, I'd look up things that I hadn't had time for during the day, and find out what others thought about the same verse. That would be sure to start me on some new verses, and maybe we would go on for weeks, my Bible and I, studying that one subject."—Pansy, in *The Christian Endeavor World*.

Jesus once uttered a terrible warning against the discouragement of little children. It were better, He said, for a man that a millstone should be tied to his neck, and that he should be cast into the sea, than that he should cause one of Christ's little ones to stumble. The child is naturally hopeful and glad, and it is a wicked thing to shatter its confidence and to darken its sky.—Robert Speer.

King Edward has just distributed 400 more coronation honors without noticing the raised fingers of William Waldorf Astor.—*The Chicago Record-Herald*.

**BRICK!  
BRICK!**

A brick is a brick; yes, but what a difference in them. Good clay, good machinery, up-to-date methods, in fact thousands of details, are a necessity to produce the best brick. We have our plant fully equipped for capacity of 5,000,000—not only that, but have a body of the finest river clay ever located in this country. Our plant is on the Catawba river near Fort Mill S. C., and shipping Station Grattan S. C.

"A man is a man for a' that," but what a difference in 'em. You require the best lumber for your house; the best coal for your engine; the best flour your table. One does not buy a common horse when he can get a much better for near the same price. This is true about everything one needs.

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Let us correspond with you. Prompt service in shipments.

**CHARLOTTE BRICK COMPANY.**

OFFICE WITH

**S. S. McNinch & Co.**

CHARLOTTE, - - - N. C.

## Our Young People.

### After a Storm, Sunshine.

By Julia H. Rice.

"What does the doctor say, mother? Does he think me seriously ill?"

The speaker was a young girl, and the quick, half irritable tone and sharp clutch of the bedding told of the nervous strain under which she was laboring. Mrs. Allen, who had just entered the room after a short interview with the physician, seated herself by the bedside and, taking the girl's hot hand in her cool ones, began to smooth and pat it while she looked with sadly smiling eyes into the anxious face on the pillow.

"What does he say, Gertrude?" She spoke slowly, trying to gain time and strength for the hard things she must tell her. "Well, he says things are not so very bad. He feels almost sure that you can be well and strong again, but dearie,"—looking down to hide the twitching of her lips—"he thinks—he thinks you must go to the hospital for—"

"Why, mother, cannot you take better care of me here? I am sure I don't want to be sent to a hospital, and, besides, we cannot afford it, so let us say nothing more about that!"

Mrs. Allen was silent for a few moments, but continued to caress the white, well-shaped hand; then she went on in her low, quiet tone: "He says that if he is successful, and if you can have perfect quiet and skillful nursing at the hospital for a month or six weeks, you would soon be able to return to the office and be your own bright, happy self again." She had made frequent pauses and kept her eyes on the pretty fingers until she neared the close, then she spoke rapidly and a bright smile spread over her face.

"But, mother, you do not want me to be taken away from you, do you? I am sure you are a fine nurse; all your friends say that."

"My darling, it will be very hard to let you go, but it seems better for you."

"Is it so bad as that? He wants me to be in the hospital for six weeks! Do you know, mother, that would probably mean the loss of my place; and hospital bills are ruinous—unless—" a pause. "Mother, do you mean me to go as a ward patient?"

"Oh! no, my darling, no! You must have your own little room, where Roy and I can go and sit with you. Dr. Forrester has promised to have everything made as easy for us as possible; and when you are well we will soon pay the bills."

"How?" said Gertrude, "when we lay up so little when Rob and I are both earning? Oh! if all our savings were not tied up, or lost, by that failure!"

"There is little hope of anything coming from that, I fear, but a way will be found. We must have faith, dear. You know we have never been left to suffer."

"What did the doctor mean when he said, 'if he were successful'? And what would happen if I refuse to go to the

hospital? I can lie here and rest for a week, or perhaps longer, and then, I am sure that I could go back to my work. These doctors like to frighten people." She spoke wearily and turned on the bed, only to be caught by an agonizing pain. After being partially relieved of this she turned to her mother:

"Must I go, Marmie?"

"Yes," said her mother gravely, "unless you are willing to be an invalid for years, perhaps for the rest of your life."

Then she explained what the physician had said as to the needs of the case, putting in carefully every encouraging word and softening the hard points.

The girl was very still, only asking a question or two. "Mother, I am not worth so much trouble. Just let me slip away. It seems as though it would be very much easier for me than going through all that; and it would save you and Rob a lot of care and trouble," she said at last.

"O Gertrude, what would we do without you? We will miss you dreadfully, even for these few weeks, when I, at least, am to see you every day. How could I bear to live and grow old without my 'Sunbeam' to cheer me? You are blue now because you are ill; when you come back to us free from pain and nervousness, life will be a different thing to you, and how relieved I will be! for, dearie, I have never been easy about you since the day of your fall."

"That was a sad day for us when the building association and I both went down. When am I to go to the hospital?"

"To-morrow."

Mrs. Allen and her children, Gertrude and Robert, lived in a small but cosy flat in one of the suburbs of a large city. Her husband had died eight years before this time, leaving them little beyond a five thousand dollar life insurance. This had been carefully invested, but, in spite of her good management, Mrs. Allen found her property very much reduced before Robert was old enough to assist her. She had kept a home for her children and had sent them both through the High School. After leaving that school, Gertrude at once began to study stenography, and when ready for it, found an office position where her attentive habits and pleasant manners had gained for her frequent promotions.

Her first thought in all she did was for her mother, and many were the plans the young people made for the extra comforts that she was to have when they could earn more.

Robert Allen was a manly young fellow, full of life and fun, but strictly attentive to business during the working hours. It had hurt his pride that his sister, who was two years his senior, should be a 'bread winner' before himself. When both had earned that title, they resolved that only for her own urgent needs should any further encroachments be made upon their mother's little property; and there was a generous rivalry between them as to which should put the larger sum into their little "rainy day" fund.

If all their means were piteously small, it meant a great deal to them that they

## HICKS' CAPUDINE

Cures HEADACHES, COLDS and INDIGESTION.

No bad effects on head or heart.

For sale at all well stocked drugstores

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To all the principal Winter Resorts, at

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SOUTH, SOUTHEAST, AND SOUTHWEST; ALSO CUBA, CALIFORNIA AND MEXICO

OFFER MANY INDUCEMENTS TO THE TOURIST.

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Are St. Augustine, Palm Beach, Miami, Jacksonville, Tampa, Port Tampa, Brunswick, Savannah, Thomasville, Charleston, Columbia, Aiken, Augusta, Pinehurst, Camden, Summerville, Asheville, Hot Springs

### "THE LAND OF THE SKY."

### And "Sapphire Country."

TICKETS ON SALE

Up to and including April 30, 1903, limited to return until May 31, 1903

STOP-OVERS

Allowed at important points

### THROUGH SLEEPING CARS

Of the highest standard between principal cities and resorts.

### Dining Car Service Unexcelled.

Ask nearest Ticket Agents for copy of "Winter Homes in a Summer Land."

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S. H. HARDWICK,

Pas. Traffic Mgr., Gen'l. Pass. Agent, Washington, D. C. Washington, D. C.

## HALL & PEARSALL

### Wholesale - Grocers

AND

### Commission Merchants

Wilmington, N. C.

SPECIALTIES:

Salt Fish, Molasses.

Meat, Flour, Salt,

BAGGING and TIES.

Samples and prices on request.

were independent and had no bills to annoy them. Then there was enough for an occasional "spree" as Rob called it, even if it meant a trolley ride into the country or concert tickets for three.

About six months before the time of this story a great trial had befallen them in the failure of the building association where they had their 'fund.' Gertrude heard the news of the disaster cried by the newsboys in the street, and in her haste to obtain a paper made a misstep and fell to the pavement. She hardly thought of the accident in her excitement over the failure; but her mother's quick eye soon saw a change come over her. She lost her cheerfulness, and there came many a ruffle in her usually smooth temper; she became languid and lost interest in her surroundings; then her work became wearisome, and at last the day came when she had to stop her work and her mother called the doctor.

The evening after his call was spent by the little family in Gertrude's room, each of them trying to hide anxiety by an air of great cheerfulness. When about to go to his own room Robert turned to his sister and said:

"Now, Gertrude, if you have half the spirit that I think you have, you will say to yourself to-morrow, 'Now my part in this little piece of work is to give myself up to my friends and help them all that I can by not worrying about anything; for, indeed, why should I when I have the best doctor and the best mother in town, and a big brother who is almost of age (and who tipped the beam today at one hundred and thirty pounds) and who can manage beautifully?' and he turned on his toes and made her a low bow in the hope of bringing a smile to her face.

"All very well to talk, Rob, but just you change places with me and see how I could lecture you."

"I wish I could change with you, Gertie," and he disappeared.

"What is the matter with Rob Allen? We have not heard a chirp nor whistle from him to-day," said John, the porter at the store, the next afternoon.

Two weeks of suffering and anxiety for them all, and then Mrs. Allen brought home word that Gertrude was much better. "Only time, patience and good nursing are needed now, but she must be kept very quiet," Dr. Forrester had said to them.

How happy the girl was when she found herself free from pain, though still very weak! Her mother caught the sunny smile.

"I will soon be home now, mother," the young girl whispered. But as her strength returned her thoughts went back to her work and the time she had lost; then she heard a remark on the charges for surgical work; how could she ever pay it, and for all these comforts that had been given her without stint? She went over it again and again until her weak brain was bewildered with the effort to compute the cost.

"A little more fever, to-night," said the house doctor when making his evening visit. The next day she was not so well, and in her troubled sleep they heard

**Tetterine For All Painful Skin Eruptions.**

"Send me four more boxes of Tetterine for my little girl. It does her more good than anything we ever tried." ---Jas. S. Porter, Lynchburg, S. C.

Sole Proprietor, Savannah, Ga.  
J. T. SHUPTRINE, Sole Proprietor, Savannah, Ga.

## Another Appreciation of the Aetna.

LUMBERTON, N. C. November 26, 1902

J. D. BUSHALL, Esq., Manager Aetna Life Insurance Co., Raleigh, N. C.

Dear Sir:—After a careful comparison of policies submitted to me by the Aetna Life, Bankers' Life of New York, Equitable of New York, Northwestern, New York Life and Prudential, I have accepted \$10,000 in the Aetna on the 20 payment life plan, with option of 25 year 3 per cent. Gold Bond Contract.

I have been a policy-holder in the Aetna for nearly eight years, and therefore feel somewhat prepared to judge of its merits from actual results. With all due deference to other companies, it affords me great pleasure to say that in my opinion the Aetna cannot be surpassed for plain and liberal contracts, and for just, conservative and economical management. I now have \$12,000 in the Aetna. My partner, Mr. W. W. Carlyle, has \$16,000 and one of our clerks, Mr. John T. Biggs, has \$2,000 nearly all of which was written and delivered by your special agent, Mr. H. T. Spears.

Wishing you and the grand old Aetna continued success, I am,

Yours very truly,  
ROBERT D. CALDWELL.

**MASON & HAMLIN.**

The name which represents the highest attainments ever reached in the production of

**PIANOS AND ORGANS.**

I have fortunately secured the agency for these magnificent instruments, and can surprise you by the moderate prices at which I am offering them.

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Pianos and Organs,**

Our new stock of Furniture, Carpets and Matting for Spring trade is now arriving. You get the benefit of selecting from it now. Our prices are low and we can save you money.

**Our Piano and Organ Department** is the best in the State. We sell the very best made in Pianos and Organs.

Write for our Catalogues and easy terms.

**Parker-Gardner Company,**  
CHARLOTTE, NORTH CAROLINA

## An After-Inventory Sale.

We have just finished taking inventory and we find quite a number of sea-sonable Suits that are still with us, and they would be of more benefit to you than us. We've marked down about one-third in price several suits where we have one or two of a kind. Perhaps your size is here. If so, you can buy

\$15.00 Suits for \$10.00.  
10.00 Suits for 7.50.  
7.50 Suits for 5.00

Give us a look. You may get a bargain.

**Long-Tate Clothing Co.**

WE GIVE GREEN TRADING STAMPS

the words: "failure, work, I must work."

Mrs. Allen knew but too well what it meant.

"Tut, tut," said Dr. Forrester. "What do you say, nurse? that my patient is worrying over her bills? Why, that will never do; she cannot get well while she does that."

"Now, see here, little girl," he began as he took his seat by the bedside, and felt of her forehead and pulse. "You really are not playing fair with me. You and I are partners in this game; my part is to get you well, and yours is to keep as cheerful as you can and so help me along. When you let your brain work so hard that all the blood has to go there, you block my game of healing those horrid wounds. Don't you see that you must not worry? A doctor's work is not all for money; we fellows are regular old 'skinfints,' I know, but we like better to win the game we are playing against disease. Every case is a hard-fought fight; it hurts us to be beaten, so don't you do anything to help the enemy. Besides," he said, rising to go, "your friends will not think the bills so large if I get you out of here well and strong; so don't you think about the bills," and with his courteous bow and smile, he was gone.

Poor Robert was greatly distressed at hearing of his sister's anxieties. He had had his own, for the loss of her salary had left a lack, to say nothing of the weekly hospital bills that they were so anxious to meet promptly. The savings of the last few months were gone, and winter, with its extra expenses, was just upon them. That night brought a killing frost, and the next morning was raw and cold.

"Bobby, your coat needs stretching," said one of his fellow-clerks as he saw Robert struggling to get out of his last winter's overcoat.

"It sticketh closer than a brother; does it not?" said another young man.

"Thompson has a splendid stock of coats, this year, just fine long ones clear down to here," put in a third, measuring down his leg the fashionable length.

"Rob, it will do the locust act if you grow any more," added a fourth.

"My coat is big enough," said Rob; "it is only that I am puffed up," and he filled his lungs pompously and strutted off.

It was easy to stand the chaff of the boys, but, later, when starting on an errand that required haste, he lost several valuable moments in putting on his coat, he was mortified. Mr. Houston, who stood near giving him his instructions, said: "Better get a larger coat, Allen."

"Yes, sir, but I have to wait a while." The next cold day he thought it easier to go without the objectionable coat. "What is the matter with Allen? What does he do with his money that he does not have comfortable clothing?" said Mr. Houston to the bookkeeper, seeing Robert start out with nothing over his office coat. He liked to be comfortable himself, and wanted his employes to look prosperous and "cared for."

"They say his sister is very ill; and I guess it comes pretty hard on him. He

asked me if I knew of any work that he could get to do evenings this winter. He is a good fellow and awfully fond of his people."

"Too bad, too bad! I have seen her with him; a real nice girl. Has she been sick long?"

"Three or four weeks, at the hospital. He says she is better, but he goes chasing up there ever evening just for a sight of her, as they are not allowed to talk to her much yet."

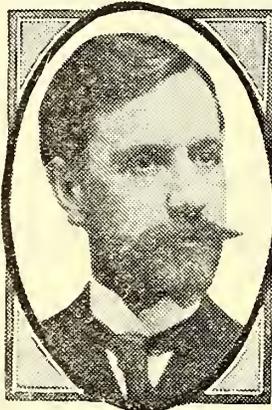
"Suppose I give him Johnson's place; do you think he could fill it? I cannot increase his salary where he is, on account of the other boys; but as Johnson is leaving, we might try him there."

"He can do the work, I am sure; he has a good head for business, and I will gladly coach him at first."

"Well, we will do that, and—you

**CURES AT HOME**

Dr Hathaway, who has long been recognized as the leading and most successful specialist in treating Chronic Diseases, has cured thousands of cases at the home of the patient. By means of his complete symp-



tom blanks is he able to correctly diagnose your case. Twenty years' experience, devoted exclusively to chronic diseases, has given him expert knowledge and his treatment is intelligently directed. If you want the services of a skillful specialist write him about your case at once, and he send you the necessary symptom blanks. His fees are moderate and he furnishes all medicines required without extra cost. Correspondence confidential. Address: J. Newton Hathaway, M. D., 16 Inman Building, Atlanta, Ga.

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**The Western Railway of Alabama.**

Shortest and quickest route via Atlanta, Montgomery and New Orleans to all points in Texas, Mexico and California.

Operate Pullman's finest vestibuled sleepers. Unexcelled dining car service on all trains.

Through coaches between Washington and New Orleans.

Cafe-Observation cars on U. S. Fast Mail Trains Nos 35 and 36, between Atlanta and Montgomery.

Rates and schedules cheerfully furnished by

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**Allen's Lung Balsam**  
It never fails to cure a **SIMPLE COLD, HEAVY COLD, and all BRONCHIAL TROUBLES.**  
Large Bottles \$1.00. Medium Size 50c. Small or Trial Size 25c.  
Endorsed by all who have tried it.

**Carolina and Northwestern Railway.**

**TIME CARD.**

**BLOWING ROCK ROUTE.**

Effective November 24th, 1901		
NORTHBOUND	PASSENGER	MIXED
Chester, Leave	8 25 am	8 50 am
Yorkville, "	7 30 am	10 45 am
Gastonia, "	9 05 am	1 20 pm
Lincolnton, "	10 09 am	2 55 pm
Newton, "	10 54 pm	4 43 pm
Hickory, "	11 16 pm	5 50 pm
Cliffs, "	11 50 pm	7 05 pm
Lenoir, Arrive	12 35 pm	8 00 pm
SOUTHBOUND	PASSENGER	MIXED
Lenoir, Leave	2 10 pm	5 30 pm
Cliffs, "	2 54 pm	7 21 pm
Hickory, "	3 12 pm	8 10 pm
Newton, "	3 37 pm	8 45 am
Lincolnton, "	4 22 pm	10 09 am
Gastonia, "	5 27 pm	1 20 pm
Yorkville, "	6 32 pm	3 18 pm
Chester, Arrive	7 45 pm	5 20 pm

**CONNECTIONS.**

- Chester—Southern Ry., S. A. L., and L. & C.
- Yorkville—S. C. & G. Extension.
- Gastonia—Southern Railway.
- Lincolnton—S. A. L.
- Newton and Hickory—Southern Ry.

**A TRAIN FOR MILLIONAIRES**

**Is to Run Between Chicago and Florida Resorts.**

Chicago, November 21—Chicago is to have a millionaire's train between this city, Jacksonville and other Florida resorts, which will be as fine in equipment and as fast in time as the famous train running over the Atlantic Coast Line from New York to Florida points. The new train will be placed in service by the East Illinois soon after the first of the year, and will make the trip from here to Jacksonville in thirty hours, instead of thirty-one, as heretofore.

All the equipment to be used is to be new and is now in course of construction by the Pullman Company. The cost of the necessary equipment will be between \$700,000 and \$1,000,000.

This elegant new train from the West will be operated via Evansville, Nashville, Albany and the Atlantic Coast Line to Jacksonville, thence to St. Augustine, Fla.

It will be seen that the Atlantic Coast Line will maintain its reputation for perfect passenger service from the West as well as from the East.



**START THE NEW YEAR RIGHT.**

New life in your appearance will give you new courage in the battle of life.

**XANTHINE is the great Assister of Nature.**

Not a dye, but will surely restore gray hair to its own natural color. We guarantee it, and we stand by what we say. Also stops dandruff and promotes growth.

At druggists. Price, \$1. Insist on getting it. If your druggist has not got it, send us \$1, and we will send you a bottle. Highest testimonials. Write us for Circulars. Prepared by XANTHINE COMPANY, Richmond, Va.

may give him the same amount that Johnson had."

"You are lucky, Bobby not many fellows at your age get a raise like that but you would better not mention it to the boys out there," was the bookkeeper's comment when Robert told him of Mr. Houston's offer of the new position.

"May I talk to her for just two minutes?" was Robert's greeting to the nurse that evening.

"Say nothing depressing," she replied, smiling at his eager, happy face.

"Not if I know myself," he chuckled. "O Robert!" was all that Gertrude could say when he told her, but she clung to his hand with such force that he laughed out:

"Why, Sis, I did not think that you had so much strength left you must be getting better now only get well, and won't we be happy?"

"I am happy now. O Bob, now you will get an overcoat, won't you?"

"I'll see about it but now I must take the news to the little mother." The electric car seemed a snail that evening to the happy boy but he tried to conceal his impatience and keep his feet still by a happy little whistle, almost under his breath. "A life on the ocean wave" seemed hardly bounding enough to meet the needs of the occasion.

He rushed up the stairs when he reached their home, but grew suddenly quiet as he opened the door of their apartment. He would go in gently and keep his news until he could see her face when she heard it. She knew his step and came to meet him, her face wreathed with smiles. "O Rob, I have two pieces of good news for you."

"Two, mother? Well, I have one big one for you but let me hear yours first."

"Well, in coming from the hospital this afternoon I met one of the ladies from the Dyer & Hunt office; she asked after Gertie, and said Mr. Hunt was impatient to have her come back, as the lady who is taking her place is not quick at understanding the work! I told her it would be some weeks yet before Gertrude could go back, but that it would do her good to know that her place is ready for her. Then, while I was waiting for the car, Roy Campbell passed, but he left the gentleman with whom he was walking, to come and tell me that he had just heard from the receiver of our building association that a 20 per cent. dividend is to be paid to the shareholders early next month; and that we may expect another early in January. He said he thought we would be glad to know about it. Will not Gertrude be delighted?"

Now, dear, let me hear yours."  
"Yours is good, and no mistake, but now let me tell mine."

Perhaps it was just as well that the invalid received these happy tidings by degrees, or it might have been too much for her feeble condition. When on the third day she heard that her position would be waiting for her, and her mother added that with these extra resources arrangements could be made to pay most of the bills promptly, her eyes filled with tears. "O mother, how could I have had so little faith? I ought to have remembered the sparrows and who careth for them."

**A Perfect Laxative** is one which is palatable, pleasant to take and can be relied upon to act gently, but thoroughly; cleansing the entire system of all impurities. Such a remedy is Mozley's Lemon Elixir. It is a pleasant lemon tonic, acceptable to the most delicate stomach, and a thoroughly effective laxative, acting upon the bowels, liver, and kidneys, without the slightest unpleasantness.

MOZLEY'S LEMON HOT DROPS are without an equal for coughs, colds, sore throat and bronchitis. Sold by all druggists.

**Mozley's Lemon Elixir.**

## The Security Life and Annuity Co.

Home Office: Greensboro, N. C.

**Guaranty Capital, - - - - - \$100,000.00.**

(Deposited with the Insurance Commissioner.)

**The Policy for the People**

Our Life Annuity, Disability, and Endowment Policy provides a **fixed annual income**, payable quarterly in advance, for the Beneficiaries **as long as they would be dependent upon the Insured**, and for the Insured in old age and disability. It has large Cash, Loan, Paid-up, and extended insurance surrender values. Guarantees a minimum amount to the beneficiary or the estates.

### HOW IT WORKS.

GREENSBORO, N. C., Sept. 33, 1902.

Received from The Security Life and Annuity Company ONE HUNDRED AND TWENTY-FIVE DOLLARS, in payment of the second quarterly instalment of a LIFE ANNUITY of FIVE HUNDRED DOLLARS, under Policy No. 170, on the life of my son.

[Signed]

MRS. EMMA BUCHANAN CLIMER.

J. VAN LINDLEY, President.

GEO. A. GRIMSLEY, Secretary.

R. E. FOSTER, Actuary.



## Atlantic Coast Line.

Thoroughfare of Travel between the

### NORTH and SOUTH

**FLORIDA - - - - - CUBA**

A passenger service unexcelled for luxury and comfort, equipped with the latest Pullman Dining, Sleeping and Thoroughfare Cars.

For rates, schedule, maps or any information, write to

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### The Spring Term of CONVERSE COLLEGE, Spartanburg, S. C.,

Begins February 1, 1903 A High Grade College for Women. Conservatory of Music. School of Art and Expression. Special feature during Spring term—Grand Musical Festival April 29 and 30 and May 1.

214

For catalogue address ROBERT P. PELL, President.

## Our Little Folks.

CONDUCTED BY MRS. A. J. MCKELWAY.

### Children's Letters.

Burlington, N. C., Jan. 8, 1903.

Dear Standard:

My papa takes the paper, and I like to read the little letters. I go to school, I am in the second grade. My teacher is Miss Lila Bailey. I have no brothers or sisters. But I have several little neighbors that I like to play with. Now I will close.

Your little friend,

Age 7. Ruth Tate.

### Pass It On.

Once, when I was a school boy, going home for the holidays, I had a long way to go to reach the little town in which I dwelt. I arrived at Bristol and got on board the steamer with just enough money to pay my fare, and, that being settled, I thought in my innocence I had paid for everything in the way of meals. I had what I wanted as long as we were in smooth water. Then came the rough Atlantic, and the need of nothing more. I had been lying in my berth for hours, wretchedly ill, and past caring for anything, when there came the steward, and stood beside me.

"Your bill, sir," said he, holding out a piece of paper.

"I have no money," said I in my wretchedness.

"Then I shall keep your baggage. What is your name and address?" I told him. Instantly he took off the cap he wore, with the gilt band about it, and held out his hand. "I should like to shake hands with you," he said.

I gave him my hand and shook his as well as I could. Then came the explanation—how that some years before some little kindness had been shown his mother by my father in the sorrow of her widowhood.

"I never thought the chance would come for me to repay it," said he, pleasantly: "but I am glad it has."

"So am I," said I.

As soon as I got ashore I told my father what had happened. "Ah," said he, "see how a bit of kindness lives! Now he has passed it on to you. Remember, if you meet anybody that needs a friendly hand, you must pass it on to him."

Years had gone by, I had grown up and quite forgotten it all, until one day I had gone to the station of one of our main lines. I was just going to take my ticket, when I saw a little lad crying; a thorough gentleman he was, trying to keep back the troublesome tears as he pleaded with the booking clerk.

"What is the matter, my lad?" I asked.

"If you please, sir, I haven't money enough to pay my fare. I have all but a few pence, and I tell the clerk if he will trust me I will be sure to pay him."

Instantly it flashed upon me, the forgotten story of long ago. Here, then, was my chance to pass it on. I gave him the sum needed, and then got

into the carriage with him. Then I told the little fellow the story of long ago and of the steward's kindness to me. "Now, today," I said, "I pass it on to you, and remember, if you meet with any one who needs a kindly hand, you must pass it on to them."

"I will, sir; I will," cried the lad as he shook my hand, his eyes flashing with earnestness.

"I am sure you will," I answered.

I reached my destination, and left my little friend. The last sign I had of him was the handkerchief fluttering from the window of the carriage, as if to say, "It is all right sir; I will pass it on."—Home and School Visitor.

### Gather Out the Stones.

"It is such a stony little path between here and Mrs. Harvey's that I can't bear to go over it," said Jim. "And Dick Harvey doesn't like it any better when he comes over here," said Frank. "I heard him say he had got ever so many stone bruises in that path. He was grumbling about it yesterday." "Why don't you clear the way between here and your neighbor's?" asked Mr. Morris. "You would much better do that than to take time to grumble about it." "Why, we should never get all the stones out of that path," cried Jim. "Not all in one day, nor by taking them all at once," said the father. "But if each of the boys who cross there would take a stone out of the way every time he goes, the work would be done. Try it."

The boys did try it. There were a half dozen young lads who used the path and each one helped to clear it by doing a little every time he went that way. By this means the stones were cast out and the path was cleared.

This is exactly the way to make it easier and pleasanter for others in this world. Let each one make it his business, as he goes through life, to take some little hindrance out of the way whenever he can.

Little faults should be cured and little temptations that cause unwary feet to stumble should be removed. Small unkindness should be confessed, and careless ways amended. Trifling slights should be smoothed over, and sharp words, dropped in fits of ill humor, should be taken back, as far as possible. All these things will help to make the path of life smoother. It is well worth while to clear the way. "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people."—Anon.

### European Tour for Summer of 1903.

The Rev. Robert P. Kerr, D. D., of Richmond, Va., will take a private party to Europe next summer, travelling through the most interesting countries, and lecturing in a number of places on history, architecture and art. The ocean voyages will be made on magnificent new steamers of the North German Lloyd line, and everything will be first class throughout. The number to be taken is limited, and many have already joined the party. Write to Dr. Kerr for circular giving details of tour. The tour is being undertaken on request of a number of friends.

## Vin-gu-ol.

is the best remedy you can possibly get to cure the Cough or Cold, and to give you strength.

It builds tissue and purifies the blood. It creates and maintains a normal appetite.

As a general tonic and invigorator, Vin-gu-ol has no equal. Thousands of people will bear cheerful testimony that they have derived prompt benefit by the use of this medicine.

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If can't obtain from local dealer we will deliver on receipt of price.

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VIRGINIA-CAROLINA CHEMICAL CO.

## Standard Fertilizers

Lowest Prices

Agents Throughout Your State

FERTILIZERS NO HIGHER!

Everything else is, INCLUDING LABOR. Thoughtful agriculturists say, "too little fertilizer used per acre." How is it with you?

AXIOM:

Treble quantity, double crop!

Cotton high! Corn high! Tobacco high!  
Likely to continue high!

### Death by Neglect.

Dr. D. M. Bye, the eminent specialist, of Indianapolis, says thousands of persons die from cancer every year from no cause save neglect. If taken in time not one case in a thousand need be fatal. The fear of the knife, or the dread of the burning, torturing plaster causes a few to neglect themselves till they pass the fatal point where a cure is impossible, but by far the greater portion die because their friends or relatives, on whom they are dependent, are insensible to their sufferings and impending danger till it is too late. Book sent free, giving particulars and prices of Oils. Address Dr. D. M. Bye Co., Drawer 505, Indianapolis, Ind.

When Archbishop Patrick J. Ryan of Philadelphia, who has just been appointed a member of the Board of Indian Commissioners by the President, was a very young priest he was stationed at a parish in St. Louis, where Archbishop Kendrick presided over the diocese. The latter lived in a very small unpretentious house, scarcely in keeping with his position in the church.

One day when Father Ryan was passing the house of the Archbishop, accompanied by a Chicago priest, who was visiting the Mound City, he pointed out a house as the residence of the head of the local church. The Chicago priest said with surprise:

"Why you should see the splendid residence we have in Chicago for our Archbishop!"

"Yes," responded Father Ryan, "but you should see the splendid Archbishop we have in St. Louis for our residence." —Omaha Church and Home.

**An Open Letter From Dr. Gregory.**

Greensboro, N. C., Jan. 1, 1903.  
Col. W. H. Osborn, Prest.,

The Keeley Institute,  
Greensboro, N. C.

Dear Colonel:

I send you this letter to congratulate you on the success of your work with The Keeley Institute.

Like all other good and grand discoveries and inventions in the healing art, The Keeley Treatment, now so well known and successfully used, met with bitter opposition, but it has lived and flourished proving that "Truth is mighty and will prevail."

Eleven years ago, Oct. 1891, The Keeley Institute was opened in Greensboro, N. C., under your management. Being a practicing physician of the city, and having the pleasure of the acquaintance of the gentlemanly officers of the Institute, and feeling the greatest interest in the practical testing of the discovery of Dr. Keeley, I watched with close care the results; and I unhesitatingly say, that from my professional knowledge and personal observation of the Keeley Treatment, in cases in which it is indicated, that it is the best and most successful plan of cure now known. Facts prove the truth and value of it.

Year after year the good work and success have rewarded your efforts. Business has steadily increased. The year just ended shows a registration of 207 patients with a total of 3,500 since the Institute was opened. Over 100 men from Greensboro and Guilford County have been cured, and returned to their families and homes, and patients have been received from nearly every State in the Union. It would be a great pleasure if I could tell of the joyful and glad hearts this Institute has made, but I know that words can not express the gratitude that the many wives, mothers, children, and friends have felt at the restoration of their loved ones. In my own heart I rejoice with you and ask God's blessings on The Keeley Institute and its officers.

In the management of the Institute every auxiliary is used. The officers know that the patient is diseased from drink or drugs or both, and the co-opera-

tion of the patient must be had in his treatment. He is a sick man, and must be treated as such, under the direction and guidance of that skillful resident physician—Dr. B. B. Williams.

The Institute is an ideal home, the splendid residence of Gov. Morehead, with all to make it attractive and every comfort and convenience which modern invention has brought out. In connection with the Institute and for its use is a magnificent farm with its fine Jersey cattle, poultry, etc., to supply the Institute with the necessaries and luxuries to build up the broken-down man.

It is a wise and essential requirement that the patient must reside in the Institute while undergoing treatment, where all necessary influence can be brought to bear upon him and under the kind and watchful care of its officers.

Now, in conclusion, I congratulate you again and assure you that I feel the deepest interest in the Institute and its continued success and prosperity, and will always take pleasure in doing anything in my power to direct in the future, as I have done in the past, the poor unfortunate to The Keeley Institute, Greensboro, N. C.

With my highest regards and best wishes for your continued success in the future, I am very truly yours,

R. K. Gregory, M. D.

Greensboro, N. C.

**Preacher's Discovery.**

A Prominent Minister of Atlanta, Ga., is the Discoverer of a Wonderful Cure for all Catarrhal Diseases.

Rev. J. W. Blosser, M. D., of Atlanta, Ga., is the discoverer of a successful remedy for the cure of Catarrh, Catarrhal Deafness, Bronchitis, and Asthma. It consists of a combination of medicinal herbs, roots and leaves, which are smoked in a common cleau pipe—the fumes being inhaled into the throat and lungs and exhaled through the nose. While the manner of use is simple, yet, no other means can so easily reach and cure the disease in all its forms.

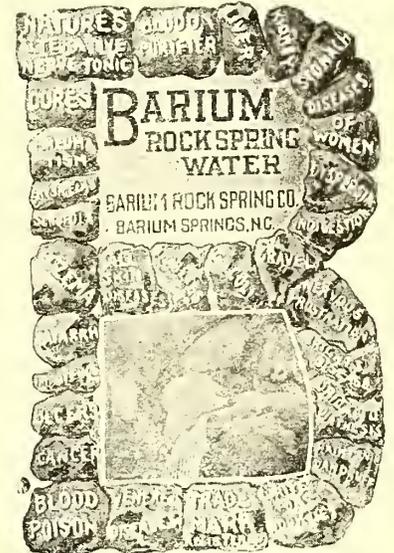
Dr Blosser offers to mail a three days' sample to any sufferer who will write to him for it. If your case is a stubborn one and you desire special advice, he makes no extra charge. This remedy has met with wonderful success, curing cases of 15, 20 and 25 years' standing.

Rev. Geo. E. Parsons, Groveton, Tex., writes: "Cured me of hoarseness. Can preach twice a day." Rev. L. A. Townsley, Covington, Ga., writes: "I am sound and well after using four boxes of your Catarrh Cure." F. A. Wynne, M. D., Atlanta, Ga., says: "Efficacious in all forms of Catarrh."

If you wish a box containing a month's treatment, send \$1.00, and it will be forwarded, postage paid. Address Dr. Blosser Company, 355 Walton St., Atlanta, Ga.

Janitor: "You can't occupy this flat."  
Would-be Tenant: "Why not? We have only nine dogs."  
Janitor: "Oh, all right. I thought you had children"—Life.

**EXPOSURE**  
to the cold and wet is the first step to Pneumonia. Take a dose of PERRY DAVIS' **Painkiller** and the danger can be averted. It has no equal as a preventive and cure for Colds, Sore Throat, Quinsy and Rheumatism. Always keep it handy.



**GOOD FOR CANCER and ECZEMA.**

McAdenville, N. C., Dec. 18, 1902.

I have been using the Barium water for a bad cancer on my mother's face and I think it is improving, and if I can keep the water for her I believe it will cure her.

Very respectfully,  
L. L. McCarn.

Mr. Pleasant, N. C., Dec. 18, 1903

I hereby most cheerfully and heartily testify to the wonderful healing properties of Barium water. We had occasion the past summer in our family to use it in a case each of cancer and eczema with happiest results. It succeeded where everything else failed. If it were more generally known and used much suffering might be saved to humanity.

Very truly yours,  
(Rev.) J. A. Linn.

**WE CURE**  
**CANCER, TUMORS AND ALL CHRONIC SORES**  
WITHOUT USE OF A KNIFE  
**Kellam's Hospital,**  
RICHMOND, VA.  
ALL EXAMINATIONS FREE  
Come and see what we have done, and are doing. If then you are not satisfied that we do all we Claim, we will pay all your Expenses.

**U Auto Wear**  
**Red Seal Shoes**  
S. K. ORP  
SHOE CO.  
ATLANTA

Clippings

A Philadelphia clergyman who had neglected all knowledge of nautical affairs was asked to deliver an address before an audience of sailors.

He was discoursing on the stormy passages of life. Thinking he could make his remarks more pertinent to his hearers by metaphorically using sea expressions, he said:

"Now, friends, you know that when you are at sea in a storm the thing you do is to anchor."

A half concealed snicker spread over the room and the clergyman knew that he had made a mistake. After the services one of his listeners came to him and said

"Mr. —, have you ever been at sea?" The minister replied:

"No, unless it was while I was delivering that address."

Here is a witticism which is accredited to Senator Hoar of Massachusetts. The senator was showing some of his Boston friends around the capital recently, when he pointed out a magnificent old residence built by a famous lawyer of the earlier period.

"Why," asked the frugal New Englander, "was he able to build that handsome residence by his practice?"

"Yes," replied the senator, "by his practice and his practices."—Washington Star.

New Arrival: "Can you furnish me with a robe that will conceal all the bruses I have?"

St. Peter: "Certainly. We have robes specially designed for New Yorkers."—Life.

In a letter to a friend in Atlanta a rural youngster wrote:

"Last Tuesday Dad bought a young mule that was not broke. Dad tried to teach the mule how to pull a wagon. The mule is still with us."—Atlanta Constitution.

One of the touching spectacles of the session will be the charming deference with which any suggestions that may emanate from Uncle Joe Cannon will be received by his fellow Congressmen.—The Chicago News.

Religion slips through some people's fingers rapidly as ill-gotten money. An old Scotch Minister told his congregation the truth when he said: "Brethren, you are just like the Duke's swans in the lake yonder. You come to church every Sabbath, and I love you all over with the Gospel water, and I pour it on you until you are almost drowned with it, but you just gang awa' hame and sit down by your fire-side, give your wings a bit o' a flap, and you are just as dry as ever again."

Johnny Peck—What's a bachelor, pa? Mr. Peck A—bachelor, my son, is a man who refuses to swap his happiness for a gold brick.—Pittsburg Chronicle Telegraph.

Labor Item.—The wages of sin will remain the same as ever.—The New York World.

A Michigan man owed another man \$10. It was due on Tuesday. At midnight on Monday night, the man who owed the money came around, woke his friend up and told him he couldn't pay the bill.

"It worried me so I couldn't sleep, and so I just thought I'd tell you now," he said.

"Dern it," said the other man, "why didn't you wait till morning? Now I can't sleep, either."—The Lyre.

Take a short course, if you like, but my advice to you is to take the longest course possible. The length of time you wish to devote to study rests with you entirely, and should depend on what you intend to become. Just remember that when God wants to make an oak He takes 100 years, but when He wants a squash He takes six months.—The late President Barrows of Oberlin College.

CURES  
Blood Poison

CANCERS, ULCERS, BONE PAINS, ITCHING, SKIN, RHEUMATISM.

Botanic Blood Balm B. B. B. kills or destroys the contracted or inherited poison or virus in the blood. Heals all ulcers, eating, festering sores, pimples, offensive eruptions, copper colored spots, mucous patches, sore throat, mouth or gums. Stops all aches in bones, back or joints, and itching, smarting skin, thus making a permanent cure. If you have these symptoms, you surely have blood poison. Botanic Blood Balm, GUARANTEED to cure the worst and most deep-seated cases, even where the body is a mass of boils and ulcers or where the disease has reached the second or third stage, and where doctors' patent medicines and hot springs fail. Blood Balm makes the blood pure and rich. For thirty years the standard remedy for Blood Poison, cancer, and all malignant blood troubles, like itching, Scabby Eczema, carbuncles, scrofula, rheumatism, catarrh. Druggists, \$1 per large bottle. To prove it cures, sample of Blood Balm sent free and prepaid by briefly describing your trouble and writing Blood Balm Company, 45 Mitchell street, Atlanta, Ga. Special free medical advice also given.

Atlantic & N. C. R. R.

Time table in effect November 19, 1902.

Eastbound Trains.	Passenger Daily	Passenger Daily
Leave Goldsboro.....	3:30 p m	8:00 a m
Leave Kinston.....	4:22 p m	8:48 a m
Leave New Bern.....	5:50 p m	10:10 a m
Arrive Morehead City.....	7:15 p m	
Westbound Trains.	Passenger Daily	Passenger Daily
Leave Morehead City.....	7:05 a m	
Leave New Bern.....	9:00 a m	6:30 p m
Leave Kinston.....	10:12 a m	7:37 p m
Arrive Goldsboro.....	11:15 a m	8:30 p m

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SOUTH and WEST.

SOUTHWARD

	Daily No. 31.	Daily No. 27.
Lv New York, P. R. R.....	12 55 p m	12 10 a m
Lv Philadelphia, ".....	3 29 p m	7 20 a m
Lv Baltimore, ".....	5 45 p m	9 34 a m
Lv Washington, W. S. Ry..	7 00 p m	10 41 a m
Lv Richmond, S. A. L. Ry..	10 37 p m	2 15 p m
Lv Petersburg, ".....	11 20 p m	2 53 p m
Lv Norfolk, ".....	1 55 a m	5 18 p m
Lv Henderson, ".....	2 28 a m	5 41 p m
Lv Raleigh, ".....	4 15 a m	6 58 p m
Lv Southern Pines ".....	6 18 a m	8 50 p m
Lv Hamlet, ".....	7 35 a m	9 45 p m
Lv Columbia, I ".....	10 25 a m	12 20 a m
Ar Savannah, ".....	2 35 p m	4 55 a m
Ar Jacksonville, ".....	7 00 p m	9 15 a m
Ar Tampa, ".....	6 45 a m	6 00 p m
	No. 33.	No. 41.
Lv New York, N. Y. P. & N.	+ 7 55 a m	8 55 p m
Lv Philadelphia, ".....	10 16 a m	11 21 p m
Lv New York, O. D. S. S. Co.	+ 3 00 p m	
Lv Baltimore, B. S. P. Co.		+ 6 30 p m
Lv Wash'ton, N. & W. S. B		6 30 p m
Lv Portsmouth, S. A. L. Ry	9 05 p m	9 25 a m
Lv Weldon, ".....	11 45 p m	11 55 a m
Lv Norfolk, ".....	1 55 a m	1 35 p m
Lv Henderson, ".....	2 28 a m	2 02 p m
Lv Raleigh, ".....	4 15 a m	3 45 p m
Lv Southern Pines ".....	6 18 a m	6 18 p m
Lv Hamlet, ".....	7 40 a m	9 45 p m
Lv Wilmington ".....		3 20 p m
Ar Charlotte, ".....	10 33 a m	10 32 p m
Lv Chester, ".....	10 30 a m	12 51 a m
Lv Greenwood, ".....	12 37 p m	3 25 a m
Lv Athens, ".....	2 52 p m	5 58 a m
Ar Atlanta, I ".....	4 00 p m	7 35 a m
Ar Augusta, C. & W. C.....	5 40 p m	
Ar Macon, C. of Ga.....	7 20 p m	11 35 a m
Ar Montgomery, A & W. P.	9 20 p m	6 25 p m
Ar Mobile, L & N.....	2 55 a m	
Ar New Orleans, L & N.....	7 25 a m	
Ar Nashville, N. C. & St. L.	1 30 a m	6 55 p m
Ar Memphis.....	4 15 p m	8 20 a m

NORTHWARD

	Daily No. 32.	Daily No. 38.
Lv Memphis, N. C. & St. L.....	12 45 n n	8 00 p m
Lv Nashville, ".....	9 30 p m	9 30 a m
Lv New Orleans, L & N.....	8 10 p m	
Lv Mobile, ".....	12 40 a m	
Lv Montgomery, A & W. P.	6 45 a m	1 00 p m
Lv Macon, C. of Ga.....	8 00 a m	4 20 p m
Lv Augusta, C & W. C.....	10 05 a m	
Lv Atlanta, I S. A. L. Ry.....	12 00 n n	8 00 p m
Ar Athens, ".....	2 57 p m	11 28 p m
Ar Greenwood, ".....	5 15 p m	1 58 a m
Ar Chester, ".....	7 17 p m	4 15 a m
Lv Charlotte, ".....	7 27 p m	5 01 m
Lv Wilmington ".....	3 20 p m	
Lv Hamlet, ".....	10 40 p m	7 50 a m
Lv Southern Pines ".....	11 33 p m	8 44 a m
Lv Raleigh, ".....	1 35 a m	11 15 a m
Lv Henderson, ".....	3 05 a m	12 50 p m
Lv Norfolk, ".....	3 50 a m	1 45 p m
Lv Weldon, ".....	5 0 a m	3 00 p m
Ar Portsmouth, ".....	7 15 a m	5 35 p m
Ar Washington, N & W. S. B		6 55 a m
Ar Baltimore, B. S. P. Co.....		+ 6 30 a m
Ar New York, O. D. S. S. Co.....		+ 5 00 p m
Ar Philadelphia, N. Y. P. & N	+ 5 46 p m	5 10 a m
Ar New York, ".....	8 15 p m	8 00 a m
	No. 34.	No. 36.
Lv Tampa, S. A. L. Ry.....	8 00 p m	8 00 p m
Lv Jacksonville, ".....	9 30 a m	7 50 p m
Lv Savannah, ".....	1 40 p m	12 10 a m
Lv Columbia, S ".....	7 05 p m	5 30 a m
Lv Hamlet, ".....	10 40 p m	8 40 a m
Lv Southern Pines ".....	11 33 p m	9 35 a m
Lv Raleigh, ".....	1 35 a m	11 50 a m
Lv Henderson, ".....	3 05 a m	1 10 p m
Lv Norfolk, ".....	3 45 a m	1 55 p m
Lv Petersburg, ".....	5 53 a m	4 07 p m
Ar Richmond, ".....	6 35 a m	4 55 p m
Ar Washington, W. S. Ry.....	10 10 a m	8 36 p m
Ar Baltimore, P. R. R.....	11 25 a m	11 25 p m
Ar Philadelphia, P. R. R.....	1 36 p m	2 56 a m
Ar New York, P. R. R.....	4 18 p m	6 30 a m

NOTE—Daily Exc  
et Time. § E

# ROYAL QUALITIES.

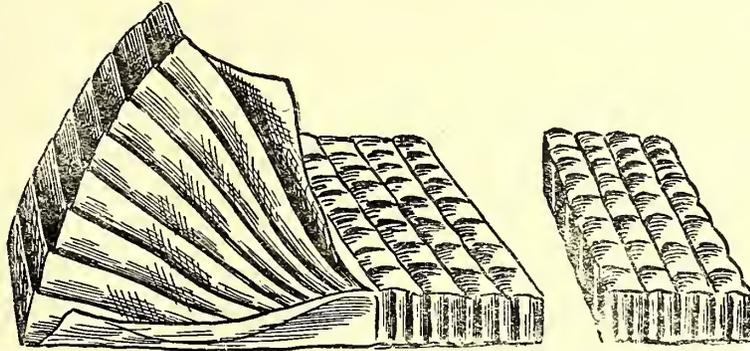
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city which, while giving away to the weight of the body, ever continues to exert this springiness upward.

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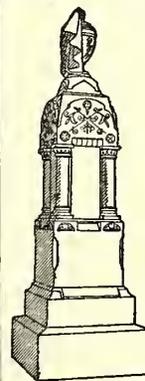
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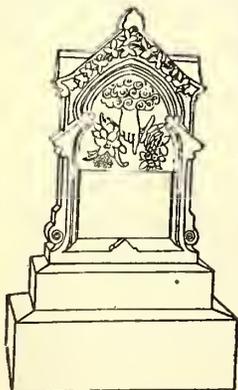


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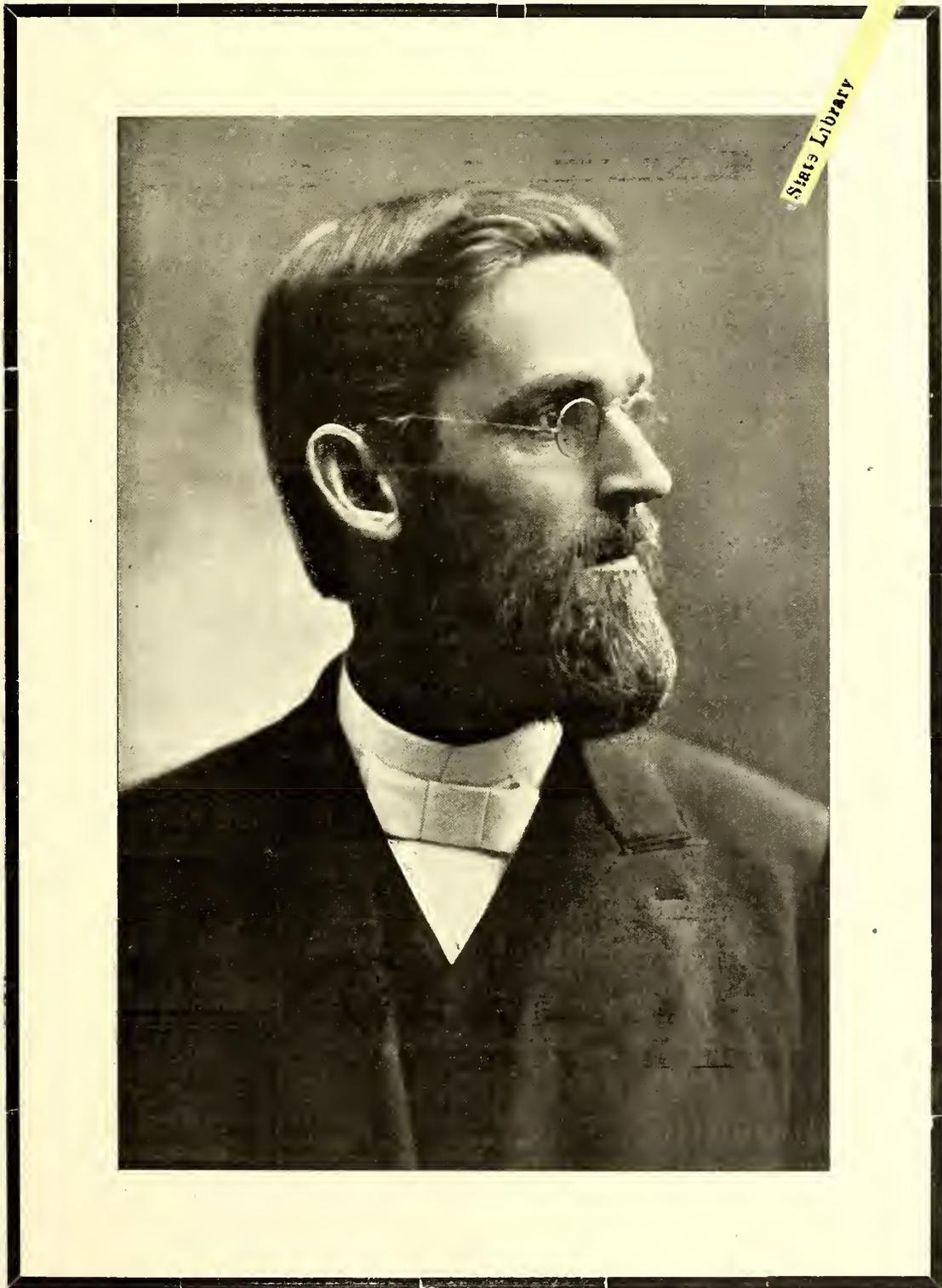
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# PRESBYTERIAN STANDARD

Established 1858.

CHARLOTTE, N. C., JANUARY 28, 1903.

Vol. XLV.---No. 4



REV. D. C. RANKIN, D. D.,

EDITOR AND BUSINESS MANAGER OF OUR MISSIONARY PUBLICATIONS,  
DIED AT SEOUL, KORFA, DECEMBER 28, 1902.

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# Presbyterian Standard.

Established 1858.

CHARLOTTE, N. C. JANUARY 28, 1903.

Vol. XLV.---No. 4

## Event and Comment.

The Church Missionary Society has just sent out 187 missionaries, one of them, Mrs. Wilson, being a daughter of David Livingstone.

"Charity and Children" is one of the brightest papers in North Carolina, but it ought to take in its sign. It is really, "Criticism of Grown Folks."

Our Cuyler Number came very near being a birthday celebration. Dr. Cuyler was eighty-one years old the Saturday before, and we join with our readers in wishing him many happy returns.

The Washington Post kindly suggests that in discussing the Gonzales murder there is no need of going to the "unjust extreme" of supposing Mr. James H. Tillman a Southern gentleman.

The Congregationalist notes that "the week of prayer was less generally observed than ever before." A good, weekly prayer-meeting would be better than a well-observed week of prayer and to "pray without ceasing" is better still.

"The dignity of the stereopticon service" has been secured, as we learn from an exchange, by putting the stereopticon itself in a room, cut off from the view of the audience. It would be an improvement to have the pictures as well as the instrument in a vacant room.

We learn that Dr. W. W. Moore is in better health than he has been for years. He is now in Rome with his family and is thinking of going to Egypt and Palestine in March. The Southern Church will rejoice to hear of his complete recovery and will be glad to have him back in his chair in Union Seminary next year.

Dr. Pearson, of Chicago, is doing a much needed work in helping the small colleges who are out of debt and know what an endowment is. The trouble about such an announcement, however, is that there are so many colleges that plume themselves on being small and whose chief recommendation is their diminutiveness.

The Anti-Saloon League of Illinois has a sensible platform and is trying to get legislation along local option lines, giving not only villages but city wards the right to say whether liquor shall be sold within their bounds. January 25, there was an united effort on the part of the pulpit in Illinois to arouse the people in favor of this just law.

Rev. J. A. McDonald, of The Presbyterian, Toronto, one of the most brilliant and scholarly editors on this continent, has been called to the editorship of the Toronto Globe. The religious press can ill afford to lose a man who has found out that it is not necessary to be dull in order to be orthodox, or erratic in order to be interesting.

Rev. Edward Everett Hale, D. D., is, we believe, the latest prophet to preach the funeral of Calvinism. And the ink was hardly dry on the pages of his paper in the Outlook before a layman in his Unitarian Church in Boston, "expressed the strong desire that the best things of Calvinism might return to us and that men might have the conception of God's sovereignty, which made Calvinism the mother of individualism in church and state and created the democratic spirit in Holland, Scotland, England and America." When Calvinism can bloom in that barren soil the Standard claims that it has not coined the phrase, "The Calvinistic Century," without reason.

The politician is a man who tries to do what the people want. The statesman does what the people ought to want. If the politician dreads the saloon it is the people's fault, primarily, for not having taught him long ago as they are teaching him now that the wrath of the people will fall upon the head of any saloon politician and follow him to his grave.

They are starting a monument to Dr. R. S. Storrs in the shape of a ten thousand dollar hospital in Fouchow, China, and one to Henry Ward Beecher in the form of a hundred thousand dollar memorial building for "institutional work." The memorials are fitting in each place, and characteristic of the conception of the gospel each great man left in the minds of his flock.

Rev. H. F. Williams, pastor of Westminster Church, Nashville, has been elected Editor of the Missionary Publications of the church. The Committee was fortunate in having him as they had Dr. Chester. in Nashville, when the vacancy occurred, and from what we have already seen of Mr. Williams' work we feel sure that a wise selection has been made. We are glad to welcome him to the editorial fraternity.

When a minister or ambassador of the United States becomes persona non grata at a foreign court he is withdrawn. That idea with regard to postoffice and customs' officials in the Southern States is slowly percolating into the Northern brain and will become intelligible after a while. The United States Government is the only business in the world that is run on the principle that it is a duty to be offensive to one's patrons.

The Interior puts a pertinent question when it asks why the business men of Chicago unanimously turned to the Salvation Army to distribute the fuel to the poor during the coal famine, instead of to the organized churches. The answer had as well be made, in spite of the humiliation involved in it, that the churches are too often guilty of sectarianism even in the distribution of a common fund and have been known to use even the liberality of the world to manufacture prose-lytes.

Dr. J. Wilbur Chapman has made a public statement that he had been guilty of a mistake in judgment in writing his Life of Moody. We had always thought Dr. Chapman had a right to write what he pleased and that the objection made by Mr. W. R. Moody had a good deal more of the mercenary in it than was seemly, considering that the rival biographies were of the great Christian that D. L. Moody was. But we are glad that the matter has been settled and that Northfield and Winona need not be considered rival institutions for deepening the spiritual life.

Rev. Dr. Joseph R. Wilson died in Princeton, N. J., at the home of his son President Woodrow Wilson on June 21. Dr. Wilson was born in Steubenville, Ohio, Feb. 22, 1825, was graduated at Jefferson College in 1844, and finished his theological course at Princeton Seminary. He was Professor at Hampden-Sidney College from 1851 to 1855, Professor of Pastoral Theology in Columbia Seminary from 1870 to 1874, and of Theology in South Western Presbyterian University from 1855 to 1893. He was a beloved and successful pastor of the churches at Augusta, Ga., and Wilmington, N. C. He was the first Stated Clerk of our Southern General Assembly, and for over 30 years one of the most prominent ministers in our Church. He was buried at Columbia, S. C. We hope to have a fuller tribute to his memory.

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For table of contents see page 16.

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**Violence and Murder.** Less than a year ago Senator McLaurin and Senator Tillman, both from South Carolina, engaged in a fisticuff on the floor of the United States Senate, while that body was in session. They were both declared in contempt, pending the consideration of the case by the Senate. Senator Tillman had been invited to meet Prince Henry of Prussia, as a representative of the Senate at a White House reception. Being for the moment not a representative of the Senate, the hint was given that he would better decline the invitation. Senator Tillman declined to take the hint and the President withdrew the invitation.

James H. Tillman was the nephew of the Senator and the Lieutenant-Governor of South Carolina. The President had been invited to visit the Charleston Exposition and to present a sword to a young South Carolina officer who had distinguished himself in Cuba on the field of battle. James H. Tillman assumed the responsibility of withdrawing the invitation that had been given the President to present the sword to Major Jenkins—and every Southern gentleman hung his head in shame.

N. G. Gonzales was the son of a Cuban gentleman, was born on Edisto Island, near Charleston, and had achieved the distinction of acknowledged primacy in South Carolina journalism. We quote from his editorial on the occasion of the McLaurin-Tillman episode as an example of his style and of the scorn in which he held the ill-bred ruffianism exhibited:

"Saturday was distinguished not only as the birthday of George Washington, but by two of the most noted 'fistic' encounters of the period. Terry McGovern defeated Dave Sullivan at Louisville "after fifteen rounds of as desperate fighting as was ever seen in any ring," and Senators McLaurin and Tillman engaged in a bloody and desperate set-to in the most select arena of this country—the United States Senate.

"It is in order, of course, to congratulate the State of South Carolina upon again filling that large place in the public eye which she was wont to fill of old. No less than six columns of press dispatches were devoted

on Saturday night to the increase of her fame. South Carolina has the proud distinction of possessing the only two United States Senators who have ever engaged in a punching and clawing match upon the floor of the most dignified legislative body on earth. It will be a long time before this claim to distinction will be eclipsed."

Mr. Gonzales had himself been a soldier in Cuba, under Gomez, before the United States declared war with Spain, and a United States volunteer during the Spanish War. The James H. Tillman incident stung him to the quick and he immediately took the steps to have the President present another sword to Major Jenkins, in the mean time characterizing the Tillman boorishness as it deserved.

Later he opposed the election of James H. Tillman to the office of Governor and the latter attributed to The Columbia State, Mr. Gonzales' paper, his defeat at the primaries. Since the election contest was settled The State has not referred to the matters in controversy nor used again the characterizations of James H. Tillman it considered justifiable during the campaign. It had branded him as a liar and a coward. Perhaps it was forgotten that a coward goaded to desperation is often the most dangerous man.

On Thursday, two weeks ago, Lieutenant-Governor James H. Tillman left the State Senate over which he was presiding officer, at its adjournment, and with a party of friends walked down the main street of Columbia. At the same time Mr. Gonzales left his office alone and started home to dinner. Mr. Gonzales was unarmed. Tillman was armed with two pistols.

As they met in the street, Tillman, without a word, drew one of the pistols and shot Mr. Gonzales through the body. The editor staggered against the wall of a building and as Tillman aimed his pistol the second time, said to his assailant, "Shoot again, you coward." Tillman was arrested and lodged in jail. Mr. Gonzales, after four days of suffering, died. South Carolina and the South could ill afford to lose his gifted pen, with its chivalrous devotion to high ideals and its fearless denunciation of the false and the cowardly and the mean. We have so few editors of his stripe that we cannot afford to lose one by an assassin's bullet.

If the facts, as thus briefly recited, are the real facts of the case, then it seems to us that the forces that make for righteousness, the pulpit, the bar, the press, and the public sentiment of a civilized people, should unite in calling for the just and adequate punishment of the murderer. If a negro had thus shot down a white citizen in the streets of Columbia he would probably have been hanged by a mob for his crime, and Senator Tillman would have defended the mob in the United States Senate. The difference in the color of the skin does not make the difference between murder and justifiable homicide.

It is not usual, and usually it is not proper, for a newspaper to anticipate by its opinions the judgment of a court of justice. But in this case the judgment has been so unanimously prophesied to be an acquittal that we are tempted to ask why that opinion prevails. The New York Herald presumes that as James H. Tillman is a white man he will not be hanged for his crime. It may be said to be current opinion hereabouts that there will be a great legal battle and that the murderer will go free. It has already been predicted that if Tillman is acquitted he will be shot by some friend or kins-

man of the dead man. and this is spoken of as probably justifiable, while even the murder of the editor is excused on the ground that he had written severe accusations against the former Lieutenant-Governor of South Carolina.

And yet one of the first marks of civilization is the supremacy of law. Violation of law must occur, in civilized as well as in savage lands. The difference between civilization and barbarism is that in the former condition the violated law is vindicated by the punishment of the offender. And now what does the law say about such a case as this?

It says that the very excuse given, a wrong done months ago, is the evidence of premeditation. It says that Tillman's signed statement, that he thought Mr. Gonzales was armed is no justification, since the victim was not armed, and a coward is held responsible for the fear that drives him to murder. It says that the high office which Tillman held at the hands of the people is an aggravation of his guilt, not a plea for his acquittal. It says that the fact of more than one meeting between the two men since the end of the political campaign without the offering of violence is evident that the murder was as treacherous as it was premeditated. And the law takes no cognizance of family influence, or of political factionalism. It says that when the fact of premeditated murder is proved the murderer should be hanged by the neck until he is dead. The Bible law, "Whoso sheddeth man's blood, by man shall his blood be shed," has never been repealed.

The State of South Carolina, whose majesty has been put at naught by this open and defiant crime, should expect a patriotic duty of her citizens, the vindication of her violated peace. For if this crime goes unwhipped of justice then human life can not be considered safe in South Carolina. The precedent will have been established that the public criticism of a public man can be answered with the assassination of the critic. The corrective influence of publicity in the sphere of politics will have been destroyed. And anarchy will find a fruitful field.

We have abolished the duel in the South, because duelling was one form of murder in spite of its appeal to high courage and sensitive honor. It is not likely that we shall condone assassination. A rope's end would be a fitting termination of an era of bluster and swagger and ruffianism, of cowardly brutality toward the weaker race and of coarse affront to all the traditions of decency and refinement, culminating in this murder, an era that has afflicted South Carolina too long for her own self-respect to say nothing of the esteem of her sister states. They know too well her glorious history and her noble people to doubt that she will soon prove anew her title to their confidence.

**The Sacredness of Human Life.** A Northern exchange remarks that just as Senator Tillman was calling Attorney-General Knox a murderer because through an alleged non-enforcement of the laws some people had perished for want of fuel, the Senator's nephew, Lieutenant-Governor Tillman was committing murder by shooting a political enemy. Undoubtedly the North and the South have each something to learn from the other regarding the sacredness of human life. While Mr. Knox seems to be doing the best he can with a difficult problem,

somebody, somewhere, is responsible for a greater scarcity of coal and a higher price for coal than even the great strike justified. Commercialism has its victims too. And where anger slays its thousands, greed has slain its tens of thousands.

Undoubtedly the South has failed in the proper regard due to the individual human life. The system of slavery required that the master should be a man of unquestioned courage and honor. He had to be just in his dealings with the slaves, and his word had to be taken at face value. Hence he resented any questioning of his word or of his courage. Hence the old-fashioned duel.

The Civil War touched the life of the South much more closely than it did the life of the North. Every able-bodied man in the South, including many below and above military age, had to be a soldier or explain the reason to his inquisitive countrymen and countrywomen. War has as one of its evils the loss of reverence for human life.

Again the presence of a race recently rescued from savagery and with a painful tendency to revert to barbarism, and the necessity of severe discipline for the sake of civilization itself has made us careless about the life of the negro criminal. But human life is human life. And disregard for the sacredness of life belonging to another race will result in the same carelessness with regard to life in one's own race. Withal, the Southern man is generally brave, even to the degree of recklessness concerning his own life. This is a good fault. Life is cheap and should be held cheap when it is one's own life and the cause for which it is staked is a worthy cause. But courage becomes a virtue only when it is coupled with a due regard for the rights of others. The truly brave man would rather die than be guilty of murder.

At the same time we verily believe that the people of these Southern States are the most kind-hearted people upon whom the sun shines to-day. The fact that their slaves multiplied to four millions while even the British slaves in the West Indies died like sheep, is a monument to the kind-heartedness of the Southern people. The affection of their slaves for them during the war that meant emancipation is the crowning proof.

It is because of this kind-heartedness that the child-labor in Southern mills is a recent evil and one that will speedily cease. What we need to learn is, that the life of any individual, white or black, noble or mean, is a sacred thing, not to be sacrificed in anger or on suspicion, and when taken at all, to be taken in defence of life or what is dearer than life, or to be taken by the state, after due process of law. Recklessness begets lawlessness and lawlessness is the mother of all crimes including murder.

On the other hand our Northern contemporary should not be too severe upon Senator Tillman and his charge of murder. He is not to be taken too seriously and his particular mention of Attorney-General Knox is probably wide of the mark. But people have suffered great physical discomfort on account of the coal famine and in the case of the feeble and sick among the poor there has been much loss of life. Somebody or bodies must be held responsible for the coal famine and the conditions that rendered it possible. The stories from the coal miners and from the "scabs" are a condemnation of the greed of mine-owners and the

cruelty of labor unions, and in each case life has been sacrificed, almost without protest.

As to the continuance of the coal famine, The Interior puts the matter thus plainly: "Whoever, in hope that a rising market will bring him exorbitant profit holds fast to a necessity of life for which others suffer, is a criminal breaker of the eighth commandment and is in danger of violating the sixth."

As long as the sweat-shops exist in New York City, as long as capital is allowed to make the conditions of life too hard for existence among some who work, it is idle to talk of blood thirstiness as peculiar to the South. The man who kills in anger or even in hatred has always been considered a little higher in the scale of humanity than the man who is willing to sacrifice human life for gold.

But there is one institution which is perhaps the greatest foe to human life for which North and South are equally guilty, and that is the saloon. It will be admitted that drunkenness shortens human life just as inevitably as a bullet through the heart, or work at an unhealthy trade. And it has been proved beyond question that the saloon is the great promoter of drunkenness. The mere sale of liquor is one thing. But the business of the saloon-keeper adds to the number of drunkards that the world would have if there were any substitutes adopted for the saloon. There is no need to make extreme statements here. Drunkenness shortens life. The saloon multiplies drunkards. Therefore the saloon kills men.

It follows that the discussion of the liquor problem becomes a discussion of the value of human life. It can not be denied that any substitute for the saloon that has ever been tried, prohibition, the dispensary, the Gothenburg system, decreases drunkenness and saves life. So the man who, in the face of these facts, advocates the saloon, is an enemy of his own kind. If he does it with his eyes open and for personal or political gain he is a murderer.

A heavy responsibility therefore rests upon our Legislature in Raleigh this winter. They have in their hands the power to encourage or to check the power of the saloon. That means the power to save life or to kill. Let us strip the question down to this naked issue. Life, human life, is in the balance. And where a man throws into the other scale money, or ambition, or any other good, and life kicks the beam, a worthless thing, that man wears the mark of Cain, and should be branded as a murderer by his countrymen.

As Titus Tudor, in his remarks last week about that little hymn,

I want to be an angel  
And with the angels stand,

begs the question in the outset and is too good a logician not to know that he is doing so, we turned to the next to the last paragraph to find out what his animus was. The real question is whether the word "angels" in the New Testament is ever used in the sense of the glorified spirits of human beings, as well as in the general sense of "messenger" and the specific sense of the heavenly messengers defined in the book of Hebrews.

That question Titus does not discuss. But this is where he comes out strong: "Another council, greater than that of Nice, would have to be called, the grandiloquent splendor of which would be made up of Sunday-school delegates and representatives from self-con-

stituted lay evangelists and religious tramps and Christian Endeavor delegates and free lancers in the field ecclesiastical, with two or three shrewd Yankees on the outskirts, and an equal number in the convention, all with an eye to business, selling various kinds of harps as souvenirs of a conclave called to settle the song service of the world".

After that Titus had as well sign his name in full, for his speech bewrayeth him.

However, the hymn is all right, even if Brother Walden did leave it out of his excellent hymn-book, though of course we knew that any commendation of it would be an affront to the hippopotami mentioned some weeks ago. In fact it was left out of our hymn-book years ago.

It is argued by the friends of the saloon that the feature of the London Bill requiring the saloon to get a statement from a majority of the people saying that they want it is tantamount to prohibition. Will some one explain that confession? Does it mean that the saloon voter is ashamed to sign his name to a petition or that the anti-saloon people are really in the majority when the other side are compelled to make the issue and to win the votes? And ought there to exist an institution for which its own advocates are ashamed to go on record?

We congratulate our friend Rev. Edgar Tufts on his recent victory over the liquor traffic in Watauga county. We thought that he was doing a plenty of things as it was, as preacher, pastor, teacher, architect, carpenter and so on. But a liquor distillery had the impudence to settle down near the Lees-McRae Institute and Mr. Tufts promptly appeared in the role of a lobbyist in Raleigh. The latest news is that the Senate unanimously passed a bill prohibiting the sale and manufacture of liquor in Watauga county. Some time North Carolina Presbyterians will appreciate the good that Mr. Tufts is doing and help him to carry out his plans. We do not know a more successful work done anywhere, on the small means that he has been obliged to use.

The improvement in Charlotte as regards drunkenness shows what can be accomplished even by adding one or two dispensary features to the management of the saloons, such as early closing and screenless doors. A recent law in England makes the treating of a man under the influence of liquor criminal. Another excellent feature is the provision that when a magistrate has once declared a man an habitual drunkard it is a criminal offense for him to buy liquor at any bar-room or for any bar-room or for any bar-keeper to sell it to him for three years after such declaration. The whole world seems influenced by the new temperance movement which is being directed along sane and reasonable lines. Even Russia has lately put the entire control of the liquor traffic in the hands of the government and the improvement is already manifest.

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### Review of Contemporaries.

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In spite of the frequent boast that correspondents are required to tell only the truth, it too often happens that the correspondent finds out which side his bread is buttered on by finding out the side that it will please the editor for him to take. One of the crying evils of secular journalism is the coloring of news to suit the views of the publisher. The Raleigh Christian Advocate mentions a case in point:

A certain correspondent in a certain town in North Carolina has been filling the newspapers with statements to the effect that in that town not a single man could be induced to sign the petition praying for the passage of

the London bill. The failure is ascribed to the fact that while there is no objection to the provision which would force the saloons and distilleries from the rural sections, there is a decided objection to that provision which would force the man who wishes to sell liquor in the towns and cities to first prove that the people want him to run his business in their community.

Wonderful, isn't it? What a tender, beautiful consideration is shown for the white-aproned vender in the town! What a cruel arbitrary indifference to the rural vender, perched on his barrel scotched with corn-cobs!

Now, we happen to know that there are in that very town hundreds of people who are anxious for the London bill to pass, for the very reason that in that bill is a provision which gives the town a chance to protect itself against the saloon. Of course this is the provision which, according to the correspondent, is so obnoxious to our patriotic, conservative, fair-play-loving people.

But these are the same old tactics. Watch out for them. The Devil quotes Scripture. The saloon believes in the press.

Says the Central Presbyterian:

Our remarks upon the satisfaction expressed by anti-Calvinists over the revision work going on in the Northern Presbyterian Church appear to afford some material for criticism. We can stand it. Common sense dictates the conclusion that a measure which is hailed by opponents, in such terms as we have presented, cannot be eminently wise. We remain averse to its adoption in our own church, because it is obvious that the conservatives North have gained nothing by their success but a new expression instead of an old one. "The old is better." It is not absolutely perfect, but too admirable to be ashamed of. Reconstruction is a dangerous work.

Since when have we gone to anti-Calvinistic sources to find out what the creeds of Calvinistic Churches teach? The policy of guiding our actions by the opinions of our adversaries and trying to do the things they don't like is mighty poor policy for a church to pursue. Besides there is a question of fact involved. Do the verbal changes in the the Confession as to the sin of refusing an oath, the personality of the Pope, and the moral quality of good works done by unregenerate men, make the Westminster Confession Unitarian? If so it was Unitarian before. Does the explanation of the Third Chapter and the declaration that all the dead children are saved make the Westminster Confession Arminian? Then it was susceptible of an Arminian interpretation before. The old may be better without the new being heretical or infidel. Besides, as the amendments are published in accessible form it should be possible for a Presbyterian editor to form his own opinion and tell it to his readers without making the impression that a great Presbyterian Church has departed from the faith, on the word of a reported interview with two Pittsburg representatives of Arminian ignorance and of Unitarian asininity.

The Outlook has these generous words about the educational work the South has been doing:

The generosity and sacrifice of the South for education, taking into account the limited resources of the Southern people during the last twenty years, are just beginning to be understood at the North, and wherever understood are evoking a response which is a practical recognition of what is due to a people who have put forth heroic efforts to rebuild their social structure, and who are struggling with problems of appalling magnitude. Those who know the history of the South since the war are filled with admiration for the quiet courage, the undaunted energy, and the heroic patience with

which that section has been working out its industrial and social reorganization. In no other movement has the enthusiasm, what may be called the gallantry, of the Southern character been more strikingly indicated than in the educational movement. A story of that movement is already a record of individual self-denial and heroic self-sacrifice; if it could be told in terms of personal experience, it would awaken the admiration of the whole nation. Among the men who are leading the South to-day in this new era of its development, there are none better deserving the confidence and admiration of the nation than men like President Alderman, President Dabney, and Dr. McIver.

The three names mentioned are worthy names, but other men have labored that they might enter into their labors. By the way Dabney and Alderman and McIver are all Presbyterians. In fact we believe that Rev. Edgar Gardner Murphy and Professor Claxton were about all that saved the Southern end of the Education Board from being entirely Presbyterianized.

The Southern man who bubbles over in talking about the Old South is generally trying to curry favor with the North. Fortunately his rebuke sometimes comes from a Northern source. Here is Bishop Kinsolving of Texas writing a book on Missions and the editor of the Church Standard of Philadelphia correcting his crude misrepresentations.

"In years gone by we had treated the slave with contempt, and not as a brother. We refused him Christian marriage and family life and education. We trafficked in human flesh and blood, and we suffered the consequences." There is truth in this arraignment, but many thousands of veracious persons, speaking from personal knowledge, would pronounce it to be an exaggeration, and surely the indiscriminate manner in which the Bishop brings his sweeping charge against the "Southland," is a half truth which must include a certain misrepresentation. So far as we can see, the race prejudice, or aversion, or instinctive separation—call it what you will—is quite as strong at the North as at the South, and is much less kindly. Nor can we admit that this instinctive separation, however unreasoning it may be, is altogether useless. We believe it to be providential, and we note with satisfaction that, as the negro rises in the social scale, he is controlled by it, as his white neighbors are; not to the interruption of kindly feelings or kindly dealings, but by the recognition of a line which God has drawn and not man. But for this instinctive separation, the negroes of the South would by this time have fallen into even deper degradation than ever, and the population of the Southern States would be doomed ere long to become a mixed breed in which the vices, rather than the virtues, of the two races might be combined. Many thousands of reputable persons will pronounce it to be a considerable exaggeration to say that, even in the time of slavery, the negro was "refused the privilege of Christian marriage." It is unhappily a matter of history that the law did not protect the marriage of the negro; but every one who knew plantation life in those days knows it to be a fact that one of the chief difficulties of the master was to maintain among his people something like a decent respect for their conjugal relations. This is too large a subject to be dealt with in a few sentences; but it is possible to be so impressed with the separation, social and otherwise, between races so widely different in origin and temperament as the Caucasian and the Negro, as to forget that a complete disregard of the difference between them must result in a disastrous amalgamation. Christianity teaches no such lesson. What it does teach is that every Christian man of every race shall regard and treat every other man, of whatever race he may be, with all the fulness of Christian justice and Christian charity.

## Devotional.

### The Surrendered Life.

The apostle could cry: "For me to live is Christ." Can we say that? Does Christ dwell within our hearts in such power that all our life is lived for Him, our Brother, our Saint, our Saviour, our God? Happy are we and happy will we be if our life is in Jesus, our Saviour. Dr. D. Hayes Agnew, the great surgeon, when a poor minister asked for his bill, had joy in saying: "You owe me nothing. To your Master and my own I owe all things, and to serve one of his poor suffering messengers is but a little service rendered to Him who gave Himself for me." The physician, the statesman, the lawyer, the farmer, as certainly as the preacher, can live in Christ, can surrender all to Him who is at once the lowly peasant saint and the Son of God. Gladstone said: "All that I think, all that I hope, all that I write, all that I live for, is based upon the divinity of Jesus Christ, the central joy of my poor, wayward life."—Central Christian Advocate.

### Remember Jesus Christ.

I think very many times of the one I love best. When in the night I awake, my first thought is of her; and when early in the morning the sunrise comes stealing into the room, my first thought is of her, and constantly through the day my mind goes out to her. I think of all the sweet things she has said, of all the sweet and loving things she has done, and I do remember her. I wish I might as often, and as well, remember Jesus Christ. Dear friends, let us begin it now. To-night when you lie down to sleep, try to bring back some scene or word from Jesus' life, and think of him; and if in the darkness you awake, remember him, and to-morrow morning, when the sunrise softly comes, remember him. Let us begin now remembering Jesus Christ.—Robert Speer.

### Kindness.

"The greatest thing," says some one, "a man can do for his Heavenly Father is to be kind to some of his other children." I wonder why it is that we are not all kinder than we are. How much the world needs it! How easily it is done! How instantaneously it acts! How infallibly it is remembered! How superabundantly it pays itself back! For there is no debtor in the world so honorable, so superbly honorable, as love. "Love never faileth."—Henry Drummond.

Have you ever thought what a change it would make if you believed with all your heart and soul and strength and mind that God is? This one belief would alter everything. Some may even think that it would change too much; if we realized God as he really is, we could think of nothing else. This I do not admit. The thought of God should be to the best of our thinking, like the sky to other objects of the landscape—always there, blue, serene, unifying. In his presence, constantly and steadily realized, everything would find its right place: it would be easy to do right and difficult to do wrong. In fact, the problem of life would be solved.—James Stalker.

The spiritual life is enhanced and glorified by an honest business life. The spiritual does not antagonize the natural. There is no conflict but mutual helpfulness. Christianity never taught asceticism. Its devotees were to be in the world, yet not of the world. A man too pious for citizenship is not an ideal Christian and must render unto Caesar the things of Caesar. A woman too pious to attend to her household duties is not an ideal Christian.—Rev. John Brushingham.

"Ian Maclaren" writes that there was one thing in Jesus' life that was sadder than the crucifixion, and that was for the beloved John to fall asleep while his Lord was suffering the agonies of Gethsemane.

## Missionary.

### When There Was a Revival in Japan.

In 1901 there was a great revival of religion in Japan and men and women everywhere were interested so that they stopped on the streets to talk of the wonderful things of God. Special efforts were made by pastors to spread the good news; in Tokyo daily prayer meetings were held for fifty days. The attendance constantly increased. It was an ever-rising tide. Every church was open every night. A Presbyterian missionary, Rev. George P. Pierson, writing of this most interesting time, said:

"But the Christians, some that had slept a long time, and many, many that had been faithful, were aroused. They marched round the streets handing out notices and stopping here and there for wayside preaching. Children took part and all ranks of people joined in. Fine ladies might have been seen handing out tracts and invitations. A high Christian official, seeing such a lady working thus on one of the chief bridges of the city, said: 'Well, well, this means something when a Japanese lady will descend to such work. She is moved by no ordinary motive. This is the power of God.' The ladies would also stand at the church doors and receive and guard the footgear of those that came to the services. You know in Japan not only the ordinary house but some public places are matted and shoes should never be worn on the mats, so people leave their shoes, slippers, sandals, clogs, etc., at the door and a man there takes charge of them. This is considered quite a menial task, but they did it—these ladies.

"Each house in the district was visited and a two-leaf tract was left. On one side of the tract was a simple statement of the way of life, on the other was a list of the churches and preaching places throughout the city, and somewhere on it an invitation to come and hear. Fine cardboard placards were hung up in all the barber shops and bath houses. One woman, seeing one in her usual bath house, was disgusted and went to another, where, finding a similar placard, she changed again, but wherever she went she could not avoid them. The meetings themselves were crowded. After the Gospel had been presented, people were invited to sign a paper committing themselves to become inquirers and at the same time acknowledging the fact of there being one God and one Saviour. As a result 500 or 600 people in Tokyo signified their desire to become Christians. 'If you go to Tokyo now,' said Mr. Tamura, 'you will find all changed; the weakest churches have become strong. Everybody helped everybody else and everybody preached everywhere.'"

"In the Presbyterian Korea Mission marked success has been gained from the first. Thus, according to the last report of the Pyeng Yang Station, it has one central church with 18 associated places of meeting; 179 recognized out-stations, each having from one to six meeting-places, and 16 or more additional groups. The total adult membership numbers 2,944. Seven hundred and eighty-four adults were baptized on profession during the year: there are 3,837 catechumens, making a total of 11,905 adherents who are more or less regular church attendants. Of the native assistants there are 73 unsalaried local leaders and 19 helpers who travel on circuits. All but six helpers are supported by the people. There are 152 churches and chapel buildings, nearly all provided by the people; 46 have been built this year. There are 41 school teachers, 30 of whom are supported by the people. This is characteristic of the whole Korean Mission."

Once a Brahman, the greatest lawyer in India, stood up before an audience and told them, in a beautiful English oration that it was madness to shut their eyes to the fact that the religion which had conquered Rome and all the Western world had come to India. They must face the new religion, and deal with it honestly and frankly. "And who," he added, "would not wish to deal with it honestly and frankly in the presence of its Founder, the peerless Christ."—Exchange.

## Sunday School Lesson.

CONDUCTED BY REV. H. G. HILL, D. D.

### Paul at Athens.

Acts 17, 22-34. February 1, 1903.

Paul on Mars' Hill in Athens, addressing the Areopagus, is a most interesting figure. He speaks to the most cultured and intelligent audience in the then known world. Others of renowned deeds and eloquent speech have occupied his position. But Paul has a far higher mission than his predecessors for he has the grand privilege of revealing the unseen Jehovah. He does not accuse his hearers of being "too superstitious," but compliments them upon being "very religious." In proof of this he mentions that in their city, filled with statues to many deities, he had found one "to the unknown God." They had erected this less they should fail in doing homage to some divinity through ignorance. This "unknown God" Paul claims to reveal. The teachings of his discourse and its results deserve consideration.

I. Some Doctrines He Inculcates.—Some people object to doctrinal sermons, but it would be difficult to find one more crowded with profound doctrines than this discourse of Paul. He affirms the doctrine of the creation and declares "God made the world and all things therein." He states the Divine Sovereignty and asserts "He is Lord of heaven and earth." He intimates man's dependence and says, "He giveth to all life and breath and all things." "For in Him we live and move and have our being." He inculcates the unity of the human race and declares, "And He hath made of one blood all nations of men for to dwell on all the face of the earth and hath determined the times before appointed and the bounds of their habitation." This doctrine of the unity of the race was not believed by the Athenians who deemed themselves made of superior clay to that used for barbarous nations and this nation of the ancient Greeks is not yet wholly extinct in the world. Paul also teaches the Doctrine of the resurrection of the dead, as assured by the resurrection of Jesus Christ. He furthermore maintains human responsibility to God, and points to a day of judgment when men will be held accountable for character and conduct.

II. The Duties Enforced.—Doctrines should be expounded that duties may be made clear and emphasized. Paul declares that men should seek God. He says, "That they should seek the Lord, if happily they might feel after and find Him though He be not far from every one of us." If Jehovah is the Creator and Sovereign and we are entirely dependent on Him and if He is to determine the destiny of our nature for eternity then we should certainly seek Him in His appointed ways. Another duty enjoined, is repentance. The apostle affirms, "But now commandeth all men every where to repent." Men are not only creatures but sinners and in seeking the presence and favor of a holy God, must turn from sin. This is the condition of pardon, "Let the wicked forsake his way and the unrighteous man his thought and let him return unto the Lord and He will have mercy upon him unto our God for He will abundantly pardon." The salvation of God in Christ is a salvation, not in sin, but from sin. "He shall be called Jesus for He shall save His people from their sins."

III. The Results of Paul's Sermon.—These are much the same as those produced by faithful gospel preaching in our day. Some mocked and especially derided the doctrine of the resurrection. Men now often ridicule doctrines of Holy Writ that are distasteful to them. Others procrastinated, saying, "We will hear thee again of this matter." How many now under powerful preaching defer seeking God and repenting of their sins! But some believed and united with Paul as disciples of Jesus and a few belonged to the highest social rank.

## Westminster League.

CONDUCTED BY REV. HUGH W. HOON.

### The Wish Father to the Thought.

The wish to know how many of our pastors and elders have responded to any or all of Mr. Hoon's questions in the Standard of January 7th, grows stronger as one ponders over the needs of our young people. Have officers of the church the real welfare of the young people at heart? No one can answer other than yes. Do they fully realize that to-day a condition, not a theory, confronts the church: that the church is not only losing the efficient service of the young, but that a tendency to worldiness, a tendency to lower Christian ideals, is gradually taking form in the lives of many of our young people whose natural piety is sadly deficient by reason of the lack of opportunity for religious activity?

It is very gratifying to find so large a per cent. of our membership among the young people. It argues well for the future. Nevertheless it is sad to realize that they have no permanent place of responsibility and active work in the church. Consequently they are drifting helplessly on the sea, void of religious experience and in their lives practicing questionable things. To have no safe-guard against these things causes them to lower their Christian ideals. A man will either live up to his ideal or will drag down his standard to his own level. Our young people are in urgent need of spiritual exercise and development.

The infant by ceaseless motion and constant endeavor to use its baby limbs grows in strength and stature. The physical body by careful observance of hygienic laws and proper exercise develops health and strength. Deprive it of these things and the body will sicken and die. "The new-born babe" in the Lord must be fed the "sincere milk" of the Word in order that it may grow into the "full measure of the stature in Christ Jesus" our blessed Master. Feed the young upon the Word, but don't gorge them and then put them to sleep. No, they must be given opportunity for using the strength which they receive from feeding upon the Word, in order to "grow, wax strong in the spirit," and to increase "in wisdom and stature and in favor with God and man."

An active young Christian will not lead a questionable life. An inactive one will. Hence to provide regular duties for them in the church is a safe-guard to their religious life and welfare.

Again, by reason of the fact that so large a per cent. of our membership is among the young people is the strongest argument for more earnest attention being given to this phase of church work. They have the natural right to serve their Lord and Master in the church. The good Master set no age limit to His kingdom nor his service, but to the contrary carefully warned his disciples and hearers concerning the danger of offending the "little ones."

It is a crime to deny to the young, food and exercise for the physical body and is not such conduct in regard to their spiritual lives "the offence" spoken of?

Some one may wonder how the young are being deprived of their spiritual rights. By indifference, my friends, by indifference upon the part of Christians concerning the great and crying needs of the young people of our church.

We trust the North Carolina Presbyterians will second the earnest efforts now being put forth for this work by their Synodical Committee. John K. Roberts. Carthage, N. C.

The above article is contributed by Rev. John K. Roberts of Carthage, N. C. Hereafter this column will be devoted to furnishing suggestions to the young people to aid them in the conduct of their meetings. We hope it will prove helpful and interesting.

## Contributed.

### How the Oldtown Presbyterian Church Got a New Pastor With the New Year.

It has been told in these columns how the Verdantville Church secured a new twelve hundred dollar preacher by the simple and effectual process of shooting Rev. Samuel Senex with a silver bullet. There has just come to my knowledge another case in which a preacher was made over again, not by encouragement from without, but by transformation within. At least this is the way I account for what has just happened in the steady-going Presbyterian congregation of Oldtown, who will not soon forget the surprise given them by their pastor on the first Sunday of this New Year.

To put it mildly, they had gotten somewhat accustomed to the Rev. Reuben A. Longsticker, who has had ministerial charge over them for the past fifteen years.

Not that they were tired of him. On the contrary, his ministrations in the gospel were as much a matter of comfortable satisfaction to them as the wearing of their Sunday-go-to-meeting clothes. His sermons were of that orderly character which enables a congregation to anticipate from the beginning what the middle and end is going to be. They were always cast in the same mold, and that mold was determined when he was in the theological seminary, according to the rules of a famous text book, then and now an authority upon sacred rhetoric in that institution. First came the exordium, usually an anecdote or other illustration leading up to the subject of the discourse; then came the theme, the statement of his subject in a concise, well-worded proposition; then the amplification of the subject under three, sometimes four, heads of doctrine; then the peroration. This last, in the hands of Mr. Longsticker, nearly always took the same shape. After addressing himself to professed Christians for something like twenty-five to thirty minutes, he would say, "And now, my impenitent hearer"—and then the congregation might know that the end of the sermon was near at hand.

It remains to be said, in justice to Brother Longsticker, that while following this inflexible form, his sermons were highly polished, the thought strong, the illustrations apt, the closing appeal fervent. Indeed, having often heard him preach, I have thought that he came very near to being that beau-ideal, scholarly clergyman which most Presbyterian ministers naturally seek to become.

On this New Year Sunday a more than usually large congregation paced decorously up the carpeted aisles of the Oldtown Church and took their seats in the well-cushioned pews. Mr. Longsticker entered the pulpit, the choir sang the New Year anthem, the congregation rose and joined in the doxology, and then—nobody could tell what the change was, but somehow, from the first words of the invocation, a new preacher stood in the pulpit before them. With his first sentences, a solemn hush seemed to settle down upon the congregation; as the service went on, the sensation deepened; at the close of the second prayer, the white-haired elder in the front pew, who alone in the crowded house followed the custom of our fathers by standing during the prayer, remained on his feet for a few seconds gazing upward and whispering to himself, "This is none other than the house of God; this is the gate of heaven." When Mr. Longsticker gave out his text he remarked that it was the first time during the fifteen years of his ministry among them that he had preached from that passage. The text was Jer. 1: 7. "The Lord said unto me, say not, I am a child, for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak." The burden of the sermon was the simple thought that the man who stands before the people Sabbath after Sabbath, ought always to bring a message direct from God. After developing this thought at some length in his usual perspicuous style the preacher stepped slightly to one side of the pulpit with

his left hand resting on his unopened manuscript, and began to talk to his people face to face and heart to heart. Soon many in the audience were leaning slightly forward as if drawn by the preacher's voice. As he drew to a close he seemed to gather himself up, and pour the energy of his mind and the intensity of his soul into the hearts of his congregation. Yet the singular power about the sermon was, that in some way the preacher's personality seemed to have disappeared, and every hearer felt himself to be alone and facing the very word of God. While the truths of the sermon fastened on every mind, and the logical power of a well-ordered discourse held them as in a vise, there was something far higher, a divine unction which had wrapped itself about the preacher and made his every word the echo of his Master's voice.

"It was a deeply impressed, almost awe-struck congregation who went noiselessly out of the building, and dispersed quietly to their homes. When the white-haired elder got home from service, there was a rapt expression on his face which startled his wife, who had not been able to get out to preaching. "Why, you look as if you had seen a vision," said she. "I have," he answered. "I have seen the Lord's glory and his power in his sanctuary to-day, as I have never seen them there before."

"I had not heard that we were to have a strange preacher to-day," she said. "No," said he, "it was our own preacher, but, thank God, he has been anointed with fresh oil."

And now for the sequel to this story, or more properly the real beginning of it; and that takes us back to Mr. Longsticker's study. The date is Dec. 31st, 1902, the time is near mid-night, the preacher is on his knees before God. For some hours he has been bowed thus, and he is now pouring out his soul in broken-hearted supplication. This night the Lord has met with him, as he did Jacob of old. Touched with a gleam of the judgment to come, his whole past ministry has risen before him, his formal prayers, his coldly intellectual sermons, his easy-going pastoral work. He sees with an agony indescribable, how many souls have gone down to perdition, who sat for years and slept under the sound of his preaching. He thinks of those who still remain formal professors of religion, self-satisfied worldlings, who gather Sabbath after Sabbath in his church, and go away contented, careless, while having no hope, and without God in the world. He groans and agonizes over his barren, powerless ministry. But the Lord, who is dealing with his soul goes deeper still. He is made to see his low, selfish ambitions, his personal self-seeking aim in life, his lack of a supreme absorbing devotion to the work of Christ and the needs of a perishing world. And as the New Year dawns upon him, his whole soul goes out in strong crying and tears, as he prays for newness of life in a closer walk with God, a new self-dedication to the blessed Master, a new anointing with the Spirit's power.

And the scene closes with the following entry in Mr. Longsticker's diary, which I transcribe as nearly as possible in his own words:

"With the New Year now beginning I would enter into a deeper self-dedication to Him who bought me with his own blood. I lay at His dear feet my future, leaving all its plans to Him. I give up my pride and self-seeking, every vain ambition, every selfish desire. I want to do just that work, and no more or greater than He wants done, and yet no smaller or less arduous than He calls me to do. To this end I supplicate the filling and sealing of His Holy Spirit.

Here's my heart, Lord, take and seal it. Amen.

And this, as nearly as I can describe it, is how the Oldtown Presbyterian Church got a new preacher with the incoming of the New Year.

I do not say that Mr. Longsticker may not again preach some coldly intellectual discourses and offer some formal prayers, and again wake up to find himself sliding back into low ambitions and selfish aims. It is only in the fervid imagination of our Keswick

friends, that one night of prayer completely transforms character, and works an entire revolution in the fixed habits of a life-time. And yet without a doubt, a new era in our brother's life as a man and a preacher has dawned with this New Year: and it will forevermore be true that a new man stands in the Oldtown Presbyterian pulpit. God, who has begun this good work in and through him, will continue it, the anointing of that Holy Spirit of promise which he has received will abide and increase. At least such is the firm and glad conviction of his friend,

The Country Parson.

#### Women of North Kiang-su, China.

China is a wide field and customs so different that individual experiences are not the same. I want to tell you home Christians something of woman's condition here as I have seen it in medical work and daily conversation with guests.

Woman in China usually begins her earthly career as an unwelcome guest. "It is a girl" rarely brings pleasure to a mother's heart, but if sons many she rejoices to have a daughter, or if the only child is a girl, the love for her of both father and mother is very striking, for all their hopes center upon her. I may as well say at this point why it is the Chinese are so anxious for sons. It is because they look to them for support, to keep up the family name, and to worship at their graves, which keeps their souls from suffering in the next world.

One of our servants had two girls, and when the third came she named her "unsavoury," that the spirits might know how displeased they were. Another woman here was a second wife. The first wife's children had all been girls. Her first was also a girl. This displeased the mother-in-law so, she never allowed her to nurse or fondle her baby. It was wrapped up and put upon the bed, and there it stayed, except when feeding time came. That same baby is none the worse for her infant trials. She has developed into a nice girl, is in our Sabbath school, and the only girl in Suchien that I know who does not bind her feet. In our part of China there is no infanticide.

The next event in a woman's life is at five or six years of age, when her mother begins to bind her feet. This is a pitiful sight. You will see the happy little thing rollicking around, jumping about, just like an American child. Another day you see her—her smile not so bright—she sits instead of standing, does not run as formerly; you ask the reason and find her feet are being bound. As I have seen foot-binding it is more an annoying and disagreeable custom than one that causes acute suffering or injures health. In Southern and Mid-China, where rice is largely cultivated and the working women assist with that, many of the women do not bind their feet, but with us every woman does—some tight, some loose, but all bind. The method of binding is to use a bandage of strong cloth, forcing the toes, except the great one, under the foot. She is supposed to walk on her heel and great toe, but in reality the toes become so sore from corns and irritated skin, that many of them walk on the heel only. A woman with her foot unbandaged cannot stand up.

There is a special society at work against this custom, and the Christian schools require all to unbind their feet, but only a beginning has been made.

The bride's feet are the first thing noticed and remarked upon. The men of China have to be educated to want big-footed wives before much can be done.

The next epoch in a woman's life is when about fourteen. She is then shut in, and appears no more in public until her wedding day. If a man comes to the house she is kept in an inner room until he leaves. The little girls come to our guest rooms and play around the streets as the boys. They learn hymns and pick up a good deal of gospel truth, by coming to us as children, that we hope will bear fruit some day.

There are two not uncommon lots for a girl that brings untold suffering. One is to be sold as a slave

and the other to be reared by her mother-in-law. These slave girls are often mistreated, but sometimes not. When grown they are married to some one by their mistress or taken as concubines by the master. A woman is never left unmarried, except those of ill-fame.

The child being reared for the son's wife by his mother suffers so much, until it has become a proverb for suffering. This seems most strange, but is true. Several of my friends were thus brought up and have often told me of their sufferings. They were ill-clad, ill-fed, beaten on the slightest provocation, required to do all the disagreeable work about the house and the like.

The next event is our girl's betrothal. This may occur at any age, but more often from fourteen to twenty. It is not unusual to find a girl more than twenty unengaged. Three old women usually arrange the affair. The man appoints a day to exchange betrothal papers, and with his, he sends the bride-elect a present, which is usually bracelets, a ring, and head ornaments. Friends are invited to a feast, heaven and earth are worshipped and the ancestors as well. The girl then waits at home until her future husband names a day for marriage.

I suppose the most trying time in any woman's life in China is the bride's first day. She has lived a life of seclusion at her father's house, seeing only the few women visitors. For three days before her marriage she is allowed very little to eat, and on her wedding day may not even drink tea or water. In this weak, semi-starved, nervous condition, she is put in a chair and carried off, she knows not where, to become the wife of a man she has never seen. Her father or brother escorts her, but does not stay. Her mother-in-law's reception is to pull out the hair of her forehead for about one quarter of an inch and comb the hair back instead of parting it, as all unmarried girls do.

She is then put in her own room and not allowed to speak, but any one, both men and women, may go and stare at her, saying what they please about her. It is for this occasion they want small feet, for they are the first thing criticized. The bridegroom's friends make things lively by throwing peanuts or walnuts at them. They often row half the night. It is custom, and no way to prevent it. A good many manage to live through it.

As was customary among the Jews, the crowning joy of a Chinese wife is motherhood. If the wife has no child her lot is hard indeed. We remember Hannah's sorrow. The Chinese wife is laughed at and often persecuted not only by home folks, but by neighbors as well if she has no child, and besides this she has the horror over her of the other wife, which every husband has the right to get if he has the money. A son is such an important possession that a wife, if she becomes old and has none, will often get another wife herself.

Some one has said the meanest thing in God's creation is a mean woman. This is most manifest in the Chinese mother-in-law. She is the one feared. If a girl does not listen to reason, they say to her: "What will become of you when you get to your mother-in-law?" She seems to try to get back in full out of her daughter-in-law what she herself has suffered. A girl we know was married recently into a family where there was no mother-in-law. The Chinese remarked she would have an easy time; only her husband to please. Husbands and wives often get angry and fight on their own responsibility, but it is oftener his mother who forces or persuades him into beating his wife.

Mrs. Dong, one of our women servants, says her husband never did whip her; that she stayed from home once for three days because his mother wanted him to. If he had been at home and not done it, he would have been unfilial; he must obey his mother.

When you consider the Chinese family, the wonder is not that they quarrel, but that they ever cease. Each son brings his wife home, until the family will have from forty to one hundred members living in the same enclosure. The children are not controlled; whether

boys or girls, in their youth they have no religious training as a controlling principle, so how can they live in peace?

We Christian people could not live happily under the same circumstances; and we see also the necessity of the mother-in-law, for the establishment must have a head.

Just a word as to the other wives or "little wives" as they are called here. They are in fact concubines. A man has but one true wife. The others keep their own name and do not wear the red clothes when married, the sign of a bride. These are always girls or widows, who are sold by those who want money more than a good name, for it is considered disgraceful here to sell one to be a concubine. They have a saying that money made that way will never do anybody any good. These little wives are never allowed to visit their fathers' home, or go anywhere else. They are under the true wife, and often cruelly treated. If they have sons, they are considered the true wife's. They have no appeal.

As our father's did, so do we, and the women seem especially bound by customs.

Every woman, according to age, has her dress, head dress, manner of arranging hair, shoes, and everything related to her apparel, fixed by custom. No woman dares show the least independence. Mourning, which is always white, is worn a certain style according to the nearness of the deceased. The bride must be dressed a certain way and go through certain forms. When her first month is complete she visits her mother, and may only stay nine days. The expense of her visit must all be borne by her family. A woman cannot appeal to law, but she has a stronger power in her father's family, or by taking opium or in some other way committing suicide. Her husband's family stand in such awe of this termination that they dare not go beyond a certain degree of ill-treatment. Our water-carrier was so beaten by his wife's relations that he could not leave the house for a month.

I will now mention three striking characteristics of our women—modesty, sympathy, and mother love. Modesty is the one of these to be emphasized. Shut in as they are from society until their marriage, and after that only the poorer classes going out unless in a closed chair, they are usually bashful and modest. This trait is often most marked, even among the lowest classes. In my daily association with the women of Suchien not a guest or a servant has made an unseemly remark in my presence, nor asked me an improper question. This has been a surprise to me. They have their immoral, immodest women, but these are condemned by the Chinese themselves.

While many of the women are cruel and harsh, yet their sympathetic nature often shows itself. This is often shown towards those who come as patients. Then they often sympathize with us, being so far from our mothers. When I first came to Suchien a rank heathen woman was with me. When I was taken ill, she sat by me, holding my hand, and cried over my being sick in a strange land so far from my people. They have the greatest sympathy for a girl married some distance from home, knowing how difficult it will be for her to see her mother.

What these poor mothers endure for their children is wonderful. One of the most repugnant sights I ever saw was a child dying from exhaustion after small-pox. The scabs, scarring, and drawn-pinched look of the child were horrible to see, and yet that mother was carrying it next to her person, her loose Chinese garment folded around it. This is not an uncommon way of protecting children from the cold.

To become an official, and to take a literary degree, are about the only things a woman does not do. We find them as servants, seamstresses, weavers, doing embroidery, making paper money for worship, making mats, baskets, shoes, various eatables to sell on the street; they turn the mill (as each family grinds its own what and corn) and gather grass for fuel. Then there is the singing woman, who chants in a style while she plays an instrument something like a banjo.

Also the readers; these read novels and poetry to the wives and daughters of the officials. One of these visited our guest room for months, and we so hoped she would become a Christian, but she proved to be an opium smoker, and finally drifted away. The fortune tellers are either men or women, who being blind, "are able to see into the next world." For a marriage and many other affairs, the fortune teller fixes the date.

The practice of witchcraft or sorcery is a common occupation for widows in middle life or older. These profess to cast out devils and cure all kinds of diseases by certain forms and incantations they practice. The ones treated give so much money and burn incense besides. Most of the people believe in them to such an extent that their full duty to a sick one is not done until one is called. The practice of obstetrics is entirely in the hands of women.

I should fail to give a true picture of our women if I did not mention the amount of time consumed by their toilet. The combing of their hair, oiling it, wrapping in various strings, putting on various ornaments, then the chalking and painting of their faces, and their feet require no little time and attention. The rich have maids to assist. A wealthy lady does little but keep herself fixed up.

There is one blessed thing about China—fashions rarely change—no Delineator to study, no new spring hat to choose, and the housekeepers—no table linen to keep spotless, no glass and silverware to keep bright.

It made a pang strike through our heart to read how American women cheered speakers from India at the parliament of religions as they described woman's position. Little did they realize what a missionary to the East knows, that all our happiness in the home and all our liberty and development as American women, comes not from civilization or education, but through the Saviour of men. And He it is that I, as your representative, have tried to give to burdened woman across the sea. Woman in China is not just the weaker vessel, but a reproach hangs upon her. On New Year's day it is very unlucky to meet a woman, and none would allow her to cross their doorstep that day. A servant woman coming to our place on New Year's day saw an official coming towards her in his chair. She hid herself that she might not meet him, for she knew he would curse her in his heart for being out and thus bringing him ill-luck. Because of child-bearing and the way they connect sin and suffering, woman's sin is considered the greater. Many of them are surprised to hear that a man will suffer in the next world.

One of China's saddest pictures is the weeping woman. She retires to some unfrequented spot and there she weeps, paying no attention to anything—water streaming from eyes, nose, and mouth, hair dishevelled—truly a pitiful sight. I always write under this picture, "no hope and without God in the world," Ep. ii. 12.

My appeal to you, Christian women of America, is not to unbind the feet of our Chinese sisters; it is not to relieve their physical suffering; it is not for their emancipation, but it is, that by your means and prayers you give them a knowledge of that One who brings hope and salvation.

B. Craig Patterson.  
Annie H. Patterson.

Suchien, China, Oct. 1st, 1902.

### The Parable of the Unclean Spirit.

By Rev. James Reed.

Matt. 12: 43-45.

"When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and findeth none, then he saith: I will return into my house from whence I came out; and when he is come, he findeth it empty, swept and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and though the last state of that man is worse than the first, even so shall he also unto this wicked generation."

This is one of the remarkable parables of our Lord

and Saviour Jesus Christ. This parable, as well as all others of our Lord's parables, was intended to teach and impress upon the minds and hearts of the people an important truth; and which perhaps, is more impressive than if stated in plain and naked words. But to understand a parable, it is essential that we should ascertain first, what Jesus intended to teach or illustrate by it. Not to do this, we shall be sure to err in its interpretation. We can be at no trouble in ascertaining the design of this parable, because Jesus himself has told us: "So shall it be also unto this wicked generation." We find it an awful portrayal of that generation.

Let us now notice carefully the facts stated in the parable.

"When the unclean spirit is gone out of a man." Note—gone out, not driven or cast out, but gone out of his own accord. What is meant by unclean spirit is the devil or demon. "He walketh through dry places," that is, through desert regions of country unwatered, sandy, barren, desolate! That our Saviour here speaks according to the ancient opinion of the Jews, that evil spirits had their abodes on those desolate uninhabited regions, there can be no doubt. Nor can there be any doubt that the Bible gives countenance to the opinion: Thus, Rev. 18: 2: "Babylon the great is fallen, is fallen, and is become the habitation of devils and the hold of every foul spirit."

"Seeking rest and findeth none." What kind of rest does the devil want? I am persuaded that he wants that kind which is often spoken of, when talking about a wicked, evil-disposed man. "He cannot rest unless he is doing mischief." This no doubt is the kind of rest devils want. They cannot rest unless they are doing mischief, and leading souls to ruin. We read in 1 Peter 5: 8: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may destroy." "Then he saith, I will return into my house from whence I came out." Note—not thrust or forced out, but went out of his own accord. He claims the man as his own house: he had full and undisputed right and possession of him, both soul and body, and had never relinquished his claim. The man was this foul spirit's house and home, and he had gone away for a temporary rest. The idea impressed on my mind is, that the man was so completely under the power and dominion of the devil, that this demon had nothing to do; and being weary with idleness, he took a walk to find some mischief to do. But was not this man a regenerated man, renewed by the Holy Ghost, when this devil went out of him? By no means. The idea that he was, is in contravention of the very design and intent of the parable, as we shall see. In Mark 9: 8, we have an account of Jesus casting "the evil spirit" out of a certain man's son, "Saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him." What use or sense would there be for Jesus to cast the devil out of a man, and then leave the devil at liberty to return into him again. Jesus never worked in this useless way, but binds the devil by the same word of his power by which he casts him out, to "enter no more into him." Jesus does his work to stand. The regenerated people of God, are termed, "The temple of God," "God's building," "A habitation of God through the spirit." There is no room for the devil in "God's building, temple and habitation. He cannot enter in them. We will next consider the condition this foul spirit found his home in when he returned to it. "He findeth it empty, swept and garnished." Empty, unoccupied, swept of everything offensive to his fiendish nature. No Saviour, no Holy Spirit in it, no holy thought or desire to be found in any crack or crevice in that man's heart. Not the least particle of good in it. And garnished, adorned, put in order for its owner. "Then goeth he, and taketh with himself seven other spirits more wicked than himself and they enter in and dwell there." They enter in without the very least opposition, they find plenty of room, and a hearty welcome. Finding no place so congenial with their fiend-

ish nature, they are content to dwell there. Devils seem to be very generous and kind to one another. "A kindred feeling, makes them wondrous kind." The number seven is said to denote in the Bible a large, but indefinite number. But a number in this case sufficiently large enough, no doubt, to make the man wretched and miserable forever. "And they enter in and dwell there: and the last state of that man is worse than the first." I here put the question, What is the first state of all men? Will any one dare to say, it is a good and holy state? But that it is a state of depravity and sin. And, therefore, in order that any man be saved, he must be born again—born from above. All are unclean, and unfit for a holy heaven. Therefore, all whom God saves, he saves "by the washing of regeneration, and renewing of the Holy Ghost." (Titus 3: 5.) Thus making them new creatures in Christ Jesus. The very phrase, "And the last state of that man is worse than the first," plainly implies that the first state was bad, positive bad, comparative worse. The first bad, the last, worse. There is not the least hint of any good state for that man. "Even so shall it be also unto this wicked generation." That is, its last state worse than the first. This unlocks the meaning of the parable. And was designed to illustrate the history of that wicked generation. We take the position therefore, that the first state of that man and of that generation was a hopeful one, and that the last state of that man, and of all unregenerate men, is a hopeless one. And if the Bible teaches this to be true of a community of sinners, then we shall claim our position to be sustained. Now we will briefly consider the history of that wicked generation. I am persuaded that we shall see that the parable does plainly and impressively illustrate the history of that generation. We will take up its history with the ministry of John the Baptist. They flock to John from every quarter. "For there went out to him Jerusalem and Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins." Would you not call that a great and wonderful revival of religion? And did not the signs look very hopeful? Professing repentance and confessing their sins. But more than that, we learn in Acts 19: 4, that John enjoined it upon them he baptized, that they should believe on him which should come after him, that is, on Christ Jesus." Was not their condition at that time a hopeful one?

The ministry of Christ Jesus commenced before John's closed. And they come flocking to him in overwhelming numbers, as if in haste to fulfill their promise to John to believe on him which should come after him, that is, on Christ Jesus. We read that, "In the meantime, when there were gathered together an innumerable multitude of people, insomuch that they trod one upon another." (Luke 12: 1.) On one occasion they seemed determined to take Jesus and forcibly make him their king.

Again it is written of Jesus that, "In the morning rising up a great while before day, he went out, and departed into a solitary place, and then prayed. And Simon and they that were with him, followed after him. And when they had found him, they said unto him, All men seek for thee." Ah, is not this a hopeful generation? All seeking Jesus! Hear Jesus on one occasion crying out, and saying, O Jerusalem, Jerusalem, which killeth the prophets and stonest them that are sent unto thee: how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not." Often would Jesus have gathered them together and saved them, notwithstanding their great wickedness in killing the prophets, etc. And they would not. Were they not in a hopeful state when he would have done this? "And ye would not." Mark it, he does not intimate, ye could not, but, ye would not. "And ye will not come to me, that ye might have life." (John 5: 40.) That God has made eternal life or salvation to hinge upon the sinner's choice, is too plainly taught in the Bible to be denied. And hence life and death are set before sinners, and they are earnestly exhorted to choose life that they may

live. Witness the triumphal entry of Jesus into Jerusalem. It was his last visit to Jerusalem before his crucifixion. The procession was formed at the Mount of Olives. "And a very great multitude spread their garments in the way; others cut down branches from the trees, and strewed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest. And when he was come into Jerusalem, all the city was moved, saying, Who is this?" That such a to do is made? They had no doubt that it must be some very great personage, which caused such shouting and demonstrations of honor and glory. We have heard their shouting Hosanna to the Son of David, and Hosanna in the highest, and are not all good Christians who shout? I would never object to a good pious Christian shouting. But all intelligent persons know that shouting is not a reliable evidence of a renewed soul.

We will now consider the last state of that generation; and we shall see plainly that their last state was infinitely worse than the first. A man to be possessed by one devil, and he not the worst, is terrible; but to be possessed by seven of the worst beside the first, is indescribably awful. Now we will see the turning point. When Jesus was on his triumphal march, "And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes." (Luke 19: 41.) Alas! alas! their doom is now forever sealed. Their state is now a hopeless one. "Yea," saith the Lord, "they have chosen their own ways, and their souls delighted in their abominations. I also will choose their delusions, and will bring their fears upon them: because when I called, none did answer, when I spoke they did not hear: but they did evil before mine eyes, and chose that in which I delighted not." (Isa. 66: 3, 4.) "Because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." (2 Thess. 2: 10-12.) Was not their state a hopeful one when they might have been saved? But their last state a hopeless one? Like the Jerusalemites, there was a time when the things which made for their peace were not hid from their eyes;—a time when they might have been saved,—a time when eternal life was freely offered them without money and without price, and they would not accept it. They chose death in the error of their ways. Their souls are doomed without hope to endless despair, woe, and misery. The film is drawn over their eyes, the darkness of eternal death enshrouded them, hope has fled never more to return. They are now vessels of wrath fitted to destruction. Although such multitudes followed Jesus, the most of them followed him, no doubt, with no better motives than for the loaves and the fishes. But their hearts were not right with God. Jesus said to them, "Ye hypocrites, well did Esaias prophesy of you saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips, but their heart is far from me." (Matt. 15: 18.)

Again he said: "Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity." (Matt. 23: 28.)

"He that is not with me," said Jesus, "is against me; and he that gathereth not with me scattereth abroad." If we are not with him in heart and soul "having our fruit unto holiness," we are against him, and scattering evil abroad, and will be numbered with the workers of iniquity. Let us briefly notice the last state of that generation. We heard the shout of Hosanna from that great multitude and heard the happy shouting procession as it moved along the streets of Jerusalem; and the anxious inquiry of the astonished citizens, "Who is this?" This personage who is having such distinguished honors done him? But, alas! the shout of Hosanna has scarcely died away in the air, and this shouting procession passed from view, when

the scene is changed, and the cry raised, "Away with him, crucify him, crucify him." The most degrading deaths that could be inflicted. Oh, how unstable and unreliable is popular applause; and how little are human attachments to be trusted! "Thus saith the Lord, cursed be the man that trusteth in man, and maketh flesh his own, and whose heart departeth from the Lord." (Jer. 17: 5.) They did not stop at this crowning act of wickedness in putting Jesus to this cruel and shameful death, but persecuted and tried to destroy all who professed to believe in Jesus as the promised Messiah. Their wickedness now burst forth like fire that had been pent up and its flames could not be quenched. Let us now hear the testimony of Josephus, the faithful historian, and their fellow-countrymen; who testifies, that, "Their city was so wicked, that if the Romans had not fallen upon them, the earth would have opened its mouth and swallowed them up, or thunder and lightning from heaven would have destroyed them, as it did Sodom; for they were more atheistical than those who suffered such things. There was no one work of wickedness that was not committed, nor can any one imagine anything so bad that they did not do, endeavoring publicly, as well as privately, to exceed one another, both in impiety toward God, and injustice to their neighbors." This testimony is reliable, pointed and unequivocal, and proves beyond question, that the last state of that generation was worse, infinitely worse, than the first. "The last state of that man was worse than the first. Even so shall it be also unto this wicked generation." And so it was. And the prediction fulfilled to the very letter, and to the uttermost. We may learn several important lessons from the subject, but as this article is longer than I expected it to be; I shall leave the reader to his own reflection, with one or two remarks. And first, we learn, that all men have a first state, which is by no means a good one, but bad, yet not a hopeless one, and that every impenitent, unregenerate soul, may pass from this first state to a worse one, that is, a hopeless one. And, therefore, the impenitent sinner is in awful danger of being forever doomed to hell. And hence this subject gives loud warning to the unconverted, whether in or out of the visible church.

"There is a time, we know not when,

A point we know not where,  
That marks the destiny of men  
To glory or despair."

#### Is It Either Christian or Manly to Decry the Work of the Church?

R. W. Alexander.

Some well-intentioned, "so-called" Christian men feel called of God, to belittle the work of the church, yea to "rail upon" the institution itself, called of God "the pride of Christ." To the mind of the writer, this is an infinite pity. And the more so that these pessimistic croakings and blasphemous utterances often come from the lip and pen of men who claim to be "heirs of God," and are identified with this unworthy institution. But this is not all, nor is it the saddest fact in this matter. Occasionally, and, blessed be God, 'tis only occasionally, those who have donned her sacerdotal robes and pose before the world as her divinely commissioned ministers, crying to men from her rostrums, "Behold the Lamb of God" for sinners slain; "Christ loved the church and gave himself for it." "Come thou and go with us and we will do the good for the Lord hath spoken good concerning Israel,"—and then, with face upturned to heaven, tears trickling down the cheek, declare:

"Happy the church, thou sacred place,  
The seat of thy Creator's grace;  
Thy holy courts are his abode,  
Thou earthly palace of our God.

For her my tears shall fall,  
For her my prayers ascend;  
To her my cares and toils be given,  
Till toils and cares shall end."

I say, now and then, these "professed" friends of Jesus Christ are of those who bewail the uncomeliness and unworthiness of His pride. I have just laid aside a paper written by a minister, pastor of a large and influential church, in which he designates the church, "the so-called church, "the professed church." The church of which he is pastor is not, according to his own words, the "real," the "true" church!

Is there, or is there not, something here that smacks of inconsistency, not to say, insincerity? Would, or could, a thoroughly honest, not to say Christian, continue to be the pastor of what he sincerely believed to be only "the so-called church" of the Lord Jesus Christ? Could he?

How could he honestly, with open face and with pure conscience plead with men to identify themselves with an institution that he candidly believed to be only the so-called church—an institution that is consciously, deliberately and persistently disregarding and ignoring the commands of her Lord? What upright man wants to connect himself with a set of "spiritual outlaws"? What sane man wants to join himself to a gang of anarchists—civil or ecclesiastical? Is the church such? Who instituted the church, and for what? Of whom is it composed? Do these questions suggest any thing to your mind?

I do not believe that the church is a great big chaff pile. I believe that there is, in the church, more wheat than chaff. There is more sunshine than rain—more of health than sickness in the world.

Perfection for the church is not claimed in this paper. In the lights of the parable of the tares, given by the great Head of the church, how could one advance such a claim? The fact is, since the Edenic catastrophe there has been no perfect institution on earth; nor perfect man, either—save the Man, Christ Jesus. I am aware that a few isolated ones, "mistaking the leprosy of their pride for the whiteness of their innocence," have laid claim to perfection. But man is not perfect. Even these "perfect" men are very imperfect!

The church is not perfect. Both wheat and tares are found in her communion. Nevertheless, it is "the body of Christ." And when by the "professed" friends of Jesus—those robed in the gown and phylacteries of the sanctuary, such unrighteous aspersions are cast upon this the purest and best institution "known among men," the writer feels right much as did the Moslem who resented the wicked counsel of Cardinal Julian, and had inscribed upon his banner behind which he rode into battle, "O Jesus avenge the insult to thy name."

What distinguishes the United States of America from China? In what consists her superiority? Verily, in something else than color of skin and geographical position. By whom have the strong been taught that the weak have rights and that these rights must be respected? Who is responsible for the presence of magnificent buildings that have sprung up all over this and almost every other land in the form of Asylums, Sanitariums, Hospitals and Refuge Homes? I wonder if the "so-called" church can claim any share in the glory of all this? Who is sending "good tidings of great joy" beyond the seas?

Already I have claimed too much of your space; I, therefore, close with a quotation from Washington Gladden: "Ardent and strenuous souls, who discovered the short comings of the church, and deplore them, are quite too apt to overlook and belittle the work that she is actually doing. There has never been a time, since the days of the Apostles, when the church of Christ was not exerting a powerful influence in behalf of unity and brotherhood. The churches are doing a vast amount of practical charity—doing it in a quiet way, without sounding any trumpets in the streets—a far larger amount of this kind of work, in my judgment, than is done by all other agencies put together. . . . It is doing, ordinarily, a great deal better work than the people who carp at it are doing."—*Social Facts and Forces*, pp. 206-207.

### What Will He Do With It?

By Rev. H. H. Hawes, D. D.

The question is for him who is able to do much more than he does, or ever did for our Lord Jesus. Many such there are—probably. Somewhere or other there is a law of duty. Some circumstances may call for extreme action: others may warrant the "happy medium." What is duty?

To a young man whom He loved, our Lord said: "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." There seems to be an extreme. Many will feel: "This is an hard saying: who can bear it?" Yet, circumstances made Jesus say it. He knew: therefore spoke He as He did. But let no one think that Jesus was antagonizing rich men as such. The ability to get rich, by right means, is a gift of God. Brain-power, health, opportunity, etc., are God's gifts. What is to be the end of their use? Do we remember the answer to the first question in our catechism? Recently a little boy gave a new version of it—and, perchance, spoke more to the point than he knew: "Man's chief end is to glorify God and annoy Him forever." How many times do actions repeat it so? Thousands profess to "glorify God" by their acceptance of Jesus Christ: then they "annoy Him" by repeating the history in Luke XII. 16-19, in a mighty pulling down of "barns" that greater may be built for bestowal of increased riches.

In the wrecking of ships men have been lost because they tried to swim to shore weighted with belts of gold. How many go down in the "sea of Time" through overburden of riches? When Jesus gave the seemingly hard law to that young ruler, He added: "Verily, I say unto you, that a rich man shall hardly (duskolos—with difficulty) enter the kingdom of heaven. It is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God." Did He know? By reference to records of later date (I Tim. vi. 9-19.) it will be seen that no change came to the Divine thought.

"They that (oi boulomenoi ploutein) desire to be rich fall into temptation and a snare and into many foolish and hurtful lusts, which drown men in destruction and perdition. "For the love of money"—not money—"is the root of all evil: which, while some coveted after, they have erred from the faith," etc. Does not that "annoy God?" It is when we repeat the history in Luke XII. 16-19, that the harm comes in. And will any deny that the history is being repeated, this day, by many whom God has enabled and allowed to get rich? How could they, comfortably, associate with Jesus? He was a poor man—voluntarily poor for our sakes.

How can two walk together except they be agreed? Jesus agreed to be poor that He might save this lost world. His recompense was to be, "the joy set before Him" beyond. What is the law for His followers?

Let this thought be in you, which was also in Christ Jesus." Are we letting it?

The trouble is in so much acting out that: "Soul, thou hast much goods laid up for many years: take thine ease; eat, drink and be merry." Jesus has need of so much of the wealth expended in glorifying self! Were He—as the poor man He used to be—to come to the palaces of luxury and sumptuous living, where so many of His professed followers are, what welcome would greet Him? So far as those who have means refuse to minister to Jesus in the needs of His work, the answer is given! How many deserve the epitaph: "He hath done what he could?"

Jesus is willing for us to have a plenty of money: but that money must belong to Him as fully as we belong to Him! That is to be realized! Some day we will understand that it is better to be poor, giving all to Jesus, than to be rich, giving Him only the "leavings" after the lusts of the flesh have taken out their part! The law is: "Do not let the love of money stand in the way of eternal life!" Now: "What will he do with it?"

**Rev. D. C. Rankin, D. D.**

David Cyrus Rankin was born in Guilford county, N. C., of a Presbyterian ancestry. Was a student at Bingham School, King College, Southwestern Presbyterian University and Columbia Seminary. Was ordained by Savannah Presbytery pastor at Valdosta. Supplied the churches of Tarboro, N. C., Plumer Memorial, Virginia, Tabb Street, Petersburg. Was Professor in Tuscaloosa Institute and was called from the pastorate of the church at Holly Springs, Miss., to be Assistant Secretary of Foreign Missions. After serving three years in this capacity he was elected Editor of the Missionary periodicals of the Southern Church in 1893, and served the church faithfully and acceptably to the time of his death in a foreign land.

Dr. Rankin was a good man in every relation of life. He became a veritable encyclopedia of Foreign Missions and no man ever had a heart more fully in the great cause. Perhaps he did not find his best field of usefulness until he began to edit our missionary periodicals. His work in that department was faultlessly done and *The Missionary* became the most attractive and readable magazine published by a church. He had just completed ten years of that service when he was called to his reward. We append below a tribute from a friend in another church, published in the *Christian Observer*.

"I am distressed for thee, my brother; . . . very pleasant hast thou been unto me;" the words will come to mind when I think of the death of my dear friend and nearest neighbor, Dr. D. C. Rankin. I would be glad to speak a word of comfort to the hearts of mourners who stood in closest relations to this man of God; but my own heart needs the comfort that it would give. My judgment tells me that the dominant note in our souls should be that of thankfulness for the gift of such a man to the Church; but the sense of loss is so great, the grief we feel is so sore, that we can do little more than weep with those that weep, while we think of the new grave in the far East and remember that we shall see his kindly face no more on earth. These wintry skies have a deeper gloom when we think of our missing friend and brother.

So speaks my heart. I know that what God does is right, and that what He permits is best. I do not mistrust His wisdom, nor rebel against His providence. But this is the paradox of this event to us; the very qualities that make us thankful that God gave such a man as Dr. Rankin to the Church, intensify our grief and enhance our sense of loss when he is taken away.

Dr. Rankin was a burning and shining light. He had a zeal that was according to knowledge. He was a living encyclopedia of missionary information and religious knowledge in general—and his knowledge was minute and exact as it was ample. His soul was on fire with love for lost souls; it was his joy to spend and be spent in his Master's service. Had he been spared to come back to his editorial work after making this Eastern tour, he would have sown the Church thick with facts bearing on the missionary work. He burned and shined; the peril of lost souls quickened his zeal, and the love of the living Christ gave him the spring of power.

The cablegram that brought the tidings of his death, was in these words: "Rankin asleep." Brave and beloved brother, your true heart never failed to respond to the call of duty, your willing hand never rested when it could do any work for your Lord. The Parable of the talents takes on a fresh meaning when applied to such a life as that of Dr. Rankin; the reward of faithful service here on earth will be larger opportunity "Up Yonder" where the laborers shall be reckoned with by the Lord of the harvest. He will find congenial com-

panionship among the heavenly spirits, whose office it is to minister unto the heirs of salvation. Our thought and our love follow him in his flight; through grace abiding and abounding we hope to meet him where our Lord will make good his promise that where He is "we shall be also;" and where He will also make good that other promise which our human hearts so much need in the presence of a sorrow like this; "What I do, thou knowest not now, but thou shalt know hereafter."

Above all and most of all, Dr. Rankin was a Christian scholar and worker. He made all his vast and varied attainments tributary to his work as a minister of the Gospel of Christ. He laid all at the feet of his Lord. He could say with the Apostle Paul, "This one thing I do." He was truly a marvel of scholastic fulness and accuracy;—history, art, science, philosophy, literature, he knew as few men know them. He intermeddled with all learning, and what he knew he knew thoroughly. His mind was a store-house of useful knowledge, not the lumber-room of a pedant. A more transparently guileless man I have not known. He loved the truth, spared no pains in searching for it, and would have died for it, had duty called him to do so. He did not pose as a self-conscious or self-trumpeting hero or martyr: he was not of that sort. But he had the ring of the true metal, the pure gold that is only refined by the fires of affliction, of which doubtless he had some share, as do other good men who meet it uncomplainingly, knowing that the servant is not above his Lord. His life was a blessed life in the truest sense: his home was a happy one, and he was joyfully busy in his Master's work.

The true quality of men's lives may not be known until they stand before the Searcher of hearts at the final judgment; but I feel safe in saying that if ever I have known a man whose daily life would bear the most rigid scrutiny, Dr. Rankin was that man. He lost no opportunity to do good to all that came within his reach. Like his Master he went about doing good, his gifts and his service being measured only by his ability. God's dumb creatures learned to love him, being fed by his bounty and protected by his thoughtful kindness.

I am glad that God blessed my life with the friendship of such a man. I am thankful for the help he gave me in Christian living. I rejoice in the hope that through the unfailing mercy of God I shall meet him where we shall know even as we are known.—Bishop Fitzgerald.

**Repressed Curiosity.**

A little sermon on Acts 1-7, is appropriate, when millennialism is under discussion: "It is not for you to know the times or the season which the Father hath put in his own power." I beg leave to remind the reader that secret things belong to God. We can know nothing except what he chooses to reveal, and prophecy is carefully guarded and limited by the wisdom of God.

The prophecies of Jesus concerning the future history of man, are so obviously vital in intentional obscurity that we cannot escape the conviction that he meant to conceal, and not reveal the precise information which the curiosity of his disciples demanded. But if the apostles were denied such a privilege, surely we ought to be willing not to know what God has reserved to himself.

It is plain enough that the discourse of our Lord, in Mat. 25th, in answer to the question concerning his "coming," and "the end of the world," did not furnish any clear revelation concerning either of these objects. The sequel proves that the disciples did not know the times indicated, until after the events. This seems to suggest that we, also, must wait. Certain things are foretold which our faith is authorized to believe will come to pass, but when, and how, we are evidently taught to leave in the hands of God. Expectation is hardly warranted, but such a state of mind as would not be surprised by occurrences accordant with the predictions. The moral seems to be conveyed in one word—watch!

Senex.

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The Editor's Chat With the Reader.

Afer writing the sketch of Dr. Rankin preceding the tribute paid him by Bishop Fitzgerald we came across this clipping in one of the best of our church papers, The Interior: "He became in 1888 assistant secretary of Foreign Missions for the Southern Presbyterian Church, and in 1893 was made editor of the denominational missionary monthly. Under his enthusiastic management the magazine became one of the most inspiring and informing contributions to missionary literature issued anywhere in the world." It is a well-earned tribute.

Country Parson is always a welcome contributor and his parables from real life are stimulating to both the pulpit and the pew. Rev. James L. Reed's exposition of the parable of the Unclean Spirit is instructive and suggestive. What Rev. R. W. Alexander has to say is worthy of attention, and Dr. Hawes is on his favorite theme. The reports from some of our faithful missionaries will throw side-lights on their work while the regular departments hold their own.

In the last item on the first page read January for June.

PERSONALS.

Rev. J. D. Stormont, of Sumner, Miss., has been appointed to the Home Mission work at Nephi, Utah.

The address of Rev. A. G. Buckner is changed from Buffalo Forge, Va., to Glasgow, Va., R. F. D. No. 1.

The many friends of Dr. W. E. Cave, will sorrow with him in the death of Mrs. Cave on the 28rd inst., at Paducah, Ky.

Rev. D. F. Wilkinson, who has been pastor of the Church at Crowley, La., has entered upon the work at Baker, in the same State.

Rev. R. D. Stimson, pastor of Hopewell Church, Mecklenburg Presbytery, has accepted a call to Georgia. A meeting of Mecklenburg Presbytery was called on the 24th to dismiss Mr. Stimson. Rev. J. T. Wade has resigned as pastor of New Hope Church, King's Mountain Presbytery, and has accepted a call to South Carolina. Our Synod loses two faithful and earnest ministers.

Church News

The Causes of the Church.

January.

Our offering for this month is for Assembly's Home Missions. Remit funds collected to W. A. Powell, Treasurer, Atlanta, Ga.

January Assembly's Home Missions,  
 and W. A. Powell, Treasurer,  
 September, Atlanta, Georgia.

February, Presbyterian and  
 June, Synodical Home Missions.  
 August.

March. Publication and Colportage,  
 R. E. Magill, Treasurer,  
 Richmond, Virginia.

April, Education of Candidates for  
 the Ministry,  
 November. G. W. McRae, Treasurer,  
 Memphis, Tenn.

May, Foreign Missions,  
 October. Erskine Reed, Treasurer,  
 Box 457 Nashville, Tenn.

July. Ministerial Relief,  
 S. H. Hawes, Treasurer,  
 Richmond, Virginia.

Third Sabbath Bible Cause,  
 in October. American Bible Society, New York City.

NORTH CAROLINA

On Jan. 18th, Mr. W. M. Beatty was ordained and installed a ruling elder in the Beattyville Church, which was recently organized by King's Mountain Presbytery. At the same time two more members were added to the roll of this new, but faithful band. Good congregations attend the preaching and the Presbyterian Church finds favor in this new territory.

Concord Presbytery.

To the Ladies' Societies of the Churches of Concord Presbytery:

Dear Friends: As the Chairman of the Presbyterial Committee of Home Missions, I appeal to you for aid—financial aid—in our Mountain Mission school work. This work must be supported almost entirely by what you do. We cannot use the funds for evangelistic purposes to carry on the school work. In our Mountain district we have projected a great educational work, and it will fail or succeed just as you fail or succeed in giving to its support.

We are in dire need just now of help and I appeal to you to come to our rescue. Some of our teachers have not received anything since the schools opened in September, and we fear that we will be forced to close some of the schools; this would be damaging to our cause. The mission schools of Yancey, Mitchell and Watauga counties are laying the basis of future success. And even now most of those gathered into our church in the mountains are from the mission schools. We cannot afford to relax our energies.

We have several classes of schools.

1. Those self-sustaining.
2. Those partially self-sustaining.
3. Those totally dependent on our support.
4. Summer schools that run three months in the summer and taught by mission teachers who give us their time and we pray their traveling expenses and see that the people board them. We want a large number of consecrated Christian teachers for the coming summer. But you just first give us the "wherewith" before we can do the work.

Send us a liberal contribution at once for this noble cause. Forward to H. C. Dixon, Hickory, N. C., Treasurer Concord Presbytery.

Sincerely,

W. T. Matthews.

**HENDERSON.**—For several mouths our people have been quietly considering the Forward Movement in Foreign Missions, with this result: We expect to contribute \$250 by April 1st, the beginning of the fiscal year. We believe we have the matter sufficiently well in hand to make the sum of \$500 our annual basis for this cause, and have undertaken the support of a missionary with a salary of that amount. Last Sunday we had a most pleasant and helpful visit from the Rev. J. Fairman Prestou, who proved of much assistance in giving us definite information as to the aims and progress of the Forward Movement, and in the shaping and crystallization of the work in our own congregation.

This plan will help us to a distinct advance in the "great work," and in our judgment the Forward Movement cannot be too cordially commended. Henderson substitutes definite, systematic, intelligent giving for what is too often merely emotional and sporadic.

The pastor of the church must acknowledge very gratefully the kindness and generosity of the people to himself, continuously and heartily expressed from the time of his coming to the work eight or nine mouths ago. During Christmas he was "remembered" by a large wagon load of handsome furniture, carpets and the like. This is nothing new, but only in line with this church's ancient and well known willingness to communicate: which constant regard for their pastor's comfort may boast with The Brook, that:

"Men may come and men may go,  
But I go on forever."

**MEBANE.**—On January 4, Capt. H. A. Basen and Mr. Henry O. Jobe were ordained and installed Ruling Elders in the Mebane Church. This church enters upon the New Year with very bright prospects.

R. W. H.

**CONCORD.**—Within the past two weeks the First Presbyterian Church of Concord, has received fifty-one new members, eleven by letter and forty upon profession of faith. Of the latter all but one were from the pupils of the Sabbath-school. There are some three or four more yet to be received.

It was a season of great blessing for the entire congregation. Beginning with Jan. 4th and continuing through Jan. 11th, there were preaching services twice a day by the Rev. R. G. McLees of Greenwood, S. C., an evangelist of South Carolina Presbytery.

**DAVIDSON.**—The college and community have been in a state of painful suspense for nearly a week while the lives of two popular young men of the Medical College, J. M. Boyce, of Blacksburg, S. C., and O. R. McLeod, of Robeson county, N. C., have been hanging in the balance, and seemingly with little hope of recovery. At this writing (Friday afternoon, 23rd) Boyce appears to be slightly better, and McLeod in a desperate condition. In the treatment of the case all remedies proved unavailing and the doctors as a last resort telegraphed Dr. Barrows of New York for directions in the use of a new preparation of formalin by hypodermic injection, notice of which as a startling discovery appeared in the New York Herald a few days ago, in which the claim was put forward that the discovery was likely to mark an epoch in the treatment of septicaemia, or blood poison. The results from these injections which have already been tried several times on these young men are awaited with intense interest. The dangerous illness of the two grew out of work in the dissecting room. It seems that they were handling a subject that contained the poison in its most virulent form. It was subsequently discovered that one of McLeod's hands had a slight abrasion of the skin, though he was not aware of this, and that in this way his system became infected.

Boyce the same afternoon was cut slightly by a sharp pointed instrument and took the precaution of canterizing the wound, but evidently did not do the work thoroughly. In a few days both patients developed unmistakable signs of acute and virulent blood poison. Their almost hopeless condition, conscious as both have been all the while that they would probably have to die, and yet heroically and calmly facing the inevitable, has spread gloom over the town and prayers in public and private have ascended to heaven that it might be God's good pleasure to spare them for the lives of usefulness that a few days ago seemingly lay so bright before them.

Mr. Van Horn, of the Asheville Association is conducting this week a series of meetings in the Y. M. C. A. The an-

ditorium is filled every night by the students and faculty who are hearing with great pleasure and profit his strong heart-to-heart evangelistic talks and addresses. It is hoped that as happy and abiding results will flow from these meetings as those conducted by him here three years ago, when there was a marked spiritual awakening in the college. Several services preparatory to the communion on Sunday are also being conducted by the pastor in the church.

Dr. Smith has been meeting with many hearty responses to his appeals in the interest of the Davidson League that he is having an architect draw up plans looking to immediate repairs and changes in the Chambers or Main college building. As the first change the tremendous auditorium will be cut in two, horizontally reducing the height of the walls 15 or more feet. The entrance hereafter will be level with the third floor and that part of the hall whose walls extend from the level of the second to that of the third floor can be used for making new laboratories and class rooms. Hundreds of feet of space can be utilized at a comparatively small cost, and an auditorium, that at present is very unsatisfactory on account of bad acoustic properties will be entirely transformed.

Rev. William Black has been preaching for some days in Brunswick, Ga.

**WILLIAMS MEMORIAL CHURCH.**—We observed our quarterly communion at this church on the third Sunday in January. There were two additions by certificate.

The people of this church kindly remembered their pastor during the holidays in a "pounding" with such things as flour, sugar, coffee and meat, and also feed for horse and cow. For all these good things we are thankful and pray the blessing of God to continue with this church.

#### FOREIGN.

##### Annual Report of Mattie B. Ingold, M. D.

This report, covering a period of a little more than eight months, brings me to the close of my first five years in Korea.

After last annual meeting January and a part of February were spent in the usual dispensary work, study, visiting and teaching. From Feb. 12th until the last of March, was spent in Koung Mal taking the place of the physician of that station who is not yet within calling distance, but I sincerely hope that he soon may be.

The teaching consisted in the children's Sunday-school, the girls' day school until it was closed in June, teaching the visitors on receiving days, the patients at the dispensary or their homes and the women's week-day Bible class until I went to Koung Mal, at which time I turned it over to Miss Tate permanently.

The Sunday-school shows some increase in attendance over last year, there being an average of fifteen enrolled pupils present each Sunday and two visitors.

The nine older children are studying the shorter catechism and memorizing Scripture, and the younger children a children's catechism. Five of the children were baptized on profession of their faith in Christ last spring, and they seem to be earnest Christians.

Five Testaments for an attendance of forty Sundays without missing once have been given this year, also five hymn-books for an attendance of twenty Sundays and seven primers for ten Sundays. The children like to come to Sunday-school and usually learn their lessons very well.

The girls' day school was held twice a week and I taught an hour each day in it.

The teaching at the dispensary has been mostly done by my helpers as the increased number of patients this year has left me less time than formerly to devote to it. I have enjoyed teaching the women at the house on visiting days and there have been some who listened very earnestly and expressed a desire to "do the doctrine." Unlike last year, most of the visitors have been from the city as owing to the hard times few could come in from the villages, and on this account the number of visitors has been less than it was last year.

During the winter and spring I studied some nearly every morning with my teacher, but cannot see that I have improved much in the language. A part of the time was spent in preparing a children's catechism which was submitted to the Examining Committee and favorably reported upon by them, and returned to me with their suggestions and corrections for

final revision, but unfortunately it was lost in the mails and did not reach me.

My main time and energy have been devoted to the medical work which shows an encouraging growth this year. The dispensary was open for six and one-half months and during this time 1586 have been treated, including return patients.

This year most of the patients came from the city as owing to the scarcity of food, few could come in from the country. Last year I think the majority of the patients were from the villages. I am rejoiced to see that the work is beginning to make an impression here where the prejudice is so much greater than it is in the country districts, at least the country people have never been so afraid to take the medicine as the city people have been, but now there is a feeling of much greater confidence among the people here and they do not ask whether such and such dire results will follow their taking foreign medicine nearly so often as they formerly did. Occasionally the medicine is brought back or not given because the husband objects.

One woman was so ill that her husband, though violently opposed to us, allowed her to send for me, and when she was better she said, "Can you not give my husband some medicine to make him stop drinking? He drinks a great deal and beats me and the children so much that it is very hard to live." Yes, I told her, there is a medicine that will cure him—the gospel, and if he will believe and do according to its teaching he will not do these things. She said that she knew this and that others had told her the same thing, but he would not listen to the gospel, but that she had and wanted to be a Christian and "I do believe in Jesus in my heart," she said, "but my husband will not let me go to the houses of any of the Christians, and if he sees the children playing with the children of the Christians he whips them, and although I live here so close to the church, never once has he allowed me to go there. What can I do?" Her case is a sad one and there are many such.

Another woman has been a pretty regular attendant on the church services since she was an inpatient here nearly two years ago. Her husband objected to her coming at first, but she had received so much benefit from her stay here that he was ashamed not to let her come. This summer she passed through a severe trial losing four children and her mother of cholera within three days. I asked her if in the midst of her afflictions she still believed in Jesus? and she said, "Yes, and when the children were so ill and I could do nothing for them I went out alone several times and prayed." She has been to church nearly every Sunday since and although very sad does not seem rebellious.

One woman sent for me to come and pray with a sick boy—said that she had prayed, but that he did not get any better, and she thought my prayers would be more efficacious. I told her that I was willing to pray with her for the boy's recovery provided she used medicine also. She said, "Oh, yes, I will do that." The boy got all right within a few days and she was much pleased at the success of our treatment.

Owing to the hard times this year I have tried to make the medicine as nearly free as seemed best for the patients, and absolutely free for all who were not able to pay anything. In many cases I found that if I gave the medicine outright they had a hesitancy in coming back for more when it was needed, saying that they were ashamed to come for more when they had paid nothing for what they had gotten. Others would buy chickens or eggs to bring me, the cost of which was greater than what I would have charged for the medicine. To save them this embarrassment, I charged usually twenty or thirty cash (two or three cents) in order that they might feel free and easy to come for more medicine. Of course all have not these scruples, some wanting it free and the more they can get the better pleased they are.

Others, whom I knew to be well off, I charged the usual price. The receipts from patients have been 384 1-2 nyang, (\$29.04) and from foreigners 10.10 yen (\$5.05.)

There have been twenty-one inpatients, their stay varying from a few days to over two months.

I have made 150 visits to patients in 52 homes. More visits could have been made had time and strength permitted.

The teaching of the Gospel, giving of tracts and selling of books have been carried on in the dispensary as formerly, but very few books were sold this year.

Altogether, the work of these six and one-half months has

been such as to be cause for thankfulness for the good results in evidence, and encouragement for the future when with larger and better facilities for work, larger and better results are to be expected. I must say, however, that I look forward with some trepidation to the management of hospital, small though it is, and am by no means confident that I can do it wisely or successfully.

In closing I wish to express my thanks to Mr. Tate for the nice house and dispensary that he has built this year, and which have doubtless been a heavy burden to him, though I have heard no complaints.

Chunju, Korea, Sept. 15th, 1902.

## TENNESSEE.

WHITEHEAVEN CHURCH.—Whiteheaven Church, of which Rev. B. M. Cowan is pastor, enters the new year with a most encouraging outlook. Four additional elders and deacons have been elected and installed recently; the former being Dr. D. O. Menasco and Mr. P. C. Buford, and the latter, Mr. A. A. Gillespie and Mr. J. N. Beasley. The Sabbath-school is in excellent condition, with a wide awake and aggressive superintendent, Mr. James N. Beasley; and nearly every member of the church belongs to it. The church building has been nicely repainted, the new "Psalms and Hymns" adopted, and the pastor's salary and all other expenses fully paid. One new member was received by letter on Sunday, January 4. The people, rejoicing that they "owe no man anything," go forward harmoniously with fresh courage and thankful hearts.

COLUMBIA.—Rev. A. S. Doak has taken pastoral charge of Bethany and Young's Chapel, Presbytery of Columbia. He began his work in this field Nov. 30, 1902.

This is a very important and promising field, in a thickly settled and prosperous section of Giles county, Tennessee. The Bethany Church, in addition to a good house of worship and a manse, with several acres of land, controls also a fine school property known as Bethany High School. We have a good school now in operation, conducted by Prof. C. H. Walker, a genial and accomplished gentleman and a successful teacher. He is ably assisted by Miss Robinson, a young lady of exceptional gifts, who has already made a fine impression on patrons and pupils. Prof. Walker taught here very successfully some years ago. He has very lately been recalled to take charge of the school. Since Mr. Doak began his work in this field, the Bethany Church has received four members by letter, and one member, a young son of the pastor, a baptized child, by examination. On Sabbath morning, Jan. 18, Bethany Church elected two Deacons, Messrs. Elam Rome and Wm. A. Brown.

Mr. Doak preaches two Sabbath afternoons of each month at Young's Chapel, 6 miles distant from Bethany. There are encouraging signs of revived interest at Young's Chapel. We expect to receive several members by letter at our next service. As the days grow longer and the weather better, and the roads become more passable, we pray and confidently hope for great things from God's blessing on the work.

## ALABAMA.

### Isbell College, Talladega, Ala.

The first meeting of the Board of Trustees appointed by the Synod of Alabama to take charge of the Isbell College at Talladega was held in that city on Monday night, Jan. 12th. The Board was organized by electing Rev. E. P. Davis, D. D., Chairman, and Mr. J. B. Woodward, Secretary and Treasurer. Other members of the Board present, were: Rev. A. A. Little, Rev. Neal L. Anderson, Rev. R. B. McAlpine, Mr. John W. Durr, Jr.

The Trustees of the First Presbyterian Church, Talladega, formally transferred the Isbell College property to the Trustees of Synod, and deed for same was accepted by the Board, and ordered entered in the office of the Probate Judge.

The Synod assumes the responsibility for an outstanding indebtedness of four bonds of \$1,000 each, bearing interest at six per cent. per annum and payable on July 1st, 1910.

A committee was appointed to devise plans for meeting the interest on these bonds, and raising funds for some needed improvements on the property, and to correspond with reference to securing a president of the institution.

The college is located in the heart of one of the healthiest and most charming sections of Alabama, in the midst of a

cultured and prosperous community, and is already provided with a handsome and modern building. It is believed that under the auspices of the Synod this institution will soon fill a great need of Alabama Presbyterianism. Its success will mark an epoch in the history of Presbyterian education in the state.

**MONTGOMERY.**—Central Church.—At the communion service of the Central Church, Montgomery on Jan. 11th twenty-four new members were publicly welcomed into the fellowship and service of Christ. In spite of the inclement weather the attendance on the services was the largest in the history of the church.

**MARION.**—Rev. Neal L. Anderson recently preached the second of a series of special sermons to young men at the Marion Military Institute at this place.

The first of the series was preached by Rev. E. G. Murphy of the Southern Educational Board, and it is hoped to have Doctor Henry Vau Dyke at the close of the school term in May.

**MOBILE.**—We learn that Rev. Dr. D. A. Planck was called to Kentucky a short time since by the serious illness of his father, and was absent from his pulpit on Sabbath, the 11th. His father died on Monday the 12th, as reported in the secular press.—Southwestern Presbyterian.

#### MISSOURI.

**ST. LOUIS.**—Twenty-four St. Louis Chinamen attend Sunday-school every Sunday afternoon in the Grand Avenue Presbyterian Church.

It is a Chinese Sunday-school. The teachers are Americans, but all the pupils are Chinamen.

The organizer of this unique St. Louis Sunday-school is Mrs. Moses M. Greenwood. Mrs. Greenwood began her Sunday-school work among the Chinese in New Orleans, and has continued it in St. Louis with such success that her pupils are rarely absent, the wind blow as it will.

One of the St. Louis Chinese Sunday-school scholars is now on his way to his native country, where he will work as a missionary. Another has organized a Chinese Sunday-school in Atlanta, Ga.—Post-Dispatch.

**PLATTSBURG.**—On last Sabbath, Jan. 11th, we had the pleasure of celebrating the Lord's Supper; it being our regular mid-winter season for this service. While the day was very cold, yet a goodly number of the members were present, and the service was a very impressive one. This came as a fitting climax to the Week of Prayer service, which we always observe. Six have been added to the church since our last communion: two by letter, and four by profession. To God be all the praise.

The Christmas season did not pass without the usual remembrance, on the part of the congregation, of their pastor and family. And while we appreciate the gold with which they filled our purse, we appreciate more the gold of love that prompted the gift.—Southwestern Presbyterian.

#### Meeting of Missouri Synod's Committee.

The annual, and perhaps the most important, meeting of this Committee was held in St. Joseph, Mo., Jan. 20th. All the members but two were present.

The reports generally showed an encouraging and satisfactory condition of the work. The Treasurer reported a balance on hand sufficient with unpaid and good subscriptions to carry on the work and close the year without debt, March 31, 1903. And the prospects for the coming year, reported subscriptions, etc., indicate a slight increase in contributions, though not enough to meet the increasing needs and demands; for the actual application from the Presbyteries for needy and inviting fields exceed by more than \$1,000 the probable income.

In view of these facts, especially the urgency of many of the calls and the critical condition of the work in some places, it was determined to make a special and earnest effort, especially in our larger churches and with persons of means, to increase the regular contribution by \$1,500 if possible; and to this end several of the brethren besides the secretary were asked to give some time to these special efforts.

The needs, particularly in the Ozark regions of Southern Missouri are great and crying, there are "open doors" on every hand, and loud calls to enter in and possess the land.

The committee therefore most earnestly appeals to all our people to give this cause a place in their hearts, their prayers, and their contributions; and especially to ministers and sessions to see that it is presented to all their churches in February, that subscriptions are made if not already taken, and if taken to have them increased if possible by additional contributions.

An interesting report for the last quarter of last year was presented from the Sunday-school Missionary, by Mr. I. P. Powell, of which this is a summary: 19 churches visited and canvassed in the Presbyteries of St. Louis and Postosi: 98 miles traveled: 585 families visited: 78 Bibles, or parts, sold: 559 books sold for \$238 51: and 57 books, with tracts also, donated, worth \$7.25. This brother and his work are cordially commended to our people. G. L. L.

St. Louis, Jan. 22.

#### Notice.

To the ministers and sessions of the Synod of Missouri:

You are reminded that February is one of the months when contributions for Home Missions in Missouri are asked from all of our churches, and when half the subscriptions are due. Please see that this is attended to promptly. And let all money be sent at once to your Presbyterian Treasurer.

For further information as to this cause and its needs, see above notice of committee meeting.

In behalf of the Synod's Committee.

George L. Leyburn, Secretary.

#### TEXAS.

##### Presbytery of Central Texas.

The Presbytery will hold an adjourned meeting in the First Presbyterian Church, Waco, Friday, February 13th, at 8 p. m. The resignation of Rev. S. A. King, D. D., as pastor of said church will be considered, and any other business that may come before the Presbytery. Those expecting to attend will please notify Mr. Thomas C. Smith, Clerk of Session, that entertainment may be provided.

M. C. Hutton, Stated Clerk.

Georgetown, Texas, Jan. 19, 1903.

**GIDDINGS.**—We have an excellent Ladies' missionary society which, beside other work, gave \$33 to education last year. We elected an excellent Ruling Elder and Deacon last year and contributed to all causes of our Assembly.

J. W. M.

#### SOUTH CAROLINA.

**COLUMBIA.**—The funeral services of the late Dr. Joseph R. Wilson were held in the First Presbyterian Church the 23rd instant at 2 o'clock, the body having arrived here in the morning. The service was conducted by the Rev. Dr. Smith assisted by the Rev. Dr. Hall, who is at present moderator of the Southern Presbyterian general assembly and Dr. J. Wm. Flinn, chaplain of the South Carolina College and a special friend of the family.

Dr. Smith read the psalm and announced the hymns, Dr. Flinn read the lesson from 1 Cor. XV, and Dr. Hall offered the prayer.

The hymns used were "Lead Kindly Light" and "How blest the righteous when he dies."—Columbia State.

#### MARYLAND

**BALTIMORE.**—On Sunday, Jan. 18, there were three additions to the Mount Washington Church and on the previous Sunday there was one addition, all on profession. Rev. Byron Clark is pastor.

At the recent communion, the Franklin Street Church welcomed ten members, nine of them by letter from other churches. Rev. Harris E. Kirk is pastor.

#### MISSISSIPPI.

**COLUMBUS.**—This church has raised more than six hundred dollars for the support of a Foreign Missionary. This work has been done without any pressure and entirely through voluntary subscription made at the regular services. The Session has called a congregational meeting to consider the matter of assuming the permanent support of a Missionary. God's blessing is upon us, and the work of the church is progressing.

## LOUISIANA.

NEW ORLEANS.—First Presbyterian Church.—On Dec. 17th., 1902, a congregational meeting was held for the purpose of electing additional officers, elders and deacons. The result was as follows: Elders, T. G. Hardie, Capt. Wm. Baker, W. C. McLeod, B. Palmer Caldwell, four in all; Deacons, John Davidson, J. C. Morris, Jr., Alfred Raymond, W. A. S. Moore, Robert Hardie; five in all. The Session has appointed Sunday, Jan. 18th, 1903, as the time for the Ordination service.—Exchange.

## SELECTIONS.

## "Missionary Circles."

The ladies of the Foreign Missionary Society of the First Presbyterian Church, of Augusta, Georgia, after an experience of several years, feel that they can earnestly and confidently urge the use of pre-arranged programs in the monthly meetings of societies, as by their use their society has grown, and the increased attendance has been most gratifying.

Having received encouragement from the publication and sale of their earlier booklets, they are now prepared to issue a new edition of "Missionary Circles."

"Missionary Circles" contains helpful Suggestions how to conduct meetings, Parliamentary Rules, the Missionary Creed and Twelve Programs—one for each month. Each program is made up of Papers, Readings, Music, Children's Exercises, etc., to be assigned to the different members of the church and congregation.

An Exercise by children adds greatly to the interest of meetings; we have, therefore, prepared a book of "Children's Exercises," which can be obtained upon application. A little book called "Suggestive Outlines for Children's Missionary Societies" has been issued by our "Mission Workers;" this can be had from Mrs. Devaga Cohen, 709 Broad Street, Augusta, Ga.

## PRICE LIST.

Sample Copy of "Missionary Circles" 25c. Ten Copies or more of "Missionary Circles," each, 10c. Children's Missionary Exercises, 30c. Suggestive Outlines for Children's Missionary Societies, 5c.

Address: "Missionary Circles," No. 416 Broad Street, Augusta, Georgia; or, Mrs. B. F. Brown, No. 3 Goodrich Street, Augusta, Georgia.

N. B.—For the convenience of all Societies, we have thought best to place the discussion of the subjects selected by "The Missionary" a month later, thus enabling us to secure the advertised leaflets, etc.

Will you kindly assist in the good work by sending this circular to some friend interested in the cause?

## To the Moral Forces of North Carolina.

Wednesday and Thursday, January 28th and 29th, are the days on which the Joint Committee on Propositions and Grievances, will hear argument for and against the several bills to regulate the sale and manufacture of intoxicating liquors. This will be the beginning of the hand-to-hand fight. The battle will move rapidly from the arena to the floor of the House and the Senate. I look for it to last many days yet.

I write, therefore, to the moral forces of North Carolina—a good and valiant army, above which shines a pillar of light that moves irresistibly over sea and river and embattled hosts of enemies—to keep up the fight. Be of good courage. Our enemies are numerous, but the Lord of Hosts is our leader.

Let mass-meetings be held every where. Pass resolutions; appoint working Committees. Send them to Raleigh if you can. Take up collections for expenses.

We need reinforcements here at Raleigh. The liquor lobby is 100 strong. We cannot leave the field to these men. They are declaring that their sections are opposed to our bill, that its passage "will destroy the party," etc. We must counteract this false impression by all means. If you cannot come to Raleigh, you can write letters. But if possible, send a delegation here to see your Representatives. We need reinforcements at this point.

Continue to circulate the petitions. Thousands of names are coming in. But we must not be content until every man and woman has been counted that is worth counting. I have plenty of blank petitions, and I will gladly send them to you.

Every time you get 100 names, send them in.

Finally let constant prayer be offered for the help of the Lord of Hosts. He is our Refuge and our Strength.

Do not quit the field of battle until you hear that the Right has triumphed.

Sincerely yours,

J. W. Bailey.

## For Teachers.

The State University offers a series of very valuable courses to public school teachers, and those preferring to teach, this year in a term which extends from March 9th to May 16th. The studies embraced are English, mathematics, Latin, Greek, history of the United States and of North Carolina, French, German, pedagogy, physical geography, botany and physics. There is no charge for tuition. The only fee is one of \$3 for use of library, etc. Expenses are extremely low. Circulars of information may be obtained from President F. P. Venable, Chapel Hill, N. C.

We are informed that Chicora College, the Presbyterian school for young women, at Greenville, S. C., has a very prosperous session—the largest number of boarding pupils in its history, representing the states of Virginia, North Carolina, South Carolina, Georgia, Florida, Alabama and Texas. The faculty which Dr. S. R. Preston, the President, has gathered about him is regarded by many of the best citizens of Greenville as equal to the best in any like institution in the South. Prof. Hagstrom, the accomplished Musical Director, has been compelled to have an assistant on account of increasing numbers. Miss Jonas, the professor of Oratory and Physical Culture, in this her first year, has already built up the largest class in the history of the institution. The Art Department, under the guidance of Miss Oewel, is also full of pupils—several married ladies in the city being among the number. About a half dozen new pupils have already entered for the second half session, which begins January 27th, and others are writing to know if they can obtain room. The total enrollment already is about equal to the capacity of the buildings.

The following comment on much of the so-called education of the young, taken from the New York Tribune, is so good that we pass it on to our readers without comment:

A bright little girl of scarcely fourteen years, belonging to a family of intelligence and culture, writes with evident pride to a relative concerning her standing in scholarship in the public school which she has been attending for a number of years. She reports that she is pursuing fourteen studies, at least eleven of them being "solid" ones, and her average standing in all of them, reckoned on a scale on which "100" indicates perfection, is no less than 99.5-14. In four studies she is marked 100, and in only one as low as 96. In grammar she has attained perfection, being marked 100, while in civics she stands at 98, in physics 97, in physiology at 99, in algebra at 98, and in literature at 96.

In the same letter she tells of some recent incidents: "there has been two boats ashore. . . . Papa took sister and I with him so we could see the boats."

"Grammar 100." So reads her school report, prepared by a teacher who doubtless takes great pride in so clever a scholar. It is a pity, of course, that she stands only 96 in civics, a study so essential to the childish mind, and it might be wished that she had got above 97 in physics, especially seeing that she has only eleven "solid" studies and not more than fourteen in all. She is not yet studying differential calculus, or blowpipe analysis, or Sanskrit, or the French drama of the eighteenth century. Doubtless these will come next term. Then she will probably stand "100 plus" in grammar and be able to write that "me and her done it." Then she will be ready for college. "Grammar, 100!" With only fourteen studies; and only eleven of them "solids." Including civics, physics, algebra, physiology, literature, and two kinds of history.—Southern Churchman.

I find that it conduces to my mental health and happiness to find out all I can which is amiable and lovable in those I come in contact with, and to make the most of it. It may fall very short of what I was once wont to dream of, but it is better than nothing. It keeps the heart alive in its humanity, and till we shall be all spiritual this is alike our duty and our interest.—Moravian.

## Marriages.

**MOORE-SHERER.**—Nov. 25, 1902, by Rev. J. B. Swann, at one o'clock, p. m., Mr. R. S. Moore and Miss Agnes J. Sherer.

**WOMBLE-CHESTER.**—At the residence of the bride's parents, Elmwood, N. C., Jan. 13, 1903, by Rev. J. E. Summers, Mr. Franklin Carter Womble and Miss Viola Chester.

**JESTER-BROWN.**—On Dec. 24, 1902, at the Presbyterian manse, near Swann Quarter, Hyde county, N. C., Mr. O. O. Jester and Miss Maggie Brown, were united in marriage by Rev. J. H. Jarvis.

**PATTERSON-HUSTON.**—Married on Jan. 7, 1903, at the home of her father, Mr. Geo. A. Eudly, Chase City, Va., Mrs. Mary N. Huston and Robert D. Patterson, Jr., Rev. Thomas Drew, D. D., officiating.

**BURRIS-LOVE.**—Jan. 1st, 1903, by Rev. J. B. Swann at the home of the bride's parents, Mr. and Mrs. F. P. Love, Mr. R. M. Burris, and Miss Belle K. Love, all of McConnellsville, S. C.

**AYCOCK-ASHE.**—Mr. Wm. A. Aycock and Miss Lou. C. Ashe, of McConnellsville, were married Tuesday, Jan. 13, 1903, at 6 p. m., at the home of the bride's parents, Mr. and Mrs. W. N. Ashe, Sr., by the Rev. J. B. Swann.

**MASSEY-WILSON.**—Married, at the residence of the bride's father, Maj. J. W. Wilson, Morganton, N. C., on Jan. 8, 1903, by Rev. Walter W. Edge, Mr. L. J. Massey, of Fort Mill, S. C., and Miss Cora A. Wilson.

**DuBOSE-WALLER.**—In Selma, Ala., January 1, 1903 by Rev. W. T. Waller, the bride's father, Hampden C. DuBose, Jr., and Miss Annie Waller.

**HUNT-KELLY.**—G. C. Hunt married to Miss Irene Kelly, Jan. 1st, at the home of the bride's father, D. McS. Kelley, Rev. John K. Roberts, officiating.

**MONROE-STEWART.**—M. G. Monroe married to Miss Della Stewart, Jan 7th, at Carthage, N. C., Rev. John K. Roberts, officiating.

**HUTCHISON-HOOKS.**—Married on the 15th day of November, 1902, Mr. J. C. Hutchison and Miss Ella Hooks, at the home of the bride's mother. All the parties of Mecklenburg county; Rev. J. J. Harrell officiating.

**WILLIFORD-BROWN.**—At the home of the bride's father, Mr. John D. Brown, Robeson county, N. C., by Rev. J. A. Caligan, Mr. J. E. Williford, and Miss Maggie E. Brown, both of Robeson county, N. C.

## Deaths.

"If we suffer with Him we shall also reign."

**M'LEOD.**—On Dec. 7, 1902, at Alma, N. C., Martin J. McLeod. He had been a faithful Confederate soldier during the

civil war and was much esteemed by his comrades. He was a member of Centre Church for years and a habitual attendant upon public worship when his health would allow. During his latter years, his health was impaired, and for many months he was confined to his room and bed, and was subjected to much pain. Yet he bore his sufferings with exemplary patience and Christian fortitude. His friends and kindred mourn their loss but rejoice in his eternal gain. Pastor.

**AUTEN.**—Mrs. Laura Auten (nee Cathey), wife of Mr. John Auten, died at Greenville, S. C., Jan. 7, 1903. She was a native of Steele Creek, N. C. and had been married only a few years. Her remains were interred in the Steele Creek cemetery, Jan. 8, 1903.

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PAINS, ITCHING, SKIN,  
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Botanic Blood Balm B. B. B. kills or destroys the contracted or inherited poison or virus in the blood. Heals all ulcers, eating, festering sores, pimples, offensive eruptions, copper colored spots, mucous patches, sore throat, mouth or gums. Stops all aches in bones, back or joints, and itching, smarting skin, thus making a permanent cure. If you have these symptoms, you surely have blood poison. Botanic Blood Balm, GUARANTEED to cure the worst and most deep-seated cases, even where the body is a mass of boils and ulcers or where the disease has reached the second or third stage, and where doctors' patent medicines and hot springs fail. Blood Balm makes the blood pure and rich. For thirty years the standard remedy for Blood Poison, cancer, and all malignant blood troubles, like itching, scabby Eczema, carbuncles, scrofula, rheumatism, catarrh. Druggists, \$1 per large bottle. To prove it cures, sample of Blood Balm sent free and prepaid by briefly describing your trouble and writing Blood Balm Company, 45 Mitchell street, Atlanta, Ga. Special free medical advice also given.

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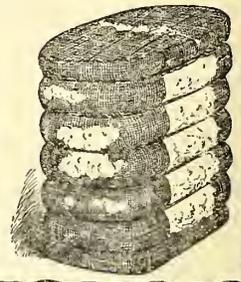
A lean and potash-hungry soil, wasted seed, wasted labor and idle gins—A MORTGAGE. Or, plenty of

## Potash

in the fertilizer, many bales and a busy gin—A BANK ACCOUNT.

Write us for our books. They are money winners. We send them free to farmers.

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"A man is a man for a' that," but what a difference in 'em. You require the best lumber for your house; the best coal for your engine; the best flour your table. One does not buy a common horse when he can get a much better for near the same price. This is true about everything one needs.

In a building nothing is more essential than good material. It adds to the safety and wear, besides 'twill sell for more. Who would not pay more for a building put up out of first quality material than for one thrown together out of common ordinary brick?

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**The Household.**

**The Secret of a Happy Home.**

We publish this paper mainly for the home, and what it contains; it is intended to help make the home and all its inmates happy and content. There is one secret of happiness, and we say without hesitation that this secret is sincere and genuine courtesy.

The following little story from an exchange tells in a simple way how it is:

"Arriving one afternoon at a small town, a speaker was met by the president of the local Woman's Christian Temperance Union, a soft-voiced woman, with a young face under silvered hair.

"As the two ladies were riding along the shady street, pupils from the public school began to throng the sidewalks. At a crossing, a bright-faced boy, about ten years old, stood waiting for the ladies to pass and lifted his cap with a courteous gesture and sunny smile. The hostess leaned from the carriage with a pleasant greeting and the gray cap covered the brown curls again as they drove on.

"One of your Sunday-school class? ventured the speaker.

"No," replied the hostess, "my only son, Harry."

As they approached the home, they nearly overtook a young girl of about fourteen and a middle-aged man, walking briskly. The man was listening in a deferential way to the girl's chatter. At the gate they paused, the man lifted his hat in a parting salutation, as he held the gate for the girl to precede him; then, bowing, he passed on, as if hurried, not observing the approaching carriage.

"This is our home; that is my husband going to his office," said the hostess.

"And you have another guest—or is the young lady a caller?" asked the speaker.

"That is Margaret, our eldest child. She and her father are great chums," replied the hostess.

"At the daintily appointed tea table, the youngest child, a bashful girl of seven or eight years, had the misfortune to drop and break a fragile piece of china. Her face crimsoned with distress and the violet eyes lifted to her mother's face were large with gathering tears.

"The speaker winced, dreading discordant notes where all had been harmonious. "I hope they will not send her away in disgrace—poor little thing!" her thoughts ran.

"But even as she thought, with perfect courtesy the mother spoke the same conventional words of reassurance which she would have used had the honored guest broken the cup. Seeing the quivering lip of her cherished child—her guest from God—she added softly: "Mother knows you are sorry, dearest. Just let it pass and overcome it," while the father, with ready tact engaged the speaker in conversation. The speaker was charmed."—Exchange.

**A Good Remedy for Hoarseness.**

Pour boiling hot water into a sancer, and let a large sponge soak it all up. Then squeeze it firmly out again. Hold

the sponge to the nose and mouth, and breath alternately through the nose and mouth, in and out.

I sing by exercises, the great scale, passages, etc., and all the vowels into it, and so force the hot steam to act upon the lungs, bronchial tubes, and especially on the mucous membranes, while I am breathing in and out through the sponge. After this has been kept up for ten or fifteen minutes, wash the face in cold water. This can be repeated four to six times a day. The sponge should not be full of water, but must be partly, and I can recommend it highly. It can do no injury because it is natural. But after breathing in the hot steam, do not go out immediately into the cold air.—From Lehmann's How to Sing (Macmillan).

**The Physical Hardening of Children.**

Statistics from a paper read by Dr Hecker of Carlsbad before a local medical society and published in Munich Medikalische Wochenschrift relate to sixty children, of whom twenty-five had been "hardened" during their first year, seven later, and the rest not at all. A distinction is made between mild "hardening" by daily cool plunge or sponge baths, and severe hardening by cold shower baths, and severe hardening by cold shower baths or other cold water treatments oftener than once a day. Says the writer: "Great liability to colds was shown by thirty-one per cent., of the unhardened, thirty-eight per cent. of the mildly and sixty-two per cent. of the severely "hardened." Of severely hardened young infants seventy-three per cent. were very liable to colds. The effect on the nervous system was favorable in three, unfavorable in four cases of mild hardening; favorable in four and unfavorable in eight cases of severe hardening. Of fifteen children hardened when older than two years, seven exhibited abnormal nervous irritability, while of those not hardened not one was either excessively boisterous or abnormally excitable. Fifty-three per cent. of the unhardened and the mildly hardened infants passed their first year in perfect health, but only nineteen per cent. of the severely hardened developed into perfectly healthy children, while sixty-six per cent. underwent severe illnesses which left them more or less permanent invalids. Adenoid growths (hypertrophy of the tonsils) appeared in twenty per cent. of the unhardened, in thirty per cent. of the mildly hardened, and in forty per cent. of the severely hardened. Other consequences of excessive hardening were anemia, neurasthenia, loss of appetite, crying at night, chronic bowel diseases, and lessened power to withstand disease in general."—Boston Transcript.

**Household Hints.**

Tinware is hardly worth buying; it rusts and wears out very quickly.

Granite and German-ware are much more durable than tin, and better than iron or porcelain, both being very heavy.

Avoid heavy pots and kettles as much as possible.

Keep the tea-kettle clean inside as well as outside.

Dry all tinware before putting it away.

Wash the cooking utensils—pots, kettles, sancepans and frying-pans—with as much care as you do the china; rinse with clean hot water and dry with a clean towel.

Have long and short two-tined forks to pierce meat and vegetables when you wish to test them while cooking.

Find a better place for cooking vessels than under the sink.

"A man's house," says Beecher, "should be on the hilltop of cheerfulness and serenity so high that no shadows rest upon it, and where the morning comes so early, and the evening tarries so late, that the day has twice as many golden hours as those of other men. He is to be pitied whose house is in some valley of grief between the hills, with the longest nights and shortest days."

It is not an easy matter to build this mental mansion on "the hilltop of cheerfulness and serenity," but how much more comfortable it is to live in than the house in the "valley of grief between the hills!" It is not easy to be bright and cheerful when our best laid plans "gang aley;" when balance sheets will not balance; when the typewriter or sewing-machine will not move swiftly and rapidly, in spite of the fact that the machinery is apparently in good order; when it rains steadily and persistently on the very day when you wish for the sun to appear the brightest; when you must wear for another season the shabby gown or jacket which you had hoped to replace with a new one. It is hard to give a sunny smile to the world when, for you, "the times are out of joint." Make the effort, though, and see how you will be repaid, and what a golden reflection that little smile will throw back on your world within.

"No man ever gained a happy life by chance,

Or yawned it into being with a wish."

Dietetic and Hygienic Gazette.

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**CANCER, TUMORS AND ALL**  
**CHRONIC SORES**  
WITHOUT USE OF A KNIFE  
**Kellam's Hospital,**  
RICHMOND, VA.  
ALL EXAMINATIONS FREE  
Come and see what we have done, and are doing. If then you are not satisfied that we do all we **Claim**, we will pay all your **Expenses.**

**Atlantic & N. C. R. R.**

Time table in effect November 19, 1902.

Eastbound Trains.		Passenger Daily	Passenger Daily
Leave Goldsboro.....	3:30 p m	8:00 a m	
Leave Kinston.....	4:22 p m	8:48 a m	
Leave New Bern.....	5:55 p m	10:10 a m	
Arrive Morehead City.....	7:15 p m		
Westbound Trains.		Passenger Daily	Passenger Daily
Leave Morehead City.....	7:05 a m		
Leave New Bern.....	9:00 a m	6:30 p m	
Leave Kinston.....	10:12 a m	7:37 p m	
Arrive Goldsboro.....	11:15 a m	8:30 p m	

S. L. DILL, Superintendent

## The World.

### President Roosevelt and His Negro Policy.

Perhaps it would be better to speak of his policies. The President is not afflicted with that vice of small minds called consistency. It would be a great pleasure to be able to speak of the President's principles. For one can respect another's principles although he knows them to be mistaken and it is a grievous thing not to be able to respect the Chief Magistrate of this great nation. We can forgive a politician much that we cannot pardon in a reformer and the President has been heralded far and wide by his friends and intimates as the reformer par excellence. For example, if he planted himself firmly on the principle that as the President of all the people, it was his duty to recognize with official position those of every race forming the citizenship of the nation, that would be intelligible and respectable even though we in the South might deplore the unwisdom of putting negroes in office. But when the negro must belong to the President's party and must even be loyal to the recognized faction in the party the principle disappears and the policy of the ward politician takes its place.

In North Carolina the President found a good many negro post-masters on his accession to the Presidency. Some of them are now in jail for stealing the post-office funds. The negro who will not steal is an exception. Some of them have served out their terms and have been succeeded by white people because the party men in the State had adopted what is called the Lily White Policy. One negro, a genuine negro, with a streak of impudence in him as is shown by his letter to the President, yet having the endorsement as to character and official excellence from the leading white citizens of the place, makes a fight for his office.

The President appears to back him up in his demands until the point is made that he has been disloyal to the faction in his party that tried to turn the negro down and so an investigation is set on foot to find out whether or not Sam Vick, the negro incumbent of the Wilson post-office voted the right ticket in the last election. It is impossible to respect that.

The President was entertained last year by the city of Charleston with a lavishness of hospitality that could not be excelled. Largely as a rebuke to the notorious James H. Tillman who had insulted the President, the people went beyond themselves in the cordiality of their welcome. We saw the outpouring of that hospitality and can never forget it and certainly the object of it all should never have forgotten it. And yet when the occasion came the President appointed as the collector of the port for that proud city of ancient fame, a member of the race that controls scarcely five per cent. of the property of the city and is interested in its commerce not at all. Whether the people are wrong or not in their feelings, the appointment was known to be offensive to the people who had given the President the warmest welcome perhaps that he had ever received. Southern hospitality is proverbial. It is not too much to say that no Southern gentleman, at least, could have returned such hospitality in such way. And the plea of principle falls to the ground because again it is Crum's political record that is made the issue when the appointment is announced as one to be made.

We published last week the change of address of a Presbyterian minister from Indianola to Heathman's, Mississippi. That means that the white people of Indianola are forced to send a special messenger four miles for their mail, thereby circumventing the tyranny of the Post-office Department that would punish the whole community by making it send to Greenville, twenty miles, for its mail. It seems that a negro woman had been postmaster at Indianola for several years. She was asked by irresponsible parties to resign and immediately did so. The Department refused to accept her resignation. The mass meeting of the citizens held to consider the question of asking her to resign had forty white men who voted against the proposition to thirty-seven who voted for it. But the Department demanded of the sheriff and town officials a guarantee of the safety of the postmaster. We do not forget that in South Carolina, some five years ago, a negro postmaster was shot down in his house by a mob of murderous cowards and we fittingly rebuked that piece of devilry at the time. What ought to have been done in this case, if the De-

partment really thought the woman's life in danger, would have been the sending of a military guard, if necessary an army, to protect a government official. But the Department closed the post-office and has thus far refused to open it, making the ultimatum that the local authorities must guarantee the protection of a federal official. The injustice of this is so evident, the demand made is so preposterous, that the whole South has resented it. President Roosevelt had the opportunity of winning the hearts of the Southern people as no predecessor of his has had since 1861. He has thrown away the opportunity, and the worst of it is that there is the inevitable suspicion that the President is thinking just now more about the negro votes in the Presidential Convention than about the good opinion of a great section of the country, and the real welfare of both races living there side by side, in something like equal numbers.

The Booker Washington dinner, while the Southern people felt its serious consequences, especially those who were working against odds for the negro's welfare, was largely attributed to ignorance on the part of the President of the conditions existing in the section where the negro mainly lives and where the race problem presses. It was thought that a private dinner was the President's business, moreover, and that he had probably acted from impulse. But now the news comes that a public reception at the White House to which Southern men and women were invited was attended by negro men and women, also invited guests. That goes a bow-shot farther than anything that has yet been done. People who have been debating whether we had a genius or a crazy man in the White House are now inclining to the latter opinion.

The President as it seems to us overlooked one of the elementary principles of good breeding in the invitations to this reception. He could not have been ignorant that the presence of the negroes there would be offensive to a large number of his guests, certainly to all that were brought up in the South. Knowing that he had no right according to the usages of good society to invite those who would be offended and insulted. Hospitality has no such utilitarian uses as the correcting of people's likes and dislikes, prejudices if you will. Nobody would have cared for his giving a reception to the negroes, to all of them in Washington if the President chose.

But that white men and negro women and negro men and white women should be mixed up in a social function in the White House was an affront to invited guests for which ignorance can now be no excuse unless it be the ignorance of good manners.

It needs not to be repeated here what the whole South knows and what the best-informed people at the North are beginning to understand. Social equality is a misnomer. We should rejoice to see a class among the negroes trained in the usages of the best society as to both manners and morals. The beginnings of such a class can be seen now and are the negro's salvation. But the social intermingling of the two races means amalgamation. And the true Southern people will shed the last drop of their hearts' blood to prevent that, or failing in its prevention, to protest against it with the seal of martyrdom. Logically the Booker Washington dinner and the latest and we trust the last reception at the White House to be attended by Southern people under the present administration, means that the two races are supposed to stand in such social relation as that inter-marriage is permissible. It has meant that in England. It means that in Boston today. Any white man attending that reception, if possessing the advantages of character, intelligence, good prospects and training in the usages of society might innocently aspire to the hand of the president's daughter. If the President can say why a negro, possessing these advantages, introduced to his wife and daughter at a social function may not have the same aspiration and be granted the same right to press his suit, the President will put several wondering people under profound obligation.

A test vote in the Senate showed a majority of ten in favor of the Omnibus Statehood Bill.

An effort is being made to raise a fund of \$100,000 for a memorial building to Henry Ward Beecher.

In Norwegian mines, the workmen present themselves to the inspector, who writes in white chalk on his back, the sum due him.

Niagara Falls is getting disconsolate over the intrusion of power houses upon the scenery; so far, most of the vandalism is on the Canadian side.

Governor Taft's declining a seat on the Supreme Court Bench in order to remain in charge of the Philippines, has made our country his debtor.

Secretary Root has asked Congress for three-quarters of a million dollars to construct barracks in the Philippines; he proposes to buy Puget Sound timber for this purpose.

The burning of the S. S. Progress at San Francisco last month will prove a serious blow to the theory that oil can be successfully substituted for coal. The explosion destroyed \$200,000 worth of property and killed a score of men.

The Pacific coast is Marconi's next objective point. It has been suggested that a wireless telegraphy apparatus be placed in the Vatican, so that the Pope can communicate with other parts of the world unimpeded by the Italian Government.

Col. Arthur Lynch, member of Parliament for Galway, was tried, on the 23rd inst. for his treasonable attitude during the Boer War; the sentence of death was passed on each of the four counts in the indictment. It is thought the sentence will be commuted to a short term of imprisonment.

Maracaibo, Jan. 23.—President Aranguren, of the State of Maracaibo, has by a decree published last night, called to arms all citizens from 16 to 60 years of age, belonging to the militia, in order to resist the possible landing of German forces at Lake Maracaibo. About 500 men immediately answered the call.

The treaty between the United States and Columbia was signed on the 22nd by Secretary Hay and Dr. Herran, representing the two countries and was transmitted to the Committee of Foreign Relations. By the terms of the treaty, the United States agrees to make a cash payment of \$10,000,000 in gold to the Columbian government, and after nine years, to pay a rental of \$250,000 per year for the strip of land to be used for canal purposes—the first lease to be for an hundred years, renewable in terms of 100 years, at the pleasure of the United States.

Columbia University has recently established a department of Chinese, and Prof. Friedrich has been appointed to the chair. The course will include studies in the written and spoken language, beginning with the Pekin dialect, and lectures on the relation of China to Europe, etc.

Reed Smoot has been nominated for U. S. Senator from Utah, by the Republican members of the legislature. Mr. Smoot is one of the twelve apostles of the church of the Latter-day Saints. Mr. Roosevelt has advised against the election of an apostle, and it is said that Presidents Cleveland and McKinley gave similar advice.

Formalin is one of the principal constituents of the embalming fluid used by undertakers. It occurred to Dr. Charles C. Barrows of New York that a weak solution, if injected into the veins of a living person, might be beneficial. The first case in which it was used was a negro woman, suffering from puerperal fever; an examination showed the bacteria of septicemia; the woman seemed to be dying. The improvement began at once, and within four days there was no bacteria. Dr. Barrows is from Mississippi, and a graduate of the University of Virginia. The usefulness of formalin has been discussed before, but to Dr. Barrows belongs the credit of the idea of injecting it into the veins.

The mysterious epidemic—the sleeping sickness that is carrying off the thousands in Central Africa, has not excited great interest in America because of the distance, but, as in the case of the Bubonic plague, it is possible that it may spread beyond its first limits. A British commission has been investigating the terrible disease. Within a few years it has produced a depopulation of great tracts of land; the investigation shows that the malady is a chronic form of meningitis, produced by a germ, and is infectious. Recovery or cure is practically unknown. The duration is from a month to six weeks; the early listlessness passes into coma, and then into

death. The results of the investigation will be laid before the Royal Society. Only negroes have been affected.

Mr. Crumpacker has a resolution pending in the Speaker's desk, calling for an investigation of election methods in some Southern States. In regard to this, Mr. Crumpacker has said:

"I believe that each of four or five Southern States now have two or three members more than they are entitled to. On the basis of the last census reports, we should take away from Louisiana, Mississippi, North Carolina and South Carolina, three representatives each. Under existing conditions one voter in Mississippi has as much power in setting the great policies of the country as four in New York or Massachusetts. Inequality is injustice, and it is the duty of other states to correct this wrong. The district in the State of Indiana which I represent in the House cast nearly as many votes at the last presidential election as were polled in all the seven districts in South Carolina. But we are told that the question belongs to the Southern States, and that they should be permitted to settle it in their own way. Are the people of other states to stand inactive while the constitutional rights of 8,000,000 citizens are in jeopardy? It is not a local question at all, for aside from its political and ethical aspects it involves the material interest of the whole country."

Among the measures recently introduced in Congress are the following:

By Senator Hoar, a resolution calling on the President for information regarding the nature of the government at Guam, and whether there are any persons detained there against their will.

By Senator Dryden, a bill offering a prize of \$10,000 for the best plan to increase the speed of ocean steamships.

By Senator Deboe, for the purchase of a series of illuminated parchments by Nestore Leoni of Italy, representing the history in miniature of the United States of America.

By Representative McLachlan, to authorize the issue of national bank currency secured by clearing house certificate of reserve cities.

By Senator Hoar to restore American citizenship to any woman whose citizenship has been lost or suspended by marriage with a foreigner.

A bill for the improvement of the harbor at Honolulu.

By Representative Bell, a bill to prevent extortion by raising the prices of articles of food, fuel and other necessities.

A protest against the ratification of the Hay-Bond treaty by N. B. Church, president of The Fisheries Company of New York.

A resolution adopted by the American Protective Tariff League, protesting against the ratification of all the pending reciprocity treaties.

The Anti-Trust bill will probably not come up before the first week in February.

The Greensboro fire insurance companies held their annual meetings here yesterday. The old officers were re-elected, B. D. Heath president of the Southern Stock Mutual Insurance Company, J. Van Lindley president of the Under-writers of Greensboro, R. L. Holt president of the Home Insurance Company of Greensboro, E. P. Wharton president of the Insurance Department of the Southern Loan and Trust Company, and A. W. McAlister manager of the whole group.

The year 1902 was an eventful year for these companies. Early in the year 1902, the fire insurance companies throughout the country on account of excessive losses advanced their rates 25 per cent. The fire record in North Carolina since the establishment of the insurance department had been exceptionally favorable, and the Greensboro companies took the position that there was no occasion for them to make any advance in rates and they have successfully maintained their position and have stood their ground against much strenuous "persuasion." They increased their net premiums, that is premiums less re-insurance, 70 per cent. during last year, the year's business amounting to over \$150,000, and their losses for the year amounted to only 32 per cent. The people of North Carolina will rejoice in the success of these companies, and that they have made a record in 1902, which so fully vindicate their attitude towards the advance in rates.—Ex.

The bill that has come in for the Delhi Durbar expenses is for over ten million dollars.

## The Home Circle.

### An Old Town On the Gulf of Mexico.

By Mary R. Baldwin.

A visit to the old home of Jefferson Davis.

A trip to Beauvoir, the former home of Jefferson Davis, of the Confederacy, and still in the possession of his heirs, will never be forgotten. Fortunately, the driver was a native of the town, and was well posted as to its history. From him we learned those little incidents and the things that supply the filling to a general outline. The estate had been willed to the ex-President by an admirer and a friend of the lost cause—a wealthy widow. She, in addition to her plantation in the interior, owned this property of twelve hundred acres, that in earlier days when wealth and free labor made it possible, was kept like a garden and must have been a very paradise. As we slowly ride along the beach we hear the story, and find the anticipations strung to eagerness. And now we are within sight of the grounds. Coming to the gateway, the driver calls out to the man who is in charge, explaining that there are dogs upon the premises, and the ladies might be frightened if they came upon them suddenly.

Soon the keeper appears, a dog following, and the carriage enters the grounds. A park after the English style, set with a great variety of trees, holds the buildings of the estate. The principal building, unpretentious in perspective, has its wide verandas and its broad staircases, but inside the appointments are towards the standards of quiet elegance, and there are evidences in every room of this fact.

The pictures and the bric-a-brac are covered, but the old furniture, the massive bedsteads, toilet tables, bureaus and couches are exposed to view; and the books seen through glass doors are well selected and have costly bindings. One little room, however, has a peculiar attraction, filled as it is with heirlooms of quaint yet very simple articles of furniture. The old man and his dog, the latter belonging to the late owner, and on this account carefully watched by the keeper, follow the visitors about the now deserted home. In the yard there is a bush from which hang tiny white roses, and beyond is the garden with its weed-grown parterres, where the old-time flowers, still show themselves, and the blossoming shrubs are fragrant and beautiful. The orange trees and the sweet olive and the bay are holding to life serenely, though the fostering, loving hand is no more.

Returning to the park and standing to try and realize the fact that the head of the Southern Confederacy once walked under the trees, and with courtly grace led visitors up the broad steps, one is ravished by the grandeur and beauty of the scene. The giant trees, the sweeping loveliness of the grounds, the voice of the mocking-bird, and below the terrace the wide expanse of the Gulf waters make it a picture never to be forgotten.

But there is one spot that has not been visited—reserved to the last. It is a cottage to which the ex-President came

when first released after the fall of the Confederacy, and where he thought and studied and wrote the history of the rise and fall of the Southern republic. It is to the visitor a very interesting place. Upon a large table in the center of the principal room are pamphlets tied with his hand, ready to be sent to the soldiers who fought for the lost cause. Around the walls are book-cases, filled with volumes that show the scholarly and religious preferences of the owner. We follow the keeper out, and closing and locking the door, he silently leads the way to a path through the most sequestered grounds, where only the song of the birds and of running brooks could disturb a solitary dreamer.

We are informed that Jefferson Davis often walked here alone, after his Cause was lost. One tries to imagine the feelings of the strong-willed man, who held to his purpose through many defeats, and at last when all hope was gone, came like a tired child to throw himself upon Nature's tenderness. He chose well his place of refuge and rest, for here might be found a thousand soothing influences for the worn body, the weary mind and the sorrowful heart.—Intelligencer.

### Heart Beauty.

"It is a pity that Margaret is so—well, is so horrid homely."

"Margaret homely! You would never say that if you knew her better."

Mrs. Carter looked up in surprise.

"Certainly, no one would call those irregular features anything but ugly. Poor girl, she must feel it when she is with her sisters, for their beauty is such a contrast."

"You never think of her features when you are about her. She is so ready to do a favor, and is so kind and gentle in her ways. She has always a kind word for everybody."

I heard a slight rustle behind me and glanced around just in time to see Margaret disappear down the steps; she must have been reading in her favorite nook among the honeysuckles at the end of the piazza. That night she came into my room as usual for a little chat before retiring, but she was unusually quiet as she sat on the stool at my feet and gazed at the fire in the grate, for the night was cool.

"I don't know what you will think of me," she said at last, and there was a tremor in her voice. "but I could not help overhearing what you said about me this afternoon, and I want to thank you for it. You see I am so 'horrid homely,' as Mrs. Carter said, and I have always felt it, especially when people will compare me with Edith and Laura, and speak of their beauty. Don't think that I am envious. I am proud of them that they are so pretty, but I can't help being sensitive about my ugliness. I used to get angry and fret because my hair wouldn't curl, and because my mouth was so large and my nose such an ugly shape; until I guess I was getting as ugly inside as I was out," she smiled sadly. "One day an old woman came to the house selling laces and when she went out of the gate she fell. I ran down and helped her up and straightened the things in her basket

for her. She laid her hand on my shoulder and said:

"God bless you, young leedy, youse not got the beauty that's skin deep. No, youse not got skin beauty; youse got the heart beauty; that's inside. Youse got a kind word for an old woman. God bless you, child."

"Well, that 'heart beauty' was a new idea to me, and I thought over it a great deal; and I made up my mind that I would try to have that if I could not have the 'skin beauty,' and if I was kind to everybody they wouldn't think of my ugly face. What you said this afternoon—well, it made me feel that I was gaining a little at least. It was the first time I ever heard any one say that I was anything but horrid ugly." She laughed, but there were tears in the gray eyes that looked into mine.

"Heart beauty. I shall try to have it if I can," she said half aloud, then gazed fixedly again at the fire.—May Everett Glover, in New York Observer.

### A Higher Life.

One day a mocking bird escaped from its cage and flew out of the open window. In ecstasy it spread its little wings and soared upward into freedom, and as it felt the glad rush of air beneath it, in the exultation of liberty, it cried, "How did I endure the wires of my prison house so long? Here is life; henceforth what joy is mine!"

With a glad heart it perched upon the topmost branch of a pear tree that bowed under the weight of mellow fruit, and burst into a song of liquid melody.

All day it basked in the light of October sunshine, and drank deep draughts of balmy air, and when evening drew near, it slept in safety, and dreamed of another day.

Next morning dawned glorious in beauty, and the bird awoke and trilled another song of joy and hope. But the day wore on; the novelty of freedom passed away, and there in a window hung the open cage. Sweets to which it had been accustomed were displayed in profusion within, and a siren voice which it had loved for years called softly to it from behind the gilded bars. The freed bird hesitated, then flattered against the window pane, drew nearer and nearer to the feast of dainties until it could no longer resist the sight. With a mad dash it entered the open cage, and the door closed on it forever.

One day a soul escaped from its prison house of sin and worldliness. In ecstasy it spread its wings and soared upward into the fellowship of the sons of God, and as it felt the exultation of liberty, it cried, "How did I live in the bonds of iniquity so long? Here is life and joy and peace henceforth for me."

In the heights it rested and sang praises unto Him who had made it free. All day long it basked in the joy of God's presence, and drank deep draughts from the Living Fountain, and at even time it rested secure from harm and danger, saying:

"I will both lay me down in peace and sleep, for thou, Lord, only maketh me dwell in safety."

But the days wore on, and the newness of the higher life was gone. The tempter spread a feast of sweet things in profusion before its eyes and siren voices—voices of the past—sang gently to the soul, "Return, return!"

One moment of hesitation, one backward glance, one faltering step, one hour of flitting around these earthly pleasures, one taste of the old delights, and then a giddy plunge into the very midst.

With a smile of triumph the tempter locks and double locks the gilded bars.

Ay, fluttering soul, beat your bruised wings madly now as you will against those fettering environments to which you have returned; perhaps never again in life's brief span will an opportunity be given you to leave those things "wherunto you desired again to be in bondage."—Southern Churchman.

#### The Root of all Evil.

By Elizabeth W. Denison, in *The Interior*.

It is possible that there has been a mistake all these years, and that the love of money is not so exclusive a root of evil as we have been trained to suppose? Without doubt much of mischief in this singular world does spring from a selfish way of managing that very innocent thing in itself, the circulating medium. Then why not say selfishness is the root of all evil which would comfortably cover the whole ground?

The love of money has been called one of the strongest passions of the human creature. But there is a much stronger one and it is the love of influence. We are exhorted by the new theories of charity not to give money to the unfortunate. It is too dangerous. "Give yourself," is the specious cry. "Personal influence is far safer and more effective than money."

Safer, is it? It is a power before which mere gold and silver sink to the lowest insignificance.

"In a dark place one dropped a kindly word,

So weak my voice, he sighed, perchance none heard,

Or if they did, no answering impulse stirred.

Yet in an hour his fortunes were at stake;  
One put a life in peril for his sake,  
Because that word he spoke!"

Every one of us can trace the chief events of our lives, good or evil, back in a straight line to somebody's influence. A chance word from a beloved friend; a hint of evil import from another source; the pressure of anxious longing from a third quarter; O how our lives here are made or marred by these things! There is, of course, the best of reasons why such a subtle power should be trusted to incompetent and unscrupulous hands. It is an old problem. The "matchbox" is left open everywhere, and we shall all suffer from an indiscriminate use of its contents by ourselves or others, until we learn that fire burns.

"Still the same lesson, day by day,  
Is placed before me by Thy hand."

But to avoid a subject which seems incapable of any present solution, it is scarcely the love of influence, of power, that brings about untold harm. How dare we take it upon ourselves to persuade any

developed mortal against his own will and judgment?

I well remember, in my callow days, when I set out to inform the world, how recklessly I spent my small store of ammunition. I constantly "exerted" my influence from a stern sense of duty, the legacy of some remote Puritan ancestor, and have now no doubt that it was a serious inconvenience to my friends.

But what of the weak in will, who must be led? If they are always led, how are they ever to grow strong? A child's repeated falls and little mishaps are the appointed means by which he gets control of his muscles. Dominate any mind and you weaken it, no matter how strong the affection or how lofty the influence. The tremendous action of one mind upon another is only beginning to reveal itself. The sovereignty of the individual soul must be protected, and the indiscriminate meddling with so august a thing must be discouraged.

What shall we say then to these things? Are we no longer to help and aid our weaker brother? What of crimes against society, and the thousand and one lapses from morality and virtue? Would you have us let them alone? Far from it, but I would show a more excellent way. Great as the force of our consciences influence may be, and its limit has not yet been reached, there is something far more powerful. There is a way to help and save, without the awful possibility of hindering development and weakening where we would fain strengthen. What we are, is infinitely more than what we can say, in the way of influence. Every thought and act of our lives contribute to that wonderful unconscious power of which we ourselves know nothing. Bring to mind certain personalities within the circle of your acquaintance. O how the simple honesty of one exhorts and moves you! How the loving thought of another rebukes your cold selfishness. How the patient industry of another shames you out of your spasmodic efforts.

I believe that somewhere in the future, the highest teaching will insist that this is the only justifiable way to move our fellow creatures. But how we shall have to "hyper," to use an expressive old New England word, before that blessed way to live can arrive! Meanwhile we shall go on compelling our friends by our "influence" to do all sorts of things for which they have no capacity whatever. We shall spend our lives in jamming round people into square holes, and in vain attempts to adjust square people to round holes, and with the kindest intentions in the world, in doing our best to thwart the designs of providence.

We shall continue to make prigs of our children, instead of leaving the opening mind and heart to the sun and rain of nature's own way.

What is more exquisite than the whiteness of a little child's soul, before even the inherited evil has had time to develop? And yet we do not hesitate to scrawl all sorts of haphazard things upon that virgin purity. We leave the snowy page at the mercy of half-fledged and untrained teachers, and by and by are amazed to find that it is covered with indelible blots and stains.

It is so gratifying to the vanity of the human heart, when we begin to realize that our influence is felt. Motives get strongly mixed up in this world, at best, but the idea of being a "power for good" is the most deceptive feeling that can take possession of the mind. If we could only let the weak of will alone, and find foemen worthy of our steel, less maladjustment might ensue. Then will would match will, and perhaps neither be worse for the encounter. Is it a fanciful thing to say that an easily influenced person ought to be as safe from our campaigning as a wounded soldier? It is too great a responsibility to take. How do we know, finite and purblind embryos as we are, what may or may not be best for another? Let us free our dearest ones from the pressure of our anxious thought. Let us not even ask this or that of our Heavenly Father for them. It is enough to present them in perfect trust before the Infinite Love, and to leave them there.

#### Miscellaneous.

The men of Stonewall Jackson's army always concluded that a battle was near when they saw the General spending more than usual time in prayer. General Jackson, with characteristic modesty, said of himself once: "I have so fixed the habit of prayer in my own mind that I never raise a glass of water to my lips without asking God's blessing. I never seal a letter without putting a word of prayer under the seal. I never change my classes in the section-room without a minute's petition for the cadets who go out and those who come in."—Earnest Worker.

Huxley's Appreciation of the Bible.—I have always been strongly in favor of secular education, in the sense of education without theology; but I must confess I have been no less seriously perplexed to know by what practical measures the religious feeling, which is the essential basis of conduct, was to be kept up in the present utter chaotic state of opinion on these matters, without the use of the Bible. By the study of what other book could children be so much humanized?—Thomas Henry Huxley.

It is said that when a caravan in the desert wants water, a camel with its rider is sent ahead. At a little distance behind him follows another camel, and behind him another and so on. As soon as the first rider finds water, he shouts, "Come!" The man behind him passes the word along, and soon the entire line is shouting "Come!" That is what is meant by Jesus' words in the last chapter of the Bible: "Let him that heareth say, Come"—Lutheran World.

It is told of Thomas a' Kempis that once during his student days his preceptor asked the class: "What passage of Scripture conveys the sweetest description of Heaven?" One answered: "There shall be no more sorrow there." Another said: "There shall be no more death." Another: "They shall see His face." But Thomas, who was the youngest of all, said: "And His servants shall serve Him."

## Our Young People.

### What One Girl Has Done for Missions.

This is the story of what a plain, unassuming, unknown girl has done. There are obstacles to her work which, to others, would seem insurmountable. She is so deaf that it is with difficulty conversation can be carried on with her. She is lame, a fall through a hatchway some years ago having dislocated her thigh, and left her a cripple for life. Her general health is frail; frequently she is tortured whole nights with pain; and she has no means of her own. And yet, despite these hindrances, she is a most indefatigable and most successful worker in the cause of missions.

Having been asked to give an account of the beginning and progress of her work, she says: "About eight years ago, the promise, 'Ask of Me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession,' was strangely impressed upon her mind. It greatly perplexed her. What could it mean? Was God really speaking to her? She took the question to him. Shortly after she read this alarming statement, 'There are one thousand five hundred countries in China without a single missionary.' She fell upon her knees with the cry, 'O Lord, send me!' She soon saw that a literal answer to this prayer was impossible, and yet she knew that God's voice had summoned her into the vineyard.

Four years after, as she was kneeling in prayer, the thought came, "If you cannot go yourself, why not support a Bible woman there in your stead?" While waiting before God in prayer, it occurred to her that if she should interest fifty persons in the work, and they should each give two cents a week, the amount would be raised. But fifty seemed to her so many. How could it be done? Again she went to God for light, and under the inspiration of his promise, "Commit thy way unto the Lord, trust also in him, and he shall bring it to pass," she exclaimed, "Lord, I'll do it." This was in the summer of 1888. In the following December the first quarter's remittance was sent.

Shortly after this she read about India. She says, "We thought it pretty well supplied with missionaries, yet the fact is, that out of the 150,000,000 of women in India and Malaysia, 140,000,000 have never yet heard the name of Jesus." A two cents a week and a prayer circle was started for India, and in the following June the first quarter's remittance was sent for a Bible woman there. Thus two Bible women were now in the field supported wholly by her efforts.

Not long after this it was suggested she should have Scripture texts printed on ribbon for book-marks. In this way hundreds of dollars were added to the fund.

After reading the message for Easter Sunday, 1890, which was to form a society to support two deaconesses to be sent to China, God put it in her heart to support one of them. She says: "Taking two hundred dollars a year as a

basis, I saw if one hundred gave four cents a week, it could be done. I knew if I brought forth the seed and planted it, that God would make it grow. I knew the Kingdom of Heaven was not like a seed which a man kept in his garner,—it never could become 'the greatest among herbs' there,—but like a seed which a man planted."

"On Monday I began to plant," she says, "began to try for one hundred, and the first fifty dollars were remitted for a deaconess in China. I prayed that my life might be used as wisely, lovingly, completely and mightily for heathen women as it could be if I were in their midst. The work continued to grow, until after eight years of planting and watering the seed, I have the following fruit for the Master: four deaconesses (missionaries) in China and India, and two native Bible women, at an annual cost of \$1,560."

The question naturally presents itself, How has all this been done? The answer is simple. First, she has a zeal with knowledge. She has the faith born of God, and has learned the lesson, "I can do all things through Christ who strengtheneth me." Second, she is afire with missionary zeal. It is a passion which consumes her. She makes everything tend to her one purpose, and she imparts her zeal as a contagion to all about her. To use her own illustration, "Plant an apple seed in the ground, and the result will be a tree for its inheritance." Every week this circle widens; some new heart is touched, and a new worker enlisted. Cannot each one of us do as much for the Master?—Mrs. M. D. Stambach, in Missionary Link.

## Smoking Cures Catarrh.

A Combination of Herbs, Smoked in a Pipe, Cures Catarrh of Head, Nose and Throat.

SAMPLES MAILED FREE.

Contains No Tobacco and is Pleasant and Easy to Use.

The fact that the smoking of tobacco is injurious to the health is no argument against the use of Dr. Blosser's Catarrh Cure in a pipe, or in the form of cigarettes, as this remedy contains no tobacco or any injurious drug. The effect of a remedy applied directly to the diseased part is much better than the uncertain action of medicines taken into the stomach. This is the philosophy, profound as it is simple, of the treatment of catarrh with Dr. Blosser's Catarrh Cure.

It is the only known remedy that can penetrate the recesses of the head, throat and lungs. No liquid remedy can do this. No spray that ever was devised—surely no "constitutional" nostrum taken into the stomach—can reach the inflamed surfaces and cleanse, soothe and heal them as this medicated smoke-vapor does.

In order to demonstrate its merits, a three days' trial treatment will be sent, absolutely free, to any sufferer. Address Dr. Blosser Company, 355 Walton St., Atlanta, Ga.

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Cures HEADACHES, COLDS and INDIGESTION.

No bad effects on head or heart.

For sale at all well stocked drugstores

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A young man, with good business training, wishes position as bookkeeper. Several years' experience. Satisfactory references as to character and capacity. Address Lock Box 180, Dunn, N. C. 4t4

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Observation cafe cars, under the management of Fred Harvey. Equipment of the latest and best design.

**How Missionary Money is Earned.**

"Our Juniors can make money easier by selling pop corn than in any other way."

"Have the children gather up all the old rubbers in the neighborhood during the bright spring days."

"Our Juniors gathered all the empty bottles they could, cleaned them, and sold them to druggists and physicians."

"Our young people raised radishes, lettuce, and other early vegetables for sale."

"We will color Easter eggs and make Brownies to sell the day before Easter."

"Our boys got up fishing parties Saturday afternoons, and sold the fish they caught."

"We had kodak pictures of our church made, and they found ready sale."

"Our young people had missionary pop corn and potato patches, which with careful cultivation, yielded an abundant harvest."

"Boys and girls should be paid something for the work they do for their parents instead of receiving an allowance. From their own earnings they should give a liberal sum to Jesus."

"A good way to raise missionary money is to have a 'Blessing box,' and for everything that comes to us as a blessing make an offering."

"Our Juniors sell paper-weights containing our pastor's portrait. They get them from the Souvenir Paper-weight Co., Rochester, N. Y., for twelve and one-half cents each and sell them for twenty five cents."

"We made taffy and sold it, and cleared \$5 for one evening's work."

"We have had good success with the 'talents.' One little girl added to her 'pound' ten times ten pounds by investing her nickel in sugar and making candy and selling it."

"Our young people get a commission for gathering eggs, and delivering milk."

"Our Juniors will raise plants to sell next spring and summer."

"I asked our Juniors for a good plan to earn missionary money, and the first answer was 'sell candy.'"

"One little girl in our Band buys gingham, and her mother helps her make aprons, then she goes from house to house selling them."

"The only girl in our society who raised \$1.00 last year bought eggs and raised missionary chickens."

"Our Juniors all 'hire out' on Saturday to earn money for Jesus. Some do errands, some work in stores, etc."

"Some of our boys are selling good lead pencils, and clear something over \$2 per gross. Others are selling good carpet tacks for the spring house-cleaning; this gains about half the price. Some girls have made a rag carpet and have sold it."

"Our young people did well with a 'Rubber Social' at which the admittance was a pair of old rubbers."

"One good way for a young person to earn missionary money is by keeping a missionary hen and selling the eggs and chickens."

"Getting the children to raise money by the help of the Life-membership booklet is an excellent way."

"One of our Juniors earned a dollar

**A Perfect Laxative** is one which is palatable, pleasant to take and can be relied upon to act gently, but thoroughly; cleansing the entire system of all impurities. Such a remedy is Mozley's Lemon Elixir. It is a pleasant lemon tonic, acceptable to the most delicate stomach, and a thoroughly effective laxative, acting upon the bowels, liver, and kidneys, without the slightest unpleasantness.

MOZLEY'S LEMON HOT DROPS are without an equal for coughs, colds, sore throat and bronchitis.

Sold by all druggists.

**Mozley's Lemon Elixir.**

**DO YOU DRINK water?** For your health, we mean. If you don't, perhaps you ought to. . . . .

Your doctor will tell you about that--we will not pretend to, but most people need a medicinal water occasionally at least. By Medicinal water we do not mean Purative, we mean a water that will correct Urlic Acid, that will save the kidneys, that will benefit rheumatism, indigestion and dyspepsia, that will cure Eczema and skin cancer, etc

**Barium Rock Spring Mineral Water**

is such a water, it's generally recognized by the medical profession as the best, in fact it's twice as efficient as any other water on the market, and it's less in price, two prime reasons for giving preference to its use

**Be Judge and Jury Yourself; Give it a Fair Trial and we will not be Afraid of the Verdict.**

Drop a postal for booklet Fifteen gallon keg sent prepaid anywhere in America for \$4.00. Rebate of \$1.00 on return of keg.

**BARIUM SPRINGS COMPANY,**  
Barium Springs, N. C.

**The Security Life and Annuity Co.**

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**Guaranty Capital, . . . . . \$100,000.00**  
(Deposited with the Insurance Commissioner.)

**The Policy for the People**

Our Life Annuity, Disability, and Endowment Policy provides a **fixed annual income**, payable quarterly in advance, for the Beneficiaries as long as they would be dependent upon the Insured, and for the Insured in old age and disability. It has large Cash, Loan, Paid-up, and extended insurance surrender values. Guarantees a minimum amount to the beneficiary or the estates.

**HOW IT WORKS.**

GREENSBORO, N. C., Sept. 33, 1902.

Received from The Security Life and Annuity Company ONE HUNDRED AND TWENTY-FIVE DOLLARS, in payment of the second quarterly instalment of a LIFE ANNUITY of FIVE HUNDRED DOLLARS, under Policy No. 170, on the life of my son.

[Signed] MRS. EMMA BUCHANAN CLIMER.

J. VAN LINDLEY, President.  
GEO. A. GRIMSLEY, Secretary.  
R. E FOSTER, Actuary.

**THE KEELEY INSTITUTE.**

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LIQUOR, OPIUM, COCAINE AND OTHER DRUG ADDICTIONS,  
NERVE EXHAUSTION AND TOBACCO HABIT.

**GREENSBORO, N. C.**

This is the only Keeley Institute in North Carolina, and owing to its beautiful and healthy location, its elegant buildings and attractive environments, its well supplied table and skillful management it presents to the unfortunate a perfect asylum for rest and complete restoration.

If you have a friend afflicted with any of the above addictions, write for their illustrated Hand-Book, entitled "THE NEW MAN." Address,

**THE KEELEY INSTITUTE,**  
GREENSBORO, N. C.

in a little more than a day by selling horseradish early—just as soon as the ground thawed so it could be dug. His mother prepared it and it found ready sale at five cents a glass."

"Our Juniors take their mammas into partnership in a baking firm. The mothers bake bread, oake, pie, etc., and the Juniors sell and deliver it."

"Let the boys and girls in and near cities and towns have missionary gardens. They raise and tend flowers and vegetables and sell and deliver them."

"Have a 'Sewing Society' during vacation, when articles can be made to sell. It is a good plan to have a bazaar just before Christmas, if there are enough articles to sell. To them can be added fancy work, home-made candies, pop corn, etc."

"Our young people are making a 'name quilt' that will bring them \$22 when finished."

"One excellent way for our Juniors to earn money is by picking berries. We have several fruit farms near here and the children earn considerable that way."

"The 'talent plan' had always succeeded with us. We choose up sides, and see which side doubles their talent money the oftenest."

"A little boy and girl in our society have their mamma pop corn and make candy for them to sell. In that way they raised \$5."

"The best way for boys in larger towns and cities to earn money is by selling daily papers."—From Junior Builders.

#### How Girls Can Help Their Mothers.

Every girl, if she be not throughly selfish, is anxious to lift some of the burden of household management from her mother's shoulders on to her own; but, unfortunately, many girls wait to be asked to do things instead of being constantly on the lookout for little duties which they are capable of doing.

If you would be of any real use in the home you must be quick to notice what is wanted—the room that needs dusting, the flowers which need re-arranging, the curtain which has lost a ring, and is therefore drooping. And then you must not only be willing to do what is needed, but willing to do it pleasantly, without making people feel that you are being martyred.

It is almost useless to take up any household duties unless you do them regularly. If you do a thing one day and not the next, you can never be depended on, and if some one else has to be constantly reminding you of and supervising your work it probably gives that person more trouble than doing it herself would cause.

Have a definite day and a definite time for all you do. The flower vases will need attention every other day, the silver must be cleaned once a week, and there should be one day kept for mending and putting away the household linen. Begin, too, directly after breakfast and keep on steadily till your work is done.

If you begin by sitting down—"just for a minute" with a book, or think you will "just arrange the trimming" on

## Tetter, Eczema, Salt Rheum, Ground Itch.

"I testify to the wonderful merits of **Tetterine**. It has cured me as sound as a gold dollar. I spent over four hundred dollars for other remedies without relief."—W. M. Tumlin, Savannah, Ga.

See at druggists, or by mail from

J. T. Chuptrino, Sole Proprietor, Savannah, Ga.

## Another Appreciation of the Aetna.

LUMBERTON, N. C., November 26, 1902

J. D. BUSHALL, ESQ., Manager Aetna Life Insurance Co., Raleigh, N. C.

Dear Sir:—After a careful comparison of policies submitted to me by the Aetna Life, Bankers' Life of New York, Equitable of New York, Northwestern, New York Life and Prudential, I have accepted \$10,000 in the Aetna on the 20 payment life plan, with option of 25 year 3 per cent. Gold Bond Contract.

I have been a policy-holder in the Aetna for nearly eight years, and therefore feel somewhat prepared to judge of its merits from actual results. With all due deference to other companies, it affords me great pleasure to say that in my opinion the Aetna cannot be surpassed for plain and liberal contracts, and for just, conservative and economical management. I now have \$12,000 in the Aetna. My partner, Mr. W. W. Carlyle, has \$16,000 and one of our clerks, Mr. John T. Biggs, has \$2,000 nearly all of which was written and delivered by your special agent, Mr. H. T. Spears.

Wishing you and the grand old Aetna continued success, I am,

Yours very truly,

ROBERT D. CALDWELL.

## MASON & HAMLIN.

The name which represents the highest attainments ever reached in the production of

## PIANOS AND ORGANS.

I have fortunately secured the agency for these magnificent instruments, and can surprise you by the moderate prices at which I am offering them.

F. H. ANDREWS,

20 WEST TRADE STREET.

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## Parker-Gardner Company.

SUCCESSORS TO

## Andrews Furniture & Music Company.

### Furniture, Carpets, Pianos and Organs,

Our new stock of Furniture, Carpets and Mattings for Spring trade is now arriving. You get the benefit of selecting from it now. Our prices are low and we can save you money.

Our Piano and Organ Department is the best in the State. We sell the very best made in Pianos and Organs.

Write for our Catalogues and easy terms.

## Parker-Gardner Company,

CHARLOTTE, NORTH CAROLINA

## An After-Inventory Sale.

We have just finished taking inventory and we find quite a number of seasonable Suits that are still with us, and they would be of more benefit to you than us. We've marked down about one-third in price several suits where we have one or two of a kind. Perhaps your size is here. If so, you can buy

\$15.00 Suits for \$10.00.

10.00 Suits for 7.50.

7.50 Suits for 5.00.

Give us a look You may get a bargain.

## Long-Tate Clothing Co.

WE GIVE GREEN TRADING STAMPS.

your new hat, the morning will be half gone before you know where you are.

A girl who has brothers may spare her mother all those tiresome little jobs which boys are always requesting to have done for them, if she will only do them kindly.

But a boy will not come and ask his sister to repair frayed out buttonholes, and to make him paste for his photograph album, if she snaps and says he is "always bothering."

It is not easy work, but it is quite possible for the daughter at home to make sunshine.—Philadelphia Ledger.

Morse's "Light."

Rev. George Winifred Hervey relates that, long ago, while pursuing investigations in the Astor Library, New York, he used often to meet there Prof. F. B. Morse, the renowned inventor of the electric telegraph. Once he asked him this question: "Professor Morse, when you were making your experiments yonder in your rooms in the University, did you ever come to a stand, not knowing what to do next?"

"Oh, yes; more than once."

"And at such times, what did you do next?"

"I may answer you in confidence, sir," said the Professor, "but it is a matter of which the public knows nothing. Whenever I could not see my way clearly I prayed for more light."

"And the light generally came?"

"Yes. And I may tell you that when flattering honors came to me from America and Europe, on account of the invention which bears my name, I never felt that I deserved them. I had made a valuable application of electricity, not because I was superior to other men, but solely because God, who meant it for mankind, must reveal it to some one, and was pleased to reveal it to me."

This utterance by a distinguished man of science reminds us again, as many similar utterances have done, not only that true greatness has no vanity, but that superior minds, as a whole, reverently acknowledge the Supreme. They who climb highest see farthest, and the light which comes from above shines the longest way.

A pleasing proof of the felicity and far-seeing wisdom of this eminent man and devout inventor appeared in the result of a grand test by the Postal Telegraph Company. This company had a "field day" a short time ago, when the various transmission methods and alphabets were tried on all their lines. When comparative material costs, salary of operators, accuracy of work, time consumed, and all other factors were taken into consideration, the decision was wholly in favor of the Morse system, which has been in use fifty years.

The inventor's first message—"What hath God wrought?"—intimated in no uncertain way the inspiration which gave his work longevity, and made it a light to the world.

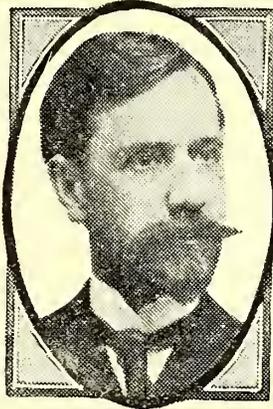
At the completion of one of the Amherst College buildings, when President Hitchcock first assembled his geology class in a new recitation room, with sky windows, this was his introduction to

one of his best lectures: "Young gentlemen, all the light we have here comes from above."

The reverent spirit which took that text, and spoke in the Astor Library, dignifies scientific thought, and contributes to success in all search after truth.—Youth's Companion.

CURES AT HOME

Dr Hathaway, who has long been recognized as the leading and most successful specialist in treating Chronic Diseases, has cured thousands of cases at the home of the patient. By means of his complete symp-



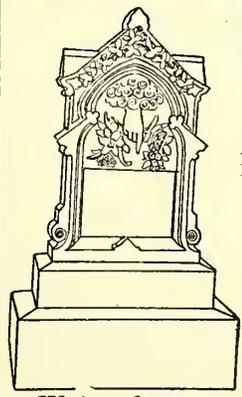
tom blanks is he able to correctly diagnose your case. Twenty years' experience, devoted exclusively to chronic diseases, has given him expert knowledge and his treatment is intelligently directed. If you want the services of a skillful specialist write him about your case at once, and he send you the necessary symptom blanks. His fees are moderate and he furnishes all medicines required without extra cost. Correspondence confidential. Address J. Newton Hathaway, M. D., 16 Inman Building, Atlanta, Ga.

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The best Cough Medicine.  
**ABSOLUTE SAFETY**  
should be rigorously insisted upon when buying medicine, for upon that depends one's life. ALLEN'S LUNG BALSAM contains NO OPIUM in any form and is safe, sure, and prompt in cases of CROUP, COLDS, deep-seated COUGHS.  
Try it now, and be convinced.

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**Wholesale - Grocers**  
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Commission Merchants,  
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**MONUMENTS,**  
Tablets, Headstones, Iron Fences.  
**We Pay the Freight.**  
Please mention the Standard.



Write for our  
New Catalogue

## Our Little Folks.

CONDUCTED BY MRS. A. J. MCKELWAY.

### Children's Letters.

Aberdeen, N. C., Jan. 15, 1903.

Dear Standard:

I enjoy so much reading the letters in your paper, and it has encouraged me to write. I hope that I will see my letter in print.

I am nine years old. I go to school to Miss Janie Dalrymple. She is a good teacher. Mama is my Sunday-school teacher. Our preacher boards with us; his name is Mr. Hancy. We like him very much. I must close for fear of the waste basket.

Your friend,

Tyler A. Campbell.

Rankin, N. C.

Dear Standard:

My uncle takes the Standard and I read the letters. I have three sisters; we are all going to school. Our teacher's name is Mr. D. F. Hunter. I love him very much. My desk-mate is Mary Jennings; she is my darling love.

I go to Sunday-school most every Sabbath; my teacher's name is Mrs. Nannie Caldwell. I love her very much. My pastor is Rev. G. T. Thompson. I go to school at Carmel. I study Grammar, History, Geography, Dictionary and Arithmetic. I will close for fear of the waste basket.

Your true friend,

Age, 13. Vernia Stanford.

Rankin, N. C., Jan. 15th, 1903.

Dear Standard:

As I have never written to you before, I thought I would write a short letter. My papa takes your nice paper and I enjoy reading the children's letters very much. I go to Sunday-school every Sunday. My pastor is Rev. W. O. Sample. My Sunday-school teacher is Mrs. Belle Alexander. I love her very much.

I will close for fear of the dreadful waste basket.

Your unknown friend,

Age, 11. Mary Sample.

Rankin, N. C., Jan. 15th, 1903.

My dear Standard:

I love to read the letters in your paper very much. As my desk-mate is going to write I thought I would write too. I am going to school. My teacher's name is Mr. D. F. Hunter. I like him very much. I also go to Sunday-school. My teacher is Cousin Emma Hutchison. I think she is such a good woman. We have a new church and a new preacher. Our preacher's name is Rev. W. O. Sample. I will close.

Your friend,

Age, 12. Mary Jennings.

Rankin, N. C., Jan. 15th, 1903.

Dear Standard:

My papa takes the Standard, and I enjoy reading the children's letters very much. I go to Sunday-school every Sunday. My pastor is Rev. W. O. Sample. I also go to school. My teacher is Mr. D. F. Hunter. I study History, Dictionary and Arithmetic. My desk-mate is

Annie Lee Patterson. I love her very much. I have two brothers and one sister going to school. I will close, hoping to see my letter in print.

Your little friend,

Leah Sample.

Dear Mrs. McKelway:

My Grandpa takes the Standard, and he lets me read the little letters and I enjoy reading them. I am going to school now. My teacher's name is Mr. Hunter. I love him very much. I have a good time at school. I go to Sunday-school every Sunday. I love to go to Sunday-school very much and also I love my pastor. I will close.

Your friend,

Age, 10. Nettie Jennings.

Charlotte, N. C., Jan. 15th, 1903.

Dear Standard:

As my desk-mate is writing to you, I thought I would write too. I go to school at Carmel. My teacher is Mr. D. F. Hunter, from Derita. I love him very much. I study Grammar, History, Geography, Dictionary and Arithmetic. My desk-mate is Mary Sample. I love her dearly. She lives near my home.

I will close hoping to see this in print.

Your little unknown friend,

Age, 13. Verdie Ross.

Charlotte, N. C., Jan. 15, 1903.

Dear Standard:

I am a little girl 11 years old. I go to the graded school. My teacher's name is Miss Janie McIntosh. I am in the fifth grade. My brother and sister are twins, and their names are Ellie and Edwin. They are in the third grade. Their teacher's name is Miss Fannie Henderson. I will close.

Your unknown friend,

Benlah Thomas.

Salisbury, N. C.

Dear Standard:

I am a little girl seven years old. I have two pets, a cat and a dog. I like to play with my cat the best. I go to the graded school. I am in the first grade. I hope you will publish this. I must close.

Your little friend,

Elizabeth Davis.

Dixie, N. C.

Dear Standard:

I am a little girl nine years old. I go to school at Dixie. My teacher is Miss Myrtle Wolfe. I go to church at Steele Creek. My Sunday-school teacher is Miss Ola Herron. I will answer John McDowell and Ada Clents' question. Demonstration is found in I. Cor. 2 and 4. The reason Methuselah died before his father was because Enoch never died—God took him. I will close by asking where is Chapel found in the Bible?

Ola Griffith.

Tom and Bush.

Tom was a large, gray cat, and Bush was a little gray squirrel. Perhaps their color had something to do with their friendliness; for, when Bush and Tom were curled up beside each other in a cage, they looked very much alike.

Of course, the cage belonged to Bush,

## When Your Joints Are Stiff

and muscles sore from cold or rheumatism, when you slip and sprain a joint, strain your side or bruise yourself, Perry Davis' Painkiller will take out the soreness and fix you right in a jiffy. Always have it with you, and use it freely. USE

# Painkiller

## FERTILIZERS

VIRGINIA-CAROLINA CHEMICAL CO.

## Standard Fertilizers

Lowest Prices

Agents Throughout Your State

FERTILIZERS NO HIGHER!  
Everything else is, INCLUDING LABOR. Thoughtful agriculturists say, "too little fertilizer used per acre." How is it with you?

AXIOM:

Treble quantity, double crop!

Cotton high! Corn high! Tobacco high!  
Likely to continue high!

**A GOOD CUT**

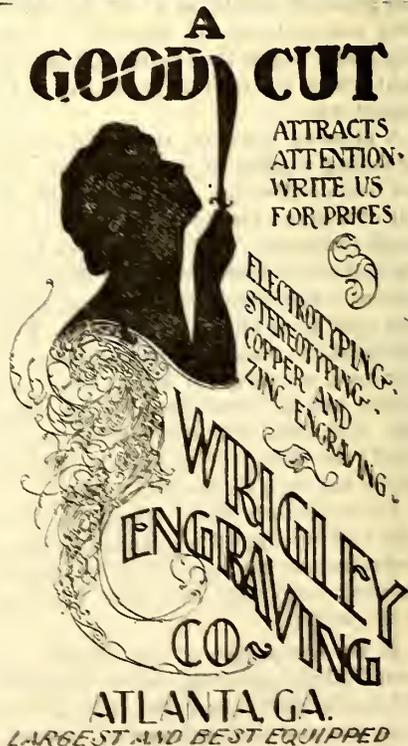
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W. W. WRIGLEY ENGRAVING CO.

ATLANTA, GA.

LARGEST AND BEST EQUIPPED—PLANT SOUTH—



but one day Helen's father took the squirrel down to the store with him. The cage stood upon the piazza and the door was open. Tom walked back and forth in front of the cage several times, and at last decided to step in. He was too big and clumsy and, I must confess, too lazy, to spin round upon the wheel which afforded Bush so much amusement, so he only touched it with his nose once or twice and then curled up in the bottom of the cage and took a nap.

In the meantime Bush was enjoying himself in Helen's father's coat pocket. This was the way he always travelled when he went down town; it was a very safe way for a gray squirrel to travel. He usually found a nut or two in the pocket, which kept him busy for a time, and then he generally curled up and went to sleep.

Now Bush never mistrusted that he had a visitor at home, and Tom, being fast asleep, hadn't any idea of what was going to happen. He was greatly astonished, therefore, to awaken from his nap and find Bush snuggled up beside him in the most friendly manner.

Tom stretched out his sleepy eyes and sniffed Bush all over, from his little warm nose to the tip of his large, bushy tail. And then a very sensible idea must have entered his wise head, for he put his great paw around Bush and began to kiss him and fondle him, just as if he had been a kitten. After awhile Bush sprang into his wheel and proceeded to entertain Tom by his gymnastics. This was a little more than the cat could stand, and he walked leisurely out of the cage.

After this, whenever Tom found the cage door open, he always walked in. And sometimes, when it was not open, he would put his paw between the wires and play with the squirrel. Sometimes he would mew softly, as if saying, "May I come in?"

Bush would answer by a queer little squirrel chirp, which meant, of course, "I should be delighted to have you!"

Then Helen, if she were near, would open the door and Tom and Bush would have a frolic which generally ended in a nap together.

It was very amusing to see the squirrel try to induce the cat to dine with him. Nuts were beyond Tom's appreciation, except as playthings; but he would sit and blink admiringly when Bush, after vainly trying to persuade him to partake of his food, took the nut between his paws and cracked it with his little sharp teeth, all the while chattering to Tom about its sweetness.

One day Tom thought it was about time for him to offer Bush a taste of the food he liked; so, when the squirrel returned from one of his down-town trips, he found Tom in his cage with a little mouse held tightly between his paws. After many persuasive meows, Tom found that Bush liked nuts better than mice, and never after was he known to take a mouse into the cage.—Helen M. Richardson, in "Household."

#### As Cross as a Bear.

"You're as cross as a bear," said Bess to Billy.

Uncle Jim whistled. "Bears aren't

cross to members of their own family," he said. "Now, I knew a bear once!"—

Bess and Billy both ran to him and climbed up on his lap.

"Did you really ever know a bear?" cried Billy, with wide open eyes.

"Well, not intimately," said Uncle Jim, "but I used to go hunting them when I was up in Canada, and one day I was out with a hunting party, and we saw right straight in front of us—what do you suppose?"

"A real bear!" gasped the children in concert.

"Yes; a real mother bear and her little son. The dogs started after them, and the mother bear began to run, but the little baby son couldn't run as fast as she did, and the dogs were gaining on him, so what do you suppose the mother bear did? Leave her little son behind? No, sir-ee-ee. She picked the baby near up on her stout nose and tossed him way ahead; then she ran fast and caught up to him and gave him another boost that sent him flying through the air. She kept this up for a mile and a half. Then she was too tired to go any farther, and the dogs surrounded her. Then she sat up on her hanches, took her baby in her hind paws, and fought the dogs off with her fore paws. And how she did roar!"

Bess shuddered.

"You could hear her miles away. She never forgot her baby; kept guarding him all the time. When the mother was shot, the baby cub jumped on her dead body and tried to fight off the dogs with his little baby paws. That's the way the bears stand by each other. Sometimes I think they love each other better than brothers and sisters. Hey, Bess, what are you crying about? I guess I won't tell you any more bear stories if that is the way it makes you feel."

"Billy," sobbed Bess, "you're as good—as good as a bear!"

Then they all laughed together and forgot what they had been cross about.—New York Tribune.

"Set your affections on things above" was St. Paul's way of saying it; "Hitch your wagon to a star" Emerson's way; and "Live on the top floor" Henry Drummond's; and this can be done even though this is a very difficult winter to make both ends meet, and to maintain your credit at the grocer's, the butcher's and the coal dealers.

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We doubt, says the Saturday Evening Post, if any French mot or repartee ever surpassed in delicacy the reply made by an East Indian servant of Lord Dufferin, when he was Viceroy of India. "Well, what sort of sport has Lord— had?" said Duferin one day to his "shikarry," or sporting servant, who had attended a young English Lord on a shooting excursion. "Oh!" replied the scrupulously polite Hindoo, "the young Sahib shot divinely, but God was very merciful to the birds."—Salt Lake Tribune.

Prof. Ladd, instructor in psychology at Yale, while lecturing before the members of the senior class a short time ago unconsciously "gave himself away" in this fashion: "Now, let me illustrate that point. One day a celebrated psychologist, a world-renowned psychologist, I might say, was walking down the street when I met a little girl, and I said to her"—What the professor said was drowned in the outburst of laughter from the students.

In a village lived three women who were asked to join a Woman's Club. "Alas," said the first woman, "I have lived but twenty years, and I have read but few books save those of a frivolous character. I do not know enough to join a Woman's Club."

"But I," said the second woman, "have lived twenty-five years, and I have read Ruskin and Emerson and much of Browning. I know enough to join a Woman's Club."

"I," said the third woman, "have lived thirty years, and I know too much to join a Woman's Club."—Carolyn Wells, in Life.

A Mississippi boatman, with immense feet, stopping at a public house, asked the porter for a bootjack to pull off his boots. The colored gentleman, after examining the stranger's feet, broke out as follows: "No jack here big nuff for dem feet. Yuse better go back 'bout three miles to de forks in de roads an pull 'em off dar."

Mr. Schriettenbacker: "Did you raise many cabbages dis year, Mr. F: "Not schoost as many as I half some udder years. Mr. S.: "Did you make much suarkraut dis year?" Mr. F: "No, I didn't bodder mit suarkraut dis year. I only mate about ten barrels schoost for sickness."

Venezuela is coming to rank as the Mascagni of nations.—The New York Mail and Express.

The Hague tribunal may as well prepare to be roasted by Kipling—The Chicago Record-Herald.

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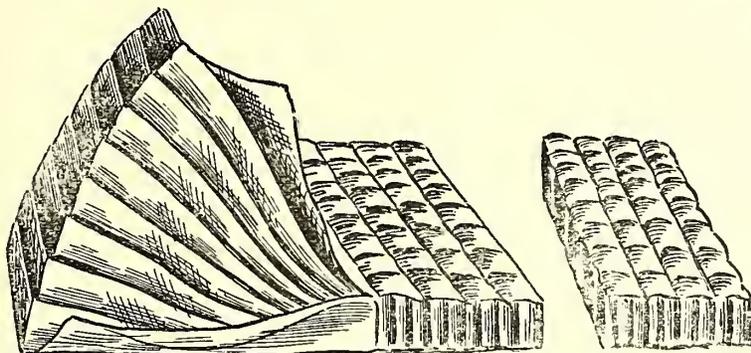
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XLV.---No. 5

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# Presbyterian Standard.

Established 1858.

CHARLOTTE, N. C., FEBRUARY 4, 1903.

Vol. XLV.---No. 5

## Event and Comment.

Elsewhere in this issue will be found an account of the great battle with the whiskey forces in North Carolina, and we call attention to it here lest the reader should miss its perusal.

There are 4,261 students at Harvard University this year. That is the reason President Smith of Davidson thinks he can give more individual attention to the students than President Eliot can.

Of the Twenty million dollars collected by the Northern Methodist Church, nine million goes to the payment of local church debts. That ought to give the denomination a tremendous forward impulse.

The Church of the Strangers celebrated its thirty-fifth anniversary the other day. A Southern man, Rev. Asa Blackburn, is now pastor. Also Miss Helen Gould is a friend of the Church of the Strangers.

Jesse G. Trimble, of Nashville, Tenn., a colored man, has divided the second honor in the Medical Department at Harvard University. The report is untrue, however, that he has been appointed resident physician at the White House.

The news comes from Japan that Mrs. Roosevelt kept the President from interfering in the Boer war. Since recent occurrences at the White House we are not surprised. We hope he will not volunteer as a private under President Castro.

We hope that the death of Editor Gonzales will not prevent the legislation which he so earnestly and eloquently advocated to stop child-labor in the factories. He seemed on the point of winning his fight against the secular papers that are not religious and the religious that are also commercial.

In turning his back on the highest ambition of his life, the Supreme Bench, at the urgent solicitation of the Filipino patriots, Judge Taft has commended himself to the American people as an unselfish and high-minded man. Never mind. The American people may want a President some day who knows all about the Philippines.

The Congregationalist quotes Governor Aycock's appeal to the North Carolina legislators not to sacrifice the lives of children in order to create wealth, as a warning also to the boot and shoe factories, where the employment of children has recently increased eighty-six per cent. That is the way to put the shoe on the other foot.

Albert Shaw of the Review of Reviews will give a lecture before the University of California on the Morals of Trade. We heard Mr. Shaw once on the immorality of taxing the South to pay the pensions, though that was not the title of his remarks. After hearing him there is no need to use his name as an exclamation.

Lord Milne has a good temperance law for the Transvaal. Liquor is not to be sold to natives under any circumstances, that is the native blacks, back and side entrances are forbidden to saloons, sale is forbidden to minors, saloons are closed on holidays and election days, and heavy penalties are attached for selling liquor to drunkards. Some day we are all going to be as solicitous about ourselves as we are about the other races.

Says the Brooklyn Eagle: "Again the murderer of Nellie Cropsey has been found guilty and again the lawyers for the criminal flout the jury by demanding another trial. How many years will it take to lodge the fellow in prison?" Considering the fact that the Molineux trial is fresh in our minds and that Molineux who seemed to be a good subject for hanging on general principles escaped altogether, the Wilcox case does not seem to have been unduly delayed.

Moderator Bradford of the Congregational Council makes a strong plea for the Federation of the Churches. We might tell him as James I. told his counsellors, "Ye are aiming at a Scots' Presbytery which agrees with monarchy [and congregationalism] as God with the devil." We suggest that our Presbyterian Committee of Publication send Brother Bradford a copy of the Book of Church Order. It might be a good model for his "federation."

During the last two years the postal clerks have handled \$602,000,000 in money orders with the loss by carelessness and dishonesty of only \$251. There is no business in the world that can make such a showing. And yet if the constitution had not given Congress accidentally the power to establish post-offices and post-roads, there would be many people to-day as opposed to government control of the post-office as they are of the railroads and the telegraph, and who would cheerfully pay a dollar a letter for carriage from Carolina to Alaska, instead of two cents.

One refreshing piece of news about the 147 sects in America is that about one twelfth of them are in process of extinction. Another is that the Christian Scientists claim now to have 51,000 instead of a million members. Carlyle said that England's population was forty millions, mostly fools. It has been a grief to American patriots to think that one seventieth of our population were that particular kind. The figures prove that the evangelical denominations have added seven million members in the last twelve years and the Unitarians a little over 3,000.

Says the esteemed Southwestern Presbyterian: "The meaning of the law is the law and for any enacting body the interpretation of the law is to it the law. If the Brief Statement is the Official Interpretation of "what is most surely believed among us" then the escape from the logical dilemma seems impossible. It is the Creed of Northern Presbyterians, because their present construction of the Westminster Confession of Faith." Will our contemporary put the shoe on the other foot and say that the deliverance of the Jackson Assembly on infant salvation is the creed of Southern Presbyterians? If so the esteemed Southwestern is a heretic as far as the Southern Church is concerned.

A Scotchman will tell the truth even about a dead man and an Archbishop. W. Robertson Nicoll in the British Weekly declares that the late Dr. Temple left "the Ritualists winning hands down, the Broad Church party save for a few heroic figures, extinct, and Evangelicals broken-spirited. He leaves the relations between the Church of England and Non-conformists more embittered than they have been for generations." The fact is certainly true, however much or little the Archbishop may have been responsible for it, and as he began his career as a Radical, a Liberal, an Anti-Ritualist and a temperance reformer and was for so long the Primate of the English Church, it would seem that he was to some extent responsible.

## PRESBYTERIAN STANDARD

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**PRESBYTERIAN STANDARD, Charlotte, N. C.**

### Government by the People, or Government by the Saloon.

The Southern people have always had a genius for government. Scratch any Southerner and you will find a politician. From Washington to Lincoln the South ruled the nation, and taking the three departments of the Government into consideration, Legislative, Judicial and Executive, during that whole period it was never without a controlling voice in public affairs. This is not to say that the governing function was always wisely used, or that serious blunders were not sometimes made. But the fact is that the South was "in the saddle" as the phrase was.

During the war the same genius for government was displayed and probably no nation in history, whose whole career was spent in the midst of war's alarms and war's confusion, ever governed itself better or had so many statesmen who were competent to the task, as the Confederate States of America.

Since the war, the defeated section has had to play a smaller part in national affairs. But they had a task sufficient to absorb all their interest and attention in the sphere of local government, and the way the ruling race, in spite of overwhelming odds, has wrested the government from the hands of the weaker race and won recognition of its right so to do from its former enemies, spite of bayonets and constitutions, will grow a larger and larger wonder in the perspective of the years.

Another problem has now arisen that will have to be settled and the question finally resolves itself into this one: Shall the saloon control the people or the people the saloon?

The American saloon is an institution of slow growth, but as an instrument of evil it seems to have attained its perfection. It would be difficult to suggest improvement in the direction of more certainly promoting drunkenness, and the vices that are akin to it. At one time everybody was free to manufacture and to sell intoxicating liquor. It is still contended by some that it would have been better policy to allow full liberty in

this regard. But the liquor traffic was soon seen to be the source of disorder and crime and the law laid its hands upon the business to restrict and control it. As it became an unpopular business, through its associations, the government found it a convenient institution to tax and internal revenue and license taxes were laid upon the business of manufacturing and selling. So the grocery that once sold liquor to its customers without either shame or reproach, gradually withdrew from the traffic. Then laws were passed requiring one to secure a bar-room license in order to sell liquor and then requiring the liquor business to be conducted as a separate business. So the saloon as a place for selling and drinking liquor evolved from the process. Then it was made possible for a community and later for a state to rid itself of the business altogether, and the saloon was forced to go into politics to save its life. Self-preservation is the first law of nature. As the saloon cause has always been a wrong cause, its method of securing favorable and preventing unfavorable legislation has been the method always employed by the unscrupulous, namely the debauchery of government itself, both of the voter and of the representative of the people. It has been the greatest contaminating source in politics and it has often made the whole stream foul.

In the South the saloon has used the negro as in the North it has used the foreign element to keep entrenched in power. The marvel is that its impudence and effrontery should have been endured so long. No other traitors to party have been treated with such distinguished consideration. It is a notorious fact that the saloon has been holding the menace of negro supremacy over the head of the Southern white people for years. The threat has been in plain language this: "If you will not accept our dictation as to candidates and as to legislation we will join hands with the negroes and put them on top. We are voters for our own pockets all the time. We can become Democrats or Republicans overnight and the party that favors us, no matter what its policy may be as to other matters, is the party that will get our votes and the votes of every ward heeler and bar-room bum that we can control." Everybody knows that when the issue was made on the suffrage amendment in this state the Liquor Dealers' Association, through its President, threatened the defeat of the amendment if the agitation against the saloon did not stop. And now the word is going forth from Raleigh that if the Anti-Saloon bills there are put through it will lose the western counties of the State to the Democratic Party. We hope that the western counties and the Republican Party duly appreciate the delicacy of the compliment. That would mean that every preacher of the gospel would be considered a Democratic emissary and the turning men into Christians would be recruiting the Democratic Party with voters.

But the menace is an idle one so far as negro rule is concerned. The saloon is turning for help to the most degraded of the white people and to the politician who needs the influence and the money of the saloon to get himself elected to office, or who fears that the saloon can defeat him if he turns elsewhere for help. The man that controls the saloon vote is the man that is controlled by the saloon vote. The man that is controlled by the saloon vote is the man that will control the saloon vote. And so the question becomes a very practical

cal one, Shall the people control the saloon or shall the saloon control the people?

It might have been better if the law of the land had never laid its hand upon the business. But it is a hundred years too late to talk about that now. In the midst of the battle it is idle to waste breath with wishing that the conflict had never begun. It is true that the people have the legal power to control the saloon in any way they please or to blot it out altogether. The precedents of a hundred years would have to be set at naught to make that no longer true. Revolution never rolls backward. There is no prospect of surrender on either side. Those who are fighting the saloon think that they are doing the will of God and it is of such stuff that martyrs are made. Those who are fighting for the saloon are influenced by the motives that appeal most strongly to the class which they influence at all, the love of money and the love of power. In ultimate solution it is the conflict between right and wrong. And hence it remains inevitable, that until the saloon is controlled by the people, that most malign of all political influences is going to debauch the electorate and bulldoze the representatives of the people so that the government in its last analysis does not rest with the people but with the coterie of saloon-keepers that meets in the back of a bar-room.

And the point is made that there can hardly be any worse government than this. There is one thing that even negro rule could never have done while the hills stood, namely, debauch the conscience of the white voter. Besides, the saloon does not stand by itself. It is in intimate alliance with the gambling den and the house of shame. Where the saloon rules a city you have a "wide open city," where a man who has boys to raise or girls to give in marriage should hesitate to live, and whither a decent man should hesitate to come lest he be pitching his tent toward Sodom. The man who is subservient to the saloon is not fit to hold any official position. And where the saloon is in control he is the only man allowed to fill any official position.

From the community upward to the State itself the evil grows. Since the Legislature has the exercise of the police power so that it can protect the decent citizens even in a saloon-ridden town, the legislator who wishes to be nominated or elected must get on his knees and make his obeisance to the saloon. And finally with the building up of a saloon controlled political machine, the very highest offices in the gift of the people are dictated by the lowest of all political influences. Even the courts become corrupted and the ermine itself cannot be worn by any man who is not willing to prostitute his high office to the saloon and decide in its favor the cases that come before him.

The saloon sees its interests in legislation that would not be supposed by the inexperienced to touch it. We have known it to unite the negro vote in solid mass against a proposition of the white property-owners to tax themselves for the education of both races. The saloon thought that the people might learn to do without the whiskey-tax for education. And the trouble about the saloon politician is, that he is almost infallibly on the wrong side in every question in which there is a moral issue. The church and the school are both against the saloon and the saloon is against them and the saloon-politician sides with the saloon. Whatever affects the moral and educational as well as the politi-

cal life of the people is decided against the highest interests of the people. Government by the saloon is government by the devil.

This is the issue before the people of this state, of all the states except where the saloon is so strongly entrenched that the issue need not be made. It has been made in this state and in the South, where the purified electorate is more nearly concerned with the questions that affect the moral and educational life of the people than any body of voters anywhere. The saloon is fighting for its life with all the desperation of despair. No good citizen can keep out of politics when the saloon is in. The people, this great Anglo-Saxon people of un-mixed blood, who have never been governed by anybody but themselves, when once the issue of self-government has been raised, should meet this issue as they have met other issues, with the same indomitable spirit, with the same intolerance of opposition. We are not even suggesting expedients. But we insist upon the gravity of the issue and upon the right of the people to govern themselves without the help of any special interest, least of all the lowest of all. The people should set their power over against the power of the saloon and match its wrath with their wrath; till every representative of the people shall learn that his duty is to them and not the saloon; until the man who tampers with the saloon-vote will commit political suicide; until the fear of the people shall control and not the fear of the saloon. Until that time shall come, government by the people, for the people, is a roaring farce, and government of the people by the saloon is the dismal reality.

The editor of the Cumberland Presbyterian is a brave man. He has published an article from the pen of Professor Bone of the Lebanon Seminary of the Cumberland Presbyterian Church that smashes to smithereens the contention of the editor and a large number of the Cumberland brethren, that the Northern Church had come over to Cumberland ground in the amendments to the Confession. We hope that the learned Professor will not become himself a bone of contention. We give his conclusions not because we have ever had any doubt of their truth, but for the sake of the dear old Central Presbyterian who just now cannot be satisfied with anything but Anti-Calvinistic authority on a question which it seems to be unwilling to investigate at first hand. After reciting these conclusions we wish to submit a few brief and imperfect remarks for the benefit of our Cumberland Presbyterian brethren.

We wish that we had space for the article in full. Lacking that, we condense the statements made, with one or two exceptions where we give exact quotations.

Professor Bone says that a careful examination will show that the Northern Presbyterians proceeded with great caution and conservatism, that in matters where the public interest has been concentrated "we have not been able to trace the touch of the reviser's hand." That on account of rightful reverence for the Westminster Confession and the emphasis of the Presbyterian Church on the importance of a strong creed, together with the scholarship and good judgment of the able committee, the work was not done carelessly, that it was the purpose of the revisers themselves "to reduce revision to a minimum" and that they carried out their purpose. Taking up the verbal amendments of the text it is

shown that these do not impair the confessional system, nor are the new chapters considered by the revisers to be new doctrines. The declaratory statements were intended to modify the doctrines of the Confession only in the sense of safe-guarding them from what the revisers considered to be erroneous interpretations. "In the opinion of the revisers the declaratory statements do not give us new, but old, doctrines and interpretations of doctrines. It was their belief that the substance of every declaratory statement could be found in the writings of Dr. Charles Hodge and other theological teachers who have undertaken to interpret the Westminster Confession for the Presbyterian Church."

Particularizing, the statement on the eternal decrees seems to be intended to accomplish two things: First to answer the charge of fatalism. "The theological teachers of the Presbyterian Church have always said that fatalism is not taught in the Confession. . . . The doctrine of the eternal decree is still held by the revisers just as it stands in the old confession; they will not get away from it a hair's breadth.

"But, as they claim, in harmony with this unchanged doctrine, and in order to answer the charge of fatalism, the revisers make the following statements: That God loves all mankind; that his Son made a propitiation for the sins of the whole world; that he is ready to bestow his saving grace on all who seek it; that he desires not the death of any sinner, but has provided in Christ a salvation for all, adapted to all and freely offered in the gospel to all; that men are fully responsible for their treatment of God's gracious offer; that his decree hinders no man from accepting that offer; and that no man is condemned except on the ground of his sin.

"Second, it seems that another motive for adding the Declaratory Statement just referred to was to make good a deficiency in the Confession. That document did not contain a positive statement that God loves all men. The revisers would make this a creedal statement. It was their wish as Dr. Herrick Johnson would say, to bathe the chapter on the eternal decree in the love of God. But it was not their purpose to change it.

"The statement on infants is intended to repudiate what the revisers considered an erroneous interpretation of the Confession. It is said very plainly and emphatically that the Confession is not to be regarded as teaching that any who die in infancy are lost, and that all dying in infancy are included in the election of grace. This simply reaffirms the position held by Dr. Charles Hodge."

The changes that the revisers failed to make are in the title of the third chapter, "Of God's Eternal Decree," the supralapsarian construction of the third chapter, and the doctrines of particular unconditional election, preterition, and effectual calling.

And the writer concludes: "The three Westminster doctrines, election, preterition and effectual calling stand or fall together. Touch one, you touch all three. The recently proposed revision leaves them untouched, in the opinion of the revisers. It was doubtless their purpose also to leave them untouched in the "Brief Statement of the Reformed Faith!"

And now a word to our brethren of the Cumberland Presbyterian Church. This analysis of the amendments to the Confession is not from any apologist of the Westminster Confession but from the pen of a professor of theology in a Cumberland Presbyterian Seminary. He has the advantage of most who have written about the matter in knowing something of the literature of the subject discussed. The correctness of his conclusion can not be denied. Therefore the whole movement about union with the Northern Church has been on a false basis, the idea that the Northern Church

had modified the Calvinism of the Westminster Confession. And since the Church is merely interpreting its own creed in the Declaratory Statement, the only part of the amendment that touches a doctrine, since the interpretation is not new, but is what well-informed Calvinists have always held everywhere, and since the old creed unchanged with the old interpretation has now been pronounced by Cumberland Presbyteries and editors and writers to be perfectly satisfactory, it follows as the night the day, that the whole contention of Cumberland Presbyterianism is based upon a mis-apprehension.

Not only is its "modified Calvinism" an unnamed hybrid of Calvinism and Arminianism, but the very argument for its own existence, that pure Presbyterianism was in error, is proved to be an error, originating doubtless in ignorance, but perpetuated by prejudice. It is one of the first principles of religious controversy, that an opponent is not to be charged with any belief that he distinctly repudiates. The Presbyterian Church has always denied the belief in fatalism with which the Cumberland Church has charged it, has always denied that the Confession taught it. The Cumberland Church has gone on ignoring this principle of decent controversy, until now its time has come. It has acknowledged the truth of the old creed in its entirety because of an authoritative interpretation which has always been given by the chosen interpreters of the creed. In brief it has been fighting a man of straw, set up by its own imagination, and when it is introduced to the real man it falls over itself in tumultuous haste to welcome a brother.

Now we are not complaining about this at all. The more admirers of Westminster that we find the more we are pleased. And this is not the first time that Arminians, tasting Calvinism without knowing what it was, have smacked their lips and said they liked it. But what puzzles us is just this: If the Cumberland Presbyterian Church can accept the Westminster Confession with the changes indicated; if it has gotten so far from its founders that it now prides itself on its educated ministry and resents any allusion to its former contention in this regard; if it has no sectional differences with either the Northern Church or the Southern, in the name of all that is comical, what does it stand for? A Presbyterian Church with a distinctive name and confessedly without a distinctive principle is something unique. It looks as though it were time somebody made a motion to adjourn.

The Christian people of North Carolina who saw Davenport's splendid cartoon and read Editor Daniels' editorial in Sunday's Observer must have all felt like thanking God that there is at least one daily paper in North Carolina that is not afraid of the liquor-crew and is not in sympathy with the saloon in its efforts to fasten itself anew on North Carolina. We know something of the pecuniary losses that are primarily involved in such a fearless course. We hope that the Christian people who want a good paper anyhow will see that the News and Observer does not lose even in a financial way by its stand for the right.

As an instance of the moral murder perpetrated by the Roman Catholic faith, Italy has 668 per cent. more murders than England and Spain has forty-five to a million, while England has three. Yet, come to think of it, we have a good many murders in the United States, and we claim still to be a Protestant country, though rather mixed as to religion and population.

## Review of Contemporaries.

We referred in a recent issue to the "suffering" in Finland caused by a severe famine, [due to drought and flood rapidly following each other. News is now to hand to the effect that the same conditions obtain in the northern part of Sweden, which lies in the same "belt" of disaster. Nearly half a million persons are suffering in Finland, and a quarter as many in Sweden. The smaller number of sufferers seem to be receiving prompt relief, though the relief is far from adequate. King Oscar and his family, with many of Sweden's chief citizens, are doing their utmost by generous gifts. We are pleased to notice that with characteristic promptness the two principal Swedish papers in this country, Nordstjernan of New York, and Svenska Tribun of Chicago, have opened funds, and already the Swedes of this country have sent some \$25,000 to the relief of their distressed kinsmen. Unfortunately, not only have the crops of the famine belt failed, but the supply of fish in the Gulf of Bothnia has mysteriously disappeared. The people are now eating pine bark mixed with Iceland moss. Nearly a quarter of a million of dollars have already been contributed in Sweden, but many times this amount will be necessary.—Episcopal Recorder.

The Christian Herald, New York City, is forwarding monies received for the Finland Famine Fund the day they are received. The situation is appalling, though there is so little about it in the papers. Depending on Russian help, 400,000 people are suffering. News of the situation was suppressed by the Russian press for many months.

### North Carolina.

It does not require a long visit to this State to find evidence of the remarkable advance it is making along the lines of the best civilization. From the condition in which its people were found in the reconstruction period, as described in Mr. Dixon's remarkable book, *The Leopard's Spots*, it was a slow and painful struggle into order and industry and the most ordinary home comfort. But out of that struggle the people have come, with self-respect and manliness, into a commendable State patriotism, and a general and enlightened desire for many of the best things.

All the Protestant Churches have large followings throughout the State, and seem to be working with great zeal to reach the destitute sections. The educational work of the churches seems to be well advanced, and thriving denominational colleges and seminaries are well established in all sections of the State.

The State educational work is receiving enlightened attention. The common schools of the State have been much improved, and a plan adopted by which the way is opened for the beginnings of popular libraries in every school district in the State.

The State Literary Society is an effective organization, which is working for the awakening of popular interest in literary production.

An exceedingly interesting paper appears in a late number of the Raleigh News and Observer, by Prof. D. H. Hill, of the State Agricultural and Mechanical College, which reviews the literature by North Carolina authors for the year 1902. It makes a remarkable exhibit of the extensive work done for history and biography. It includes lives of Nathaniel Macon, Col. Edward Buncombe, Senator Mangum, Governor William Tryon, and General Joseph Graham. The State Colonial Records have been re-edited and republished. In the list are histories of the Colonial period, of the Moravian settlement, the sectional struggle, the Mecklenburg Declaration, of cotton and the cotton-gin. There are school histories of North Carolina, and three books of North Carolina stories for children, some of which are used in the schools.

Monuments have been erected to the Revolutionary heroes of North Carolina, and the battlefields have been

marked, and are made the places of annual patriotic gatherings.

Temperance and the restriction of the liquor traffic is a subject of wide interest, in which the great body of the people are united, and the able News and Observer is taking an earnest lead.

It takes a long, hard struggle to awaken the great body of the people in any State to confidence in their power to rule, to cast out the miserable personal and factional politics, and engage the powers of the State, with the support of all good people, in the high things of moral and educational advancement.—Central Presbyterian.

[The patronizing tone of this from the Virginia editor is doubly humorous because so unconscious. The Old Dominion will have all she can do to keep up with the Old North State.—Ed.]

The Presbyterian Ministers' Association had another open meeting yesterday, the fourth in the series held under the direction of the evangelistic committee of the General Assembly of the Presbyterian Church. It was held at 156 Fifth avenue, Manhattan. The Rev. Dr. David Gregg presided.

The Rev. Dr. Theodore L. Cuyler was the first speaker. The venerable theologian remained seated while talking, owing to an infirm knee, but he spoke with much energy. When he was introduced he rose and saluted the audience, receiving the "Chautauqua salute," as well as a round of applause. He said he was going to discuss the most interesting of all subjects to Christ's servants, that of soul winning. He compared the present time with that when he began his ministry in New York, which will be fifty years in September. He was down in Market street then.

Dr. Cuyler said that statistics showed that there is not the number of conversions to-day that there ought to be. He had found that the character of conversion depended upon the character of one's convictions, whether profound or shallow. "If you want to rouse a lazy ship's crew to action," he said, "stait them to hauling in that man who has fallen overboard. Don't talk all the time about revivals. Above all, never predict one. We heard a great deal just a few years ago about 'the great twentieth century revival' that was to usher in the century. Did it come? On the other hand, that great revival which shook the city in 1858 came without any preliminary trumpets. I bore a part in that campaigning and it happened that I was associated with Horace Greeley in some philanthropic work at the time it began. I dropped in to see him one day and I told him that the whole city seemed to be thinking of religion and I thought that we would better postpone our other work. 'Yes,' he said, 'let the work go on—better postpone our meeting.' The greatest revival that was ever in my church began with a prayer meeting. In fact, I don't know but all real revivals begin in that way.

"Not all the responsibility for conversions rests upon the ministry—if it did, it would be well nigh crushing. It rests upon every professed follower of Jesus Christ. But, brethren, I never want to have any other man responsible for eating my dinner, nor for loving my wife. Nor do I want any other man responsible for plucking a soul from hell and landing it at the foot of the throne of God if I can do it. The famine of anthracite in the coal yards does not trouble me nearly so much as the famine of spiritual anthracite in our churches. And you can do more by personal appeal, eye to eye, alone, than by any number of sermons. That applies to the rich just as well as to the poor. When Mr. Moody went to London he was asked if he was going to try to save the souls of the miserably poor. 'Yes,' he replied, 'and of the miserably rich, too.'

"I am sick to death of the talk about advanced thought in religion to-day. When thought advances beyond the cross on Calvary its advance is over a precipice. He that is wise winneth souls. Trust in Christ, work for Him and by and by you will wear a coronet that will outflash the stars."—Brooklyn Eagle.

## Devotional.

### Suggestive.

A writer tells the story of the rose of Jericho—how it flourishes in lack of all things wherein plants delight—in the hot desert, in the rocky crevices, by the dusty wayside, in the rubbish heap. Even more, the fierce sirocco tears it from its place and flings it far out upon the ocean, and there, driven by the storms and tossed by the salt waves, it still lives and grows. So should we grow in any and all circumstances, where we may be cast—in sorrow, in hardship, in misfortune, in suffering. A deathless life is in us, and we should be unconquerable. Christ is with us; Christ's life is in us, and we should be unconquerable. Christ is with us; Christ's life is in us; nothing should be allowed to rush us. Live near the heart of Christ and the world's power will not hurt you, nor the world's darkness dim your soul's light.

"Noble souls, through dust and heat  
Rise from disaster and defeat,  
The stronger;  
And, conscious still of the divine  
Within them, lie on earth supine  
No longer."

—J. R. Miller. D. D.

The longer I live the more sure I am that to the devout soul God is constantly speaking by the little incidents of daily life. Such a man will have that experience corroborated by the word of God on the one hand and sympathetic circumstances on the other. And though everybody says the man is acting in a suicidal manner, the man himself is convinced by ways he cannot define that he has learned the will of God. It may be that this relates to the giving up of a habit, taking a certain course or stepping out in some untrodden path, but the man knows that he knows the will of God. If, however, you do not know, do not act. If I had a little child who could not tell what I wanted, but who at the same time needed to know my will, I would explain even to the adoption of the simplest speech and the shortest words. So we must trust God to make known His will to us. God also works in a man "to do." When you know what God wills, you know that you have sufficient power to do what He purposes. You must not wait to feel it. Believe it is there.—Rev. F. B. Meyer.

Do whatever you can to help every struggling soul, to add new strength to any staggering cause—the poor sick man that is by you, the poor wronged man whom your influence might vindicate, the poor boy in your shop that you may set with new hope upon the road of life that is beginning already to look dark to him. I cannot tell you what it is. You know your duty. No man ever looked for it and did not find it.—Phillips Brooks.

We are saved by hope. Never man hoped too much, or repented that he had hoped. The plague is that we don't hope in God half enough. Hope never hurts any one—never yet interfered with duty; nay, it always strengthens to the performance of duty, gives courage and clears the judgment. St. Paul says we are saved by hope. Hope is the most rational thing in the universe.—George MacDonald.

It is no man's business whether he has genius or not, work he must, whatever he is, but quietly and steadily; and the natural and unforced results of such work will always be the things that God meant him to do, and will be his best.—John Ruskin.

I know not the way I am going,  
But well do I know my Guide;  
With a childlike trust I give my hand  
To the mighty Friend at my side;  
And the only thing that I say to Him  
As He takes it, is, "Hold it fast:  
Suffer me not to lose my way,  
And lead me home at last"

—F. R. Havergal.

## Missionary.

### A Mission Study Class.

I mention a new organization cautiously, for the Church is organized almost to agony, but has your Missionary Society a study class? Have you tried to have one? Where it is earnestly entered into, much can be done.

First, it must have a leader—the busiest body in your society is the one to choose, for such an one has and can always find time for extra work, and this very busy leader must have a pleasing personality, and teaching ability. A fair knowledge of the country or station or book under review is essential. Honest effort, though it be crude in the beginning, will be its own stepping stone. Select a course that can be covered within a given time. Too much will be discouraging. Members can only be secured by personal solicitation. Have each member pledge at least one hour a week for preparation. Six or eight lessons on a subject will open many eyes and hearts.

Have one member look up leaflets, clippings, books, etc., for those who have less inclination, and above all, put prayer and pains into the organization. Do not come to the meetings with an ignorance of the subject that would make you blush in an "Over the tea Cups" club. Once the pebble is dropped, the ripples will take care of themselves. Knowing one station intimately will make you want to know adjoining ones, and before you know it, you will be studying plain old geography, biography, natural history, and hungry for any thing that will bring closer our neighbors across the sea. A little real knowledge is a wonderful leaven. How many can tell—off-hand—the exact location of Korea, where our Dr. Rankin so lately fell asleep?

Helpful leaflets and books are furnished by our committees at Nashville and Richmond. Many readable books may be on your own shelves, and the circulation idea will save money.

If but one book can be bought by your Society, I unhesitatingly say, get "World-Wide Evangelization," the report of the Student Volunteer Convention at Toronto, in February, 1902. A friend who spent a year in a mission training school, whose reading and study has been varied, returned a borrowed copy with the message: "I have found nothing better." The price is \$1.50, and it can be gotten from The Student Volunteer Movement, New York.

"It is really a library in itself, and one of the most permanent character. The addresses, with the convention statistics, the outlines (in the Appendix) for missionary meetings, the list of illustrative 'nuggets' from the convention, and the unusually detailed index, make up a volume which anyone interested in missions will find invaluable as a source of information, inspiration, and illustration." Thomas Gradgrind and his "Facts, Facts, Facts," isn't altogether horrible. Facts make the skeleton; prayer and loving sympathy clothe it with flesh.

Impurity is honeycombing all the non-Christian nations. Intemperance is making fearful ravages where it has the right of way, and I am ashamed to say that it has its way far more than it would if Christianity were more aggressive. The opium curse is eating like gangrene into the best life of the strongest race of Asia. Gambling is casting its fascinating spell over the South American republics and other countries, and is leading not only to waste, but to desperation, lawlessness and suicide to a degree of which we know little in Christian lands.—Jno. R. Mott.

Dr. Parker, the well known London minister, in speaking of prayer, said: "I would rather show ten men how to pray than one hundred men how to teach or preach. That is the really important thing."—Ex.

It is very easy to cherish fine theories of duty, but often very difficult at times to put them into practice.

## Sunday School Lesson.

CONDUCTED BY REV. H. G. HILL, D. D.

### The Church at Corinth Founded.

Act. 1, 1-11. February, 1903.

As Athens was the seat of art and intellectual culture, so Corinth was a centre of commercial activity, wealth, luxury and immoral practices. Going from Athens to Corinth, Paul remained there preaching the Gospel for eighteen months. The fruits of his labors were abundant and a large church was established. The two Epistles afterward addressed to this church attest Paul's interest in their welfare and show the gross errors and sins into which some of the members were betrayed by their former mode of life and by their heathen surroundings. But even these were over-ruled, for instructing that church, and the church of subsequent times, as to Divine truth and Christian duty.

I. Paul's Companionship at Corinth.—After a time Silas and Yimotheus came to him from Macedonia. But before their arrival the Lord provided for him associates, who added to his comfort and increased his usefulness. A Jew Aquila, and his wife Priscilla, driven by Claudius Caesar's command from Rome, came to Corinth. Having the same occupation, that of tent-makers, they were drawn together and Paul abode with them and engaged in his trade. They furnished him with a home in a strange city and he gave them instructions which rendered them zealous disciples of Christ and qualified afterwards to instruct others even the eloquent Apollos, in religious truth. While these companions wrought with their hands, their minds and lips were exercised concerning the things of the kingdom.

II. Paul's Labors at Corinth.—The apostle labored with his hands that he might support himself, that he might not be dependent upon others and that he might not be open to the charge of preaching the gospel from mercenary motives. He also taught in private Aquila and Priscilla the doctrines and duties of Christianity. But he was not content with these private toils during the week. He must serve the Master on the Sabbath. Hence "He reasoned in the synagogue every Sabbath and persuaded the Jews and the Greeks." He addressed the understanding both of Jews and Gentiles. After the coming of Silas and Timotheus the Word of God constrained him to testify to the Jews with more earnestness that "Jesus was Christ." This is the very heart of the Gospel for them and for all men. For if Jesus is not the promised and anointed Redeemer of Men, then mankind is without a Saviour and the world without salvation.

III. Paul's Treatment of Opposers.—This bold advocacy of Jesus, claims as Christ excited opposition. "They opposed themselves and blasphemed." Paul rebukes their conduct and warns them of coming evil. "He shook his raiment," in token of his being free from their guilt and "said unto them your blood be upon your own heads: I am clean." He adds "From henceforth I will go unto the Gentiles. He not only repoves their rejection of Christ and warns of approaching judgment, but he separates from them, to preach the Gospel to them who will hear and obey its teachings. This course pursued by Paul towards obstinate rejectors of Gospel offers, accorded with the Master's directions was uniformly followed by the apostle and is the proper line of conduct with such offenders. They must be reprovved, warned and left for more hopeful hearers.

IV. Paul's Encouragements at Corinth.—The apostle must have been disheartened by seeing his self-denying labors unappreciated by his countrymen and by his brethren rejecting the precious blessings of the Gospel. But the Lord does not fail to give him cheer at the right time and to prevent him from yielding to despondency. He is encouraged by numerous conversions. He does not labor in vain and has demonstrated that the Gospel is "The power of God unto Salvation." At the very time when many Jews rejected Christ it is recorded, "And Crispus the chief ruler of the synagogue believed on the Lord with all his house, and many of the Corinthians hearing, believed and were baptized."

## Westminster League.

CONDUCTED BY REV. HUGH W. HOON.

### A Covenanter Writes of Their Meetings.

As stated last week we had intended, beginning with this week, to give suggestions on the League topics for use in the meetings of our young people, but will postpone that for another week. Several weeks ago we asked for a contribution from one of the boys of Company 17, Davidson, N. C. We take pleasure in publishing below this description of Covenanter work by one of the Covenanters. We hope other companies are doing as good work as Company 17.

"The Covenanters, as a society for boys was begun in the Second Presbyterian Church of Richmond, Virginia, on the 27th day of March, 1896. Since that time companies have been formed in nearly every Southern State until now there are about seventy such companies on the Directory.

Company No. 17 was organized in the Presbyterian Church at Davidson, N. C., on the 13th day of February, 1899. There were only eleven charter members, but from the very beginning the company gradually increased in membership until there was an enrollment of twenty-three.

In order that others may learn of our work and the manner in which we conduct our meetings, we give below the program of the one held on the 11th day of January, 1903, the subject of which was "The Hawaiian Islands."

The President having called the meeting to order at eight p. m., the following exercises were carried out:

1. Prayer, by Edmund Robinson.
2. Missionary Creed, in concert.
3. Scriptural Reading, Is. 56: 1-18, by John Brown.
4. Prayer, by Earle Morrow.
5. Geography of The Hawaiian Islands," by Hamlin Strohecker.
6. "Historical Sketch of The Hawaiian Islands up to the Time of their Annexation to the United States:" by Willie McColl.
7. "Account of the Annexation of the Hawaiian Islands to the United States," by Gregg Caldwell.
8. "Sketch of Missions in the Hawaiian Islands," by Charles Flowe.
9. Covenanters' Map, by Hamlin Strohecker.
10. Business: 1. Minutes; 2. Roll Call and Dues; 3. Invitation to Juniors; 4. Athletics; 5. Election of Baseball Officials.
11. Adjournment.

After each meeting those able to do so remain and are entertained for the rest of the evening with games, candy-making, etc., which the boys enjoy very much.

During the meeting, the program of which is given above, the athletics, in which we are to take part during the coming season, were discussed; John Brown and Charles Flowe were elected Captain and Business Manager, respectively, of our Baseball Team.

Last year we played a few games with different teams and were very much elated over one or two of our victories, and hope, with the proper training and practice, to have a very good team this year, which we believe, if properly managed, will add interest to the Covenanter Societies as a whole.

Every spring we have a Field Day, in which nearly all the boys take part and are greatly benefitted physically by doing so.

We trust, in giving this brief account of the work that is being done among these boys, that those who heretofore have known very little of this way of inspiring Christian manhood into the hearts and minds of them, will pray that the societies may prosper in every branch of their work; that they may indeed reflect honor upon the noble name by which they are known; that they may be a great help in carrying the gospel of Jesus Christ to those who know Him not; and that they may ever be faithful to their trust, which is so graphically illustrated by their well known motto—"For Christ's Crown and Covenant."

C. B. F., Sec'y Co. No. 17.

## Contributed.

### The Lend-a-Hand Book Mission in the South.

I would like to interest the readers of the Standard in a work that is being quietly and efficiently done in our midst by a dear little New England woman, Miss Sarah P. Brigham. In 1892 a Southern minister and teacher applied to Miss Brigham for second-hand publications for free distribution among people who were not able to buy them.

Through appeals in the papers, generous supplies came from the North, with touching expressions of gratitude from those in the South to whom they were sent.

The work increased to such an extent that an assistant was employed.

They go from place to place in the South, meeting friends of education and representatives of various organizations and work with and through them.

The work is entirely undenominational. Hundreds of barrels and boxes of second-hand books, magazines and papers, with freight prepared, have been sent from the North. I haven't the report for 1902, but in 1901 twenty-one travelling libraries had been given to the Woman's Clubs of South Carolina and Tennessee and more were to follow.

Many of the books were new. Each library contained from fifty to one hundred volumes for adults and children, and they are placed where the people have small means and few opportunities.

The applications for reading material have been far greater than can be supplied and there is an eager call for standard books where the taste has been stimulated and educated. To meet this demand Miss Brigham has organized, in connection with the Book Mission, an extension called the Southern Library Fund.

This fund will be used in purchasing new books for travelling libraries and for free public libraries where the people are making an effort to help themselves.

I heard Miss Brigham lecture at a Congregational church in Arlington, where she set forth the work and the needs.

She would never have expected a Southern woman to be in that audience, but no word was said or statement made that could annoy the most extreme Southerner.

When, in a little burst of enthusiasm, she said: "I just love those Southern people!" I, for one, knew she was doing another work as great as establishing libraries.

But she has had no success in organizing societies in North Carolina.

Having met people of so much intelligence there, she cannot understand it. Nor can I!

Hearing this little woman making appeals for help for my own section: coughing between every few words; frail almost to attenuation; yet with the heroism born of noble work nobly done. I felt ashamed to think we could fail in appreciation of the help she has offered and our great need for it.

Is it possible that North Carolina is less alive to her needs, less public-spirited, less helpful towards those who need help?

Miss Brigham is anxious to have the work placed on a permanent footing and with this in view she went to see Mr. Carnegie. She had a letter from Carol D. Wright endorsing her and her work, also a carefully prepared statement showing the work being done, with a list of the board of managers, all well-known men and women.

But, to my mind, Mr. Carnegie gives, not in the way and place most needed, but as a monument to his own glory. He must be the great and mighty I, and the glory must all be his. Miss Brigham was sorely disappointed. In addition to everything else, she pays her own and her assistant's travelling expenses. Surely those for whom she is doing this great work might make an effort to get free transportation for herself and assistant and for her freight. Every appeal for help

fills her with joy, for she knows the work is growing and the Lord's hand is in it.

Her work is almost entirely among the whites, not because of less sympathy with the negro, but she finds them better provided for by Northern friends.

Who will organize the first Lend-a-Hand society in the dear old State?

All that is necessary is to get a room as a distributing point, then collect all the books, papers and magazines that have been laid aside, from the friends all around you.

Where people do not care enough for reading material to come for it, take the time and go to them. Get them interested in some way. Write to Miss Brigham, 1 Beacon Street, Boston, and she will give you further directions and send you literature.

Right here I would suggest that nothing better and more stimulating than the Presbyterian Standard could be sent around.

I have a dear old friend here who assists in collecting and sending papers to the seamen's Bethel in Boston.

It is a real trial to give up the back numbers of the Standard, but I look them over and say good-bye, for you see they mean more to me, so far away from home, than they probably do to many and an earnest prayer goes out that some heart may be touched and some life transformed, through reading them. This is an opportunity that nearly everyone who reads this letter has, and "there is nothing on earth so small that it may not produce great thing." With the hum of factories going up all over our State, there is an increasing population to uplift and if we do our duty now, the vexed questions that are like a seething volcano in so many parts of the country, will adjust themselves more easily.

Margaret McB. Baxter.

### The Sufferings of Others.

There is not that considerateness for the sufferings of other people which the spirit of true brotherliness demands of us. Even among those of the highest type of humanity there is a lamentable proneness to oftentimes be coldly indifferent to the suffering experiences of those who are in close association with them. It is strangely true that many husbands, a though kind and devoted in a general way to their wives, are, frequently, practically unconcerned about certain types of suffering which their wives are undergoing. A husband of phlegmatic temperament, always strong in nerve and robust in health, is very apt to slightly regard the torturing suffering which his intensely nervous and sensitive-spirited wife is enduring. Quite likely he imagines that she is hysterical, unhealthily imaginative, and is needlessly complaining; but it is not so. The secret of the trouble is the fact that the extreme delicacy of the wife's organism has created a capacity for the most excruciating suffering, and there are times when she is absolutely powerless to prevent it or suppress it. She knows that her husband is so constituted that he cannot understand her feelings nor begin to appreciate her sufferings; but she does ask her husband, and also others, to have patience with her and make all possible allowance for her condition. I know a man, having an exceedingly delicate nervous system, and hence a super-sensitive temper, whose physical and mental sufferings are frequently terrible; but his wife, being sluggish in temperament and cool in nerve, has no adequate conception of his great sufferings; and the consequence is, she often fails to humor him and to so adapt herself to his condition as to help him bear his affliction. Now, what I plead for is, that those who are comparatively free from nervous and mental suffering shall exercise a most charitable forbearance towards such as are thus suffering. When one tells another that he is undergoing terrible torments, even to the pit of despair, let there be the best of patience exercised in that one's behalf; and be very thankful that you are free from such anguish.

C. H. Wetherbe.

### Bible Study for Personal Spiritual Growth.

By John R. Mott.

Let us note at the outset that it is the Bible of which we are to think in this discussion, not books about the Bible, no matter how many, or how helpful, or how accessible they may be. Let us also bear in mind that it is Bible study that is to engage our attention, not the subject of Bible reading, although we might profitably spend much time upon that. Nor are we to consider the subject of Bible listening, although that is almost a lost art in these days. It is Bible study which we are to emphasize, with all that the word study means to us as students. Moreover, it is Bible study for personal growth. It is not that form of Bible study designed to equip us to lead others, one by one, to Jesus Christ, although it furnishes an essential part of our equipment for such work. Nor is the object of such study first of all to enable us to help other Christians spiritually, by preparing us to give Bible readings, or to make spiritual talks, or to teach Bible classes, or to guide the Bible study of others, although it will prove invaluable as a preparation for all such work. It is Bible study for each man's own life which we shall keep clearly before us. It is intensely personal. Its object is personal growth.

What kind of growth is meant? Not growth in knowledge, although the world could far better afford to lose any other sixty-six books than these, viewing them simply as a storehouse of essential knowledge. Not intellectual growth, although it may be stated confidently that there is no other group of writings the study of which affords the same intellectual suggestiveness, grasp, breadth, and power. Above and beyond all this is the meaning of the term to which we shall limit our thought—Bible study for each man's spiritual growth. It is that Bible study which will make us better men to-morrow than to-day; which will find us far higher up the mountain path of Christian experience a year hence than at present; which enables us to meet God and to hear His voice and to know that it is His voice. It is that Bible study which opens up to us, each day, further and further vistas into the possibilities of the life hid with Christ in God.

1. To us as Christians. It is the test of true discipleship. Christ says, "If ye abide in My word, then are ye truly My disciples." We may call ourselves His disciples, but that does not prove that we are. Our names may be on the roll of His professed disciples, but that is not sufficient proof. The real test is the life, and that is not possible apart from devotional Bible study. If you abide in the Word—that is, if you spend time there, if you dwell there, if you live there—then will you necessarily be a true disciple. Such Bible study alone shows us the needs of our spiritual lives. It reveals to us the weak places in our armor, the points of least resistance in our lives. It shows us ourselves as we are, and therefore as God sees us. Chrysostom says, "The cause of all our evils is our not knowing the Scriptures." Therefore, if we would overcome doubts, temptations, passion, evil imaginations, unclean, unholy, and proud thoughts, let us centre our energies upon such study. The devotional study of the Bible alone shows us the possibilities of our spiritual lives. Why be satisfied with living on the dead level or in the valley, if God intends that we be climbing to the peaks?

2. To us as Christian workers. Would we work without friction, strain, anxiety, worry? Then let us apply ourselves to this kind of Bible study. We may not work so many hours, but we shall accomplish more, and when we leave, our work will not have to be undone. Without deep devotional study there is danger that our work become purely mechanical. It alone will make our experience fresh, rich, and full, and keep the realities of our faith vivid. If we would shape the work, and not be shaped by it, we must through these studies preserve a strong and ever-expanding inner life. Moreover, our fruitfulness in

Christian work is absolutely conditional on our abiding in the Word. Above all, it is impossible to have the power of the Spirit of God as a constant possession apart from the study of the Bible. To do the work of God we must have the power of God. To have the power of God we must have the Spirit of God. The Bible is the channel through which the Spirit comes into the life. We do not find Spirit-filled men apart from deep, devotional Bible students. If we would be filled with the Spirit, keep filled, and have our capacity constantly increase, let us become possessed with the Bible study passion.

3. To us as Christian leaders. If those over whom God has placed us are to be spiritual, we must be spiritual leaders. The stream never rises above the fountain head. Moreover, if we would be safe leaders we must study with intensity the mind of God concerning our work and problems. The Bible is the principal place where that is revealed. More than all, if we would have the true idea and spirit of Christian leadership, we must study with diligence the life of that Leader of leaders, as clearly set forth in the Scriptures.

Let us clear the ground, first of all, of that supposed hindrance—lack of time. In each country that we visit the students and Christian workers claim that they are busier than those of any other country. We have had to admit this point in at least fifteen countries. There are many persons who conscientiously think they do not have half an hour a day to spend in Bible study. Let us suggest two ways of meeting this hindrance. There is time to do the will of God. Is it the will of God that I grow spiritually? Yes; for He does not wish me to become unspiritual or to stand still. Has a man ever grown spiritually apart from devotional Bible study? We have not found that man. Have you? Therefore, there is time to study the Bible daily for our own spiritual growth. This, you say, is logical but theoretical. Well, then, will you for one month try the plan of spending the first half hour of the day in Bible study, and at the end of the time let us know whether it has interfered with your regular work or standing or efficiency? Hundreds of persons in different parts of the world have accepted this challenge. Thus far not one has reported that his work or standing has suffered in the least. On the other hand, many of them report that such study has enabled them to do more and better work. Is it fair, therefore, for any of us, without trying it, to say that this cannot be done?

Some people are kept from this kind of Bible study by the fact that they are studying the Bible for other purposes. Some students have said: "We are studying the Bible for other purposes. Some students have said: "We are studying the Bible in the college curriculum; will not that take the place of this form of Bible study?" It certainly will not, for the simple reason that each student has his own needs and temptations which may not be known to the teacher; and, even if they were, they could not be taken up and met in public. Each student needs to have God speak to him personally each day. On the other hand, some say, "We are teaching Bible classes. Will not the preparation for teaching take the place of such special devotional Bible study? The answer is much the same as before. Each teacher has his personal and peculiar needs, which may not be those of his pupils. He likewise needs to hear the voice of God speaking to his own soul each day.

Many conscientious Christians raise the question whether the reading of devotional books will not take the place of Bible study? We firmly believe that much of the lack of spiritual fibre among Christians to-day is due to a second-hand knowledge of the books of God. We would not be misunderstood, for we have derived too much benefit from such books as *The Confessions of St. Augustine*, *The Imitation of Christ* by Thomas Kempis, *The Spiritual Letters of Fenelon*, *Baxter's Saints' Everlasting Rest*, *Jeremy Taylor's two spiritual classics*, *Law's Serious Call*, and the more recent writings of Murray, Meyer, and Miss Havergal. The point is, why not go to first sources? One, in speaking of

some of these writings, has said that in their most appealing tones they echo the voices of the Bible. After all, these things ought we to have done and not to have left the other undone.

Some people are hindered from studying the Bible devotionally because they are afraid to do so. One day while in India two young men said to us: "If we study the Bible in this way, we are afraid it will compel us to abandon our plan of entering Government service, and to devote ourselves to Christian work." A Mohammedan student in Egypt told us that, if he studied the Bible in this way, he would have to become a Christian. In another college a young man said it would make it necessary for him to give up a certain bad habit. Afraid of the light! How unscientific and unscholarly and cowardly!

1. Break up the subject to be studied into convenient or suitable daily sub-divisions. In this way there will be some definite thing to take up each day, and valuable time will not be lost casting about to find out where to begin. If we are to really search the Scriptures, we must have things in mind for which we will search.

2. Be alone, if possible, while engaged in such devotional study. This will often be difficult, but it is well worth the effort. We need to be where we can speak aloud to God. It is said that David Brainerd, in order to be alone for meditation upon the Word, was in the habit of committing to memory passages of Scripture, and then walking alone in the streets of New Haven, or in the neighboring fields, revolving these passages in his mind, applying them to his life, and conversing with God.

3. Keep in mind constantly the object of this kind of Bible study. It is to meet my spiritual need, not that of another. It is to enrich my life. It is to lift my ideals. It is to enable me to meet God and to hear his voice, to me, personally. We do well to remind ourselves of this object many times during our study.

4. Let there be resolute detachment of mind. Let us keep our thoughts from the thing which we have just been doing and from the thing which we mean to do next, and shut ourselves in alone with God and His Word. This is all the more important if our time be limited. If we have but half an hour to devote to such study each morning, we do not wish to spend half of it getting the mind fixed upon the subject.

5. Do not be diverted from the main purpose of the study. This is the peril of most students. We come to something which, as Peter says, is hard to be understood, and are apt to think that that difficulty must be removed before we can go further in our devotional study. Not so. Let us keep a paper on which we can note any difficulty that we come to, and at some subsequent time, as true scholars, let us seek to understand it. But let us not be cheated out of our daily spiritual food by mere intellectual curiosity, important as that is in its proper place.

6. Be thorough. We have far too much surface study of the Bible. Gold dust is often found on the surface, but as a rule we have to dig for the nuggets. We need to sink a shaft in the Scriptures in order to get at the deep things of God.

7. Meditate. Jeremiah best defines this process: "Thy words found and I did eat them;" that is, I take these words into my mind, I store them in memory, I revolve them over and over again, I let them touch the springs to conscience, I let them find me, I let the will act upon them and apply them, I give them right of way in my life, I make them part of myself, I realize in actual experience that the words of Christ "are spirit and are life."

8. Record results. If you put down one point each day you will gain over three hundred points within the year. Most of us keep a financial record. All of us are in the habit of taking notes on what we hear men say. Is it not worth while to keep a careful record of God's dealings with us? It is our practice to carry slips of paper in the Bible constantly, on which to note such points. We would rather part with the notes

taken when listening to the most distinguished lecturers we have ever heard than with these little papers which contain the record of our own soul struggles and of God's personal dealings with us.

1. It should be an earnest or intense spirit. Ruskin says, "He who would understand a painting must give himself to it." He who would understand the deep things of God must give himself to them.

2. It must be a spirit of dependence upon the Holy Spirit. The Spirit must interpret what the Spirit has inspired.

3. This suggests that it must be a prayerful spirit. George Mueller, in writing of his experience in Bible study, says: "Spending three hours on my knees, I made such progress that I learned more in those three hours than in years before. From that time I became a lover of the Word of God." Does he mean that he learned more facts in three hours than in years before? No; he means that he spent enough time with the light of God's presence shed upon the Word to have revealed to him a secret which in turn unlocked other secrets, and thus to have opened before him a whole vista of truth. Many times we need to turn from the sacred pages with this prayer: "Open Thou mine eyes that I may behold wondrous things out of Thy law." We can see the ordinary thing without the help of God; but the unaided intellect, at its best, is absolutely unable to grasp the wondrous things of God.

4. It should be a childlike spirit. Bacon urges, "One must enter the kingdom of the natural sciences like a little child." Christ insisted, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven," still less understand its deep mysteries.

5. It should be an obedient spirit. We must be willing to let the Bible mean what it wants to mean. We must be willing to have our lives changed, cost what it may. "The organ of spiritual knowledge is an obedient spirit."

6. Finally, it should be a practical spirit. This term is best defined in the Scripture language, "All that the Lord hath spoken we will do." If we would determine at once that henceforth in our Bible study, as we come to commands which we have not obeyed, we would with God's help obey them; as we come to precepts which we have not heeded, we would in His strength heed them; as we see examples which we have not imitated, we would under the Spirit's influence imitated,—our lives would grow by leaps and bounds.

1. Let it be a regular time. We should have a Median and Persian hour, that is, an unchangeable hour. It is a well-known law of psychology that to form a habit we must suffer no exceptions.

2. Let it be a daily time. Some of us may have a regular time, for example, once each week; but the daily plan is the more excellent one. The world pulls us daily. Satan spreads his snares for us more than once each day. Self asserts itself many times each day. Therefore, we should fortify our lives spiritually at least once a day.

3. Let it be an unhurried time. We should give ourselves believing time. It takes time to become spiritual. Spirituality is not a matter of chance; it must be preceded by an adequate cause. If we would have large spiritual results in our lives, there must be sufficient spiritual causes. There is natural law in the spiritual world. But some one asks, How much time is unhurried time? We trust it will not mean less than half an hour each day for any of us. Yet more important than this, it means time enough to forget time; time enough to forget the watch and the clock; time enough to forget the thing we have been doing, and the thing we mean to do next; time enough to meet God, and to hear Him speaking to the depths of our lives. We are not pleading for a mere form, but for an actual, personal, daily meeting on the part of each soul with its God.

4. Let it be the very choicest time in the day. When is that? We used to think it was the last thing at night, but we found that usually the mind was tired or occupied with the many things which had taken place during the

day. Then we tried the middle of the day, but found it impossible to avoid interruptions then. At last, several years ago, when we were at Cambridge, we heard of the Morning Watch—the plan of spending the first half hour or first hour of the day alone with God—and adopted the plan. With some of you who are following the same plan, we firmly believe that it is the best time in the day. The mind is less occupied. The mind is, as a rule, clearer, and the memory more retentive. But forget these reasons if you choose. The whole case may be staked on this argument; it equips a man for the day's fight with self and sin and satan. He does not wait until noon before he buckles on his armor. He does not wait until he has given way to temper, or to unkind words, or to unworthy thoughts, or to easily besetting sin, and then have his Bible study. He enters the day forewarned and forearmed.

John Quincy Adams, President of the United States, noted in his journal, in connection with his custom of studying the Bible each morning, "It seems to me the most suitable manner of beginning the day." Lord Cairns, one of the busiest men in Great Britain, devoted the first hour and a half of every day to Bible study and secret prayer. We have all heard how Chinese Gordon, while in the Soudan, had a certain sign before his tent each morning which meant that he must be left alone. A friend recently saw his Bible in the Queen's apartments at Windsor, and told us that the pages of that book, which was his companion in the morning watch, were so worn that one could scarcely read the print. He always reminds us of Sir Henry Havelock, who took care to be alone each morning to ponder some portion of the Bible. When on the heaviest marches it was determined to start at some earlier hour than that which he had fixed for his devotions, he arose quite in time to hold undisturbed his communion with God. Ruskin, in speaking to the students at Oxford, said, "Read your Bible, making it the first morning business of your life to understand some portion of it clearly, and your daily business to obey it in all that you do understand." Francke spent the first hour of every day in private devotions. Wesley, for the last forty years of his life, rose every morning at four o'clock, and devoted from one to two hours to devotional Bible study and prayer. Rutherford was accustomed to rise every morning at three o'clock, and the whole of the earlier hours of the day were spent by him in prayer and meditation and study. Greater than all, we have it on the best of evidence that Christ rose a great while before it was day to hold communion with God. What he found necessary or even desirable can we do without? Spirituality costs. Shall we pay what it costs?—Daily Bible.

#### A TESTIMONY.

The vigor of our spiritual life will be in exact proportion to the place held by the Bible in our life and our thoughts. I can solemnly state this from an experience of fifty-four years. \* \* \* In July, 1829, I began this plan of reading from the Old and New Testaments. I have read since then the Bible through one hundred times, and each time with increasing delight. When I begin it afresh it always seems like a new book. I cannot tell how great has been the blessing from consecutive, diligent, daily study. I look upon it as a lost day when I have not had a good time over the Word of God.—George Mueller.

We would not for a moment have our Southern friends imagine we thought child labor was peculiar to the South. Its dreaded wrongs have at some time or other been committed by most communities. We are against such child labor anywhere, north, south, east or west, and against it all the time, and we believe that the best element in all sections of the country agrees with us. We think we understand—at least partially—the distress of the reconstruction period of the South, and we are fully assured that the Southern States will rise to the privilege of ridding themselves of that which all right-minded men deem to be an unmitigated evil. Who are the Northern capitalists? What are they doing? A move on their part would stop this iniquity.—Episcopal Recorder.

### Greatness in the Kingdom of Heaven.

Matthew. XVIII, 1-14.

Who shall be greatest in Heaven? His Excellency, his Lordship, Archbishop—Elder—the munificent giver of iron and oil fame? And he called unto him a little child and set him in the midst and said: "Except ye turn and become as little children, ye shall in no wise (even) enter," and then he adds, Mt. XVIII, 4-14. Note especially verses 5-6 and 10-14.

I wish to direct your attention to the principles herein contained:

I. Child-likeness is the criterion of entering and attaining in the Kingdom of Heaven, vs. 2, 4, 10, 11-14; and under this I believe:

First, The little children are presumably in the Kingdom.

1. Christ sets a literal flesh and blood child before them and pointing to it says, expressly, "Of such is the Kingdom." The little child is then the model—to enter or attain, you must model after it. Does it not then follow that the model itself must be acceptable? I want a yard of cloth just like this sample, surely then the sample is just the thing.

2. But there is this difficulty, there is in that child the taint of sin. It is also by racial inheritance under the curse which excludes it from the blessed, genial and heavenly environment.

Just as certainly as it grows up to responsibility environed as it must be here below—even in a Christian home—that taint will develop; and just so certainly will the child become "particeps criminis."

Answer.—(a) Yes, but the Bible teaches we are held responsible only according to light and opportunity. Further, the analogy of salvation in Christ shows that the elect in Christ, though representatively incorporate in Christ, yet do not actually become in Christ until by individual declaration they so announce.

Therefore, though the little children will surely and justly become individually guilty and lost sinners if left to themselves because of their racial connection with Adam; they are not actually lost until as responsible agents they have, by their own action, become partakers in the crime.

(b) God may by grace, deliver from these consequences in two ways:

1. By convincing and converting them, and thus by leading them to turn to him after they have become adults—responsible agents.

They have become "as little children," and prove their election, 1 Pet. I: 5-6 and 10.

2. Or, by the Holy Spirit's operation upon them, regenerating them even before they have become responsible.

In this case they prove their election, that God has chosen them either by the same manner as for adults in case they live to become adults.

Or, by being taken out of this evil environment before as responsible agents they individually can become partakers in the racial sin.

In other words, I believe it is a necessary deduction from the teachings of Scripture that the very fact of infants (those who have not yet attained to responsible action) being taken away by God from this world of sinful environment in this state is an evidence of their election and consequent salvation.

We can to a large extent judge of God's purposes only by their accomplishments of Him as a cause only by the results.

We see a man rush to the railroad track, grasp a little child from before the onrushing train. We conclude by this result that the intelligent cause intended (had chosen) to save the child.

We see God by some act of his Providence—mayhap by the superstitious mother's devoting to the Ganges—seize a little child to remove it from the onrushing train of individual pollution formed by evil environment.

We must also conclude that God intended to do this: i. e., had chosen the little child for his own. Therefore

the very fact that an infant dies in infancy is evidence that the infant is elect or as. Calvin said, "It is in the salvable state."

(c) This argument is strengthened by, (a) Mt. XIX: 14. So large will be the proportion of such little ones in the Kingdom that its King may say "Of such is the Kingdom." (b) by Mt. XVIII, 10. Here I refer to "Bible Student," Nov. 1902., article by B. B. Warfield. He makes it very probable that we have here not only a necessary inference, but a direct declaration that "the departed (angels) spirits of these little ones," do always—in every case—appear before our Father which is in heaven. (c) Note also whole tenor of this passage, Mt. XVIII: 14.

3. Notice Sacramentarian and all anti- and non-Calvinists can give no logical solution for the salvation of infants dying in infancy, unbaptized, and of course unable to take the initiative in their salvation.

Calvinists judging God's purposes by their results, knowing his revealed basis of responsibility, know that infants taken away in infancy from the awful onrushing engine of destruction, were taken away because he, who does all things and yet nothing, except in accordance with his own will, had chosen to take them to himself. And even in heathen lands where sin abounded, yes because it abounds and there his abounding grace does much more abound.

4. Conclusion from all this must be that the burden of proof rests upon those who would say of any infant—it is not in the Kingdom of Heaven. They are presumably there until they prove themselves not there, and every effort must be made to bring them, if spared, to prove they are of the Kingdom of Heaven.

2. All who become like little children enter in and attain in the Kingdom of Heaven.

I will not develop this point, but refer:

1. To Jno. III; 4, Eph IV. 14, 1 Cor. XIII: 11, 1 Cor. XIV: 20—As to wherein they are not to be like children.

2. To contrast of above and 1 Pet. II: 2, Mt. V: 44-45 as to wherein they are to be like children.

II. The necessity of receiving those little ones, vss. 5-14.

From I, 1, 4, above, and from 5-14, we see that they and all like them in spirit are presumably in the Kingdom, and woe to him who negatively or positively does aught to offend them. I direct my attention here principally to the children.

1. By what means are they to be secured for the Kingdom?

For if they are to be received surely means are to be employed—not to employ those means or to wrongly employ them in the awful offense of vss. 6-9.

1. By family religion—here is the basis on which rests all.

All the Y. P. S. C. E's and Y. M. C. A's and S. Schools in creation cannot and must not interfere with or be substituted for this.

Note, family Covenant is O. T. Constitutional law—never repealed in N. T. amendments. The King says still, "Of such is the Kingdom."

Any failure of the parents, father as well as mother, will bring upon their devoted heads this awful curse vss. 6-9.

2. Emphasise also duties of preacher and teacher and all Christians by precept and example to make every possible effort to retain those little ones in the Kingdom. If by omission or commission we offend vss. 6-9.

2. How we may offend those little ones—examples.

1. By not entering the Kingdom ourselves.

2. By neglecting family religion, family worship, too much engrossment in business or pleasure. Beware of questionable amusements or habits or language.

3. Encouragements to earnestness in seeking these little ones and receiving them.

1. vs. 5—we are thus receiving Christ himself.

2. vss. 10—we shall be the means of bringing in those who shall always be in the presence of our Father.

3. 11-13. Example of Jesus himself, who earnestly sought them.

4. It is our Father's will that not one of these little ones should be lost. My young friends are you ambitious for the attainment of this world's honor, for entree into its society, that you may receive its titles?

Have you even entered into the eternal Kingdom? Except ye turn and become as little children ye shall in no wise enter—but if you humble yourself as the little child you shall be greatest in the Kingdom.

Christian parents, here is a promise, if the words of God be upon your heart, and you teach them diligently unto your children; talking of them when sitting in the home, when walking by the way, when lying down, when rising up—Dt. VI: 6-9; God says from that path they shall not depart Prov. XXII: 6. Then at last before your God with joy you can sing, "Here am I and the children thou hast given me." D. J. Woods.

#### Practical Prayer Meeting Plans.

By Amos R. Wells.

A good prayer meeting is both a manufacture and an inspiration. It is a human manufacture before it is a divine inspiration. It is made before it is born. I am a hearty believer in prayer meeting mechanics, because though no contrivance of man's can take the place of the presence and power of the Holy Spirit, yet He will not come until men, by the utmost exercise of their own energies and thoughtfulness have prepared for His coming. It is my purpose in this article, then, to describe some prayer meeting methods that strike me as novel, helpful and soundly practicable for any church, however circumstanced.

I wish first to urge that the prayer meeting topics should always be announced beforehand, and, if possible, several months in advance. This does not preclude changes if specially timely themes come up, but it does make thorough preparation possible. Nor does this mean that there should always be a definite topic. Indeed, some of your best meetings will be prompted by the call, "Come with a helpful thought, born of your week's experience." Only this also should be announced in advance.

While I believe that the pastor should always select the topic, yet I believe that he should always invite suggestions of topics from others. Place a box for that purpose in the prayer meeting room. Let the prayer meeting occasionally appoint a committee to propose topics. Make use of all the printed lists of topics you can find. A meeting with a good topic is half made already.

As to the leader, in my judgment the pastor, however skillful in the conduct of a prayer meeting, will find the meetings on the whole more effective if he leads them only half the time. His use of the lay leader will vary with the ability of the latter. Sometimes the pastor will say, "Mr. Simonton, I want you to read a ten-minute paper on the subject at the opening of the next prayer meeting;" or, "Professor Teazle, after my introductory remarks next Friday, I want you to take charge of the meeting and run it like one of your classes;" or, "Dr. Saddiebags, I shall be glad if you will sit on the platform with me at our next prayer meeting, read the Scriptures, and give us a five-minute comment upon the passage." Sometimes the pastor will think it safe to hand over the entire meeting to some layman, while he himself makes useful observations from the midst of the congregation. Sometimes the pastor will appoint two laymen as leaders, apportioning the work between them. Sometimes he will plan a leaderless meeting, carried on with apparent spontaneity according to pre-arrangement, the pastor sitting below and merely announcing when the time for general participation has arrived, and, at the close of the hour, pronouncing the benediction.

The opening of the meeting must be carefully planned. Many a leader who says, "The meeting is now open," might far more truthfully proclaim, "The meeting is now tight shut." The introductory remarks are almost invariably too long and too comprehensive.

The ideal introduction contains but a single sample thought, and a dozen thought-provoking questions.

Often it is best for the leader to put his "opening remarks" at the very end of the meeting, and if they have been anticipated by half dozen speakers, he will judge that the meeting is better off, by about six participants, than it would have been had he spoken first.

Vary the opening. Now begin with three or four hymns, sung in swift succession. More frequently, reserve the singing to rest the congregation midway of the hour, and start in with the Bible meeting. Or, learn how impressive a beginning is in a series of prayers. Or, leap at once to the theme and the testimonies, and let Bible reading, prayers and song come in later.

Ingenious variations of the opening Bible reading furnish a bright stimulus to the meeting. Now let the leader read the verses alternately with the congregation. At another time, let the leader read a few verses, and then some one in the audience will take it up by appointment, he to be succeeded by another, while a fourth concludes the reading. Again, read from some other version than King James's; or, if there are many differences, read the authorized version, while some church member, after each verse you read, repeats the verse in the Victorian revision. It is a profitable plan to assign some psalm each month, which the church will commit to memory and repeat in concert at the opening of the prayer meetings.

For these exercises, and many others, it is an inestimable advantage to have a full supply of Bibles, one for each person present. I never could see why the hymn book, an admittedly secondary aid, should be placed in every one's hand, while our text book, the Bible, is conspicuous in a solitary copy on the leader's desk. In these days of marvellously cheap Bibles, there is no excuse for such neglect. With the Bible accessible, the leader can call on every one in the room to find an appropriate Scripture passage, and read it, if possible, with a comment. It will be possible to announce a whole book, such as Amos or Nehemiah or Ephesians, as the theme of the meeting. Or you may base a prayer meeting on an entire chapter, or on the life of some character like Joseph, and the record will be ready for consultation.

One of the problems before the prayer meeting leader is how to secure many prayers. I would not unduly emphasize the first half of the word, "prayer meeting," and I would remember that it is also to be a conference meeting, an experience meeting, a testimony meeting, yet, of course, it will be a failure if it is not permeated with prayer.

The pastor should have a list of men who have declared their willingness to be called upon at any time to offer prayer, and this list he should use, always seeking to extend it, but making it understood that he will never call upon any one to pray who has not thus given consent.

It is well sometimes to call for several prayers upon some one subject that has especially appealed to the meeting. It is well, sometimes, at seasons of especial earnestness, to call for a few minutes of silent prayer, always specifying the subject of the prayer, and continuing the silence long enough to give opportunity for real devotion.

I believe that often our prayers would mean more to us if we would put ourselves in a less familiar attitude, if the entire congregation would kneel or stand while prayer is offered upon some special theme.

I am a staunch advocate of sentence prayers, "chain prayers," those brief, almost ejaculatory, petitions which in our young people's societies have done so much to render the meetings devotional, and cultivate the power of public prayer. I see no reason why this form of prayer would not make an equally valuable adjunct to the methods of our older members' meetings.

Of course, it is essential for a good prayer meeting that many should take part. There are exceptions to this rule; but, generally speaking, a prayer meeting is a failure if the time has been occupied by a few long, able, spiritual, admirable addresses, to the exclusion of the stammering, faltering, commonplace testimonials

of unskilled Christians. To bring out the latter (and sometimes, also, to suppress the former), is foremost in the aim of a capable leader.

Sometimes it is done by postal invitations to take part in the next meeting; sometimes by verbal urging. Sometimes the meeting may strictly be placed on a one-minute basis, and every one urged to claim his sixty seconds. Some times every person that enters the room may be given a slip of paper bearing a Bible verse, or a stanza of a hymn, or a quotation from a secular author, or a question on the topic, the question to be answered in the meeting, and the quotations read, with some comment, however brief. Sometimes a set of questions will be printed on a black-board or on a large sheet of paper, in the expectation of eliciting testimonies.

A question box meeting is an excellent device for arousing those that seldom take part. Advertise the plan well, allow questions on all religious topics, privately urge the church members to contribute, and get the promise of as many as possible to answer such questions as you may refer to them in the course of the meeting.

An answer meeting is the reverse of this. Some important and interesting question is propounded, and all the members are requested to write out answers, which are read at the prayer meeting, with comments. The pastor will read only a portion, commenting upon them; the others he will assign to various church members to read.

Still another variation is the question meeting, to which every member contributes a question. These are collected and the boxful is again passed around, that each member may take out a question, and answer it in the meeting.

One plan, generally successful in bringing out new voices, is the arrangement of the chairs in some unfamiliar way, perhaps in circles, with the leader sitting in the centre. The novelty, and the homelike effect, are likely to lift the meeting out of its ruts.

There are several branches of what might be called the Prayer Meeting Secret Service. One member may be called the Starter. The leader goes to him quietly, expresses his anxiety, lest the meeting may not start off briskly and helpfully, and asks him to be ready to take part as soon as opportunity is given. A Pause Committee might be appointed, consisting of faithful members, who will hold themselves in reserve for the pauses in the meeting, ready to fill the breach, perhaps in a prescribed order. A Front Seat Brigade might be chosen, made up of the young people chiefly, who will agree to occupy that little-desired position.

The close of the prayer meeting should be planned quite as carefully as the opening. Leave abundant room for an effective close, and invariably close on time. Once in a while appoint an inspiring speaker as a summarist, to gather up the evening's thought of a few sentences that can be carried away. Save some surprise for the close. Every prayer meeting should end with what Lyman Beecher used to call a "snapper." Do not fall into a monotonous sameness. Close sometimes with a burning appeal, ending with a question, and the benediction. Often omit the closing hymn. A conclusion far more effective is a final prayer, all being seated, with heads bowed. Carefully adapt the ending to the character of the meeting, and the impression you wish the congregation to carry away with them.

And now, in closing this chapter of methods, I wish to repeat what I said at the beginning. All modes of religious action are futile unless the power of religion has entered them, unless they are filled with the Holy Spirit. He wishes us to plan our shrewdest. He wants us to use our utmost energies. And then He will come in and enlarge our plans beyond our imagining, and reinforce our energies with superhuman dynamics, and make every meeting place of God's people a Bethel. Let us do our best that our best may be overwhelmed in His glorious infinity.—Exchange.

[Editorial.]

**Charlotte Versus New York.**

The following notice of Dr. Stagg's book on the Universal Salvation of Infants is from the columns of the conservative New York Observer:

In this little volume Dr. Stagg creates a strong presumption that these three great men, Calvin, Twisse and Edwards, believed in and taught the salvation of all infants dying in infancy. He makes extensive citations from Calvin's writings and from these the inference seems inevitable that, in Calvin's opinion, infancy became a gracious state through the blessing of Christ and that all who died in that condition are among the saved. On that view only can Calvin be made to be consistent with himself. He did not believe that little ones were saved because of their innocence. He held that all were involved in the sin and guilt of the race, and were thus subject to the wrath of God. But a remedy has been provided for them in God's grace. Regeneration is held to be the essential thing, and Calvin insisted that infants dying in infancy are regenerated by the Holy Spirit without the ordinary means, and are thus made partakers of the redemption of Christ. This appears also to have been the view of Twisse and Edwards. Dr. Stagg believes it to be the teaching of the Bible. He has done good work in the interest of truth. It is to be hoped that this will put a final quietus on the oft repeated slander that Calvinists teach the reprobation of infants. The truth is that they were the first in modern times to reaffirm the Bible teaching of the salvation of children, dying in infancy, without baptism or the use of any other outward means whatever.

The fact that the Observer publishes this commendation is a striking one. In the first Revision Controversy, Dr. Henry Van Dyke published his attacks on Calvin's teaching in the New York Observer and retired with the honors of war, offering as a parting challenge the gift of a thousand dollars to some charitable institution if any one could find from Calvin's writings that he taught infant salvation. And Dr. Henry Van Dyke's father, Dr. Henry J. Van Dyke, wrote the following passage in his "Variations of Calvinism," pp. 39, 40:

"Now let us be candid with ourselves, and even with our opponents. Historic Calvinism does include what Calvin himself calls the horrible decretum, that, by the election and predestination of God, many nations with their infant children, are irretrievably doomed to eternal death. The language above quoted cannot be interpreted as referring only to the guilt of Adam's first sin, by which remedy for it is the very essence and glory of Christ's gospel. The judgment came upon all men to condemnation because (1) That is true of all and not merely of many nations (2) That guilt and condemnation is not without remedy; the Lamb of God taketh away the sin of the world. (3). The judgment that has come upon all men to condemnation, so that all were in the person of one made liable to eternal death is not what Calvin singles out from the results of the covenant work and tags as a horrible decree. His reasoning is the other way. He assumes as a premise which it is impossible to deny that God, by his decree of predestination and for no other reason than because it seemed meet to him to do so, has involved the infant offspring of many nations in eternal death without remedy."

Dr. Van Dyke was looked upon as a considerable scholar in his day, besides being the prominent and successful pastor that he was. And now, if Dr. Stagg has proved anything in his little book, it is that every statement made in this quoted passage is an error. In the first place, Calvin never said that any decree of God was "horrible," and it is the essence of crudeness that contends for that translation. He does not say that many nations with their infant children are irretrievably doomed to eternal death. He says, "so many nations, with their infant children," and as it is not allowed to

say "so all," he makes the phrase "so many nations" equivalent to "man" in the next sentence. The decree itself is shown to be the universal condemnation of the race, and Dr. Van Dyke's phrase, "without remedy," is a mistranslation of the Latin, "except for the remedy," as Calvin himself indicates in another place. The judgment that came upon all men is exactly what Calvin does call "an awe full decree." Calvin's premise is that "countless mortals are made liable in the person of one man to eternal death," and then he twits his opponents who have swallowed this camel with being unable to swallow the gnat that this was by God's decree. "Countless mortals," "so many nations with their infant children," and "man" are the three phrases used by Calvin in the same paragraph of the same argument to show that condemnation was universal and that it was by the decree of God, though not without remedy.

We are tempted to ask why it is that our Southern Presbyterian editors have left it to our Northern and Canadian Presbyterian papers to publish their unqualified commendation of this little book, and why our theological professors who have never been able to give any satisfactory statement to their classes about John Calvin and infant salvation are "verifying quotations" and leaving the Canadian scholars to say that the book is a demonstration? If some writer of another church had thus cleared the skirts of the man for whom our system of doctrine is named, cleared his skirts of an odious and opprobrious slander that has involved Calvinists and Calvinism as well as Calvin, there would have been quotations and commendations galore. Is it possible that the esteemed brethren aforesaid are waiting until people have forgotten previous utterances of theirs in which they committed themselves to what is now the wrong side? How long must we wait before they can persuade themselves of their own fallibility?

**A Prediction.**

An esteemed Cumberland Presbyterian gentleman from Tennessee now sojourning in Florida, said to the writer that the union movement suggested by some border Synods on both sides of the Ohio would, if seriously entered upon, in his opinion, result in many farther South going to the Methodist Church, but many others into the Southern Presbyterian Church.

It is certain that our Cumberland brethren have been mistaken as to Old School Presbyterians teaching "fatality."

Dr. N. L. Rice expresses our view in the title of his admirable little work, "God Sovereign and Man Free." I would that our Cumberland brethren would procure that clear treatise not with a view to being proselyted, but for their own satisfaction. The best way to bring about Christian union is for every church to recognize what is good in every other church. The Cumberland Church has now been in existence for nearly one hundred years. They number nearly as many souls as the Southern Church; they are active, earnest and zealous and God has saved thousands through them. The fine print at the bottom of the 30th Chapter in the Confession which is Scripture undiluted, is according to the old lady, harder to believe than the larger print above.

Beauty in God's Word.—G. B. F. Hallock, D. D. The Westminster Press, Philadelphia, \$1.00

"This little book aims to take only a treasure text, a divine love-word here and there, and hold it in the light until at least a little of its beauty shall be seen. The object is to send the beholder to a fresh study and appreciation of all the jewels in the treasure chamber of our King."

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The Editor's Chat With the Reader.

We concluded to play a little joke upon some of our readers this week. The selection on the first page, that caught the eye and charmed the mind and satisfied the spirit, is from the so-called New Creed of the Northern Presbyterian Church, a paragraph from the Brief Statement adopted by the New York General Assembly. We have one or two criticisms of the Statement itself, but there is nothing the matter with this paragraph.

We think the Devotional, Missionary, Sunday-school and Westminster League Departments are unusually excellent this week. Among the Contributed Articles, we note the one on the Lend-a-Hand Mission by Margaret McB. Baxter, and heartily commend this appeal, from personal knowledge.

"The Sufferings of Others," teaches a good New Year Lesson, and "Greatness in the Kingdom of Heaven," is well written. The selections are worthy a careful reading.

PERSONALS.

Rev. L. E. Yohannon preached at the Old Street Church, Petersburg, last Sunday.

Rev. T. F. Haney, of Aberdeen, N. C., was married to Miss Etta Smith, of Person county, on the 28th ult.

Rev. Eugene Bell, of our Korean Mission arrived in Yokohama, on the 22nd of December, after an uneventful voyage.

Rev. J. A. McMurray, of Mecklenburg Presbytery, has declined the call to the Johnston county field in Fayetteville Presbytery.

Rev. George H. Atkinson of Charlotte, preached at Monroe, N. C., on Sunday the 25th ult. Rev. George Atkinson was unanimously called to the Monroe Church last Sunday. Post hoc, propter hoc.

Changed Addresses:

Rev. A. B. Curry, from Birmingham, Ala., to Memphis, Tenn.

Rev. T. P. Pyron from Sylvan to Blossom, Texas.

Rev. R. D. Stimson from Hopewell, N. C., to Climax, Ga.

Rev. C. V. Cavitt, from Brenham to Wheelock, Texas.

Rev. J. M. Sedgwick from Toyah, Tex., to Houston, Texas, 3203 La. St.

Rev. S. M. Rankin from Standford, Ky., to Greensboro.

Church News

The Causes of the Church. February.

Our offering for this month is for Presbyterian and Synodical Home Missions.

January and September, Assembly's Home Missions, W. A. Powell, Treasurer, Atlanta, Georgia.

February, June, August, Presbyterian and Synodical Home Missions.

March, Publication and Colportage, R. E. Magill, Treasurer, Richmond, Virginia.

April, November, Education of Candidates for the Ministry, G. W. McRae, Treasurer, Memphis, Tenn.

May, October, Foreign Missions, Erskine Reed, Treasurer, Box 457 Nashville, Tenn.

July, Ministerial Relief, S. H. Hawcs, Treasurer, Richmond, Virginia.

Third Sabbath in October, Bible Cause, American Bible Society, New York City.

Thanksgiving Offering, November, The Orphans.

December, Colored Evangelization, Dr. John Little, Treasurer, Tuscaloosa, Alabama.

Last Sabbath in December, Assembly's Home and School, S. W. Somerville, Treasurer, Fredericksburg, Va.

NORTH CAROLINA

CHARLOTTE.—Mr. C. N. Crittenton, founder of the Florence Mission of New York and other cities, for the reclamation of fallen women, has been conducting a most successful series of meetings in the Tryon Street Methodist Church, Charlotte, looking to the establishment of a Rescue Home in Charlotte. Last week Mrs. Barrett, who is in charge of the home in Washington came to Charlotte. She addressed the meetings at the Methodist Church and so charmed and thrilled her auditors that the Academy of Music was packed with men to hear her on Sunday afternoon of this week. On Sunday night she talked to some fifteen hundred women from the pulpit of the Second Presbyterian Church. A large subscription has already been raised for the establishment of the home and it will probably reach the sum of \$10,000.

As this is about the anniversary of Mrs. Taylor's visit to Charlotte we desire to give an equally faithful version of Mrs. Barrett's address in the Second Church. The meeting was announced for women only, though the pastor, the editor of a religious paper and the ushers were all so busy getting seats for the women that like Dr. Reed in New York, they got "hemmed in." Dr. Stagg conducted all the exercises. Mrs. Barrett made an address and did not preach or pray. Moreover, she is a Southern-born woman, of refinement and culture, the mother of six well-raised children, who since her husband's death has given her life to this work.

We suppose it is in order to hear from Country Parson, the Central, the Southwestern, M. B. S., R. A. Lapsley and other valued correspondents. We suggest that it would be just as well to enclose a cheque for the Florence Home in Charlotte with the manuscript.—Ed.

DAVIDSON.—Young McLeod, one of the two medical students, who for two weeks past had been so dangerously ill from blood poison, succumbed to the disease this morning at 8 o'clock. From the first the case had been well nigh hopeless, and death would have come several days sooner but for the young man's wonderfully strong constitution and remarkable vitality. He was a fine athlete, and has been from the start a star player on the foot-ball team. His record in athletics was so brilliant, that among his fellows he has long been counted a hero, and a popular one at that. It is comforting, when one sees a young life thus cut short, and so fine a specimen of vigorous manhood brought low in death, to know that the soul has gone to be with God in a better world. The funeral exercises were conducted this afternoon by the pastor, Dr. Graham. The body will be taken for burial to the family home in Robeson county, under an escort of his fellows from the two colleges. The pall-bearers consisted of the foot-ball team of the past season. The other sick student, Boyce, is thought to be on the road to recovery, though his condition can hardly be pronounced safe as yet.

The services conducted by Mr. Van Horn in the Y. M. C. last week were greatly blessed and there were a number of hopeful professions. There were about 15 additions to the church on Sabbath morning at the Communion, most of these on profession of faith, some children of the Sunday-school and others from both of the colleges. Several on certificate were also received some weeks ago.

Dr. Smith presented the claims of Davidson in Statesville last Sabbath. He expects to speak at Rutherfordton and Brittain on the 1st of February. Rev. William Black begins a meeting on Sunday with Rev. J. C. Story at Summerville, Brunswick county, where it is hoped to effect a church organization. Mr. McCollough, of the International Committee made a most inspiring and excellent address on a call to the Foreign Missionary field in the Y. M. C. A. on the 26th inst.

Mr. J. S. Morse, of Abbeville (class of '04) has been elected chief marshal from the Bumenian society for the coming commencement. His assistants are T. H. DeGraffenreid, Chester, W. H. DuBose, Socoow, R. I. McDavid, Woodville, W. T. Thompson, Jr., Washington, D. C., all from the En society. The Phi. election takes place next week.

WILMINGTON PRESBYTERY.—The constitutional requirements having been complied with, I hereby call a meeting of Wilmington Presbytery to be held in the lecture room of the First Presbyterian Church, Wilmington, N. C., on Monday, February 9th, at 11 a. m., for the following purposes:

1. To consider the resignation of Rev. D. P. McGeachy as pastor of the Burgaw, Mount Williams, Pike and Hopewell Churches, with a view to his acceptance of the call of the Twentieth Century Committee to their work and to assure and conclude all matters properly arising from said resignation.

2. To consider the call of the Oak Plains Church for Rev. R. M. Mann and arrange for his installment if said call be accepted.

C. W. Trawick, Moderator.

BRUNSWICK COUNTY FIELD.—The week of prayer was observed at two of our churches in this county—New Hope and Southport. Although the weather was inclement, yet there was a fairly good attendance at all the services.

#### Results of Mission Work in Western North Carolina.

At the request of a number of persons the writer gives the following information to the public, hoping that it may be a message of encouragement to all supporters of mission work. The following is an outline of what has been accomplished during the past six years in the eleven counties which comprise Asheville Presbytery.

Six years ago we had in this territory seventeen organized Presbyterian Churches; now we have twenty-three, also twenty-six well established mission points that are served regularly with preaching. Then we had 950 members; now, 1450. Then we had seven ministers laboring in this large territory; now we have fifteen. In this time have erected twelve buildings (houses for worship and manses) at an average cost of \$750 each, and all bills are paid. While we write carpenters are at work on four more buildings. Some of these small churches have developed into self-supporting groups and others are making rapid strides in that direction. Twenty-three additional Sabbath-schools have been

organized in which something over a thousand more children and young people have been reached with religious instruction. Four day schools have been established and maintained with success; from these a number of worthy boys and girls have been sent off to high-grade academies and to colleges, where they are being prepared to occupy useful positions in life. Most of these students are from families that are able to bear only a small part of the expenses incident to these superior advantages, the balance is paid by benevolent friends of our work. Thousands of pages of religious literature, and hundreds of copies of the Scriptures have been judiciously distributed, giving information, cheer, and comfort to many homes.

With all "there remaineth yet very much land to be possessed." Numbers of committees are begging us to give them the privilege of the gospel; with deep regret we have been compelled to say no to most of the appeals made recently, because we have not the means to employ workers. How long must we behold the needs and not be able to help? Truly we feel grateful to all who have helped us in this work which is full of promise.

R. P. Smith.

Asheville, N. C., Jan 27, 1903.

#### Dr. A. L. Phillips at Red Springs, N. C.

The Sunday-school Institute held at the Seminary Auditorium last week, gave our girls the opportunity of hearing a splendid series of helpful lectures, by Dr. A. L. Phillips. It was a privilege to hear directly from the head of one Sabbath-school work, in the Southern Presbyterian Church. Dr. Phillip's intense enthusiasm, his practical, clear way of presenting the plans for systematic study of God's Word caught the attention and held it. His genuine touches of humor were delightful. Only such a man, with natural ability, quick sympathy and on fire with his subject, could keep a firm grip upon his audience, through his consecutive lectures. The students poured into the hall, each time eager to hear all the Dr. had to say—numbers of the girls took notes of the lectures.

The Sunday-school was presented, not only as one of the greatest sources of good, but as one of the most attractive phases of Christian activity—a means of spreading the gospel throughout the most destitute districts, and giving new life and vigor to our town and city churches. In his vigorous, forceful style, he made a strong plea for the graded systems in our Sabbath-schools. Here he was peculiarly happy, for every argument carried convincing power.

In testimony thereof I cite this instance. Last Sabbath the Sunday-school in Red Springs was reorganized on the plan outlined by Dr. Phillips.

We earnestly commend Dr. Phillips' methods when our Sabbath-schools are organized on these plans—there is no measuring their influence.

Dr. Phillips is doing a grand work and doing it well. The seed sown by this faithful servant of the Master, in the hearts and minds of these young women will surely bring forth good fruit, as they go out into active Christian work. This final solemn appeal to them to dedicate their young lives, with all their gifts and attractions to Christ rather than to worldly, selfish ends, fell upon stirred, attentive hearts.

A deep, and we trust, an abiding impression was left, and a new interest, in Sabbath-school work, awakened which may prove a lump of true leaven, to enrich many committees represented by our young women throughout the South.

Seminary A.

Red Springs, N. C., Jan. 30.

#### Third Creek—1840-1865.

The frequent reports of the passing of dear old friends deepens the gloom of these wintry skies. But the memorial service of Dr. Palmer and the beautiful tribute to Dr. D. C. Rankin were "sweet to the soul and health to the bones."

The passing of the late Honorable and Dr. J. G. Ramsey stirs pleasant memories of old Third Creek Church, in Rowan county, N. C., where he lived and served for half a century, a useful public man and foremost citizen.

Born in Prospect Church, Iredell county, where his father was an honored elder, James Graham Ramsey was sent to Davidson College—a college in whose founding his father and mother and others were active agents. After graduating in the second class, he took the prescribed course in Jefferson

Medical College, and began to practice his profession in Third Creek, midway between Salisbury and Statesville and soon worked into an extensive practice among a well-to-do Scotch-Irish population.

The young men were sent to Davidson and the young women to Salem. Wm. H. Johnston, B. Scott Krider, Wm. A. Wood and Robt. Z. Johnston became ministers and others worked successfully in other professions. The latest books, professional journals and best newspapers were on Dr. Ramsey's desk, and music, pictures and flowers came when his wife came to make his home, where sisters, cousins and aunts resorted, making it a delightful place for guests who frequented his domestic circle and enjoyed his hospitality. Railroads, telegraphs and 'phones had not come, but fine horses, carriages and buggies were in evidence. The people were not rich, nor were they poor, but lived well and owned negroes and knew how to treat and manage them. Young men and women were fine riders and knew how to drive fine horses and behave well in crowds on Sundays.

When the Waddells, Brandons, Chambers, Grahams, Knoxs, Gillespies, Kerrs, Irwins, Ramseys, Carsons, Steeles, Niblocks, Rufus, Woods, Burkes, Kilpatricks, Krider, Luckeys, Flemings, Halls, Montgomerys, Andersons and Johnstons assembled every Sunday, filling the groves around the church with carriages, buggies and horses and were orderly seated in the old brick church and the negroes in the three long galleries, and the pastor (J. M. H. Adams or S. B. O. Wilson) rose in the pulpit, he faced the best congregation to be found in the State in those days. Dr. Ramsey always attended service on Sunday forenoon and the people knew where to find him. He would ride away at noon with a pleasant smile to serve his patients and return home late in the evening to enjoy his guests, and appear clean-shaven and well-dressed Monday morning. At the Centennial Anniversary in 1892, Dr. Ramsey read an historical sketch of the old church which was published and should be carefully preserved. When Southern Presbyterians were forced to set up for themselves, Concord Presbytery made no mistake when Dr. Ramsey, a representative of this typical old Presbyterian Church, was chosen with others to organize the Southern Presbyterian Church in December, 1861. Soon after the memorial service in New Orleans in memory of Dr. Palmer, the Moderator, comes the passing of Dr. J. R. Wilson, the Stated Clerk, and Dr. Ramsey, the last member of the first Southern Presbyterian General Assembly from the Synod of North Carolina.

R. E. J.

January, 1903.

#### SOUTH CAROLINA.

SPARTANBURG.—The First Presbyterian Church of Spartanburg, Rev. Jno. S. Watkins, D. D., pastor, is steadily growing, new members coming in every month. It bids fair soon to become about the strongest church in the Synod.

Converse College, under the efficient administration of the Rev. R. P. Pill, is maintaining its popularity and high character for efficiency. Preparations are going forward for its great Music Festival in May, and a contract has been made with the Steiff Company for the supply of 34 new pianos next summer.

Rev. C. B. Ratchford has resigned the pastorate of Liberty Springs, Friendship, Lisbon and Mountville Churches in Enoree Presbytery, and has been dismissed to Transylvania Presbytery, having accepted a call to Kirksville Church, Ky.

Rev. M. G. Woodworth, a professor of the Presbyterian College, at Clinton, S. C., has been received into Enoree Presbytery on certificate from St. John's Presbytery, Fla.

#### News Notes from the Thornwell Orphanage.

The total listed family of this institution, to-day, including pupils and teachers is 225.

We are in the midst of a trying epidemic of measles. There are to-day, some forty-four sick, and more expected. These occasions considerable expense, and our friends will please bear our sick children in mind. Perhaps one-half of our whole family will have the disease. We badly need some new cots in the Infirmary. Twenty-five dollars will find a cot to bear the name of the donor.

One of the very satisfactory things connected with this Orphanage, is the demand for its graduates as teachers. All of the last class were at once provided with schools, and as

many more could have been arranged for. In June next, quite a large class of young teachers will be sent out.

Six more orphans have been received during the month just ended. Quite a number of other applications are before us, perhaps above one hundred. The Thornwell Orphanage does not receive children with a living father, nor orphans with a living mother, if the mother is able to pay for their support.

The payment of five dollars a month constitutes any church, Sabbath School, Society or individual the patron of one orphan.

We will be glad to receive donations of books for the library, specimens for the museum, and bread for the children, and to furnish information at any time to those who desire it. Regular monthly contributions would go a long way toward relieving the pressure upon us.

Address Rev. W. P. Jacobs, Clinton, S. C.

#### FLORIDA.

MAITLAND.—A meeting has been called—pro re nata—of St. John's Presbytery by the Moderator, Rev. I. M. Auld, to be held in Tampa, Feb. 10, at 2 p. m., to dissolve the pastoral relation between Rev. J. M. Forbis and Plant City Church, and dismiss him to the Presbytery of King's Mountain, North Carolina.

ST. JOHN'S PRESBYTERY.—The constitutional requirements having been met I hereby call the Presbytery of St. Johns to meet—pro re nata—in the First Presbyterian Church of Tampa, Fla., on Feb. 10th, prox, at 2 p. m., to transact the following business if the way be clear.

1. To dissolve the pastoral relation between Rev. J. M. Forbis and the church at Plant City.
2. To dismiss Rev. J. M. Forbis to the Presbytery of King's Mountain.
3. To fill vacancies in the committees caused by the above action.

I. M. Auld, Mod.

#### GEORGIA.

CONYERS.—This church has just passed through a profitable year. Under the direction of the pastor, Rev. J. W. Stokes, and the five ruling elders, progress has been made along all lines. The prospects for the coming year are bright. With the introduction of the new Psalms and Hymns the singing has greatly improved. The Sabbath-school enters the new year under a new regime. The new hymns are being learned by the children to fit them for engaging in the church service of praise. The scholars are encouraged to read the Bible daily. A teacher's Normal Class, held after the weekly prayer meeting, is promoting the efficiency of the teachers to instruct and to win souls for Christ. One or two of the classes are organized into class societies for mission work. The Ladies Aid Society despite many disadvantages has done good work in ministering to the needy and the sick. The members are thoroughly in earnest for the coming year to aid the pastor in the Lord's work. A large field of Christian endeavor is opening to the church at Milledgeville, a manufacturing town in building two miles distant. This factory work is a great and important mission for the Southern Presbyterian Church to engage in. Concerted effort is necessary to complete success.

#### VIRGINIA.

LYNCHBURG.—Sunday was the seventh anniversary of the pastorate of Rev. F. T. McFaden in Lynchburg. Mr. McFaden was called to the First Presbyterian Church to succeed Rev. Dr. Hall, who went from here to the Theological Seminary at Columbia, S. C. For several years preceding his acceptance of the Lynchburg pulpit Mr. McFaden had labored with the Presbyterian Church in Marion, and his work there had prepared his friends here to anticipate from him noble and earnest work and to predict for him a successful ministry. That their expectations have been fulfilled is the unanimous verdict of all who have been interested in the career of the First Presbyterian Church; for to-day the congregation is worshipping in a new and handsome edifice, and their enthusiasm and devotion was never more pronounced. The work of erecting a new house of worship was begun under Mr. McFaden's administration and it was pushed to a successful conclusion with remarkable rapidity. When the congregation entered into the splendid structure

that now adorns the corner of Ninth and Court streets they found every cent of indebtedness paid and a balance in the treasury. Thus it was that they were confronted with a bright and prosperous future and were able to devote their energies with great effectiveness to the various departments of the church's organization. With such gratifying achievements has Mr. McFaden's ministry in Lynchburg been crowned. But this is not all; for his preaching has carried the simple word of God into the hearts and lives of all who have listened to his preaching, while his daily life and his work among the poor and needy and the sick and sorrowing have been a bright example of consecrated service.—Lynchburg News.

#### Union Seminary Notes.

For a fortnight past the Seminary and the community about it have been kept in some anxiety by the discovery of a case of varioloid. Mr. A. D. Watkins, of the Senior Class, was removed to the hospital a mile or two away, the rooms were thoroughly fumigated, and a general vaccination ordered. Those students who were especially exposed were segregated, and the whole Seminary quarantined. Under the prompt and thorough action of the chairman of the faculty, Dr. Hersman, with the advice of physicians, everything possible was done for the safety of the students. We are gratified to inform our readers that there has been no other case, the quarantine has been removed, and no case even of suspicion as to health remains in or about the Seminary. Mr. Watkins was found to be very slightly affected, and has now recovered, and will soon be in his class again. All are greatly relieved to go out and visit the city and their friends as they may care to do. We have reason for gratitude to God that the threatening cloud has been dispersed and anxiety has passed away.

A handsome portrait of the Rev. Dr. John Holt Rice, the founder of the Seminary, has been presented by Miss Catherine R. James, of Richmond. It was painted by Ingham, of New York, a famous portrait painter of his day, for Miss James' father, Mr. Joseph Sheppard James, between whom and Dr. Rice, then his pastor in Richmond, a warm friendship existed. It is a valuable addition to the gallery of portraits in the Library Building.—Central.

#### TENNESSEE.

NASHVILLE PRESBYTERY.—Nashville Presbytery met at call of Moderator, Jan. 6th, 1903, Nashville, Tenn. Licentiate Geo. D. Booth accepted calls of Madison and Hendersonville Churches. Arrangements made for his ordination and installation. Rev. H. F. Williams having accepted the call to be editor of the Missionary periodicals rendered his resignation as pastor of Westminster Church. The pastoral relation was dissolved. R. S. Bnvvill, S. C.

## Temperance.

### A Battle Royal in Raleigh—Victory in Sight. (Editorial.)

On Wednesday and Thursday of last week the joint committee of the two houses of the General Assembly heard the representatives of the Anti-Saloon League and those of the Saloons, the Distillers and the Liquor Dealers' Association, in arguments pro and con the legislation now before this Assembly. On Friday the General Assembly elected Honorable Lee S. Overman United States Senator, a worthy choice after a long and exciting fight. But the interest in the senatorial contest was overshadowed by the interest in the temperance fight. We use the word temperance in the Bible sense. The originators and advocates of this movement in North Carolina are not extremists or fanatics. They have waived most of the questions usually discussed under the head of temperance. They are fighting to decrease the curse of drunkenness and to increase the virtue of sobriety so far as these virtues can be achieved through legislation against the liquor-traffic. As was said once before we are not expecting the millennium immediately in North Carolina, but neither are we in favor of enlarging hell.

The battle was really opened with a brilliant editorial in the News and Observer of Sunday, together with one of Davenport's famous cartoons. The editorial should be read entire. It was eloquent and unanswerable. The cartoon should also be seen to be appreciated. It represented the liquor-traffic,

producers, distributors and consumers, in procession.

The rich distiller rode in front in his automobile, then came the wholesale manufacturer with his carriage and pair, then the retailer in his racing turnout, and then the motley crew of consumers, tramps, paupers, walking skeletons, penitentiary convicts and the like. The only thing lacking was the hired attorney of the liquor interests, pegging along on a bicycle, between the consumers and the retail bar-keeper.

Wednesday morning a conference of the anti-saloon delegations in Raleigh was held. They had come from every part of the State, representing Methodist Conferences, the Baptist Convention, districts, counties, towns, leagues, churches, but all asking for local protection and for general legislation against the distillery and the saloon. State Superintendent Joyner was there representing the children of the State, especially those whom the poverty and the blight of drunkenness deprive of all opportunity for education. It was a notable assemblage. Mr. Josephus Daniels of the News and Observer and Mr. Watts of Iredell, author of one of the bills to be considered, helped with their presence and counsels. Mr. Watts' hands have been greatly strengthened by the action of his own county, which is asking for absolute prohibition after having borne too long the reputation as being the greatest whiskey county in the State.

Mr. J. W. Bailey was put in charge of the campaign before the committee and he managed it with great tact and success. The Senate chamber and the galleries were soon filled with an eager throng whose sympathies were very evidently on the side of the temperance advocates. There was an even larger crowd present on the second afternoon and we combine the accounts of the two meetings in one.

Mr. Bailey introduced, one after another, the representatives of the different churches and localities interested. Rev. J. M. Rhodes was the official representative of the North Carolina Methodist Conference, numbering 180 ministers and 67,000 members and Rev. S. B. Turrentine of the Western North Carolina Conference, representing 75,000 members. Rev. M. L. Kessler was appointed by the Baptist State Convention, with 1,000 ministers and 173,000 members. The editor of this paper explained that he was not the official representative of the Presbyterian Church in North Carolina but he claimed, nevertheless, to represent his people in asking for advanced legislation against the saloon. He said, moreover, that the banner Presbyterian county of Mecklenburg was of the same mind that it was four years ago when it sent up a petition against the saloon of 3,500 voters, as the Mecklenburgers were not a people to change their convictions lightly, and that by several test votes since they had buried every man that had opposed them then who had offered himself to their suffrages, as a candidate for public office.

Mr. Edwards represented the Free Will Baptists of Eastern Carolina and Rev. J. O. Atkinson represented the Christian Church of this State.

One woman's voice was raised and its appeal was one that went straight to the heart. She said that she did not represent any church but the very oldest institution of earth, the home.

And then there were any number of delegates representing the different localities of the State, among whom we may mention, Mr. F. D. Swindell of Wayne county, representing a large proportion of the people of that county, Mr. C. H. Ireland, with a petition signed by 800 men of Greensboro, Hon. A. M. Scales, chairman of the Democratic Committee of Guilford county, Mr. Y. T. Ormond, with 600 out of 750 business men of Kinston on his petition, Mr. N. B. Mills of the Statesville board of Aldermen, and Rev. H. K. Boyer, with a petition signed by the majority of the voters of Iredell county. Dr. L. L. Nash of Rocky Mount, Mr. A. F. Johnson of Clinton, Rev. W. R. Bradshaw of Wilkesboro, Mr. W. R. Royal of Brunswick, Rev. Mr. Croxton, of Union, Mr. J. C. Clifford of Harnett, Professor J. A. Campbell, of Buie's Creek, Rev. R. C. Beaman, of Durham, with 600 voters of Durham already on his petition, Rev. M. C. Arrowood and Mr. P. H. Fleming of Burlington, Mr. F. P. Gibson of Gibsonville Mr. E. D. Mercer, of Richmond county, who gave a graphic description of the harm done to that county by its distilleries, Mr. H. H. McLendon of Wadesboro and Mr. W. B. Cooper of Wilmington, asking that New Hanover county be not exempted from the operation of the bill that might be passed, whatever might be the wishes of the Senator from Wil-

mington. We earnestly echo his wish that whatever legislation may be passed, no senatorial courtesy or any other consideration shall allow any county to become a pest-hole and source of corruption to others.

Speeches were made by Mr. J. W. Bailey, of Raleigh, Mr. J. D. McCall, and Mr. C. W. Tillett of Charlotte, Mr. R. N. Simms of Raleigh, Mr. Henry A. Page of Aberdeen, Mr. W. A. Dunn of Halifax and Senator London on one side. On the other were Mr. W. C. Guthrie of Charlotte who appeared for the saloon men of Charlotte and who thought that the country distillery was an unmitigated evil; Mr. Cameron Morrison of Rockingham, who thanked God that a drop of the cursed stuff had never passed his lips, and who appeared as attorney for the country distilleries; Mr. I. C. Mewborne, of Wilson, representing the Liquor Dealers' Association, who was not opposed to temperance but thought that the people ought to decide these questions for themselves; Mr. Charles O. McMichael, of Rockingham who represented "certain interests" on the whiskey side and who was terribly afflicted about the evils of the deadly cigarette; and Mr. D. M. Reece of Yadkin, who was more concerned about the hogs who are now fattened with the refuse of the forty distilleries of that county than about the other hogs who swill the liquor. Mr. W. T. Dortch of Goldsboro interjected a question or two and Mr. N. Glenn Williams, whose brand of whiskey is named appropriately after the devil, explained that Mr. S. Otho Wilson, was deposed from his position as chairman of the Distillers' Association, the day before.

It is needless to say anything about the argument of these last named. With the exception of the distiller mentioned they were all paid to represent the liquor interests, and they probably did the best that could be done for a bad cause.

The other speeches were all eloquent with the conviction that goes always with right and truth. Mr. McCall and Mr. Tillett well upheld the excellent reputation of the Charlotte bar. Mr. Simms of Raleigh, has aided our executive committee with his legal advice and made a fine analysis of the London bill. Senator London has endeared himself yet more to the Christian people of the State by his earnest and manly stand. One of the officials of the state administration heard the plea about the revenue produced in Yadkin and Wilkes counties and he immediately furnished Mr. Simms the figures, that Yadkin county cost the state \$3,200 more than it gave the state in revenue and Wilkes county \$5,000 more, a striking commentary on the cost to the taxpayers of the criminal expenses that the country distillery brings in its train.

Mr. Henry A. Page made a terrific arraignment of the country distillery as he had seen it in Moore county, how the peace and thrift of a happy valley had been destroyed, murders and suicides committed and the people, their farms mortgaged to the distiller, all terrorized so effectually that they were unwilling to inform on him for his violations of the law. It was a dramatic part of his speech that was not generally known, that the man was sitting behind him, one of the distillers of Yadkin county, who had sent a letter to Mr. Page's fifteen-year-old boy offering to sell him four quarts of liquor and send it in a sealed and plain package so that nobody could know.

The speech made by Mr. J. W. Bailey was thrilling in its appeal and one of the finest specimens of real eloquence we have heard for some time. Mr. Bailey has had this matter on his mind and heart all these weeks while the forces have been gathering to the battle and he spoke with a ready mind out of a full heart. The whole hearing was excellently managed and must have made a deep impression upon the committee and the numerous members of the Legislature there present.

At this writing we do not know what action the committee will take as it has at least three bills to consider along the same line. The London bill goes a step farther than the other two in requiring that the saloon, since it is acknowledged by the law to be a quasi-nuisance, should show its right to existence by securing a petition for it from a majority of the voters of the municipality, or forcing the saloon to have an election and carry it in its own favor every two years. Whether we shall get this put into legislation at this time we cannot say. But if the Christian people will do their duty even now we can secure these results, we think without doubt:

1. The closing of all distilleries in the country and allowing them to exist only in incorporated towns with police pro-

tection when the people are willing for them to come. 2. The confining of saloons to incorporated towns with police protection. 3. The privilege of voting the saloon out with a dispensary, where prohibition cannot be secured or enforced. 4. The prevention of the jug trade in prohibited territory. 5. The right of prohibited territory to be undisturbed in any of its privileges by present legislation.

The bill agreed upon by the committee with some possible amendments will be passed or rejected by the General Assembly. Let every man who loves his state see that his influence counts in Raleigh with every man who has the decision of this great question. Send letters and petitions and telegrams. Now as in olden time, They that be with us are more than they that be with them. The spiritual forces of righteousness and truth are fighting for us. Let us not fail in our service. Let not the curse of Meroz rest upon us, who went not up to the help of the Lord against the mighty.

And we need some money too for the necessary postage and printing and travelling expenses. The Standard shall be glad to receive and forward any to the proper persons. In spite of the saloon politicians that have been sent to this legislature, whom we shall not name now, as we hope their vote may yet be on the right side; in spite of the corruption fund, which has undoubtedly been raised by the liquor interests, and the liquor attorneys that are lobbying while the friends of temperance sleep, we believe that we shall yet win. And the day the bill becomes a law will be the brightest day that has dawned upon North Carolina since the passage of the amendment that lifted the burden of negro rule, and which was fought by the Liquor Dealers' Association just as these Anti-Saloon measures are fought to-day.

But right is right, for God is God,  
And right the day will win,  
To doubt would be disloyalty,  
To falter would be sin.

#### Right on With the War.

The meeting at Raleigh was a triumph. The men who came here and the people that sent them rendered the State a lasting service. The opposition fled before them. That magnificent editorial in the News and Observer had filled the liquor lobby with dismay, and it only remained for the people themselves to come on the scene to make the rout complete.

But this is the beginning, not the end of the battle. The liquor lobby was reinforced by a delegation from Halifax Friday morning. Defeated in open conflict they are resolved to recover their ground by private work. If we shall let up now, reaction will set in, and our triumph will be turned against us. I expect the conflict to last three weeks yet, and perhaps longer, I, therefore, make haste to appeal to the moral forces every where to immediately follow up the present triumph with decisive action.

Continue to circulate petitions. I will send blanks freely. Continue to write to your representatives, and get others to do so. Keep in touch with the General Assembly. Talk and work for the cause all the time. This is no 20-day understaking. We have come into this warfare to stay until there shall be nothing to fight for. From the Committee we move to the House and Senate. From them we shall move to the cities and towns; and, if need shall be, we shall move the scene of conflict to the country also.

Our safety is in persistence. We are not to speak once, but a hundred times; not to pray once, but without ceasing; not to do one thing, but a hundred things. Remember how the dying prophet laid his hands upon the King's hands and told him to shoot arrows, the arrow of the Lord's deliverance and the arrow of the deliverance from Syria. "And he said, Take the arrows. And he took them. And he said unto the King of Israel, Smite upon the ground. And he smote thrice upon the ground and stayed. And the man of God was wroth with him, and said, Thou shouldst have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it."

Our victory shall rest in smiting our enemies again and again and again and again and again, and if necessary, again. So only shall we convince the General Assembly, by an overwhelming demonstration, by mass-meetings, petitions and personal appeals, that the conscience of the State is aroused and will accept no compromise.

Are you in earnest? Then up and to your task this hour.  
Raleigh, N. C. J. W. Bailey,

## Marriages.

**JENKINS-BRICE.**—January 14th, 8:30 p. m. in Presbyterian Church, Shelby, N. C., by Rev. W. R. Minter, Mr. James Franklin Jenkins and Miss Julia A. Brice, both of Shelby.

**RILEY-ADDERTON.**—At the home of the bride's mother in Lexington, N. C., Jan. 21, 1903, Rev. J. H. Grey, officiating, Dr. J. M. Riley and Miss Gena Adderton.

**BURRIS-LINDSAY.**—Oct. 28, 1902, at the home of the bride's mother, Mrs. Demaris Lindsay, by Rev. J. B. Swann, Mr. A. A. Burris and Miss Maggie J. Lindsay, all of McConnellsville, S. C.

**HALL-M'MILLAN.**—Capt. Edgar Hall and Miss Kate McMillan were married by Rev. P. R. Law, at the residence of the father of the bride, Mr. F. T. McMillan, Jan. 21, 1903.

## Deaths.

"More homelike seems the vast unknown  
Since they have entered there."

**FAUCETT.**—On the 6th day of November, 1902, at his home in Waynesville, N. C., William H. Fancett departed this life and went to be with Jesus.

Brother Fancett was the son of John Fancett and was born in Orange, now Alamance county, N. C., on the 13th day of March, 1830. When a young man only 22 years of age he was united in marriage to Miss Jane Ector and for nearly a half a century they lived happily together as man and wife. They had no children, but with tender love they took into their home and hearts several, who are now useful men and women. His wife died two years before he did and he never recovered from the loss of his beloved companion, and his health which had been feeble for some time, grew worse and worse after her death.

He was lovingly cared for and nursed by his devoted loved ones who did every thing in human power for his comfort and welfare.

He came to Waynesville in 1878 and was identified with the growth and development of the town as long as he lived. No man, who ever lived here, more entirely received the confidence and respect of the entire community than did he, and well did he deserve it, for his was a life upright and clean in all his relations to his fellow man, private and public. He held many positions of public trust the duties of which were always faithfully and conscientiously discharged, and no man ever doubted his integrity. Several of the most prominent men in this town have said to me since his death, "Mr. Fancett was the most upright man that ever walked the streets of Waynesville." He was absolutely void of sham and deceit and with entire fearlessness he would condemn wrong in any one, high as well as low, rich as well as poor. He measured all conduct by the square of virtue and he never said behind one's back what he would not say to his face, and when-

ever he believed any man was acting crookedly he would tell him so plainly, but even those whom he condemned respected him because of his own unquestionable truthfulness and integrity. While he was an ardent Democrat, yet for many years he held the office of United States Commissioner of Internal Revenue under Republican administration, while the late Judge Dick was on the bench. A prominent lawyer here said to me a few days after his death, that many years ago he tried to have him removed from the office so as to have one of his own party put in his place and the plea made before Judge Dick was that Mr. Fancett had been biased in some of his decisions. He said that the Judge gave them a patient hearing and then said: "I have known William H. Fancett from his boyhood and have never known him to do an unclean thing and if every man in your county were to swear that he had rendered any decision otherwise than what he believed to be right I would not believe it. He will continue to hold his office." And he did so as long as the Judge lived.

He served his day and generation well and has left a name that will ever be remembered as the synonym of honor. He was a faithful friend and a wise counsellor and is sadly missed by many. On the 25th of October, 1879 he united with the Presbyterian Church at Waynesville and in August, 1885, he was ordained an elder in this church and at the time of his death was the senior member of the session. When he joined this church she was but a weak little band struggling for existence. His heart, hand and purse were gladly given and used for her upbuilding and he lived to see her self-supporting and independent. Much of her growth was due to his love, life and labors, and the session has placed on record in their minutes their testimony to this fact. For years he was superintendent of the Sabbath-school. He loved his church and to work for her gave him joy and pleasure.

My first intimate acquaintance with him was when I came to this pastorate, four years and a-half ago. My association with him as a man and an officer in the church was always most pleasant and harmonious. I have seen him tried, when to discharge a duty was hard and trying to the flesh, but when convinced that it was his duty he never halted until it was done. To me, a loving friend and a loyal supporter in the Master's work, his loss is indeed a sorrow, and by me deeply felt. But I rejoice in the knowledge that he died in the triumph of the Christian's faith, and what to us is a loss is to him gain, for "to be absent from the body is to be present with the Lord."

Well did he obey the teaching of the Scriptures, and follow the injunction of the Poet to

"So live that when the summons comes  
• to join

The innumerable caravan that moves  
To that mysterious realm, where each  
shall take

His chamber in the silent halls of death,  
Thou go not, like the quarry-slave at  
night,

Scourged to his dungeon, but sustained  
and soothed

By an unfaltering trust, approach thy  
grave,

Like one that draws the drapery of his  
couch

About him, and lies down to pleasant  
dreams." Frank D. Hunt.

Waynesville, N. C., Jan'y 21, 1903.

**PATRICK.**—At Fort Smith, Ark., Tuesday morning, 6th January, Mrs. Alice Cardwell Patrick, wife of Mr. David S. Patrick, aged fifty-seven years. She was a native of Rockingham county, N. C. Early in life she made a confession of her faith in the Lord Jesus Christ, and she died in the faith of the gospel. She was a devoted wife and mother, and a tower of strength in time of trouble. Her husband and four children survive her—three sons and a daughter, and all were with her as she passed under the shadow of death. May the consolations of God be with them.

M. McN. McK.

**WALKER.**—Most truly did a recent issue of The Standard note the sympathy which is being felt for Rev. W. T. Walker, pastor of the Ashpole group of churches, in the loss of his devoted wife, Mary Kenna Stokes, who fell asleep in Jesus on the 27th of December last in the 36th year of her age.

Mrs. Walker was one of four daughters reared by Capt. Richard and Mrs. Sarah J. Stokes, all of whom became the wives of Presbyterian ministers.

Very well do those who used to attend the college and seminary at Hampden-Sidney remember the delightful Virginia home and the pious family of Capt. Stokes. The old college church was their place of worship, and here Mary Kenna, early in life gave her heart to the Saviour, whom she so faithfully followed to the last.

She was united in marriage to Rev. W. T. Walker in the fall of 1891, and truly has she been a help-meet to him filling well that delicate sphere of a minister's wife, in all of its departments, careful, patient, industrious and faithful to every charge, now diligently and wisely caring for the comforts of the home, now reading aloud to her husband, now watching as only a mother can watch and pouring the wealth of a mother's love into the lives of those bright little girls whom God had given her, and when God asked for two of them, she gave them back again without a murmur but with tears not a few.

One child is left to our dear brother and our prayers ascend for Heaven's choice blessings upon little Mary Kenna Walker. The mother's name and the mother's blessing are hers, and when in childish sobs she begs for the mother to return, she does not refuse to be comforted when told that she may one day, go to the mother though the mother can never come to her.

Yes, truly do we sympathize with our brother in his bereavement for she whose price is far above rubies has gone from his earthly home.

May the Father of mercies and the God of all comfort, who comforteth us in all our tribulations "so comfort him that he

may be able to comfort them, which are in any trouble, with the comfort where-with he himself is comforted of God."

J. B. M.

**YOUNG.**—Capt. James E. Young, born in Newberry, S. C., Dec. 28, 1835, came to Lake City, Fla., at about the age of twenty years. He early gave himself to God, and united with the Presbyterian Church at this place, and was a consistent member. He served for many years as sole deacon, and in 1885, was elected to the eldership. On Jan. 17, 1903, surrounded by his family, God called him to Himself. He leaves a wife and six devoted children to mourn.

**DICK.**—Mrs. Harriet McNeill Dick was born near Alfordville, N. C., July 24, 1878 and died at Mrs. Harriet McKay's Dec. 1st, 1902.

She was a daughter of Mr. C. B. and Mrs. C. A. McKay Cox.

She is survived by them, her husband, four brothers and two sisters.

Her parents acknowledged God's claim upon her when she was an infant, and entered into covenant relations with Him in her behalf. When but a child she made profession of her faith, and united with Ashpole Presbyterian Church.

In 1898 she was united in marriage to Mr. Jno. E. Dick of the same community, and soon afterwards moved to Kansas Here she remained until a few months before her death. She returned to her home in July, 1902, and very quickly developed what proved to be a serious illness. She went to the home of her grand-mother near Red Springs, expecting to go on to that town in order to use the water there. But she was too much prostrated by the trip to go further. Here she remained through a long siege of tedious sickness, in which she was most tenderly nursed by her loving people. She had come to die among her own kindred. She finally passed away despite the strenuous efforts made to save her useful life.

Mrs. Dick was a devoted Christian. Her walk was consistent. She adorned the doctrine of God our Saviour. Her life was one of faithful conscientious service. Wherever she went her lot was cast with God's people in holy activity. We can but believe that she gladly received the summons to rest from earthly toils and pains and to enter into the joy of her Lord.

W. T. W.

A man's environment is the smallest part of his world. The world which is made by circumstances, by the accidents of birth and wealth, of social position, or even genius, has less to do with his happiness than the world which he creates for himself and in which his real life is passed. If I were a magician I might give you fame or beauty or valor or untold and inexhaustible riches; but in bestowing all these things I should not necessarily make you either contented or useful. It is even possible that I might add fuel to the consuming fire of your selfishness or avarice. These gifts might prove a curse rather than a blessing. If you wish to live in a beautiful world, you must create it. It may be a difficult task, but with the help of God you can perform it.—Louis Albert Banks.

# MISS FAY LEE,

President of the Shakespearian Club, Kansas City.



Miss Fay Lee.

"Your booklet came to my home like a message of health when I had suffered with headache, backache and bearing-down pains. I was weak, nervous and hysterical and had not consulted any doctor, thinking it would pass away in time, but instead I found that the pains increased and were more frequent. I decided to try Wine of Cardui and in a short time was much improved. It seemed to act like a charm. I kept up the treatment and the result was most satisfactory. Words fail to express my gratitude for the suffering that is now saved me. I am in fine health, physically and mentally. I can only say 'thank you', but there is much more in my heart for you."

**B**EARING-DOWN pains are the worst that women know. If you are suffering from this trouble you need not be uncertain about it. The pains in the abdomen and back that feel as if heavy weights were pulling down on the nerves of the stomach are "bearing-down pains". They may not be particularly severe at present but they are growing worse. That headache which nearly drives you distracted now is caused by the terrible

nervous tension. The nerves soon begin to give way under the strain. You perhaps jump at any unusual disturbance, or laugh or weep, hysterically, at no apparent cause. That is what Miss Fay Lee, 603 1/2 North Seventh Street, Kansas City, Kansas, was coming to when she rescued herself by taking Wine of Cardui. The Wine made her a strong, healthy woman again, as it has made a million other women strong and healthy. By inducing regular menstruation the entire system is relieved of the terrible wasting drains. The ligaments which hold the womb in place are strengthened by a healthy flow and that organ is returned to its normal position. Returning health is the result. This is what Wine of Cardui has done for thousands of the best women in America.

If you need advice write The Ladies' Advisory Department, The Chattanooga Medicine Company, Chattanooga, Tenn., describing all your symptoms freely, and a letter of advice will be sent you. Secure a \$1.00 bottle of Wine of Cardui from your druggist to-day.

## WINE of CARDUI

A million suffering women have found relief in Wine of Cardui.

### A LESSON IN GREGG'S SHORTHAND.

K. G. R. L. N. M. T. D. A. E. I.

— — — — — (up) 0 0 0

**WRITE BY SOUND:**

me meek get day eat near  
meet make tray cake my keg

**TO BE MEMORIZED:**

A, an Can Good In He The Will Period

**WRITE:**

The lad will meet me in the lane.

**READ:**

— — — — —

This system taught by Southern Shorthand and Business University, Norfolk, Va.

## Atlanta & West Point RAILROAD COMPANY.

### The Western Railway of Alabama.

Shortest and quickest route via Atlanta, Montgomery and New Orleans to all points in Texas, Mexico and California.

Operate Pullman's finest vestibuled sleepers. Unexcelled dining car service on all trains.

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Traffic Manager, Pres. & Gen. Mgr.,  
Montgomery, Ala. Atlanta, Ga.

## Atlantic & N. C. R. R.

Time table in effect November 19, 1902.

Eastbound Trains.	Passenger Daily.	Passenger Daily.
Leave Goldsboro.....	8:30 p m	8:00 a m
Leave Kinston.....	4:22 p m	8:48 a m
Leave New Bern.....	5:50 p m	10:10 a m
Arrive Morehead City.....	7:15 p m	
Westbound Trains.	Passenger Daily.	Passenger Daily.
Leave Morehead City.....	7:05 a m	
Leave New Bern.....	9:00 a m	6:30 p m
Leave Kinston.....	10:12 a m	7:37 p m
Arrive Goldsboro.....	11:15 a m	8:30 p m

S. L. DILL, Superintendent

### A Valuable Gift.

Parents, guardians, friends and relatives could not present one with a more valuable gift than a scholarship in one of Draughon's Business Colleges located at Nashville, St. Louis, Atlanta, Montgomery, Shreveport, Galveston, Little Rock and Fort Worth. A gift of this kind is something which one can not steal, fires burn or floods wash away. Such a gift costs but little in comparison with its real value and will be a stepping stone—a firm foundation whereon one may build a successful career. Elsewhere in this issue will be found an advertisement of Prof. Draughon's Colleges. Write for catalogue before entering elsewhere.

## The World.

Three hundred engineers and firemen are on a strike in Holland.

The German Reichstag has re-elected Count Von Ballestrem as its president.

Julian Ralph, journalist and special correspondent, died in New York, Jan. 20th.

Captain R. P. Hobson has tendered his resignation as a naval constructor in the Navy.

The Trustees of the Peabody Fund have decided to establish a school for teachers in the South.

King Edward and Queen Alexandra are the guests this week of the Duke of Devonshire.

The British Government has again refused to grant a pardon to Mrs. Florence Maybrick.

Prof. Tizoni of the Bologne University has announced the discovery of a serum to combat pneumonia.

In Madagascar, silk is used entirely in the manufacture of clothing, it being cheaper than linen in Ireland.

Fifty-two insane patients were burned to death by a fire in the Colney Hatch Asylum, London, January 27th.

After a prolonged struggle, Henry M. Teller has been re-elected for his sixth term in the United States Senate, from Colorado.

The volcano of Isalco, in the Central American Republic of Salvador, has increased in activity, and there is fear of an eruption.

Eight persons died from the plague at Mazatlan, Mexico, on the 31st ult., and 273 houses have been burned to stay the disease.

The Crown Princess of Saxony, who eloped with a French Professor has been deprived of her rights, titles and dignities, by the Saxon Court.

Extensive floods have been caused in Scotland, by the melting of snow. The damage is considerable. The Dee has flooded part of Balmoral.

At the recent public health conference in Washington, stringent efforts were advised, to stamp out the Bubonic plague at San Francisco.

Liverpool and Manchester, hitherto deadly rivals in trade have entered into a partnership in order to bring about cotton growing within the British Empire.

Hon. Lee S. Overman, of Salisbury has been elected by the North Carolina Legislature as United States Senator. Mr. Overman received the nomination on the 61st ballot.

A little row has been raised over the question of the ownership of the territory of Acre, a strip of South America settled by Americans, and claimed by both Brazil and Bolivar.

There is a bill before the North Carolina Legislature to incorporate the Audubon Society—to provide for the preservation of the song and game birds throughout the State.

On the Central Rail-Road of New Jersey, a Royal Blue Line train collided with a local train on the 27th ult. Twenty-four people were killed. The injured ones were all on the local train.

Dr. Lorenz pays emphatic tribute to the foresight, acuteness and energy of American medical men on his return to Vienna, and hints at a visit to America in the near future when he will stay longer.

One hundred and fifty Ladrones surrendered at Ormoc, Philippine Islands, on January 31st, after a battle in which eight Filipinos, and four Americans were killed. This surrender will doubtless lead to the pacification of the district.

Springfield, Mass., Jan. 31.—Orders have been received at the United States armory here to rush the shipment of 100,000 Krag-Jorgenson rifles to arsenals all over the country. The original cause of the order was the passage of the militia bill, but the rush feature of the order has a special cause.

By the terms of the Alaskan Boundary treaty, signed at Washington last week, the matter is to be referred to a committee consisting of six eminent jurists, three to be appointed by each of the two governments concerned—the plan proposed by Secretary Hay three years ago.

Dr. Charles Cuthbert Hall, of New York City, has been delivering a full course of lectures in Calcutta and Lahore, India; Bombay and Madras will also be included in his itinerary. He has drawn large audiences of representative Hindus, and Christianity is being attractively presented, and mission work supplimented by Dr. Hall's special work.

The Carnegie Museum of Pittsburg has offered to co-operate with the Carnegia Institution in an Antarctic expedition to study geology and biology, the lands and waters of that region, and conduct two lines of soundings, one from Cape Horn to Graham Land, and the second from South Georgia by way of the South Orkneys.

Another new comet has been discovered by Prof. Giacobini of the Nice Observatory. Like the one he discovered at the end of 1902, the newcomer is a telescopic comet, but is of the tenth magnitude instead of the twelfth. It is now moving slowly through the constellation Pisces in a northeasterly direction.

Thomas Jefferson Memorial association, organized for the purpose of erecting at the national capital an appropriate and truly national memorial to the "author of the Declaration of Independence," has issued through its president, Admiral George Dewey, an appeal to the American people for funds to carry out the object of the association.

The question of revising the street names is being agitated in Washington. In 1888, Congress authorized the numbering of streets running North and South, State names for the avenues, and city names for the East and West streets, after the alphabet was exhausted, but the suburban divisions are now giving trouble. One suggestion is to name the streets after distinguished Americans.

Ira F. Gilmore, of Bloomington, Ill., has perfected and patented a wireless piano which he has been working on for thirteen years. Being unable to get the reed made satisfactorily in this country, he set about this task himself, and for a piece of steel he fashioned with drill and file a five-octavo comb reed from which, it is said, combined with a bridge and sounding board, he secures a fine, sharp tone.—Ex.

A new grain is being grown in the State of Washington. It is called corn-wheat. and the claim is made that it combines the good qualities of both corn and wheat. In appearance the grain resembles wheat, though the kernels are about twice as large as those of ordinary wheat. The yield is from 60 to 100 bushels to the acre. The cultivation of this grain is believed to promise considerable economic changes in the Pacific Northwest, where Indian corn does not grow very well. Corn wheat is to be used in fattening stock.—Exchange.

Vienna, Feb. 1.—It is reported that the Standard Oil Company is making an investigation into the conditions prevailing at the oil fields of Galicia, with a view to purchasing the entire property. American experts are now at Boryslav, an important petroleum center in Galicia, conferring with the owners.

The price named is \$10,000,000 but this is exclusive of some of the largest oil wells. The Standard Oil Company trade in Germany recently has suffered by the competition of Galician oil, the enormous production in Galicia causing prices to fall to the lowest point. The Schodnica company, the largest oil producers in Galicia, yesterday reported a loss of \$186,000 on last year's workings.

President Rodrigues Alves, lately called to preside over the Brazilian Republic, was nominated by the conservative Republican party, and has assumed office under encouraging conditions. President Alves represents the highest type of South American statesmen; he has surrounded himself with an able cabinet; the Minister of Foreign Affairs was U. S.

Minister during Mr. Cleveland's second administration, and may be expected to combat the anti-American feeling among his people. The President has declared for an increase in the army and navy, and the sanitary improvement of Rio de Janeiro. The city is devastated every year by yellow fever. Making it a wholesome place of abode will make President Alves a model for imitation for other rulers in South America.

Washington, January 31.—The President to-day sent the following nominations to the Senate:

Assistant Treasurers of the United States—William S. Leib, at Philadelphia, George A. Marden, at Boston.

Collectors of customs—John M. Holendorf for the district of St. Mary's, Georgia, John Roster, for the district of Rappahannock.

Surveys of Customs—Jeremiah J. McCarthy, in the district of Boston and Charlestown, Mass; Charles H. H. Henseny, for the port of Wheeling, W. Va.

Collector of Internal Revenue—Peter E. Garlick, for the Twenty-first District of New York.

Consul—William H. Bishop, Connecticut, at Genoa, Italy.

A special Committee of Congress which visited the Hawaiian Islands last summer, for the purpose of thoroughly investigating the conditions of affairs there, has recommended among other things, that Congress make some provision for Ex-Queen Liliuokalani as an act of grace and justice.

Prior to the revolution which dethroned the Queen, she had as good a title to her throne as any other monarch to his, and it should also be remembered, as President Cleveland openly admitted, that the Queen was dethroned, not merely by her rebellious subjects, but through the aid and comfort given the rebels by the armed forces of the United States—in a word, the revolution was successful through a sort of treachery on the part of the American representatives in the Islands. As a result of the revolution the crown lands were confiscated, and the Queen shorn of her rights and privileges, as well as of her income.—Exchange.

Coldly considered, the attack on San Carlos is the most unfortunate thing that could have occurred for the Emperor William. It has greatly diminished the prospect of cementing the permanent friendship between Germany and the United States which he has so openly and cordially sought to establish; it has strengthened the British resentment of the Venezuela alliance; it has spread throughout South America an aversion for Germany which must have a damaging influence on German commerce; and it has done more than any event ever did before to convince the South Americans that their safety and independence are at stake unless this country shall inflexibly maintain the Monroe Doctrine. The Emperor is too shrewd a man not to have foreseen the consequences of such an act, and unless he had given up his cherished scheme of a strong commercial co-operation between Germany, Great Britain and the United States, it is incredible that he could ever have planned or consented to so perfectly gratuitous a folly.—Church Standard.

Tangier, Feb. 1.—The sultan's troops have utterly routed the forces of the Moorish pretender and captured Bu Hamara himself.

A special courier who arrived today after making a record journey from Fez, brought this news. He reports that at daybreak last Thursday the army of the sultan, commanded by the war minister, El Menebbi, attacked the pretender's position and inflicted a complete defeat on his following, at the same time capturing Bu Hamara.

Another runner who has reached here from Fez confirms the news of the defeat of the rebels, but says that the report of the capture of the pretender is incorrect. He adds that it is uncertain whether Bu Hamara's body was among the great number slain. The sultan's victory was absolute, almost the entire following of the pretender being either slain or captured. His camp, provisions and ammunition were taken and the artillery which was lost by the sultan's army in the battle of Dec. 23 was recaptured. Even if Bu Hamara escaped it is hopeless for him to seek to retrieve his defeat as his claim that he is a saint is exploded. The details regarding the battle are meagre, but it is known that the pretender's camp was surprised and rushed at dawn.

The most powerful gun ever built in the United States was

tested January 17 at the Sandy Hook proving-ground under direction of General Crozier, Chief of Ordnance. Three great projectiles were hurled across an ocean range, fired from the new 16-inch coast defence rifle which was recently constructed at the Watervliet arsenal, at a cost of \$100,000. The first shot was backed by a charge of 550 pounds of smokeless powder and weighed 240 pounds. For the second and third shots, 640 pounds of powder were used. The range of the gun is twenty miles, but it can be used to hit objects only four or five miles distant, from the fact that the target could not be seen at a greater distance. Firing from Sandy Hook, the new gun could drop a shell into Central Park or into any part of Brooklyn. If it were stood up on its breech beside a three-story house, enough of the muzzle would overtop the building to form a respectable chimney. It is 49 feet long and 6 feet 2 inches thick at the breech.—Scientific American.

The Textile World, of Boston, presents quite interesting statistics of cotton mill construction in 1902. Eight more cotton mills were built in 1902 than in 1901, 16 more silk mills, while there was a decrease of 7 woolen and 11 knitting mills compared with 1901. Of the new woolen mills the number is the same in the Middle and Western States as in 1901, the gain in the South three—one each in Georgia, Virginia and West Virginia—while here is a loss of 5 in New-England. Of the new cotton mills there has been a large increase in the North, 43 per cent. of the new spindles being in that section against 11 per cent. in 1901.

South Carolina leads the South in new mills, spindles and looms, and the South leads the North in mills and spindles but is behind it in looms. The South put in more new spindles last year (490,256) than in any year of the past seven except 1900 (1,109,584) and 1899 (669,970.). Of the new knitting mills, of which there were 82, 18 were in the South—three each in Alabama, Georgia and Mississippi, four in North Carolina, two each in South Carolina and Tennessee and one in Virginia. In silk mills the South neither gained nor lost except that Maryland established one. The South's part in the new miscellaneous mills is represented by one canvas belting and one duck in Maryland, one bleaching mill in South Carolina and one burlap in Tennessee. Reviewing the whole field and the year's achievement The Textile World observes that "the showing from every point of view is good, and not the least cause for congratulation is the evidence of conservatism which is apparently restricting mill construction to the increased requirements arising from the growth of the country."—Observer.

There has been great outcry of late in the North against child labor in the South, particularly in the Southern cotton mills; but it now appears, according to the New York Tribune, "that we need to turn our attention homeward." It has been found that about 16,000 children under fourteen years are employed in New York City in spite of the law, and it has been claimed by workers among the poor that more child labor exists in New York than in all the States of the South combined, which The Tribune calls "a remarkable revelation." An independent body, known as the Child Labor Committee of New York, has investigated the matter, and in its report declares that "grave defects exist in the present Child Labor and Compulsory Education law, to the great injury of the rising generation and of society at large." In spite of the effective work of the State factory inspectors and the city board of health in the enforcement of the present law, children are employed before the educational test has been complied with, and they are employed under the legal age of fourteen. The committee indorses the position taken by Governor Odell, in his message to the legislature recommending the amending of the child-labor laws and has already entered on its campaign for legislation on the subject. The committee in its report cites some phrases of the law and shows the defects "due to the loose phraseology." The law says that children shall not be employed under fourteen, but this allows them to work "if they are accompanied by a parent or elder brother or sister who is paid for the child's work the name of the child not appearing on the pay-roll.

"Compared to this the child slavery of the South is the greatest freedom," says the Memphis Commercial Appeal. "There is nothing in Southern factories," it adds, "to be compared to this, and yet the evils that exist in Southern factories might be abated."—Literary Digest.

## The Home Circle.

### From England to Scotland

Very soon after leaving Newcastle on the Tyne the marked change in the scenery of the country through which we were passing apprised us of the fact that we had crossed the border and were now in Scotland. Instead of the level or gently undulating fields, tilled like gardens, and the fine oaks and other trees here and there, giving the country a park-like aspect, there were bold hills on every hand, intensely green, without a tree as far as the eye could reach, and dotted only with white sheep. And, instead of the tame rivers, winding lazily through wide meadows, such as we had seen everywhere in England, there were brawling brooks dashing down the ravines with an energy that made them fit symbols of the strenuous activity of the race whose land we were entering. Nothing in a Scottish landscape is more striking to the American eye than the uniform absence of trees on the hills and mountains. There are some forest-clad mountains and ravines,—The Trossachs, for instance, as readers of Scott will remember,—but in most cases there are only grass, ferns, and heather. This has the effect of throwing the shape of the mountains into much sharper outline to the eye than is the case with our American mountains, with their dense forests.

If we had had the choosing of the conditions under which we should enter Scotland, we would not have changed them in any particular. The afternoon sun was pouring golden light over the hills. The sky was as blue as that of Italy, save occasional masses of snow-white clouds towards the horizon—that one of our party calls "Williams' shaving soap clouds"—and the air, with its abundance of ozone, had an exhilarating and tonic effect such as I have never known anywhere else in mid-summer.

When we left the train at Melrose and took up our quarters in the Abbey Hotel, we found that our good fortune continued, as our rooms looked right down upon the lovely ruins, and, as we sat watching them, the moon rose slowly over the Tweed, so that we had the opportunity to obey literally the poet's counsel in the "Lay of the last Minstrel"—

"If thou wouldst view fair Melrose aright  
Go visit it by the pale moonlight."

To one who like myself regards Sir Walter Scott as the greatest novelist that ever lived, the opportunity to visit his home at Abbotsford and his grave at Dryburgh a second time, and to drink in the exquisite beauty of the Tweed Valley at this point, is one to be thankful for indeed. There are some things both by way of praise and blame that I wish to say about Scott to the readers of this paper, and I trust that I shall have opportunity to do so later, but I must not pause to say them now.

Edinburgh at last! No. 4 Atholl Crescent. It was delightful to settle down here, in our rented apartments, after long toil at home and long travel abroad, for a real rest, with just enough walking and hill-climbing daily, in and around the city, to give us a keen appetite for our

meals. Round the bowl of yellow Scotch earthenware in which our oatmeal porridge was served every morning, ran these lines from Burns:

"Some hae meat that canna eat,  
And some wad eat that want it.  
But we hae meat an' we can eat,  
So let the Lord be thank it."

And, as our appetites sharpened more and more, with the snell air of the German Ocean, and the abundant exercise on the heath-clad hills, and the exemption from wearing responsibilities, we entered more and more fully into the sentiment.

By the way, the famous definition given by Dr. Samuel Johnson in his Dictionary runs thus: "Oats. A grain, which in England is generally given to horses, but in Scotland supports the people." "Aye," said a Scotchman, when he heard it, "and see what horses they have in England and what men we have in Scotland." Dr. Johnson, who by the way owes his immortal fame to a Scotchman, affected a dislike for Scotland, and said, among other uncomplimentary things, that the only good road in Scotland was the road that led to England.

Our feeling is exactly contrary to that, and we are so charmed with what a good friend of mine calls "God's country north of the Tweed," its wonderful beauty, its matchless romance, its heroic history, the thronging memories of its unsurpassed services to the causes of religion, liberty and letters, that we shall find it difficult to tear ourselves away and take the road to England at all.

But before undertaking to say anything of the vast and fascinating themes just mentioned, let me set down in the remaining space of this letter my impression of certain features of the present day customs of the Scottish people in their public worship.

In a number of particulars the church usages among Presbyterians in England and Scotland differ from ours in America. It is the universal custom when entering a pew at the beginning of the service to bow for a moment or so in silent prayer. Likewise at the close of the service, when the minister pronounces the benediction upon the standing congregation, all the people bow again in silent prayer before leaving the church. They then rise and withdraw in a quieter and more reverential manner than is usual with us. In America it is not infrequently the case that the moment the minister says "Amen" at the close of the benediction, the organist pulls out all the stops of his instrument, sweeps the keyboard with might and main, and fills the building with a crashing tempest of sound, apparently a very lively march, not to say a waltz, to the jublinat strains of which the people move down the aisles, while, instead of the subdued greetings that seem more suitable to the sanctuary, they are straining their voices to make themselves heard over the uproar of the music.

Even in Scotland, however, the custom of a rather lively postlude from the organ as the people are retiring, is growing, as in Free St. George's, Edinburgh, which has the best organist I have heard in Great Britain, Mr. Hollins. He is blind but I have never heard a man pour such

melody from an organ, or lead a singing congregation more judiciously and effectively with an instrument. At times he leaves the organ quite silent in the midst of the hymn, beating time with his hand, and throwing out the voices of the people themselves. The organ as he uses it is not a crutch for a lame congregation to lean on, but a vaulting pole for an active one to spring with. And the singing is magnificent. Happy the church with two ministers such as Dr. Alexander Whyte and the Rev. Hugh Black, and an organist such as Mr. Hollins! Little wonder that the great building is crowded to the doors at every service, and that if one wishes to be sure of a seat he must come a half hour before the time for the service to begin. This is quite easy for us to do, as the apartments which we have occupied for a month are but a few doors above the church. The church music in Scotland is generally far superior to ours in America. Solos and quartettes are almost unknown. The choirs are large, and sit in front of the congregation, just under the pulpit, and regard it as their business not so much to display their talents in rendering difficult choir pieces as to lead the congregation in this important part of the worship of God. And the people sing, generally and heartily, rolling up to heaven a great volume of praise. I am struck with the fact that the Scotch Presbyterians have continued to use some of the most majestic and uplifting of the ancient hymns, such as the TeDeum, which we in America have in many places ceased to use, substituting for these great hymns of the ages the ephemeral jingles which make up too large a part of our so-called "Gospel Hymns." There is more both of dignity and variety of the right sort in the Scottish church music, secured by the free use of close metrical versions of the Psalms, paraphrases of other parts of Scripture, and anthems of the best type—all sung, mark you, by the whole congregation and not by the choir only.

There is another thing about the Scotch churches that I would like to see introduced into every church in America, and that is the use of the Bible by the people. A book-board is affixed to the back of every pew, running the whole length of it, and on this are laid a sufficient number of hymn-books and Bibles for all the people in the pew behind. When the preacher is about to read his Scripture lesson (there are always two at the morning service, one from the Old Testament and one from the New), he announces the book and chapter, then pauses a minute while the people turn to the place, and, as he reads, they follow. So, too, when he announces his text. It is an excellent custom. It would be difficult to overstate the value of it. It is not unconnected with the fact that the Scotch people as a whole know more about the Bible than any other people in the world.

The International System of Sunday-school Lessons has done more to promote knowledge of the Bible than any other system ever generally used since the modern Sunday-school came into existence notwithstanding the sweeping and indis-

criminating strictures made upon it by some good brethren of late. But that system is certainly capable of improvement. One of the unfortunate results charged to the use of the lesson sheets of the International series is the neglect of the Bible itself. The children, it is said, do not bring their Bibles with them, and do not become familiar with them as a whole, in the Sunday-school. It is too true in many cases. But are not their seniors equally indifferent about having Bibles in the regular service? How can ministers expect to bring about the desired revival of expository preaching unless they can get Bibles into the hands of the people during the service? Suppose that like the Scotch we had an adequate supply of Bibles as a regular part of the equipment of our churches and Sunday-schools, would not this difficulty about the neglect of the Bible, which so many charge to the use of the lesson leaves, be effectually met? Why should there not be at least as good a supply of Bibles in a church as of hymn-books? Never were Bibles so cheap as now.

W. W. Moore, in *The Children's Friend*.

**Three Tests of Friendship.**

What is a friend? We often speak the word lightly, not realizing how much it means. A friend is one who needs us, and one whom we need. Around us may be many whose companionship we enjoy, but were they suddenly to drop out of their places there would be no soreness, no senses of deprivation, no lack of comfort elsewhere. We do not need them, neither do they need us.

A friend is one to whom we cling, though many leagues of space separate us, whose fellow-feeling we never doubt, though years pass with no sight of his face or a word from his pen. We know our friend loves us, and that when we meet again it will be on the same old terms; we shall begin where we left off.

A friend is one in whom we confide. The secret chambers of our soul open to his touch on the latch; we give and take tenderest confidences.

Noting these three characteristics of friendship, we can see how great a thing it is to have found a real friend. Many go through life without it. Thousands imagine their friends are numbered by scores, but if subjected to these tests every one of them would fall off into the great sea of common humanity or comradeship. In view of all this, how great is the wonder of the Lord saying to us, "Ye are my friends!" If we are Christ's friends then He needs us as we need Him; then He loves, though our eyes see not His face, nor ears hear sound of His voice; then all the secrets of God are, or are to be, as soon as we can bear it, revealed unto us.—*The Congregationalist*.

**On Kindness to Servants.**

The saying that "No man is a hero to his valet de chambre," was disproved in the case of Robert Browning. He was so gracious and yet so dignified with servants that he was as profoundly revered by them as he was beloved. An exact account of his gentle geniality in this regard might read like exaggeration. He appeared to dread giving his inferiors

trouble; it was as though he would fain spare them the sense of servitude, which his own independent spirit caused him to imagine a painful burden. It seemed as if he were ever striving to place a cushion under a galling yoke, and in vain one sought to convince him that service rendered to such as he could only be a source of pride and pleasure to the server. He would always resist the hand of a friend or menial that tried to assist him, even in so small a matter as the adjustment or removal of his great-coat or his hat. "Nothing that I can do for myself should be done for me," he would say; and brave was the servant who dared hold an umbrella over his head as he stepped into or out of his gondola. "What do you take me for?" he would exclaim. "An infant or a man?" In Venice his memory will live in many a humble heart until its pulse has ceased to beat. "There'll never be another like him," is still the common saying where ever his name is mentioned to those who served him.—*Cornhill Magazine*.

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## Our Young People.

### Aunt Tabitha's Letters.—No. 5.

My dear Girls:

I suspect that you have been too busy with the pleasure which young people will try to crowd into the Christmas holidays to have missed your old auntie's letter. I hope, however, that you have not forgotten that I wanted to talk to you about manner—a subject that too many people neglect.

There are a great many people who have good manners without being possessed of a pleasant manner, and I have seen people who possessed a pleasant enough manner, whose manners could scarcely be pronounced good. There is a distinction then very plainly, between manner and manners, and while I hope to call your attention to the importance of manner as an item in the "make-up" of a young woman, let me say that no Christian man or woman can afford to be indifferent to what is known as good manners, though it seems that many good people are recklessly indifferent. Of course the term good manners is simply the name given to the expression of a courtesy that dwells in the heart, and that of courtesy we have a beautiful example in our Lord's reply to the High Priest. We are sure that Paul possessed it from his address to Felix. We believe its speech to be the dialect of the kingdom.

Perhaps some of you are saying: "Why is she wasting time talking about good manners? Of course everybody believes in good manners."

Alas, dear girls, it may be true that everybody believes in good manners, but how many practice what they believe in? Do I not know, do not all of you know kind-hearted boys and girls, men and women who are as indifferent,—I had almost said contemptuous—about some of the requirements of good manners, as if they were impositions rather than kindly restraints?

Did you never see some one whom you respect and even admire, ignore some of those customs that from time immemorial have been the marks of courtesy and of good breeding; yea, more, has some one whom you truly love never caused your heart a throb of pain by some thoughtless word said, or by some gracious and kindly word he has left unsaid—for there are unspoken words, and neglected acts which may be violations of good manners, of true courtesy, as well as rude or thoughtless words.

Suppose that you are sick, or in trouble, or lonely, or disheartened, and I know it, and yet pass you without the smile, the word of sympathy—the warm hand-grasp, have I not broken one link of that chain that should bind all human hearts? Have I not shut out at least one of the sunbeams that was meant to brighten your life? Have I not failed to speak the dialect of Christ's Kingdom?

This is not all that might be said about good manners, not by any means but let us discuss manner for awhile.

To use a French idiom there are man-

ners and manners. Have you never heard people tell unpleasant things so pleasantly that you almost forget they were unpleasant, and, on the other hand have you not heard pleasant things, or what were intended for pleasant things told in a way that "rubbed your fur the wrong way," and made you wonder why the person tried to say anything?

Yes, there is a pleasant manner, and there is an unpleasant one. There is a cordial greeting that sends you on your way smiling, and there is a rough, brusque manner that mistaken ones call sincerity. There is too a flattering manner which should be put out of circulation just as quickly as counterfeit coin, and there is a kindly, graceful praise of what is deserving of praise, that is one of God's ways of beautifying life.

Take the matter of greeting people. It does not matter whether I hold my hand on the level of my chin, or beneath the level of my waist; whether I shake up and down, or side ways; whether I am shaking according to the latest style(!) or not, but what you want to feel—what all genuine people want to feel when you meet me, is, that I am really glad to see you. You want a gentle, cordial grasp that assures you that hands are carrying messages of sincere esteem, affection, or love, from heart to heart? Isn't that so?

This thing of manner, can it be cultivated? you ask? Certainly, with patient determination and with God's help—for God means us to work for the up-building of character. We are given one manner along with other gifts "to profit with." Some day we must give an account. God will ask how we have traded with our one pound, or two, or three, of manner as well as of money and time.

Yes, dear girls, we can practice courtesy. The gift of a gracious winsome manner has been acquired, and "what man has done, man can do."

Again, there is a pleasant way of re-

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ceiving a kindness or a compliment. What is known as gush, is disgusting to honest and refined people, but there is a kindling of the eye; and a smile that are as much compensation for a little act of kindness as words, though they may take the place of words.

One word more—there is a manner of entering a church or concert room,—any large gathering,—a manner that stamps one at once as a gentleman or lady, as the case maybe.

Let me illustrate: Your Aunt Tabitha was at an entertainment not long ago, and was seated where she could watch the audience come in. It was highly entertaining and she took a note in order to call your attention to this apparently trivial matter.

Of the hundreds that streamed past her, there were scarcely a dozen who looked at ease. Some wore an angry expression, some looked solemn, others walked awkwardly because so self-conscious, some simpered, for the same reason.

Some were flashily dressed and talked and laughed loudly; some slunk in as if ashamed to be seen on such a festive occasion, others almost ran to get through with the trying ordeal of facing the crowd for the main entrance to the room was near the stage. I am glad to report that there were a few who came in quietly, holding their heads erect and smiling, for this was an occasion for enjoyment. These walked to their seats because that was the only way to get there, but they did not think of how they were doing it.

This may all seem a small matter to people who do not recognize the fact that small things are often powerful. What things are small, anyhow?

Can any of you say? One thing is true though, that if we are truly anxious to become noble men and women,—men and women of social influence—leaving our impress on society, when God calls us away—we will not despise “the day of small things.”

Let me close with a Wordworth gem, which we can make to fit our subject: “Small service is true service while it lasts.

Of humble things, bright creature, scorn not one,  
The daisy, by the shadow that it casts,  
Protects the lingering dew-drop from the sun.”

Sincerely yours,  
Aunt Tabitha.

**The Boy Minister.**

When the day of Donald Cargill's execution came, and the Grass market in Edinburgh was thronged with a restless crowd, jostling and pushing each other to get a last look at the old Covenanter, who stood on the gallows, his Bible in his hand, joy in his heart, and words on his lips that rang a never-dying meaning into one soul at least among the multitude, there was no one who noticed a boy standing near the scaffold.

With strained face and wide blue eyes, he watched the dying struggles of the brave old man, and in the presence of his suffering, vowed to take up Donald Cargill's work and follow him to the same death, if need be.

The boy was James Renwick, the only

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son of a poor weaver, who had dedicated him to God. He was passionately fond of study, but even in childhood he was haunted by doubts and fears that seemed to almost overwhelm him. The way dawned clear before him at last, however, and from the gloomy day of Cargill's execution, he had no hesitation about the path he was to tread.

He studied at the University of Edinburgh, but was finally refused his degree for adhering to the cause of the Covenanters. He went to Holland, but could not rest while the martyrdoms and sufferings of his brethren increased with terrible rapidity. At the end of six months he returned to Scotland—to a felon's death and a martyr's crown.

Almost from his coming the Covenant cause took on new life, and the persecuted people recognized a leader in the minister, who was scarcely more than a boy. The midnight preachings in the hills were more secret, more carefully concealed, but more frequent. The men, worn with suffering, watching and exposure, grew more determined, and grasped their short swords with a grim despair that boded no good to their oppressors. The women, who had grown still and grave with seeing their loved ones shot down and their children murdered, drew the little ones that were left closer to them, and followed the men to the field meetings.

There, above the noises of the night and the souging of the wind, rose the sound of psalms and the voice of the minister.

Standing, as he knew he did, on the border-land between death and life, he stirred his people with marvelous power, sometimes giving them visions of the glory and beauty of that far country that lay just beyond the shame and ignominy and pain of the torture and scaffold; sometimes rebuking or encouraging those who seemed to falter at the entering of the sorrowful way; often stopping to comfort those whose dear ones had already sealed their testimony in blood. From far and near the people came to hear James Renwick. Swift horses bore him from place to place, and the soldiers scoured the country in vain to find him. A price was put upon his head, spies were set to dog his footsteps, and the people were forbidden, on pain of death to give him food, drink, or shelter.

Some of his escapes were so wonderful it seemed as if the angel of the Lord walked beside him and kept his feet.

At one time he was in the cottage of some of his friends when the dragoons rode up. They did not recognize him, and Renwick finally offered to guide the soldiers to the conventicle to be held that night, at the same time promising to put the hand of James Renwick in that of the captain. The dragoon was delighted and slipped some coins into the unknown minister's hand.

He led them through glen and covert until they reached a place where the horses could go no further. Tying them to the trees, he and the soldiers slid down the steep hillside to the hollow, where the Covenanters were gathered. The retreat could not have been found except by one who knew it, for high cliffs and

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## Another Appreciation of the Aetna.

LUMBERTON, N. C., November 26, 1902

J. D. BUSHALL, Esq., Manager Aetna Life Insurance Co., Raleigh, N. C.

Dear Sir:—After a careful comparison of policies submitted to me by the Aetna Life, Bankers' Life of New York, Equitable of New York, Northwestern, New York Life and Prudential, I have accepted \$10,000 in the Aetna on the 20-payment life plan, with option of 25-year 3 per cent. Gold Bond Contract.

I have been a policy-holder in the Aetna for nearly eight years, and therefore feel somewhat prepared to judge of its merits from actual results. With all due deference to other companies, it affords me great pleasure to say that in my opinion the Aetna cannot be surpassed for plain and liberal contracts, and for just, conservative and economical management. I now have \$12,000 in the Aetna. My partner, Mr. W. W. Carlyle, has \$16,000 and one of our clerks, Mr. John T. Biggs, has \$2,000, nearly all of which was written and delivered by your special agent, Mr. H. T. Spears.

Wishing you and the grand old Aetna continued success, I am,

Yours very truly,

ROBERT D. CALDWELL.

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Parker-Gardner Company,

CHARLOTTE, NORTH CAROLINA.

dangerous peaks and moss hags enclosed it on all sides. The congregation saw them, but did not seem at all dismayed or frightened. Seeing a man standing near the desk who looked like Renwick, the captain shouted, "Take Renwick, and slay every man that hinders you!" But as the soldiers turned, behind a great boulder twenty-four guns were leveled at them, and the order came, "Drop your guns or we fire!" They were compelled to yield, and Renwick, taking the captain up to the desk and extending his hand, said, "You paid me to put James Renwick's hand in yours. I do so now, but I return you your money. I am James Renwick."

"If you are James Renwick," exclaimed the astonished dragoon, "I for one will pursue you no longer."

This was but one of his many escapes, and sometimes he seemed almost to court the danger, but his strength was failing, and as he grew frailer and weaker, it became more and more difficult to escape the many snares laid for him.

At last he was taken and brought before his judges. Graham exclaimed, "Is this boy the James Renwick that the whole nation has been so troubled with?" But he did not waver before his accusers, and so amazed them with his unflinching courage that one of them said, "He is the stiffest maintainer of his principles that ever came before us. Others we used always to cause, one time or other, to waver; but him we could never move." His sentence was prepared beforehand, but it did not disturb his peace.

After he was condemned, a wonderful scene took place about his prison door. Lords, judges, gentlemen, the king's advocate, bishop and priests, streamed to his cell, one after another begging him to sue for pardon, so anxious were they to save his life. They failed to move him, and for the priests who urged him to recant he had only one word, "Be-gone!"

Three days after, on the 17th of February, 1688, he came to his execution. The beating of the drums drowned the sound of his voice, as he tried to speak to the people, but those near the gallows heard him say, as he looked up into heaven, "I shall soon be above these clouds; then shall I enjoy thee, and glorify thee, O my Father, without interruption and without intermission forever. Death to me is as a bed to the weary."

The napkin was drawn over his eyes, and James Renwick went to that land where the prisoners rest together, nor hear the voice of the oppressor.

He was the last of the great heroes of the Covenant, and his blood the last required to establish the rights ratified by William of Orange, a year after his death. The sacrifice was not in vain, and he was one of the chief of those who, in the bloody years of persecution in Scotland, proved true.

"Truth forever on the scaffold, wrong forever on the throne,  
Yet that scaffold sways the future, and behind the dim unknown,  
Standeth God within the shadow, keeping watch above his own."  
—M. L., in "The Colors."

The good right arm of the bread winner is strengthened more by an unexpected caress or an encouraging word from loved ones than by all the roast beef in Christendom.—Buell Hampton.

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tom blanks is he able to correctly diagnose your case. Twenty years' experience, devoted exclusively to chronic diseases, has given him expert knowledge and his treatment is intelligently directed. If you want the services of a skillful specialist write him about your case at once, and he send you the necessary symptom blanks. His fees are moderate and he furnishes all medicines required without extra cost. Correspondence confidential. Address J. Newton Hathaway, M. D., 16 Inman Building, Atlanta, Ga.

tom blanks is he able to correctly diagnose your case.

Twenty years' experience, devoted exclusively to chronic diseases, has given him expert knowledge and his treatment is intelligently directed. If you want the services of a skillful specialist write him about your case at once, and he

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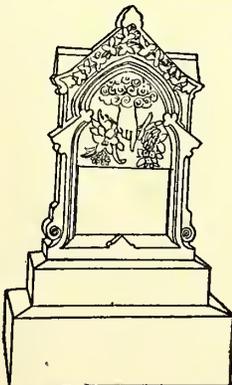
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New Catalogue

## Our Little Folks.

CONDUCTED BY MRS. A. J. MCKELWAY.

### Children's Letters.

Dear Mrs. McKelway:

I will try to write a letter to the Standard, as I have never written before. I love to read the letters very much. I go to church at Amity. Mr. Hagan is our pastor. I go to school at Progress; Miss Ruth Alexander is my teacher. I like her very much. I study arithmetic, spelling and reading. I will close as this is my first time,

Your little friend,  
Charlotte, N. C. Blanche Harkey.

Rowland, N. C., Jan. 10th, 1903.

Dear Presbyterian:

As I dearly love to write letters, I will write you one. We had a delightful time Christmas. Our house was full of company. Old Santa Claus came and brought us lots of nice things. He gave my little sisters, Annie and Eva and myself a big doll apiece. But the Christmas holidays are over and we must go again to school. We go to school at Rowland. Our teachers are Mr. Smith, Mr. Reed and Miss Irene McQueen. I will close.

Your friend,  
Belle Bullock.

Graham, N. C., Jan. 1, 1903.

Dear Standard:

My father preaches in the Presbyterian Church. I have four brothers and one sister. My little baby brother is two years old and is so sweet. His name is Marion. If you ask him who is sweet he will say "Little me." We have a black cat. We call her Jet. One day Marion shut her up in the washstand drawer but mother got her out. We had such a nice time Christmas. Our tree was beautiful. I got a great many things on Christmas eve. We had a treat at the Sunday-school. I must close now. Good-bye.

Your little friend,  
Age 11. Lillian Murray.

Lumber Bridge, N. C., Jan. 20, 1902.

Dear Standard:

I will write, being I have not in such a while. My mother is sick and I don't go to school much now. I have not went to school any this week. Monday I did not go to school because Uncle Angus was coming and if I went to school I would not see him that day and to-day I did not go to school because it was such a bad day and I am not going to-morrow if it be as bad a day as to-day. I go to school at L. B. and my teacher is Mr. E. D. Easterlin. I like him very much for a teacher. Miss Hattie McAuthor is the assistance teacher. Miss Alice Taylor the music teacher. I will close by asking one question: How old did Adam and Eve live to be?

Yours truly,  
Age 10. Hector McLean.

Bessemer City, N. C.,  
Jan. 24th, 1903.

Dear Standard:

I thought that I would write a few

lines for the first time to the Presbyterian Standard. I am going to school now and it will go out in three weeks. I like to read the little boys' and girls' letters which they write to the Standard. I have eight brothers and nine sisters. My school teacher's name is Mr. Lee Bullwinkle of Dallas. I like him very well. He is not very hard on me. Papa was 47 years old. Papa died 28th of October, 1902. My teacher makes me get recitation every two or three weeks. I am 12 years old. I am going to the Castner school house. There are between 20 and 30 scholars going now.

Your friend,  
Crown F. Ratchford.

Buie, N. C., Jan. 24, 1903.

Dear Standard:

This is my third letter. I have my Billie goat yet. I am going to school to Miss Kitte Humphrey at Buie, N. C. I love to go to school to her very much.

My church is Philadelphus. Mr. Pace is our pastor. He has moved to Red Springs, N. C., and living there now, four miles from the church. I love him very much. I love to read your valuable paper. We get it once a week. I will close by asking The Little Folks a question: How many times is the word "Coffin" used in the Bible and where is it found? I hope to see my letter in print.

Your little friend,  
Age 10. W. H. McBrown.

St. Pauls, N. C., Jan. 25, 1902.

Dear Standard:

I will answer the question asked by John McDowell, Jr., in Our Little Folks column.

"Demonstration" is found in 1 Cor. 2: 4.

I will close by asking the little folks a question: Where is the word "spectacle" found in the Bible?

Eoline Shaw.

### Willy's New Year Sled.

Willy declared he had wanted a sled for nearly a hundred years; but Willy's mother still said he was not old enough to have one.

Finally Willy wrote a letter about it to Santa Claus, telling him how well he could manage a sled, and asking him to bring one Christmas. He said nothing about this letter to his folks, for he feared they might write to Santa advising him not to bring the sled for at least one year more. "But if he only just gets it here," thought Willy, "I know that they will let me keep it."

Willy had not learned how to make "really writing," but he felt sure Santa Claus would know what was meant by the pencil marks, and for two days he was happy in the thought that he would soon have a sled. Then came Christmas, and more gifts than he could count—but there was no sled, and at the moment when he should have been happy he sat among his gifts crying as if his heart would break.

"Why, Willy!" exclaimed his astonished mother, "what is the matter?"

And then Willy told her about his letter to Santa Claus. "It was done just right," he concluded sorrowfully. "I took one of Papa's envelopes, and I took a

stamp off one of his letters, and I put it in the mail-box myself."

"Perhaps it hasn't had time to reach Santa Claus," replied his mother.

Willy brightened up. "Maybe that's it," he said, rubbing the tears from his cheeks, using his handkerchief vigorously, and smiling hopefully. "And if that is it, Mama, he can bring the sled for New Year's, can't he?"

"I think you'd better tell Papa about it, Willy," said his mother, "and ask him whether he thinks Santa Claus would be likely to do that."

When his father came home to dinner, Willy had a talk with him, and was very hopeful when Papa said he believed there had been cases where Santa Claus had brought the gifts on New Year's Day which weren't ready at Christmas.

"Of course," said he, "only very good children have such a special favor, and and they always expected to make some one else happy themselves."

Willy was out of bed bright and early New Year's morning. There, sure enough, by the sitting-room fire stood a beautiful bright red sled with one of his own stockings drawn over the toe of each runner, so that all might know it was intended for him and no one else. There was a letter also, and as he couldn't well wait for his mother to wake up and read it to him, he decided to jump on her bed and kiss her until she opened her eyes. This was the letter:

"Dear Little Willy:—

On the first Day of the New Year every one should try to make someone happy, but this duty is especially binding upon a child who gets a New Year gift, for naturally more is expected of him than of those children who get nothing. Santa Claus."

Willy sat on his mother's bed looking very serious for quite a long time after he had heard this letter. He was trying to think how a little boy could make anyone happy, for he much wished to do as Santa Claus expected him to.

At last the wonderful moment came when he was allowed to take his sled to the hill, just behind his home, where other boys went to play. He had the hill all to himself at first, and his heart beat high when he found he could coast down without falling off or becoming frightened.

"Hello a, Bub! wait a minute!"

Willy was just preparing to start down

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the second time when he heard this call. He looked up and saw a ragged boy, considerably larger than himself, coming across the hill. He didn't like the looks of the stranger, and decided to coast quickly down out of his way; but a ragged boot placed under one runner made that impossible. "Hold on a jiffy, Governor," the boy said; "I want a ride on that sled!"

"I don't want to hold on," replied Willy, very truthfully, "because I don't want you to ride on my sled!"

"Don't be saucy, little chap!" said the boy. "I can stand you on your head in that snowdrift, and jam you down so hard you can't get out until spring!"

Willy looked at the boy and then at the snowdrift. He was a brave little fellow, and he had been taught to use his reason when inclined to be afraid, and find out for himself if there was really any cause for fear.

"This isn't a very big snowdrift," he said, after a moment. "You couldn't put me down very deep, and I can wiggle like anything. My Mamma can't hold me when I get to wiggling, and she squeezes tighter than that snow can."

The big boy looked at Willy thoughtfully. He was the bully of the village and most boys of his own size usually obeyed him promptly. "What would you do," he said, "if I should jerk the sled-rope out of your hand? I'm bigger than you, and I can do it easy."

"But you wouldn't jerk the rope out of my hand, just because you are the biggest," said Willy confidently. "Brave persons never do things like that. Mama said so."

"I could make you afraid of me," said the big boy, hesitating, as if he were undecided whether to make the attempt or not. Willy's fearlessness had made an impression on him, and he really didn't like to use force on a boy who believed him too brave to "pick on" one smaller than himself. Still, he wanted a few rides on the new sled.

"I should think," he said, "that you'd want to let a fellow ride when he's poor and never had a sled of his own, or any thing else to make him happy."

Willy's heart was touched, instantly.

"Of course you can ride on my 'Jack Frost,'" he said. "You go down, then I will, then you, and we'll keep it up till noon. Will that make you happy?"

"You bet!" replied the big boy.

"Then I'll be doing as Santa Claus wanted me to," said Willy, and he told about the letter that came with the sled; and while the big boy dragged the sled up the hill, after the first ride, a very naughty plan formed in his mind.

"He's an awfully green little kid," he thought, "and I can work it all right, easy."

The two played together a little while, and then the big boy said, "If you really want to please Santa Claus—but I don't suppose you care very much about it, do you?"

"Yes, I do," replied Willy earnestly. "But you wouldn't make anyone happy if it made you feel bad to do it?"

"I would do anything that Santa Claus wanted me to do," said Willy. "Of course I would. You know I would."

"Down where I like," said the big boy, "in the other end of the village, there is a sick little boy, very poor, who never had a ride on a sled in his life. It would do him good if he could have a ride or two on a sled live this!"

"Why didn't Santa Claus bring him a sled, then?" asked Willy.

"He was going to," said the big boy, "but he didn't have but one, and when he got your letter he brought it to you."

"That Willy is a pretty decent sort of chap," Santa Claus said to himself, "and he'll see that the sick boy gets some rides."

"How do you know he said that?" inquired Willy.

"He sent a letter to the sick boy telling him how it was," answered the big boy promptly.

Willy looked perplexed. (Willy had never known boys who told lies.) He had no doubt that it was his duty to share his sled with the sick boy, since he might have owned it had it not been for his own letter to Santa. But it was hard to part with his sled even for a few minutes.

"I suppose I could go with you," Willy began, but the big boy interrupted. "It's too far. You'd get tired. Besides, your mother wouldn't let you."

"How long would you be gone?"

"Oh, about two hours."

"Two hours!" cried Willy.

"Maybe I could get back in an hour and a half by running all the way," said the big boy. "But I'd want to give the poor little fellow at least two good rides."

"And you'd be very careful not to scratch the paint off?"

"Careful as if 'twas made of gold," the big boy answered him. "The little fellow is so thin he couldn't hurt it any—why, he's nothing but skin and bones"

"You may take it," said Willy. "Do you know, I think you are an awful nice boy to want to make the poor sick boy happy! I expect God will like you for that. You can keep the sled two hours."

The big boy coasted down the hill, and was out of sight by the time Willy had walked to the foot of it. He felt very lonely, as he went home without his precious sled, but he comforted himself with the thought that he'd tried to make some one happy, as Santa Claus wished.

But when he told his mother about it, she said, "My little son, you should not have lent your sled without coming home to ask me, though we'll hope it will turn out all right."

"In two hours what time will it be?" asked Willy.

"Just twelve o'clock."

Twelve o'clock came, bringing Papa, but no sled.

"You'll never see it again, I'm afraid," said Willy's father, when he had heard the story.

"Papa," protested Willy, earnestly, "he said that he would bring it back, and he is a good boy."

"What makes you think he is a good boy?" asked his father.

"Because he wanted the sled just to give a poor sick boy a ride," said Willy. "He didn't ask to take it himself."

But when night and bed-time came,

and still the sled had not been returned, Willy looked very sober.

"I'm lonesome for my sled," he told his mother, "but I know he'll bring it back as quick as he can. Maybe the sick boy couldn't go out for the ride until pretty near supper-time."

Quite early in the morning there came a ring at the doorbell, and Willy flew to answer it.

"Oh, Boy! Boy!" he cried out joyfully, "I knew that you'd bring back my sled! I knew you were a good boy!"

"That's what made me bring it back," replied the boy, in a low voice. "If you hadn't said I was good and brave, I shouldn't have brought it back."

"Oh, yes, you would. Did the poor sick boy have a nice ride?"

"There wasn't any sick boy," said the big boy, turning very red. "I rode on it myself, but I didn't have a good time."

Then without another word the big boy turned and ran swiftly down the street, leaving a very puzzled little fellow standing in the doorway beside his dear red sled.—Effie W. Merriman, in *Our Little Folks*.

**HEAD  
BACK  
LEGS** **ACHE**

Ache all over. Throat sore, Eyes and Nose running, slight cough with chills; this is La Grippe.

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Yours very respectfully,

Albert S. Shaw.

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Ten Chinese henpecked husbands agreed to form themselves into a society for resisting the oppression of their wives. At the first meeting they were sitting talking over their pipes, when suddenly the ten wives, who had got wind of the movement, appeared on the scene.

There was a general stampede, and nine of the husbands incontinently bolted through another door, only one remaining unmoved to face the music. The ladies merely smiled contemptuously at the success of their raid and went away.

The nine husbands then all agreed that the bold tenth man who had not run away should be at once appointed their president: but on coming to offer him the post they found that he had died of fright!—From Giles's China and the Chinese (Macmillan).

A correspondent writes to the Westminster Gazette: "An old gentleman of pronounced religious views—a friend of our family in Scotland—wished to have cut over the door of a new house the text 'My house shall be called a House of Prayer.' He left the workmen to carry out his wishes during his absence, and on his return his horror was great to find the quotation completed, 'But ye have made it a den of thieves.' 'We had a wee thing mair room, ye see, so we just pit in the end o' the verse,' was the explanation given by the Bible-loving Scot."

Lord Cockburn, after a long stroll, sat down on a hillside beside a shepherd, and observed that the sheep selected the coldest situation for lying down.

"Mac," said he, "I think if I were a sheep I should certainly have preferred the other side of that hill."

The shepherd answered, 'Ah, my lord; but if ye had been a sheep ye would have had mair sense.'

Lord Cockburn was never tired of relating the story and turning the laugh on himself.—Tid Bits.

The South's Great Shoe Firm.

It is always gratifying to see evidences of the growth of the Southern States and their recuperation from the ravages of war.

Nothing gives better evidence of returning prosperity than the successful development of manufacturing and the extension of trade. In Lynchburg, Va., there is a firm, the Craddock—Terry Company, which does the largest business of any shoe firm in the United States, catering exclusively for Southern trade.

The business of this firm has grown from a little over three hundred thousand dollars in 1889 to nearly two millions of dollars in 1902. They are makers of remarkably cheap ladies shoes, described in their advertisement in this paper. But while their prices are low, they make quality their watchword and in this fact lies the secret of their wonderful success. The name Craddock—Terry is widely recognized as a guarantee of excellence in ladies shoes. The South is to be congratulated upon the possession of a firm doing such an immense business and commanding the confidence of the public everywhere.

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Lv Baltimore, ".....	5 45 p m	9 34 a m
Lv Washington, W. S. Ry..	7 00 p m	10 41 a m
Lv Richmond, S. A. L. Ry..	10 37 p m	2 15 p m
Lv Petersburg, ".....	11 20 p m	2 53 p m
Lv Norfolk, ".....	1 55 a m	5 18 p m
Lv Henderson, ".....	2 28 a m	5 41 p m
Lv Raleigh, ".....	4 15 a m	6 58 p m
Lv Southern Pines ".....	6 16 a m	8 50 p m
Lv Hamlet, ".....	7 35 a m	9 45 p m
Lv Columbia, ".....	10 25 a m	12 20 a m
Ar Savannah, ".....	2 35 p m	4 55 a m
Ar Jacksonville, ".....	7 00 p m	9 15 a m
Ar Tampa, ".....	6 45 a m	6 00 p m
	No. 33.	No. 41.
Lv New York, N. Y. P. & N.	+ 7 55 a m	8 55 p m
Lv Philadelphia, ".....	10 16 a m	11 21 p m
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Lv Baltimore, B. S. P. Co.	.....	+ 6 30 p m
Lv Wash'ton, N. & W. S. B.	.....	6 30 p m
Lv Portsmouth, S. A. L. Ry	9 05 p m	9 25 a m
Lv Weldon, ".....	11 45 p m	11 55 a m
Lv Norfolk, ".....	1 55 a m	1 35 p m
Lv Henderson, ".....	2 28 a m	2 02 p m
Lv Raleigh, ".....	4 15 a m	3 45 p m
Lv Southern Pines ".....	6 16 a m	6 18 p m
Lv Hamlet, ".....	7 40 a m	9 45 p m
Lv Wilmington ".....	.....	3 20 p m
Ar Charlotte, ".....	10 33 a m	10 32 p m
Lv Chester, ".....	10 30 a m	12 51 a m
Lv Greenwood, ".....	12 37 p m	3 25 a m
Lv Athens, ".....	2 52 p m	5 58 a m
Ar Atlanta, ".....	4 00 p m	7 35 a m
Ar Augusta, C. & W. C.....	5 40 p m	.....
Ar Macon, C. of Ga.....	7 20 p m	11 35 a m
Ar Montgom'ry, A. & W. P.	9 20 p m	6 25 p m
Ar Mobile, L. & N.....	2 53 a m	.....
Ar New Orleans, L. & N.....	7 25 a m	.....
Ar Nashville, N. C. & St. L.	1 30 a m	6 55 p m
Ar Memphis.....	4 15 p m	8 20 a m

NORTHWARD.

	Daily No. 32.	Daily No. 38.
Lv Memphis, N C & St L....	12 45 n' n	8 00 p m
Lv Nashville, ".....	9 30 p m	9 30 a m
Lv New Orleans, L & N.....	8 10 p m	.....
Lv Mobile, ".....	12 40 a m	.....
Lv Montgomery, A & W P..	6 45 a m	1 00 p m
Lv Macon, C. of Ga.....	8 00 a m	4 20 p m
Lv Augusta, C & W C.....	10 05 a m	.....
Lv Atlanta, S A L Ry.....	12 00 n'n	8 00 p m
Ar Athens, ".....	2 57 p m	11 23 p m
Ar Greenwood, ".....	5 15 p m	1 58 a m
Ar Chester, ".....	7 17 p m	4 15 a m
Lv Charlotte, ".....	7 27 p m	5 01 m
Lv Wilmington ".....	3 20 p m	.....
Lv Hamlet, ".....	10 40 p m	7 50 a m
Lv Southern Pines ".....	11 33 p m	8 44 a m
Lv Raleigh, ".....	1 35 a m	11 15 a m
Lv Henderson, ".....	3 05 a m	12 50 p m
Lv Norfolk, ".....	3 50 a m	1 45 p m
Lv Weldon, ".....	5 00 a m	3 00 p m
Ar Portsmouth, ".....	7 15 a m	5 35 p m
Ar Washington, N & W S B	.....	6 55 a m
Ar Baltimore, B S P Co.....	.....	+ 6 30 a m
Ar New York, O D S S Co.....	.....	+ 5 00 p m
Ar Philadelphia, N Y P & N	+ 5 46 p m	5 10 a m
Ar New York, ".....	8 15 p m	8 00 a m
	No. 34.	No. 66.
Lv Tampa, S A L Ry.....	8 00 p m	8 00 p m
Lv Jacksonville, ".....	9 30 a m	7 50 a m
Lv Savannah, ".....	1 40 p m	12 10 p m
Lv Columbia, ".....	7 05 p m	5 30 a m
Lv Hamlet, ".....	10 40 p m	8 40 a m
Lv Southern Pines ".....	11 33 p m	9 36 a m
Lv Raleigh, ".....	1 35 a m	11 50 a m
Lv Henderson, ".....	3 05 a m	1 10 p m
Lv Norfolk, ".....	3 45 a m	1 55 p m
Lv Petersburg, ".....	5 58 a m	4 07 p m
Ar Richmond, ".....	6 35 a m	4 55 p m
Ar Washington, W S Ry....	10 10 a m	8 36 p m
Ar Baltimore, P R R.....	11 25 a m	11 25 p m
Ar Philadelphia, P R R.....	1 36 p m	2 56 a m
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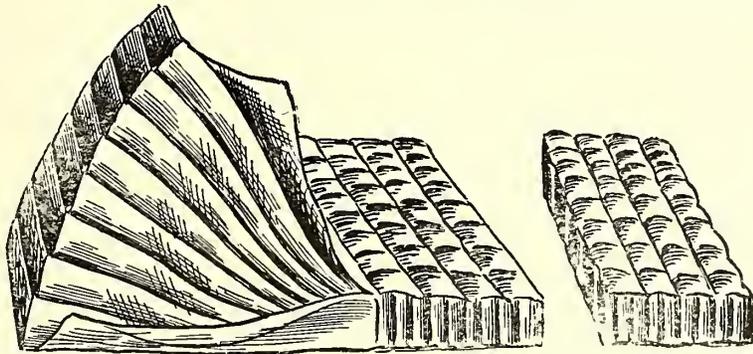
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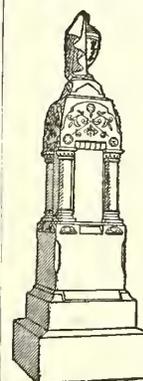
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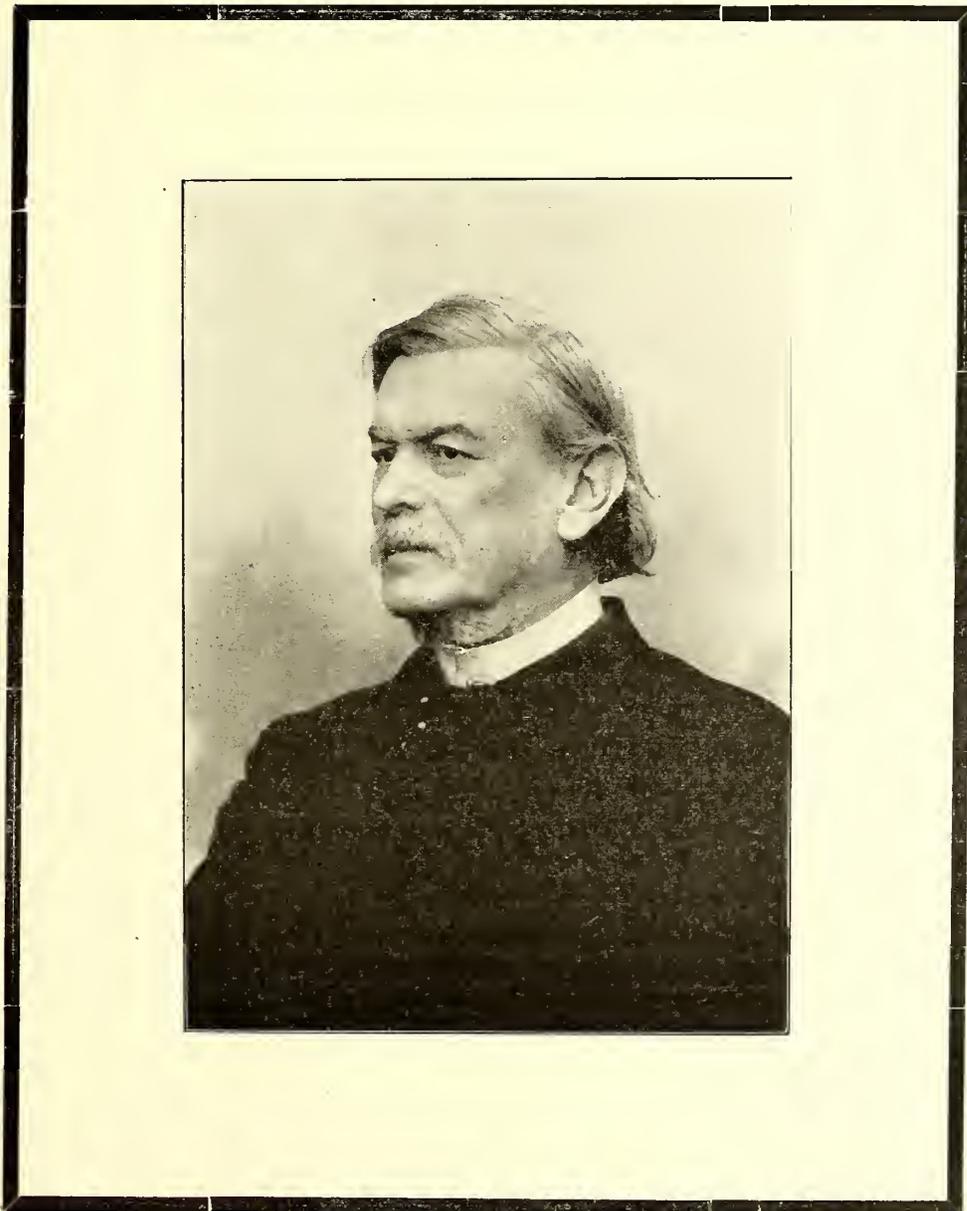
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Established 1858.

CHARLOTTE, N. C., FEBRUARY 11, 1903.

Vol. XLV. o. 6

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# Presbyterian Standard.

Established 1858.

CHARLOTTE, N. C., FEBRUARY 11, 1903.

Vol. XLV.--No. 6

## Event and Comment.

Rev. Alexander G. Wilson, of Nebraska, has accepted a professor's chair at Omaha Theological Seminary.

There are seventeen Protestant and twenty-two Catholic Churches in Manila and the Catholics have been there as many centuries as the Protestants have been years.

We regret to learn that since the death of his devoted wife, our beloved and honored Dr. Shearer, seems to grow more feeble. His has been a useful life. May its years of usefulness be yet prolonged.

A World's Sunday-school Convention will be held in Jerusalem in 1904. New York is to-day the city of the largest Jewish population in the world. We give these facts to our Latter-Day Judaizers to digest.

A bill is pending in the New York Legislature legalizing Sunday golf, baseball and football games. Well-bred people do not play games on Sunday, and we do not see why the ill-bred should have the protection of special legislation.

It gets to be truer every year of the life of the world that the educated man is the leader in every department. It is the half-educated man who is passed, by the man who lacked his opportunities but excelled in the use of the materials at hand.

A Cathedral of the Greek Church, costing a million and a half dollars is to be erected in Cleveland, the Russian crown contributing the most of it. Meanwhile the American people are doing what they can to save the Czar's Finnish subjects from starvation.

Along with commercial supremacy for the United States is coming educational supremacy. Oxford and Cambridge Universities are feeling the pinchings of poverty, while our great universities have millions bestowed upon them for scientific and philosophical research.

Our friends in other States may either excuse the amount of space given just now to the anti-saloon fight in North Carolina, or profit by the lesson for their own localities, just as they please. We are in the battle to win, and are using every ounce of influence that we can. The Legislature adjourns in a few weeks.

It is worthy of note that George E. McNeill, the New England labor leader, will be one of the main speakers at the meeting of the New England Sabbath Protection League. When organized labor takes up the fight for the Sabbath, the cause will be won. "Six days shalt thou labor," also means, Six days only needest thou labor.

South America is almost entirely under the domination of the Catholic Church. Brazil is the only country where the circulation of the Bible is at all encouraged by the government, while in Peru and Ecuador the public exercise of any other religion than the Roman Catholic is forbidden. So much for Catholic toleration.

The Congregationalist continues to complain of Un-Presbyterian methods. It speaks of "the folly of churches harboring as their pastors men who refuse to identify themselves with the regular Congregational ministry, to submit their credentials to councils or at least to associations, and to give opportunity for the inspection and approval of their former record." But when a church is independent, what can one do but rail at its folly?

We say again what we have been saying for five years, that the Southern Presbyterian Church and the Reformed (Dutch) Church ought to get together. The Southern Church needs nationalization and the Reformed needs mission territory and each can supply what the other lacks. And both are "so sound that they are tight."

After all the pow-wow with Rome last fall, the Friar problem in the Philippines remains in statu quo, which means, generally, in a mighty bad fix. Meantime the Independent Catholic Church continues to grow, and the Friars are now able to return to their former parishes—when accompanied by a strong guard of American soldiers.

Dr. Gunsaulus, of Chicago, while preaching in his church the other Sunday suspected that the building was on fire and so told his audience that he had a pain in his leg and asked them to leave quietly. They did and a possible panic was averted. And now they are discussing whether Dr. Gunsaulus had a right to lie under the circumstances.

The Synods of the Evangelical Lutheran Church of Germany bewail the decay of religion among the university teachers. The Christian religion secures its sanction from its fundamental facts. The questioning of those facts, which has been the chief business of theological Germany for a half-century, has necessarily resulted in the loosening of the hold of that religion. But the fact remains that the facts remain in spite of the questioning.

Dr. Donald, of Trinity Church, Boston, seems to be a worthy successor of Phillips Brooks. In a recent address to theological students he dwelt on two simple thoughts "so impressively that they seemed like a new revelation," and these thoughts were, the necessity of knowing God at first hand, and of belief in conversion. He referred to the first as the great power of Phillips Brooks' life and the second as the success of Dr. Gordon, his neighbor. Much of the infidelity of our day is occupied with explaining away the fact of conversion.

There was a notable conference in New York City the other day, of Episcopal, Methodist and Presbyterian representation, to discuss the best way of meeting the divorce evil. In North Carolina a bill offered to allow the guilty party, in the case of divorce for abandonment, to remarry, was met by a bill, which has passed one branch of the Legislature, forbidding divorce on the ground of abandonment. The Supreme Court of the United States declines to recognize the validity of the South Dakota divorce, granted without bona fide residence, and several adulterers who thought their adultery legalized are in a state of mind.

Lyman Abbott has come in for a good deal of sharp criticism lately. Dr. Burrell, of the Reformed Church, said: "If there is such a thing as infidelity, Lyman Abbott stand for it." The Evangelical Messenger speaks of his "spiritual quackery." We think the real trouble is that Dr. Abbott's inclination to accept the "results" of the Higher Criticism has far out-run his ability to make investigation for himself. He is a better preacher and writer than he is a scholar. It is only fair to add his recent statement of belief in reply to these attacks:

"My faith in God as the All Father, in Jesus Christ as the Son of God and the Redeemer of the world, in the Bible as the record of the revelation of God, in human experience culminating in the life and teachings of Jesus Christ as rendered in the four gospels, and in the progress of the human race under the guidance and inspiration of God toward that universal brotherhood which is the culmination of all history, has been often repeated by me in sermon, article and volume."

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For table of contents see page 16

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### The Woman That Was A Sinner.

There is no equal to the Scripture story, in its pathos, the consciousness of guilt, the recognition of purity, repentance, forgiveness.

The same Saviour reveals his compassion to-day toward the same kind of women as she was who is mis-called "The Magdalene." And his Spirit makes the story of his love effective to-day in winning much love from the much forgiven. This was in brief the fact that Mr. Crittenton and Mrs. Barrett succeeded in impressing upon the people of this city during the last few weeks. We have seen the salvation of which the Bible tells, was their message, and the people have responded right willingly in an effort to help these that are sinners, it is true, but also sinned against.

Here is one place where, emphatically and distinctly, the Church of Christ takes infinitely higher ground than any worldly society. Society absolutely and forever closes its door upon the unfortunates who have stepped from the path of virtue. But as long as the Church manifests the spirit of Jesus rather than that of Simon, the Pharisee, it will never close its door of hope upon them. The difficult thing has been the knowing how to reach them and so to save.

We believe that Mr. Crittenton has solved the problem, so far as the right plan is concerned. Years ago we had the pleasure of visiting the Florence Mission in New York City. It was kept open day and night for any unfortunate, asking for succor. There were nightly meetings conducted in the little chapel looking out upon the street. Hundreds of women have been reclaimed from lives of sin at this mission.

But the success of the work has been so marked that a circle of these Florence Crittenton Homes has been established. And one is so connected with the other that they supplement the work of each other. It is often best that those who have sought the home in one city, should be sent to one in another. There is sometimes room in one when another is full. And so, by these homes, and the circles of helpers that are estab-

lished even where no home is built, a wide area of territory can be covered. It is thus one of the best managed as well as one of the most beneficent of charities.

We could wish that it could be even more wide-spread than it is. The evil is wide-spread enough. We suggest that in every town where these unfortunates are to be found, the minister go with some motherly, Christian woman, and speak a word of hope and helpfulness, in the name of Him who talked with the woman at the well of Sychar. There are many obstacles in the way of beginning a better life, a false sense of honor that makes it a shame for a woman of this class to become anything else than she is, the dread of meeting the world once more, the influence of bad men, oftentimes; the hopelessness of making a livelihood again. But it would be a mistake to suppose that many of them do not loathe their life, do not know its probable and bitter ending, and do not long for the home that was left and the innocence that was once theirs. If they can be gotten away from their surroundings, and into the companionship of Christian women, the home provides against many of the difficulties in the way of a return to a better life. It is an eloquent fact that out of the hundreds of fallen women that have been brought, even for a little while, under the refining and Christianizing influences of the Florence Crittenton Homes, seventy-five in every hundred, have forsaken the old life forever.

Of course there is something for the law to do also, even the imperfect law that we have inherited from a lax age of English history. And it is often the case that in the effort to extirpate the evil, offenders against the law may be sent to these homes instead of to jail and there it may be learned whether there is hope of reclamation, or whether they are incorrigible. It is said that the city of Atlanta has saved thousands of dollars that would have been spent in the costs of the courts and the expense of keeping prisoners in jail, by the alternative of the Florence Crittenton Home.

More than this, it is often possible to save for lives of usefulness the little children, oftentimes born of innocence betrayed. For the fact of motherhood is an evidence of comparative innocence. Sometimes it is the very love for the child of shame that is the mother's salvation. We commend this much neglected cause to those everywhere who count themselves the ministry of reconciliation.

It need hardly be added here, what has so often been pointed out, that the saloon is the partner and advocate of the house of shame, and that there can be no effective reformation of the social evil so long as the saloon remains. Men who make beasts of themselves with drink will stoop to bestiality in other directions. The degradation of intoxication destroys respect for all purity in man and woman. The debauchee is impartial in his devotion to drunkenness and lust. Wine and women, in the bad sense of both terms, have been coupled together through the centuries.

He who strikes a blow at the saloon is striking for the purity of the home in more than one way, and he who advocates the saloon is an enemy of decency in more than one sense.

We commend to President Lackey, of the A Sneer and Its Answer. North Carolina Liquor Dealers' Association and Chairman S. Otho Wilson, of the Distillers' Association, our local contemporary, the Charlotte Observer, for honorary mem-

bership in both organizations on account of faithful services rendered.

In the midst of the fight in North Carolina, for sobriety and decency, for the school and the Church and the home, for the poor drunkard that needs protection from his own temptation, for the boy who will soon be tempted into sin, the Observer comments thus:

By a large majority—15 to 4—the House committee of the Legislature on propositions and grievances reports favorably the Aycock-Simmons-Watts anti-liquor bill. This is the first knockout for the Morally Stunted. The bill will doubtless pass, and then will come up the London bill, which in effect provides for State prohibition. This will not have such smooth sailing and it is likely that it will be materially modified before it becomes a law, but the Pure in Heart are certainly giving the Morally Stunted a run for their money about now. It would be funny if they should get a law under which they couldn't get any sow-paw themselves.

Now this wholesale charge of hypocrisy should not be passed by. Hypocrisy is the homage which vice renders to virtue. There is something, therefore, that is worse than hypocrisy, namely, shamelessness.

But who are the people thus virtually accused of undue fondness for drink? We never heard that Governor Aycock or Senator Simmons had that reproach cast against their character. It could hardly be true of the representatives of the great religious bodies of North Carolina. There are some saloon politicians in the General Assembly who will be branded for what they are, before long. But they are not voting for the bills now before the house. We think we might say for such men as Henry A. Page, A. M. Scales, Superintendent Joyner, C. W. Tillett, J. W. Bailey, that they would not regard it as an unspeakable calamity if they should be unable "to get any sow-paw for themselves." We take it that there are thousands of men, who may or may not practice total abstinence themselves, who yet would cheerfully surrender all personal tastes, for the sake of those who, with the saloon and distillery-groggery abounding, are and are to be the victims of that curse and the slaves of that tyrant, strong drink.

To intimate that these men are not sincere in their opposition to the liquor-traffic is to raise the question of one's own sincerity.

We deem it proper to reply also to the argument that the London Bill in effect provides for State Prohibition. We serve notice now, on the "Dealers," their attorneys, and editorial allies, that any temperance legislation in North Carolina means the prohibition of the saloon, finally. But it is only in that sense that the London Bill provides for prohibition. And we call the attention of the Prohibitionists, to the confession of their quondam ally. The Observer is what one might call a dispensary-prohibitionist. It does not hate prohibition less, but the dispensary more.

Contrary to the impression that has been made by the three classes aforesaid, the London Bill does not even aim at immediate prohibition. It differs from the Watts Bill in the particulars of allowing a community to vote for a dispensary with the same liberty with which it now votes for a saloon. There is no one outside of an idiot asylum that really believes the saloon to be an improvement on the dispensary. Furthermore, as in the case of Fayetteville and Monroe in this State the dispensary has rendered prohibition possible and actual.

Another provision of the London Bill is the prohi-

bition of the importation of liquor into prohibited territory. It always was an outrage that the rights of a community could not be made secure by law, that it was able to forbid its own citizens, but was unable to forbid outside citizens from selling liquor within its bounds. The London Bill makes the place of delivery the place of sale. And finally, the London Bill embodies the feature of the Mississippi law, under which that progressive Southern State has been thriving for more than a decade. It requires the saloon-keeper to show that the community wants the bar-room, instead of requiring the decent element to prove that the community does not want it. It makes the saloon-keeper get up a petition, with a majority of the names of the voters on it, before he can be granted license. Mississippi makes him publish the names in a paper for a month. But the bill says this need not be done, when the saloon has been voted in, within two years. It gives the saloon-keeper the option of calling an election every two years on the question.

If that really means absolute and immediate prohibition in North Carolina, it means also that the sentiment against the saloon is already so strong that a majority of the voters everywhere are unwilling to petition for it, or that in an election, in which the saloon would assume the offensive and force the issue, it would be voted out. If these things are already true of the Old North State, then it will be a violation of the will of the people for the London Bill not to pass.

It ought to pass. It ought to become a law, that the saloon shall prove its right to existence by an appeal to the people, or ought to be done to death.

The press claims to be the great moulder of public sentiment. It is often accused of being a follower rather than a guide. In one view, the great newspaper is the one that sees and speaks the truth so clearly that its leadership is followed without question. In the other view, the wishes and hopes and aspirations of the people are seen so clearly, that with adequate expression given to them, the people turn with gratitude to their interpreter. If the judgment of enlightened and progressive newspapers is any criterion, then the saloon, as an institution, is doomed. Its sentence has been pronounced and it is only awaiting the day of execution.

The New York Journal, which with all its "yellowism," is a paper that appeals to a large class of people and is ably edited, has been a conspicuous and notable adversary of the saloon. The Richmond Times, now the Times-Dispatch, having recently absorbed its rival, and probably the best paper published in the South, has been bold in its denunciation of the saloon, and in its advocacy of some substitute that will at least alleviate the intolerable conditions that make the environment of the saloon. We have noticed before the splendid work done during several months by the Raleigh News and Observer, in its uncompromising advocacy of anti-saloon legislation. Now whether we take the complimentary or the uncomplimentary view of the case that these papers, and a host of others, are really leading the people or have merely put themselves in the front of the onward resistless march of the people, the conclusion is the same, that the people are advancing.

We have been especially pleased to see the attitude of most of the county papers in this State. And even the Observer's sneer intimates the prospect of victory for the forces of righteousness.

## Review of Contemporaries.

### The American Christian College.

The first written constitution in the world was drawn up by a graduate of Cambridge University, Elder William Brewster, on board the Mayflower. Of the first six hundred settlers in Massachusetts, one in thirty was a graduate of the English University. Harvard College was founded when there were fewer than four thousand settlers in the colony. Sixty years later the charter of Yale College stated its purpose to be "the training of youth for public service in the church and civil State." During the Eighteenth Century, twenty-nine per cent. of Harvard graduates and forty per cent. of Yale graduates entered the ministry. In 1743, Samuel Adams discussed in a thesis for the Master's Degree the question, "Whether it be Lawful to Resist the Supreme Magistrate if the Commonwealth can not be otherwise Preserved." Thomas Jefferson attributed the bent of his life to the presence of a certain professor in the faculty of William and Mary College. Dartmouth trained Daniel Webster, Williams gave us the American Board, an Indian college the Young Men's Christian Association, and Oberlin a tremendous religious impulse. The American college has been the source and the conservator of the best things in American life. Beneath the surface and in spite of the rising flood of commercialism and materialism it has kept American life splendidly, deeply, savingly idealistic, altruistic, religious.

But the influence of a college is local. Its students do not come from great distances, and, when they are graduated, not many of them go out into new regions. Seventy-one per cent. of all college students in this country attend colleges within their own home States. The eleven famous colleges of Massachusetts find fifty-four per cent. of their students within that small State. Rhode Island supplies fifty-nine per cent of the students in Brown University. In the Middle and Western States these proportions are much larger, being eighty-five per cent. for Ohio, and ninety-three per cent. for South Dakota.

About the same proportion of college graduates remain near their colleges after graduation. This means that a vast portion of our country is not, as yet, much affected by college influences.

The tier of States lying along the west bank of the Mississippi river are comparatively old, well settled and rich. West of these States lies sixty-one per cent. of the population. It is a region of vast mineral and agricultural resources. Its population is increasing more rapidly than that of any other part of the country. Some of the most serious problems of national life must soon be solved there.

This new West needs Christian colleges as the East needed them two hundred years ago. The few already established are weak and struggling, without equipment and without money. The people who live there are poor with but few exceptions. The mines, railroads, cattle and mortgages are owned by Eastern men, and the profits, if given away, go to Eastern institutions. This is a situation full of injustice and danger. Any man whose money has been made in the West is under sacred obligation to give there. An ounce of the prevention of the disease of ignorance and vice is worth far more than the pound of cure in the shape of delayed benevolence. Thousands now will do what millions can not do by and by.

The Presbyterian Church has boasted through a hundred years that she is a college building church, but it has been nearly a hundred years since that proud boast was true. While giving nobly to other causes, she has allowed Methodists, Baptists, and Congregationalists to outstrip her by far in this. The statistics recently published by Dr. Ray, of the Board of Aid for Colleges, are a startling indictment of our church for criminal negligence with regard to her colleges. They show that in regard to the number of institutions, property, productive endowment, annual income and benefactions, the Presbyterian Church is far behind

the Methodist, Baptist, and Congregational bodies. We are chiefly concerned with the problem as it appears in the West, for it is there that both the need and the opportunity are. In that region the Methodists and Baptists have been very active, the Congregationalists very wise, the Presbyterians—not the workers on the field, but the givers in the East—very much asleep. As a result we are losing daily in power and influence. Our seminaries are becoming empty, and our mission boards calling in vain for volunteers.

It is from the small college, in recent years more and more from the Western college, that we get our candidates for the ministry and the mission field. With the growth in members and in wealth the Eastern college has lost something of the earlier spirit of consecration. Yale and Harvard no longer send twenty-five or forty per cent. of their graduates into the ministry. Princeton has but few more of her sons in the pulpit than has Washington and Jefferson, while in proportion to the number of graduates sent out, Wooster, Park, Parsons, Bellevue, and Huron surpass them all. Neither on grounds of patriotism or self interest can the Church afford longer to neglect her colleges, especially those in the newer West.—N. Y. Observer.

We are profoundly in sympathy with the much needed reform inaugurated by Senators Hale and Burrows. They have each registered a kick against any dinner which takes more than three hours to devour or more than twenty-four hours to digest. Let the good work go on. But it will not do to come to too sudden a stop. To throw on the brakes suddenly will wreck a train as surely as to let it run wild. But why not compromise upon six courses and an entree instead of say, thirteen changes? Little by little the senators may get down to a ten cent lunch handed in by a boy in a paper box. Senator Hale himself does not recommend any more Draconian reduction than an eight course dinner to be served by a butler inside an hour; but we believe he could safely take in a reef or two beyond that. The menu suggested by Senator Hale consists of oysters, soup, entree, roast, game, a vegetable, salad and an ice. That is not so bad. If the senator will add a little coffee, of the right sort, and guarantee the prompt and certain payment of the bill, we will accept his proposition and not press the matter any further. But it is evident something must be done pretty soon—or we shall be short a senator.—The Interior.

Slowly but surely our "Friends," the Quakers, are retreating from their belief that what is subject to rule cannot be of the Spirit. It was a strangely illogical position,—something as if one should maintain that the infinite perfections of a flower were not of God but only the motley, incongruous colors of a kaleidoscope; not the majestic sweet of great constellations but only the sudden plunge and flare of some vanishing meteor. They have begun to weary of their self-annointed prophets, and their recent assembly took the first steps toward the foundation of a training school for their young preachers. They are ready to believe with Paul that "attention to reading" will not retard but may promote Timothy's spiritual development. They have also found in the five-year meeting that Roberts' Rules of Order are a good deal better than everybody's impulsive confusion. Even their singing has come to be reduced to the restraints of time and harmony; and it is possible that this reconciliation of piety with good sense may arrest the threatened dissolution of the body. But there is a lesson for all disciples in this collapse of spirituality allied with eccentricity. The hope of the church must be not in the natural by itself, nor in the supernatural isolated and alone, but in the supernatural animating and making effective the natural as the divine life was incarnate in the humanity of Jesus. To banish either element is to disfigure the gospel.—The Interior.

Now that Mr. Reed Smoot, the Mormon apostle, has been elected United States senator with all due forms of law by the indefeasible authority of a sovereign state,

it is the deliberate judgment of The Interior that an attempt to have him denied his seat at Washington would be thoroughly unwise. It is much against such a campaign that it would certainly be useless; it is more that it would stultify any church or Christian organization that undertook it. There are no charges of immorality or law-breaking to be alleged against him,—the Mormons were clever enough this time to choose a candidate invulnerable on that score,—and neither his religious connections nor his beliefs afford a tenable ground for excluding him from office under the system of government which we cherish. If Mr. Smoot's relationships prevent him from being a loyal official in the political senses of which alone the Senate is able to take cognizance, we shall have to wait until some overt act of his demonstrates his disloyalty. Allowing him to take his seat now without protest cannot bar future action against him if his official career gives reason for it, and it is better policy at present to let Mr. Smoot unreel several coils more of the rope.—Interior.

The grand jury assigned to investigate the coal famine in Chicago, through returning a big load of indictments for conspiracy in restraint of trade, expressed the opinion that these conspiracies were not the cause of the extravagant prices of fuel. "The normal law of supply and demand" was adequate explanation, we were told, for the vaulting and soaring of coal market quotations, and therewith that phase of the subject was rather too complacently dismissed. What the jury declared may be true enough, but for the sake at least of impressing public opinion at an impressionable moment, the jurors ought to have added that the law of supply and demand is no sacred sanctuary for the criminality of a selfish heart. Whoever, because scarcity allows him, charges upon a necessity of life in his possession a profit that his neighbor cannot pay without depriving self and family of other needed comforts, is a thief, and the condition of the market is no palliation of the act. This is a principle of ethics that blankets over several acres of the field of economics.—Interior.

Religious journalism takes the place of the personal messenger. Luke, the beloved physician, greets the church in Laodicea through its columns. Our interests are one. The Christian who cuts himself off from his brethren is a schismatic, however orthodox he may be in theology. The great apostle never lost interest in the Church at large. Through the bars of his prison he listened for the slightest intelligence. The cause had embodied itself in the organization. Selfishness and exclusiveness are twin brothers. When a Christian has no interest in the Church beyond his own people, he has mistaken the name for the spirit. When one is despondent and discouraged it is refreshing to know that it rains somewhere. The news of a revival often incites one on to more faithful work. The age of a contentious Church journalism has passed. Discussion is ever legitimate. It stirs the waters and keeps them alive, but the voice of God is in the fire and not the thorns. Every intelligent Christian must be a reader of some Church paper. He may be intelligent on much else, but there is a kind of knowledge that comes through no other channel.—Presbyterian Journal.

■ A revived church means not only holier living and more earnest efforts to reach the unsaved, but more prayer, and greater confidence in prayer. A revival brings Christians on their knees, and leads to importunate beseeching of the Throne of Grace. A quickened spiritual life comes in answer to prayer, and equally leads to importunate praying. The revived believer seeks not only blessing for himself, a fuller experience of divine mercy and grace in his own soul; but he pleads as earnestly and perhaps even more confidently for blessings on others. His heart goes out toward those about him unappreciative of spiritual blessings, and his remembering them in his prayers not only leads to expectation that God will hear and answer, but to watchful solicitude that no opportunity be lost to

speaking the word in season and exert the helpful influence which may win a soul for Christ. If the special meetings of prayer, so generally held during the past month, have no other effect than to revive in Christians a sense of the privilege and power of prayer, they will have yielded blessed and abiding results.—Christian Intelligencer.

The Religious Telescope quotes Rabbi Hirsch, of Chicago, a Jew noted for his scholarship and patriotism, as speaking out in these brave and uncompromising words in behalf of the proper observance of the Sabbath: "There has been much loose talk in this country lately about the tyranny of the Sabbath laws. I am not here to defend the blue laws of New England, but I can say that the sound sense behind those narrow and bigoted laws has preserved the manhood of the people. The Sabbath sentiment has thrown around the American workman the rampart of protection. It has given him what no other laboring man on earth has—the feeling that one day out of seven he is a free man, free from the shackles of slavery." America will be recreant to her inheritance, and the laboring man will be a slave, if we let go our Christian Sabbath, so long the glory of our land and the palladium of our liberties.—The Presbyterian.

### Book Notices.

The February number of *The American Boy* is before us. It is rich in illustration, story and anecdote and full of practical and helpful hints for American boys. The friends of this unique periodical will be pleased to know that it has passed the 100,000 mark in circulation—truly a great achievement. A full page illustration of an ice boat going at full speed adorns the front cover. It is an inspiring picture. The seventh installment of the life of Napoleon Bonaparte, written by the editor of *The American Boy*, for boys, appears in this issue. In March will start the last serial story written by the late George A. Henty, the best-known writer for boys in the world. The Sprague Publishing Company, Detroit, Mich. \$1.00 a year.

The Outlook's Magazine Number for February has (besides its usual strong news and editorial departments, fiction, poems and a long installment of "A Fight for the City" (the story of Mr. Jerome's campaign against Tammany, told by his private secretary, Mr. Alfred Hodder), an illustrated article by Booker Washington, called "Two Generations under Freedom;" an installment of ex-Secretary Long's "The New American Navy" with pictures from photographs taken for this express purpose; an attractive article on "The Pines" (pictures and text by Mr. J. Horace McFarland): half a dozen large portraits of notable men of the month, with brief sketches; Mr. Justin McCarthy's article on Sir Henry Campbell-Bannerman (with portraits), and two or three other articles notable for their picturesque and original illustration.

The March Delineator presents an unusually excellent collection of literary features and in inviting display of the fashions for spring. In the *Social Life of the Army and Navy*, Waldon Fawcett writes of the social pleasures of the two arms of the national defence, afloat and ashore. In fiction two excellent short stories are conspicuous: *The Wreck of the Night Express*, an exciting railroad story by Francis Lynde, with illustrations by Marchand; and *A Competent Spinster*, a delightful tale of the deeds of a strenuous girl, written by Jeanie Drake and illustrated by A. I. Keller. The love story *Thyra Varick*, drawing to a close, yet increases in interest. A quaint Philadelphia house is the subject of the article in the *Homes of the Past and Present* series. In the *Miladi* papers Miss Clara E. Laughlin writes entertainingly of woman's relations to the hand-made and the product of the factory. Mrs. Birney's article on fear, anxiety and grief in children is of special interest to parents, and the sewing lesson will prove of benefit to the children, for whom there are the usual stories and pastimes. The social, fancy-work and household departments are up to the standard.

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**Devotional.**


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**Alone With God.**

The late George Mueller, who conducted great orphanages containing hundreds of children by faith alone, and who received nearly a million dollars in answer to prayer, told how he found out the will of God as follows:

1.—I seek at the beginning to get my heart into such a state that it has no will of its own in regard to a given matter.

2.—Having done this, I do not leave the result to feeling or simple impression. If I do so, I make myself liable to great delusions.

3.—I seek the will of the Spirit of God through, or in connection with, the Bible.

The Spirit and the Word must be combined. If I look to the Spirit alone without the Word, I lay myself open to great delusions also. If the Holy Ghost guides us at all, He will do it according to the Scriptures and never contrary to them.

4.—Next I take into account providential circumstances. These often plainly indicate God's will in connection with his Word and Spirit.

5.—I ask God in prayer to reveal his will to me aright.

6.—Thus, through prayer to God, the study of the Word, and reflection, I come to a deliberate judgment according to the best of my ability and knowledge.

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**Grateful for Discipline.**

A good man said to his wife, who was complaining that she was tried beyond bearing by some persons with whom she had relations in her daily life: "My dear, you are not taking the right view of this matter. You are forgetting that these people are giving you a great deal of help in developing the finer qualities of your character. You are sweeter, more self-restrained and nobler through the exercise of tact, tenderness and unselfishness to them. You ought to thank God that He has given you just this discipline."—Margaret E. Sangster.

Many and many of these men whom we see plodding on in their dusty ways are travelling with visions in their souls. Nobody knows it but themselves and God. Once, years ago, they saw a light. They knew, if only for a moment, what companionships, what attainments, they were made for. That light has never faded. It is the soul of good things which they are doing in the world to-day. It makes them sure when other men think their faith is gone. It will be with them till the end, until they come to all its prophecies.—Phillips Brooks.

There is yet a harder and higher heroism—to live well in the quiet routine of life; to fill a little space because God wills it; to go on cheerfully with a petty round of little duties, little occasions; to accept uncomplainingly a low position; to smile for the joys of others when the heart is aching; to banish all ambition, all pride and all restlessness in a single regard for our Saviour's work. He who does this for a lifetime is a greater hero than he who for one hour storms a breach or for one day rushes undaunted in the flaming front of shot and shell. His works will follow him. He may not be a hero to the world, but he is one of God's heroes; and, though the builders of Nineveh and Babylon be forgotten and unknown, his memory shall live and be blessed.—Dean Farrar.

Bear in mind that your happiness or your misery is very much of your own making. You cannot create spiritual sunlight any more than you can create the morning star; but you can put your soul where Christ is shining. Keep a clean conscience. Keep a good stock of God's promises within reach. Keep a nightingale of hope in your soul that can sing away the dark hours when they do come.—T. L. Cuyler.

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**Missionary.**


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**Training in Giving.**

Giving is living; it is a law of growth and order. It prevails in the physical universe, and in the social world is the open sesame which is establishing universal reciprocity and brotherhood. In giving, man's capacity for receiving and being enlarges. The miser's greatest sin is against himself. Avarice atrophies, but generosity is twice blessed. Happiness, activity, selfhood, and purpose are bound up in giving—giving freely.

As a lamentable result of failing to preach the scriptural doctrine of the tithe, it has been computed that while the Church owns one-fifth of the wealth of the country, one sixteenth per cent is given for evangelizing the heathen world.

O, let us train our young people into exact, business-like methods of caring for the kingdom! Christianity needs the youth, with their boundless faith and hope and their fiery enthusiasm. In training the youth into scriptural habits of giving we are teaching them that they are called to the service of a living Christ. If we urge the earnest habits of giving, our youth shall belong to a knighthood which shall never perish, and as incarnations of the King shall press the battle for righteousness to the end of the earth and hold the citadels of truth.—Dr. Charles E. Locke.

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**African Christians.**

In regard to the African Christians Mr. H. M. Stanley has but lately made these ringing statements:

"I take this powerful body of native Christians in the heart of Africa—who prefer exile for the sake of their faith to serving a monarch indifferent or hostile to their faith—as more substantial evidence of the work of Mackay than any number of imposing structures clustered together and called a mission station would be. These native Africans have endured the most deadly persecutions: the stake and the fire, the cord and the club, the sharp knife and the rifle bullet, have all been tried to cause them to reject the teachings they have absorbed. Staunch in their beliefs, firm in their convictions, they have held together stoutly and resolutely, and Mackay and Ashe may point to these with a righteous pride, as the results of their labors, to the good, kindly people at home who trusted in them."

Bishop Phillips Brooks was asked, "Suppose, Dr. Brooks, you were called to take charge of a parish burdened with debt, needing many things for the development of its own work, and almost in despair of ever getting the best of its difficulties, what would you do first to remedy the situation?" Quick as a flash came the reply, "The first thing I would do would be to ask that congregation to make an offering for foreign missions."

Does that seem strange to you? It is both good philosophy and good theology. It is both common sense and Bible truth. It is belittling, narrowing, and weakening to keep the people's attention on the small things immediately around them. It is elevating and inspiring to keep their eyes and their hearts on the great things of the kingdom of God. The people who are heartily interested in missions in China and Africa will find it easy to take care of the small things at home.—Central Presbyterian.

A Canadian friend of missions writes, noting the abundant indications of great ingatherings in all the world, especially in China, and also noting how slow Christians are to rise up to the opportunity: "Our people are much in the position of a farmer, who, having invested in good land, good seed, good plows and good harrows, and having at last in sight a good crop, called a halt, saying, 'I cannot afford wagons to bring in the crop.'"—Frank S. Dobbins.

## Sunday School Lesson.

CONDUCTED BY REV. H. G. HILL, D. D.

### Christian Self-Control.

I. Cor. 8: 4-13. Feb. 15, 1903.

Self-mastery from Christian motives is always a part of true piety. A person who allows his natural appetites and passions to dominate his mind and conduct, gives little evidence of indwelling Divine grace or of Christian character. But it is possible to put some check upon vicious inclinations and indulgences from a regard for self interest or public opinion. To render self-control Christian, it must be practised, from love to Christ and a desire to do His will and to promote His Kingdom. In Corinth, with a church gathered from among the heathen and surrounded by many hurtful influences, there were many temptations to idolatry, vice and sinful indulgences. Paul's teachings as to self-control from Christian motives were needed by them and may be equally profitable to ourselves. From the passage now studied, three topics may be considered:

I. Personal Knowledge of God Destroys Idols.—If we know Jehovah as revealed in His word then idols as objects of worship are not only dethroned, but cease to exist. There is no room in a land in the world or in the universe for other deities, if we are satisfied that God is self-existent, Almighty, Sovereign and Omnipresent. Hence when Scriptural conceptions of God are received as true, idols are banished from a land. This has been verified by facts in the history of Christian progress in every age and in every part of the world. Intelligent believers in Christ and His Gospel can say with Paul, "We know that an idol is nothing in the world, and that there is none other God but one." There may be those that "are called gods." "But to us there is but one God, the Father of whom are all things and we in Him." Not only does a proper personal knowledge of Jehovah banish outward idolatry from a land, but it also dethrones idolatry in the heart. Just in proportion as God revealed by Christ is apprehended by the Christian, is all disposition to set up in the heart any rival of Jehovah, removed.

II. Knowledge of God Leading to Self-Indulgence May Injure our Fellows.—All Christian converts, having some knowledge of God, were not fully emancipated from heathen ideas and habits. Some were not fully satisfied that idols were nonentities and therefore in eating meats that had been offered to idols violated their consciences because they supposed they were countenancing idolatry and rendering homage to false deities. If their more enlightened brethren who deemed idols nothing in the world partook of these meats they acted like those who were idolaters and encouraged their more ignorant brethren to do that which they could not do without wounding their consciences and committing sin. Thus those of superior knowledge and enlightened consciences might by their example incite their weaker brethren to do wrong. Some might gratify their appetites with impunity but others could only do so by impairing their moral nature and incurring personal guilt. Paul dissuades the more intelligent and enlightened Christians from so using their knowledge as by carnal indulgence to offend their weaker brethren. His words deserve to be pondered. "But meat commendeth us not to God: for neither if we eat: are we the better: neither if we eat not are we the worse. But take heed lest by any means this liberty of yours become a stumbling block to them that are weak."

III. Believers Should Control Personal Appetites and Desires that they may not Injure Others.—Paul affirms, "For if any man see thee which has knowledge, sit at meat in the idols' temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols: And through thy knowledge shall the weak brother perish for whom Christ died?" "But when ye sin so against the brethren ye sin against Christ."

## Westminster League.

CONDUCTED BY REV. HUGH W. HOON.

### A Study of Home Missions.

Acts 1. 6; 8. February 22.

Home Missions is the term which is used to distinguish between the mission work done in the home land and that done in the foreign field. This Home Mission work has its subdivisions, beginning in order with that nearest to us and reaching out further from our door-steps. The first has to do with the mission work which is done by each congregation within its own bounds and may be termed congregational missions. The next step takes us away from the bounds of our own congregations and we call this next subdivision Presbyterian missions as it is the work done within the bounds of each Presbytery and is in charge of a Presbyterian committee. This work consists of helping weak churches or groups of churches who are unable alone to sustain their work. The weakness of these churches is ordinarily because they have been newly established and have not yet gained sufficient strength to stand alone, or they are old country churches which in these last days have become weak because their strength has gone to feed the town and city churches or because the churches are located in places sparsely settled by Presbyterians. In addition to this work, the Presbyterian committee of home missions pushes its work into the regions where we have no church and establish new churches. Then outside of the work done in the different Presbyteries there are home mission Presbyteries which need help to do their work. This we call Synodical home missions. A letter in last week's Standard will give an idea of what has been done in Asheville Presbytery partially through the work of Synod's committee of home missions. This committee is doing great good to the cause of Christ and Presbyterianism in different parts of the Synod. Then beyond the bounds of our own state there is the work to be done in Synods which are unable to overcome all of the destitutions within their bounds. This work is under a committee elected by the General Assembly and is called assembly's missions. Our young people should familiarize themselves with the work that is being done in these various home mission fields that they may realize how great it is, and the need of the help of the young as well as of the elder members of the church.

But another idea may be attached to the name "Home Missions" than simply to make a distinction between the work done in the home land and that done abroad. The home missionary is essentially a person who goes into the home of the spiritually destitute and carries the gospel of Christ. The fact that a family lives under the shadow of a church or within sound of the church bell does not make it impossible for that family to be a worthy object of home missionary endeavor. Sometimes there are people living in just such close proximity to the church building who are as spiritually destitute as those who live in the foreign field. The reason is because they have no love for God's house or His worship and they become hardened and are the hardest of all to reach. Here the Christian must go and carry the gospel of Christ and so doing he becomes a missionary to the home. Our young people have a special privilege in this kind of work. Often times the attempts of older persons to reach such cases result in failure because the object of their endeavors suspects their mission and put many obstacles in the way, while a young person may come upon such and have reached their hearts many times unconsciously. A little girl on one occasion went to see an infidel who was sick. The sick man's motto was "God is nowhere." The little one innocently sang of Jesus and his love. The infidel said, "Sing no more of that. Don't you see my motto there." The little one was just learning to read and turning to the motto, this is what she spelled out; "God is now here." It was unexpected, but God carried the message home and the infidel became a follower of Jesus.

## Contributed.

### System in Our Beneficence.

We are accustomed to call the contributions of our churches for the benevolent objects of our work, "Systematic Beneficence." Every year the General Assembly furnishes the churches and the Presbyteries blanks upon which to report these contributions; and every year the Assembly, as do most of the Presbyteries and Synods, appoints a Standing Committee on Systematic Beneficence, whose duty it is to tabulate these reports, and call attention to any facts connected with them which may require consideration.

But the reports of these committees always bring out a sad lack of system in our contributions. Many churches report no contributions at all, many others contribute to only a part of our objects of beneficence; and very few indeed evince a thoroughly systematic beneficence. So that the burden of these reports is usually the lack of benevolence and how to remedy it.

And when we come down to the churches, it is the same thing. True, most of our stronger town and city churches use the envelope system, according to which there is an envelope marked for each object embraced in the Assembly's scheme of beneficence, put in its proper place in the package, so as to remind of the day specially designated for that particular collection. But even in these churches, the majority of the members do not use the envelopes, or neglect to bring them with their contribution on the appointed day. And as to the weaker, especially the country, churches, very few of them use the envelope plan, and if they raise the collection at all, content themselves with simply a "basket collection" for the object on the Sabbath named, merely putting in the loose quarters or dimes or nickels which they happen to have at hand.

Thus, while the Assembly designates its objects of beneficence, divides them out among the months of the year for their respective collections, urges the churches to sustain them regularly, and calls this Systematic Beneficence; yet there is really a notable lack of system about the whole business. And as a consequence, nearly all our Causes, through which the church expresses its life and development, are suffering for want of due support; and the various secretaries representing them are crying out and appealing piteously to our people for funds to maintain the work undertaken and to seize the golden opportunities offered.

Now where does the trouble lie?

Not in the financial ability of our people. This might have been pleaded 30 or 40 years ago, when our country had just been devastated and impoverished by a desolating war, and when we were still in the clutches of the vampires of "Reconstruction." But that has all changed, and unwonted prosperity has returned to our fair Southland. Our people as a whole were probably never so rich, certainly never so prosperous, as today. And they are abundantly able to maintain and carry forward all the work which our Church has undertaken.

Nor are they unwilling to contribute for these objects. Much has been said about the illiberality, even the stinginess, of our church people with regard to religious objects. But, while model generosity, such as that which Paul commended in the churches of Macedonia, may not prevail among us, while it may be that very few of us hold their earthly property as thoroughly consecrated to God, to be used with personal self-denial for His service; yet I am persuaded, from a somewhat extensive observation, that where the objects of our Church benevolence are duly presented, our people are generally willing to respond, and do it liberally.

Then, I ask again, where lies the trouble?

I answer, In the proper system in our beneficence. Let the several Causes endorsed by the Assembly be duly set before the people, and a use of proper system to draw out their beneficence, then, I feel sure, the funds will be forthcoming.

We are all reading with wonder and delight the reports of our young Missionaries who are conducting the Forward Movement in Foreign Missions. Nearly every congregation which they visit, surprises the pastor and the people themselves in the liberal response made. And what is the explanation of it? The object is clearly and simply set forth; after which an excellent system is applied,—a system which aims to take in every church member, and to secure from each the promise of a definite amount, not to be paid in all at once, but weekly, monthly, or quarterly, at regular designated periods. And the result is marvelous.

Again, we wonder at the success of our Ladies' Societies. Considering the small membership enlisted and the restricted circumstances under which they give, the amount which they raise is surprising. And how may we account for that? The object is steadily kept in view and intelligently apprehended, and every member promises and contributes a small amount regularly.

Then let me suggest the general adoption of this plan,—which is not my own; and which is not new, but is successfully used in a number of our churches. At the beginning of the year,—calendar or ecclesiastical,—let the pastor or session put clearly before their people the several Causes embraced in our scheme of beneficence, supply each member with a card containing the names of all the Causes; and urge every one to subscribe something, however small, to each object for the year, payment conditioned on ability in Divine Providence, and payable, say, on the days appointed for the several collections by the Assembly,—two for Assembly's Home Missions, three for Local Home Missions, two for Foreign Missions, two for Education for the Ministry, and one each for Publication, Ministerial Relief, Bible Cause, and Colored Evangelization. Let the subscriber keep for reference the pledge card as filled out and signed, and the church Treasurer enter the same in his book with express authority to remind the subscriber if the amount is not fully and promptly paid. Then, on or before the several collection Sundays, let the pastor, in order to refresh the memory and quicken the interest, briefly set forth the particular Cause again, and take up the collection, using envelopes for it.

I have said that some churches among us use substantially this plan. And I conclude this article by giving the results in a church in South Carolina, which I happen to know, from the statements made by the pastor on the floor of Synod uses this general plan. Without having conferred with the pastor or session, I simply copy the figures from the statistics of the last Assembly. The membership of the church is only 26; and it reports last year for Foreign Missions, \$172; Assembly's Home Missions, \$50; Local Home Missions, \$250; Colored Evangelization, \$25; Ministerial Relief, \$39; Education, \$321; Publication, \$25; Bible Cause, \$25.

Isn't that wonderful? Suppose that all our churches contributed that way! But somebody will say, "These are mainly the gifts of one wealthy and liberal man, and if his contributions were subtracted, the remainder of the church would show up just about as others do." The pastor stoutly denies this, and claims that it is the result of the system used. And I venture to say that the pastors of other churches who use such a system could bear similar testimony.

O then, let us have SYSTEM in our Beneficence.

T. H. Law.

### John Knox as a Man and a Christian.

Lecture by Sheriff Guthrie, K. C., Son of the Famous Dr. Guthrie, of Edinburgh.

In the Y. M. C. A. Hall, Golspie, on Sabbath evening Sheriff Guthrie, K. C., delivered a lecture on John Knox. The hall was crowded to overflowing.

Mr. Lindsay, who occupied the chair, in introducing Mr. Guthrie, said that the county was to be congratulated on having a gentleman of such high standing and of such high Christian character charged with the

administration of law and justice within its bounds. They welcomed Mr. Guthrie not only on account of his own worth and standing, but very particularly on account of the honored name he bore, and as the son of a man who had done noble work in his day, the results of which were visible now. He said Mr. Guthrie was worthily and forcibly giving effect to all that was best in the traditions of Scotland and its religion.

The learned Sheriff said the main object of his lecture was to dispel the distorted views and memories which had gathered round the name of John Knox. He claimed for him the highest rank as a reformer, theologian, and educationalist, putting him along side Chalmers and Gladstone as an orator and statesman. He was not an austere man although he had to do austere things. He was a gentleman and a courtier; a man of broad tolerant views; a Protestant to the core, yet not a narrow Presbyterian; a man of immense proportions and of great standing in the world; a man who neither feared nor flattered; a timid man—a man who had to be pushed from behind before he took upon himself the office of preacher. Mr. Guthrie dwelt specially on Knox as a husband, parent, friend, and foe, and the charming and vivid picture he drew will not soon be forgotten by those who were present. Twice married to ladies of rank and culture, he was as young at 59, the age at which he married the second time, as many men are at 25. As a friend he was genial and hospitable; as a foe he was courteous while scathing, firm as a rock in holding by the right, unmoved by sentiment and tears when wrong had to be scorched and denounced; a gentle knight and fearless champion for his God and Scotland. Mary Queen of Scots, he held firmly to her limits and duties as a ruler. The lecturer, in his concluding remarks, said that the question for Scotsmen was not so much what John Knox did in his day, but what would he do to-day with all its pressing problems. Could they doubt but that a man with such great faith in God, a man of such big intellect, a man with such a warm, genial heart would be a reformer, a reformer in the best and fullest sense.

The lecturer held his audience from first to last in rapt attention and delight. The subject was a great one; it was handled with a knowledge, point, and culture worthy of our greatest Scotsman. The charming manner and twinkling humour of the lecturer threw on the whole a finish and touch of sparkling light worthy of a Guthrie of his ilk.

#### One thing We Know.

Oh the years they come  
 And the years they go;  
 First the bitter winds,  
 And the cold and the snow;  
 Then the singing birds,  
 And the sunshine fair;  
 Then the gorgeous woods  
 And the frosty air,  
 And the purple grapes,  
 And the meadows sere  
 And once more we come  
 To the dying year  
 With its snow and rain  
 And its fields all bare.  
 So the years they come  
 And the years they go,  
 But though swiftly they fly  
 One thing we know,  
 Come the wintry wind  
 Or the summer heat,—  
 Seems the season long,  
 Or the season fleet,  
 Whether sun or shade,  
 On our pathway fall,  
 At the end of the way  
 There's a Home for all,  
 Where years never come  
 And so years never go;  
 And there we shall dwell  
 For God's Word says so.

—O. H.

#### A Reminiscence and a Prophecy.

Mr. Editor:

Your editorial in the Standard of the 21st inst., vividly calls to mind the last interview I had with Dr. Moses D. Hoge.

It was the second day after I arrived at home from Appomattox, I learned that Dr. Hoge was in Milton, N. C. Dr. Hoge being a friend of our family, I had known him from early boyhood, met him during the war several times at Richmond and Petersburg, Va., also was with him at St. Georges, Bermuda and it was on our vessel he ran the blockade into the Confederacy on his return from England, where he had gone to obtain Bibles and Testaments for the use of our Southern soldiers.

In view of these associations, it was not strange that I, a broken hearted youth, bewildered and perplexed by the unexpected blow that staggered his faith in the righteousness of our Southern Cause, should seek consolation and counsel from this beloved prophet of God.

Our meeting occurred on the crest of a hill in Milton, overlooking the beautiful valley of the Dan, on this lovely day in April, 1865. But no beauty, then appeared to us in either landscape or sky, for every breeze brought to our ears the drum beat of an exultant foe, encamped twelve miles distant up the river at Danville, Va.

Words fail me to express the sad tender greeting Dr. Hoge gave me, while tears coursed down his manly cheek. The long loving pressure of my hand before his quivering lips could give expression to the gentle words of consolation, spoken to soften the cruel blow, that at "one fell swoop," crushed all my earthly hopes and aspirations. Then after a short period of silence he turned his eyes as if looking into the future and gave utterance to these words:

"I do not believe all the prayers, the sacrifices and blood shed in behalf of the Confederacy have been in vain! The end is not yet! The curtain has only dropped upon the first act in the great drama! It will rise again and reveal more clearly to our bewildered senses the purposes of our Divine Master, and the mission of our Southern people upon the earth!"

In a short time my duties called me away, thus ending my last interview with the great Chaplain of the Confederacy, who at that time was a fugitive from his home, outlawed by the Federal government, and menaced by a reward, offered for his person dead or alive.

Is it surprising that through all the years that have intervened since then, years in which the writer has participated in the sorrows, oppressions and misrepresentations that have afflicted our Southern people, that memorable scene has never been effaced from his mind; that the words of Dr. Hoge have never ceased to be an inspiration; nor his faith been shaken as to the ultimate fulfillment of that prophecy.

Are we, Mr. Editor, to accept your views of the "Denationalization of the South," and believe that we, as a people, have no special mission on the earth? Were all the prayers, sacrifices and blood shed during the four years of the Confederacy in vain? All the succeeding years of humiliation, poverty and struggle for Anglo-Saxon supremacy to be the end of our existence as a "peculiar people?" Our purest of Anglo-Saxon speech be absorbed by the harsh dialect of our Northern conquerors? Our political unity be broken up and its several units simply become so many factors in the "body politic" under whose flag no distinction of race, color, or social equality can be recognized?

Scientists tell us that the tiniest pebble let fall in the ocean sets in motion a circle of wavelets the influence of which extends to the uttermost confines of the deep! That a word spoken likewise creates wavelets of sound that are transmitted to the uttermost parts of the earth! How then, is it possible that the most heroic struggle for freedom recounted in the history of any people should create no wavelets upon the ocean of human action? And the greatest tragedy of ages end a farce?

Did not the curtain rise again? And has not the

second act in the drama been on the stage during the past 38 years. Part I reveals the Southern people passing through the "Valley of the shadow of death." A nation in mourning for its dead, having their servants for masters, and carpet-baggers for their rulers. Part II relates of the Southern struggle for bread and Anglo-Saxon supremacy, while Part III portrays the Southern triumph over poverty, oppression and political disenfranchisement, ending in the political, social and industrial ascendancy of the Southern people in a manner that challenges the admiration of the world.

The curtain has dropped the second time, relegating into history the two acts that have been played, but leaving the audience in suspense as to what will be revealed when it rises on the third act in Southern Drama.

This much we know: "The end is not yet!" Neither has the prophecy been fulfilled, for the mission of the Southern people has not yet been revealed. This much of the next act is disclosed by the mutterings behind the curtain, "That the trials and tribulations of the Southern people are not at an end."

Scarcely had the ink dried upon the columns of the Standard in which its able editor congratulated its readers upon the arrival of that period in Southern history in which its people could safely accept their present condition as an earnest of their destiny, when by one act the President of this Nation convinced every intelligent person in the South of the fact that they are confronted by a graver peril than any one heretofore encountered—that of social equality or its alternative—a "race war."

Of the two evils our Southern people would readily accept the alternative.

I do not believe, however, that a war of races is imminent, simply because I believe there is a Divine Providence shaping the course of our people, and accept this new issue so unexpectedly sprung upon us, as a lesson to impress upon the people of the South the fact that our mission on earth and destiny as a people are not concurrent with those of our Northern brethren, and to make us willing to undertake and carry out the Divine purposes of the Lord of Hosts, "that of taking a leading part in the establishment of his kingdom on earth."

Sojourner.

#### The Gospel of the Lilies.

Matt. VI. 28-30.

Edward O. Guerrant, Wilmore, Ky.

The greatest preacher was the simplest. The "common people heard him gladly," and understood him easily.

This was his first sermon, his "Inaugural Address!" In it he states the character of his kingdom, and lays down the laws of its government, and the duties of its subjects. He shows its superiority over all that preceded it, and the absolute security and happiness of all its inhabitants.

"Multitudes" waited on his teaching. He was the "desire of all nations." For four thousand years a guilty, hopeless world had been expecting a Deliverer. All other helps and hopes had failed.

"In the fullness of time" he came to save a lost world; to bring a race of immortals back to God; to restore order and peace to God's kingdom on earth. It was a mission worthy of a God, and only a God could do it.

This great sermon on the mountain was his first utterance. He used plain language. He was speaking to plain people. Most of them were poor and unlearned. Their life was a hard one; a struggle for bread, long and sharp. He knew something of it himself. Probably he was in sight of Nazareth, where for years he had lived in a humble home, and worked as a carpenter. He was speaking to multitudes who were accustomed to walk by sight, to depend upon their own arm for a living.

The daily inquiry was "how shall we get bread and clothes for our selves and children." They saw nothing beyond the narrow horizon of a hard life, and nothing above the roof of their humble homes.

For years they had been ground beneath the heel of tyrants and deluded by teachers who taught a false religion, without a Saviour or a hope. They felt the need of something better. This was the occasion.

The object was to teach them, and you and me, a better way,—the Divine the Heavenly way. We need it. The old Galilean cry has come down to us—"what shall we eat." It occupies most of our time and thoughts and energies.

He came to show us a better way; to set the world right; to lift up the burdens which have crushed humanity for six thousand years.

His great theme was to let God do our thinking, planning and providing: to let God bear our burdens; to let Him be what He ought to be, our Father, our Helper, our Redeemer, our "All in all."

He showed them the utter helplessness of man; the utter folly of thinking more of their clothes than their bodies; more of their food than their souls.

Looking down into the valley where beautiful lilies were blooming, He calls their attention to them, and says, "Consider the Lilies."

What a scene! What a sermon! How simple, yet how sublime! He made those lilies; He painted their heavenly colors with His sunlight; He refreshed them with His dews and showers. He dressed them in colors more regal "than Solomon in all his glory." They "neither toil nor spin." No milliner could have made their wardrobe. God only could make it.

Now let us consider:

1st. God's care of the lilies. He made them, and planted them along mountain, glen and stream; in field and meadow. He fed and clothed them. The wild lilies have no other provider.

God alone cares for them. How well it is done. No human heart or hand can take His place. He planted them where they grow; He selected their home. They grew as He wisely ordered by stem and leaf and flower. He watered them when thirsty, and fed them when hungry.

"They have no care:

They bend their heads before the storm,  
And rise to meet the sunshine warm.

God cares for them:

His love is over every one;

He wills them good;

His will be done.

He does neglect no single flower;

He makes them rich with sun and shower,

Their song of trust is sweet and clear,

And he that hath an ear may hear."

You see the lesson. The Maker of the lilies made you; the Lover of the lilies loves you. Will He not clothe and feed you? Are you not worth more than all the lilies? Why, then be "anxious" about the morrow? Why then, be afraid to trust God? How unnatural; how unreasonable; how ungrateful.

This is the lesson—Trust God, like the lilies, and He will take care of you, like the lilies. This is the life of faith the lily-life; the child life—the Heavenly life.

2nd. Then consider God's prodigality to the lilies. Go into a beautiful garden and examine the flowers. What a wealth of color and shape and perfume. All colors, all beautiful shapes, all exquisite perfumes. The wealth of heaven poured out on earth. No wonder Jesus called Heaven 'Paradise'—the beautiful garden of God.

But that lily is only a poor soulless flower. It can never know who made it, or feeds it, or clothes it, or loves it. It can never see, or know, or enjoy Him. You can. This is your God; your Father. Consider what He does for the lilies, then doubt what He will do for you, His child, His image, His loved one. You can know Him, see Him, love Him, enjoy Him. How much more then will He do for you? What prodigality of love and grace and riches and honors He has for you!

See what He has already done for you. Who did He make the lilies for? and the birds? and the sunshine?

and the world? All for you. Who did Jesus die for? Who are angels ministering to? Who is heaven waiting for? All for you.

"Eye hath not seen, nor ear heard, neither hath entered into the heart of man the things which God hath prepared for them that love Him."

3rd. Then consider God's resurrection of the lilies.

They vanish with the summer, and the snow of winter covers the grave of the lilies, and we imagine they are dead. The wild bees seek them in vain, and the valley is desolate where they bloomed, and the children wonder where they went. But God smiles over the landscape with April suns and showers, and the lilies rise from the dead and bloom again. This is the resurrection of the lilies. Does it teach us no lesson? Hear Him say "Consider the lilies."

Have we no loved ones beneath the sod, and the snow, whom we call dead?

"An angel form walks o'er the earth  
With soft and silent tread;  
And bears our best loved friends away,  
And then we call them dead."

And will not the God of the lilies smile on them again, and make them rise from the grave and bloom again? He says He will. "Awake and sing, ye that dwell in the dust."

Hear Him say, "Thy brother shall rise again," and thy mother, and husband, and child.

We will "consider the lilies," and thank God for the beautiful, sweet lessons they teach us.

The loving Hand that heals the broken lily with divine surgery will bind up the broken heart of His child.

The mighty voice that calls the sleeping lilies from beneath the snow and sod, will call our loved ones from their graves.

Blessed Resurrection! With beauty beyond all lilies, and life beyond all death, we will receive them again to our rejoicing hearts and homes.

When hard times come, and your hearts fail, "Consider the lilies how they grow" and take courage. When death comes, and takes your best loved ones away, then "Consider the lilies how they rise, and rejoice."

#### The Best Way.

"As for God, his way is perfect." Ps. 18:30.

Thy way, O God, is perfect!  
Thy way with me then take,  
Though I sometimes, must suffer,  
It's for my own mistake.

Oh, could I always trust Thee,  
And Thy own time abide,  
I should have smoother sailing  
Upon life's ocean wide.

When Thou, my Lord, delayest  
Some promise to fulfill,  
I often grow impatient—  
To have my own sweet will.

And pressing blindly onward  
To find my hidden way,  
Till, like a child, I wander  
And only make delay.

In my distress and peril  
I always come to Thee,  
And Thou, again, hast taught me  
Thy way is best for me!

—M. E. C.

The Nashville Daily News said the next day after the passage of the Adams temperance bill, which, by the way, subsequently passed the lower house by a vote of 81 to 11, and is now a law under which practically all of Tennessee except eight cities will be prohibition territory: "Reviewing the struggle which culminated in the Senate yesterday, the circumstance developed that the immediate leaders in the able campaign were ministers. They bore themselves valiantly, and their allies of all classes throughout the State, public men and private citizens, have won a victory. It now remains to preserve its fruits."—Cumberland Presbyterian.

#### A Course of Outline Bible Study.

It is proposed to begin in The Standard, with the issue for March 4th, a course of outline Bible study on the Epistle to the Galatians. One chapter will be treated at a time, and a study will be published every two weeks; and the course therefore will run through twelve weeks.

The plan followed will be chiefly question and answer, and the answers will be suggested mainly by scripture reference, so that the studies will cover a much wider scope than the one epistle. At the same time, the Epistle itself will be studied in its main outlines as thoroughly as possible in such limited space.

Answers to the questions, accompanied with return postage, sent to the address given below, will be corrected and returned, thus giving the course of study somewhat the form of a Bible correspondence class.

The Epistle to the Galatians is selected because it stands first among the shorter Epistles of Paul and so suits the commencement of a series of Bible studies, should it be thought desirable to extend this course further than the one Epistle. While this Epistle is in some respects a difficult study, yet it presents in brief compass a greater variety of interest than almost any other of the shorter books of the New Testament. The student will find here most interesting side light on the history in the book of Acts, an instructive parallel to the doctrinal discussions in the Epistle to the Romans, and rich experimental truth similar to the contents of Ephesians and Philippians. Thus the first and second chapters are mainly historical, the third and fourth chapters, doctrinal, the fifth and sixth chapters, practical.

The difficulties presented by the study of this Epistle are largely matters which interest the critical scholar, but have little bearing on its doctrinal and experimental teaching. For example it makes no difference as to the practical value of the book, whether Paul wrote to the Galatians from Corinth, as Conybeare and Howson maintain; or from Ephesus, according to Elicott; or from Rome, as is stated in our common English Version. While this is an interesting question, which will be touched on its place, yet it is of little practical moment.

Now as to the plan on which these studies are based. The writer has heard from the lips of earnest Christians over and over again, the lament, "I do not know how to study the Bible." There is one method of Scripture study, which once learned and followed, never fails to be interesting and profitable; and the main failure of it is to compare Scripture with Scripture, to study the Bible in the light of the Bible. That is the plan which will be followed in these studies on Galatians; one part of this Epistle will be examined in the light of all the rest, there will be brought to bear on this one book of the Bible all that can be gathered from the whole Word of God. Thus it is hoped that there will not only be benefit derived from the contents of this particular book, but the student will become familiar with a method of handling the entire Bible, which the writer has long followed himself, and which he has always found most helpful.

It will be seen that this is not infant class work, but it is designed for those who already know enough of the Bible to make them eager to learn more. If these lovers of God's Word shall find in this course of study that which interests and profits them, the writer will consider himself richly repaid.

Address all correspondence on this subject to Rev. R. A. Lapsley, Greenville, Va.

An example of the late Archbishop Temple's directness of speech was his reply to certain students of a theological college of which he was head. The doctor was digging in the garden when a deputation approached and laid bare a terrible grievance. The country folk, it seemed, had not treated the students nicely—"in fact," said the spokesman, "they do not treat us as if we were gentlemen." "Because you're not," said Dr. Temple, and went on digging.—Dominion Presbyterian.

### What More Do They Than Others?

The primary object of what follows is to show the place which Presbyterians occupy and the part which they legitimately share in the enormous undertaking of evangelizing the world. Every Christian should be intelligently posted respecting the sacred enterprise of missions, as a whole, and especially respecting the work of his own denomination, so that when exaggerated or untrue statements are made in his hearing or undue prominence given to any organization, presumably, for effect, he will not be forced to the humiliating position of Ophelia in English story of accepting it as true because he does not know a single reason why it should not be true.

In popular treatises on the subject, modern missions are usually dated from William Carey. But for all such movements among men there are influences issuing often-times from other men which cannot be ignored. No fair-minded student of missions would be intentionally guilty of plucking one star from the glittering crown of Carey, but that which counts for the most in the sphere of moral and religious activity is the truth, which to know, is a credit to all and an injury to none.

It is a well-established fact that during the 16th, 17th, and 18th centuries the duty of evangelizing the heathen was regarded with minute consideration. The effort to practice the missionary mandate on the continent of Europe by such men as Ziegenbalg, Schwartz, Weston, Egede and Zinzendorf was exceedingly limited in its influence upon the rest of the Protestant Church. The chilling and paralyzing effects which rationalism and deism are calculated to produce, had all but stifled the conscience and religious sensibilities of the Church in Germany and England; and as a result the varied efforts which were made to carry on missionary work experienced merely a languishing existence until the time of William Carey.

But in Scotland the aspects were somewhat different. In 1709 at Edinburgh, a society was formed for the promoting of Christian knowledge which continued with increased interest and endeavors. In 1744, this society assumed the support of David Brainerd, a Presbyterian minister of America who was ordained at Newark; and to Brainerd may be traced the essential beginning of modern missions, rather than with Carey who correctly belongs to the second generation of missionaries. Carey had not been born when Brainerd was feeding on boiled corn and soup, lodging in a crude hut made with his own hands, sleeping at night on a heap of straw, and enduring unnamed privations that he might preach the gospel to the Indians. And when, after having experienced the severest hardships, after his broken health forbade him continuing longer, he died in his thirtieth year, his life was written, a copy of it fell into the hands of Carey and the story of Brainerd's piety and zeal and self-devotion which had not been surpassed since the days of the apostles, became the potent force, says A. J. Gordon, in the missionary ardor of Carey, and in fact, a potent agency in modern missions. A copy of Brainerd's life also fell into the hands of Henry Martyn and as he perused its pages his soul was filled with holy emulation of such a man and fired with the resolution to follow his noble example. Both Carey and Martyn went to India, one as the representative of the Baptist Missionary Society, and one as the chaplain of the East India Company; both wrought for the same Master, preaching and translating, until their bodies pierced with torturing pains and weariness, they died on a foreign shore where they had instituted a work which has expanded into marvelous proportions and whose magnitude waits for eternity to disclose. This immense harvest is the essential and fitting outgrowth of the sacrifice and death of Brainerd, who, like the grain of wheat falling into the ground and dying "bringeth forth much fruit."

The Scottish Society of Edinburgh, in 1746 appointed a day for monthly public united prayer for the universal spread of the gospel. The dying message of David Brainerd to his spiritual children among the

Indians was that they observe this day. What influence the united prayers of these Scotch and Indian Christians from the shores of two continents exerted in effecting the missionary spirit and activity which subsequently arose, Heaven alone knows.

Immediately following the movement of Carey in England was that of Samuel J. Mills, a Presbyterian minister of America. Deeply interested in sending the gospel to the heathen, Mills instituted a forward movement while in the seminary, with the assistance of Newell, Nott, Hall and Judson. Mills was a man of indefatigable energies and almost unlimited mental resources, and from his cherubic soul sprang the American Bible Society, the United Foreign Missionary Society and a movement for the evangelization of the African. In 1817, he was sent by the Colonization Society to explore Sierra Leone and Western Africa. On the eve of his return he died and was buried in the sea. The career of Mills was brief, but his name will ever be associated with these movements, and with the stupendous history of the missionary activities of America to whose holy enthusiasm it owes so much.

From the earliest times Presbyterians have occupied the front rank in the evangelization of the world. Illustrations here must necessarily be abbreviated. They were the first to enter China. Robert Morrison landed at Canton in 1807. Fifteen years later he was joined by David Abeel, a Presbyterian from America. The work of Morrison consisted in translating the Bible and composing a Chinese dictionary. He labored seven years before he made one convert and at the end of twenty-seven years had no more than four followers. But during the succeeding years his one convert has multiplied many thousand-fold. Through the self-devotion of John Ross, a Scotch missionary in Manchuria and the consecrated tact of H. M. Allen, a medical missionary, the Presbyterians were the first to occupy Korea, and in 1887 organized the first evangelical church on the peninsula. They were the first to begin operation in Formosa, an island off the coast of China and the home of nearly two millions of people. The English Presbyterians entered in 1864, and a few years after Dr. G. L. Mackay of the Canadian Presbyterian Church began work in and about Tamsni and the story of his labors is among the most brilliant on record. In Siam and Laos the Presbyterians were among the first and to-day they have entire control of the enterprise which has been marvelously successful. The work in Madagascar has fallen exclusively into the hands of Presbyterians; and the same is true of the work in Syria and Egypt. The first Protestant Church to grace the pages of Japan missions was organized on the Perry treaty-ground at Yokohama in 1872 by the Rev. James Ballagh of the Dutch Reformed Presbyterian branch, and another by other representatives at Tokyo, the capitol in 1873. In addition to these instances, descriptions of the work carried on by Presbyterians in Turkey, Greece, Mexico and South America might be given in the most glowing terms.

The Presbyterian Church has given to the cause of missions such men as John G. Paton, who has devoted his life to the savages of the New Hebrides; Robert Moffat, David Livingstone, and Andrew Murray, who, whether living or dead, shine with undiminished splendor amidst the horrors of the Dark Continent. William Murray, who devoted himself to the pitiable blind of China and Alex. Duff the pioneer of education in India; and a host of others whose lives have been freely given to the glory of the Master in the salvation of souls, and whose sacred dust sleeps on many a foreign land, thousands of miles from its native air. Presbyterians may point to any altitude or latitude with feelings of humble gratitude that under God their mission in the great world has been so marvelously projected and their influence so extensively felt. Their seal or emblem is beautifully illustrated in their mission, and their mission is a charming comment on their seal or emblem.

R. L. Benn.

Cleveland, Tenn.

### The Point of Contact.

How many Sunday-school teachers ever think of finding a point of contact between the lesson and the child? Yet there can be no teaching unless this point of contact is found.

It is related of Dr. Pratt that he once entered the Sunday-school room when the class was asked by the teacher, "What is sin?" The pupils answered glibly, "Sin is any want of conformity unto, or transgression of, the law of God." "Who can explain what that means?" asked the venerable preacher. There was dead silence. Taking a piece of chalk the Doctor made a line on the floor. "Suppose that line is God's law. If I fail to come right up to it, that is 'want of conformity unto the law;' and if I step over it that is 'Transgression of the law.'"

Who could ever forget that, or fail to understand it? There was a point of contact between the Doctor's explanation and the children's experience. If children are to derive any benefit from teaching they must be taught in terms of the child mind, and not in terms of the adult mind. It is probably true that the majority of preachers and teachers do not think of this when teaching children the wholesome lessons and saving truths of the Bible. Sometimes the children get as much mixed up as the little boy who was asked by the Sunday-school superintendent, "What is a lie?" He answered promptly and vigorously, "A lie is an abomination in the sight of God; a very present help in every time of trouble!" This boy had been taught the first part of his definition and he had learned by experience the second part.

Some of the older citizens doubtless remember the times when the mammy who looked after the health of the colored children on the old plantation used to call them up every Sunday morning, whether they were sick or well, and give each one a dose of sulphur and molasses, in order to keep off any possible sickness that week. Do we not treat the children to spiritual sulphur and molasses, when we might easily make the dose an attractive one?

Many of the children will appreciate the feelings of the boy that once slipped out of the cabin door while a Bible class was being taught. An old negro had gotten permission from "Ole Missus" to gather all the colored children on the place and teach them the Bible. He got them in his cabin in a circle around the four walls. Starting with the boy next the door he asked, "Who made you?" "I dunno, suh!" said the boy. "Gord made you. Now don' fergit dat." Looking at the next boy the old negro asked: "What did Gord make you outen?" "I dunno, suh," said the second boy. "He made you out er dus'. Now don' fergit dat." The third boy was asked, "Who was the fus man?" and had to be told that it was "Marse Adam." And so the old negro continued around the circle he had exhausted his knowledge and reached the last boy. Then turning to the first of the circle he asked, "Who made you?" The boy piped out, "Dus!" "Look heah, nigger, didn't I tole you Gord made you?" "Nor, suh. I aint de one. De one what Gord made done slip out de door!"

By finding a point of contact between the child and the lesson, the teacher could make the lesson so interesting that there would not be such a strong desire to "slip out de door." J. D. E., Jr.

### Critical on John XIV. 16, 17.

By Rev. H. H. Hawes, D. D.

The verses read: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you and shall be in you." This criticism is on the translation of the word "receive."

However true it may be that the world cannot receive the Holy Spirit, the question is: Was our Lord speaking of that, in this teaching?

Look at the circumstances of the utterance. He had

told the disciples that He was to be taken away from them: therefore they were troubled. But what comfort was there in telling them, just then, that the world could not receive the Holy Spirit? His object was to comfort them. The Greek word, translated "receive," is "labein," from "lambano," which means, First, To take, take hold of, grasp, seize. Second, To have given to one, receive, get. In view of the connections in which the word is here used, the natural translation would be, "take, or take away." Translating thus, the comfort appears, and is emphatic. Then we read: "Even the Spirit of truth, whom the world cannot take away." Their reason follows: 'I am a visible, tangible presence. The world can see me, handle me, and is going to take me away from you; but the substitute, whom the Father is going to send, will be invisible, intangible, spiritual. The world, therefore, cannot know Him as it knows me, nor see Him, nor touch Him; therefore cannot take Him away as it will take me. He will stay with you permanently for your comfort and guidance, in compensation for my absence.'

In support of this, note how the same word is translated in other places:—Matt. V. 40, "If any man will sue thee at law, and (labein) take away thy coat, let him have thy cloak also."

Matt. XV. 26, "It is not meet (labein) take the children's bread, and cast to dog's"

Rev. VI. 4, "And power was given to him that sat thereon to (labein) take peace from the earth."

Passages have been given in which the form of the word is identical with that in Jno. XIV. 17. The same word (lambano) is used in many other passages, in its first signification, but different form.

Accepting the translation, "take away," for verse 17, the teaching appears in a new and better light. The continuity of thought is preserved, and our Lord's work, of comforting His disciples, is not interrupted by the introduction of new matter in His teaching. It is believed that this criticism will stand further study, and be thus justified.

## The Open Court.

### Critics Criticised.

Dear Standard:

I hope the Open Court is open enough to let in a few words from a constant reader who always turns first to the Editorial column—not merely because they are the first columns of your paper. Country Parson's story of pastoral regeneration is too good to be marred by the gratuitous insertion of the fling at a great man who is dead—if such a man as R. L. Dabney can be truly called dead. Dr. Dabney had a very retentive memory, but he forgot more than the average country pastor will ever know.

Another of the heirs (presumptive, if not apparent) of "Old Man Know All" once said of Dr. Dabney's rules on sermon-building, that "they suited the smallest number of preachers"—because forsooth very few have a brain like Dr. Dabney's.

There are many of your readers who will read Country Parson's humorous words with a sort of amused regret that such a man as we know him to be should pose as a critic of Dr. Dabney, for the sense of humor is not by any means confined to the writers of the Standard. Many of us don't need a tin tag to make us recognize a joke when we meet one in the road. But there is a deeper regret, that those who don't know the real man veiled under the *nom de plume*, will do him the injustice of thinking he is what his words make him seem. Many of us know, but some do not, that he is modest, true and large of soul. He, like "Clarke," (and you, sometimes) makes the mistake of leaving his mustard jar open on his desk and sometimes his pen is dipped in that by mistake for the inkstand.

Do you suppose these brethren would be willing to sign their real names to everything they write? It not, why not? And if so, why write these things?

L. B. Johnston.

Rev. Joseph R. Wilson, D. D.

(Editorial.)

Joseph R. Wilson was born in Steubenville, Ohio, on February 22, 1825. He received his classical education at Jefferson College, Pennsylvania, and his theological at Western Theological Seminary and at Princeton Seminary. He was ordained by the Presbytery of Ohio, and his first charge was the church at Chartiers, Pennsylvania, 1849-51. His scholarly tastes and his gifts as a teacher led him to accept a professorship at Hampden-Sidney College, then the important Presbyterian College of the South. During his professorship he supplied the church at Walkers' in Appomattox county. When Dr. B. M. Smith, who had been pastor at Staunton, Virginia, went to Union Seminary, at Hampden-Sidney, Dr. Wilson was brought to the attention of the Staunton people and was called to that church, going there in 1855. After laboring there for three years he was called to Augusta, where perhaps the most fruitful years of his pastoral and pulpit work were spent, 1858-70. He was pastor of this church at the first meeting of the Southern General Assembly in 1861, and though of Northern birth and education, like so many others from that section, who had become acquainted with conditions in the South, he threw himself with great heartiness into the Southern cause. He was elected Permanent Clerk of the new Assembly and upon the death of the former Stated Clerk, was elected to that position, which he filled with great ability and acceptance until his resignation of the office in ————. It was in this capacity that most of his brethren, in successive generations of commissioners, learned to know him and admire him. He was the soul of wit, an inveterate punster, the best company in the world at dinner, and he made even a Stated Clerkship a source of joy. He could kill an unwise overture by the way he would read it and then glare at the Assembly as if lost in wonder that any such thing had ever been thought of. His pleasantries brought the ripples of laughter that are so often a safety valve in strenuous times.

And yet there was no point of poison to his shafts of wit. He was professor of Pastoral Theology for four years at Columbia Seminary, and since he was a born teacher and loved his work he was very successful in this capacity. From '74 to '85 he was pastor of the First Church, Wilmington, and did a great work in that city. His sermons are still remembered for their clearness and force, and he blended in delightful combination an ornate style with impassioned fervor. During much of this time he wrote regularly for the editorial columns of the North Carolina Presbyterian, and proved himself as gifted with his pen as he was in the pulpit and the professor's chair.

In 1879 he was honored with the election to the Moderatorship of the Assembly of that year.

He was called from this delightful pastorate to the chair of Theology in the Southwestern Presbyterian University, and was never a regular pastor again. He resigned this position after eight years of faithful and successful service, in 1893.

After his resignation he supplied several churches in the absence of pastors or, in vacancies, among them Durham and Wilmington. While in Wilmington we heard constantly of the delight of his former parishioners, with the power and grace of his sermons. Many of them thought that he even surpassed the work of his earlier years, and certainly in his preaching, his eye was not dim nor his natural force abated.

During the latter years of his life Dr. Wilson suffered from an affection of the arteries that frequently brought on attacks of vertigo and dizziness. He spent his last days in the delightful social and literary atmosphere of old Princeton, and it was his happiness to see honors fall thick and fast upon the head of his distinguished son, President Woodrow Wilson. We have not been able to learn the particulars of his death, but doubt not that he fell asleep with serene faith in the Master he had served so long. He was buried in Columbia, S. C.

So another of the Old Guard is gone, one who watched the beginnings of the Confederacy and of the Southern Church. The ranks grow pathetically thinner with every year. But Dr. Wilson knew the North as well as the South and his convictions were free from bitterness and his view was a broader one and his attitude more generous than some who knew only one side.

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The Editor's Chat With the Reader.

We have variety enough in this issue to please the most fastidious. Besides the regular departments there are ten contributed articles of interest and value. Rev. T. H. Law, D. D., speaks a needed word on the system necessary for systematic beneficence. O. H.'s poem is as melodious as it is true. Dr. Guerrant gives us the Gospel of the Lilies in his own striking style. Another poem of merit is from the pen of M. E. C. Rev. R. L. Benn asks a pertinent question, What do they more than others? J. D. Eggleston, Jr., gives some valuable points relating to the work of the Sunday-school teacher, and Rev. H. H. Hawes gives us a most suggestive rendering of John 14: 16, 17.

Our readers will be delighted to know that Rev. R. A. Lapsley is going to give us the outline of Bible Study he describes. Mr. Lapsley is one of the most original thinkers and facile writers in the Southern Church and the Standard congratulates itself and its readers in having secured him as a regular contributor.

The author of a Reminiscence and a Retrospect misunderstands us if he thinks we meant that the South has no mission in the future. Rather a grander mission than ever as the best part of a great nation.

Erratum.—In last week's Westminster League column, the date of the Davidson covenanters meeting was given as Jan. 11. This was an error. The meeting combining missionary, athletic and social feature was not held on Sunday.

PERSONALS.

The address of the Rev. C. R. Dndley, D. D., has been changed from Richwood, W. Va., to Sykesville, Md.  
 The address of the Rev. C. M. Wyse has been changed from Williamson, W. Va., to Greenup, Ky.  
 Rev. A. McLaughlin, of Mt. Gilead, N. C., has taken a field in Georgia, and will move to that State in a few days.

## Church News

### The Causes of the Church.

February.

Our offering for this month is for Presbyterian and Synodical Home Missions.

January and September,	Assembly's Home Missions, W. A. Powell, Treasurer, Atlanta, Georgia.
February, June, August.	Presbyterial and Synodical Home Missions.
March.	Publication and Colportage, R. E. Magill, Treasurer, Richmond, Virginia.
April, November.	Education of Candidates for the Ministry, G. W. McRae, Treasurer, Memphis, Tenn.
May, October.	Foreign Missions, Erskine Reed, Treasurer, Box 457 Nashville, Tenn.
July.	Ministerial Relief, S. H. Hawes, Treasurer, Richmond, Virginia.
Third Sabbath in October.	Bible Cause, American Bible Society, New York City.
Thanksgiving Offering, November.	The Orphans.
December,	Colored Evangelization. Dr. John Little, Treasurer, Tuscaloosa, Alabama.
Last Sabbath in December.	Assembly's Home and School. S. W. Somerville, Treasurer, Fredericksburg, Va.

### The New York Mission Conference.

The tenth Conference of Foreign Mission Boards in the United States and Canada held its annual meeting on January 14th and 15th, in the Bible House. Thirty mission boards working in the foreign field were represented by sixty delegates. The Executive Committee of Foreign Missions of the Southern Presbyterian Church was represented by Dr. S. H. Chester, Secretary; Rev. H. P. Williams, editor, and the Rev. S. R. Gammon, of Brazil. The American Bible Society entertained the delegates at luncheon. The Rev. Dr. S. J. Dennis, author of *Christiana Missions*, reported on various phases of institutional mission work. He said there were in the mission field 95 universities and colleges, 384 theological and training schools, 886 high schools and seminaries, 188 industrial, and 68 medical schools, 122 kindergartens and 18,742 elementary or village schools. The total number of educational institutions is 20,485, and students attending them number 1,051,811. Under mission management there are besides 395 hospitals, 789 dispensaries, and 258 orphan asylums and homes for infants, with a total of 17,821 inmates. The Honorable Emily Kinnaird, sister of Lord Kinnaird, read a letter from the English committee of the Zenana Bible and Medical Mission, proposing to American friends of missions in India that they co-operate in work in that country. Miss Kinnaird and Miss A. E. Edge, who has come with her to New York, are authorized to arrange, if possible, to establish an American branch of the English committee.

### Wanted—A Business Man for our African Mission.

A very excellent young man in the senior class of one of our Seminaries has recently been appointed, subject to the

action of his Presbytery, as an evangelistic missionary for Africa. The committee has been in correspondence with several other men who have been considering the call that has been several times made for another man who would go to take especial charge of the business department of the work in that field. Having recently almost concluded with one who seemed specially adapted to that work it was found that at last he could not go and we were again disappointed.

At the meeting of the Committee on February 3rd, the Secretary was instructed to issue another call. We desire a man who will go as a missionary and only from the missionary motive, but who has already proven his capacity for the management of business affairs. We could wish this man when sent out, to use every opportunity he might have of taking the gospel to those with whom he came in contact. But his special work would be to take charge of and re-organize the business affairs of the African Mission. It is necessary that who ever goes should go unmarried. But the committee is willing to send a man with the understanding that he might stay for three years and then return home. We feel satisfied that a man in that length of time could largely accomplish what we desire to have accomplished by this man for whom we are calling. At the end of his first term he would not be considered bound to the committee for further service in Africa unless he should be desirous of continuing his work. The question of matrimony might be on a different footing at the end of three years than it is now.

We shall be very glad to receive responses to this call from any one, either minister or layman, whose heart the spirit may prompt to respond to it. The need is very urgent and the work so necessary to be done has been long delayed.

Mr. Morrison has recently again been ordered home by Dr. Sims who is his consulting physician. Mr. Vass, whose first term has expired, has since been instructed by the Committee to return home. Inasmuch as these two are leaving no white man will be left on the field.

Let us have an early answer from any who feel moved to consider this call.

Respectfully,

S. H. Chester, Secretary.

### Card from Dr. Chester.

Dear Brethren:

Rev. H. F. Williams, recently elected Editor of *The Missionary*, has also been made Chairman of a sub-committee of the Executive Committee of Foreign Missions on our Forward Movement, and will assist the Secretary in both the field and office work connected with that movement.

Correspondence relating to the Forward Movement may be properly addressed directly to Mr. Williams and will receive his prompt attention.

S. H. Chester, Secretary.

### TEXAS

TYLER.—Rev. J. L. Stewart, Jr., was with us last Sabbath and presented the "Forward Movement" in Foreign Missions.

Our church took subscription and decided to undertake the support of a missionary. We hope to do as much for the Home work also.

J. D. McLean.

M'KINNEY.—We learn, through a friend, that the Texas University, in which Dr. Claggett has been so interested, will be located at this point.

### MISSISSIPPI

Presbytery of Mississippi will meet in Hazelhearst, Thursday, April 23, 1903, at 11 a. m. opening sermon by Rev. Geo. T. Chandler. Churches will send up reports on narrative, statistics and systematic beneficence; and also commissioner's fund at the rate of 10 cents per member.

S. O. Caldwell, S. C.

### KENTUCKY.

The Constitutional requirements having been met, the Presbytery of Louisville is hereby called to meet in the First Church, Louisville, Tuesday, Feb. 17th, 1903, at 10:30 a. m., to act on the request for the dissolution of the pastoral relation between the Woodland Church and Rev. R. B. Griunan, D. D., and to dismiss Rev. Dr. Griunan to Asheville Presbytery if the way be clear.

J. W. Tyler, Moderator.

## NORTH CAROLINA

## Letter to Pastors and Sessions of the North Carolina Synod.

Dear Brethren:

Permit me to urge upon you the necessity of acting promptly in the appointment of sessional committees on Ministerial Relief. This great cause can never go forward satisfactorily till it is properly organized in all our churches. Do not delay.

The needs of our aged and disabled ministers and the widows and orphans of our deceased brethren constitute a sacred and pressing claim upon us.

If your sessional committee is not already appointed, will you not make a point of appointing it this week?

Yours in His service,

Egbert W. Smith,

Chairman N. C. Synod's Committee on Ministerial Relief.

MOORESVILLE.—Our pastor, Rev. Dr. Pharr, preached an interesting and instructive sermon at Prospect Church yesterday on the Bible—its inspiration—its value—and its superiority over all other books, aside from its moral and religious influence, and made this request to the congregation: That every one who could read, old and young, would read the entire Bible through this year, and give him their names at the close of the year. And I predict that we will have more Bible-reading this year than we have had for a long time.

A Member.

To the Alumnae and friends of Statesville College:

The present session has been very successful, and the college, with a splendid faculty, with 40 boarders and a total enrollment of 120 students seems to be entering upon a career of prosperity and influence. Will every friend of Statesville College and every one who has been a student there lend her name to the President? In return information will be furnished that will interest every friend of the college.

Statesville, N. C.

Rev. J. A. Scott.

DAVIDSON.—Once more has the grim messenger, death, come into our community, to call from earth another member of the Davidson Church. On three of the four past Fridays a funeral has been conducted in the village church, first Mrs. Shearer's, then young McLeod's and now to-day Mrs. Helper's, the widow of the late H. P. Helper, Esq. Her death occurred suddenly last night from heart disease. Her death was strikingly like that of her husband several months ago. Both had been in their ordinary, but not vigorous health, till within a few minutes of their decease, both died near midnight, and after a moment's warning of the approaching end. Mrs. Helper has been for long years an earnest member of the Presbyterian Church. She was a kindly neighbor, a warm hearted friend, a devoted wife and mother. On last Sabbath she was at church where Dr. Graham preached a singularly beautiful and comforting sermon on Heaven as the Christian's Home, a sermon especially appropriate for a congregation to which so many bereavements have come recently, and which seemed indeed a message to God's sorrowing people. No one could foresee that in the briefest time her eyes would close on the things of earth, and that united with loved ones gone before she would see and experience for herself the blessed and happy home-coming of which Jesus tells in the 14th. of John's Gospel and of which her pastor was speaking in words eloquent in their emotion and sweet assurance of peace for all believers.

For a generation the Helpers have been prominently identified with the public, social and church life of Davidson. Since Mr. Helper's death the old home has been broken up and the property is now offered for sale. So true and sad it is that the places that knew us shall know us no more forever.

A lecture by Dr. Thos. P. Harrison on "Men and Books" in the Shearer Biblical Hall is announced for Monday evening. On Wednesday night the Sophomore class banquet will be celebrated.

On Friday evening the students of the two colleges, the faculties, and their wives will be tendered a reception by the faculty and your young ladies of the Presbyterian College in Charlotte. A happy and brilliant evening is anticipated.

The marshals in the Phi. society are H. A. Knox, R. D. Dickson, A. W. Shaw, Henderson Irwin. There is universal regret in college that Mr. A. R. McQueen of the Senior class,

editor of Quips and Cranks, and a prominent member of the Glee Club has had to leave Davidson and go to Texas for an indefinite time to nurse a sick brother.

February 6, 1903.

## VIRGINIA.

## Union Seminary Notes.

The friends of the Seminary will hear with deep gratitude that the anxiety of the past two weeks is removed, and that by a marked dispensation of Providence there have been no additional cases of varioloid or small-pox. Mr. A. D. Watkins of the Senior class was the sole victim of a very mild form of varioloid, though fully one third of the students were directly exposed to the disease; and while we believe firmly in vaccination and quarantine, as observed at this time, it does seem in this especial case that the Providence of God consisted in something more than the mere blessing of these means. The quarantine was raised on Tuesday last and regular work resumed.

The missionary interest of the community is being stimulated by the visit of Rev. S. R. Gammon of the Brazil Mission, wife and little daughter, who are the guests of Mrs. A. R. Jamieson. Miss Kemper also of Brazil is expected soon to visit at Dr. J. R. Smith's on Chamberlyne Ave. Last night, in the Seminary chapel, Mr. Gammon spoke most interestingly on "Christ's Accession Command," taking a basis for his remarks Act. 1: 8, 9. To-night he will speak on "Christ's Accession Gift" and on next Monday at 7: 30 p. m., his theme will be "The Brazil Mission." This most earnest and faithful missionary of the Cross has won the hearts of the students and his visits will be fruitful of much good to the cause he loves.

Two other meetings of a missionary character will be held on Sunday and Wednesday evenings of next week when the community will hear, with peculiar interest, Rev. I. E. Yohannon, class '01, of Persia, who will return soon to his native land.

Rev. Geo. L. Leyburn of St. Louis, Mo., Supt. of Home Missions of the Synod of Missouri, is spending a few days on the hill in the interest of the work in that section; and in the near future, Rev. E. E. Gillespie of North Carolina will present the Home Mission work of that Synod to members of the graduating class. The class numbers only fifteen and numerous calls have come in already. How truly are the words of the Master emphasized, "The harvest truly is great but the laborers are few: pray ye, etc."

Rev. J. F. Preston, one of the three travelling representatives of the Forward Movement in the Southern Presbyterian Church, has been here recently with a view to enlisting students for this special work of the Church during their summer vacations. Several are giving the matter careful consideration.

Mr. S. B. Spring, of the Choctaw Nation, Indian Territory, has entered the Seminary, and is living at Westwood.

A valuable addition to the portraits in the Reading Room of Spence Library is a very handsome oil painting of Dr. John Holt Rice, founder of the Seminary. The work is that of Ingham of New York, a famous portrait painter of his day, and is kindly presented by Miss Catherine R. James of Richmond whose father, Mr. Joseph S. James, was a warm friend of Dr. Rice, then his pastor.

One of the most enjoyable sociables of the session was the reception given by Mrs. A. R. Jamieson, Jan. 30th. at her beautiful new home on Chamberlyne Ave. in honor of Rev. and Mrs. Gammon, and Miss Kemper all of Brazil. Among the invited guests were the Presbyterian ministers of Richmond and their wives, the faculty of the Seminary and their wives and a number of the students. The effort to make the interest of the evening center around the mission cause was altogether successful, and we feel that this reception had the sanction and blessing of Him who choose to grace the festive occasion at Cana of Galilee.

W. M. Walsh.

RICHMOND.—At the minister's meeting on Monday morning, there were twelve present. The meeting was addressed by the Rev. S. R. Gammon in behalf of our mission and educational work at Campinas and Lavra, Brazil. Much interest was expressed in his important school work, which Mr. Gammon has so much at heart, and steps were taken looking to assistance.

A letter was adopted recommending Messrs. Yohannon and

Sayad to the Presbyterian Board of Foreign Missions for their enlisting them as missionaries in Persia.

At the Hoge Memorial Church, on Sunday morning, the pastor, Mr. Cook, baptized one child, and at the homes of his people, six others. At the night service there was a large congregation, and the communion was administered.

At the Third Presbyterian Church Mr. Eggleston began a series of Sunday night sermons. A neat card announces these sermons as twenty minutes long, and gives the subjects for each night. For February they are as follows: February 1st, "Organized Labor from a Scriptural Standpoint;" February 8th, "The Business Man from a Religious Man's Standpoint;" February 15th, "The Wonderful Power of One Woman's Life;" February 22nd, "The Greatest Sin of this The Greatest Age." Dr. Eggleston and some of his workers have opened a mission at Montrose Chapel, near the National Cemetery, at the east end of the city, with good prospects.

DAGGERS.—The Rev. R. W. Jopling writes, January 28th: "On Saturday, January 24th, we went up to our new mission chapel, through a blinding snow storm, and organized a Ladies' Missionary Society, with nineteen charter members. We hope to double this number in the near future. Miss Daisy Deisher was elected president; Mrs. M. C. Robinson, vice-president; Mrs. Bertha Newcomb, secretary, and Mrs. M. K. Deisher, treasurer. Having heard and received this gospel ourselves, we want to send it to others.

FRONT ROYAL.—At a congregational meeting held on a Sabbath, February 1st, it was decided to go to work at an early day to build a much needed manse for the Front Royal Church. Most of the money for the purpose is in sight, and we feel encouraged.

HILLSVILLE.—At a congregational meeting held in the Hillsville Presbyterian Church, January 25, 1903, the church, at the request of the pastor, Rev. Letcher Smith, united with him in requesting Abingdon Presbytery to dissolve the pastoral relation between himself and that church. Mr. Smith goes to North Carolina, where he has accepted work in the Presbytery of Fayetteville.

On leaving the pastorate of the Hillsville Church the pastor desires to say that he does not expect to find a kinder nor more generous people anywhere on the earth. During his whole stay of over four years among them they have ever been careful of his comfort and careful also to discharge their duty in administering to his necessities in the sickness and distress of him and family. Surely God's mercy and blessing will ever be with them.

MANCHESTER.—At the communion service on last Sunday, February 1st, Rev. J. J. Fix, pastor, five persons were added to the church. The congregations are increasing, and the people are much cheered with the prospect of growth and revived interest.—Central Presbyterian.

#### GEORGIA.

ATLANTA.—At the meeting of the Presbyterian ministers, January 26th, held in the parlors of the First Presbyterian Church, Rev. G. W. Bull, D. D., read a paper on "The Natural and Supernatural in Miracles." The paper was listened to with much interest, after which there was discussion. Dr. Bull announced that he would follow up the paper at future meetings on the same subject.

#### SOUTH CAROLINA.

WALTERBORO, CORINTH AND M'PHERSONVILLE.—Rev. S. C. Caldwell was installed pastor of Walterboro Church on Sunday, January 11th, by a commission of Charleston Presbytery. Rev. Alexander Sprunt, D. D., preached, presided and propounded the constitutional questions, and also delivered the charge to the pastor. Rev. Alexander Martin delivered the charge to the people. In the afternoon of the same day Mr. Caldwell was installed pastor of Corinth Church by the same commission.

## Temperance.

### In Behalf of the Women.

A correspondent of the principal saloon organ in North Carolina writes deprecatingly of the "many preachers and women" who have visited Raleigh and written to the members of the Legislature in advocacy of the London Bill. We

think he has been misinformed as to the first part of the charge. Of course we have no means of knowing how many letters have been written. But this anti-saloon movement is essentially a movement of men and of laymen. We believe that there are two preachers on the Executive Committee, who are also interested in business enterprises, namely the editing of religious papers. There were some ministers at the hearing before the Committee on Propositions and Grievances, representing the great religious bodies of the State, and some local bodies. But the great majority of those appearing before the committee were laymen of the different professions and business men. And there was only one woman who spoke before the committee, the president of the W. C. T. U., which has been working altogether independently of the Anti-Saloon League.

Still it would be felt even by the most degraded bar-room habitue that a preacher who was on the other side in this fight had missed his calling or had sold himself to the devil, in advocating the saloon.

Of course we are very sorry if any of the women—we suppose the preachers can speak for themselves—have written injudicious things to the members of the Legislature. We are sure that the great body of the women have been silent unless their voices have been raised to the Father that seeth in secret. At the same time it would be a great mistake to suppose that because they are not voters and their influence does not enter the realm of politics through political channels therefore the women have nothing to do with the temperance question, or that any interest they may show in the securing of righteous laws is an impertinence. Softly, my masters, they have everything to do with it.

The saloon is to-day the greatest enemy of the home and the home is woman's kingdom. We do not blame a woman for being even tigerish in defending her home, or in the indulgence of the fiercest hatred to the destroyer of the home. The women have suffered too much, they have been disgraced and humiliated too much to make any truce with their enemy.

When the saloon began to tempt the boy into paths of vice and riotous excess it was the mother who bore him that bore the burden of his sin and shame and suffered as he will not suffer this side of hell. And the young man's sisters who were so proud of him and hoped so much from him have had to bear their burden too, of disappointment, of the shame to the family name, of the taint that attaches to the drunkard's very kindred as though there were something evil in the blood. And then some fond and foolish woman has persuaded herself that for her sake and for her great love's sake the young man will reform. And he has stood with her at the altar, as pure herself as the orange blossoms in her hair, and he has made vows of love and honor and protection and sacred cherishing. And then the young wife has had to drink the bitter cup and find that even her love was powerless. It will never be known this side the judgment day what the wives of drunkards have suffered, in abuse, and violence, and the shattering of every dream of happiness, and the death of love itself. Nor is the poor wife the last of the women to endure and suffer. The drunkard's daughter has her share of it too. No matter how personally attractive she may be, there is a blight upon her young life, and it really makes little difference whether her father is brought home in a carriage or stumbles to his hut in a poverty-stricken neighborhood, she is the drunkard's daughter still, with the taint of his passion poisoning her life. Nor is it always the women who can talk about it that suffer the most. There are some homes where very loyalty keeps the lips closed from the denunciation of the saloon, lest the finger be pointed at the sad example of the ruin of the innocent their own home can furnish.

So we hope, gentlemen of the Legislature, that you will excuse some of the women if they have written too many letters. Southern gallantry is not yet dead. The women may not understand all the conditions and compromises that have to be made to secure legislation. But they want the saloon, the enemy of their peace, the destroyer of their kingdom, done to death. They do not vote and they would scarcely know whether you ran for Congress or the Vice-Presidency, last fall. They have nothing to do with politics. They know nothing about politics. But they know something about the misery that the saloon has brought into their lives or the lives of their sisters. And they have something to do with that after all.

## The World.

The most refreshing piece of news that the country has had for a long time was the announcement of the fact that J. Edward Addicks had given up his attempt to buy a seat in the United States Senate. It does begin to look as if the political standards of the country were improving.

Mr. J. Edward Addicks was a successful business man, who made his millions in gas. Except for his political ambition and the method he chose for entering a political career, he might have handed down an honorable name, even though obscure. He has been exalted to the "bad eminence" of a corrupt and corrupting politician, who tried to buy for himself, with his money, what his own talents or abilities would never have suggested to his admiring fellow-countrymen. Undoubtedly, however, his defeat was far the best thing for himself and for his party. It is scarcely possible that he could ever have been admitted to the Senate in the face of the unblushing bribery that he has practiced. And the endorsement which his admission would have meant would have been too heavy a load for his party to carry in the evenly matched fight that is next before it. Then how could any man, however coarse, be happy in the possession of a public office won in that way? He would have been absolutely without influence, his name would have been a hissing and a by-word, and his example one for the moralist to hold up to the execration of men. Mr. J. Edward Addicks ought to be congratulating himself that he has been relegated to comparative obscurity and saved from the conspicuous position which he coveted. He would have needed the epidermis of a rhinoceros.

The story of the fight is one to the credit and discredit of human nature. Delaware used to be known in the nation for the ability of the statesmen who represented her in Congress, such men as Thomas F. Bayard, like the Bayard of old, "without fear and without reproach," and George Gray, now the impartial and fearless head of the body of distinguished men who make up the Coal Strike Commission. For a number of years the state has been Democratic. But it was a small state and it was becoming a doubtful state. And Mr. J. Edward Addicks saw, or rather imagined that he saw, his opportunity to buy up a sovereign state as he would have bought a gas-plant. Two things were necessary to accomplish his desired end, the changing of the political complexion of the state from Democratic to Republican and the control of the majority thus elected. Therefore, since the advent of Mr. J. Edward Addicks there have been three parties in Delaware, the Democratic, the Union Republican, as the Addicks supporters called themselves, and the Regular Republicans, who were opposed to Addicks and his methods.

First Mr. J. Edward Addicks had to secure citizenship in the little state of Delaware. He then set to work to corrupt first the Republican Party and then the electorate of the state itself. His determination and perseverance were unbounded and his moral sense was adequately blunt. He perhaps thinks himself, even now, a greatly injured citizen. He soon gained control of the majority of the party, and then he succeeded in buying enough Democratic votes to give his party the majority in the legislature. But the two minorities, the Democratic and the Regular Republicans, were, united, a majority. And while they have been unwilling, up to this writing, to unite in electing the Senators to which the state is entitled, so that it has gone unrepresented in the Senate altogether, they have prevented the election of Mr. J. Edward Addicks.

And his spectacular withdrawal from the race the other day is a tribute to the honesty of the little commonwealth, all things considered. George Kennan, the famous correspondent, published in last week's Outlook some of the details. The chief effort was made in the two Southern counties of Sussex and Kent. Much has been said of the sturdy Anglo-Saxon strain of these two counties, as an evidence of the impossibility of bribing the people. Mr. Kennan remarks that "more than fifty per cent of the Republican voters in Kent and Sussex counties are 'Anglo-Saxons' from the Coast of Africa, whose incorruptibility is not wholly beyond question." So the North, whose decent people of course condemn the whole Addicks crew, has another lesson on the value of the negro vote and the imperative necessity of limiting that

suffrage. The final lesson will come, when through the negro votes of some National Convention, some statesman of the Addicks type, buys his way into a nomination for the Presidency, or when the negro vote that holds the balance of power in several Northern States is bought wholesale, as Addicks bought them in Delaware. A bill has just been introduced into the Kansas Legislature, recommending the disfranchisement of the negroes. What a pity some things were not thought of forty years or so ago!

Mr. J. Edward Addicks has paid dearly in cash for his exaltation from obscurity to infamy. In campaign years alone he has spent in Delaware \$400,000. The difference in the cost of white and negro votes is stated in the act that 89 votes at one precinct cost thirty dollars apiece, while 100 negro votes at the same precinct cost only ten dollars a piece. The market price of votes has been known to advance from fifteen dollars in the morning of a close election to twenty-five dollars in the afternoon, and although five thousand dollars was spent in one precinct the plurality gained was only 98. In one precinct 258 out of 260 negro voters were "persuaded" to vote the Union Republican ticket. A German citizen having two sons who were also voters presented a peculiarly shaped button, given him by the voter's assistant, to the "cashier," and received \$75 in exchange. He remarked that it would take a good many drops of sweat to make \$75.

A Regular Republican, Dr. L. H. Ball, was offered the other United States Senatorship, if he would support Addicks, and when he refused, was threatened with defeat for Congress and was defeated, by the running of the Union Republican, Byrne—a Democrat getting the place.

It was this Byrne, whom President Roosevelt recently appointed District Attorney, with that intermittent want of principle in appointments, which was noticeable sometimes while he was Governor of New York. The Senate very properly refused to confirm Byrne, and it was probably this action that discouraged Addicks finally, as a forecast of what he might expect when knocking at the Senate door.

One thing has been accomplished. The state has been bribed away from the Democratic Party, by the purchase of venal Democratic votes. By rights there should be two Democratic Senators from Delaware as in former times, instead of the two Republican Senators who will now probably be elected. But at least the main briber will not get in. We think that his defeat is a hopeful sign. Money is mighty in beneficence, but a weak thing to him who leaves out of view the power of conscience and the incorruptibility of true manhood. Considering that about a half-million of dollars has been spent in a state of small population, \$80,000 in two counties, among less than eight thousand voters, and that this effort failed, we think that the Republic is safe from the dangers of a money-corrupted electorate—certainly since the elimination of the venal negro vote. Mr. J. Edward Addicks was doubtless like Pharaoh of old, "raised up for this purpose." And perhaps also to point the necessity of electing Senators by popular vote. One cannot bribe a whole people as easily as one can a few representatives.

The causes of the coal famine by which the larger cities on or near our Atlantic coast have been afflicted, are less obscure than they were last week, but it is to be hoped that they will be made the subject of a searching inquiry at the hands of the Pennsylvania Legislature. It is certain that the Reading Company is striving to make the largest delivery of anthracite in its power, and that it has faithfully kept its promise to keep down the retail price of all the output from its own mines to \$6.75 per ton. All those consumers, on the other hand, who are obliged to rely on anthracite mined by individual operators have had to pay very much higher prices. It now turns out that the supply of anthracite would be ample if the normal consumers of that combustible were not now subjected to competition on the part of manufacturers who ordinarily use bituminous coal. It is the relative dearth of bituminous coal in the seaboard cities which is now at the root of the trouble. Who is to blame for this dearth? The bituminous operators assert that they could produce from two to four times as much coal as they now do if the Pennsylvania railway lines would haul it. The railway officials, on their part, say that they have neither cars nor locomotives enough to haul any more coal than they now do. They are suffering, they say, from a general freight congestion, and cannot be ex-

peoted to devote the whole of their rolling-stock to the transportation of bituminous coal. Whether this explanation is well founded is just one of the questions upon which light might be cast by a legislative inquiry. One thing seems certain, namely, that bituminous coal, usually worth in seaboard cities three dollars or four dollars per ton, retail, is not now selling at seven dollars to nine dollars a ton because there is a demand for it on the part of householders, who would prefer anthracite. On the contrary, it is manufacturers who, unable to obtain their normal supplies of bituminous coal, are now buying the small sizes of anthracite formerly used in private houses. The responsibility for the present inordinate prices of fuel seems to lie between the bituminous operators and the Pennsylvania railway.—Harper's Weekly.

Ever since Prof. Tyndall first discovered the movement of glaciers, attempts have been made by scientists to ascertain the exact depths of these natural phenomena by boring. Profs. Blumcke and Hess, from Bavaria, who are well known for their studies of glaciers, have succeeded in boring through the Hintereis glacier in the Otztal Alps, and found the ice to be 153 meters deep. The machine used for boring was driven by hand, and somewhat resembled that usually employed for experimental boring in mines, but was fitted with special arrangements for washing out fragments of ice from the bore hole to prevent their freezing together again. The expenses of the investigation, which is of incalculable benefit to science, were defrayed by the German and Austrian Alpine Clubs.—Scientific American.

San Francisco, Feb. 8.—News of a fearful loss of life in a disastrous storm which swept over the South Sea Islands last month, reached here to-day by the steamer Mariposa, direct from Tahiti. The loss of life is estimated at 1,000 persons. On January 13 last, a huge tidal wave, accompanied by a terrific hurricane, attacked the Society Islands and the Puamotu group with fearful force, causing death and devastation never before equaled in a land of great storms. The storm raged several days. From the news received up to the time of the sailing of the steamer, it is estimated that 1,000 of the islanders lost their lives.

Governor Odell, in his message to the New York Legislature, called for an amendment of the present tenement house law, and this has been followed by a series of demands by the tenement builders. The proposed changes will allow 75 instead of 70 per cent. of the lot to be built upon, and permits rooms with no windows, and simply stipulates that men may be able to see, instead of to read in the rooms. Meetings were held last week by the Federation of Churches and Christian organizations, at which the tenement question was considered, and strong effort will be directed against the proposed amendments.

Brig-Gen. William Crozier, Chief of the Bureau of Ordnance of the War Department, dedicates to the public his invention of certain improvements in wirewound guns. Gen. Crozier has taken this step in order that inventors who desire still further to improve on the gun may have the opportunity to use his invention as the basis of their work. In his letter he says that:

"A feature of my invention consists in the manner of so locking together the parts of the gun that they cannot separate in a longitudinal direction under the action of the forces to which the gun is subjected, at the same time interrupting in a very slight degree the continuity of the wire envelope."

None of the industries have been so benefitted by the present era of prosperity as that of locomotive and railroad rolling stock construction. It was announced a few weeks ago that the Canadian Pacific Company was compelled to send an order for locomotives to Scotland, for the reason that it could not be placed in this country except for delivery in the remote future. This order involved twelve ten-wheeled modern locomotives.

W. H. MacMillan of St. Louis has planned an exploration of the Blue Nile, to see about opening a route for trade between Abyssinia and the Mediterranean. One hundred camels with forty helpers will be provided. The expedition will start in June, and traverse the thousand mile course of the Nile, to its junction with the White Nile at Khartoum.

The present Parliament in Japan promises much of interest. Two important measures are to be discussed; the government's plan for the expansion of the Navy, and the rate of land tax. The naval expansion scheme contemplates the expenditure of about eleven and a half million yen. This is needful if Japan is to hold her own in the East, and no other source can furnish the sum of money but the present land tax. The principle point then will be whether the people are able to bear this tax.

At a village in Sussex, less than fifty miles from London, a field of natural gas has been struck which promises to be greater than any single American field. The possibilities are vast—the company hopes to furnish light and power to the whole of southern and central England—the initial boring is estimated at 15,000,000 cubic feet per day—twenty such borings will furnish the area mentioned above.

It is stated that an International Congress on Wireless Telegraphy will take place in Berlin about the first of April. The United States, France, Austria, Hungary, Italy and Russia have responded to the call, on condition that the program is fixed before hand, and sent to each country. England's official assent to the Conference has not yet reached Berlin.

Arrangements are in progress in Concord, Mass., for the observance of the centennial of the birth of Ralph Waldo Emerson, May 25. The Social Circle, of which Mr. Emerson was a member for forty-three years prior to his death in 1881, has appointed a committee to prepare the programme. In the morning there will be exercises in the Town Hall for the children and in the afternoon the exercises will be in the Unitarian Church.

Brother Dowie tempts disaster by planning a campaign in New York City. He will find that evangelizing the simple, innocent and unwordly populace of Chicago is a very different proposition from grappling with the iniquitous society leaders of the metropolis, who have successfully resisted the powerful wrestlings of Colonel Watterson himself.—Chicago Chronicle.

A bill has been introduced in Congress providing for a statue of President Monroe to be erected in Central Park, New York. That city is a believer in the Monroe Doctrine, and a monument to the originator of the doctrine would be a welcome addition to its memorials—providing it is more artistic and impressive than some of the statues which now adorn its public places.—Troy Times.

The German steamer Moltke has been cruising in West Indian waters—so says a N. Y. journal—and taking photographs of the fortifications. A number of military and naval officials are on board, who have been making soundings among the Islands. This may be solely for geographical reasons. However, it is interesting.

The Anti-Trust bill, framed by Mr. Littlefield, seems to have the approval of Mr. Roosevelt and the Attorney General. In it, a refusal to comply with the provisions intended to assure publicity is no longer punishable by imprisonment, but by a fine not to exceed \$5,000.

Canada papers state that Mr. Chamberlain has agreed with the leading financiers in the Transvaal that its contribution towards the expense of the war be fixed at 30 million pounds sterling.

An organized effort is being made in Paris to resuscitate the Dreyfus affair. The question of teaching politics in the schools of France caused a lively debate in the Chamber of Commerce last week.

The Congo Free State, Africa, has taken steps to stop the ruthless slaughter of elephants. At the present rate of extermination, they will be extinct in ten years.

Mr. Carnegie, in furtherance of his educational scheme for Scotland has decided to give \$5,000,000, the proceeds of which will go to scientific research.

The Battleship Illinois will go to New Orleans for the Mardi Gras, if the Mississippi is deep enough; otherwise, the Texas will participate in the festivities.

One thousand street railway employes at Montreal, Canada, are on a strike.

**Marriages.**

**HART-CURRIN.** — December 23, 1903, at residence of bride's father, near Stoval, N. C., by Rev. E. P. Bradley, Mr. W. H. Hart and Miss Pattie Currin.

**VINES-MINTZ.**—At Southport, N. C., on Dec. 17, 1902, by Rev. J. C. Story, Mr. Thomas L. Vines and Miss Elena Mintz.

**HANSON-WESTCOTT.** — At Southport, N. C., on January 14, 1903, by Rev. J. C. Story, Mr. Jas. K. Hanson of Wilmington, N. C., and Miss Cora B. Westcott.

**COLE-CRITCHES.**—January 18, '03, at home of bride's father, Granville county, N. C., Mr. D. L. Cole and Miss Berta L. Critches, the Rev. John E. Wool officiating.

**M'CAUSLAND-THOMPSON**—By Rev. J. W. Stagg, Mr. E. H. McCausland, to Miss Ella Thompson, on the 20th of January at residence, of Mr. Geo. Wearn, Brevard Street, Charlotte, N. C.

**WEIR-WHITE.**—In Gaston county, near Bessemer City, Jan. 29th, 1903. Mr. James F. Weir and Miss Mary Ida White, daughter of Hon. R. A. White were married, Rev. J. J. Kennedy officiating.

**GRAY-THOMAS.**—Married in Macon county, N. C., on Jan 28, 1903, by Rev. E. A. Sample, Miss Ella Thomas to Mr. H. R. Gray.

**Deaths.**

Twilight and evening bell,  
And after that the dark!  
And may there be no sadness of farewell  
When I embark:

**LEONARD.**—Mrs. Lucy J. Leonard, wife of Mr. Geo. Leonard, in her sixty-first year entered into rest on Nov. 22, 1902. Although a great sufferer for many years, yet her faith in Jesus remained unshaken throughout her severe affliction. She always delighted to have her pastor to read and pray with her.

**DAVIS.**—Mrs. Barbara Davis, wife of Mr. Martin C. Davis, died Nov. 9th, 1902, in her 45th year, after a short illness from pneumonia.

She was a member of Sugar Creek Church, an amiable Christian, faithful wife, and devoted mother. None knew her but to love her. Her end was peace.  
T. J. Allison.

**BARRINGER.**—Mrs. Mary Cordelia Barringer, daughter of the late John F. and Jane C. McCorkle, of Rowan county, was born April 22nd, 1841. She was married to the late M. L. Barringer, June 20, 1867. She died at her home in Charlotte, N. C., Dec. 19 1902. She leaves two children, Mrs. E. B. Watt's of Statesville, N. C., and W. M. Barringer of Charlotte, N. C., also two sisters, Mrs. C. Scott of Charlotte, N. C. and Mrs. J. E. Fogartie of Clarksville, Tenn.

Mrs. Barringer was a woman of quiet

gentle Christian character. Her life was consecrated to her Master's service in the home and the church. She was for many years a devoted member of the First Presbyterian Church of Charlotte, N. C. Her last illness was singularly free from suffering and the end came quietly and peacefully. Conscious till within a short time before her death and fully aware of her condition, her mind was in perfect peace and she welcomed her dismissal to rest.

Resolutions adopted by the Sunday-school of the First Presbyterian Church of Rock Hill, S. C., Jan. 25, 1903.

Whereas, God in his inscrutable wisdom has removed from us our loved and honored friend, Andrew Hutchinson White, who labored so long and faithfully amongst us; therefore, be it

Resolved, First, That while we bow humbly to the will of God we recognize that we have sustained a great loss in his death.

Resolved, Second, That we now express our sincere appreciation of his devoted service to this Sunday-school as teacher, as superintendent, and as librarian.

Resolved, Third, That we commend to all our members his example of devotion to duty, of unvarying promptness, and of thorough consecration to the Master's service.

Resolved, Fourth, That we express to his bereaved family our deep sympathy in their great sorrow.

R. B. Cunningham,  
T. O. Flowers,  
Sallie J. Gibson,  
Committee.

**Two Sorts of Women.**

There are but two sorts of women in the world—those who take the strength out of a man and those who put it back.  
—From Kim, by Rudyard Kipling.

**Winter Tourist Tickets**

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To all the principal Winter Resorts, at

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THE RESORTS OF THE

*SOUTH, SOUTHEAST, AND SOUTHWEST; ALSO CUBA, CALIFORNIA AND MEXICO*

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**"THE LAND OF THE SKY."**

And "Sapphire Country."

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## The Household.

### The Sorrows of Childhood.

May Sherrill, the little girl who was dangerously burned in her efforts to save her doll from being destroyed by fire, is still living.

She ought to live, one cannot keep from thinking. The child has in her the great unselfish motherhood that dares and counts nothing as a sacrifice. She has been penalized rather heavily, and because she is only three years old and has not learned to think as the world thinks, she probably suffers as much on account of the destruction of her doll as she suffers because of her own bodily pain.

Do children really suffer? Suffer! Why, there is no agony on earth more excruciating than the suffering of a child. You are grown up now and think you have forgotten, but you haven't. When you come to die, or in tense moments, you will feel that you have a great white scar that marks the supreme, wild sorrow that possessed your helpless child's soul. Can't you understand the swift, clean agony that came to that little girl as she tottered rover to save that burning doll with the eyes of China blue—her doll—her child? Suffer—a child suffer? The man immersed in business cares finches even now when he looks back on the years and remembers the death of the dog, his dog, that died when he was young and tender—finches at keen recollection of the cold, bleak sky, the stillness in the atmosphere, and the little dark body that romped no longer, but lay cold and inert. The bitter, bitter wail that choked the throat then might have filled a universe with its sadness. Children are the playthings of Grief a thing that the added years learns one to fight and, God willing, to subdue. The child has since died.—I. E. Avery, in Charlotte Observer.

### St. Valentine Dinner.

As St. Valentine's Day is one of the gayest festivals of the year, and no longer a day confined to the interchange of love lorn letters elaborately fabricated of gold and silver and paper lace, it affords an excellent opportunity to give a delightful dinner. February is a bleak, cold month, winter has become an old story, and therefore anything suggestive of spring is welcome. A happy combination for a Valentine Dinner is dainty, spring-like fare, with a setting replete with coziness and good cheer. Choose for the general color scheme a royal red, the color of the ruby, the gem symbolical of the core of the heart. For Valentine's Day the festival of lovers, the rose is the flower for table decoration. The dining-room should be lighted with candles; the shades should be made of artificial red roses. The soft light of the candles, with the glow of the shades, gives a wonderfully mellow light.

On entering the drawing-room the guests should find a screen made of a sheet, upon which are pinned as many hearts as there are couples. These hearts are made of scarlet cardboard and should be about six inches in length, in order to

make a fair target. Upon the reverse side of each heart should be the name of a young woman present. The men are provided with bows and arrows, and by their luck in archery their choice of dinner partners is to be determined. That is to say, the heart that a man strikes or pierces with his arrow carries the name of the young woman he is to take to the dinner table.

The effect, you see, is not far different from what it used to be when our great, great, great-grand-fathers and mothers tossed their little, inscribed billets or hearts into a basket, and then drew the slips lottery-wise. Only in the old time one's "Valentine" lasted not through the evening merriment alone, but through the entire year. In those days one was bound to the service of his Valentine. Indeed, it was no uncommon thing for the imaginary to lead to a real engagement. Of these old customs our English poets have sung enchantingly, of all, perhaps, Herrick the most completely and affectionately—one might almost say most racially, for the very flavor of our race is in his country songs.

Those were the days of graceful symbolism, and it is interesting to think that we are reviving customs thousands of years old, and much refining them with the archery and red hearts.

Before dismissing this point of the evening's merriment, we might suggest that a statuette of the ancient god of love—there is a pleasing one by an old Greek sculptor—might be placed in some niche lighted with lamps and made fragrant with red roses. Or the little statue might be set over the screen upon which the hearts are pinned, the presiding divinity, as it were, of the archer's fortune. In the symbolic use of Cupid's statue for this evening there is great opportunity for the display of individual taste and fancy.

The place cards are heart-shaped valentines, decorated in water colors with cupids and suitable valentine verses. To the red streamers are attached two smaller hearts, one for the name, the other for the date. The centerpiece is a heart-shaped basket, made of cardboard, covered with red crepe paper and filled with meteor roses and asparagus fern. The shades are of a simple and severe style, decorated in water colors with red hearts. The daring red on the plain white is clear cut and effective.

The oyster cocktail is most attractive when served in ice shells. These are easily made at home by piling up small scalloped tins half filled with water which is allowed to freeze. The tins will separate readily when they are slightly warmed. After the shells are filled with the oyster cocktail, place in the centre of each a heart cut from a pimento or Mexican pepper, with a heart-shaped vegetable cutter.

In each plate of consomme put several tiny hearts cut from thin slices of beets. The creamed fish is prettily served in heart-shaped paper cases. The sandwiches should be very thin and stamped into hearts with a heart-shaped cake cutter. Brown roast of lamb is always an attractive piece de resistance, and with the tender green peas offers a taste of

spring fare. The salad is a most effective one.

The dessert is a distinctly novel and dainty one. The tiny hearts of ruby-colored jelly, scattered over the soft fluff of whipped cream, make an altogether fascinating dish. The cakes are of home manufacture.

A white cake mixture was baked in heart-shaped pans. The icing was colored red with a harmless vegetable coloring matter used by confectioners. Each cake is pierced with a metal arrow. The bonbons are red and white hearts and a dish of delicious candied cherries. They and the cakes are in heart-shaped silver dishes.—Collier's Weekly.

### Hints for Home Makers.

A simple desert whose garnishings give it quite the company touch starts with some small light cakes baked in round tins and served fresh from the oven, with a hot chocolate sauce poured over them and a spoonful of whipped cream placed lightly on top of each.

Bananas can be served as a vegetable if they are used green. Cut the fruit in halves, stew twenty-five minutes in a very little water, drain, cover with a cream sauce such as is used with cauliflower, and serve hot.

The ripe fruit is delicious as a garnish to meat. Cut round slices from ripe firm bananas, fry in butter, and lay a few on top and around a broiled steak as it goes to the table.

A new short-cake is made by cutting a square sponge cake into slices half an inch thick, piling them solidly with cut-up pieces, and covering them with whipped cream.

"Collar" is the unusual name applied in England to preparation of meat that is only slightly different from one often served here. Equal parts of cold cooked ham and tongue are put through the meat chopper, and afterwards pounded to a paste, a little dry mustard added, and the whole heated. When warm press down in a bowl, put on a weight, and let stand to get cold, and pack into form. Slice thin and serve at luncheon or supper.—Harper's Bazaar.

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## The Home Circle.

### The Story of a Life.

By Robert J. Burdette.

Night. Silence. A struggling for the light.

And he did not know what light was. An effort to cry. And he did not know that he had a voice.

He opened his eyes "and there was light." He had never used his eyes before, but he could see with them.

He parted his lips and hailed this world with a cry for help. A tiny craft in sight of new shores; he wanted his latitude and longitude. He could not tell from what port he had cleared; he did not know where he was; he had no reckoning, no chart, no pilot.

He did not know the language of the inhabitants of the planet upon which providence had cast him. So he saluted them in the one universal speech of God's creatures—a cry. Everybody, every one of God's children, understands that.

Nobody knew whence he came. Some one said: "He came from heaven." They did not even know the name of the little life that came throbbing out of the darkness into the light. They had only said: "If it should be a girl." They did not know.

And the baby himself knew as little about it as did the learned people gathered to welcome him. He heard them speak. He had never used his ears until now, but he could hear them. "A good cry," some one said. He did not understand the words, but he kept on crying.

Possibly he had never entertained any conception of the world into whose citizenship he was now received, but evidently he did not like it. The noises of it were harsh to his sensitive nerves. There was a man's voice—the doctor's strong and reassuring. There was a woman's voice, soothing and comforting—the voice of the nurse. And one was a mother's voice. There was none other like it. It was the first music he had heard in this world. And the sweetest.

By and by somebody laughed softly and said, in coaxing tones:

"There—there—there—give him his dinner."

His face was laid close against the fount of life, warm and white and tender. Nobody told him what to do. Nobody taught him. He knew. Placed suddenly on the guest list of this changing old caravansary, he knew his way at once to two places in it—his bedroom and the dining-room.

He looked young, but made himself at home with the easy assurance of an old traveller. Knew the best room in the house, demanded it, and got it. Nestled into his mother's arms as though he had been measured for them.

Found that "gracious hollow that God made" in his mother's shoulder that fit his head as pillows of down never could. Cried when they took him away from it, when he was a tiny baby "with no language but a cry." Cried once again, twenty-five or thirty years afterward, when God took it away from him. All the languages he had learned, and all the eloquent phrasing the colleges had

taught him, could not then voice the sorrow of his heart so well as the tears he tried to check.

Poor little baby! Had to go to school the first day he got here. He had to begin his lessons at once. Got praised when he learned them. Got punished when he missed them.

Bit his own toes and cried when he learned there was pain in this world. Studied the subject forty years before he learned in how many ways suffering can be self-inflicted.

Reached for the moon and cried because he couldn't get it. Reached for the candle and cried because he could. First lessons in measurement. Took him fifty or sixty years of hard reading to learn why God put so many beautiful things out of our longing reach.

By and by he learned to laugh. That came later than some of the other things—much later than crying. It is a higher accomplishment. It is much harder to learn and much harder to do. He never cried unless he wished and felt just like it. But he learned to laugh many, many times when he wanted to cry.

Grew so he could laugh with a heart so full of tears they glistened in his eyes. Then people praised his laughter the most—"It was in his very eyes," they said.

Laughed, one baby day, to see the motes dance in the sunshine. Laughed at them once again, though not quite so cheerily, many years later, when he discovered they were only motes.

Cried, one baby day, when he was tired of play and wanted to be lifted in the mother arms and sung to sleep. Cried again one day when his hair was white because he was tired of work and wanted to be lifted in the arms of God and hushed to rest.

Wished half his life that he was a man. Then turned around and wished all the rest of it that he was a boy.

Seeing, hearing, playing, working, resting, believing, suffering and loving, all his life long he kept on learning the same thing he began to study when he was a baby.

Until at last, when he had learned all his lessons and school was out, somebody lifted him, just as they had done at first. Darkeness was the in room and quiet now, as it had been then. Other people stood about him, very like the people who stood there at that other time.

There was a doctor now, as then: only this doctor wore a grave look and carried a book in his hand. There was a man's voice—the doctor's, strong and reassuring. There was a woman's voice, low and comforting.

The mother voice had passed into silence. But that was the one he could most distinctly hear. The others he heard, as he heard voices like them years ago. He could not then understand what they said; he did not understand them now.

He parted his lips again, but all his school-acquired wealth of many-syllabled eloquence, all his clear lucid phrasing, had gone back to the old inarticulate cry.

Somebody at his bedside wept. Tears now, as then. But now they were not tears from his eyes.

Then some one bending over him said: "He came from heaven." Now some one, stooping above him, said: "He has gone to heaven." The blessed, unflinching faith that welcomed him, now bade him Godspeed, just as loving and trusting as ever, the one unchanging thing in this world of change.

So the baby had walked in a little circle after all, as all men, lost in a great wilderness, are said always to do.

As it was written thousands of years ago: "The dove found no rest for the sole of her foot and she returned unto him in the ark."

He felt weary now, as he was tired then. By and by, having then for the first time opened his eyes, now for the last time he closed them. And so, as one who in the gathering darkness retraces his steps by a half-remembered path, much in the same way as he had come into this world he went out of it.—"Chimes from a Jester's Bells."

### His Last Will and Testament.

"Yankee, tell Conway to come here."

The office boy went out, and the business man looked, with eyes that saw not, over the roofs into the blue beyond.

His business had been wife and child to him, and now, at sixty-eight years of age, he found his grasp of the situation slipping. Competition was keen, many of the later publications had proven unprofitable, and for some time he had felt a brain trouble coming—a handwriting on the wall that soon he would be out of the race.

Conway, who had been confidential man for years, came in and stood, waiting to know Mr. Smithfield's wishes.

"Sit down. Is the door shut? I have been going over the accounts. Conway, unless something turns up there is but one thing ahead of the house."

"This edition is a drug." He picked up a volume and handled it as a woman might a rare bit of china. "It has not paid for the advertising. I thought the people would want it. I'm afraid I'm done for. Do your best for a while. I am going back to Canada for a bit—I can't think here. The worst can not come to the worst quite yet. If it should, wire me, and I will come and see that every thing is properly assigned. Here is my Power of Attorney. Thank God the record is clean. Do nothing underhanded—not even to save the House."

Conway saw the moisture in Mr. Smithfield's eyes, and the trembling touch, and left him alone. A younger man might have noticed that he had made no reply to the conditions; he had pledged himself to nothing. An opportunity was opening to prove the financial faith that was in him.

It was an open secret that Smithfield & Company was shaky; he found this out as he mingled with men whose tongues were loosened with wine. He knew that a certain sum raised by the 10th proximo would bridge present needs; he knew, too, that Mr. Smithfield expected to be recalled about that time. Since rumors were afloat about the Company it was almost impossible to borrow. The bread that Mr. Smithfield had cast on earlier waters had not returned in other coin

than gratitude and respect. To plant the business on a firm footing meant a name for Conway. Compared with this, saving the pride of the old man's heart tipped the balance lightly.

Within two days printed circulars were mailed to picked men, book-lovers and buyers, in the South and West, telling in detail of an elegant edition of Greek Drama (known in the office as "The Classics," ) of the fine vellum on which it was printed, and the part Eastern Art had played in the dainty tracery on the pages, and this valuable addition to any library, in ten volumes, could be had for only \$60.

Trusted stenographers were put to work and within a few days personal letters followed the Smithfield circulars. The letters were as follows:

"My dear Friend:

"We understand that you are capable of appreciating a work of literary and artistic value, hence we take pleasure in giving you the following data:

"Several months ago a large Eastern House issued an unauthorized edition of Greek Drama, edited by ----- No effort or expense was spared to make it a choice addition to any library, but when the Editor discovered the fraud, a law-suit was instituted. The Court promptly decided that he must be paid a royalty. The head of the Publishing House declined either to do this, or to further advertise the books.

"Learning of this, we offered to take the Edition off of his hands at \$5 per set—in this case nothing more than junk price. The Court allowed this upon our agreeing to pay the imposed royalty.

"To celebrate our tenth anniversary, we are going to give our friends the benefit of this Masterpiece at \$15 per set, if ordered within five days. The same books have been quoted within a very few days, at \$60 per set.

"Very truly yours,

"Sideman & Company."

During four days Conway gave close attention to the business of Smithfield & Company. Not an order came for the sixty dollar set of books. On the morning of the fifth day, he opened the office of Sideman & Company on an adjoining street. The first delivery brought nearly one hundred orders, with cash enclosed. By night the number was largely increased, and many others followed on the second and third days. Sideman & Company sent out printed acknowledgments of the orders, and shipments from Smithfield & Company followed as fast as the orders could be handled. The public did not question, and the present was saved.

A second lot of circulars went out, to be followed by personal letters to other fortunate friends, and the third launching of the net saved the credit of the House.

Two days before the 10th, Conway wired the omnious "Come," and planned an elaborate dinner-party.

Mr. Smithfield was fishing that morning—fishing in the creek that ran back of the old village, and saw former things in the cool dark holes under the rocks. He was taking the rest-care faithfully. It was so easy to forget the now, and go

back. There was the lane where he used to drive the cows. (Was that the tingle of their bells he heard in the far-away?) Over the hill was the brick school house, and under those trees the boys used to play ball. He leaned against the mossy tree and held the rod lightly. Other men have fished when a catch would have startled them. Fifty years ago they gave him a farewell dance. His hair was cut straight from ear to ear, and he wore glory in the form of his father's dress coat that came from over the sea. Each of the boys had followed him out of that little world; not one of them was there to welcome him. Jim Rathbone was a Chicago Professor. Little Charlie Johnson was a Cincinnati Railroad President, and Matt Burrows was a surgeon in Baltimore. Some of them could not be traced. That dance and the moonlight walk home with one of the girls, the tender boyish sorrow in saying good-by, and the way his mother tucked the cover about him that last night, were being kaleidoscoped in the water when the blue-coated boy broke into the picture-making.

For a while he fingered the telegram before he opened it, then with the patience born of hopelessness, he wound up the fishing line and gave it to the messenger. In the fields across the creek the harvesters were bringing in the last sheaves of grain.

Fearing the effect if he told it all at once, Conway led his employer slowly to the happy tidings.

"The Classics did it. Judicious advertising—the entire lot went like hot gingerbread."

"We'll get out another Edition—thought that people would come to, after a while." He chuckled after the manner of a man who has just landed a blue fish. He forgot the pain in his head, in the pure joy of being alive to see the old House renew its youth. Conway was set away for his earned rest; on his return there was to be a re-adjustment of the firm name.

Morning wore to evening for ten days; in his mail Mr. Smithfield found one of the Sideman letters with the inquiry if that was really the same edition that had been prized at sixty dollars. One man out of a thousand had been a doubter.

As he read, the old pain came back. A saying of a lawyer friend. "It sav

time to look for the crooked end first," burned through his brain. He had questioned so little, and now staring at him were the words "unauthorized Edition," "discovered the fraud," "law-suit," "tenth anniversary."

When they found him his hand lay on the fateful page. Across it he had written: "Conway, sell the House and return every dollar of that money."—Gardiner's Magazine.

I honor the man who is willing to sink  
Half his present repnte for freedom to  
think;  
And when he has thought, be his thought  
strong or weak,  
Will sink t'other half for the freedom to  
speak.

—James Russell Lowell.

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Observation cafe cars, under the management of Fred Harvey. Equipment of the latest and best design.

## An After-Inventory Sale.

We have just finished taking inventory and we find quite a number of seasonable Suits that are still with us, and they would be of more benefit to you than us. We've marked down about one-third in price several suits where we have one or two of a kind. Perhaps your size is here. If so, you can buy

\$15.00 Suits for \$10.00.

10.00 Suits for 7.50.

7.50 Suits for 5.00.

Give us a look You may get a bargain.

## Long-Tate Clothing Co.

WE GIVE GREEN TRADING STAMPS.

## Our Young People.

### A Valentine.

Oh! little loveliest lady mine,  
 What shall I send for your valentine?  
 Summer and flowers are far away;  
 Gloomy old Winter is king to-day;  
 Buds will not blow, and sun will not  
 shine:  
 What shall I do for a valentine?  
 I've searched the gardens all through and  
 through  
 For a bud to tell of my love so true;  
 But buds 'are asleep, and blossoms are  
 dead,  
 And the snow beats down on my poor lit-  
 tle head;  
 So, little loveliest lady mine,  
 Here is my heart for your valentine!  
 —Laura E. Richards.

### Anecdotes of St. Bernards.

A New England mill-owner allowed his pet St. Bernard to sleep in the office, quite near his house. As he unlocked the door one morning he heard a low growl, and there stood the dog over the prostrate body of a man. As the mill-owner approached, the man tried to arise, but another warning growl made him drop back, ejaculating: "For God's sake, call off your dog! He's been standing over me four hours." Burglar tools lay beside him. He was unharmed and so was the safe.

A lady who was going on a long journey one summer left her "Brenner" in the care of a livery stable keeper, a friend who knew and loved the dog. Brenner was a very quiet and unobtrusive fellow, careful, to keep out of the way, yet always near at hand. So quiet was he that strangers thought him cowardly, and many times he was shoved about by teasing, human bullies—just to see what he would do. Brenner took all their rough jokes in good part until one day after his toes had been trodden on repeatedly by his chief tormentor. Finding it apparently impossible to provoke the dog, the bully turned upon the stable keeper and began wrestling with him. Up sprung Brenner like a tiger, and pushing his great body between the men he forced them apart. Then, erect upon his hind legs, he put his forepaws upon his enemy's shoulders and uttered just one fierce growl. That was enough. His toes never suffered again.

A three months old pup, by careful observation, learned the connection between the pump handle and his supply of fresh water. When the pan was empty and he felt thirsty he would seize the handle and shake it repeatedly as well as he could. If this proceeding failed to attract the attention of any one, he would take the pan in his mouth and bang it violently against the pump. As he grew older he helped the boys about their farm work—or tried to—and with very little training became a good cattle driver, never annoying the cows by barking in front of them, but following them closely and brushing the stragglers gently to persuade them to rejoin their friends. When the door of the cow barn was opened it was the signal for him to go down the lane to the pasture and bring

the cattle home. He was proud of his skill, having been praised repeatedly for it. One blazing July day a chance visitor opened the door. Bravo, lying in the shade, heard and saw. It was hours too early and he was loath to leave his comfort, but the call of duty must be obeyed, and away he speed. The cows were taking their comfort, too, some resting under the elms, some standing knee-deep in the cool stream. Up they had to come, one and all, most reluctantly, surprised and unhappy. Bravo never understood why he got such a rating that afternoon.

No other breed of dog is more adaptable to changing conditions. Give him his friends and he is happy, whether hemmed in by the limitations of a city flat or free to roam over a hundred acres. He loves humanity.—Country Life.

### A Gas Meter.

"This," observed Wu, as he lifted a box-like affair from his trunk, "is one of the greatest wonders of America."

"It doesn't look very wonderful," commented Tsi Ann, tucking one foot up where she could sit on it and the throne at the same time.

"No, but even in America no one can understand it. Listen."

"Don't put that thing to my ear," cautioned Tsi Ann. "Is this another of those telephones?"

"O no. This is worse than the telephone. It is a gas meter."

"A gas meter? What does it do?"

"The consumer."

"How does it work?"

"That is a mystery. It is only known that it works always and untiringly. It works while you sleep and while you wake. It never stops. It is constructed after the Newtonian theory of creation. It has something in it that just keeps it whirling on and on, at so much per revolution, and nobody knows what keeps it moving, and nobody can stop it."

"That's funny."

"Funny, yes. But very sad in America. Listen to it. Hear it running right along. Thank Confucius and the 900 gods of the Pale Green mountains! The gas company never will get the chance to read what this meter has recorded."

"But," said the empress, "is there no escape from this in America?"

"None."

"It must be worse than manifest destiny."

"It is."

"Wu," remarked Tsi Ann, with that intelligent smile which has enshrined her in the hearts of curio collectors, "Wu, I am glad you were sent to America. At one time I almost had decided to become civilized."

"So had I," acknowledged Wu, "but the bite of the dog, as the foreign devils put it, will cure the hair."—Chicago Tribune.

### A Talent Invested

Going home, Rhoda talked to herself. That was after she left the other girls at the cross-roads.

"Everybody has one, he says," she mused, with her face turned upward to the stars, as if she were talking to them.

## FORMULA.

"GOOD LUCK" Baking Powder is prepared by an especial Formula that produces the greatest possible Leavening Power and the most nutritious and wholesome bread. Its power in the oven is what has placed it first in the estimation of the people of this country.

Richmond, Virginia.

## CHEST COLDS

and bronchitis respond promptly to VIN-GU-OL. It acts in a direct way. For weak lungs, throat troubles and colds there is nothing that will give you so much real benefit as this preparation.

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Everything else is, INCLUDING LABOR. Thoughtful agriculturists say, "too little fertilizer used per acre." How is it with you?

AXIOM:

Treble quantity, double crop!

Cotton high! Corn high! Tobacco high!  
 Likely to continue high!

Then suddenly she laughed. "I wish the minister'd tell me what mine is!" she cried.

The Reflecting Stone was close to the homestead so close that Aunt Emmeline's lamplight made a gentle radiance over it. Rhoda sat down on it to "reflect." When she was a tiny thing she had thought out all her little problems and sobbed out all her little woes on that old stone.

Slowly the girl pulled off her gloves and lifted her bare fingers. She would count the things that weren't her talents. Thumb, book-learning.

"I never got above the middle of any class," she reflected, honestly. "Or below—that's some comfort. But being in the middle of things isn't a talent." And she folded the thumb under with a little sigh. Fore-finger, music—mercy! Even deaf Aunt Emmeline shuddered when she tried to sing. And long ago—how long was it?—she had shut up the cabinet organ and made a table of it.

Third finger, art—art! "I can't draw my breath straight!" laughed Rhoda, ruefully. "Once Aunt Emmeline thought she was going to teach me to make feather flowers—I wonder if feather flowers are 'art?'—but she gave it up. She never said she put 'em in the fire, but I smelt 'em."

The fingers were lessening. Rhoda wriggled the unsteady little third one thoughtfully.

"That's one's dressmaking," she decided, "I made over Ann Emmeline's black bombazine, and got both sleeves for the same arm and the collar in upside down. Poor auntie, I knew she'd go to heaven if that was her only chance. The angels themselves couldn't have borne it better, if I'd made over their black bomba—" Rhoda caught herself up hurriedly, and hastened on to the little finger.

"Bonnetts—I mean millinery," she said. "I can't trim anything—in—this—world. There was poor Mrs. Dooley's best bonnet—besides, you couldn't put 'Bonnetts trimmed—only washwomen need apply," on your sign! Well, here's one hand all used up. Go on to the other, my dear—don't flinch. Perhaps when you know what your talents, aren't, you'll find what they are."

The other hand went the way of the first. Rhoda groaned softly when all the fingers were down. Still, there was nothing to suggest the existence of the one little talent, except the minister's words. He had said "everybody." Everybody had one.

"And I'm somebody—I suppose. I'll go in and ask Aunt Emmeline!" Rhoda said.

Aunt Emmeline sat in her rocker, knitting. Knitting was Aunt Emmeline's talent. Twice a day she thanked the Lord that it was only her legs he had crippled, and sometimes, in between, Aunt Emmeline shut her eyes and moved her lips softly, as if she were thanking him again.

"Aunt Emmeline, am I somebody anybody?" Rhoda forgot for once to raise her voice. Aunt Emmeline was deaf.

"Eh, dearie? Annie Cody? Was she to the meeting?"

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"Yes," smiled Rhoda, quietly, "Annie was there." She went nearer Aunt Emmeline and spoke with slow distinctness. "She said she'd found her—talent, you know—and meant to take it out of its napkin and polish it up. I can't find mine, Aunt Emmeline."

The knitting needles clicked together as they dropped into the old lady's lap. Aunt Emmeline's hand went up and stroked the girl's wistful face. "I guess it's takin' care of an old woman, dearie. Don't worry any more about that. Run away and wash up your dishes. Or are you too tired, dearie? You could leave 'em till mornin' as well as—"

"Tired!" laughed Rhoda, turning up herself from her brown, plump arms. "Was I ever tired? I'll have the water bubbling in a twinkle and then you'll see the dishes fly, auntie. I can polish those if I haven't any talents to polish!"

She was aproned, and armed with dish mop and soaper in another moment. She began to sing as she worked. It was her usual accompaniment to dish washing.

"I suppose any of the other girls would think it was awful to have to come home and wash up a mess of dishes. They'd stay at home from meeting first. That's where Rhoda Campbell's different! believe in my soul she likes to wash 'em! Of all things!—people would think you were crazy, my dear. Don't tell anybody."

The dishes rattled softly together in the big pan and came out in straight, orderly rows on the drainer, with their soap-bubbles catching the lamplight. The girl in the big apron hummed on gayly.

If there was one thing in the world she could do as it ought to be done, it was wash dishes—why! Rhoda stopped with a little exclamation of astonishment. "Why, I believe—that's—it!" she cried. "I believe to my soul it is! Whoever heard of burying your talent in the dish pan!—and fishing it out all sudsy and drippy! But there it is. There's your 'talent' my dear. Drain it and wipe it and then sit down and look it in the face."

And that was what Rhoda did, with a curious blending of amusement and seriousness in her face. It was not altogether a pleasant thought, now, was it, to sit there and reflect that the only talent you had in the world was a talent for washing dishes? Ugh! it made you feel ash—

"No, it doesn't either!" exclaimed Rhoda, with sudden energy. "It isn't anything to be ashamed of, is it, to have your tumblers always speckless and clear and shiny, and your dish towels the whitest ones in Meadowbrook? And aren't they?—didn't the doctor's wife say so? Didn't she say she wished you would come over and wash hers for her?"

Rhoda caught herself up at the odd ideas that had popped into her head. The oddness of it made her laugh, and then, little by little, the lines about the corners of her mouth steadied into sober, thoughtful ones. Why not? Why shouldn't she put her one little talent out to usury, too, instead of keeping it buried in the dish-pan?

## ARE YOU RUPTURED?

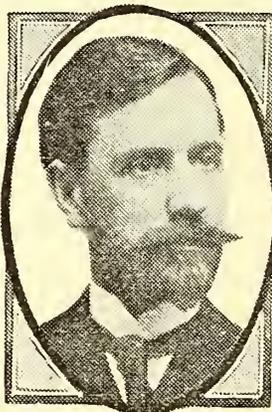
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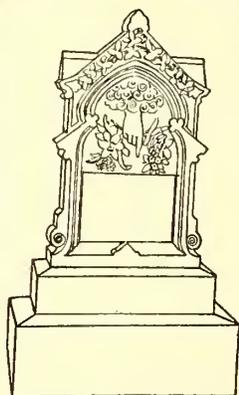
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My cure is prompt and certain, no matter what other treatment has failed.

No delay, but write at once and be cured.

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The little church at Meadowbrook was in need of a new organ. The old one, spent and wheezy and tremulous with age, was never opened now and the choir of girls sang as best they could, without accompaniment. Annie Cody had been organist, and Annie had "struck." She said all the stops in the old organ were "tremulo stops," and somebody else would have to pull 'em out—she wouldn't any longer. Annie was little and fair and mild-looking, but when she said she wouldn't, she wouldn't.

That night, after meeting, the minister had made an appeal to everybody to polish up his "talents" and put them into service for the church—to get a new organ. Let everyone earn as much as possible—whether a little sum or a large one. It would all help. And think how beautiful it would be to hear sweet, clear music pealing out in the old church once more!—that had been the minister's peroration. Going home, as far as the cross-roads, the girls had talked it over enthusiastically. Only poor Rhoda had failed to think of any way to help earn the new organ. But she had thought of one now.

"I'll put out my shingle to-morrow," she laughed, a little wistfully. It would astonish people, and probably everybody would laugh. Well—let 'em!

"I would, myself," she thought, whimsically. "As if it wouldn't make me laugh to go along a road and see a sign—'Rhoda Campbell, Dishwasher. Inquire Within'—nailed to a tree! Heigho! Well, I've made up my mind to earn an organ for the church, and here goes!"

It was the doctor's wife who discovered it first. She came up the gravel walk, laughing.

"Is Miss Rhoda Campbell, Dishwasher, within? I'd like to inquire—"

"I am Rhoda Campbell, Dishwasher," the young lady in the doorway answered with dignity. The doctor's wife dropped to the doorstep and patted the space beside her invitingly.

"Let me 'inquire' without—can't I? It's so pleasant here. I want to see if I can't get somebody—professional preferred—to come over and wash my breakfast dishes for me. I have to get the children off to school and wash the baby, mornings, and the dishes do have to wait so! If I could employ a dishwasher—"

"I'm your man!" laughed Rhoda. "Try me ma'am. I've been in my 'last place' sixteen years—"

"References?"

"Annt Emmeline."

"Engaged!"

That was the beginning. Deacon Spinner came next. His broad, brown face was smiling, but the smiles did not wholly conceal its eagerness.

"Well, Rhody—er—I should say, Miss Rhody Cam'el—"

"Dishwasher. Inquire With—"

They both laughed. The old man sobered first and got down to business. He was in earnest.

"Mis' Spinner's down with sciatica ag'in an' I'm keepin' house," he said. "I don't mind anything but the dishes"—the deacon groaned. "They stick me, Rhody. I calculate they get dirtier every

time I wash 'em! An' the dish towels would give Mis' Spinner a worse pain than the sciatica. I've—re—hid 'em. The new ones is givin' out. What I want is—"

"Rhoda Campbell, Dishwasher. You can have her for a reasonable sum—to be expended in church organs! Bnt I can't come till one o'clock. Can't you leave the breakfast dishes and let me do them when I do the dinner ones?"

"Jest well's not!" cried the deacon promptly. "An—er—the dish towels, rhody—" He shifted his position uneasily. It was evident the dish towels weighed upon the deacon's mind.

"I'll see to them, Deacon Spinner. Have them all unhidden to-morrow noon. I'll make them so white they'll cure the sciatica!"

So engagements thickened. There was all the home work to do first, and Rhoda soon found herself busy as a bee, and as contented. She buzzed and hummed about her work like a veritable little "worker" bee. Before the week was out she had another "customer." This time it was flurried little Mrs. Curtis, mother of ten lively small Curtises.

"Bnt I'm engaged mornings and noons, you see," Rhoda said, slowly.

"Then come nights to do the supper dishes, dear. I believe I'd rather you'd come nights. It takes me so long to wash ten faces and twenty hands—I put the children to bed clean, anyway—and to hear ten blessed little prayers, that actually, my dear, sometimes it is eight o'clock when I get round to my dishes! And once or twice I've fallen asleep with the baby and not got 'round' at all. John washed them once, but he wiped them all on the hand towel and I had to do it all over the next day—don't tell him!"

"I'll come," Rhoda said, promptly. And as that filled up her days she had to refuse all other customers.

Three weeks later Rhoda worked out a complex sum in addition on her school slate, one evening. It was complex because a portion of it dealt in "futures" and required thoughtful computation.

"I've got the answer!" she exclaimed, gayly. "If the next three weeks are as good as the last I shall be able to buy my share of the organ!" She hurried in to Aunt Emmeline and hugged her without prelude or warning.

"Bless me!" Aunt Emmeline gasped, out of breath.

"No, bless me, auntie!" cried Rhoda, her cheek rubbing against the soft, gray hair, "I've found my talent and got it out at interest. I'm going to invest it in a church organ!"

"Bless the child!" Aunt Emmeline's sweet old voice murmured.—The Advance.

#### The Missionary and the Tiger.

The missionary has many curious and interesting experiences, but some of them are a decidedly dangerous kind. Dr. Chamberlain, in his entertaining story of "The Cobra's Den," tells of an experience which the reader will scarcely envy. He says:

It was just one hour before sundown of a cloudy, drizzly afternoon. I had

### Sore Throat!

Don't delay; serious bronchial trouble or diphtheria may develop. The only safe way is to apply

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a remedy you can depend upon. Wrap the throat with a cloth wet in it before retiring, and it will be well in the morning.

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Leave Goldsboro.....	3:30 p m	8:00 a m
Leave Kinston.....	4:22 p m	8:48 a m
Leave New Bern.....	5:50 p m	10:10 a m
Arrive Morehead City.....	7:15 p m	
Westbound Trains.	Passenger Daily	Passenger Daily
Leave Morehead City.....	7:05 a m	
Leave New Bern.....	9:00 a m	6:30 p m
Leave Kinston.....	10:12 a m	7:37 p m
Arrive Goldsboro.....	11:15 a m	8:30 p m

S. L. DILL, Superintendent

#### A Valuable Gift.

Parents, guardians, friends and relatives could not present one with a more valuable gift than a scholarship in one of Draughon's Business Colleges located at Nashville, St. Louis, Atlanta, Montgomery, Shreveport, Galveston, Little Rock and Fort Worth. A gift of this kind is something which one can not steal, fires burn or floods wash away. Such a gift costs but little in comparison with its real value and will be a stepping stone—a firm foundation whereon one may build a successful career. Elsewhere in this issue will be found an advertisement of Prof. Draughon's Colleges. Write for catalogue before entering elsewhere.

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The Seaboard Air Line has absolutely the shortest line from New York to Florida and with the inauguration of their new trains, the Seaboard New York Limited and the Seaboard Florida Limited, on January 12th, they make the quickest trip made between New York and Florida. These trains are made up of five Pullman cars—compartment, drawing-room, dining, sleeping and observation. By taking this train passengers get to St. Augustine first and get choice of rooms in hotels. This is the fastest train ever scheduled to Florida.

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my double umbrella, black inside and white outside, for fending off both sun and rain, but had closed it over my hand, without clasping it, to go through a narrow opening in the bushes. I had crossed a little open grass plot of a few rods, and was just entering a narrow footpath through the mountain jungle, that would take me down to the east foot of the mountain, where I was to meet my pony.

Suddenly a spotted tiger sprang into the path between the bushes, and disputed the passage. I saw at once what he wanted; only great hunger impels these tigers to come out during the day; he had eaten no breakfast, and wanted missionary meat for supper. I did not wish him to have it; besides I had an appointment for that evening with the people of three villages, and wished to keep it. He stood in the only path through that dense mountain jungle glaring at me. I eyed him equally intently, and, gaining his eye, held it while I formed my plan.

It is always best, if a scrimmage is to take place, to be the attacking party. My old grandmother used to teach me that everything would come in use within seven years, if you only kept it. When I was a boy I had gone out among an Indian tribe in Michigan and learned their war-whoop. I had kept it for thrice seven years, but it proved trebly serviceable then. When my plan of attack was formed, springing forward toward the tiger, I raised this war-whoop and at the same time suddenly opened my double umbrella.

What it was that could so suddenly change a perpendicular dark figure into a circular white object, and at the same time emit such an unearthly yell, the tiger did not know. He stood his ground, however, until I dashed forward, and, suddenly, shutting my umbrella, raised it to strike him over the head. It seemed instantly to occur to him that I was the more dangerous animal of the two, and that one of us had better run: as I did not, he did. Springing aside, over a bush, into the open ground, he made for the crest of the hill which I had just passed. The crest consisted of granite slabs and masses, thrown up perpendicularly by some convulsion of nature. From a crevice of these there had grown a banyan tree, whose branches spread out over their tops. Between the leaves and the rocks, in one place I could see the sky in a circle as large as a bicycle wheel.

For this the tiger made. His spring was the neatest specimen of animal motion I had ever seen. His forepaws were stretched straight out, and he had his nose between them. His hind feet were stretched equally straight, and between them his tail. Straight as an arrow he went through that opening. I knew that about twenty feet down on the other side he would strike a grassy ground, and that that slope led down to a little stream, which my path again crossed less than a quarter of a mile below. Wishing to make the subjugation complete, I scramble up to this open place, and, looking through the leaves at the side of the opening, I saw the tiger trotting down the slope, but looking around every now and then, evidently wondering whether he had done a wise

thing in running away.

Putting my head, with its big, white sun-hat into the opening, I once more raised the war-whoop. Down he dashed again with impetuosity. Withdrawing my head until he slackened his pace, I repeated the operation, and on he dashed, and so continued, until I had seen him cross the stream and go up into the woods on the opposite side of the valley. Then, feeling sure I would see no more of him that day, I turned and wended my way down three miles to the foot of the hill, mounted my pony, and kept my appointment.

I am thankful to say that such incidents are not common in our preaching tours. I have never known of a missionary being seriously injured by ravenous beasts or venomous reptiles. But such an incident forcibly reminds us of the protection promised us in the last few verses of the Gospels of Matthew and Mark, in connection with the giving of the great commission and that promise is wonderfully fulfilled.—Southern Churchman.

#### A Deer Story.

Brute instinct has formed the theme of many an article, and wonderful instances have been given of the exercise of almost human judgment by animals, but the following which came under our own observation, lays just a shade over anything we ever read: Last Sunday C. Sweeters and the writer were driving up the water canyon, and as we turned a bend we saw a doe and a young fawn drinking from the stone ditch. At our approach the animals were startled, and in attempting to turn and run, the fawn lost its balance and fell into the ditch. As many of our readers know, the water runs very swiftly and in great volume up there, and of course the fawn was carried down the stream. The mother deer seemed to lose all fear of us, and ran along the edge of the ditch trying to reach her offspring with her head.

Suddenly she ran ahead of the floating fawn for some little distance. She plunged into the ditch with her head down stream and her hindquarters toward the fawn, and braced her fore feet firmly in the crevices of the rocks to resist the rush of water. In a second the fawn was washed up on its mother's back, and it instinctively clasped her neck with its forelegs. The doe then sprang from the ditch with the fawn on her back. She lay down and the baby deer rolled to the ground in an utterly exhausted condition. Mr. Sweeters and I were now not more than thirty feet from the actors in this animal tragedy, but the mother, seemingly unconscious of our presence, licked and fondled her offspring for a few minutes until it rose to its feet, and the doe and fawn trotted off up the mountain side.

If there is anybody that doesn't believe Mr. Sweeters when he tells this story, let them come to us and we will vouch for it.—Banning Herald.

This is the creature some folks shoot for fun.

Ascend a step in choosing a friend.—The Talmud.

## Scald Head

That itching, disgusting disease of the scalp, can be completely cured by

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### Questions for Boys and Girls to Think About.

If you are good at guessing or answering, here are a few questions you can wrestle with: You can see any day a white horse, but did you ever see a white colt? How many different kinds of trees grow in your neighborhood and what are they good for? Why does a horse eat grass backwards and a cow forward? Why does a hop vine wind one way and a bean vine the other? Where should a chimney be the larger, at the top or bottom, and why? Can you tell why a horse when tethered with a rope always unravels it, while a cow always twists it into a kinky knot? How old must a grape vine be before it begins to bear? Can you tell why leaves turn upside down just before a rain? What wood will bear the greatest weight before breaking? Why are all cow-paths crooked and none straight?—Exchange.

### The Phonograph Discovered by Attention.

"I discovered the principle by the merest accident," says Edison, the great inventor. "I was singing to the mouth-piece of a telephone, when the vibration of the voice sent the fine steel point into my finger. That set me to thinking. If I could record the actions of the point and end the point over the same surface afterward, I saw no reason why the thing would not talk. I tried the experiment first on a strip of telegraph paper, and found that the point made an alphabet, shouted the words 'Halloa! Halloa!' in the mouthpiece, ran the paper back over the steel point, and heard a faint 'Halloa! Halloa!' in return. I determined to make a machine that would work accurately. That's the whole story. The phonograph is the result of the pricking of a finger."—Thomas A. Edison.

### His Reward.

It was Donald's first year at school and he came home one day a very sober boy.

"Mamma," he said, "the teacher says if we do it again we'll all have to stay after school. I don't just know what it is,—if we whisper or if we don't study,—but any way it's something like that, and when she told us, we all cried together."

"Well," said mamma, "you need not feel badly, because I don't suppose you will have to stay," and she gave Donald a reassuring smile.

"Why?" he asked.

Because you have too much sense, it must be a very stupid boy who will play and whisper in school and then have to stay in and study in play time."

Donald seemed satisfied with this hopeful view of the case.

Two days after, his mamma saw him coming up the street holding his head so high he fairly leaned over backward. He came in and hung up his hat.

"Ho! Some boys may like to play and whisper and get kept, but I've got sense! All the boys but me got kept. We can't tell yet which it was,—whisper or not study,—but it was one of em, and I was still and worked, and here I am!"—Youth's Companion.

## Cure Catarrh at Home.

A Practical Remedy so Simple and Pleasant that Even a Child can use it.

A neglected cold lays the foundation for catarrh; neglected catarrh lays the foundation for consumption. Dr. Blosser's Catarrh Cure will break up the cold, or cure the catarrh and prevent consumption.

The symptoms of catarrh are a discharge, which is either blown from the nose or runs back and drops into the throat; a dull headache; a stopped-up feeling in the nose and head; extreme liability to take cold, etc. These conditions often lead to noises in the head, deafness; sore throat, bronchitis, asthma, indigestion and consumption.

If you suffer from any of the above troubles you should begin the proper treatment at once.

Dr. Blosser's Catarrh Cure is the best remedy known to medical science for these diseases. It cures 9 out of every 100 cases.

Mrs. T. B. Teel, Clanton, Ala., writes: "Cured my boy of catarrh of four years' standing." Mr. Joe F. Williams, Zion, Miss., writes "Cured my catarrhal deafness." Mr. J. J. Mitchell, Warfield, Tenn., writes: "It removed every symptom before I had used three boxes."

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In order to demonstrate its virtues, a three days' trial treatment will be mailed free to any interested sufferer. The price of the remedy is \$1.00 per box (one month's treatment), sent postpaid. Address Dr. Blosser Company, 355, Walton St., Atlanta, Ga.

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Botanic Blood Balm B. B. B. kills or destroys the contracted or inherited poison or virus in the blood. Heals all ulcers, eating, festering sores, pimples, offensive eruptions, copper colored spots, mucous patches, sore throat, mouth or gums, Stops all aches in bones, back or joints, and itching, smarting skin, thus making a permanent cure. If you have these symptoms, you surely have blood poison. Botanic Blood Balm, GUARANTEED to cure the worst and most deep-seated cases, even where the body is a mass of boils and ulcers or where the disease has reached the second or third stage, and where doctors' patent medicines and hot springs fail. Blood Balm makes the blood pure and rich. For thirty years the standard remedy for Blood Poison, cancer, and all malignant blood troubles, like itching, Scabby Eczema, carbuncles, scrofula, rheumatism, catarrh. Druggists, \$1 per large bottle. To prove it cures, sample of Blood Balm sent free and prepaid by briefly describing your trouble and writing Blood Balm Company, 45 Mitchell street, Atlanta, Ga. Special free medical advice also given.

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Best Equipped Pullman Trains

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R. M. COFFEY, C. T. A.,  
Charlotte, N. C.

A TRAIN FOR MILLIONAIRES

Is to Run Between Chicago and Florida Resorts.

Chicago, November 21—Chicago is to have a millionaire's train between this city, Jacksonville and other Florida resorts, which will be as fine in equipment and as fast in time as the famous train running over the Atlantic Coast Line from New York to Florida points. The new train will be placed in service by the East Illinois soon after the first of the year, and will make the trip from here to Jacksonville in thirty hours, instead of thirty-one, as heretofore.

All the equipment to be used is to be new and is now in course of construction by the Pullman Company. The cost of the necessary equipment will be between \$700,000 and \$1,000,000.

This elegant new train from the West will be operated via Evansville, Nashville, Albany and the Atlantic Coast Line to Jacksonville, thence to St. Augustine, Fla.

It will be seen that the Atlantic Coast Line will maintain its reputation for perfect passenger service from the West as well as from the East.

## Our Little Folks.

CONDUCTED BY MRS. A. J. MCKELWAY.

### Children's Letters.

Greensboro, N. C., Feb. 1, 1903.

Dear Standard:

I love to read the letters in the paper and thought I would write you one, too. I will be six years old the 9th of May. Mrs. Allen is my Sunday-school teacher and I love her very much. Mamma taught me the Child's Catechism and I said it to Miss Abbott in the church.

Dr. Smith says I will get a Bible. If you have room please put my letter in your next paper.

Your little friend,  
Isabel C. Bouldin.

Raeford, N. C., Jan. 31, 1903.

Dear Standard:

My papa takes the Standard and I enjoy reading the little letters. I am going to school. My teacher's name is Miss Mary Watson. I love her very much. I go to Sunday-school every Sunday. Our pastor's name is Rev. T. A. McLaurin. I will close hoping to see my letter in print.

Your little friend,  
Age 9. Willow McMillan.

Madison, Fla., Jan. 22, 1903.

Dear Standard:

I go to school, and Miss Mattie O'Neal is my teacher. I love to read your good paper. Madison has a stand pipe; it is one hundred feet high; so the town has artesian water. I have a brother that is a machinist. And I have a sister that is married. I have 5 brothers, 3 sisters. I will close.

Your friend,  
Hayden Mickel.

McAdenville, N. C., Jan. 26, 1903.

Dear Standard:

I am a little girl nine years old. Mama takes your nice paper. We all like it very much. I saw a letter in it from my little cousin in Statesville. I have four brothers and no sisters. My oldest brother is in Newton at school; he came home on a visit Christmas. Mama gave me a doll Christmas. I go to Sunday-school and day school. I go a mile to school. Miss Nellie Roseman and Miss Pearl Leonard are my teachers. I will close by asking a question: Which is the longest chapter in the Bible.

Julietta Maud Rankin.

Salisbury, N. C.,

Dear Standard:

I am a little girl 9 years old. My papa has been taking this paper for a long time. I go to the graded school. I am in the second grade. My teacher is Miss Lewis I have three pet cats, Nig, Dewey, and Sunflower. Please publish this.

Your unknown friend,  
Doris Rebeca Harry.

### Two Valentines.

Ralph and Ruth were sitting soberly on the rug before the cheery grate fire.

"It's so funny we never thought," Ruth said, watching the flames dancing out of sight up the broad chimney. "Someway we were so busy sending to the girls and boys that we forgot!"

"And getting such a lot ourselves," chimed in Ralph. "Well, what can we do? I've got just three cents left!"

"And I've only got two pennies," Ruth added mournfully. "Sides, everything's sold. Don't you know, the clerk said this mornung there was't a valentine left?"

"That's so; and we can't send one of ours, 'cause mamma's seen them all," Ralph said. "Anyway, 'twouldn't seem's if we sent them, you know!"

Ruth did not answer. She was too busy thinking. Just then, she caught sight of a Sunday-school card pinned to the wall. It was one of the large ones given for ten little tickets with Bible verses on them.

"Oh, I know!" she cried, jumping up suddenly. "You know that box of Sunday-school cards upstairs—let's buy some ribbon and tie some of them together—they'll make lovely Valentines!"

"Oh, let's!" cried Ralph; and in three minutes, two small figures were slipping quietly out the big front door.

It was Valentine's Day, and in the excitement, the children had not once thought of sending Valentines to father and mother, and it had occurred very suddenly to Ruth that neither had had a single one. How dreadful it seemed—a Valentine's Day without a valentine!

The five pennies were speedily exchanged for two yards and a half of bright blue baby ribbon, and home again Ruth and Ralph hurried. Mamma's stiletto was borrowed from the machine drawer and carried with the box of cards and the ribbon to the library.

There was a careful choosing of colors and verses; and then round holes were neatly punched in the corners of six of the prettiest cards, and three were fastened, one above another, with the ribbon, which was tied in a pretty bow at the top.

Mamma's was all pink-tipped daisies, and papa's pausies and ferus. And every card bore one of the sweet love-messages of our beautiful gospel.

Two happy children danced across the parlor floor, when the Valentines, each in a square white envelope, had been laid at papa's and mamma's places at the table. And, oh, how surprised both mamma and papa were! And both declared they had never, no, never, seen such dear, loving Valentines as those tender words of our Saviour, fastened together by loving little hands.—(Written for Dew Drops by Alice Miller Weeks.

### What a Horse Would Say If He Could Speak.

Don't hitch me to an iron post or railing when the mercury is below freezing. I need the skin on my tongue.

Don't leave me hitched in my stall at night with a big cob right where I must lie down. I am tired and can't select a smooth place.

Don't compel me to eat more salt than I want by mixing it with oats. I know

better than any other animal how much I need.

Don't think because I go free under the whip I don't get tired. You, too, would move up if under the whip.

Don't think because I am a horse iron, weeds and briars won't hurt my hay.

Don't whip me when I get frightened along the road, or I will expect it next time and maybe make trouble.

Don't trot me up hill, for I have to carry you and the buggy and myself, too. Try it yourself some time; run up with a big load.

Don't keep my stable very dark, for when I go out into the light my eyes are injured, especially if snow be on the ground.

Don't say "whoa" unless you mean it. Teach me to stop at the word. It may check me if the lines break, and save running away and smashup.

Don't make me drink ice-cold water, nor put a frosty bit in my mouth. Warm the bit by holding it a half minute against the body.

Don't forget to file my teeth when they get jagged and I can not chew my food. When I get lean it is a sign my teeth want filing.

Don't forget the old Book, that is a friend to all the oppressed, that says: "A merciful man is merciful to his beast."—Farm Journal.

### Bessie's Button.

"Bessie was learning to sew on buttons. Her mother had marked the places where they were to go, and Bessie was sitting beside the open window sewing them on her new dress. They were pretty white pearl, with little stars cut on every one. Bessie just loved to look at them as they lay ranged in a row on the window-sill, shining in the sunshine.

"I've sewed on three," said Bessie; and she reached out her hand for the fourth, when in some way she knocked six of the out of the window.

"Dear me!" she said. "Now I shall have to go out and pick them up. I hope I'll find them all!" So she took off her thimble, laid the dress across a chair, and ran out into the yard.

Somebody was there before her and had picked them up, every one. Mr. Toots, the big snow-white rooster, was standing under the window, and the last button as disappearing within his beak when Bessie came around the corner.

Now Bessie was very fond of Mr. Toots. He was quite tame; and, whenever she caught him, she would lay her cheek against his smooth neck and hug him.

Whenever he saw her he would come up on the door-step "on purpose to be hugged," Bessie said. She fed him every mornung, saving the nicest crumbs for his breakfsat, and he loved to walk about the garden with her.

But now, when Bessie saw what he had done, she turned and ran into the house as fast as she could. She was almost crying. "Oh mamma, mamma," she said, "Mr. Toots has eaten six of my buttons, and he will die!"

Mamma looked surprised, then she smiled. "Oh no, Mr. Toots won't die," she said. "Buttons are just the sort of

things Mr. Toots needs to chew his food with."

Bessie opened her eyes wide at that, and her mother laughed. "You know Mr. Toots hasn't any teeth," she explained, "so he has to grind his food in a little tough bag inside of him, which is called his gizzard. But there needs to be something hard, like gravel stones or bits of crockery, to mix with the food and help grind it fine as the gizzard squeezes and squeezes it. Your buttons, with their fine edges, will be nice for that purpose."

And just at that moment Mr. Toots answered for himself in a hearty voice, looking in at the door. "Cock-a-doodle-doo!" he said, which meant, "Nonsense, don't worry about me!"—Susan Brown Robbins, in Little Folks.

**Harry's Valentine.**

O lady fair,  
With golden hair,  
Pray listen to my lay!  
For heart of mine  
Doth now incline  
To sing of love to-day.  
The Saint so good,  
'Tis understood,  
We may, forsooth, beguile  
And seek his aid.  
O, pretty maid,  
I crave from him thy smile.

I now declare,  
A jewel rare  
I truly would possess,  
And wish that he  
My want may see,  
And my desire will bless.  
While at his shrine  
The soul of mine  
Would to thine own impart  
The bliss of thought  
That is enwrought  
Within this suppliant's heart.

O may the saint  
Who does not faint  
At meeting all demands,  
Bestow on me  
Sweet boon from thee,  
Thy heart, with clasping hands.  
—Eagle.

Said William Wirt to his daughter:  
"I want to tell you a secret. The way to make yourself pleasing to others is to show that you care for them. This is the spirit that gives to your time of life its sweetest charm. It constitutes the sum total of all the witchcraft of womanhood. Let the world see that your first care is for yourself, and you will spread the solitude of the Upas tree around you."

Charles Kingsley's receipt for being miserable is as follows: "Think about yourself, about what you want, what respect people ought to pay to you, and what people think of you. In other words, centre all your thoughts on self, and you will have abundance of misery."

God's ways seem dark; but, soon or late,  
They touch the shining hills of day;  
The evil cannot brook delay,  
The good can well afford to wait.

—Whittier.

**Oil Cure for Cancer.**

Dr. D. M. Bye Co., Indianapolis, Ind.:

Dear Friend:—I write to thank you for saving my life. I am now seventy-six years old; have had cancer for over twenty years. For the last six years it has been very bad—it was on my nose and under my right eye. Many physicians treated me. I was treated last by an old doctor, who claimed to cure cancer but I got worse. My nose was eaten nearly off. I was afraid to wipe my nose for fear I would wipe the end of it off. My nose and face had swollen so that I could not see. My sufferings were so intense that I was compelled to go to bed, as I thought to die in despair. Some friend sent me the Religious Herald, published in Richmond, Va. Rev. H. H. Butler, who lives near me and who has visited me and gives me much spiritual comfort during my sufferings, gave me your book, "The Message of Hope," saying while there was life there was hope. He wrote to you for me. You sent the oils and I used them and began to improve immediately, and it was not long before my nose began to heal nicely. The great sore under my eye healed up, and I am now well. Glory—Glory to God! I am now living and those terrible sores are gone. I can't find language to express my gratitude to you, dear Doctor Bye, for what you have done for me. I wish everybody suffering knew of your oil cure. God bless you.

Yours, ingrateful remembrance,  
Jesse Ballard, Suffolk, Va.  
Suffolk, Va., May 8., 1895.

Dear Doctor Bye—You have made one of the most wonderful cures in the case of Brother Jesse Ballard I ever knew. He was at death's door; now he is well.  
Rev. H. H. Butler.

Books and papers sent free to those interested. Address, Dr. D. M. Bye Co., Drawer 505, Indianapolis, Ind.



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**Carolina and Northwestern Railway.**

**TIME CARD.**

**BLOWING ROCK ROUTE.**

Effective November 24th, 1901.		
NORTHBOUND	PASSENGER	MIXED
Chester, Leave	8 25 am	8 50 am
Yorkville, "	7 30 am	10 48 am
Gastonia, "	9 05 am	1 20 pm
Lincolnton, "	10 09 am	2 55 pm
Newton, "	10 54 pm	4 43 pm
Hickory, "	11 16 pm	5 50 pm
Cliffs, "	11 50 pm	6 35 pm
Lenoir, Arrive	12 35 pm	8 00 pm
SOUTHBOUND	PASSENGER	MIXED
Lenoir, Leave	2 10 pm	5 30 pm
Cliffs, "	2 54 pm	7 20 pm
Hickory, "	3 12 pm	8 10 pm
Newton, "	3 37 pm	8 45 am
Lincolnton, "	4 22 pm	10 09 am
Gastonia, "	5 27 pm	1 20 pm
Yorkville, "	6 32 pm	3 18 pm
Chester, Arrive	7 45 pm	5 20 pm

**CONNECTIONS.**

Chester—Southern Ry., S. A. L., and L. & C.  
Yorkville—S. C. & G. Extension.  
Gastonia—Southern Railway.  
Lincolnton—S. A. L.  
Newton and Hickory—Southern Ry.

**Another Appreciation of the Aetna.**

LUMBERTON, N. C., November 26, 1902.

J. D. BUSHALL, ESQ., Manager Aetna Life Insurance Co., Raleigh, N. C.

Dear Sir:—After a careful comparison of policies submitted to me by the Aetna Life, Bankers' Life of New York, Equitable of New York, Northwestern, New York Life and Prudential, I have accepted \$10,000 in the Aetna on the 20-payment life plan, with option of 25 year 3 per cent. Gold Bond Contract.

I have been a policy-holder in the Aetna for nearly eight years, and therefore feel somewhat prepared to judge of its merits from actual results. With all due deference to other companies, it affords me great pleasure to say that in my opinion the Aetna cannot be surpassed for plain and liberal contracts, and for just, conservative and economical management. I now have \$12,000 in the Aetna. My partner, Mr. W. W. Carlyle, has \$16,000 and one of our clerks, Mr. John T. Biggs, has \$2,000, nearly all of which was written and delivered by your special agent, Mr. H. T. Spears.

Wishing you and the grand old Aetna continued success, I am,  
Yours very truly,  
ROBERT D. CALDWELL.

**MASON & HAMLIN.**

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20 WEST TRADE STREET, : CHARLOTTE, N. C.

Clippings.

Mr. Mascagni is probably prepared to subscribe to the protection argument that the foreigner pays the tax.—The Hartford Post.

Senator Depew's bill to authorize the issuance of an "emergency" currency shows what happens to a man when he is wed.—The Houston Post.

Hon. J. S. Clarkson, collector of the port of New York, is down South earning his salary.—The Commoner.

If the price of that metal falls much farther this country may have free silver after all.—The Chicago News.

These are the shortest days of the winter; you notice it when you put your hand in your pocket.—The St. Louis Globe-Democrat.

Senor Castro might supplement Kipling's poem on "The Rowers" with a few stanzas on "The Owers."—The Hartford Post.

If Editor Bryan is going to Mexico to study the silver problem, he had better hurry up, or there won't be any of it left.—The Memphis Commercial Appeal.

There was a time when European nations didn't consider it necessary to come in bunches when they had a crow to pick with an American country.—The Kansas City Journal.

The Government at Washington is taking a very calm view of the Venetian situation, considering the fact that the magazine editors are likely to turn themselves loose on it almost any time.—The Denver Republican.

Mrs. John—I can't see any sense in the way that young couple across the hall quarrel. Mr. John—Give them time, my dear—they will do it better when they have been married longer.—Brooklyn Life.

President Nord has taken possession of the Haiti au palace and moved his belongings. They are now ready for the next revolution.—The Washington Post.

If Venezuela would put a tax on the title of general, some headway might be made in the revenue problem confronting that country.—The Baltimore Herald.

If the Standard Oil Company permits the price of oil to go much higher, it will be in danger of being classified as one of the wicked trusts.—The Washington Star.

Probably Mascagni thinks his illustrious countryman, Christopher Columbus, was in mighty small business when he discovered America.—The Chicago Tribune.

Rev. Wm. Anderson, D. D., Nashville, Tenn., pastor of the largest Presbyterian Church in the South:

During my pastorate in Jackson, Tenn., some years after many remedies had failed on one of my little boys, Barium Rock Spring water completely cured him. I am fully convinced of the medicinal power of the water. \* \* I think I shall visit the Spring next summer.

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SOUTH and WEST. SOUTHWARD.

Table with columns for destination, Daily No. 31, Daily No. 27, and Daily No. 33. Lists routes from New York to Tampa, Atlanta, New Orleans, and Memphis.

NORTHWARD.

Table with columns for destination, Daily No. 32, and Daily No. 38. Lists routes from Tampa, Atlanta, New Orleans, and Memphis back to New York.

R. M. COFFEY, C. T. A., Charlotte, N. C.

Atlantic Coast Line R. R.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Table showing train schedules for trains going south, including dates, times, and destinations like Weldon, Rocky Mt., and Goldsboro.

TRAINS GOING NORTH.

Table showing train schedules for trains going north, including destinations like Florence, Fayetteville, Selma, and Wilmington.

Yadkin Division Main Line—Train leaves Wilmington, 9 10 a m, arrives Fayetteville 12 42 p m, leaves Fayetteville 12 42 p m, arrives Sanford 3 10 p m. Returning leave Sanford 3 10 p m, arrive Fayetteville 4 30 p m, leave Fayetteville 4 40 p m, arrive Wilmington 7 30 p m.

Bennettsville Branch—Train leaves Bennettsville 8 10 a m, Maxton 9 05 a m, Red Springs 9 38 m, Parkton 10 41 a m, Hope Mills 10 55 a m, arrive Fayetteville 11 10. Returning leaves Fayetteville 5 00 p m, Hope Mills 5 45 p m, Red Springs 5 58 p m, Maxton 6 16 p m, arrives Bennettsville 7 25 p m.

Connections at Fayetteville with train No. 78 at Maxton with the Carolina Central Railroad, at Red Springs with the Red Springs and Bowmore Railroad, at Sanford with the Seaboard Air Line and Southern Railway, at Gulf with the Durham and Charlotte Railroad.

Train on the Scotland Neck branch road leaves Weldon 8 15 p m, Halifax 8 29 p m, arrives Scotland Neck at 4 10 p m, Greenville 5 47 p m, Kinston 6 45 p m. Returning leaves Kinston 7 30 a m, Greenville 8 30 a m, arriving Halifax at 11 05 a m, Weldon 11 20 a m, daily except Sunday.

Trains on Washington branch leave Washington 8 00 a m and 1 45 p m, arrive Parmalee 8 55 a m and 8 10 p m, Returning leave Parmalee 9 15 a m and 6 22 p m, arrive Washington 10 35 a m and 6 15 p m, daily except Sunday.

Train leaves Tarboro, N. C., daily except Sunday 4 35 p m, Sunday 4 45 p m, arrives Plymouth 6 35 p m, 6 30 p m. Returning, leaves Plymouth daily except Sunday, 7 30 a m, and Sunday 9 00 a m, arrives Tarboro 9 55 a m, 11 00 a m.

Train on Midland, N. C. branch leaves Goldsboro daily, except Sunday, 5 00 a m, arriving Smithfield 6 10 a m. Returning leaves Smithfield 7 00 a m, arrives at Goldsboro 8 25 a m.

Trains on Nashville branch leave Rocky Mount at 9 30 a m, 4 00 p m, arrive Nashville 10 20 a m, 4 23 p m, Spring Hope 11 00 a m, 4 45 p m. Returning leave Spring Hope 11 20 a m, 5 15 p m, Nashville 11 45 a m, 5 45 p m, arrive at Rocky Mount 12 10 p m 6 20 p m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily, except Sunday, 8 30 a m and 4 15 p m. Returning leaves Clinton at 7 00 a m and 10 00 p m. Train No. 78 makes close connection at Weldon rail points North daily, all rail via Richmond

H. M. EMERSON, Gen. Pass. Agent. J. R. KENLY, General Manager.

# ROYAL QUALITIES.

HERE IS A BRIEF TABULATION OF THE PRINCIPAL

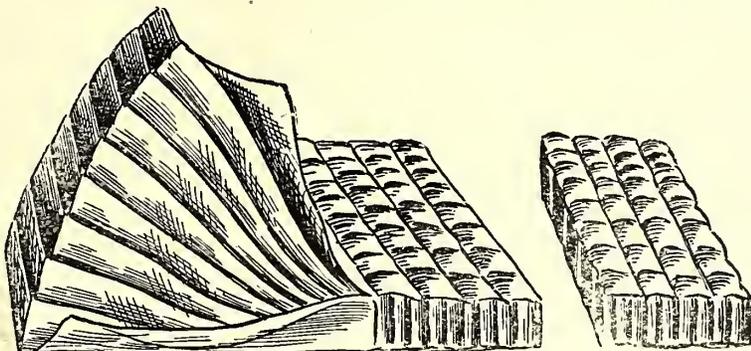
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3. It is non-absorbent of moisture or mineral gases and its purity is uninfluenced either by the oils and moisture of the body, or by the surrounding atmosphere—**It floats in water.**

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Land of Holy Light, The; By Rev. R. P. Kerr, D. D.	1.40	.60
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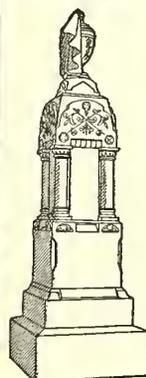
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# PRESBYTERIAN STANDARD

Established 1858.

CHARLOTTE, N. C., FEBRUARY 18, 1903.

Vol. XLV.---No. 7

State Library

## If We Had But a Day.

We should fill the hours with the sweetest things  
If we had but a day.  
We should drink alone at the purest springs  
On our upward way.  
We should love with a lifetime's love in an hour  
If the hours were few.  
We should rest not for dreams but for fresher power  
To be and to do.

\*\*\*

We should guide our wearied or wayward wills  
By the clearest light.  
We should keep our eyes on the heavenly hills  
If they lay in sight.  
We should trample the guile and the discontent  
Beneath our feet.  
We should take whatever our Lord has sent  
With a trust complete.

\*\*\*

We should waste no moments in weak regret,  
If the day were but one;  
If what we remember, and what we forget,  
Went out with the sun.  
We should be from our clamorous selves set free  
To work or pray;  
And to be what the Father would have us to be  
If we had but a day.

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# Presbyterian Standard.

Established 1858.

CHARLOTTE, N. C., FEBRUARY 18, 1903.

Vol. XLV.---No. 7

## Event and Comment.

The Nashville American is another of the great papers of the South that is standing like a stone wall for thorough temperance legislation.

We are glad to note that the Supreme Court of Nebraska has reversed the decision of an inferior, a very inferior, court, which decreed that the Bible should not be read in the Public Schools.

While the Y. M. C. A. does an excellent and much needed work in cities the size of Charlotte and larger, perhaps it is most useful in the 1500 colleges throughout our land where it has gathered a membership of 82,000.

The out-pouring of affection and esteem for the memory of Abram S. Hewitt from all over the country, but especially from the city where he was both loved and feared, is another proof of the fact that after all the whole world loves a man.

A few years before his death D. L. Moody told a friend that he was praying the Lord "that he might allow me to finish my life's work without making a fool of myself." The humility of that prayer was the best guarantee that it would be answered. Perhaps the most uncommon thing in the life of Moody was his sterling common sense.

Rev. John Royal Harris is the name of the superintendent of the Tennessee Anti-Saloon League, through whose efforts the Adams bill with its stringent regulations became a law. Mr. Harris has just accepted a call to the First Cumberland Presbyterian Church of Pittsburg, Pennsylvania. If this temperance sentiment moves Northward Pennsylvania will not be safe.

Speaking of the discovery of what appears to be the most ancient manuscript of the Old Testament, dating about the year 753 A. D., some of our exchanges, by a natural mistake, have referred to it as the oldest known manuscript of the Bible. It is a fact that there are complete manuscripts of the New Testament that date back to the fourth century of our era and some fragments of the gospels in the Egyptian papyrus, that were written in the third or perhaps the second century.

We have been in favor of legislation against child-labor in the mills all along and are glad to see that some steps in the right direction have been taken by Alabama and South Carolina and will be taken by North Carolina. Nevertheless the revelations that have recently been made in Northern States lead to the observation that those States have had good laws, but worse abuses through evasion of them, than have ever been known in Southern States, with no protecting legislation. They are quoting Governor Aycock's message on the subject in Massachusetts now.

Calvin is getting to be a name to conjure with even in "Liberal" circles. Christian Work and The Evangelist enters a plea for the enrichment of the service by asking: "Why should not the deeper spiritual offices of an Ambrose, an Augustine, a Cranmer, Bucer or Calvin, be utilized to the uplifting of human hearts? May we not use that beautiful "Prayer of General Confession" of Calvin's in the Prayer Book—"Almighty and most merciful Father, we have strayed from thy ways like lost sheep"? It would be found practicable and most welcome to use Calvin's prayers at the beginning of the service, just as the Doxology is used."

In writing the article on Addicks, in the World Department last week, we were not aware that he was a legalized adulterer. He was the party to a divorce suit brought by his wife, on statutory grounds, and while resisting this, he allowed the divorce to be obtained on the ground of abandonment, and then married the other woman. It would be just as well for our American women to turn their attention from the Mormon Smoot, who is yet the husband of one wife, to this Boston candidate for the Delaware Senatorship, who is a practical bigamist according to the laws of many States and an adulterer according to the teachings of the Bible.

Bishop Brent has apparently been converted into a liberal Christian by his experience as a missionary in the Philippines. He announced before he left that he was going to work in harmony with the Catholic authorities. That generally means, for an Episcopalian, a hostile attitude toward Protestants. He speaks now of the "pallid, nerveless beauty of uniformity," and says of the different Protestant churches: "It is my purpose to lock arms with their interests and to share with them my own with as broad a catholicity as I can command." There is a great difference between Catholicity and catholicity.

Speaking of the General Education Board, The Congregationalist, (Boston) says: "It is suggestive to note how pronouncedly New England is left out of account in the directing of the policy of the new agency." It should be noted also that the Board is working for the education of both races and has therefore to deal with the negro problem in the South. The New England record on that question is not one to be proud of. It was the original promoter of the slave trade, voted against Virginia and other Southern States for the perpetuation of slavery at a time when it might have been peaceably abolished, and then sold its slaves to the South after they had proved unprofitable in New England. It then became oppressed with the iniquity of Southern Slavery, began the agitation that ended in a fratricidal war, and urged the suffrage policy which Secretary Root has just admitted to be a forty year failure. Since the foisting of a helpless people upon the whole nation it has been much more liberal with theories than with charities and has furnished more salaried reformers than dollars for reform. Then there are too many mixed marriages in Boston every year to suit the absurd prejudices of the Southern people. More than all, the Board needs money now more than anything else and it is probably in view of the paucity of New England funds and the quality of New England advice in such matters in the past, that it has asked that interesting section of our common country to go way back and sit down.

We have been the earnest supporters of the Education Boards since their plans were first promulgated, but what we need for education in the South just now is money. We have a better class of teachers already than they have in the North, according to President Hall himself, and the gathering of educational statistics is less important than the giving of opportunities for education, unless the one is simply preparatory to the other. When the South is spending thirteen million dollars a year on public education and North Carolina alone a million dollars, the one hundred thousand a year for ten years, now at the disposal of the Boards, is nothing to speak of. Perhaps the suggestion may be kindly taken that it has already been spoken of too much, and that it is just a little irritating to read the accounts which seem to indicate that education in the South began with the formation of the Boards.

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It must be remembered that for the last generation practically all the general legislation in these Southern States has been on the side of the saloon. The saloon has been a recognized power in politics. As one of the speakers in Raleigh said the other day, John Jones may invest a thousand dollars in groceries and open a store and he is a political nobody. But let John Jones buy a thousand dollars worth of liquor and open a saloon and he is a political force. It has been generally understood that the race question was the "paramount issue" in every election and that if the saloon could control votes on the right side of that issue it was best to placate the saloon, and since it was able to control votes for the other side, it was best not to offend it. So most of the laws on our statute-books have been put there through the influence of the saloon.

One of the most iniquitous of the things that the saloon has effected in the way of legislation has been the arrangement by which the license tax which the saloon pays has been put to the school account. Then of course the argument is immediately raised, If you do away with the saloon you will have no money to support the schools.

Of course the argument for revenue is on a rather low plane, but there is an effective reply to the saloon advocate. If he is so unselfish in his desire to see the schools with a plenty of money he ought to advocate the dispensary as the substitute for the saloon. As a producer of revenue for the government the saloon is not to be compared to it even under the highest license system. For the license is only a percentage of the profits which the saloon-keeper makes, and although the consumption of liquor is only half as great under the dispensary system, yet there are only one or two salaried officers to be paid by the dispensary, instead of the families of all the saloon-keepers and their assistants, so that all the profits, under this system of combination and economical management, go to the government. The government is a partner who receives a

fixed sum from the business of the saloon, and the government controls the business in the interests of sobriety and decency and order, in the case of the dispensary. If a State Dispensary law should be passed by North Carolina to-day, and every saloon closed, the problem of the support of the schools would be solved. But by the time you get the saloon advocate to see this he turns on you and rails you for your low and mercenary ideas. This scribe actually had that experience once, with the chief saloon organ in North Carolina, and the commiseration expressed for those who made the argument from the point that an immense revenue might be justly reaped by the government, was really touching.

Of course the argument that the saloon support the schools is shown to be an insincere one by the hostility of the saloon advocates to the dispensary. It can be easily shown besides that the argument is fallacious. In the last analysis all the profits come out of the pockets of the people. As a matter of fact the license is a very small percentage of the gross sales of whiskey by the saloon. A thousand dollars are spent by the community, in the gratification of a useless and generally harmful appetite, for every dollar that goes to the school fund. So that it is a most expensive way of raising money.

Not only so but it can be easily shown that the saloon limits the productiveness of the community where it is located and where it tempts man to excessive drinking. Every great employer of labor, such as the rail-road, has now its fixed rules for dealing with the men who frequent the saloon. It has learned the unproductiveness of saloon-tainted workmen. And when we consider the loss to the community of the brains that the saloon destroys, the degeneration of mind-power, through the degeneration of the brain, the damage is incalculable in dollars and cents. One of the saddest things in this world is to see what might have been a great brain, what was a great brain, sodden with drink; to see a man who might have been the companion and the equal of the great men of earth, keeping company with the low gamblers and loafers that haunt the saloon.

Furthermore, the saloon is the greatest breeder of poverty in our land. There is no excuse in this country of ours for the curse of deep poverty to fall upon any able-bodied man. And yet every county must support its poor-house and while often its inmates are themselves innocent, it will nearly always be found that the bread-winner of the family was ruined by the evil influences of the saloon.

And so the dear people who are paying the taxes ought to see what a miserable cheat the saloon is as a revenue-producer for any public purposes. The saloon is an expensive luxury. If the people have to support the poor-house, for the sake of the few hundred dollars that go to the school-fund, perhaps it would be just as well to shut up the saloon, save the money now used for the poor-house and for the support of the indigent generally by private liberality, and put that to the credit of the school fund. The saloon makes money for the people in the same way that the two Yankees on a desert island made money by swapping jack-knives.

And then when we come to the final argument that the saloon is the source of some ninety per cent of all the crime and disorder that gets into our courts, and that the expenses of these courts have to be paid by general taxation, the tax-payer ought to get his eyes

open to the fraud that is perpetrated on him every year. Money saved is money made. It is a very easy matter for legislation to arrange where the school-fund is coming from. If even half of the expense of the courts could be saved, and the whole court system is expensive, there would be far more in the general fund that might be put into the school than was ever put into the school-fund by the license tax through the special arrangement between the legislator of a former time and the saloon-keeper.

If the license taxes could be diverted to paying for the courts and the salaried officers of the courts, and then the cases that the saloon brings into court, tabulated, with the expense of conducting each one, it would be an eye-opener.

For there is no sort of doubt that the saloon is at the bottom of a large percentage of the crimes that add to the criminal expenses of a community. The one murder in Charlotte, the other day, by a drunken fool, with the pistol of his friend, the saloon-keeper, will probably cost Mecklenburg county more than that saloon will pay both the city and the county. But the people must pay for that out of their pockets, and the saloon has been allowed to send its tax in the direction of the school fund, so of course it would be a great hardship upon the people to pay ten dollars to the schools instead of a hundred dollars to the criminal expenses of the county.

There was a striking instance of this large expense connected with the saloon and the distillery evil which we are fighting now in this state, when it was shown that Wilkes county, whose good people are fighting now for prohibition, which also has a reputation that is not desirable on account of these grogeries, that Wilkes county cost the state of North Carolina \$5,000 more than its contribution to the general fund, while Yadkin county which is not far behind Wilkes, cost the state some \$3,500 more than it paid in.

It would be a very good plan if this old ruse of the saloon-keepers could be defeated by repealing legislation everywhere, that provides for it. While it is not meant to take the children's bread and give it to dogs, it is hardly fair on the other side to take the saloon money and give it to the children. Not a dollar of that money goes to the education of the children in Charlotte, thanks to the wise foresight of somebody. And it is a poor principle to put any kind of a premium on immorality, or measure the excellence of the schools by the quantity of liquor that a community consumes.

Meanwhile, please God, there is a generation of school-children growing up in North Carolina, who have been taught by the saloon-keeper's license money, and who hate the saloon. If anybody thinks that there is a strong temperance tide in the Old North State this year, let him wait ten years and see!

Within the last few weeks certain of the Southern States have observed January 19, **The Fame of Lee.** Lee's birth-day, as a legal holiday; a member of the Virginia Senate has proposed the placing of a statue of Lee in Statuary Hall, in the Capitol at Washington, beside the statue of Washington, Virginia being entitled to thus honor two of her greatest citizens; Mr. Charles Francis Adams of Massachusetts has made a plea for a statue of Lee at Arlington and a bill has been introduced in the Legislature of Pennsylvania, carrying the appropriation of \$20,000 for the erection, jointly with the State of Virginia, of

a monument to Lee on the battle-field of Gettysburg. The surprising thing about this last incident is the reception it has met with in Northern newspapers. According to the Literary Digest the majority of them agree with Colonel A. K. McClure, of Philadelphia, who speaks of the plan as one "to give historic value to the most memorable battle-field of the country, and to present General Lee as one of the most heroic chieftains of both sides who are illustrious representatives of American valor." The Army and Navy Journal says that all the surviving major-generals, all but three of the surviving brigadiers and all but one of the surviving colonels are in favor of the monument.

Of course the Grand Army posts are rampant. It is to their interest to rage at every such opportunity. Whenever people get calm enough to consider such a proposition they may also begin to consider whether every sutler and deserter who contracted a hoarseness in explaining his war record is entitled to a pension. One of these posts, at Media, Pennsylvania, calls the bill "an insult to the memory of our dead comrades, not only of Pennsylvania, but of the whole country." Well, the Pension Roll is either given a monument itself to Lee's genius as a war captain, or it is a gigantic fraud.

The New York Sun says that the Grand Army posts "are struggling against a tide that cannot be stemmed in their endeavor to prevent the erection of a monument to Lee at Gettysburg." The Philadelphia Ledger says "The State which contains Gettysburg can unite with the State that produced Robert E. Lee to erect a monument to Lee at Gettysburg, with only the best effect upon the new patriotism of the new Union."

When it is done we shall have done better than the Greeks, who erected no monuments of their civil wars. We shall have built them to the heroes of both sides.

Of course there are some papers with a war record to sustain which more or less temperately demur. Among them is the Brooklyn Eagle which makes this comment:

The idea of a commonwealth appropriating money to honor a man who invaded her territory suggests that the willingness to forgive injuries must, in extremes like this, be accompanied by an extraordinary capacity to forget facts. They who would thus honor Lee recall his fine moral character, his unquestioned military genius, his chivalric courtesy to his foes, his calm courage in the face of difficulties and his commendable acceptance of the result which an accumulation of those difficulties made inevitable. They do not recall, or at least they do not appreciate the significance of his attempt to overrun the state from which they now seek funds for the commemoration of his career. They do not recall the narrowness of judgment, the lack of provision which prevented him from seeing that loyalty to his State meant treason to his country and that a war based upon slavery was the surest means of effecting the ruin of the cause in behalf of which it was precipitated and waged. They forget that the proposed erection through state aid of a statue, or monument, to him on the field where his treason reached its flood, might logically be interpreted to mean the indorsement by that State of principles which it condemned and in supporting which Lee labored to its hurt. Nevertheless the monumental record of Gettysburg will not be complete without some recognition of Lee. Dissent from this proposition is anticipated by the expression of a hope that discussion of it will be broad in scope, courteous in conduct and educational in effect. If Lee was not a great man he was a great soldier and Gettysburg, as it now stands, is one vast memorial to the prowess and sacrifices of the finest soldiery of the last generation.

The faults with which Lee is here charged, as proofs that he was not a great man, are narrowness of judgment and lack of prevision as to the issue of the conflict. But it is on record that Lee believed secession to be "anarchy." That he said that if he owned the four million slaves in the South he would give them all to save the Union. And it was with this prescience that he deliberately chose to side with his State. The time will come when history will as much applaud his choice as his magnificent effort to win victory for the side he had espoused. In resigning his commission, after having been offered the position of Commander-in-chief of the Federal forces, he wrote to his superior officer that except in defence of his native State he never wished to draw sword again. What it cost a West Point graduate, a veteran of the Mexican War, and an ardent lover of the Union, to make that choice is as unintelligible to some people as the impossibility of bearing arms against his native State, is to others. But he did not have to choose between loyalty to his State and treason to his country, as the Eagle puts it. His State was his country, his fatherland. When Lee offered his sword to the State of Virginia, the country for which he had fought before was made up of two warring countries. It happened that the Northern section had the Washington Government, the old flag and conjured with the name of Union, after Disunion had been forced by the perfidious effort to land supplies in Sumter and the call for troops to invade some of the Southern States. The struggle with Lee was between sentiment for the army in which he had served and patriotism. He chose patriotism, and God never put any man in the hard case of having to be a traitor to one cause in order to be loyal to another. There cannot be two hills without a valley between them.

General Thomas was a Virginian, too. According to British authorities he ranked third after Lee and second after Jackson among the real captains of both sides. He chose to stay with the army as against the call of his State to defend her soil from invasion. Well, somehow, with all Thomas' military genius and distinguished services, his name is nothing like the name of either Jackson or Lee, or like some other general of the Northern side, who heard and heeded the call of their States as Lee did and Thomas did not.

And curiously enough the Eagle unconsciously betrays the weakness of its contention in speaking of Lee's invasion of the State of Pennsylvania and the duty resting on Pennsylvania of remembering that against him. As if Pennsylvanians had not been invading Virginia for three years and more, before Lee crossed over into Pennsylvania soil. Why should Pennsylvanians resent the invasion of that State and Virginians not even resist the invasion of Virginia?

And this suggests the point of view that will assuredly be taken by the next generation. The right of secession was left an open question by the founder of this government, even if we do not say with Charles Francis Adams and Mr. Roosevelt that the argument was decidedly with the seceding States, from the Constitution historically considered. The nation could not exist half-slave and half-free. Waiving questions and accusations of responsibility for the war, it may be seen now to have been inevitable. But while the Union was dissoluble and actually dissolved, the States were indestructible in spite of the cataclysm of war. And it was each man's duty, North and South and

West, to stand by his State. He who did so was the patriot. He who did not—well, traitor is an ugly word, and would better be dropped altogether. In the border States it was difficult to determine what the State itself was, and men took sides as they pleased. A part of Virginia was cut off into a separate State to give the plea of patriotism to those who sided against the Old Dominion. But Lee is immortal for drawing his sword in defence of his State, just as the Copper-heads of Ohio have never been greatly respected by either side.

And Lee's fame is so secure, both as a man, as the first gentleman of his age, as a soldier, as an educator and inspirer of youth, withal as a true and humble Christian, that we could wish our Northern friends like Colonel A. K. McClure and Mr. Charles Francis Adams would not excite people unduly by such propositions as they so eloquently defend.

The South has some very good statues that will do for a while at Lexington and Richmond. Virginia will certainly put Lee next to Washington in Statuary Hall as she has enshrined the two together in her heart of hearts. Lee could not be kept out of the New York Hall of Fame, of which we heard so much two years or so ago. And because truth is truth and history will tell the truth finally, the greatness of Lee will some time be known by the North as it is known by the South and by England now. Of course if the North is going to insist that he belongs to the South alone, the South has no very urgent objection to make. But Americans everywhere will know him some day to have been the greatest American soldier, whose sword was as stainless as his life was true, the noblest among the mighty, the gentlest among the brave.

We once heard a missionary from Brazil who had suffered much from the intolerance of Romanism, make a striking exposition of Second Thessalonians, 2:3-10.

His contention was that the Pope was the "man of sin" there spoken of, and he made pointed application in his own experience of the "lying wonders" and "deceivableness of righteousness" of the Catholic Church, and referred to the assumption of authority by the Pope as fulfilling the prophecy of the one "who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he as God sitteth in the Temple of God showing himself that he is God." It must be admitted that the adoration of the Pope in past centuries and his quasi-adoration now, makes him the nearest approach to the "man of sin" that has yet appeared in history.

But it must not be forgotten that this prophecy of the Scripture may not have been fulfilled, or at least may not have been entirely fulfilled. Prophecy has a springing and germinant meaning. The Pope who ordered a Te Deum at the Massacre of St. Bartholomew's Day, may rightly have been considered the "man of sin and son of perdition" by the persecuted Protestants. But in the years to come some other "man of sin" may fill out these outlines drawn by the pen of inspiration yet more completely, while the saints shall pray for the destruction of the monster by the brightness of the coming of the Lord.

The word "Antichrist" is used in the Westminster Confession as synonymous with the "man of sin" and both appellations are applied to the Pope. It would seem however that in the strict scriptural sense of the

term the Pope could plead not guilty to this last indictment. With all its idolatry the Catholic Church does proclaim the Divinity of Christ as a cardinal doctrine. And the Antichrist of whom John writes in his first and second epistles is one who denies that Divinity. "He that denieth that Jesus is the Christ," "he that confesseth not that Jesus Christ is come in the flesh," is an antichrist. The antichrist is not a Papist, but a Unitarian.

We are glad to note that they are getting back in New York to the discussion of first principles in the religious sphere and that Dr. D. J. Burrell of the Reformed Church is a leading spirit in defending this fundamental doctrine of Christ's Divinity. Dr. Lyman Abbott has had to explain his position, as we noted in last week's paper, in view of the charge of infidelity. Dr. Minot J. Savage said recently in his Christmas sermon (why should a Unitarian ever want to preach a Christmas sermon or any other kind?):

There is no good reason in the New Testament, or in the early church history, for the belief that Jesus was God. I believe and I assure you that all the best, all the unbiased scholarship of the world is back of this statement, that Jesus was born in Nazareth, that his father was Joseph and his mother Mary."

The scholars whom Dr. Savage would call "unbiased" are the ones whom John the Beloved, who was closest of all men to Jesus Christ, calls liars and antichrists.

Liars! We suppose we shall be within the bounds of scriptural propriety if we indicate the specific proof of John's general charge. When Dr. Savage says that the scholarship of the world is back of the statement that Christ was born in Nazareth, he says what he cannot prove and what he must have known was without foundation. Matthew and Luke, the writers of the First and Third Gospels are absolutely the only authorities which we have, telling where Christ was born. Both of these say that he was born in Bethlehem and Luke gives the reason, namely, that there had been ordered an enrollment of the people and that Bethlehem was their ancestral home. When a man appeals to the "scholarship of the world" on a question of this sort he is playing to the galleries as no true man will do. There is not a line of testimony anywhere in the world that says Jesus was born in Nazareth. The critics like the spider have spun that web out of their own bowels. And even that theory is practically exploded. The fact is that the imitative "scholarship" of America is not even scholarly enough to keep up with the real trend of scholarly research. In an article in the New York Sun Dr. Savage betrays the school of thought to which he belongs, and it is practically a defunct school. "Jesus nowhere claims to be God, and no person in the New Testament whose name is known makes any such statement in his behalf;" and again, "There is no text in the New Testament which is authentic and whose authorship we know, which can be properly interpreted as teaching that Jesus is God."

Now that would have been in the fashion forty or even thirty years ago. But the battle has been fought and won as to the authorship and authenticity of the New Testament writings, and the "scholarship of the world," to use Dr. Savage's glittering generality, knows better to-day than to back any such long-retired theory as Dr. Savage advances. It is too late in the history of New Testament Criticism to frighten any-

body with high sounding references to the "scholarship of the world." It is the mark of the dabbler and the sciolist, if not of the outright impostor.

As to the blasphemous assertion that Joseph was the father of Jesus Christ, scholarship has nothing to do with that question at all. There is not a scintilla of evidence, outside of the Scriptures, upon the subject, and those who testify there say that Christ was the Son of God. The Unitarians of Christ's day took up stones to stone him once because he said that God was "his own" Father. The suggestion of Dr. Savage owes its origin to a lower source than "the scholarship of the world." It is best to be plain of speech in such a case. Christ said to those who refused to believe in him, "Ye are of your father, the devil. If ye believe not that I am He, ye shall die in your sins."

And we are glad that Unitarianism has so unclashed its hideousness in our great metropolis. So long as it busied itself with denying the metaphysical doctrine of the Trinity, rejecting the orthodox contention, but still proclaiming some kind of divinity for Christ, it was subtle and dangerous. But if we mistake not there is bound to be a revulsion of feeling against such bald blasphemy as that which Dr. Savage has uttered. Nor are there wanting able defenders of the faith. One writer says:

"Looking at the subject coldly, the arguments of Dr. Savage would seem to me to call for a new trial for Jesus Christ.

"There is no use evading the question. Jesus was crucified on the specific charge that he was an impostor. He was guilty, or not guilty. Before the court of Pilate the people said, 'We have a law, and according to the law he ought to die, because he made himself the Son of God.' Before the court of Caiaphas, the high priest, the question was put to him directly. 'I adjure thee by the living God, that thou tell us if thou be the Christ the Son of God.' And Jesus said, 'I am. And you shall see the Son of Man sitting on the right hand of the power of God, and coming with the clouds of heaven.'

And sturdy Dr. Burrell refuses to mince words either. He says, and we are indebted to him for the title to this article:

"If any man denies the divinity of Jesus Christ, he is Antichrist, and the doctrine he teaches is Antichrist.

"No heresy ever dies. The denial of the divinity of Christ was taught by the agnostics, and, since their day, by many other heretics under many different names.

"John pronounces this denial of Christ's divinity a lie, and for the man who denies he has another word—John calls him a liar. The reason he denounces this heresy is that it strikes at the very root of Christianity. You find me a man who denies the divinity of Christ, and you will find a man who denies every one of the fundamental truths of the Christian religion."

Says a correspondent of the Cumberland Presbyterian, "It is a well known fact that Cumberland Presbyterians as a rule not only avoid Presbyterian churches when coming into Presbyterian communities, but connect themselves with Arminian churches in preference." The poor things have been diligently taught that Presbyterians believe in fatalism and infant damnation. What else could one expect?

Margaret E. Sangster says: Among the best influences that can be brought to bear upon the twentieth century, I unhesitatingly name family prayer. This need not be a long service, a weariness to the flesh. Just a few verses read, a little prayer made, but the sweet service never omitted and it draws the whole family by visible lines of attraction nearer to the throne of God.—Ex.

## Devotional.

"We are glad that Jesus tasted joy as well as sorrow—that there were months of wonderful gladness. At times the cloud of coming suffering may have cast its shadow upon His path, but His daily work was full of light. Could He behold the gladness of household after household and be Himself unmoved? Could He heal the sick through wide regions, see the maimed and crippled restored to activity, and not participate in the joy which broke out on every hand? Could He console the sorrowing, instruct the ignorant, recall the wandering, and not find His heart full of joyfulness? Besides the wonder and admiration which He excited on every hand, He received from not a few the most cordial affection, and returned a richer love.

"It is impossible not to see from the simple language of the evangelists that His first circuits in Galilee were triumphal processions. The sentences which generalize the history are few, but they are sentences which could have sprung only out of joyous memories, and indicate a new and great development of power on His side, and an ebullition of joyful excitement through the whole community. 'And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of Him through all the region round about. And He taught in their synagogues, being glorified of all.'

"To suppose that Jesus had no gladness in the work which diffused so much happiness, that He could see the tides of excitement flowing on every side without sympathy, that He could touch responsively every tender affection in the human soul, and not have a vibration of its joy in Himself, is to suppose him less than human. Any worthy conception of a Divine nature must make it richer in affection and sympathy than men can be. Whatever rejoicing attended His career through Galilee, we may be sure that no one was more happy than He."

Have you lost ground? Cease your repining, renew your consecration and faith. Be cleansed, be obedient be loving. Forget the steps that led away from God. Yield to the softest whisper within. While pained with regret, obey all light quickly. Walk in the Spirit. Are you shadowed by the memories of what has been lost? Look up and onward. Somewhere you will pass the place where you rested awhile so sweetly in the arms of omnipotent Love and poured fresh oil of praise on the altar of God's love and mercy, and then on! on! on!—Consecrated Life.

We long for Truth, O God, but cannot always see the way. If doubt assails us, to whom shall we go for assurance save to thee, O Lord, the sum and substance of all knowledge? How shall we find light apart from thy light? How can we come out of darkness till we come nearer to thyself? Show us the way, O God, lead us step by step. And whatever we may fail to understand forbid that we lose sight of Thee, for that were blindness indeed. Show us not the abyss of thy absence; content us with thy presence evermore. Amen.

Yes, I know as well as anybody else that one can hear anything he listens for. . . . I have heard my name called, and started to answer, when the quick thought came, with a sad disappointment, that the voice I heard calling me had been silent half as many years as I have lived. We can hear what we listen for, believe what we wish were true, expect what we desire, anticipate and dwell in a better future. My body is this cabin camp where I sleep and rest. My soul is myself, free to wander where it will, to see lands not lit by the sun, and to hear music which comes not in the chariots of the air.—Dr. W. C. Gray.

Now I want you to think that in life troubles will come, which seem as if they would never pass away. The night and the storm look as if they would last forever, but the calm and the morning can not be stayed; the storm in its very nature is transient. The effort of nature, as of the human heart, is ever to return to its repose, for God is Peace.—George MacDonald.

## Missionary.

## Vast Promoters of Trade.

All this appeals less to the modern commercial judgment than the actual work of missions in promoting trade. They have done this in various ways. They have stopped war so as to allow the energies it consumed to engage in trade. "To be welcomed in the land of cannibals," said a Dutch traveler in Sumatra, Lunibing Hiram, "by children singing hymns, this indeed shows the peace-creating power of the gospel." "The benefits" of the missionary work in New Guinea, said Hugh Milman, a magistrate, "are immense; inter-tribal fights, formerly so common, being entirely at an end, and trading and communication, one tribe with another, now being carried on without fear." The successful war which missions and philanthropy waged against the slave trade in Africa was of incalculable advantage to commerce in saving the honest trade of great areas from total destruction. Missionaries have taught trades, developed industries, created wants, and the results have been pure gain to commerce. "It is they," says Sir H. H. Johnston, in "British Central Africa," "who in many cases have first taught the natives carpentry, joinery, masonry, tailoring, cobbling, engineering, book-keeping, printing, and European cookery, to say nothing of reading, writing, arithmetic, and a smattering of general knowledge. Almost invariably it has been to missionaries that the natives of interior Africa have owed their first acquaintance with a printing-press, the turning lathe, the mangle, the flat-iron, the saw-mill, and the brick-mold. Industrial teaching is coming more and more in favor, and its immediate results in British Central Africa have been most encouraging. Instead of importing printers, carpenters, store clerks, cooks, telegraphists, gardeners, natural-history collectors, from England or India, we are gradually becoming able to obtain them amongst the natives of the country, who are trained in the missionaries' schools, and who, having been given simple, wholesome local education, have not had their heads turned, and are not above their station in life."—R. E. Speer.

A young man who had gone through the great school of Oxford, and done well in his studies, made up his mind to go to Africa as a missionary. One of his teachers who loved him said: "You will die in a year or two in that hot country. It is madness." But the brave young servant of Jesus answered: "I think it is with African missions as with the building of a great bridge: you know how many stones have to be buried in the earth, all unseen, to be a foundation. If Christ wants me to be one of the unseen stones, lying in an African grave, I am content, certain as I am that some day Africa will belong to Jesus." The young man did die in a year.

Obviously, each generation of Christians must evangelize its own generation of non-Christians, if Christ is to see of the travail of his soul and be satisfied with reference to that particular generation. The forces of evil recognize this. Not one of them is deferring its operations.—Jno. R. Mott.

When Bishop Thoburn went to India, thirty-eight years ago, a European gentleman pointed out to him a brick pillar, and said, "You might as well try to make a Christian out of that pillar as out of one of these people." Today there are in India nearly three million native Christians, and among them are doctors, lawyers, judges, editors, teachers, and business men.—Exchange.

It is a noble and great thing to cover the blemishes and excuse the failings of a friend, to draw a curtain before his stains and to display his perfections; to bury his weaknesses in silence, but to proclaim his virtues upon the housetop.

## Sunday School Lesson.

CONDUCTED BY REV. H. G. HILL, D. D.

### Christian Love.

The present lesson describes Christian love. Charity in modern usage, denotes only one form of Christian love or kindness shown the poor and needy. But Christian love as exemplified by Jesus Christ and cherished by His disciples is much broader than charity and far more comprehensive. It embraces the love of delight for God, Christ and all excellent things and beings. It includes the love of beneficence towards all created beings. It involves the love of pity or compassion for the needy, the poor, the distressed and the guilty. Our lesson presents this love in several important aspects.

I. The Vital Nature of Christian Love.—It is absolutely essential to Christian character. A man may have many precious gifts without being a Christian at all. He may have the miraculous gift of tongue and yet be as "sounding brass or a tinkling cymbal." He may have the gift of prophecy and understand the mysteries of God and reveal His will and still "like Balaam, after sublime prophetic utterances die in his iniquity." He may have the faith of miracles and by imparted Divine power work wonders and finally like Judas Iscariot perish in hopeless misery. He may practise enlarged charity and part with goods for so doing and yet like Ananias and Sapphira fail to enter the kingdom of God. He may manifest great self-denial and even part with earthly life and yet if destitute of Christian love, his sacrifices will secure him neither permanent gain nor eternal salvation. How vitally important then is Christian love, if a man may possess such grand Divine gifts and yet die in sin for lack of this grace. Many scriptures accord with this passage in exalting Christian love. It is placed first among the fruits of the spirit. The apostle declares that "God is love." Again its vital importance is emphasized in the word "If any man love not the Lord Jesus Christ let him be anathema maranatha."

II. The Fruits of Christian Love.—These are enumerated from the 4th to the 8th verse. Love produces forbearance or long-suffering towards the evil and the injurious. It prompts to kindness not only to the good and attractive, but also to the vicious and repulsive. It frees from envy at the good possessed by others. It delivers from pride and vain-glorious boasting. It causes its possessor to shun unbecoming and reprehensible conduct. It is not selfish and does not seek its own interests to the neglect of or at the expense of others. It is not easily moved to anger by injuries or wrong-doing. It does not dwell upon or plot evil. It finds no pleasure in iniquity but "rejoiceth in the truth." It bears all kinds of burdens, believes all revealed and attested truth, hopes for all things that have a Divine warrant and endures all ills inflicted by men and all disciplinary afflictions visited by God. These are some of the gracious results caused by the exercise of Christian Love. It should be the dominant principle of a pious life and if it were supreme in the heart and conduct of avowed believers it would free man and society from multiplied ills.

III. The Superiority and Permanence of Christian Love.—In the concluding portion of the chapter the Apostle exalts this love above many things justly valued in the Church and makes it the chiefest of the Christian graces. He affirms that prophecies revealing the Divine will would cease to be given, that miraculous tongues would cease to be bestowed and used, and that the imperfect knowledge of earth would vanish away before the perfect knowledge of heaven as the dim light of the stars disappears before the radiance of noontide. He declares that the clearer vision of a future life would differ from our present perceptions as objects seen through a dark glass from those discerned by the open eye, or as the defective conceptions, speech and thoughts of childhood from those of the ripest manhood.

## Westminster League.

CONDUCTED BY REV. HUGH W. HOON.

### Christ Teaching Blessedness.

Matt. V: 1-12. Topic for March 1.

The world calls the man blessed or happy who gets on in business, who prospers and grows rich or who rises to power. It is along these paths to the places of distinction that the racers throng. There is no scramble for the honors of sainthood. Not many people envy the heroes of Christian faith. Yet as the angels see this world, its highest seats are filled by God's believing ones. If we study the beatitudes, we shall learn who are really "blessed." If we trace the word "blessed" through the Bible, we see who come within the radiant circle.

The man that maketh the Lord his trust is blessed. Why? He has been lifted out of the horrible pit. His feet are on a rock that cannot be shaken. He has a joy that nothing ever can break. His trust is one that no storm or flood, no financial panic, no political defeat, can ever disturb.

Is it not worth while to have such a secure blessedness? No other trust is absolutely safe even in this life. Then what about the day of death and judgment that comes after, and the eternity? We cannot leave out these stupendous events when estimating what is best. It is not hard to prove that none are really blessed save those whose trust is stayed on God. The question, however, is, Where is your trust? Are you among the blessed?

The blessed ones of the Bible are not those whom the world considers happy. Indeed, in the opinion of earth, those whom Christ calls blessed have a dreary life. He says the meek are blessed, the poor in spirit, the pure in heart, the peacemakers, they that mourn, and they who are persecuted for righteousness' sake. It would be hard to convince the man of this world that these are the really blessed ones. But that is the way it looks to the eyes that look down from heaven, and that is the standard of life by which we must be measured in the divine judgment.

It is assuring to hear Jesus himself speak beatitudes for men. He knew who really are the blessed. He knew the difference between the earthly ideals of happiness and the heavenly ideals. We may safely trust His estimates and know that they are right. We know too that He came into the world to make blessedness possible for men who were lost in sin. On the cross He died to make men happy. It is pleasant to remember, too, that the last glimpse this world had of Jesus He was in the attitude of blessing men. He had His hands stretched out over His disciples when He began to ascend. Ever since that moment benedictions have been raining down from those pierced hands upon a sorrowing earth. Those who do not receive blessings shut their hearts against them.—J. R. Miller, D. D.

When God called Abraham He said, "I will bless thee and thou shalt be a blessing." Jesus said, "Blessed are ye when men shall persecute you for righteousness' sake." Every person who is blessed by God is to be a blessing. They who are blessed when they are persecuted hand down a blessing to others. It is a law of God. No better illustration of this truth is to be found than in the history of the persecution of the old Covenanters. When the House of Commons, during the reign of Charles the Second, ordered the "League and Covenant" to be burnt by the common hangman in Westminster Hall and attempted to make all who would hold office in the kingdom receive the Communion according to the writes of the Anglican Church and renounce the League and Covenant, they thought that thus at one blow they would stamp out Presbyterianism, but instead they only inaugurated a period of bloodshed, which was seed from which our own present religious liberty has grown, one of the greatest blessings which has come to mankind in the history of the Church.

## Contributed.

### A Tribute to Dr. Rankin.

Having received from Korea the distressing intelligence of the death of the Rev. D. C. Rankin, D. D., the Mission of the Southern Presbyterian Church in Japan desires to record in the form of this memorial its tribute of sorrow and estimation.

A little more than a year ago, when the matter of his coming for a visit to the work and the workers in the Far Eastern fields of Japan, China and Korea was suggested, it met with a most hearty and unanimous response, for all of those among us who knew him felt that a visit from one who for so many years had been doing such an important and successful work for the Cause of Missions would result in great blessing to the workers and in good to the work when he should have returned to his editor's chair in the Homeland.

He spent but one month with us in Japan, in the midst of our summer vacation when he saw but little of the actual work being done and when the workers were resting. This month was all too fleeting and we scarce realized that he was among us before he was gone from us to China. Yet during this brief period we were profoundly impressed by his personality and gentle spirit which we shall love to remember.

His enthusiastic interest in all that came within the horizon of his vision was remarkable. Each small detail of the native life and custom around him interested him, and the pages of his note-books were being rapidly filled with stores of items of interest for the columns of his magazines in after days. He was wide-awake and nothing seemed to escape his acute observation.

No less noticeable was his eagerness to learn all about the lights and shadows of Missionary life; the forms and methods of missionary work; mission policy: successes and hindrances, and to see everything from the proper point of view. Many who have come out to study missions have all too soon developed into teachers and critics of missionaries. This spirit was conspicuously absent in him and his attitude was that of the earnest student trying to acquire all possible information from direct sources rather than that of a self-constituted reformer of mission life and policy.

His personal appreciation of each little thing done for his comfort and pleasure was very touching and made each one feel who had aught to do with his entertainment that the honor was entirely on the side of the server. In social intercourse he was most refreshing and his presence and great-heartedness made one forget for the time all else but the dear man and the purpose for which he had come among us.

Perhaps that which impressed one deepest was his ardent yearning to be a blessing to the missionaries wherever he might find them. He came among us with his heart aflame with this desire—to give good as well as to receive it, therefore he was a blessing to the many and to the few, in private intercourse as well as from the pulpit on the Sabbath days when he ministered to us publicly.

At Karuizawa he was much in demand on all sides so that those who were supposed to be his entertainers sometimes felt a bit jealous at giving him to others so frequently.

Especially at the Mission-meeting in August his presence was a benediction and many regard it the most blessed meeting held in years. His gentle and unselfish presence, his overflowing gratitude for all the little things done for him, his talks to the young and old, all were opportunities which he wisely used for impressing upon others the spirit of Christ which was in him.

When, finally, he bade us farewell to go on to China to be present at the Mission-meetings there early in September, it was with the full expectation of having him with us for another month in Japan on his return, when he could visit the workers at their stations. Our hearts were made anxious some weeks later when we heard that he had been stricken down with Asiatic cholera and was temporarily laid aside at Chinkiang.

He dictated a letter to assure us of his safety and improvement. The last letter received from him was one sent back by the pilot from the little Russian steamer on which he had embarked from Shanghai to Chemulpo, Korea. We were planning and hoping much in connection with his coming again to us, after visiting the work in Korea, and after a time began to wonder why we received no word from him.

The only word we had from Korea was of his translation at Pyeng-yang, in the north, whither he had gone to visit one of the most remarkable works of grace of modern missionary times.

While with us, and afterwards in his letters from China, he said that but for one thing this visit was the happiest period of his life—the "one thing" being the inability to bring his wife with him. That was the one cloud which obscured the sunshine of his visit, but it exhibited the heroic courage of both the wife and the husband in being willing to endure the separation for the good of the Cause of World Wide Evangelization, so dear to both their hearts and for which they both made personal sacrifices. It is to her grieving, widowed heart that our sympathy now outpours with earnest prayer for Divine grace and comfort in this sore bereavement.

We, each one, feel this sorrow as a very real and personal one. While some may be tempted to ask "To what purpose was this waste" of money, man and ability in sending him out here to die in a strange land, there are more who can say knowingly and feelingly that there has been no waste, for the blessing that he brought to us and the inspiration which must needs follow to the Church at home will be abundantly seen in the coming days.

His heart's longing from his early years has been to be a missionary to the heathen. For thirteen years, and more, he served the Cause nobly and excellently in an important position at home, and at last it was granted to him to lie down to rest in a heathen land having been in a very real sense a missionary to the missionaries.

In his farewell speech at Karuizawa he used a figure to express the impressions which he should carry thence with him, and we can do no better than to use his own beautiful figure, applying it to himself.

He said: "My memory of Karuizawa, and of all the kindness that I have received here, will be as green as its mountains and as fragrant as its lilies." So of him be it said that our memory will be as green as the velvety mountain tops and as fragrant as lilies.

Our sympathy goes out to the dear stricken wife; to the Committee of Foreign Missions; to the office-workers and to the Church at large. God bless them all and may He soon call some one as capable and as enthusiastic to take up the work where he laid it down, and to carry it forward.

Cameron Johnson, Chairman.

R. E. McAlpine.

Wm. C. Buchanan.

Committee.

### Civilization in the Cove.

The years sweep by the Coveite and leave the son as the father was. His case is the case of arrested development and consequent degeneracy. He has within him the seeds of thought and of virtue, the germs of genius and of art; but because of the lack of appropriate environment, correspondence is denied, development is discouraged, the splendid possibilities of his life remain unrealized and thought and virtue, genius and art die.

The Coveite has an environment, but there are no stimuli in it. It is an environment of rock, crag and forest. He cannot keep pace with the race. There are no lines of advance; there is no impulse to advance. There are no movements in the Cove except those of wind and water. The wind whilth about continually and returneth again according to his circuits. The rills slip through the cleft rocks and lose themselves in the river and so on to the sea.

There is no such movement among the people. On

the contrary there has taken among them what takes place in the mountains everywhere, always,—a damming up of the stream of humanity and a gathering of that stream into pools. These pools, because they have no outlet, soon give off their freshness and precipitate their salts. Just as chips and bubbles on the surface of such pools float round and round in slow circles, narrow and yet more narrow, moving but never advancing, so too, human life in the Cove. The minds of the people there are as placid as a mill pond, as green too, unruffled by any current of progress.

The primitive folk of Arcadia were as primitive in the Golden Age of Pericles as they were the day they fled before the Dorian Invasion. The Basques dwelling in the Pyrenees show what life was in western Europe before the Aryan immigration. The mountains of Caledonia furnished an asylum for Picts and Scots when they fled before the Romans. Their asylum became their prison; their asylum and their prison then and in the days of the Saxon Invasion and in those of the Norman Conquest. The Gaelic speech and manner of the elder day is the Gaelic speech and manner of the modern day. Scott pictures the ancient life; Ian MacLaren pictures the modern. The pictures are the same except that the spear has been beaten into a plough share and the sword into a pruning hook; not quite that, for the Scotchmen still have a "manly thirst for martial fame, the stormy joy of mountaineers." The Highlanders who yesterday defeated the Boers are the same as those who, six hundred years ago, followed Bruce to the defeat of the English.

The peasant dwellers in the Alps remain this century what they were the last. Civilization has gone around their mountains; it has passed under, going through the Mount Cenis tunnel!

These illustrations drawn from life in the mountains of Greece, Spain, Scotland and Central Europe indicate what we are trying to say about life in the Southern Appalachians.

"These mountains gave way a little as earth and water must when the Anglo-Saxon starts, but only to say, 'You may pass over and on, but what drops behind is mine; and I hold my own.'" For the most part the people passed over and on to win the West. They won it. A considerable number of the halt and the lame dropped behind—the ascent was so steep, the axle broke, the ox team gave out. So the hardy pioneer, less hardy than his brother who pushed on to the plain, went into camp. In the Cove high up in the clouds he found a lodge in a vast wilderness, a boundless contiguity of shade. His children and his children's children remain there to this day. The mountains have held them; held them to their habit and to their habit.

"They are wrapped round in a Rip Van Winkle sleep; they are covered with a Lethean gloom. The waves of progress and civilization wash all around the confines of the unfortunate region, the vast sargasso, a dead sea surrounded by an ocean of life."

The years sweep by the Coveite; but the hours hang heavy on his hands. He has an abundance of time; more of that than of aught else.

"Time is a wild beast

Which though classified yet by no naturalist.

Abounds in the mountains, more hard to ensnare  
And more mischievous too, than the lynx or the bear."

The Coveite reverses the poet's apothegm; to him Time is long and Art is fleeting. In fact time is so long as not to be measured accurately. His time-piece is not a clock synchronized by the chronometer at Washington; but a compass mark cut on the door post. When the shadow cast by the noon sun approaches this mark the busy house-wife—she is always busy—calls the men to dinner by a blast from a tin horn. After dinner the Coveite, the male Coveite (not the female) will take time to talk and to think.

In the great world people have no time to talk or to think. Whoever stops to think is run over by the electric car. Whoever stops to talk misses the train. The city man's office is down town, away down town.

He reaches it travelling forty miles an hour. Other men earlier than he occupy the seats. He swings to an overhead strap till his wrist aches; with the other hand he holds the newspaper close to his nose to read what the fluctuations are on 'Change. His office in the eighth story is reached by an elevator. He dictates letters to a stenographer and transacts business over the telephone. He has no time to talk, no time to think. He must act, act, act, in the living present.

In the Cove how different! The people have ample time to talk; they talk, and talk, and talk. They think, they think profoundly; they study, scheme, and plan and do nothing.

"Seems like I never wants nothin' more,  
'Ceptin' ter set down here this way,  
Take little Jake up on my knee,  
Have me a corn-cob pipe like this  
With a stem as long as A is from Z  
An' a pocket chock full o' nigger twis."

Approach the Coveite as he sits after dinner smoking his corn-cob pipe. Approach him without any air of condescension; avoid the patronizing manner and he will interest you. This is about what he will say:

"Yes, stranger, this here kentry's all a goin' to change. The Gov'ment is a wantin' to buy up all the mountin' lan.' They're a 'goin' to everlastin' improve hit. They'll bring in deers and turkeys an' fill the woods with 'em, an' put fish in the creeks stid of saw dust. Yes siree. The kentry will be on a boom then. But I shan't live to see it. I'm too ole. I shan't never be different from what I am. They's specerlaters a wantin' to buy my lan.' They're a goin' to build railroads hither and yan to git the isinglass an' sich out to town. An' they'll build mean little towns an' fill 'em with furriness from beyant the sea. They'll bring in the furriness to git out the mineral. I'd ruther hev the mineral in ther groun' an' the furriness back yander in ther own land. Bar-rooms too! Instid o' the boys a drinkin' a little mountain dew an' a little moonshine whiskey like they've been used to; w'y they'll get to drinkin' all sorts o' pizen stuff in them licensed saloons—Tom and Jerry, an' Mint Julep, an' peach and honey, an' Cock-tail, an' gin an' rum an' beer, lager beer that sizzes and foams sam'er than soap-suds on wash day. You dassent let a feller that is tanked up on them city drinks come about yer. He'll steal an' lie."

At this point the Coveite will pause for breath and to knock the ashes from his pipe. Then he will continue:

"They'll be buildin' big houses—residences they call 'em—somers along this here creek an' a puttin padlocks on ther crib dores. My crib never has had nothin but a wooden pin to keep the dore shet an' to keep the chickens out. I'll be done dead then; but Jake—this is Jake a settin' on my knee—Jake he'll hev to learn to steal too. He'll hev to steal to keep up and live. O, yes, stranger, there's a goin' to be the all firedest improvement in the mountains. I'm Irish, Nancy, she's my woman, she's Dutch. Sam, our oldest boy, he's tuk up with one of these here Polish wimmen down in the settlement. It takes a smarter man than me to tell what kinder man Sam's Shaver'll be when he is growed up. These here city wimmen are a comin' 'roun with ther silk dresses rustlin' samer than ther leaves o' ther trees. When them wimmen speak ther lips drop honey comb and ther mout is smother than oil Ugh han! Ther'll be a time on the big creek then, sure enough.

"That's a part of civlyzation, ain't it, fren'? I wont be here to see none o' hit. At least I hope so. My folks is lived here sence Andy Jackson's day. My father was a Whig an' voted for Andy. No man 'd ever say that one o' us n'd steal or lie. No man in this here Cove ever needed help an' didn't git hit from me; but they'll be different atter I'm gone. I don' see how Sam can keep from cuttin' that Polish woman's throat an puttin' her in the soap kittle like that feller did up yander in Chicago. We ain't up to Chicago's scientific ways yit; but we are larnin'. They say you can reach Chica-

go in twenty-four hours on the train from Asheville. But I don' want to go."

This speech of the Covite indicates the feeling of the mountain people. They have a longing desire for the good that is in the outside world, a desire that is hesitant because of the evil that is mingled with the good.

"Twenty-four hours from Asheville to Chicago!" says the Coveite. Half that time from his house to Asheville, a journey of a day and a half between the civilization of the remote Cove and that of the great metropolis! Nay not that but the journey of a century and a half and no wagon roads and no railroads! How shall the one ever attain unto the other?

#### A Few Questions for Parents.

I have never written for the press, and in fact, have never had any aspirations to do so, but "from the fullness of the heart" some times the mouth or pen seems impelled to speak.

For fifteen or twenty years I have been teaching in the Sunday-school and have tried, as far as I knew how, to do my duty. The deep sense of responsibility in training the young minds aright, and my incompetency to do the holy work which seemed so plainly laid before me, is often appalling. But after prayerfully and carefully studying the lesson, and begging that I might be given mouth and wisdom to teach, and that the Holy Spirit would open the understanding of the scholars in order that they might receive the lesson aright, I have gone to church to meet my class. Perhaps I would begin by saying: "Little ladies I hope you all have nice lessons this morning. This is a beautiful lesson, and I hope we all know it."

There would be a smile on every face and then, perhaps one would say: "I lost my Quarterly and could not learn my lesson." Another would say: "I didn't have time to learn mine." Others say: "I did not get up in time to learn mine this morning." My reply would be: "Well why did you not learn it last Sunday afternoon?" Oh, I go to the other church, the Methodist or Baptist Sunday-school in the afternoon and can't learn my lesson then. Now there is a class of girls or boys that I am to teach and actually they do not know where the lesson is or if it is about Joshua and Caleb, or Paul and Silas. Perhaps they have very little if any idea who they are and in what time they lived. How am I to begin and where! I can't begin at Genesis and tell all the history up to the lesson. What am I to do. In spite of my misgivings I begin and soon see and feel that I have very little attention. One girl is admiring a new hat, dress or sash another girl is wearing. At the other end of the class they are whispering a little gossip. One turns her head around to look at another class or some one coming in. Once when I saw a girl looking back I called the attention of the class and asked what woman in the Bible was turned to a pillow of salt because she looked back. They looked at me as though they thought I had made up something to tell them. They never heard of such a woman and were astonished at my telling such a thing. When the bell taps for the school to close I feel that I have been pounding away on something without having made the slightest impression because they knew nothing when they came and did not care to learn any thing after they got here. They go to one Sunday-school and then another just to put in the time on Sunday, really violating the day and breaking the fourth commandment, to a certain extent, because they go, not so much for any good they may derive from it but simply to put in the time. When the Sunday-schools are all finished up they spend the remainder of the afternoon walking about in crowds or groups.

My Christian friends there is a cause for this trouble somewhere? Let us see where it is, who is at fault? We can not lay it upon the children for if we let them do as they please they are not apt to settle down quietly to study a Sunday-school lesson unless they happen to be naturally very good and not many of us are

naturally good. I know very well I was not, and even now have to hold tight reins to keep Satan from getting ahead of me. I will tell you where the trouble begins. In the home. Some of the mothers have a house full of little ones and if they have any help at all it is very indifferent and there is so much to do and they are often tired and feel as if they could do no more after looking to their bodily necessities. When Sunday comes they are often glad to let the children go to all the Sunday-schools in town so that they can get rid of them and have a little quiet rest or some of them are visiting while their children are being taught by a teacher whose duty it is to teach the children, perhaps they think. Others have so many social duties they have no time for training their children teaching them the Sunday-school lesson or any thing else. With the afternoons consumed with euchre parties, Monday afternoon clubs, Tuesday clubs, Wednesday clubs, Thursdays, Fridays and Saturdays and then Germans between times, or something that must be attended at City Hall, theatre or some other place which they think just as important.

I have spoken first of the mothers, for the impress of the mother is the most indelibly stamped upon the children and some of our grandest men have had noble Christian mothers.

But what of the fathers? Are they excused from taking any part in raising the children which God has given them? Are they exempt from all the training and disciplin of these dear little ones who are to be the men and women, in a few more years, when we shall have passed away? When we dedicated our precious little ones to the Lord in baptism were the vows more binding upon the mothers than the fathers? Of course the fathers are very busy making money, to provide for the necessities of these little ones, but very many of them are striving to lay up riches until they can be called millionaires. Isn't that true? Some of them have their club rooms, (bar-rooms) and many important places where they must go and have no time for "chaps" or "kids" as they sometimes call their children. When the mothers are so busy with the many household duties, and the care of so many little ones, do the fathers ever think the duty of soul training devolves upon them? Do they ever find time to teach the little ones or the larger ones the Shorter Catechism, or the Sunday-school lesson? Must the duty of training the souls of these dear children be put upon the Sunday-school teacher who only has about twenty-five or thirty minutes to devote to them once in seven days? Christian parents, I appeal to you in behalf of the children God has entrusted to your keeping. Are you doing your duty? The care and trouble may seem too much for you now, but let us look around us to-day. See boys running away from home, stealing, fighting and killing, perhaps of his own family, or else a friend. We hear of so many heart-rending occurrences in this way. Fathers and mothers, are we doing our full duty? Are we laying a solid foundation in the homes which sacred duty rests solely upon us? If we are not training these precious souls to love and trust God and to walk in the footsteps of our blessed Saviour we are coming far short of the responsible duty God has seen fit to trust us with, and He will hold us accountable if we are not faithful to the trust.

A Mother.

#### Swiss Synods.

A number of the Synods of the National Churches of the Swiss Cantons hold their annual session during the months of October and November. It may be interesting to our readers to see what subjects are considered by Church courts, which deal with very few of the topics that occupy so much of the time of Courts outside of Switzerland, and many of which never come before the Swiss Churches. Thus, one never hears of any "Revision of the Confession," simply because this document has been fixed for the Church by the Canton. One never hears of Foreign Missions, this being regarded as a matter for the individual rather than

for the Church as a whole, contributions going to what ever Mission Society may be desired. The exception to this is in the Federated Churches of the Romande, which sustain a most interesting and progressive Foreign Mission in South Eastern Africa. There is nothing about Home Missions, for the area of the Church is the Canton; and as a rule every parish has its Protestant Church provided for it by the Canton, so that while the Church may contribute a little for some special object, it is hardly as a Church Committee or Board that it does so. Let us see then what they do consider.

The Synod of the Berne National Church met last October. The Synod consists of three distinct sections or "groups," the strength of each party being indicated by the membership of the Synodical Council or Executive Commission. This consists of twenty members, of whom six are evangelicals, four are conciliators, and ten are liberals. The list of members is prepared in advance under an understanding between the friends of each party, and yet it is said, that the interests of the Church are not so carefully borne in mind as are local considerations. The devout church members seem to be gradually detaching themselves from the National Church, while others who are its warm supporters complain that it is becoming more and more clerical in its membership, and are ceasing to attend where they are powerless to amend. Out of 175 members of the Synod, 105 ministers and 68 members—not elders—were present. When these members seek to secure somewhat of order, the ministers, if the Press does not do so, complain that their liberty is being encroached on. As to business: A discussion took place as to the manner of conducting funerals. Last year, the Synod had remitted to its Synodical Council to consider and report on a motion, that baptisms celebrated in private houses by persons not ministers of the parish, should not be registered in the National lists, unless the officiating minister was either a member of the Berne or of some other Cantonal Church, and that the sanction of the parish minister had been given to the baptism. The object of this proposal was to show the members of the Evangelical Society, that they could not claim to be members of the Church, while not worshipping in connection with it. The Synodical Council approved of the proposal, and though strongly opposed, it was carried by 99 as against 48 votes. Another discussion took place on the motion by the Council to ask the Government to suppress the gambling houses that had recently been opened in Interlaken and Thun. The motion was opposed very strongly by several parishes as well as by a number of ministers, who claimed that the gambling was harmless, that it pleased visitors, that a large sum of money was by this means spent in the localities; but finally, by a vote of 71 against 33, the proposed action was carried, the question now being—Will the Berne Cantonal authorities do what the Synod has asked them to do? As a final item of business the Synodical Council has been instructed to prepare a collection of Chants for mixed choirs—to report next year. The "Docket" being thus gone through, the Synod adjourned. The number of Church members entitled to vote for the delegates to the Synod, is 10,300, of which number only 333 took the trouble of casting a vote!

The Synod of the National Church of Vaud had much more of what we generally understand by the term "Church business" under consideration. The report on Evangelistic work stated that during the year it had held twenty-two "revival" prayer meetings, and that in addition, addresses had been given in fourteen parishes on Public Morality. Outside of its ordinary duties, it had opened a preaching station, and a minister had already been appointed to take charge. This action is not without some singular features. The station has been opened by the Synod, outside of its legal powers, yet the minister has been nominated by the Government on the recommendation of the Committee on Evangelization, thus giving it a legal standing. The salary will be provided by the Church, and

the house rent by the Canton. As for a place of worship, there is a small building the property of the Free Church, which the Committee wished to have on every Sabbath morning and on two Sabbath evenings each month, but the Free Church Session, while willing to give it for the morning service, was not disposed to give it for the evening, unless there would be some security that the National Church preacher would be in accordance with their theological views (i. e., Evangelical). The Synodical Commission did not feel authorized to give such an assurance, and so the services are for the present conducted in the basement of the school building. Other discussions took place in reference to the custom of presenting Bibles to each newly married couple,—to the Marriage laws, and to Sabbath observance. There were also discussions condemning the use of the church building for election purposes,—calling attention to the precarious condition of the Ministerial Pension Fund,—urging the necessity of having regular collections in the churches, a portion of which should be sent to this Fund, criticising the ecclesiastical law of 1863 in reference to the election of ministers,—the rights of sessions, the right of women to the church franchise,—the law decreeing the periodical re-election of ministers, discipline, and leaving the church buildings open for private prayer, in addition to the seasons of public worship and other matters, while the meeting was closed with a Synodical observance of the Lord's Supper.

The Synod of the Grisons met at St. Moritz, and having admitted three new pastors to its ministry, found itself lacking in business. It therefore added to its Synodical business a meeting of its Pastoral conference, whose topic for consideration was—"What may be yielded to Modern Criticism, without sacrificing fundamental truth?" The concessions of the speaker who opened the discussion were somewhat striking: The existence of God, the absolute value of the moral order of the universe, the unique character of Christianity amid all other religions, cannot be theoretically demonstrated. The point, therefore, on which resistance should be offered to the critics is, the impression which the Personality of Christ produces on us, and the respect which in consequence moves us so profoundly, and draws us to his feet. It is in such an experience, that we find the confirmation of the invisible government of God, of his love, and of our responsibility. The speaker was however somewhat embarrassed, when he was asked, Which was the Christ he meant?—since the impression he spoke of would imply the historic value of the evangelical narrative on which again many other questions depended. The discussion was, after all, a passage at arms between the practical reason of the followers of Ritschl and the theoretic reason of the Rationlists, and showed that neither of these schemes can furnish us with a satisfactory conclusion on the question at issue.—London Quarterly Register.

#### Joseph Parker—An Appreciation.

By F. W. Gunsaulus, D. D.

Joseph Parker's nature declared itself in his mobile and expansive face. It is a dull-eyed soul who saw not a great spirit with mighty experiences looking out of the window of the house which he inhabited.

He had so meditated upon the Scriptures and lived with kings, prophets, psalmists, and captains of the Bible that he became part of them, and they a part of him. When he preached upon David, it was no small man attempting, with circuitous externalism, to measure the poet-king's girth, or even, with a mental kodak, standing upon the outside of his character and its experiences, to represent the man himself. On the contrary, Parker was David at that time. Not only the man who looked out of his body in response to the wooings of righteousness, but also he who peered forth in answer to the charm of iniquity, could be seen and heard as the characterization went on. One instant, it was the boy looking aspiringly into the heights of manhood as he talked with Samuel; the next, it was the

man looking down from the physical safety and moral insecurity of his palace into the defenseless home of Uriah. Once when I heard him, and the theme was Isaiah's visit to the springs, the preacher had room for the movement of such a man within the hospitable largeness of his own nature, and when he spoke in whispers or trumpet tones, one thought not so much of the cost with which capacious genius pays the expense of being able to entertain so great a soul, as of how unobstructedly and lofty the prophet-statesman of Israel moved in City Temple. Yet withal, this elasticity of mind went with rock-like integrity. His antiquity was full of modernity.

It is true that Joseph Parker chose great themes and pledged himself, in so far as a man may add to a career involving greatness, when he chose to be an expository or scriptural preacher. But every man lives in his choices and there he declares himself. No ordinary man fifty years ago would have deliberately chosen simply to open up the Scriptures. John Henry Newman left the Scriptures because he would not trust his own soul with them, or them with his own soul, and in a fashion unmanly but very appealing to a certain class of good people, he handed his destiny over to Rome. Contrariwise, his more valiant brother stood for sheer rationalism. Even evangelical religiousness fifty years ago was under the sway of a rationalistic mental method, or it sobbed and yearned with infinite sentimentality.

Now, it is not because Joseph Parker was insensible to the fascination of Rome, or unable to feel the joy and command the processes of reasoning, that he found himself a student and expositor of the Scriptures. He chose the Scriptures by necessity of his large and needy nature, and like Martin Luther, he has inaugurated a reform. We owe more to Joseph Parker and to the Melancthon of this recent friendship,—Dr. Alexander McLaren, of Manchester,—than to any other two men of our time, for our well-grounded hope that, by opening unto them the Scriptures, the children of tomorrow shall be neither rationalists nor Romanists, but devout and earnest believers and workers in the Kingdom of God and his Christ.

As one looks into that newly made grave, it seems impossible to put sufficient emphasis upon the fact that these forty years of incandescence came because the sources of supply for all this heat and light were demonstrably infinite. A great man with a great theme—Joseph Parker with the Scriptures of God and man—how marvelously they reinforce and illustrate each other! Can a man's thought and feeling become weak or decrepit with this impulse beneath and within them, which has made vigorous the hope and aspiration of thousands of years? The answer is, Joseph Parker was as fresh a preacher on the day of his last utterance in City Temple as was the spiritual purpose of God which flows from the creation of Adam to John's vision from Patmos. His abounding quality came from the abundance of material which he did not have to invent, and he had a push forward into the consciousness of those who listened to him behind which was the life of the Hebrew people and the all-conquering career of Christ and his apostles.

It would be idle to assume that mediocrity may ever get as much from such a harvest field as genius gets. Also, it is to be observed that many an ethical teacher now would be hesitant to permit the creation and training of a man who had within him such abilities for blundering and such capacities for evil. Cromwell, David, Burns, Augustine, with varying colors, portray to us the cost or the peril of letting loose a great soul on the earth. Joseph Parker, by the grace of God, did make mistakes of judgment; but also, by the grace of God, he avoided so many pitfalls which such a genius appears to be busy digging for such a man, that I regard him as little less than a wonderfully endowed and restrained man. He would never have been a little sinner: he was not a little saint.

"Lord, is it I?" That was the question asked wistfully and tragically at the moment when Jesus was saying to his disciples in the upper room: "One of you

shall betray me." It takes a man like Phillips Brooks with the full resources and entire perils which belong to a great physical, mental, and spiritual personality, to exhibit the meanings of such an outbursting question. Exegesis like this is a matter of complete personality; it is not a matter of learning in Greek or skill in analysis. —So Joseph Parker actually lived broadly, deeply, loftily; and there was no little of the dramatic element in his entire life. What wonder that he responded sometimes to the more than Shakespearean possibilities of an event or an episode in scriptural history, as with the rush of a mighty wind through contemporaneous history! The legend of his eloquence will be told by many generations.

The great mountain will oftentimes be lost sight of by those who fail to comprehend its largeness or appreciate its solidity, because such beautiful vines grow about the trees which half cover it up to the snow line, or because the mind is interested in iridescent peaks that jut out from the many elevations into the blue. Let us be thankful that upon such greatness there lived so much beauty, and that with such shadows there abides the demonstration that here a great light once appeared and behind it shone a great sun.—The Interior.

#### A Friend of Education.

At the home of a relative in Asheville, N. C., Feb. 12, 1903, Dr. J. L. M. Curry died, aged 78 years. His was a long life crowded with achievement.

He was born in Georgia; graduated from the University of Georgia in 1843, and from the Harvard law school in 1845. He served in the Mexican War, with the Texas Rangers and in 1857 went to Congress from Alabama, as a State's Rights Democrat. With his colleagues he withdrew from Congress in 1861. He was a member of the Confederate Congress; also an able cavalry officer, serving with distinction on the staffs of Generals Wheeler and Jos. E. Johnson. His mettle was proved on many a battle field.

After the war he entered the Baptist ministry, becoming, successively, president of Howard College, in Alabama, and professor of English in Richmond College.

He was twice minister to Spain, first as the appointee of President Cleveland and then as a special representative of the boy King, of whose birth he, as a member of the diplomatic corps at Madrid, retained a personal recollection.

But it is not as minister, soldier, or statesman that Dr. Curry will live longest in the memory of his countrymen. His figure stands out as the pioneer of industrial education in the South.

In 1881 he became the agent of the Peabody Fund, "laboring in behalf of public school education, higher, normal and industrial, for all the people of both races." Under his supervision there was a wise and liberal policy adopted and continued enlargement of the field. He had no uncertain or illusory ideas of the work. He gave the detail of it his shrewd and tactful care, and sent this benevolence into channels of great efficiency.

A Christian, an orator, a writer, a man who did things, a gentleman, with all the Southern significance of the word, was Dr. Curry, and he has passed on before his age bore heavily upon him. The South is his debtor.

#### Beyond.

We may not know why our most ardent hope

Is blighted like some bloom by early frost,

And we are left in sadness as we grope,

Like children in the dark—mourning our lost.

We may not know why some bright promise fails,

And we are left to sigh, "it might have been;"

And earthly joys seem but as idle tales,

While our best things are touched with blight of sin.

Ah, yes! we may not know the reason now.

Cheer up, brave heart: why should God's child despond?

Look up from shadows deep, to Calvary's brow,

And trust thy Father for a bright beyond.

—Wm. Laurie Hill.

Floral Manse, Robeson Co., N. C.

### The Harvest and Its Lord.

In choosing "the harvest" as the type of evangelistic work, the Master presents three distinct thoughts.

First, when "the field is the world" how vast is the harvest! Second, how beautiful are the fields of golden grain and how joyful the laborers in gathering the harvest! Third, the harvest quickly perishes.

This harvest has a proprietor. We were deeply touched by the prayer of a Princeton volunteer; "Heavenly Father, we thank thee that the harvest has a Lord." Its Lord is omnipotent. He is enthroned in glory.

The farmer, in time of harvest, if he has few laborers, is in desperate straits. The Great Husbandman places a deep responsibility upon his people who feel their sore need, and exhorts them in humble faith to pray to the Lord of the harvest.

The North-Kiangsu Mission asks for seven and the Mid-China Mission for eight men,—three doctors and twelve preachers—to be sent out during 1903. Nashville has appealed to the Church. Pious physicians are without number; let us in the closet, at the family altar, and in the great congregation pray for the three to go.

There are fifteen Seniors at Union Seminary; nine at Clarksville, six (Southern) at Princeton; five at Columbia and five (Southern) at Louisville. Let God's people bear their names before a throne of grace and ask the Master to select "the twelve" and ordain them to be with Him in services. Hampden C. DuBose.

### "Once More into the Breach, Dear Friends!"

This week the battle is on in both Houses of the General Assembly. We have good reason for hope. We went into the battle to fight, and to fight unto victory. Let no one falter now. To falter now is to surrender in the critical hour. If you have any means of influence for the London bill, and do not exert it in the battle here and in the sight of Him who presides above all the conflict between Good and Evil, you count against us. For at this moment he who is not for us is against us.

The Assembly looks to the people. Let the people look to the Assembly and answer it well. Everywhere the State is stirred. Our desire is that this sentiment shall be put in definite, palpable and active form—in mass-meetings and delegations to Raleigh—at the earliest moment possible.

Let the people everywhere pray for the help of Him in whom is all our help.

Sincerely,

Josiah William Bailey.

Feb'y. 16, 1903.

### The President and the Race Problem.

We have felt sincere regret at the ill-advised attitude of President Roosevelt toward the negro question, as shown in his appointment of Crum as Collector at Charleston and in the Indianola incident. He will gain by such action nothing that will at all recompense him for the good will of the South, which he had, but is in a fair way to forfeit. And if he thinks to contribute by any such martinet methods to the final solution of the race problem, this only shows how little he understands its gravity. No merely political advantage inside the Republican party—if indeed any is to be gained—could possibly justify a deliberate affront to the deep-rooted sentiments of the whole people of the South, regardless of party lines. It is a pleasing theory that the negro should be allowed, without regard to color, to occupy any post for which he is fitted. But in no part of the United States is his color disregarded. It never was. The indications are that it never will be. Why need Mr. Roosevelt affect to ignore this fact? Such affectation is hardly short of absurd. And if, recognizing the fact, he is persuaded that he can over-ride it, this is absurd. Government positions, small and great, exist for the service of the people, not for the bestowment of political wards, or the carrying out of impossible theories, whether political or social.—Nashville Advocate.

## The Open Court.

Hangshaw, China, Dec. 31st, 1902.

To the Editor of the Presbyterian Standard:

I wish to ask a question of you and of our Presbyterian Church, through your paper with your permission. Is it right to receive money from heathen sources for Christian institutions? Or to put the same question in another form, Is there anything wrong in receiving voluntary contributions from friendly heathen for our Christian institutions? This question came up at a late called-meeting of our mission and elicited warm discussion. The occasion of the discussion was, that contributions had been made by high officials and others, for the purpose of building additional wards to our hospital, for the treatment of insane patients. When this fact was stated the propriety of receiving the money was immediately questioned, and the debate was on and was carried on with considerable warmth for several hours, when it was decided to decline to receive any more money from such sources. As a practical question this subject was rather new to most of us and no special study of it, in all its bearings had been made by us. Before the Boxer troubles the receiving of money from heathen to help in our work was something almost unheard of, but since then the attitude of officials and people towards things foreign, including the foreign missionary and his work, has undergone a great change. They are now almost pushing their money upon us, in some places and for certain lines of work. They are willing to help us in building schools, colleges and hospitals though they know that the Christian religion will be the governing principle in the teaching and the practice of these institutions.

In some instances high officials have built government schools or colleges, and have employed missionaries as presidents and professors. There is one such college in the capital of the Shantung province and another in the capital of the Shan-si province, but the presidents and faculties have hardly got settled before the question of the worship of Confucius came up. The missionaries remonstrated against requiring the Christian students to observe this rule, but the Chinese trustees were inexorable and the whole foreign staff of the Shantung college resigned to take effect at the New Year, if the rule is still enforced, without exempting Christian students.

At Soochow the Southern Methodists are erecting large and expensive buildings for a "university," to cost probably a hundred thousand Mexican dollars, of which heathen Chinese have subscribed twenty thousand. They say that the university is to be entirely Christian, and that the only object of its establishment is to advance the Christian religion, but one cannot be inquiring if this was the only object of the heathen subscribers.

At our mission meeting last September one of our physicians reported that several young men, not Christians, desired to study medicine with him, but he had to decline to receive them for want of rooms, whereon they handed him several hundred dollars to build rooms, on the mission lot, for their accommodation. The mission did not feel competent to decide the question of receiving this money for this object, so the question was referred to our Executive Committee for its decision. At our late meeting two weeks ago, one brother stated that he had been receiving money from heathen to aid in building a church, and asked the mission to give its decision on the point, but as the church is being built entirely with money from native sources, and the mission is not called on to furnish any of the funds, it was thought by some that it could not exercise any jurisdiction in the case. Still the question was pressed and the mission finally decided to discuss the question at its regular meeting next September, and appointed a committee of three of our best Biblical scholars to bring in a report for its consideration.

This question is a practical one and must be decided

not only in theory but in practice. And it is important, as it affects mission work directly, involves the interests of the Master's cause, the progress of Christianity and the salvation of souls. But it is beset with difficulties, and cannot be decided off-hand. There are arguments both for and against the reception of heathen money, some of which are drawn from the Scriptures, some from reason, some from experience and some from example. It was argued that the case was parallel with the receiving of money by the home church, from unbelievers. That all the gold and the silver and the cattle on a thousand hills are the Lord's, and if a heathen wishes to give some of it to Him, it should not be declined. Our church does not supply all the funds that we can use with advantage in the work. That our object is to benefit the land of the heathen and they should be allowed to take part in it. Self-support is very desirable, let them begin now to help in the support of work done for their benefit. We do receive money from them now in the form of fees for medical attention and medicine, and for tuition in our school.

On the other hand, it was argued that the apostles did not receive money from the heathen, nor is there any record of money being received from them in the Old Testament. That if we accept their money we place ourselves under some moral obligation to carry out their wishes. That our church is well able to supply all the money needed in mission work. That it would deprive it of spiritual blessings, if we cut it off from this privilege by receiving from the heathen.

These are only specimens of the arguments used on either side, and the writer has tried to state each side fairly without indicating his own view. He does not wish to convey the impression, however, that he is on the fence, for he thinks that both his feet are planted firmly on solid ground.

He wishes to let the home church know something about the difficult questions which constantly come up for our consideration and decision on the heathen field. We would like to hear the opinions of others on this point before it comes up for discussion and settlement at our meeting in September next.

It is worthy of note that George E. McNeill, the New England labor leader, will be one of the main speakers at the meeting of the New England Sabbath Protection League. When organized labor takes up the fight for the Sabbath, the cause will be won. "Six days shalt thou labor," also means, Six days only needest thou labor.—Presbyterian Standard, February 11, 1903.

Dear Standard:

Permit me to add that organized labor has taken up the fight for the Sabbath; has been fighting that fight in fact for years, and is wondering why the Church recognizes its efforts and helps it so little

A regular feature of the fight for shorter hours of labor is a requirement of "double time" for Sunday work; that is, if a member of a certain trade receives 30 cents an hour for work during an eight-hour day in the week, his union fixes his wages at 60 cents an hour for Sunday work. This is intended to be prohibitory. The unions want their men to have their Sunday rest. And yet for insisting on a fixed schedule of hours, wages, and other rules of the highest social value, our churches usually condemn them as tyrannical, and side with the employes who are robbing them and forcing them to break the fourth commandment by Sunday work, the fifth and sixth commandments by child labor and woman labor; and who are denying to them the right of organization and other rights, with such un-Christian feudalistic arrogance as to goad them to violence and to covetousness. I am glad to see that you are disposed to help the great cause of social justice. Keep it up. The way the churches usually treat organized labor leaves no room for surprise that the average working-man is not fond of going to church.

Kemper Bocock.

Philadelphia, Feb. 14, 1903.

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The Editor's Chat With the Reader.

We are glad to publish the tribute to Dr. Rankin by friends in Japan. Civilization in the Cove is written by one who knows all about the facts and from the point of view of a sympathizing friend, who is carrying Christian Civilization into the Cove. A Mother's Questions to other parents are suggestive. The Appreciation of Dr. Parker, by Dr. Gunsaulus is an excellent sketch of the last of the great preachers of the 19th century. Dr. H. C. DuBose is always a welcome contributor and we hope Mr. J. W. Bailey's appeal, which we heartily endorse, will be heeded by our great Presbyterian constituency. The Open Court discusses some interesting questions. That is a beautiful poem on our first page and "Beyond," is a message of hope.

Correction.—In "A Friend of Education," page 14, read, "a special representative at the coronation of the boy-King."

The first letter in Open Court should be dated from Hangchow.

PERSONALS.

Rev. R. B. Grinnan, D. D., of Louisville, Ky., has signified his acceptance of the call of the Hendersonville, N. C., church, and is expected to arrive about the 1st of March.

Rev. S. C. Byrd, of Columbia, S. C., has been called to the church at Winnsboro, S. C., made vacant by the death of Rev. D. E. Jordan, D. D.

Rev. T. H. Law, of Spartanburg, S. C., general agent of the American Bible Society, occupied the pulpit of the First Presbyterian Church, Greensboro, N. C., last Sunday.

At the communion service, held the 1st Sabbath in February, the Second Presbyterian Church, Louisville, Ky., received twenty-six new members, seventeen of them on profession. Fifty-two have united with this church since the beginning of Rev. Neander M. Woods' pastorate.

Changed addresses:

Rev. W. F. Harris, from Bay Minette, to Stockton, Ala.

Rev. C. M. Tidball, from Cecil to Dobyville, Ark.

Rev. J. T. Wade, from Lowell, N. C., to Easley, S. C.

Rev. H. H. Hawes, from Bluefield, W. V., to Covington, Va.

## Temperance.

### The Battle In Raleigh.

(Editorial).

We were profoundly impressed, last week, with the immense gain that has been made by the temperance movement in the last ten days. The people have been heard from. The General Assembly has some men in it who are opposed to all temperance legislation. There are others still who have a natural and even praise-worthy ambition for honor and preferment in the future. The first are blind. But the last are being convinced that the people are terribly in earnest.

We attempt to give a faithful and accurate sketch of the present status of affairs. Before the Legislature met Senator Simmons came out in an interview in which he proposed the rooting up of the country distilleries, and the confinement of them and of the saloons to the incorporated towns. It was at once recognized what an immense stride this would be in the direction of temperance—and we use the word always in the same sense, the equivalent to sobriety. There was already manifest a strong under-current of popular feeling on the subject—the Anti-Saloon League has not been idle for a year and the influence of all the religious papers has been worth something to the cause.

Governor Aycock's message was along the line of advanced legislation. But the Anti-Saloon League put in its platform a series of demands which were embodied in the "London Bill." Senator London was requested to introduce it on account of his well-known and long-standing advocacy of the cause. This bill was at once announced as extreme, by the liquor interests, and the theory was accepted by those who did not take the trouble to read it. Then came the broadside of the News and Observer that helped to wake the people up and incidentally sent the whiskey attorneys scampering from their paid espousal of a rotten cause like rats from a sinking ship. Then came the hearing before the joint committee of both houses in which according to the Charlotte Observer the morally stunted were outclassed. And the petitions began to come in in a steady stream, sometimes rising to a flood, for the London Bill.

The chief point of attack in that bill was the fifth resolution, requiring the saloon keeper to get a majority of the voters on his petitions for license or to call an election once in two years. Last week the Senate Committee amended that proposition, by requiring that only one-third of the voters would be sufficient to secure the license. It was amended by some of the most earnest advocates of temperance. We have contended for it entire as a sound principle and a reasonable measure, but we have never regarded it as a vital part of the bill, in the original or amended form.

As thus amended the bill was favorably reported to the Senate and will come up Thursday of this week, before the Senate. We have good reason to believe that it will pass that body. In the mean time the Watts Bill along the line of the Simmons interview, was favorably reported to the House by a large majority of the committee. As a substitute for the Watts Bill, Mr. Smith of Gates offered his measure, which is a modification of the London Bill, in the particular of allowing the country communities now afflicted with the distilleries and saloons (there are very few saloons left in the country,) the privilege of voting to retain them, and putting all communities not voting by a majority of ballots or petitioners before July 1903, for retaining the saloons and distilleries, on a prohibition basis.

But the encouraging thing has been that both these house bills have been shown to be defective and to need amendment in the right direction. And the pressure has been enormous to amend. The idea has gotten abroad over the State that anything less than the London Bill would be a make-shift, a sop thrown by the politicians to the Cerberus of Prohibition. The cry has been more and more insistent for the London Bill. So on Saturday it was understood that Mr. Smith was willing to accept an amendment abolishing the country distillery (the main feature of the Watts Bill.) and Mr. Watts has since offered an amendment giving the right to the incorporated towns to vote at any time for dispensaries as well as for prohibition or the saloons and for or against the distilleries (a feature of the London Bill.) The Watts Bill needs now but the incorporation of the anti-jug law, making

the place of delivery the place of sale, for it to be stronger than the Smith Bill and practically identical with the London Bill. The Amendments have been in the right direction and for the purpose of getting the needed votes for the passage of the bills.

And now one good strong pull altogether, this week, and the work is done! Ask by letter and telegram and delegation that the representatives of the people as distinguished from the representatives of the saloon, stand firm, and let them feel around them the supporting arms of their people—and a new era dawns upon North Carolina.

## Church News

### TEXAS

EDNA.—At a meeting of the congregation, the first Sunday in February, it was unanimously resolved to raise the pastor's salary and steps were taken to make an increase for the current year of 40 per cent.

The congregation has recently completed a neat manse and this provision for the pastor enables him to go on with his work "free from worldly cares and avocations."

There were four additions to the church, announced at the last Communion, and some others are to come in soon.

A supply of the new Psalms and Hymns has just been secured and an effort is being made to increase the efficiency of the church's song worship.

The church begins the New Year with an outlook for increased usefulness.

BEAUMONT.—Since coming to the work at this place on the last Sabbath in November, we have met with great encouragement. Our Sabbath-school has grown steadily, increasing from about 60 to 140 enrollment. The people are taking great interest in the work, and a petition will go up to the Spring meeting of Presbytery for the organization of a church, and we hope to organize with about 30 members.

We have commenced regular work at the oil fields, but can not tell much about the results as the people are very transient. On the night of the 23rd of January our residence was stormed, and about 60 people, old and young, effected entrance by heavy pounding, and captured the hearts of wife and myself, by their overwhelming kindness and carried off our profound gratitude. Our basket and store were filled to overflowing with good things, and our pockets made to swell because of the gift of much needed funds.

With humble hearts we acknowledge our Father's bounty and pray for His richest blessings upon our kind friends.

F. A. Sale.

1307 Ave. C., Beaumont, Texas.

### TENNESSEE.

JOHNSTON CITY; First Church.—At the morning service, Sunday, Feb. 8th, the sacrament of the Lord's Supper was administered. Thirteen new members were welcomed—ten by letter and three on profession of faith. A large congregation was present to renew their covenant vows. In the afternoon three children were baptized.

### SOUTH CAROLINA.

CLINTON.—Rev. Thornwell Jacobs has begun night services at the Second Presbyterian Church. The audiences are excellent in number and attention. The cotton mill families furnish the audience, making a full half of the white population of the town of Clinton. President A. E. Spencer conducts a Sabbath-school in the afternoon which enrolls 60 to 70 pupils.

A site for a chapel has been offered us by Mr. Leake at the Lydia Mills. It will be accepted and a room built for Sunday-school purposes. In both these schools union literature will be employed, and teachers of any denomination.—Our Monthly.

### NORTH CAROLINA

To the ministers of Mecklenburg Presbytery:  
Dear Brethren:

It is very necessary that you attend to the matter of taking up collections for Presbyterian Home Missions this month, and send in the amounts at once. The committee must have the money needed for the workers.

By order of the committee.

G. F. Thompson.

### Lees-McRae Institute.

"Line upon line, precept upon precept, here a little and there a little." Like unto this has been the growth and development of the Lees-McRae Institute. Prayer upon prayer, letter upon letter, appeal upon appeal, here a little and there a little. The first cash contribution one dollar, the next five, one of the last one hundred. No single amount even more than \$200. But the work has gone steadily forward until to-day we have property worth \$6,000, eighty-odd pupils, four Christian teachers and a matron and less than \$250 of debt. This debt has been reduced from about \$500, which was made in order to get in our new academy before cold weather.

We want again to thank the many friends, churches and societies who have helped to make this school what it is by their prayers and contributions, and that they and others may know that their money has been well used we call attention to the following testimonials:

I believe myself to be pretty well acquainted with the mission work in the mountains of the South, as carried on by the Presbyterian Church, and by other denominations, and I am ready to say that the work done by Rev. Edgar Tufts, and his helpers, in Watanga county, both on educational and evangelistic lines, is the most successful work of which I know, and bears greater marks of permanency.

A. J. McKelway,

Editor of Presbyterian Standard.

Having visited the Lees-McRae Institute, at Banner Elk, N. C., and knowing the management and work of the school, I take pleasure in endorsing it in the highest terms and commending it as thoroughly deserving the most generous support of all those who are interested in the education of the Southern mountaineers.

James I. Vance.

"The work the Lees-McRae Institute has done among the girls and boys of the mountains of Western North Carolina will always tell for good. The Institute deserves liberal financial support to enable it to do the greater work it can and will do, if means are provided."

W. J. Martin,

Prof. of Chemistry, Davidson College, N. C.

"It gives me great pleasure to testify specially to the marvelous intellectual, moral and religious up-lifting done by the Lees-McRae Institute of Banner Elk, North Carolina.

It has my unqualified endorsement and recommendation."

C. A. Monroe,

For 11 years Ch'm'n Home Missions in Concord Presbytery.

One of the chief needs of our mountain people is Christian education. The Lees-McRae Institute is furnishing this need in a heroic manner so far as it is able. It needs greater resources and is worthy of the most hearty support of all Christian people.

John Wakefield.

Dr. Butterick of the Educational Board also says: "I know Mr. Tufts personally and we have in our files endorsements of him and his work from the most reliable men in the State of North Carolina. . . . A regular appreciation has come to us from this school and for one reason only did we find ourselves unable to make an appropriation for the work, namely: the school is a denominational school."

The very reason that Dr. Butterick gives for not helping our school is one of the very strongest reasons why every Presbyterian ought to be interested in it. The Educational Board is doing a great work along the line of secular education. Important as this is, it is not a panacea for all the ills of life. If our pupils were all from Christian homes and regular attendants upon the Sunday-school and church services, this theory of education would be good and its work would be all that could be desired. But as a matter of fact, this is not the case. Our theory of an all round education is based on our belief that man is a trichotomy, and that the most important part of a youth's education is that which teaches him his relation to God. Next the secular education of the mind and third (and this is very important) the training of the body. It is the carrying out of this theory that makes our mission schools the right arm to the church as well as the means of fitting the pupils for citizenship. And we believe that in proportion to the time that we have been running and the amount of money that we have used, that the Lees-McRae Institute has rendered more of this double service to God and humanity than any institution in the State of North Carolina!

Our greatest need at present is money to build a boy's

dormitory and to better equip this department of our school for the work that lies before us. From our experience in the past and knowledge of the conditions, we unhesitatingly promise, that if God spares our health, to duplicate in value by donations from the mountains, in land, lumber and work every dollar that is sent us for this work during the next twelve months and to increase our enrollment to at least 200 pupils, during the same period. On the other hand if we do not go forward with this work we are going to loose the further cultivation of much of the ground that we have broken up.

Humanly speaking, if there is a better investment for a limited amount of the Lord's money, we know not of it.

Edgar Tufts.

CHARLOTTE.—The 28th anniversary of the Young Men's Christian Association was held in the Academy of Music, last Sunday afternoon. A large audience was present. Mr. James H. Southgate, of Durham, N. C., made an effective address on the subject: The Influence and Power of a Young Man, Clothed with an Inflexible Purpose to do the Will of God. The association reports 693 members and 13 professed conversions during the past year.

The sixth annual meeting of the Woman's Foreign Missions Union of Orange Presbytery will be held in Lexington, N. C., March 25-27, 1903.

All adult and junior societies not now included in the Union are invited and urged to co-operate with those who form the Union, in their four specific aims: To promote:

1. Women's organized missionary work in the Presbytery.
2. The missionary training of children.
3. Dissemination of missionary literature.
4. Prayer for missions.

"This Union shall consist of all the Women's F. M. Societies in Orange Presbytery, which shall, through their president, subscribe to the constitution and by-laws, and shall pay the annual dues, as hereinafter provided." (Constitution, Act. I.)

Societies notifying the Union by delegate or by written statement of their purpose as above, will be received and recognized as members of the Union.

There are now thirty six adult and junior societies on the roll, representing about eight hundred and fifty members, whose increased usefulness and spirituality proclaim how great results would be gained if there were genuine, whole-hearted, systematic co-operation of all our societies.

Each society is entitled to send two delegates. These will please notify Mrs. Z. V. Walser, Lexington, by March 10th at latest, that entertainment may be provided.

Mrs. R. D. Blacknall,

Pres. W. F. M. Union.

DAVIDSON.—The annual praise meeting of the Ladies' Missionary society was held on the evening of the 10th inst. at the home of Dr. Martin. Mrs. H. C. DuBose made a most interesting talk. The contributions amounted to about \$50. The supper given the evening before by the King's Daughters also netted a neat sum.

The Sophomores held their class banquet on Wednesday night. It was a very handsome, not to say sumptuous feast. The menu cards were from Elliott, of Philadelphia, of most beautiful pattern and finish. The toasts were quite varied, and showed that the class possesses its full share of youthful eloquence. Dr. Graham and Dr. Munroe, as always, were present and from the faculty, Drs. Grey and Harding. Representatives from the Medical College and the other academic classes constituted the other guests. The entire company gathering for such good fellowship numbered about fifty.

On last Sabbath Dr. Graham preached from the text: "It is appointed unto men once to die but after this the judgment." The sermon was one of his best, earnest, solemn, awe-inspiring, and convincing, with it all, filled with love and a proclamation of Gospel mercy. If any apology were needed for the frequent reference in the correspondence to the village pulpit, it could be easily found in the fact that the church here is filled from Sunday to Sunday with the youth that come from Christian homes scattered through many states and hundreds find comfort and satisfaction in knowing that their sons sit under such a blessed ministry.

Tonight, the 13th, the students are off for the reception at the Presbyterian College in Charlotte. A special train is

to bring them back at 12 o'clock. It is safe to say that no snow storm at least will block their return and keep them twelve hours on the way, as was the case a year ago. The air and sunshine to day have been the breath of spring.

February 13, 1903.

According to the Book of Church Order, Orange Presbytery is called to meet in Greensboro First Church Tuesday, Feb. 24, 1903, at 10 a. m.

1. To receive Rev. S. M. Rankin from Transylvania Presbytery.

2. To place in his hands calls from Alamance and Springwood churches.

3. If the way be clear, to arrange for his installation.

J. H. Grey, Moderator.

**FAYETTEVILLE PRESBYTERY.**—At a special meeting of the Presbytery of Fayetteville held in Maxton, Monday, Feb. 9th, the pastoral relation between Rev. A. McLaughlin and Ellerbe Springs and Pee Dee Churches was dissolved, and he was dismissed to the Presbytery of Macon.

John M. Rose, Temporary Clerk.

#### The Needs At Barium Springs Orphans' Home.

At the Synod's Orphan's Home there are seven completed buildings. The superintendent's cottage, the Infirmary and the Burroughs Art Building are three of these. The remaining four are the Synod's Cottage, the Annie Louise Cottage, the Mrs. Lees' Cottage and the Rumble Hall which are used for taking care of 120 orphans. The Alexander Industrial Building including the laundry is to be used for teaching mechanical trades and is now incomplete. There are many applications for taking orphans into the home that cannot be granted for want of room. The last Synod recognizing this fact instructed the board of regents to take steps during this year to raise funds for erecting another cottage that would accommodate 30 more orphans. In obedience to this direction the regents at their last meeting appointed as a committee to raise the needed funds, Dr. J. Rumble, Dr. J. W. Stagg, and Dr. H. G. Hill, the last being made chairman.

This committee was instructed to try and raise at least \$6,000 for the building fund. Of this \$4,000 would be required for the new cottage and \$2,000 to complete the Alexander Industrial Building. The pressing need now is this \$2,000 for finishing this building and making it available for the purposes intended. This need is rendered more imperative by the fact that the building fund being exhausted, the support fund has been drawn upon to such an extent in order to put the Industrial building under roof and prevent its being injured by the weather that there is very little money in the treasury for any purpose. The support fund can be reimbursed just so soon as the building fund is replenished.

There are three funds at the Orphans' Home, "the building fund," for erecting buildings and repairing or improving property, "the support fund," for paying current expenses and "the press fund," for maintaining the paper as the organ of the Home. These funds are kept distinct by the Treasurer but are sometimes temporarily drawn upon to aid each other. The building fund has now urgent need of increase. If one of the Lord's Stewards would give \$4,000 to erect another cottage to care for 30 orphans he would erect a monument more enduring and useful than the costliest cenotaph found within our commonwealth. If one desiring to train boys to be useful citizens by rendering them morally developed as well as masters of trades he could not accomplish his purpose better than by giving \$2,000 to complete the Alexander Industrial building. But if we can not secure such large gifts from the rich will not those of moderate means send contributions for the Barium Springs Building Fund to the Treasurer. Mr. T. M. Brown, Charlotte, N. C. This appeal is to the Presbyterian public. I address letters to individuals and I suppose other members of the committee do the same.

H. G. Hill.

#### TENNESSEE.

**MORRISTOWN.**—On Sunday, Feb. 1st, four persons were received into the church—one by letter and three on profession. On Sunday, Feb. 8th, five were received, one by letter and four on profession. This makes eleven accessions here since Jan. 1st and that without any special services in our church.

J. M. Clark.

#### MISSISSIPPI.

**OXFORD.**—A called meeting of the North Mississippi Presbytery was held here Feb. 6th to consider the resignation of Dr. W. D. Hedleston as pastor of the Presbyterian Church of this place. Unanimous opposition to his acceptance of a call from the Covington, Ky., Presbyterian Church was made by this congregation. After a full discussion of the circumstances the Presbytery decided not to accept the resignation of Dr. Hedleston, and he will remain here.—Southwestern Presbyterian.

#### FLORIDA.

Dr. E. O. Gnerrant, of Kentucky, has been preaching at St. Petersburg, Florida. He was to return to Umatilla on Monday of this week.

#### Committee Notes.

The Committee of Foreign Missions met in the Mission Rooms on Tuesday, Feb. 3rd, 1903.

The first item of business was to instruct the Secretary, in view of the Committee's recent disappointment in securing a business man for Africa, to issue, in the name of the Committee another call for a volunteer for this work.

Miss Florence S. Rodd, who was previously appointed as a missionary without having her field designated, was assigned to the China Mission, and it is hoped we will send her out as a reinforcement to that Mission during the coming summer.

The following action was taken in regard to special object work, namely: "The Committee, concurring in the expressed judgment of our missionaries on the field, discourages direct support of native workers or helpers by local home churches and societies and recommends that churches and societies desiring to have their contributions applied in that way take one or more of the \$50 shares into which the Station work has been divided, to be applied to the Station where they wish to employ native helpers." This will leave all direct dealing with native helpers to the missionaries, and will remove the danger of disappointment of those engaged in this kind of work on account of the frequent changes in the individuals employed.

The sub-committee on the Forward Movement was instructed to take such steps as are necessary and practicable to prosecute the Student Summer Campaign for the coming summer as a part of the Forward Movement.

It was also ordered that the Committee co-operate with the movement looking towards holding an Inter-denominational Missionary Conference for Young People in the South.

It was ordered also that the balance of the Congo Boat Fund be transferred to the general fund, and that hereafter all funds for the Congo Boat will be reported in the general receipts.

A request from the British and Foreign Bible Society that Rev. J. R. Smith, D. D., be allowed to give part of his time to the work on the new translation of the Bible into Portuguese for the Brazilian Church was granted.

The request of the Japan Mission for \$350 to put the house in which Rev. and Mrs. S. R. Hope are now living in a more comfortable and sanitary condition had to be postponed for the present. The Committee is very desirous of doing this work and would very much appreciate it if some kind friend would make a special contribution which would enable us to place these missionaries in such condition as to a home as would be for their health and comfort.

The Treasurer's report showed that the receipts for January were \$13,063, a gain of \$764 as compared with January of 1902.

The Assembly's Ad Interim Committee on Home Missions being in session the Secretary was instructed to send to that Committee our fraternal greetings, and offer them the use of our Rooms for their work.

Rev. W. R. Dobyns, D. D., of St. Joseph, Mo., was present during the meeting and was invited to sit as a corresponding member.

After transacting the usual routine business the Committee adjourned and was closed with prayer by Dr. Dobyns.

S. H. Chester, Secretary.

## The World.

King Edward gave Marconi an audience on the 13th, at Buckingham Palace.

The British Government has determined to reduce Ireland's representation in Parliament.

The Archduchess Elizabeth, mother of Maria Christina, of Spain, died on the 14th inst.

Of the water-power generated in the United States, one-tenth of the total amount is produced in Maine.

Rubino, the anarchist, who made the attempt on King Leopold's life, has been sentenced to life-imprisonment.

Field Marshal, Sir John Simmons, who served in the Crimean war, died in Hampshire, England, February 14th.

The month of the Clyde must be enlarged to allow the two big Cunard steamers which are being builded at Glasgow an exit.

Ambassador Choate returned to London on the 14th from his tour of the countries of the Eastern Mediterranean and Egypt.

King Victor Emmanuel, of Italy, has conferred on Signor Mascagni, the composer, the title of Chevalier of the Order of Savoy.

The historic hall of Tara, at Dublin, was sold at auction, and realized the sum of \$92,500. Until the sixth century Tara was the chief seat of the Irish kings.

Mr. Charles Dana Gibson has signed a contract with Collier's Weekly, under which he is furnish 100 double-page pictures within four years to be paid \$1,000 each.

Emperor William's gifts to Harvard University are now enroute to the United States. They represent a money value of \$165,000 paid by the Emperor personally.

Senator Hanna introduced in the Senate last week, a bill to pension ex-slaves, the payments to be graduated according to age; it is needless to add that the bill has not been passed.

Manila, February 14.—Bayan, the strongest headquarters in the Lanao country of the Island of Mindanao, has submitted to the American force commanded by Captain Pershing.

In considering the population question in France, it has been suggested that a premium be placed upon large families by giving governmental positions only to men possessing them.

The new Chinese Minister, Cheng Tung Liang Cheng, is bringing a suite to Washington comprising seventeen persons; with the party twelve young men are coming, ten of whom will study in America.

Senator Morgan, of Alabama, in a speech in the Senate, said there is "method in the madness" of the opponents of the Omnibus Statehood Bill. They are filibustering against the measure for the purpose of defeating antitrust legislation.

A Mr. Maskelyne, of London, has been experimenting with a wireless telegraphy apparatus of his own, and has been tapping Marconi's messages; it is claimed that he ciphered with his instruments, the Marconi messages from Nova Scotia.

A riot grew out of the motorman strike at Waterbury, Conn., last week. The sheriff appealed to the governor for troops and many persons were arrested—The Chicago Tribune rises to remark that: As might be expected, it is taking a long time to wind up that strike at Waterbury.

The coal famine has been partly relieved during the past fortnight, by foreign purchases of coal, the milder weather and increased activity by the Railroads and miners. Foreign purchases have been facilitated by the repeal of the duty on coal.

The Niagara Falls Power Company suffered a peculiar disaster on January 29th, when lightning struck the cables in the covered bridge that connect the generating station with the transformer house. Operations in the surrounding cities practically ceased for twenty-four hours, but within three days full power was on again.

There is trouble in Honduras over who is elected President. Senor Sierra, the present incumbent claims the election, while this is contested by Senor Bonilla; Senor Sierra has withdrawn for the time, and given over all authority to the cabinet, and Senor Bonilla proclaims himself as president. Several United States cruisers have been ordered to the coast, but in these latter days, this may not have any meaning.

The Pontifical Jubilee will begin on the 20th inst., and will extend to April 28th; on March 3rd, the twenty-fifth anniversary of Pope Leo's coronation and his 93rd birth-day will be celebrated. The Swiss guards, in all the gorgeonsness of their uniforms, designed by Michael Angelo, will be on duty.

Vienna, February 14.—A dispatch from Belgrade says:

"Three thousand Albanians, after meeting to protest against the introduction of reforms, marched upon and occupied the town of Ipek, Turkey, in Europe, which is now completely isolated. It is said that the Albanians intend proceeding to Nitrovitsa to expel the Russian Consul there."

The German Post Office department has ordered 1,000 hand fire extinguishers. During the Spring the Government will open a permanent exposition for the benefit of laborers, in which inventions for the prevention of accidents will be explained by lectures, and contrivances for the prevention of diseases will be exhibited.

The Southern and Western States are now experiencing severe weather: snow and sleet and northers have been prevailing, and considerable loss of life and stock has resulted. The Ohio river reached the danger line on the 15th; at Jacksonville, Fla., the gale reached 77 miles an hour. The storm on the 16th was one of the worst in our history.

A movement is on foot to have Congress pass a bill to pay the doctors' bills incurred by the Spanish War soldiers as a result of their service in Cuba. A measure is also pending in the Senate to pay the medical expenses of sick officers and enlisted men of the army while absent from duty with leave or on furlough.

By a vote of 8 to 7, the Senate's Committee on Commerce repudiated the nomination of Dr. Crum, as collector at the Port of Charleston, S. C. President Roosevelt expressed to those senators who called on him the hope that the senate would confirm the nomination. The president has no intention of withdrawing it and desires that the senate take definite action.

At the beginning of 1902 Germany possessed about 320 trusts, of which about 300 were organized by manufacturers and the remaining eighty by dealers. Since then the total number has risen to 400, of which the chemical industries contribute proportionately the largest number. At the present moment negotiations are pending in Germany for the formation of a Central Europe Electrical Trust.

President Palma is ready to sign the naval coaling stations agreement on receipt of President Roosevelt's approval of certain final minor changes which were cabled to Washington this morning. If a reply is received in time Minister Squiers will sail for New York at once on the Morro Castle, carrying with him the signed agreement for President Roosevelt's signature.

On the 14th inst., President Roosevelt signed the bill providing for a Department of Commerce, thus concluding its enactment into the law. The signing of the measure creating what promises to be one of the most important Departments of the government, was attended by no ceremony. It is well understood that Geo. B. Cortelyou, secretary to the President, will be appointed Secretary of the new Department.

A few days ago a large steamship, carrying a party of tourists bent on making a voyage through the West Indies, was wrecked on a reef not far from the harbor of Hamilton, Bermuda. The ship was but three days out from New York and carried, all told, eighty passengers. The first stop was to be at Hamilton, and at an early hour in the morning, or to be more exact, about 3 o'clock a. m., while endeavoring to find the channel light, marking the course to be taken to safely enter the harbor, the ship ran upon a reef and stuck fast. The passengers and crew were saved, although they were for several hours in great peril.—Picayune.

The Virginia senate has passed the bill to provide for the placing of Lee's statue in the national capitol alongside of Washington's as the State's greatest two sons. The vote was 30 to 9. Among the senators who supported the bill was a son of President John Tyler, who made an impressive speech in which he referred to Lee as one in whose life and character "America's highest ideal of military greatness, of civic worth and human excellence found expression."—Exchange.

The President is seriously concerned about the health of Mrs. Roosevelt who has apparently given way under the strain of the continued gaieties of the social season. She had a fainting spell on Friday and had to be excused from seeing the guests invited to dinner and to the large musicale afterward. Her physicians consulted in regard to her health and order absolute rest for the next few weeks. Mrs. Roosevelt has therefore canceled all her present social engagements. Last night the guests at the musicale were received by Mrs. Hay, as wife of the Cabinet officer next in succession to the President.

During the past fifteen months, the British Board of Trade has been able to announce that not a single passenger has been killed on the railroads of Great Britain—the most crowded railroad system in the world. Here in the United States, within the past fifteen days, 77 passengers have lost their lives, and numerous railroad employes. These figures being presented to a railroad official, he put his hand on the weak spot: "The different results are to be explained by a difference in national temperaments—here we take chances." He is right—we do take chances, and the results show 77 passengers in fifteen days. It is interesting to know that a German invention for the avoidance of railroad accidents is being tested at Frankfort; a third light center rail is laid, which is connected with an electrical apparatus carried by the engine. By this means danger signals can be given by electric bells and lights in the cab, and electrical brakes can be set by the same signal that gives the alarm. The engineer is in telephonic communication with the stations, and with trains ahead of him.

Moved by the spirit in which Herbert W. Bowen has conducted the peace negotiations with representatives of the allies, and anxious that his mission should succeed, Andrew Carnegie, upon hearing of Germany's action in demanding a cash payment of 1,718,000 bolivars instead of the \$27,500 previously promised her, sent the following message to Mr. Bowen dated February 12:

"I shall be glad to hand you over at once \$360,000 to meet the German demand, if Venezuela desires it."

This fact became known to-night after the last of the addenda to the peace protocols had been signed at British embassy. Mr. Carnegie, it is said, has been watching with close interest the progress of the negotiations here. The message was sent as soon as the news of Germany's demand was published.

Mr. Bowen dispatched a grateful reply to Mr. Carnegie, thanking him for his generous offer which, however, it was not necessary to accept.

The acute stage of the Venezuelan controversy was ended the 13th by the signing of the preliminary protocols providing for the raising of the blockade and the submission to the question of preferential treatment to the arbitration of The Hague Tribunal. Three weeks have been consumed in these negotiations, and at times there were serious hitches in the deliberations. By means of great tact and firmness, Mr. Bowen, Venezuela's representative, has finally brought about settlement which is honorable alike to all concerned.

According to the terms of the protocol, the blockade is to be raised immediately, and all the vessels belonging to Venezuela, whether naval or mercantile, which have been captured by the allies, are to be promptly returned. These are two important points gained by Mr. Bowen, which are the greatest boons to Venezuela. The blockade has been a serious drawback to industry and commerce, and the capturing of her ships was a great humiliation, which will be in a measure compensated for by their return.

The protocols all provide for the payment in cash to each Power of £5,500, and in addition Germany is to receive in equal monthly installments the aggregate sum of \$340,000, while Italy will be paid the full amount of her recognized

claims, less the cash payment of £5,500 already referred to. Venezuela, on her part, promises to set aside 30 per cent of the customs revenues, beginning March 1, and to hold the proceeds on deposit in the Venezuelan Treasury until the question of preferential treatment is determined by The Hague Tribunal.—Picayune.

Most people have but a vague idea of the boundary dispute with Canada over the Alaska line; commissions appointed to adjust the trouble have resulted in deadlocks. In describing the differences between the United States and Canada, the Literary Digest says:

"The whole dispute is, in brief, whether the boundary line of the Alaska 'panhandle'—which lies between Canada and the ocean for more than 500 miles—is thirty miles from the coast's windings and indentations, or thirty miles from the coast's general line. If the former, it cuts off Canada from the water for all that distance; if the latter, it gives Canada Dyea, Skayway, Pyramid Harbor, and other ports on Lynn Canal. It appears that until recently the former course of the boundary was undisputed. Frederick W. Seward, who was Assistant Secretary of State under his father, William H. Seward, and took part in the negotiations for the purchase of Alaska, points out in a letter to The New York Tribune that the acceptance of the Canadian claim would cut that part of our territory in two and give Great Britain a harbor that could be made into an impregnable naval station. He pronounced the Canadian claims absurd, and gives this interesting information:

"On the table before me, as I write, are some copies of the maps—the map prepared at St. Petersburg in 1829 by the Russian topographical bureau; the map compiled by the deputy surveyor general of Lower Canada in 1831; the map offered in evidence by Sir George Simpson in London in 1874; the map prepared by the United States coast survey, and, finally, the British Admiralty chart published in 1877 and corrected to 1898 by the hydrographer of the royal navy. In all these the boundary line between Russia and British America runs thirty miles inland, coming nowhere near the grand old arm of the sea known as the Lynn Canal or any of its harbors—the line just as it was laid down at the time of the treaties, and just as the United States says it should be now."

Attorney General Knox, who is known to have prepared the important features of the anti-trust bills now enacted into law, on being asked to show how they would be regarded by the administration, said: "The legislation against trusts passed at this session of Congress is satisfactory to the administration and the prompt response to the President's wishes is gratifying.

"The giving and taking of railroad rebates is now prohibited by a law capable of effective enforcement against corporations as well as individuals and the courts of the United States are clothed with jurisdiction to restrain and punish violators.

"The act creating the Department of Commerce vests in that Department complete authority to investigate the business methods of corporations engaged in inter-State and foreign commerce, and to that end to compel the testimony of persons having the desired knowledge. The legislation is concise in its terms, but very comprehensive in its scope. Under its provisions a fair opportunity will be offered to test the effect upon the tendency towards industrial monopoly of its guarantees of no favors for the great producer as against the small one.

"Discretion is lodged in the President as to the publication of facts useful to the public and of a wise administration of much that is helpful and nothing that is harmful.

"The law to expedite the hearing of cases and giving an appeal directly to the Supreme Court from the court of first instance assures within a reasonable time authoritative decisions upon important pending questions in the knowledge which future legislation, if necessary, can be confidently framed.

"Upon the whole, the situation is satisfactory and the result of concessions, modifications of views and forms of expression upon the part of many earnest and thoughtful men, who have endeavored within a very brief session to meet a rational public demand in a rational and effective way."

## Deaths.

MRS. WALKER.—Resolutions passed by the Ladies' Aid Society of the Rowland Church.

Since it has pleased Almighty God in His mysterious, but all wise Providence to remove from our midst Mrs. W. T. Walker, who for many months was a member of our Society, we meet to pay a loving tribute to her memory. While we mourn and feel deeply her removal from us, we rest assured that our loss is her eternal gain; we bow in humble submission to the will of Him who "doeth all things well."

She was modest, true and sincere, and we testify to her gentle Christian character.

Her love for her God, her husband and her little daughter, was intense and there was no sacrifice that she would have hesitated to make for them.

We cherish her memory, extend our heart-felt sympathies to the sorrowing ones, and commend them to that God whom she loved and served, who alone can comfort their hearts.

Hearts of loved ones find great comfort in the thought of a faithful life and a peaceful death.

Mrs. S. L. Adams,

Mrs. N. Pittman,

Mrs. C. T. Marrow.

Committee.

## The Household.

## A Progressive Washington Party.

This exciting form of entertainment is built upon several features or contests each suggestive of "The Father of his Country." While the idea is available for any patriotic American holiday it is particularly appropriate for Feb. 22. The features may be varied by the hostess to suit her plans and the number of her guests. The following set will be found novel and delightful for a company of any age or tastes.

The Cherry Tree Contest.—This is founded upon the ever famous cherry tree about which little George could not tell a lie. For if the hostess secures in advance a bough of any green tree—a branch of evergreen will serve—and arranges it upright in a flower pot. She attaches to the branches with silk thread a couple of dozen candied cherries. Each cherry should depend from the boughs by two or three inches of silk. Each in succession and turned around three times, given a pair of scissors and told to help from the cherry tree as much of the fruit as possible. He is allowed three minutes in which to do his clipping. No player is supposed to feel for or touch the tree with his hands. He simply clips into space wherever he thinks the cherries are. When all players have tried, the person who has the most fruit to show for his three minutes receives a box filled with crystallized fruit of the appropriate variety.

A Big Story Feature.—Washington could not tell a lie, and the fun of the second game is founded upon this proposition. All guests are invited to draw their chairs into a circle and see who can tell the most improbable story. Stories

## Mrs. Laura S. Webb,

Vice-President of Women's Democratic Clubs of Northern Ohio.

**T**HERE ARE MANY sickly women between the ages of 45 and 55, but there are very few invalids over 55 and 60 years of age. The change of life coming to a woman near her forty-fourth year, either makes her an invalid or gives her a new lease on life. Those who meet this change in ill health seldom live ten years afterward, while a woman who lays aside the active duties of womanhood in health seldom fails to live on in happiness, years after she has passed 60. This is truly a critical time.

Mrs. Laura S. Webb, of Toledo, Ohio, recognizes the change of life as a dangerous period and she also has faith in Wine of Cardui. She writes:

"As I had always been troubled more or less at the menstrual period, I dreaded



Mrs. Laura S. Webb.

the change of life which was fast approaching. While visiting with a friend I noticed that she was taking your Wine of Cardui, and she was so enthusiastic about it that I decided to try a bottle. I experienced some relief the first month, so I kept on taking it for three months and now I menstruate with no pain and I shall take it off and on now until I have passed the climax. I do not dread it now, as I am sure that your Wine of Cardui will be of great benefit at this time."

Wine of Cardui is the remedy to re-inforce a woman against the shock that comes with the change of life. It re-establishes healthy functions after years of suffering. In doing this it has saved thousands of sufferers just in time. Do not wait until suffering is upon you. Thorough preparations should be made in advance. Begin the Wine of Cardui treatment today.

## WINE of CARDUI

A million suffering women have found relief in Wine of Cardui.

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FOR THE CURE OF

LIQUOR, OPIUM, COCAINE AND OTHER DRUG ADDICTIONS, NERVE EXHAUSTION AND TOBACCO HABIT.

## GREENSBORO, N. C.

This is the only Keeley Institute in North Carolina, and owing to its beautiful and healthy location, its elegant buildings and attractive environments, its well supplied table and skillful management it presents to the unfortunate a perfect asylum for rest and complete restoration.

If you have a friend afflicted with any of the above addictions, write for their illustrated Hand-Book, entitled "THE NEW MAN." Address,

THE KEELEY INSTITUTE,  
GREENSBORO, N. C.

## Carolina and Northwestern Railway.

TIME CARD.

## BLOWING ROCK ROUTE

Effective November 24th, 1901		
NORTHBOUND	PASSENGER	MIXED
Chester, Leave	8 25 am	8 50 am
Yorkville, "	7 30 am	10 48 am
Gastonia, "	9 05 am	1 20 pm
Lincolnton, "	10 09 am	2 55 pm
Newton, "	10 54 pm	4 43 pm
Hickory, "	11 16 pm	5 50 pm
Cliffs, "	11 50 pm	6 35 pm
Lenoir, Arrive	12 35 pm	8 00 pm
SOUTHBOUND	PASSENGER	MIXED
Lenoir, Leave	2 10 pm	5 30 pm
Cliffs, "	2 54 pm	7 20 pm
Hickory, "	3 12 pm	8 10 pm
Newton, "	3 37 pm	8 45 am
Lincolnton, "	4 22 pm	10 09 am
Gastonia, "	5 27 pm	1 20 pm
Yorkville, "	6 32 pm	3 18 pm
Chester, Arrive	7 45 pm	5 20 pm

## CONNECTIONS.

Chester—Southern Ry., S. A. L., and L. & C  
Yorkville—S. C. & G. Extension.  
Gastonia—Southern Railway.  
Lincolnton—S. A. L.  
Newton and Hickory—Southern Ry.



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## THIS ECZEMA MAKES ME MISERABLE.

What must I do?

DOCTOR.—BARIUM Rock Spring Water is Nature's Specific for Skin DISEASES. Use IT.

## I AM SO HAPPY!

THE BARIUM SPRINGS CO.,  
Barium Springs, N. C., sent me  
the water and it cured the

## ECZEMA.

Write for BARIUM BOOKLET.



H. F. Grant, Real Estate Agent, Asheville, N. C., January, 1903:

Members of my family have used the Barium Rock Spring Water for more than two years and have found it an excellent heart and kidney tonic.

Mrs. J. Cutchins, Troy, N. C.:

When I left home to visit Barium Springs I could only eat light food, but after using the water two weeks I could eat any kind of food without discomfort, besides gaining in weight and strength. I highly commend the water. I was so pleased with the water and the beautiful place I wanted to make my home there.

should be original. The hostess or a committee of three persons who do not enter into the game decide upon the various yarns. Then, amid general surprise and laughter, the prize, a book of good short stories, is awarded to the player whose performance was voted poorest. This reward is explained by the hostess in a few words to the effect that Washington was a poor hand at telling stories and that all patriotic persons should endeavor to be like him.

**Burying the Hatchet.**—Every candy shop sells, around February 22, little candy boxes in hatchet shape. One of these boxes is the foundations of the third game. The company is divided into sections, one of which adjourns to the hall or a neighboring room, while the other seizes the opportunity to put the hatchet carefully out of sight. The other party then returns and endeavors in five guesses to locate the hatchet. If the persons of the guessing side succeed in telling where the hatchet is hidden, their side wins a point. If not they win nothing. The hiding party now adjourns to the hall and becomes guessers. This continues until each side has guessed and hidden three times. The division which at the end of this time has won most points receives the hatchet filled with bonbons. The members of the victorious division draw among themselves to decide the individual possession of the prize.

What do you know about him?

An enjoyable memory test follows the merry frivolity of hatchet hiding. This consists of a series of twenty questions about the great man whose fame is being celebrated; the following will be found good for the purpose.

1. In what State was Washington born?
  2. In what year was he born?
  3. What was the profession of his father?
  4. What was the maiden name of his mother?
  5. Did George attend any college?
  6. What nobleman was his early patron?
  7. Who sent him on his famous journey through the wilderness?
  8. What position did he hold under Braddock?
  9. Who did he marry?
  10. How did he act when complimented first on his military services?
  11. What year was he made Continental Commander-in-Chief?
  12. Where did he spend the Winter of 1777?
  13. When was he elected President?
  14. How long did he hold the presidency?
  15. Did he leave children at death?
  16. Where did he die?
  17. Did he hold slaves?
  18. Did he approve of slavery?
  19. What became of his slaves after their master's death.
  20. By whom was he called "First in war, first in peace, etc.?"
- Answers: 1, Virginia. 2, 1732. 3, Planter. 4, Mary Ball. 5, No. 6, Lord Fairfax. 7, Governor Dinwiddie. 8, Aide-de-camp. 9, Mrs. Martha Custis. 10, Blushed, stammered and could not speak. 11, 1775. 12, Valley Forge. 13,

1879. 14, For two terms of four years each. 15, No. 16, At Mount Vernon. 17, Yes. 18, No. 19, They were set free. 20, By the House of Representatives.

To arrange for this question feature, cut from water-color paper as many little flags as there are to be guests. Tint the banners red, white and blue upon one side and upon the reverse side write the questions.—Delineator.

#### Dishes Renowned in Scottish History.

The tourist rushing through Britain knows immediately, by way of the palate, when he has crossed the border into Scotland. He will encounter dishes he enjoys for their novelty and tastiness; others he may characterize as "nasty." Three times a day he will be reminded of Sydney Smith's disdainful remark. "In Scotland they feed oatmeal to men; in England we feed it to horses."

"Ay," said a Scotchman, unscathed by the scorn of the famous wit, "ay, but whaur will ye fin' sich men or sich horses."

Once over the border the tourist will be invited to partake of oatmeal porridge, oatmeal brose, oat cake, oatmeal in haggis, oatmeal thickening in kail and soups or even oatmeal fried dry in dripping, when it is called "mirlins."

An American in Scotland finds himself frequently as far at sea for a common language as in France. A New York woman, who spent a few days at an Ayrshire hotel last Summer, asked eagerly at her first breakfast in Scotland for a dish of oatmeal. "Oatmeal, did ye say, me' em?" queried the stolid young waiter incredulously.

"Yes, oatmeal, real Scotch oatmeal."

"What will ye tak' it wi'?" he questioned.

"Cream and snogar."

In five minutes he returned and set before her a yellow bowl filled with dry oatmeal. Beside it stood the sugar and cream.

"Mercy, I can't eat this; I want it cooked," said the young woman, lifting a spoonful of the rough, dry grains.

"Weel, what made ye spier for oatmeal? This is oatmeal. Whaun it's cooked it's parritch."

In spite of the frequent appearance on Scottish tables of oatmeal in all its forms, there is a score of dishes so excellent that they are not forgotten, and an American housewife frequently returns from abroad with a variety of recipes begged from Scotch land ladies. One of them is sure to be cockie-leekie, rendered immortal by Sir Walter Scott, who regaled his heroes and occasionally even his willowy heroines on this hearty dish. It can be made on an American stove as well as over a peat fire, and the beauty of it is that the best cockie-leekie calls for a venerable fowl, which the housewife generally views with alarm. Here is the traditional recipe for this famous soup.

**Cockie-Leekie.**—Choose a large, rather meaty fowl and prepare it as if it were to be roasted. It may be cooked with or without dressing. If dressing is to be used, and the dish is desired with all the Scotch flavor, oatmeal enriched by butter and well seasoned with pepper, salt and chopped onion is the regulation mixture.

Into four quarts of boiling water drop the stuffed, dressed fowl; simmer very gently for four hours. When the fowl goes into the pot add five leeks cut into inch lengths. Half an hour later add four more leeks cut up, also pepper and salt to taste. Sometimes when the fowl is not stuffed, it is cut up and small pieces are put in the tureen with the soup. A knife and fork are laid by the spoon at each place, and when the soup is served the meat is eaten afterward on the same plate. If the fowl be stuffed it is served as a second course.

**Hotch Potch.**—This is another famous Scotch soup. Put three pounds of meaty shin of beef in four quarts of cold water. Allow it to come to a boil and simmer for a few minutes, then, skim it carefully. Cut into dice two onions, two carrots, two parsnips, two turnips, one head of celery and, when the meat has cooked for two hours, add this to the contents of the pot with four sprigs of parsley, chopped fine, half a cupful of shredded cabbage and half a cupful of barley, which has been soaked over night. With the vegetables add seasoning of pepper and salt to taste. In two hours put in one cupful of green peas or one can of peas. Half an hour later the soup pot should be ready to take from the fire; bind slightly with two tablespoonfuls of flour and two tablespoonfuls of butter rubbed to a paste. After serving the soup, follow it with the meat and boiled potatoes as a second course.

O Lord, work in me, I beseech Thee, an unfeigned repentance, that I may heartily bewail my former sins, and loathe them, and serve Thee henceforward in newness of life, in godliness and piety towards Thee, and in Christian love and charity towards all my neighbors.—L. Bailly.

He prayeth best who loveth best  
All things both great and small,  
For the dear God who loveth us  
He made and loveth all.

—Coleridge.

#### CURES AT HOME

Dr. Hathaway, who has long been recognized as the leading and most successful specialist in treating Chronic Diseases, has cured thousands of cases at the home of the patient. By means of his complete symp-



DR. HATHAWAY.

tom blanks is he able to correctly diagnose your case. Twenty years' experience, devoted exclusively to chronic diseases, has given him expert knowledge and his treatment is intelligently directed. If you want the services of a skillful specialist write him about your case at once, and he send you the necessary symptom blanks. His fees are moderate and he furnishes all medicines required without extra cost. Correspondence confidential. Address J. Newton Hathaway, M. D., 16 Inman Building, Atlanta, Ga.

## The Home Circle.

### Lafayette, the Brave and True Friend of Liberty.

M. G. Spratley, in *The American Boy*

Next to the "Father of his Country," no character in the history of the American Revolution is more worthy of love and veneration than that of the Marquis de Lafayette—the hero, patriot and philanthropist, who endangered life and property to aid the United States in their struggle for independence.

Marie Jean Paul Joseph Yes Gilbert Motier, Marquis de Lafayette, was born in the Chateau de Chavagnac, among the picturesque mountains of Auvergne, on the 6th of September, 1757. When an infant two months old, his father was killed in the battle of Rossbach, where Frederick the Great defeated the French and Imperialists. Born of a family whose name is illustrious in history, and reared by a gentle mother whose rare attainments fitted her to mould the character of her son, it was not surprising that he won the homage of two continents. At an early age he was sent to the College of Louis the Grand, in Paris. His noble mein and pleasing manners attracted the notice of Queen Marie Antionette through whose influence he obtained a position in the Mousquetaires du Roi, the king's bodyguard, composed only of the most distinguished of the nobility. At the age of seventeen, he won the heart and hand of the lovely Countess Anastasie de Noailles, daughter of the Duc d'Ayen, with whom he spent thirty three happy years of wedded life.

During the summer of 1776, while stationed at the citadel of Metz, on military duty, he attended a dinner party at which American affairs were discussed and the Declaration of Independence read. Across the Atlantic came the cry of a feeble colony, which groaned under the yoke of oppression. France, not loving England, heard and sympathized. Lafayette's soul was fired with enthusiasm and, throwing up his command, he hastened to Paris to offer his services to the American cause. Immolating domestic felicity and the pleasures of a gay court on the altar of patriotism, he hazarded life and fortune to help a foreign people. Silas Deane, the American envoy, objected to his youthful appearance, but Dr. Franklin, whose quick discernment seldom erred, was so forcibly impressed with his noble generosity that he favored his offer. The king, however, would not give his consent; the British minister protested; and Lafayette's family and friends entreated him to give up the wild project—but their efforts were in vain. This was in 1776, a time when a dark cloud overshadowed the hopes of the colonies. The defeat at Long Island, the evacuation of New York and retreat of the American army through New Jersey, pursued by a large British force flushed with victory, were enough to fill all hearts with dismay. The credit of the colonists was destroyed in Europe, it being the general opinion that the so-called rebellion had been nipped in the bud.

Lafayette's resolution, however, did not waver; other Frenchmen caught his

enthusiasm and flocked to his standard. Mr. Deane told them the credit of his country was too low to furnish a transport. Then it was that the true nobility of Lafayette's character revealed itself. He said: "Until now, sir, you have only seen my ardor in your cause; and that may not prove at present wholly useless. I shall purchase a ship to carry out your officers. We must feel confidence in the future, and it is especially in the hour of danger that I wish to share your fortune."

He carried out his plan and, as his ship, the *Victory*, ploughed the deep, blue sea, Lafayette's thoughts lingered with his devoted young wife. He wrote to her on the voyage and with expressions of love patriotic sentiments were mingled: "From love of me," he said, "become a good American. The welfare of America is closely bound up with the welfare of all mankind; it is about to become the safe asylum of virtue, tolerance, equality, and peaceful liberty."

Strange words of prophecy, considering the doubtful destiny of the United States at that time! It seems, as with the eye of prescience, he saw a star-gemmed banner floating in triumph over a great country, which is indeed—"the safe asylum of virtue, tolerance, equality and liberty." On the nineteenth of April, 1777, the *Victory* arrived at Charleston, South Carolina. Lafayette proceeded at once to Philadelphia, and presented to Congress the letters from the American commissioners at Paris. Appreciating the disinterested conduct of the young patriot, Congress adopted the following resolution:

"Whereas, the Marquis Lafayette, in consequence of his ardent zeal for the cause of liberty, in which the United States are engaged, has left family and friends, and crossed the ocean at his own expense, to offer his services to the United States without wishing to accept any pension or pay whatsoever; and as he earnestly desires to engage in our cause, Congress has resolved that his services be accepted, and that in consideration of his patriotism, his family, and illustrious relations, he shall hold the rank and commission of major general in the army of the United States."

Dr. Franklin felt such a warm regard for Lafayette, he wrote a private letter to General Washington, asking him, for the sake of the anxious young wife, to shield his life from danger as much as possible. This request, it seems, was useless, as the brave young officer always sought posts of peril. Washington was struck with the frank, unobtrusive manner of the marquis, who declined for some time to assume the rank Congress had bestowed upon him. When urged by the commander-in-chief to do this, he modestly replied that he was not as yet capable of discharging the duties of so important a post; that he must begin by being instructed himself and by learning to obey, before he could command. This admirable speech won the respect of General Washington, who soon loved him with parental affection. The suffering of the poor soldiers, with no means to give them necessary supplies, touched his compassionate heart and he presented

sixty thousand francs for their relief to General Washington, who was deeply affected by this noble act of generosity. On hearing of the extreme want in General Moultrie's command, with his characteristic liberality he sent him uniforms and equipments for one hundred and fifty men. It is said he expended in the cause of American Independence 700,000 francs, and not only with his princely munificence did he give aid, but with wise counsel and personal influence both in France and America.

Lafayette shed his first blood for the cause on the Battlefield of Brandywine. He was shot in the leg and refused to dismount from his horse to have the wound dressed, but remained on the field, acting with great bravery until the battle ended. He was carried to Philadelphia for treatment, but, on the advance of the enemy, was removed to a safer place. So impatient was he to return to active service, he joined General Green in New Jersey before his wound healed. After this, he was in other contests, and General Green was so charmed with his gallant conduct that he made honorable mention of him in his official reports. Congress was so sensible of his meritorious behavior that it promoted him to the command of a division, consisting of 2,000 men, whom he armed and equipped, presenting each officer with an elegant sword and belt. He was with Washington at Valley Forge, participating in the severe hardships of that campaign, and aided many a poor fellow who was without shoes and scarcely any clothing.

While devoted to the cause he had so warmly espoused, Lafayette yearned to see again the dear one who held the first place in his heart. He had been absent about eighteen months, when Congress gave him permission to return to France and, in January, 1779, he sailed from Boston. Few could have borne, without vanity, the distinguished honors this young man of twenty two years received, for his heroism and unlimited generosity had carried his fame to all parts of the civilized world. On his arrival in France, he was welcomed with great demonstrations of joy. Louis XVI. and Marie Antoinette, famous for her wit and beauty, bestowed on him many flattering attentions. The queen honored him with private audiences, and asked many questions concerning America. Afterward, on meeting Dr. Franklin, she merrily said: "Doctor, do you know that Lafayette has made me in love with your General Washington? What a man he must be, and what a friend he possesses in the marquis!"

Lafayette spent several happy months with his family at Auvergne, and again returned to the United States. Many of his countrymen, accompanied him and on the 26th of April, 1779, they landed at Boston, amid the roar of cannon, ringing of bells and a grand display of fireworks. A large crowd greeted him "as the patriot, hero, friend and benefactor of America."

In 1870, when Washington had his headquarters at West Point, then under command of General Benedict Arnold, the marquis was with him. It was at this

time the conspiracy between Arnold and Andre, a gallant young officer of England, took place. Poor Andre was captured, but the traitor made his escape in the British sloop of war, *Vulture*.

When the British made their last stand in Virginia, Lafayette took a prominent part. The siege of Yorktown ended a revolution which has no parallel in the history of the world. In the nation's supreme glory, Lafayette's valuable services were not forgotten. The enemy also acknowledged his merit, as it is said Lord Cornwallis wished to surrender his sword to him, but the modest young hero declined, knowing to whom that honor belonged. With the plaudits of a grateful people sounding in his ears, Lafayette returned to France, in December, 1781, where he again met acclamations of praise. While relating to the king some of the stirring events of the war, so free was he from self-conceit, no allusion to himself was made. Louis observing this, facetiously inquired, "But, pray, sir, where were you all this time?" The journey to his home with his happy wife and little son, George Washington then three years old, was one of continuous ovation—cries of "Long live Lafayette!" arising from the assembled crowds.

Three years later the marquis again visited the United States. He spent two delightful weeks at Mount Vernon, where he was regarded as one of the household. Washington accompanied him to Annapolis, where the final farewell words were spoken between these two illustrious men and devoted friends.

It is not the purpose of this sketch to follow Lafayette's career in his own country, where he reached the highest pinnacle of fame and then saw the bright star of his destiny dimmed by misfortune. There is an incident, however, worthy of mention which relates to the active part taken by a young American in attempting to rescue him from the prison of Olmutz. Lafayette had aided the king and queen in their flight from Paris to escape the fury of the mob, and he was also falsely accused of conspiring against the liberties of his country. The Jacobins had marked him as a victim, so he fled to Holland, intending to seek refuge in America, but fell into the hands of enemies and was carried to Olmutz, where, in a gloomy dungeon, five wretched years were spent. Great was the sympathy felt for him in the United States, and Washington, sorely grieved, did all he could in his behalf. His brutal treatment excited universal pity and indignation, but nothing equaled the daring attempt of two young men to procure his liberty. One was Henry Bollman, a young physician of Gottingen, Germany; the other, Francis Huger, of Charleston, South Carolina. As the prisoner was strictly guarded they did not know how to communicate with him, but gold is a sesame and—the way opened. Lafayette's physician represented to the governor of Olmutz that riding in an open carriage where he could get fresh air was necessary to the health of his patient. The request was granted with the proviso that the governor should always be with him. These rides had continued several weeks when, on a certain

day, the carriage passed two horsemen who were riding very slowly. Lafayette did not know them, but when one drew from his pocket a white handkerchief, he did the same, as this was the signal agreed upon. When the carriage reached the appointed place, Lafayette, on some pretext, was permitted to get out and walk; then it was that the horsemen dashed forward, and Huger sprang from his horse to help him mount behind Bollman. In the meantime, the governor hurried to the scene and grasped the prisoner's arm, assisted by a guard, whom Huger caught by the hair and hurled to the ground. Lafayette thrust his handkerchief into the governor's mouth to stifle his cries for help, and had his hand severely bitten. He succeeded in mounting behind Bollman, and they had ridden eleven miles when they discovered they were on the wrong road. While returning to find the right way, they were captured by a party searching for them. Meanwhile, Huger had fled to a thicket where he was arrested by a peasant and, with hands tied behind his back, was carried to the town and thrown into prison. They were tried, and the first sentence was imprisonment for life, afterward changed to a term of years. Finally, they were set at liberty, a large ransom having been paid to the government by their friends.

Lafayette's condition, severe before, was after this almost unbearable. He was put in irons, shackles being fastened to his feet and secured to the wall. Mental anguish equaled physical torture, as he could learn nothing of his family, nor of the fate of his two friends. Alleviation came at last when, through the influence of two noble ladies of Vienna, his wife and daughters, Anastasie and Virginia, were permitted to share his captivity. The Austrian government refused all demands for his liberation until Napoleon Bonaparte threatened to march to the prison and release him by force. This had the desired effect, and on the 25th of August, 1797, Lafayette regained his freedom. When he thanked his deliverer for interfering in his behalf, Napoleon said: "I don't know what the devil you have done to the Austrians, but it cost them a struggle to let you go."

Lafayette lived in retirement many years, but, later, became interested again in public affairs, and took part in the revolution of 1830. After aiding in the establishment of a limited constitutional monarchy, and in the elevation of Louis Philippe to the throne, he withdrew from public life. Many invitations to visit the United States were received by him and, on the 15th of August, 1824, he arrived in New York. A joint committee of Congress tendered him a formal invitation to visit the Senate and House of Representatives. He was received by the members of the Senate and conducted by Mr. Barbour, chairman of the committee, to a seat on the right of the president pro tem., the Hon. John Gaillard, in the presence of the senators, all of whom were standing. The following day, Henry Clay, speaker of the House while addressing the nation's guest, alluded eloquently to its gratitude. He said: "This sentiment now fondly cherished by

more than ten millions of people will be transmitted with unabated vigor down the tide of time through the countless millions who are destined to inhabit this continent to the latest posterity."

While Lafayette rejoiced in the marvelous prosperity of the country, he found cause for sadness—the friend whom he loved and revered as a father, the immortal Washington, had passed away. He went to Mount Vernon and, at the tomb of the dead patriot, paid the tribute of tears.

During this visit, on the 17th of June, 1825, the foundation of the Bunker Hill Monument was laid, the corner-stone of which Lafayette put into its place. His triumphant tour through the country, north and south, was one never to be forgotten. In every city aged veterans, youthful heroes and women cheered, while little girls scattered flowers in his pathway. It was the grateful homage of a nation's heart—a testimonial of its love for the great and good man who had made their cause his own.

In September, 1825, Lafayette was borne away from the land he loved in the frigate *Brandywine*. We can imagine what emotions stirred his soul as the shores of America were lost to sight. Nine years after, he passed into the great Beyond, leaving a fadeless name.

#### Cordial Old-time Greetings in England.

Englishmen are sometimes inclined to regard with rather a superior air the more effusive methods of salutation, especially between men, common on the continent; but for centuries England was the land of kisses. When a man greeted a woman, whether it was for the first or the hundredth time, he kissed her. Chaucer alludes to the customs as existing in his day. In the "Somnour's Tale," the Frere, when the mistress of the house enters the room where he and her husband are sitting together—

Aristh up ful curstily,  
And hire embraceth in his arms narwe,  
And kisseth hire sweet, and chirkeþ as a  
sparwe,  
With his lippes.

Two hundred years later, Erasmus, in one of his graphic letters from England, wrote very appreciatively of the custom. "If you go to any place," he tells his correspondent, with reference to English ladies, "you are received with a kiss by all; if you depart on a journey, you are dismissed with a kiss; you return, kisses are exchanged. They come to visit you, a kiss the first thing; they leave you, you kiss them all around. Do they meet you anywhere, kisses in abundance." It was no wonder that Erasmus told his friend that if he had once experienced the custom—"on my honor, you would wish not to reside here for ten years only, but for life."

This mode of salutation continued in fashion, more or less, through the seventeenth century and into the eighteenth, but occasionally there were protests. Bunyan condemned it severely in his "Grace Abounding," and other serious writers followed his lead. Like other fashions, it died out gradually, first among the 'quality,' as society people were then called in town, and later among the country folk.—*London Globe*.

## Our Young People.

### First in the Hearts of American Boys.

The parsonage was but a mile from the farm homestead. Both were on historic ground. The Manor of Springton, of which they formed a part, was reserved for his own use by William Penn—the founder of Pennsylvania—when he offered for sale his land grant received from Charles II. The old homestead was called Springton Farm. Bordering its eastern edge ran the storied Brandywine. From a noble pool of its water the great wooden wheels of Springton Forge were driven, when in 1776 its trip hammers forged musket barrels for the patriot army.

Across Indian Run, and over Indian Town Hill where an Indian burial ground lies, down where the tick-tack and rumble of an old grist mill of 1756 responds in the romping swash of escaping water in its stone tail race, stands the parsonage. By its side on a fair sward, my father built a cottage school-house, that the gifted daughter of our loved minister might have a place near her home to teach the children of the neighboring families.

It was during the "noons" of these school days, when I was a boy of nine that I met a grand old lady, tall, slender, dignified, with a face so kind, cheerful, encouraging that we who took our noonings loved to get her smile and have a word with her. She, with her two pretty granddaughters, annually visited our minister when the Brandywine Hills were loveliest in their summer clothing.

She was Mrs. Sarah Malin. With what interest, respect, almost awe, we greeted her; for our teacher had told us that when Mrs. Malin was a little girl she had known the great George Washington—the Father of His Country—and Martha Washington, his wife. She had been patted on the head by him and taken in the broad lap of his lady. She was far above all other women to us, save our own good mothers.

Two years later I went to school in her home city—Philadelphia. Once a month, on Saturday afternoons, I used to array myself in my very best and visit her home on Chestnut street. These visits were great treats, for there I had long talks with Mrs. Malin, and perhaps talks with her merry granddaughters added to the treat.

On these precious Saturday afternoons she told me stories of her early life that roused my patriotism and made my blood tingle. I remember her graceful presence, her face, and voice, and words as well to-day as when I was a lad in roundabouts, and plastered my hair as tight to my head as I could get it. It was the style in those days—the days of just half a hundred years ago.

She told me how, during the Revolutionary war—our war for independence—when she was a little girl, a party of British soldiers came into the front yard of her father's house and demanded something to eat. How her brave mother, with her arms bared, just from the bread she was baking, commanded them to stop where they were, and she would bring

them fresh bread, but told them if they entered the house she would throw her whole baking in the fire.

They did not enter, but got the bread and went away without further molesting them.

She laughed as she told: "I remember that I was very angry at the sight of their red coats, and guns, and their tramping the grass in our front yard, and at their getting all our fresh bread. But I was not at all frightened; I was alongside of my mother. I remember thinking that if my father was at home he would knock them all down and throw them out of the yard."

But her fascinating, thrilling story was of when she, a girl of twelve, stood with twelve others, side by side with their good mothers, to give the Great Chief welcome and strew his path with flowers as he, on April 21, 1789, rode toward Trenton town and crossed its famous bridge.

"There were thirteen of us," she said, and her face lighted with delightful memories as she recalled the scene, "all dressed in white and wreathed with flowers. I was the youngest. Our mothers were with us, dressed in their very best and looking very proud and handsome. There were companies of militia with their guns, and officers with gay uniforms riding spirited horses; bands of music and plenty of drums. All the great families from the town, and the country about, were there in their gaily decked coaches, and crowds of men, women and children trigged out as for a holiday. Our loved General was coming! He was on his way from his home at Mount Vernon to New York City, here he was to be inaugurated first President of the United States, on April 30, 1789. His road lay across the bridge in front of us—the wooden, covered bridge over Assunpink Creek, where twelve years before he had fought the Battle of Trenton, and whippd the British and Hessians and turned our once despondent people into glad one.

"The women of Trenton had erected a great triumphal arch and decorated it richly with flags and flowers. On it was this inscription:

THE DEFENDER OF THE MOTHERS  
WILL BE THE  
PROTECTOR OF THE DAUGHTERS.

"How the people shouted, the bands played, the guns rattled, the cannons boomed, hats rose in the air, handkerchiefs, flags, even bonnets waved, as Washington on horseback came out of the Trenton end of the bridge!

"How my heart throbbed and my cheeks tingled when I saw him sitting on his horse, bareheaded, his fine face in the bright sunlight covered with dust, his hat in his hand and bowing in his courtly dignified way to the people."

She rose as she spoke. Her tall figure grew girlish, her face earnest, her left hand seemingly held a basket; her right hand took flowers from it.

"As he approached the arch we sang two verses in his honor. I will sing them for you."

She sang in a sweet, low voice, trembling with age and excitement, her face glowing from the sublimity of her

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thoughts and joy in the privilege she had in being one to welcome the Chief:

"Welcome, mighty Chief, once more,  
Welcome to this grateful shore,  
Now no mercenary foe  
Aims again the fatal blow,  
Aims at THEE the fatal blow.

Virgins fair and matrons grave,  
Those thy conquering arms did save,  
Build for thee triumphal bowers;  
Strew, ye fair, his way with flowers,  
Strew your Hero's way with flowers.

"As we sang the last line we strewed flowers upon the ground for him to pass over and his horse to tread upon."

There, before me, she imitated her actions of sixty-three years before, and strewed the parlor carpet with imaginary flowers. What a vision of Washington, as she saw him that day at Trenton Bridge, must have stood to bless her!

When she finished singing, she said, "I looked up as he passed. His face was covered with dust. Down his cheeks the tears made furrows in it." She sat a few moments in silence, and I saw that tears were coursing among the wrinkles of her own. Then she continued.

"As we ceased singing, the choir took up the music and sang the same verses. The whole scene was grand. Before General Washington left Trenton he handed a letter to a gentleman (the Reverend J. F. Armstrong) telling of his grateful feelings."

This letter is preserved as a precious heirloom. It reads: "General Washington cannot leave this place without expressing his acknowledgement to the matrons and young ladies who received him in so novel and grateful a manner at the triumphal arch in Trenton, and for the exquisite sensation he experienced in that affecting moment. The astonishing contrast between his former and actual situation at the same spot, the elegant taste with which it was adorned for the present occasion, and the innocent appearance of the white-robed choir who met him with the gratulatory song, have made such impressions upon his remembrance as, he assures them, will never be effaced.

"Trenton, April 21st, 1789."

She told me how, often, when she was passing General Washington's house, then on High (now Market), above Sixth street, Philadelphia, on her way from her nearby school, Madam Washington at her front window, by beckon or voice, invited her and her schoolmates to enter. She told of her gentle motherly greeting, and entertainment most pleasing; and how, as they sat with her, she sometimes saw General Washington coming down the street with his friends, towering above them as he walked, for he was six feet two, and parting with them in most courtly manner at his door; how on his entrance he greeted his wife as if she was the queen of the land as well as of his heart, and herself as a child he loved.

It was told me by one near to her that when war broke out in our land, Mrs. Malin, aged, feeble, blind, requested to be taken to the State House—Independence Hall—and led to the old bell which proclaimed, as the legend upon its cracked substance tells, "Liberty throughout the land and to all the peo-

ple thereof." Her wish was gratified. She then and there, placing her hands upon the bell, offered earnest prayer that "The liberty it had proclaimed to the United States of America might still be preserved and the nation carried safely through the first great trial which had come upon it."—The American Boy.

#### George Washington's School Days.

George Washington was born in the Washington homestead, at Wakefield, in Westmoreland County, Va., near the banks of the Potomac, February 22, 1732. When George was ten years of age his father died, and the task of the education and guidance of the future great man devolved upon his mother. When about twelve years old George entered the neighborhood school at Wakefield. He had already had some instruction at the parish school from a Mr. Hobby, who was the sexton of the Parish Church near Falmouth, on the Rappahannock. At Wakefield his teacher was a Mr. Williams, who had come from England, where he had been a teacher in Wakefield Academy in Yorkshire. Richard Henry Lee also went to school under this same Mr. Williams, as did also William Fitzhugh and Lawrence and Robert Washington, distant cousins of George.

While in Mr. Williams' school Washington drew up a code of rules of conduct. In these rules Washington pictures the boy whose manners should be avoided. Here is an exact copy, spelling, punctuation and all, of some of these rules:

"Do not Puff up the cheeks, Loll out the tongue, rub the hands or beard thrust out the lips or bite them or keep the lips too long open or Close.

Kill no vermin as Fleas Lice ticks &c., in the sight of others. If you see any filth put your foot Dexterously upon it If it be on the cloaths of your Companions Put it off privately, or if it be on your own Cloths return thanks to him who puts it off.

Shake not the head Feet or legs rowl not the Eyes, lift not one eyebrow higher than the other wry not the mouth and bedew no man's face with your spittle by approaching him while you speak.

Put not off your cloths in the presence of Others nor go out of your chamber half drest.

SHIFT not yourself in the sight of others nor Gnaw your nails.

KEEP your Nails clean and short, also your Hands and Teeth clean, without showing any great concern for them.

WHEN you Sit down Keep your feet firm and Even without putting them one on the other or crossing them.

IF YOU Cough Sneeze or yawn do it not Loud but privately; and Speak not in your Yawning, but put Your handkerchief before your face and turn aside.

Spit not in the Fire nor Stoop low before it neither Put your hands into the Flame to warm them nor set feet upon the Fire especially if there be meat before it.

At Play or at fire it is good manners to give place to the last-comer, and affect not to speak louder than ordinary.

WEAR not your Cloths foul unript or Dusty but See they be Brush't nice every day at least and take heed that you ap-

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proach not to any uncleanness.

In your apparel be modest and endeavor to accommodate Nature rather than procure Admiration Keep to the Fashion of your equals Such as are Civil and orderly with respect to Times and Places.

BEING at meat scratch not neither Spit cough nor blow your nose except there be a necessity for it.

TAKE no Salt nor cut Bread with your knife greasy.

If you soak Bread in the Sauce let it be no more than what you put in your Mouth at a time, and blow not your Breath at Table but stay till (it) Cools of it Self.

Put not your meat in your Mouth with your Knife in your Hand neither Spit forth the Stones of any Fruit pye upon a Dish nor cast anything under the Table.

Put not an other bit into your Mouth til the former be swallowed let not the Morsels be too big for the jowls.

Cleanse not your teeth with the Table Cloth, Napkin, fork or Knife, but if Others do it let it be done with a pick tooth.

RINCE not your Mouth in the Presence of others."

On Christmas day, 1779, the schoolhouse in which Washington had laid the foundations of his greatness burned to the ground, destroying the school—books, maps, etc. of Washington's school days. Schoolboys in those days wrote out in rude blank books, maps, arithmetic tables and copies for practice in penmanship. This was largely because there were so few books to be had. About all the facilities Mr. Williams had were a big globe, a wall map, and a geography as big as a family Bible. Each boy really had to write his own geography, and there is in existence the one that Washington wrote. Here is how he bounds America.

"America is bounded on ye East with ye Atlantic Ocean on the West with ye Pacific Sea on the North without Bounds on the South by ye Megellanic Sea."

There are many pages of this geography. Some of them are filled with astronomy work.

As will be imagined from the rules of conduct we have quoted, Washington was a neat boy though not a fop. One of Washington's biographers, speaking of Washington's play, says that he could never endure trifling games such as marbles and tops. His delight was in a manly sort of game; jumping with a long pole, heaving heavy weights, running, wrestling, etc. In these he excelled. He early cultivated an accurate eye for measurement, and it is said that Mr. Williams was especially skillful in this and that a good part of his instruction lay in the measuring of distances with the eye. From Washington's manuscript books we learn that he studied arithmetic very thoroughly, even geometry and trigonometry. He left school just before his sixteenth birthday, the last months of his schooling being devoted to the study of higher mathematics and surveying.—American Boy.

The Twenty Second of February.

The first celebration of Washington's birthday is said to have taken place in

**A Perfect Laxative** is one which is palatable, pleasant to take and can be relied upon to act gently, but thoroughly; cleansing the entire system of all impurities. Such a remedy is Mozley's Lemon Elixir. It is a pleasant lemon tonic, acceptable to the most delicate stomach, and a thoroughly effective laxative, acting upon the bowels, liver, and kidneys, without the slightest unpleasantness.

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## HOW IT WORKS.

GREENSBORO, N. C., Sept. 33, 1902.

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[Signed] MRS. EMMA BUCHANAN CLIMER.

J. VAN LINDLEY, President.

GEO. A. GRIMSLEY, Secretary.

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**"Dexter" - "Rex" - "Regal"**

Each, at its price, is as good as can be made.

Richmond, Va. That was during the life of General Washington. The following year the event was celebrated in Maryland and in several places in Massachusetts. After the War of the Revolution was ended and during Washington's first term as President, the twenty second of February was fixed upon for formal visits of congratulation, and balls were given to celebrate the occasion. By February 22, 1790, the day began to be widely celebrated, and the Society of the Columbian Order resolved forever afterward to commemorate the birthday of the "Illustrious George Washington." Soon after the War of 1812, public parades began to be given in honor of the twenty second of February, and the day has ever since held its place as one of the great days with American people at home and abroad.—Exchange.

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Dr. Blosser, who has devoted twenty-eight years to the treatment of catarrhal diseases, has perfected the only satisfactory remedy ever discovered for the absolute cure of catarrh, catarrhal deafness, bronchitis, asthma and kindred diseases. He has had unparalleled success, curing cases of 15, 20 and 25 years' standing, that had resisted every other treatment.

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The pamphlet "Stassfurt Industry," just published, contains an interesting description of the famous potash mines in Germany, from which all the potash imported into this country and used for manuring is derived. The chapter about the use of potash in agriculture as one of the important ingredients of a complete fertilizer, adds largely to the value of the book, and among the many fine illustrations those showing the experiments at Southern Pines, N. C., are of particular interest to practical farmers. Copies of this pamphlet can be had free, by writing to the German Kali Works, 98 Nassau St., New York, N. Y.

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## Another Appreciation of the Aetna.

LUMBERTON, N. C., November 26, 1902.

J. D. BUSHALL, ESQ., Manager Aetna Life Insurance Co., Raleigh, N. C.

Dear Sir:—After a careful comparison of policies submitted to me by the Aetna Life, Bankers' Life of New York, Equitable of New York, Northwestern, New York Life and Prudential, I have accepted \$10,000 in the Aetna on the 20-payment life plan, with option of 25 year 3 per cent. Gold Bond Contract.

I have been a policy-holder in the Aetna for nearly eight years, and therefore feel somewhat prepared to judge of its merits from actual results. With all due deference to other companies, it affords me great pleasure to say that in my opinion the Aetna cannot be surpassed for plain and liberal contracts, and for just, conservative and economical management. I now have \$12,000 in the Aetna. My partner, Mr. W. W. Carlyle, has \$16,000 and one of our clerks, Mr. John T. Biggs, has \$2,000, nearly all of which was written and delivered by your special agent, Mr. H. T. Spears.

Wishing you and the grand old Aetna continued success, I am,

Yours very truly,

ROBERT D. CALDWELL.

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The name which represents the highest attainments ever reached in the production of

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## Our Little Folks.

CONDUCTED BY MRS. A. J. MCKELWAY.

Dear Little Folks:

One afternoon the Lady of the House went out. Barelegs and Suck-my-thumb had to dress and as Suck-my-thumb was the proud owner of a new suit, he could dress himself. It was the first store suit Suck-my-thumb had ever had. Mrs. Mama had made all the others and they were a poor sort too; they never had more than one pocket and to tell the truth not often even one. Then the trousers were full at the knees and had elastic in them and were first cousins to girls' dresses. But the store suit fit close and tight and there were buttons on the outside of the legs and enough button holes to wear out a little boy's fingers. Then there were pockets, two pockets and a "hind pocket" and Suck-my-thumb seemed to grow two inches as soon as he put on the suit. And at the table he refused a bib and insisted that he must have a napkin, so Mrs. Mama put on his bib and gave him a napkin and he kept on growing.

But that afternoon Mrs. Mama was out as I said before and Suck-my-thumb went to the drawer to get out his suit. He put on a pair of pantaloons and he put on a blouse and at once, as is a boy's habit, he stuck his hands into his two side pockets. He drew out one hand and there was a nut. "Where did I get that nut?" he thought as he walked slowly out of his room.

"Suck-my-thumb," said Barelegs, fiercely, "where'd you get that nut? You've got on my pants too, and I put it in my pocket myself."

"It ain't your pants and it was in my pocket," said Suck-my-thumb.

The pantaloons came almost down to his shoe tops, but what did that matter, the pockets were there and best of all a nut was in one pocket. He cracked it and coolly began eating it.

Barelegs stood and looked on.

"Are those his pants?" he said to the little girl.

"Of course not," she said laughing. "Oh Suck-my-thumb if you could see yourself?"

But Suck-my-thumb, undismayed, ate on.

"They's mine, they was too long all the time, Mama said so."

"But it's my nut, I was savin' it and put it in my pocket," said Barelegs and as he saw the last crumb go down the wrong red lane he could stand it no longer.

"Whack," and the doubtful owner of pants and nut went rolling over in a heap and Suck-my-thumb sang the same little tune that all the little knocked-over boys have sung since Cain and Abel.

Barelegs rejoiced for a small moment.

"An' I'm goin' to take some 'phin of yours some day too, I am." And the music swelled and echoed.

"I'm goin' to do it some day cause you got on my pants and you took my nut."

Louder and louder grew the sounds. Suck-my-thumb dug his fists into his eyes in bitterness of spirit. Which of his most valued possessions would be taken from him by this merciless brother?

"You ain't," he wailed, "I'm goin' to tell Mama."

And then a certain terror took possession of Barelegs' soul, and the memory of unheeded commands stopped the repeated threats and left him gazing open-mouthed at Suck-my-thumb and his long pantaloons. He could even hear the words of the Commander-in-Chief, "You must not strike Suck-my-thumb, he is a little boy—no, not under any cir-cum-stances."

He thought he heard her coming, what would she say? And Suck-my-thumb was howling louder and louder as he thought of all the precious things Barelegs would some day take away from him.

Barelegs came close and spoke softly.

"Suck-my-thumb," he said, "I won't never take anything of yours again."

Suck-my-thumb stopped to listen.

"What?" he said.

"I won't never take nothin' of yours, if you will take off my pants and won't never tell Mama."

"Taint your pants," said Suck-my-thumb.

I don't know what would have happened next if the little girl had not walked in with the pantaloons tied up high.

"There now," said Barelegs, "What'd I tell you?"

Suck-my-thumb had the nut safe and sound, but he also had misgivings, he had no business with Barelegs' pants and that nut must have belonged to Barelegs. What would she say?

He could not exactly remember what bargain Barelegs was making. He wondered if Barelegs would stick to it now that the pants were proved to have been his.

"I'm going to tell Mama you knocked me," he said, beginning to dig with his fists again.

"Please don't, Suck-my-thumb," said Barelegs very humbly. "If you won't I'll let you off from takin' somethin' of yours, and keepin' it and eatin' it up or breakin' it to pieces—will you Suck-my-thumb?"

Suck-my-thumb grinned while his head was down, that nut was good.

"Yes I will," he said and the bargain was closed.

### Children's Letters.

Newell, N. C., Feb. 16, 1903.

Dear Standard:

I will try to write a letter as I have never written before. I love to read the letters from the little folks. I go to church at Newells. Mr. Hagan is my pastor. I go to Sunday school every Sunday. My teacher is Mr. John Newell. I like him very much. I go to school at Newells and my teacher is Miss Bessy Utley. She is an assistant teacher. My papa is dead. He died last Sept. 21, 1901. I will close now, as I hope to see my letter in print. Bertie Warlick.

Caldwell Institute, Feb. 9, 1903.

Dear Mrs. McKelway:

My papa takes the Standard, and I enjoy reading the little letters. I go to school at Caldwell Institute. Our church is Little River. We have no pastor now and do not have any Sunday-school to go to. I miss our Sunday-school so much as we have no where to go on Sunday as my

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Botanic Blood Balm B. B. B. kills or destroys the contracted or inherited poison or virus in the blood, heals all ulcers, eating, festering sores, pimples, offensive eruptions, copper-colored spots, mucous patches, sore throat, mouth or gums, stops all aches in bones, back or joints, and itching, smarting skin, thus making a permanent cure. If you have these symptoms, you surely have blood poison. Botanic Blood Balm, GUARANTEED to cure the worst and most deep-seated cases, even where the body is a mass of boils and ulcers or where the disease has reached the second or third stage, and where doctors' patent medicines and hot springs fail. Blood Balm makes the blood pure and rich. For thirty years the standard remedy for Blood Poison, cancer, and all malignant blood troubles, like itching, scabby eczema, carbuncles, scrofula, rheumatism, catarrh. Druggists, \$1 per large bottle. To prove it cures, sample of Blood Balm sent free and prepaid by briefly describing your trouble and writing Blood Balm Company, 45 Mitchell street, Atlanta, Ga. Special free medical advice also given.

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Is to Run Between Chicago and Florida Resorts.

Chicago, November 21—Chicago is to have a millionaire's train between this city, Jacksonville and other Florida resorts, which will be as fine in equipment and as fast in time as the famous train running over the Atlantic Coast Line from New York to Florida points. The new train will be placed in service by the East Illinois soon after the first of the year, and will make the trip from here to Jacksonville in thirty hours, instead of thirty-one, as heretofore.

All the equipment to be used is to be new and is now in course of construction by the Pullman Company. The cost of the necessary equipment will be between \$700,000 and \$1,000,000.

This elegant new train from the West will be operated via Evansville, Nashville, Albany and the Atlantic Coast Line to Jacksonville, thence to St. Augustine, Fla.

It will be seen that the Atlantic Coast Line will maintain its reputation for perfect passenger service from the West as well as from the East.

parents don't allow us to visit on Sunday. I am learning the Child's Catechism. I have three brothers and three sisters. My oldest brother is at College at Chapel Hill. He is in the Sophomore class. For fear of the waste basket I will close.

Your unknown friend,  
Age 9. Octavia Jordan.

Caldwell Institute, Feb. 9, 1903.  
Dear Standard:

I enjoy so much reading the letters in your paper and it has encouraged me to write. I am twelve years old. My papa takes your paper. I go to school at Caldwell Institute. My teacher is Miss Lelia Moring. She is a good teacher. I must oolose for fear of the waste basket.

Your unknown friend,  
Samuel H. Jordan.

Dallas, N. C., Feb. 8, 1903.

Dear Standard:

I will write, being my first time I will tell you how many pets I have—one dog and three cats. My dog's name is Sam. I have one brother and one sister. I have one brother and two sisters dead. I am going to school. I study history, spelling, reader, arithmetic. My teacher's name is Mr. Lee Bulwinkle. I like him very much. He boards at our house. I gave him a cat and it was such a sweet little kitty he loved it.

Age 8. W. Paul Costner.

Mooresville, N. C., Feb. 3, 1903.  
Dear Standard:

I like to read the letters in your paper. I go to school every day. My teacher is Miss Cinnie Morton. I go to Sunday-school every Sunday. My Sunday-school teacher is Miss Maggie Caldwell. I like her very much. I will answer Ola Griffith's question. Chapel is found in the Bible, Amos, 7, 13. I will close for fear of the waste basket.

Your unknown friend,  
Clara Mills.

New Stirling, N. C., Feb. 7, 1903.

Dear Standard:

As I have never written to you before I will write a short letter. My papa takes your nice paper and I enjoy reading the little letters very much. I am a little girl ten years old. I go to school at Elgin. I study third reader, spelling and arithmetic. I have three sisters and one brother that goes to school. My brother's name is Watt and my sister's names are Gertrude and Mattie. I am learning the Child's Catechism. I haven't any pets except a little sister and brother at home. Their names are Eva and Eugene. I will close,

Your little unknown friend,  
Janie Gray.

Shamrock, N. C., Feb. 9, 1903.

Dear Standard:

I am a little boy eight years old. My brother Nat is two years older than I am, but I am as tall as he. We live in the country, and go to school at home to Miss Octa Hargrave all the morning and the afternoon. We take our music lessons on the piano and practice an hour.

I have two sisters—Kathleen and Ida Moore; they go to the Presbyterian college in Charlotte. I hope that the boys and girls will not laugh at my long name.

J. Milton Caldwell Alexander.

New Stirling, N. C., Feb. 7, 1903.

Dear Standard:

My papa takes the Standard and I enjoy reading the letters and Aunt Tabitha's letters too. I like to see her letters come often. I have four sisters and two brothers. We all go to school except little Eva and Eugene. Our teacher's name is Mr. W. D. Davis of Statesville. I love him very much. We have not missed a day this winter. There are 62 scholars on the roll. My desk-mate is Annie Alexander. I study Grammar, History, Geography, Physiology, Spelling and Arithmetic. We have a spelling race every Friday evening. We hope to have a new school house to go to next winter. They failed to have it ready this winter. I go to Sunday-school at New Stirling A. R. P. Church. Our church is too far away for us to go to it, especially in the winter time, the roads are so bad.

My teacher's name is Mrs. E. F. Griffith. I love her very much. I recited the Shorter Catechism to my pastor, Rev. W. C. Brown just before Christmas. I learned them so I could ask and answer them. It took me nearly a year to memorize them. We have an organ but I cannot play it. I will close, hoping to see my letter in print.

Your unknown friend,  
Lena Gray.

Charlotte, N. C., Feb. 4th, 1903.

Dear Standard:

I love your paper so much and especially the children's letters. I thought I would write a very little letter and tell the little girls I am going to school. I study the fourth reader, spelling and arithmetic. I will close by asking a Bible question, Where is the word coffin found in the Bible?

Your little unknown friend,  
Age 8 Annie Lee Patterson.

Mooresville, N. C., Feb. 4, 1903.

Dear Standard:

As so many of my little friends are writing I thought I would write. I like to read the letters in your paper. I have three brothers and one sister. One of my brothers is in college. I go to school every day. My teacher is Miss Tink McCorkle. I like her very much. I go to Sunday-school every Sunday. My teacher is Mrs. Maggie Caldwell. My pastor is Rev. J. M. Wharey, D. D. I am a little girl eight years old.

I will close for fear of the waste basket.

Your unknown friend,  
Margaret Rankin.

Charlotte, N. C., Feb. 4th, 1903.

Dear Standard:

I enjoy reading the children's letters so much. I thought I would write and answer Ola Griffith's question. Chapel is found in Amos, the 7th chapter and 13th verse.

Your friend,  
Age 11. Flora Patterson.

Lodo, N. C.

Dear Standard:

I thought I would write a few lines for the first time as I am a little boy. I go to school at Berryhill. My teacher is Miss Ola Herron. I go to Steel Creek Church and to Sunday-school. I have a little dog,

## Tetter, Itch, Eczema.

"I take off my hat to a 50c. box of Tetterine. It has cured me of a long-standing Skin Disease which doctors in seven states failed to cure." W. G. Cantrell, Louisville, Ky.

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his name is Jip. He follows me to school and plays with me and runs the cow and the cats. I milk the cow and feed her. I will answer W. H. McBrown's question, Coffin is found in Gen. 10: 26. I will close by asking a question where is Apples of Gold found in the Bible.

Frank Spratt.

Graham, N. C., Feb. 6, 1903.

Dear Standard:

My mother takes the Standard. I like to read the children's letters. I go to school at Graham. My teacher's name is Miss Mary Bason. I like her very much. I have a little brother and sister. My brother's name is Albright. My sister's name is Bettie. My little brother has a little kitty. He had a little dog, whose name was Jim Crack. But we gave him away. Now I will close, hoping to see my letter in print.

Your little friend,  
Lucy Burch.

Age 10.

Tar Heel, N. C., Feb. 7, 1903.

Dear Standard:

Papa takes you, and I enjoy reading the children's letters. We live in the country. I have three brothers and two sisters. I have only one pet—a cat. My brother has a big New Foundland dog for his pet. We have a beautiful new boat, "The City of Fayetteville," on the Cape Fear river now. I go to school at home. My teacher is Miss Bessie Moseley from Virginia. I like to go to school. Our school will last three months longer. It has been raining all day, so I thought I would write to the Standard, as this is only the second time I have written. Last year all of us wrote together. I am ten years of age now. What character is there in the Bible, whose name isn't mentioned, whose body never saw corruption; a piece of whose shroud is in every household, and the cause of whose death made a modern author famous?"

Your little friend,  
Lena McNair Robeson.

Clarkton, N. C., Feb. 9, 1903.

Dear Standard:

As I have not written to you in a long time, I will try to write you a few lines to-night. I am going to school but it will be out Friday. I am so sorry for I love to go to school. Miss Laura E. Meres is my teacher. I did not go to preaching Sunday it was so rainy. It rained all day Saturday. Rev. A. McFaydgen is our pastor. Mrs. A. Faydgen is my Sunday-school teacher. I like her very much. I will answer the question asked by Our Little Friends Eoline Shaw. Spectacle is found in I Cor. 4th chapter and 9th verse. I will also answer another question asked by Hector McLean. Adam was 930 years old. The Bible does not give any account of Eve's age as I can find. I will close by asking my Little Friends a question, Which verse in the Bible contains all the letters of the Alphabet except one and which is that?

Your friend,  
Mary A. Ward.

Pinkey's Preference.

Most wild animals stoutly resist all

of our well-intentional efforts to bring them up in door-yard ways, and take to the woods again with the first opportunity. I have tamed many squirrels, but, sooner or later, every one of them has escaped to the wilds. I have never known but one wild animal that wanted to be domesticated, that refused to stay in the woods when taken there; and this was a little 'possum named, from the color of his long nose, "Pinky."

He was one of a family of nine that I caught, several springs ago, and carried home. In the course of a few weeks his brothers and sisters were adopted by admiring friends; but Pinky, because he was the "runt," and looked very sorry and forlorn, was not chosen. He was left with me. I kept him, for his mother was dead, and fed him on milk until he caught up to the size of the biggest mother-fed 'possum of his age in the woods. Then I took him down to the old stump in the brier-patch where he was born, and left him to shift for himself.

Being thrown into a brier-patch was exactly what tickled "Bre'er Rabbit" half to death, and any one would have supposed that being put gently down in his home brier-patch would have tickled this little 'possum still more. Not he! I went home and forgot him. But the next morning, when breakfast was preparing, what should we see but Pinky, curled up in the feather cushion of the kitchen settee, fast asleep.

He had found his way back during the night, had climbed in through the trough of the pump box and had gone to sleep like the rest of the family. He gaped and smiled and looked about him when awakened, altogether at home, but really surprised that morning had come so soon.

He took his sancer of milk under the stove as if nothing had happened. We had had a good many 'possums, crows, lizards, and the like, so, in spit of this winsome show of confidence and affection, Pinky was borne away once more to the briars. He did not creep in by the pump box-trough that night. Nothing was seen of him, and he passed quickly out of our minds. Two or three days after this I was crossing the back yard, and stopped to pick up a big calabash-gourd that had been on the wood-pile. I had cut a round hole, somewhat larger than a silver dollar, in the gourd, intending to fasten it up for the bluebirds to nest in. It ought to have been as light as so much air, almost, but instead it was heavy—the children had filled it with sand, no doubt. I turned it over and peeked into the hole, and lo! there was Pinky.

How he managed to squeeze through that opening I don't know, but there he was, sleeping as soundly as ever.

And what became of him then? My heart smites me whenever I think of it. I took him back again to the woods the third time, and again he returned, but blundered into a neighbor's yard, and—and a little later he was drawn up in a bucket of water from the bottom of that neighbor's well, still asleep, only—they could not wake him up.—St. Nicholas.

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## Atlantic & N. C. R. R.

Time table in effect November 19, 1902.

Eastbound Trains.	Passenger Daily	Passenger Daily
Leave Goldsboro.....	8:30 p m	8:00 a m
Leave Kinston.....	4:22 p m	8:48 a m
Leave New Bern.....	5:50 p m	10:10 a m
Arrive Morehead City.....	7:15 p m	
Westbound Trains.	Passenger Daily	Passenger Daily
Leave Morehead City.....	7:05 a m	
Leave New Bern.....	9:00 a m	6:30 p m
Leave Kinston.....	10:12 a m	7:37 p m
Arrive Goldsboro.....	11:15 a m	8:30 p m

S. L. DILL, Superintendent

# S. A. L.

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Charlotte, N. C.

Wear Red Seal Shoes

Catalog for Postal



**Why the Leaves Turn Red.**

By Herbert A. Jump.

"Ankis, why do the leaves turn red in the fall?"

It was Fritzie who asked the question, one October afternoon, of his friend Ankis, the Indian, as they were walking through the woods.

"Haven't I ever told you?" answered Ankis in surprise. "It is one of the old legends of our tribe." And, as they seated themselves under a maple-tree that blazed with color, Ankis began:

"Long, long ago there were a great many more trees than there are now, and a great many more birds too. And the trees loved the birds, for the little feathered people sang from early dawn till late at night, and flashed their blue and yellow and brown wings everywhere through the green forest. And the trees said to one another: 'Oh, how dull it would be if we didn't have our birds!'"

"So the trees spread out their limbs like great loving hands to hold up the tiny nests, and they covered bird-homes with foliage to hide them from the prowling squirrels until the fledglings should have grown up and flown away.

"But one night, in the month of the harvest-moon, when the feathery thistle-ships were no longer sailing the ocean of the air, a messenger came running down from the White Country in the north, and whispered into the ears of the trees. He was a little Frost Boy, and his words were:

"Beware! The Chief of the Cold is coming! And he has with him a great snow army! And all their quivers are full of ice arrows!"

"Then the trees made ready to meet the army of the Chief of the Cold, and wrappd their bark close round their bodies and the bodies of their frail bud-children. Suddenly some one thought of the birds.

"Do they know the snow army is coming?" And the trees tried to warn their friends, but trees cannot talk very loud, and the mother-birds were so busy teaching their children to fly and sing that they heard nothing of what the trees whispered.

"Oh! how can we make the birds hear?" the trees cried in agony. Then a maple-tree said:

"I know! Let's light a fire signal as the Indians do, and when the birds see the flame they will come to ask what it means; then we can tell them."

"And they did so, and the next morning the fire signal had been set a-burning among all the leaves of the forest, and everywheer the trees were red and crimson and scarlet. And, sure enough, the birds hastened to learn what it meant, and the trees told them that the Chief of the Cold was on his way. And when the birds heard it, they swiftly rose on the wing and started for the Southland.

"Since that time every fall when the Frost Boy brings his warning to the trees, they light their fire signal of red leaves. And whenever you see those red leaves, Fritzie, watch carefully, and you will find the birds every night and morning flying southward to escape the ice arrows and of the snow army."—Sunday-school Times.

**An After-Inventory Sale.**

We have just finished taking inventory and we find quite a number of seasonable Suits that are still with us, and they would be of more benefit to you than us. We've marked down about one-third in price several suits where we have one or two of a kind. Perhaps your size is here. If so, you can buy

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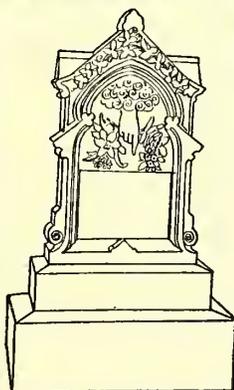
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Clippings.

Three little school children were seriously discussing the social conditions and positions of their respective parents and their ancestry, each one evidently determined to go one better than the other.

"Mother says I am descended from Mary, Queen of Scots," triumphantly asserted little Eva.

"So am I, then," retorted Cousin Willie.

"Don't be silly, Willie," interpolated the third. "Why, you're a boy!"—New York Times.

While travelling recently Mark Twain was asked by a friend and fellow passenger if he remembered the first money he had ever earned.

"Yes," answered Mr. Clemens, puffing meditatively on a cigar. "I have a distinct recollection of it. When I was a youngster I attended a school at a place where the use of the birch rod was not an unusual event. It was against the rules to mark the desks in any manner, the penalty being a fine of \$5 or public chastisement.

"Happening to violate the rule on one occasion, I was given the alternative. I told my father and as he seemed to think it would be too bad to have me publicly punished, he gave me the \$5. At that period of my existence \$5 was a large sum, while a whipping was of little consequence and so"—here Mr. Clemens reflectively knocked the ashes from his cigar—"Well," he finally added, "that was how I earned my first \$5.

The Visitor—How is the baby? Trained Nurse—First rate! He is getting so now I can occasionally leave him with his mother.—Harper's Bazar.

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Dutton, Ont., Can., Oct. 31, 1898.  
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Lv New York, P. R. R. ....	12 55 p m	12 10 a m
Lv Philadelphia " " .....	3 29 p m	7 20 a m
Lv Baltimore, " " .....	5 45 p m	9 34 a m
Lv Washington, W. S. Ry..	7 00 p m	10 41 a m
Lv Richmond, S. A. L. Ry..	10 37 p m	2 15 p m
Lv Petersburg, " " .....	11 20 p m	2 53 p m
Lv Norlina, " " .....	1 55 a m	5 18 p m
Lv Henderson, " " .....	2 28 a m	5 41 p m
Lv Raleigh, " " .....	4 15 a m	6 58 p m
Lv Southern Pines " " .....	6 16 a m	8 50 p m
Lv Hamlet, " " .....	7 35 a m	9 45 p m
Lv Columbia, " " .....	10 25 a m	12 20 a m
Ar Savannah, " " .....	2 35 p m	4 55 a m
Ar Jacksonville, " " .....	7 00 p m	9 15 a m
Ar Tampa, " " .....	6 45 a m	6 00 p m
	No. 33.	No. 41.
Lv New York, N. Y. P. & N.	+ 7 55 a m	8 55 p m
Lv Philadelphia, " " .....	10 16 a m	11 21 p m
Lv New York, O. D. S. S. Co.	+ 3 00 p m	.....
Lv Baltimore, B. S. P. Co.	.....	+ 6 30 p m
Lv Wash'ton, N. & W. S. B.	.....	6 30 p m
Lv Portsmouth, S. A. L. Ry	9 05 p m	9 25 a m
Lv Weldon, " " .....	11 45 p m	11 55 a m
Lv Norlina, " " .....	1 55 a m	1 35 p m
Lv Henderson, " " .....	2 28 a m	2 02 p m
Lv Raleigh, " " .....	4 15 a m	3 45 p m
Lv Southern Pines " " .....	6 16 a m	6 18 p m
Lv Hamlet, " " .....	7 40 a m	9 45 p m
Lv Wilmington " " .....	.....	3 20 p m
Ar Charlotte, " " .....	10 33 a m	10 32 p m
Lv Chester, " " .....	10 30 a m	12 51 a m
Lv Greenwood, " " .....	12 37 p m	3 25 a m
Lv Athens, " " .....	2 52 p m	5 58 a m
Ar Atlanta, " " .....	4 00 p m	7 35 a m
Ar Augusta, C. & W. C. ....	5 40 p m	.....
Ar Macon, C. of Ga. ....	7 20 p m	11 35 a m
Ar Montgomery, A. & W. P.	9 20 p m	6 25 p m
Ar Mobile, L. & N. ....	2 55 a m	.....
Ar New Orleans, L. & N. ....	7 25 a m	.....
Ar Nashville, N. C. & St. L.	1 30 a m	6 55 p m
Ar Memphis .....	4 15 p m	8 20 a m

NORTHWARD.

	Daily No. 32.	Daily No. 38.
Lv Memphis, N C & St L....	12 45 n' n	8 00 p m
Lv Nashville, " " .....	9 30 p m	9 30 a m
Lv New Orleans, L & N .....	8 10 p m	.....
Lv Mobile, " " .....	12 40 a m	.....
Lv Montgomery, A & W P..	6 45 a m	1 00 p m
Lv Macon, C of Ga .....	8 00 a m	4 20 p m
Lv Augusta, C & W C .....	10 05 a m	.....
Lv Atlanta, S A L Ry .....	12 00 n' n	8 00 p m
Ar Athens, " " .....	2 57 p m	11 23 p m
Ar Greenwood, " " .....	5 15 p m	1 58 a m
Ar Chester, " " .....	7 17 p m	4 15 a m
Lv Charlotte, " " .....	7 27 p m	5 01 m
Lv Wilmington " " .....	3 20 p m	.....
Lv Hamlet, " " .....	10 40 p m	7 50 a m
Lv Southern Pines " " .....	11 38 p m	8 44 a m
Lv Raleigh, " " .....	1 35 a m	11 15 a m
Lv Henderson, " " .....	3 05 a m	12 50 p m
Lv Norlina, " " .....	3 50 a m	1 45 p m
Lv Weldon, " " .....	5 00 a m	3 00 p m
Ar Portsmouth, " " .....	7 15 a m	5 35 p m
Ar Washington, N & W S B	.....	6 55 a m
Ar Baltimore, B S P Co. ....	.....	+ 6 30 a m
Ar New York, O D S S Co. ....	.....	+ 5 00 p m
Ar Philadelphia, N Y P & N	+ 5 46 p m	6 10 a m
Ar New York, " " .....	8 15 p m	8 00 a m
	No. 34.	No. 66.
Lv Tampa, S A L Ry .....	8 00 p m	8 00 p m
Lv Jacksonville, " " .....	9 30 a m	7 50 a m
Lv Savannah, " " .....	1 40 p m	12 10 p m
Lv Columbia, " " .....	7 05 p m	5 30 a m
Lv Hamlet, " " .....	10 40 p m	8 40 a m
Lv Southern Pines " " .....	11 33 p m	9 38 a m
Lv Raleigh, " " .....	1 35 a m	11 50 a m
Lv Henderson, " " .....	3 05 a m	1 10 p m
Lv Norlina, " " .....	3 45 a m	1 55 p m
Lv Petersburg, " " .....	5 58 a m	4 07 p m
Ar Richmond, " " .....	6 35 a m	4 55 p m
Ar Washington, W S Ry ...	10 10 a m	8 36 p m
Ar Baltimore, P R R .....	11 25 a m	11 25 p m
Ar Philadelphia, P R R .....	1 36 p m	2 56 a m
Ar New York, P R R .....	4 13 p m	6 30 a m

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Charlotte, N. C.

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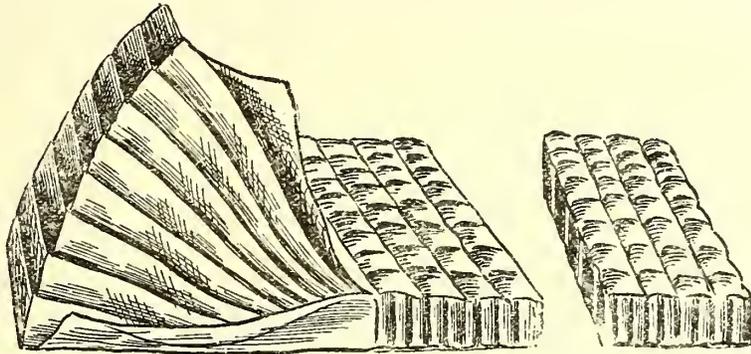
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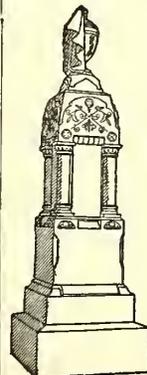
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# PRESBYTERIAN STANDARD

Established 1858.

CHARLOTTE, N. C., FEBRUARY 25, 1903.

Vol. XLV.---No. 8

## Prayer.

PRAYER is the peace of our spirit, the stillness of our thoughts, the evenness of our recollection, the seat of our meditation, the rest of our cares, and the calm of our tempest. Prayer is the issue of a quiet mind, of untroubled thoughts; it is the daughter of charity and the sister of meekness. He that prays to God with a troubled and discomposed spirit is like him that retires into a battle to meditate, and sets up his closet in the outquarters of an army, and chooses a frontier garrison to be wise in.

For so have I seen a lark soaring upwards, beaten back by the sighings of an eastern wind, and descending more at every breath of the tempest than it could recover by the libration and frequent weighing of his wings, till the little creature was forced to sit down and pant, and stay till the storm was over; and then it made a prosperous flight, and did rise and sing as if it had learned music and motion from an angel.

Jeremy Taylor.

State Library

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# Presbyterian Standard.

Established 1858.

CHARLOTTE, N. C., FEBRUARY 25, 1903.

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## Event and Comment.

Our excellent contemporary, Christian Work, which recently absorbed The Evangelist has taken in another publication, The Gospel in All Lands. We always thought it was Christian work to spread the gospel in all lands rather than to absorb it.

As the answer, we suppose, to Bishop Potter's and Dr. Savage's and Dr. Rainsford's tolerant opinions as to the necessity for the saloon in New York City, it has been shown that there are now more saloons according to the population on Fifth Avenue than on the East Side.

The words of Lincoln at Gettysburg have a striking application to the mouthings of the people who are opposing any memorial to Lee on that immortal battleground. "The world will little note nor long remember what we say here, but it can never forget what they did here."

A great business house in the West, started by five Methodist brothers fifty years ago, of whom only one survives to-day, celebrated its fiftieth anniversary with a gift of \$200,000 to the Y. M. C. A. "as a memorial and a thank-offering." It is a good thing to prosper. It is a good thing to give thanks unto the Lord.

Rev. F. B. Meyer "resumes his regular ministry at Christ Church, England." Good! Irregularity either in politics or religion is a temporary expedient for temporary evils. Permanent irregularity carries its own condemnation. A higher Christian life will be best cultivated through the regular ministry, one of whom will henceforth be the Rev. F. B. Meyer.

The Episcopal Cathedral of St. John the Divine will be the grandest specimen of church architecture in the United States. The Catholics are planning to eclipse it with a cathedral to hold seventy thousand people and to cost \$20,000,000. Meanwhile the "sects" are doing some missionary work among the heathen for building up the body of Christ.

The vicar of Clerkenwell, England, is having a service in the dark, with an unlighted church, because, "the minds of female worshippers are apt to deviate from serious thoughts to the inspection of hats and gowns worn by other lady members of the congregation." We wonder if by this time the other lady members of the congregation have not stopped coming.

Our Methodist brethren are being twitted with the allegation that in their anxiety to reach the million and a half converts at the same time that they finished the twenty million dollar fund, they have been doing some tall counting that is not borne out by the completed returns. Well, even if they do beat other people counting they frequently have more to be counted and not a few to be counted on.

We rather wish that the bill that has been offered in the North Carolina Legislature, prohibiting the work of Christian Scientists and Osteopaths, so far as the healing of the body for pay is concerned, had been divided so as to let the Osteopaths out. We do not know what our physician may do to punish this opinion, the first time he gets a chance, but it strikes us that Dr. Lorenze was something of an osteopathist on a large scale. But Christian Science ought to be prevented by law from inflicting its superstitions upon diseased minds, for the sake of the helpless children if for no other reason. The idea that sickness can be healed by prayer at so much a word would be blasphemous

if its absurdity could rise to that degree of seriousness.

A good story is going the rounds, with a Methodist and an Episcopal clergyman as the joint producers. The Methodist was complaining that he had very little opportunity to preach to sinners, as ninety-five per cent of his people were professing Christians. The Episcopalian rejoined, "Why, in our church we call them all sinners." The Methodist replied, "O, I was not thinking of confirmed sinners."

More money is spent in New York City ever year for beer than is spent for bread. This is but one kind of liquor. And yet there is an impression among some business men, millers and grocers and bakers among them we suppose, that any restriction upon the sale of liquor injures business. We have often wondered what these business men imagined would be done with the saloon money if it were not spent for whiskey.

While there are still some American irreconcilables who think that the war with Spain was an outright iniquity, it is interesting to note that the Spanish Minister, Senor Ojeda, recently paid a most heartfelt and eloquent tribute to the magnanimity of America in the conduct of that war, and that this feeling is gaining ground so rapidly among thoughtful people in Spain that it is considered an excellent time for pushing forward the work of American Protestantism.

New York City is about one-third Catholic and one-third Jewish. If any city in the country might be supposed to protest against the reading of the Bible in the public schools, New York is that city. And yet the present Superintendent of the New York schools says that during seventeen years he has never known a protest against the reading of the Bible from any patron of the schools in the city. The State Superintendent of Public Instruction has just reversed the silly decrees of his predecessors against the reading of the Bible.

Rev. G. Campbell Morgan has found a most discouraging condition of affairs in his travels for the last few months, sees no prospect of a general revival, finds an alarming prevalence of "indifference" among the masses and a passionless condition in the church. It is time for Rev. G. Campbell Morgan to follow Mr. Meyer's example and "resume the regular ministry", leaving to several thousand of his regular brethren and several years of time and especially to the ministry of the Holy Spirit the task of "deepening the spiritual life" of America.

The indignation in Northern circles over Senator Hanna's bill to pension the ex-slaves is really comical. Of course it is nearly forty years too late, but there would have been an element of justice in it just after the war. The foisting of four million paupers upon a people impoverished by a disastrous war, while appropriating absolutely nothing for their support and education, was a great hardship for both races in the South. But the Grand Army that freed him needed all the pensions that were going and the country needed all the money that was left.

A very "Liberal" contemporary, which is always in favor of trying some new thing, confesses that the results of Decision Day "are meager, very meager." And now the question recurs, if the idea has been inculcated into the minds of the children that Decision Day is the great day of the year for deciding for Christ, and still with "meager results", what will be the story of the other fifty-one Sundays? And it almost sounds like an echo of the Presbyterian Standard to hear our contemporary say, "For one thing, times and seasons, 'Weeks' and 'Days', all good in their way, are not the catholicon that will cure."

## PRESBYTERIAN STANDARD

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The apostle of common sense has a plain word on that subject which we would do well to heed in these later times. It almost looks as though James saw with prophetic insight some of the congregations of our own day when he wrote, "My brethren, have not the faith of our Lord Jesus Christ with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: are ye not then partial in yourselves, and are become judges of evil thoughts? But if ye have respect of persons, ye commit sin, and are convinced of the law as transgressors."

Let us suppose that there are in one city several churches of the same faith, as for instance, the Presbyterian Churches in Charlotte, or Richmond, or Louisville, or New Orleans. And suppose two Presbyterian families move into the town at the same time, one poor, one rich. Now we may have progressed some since James' day. Honestly we do not know that any poor family would be slighted or insulted by the suggestions that James quotes, unless by some underbred person who is so anxious to get up a little in the social sphere that it is felt necessary to draw the distinction against those now a little worse off. We have even known a preacher to profess some degree of concern as to the class of people that were to compose the membership of his church, but we believe this to be the rarest exception. We repeat, that the poor family would probably be cordially received by the best people in the church. But, hearken my beloved brethren, as James would say. Would there not be just a little more running after the rich family than after the poor one? A little more constant stream of callers from the rival churches, a little more talking up the advantages of one church as compared with another, a few more invitations, not only to the homes but to the churches of the members?

And is not that respect of persons? And is it not therefore a sin?

Whatever the motive it is not the highest, by any means. Christ proclaimed it as the proof of his Messiahship that he preached the gospel to the poor. The Church, as the representative of Christ, should consider that its great mission, preaching the gospel to the poor. When the idea begins to change to that of receiving the contributions of the rich, then Ichabod would as well be written over the door of the Church, for its glory is departed.

The fact is, that the Church of Christ should be too consciously dependent upon God and too proudly independent of man to consider men as either poor or rich. They are sinners all, who need salvation, or they are called to be saints and need sanctification. They should be made to feel that they need the Church far more than the Church needs them. We are commanded to go out into the highways and hedges and compel men to come in, but that does not mean that we should besiege a fine house in the effort to get a Presbyterian to join our particular church, especially when the highways and hedges are still full of people upon whom no church has made any particular claim.

And we believe that the rich men themselves would like it better if the Church treated them as just folks. Some of them really could not help being rich, others have made their money and are abundantly able to do good with it in their own way. They would like sometimes to be appreciated for themselves, for their own qualities of mind and heart, rather than for the size of their bank-account. We should think that Christian fellowship with no thought of the size of the weekly offering would be as grateful sometimes to a rich man as friendship without the thought of benefit save by the friendship itself.

And then there are always two extremes. It sometimes happens that the preacher will feel called—there is no telling, sometimes, what a preacher may feel called to do—called to make personal and pointed mention of a rich man in his church and the duty of the rich man to part with his money, until one grows ashamed for the church itself. We have been treated to some sensationalism of that sort recently, in what amounted to an attack on young Mr. Rockefeller, by his pastor. Mr. Rockefeller is said to be an earnest Christian man, is a Sunday-school worker, and yet he has been pilloried lately with the crude interpretation of the story of the Rich Young Ruler, by which it was pointed out that he ought to give up all that he had, there being no report of any dear possession that any one else in pew or pulpit should feel bound to surrender for Christ's sake. This is just about as disgusting as the toadying before referred to. Let the Church of Christ be one place where

"The rich and the poor meet together—the Lord is the maker of them all."

We have just come from the conclusion of a scene in the court-room, in which a man was on trial for his life. By his side, through the long ordeal, sat a patient, sweet-faced, tired looking woman, with the eyes of a stricken deer. And she had to listen, not only to the story of the murder, but of her husband's shame as a drunkard and debauchee and seducer. Now and again she would twine her fingers about his arm or give

some other gentle caress to encourage him. In his hour of trial, though the very story was also her shame, she failed him not. On her breast-pin she wore the picture of the little one at home, the pledge of love that should have been as true on his part as it was on hers.

Behind her sat an older woman, whose husband had risen from her side at night to clear his house of unwelcome intruders, and then had died with his head in her lap and a pistol ball in his breast.

And we thought, How the women suffer for the sins of the men whom they love! How much better it would be if the men would think about the women and the sorrows they must bear before a deed of blood or of shame is done!

Think about the mother, young man, and her grief if your sin should find you out. You may be smart enough for a while to hide it from her eyes and to keep its shame from humbling her fond heart. You owe it to her to make such shame impossible by doing right.

Think of the wife, O man. You have sworn before God and men to love and cherish her. You are bound by your manhood to protect and defend her. And yet no evil could so scorch and blast her life as an evil deed of your own. By her love, by her sacrifices, by the holiest and tenderest ties, we adjure you to be true to her. In these days, when many run to and for and knowledge is increased, the wife and children are not so much the hostages to fortune that they once were. The double and the multiple life becomes more easy. There are men who in the brief stay at home would be considered model husbands, who yet away from home plunge into every sort of dissipation. And they run the risk, which is really not a risk but a certainty, the certainty that their sin will find them out, the risk that they will drag a good woman's name in the mire, and shame her before the world, for the sake of a brutish passion and its brutish gratification.

And then there is need that men who have a spark of manhood in them should think about other women in a different way from that in which they have learned to regard them. There are men in these days who wear the virtue of the women they have ruined as an Indian wears the scalps of his victims upon his belt. One of the problems that Bob Ingersoll used to propound was this: "What sort of a religion is it that holds that a man may be forgiven for the sin of seducing a woman who in the agony of her shame took the suicide's road to hell? You say that she is damned, and that the man who wronged her may live in heaven." It is the glory of the gospel that it is able to save even the seducer. But we should think that there would be none upon earth so certain of their forgiveness as that they could bear the thought of standing before the bar of God with the women whose lives they have dragged down to hell, and that the hell of hells must be that which the seducer and betrayer shall suffer.

And the worst of it is that it is her very love that makes the woman suffer so, whether she be mother or sister, whether wife deserted or maid betrayed. The deeper and truer the love, the deeper the sorrow, the bitterer the shame. There is probably not a man who reads these lines, whose fall or whose published disgrace would not hurt some good woman somewhere, more than it ever could hurt him, though he had to be hanged by the neck until he is dead. Before the sin is committed, before the deed is done, or even the plan is

laid, think about the women. It would save a great deal not only of suffering but of crime, if that advice could be always taken, Think about the women.

### The Saloon

#### and the Home.

We have reached the last of this series of articles on the saloon. We reach the heart of the question at the same time. The home is the foundation of our civilization. If the foundation be undermined, the superstructure, no matter how proud or beautiful, tumbles to earth. The home is the foundation of all influences for the life of the coming generation. If the fountain be defiled, the stream is made foul, and there is no way to cleanse it from below the fountain-head. And the saloon is the corrupter of the home and the defiler of the home.

The home begins with the man and the woman who have plighted their love and joined hands in wedlock. There may be dependents on his side or hers. But these two make the beginning of the home. The man is the bread-winner. The woman is the home-keeper. She is not only the keeper-at-home but the keeper of the home for him. And the normal and the blessed thing is that when the day's work is over and rest-time comes, he should come to the home which has been kept for him, and to its peace and its joy.

Now we are not saying that the woman is always free from blame. And at some other time we might make an appeal to the woman for her own sake and her husband's to make her home just the sweetest and happiest place on earth. Better let some of the outside work go if one jot of the peace or the happiness of the home is to be sacrificed. But the saloon stands as the woman's great enemy, to take advantage of her slightest fault, even of her physical weakness or sickness or nervousness, and present its attractions as the rival of the home's. More than that, be she a very paragon, it will try to steal her husband from her arms until it can send him to her with its fiery brand upon him claiming him as its own.

It is said sometimes that the saloon is the "poor man's club." If so, there is no deeper damnation for it than that. The club is the place for those who have no home in the real sense. When the club begins to assert itself as the rival of the home, then it becomes an agency for evil. The leisure class may be able to enjoy both. A man may attend his lodge or his club as a place of good fellowship with friends. But when he begins to attend either constantly then the home life is gone. Home is the place for a man, whether he be rich or poor, when the work of the day, in mart or mill, in office or study, is over.

But the poor man is bound to be a working man, if he is a man at all. For him the only holiday is the time of rest, at the close of the day, or on the Rest-day itself. If he spends the few hours of recreation between working-time and sleeping-time at the saloon, for him there is no time at home. There begins estrangement. And the company that fills the saloon is not as good for him as that of his wife, or of the friends that drop in to see him under his own roof. And the liquor that he learns to love more and more does not help him for the next day's work. So both ends of the candle are burned at once. The bread-winner loses efficiency, the home-keeper loses all incentive for her efforts, and home making as a business for these two is at an end. And then comes the inevitable drunkenness

and the cruelty and bestiality that slays love itself; and the home is destroyed.

It is even worse with the complete home, which is the home where the children's prattle is heard and the patter of their footsteps. Husband and wife have become also father and mother and the duty of the man to be at home rather than in the "poor man's club" is a double one. When he stays at the saloon the children grow up worse than orphaned. For they might be taught to revere a father's memory. But they cannot respect his example. Whether the boys follow in his footsteps or not, they lack in the crisis of their lives a father's authority. And too often, far too often, they inherit a taint of the blood that sends them to the bar-room just as certainly as if the taste were an instinct. And so every end of the home, as the place for love and play and rest, and for training the children in the paths of peace, is destroyed. Small wonder then if in the grimy poverty that comes when the bread-winner has become the saloon-loafer, the wife becomes a slattern and the children are unkempt and begin almost in infant years the man's work of winning bread. The home has been done to death by the saloon.

But it would be a great mistake to suppose that the saloon is the enemy of the poor man alone. It is as great a leveller as death itself. We have seen here in Charlotte a proud, handsome woman sitting in her carriage at the door of a saloon, while some sympathizing friend went within to bring out her maudlin husband. How often the refined and cultured home, with all the luxury that wealth could buy, has been ruined by the saloon!

We are not discussing drunkenness although it can be easily shown that the saloon is the great promoter of drunkenness. Prohibition allows drunkenness, and no law can be framed except one that shuts all the drunkards up in prison, that will not allow drunkenness. But under prohibitory laws there can at least be prevented any such rival of the home, as the saloon is. There can be no open assembling of men to drink. The dispensary allows drunkenness, though it does all that law can do to prevent and discourage it. But the dispensary is as inhospitable as an ice-house. It is no rival of the home. And this it seems to us is the most damning charge that can be brought against the saloon. It destroys human life, because it promotes drunkenness. It is in alliance with the gambling hell and the house of shame, because evil passions run together. It is a source of disorder and crime. It taxes the people to death to pay for the mischief it works, through its criminality. It corrupts government, debauches politics, tyrannizes over the people. But these things are as nothing to its avowed enmity to the home. The nearest thing that is left to a man on earth to remind him of the heaven that was lost and the heaven that may be attained is his home. And the saloon takes that heaven and turns it into a hell of shame and sorrow and remorse and violence and cruelty. The land that would keep its homes of purity and happiness and peace, whether magnificent or humble, is the land that must drive out the saloons.

### Review of Contemporaries.

The Brooklyn Eagle is a little off on General Lee but it is eminently sound on the negro question and we take pleasure in giving this extract to our readers as an

instance of the change that has come over thinking men in the North. We should only add that there should be Christian as well as industrial education and that a pure religion is the greatest hope of the negro race:

This government is now under no more obligation to take care of negroes than of the whites. Whites do not ask the government to take care of them. They take care of themselves. And they engage to take care of the negroes through state governments in the matter of education and to take care of them in the labor world under the laws of employment and the like. The negro of to-day as the ward or charge of the Federal government has no status and should have none. He was freed forty years ago. In that time he has been the cause or occasion of a deal of trouble in the country, but only because he has been coddled, pampered or privileged beyond his measures of capacity or development by those who do not understand him and whose motives as partisans were, to say the least, not philanthropic. What the negro needs is abstention from politics, abstention from office holding, educational facilities, on industrial lines, which recognize his aptitudes and his limitations, and then to be let alone, to stand or fall, according to his deserts.

It may be said that the Constitution recognizes his political rights. But the Constitution in that part does not recognize human nature, and human nature was before constitutions, is stronger than they and will conform them to its instincts and mandates. This is a government of states as well as a Union. Suffrage in states turns on state treatment of suffrage. And public opinion in states touching office holding classes, considered by races, will get the best of political experimentation against it, or at the expense of it. The white race everywhere keeps the red man under, keeps the yellow man under and keeps the black man under. The latter problem is a little harder here than elsewhere, because the blackman is massed rather than diffused here. But the policy and the instinct of the white race will not be hanged on account of that fact, any more than it has been changed by constitutions or laws which did not take race instinct and race limitations into account.

What can be and what should be done to the negro will be discovered and effected when what cannot be done and should not be attempted for him is candidly recognized. Mr. Root recognizes it. Mr. Roosevelt now presumably does. Hard sensed men in both parties recognized it before either of these statesmen admitted that he did. Life is a competition in which the fittest last. Government is an evolution of the needs and genius of men among whom the fittest dominate. The fittest race in the world is the Caucasian. Among the weakest is the negro race. Neither poetry nor proclamation nor constitutions nor laws nor oratory will change the fact that it is best for the whites to control and best for the blacks that the whites should control. For both races should be education, and personal and civic freedom. But for the whites should be government and for the blacks should be adequate education and decent protection under government by the whites.

If the convictions of a great many men of varying standards of good judgment are not wholly wrong, the Convention for Religious and Moral Education, held in Chicago last week, is to be accounted an altogether unique occasion and a force to be reckoned with in the future. In the number and representative character of its attendance it surprised not only all who respond to the call for it, but quite as much those who worked so long and hard to assure its success. Not less than three thousand people faced its chairman as he opened the first session in the great auditorium, and each of its five succeeding business sessions averaged an attendance of fully a thousand. But the most significant fact in this connection was the disproportionately large number of men present throughout. For it is surely a most exceptional feature in any general religious gathering to find men composing from seventy-five to eighty per cent. of the attendance, morning, afternoon, and

evening, for two days. This is the more notable in view of the vast preponderance of women teachers in the schools of both State and Church. The only blunder was made here in nominating but one woman among the sixty or more officers finally chosen. The formal enrollment included over four hundred signatures, with addresses ranging over twenty-three States and five foreign countries, representing twelve denominations, as well as public schools and ecclesiastical agencies, young people's societies, and interdenominational movements, some liberals and many more evangelical conservatives, the greatest State universities of the West and the oldest universities of the East, church colleges and scientific technological schools, pastors, professors, editors, Sunday and public school teachers, fathers and mothers. Representatives of the Roman Catholic priesthood and laity and of Jewish schools and synagogues were in the audience, but unfortunately not on the programme. The spiritual tone and devotional spirit were as marked in platform utterance as in the earnest prayer and fervent song which opened and closed each session. This religious atmosphere, together with the profoundly serious earnestness and fearlessly free fellowship which pervaded the whole occasion, made it impossible to suspect the presence or possibility of any factional control, ulterior motive, or polemic purpose. Every man when on his feet was his own man and no one else's. In volunteering to discuss a topic, one man ventured to remark that he perhaps should not say what was deepest in his heart, when he was immediately interrupted by good-natured appeals to "let it out"—which he did with dignity and discretion.—The Outlook.

In his annual report to the New York Legislature, Charles R. Skinner, State Superintendent of Public Schools, discusses the reading of the Bible in public schools. His position is that the Bible is emphatically an unsectarian book and that it should be read as the law provides without note or comment. In view of the action of the Legislature in refusing to enact a law prohibiting the reading of the Bible in the schools, and of the action of the Legislature in providing that it shall be read in the schools attended by so large a majority of the children of the State, and also in view of the practice of all the States of the Union, save seven, Mr. Skinner is "very loath to adhere to the ruling adopted by my predecessors in regard to this question." The superintendent makes a statement that will surprise some, viz.: "That during the seventeen years that he has been connected with the department he has never known of an appeal or protest from an inhabitant of the City of New York with reference to reading the Bible in the schools of that city, although it has been daily read in every one therein during all that period." The best argument for reading the Bible in the public schools is the simple fact that the people want it read, and the practice is still further accentuated that it is enjoined by virtue of four distinct legislative enactments, covering a period of more than fifty years. Still, should the question be raised, the courts would have to decide the matter, and it would be decided, we scarcely need say, in accordance with the principles of law as laid down in the Constitution of the State.—Christian Work and Evangelist.

It is poor economy for a church that has a pastor to require him to make all the financial sacrifices in the community. In these prosperous days corporations and individual employers of labor alike are everywhere increasing the salaries of those who toil for them. Why should we require our pastors to labor on and on without enlarged compensation? The cost of living is growing. Nearly everything the preacher must buy is higher than last year, and we all know that even last year the good man who provided spiritual food for us and ours had some trouble buying with his too-meager stipend physical and mental food for himself and his.—Cumberland Presbyterian.

The French League for Public Morality has presented to Parliament an urgent petition for the suppression of the immoral press, which, says the petition, by its flaming headlines and atrocious posters make the streets a menace to the morality of children. "At a time when Young People's Christian Associations are multiplying and Girl's Clubs are being founded almost everywhere, you will understand the urgent need of purifying the streets, that our children be not exposed to the dangers which affect them in the obscene publications with which we are inundated," says the petition. The Prefect of Police is entirely in sympathy with this movement. Several months ago he called the attention of police-captains to the pictures contrary to good morals which, notwithstanding previous warnings, still appeared in the show windows of book stores and news-dealers. It appears that the power of the police is not sufficient to abate this nuisance. Pastor Wilfred Monod of Rouen, one of the leaders of the Social Christianity movement, is president of this League which now appeals to Parliament.—Christian Work and Evangelist.

We wish that the Presbyterian Standard came to every home and especially where there are young people. In the past few years this paper has doubled its size and improved in almost every respect, while the price remains the same. We often hear it said by church people of different denominations that their church papers are too costly, and they compare the price of a denominational paper with that of a secular paper. Now, while the denominational paper gets support from only a small part of one denomination, the secular paper receives support from all classes and this gives it a much larger circulation, while the cost of printing a paper for its large list of subscribers is but little more than the cost of printing one for the small list of the religious paper. You can note this difference in price between secular papers, where one has a large circulation and the others a small circulation, because it is a difference made necessary by the difference in the cost per copy. Let every family that possibly can take this paper for one year and we feel sure that none will regret it or begrudge the subscription price.—The Covenanter.

Education is becoming an increasingly great interest in America and the church must in some vital if not mechanical sense control it or it will control or mayhap destroy the church. This is not to say that the church can either make or unmake truth by an appeal or an anathema. The church of Christ is founded on the truth, on the fact of things, however, and must be loyal to it, and expose lies and shams wherever found. If the church allows theorists and secularists to palm off on an unsuspecting public as "education" a kind of training which is morally unhealthy and ruinous to faith, it is untrue to its mission and thereby surely undermines its own future. The church is not a Star Chamber to control opinions or to manage men, but it is a fount of spiritual grace, and has a vital interest in the promulgation of truth in place of error on all subjects and at all times.—N. Y. Observer.

The Interior has this to say of the Episcopal clergy and their relation to the greatest among them born on American soil:

It does not serve for the commendation of the Protestant Episcopal church of today that in all the chorus of appreciation for the character and greatness of Phillips Brooks which was evoked by the tenth anniversary of his death, its voice should have been weaker than that of any other church. Simply because he was too large a man for his fraternity in Christ to be confined by denominational limitations, his name is yet unpleasant to the ears of Episcopalian clerics.

That is a very sweet little poem we publish today from the Presbyterian Standard by Mr. Jerome Stockard of Raleigh. Very rarely have we read anything more exquisite from a North Carolina poet than "The Low Inn."—Charity and Children.

## Devotional.

## "I Am All Right."

Near me lived a fine old Scotchman. Time had shortened his steps. His hair was silvery white. His shoulders were bent, and he was sorely drawn out of shape by rheumatism. But when I hailed him with, "How are you to-day, grandfather?" there came back the cheery words:

"Oh, I'm all right. My old body's gi' in' oot; but I'm all right."

The earthly tabernacle was trembling to decay, but the house not made with hands, the heart and soul and the better part, were all brighter and brighter and brighter the nearer the journey came to the other side.

What a fine thing it is to keep one's heart pure and sweet, through all the changes of this life! Sometimes we see men, and women too, who seem to become more and more unhappy—more and more down-hearted and unhappy—the farther they get along the road of this earthly pilgrimage. We hardly know what to say to these low-spirited travellers on life's way, lest we may start them off on a disheartening plaint of all the troubles which they are meeting. They are full of aches and pains. Their lot is a most gloomy one. They are not like my good old friend, the Scotchman, "all right" within, no matter what may come to the house given us for the day.

Did you ever think how the ring of some men's voices lifts us out of the shadow and gives us help and comfort? There may be nothing out of the ordinary in what they say—just the little things which come from the every-day meetings and partings of life—and yet we go away helped and comforted, stronger for the hard things which lie so thickly about us.

Don't you think it is worth while to do all in one's power to keep the heart all right, in spite of the annoyance that may beset us? Suppose by our cheerful manner we encourage some friend who is not so quite able to bear the burdens of life alone—is it not a thing to be desired? Aches and pains vanish when the mind is lifted out of itself for a little while. And then, there are many aches and pains of the inner man if we but give way to them. We are easily hurt sometimes by the word spoken by those who are really dearest of all on earth to us. On other days we would not be touched at all by the same words. Blessed be the man or woman who comes to us at such times and by his cheery way helps us to rise away above the poor grievances of this, our earthly body! Keep yourself "all right."—Exchange.

Henry Drummond was right when he said: "What the cause of Christ needs is not so much more of us, as a better brand of us." Christ is being wounded more sadly in the house of His friends than by the weapons of His enemies. Here again is the pathos of Christian history! Oh, for new standards in the Church of Christ. For a burning sense of shame at our shallow, selfish religion! For an abiding purpose to live Christ so truly that all who know us will believe in our genuineness, and will give honor to our Lord because of it!—Daily Bible.

Why showest thou outwardly this dolor and sadness on account of thy offenses? Keep this sadness to thyself and God only, and pray him of his mercy that he forgive thee and restore to thy soul the healthy joyance whereof it hath been deprived as a punishment for thy sin. But before me and others be heedful ever to have cheerfulness, for it becometh not a servant of God before his brother or any other, to show sadness and a troubled countenance.—Francis of Assisi.

Penitence and holiness are near akin. It is by way of penitence, self-renunciation, lowliness of spirit, that men draw nigh to God.—R. J. Campbell.

## Missionary.

## Missionaries as Openers of the Unexplored World.

The missionaries are the greatest of the pioneer agencies opening the world, and bringing the knowledge of it to the civilized nations. "We owe it to our missionaries," said the London Times, "that the whole region of South Africa has been opened up." Indeed, the one name which towers over all others in African explorations is David Livingstone's. "In the annals of exploration of the Dark Continent," said Stanley, "we look in vain among other nationalities for such a name as Livingstone's." "Religion, commerce, and scientific zeal," said Professor Whitney of Yale, "rival one another in bringing new regions and people to light, and in uncovering the long-buried remains of others, lost or decayed; and of the three the first is the most prevailing and effective." In his book on "The Languages of Africa," Dr. Cust speaks of "the wonderful, unexpected, and epoch-making results of their (the missionaries') quiet labor." "Their contributions to history, to ethnology, to philosophy, to geography, and to religious literature," says a Smithsonian publication, "form a lasting monument to their fame." Or, as Sir H. H. Johnston says, "Indirectly, and almost unintentionally, missionary enterprise has widely increased the bounds of our knowledge, and has sometimes been the means of conferring benefits on science, the value and extent of which itself was careful to appreciate and compute. Huge is the debt which philologists owe to the labors of British missionaries in Africa! By evangelists of our own nationality nearly two hundred African languages and dialects have been illustrated by grammars, dictionaries, vocabularies, and translations of the Bible. Many of these tongues were on the point of extinction, and have since become extinct, and we owe our knowledge of them solely to the missionaries' intervention. Zoology, botany, and anthropology, and most of the other branches of scientific investigation, have been enriched by the researches of missionaries who have enjoyed unequalled opportunities of collecting in new districts, while commerce and colonization have been . . . notoriously guided in their extension by the information derived from patriotic emissaries of Christianity"—Ex.

## What a Sixpence Did.

A Scotch woman used to lay aside a penny a day for missions. A visitor, incidentally learning that the poor woman had been for many days without meat, gave her a sixpence to buy some. But she said: "I have long done very well on my porridge, so I will give the sixpence also to God." This fact was narrated at a missionary breakfast, and the host and his guests were profoundly impressed. The host said: "I have never denied myself so much as a chop for God." A very large sum (£2,200) was immediately subscribed as a result of that touching incident. Ought it not to make a similar impression upon our hearts? What have we ever denied ourselves for the advancement of Christ's kingdom? Has it ever cost us the necessities of life to show our love for our Saviour?—Exchange.

A Christian heard a heathen woman praying passionately in a heathen temple. She had in her arms a pitifully misshapen baby, and she was praying that it might grow beautiful like other babies. As she turned to go away, the Christian asked her, "Friend, to whom have you prayed?" "I do not know," she answered, "but surely there must be some one somewhere to keep a mother's heart from breaking!" The message of missions is that there is this Some One.—Exchange.

The old hymn says, "Jesus shall reign where'er the sun does his successive journeys run." He will reign whether you and I do anything to further His kingdom or not. But how ashamed we shall be if His kingdom comes and we have had no hand in its coming!

## Sunday School Lesson.

CONDUCTED BY REV. H. G. HILL, D. D.

### Paul and Apollos.

(Owing to a delay in the mails Dr. Hill's exposition did not reach us in time for this issue, so we use that of Rev. I. W. Gowen, in the Christian Intelligencer.)  
Acts 18: 24-19:6. March 1.

Corinth was Paul's headquarters for a year and six months. At Cenchrea, the seaport of Corinth, about nine miles distant, he took a vow, which indicated his willingness to observe the Jewish customs, although he had preached the Gospel unto Gentiles, "Unto the Jew he became a Jew that he might gain the Jew." From Cenchrea he started for Jerusalem to fulfill his vow in the temple, Aquila and Priscilla sailing with him as companions. The ship stopped at Ephesus, and on the Sabbath Paul preached in the synagogue and was so well received that he promised to return after his visit to Jerusalem. He left his two companions at Ephesus and proceeded on his journey to Cesarea, whence he departed by land for Jerusalem. He greeted the church and fulfilled his vow in the temple, thus showing his loyalty both to the old and the new dispensation. He visited Antioch, the missionary center which sent him forth, and received, doubtless, a royal welcome from the Christians. This closed the second missionary journey, after a tour of two or three years. Asia Minor and Europe were now in the circle of Gospel effort, and the Gentile church was becoming a factor in world-evangelization. The Church was loosed from its swaddling bands and was growing in power and influence in the centers of the world.

The third missionary journey began at Antioch, and from that city Paul started to revisit the churches of Asia Minor. The story of this visit begins our lesson text. Galatia and Phrygia, with the churches at Lys-tria, Iconium and Antioch, were visited in turn, and the disciples were strengthened by further instruction and inspiration. Paul's story of the success of the Gospel must have acted like a tonic to these early disciples.

While Paul was at Jerusalem, Aquila and Priscilla were, by no means, idle at Ephesus. These tent-makers were soul-winners. They fished in every place as wise fishers of men. Apollos, whose brief biography in our lesson is all that we know of him, "a Jew, an Alexandrian by birth, a learned man, came to Ephesus." He was thoroughly conversant with the Old Testament Scriptures. He followed the light of Old Testament prophecy until it led him to the baptism of John, the end of the road. He had never heard "Behold the Lamb of God" from the last of the Old Testament prophets, and so his preaching of Jesus had not reached beyond the Jordan. Cavalry and Pentecost had not yet entered into Apollos' gospel. There are latter-day preachers who have not gone beyond this limit. But Aquila and Priscilla, the tent-makers, had a message for the eloquent Alexandrian. He readily sought the light and came into its fulness, laying his mighty gifts upon the altar of service. He went to Corinth and helped by letters of commendation, he found a welcome and a work in the church there. He built up the Christians and championed the Gospel cause among the Jews. So great was his influence in Corinth that many chose him as their leader. Paul refers to him in his letter to the church at Corinth and commends his work. "I have planted, Apollos watered, but God gave the increase."

While Apollos was at Corinth, Paul arrived at Ephesus. He found a group of disciples, following the teachings of John the Baptist, devout, but austere, like their teacher. They had come in from the mountains, perhaps having heard from some one the first story of John's preaching of the coming Lord. Such sects are still to be found in the world. Paul asks them a question, "Did you receive the Holy Ghost when you believed?" Their answer shows that Pentecost's experience had never reached them.

## Westminster League.

CONDUCTED BY REV. HUGH W. HOON.

### Christ Teaching Heart-Righteousness.

Matt. [5: 20-48; 6: 16-18. Topic for March 8.

There is a wide contrast between what Christ teaches about righteousness and the standards for righteousness which men set up. The world looks upon the outward life of a man and judges it good or bad according as the spoken words and overt acts of that life may indicate. And yet Christ teaches that a person's life, from the stand-point of the world may be altogether righteous and yet the man be guilty of sin against almost every command of the decalogue. This would be a bad enough state of affairs of itself, but it is not the worst side of the question. In the eyes of the Master it makes no difference what opinion the world has of us if we ourselves are all right. If the world judges us adversely but that judgment is false in the eyes of God, we need care little for the world's frown. They judged our Saviour adversely and they were wrong and our Lord tells us plainly that the servant cannot expect a more favorable opinion from the world than the Master received. But the deplorable thing about the judgment of righteousness according to the world's standard is that too often we form that same judgment of ourselves. We take the world's standards when we look at our own lives and if we have not committed any overt act that is a heinous sin, we flatter ourselves that we are pretty good sort of people. There is not one of us but that would condemn the self righteousness of the Pharisee and how often we are not one whit better than he. To be sure we do not all go up into some public place to parade our imagined virtues before the world, but within us we have a complacency which is not in keeping with the true state of affairs in our hearts as God sees those hearts. The trouble is that we do not search our hearts but are satisfied with a survey of the exterior of our lives. This was exactly the difference between the publican and the Pharisee who went up to the temple to pray. The Pharisee took a survey of his life from the standpoint of the world and was wonderfully well pleased with himself, and this is what he prayed: "I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican. I fast twice in the week, I give tithes of all I possess." Now apart from its boastfulness, as the world sees men, that Pharisee was not a bad sort of a fellow. No doubt he was considered a very good man by his neighbors and yet in the eyes of Jesus he was far from the kingdom. But I wonder how many people could measure up well alongside of him. Outwardly he conformed strictly to the letter of the law and in some points even went beyond the requirements of the law. Any amount of people who condemn the Pharisee cannot begin to measure up to his standard, and yet he fell far short of true righteousness. The trouble was he surveyed his life instead of searching his heart. The publican on the other hand though not the upright man, possibly, in the days that had recently gone by that the Pharisee had been, had nevertheless searched his heart. How long before he stood in the temple with downcast face does not matter. When he stood there in God's house he was looking at the very bottom of his heart and all through that heart he beheld sin and he was made to cry out in an agony, "God be merciful to me a sinner." Searching the heart in the light of Christ's teaching will inevitably lead to a realization that heart-righteousness in great abundance does not exist. In the nature of the case the true Christian will often deplore his lack in this matter, for the higher we climb on the path of the Christian life, the more clarified will our vision become and the things which did not upbraid us in the earlier days will appear to us in the clearer light as unholy things.

The time is near at hand when the reports to Presbytery will be made out. Last spring the complaint was that the reports were very meagre and imperfect.

## Contributed.

### The Making of a Creed.

By Rev. Thomas A. Hoyt, D. D.

The history of the Church shows that all its great creeds have been the fruits of controversy.

Consider the stupendous conflicts out of which emerged the Athanasian Creed, which defined the faith of the Church in regard to the doctrines of the Trinity, the deity of Christ and the personality of the Spirit. The Church and the Empire were convulsed through long years of debate, of strife, of persecution. Athanasius, the champion of the truth, was five times driven into exile. In the midst of these trials, his character, as Dr. James Orr says, "shines out in splendid greatness," "He is," as Stanley says, "the only one of all the saints of the early Church who has actually kindled the cold and critical pages of Gibbon into a fire of enthusiasm." Or, as Principal Cairns expresses it, "Athanasius masters Gibbon." Hooker describes the condition of those times thus: "The whole world against Athanasius, and Athanasius against it."

"To say that Athanasius was the greatest man of his age is to say very little. In comparison with the shifty, intriguing, unscrupulous men opposed to him—in comparison with the emperors who drove him into banishment—he towers as a giant in moral stature and strength of purpose. In good report and in evil report, he held to his faith without wavering." All Christians see now, with admiring reverence, that this illustrious man was raised by God to vindicate the fundamental truth on which rests the religion they profess—the Triune Personality of the Godhead. It is difficult for us to realize that this elementary—yet most abstruse—doctrine, was fixed in the consciousness of the Church by struggles so intense and so prolonged. When our children answer the question, "How many Persons are there in the Godhead?" they little know that the answer was wrought out in tears and blood, by "the great of old." But this is God's method of lodging his truth in the minds and the hearts of his people. They are called to strive, to agonize, in order to enter into the kingdom of God and the possession of its treasures.

The next important development of the Creed of the Church was that associated with the name of Augustine—fifth century. The doctrines here defined were those of Man, Sin, Grace.

What is Man by nature, spiritually and morally? What is Sin, in its essence and effects? What is Grace, in its origin and its influence on human nature?

These are the mighty problems which agitated the Church. But the first battle-field was the heart of the great man who was appointed by God to solve them. Augustine's "Confessions" relate to the struggle through which he passed in coming to the knowledge of the truth. In this wonderful record, the secrets of his heart and life are laid bare with a fidelity without a parallel in literature. "The thrilling story is told of his early years and youthful aberrations; of his saintly mother's prayers; of his disgust of heart in the midst of his excesses; of how he fell into the snares of the Manichaeans in his search for a solution of the problems of evil, and for nine years was held captive by that sect; of his gradual disillusionment, and attraction for a time to Platonism; of his removal to Milan, and contact with Ambrose, whose personal influence and preaching, and not least the sweet music of his church, broke down his prejudices and won him back to faith; of the marvelous crisis of his conversation in the garden of his villa at Milan, where in deep agitation at the narrative of the conversion of two others, he flung himself beneath a fig tree and wept and wrestled for forgiveness, and for strength to break with his sins." He thus relates the stress of his anguish: "Thus soul-sick was I, and tormented, accusing myself much more severely than my wont, rolling and turning in my chain. \* \* \* And Thou, O Lord, pressedst upon me in my inward parts by a severe mercy, redoubling the lashes of fear and shame, lest I should again give

way, and not bursting that same slight remaining tie, it should recover strength, and bind me the faster."

Through such spiritual conflicts did this "chosen vessel" come to know himself, his sin, and God's grace. Thus was he prepared to set forth clearly before the Church of his own age, and of all subsequent ages, the true doctrines of Man, Sin and Grace.

But the strife, though composed in his own bosom, was transferred to the world without. Of his long and strenuous controversies with the Manichaeans, the Donatists, and the Pelagians, time fails me to speak particularly. Church history narrates them at great length.

What we especially notice is that by means of bitter controversy was the true doctrine vindicated. Evidently the appointed time had come; when the Church was ripe for it, the battle was joined. Two great champions sprang into the arena—Pelagius, the champion of error, and Augustine, the champion of truth.

The next great doctrine to be formulated in the Creed of the Church was that of the relations of the divine and human natures to each other in the Person of Christ. On this mysterious and sacred subject occurred the most virulent controversy that ever agitated the Church—lasting from the fifth to the seventh centuries. Many errors sprang up and battled fiercely with the truth. Apollinaris denied to Christ a true human soul; Nestorius resolved Christ's single person into two; the Eutychians represented the nature of Christ as a mixture or fusion of deity and humanity. Against these and other false doctrines, Cyril of Alexandria, and other defenders of the true faith, contended with a vehemence which seems harsh to our age of sceptical indifference. Yet in this fiery furnace did God refine the pure gold. Out of the heat and turmoil of this conflict emerged to view the true doctrine of the Person of Christ, viz: "That two whole, perfect, and distinct natures, the Godhead and the manhood, were inseparably joined together in one person, without conversion, composition, or confusion; which person is very God and very man, yet one Christ, the only Mediator between God and Man." This had been the implicit belief of the Church in all ages, but only by means of long and violent disputations was it articulated in a credal statement.

Next, we come to the definition of the vital doctrine of the Atonement. The discussions on this subject lasted from the eleventh to the sixteenth centuries. They began with Anselm and Abelard, and extended to the Reformation. Anselm's treatise, "Cur Deus Homo," was an epoch-making book, in which the nature and necessity of Redemption were for the first time systematically reasoned out. He brought clearly into view the sublime truth that the death of Christ was a voluntary, vicarious, expiatory sacrifice for sin. This truth has been incorporated in every subsequent evangelical Creed.

Abelard represents the opposite pole of the doctrine of Salvation. "A brilliant dialectician, but, as events showed, sadly lacking in moral depth and stability, his view of the Atonement is defective precisely on the side on which Anselm's was strong." He rejects every form of the satisfaction doctrine of the Atonement, and places the effect of Christ's sufferings and death wholly in their moral results. We have seen this false view reproduced lately in a book by a member of the Revision Committee.

Bernard opposed Abelard, and Aquinas, Duns Scotus, and by the discussions of the schoolmen the doctrine was further developed, until the Reformation, when it assumed the form it holds in the Protestant Creeds.

Thus five centuries witnessed the growth of this mighty dogma.

The last great "Creed Epoch" I shall notice is that of the Reformation. By the controversies which ensued during the sixteenth and seventeenth centuries, the essential doctrines of "Justification by Faith," and of "Regeneration," were more clearly brought to view than ever before. This heroic period is familiar to us

all. The dramatic career of Luther, the genius of Calvin, the agitations of Europe, the Thirty Years' War in Germany, St. Bartholomew's Day in France, the Spanish Armada, the War of the Netherlands, the wide spread persecutions, the constancy of the martyrs, the flight across the ocean of the bolder spirits, the settlement of a new continent—all illustrate its historic splendor.

The Westminster Confession was the fullest expression of the faith of this lofty age. It is "the express essence of pure spirits." It is the most complete credal utterance of the Church. It has satisfied the spiritual wants of great churches and great men for nearly three centuries. It was the fruit of intense controversy. Out of the storm is brought the faithful into a haven of confessional rest.

In this way have the Creeds of the Church been formulated—through strife and stress, through tears and blood.

Now, in contrast, observe our modern method of making and altering a Creed. The appointed committee, seated around a table in a well-furnished office, courteously agrees upon a report, which is adopted by the Assembly with the wild emotions of a political convention, instead of with the solemn sense of responsibility proper to a church court. In this flippant manner, the Westminster Confession, which for centuries has been the bulwark of the Presbyterian Church, is to be supplanted.

Those noble Standards of the Reformed faith were framed in a far different spirit, and by other methods. Those who prepared them were men very learned and saintly, and most deeply in earnest. Their souls were stirred to their inmost depths; their minds were wrought to the highest energy. They were unconscious heroes in the battle for truth. All their powers were enlisted.

Compare with the debates in the Jerusalem Chamber of Westminster Abbey, the dilettante symposium of our committee, and the easy-going assent of the General Assembly. "Look on that picture, and then on this."

#### "If I Were a Layman."

By a Minister.

If I were a layman, I should get as close to the minister as he would let me come. If it be true, as the New Testament declares, that we are all priests unto God, then the minister is only one among many brethren, chosen by his fellow-Christians to teach and lead, but in no sense standing in a class apart. And why, then, should there be an awful gulf between him and the other members of the household of faith? I should bridge the gulf, and show myself a sympathetic and co-operating brother. I should do this for the minister's sake, and for my own. We could build each other up. Poor man! The preacher needs to be built up like other mortals,—and who will build him if laymen do not do it? He needs companionship,—Jesus did. Our Lord fell back, in the crises of his life, upon the twelve men who were nearest him. He shrank with horror from the thought of being left alone. "Could ye not watch with me one hour?" is a question full of heart-break. The modern servant is not above his Master, nor the twentieth-century disciple above his Lord.

A minister needs encouragement, and it is the duty of laymen to give it. He needs it, not because he is a baby, but because he is a man. A man, to succeed as a preacher, must have a stout heart and a buoyant spirit. Every kind look reassures him, and every hearty hand-clasp braces him. He needs encouragement, and a great deal of it. The world constantly stabs him, or ignores him, and his brethren must show themselves friendly. Some churches are dumb. Some Christians cannot say "I praise you" without having the words stick in their throat. Many a clergyman has been killed simply by lack of encouragement.

It is the finest and truest men to whom such neglect is fatal. The temperament essential to effective preaching is affectionate and sensitive. It withers and dies in an atmosphere chilled by silence. If I were a lay-

man, I should at least once a year speak to the pastor some one approving sentence. I put the figure low, knowing that great enterprises must be undertaken by slow and gradual approaches. Sudden shocks are to be avoided. If a man has heard his minister preach for five years without once letting him know that he has received a particle of comfort, uplift, or light, from any of his sermons, it would be hazardous for such a man to attempt much at first. All that could reasonably be expected the first year is some very slight manifestation of Christian life,—just enough to let the minister know that the man is not a deaf-mute. This duty of bracing men for arduous tasks by cheering and fraternal words is not rife. There is no surer way of increasing the power of the pulpit than by enlarging the heart of the preacher by drenching him in great floods of affection and good will. If a man becomes spoiled by being loved, there is nothing lost, as the man at the start was worthless.

A man who speaks of "our" church with pride, and of "our" minister with affection, has a right to offer suggestions and to disapprove. But if I were a layman, I should not disapprove of every new enterprise suggested by the pastor, nor should I find fault with him if he occasionally said something in the pulpit to which I could not say "Amen." A minister must have his own viewpoint, and take his own attitude. He must do his own thinking, and must lead his people as he feels himself directed by the Lord. I should therefore keep my tongue off him if he did not echo in every sermon my own opinions and convictions. I should endeavor to bear in mind that I was only one in a large company of people, and that a minister who always thought as I did would be sure to be ruffling up the spirits of a large number of his hearers who have as much right to hear their ideas promulgated from the pulpit as I have to hear mine. A layman is well on towards perfection when he realizes that he is only "one." Whenever the minister made statements which struck me as incorrect or misleading, instead of exploding like Mt. Pelee, I should quietly re-examine my own conclusions, and remind myself that I differed from the minister as widely as he differed from me. And, if he was broad enough to tolerate me in the church notwithstanding my divergent opinions, I should do my best to be broad enough to live in peace with him, in spite of his inability to square his ideas with mine. So long as a minister preaches his truth "in love," why should not a layman hear it "in love?"

And if at any time I had a word of criticism which must be delivered, should never speak it on the Lord's Day. After a preacher has gotten through his sermon, his nerves are abnormally alive. The man who approaches him while in this state of excitement for the purpose of criticism or controversy is sure to hurt him. Nor should I hurry toward the pulpit as soon as the benediction is pronounced with some matter of personal or ecclesiastical business related in no way to the sermon. The sermon always makes a deep impression on at least one man,—the preacher. Into it he has poured his blood, and in the preaching of it he has given his life. He has preached it that it might impress the hearts of those who heard it, and mould their after lives. If then, at the conclusion of the sermon, a man comes forward with not a trace of the sermon clinging to him, and begins to converse enthusiastically about some matter which has not been once in the preacher's mind, it looks as though the sermon has made on at least one heart no perceptible impression. Such a man has a millstone for a heart, and the discouraged preacher is apt to wish he had another millstone around his neck.

And if I were a layman I should behave at home as well as in church. I should never in the presence of my children, either at the dinner-table or anywhere else, speak of the minister, or the sermon, or the church, or anybody connected with the church, in a tone which disparaged. And if my children were small, I should be doubly careful. No living creature hears so much as a three-years child. And, if a child

is playing, his capacity for hearing what big folks are saying seems to be increased. The man who criticises the church, or anybody connected with it, in the presence of growing children, is locking doors which he may never be able to open, although he may strive to do so with prayers and tears. Thousands of children are lost to the church because of the foolish talk of thoughtless parents. In my home the Church of God should be spoken of always with reverence and love. It should be the theme of many a conversation, and in all my talk it should be made supreme and glorious. Among the papers on my table should be at least one church paper, and among the latest books should be a few small volumes of church history, or of Christian doctrine, or the biographies of some of the modern heroes of the faith. My drawing-room table should proclaim to my own household, and to all who came to see me, that the Christian Church is august and sovereign, and that in my judgment a man is behind the times who reads the latest novel, and ignores the splendid literature which the Church of Christ is to-day producing. Never under any circumstances should a Sunday newspaper come into my home. For my health's sake, and for the sake of my sons and daughters, I should keep one day in the week free for the reading of books written by the masters of the supreme problems of life and thought. Like the Christians of the first century, I should have a church in my house, and this church in my house should be made to furnish atmosphere, vitality, and power for the church upon whose book my name had been enrolled and before whose altar I had dedicated my entire life to God.—S. S. Times.

#### A Message from Dr. Peter Stryker.

"He being dead yet speaketh!"

(The beloved Stryker will never be forgotten, nor his influence die. From a manuscript sermon of his, preached in 1887 in Minneapolis, we quote extracts which will be read with interest by many.—Editors of C. I.)

I am to speak to you this morning upon the subject of "Ministerial Relief." This brings before us a small army of aged ministers. Do you see them? Their hair is thin and silvery; their faces are furrowed and their forms bent; they are feeble. Leaning upon some strong arm, each one goes forward, tottering. Soon they will be beyond our help. But they are here now. We see their hands clasped in holy prayer; we hear their tremulous voices as in union they cry out, "Cast us not off in time of old age!" That prayer ascends to heaven; it reaches the ear of the Almighty, and at once He sends it back to us and bids us answer it. We are to take the place of the Lord and provide for these faithful old servants.

Suppose one of them was your father—would you turn him over to the alms-house or hospital? No, indeed; you would not treat an old family servant in that way. I don't believe you would turn out a faithful dog to die. I received a letter from a friend in the East a few days ago. He said, "Do you remember the old sorrel horse that took us down to Long Branch last June? He was swamped in the mire one night last week, and the next morning we found him dead. He was 25 years old and not worth much for use, but we loved him and cherished him for what he had been."

Yes, I remembered the old horse well; and how kind and gentle his owner was to him! And I also remember, when we were taking that ride last summer to the seashore, how my friend spoke of an old domestic who for some 50 years had lived in the family and had cared for him when he was a little boy. She lived to be nearly a hundred years old. For a long—perhaps half a score of years—she was not able to do any service. During the latter part of that period she was entirely helpless and required constant care and help. Did they send her to the poor house? By no means. She had been their faithful servant; she had done hard work in that family; she had cared for the children in their infancy and had helped to nurse the aged parents in their last sickness. With tears running down his manly

cheeks, my friend said to me: "It was a privilege to care for that old woman, and when the breath left her body I felt I had lost a true friend."

If as individuals we care for a dog or a horse or a faithful old servant, how should we as individuals and as a church regard our superannuated or worn out Gospel ministers?

Our Church is noted for its liberality quite as much as for its orthodoxy. An appeal for help is never disregarded. It matters not who it is or where he is, the person in distress is sure to get our sympathy and substantial aid. He may be an heathen, an infidel, an anarchist, if he is in distress we try to relieve him. This is well. We are acting the part of the good Samaritan; we are obeying the teachings of Christ and following the example of the divine Philanthropist.

But here is an appeal which comes to us with especial force. This is not charity, but duty. Nature as well as grace bids us listen to the cry and yield the assistance.

It would be well if our churches took better care of their ministers when they are young and well and strong and doing them good service. Then there would not be so many in a destitute condition in their old age or when dragged down by sickness. This is a delicate subject for pastors to treat, and the elders should relieve them of it. In many cases they do, and I could give you some very tender reminiscences on this point from the leaves of my own pastoral experience.

But all churches are not as careful of their pastors as they should be, and some very good people in their thoughtlessness not only neglect to give their minister their full support, but they actually work against him and not infrequently undermine his influence.

Did you ever hear the story of Deacon Lee? Deacon Lee was an old man. An uneasy church member came in to see him and to enlist him in an effort which a few were making to get rid of the pastor. The deacon was very reticent at first, so that the other said: "You talk so little, deacon, that no one can find out what you think."

"I talked enough once," said the old man, rising to his feet, "for six praying Christians. Thirty years ago I got my heart humbled and my tongue bridled."

"What happened to you 30 years ago?" asked the visitor.

Then the deacon went on to tell how he had been led into a scheme to remove his old pastor from the place where God had put him. The effort was successful; the aged servant retired. But hardly had he gone, and before his place was supplied, a powerful revival of religion broke out in the church, and among others converted were the children of the deacon. It had been argued that the pastor was too feeble, and, therefore, that the cause of the Lord in their midst was languishing. But they learned that the seed the pastors had so long and faithfully been sowing was that which gave them the abundant harvest they were gathering.

Deacon Lee heard that the old pastor was ill. So he took his oldest boy with him as one of the trophies of the revival, and rode 25 miles to see him.

The aged minister was dying. "What did I care then," said the deacon, "whether the pews by the door were seated or not?" Bending over the old man he said, with choking utterance, "My pastor!" The dying minister looked up into his face, and said, "Touch not my anointed, and do my prophets no harm." That was all. The deacon stayed with him all night and tenderly nursed him, and in the morning closed his eyes as he slept his last sleep.

After relating this story to his visitor the deacon said: "Since that day I have talked less than before and have supported my pastor even if he is not a very extraordinary man. When a minister's work is done in a place, I believe God will show it to him. I will not join you in the scheme that brought you here; and moreover, if I hear another word of this from your lips, I shall ask the brethren to deal with you as with one who causes divisions."

If there were a few more men like Deacon Lee there

would be less uneasiness in our churches; pastors would not be driven from one city to another as were the apostles of old; and there would be an opportunity for that continuous and solid pastoral work which would result in a true revival of religion.

Pastors should be sustained as well as supported. They should be well cared for and protected. The people should give them more than their sympathy; they should give them their love. They should pray for them, encourage them, and defend them. When a person talks against his minister, or listens to others as they find fault with him—he may not be aware of it, nevertheless it is true—he is playing into the hands of Satan. Nothing can please his majesty from the pit better than for a few people in a church to begin and persist in undermining the minister.

The first thing then in this matter of ministerial relief is to protect the pastor. Let the elders and deacons, the women and the young people rally round him and say to the discontented ones, "Hands off! This is the man of God. He was divinely sent to us. God has blessed his ministry here, and will bless it more and more if the devil does not have his way. Don't you hear the voice that shouts from heaven, 'Touch not mine anointed and do my prophets no harm?'"

The next thing is for every church to consider whether it is doing all it can for the pecuniary support of its pastor. It is much easier to preach faith than to practice it. We all have an opportunity to do both. But the pastor especially. He has not the privilege of making money from day to day which is accorded to other men. Very properly he is expected to give himself fully and solely to the work of saving souls, and to encourage him in this he is promised the fidelity and support of his people. At the time of his installation they solemnly so engaged.

But now we go a step farther. Each individual member and every church is not only responsible for the care of his pastor or their pastor, but for the pastors of other churches within our bounds. We ought to be: we are a mutual life insurance company, and the Board of Ministerial Relief is the organization through which we operate.

Two things are worthy of special notice—one is that there are many needy ones who will not apply for help because the relief fund is so small and they feel there are others who need the help more than they do. There was an aged and infirm minister. The last handful had been taken from the barrel of meal. When he was asked why he had not applied to the fund for assistance his reply was, "Because I thought there might be many of God's dear servants in greater need, and I knew the supply was small."

Another fact is that in the apportionment the sums given have often been very inadequate. It is the policy of the Board never to go in debt. This compels not only the most careful discrimination, but sometimes the cutting down of the sums recommended. One minister thus wrote: "It is with unfeigned gratitude that wife and I acknowledge the receipt of check, but we are sorry it had to be discounted 25 per cent. My wife has been sick for four months with a severe cough. Not being able to hire help, I have to do the cooking, and that was but poorly done. It is hard for me to do it, for I can hardly walk, so crippled am I in my lower limbs. I am in my 79th year. I do not know sometimes how we are to get along on so little means. They recommended me for \$200; but your Board have to be governed by the funds in your treasury."

This was bad enough, but here is another still more touching: "You cannot conceive the effect of a cut down when already below the living point. A former cut down I think caused the death of my wife. We had quite enough to bear before, but when that came she soon sank under it."

Let us think of the aged ministers, the disabled ministers, the widows of ministers, the orphans of ministers. Let us pray for them. Let us all give something for their relief. We should give liberally, and if not

prepared to give to-day we should not forget the cause, but contribute as soon as possible.—Christian Intelligencer.

#### The Assembly's Home and School.

Dear Friends:

In December last Miss Maggie Maben of Auburn, Ky., died and bequeathed her estate to the Assembly's Home and School at Fredericksburg, Va. I am not able yet to say what is the value of this estate, but I can safely say about \$400. You may think this a small estate, but there are several circumstances that render it a valuable contribution to our cause, enhancing many fold the value of the dollars realized therefrom and causing us to cherish the memory of this noble Christian lady. In the first place, it was her all. And who can say how much this means? Again, she was poor, but so rich in love to her Saviour that she often gave against the protest of her pastor and friends. She made her living by weaving and I am told she often added extra time at night to her weaving that she might increase her contributions to the Lord's causes. For 57 years she was a professing Christian, having first united with the Presbyterian Church at Salem and after Salem Church was disorganized, she united with the Cumberland Presbyterian Church at Auburn, Ky. From what I can gather she was one of those bright, consecrated Christian women, who are a blessing to the Church and to the community in which they live, cheering, comforting and helping those with whom they come in contact. Miss Maben loved the orphan and did much for them and before she died she determined to give her all to the orphans of our sainted ministers. That Jesus loved children no one can doubt. That He loved tenderly the fatherless we also know and I believe He loves with peculiar tenderness the orphans of those who have spent their lives in the Gospel ministry. Friends, let us imitate this noble example that Miss Maben has set us. Send us what you can for this great work and help us to enlarge it. We trust that others may be led by her example to provide in their wills for the support of the work that it may go on helping the orphan and cheering and comforting the widow. The exact title of the Institution is "The Assembly's Home and School at Fredericksburg, Va." I am indebted to Mr. S. M. Stokes of Auburn, Ky., for the facts in this case.

Yours fraternally,

Fredericksburg, Va. S. W. Somerville, Supt.

#### Answer to a Puzzling Question.

After an address in College Square, Calcutta, at an open air meeting, one of the students walked with me from the meeting to the hall. His question was: "As there are different ways of going to the top of a house so may there not be different ways of being saved? You may go by the ladder, or by the lift, or stairway; so may not Christianity be the religion adapted to Western people, and Hinduism and Mohammedanism to people of the East?" The same question had been asked of me before I went to India. The figure was different, but the question was the same. I had never been able satisfactorily to answer it, but here was a stimulus which had never been present before. If I failed to meet the objection of this keen Hindu student I might lose him forever. The answer came like a flash. "There is only one way of going to the top of a house and that is by overcoming gravitation. Does your religion save you?" He answered, as every one of them will answer when asked that question: "I hope some day to be saved." I replied: "Only Christianity gives present assurance of present salvation. The religion that lifts, and only that religion is true. By experiment it has been shown that only Christianity enables a man to rise above himself, to stand upon himself, to trample himself underneath himself."

W. W. White, in Association Men.

If the King is indeed near of kin to us, the royal likeness will be recognizable.—Frances R. Havergal.

## The Open Court.

### TWO LETTERS AND TWO EDITORIALS.

#### From a Northern University Professor.

The Reverend John W. Stagg, D. D.

My dear Sir:—

Will you accept my cordial thanks for your little book on "The Universal Salvation of Infants." I have read it with much interest and benefit and, I may say, with appreciation and approval of the reasoning and conclusions.

Your estimate of Calvin, I am able to state from my own study of his life and opinions, is just and accurate. He is one of the much-maligned and misunderstood men of history, in regard to his opinions upon this as well as other questions. If he did not teach Universal Infant Salvation directly and positively, yet he taught nothing contrary to the tenet, but opened the way for it as a logical deduction from the Scriptures and from his own opinions. In this matter he was in advance of the theologians of his day and even of some orthodox divines of later times.

Charles W. Shields.

Princeton University, New Jersey, February 17, 1903.

#### From a Southern Editor.

My dear Bro. Stagg:

I wrote you recently, promising a review of your Book. I have just finished reading it; and will as brother writing brother, give you the result candidly and unreservedly.

Reconizing the worthiness of your twofold object—the vindication of Calvin et als. from current misrepresentation, and defence of our maligned creed, I have struck upon some difficulties, which I will now freely state.

I. Aside from reference to your performance, I question the wisdom of complicating the defense of our creed with the vindication of even representative men; should the latter not prove to some absolutely convincing, it would with such prejudice rather than help the cause.

II. I cannot, in the question of individual salvation, separate the status of infancy from infants; and it seems to me, if Christ's blessing the Hebrew babes carries with it the salvation of infancy as such, all men having once been infants were once in a state of salvation, and the lost adult must consequently have fallen from the grace of infancy!

III. Your widening the Abrahamic covenant by which Paul vindicated Gentile Church Membership through possession of like faith, into a Christ covenant embracing infancy as such without reference to parentage—logically lands in Church Baptism as opposed to family baptism and justifies Episcopalians and Methodists in baptizing children by whomsoever presented.

IV. Your lavish use of hypothesis and ad hominem devices to harmonize Calvin's statements, is not always to my mind clear or convincing.

Such bald statements as this: "Countless mortals are taken from life while yet infants. Now put forth your virulence against God who hurls innocent babes torn from their mothers breast into eternal death," will convince most readers despite your ad hominem explanations, that Calvin, who elsewhere stands for absolute and indisputable sovereignty in God, means to teach the perdition of some infants.

Now these criticisms would be proper for review article in our Quarterly, because of the class of those reading it, who would understand the friendliness of the paper and it would admit of full reply in the same organ; even in that case I would not attempt such review without thorough study of Calvin at first hand and in his Latin: A religious weekly has as the bulk of its reader a different class before it by whom criticism would be misconstrued. I cannot print Dr. ———'s

article written for another paper, without seeming to endorse it, which would be the case if published without partial dissent, and I would not detract from its warm commendation.

Your Book has this splendid value—it has convincingly proven that to Calvin belongs the credit of teaching first or foremost the possibility of the salvation of unbaptized infants dying such, and still more important, of showing how they can be saved without personal faith and repentance: to wit, by sovereign electing grace!

You need not be told how heartily I am in accord with you in your opposition to revision of Elect Infant Clause—I thank you for your strong words. Trusting you will appreciate my dilemma, desire to oblige, but conviction to the contrary.

[We publish above with Dr. Stagg's consent, two letters about his little book," one from the learned Professor Charles W. Shields, D. D., of Princeton University, the other from the editor of a Southern religious paper whose name is withheld. It will be noted that Dr. Shields agrees with the conclusions of the book and declares that Calvin opened the way for the deduction from the Scriptures and his own opinions of the doctrine of universal infant salvation.

Our brother editor, on the other hand, is unwilling either to review this book by a Southern minister or to publish a favorable review of it by another minister. He "questions the wisdom of complicating the defense of our creed with the vindication of even representative men." But are we not named Calvinists and does not every unanswered slander of Calvin reflect upon Calvinists and the Calvinistic creed? Was not William Twisse the President of the very Assembly that gave us the creed which our brother wishes to defend without "complication?" Was there ever a creed, devised by men, that was not complicated with their known opinions. Certainly, before Dr. Stagg's book was published everybody thought that Twisse was committed to an interpretation of the elect infant clause that meant infant damnation. He has been shown to believe in the impossibility of infant damnation. And now for fear that somebody may think this proof not "absolutely convincing," when the current belief has been that Calvin and Twisse both believed that horrible doctrine, the editor is unwilling even to give a review of the book. And then the editor is unable to separate the "status of infancy from infants." The question is not one of the editor's ability but of historic fact. It is a fact of history that Calvin said, in commenting on "Suffer the little children to come unto me," "nothing can be plainer than that he intends those who are in a *state* of real infancy." The question is not whether the editor agrees with Calvin but whether Calvin taught the salvation of all who die in that state which Christ has blessed. As to the Covenant—perhaps Calvin and Jonathan Edwards knew as much about that as this editor. But it is new doctrine that a book cannot be reviewed because there might be drawn a logical inference that might justify a practise of Methodists and Episcopalians. Whether Calvin were right or wong Calvin taught that Christ's Covenant "embraced infancy as such," and the "little book" is an inquiry as to what Calvin taught, without any attempt to harmonize his view with other people's crotchets.

As to the "use of hypothesis and ad hominem arguments"—Go to now.

The Book "has this splendid value," that on one

point it does harmonize with the editor's crotchets. And yet what a confession to make, that a contributor's opinion cannot be published without "partial dissent," although, to make such dissent it would require a "thorough study of Calvin first hand in Latin."

This is journalism as exemplified in a Southern Presbyterian paper.

The editor "would not detract from the warm commendation of the book," but "cannot print an article written for another paper without seeming to endorse it." He is willing for this quack to poison a neighbor's baby, but he must not come into the editor's home. It seems to us that he ought to cry out against the quackery that is circulating the poison.

Lest we should seem unduly severe we quote below an editorial from Zion's Watchtower, Chicago. We have known and felt that our whole Church was slandered because of a small but reactionary minority. There is no telling the harm that has been done and that will be done by such slanders until a remedy is found. The trouble is that when one reads the accusation of the Watchtower and then the editorial that caused it, it is hard to accuse the Watchtower of slander.

This is another evidence that the "little book" ought to be circulated even more than it is.—Ed.]

From Zion's Watch Tower.

The movement for Presbyterian Creed revision, it should be remembered, is amongst those of the Northern Synods only. The Southern Presbyterians constitute a totally separate body of Presbyterians. (There is only one body of Christ.) In this connection note the following comment from the columns of the Southwestern Presbyterian in criticism of a published communication. The editorial note follows:

"Note by the Editor in Charge.—The statement in the above communication, that 'our church as a whole doth verily believe' that it 'is taught in God's Holy Word that all infants dying in infancy were given by the Father to the Son in the councils of the Deity before the foundation of the world, as a part of the reward of his atoning sacrifice,' is wholly unwarranted. The church's belief is found, not in the deliverance of one Assembly, but in its Standards alone, and not until these are changed is any one warranted in saying that the church believes in the salvation of all infants dying in infancy. As the Standards are now, they are absolutely silent on that question, because the Scriptures are silent on it. We may hope that it is so, but the Scriptures do not declare it. When the Psalmist says: 'The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies' (Psalm 58:3), it does seem to imply the possibility that the children of the wicked perish with their parents.

"But our Standards do neither affirm or deny it. They only affirm, as the Jackson(?) Assembly declares, that the elect who die in infancy, 'are saved in a different manner from adult persons who are capable of being outwardly called by the ministry of the Word,' leaving it an open question whether the children of the wicked are saved or not, inasmuch as this is one of the things of which Moses says: 'The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children, that we may do all the words of this law.'—Deut. 29:30."

#### "Forward Movement."

Do you like the phrase? Does it sound orthodox in Presbyterian circles? Does it fall sweetly upon a Scotchman's ears? The pages of current Presbyterian religious literature fairly bristle with Forward Movements. When we consider the Forward Movement in missionary enterprise, the Forward Movement of Min-

isterial Relief, the Forward Movement of combined American Presbyterianism with a locomotive man in the lead, and the many other Forward Movements, our heads are slightly inclined to go round in a whirl, and we begin to feel that the Presbyterian Church is at last "getting a hustle on itself."

Our surprise is great—as great as that of Dr. Joseph Parker, when, at a Wesleyan Conference, a certain Presbyterian minister, being called on to speak, referred to himself as an humble Presbyterian. Whereupon Dr. Parker exclaimed: "I will turn aside and see this great sight." When the Forward Movement gets fully on the wing the sweep of its pinions will be a sight worth while for modest Presbyterians.

But then we recall that there was a Forward Movement of lay evangelism, and another by Financial Agents. There was a Woman's Forward Movement, and a Man's, to catch up with the Twentieth Century. There was a Forward Movement of Christian Endeavor Societies, and an attempted ingrafting of the same into the organic life of our Church. It is gratifying to note that the Church survived all these Forward Movements, albeit probably somewhat demoralized thereby.

The thing aimed at by the phrase, Forward Movement, and which has become the rage of the hour, is all right. Advancement, growth, is essential to the welfare of Christ's Kingdom. "Go forward" is the command. But the phrase as now used smacks of a fad of the age. It has the odor of the American fever of haste. It suggests the figure of God's people straining at the chariot wheels of the Almighty.

The writer once announced from the pulpit of a Presbyterian Church in a fine old community of well-instructed Scotch-Irish Presbyterians that on a certain day there would be a "Grand Rally" of the Sunday-school forces of the church. But he never made the announcement in that form again. By the time of the next notice he learned better. The meeting was held, however, and it was a great success, but it was only a "general gathering" of the Sunday-school forces. Do you get the point?

The Presbyterian Church is not in need of high pressure methods nor highfalutin phrases. She will not have them. She will sometimes kill the cause to be rid of the name. What we need as a church today more than anything else is more loyalty to the kingship of Jesus according to Presbyterian polity, more old-fashioned, solid, sensible, quiet, systematic, persistent work along all lines of Christian endeavor, and more importunate prayer.

P. H. Gwinn.

Charlotte, N. C.

#### The Lend-a-Hand Book Mission.

I was glad to see "Lend-a-Hand Book Mission in the South" contribution in the Presbyterian Standard and to see that the movement met with your approval. I desire to put myself on record as a possible pioneer in North Carolina in this mission. Several years ago, it came to my notice that books and papers could be procured in this way for gratuitous distribution by asking for them. Application was made and the books and papers came from different places in the North. They were distributed to all who wished to read and "touching expressions of gratitude" came from many who wished to read, but were not able to buy books. We had no formal organization of a club, but we rec'd and distributed more than a ton of reading matter. Many have been greatly benefitted.

E. E. Pressly.

Scotts, N. C.

#### Tea-Pot and Punch Bowl.

At one of the social functions in Washington City the last week of January, (as usual two ladies served), one lady sat at the tea-pot and served tea; the other lady sat at the punch bowl and served punch. Nearly all the gentlemen took tea and nearly all the ladies took punch.

As to the personal attractions of the two ladies, honors were easy. There must be some other explanation.

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The Editor's Chat With the Reader.

Dr. Hoyt is always a valued contributor to our columns and we are glad to see him more and more assuming the wider pastorate of the pen. The points he makes on creed revision are excellent. Yet we think the slight amendments that have been adopted can hardly be said to 'supplant' the Westminster Confession with a new creed. "If I were a Layman" is the answer to "If I were a Minister," recently published in the Sunday School Times. We commend this to the pew as we commended the other to the pulpit. A Message from Dr. Stryker is a timely one, and mutatis mutandis may well be applied to our own Church. Mr Somerville gives a touching instance of self sacrifice for Christ's sake, and Mr. W. W. White gives us an Answer to a Puzzling Question. The Open Court has some "mighty interesting reading," as Horace Greely used to say. We understand that Dr. Sagg's defence of the three great Calvinists has met with a gratifying sale already, and that the second thousand will soon be demanded. It is a pity that our own Southern Church has been so backward in realizing the merit—judged by our theological professors and editors.

We close this week the series of articles on the saloon. We trust that they have been of general as well as of state-wide interest and influence. We are glad to note the continued evidence of popular sentiment. The Charlotte News has gotten down from the fence and fallen on the right side very plumply. The Charlotte Observer has climbed the fence from the wrong side. Both are moving in the right direction.

TEMPERANCE.

As we go to press the Senate in Raleigh is considering the London Bill, the Watts Bill, with the amendment of which we spoke last week, having already passed the House by a good majority. We shall have good news, we hope, next week, for those who have not already heard it.

Whatever is done, we advise our friends in this state to consider the fight as just beginning for the rescue of the whole state from the curse of the groggery-distillery and the saloon. County by county, city by city let the fight be waged. If the anti-jug law does not pass, then try to get it at this legislature for individual prohibition counties, as Robeson has it now. Agitate, arouse public sentiment, wait for the best time and then secure the calling of an election to drive the saloon out. It will take work and it will mean hardship and even slander and persecution, as we can well attest. But the end is worth the striving for, worth even dying for, the rescue of the Old North State, from the seductive and debauching influences of the saloon. To your tents, O Israel!

Church News

The Causes of the Church.  
February.

Our offering for this month is for Presbyterial and Synodical Home Missions.

January and September, Assembly's Home Missions, and W. A. Powell, Treasurer, Atlanta, Georgia.

February, June, and August, Presbyterial and Synodical Home Missions.

March, Publication and Colportage, R. E. Magill, Treasurer, Richmond, Virginia.

April, and November, Education of Candidates for the Ministry, G. W. McRae, Treasurer, Memphis, Tenn.

May, and October, Foreign Missions, Erskine Reed, Treasurer, Box 457 Nashville, Tenn.

July, Ministerial Relief, S. H. Hawes, Treasurer, Richmond, Virginia.

Third Sabbath in October, Bible Cause, American Bible Society, New York City.

Thanksgiving Offering, November, The Orphans.

December, Colored Evangelization, Dr. John Little, Treasurer, Tuscaloosa, Alabama.

Last Sabbath in December, Assembly's Home and School, S. W. Somerville, Treasurer, Fredericksburg, Va.

PERSONALS.

Rev. A. Mac Davis has declined the call to Tennessee, and will remain in his mountain work.

Rev. D. W. Snyder, lately of our African Mission, will address the Ladies' Missionary Society of the Second Church, Richmond, next Friday afternoon.

Rev. R. P. Kerr, D. D., conducted the services at the University of Virginia last week.

Rev. Donald Guthrie, of Baltimore, and Rev. Theron H. Rice, of Atlanta, exchanged pulpits on last Sabbath.

Rev. Geo. H. Atkinson, of Charlotte, N. C., has accepted the call to Monroe, N. C., and will enter upon that work April 1st.

Changed addresses:

Rev. Allen Jones from Stump to Abingdon, Va., R. F. D. No. 1.

Rev. John G. Varner from Decatur to Mt. Pleasant, Texas.

Rev. T. A. Patton from Bryson City, N. C., to Milton, Tenn.

Rev. A. McLanchlin, from Mt. Gilead, N. C., to Camilla, Ga.

Rev. K. McCaskill, from Denmark to Greeleyville, S. C.

Rev. J. K. Hall, from Guthriesville, to McConnellsville, S. C.

Rev. Samuel W. DuBose, from Roswell, Ga., to Statesboro, Ga.

Rev. C. R. Womeldorf has removed from Maranhau, Brazil to Para, Brazil, Caixa 5236.

## TEXAS.

**CROCKETT.**—The church at this place during the year 1902 received a net gain in its membership of 17. The total contributions of the church for the year 1902 was nearly \$400 more than for the preceding year. It now has a desirable manse lot paid for. Since the beginning of the year 1903 one member has been received by profession, and one by certificate. The Ladies Aid Society has been quite active, lately, adding liberally to their funds for improvements on our house of worship. The Ladies Missionary Society has been steadily at work. The Sabbath-school has made some improvements.

S. F. Tenney.

**TEMPLE.**—The Presbytery of Central Texas will meet in Temple, Texas, Thursday, April 9, 1903, at 8 p. m. Sessional blanks will be mailed to the churches March 2nd, and if any church fails to receive its blanks by the 10th of March, please notify me that I may mail others.

M. C. Hutton, Stated Clerk-Treasurer.

**MILFORD.**—The first Sabbath of February was the tenth anniversary of the present pastorate—Rev. E. M. Munroe, D. D., pastor.

At the morning service there was a brief review of the work of this pastorate. At the evening service two members were received and on Wednesday evening following two were received, all on profession. The last two mentioned are girls of our new Female College.

E. M. Munroe.

## FLORIDA.

**JACKSONVILLE;** First Church.—Our beautiful sanctuary will soon be completed. We are to hold our first service in the auditorium on Sabbath, the 8th of February. On Sabbath, Jan. 25, the names of twenty-eight new members were read as having been added in the last quarter. The Sunday-school reported a larger number in attendance than was ever before present. New people are coming into the city all the while. We need the presence and power of the Holy Spirit very, very greatly!—Southwestern Presbyterian.

**ST. PETERSBURG;** First Presbyterian Church.—A series of revival meetings held in the above church, beginning Sunday, January 25, closed Sunday, Feb. 8. For one week the meeting was conducted by the eloquent Kentucky evangelist, Dr. Edward O. Guerrant, and was carried on another week by Dr. John G. Anderson, of Tampa. Great interest was shown, especially amongst the children. It is expected that some fifteen or twenty will soon unite with this church, and probably others later.

The services were union in nature.

Albert H. Roberts.

**PLANT CITY.**—The pastoral relation existing between Rev. J. McC. Forbis and the church at Plant City was dissolved at a pro re nata meeting of St. John's Presbytery, Feb. 10, 1903. At the same time the Presbytery adopted the following resolution:

"Whereas, the relation between the Rev. J. M. Forbis and the Plant City Church has been dissolved and Bro. Forbis dismissed to the Presbytery of King's Mountain. Therefore, be it resolved that this Presbytery hereby expresses its appreciation of the labors of Bro. Forbis as a Presbyter and as a pastor for the last six years. The Presbytery expresses its regret at losing so faithful and earnest a brother and hereby commends him to the churches of King's Mountain, Long Creek and Bessemer City, and to the brethren of King's Mountain Presbytery, and pray that the blessing of God may accompany him and abide with him in his new field of labor." A live man with small family is needed to take up Bro. Forbis' work. Dr. J. D. Parks of Plant City, will answer all correspondents.

D. L. Lander, Stated Clerk.

## WEST VIRGINIA.

**BEVERLY.**—This church is still without a pastor. Several names are under consideration; any others who wish should write at once. Rev. C. J. Boppell lectured on Africa for them on last Thursday and preached Friday. Steps were taken to remove a small remnant of indebtedness so as to leave a clear field for an incoming pastor. Address Maj. T. P. R. Brown.

## MISSOURI

**LEXINGTON.**—In this church on account of repairs to the interior of the building, the regular quarterly communion service appointed for January was observed on the third Sunday in February. On that day a violent snow storm prevailed, but over one hundred persons attended the service. Since the last communion in October, 1902, seven persons have been admitted to the Lord's Supper in this church on examination, one of whom was baptized.

During this winter about \$1,200 have been expended in repairing and decorating the interior of the building and in securing a new hot air furnace. These improvements, with enlargements made to the building several years ago, give one of the most commodious, well-arranged and attractive church edifices in this section of Missouri.

Besides its home Sunday-school with its Home Department, two vigorous mission Sunday-schools are maintained by the members of this church in coal mining villages near the city.

## ARKANSAS

**DeQUEEN.**—The Presbytery of Ouachita will meet at Junction City, Wednesday, April 8, at 7:30.

Chas. H. Murray, S. C.

## VIRGINIA.

The Presbytery of Roanoke will meet at Pamplin City on Tuesday, April 7th, at 7:30 p. m.

H. A. Brown, S. C.

## GEORGIA.

**FORSYTH.**—Since the coming into our midst of Rev. R. H. Morris as minister, the Forsyth Church has begun to flourish as it has not before in a long time. Six new members have been added to our roll, all of whom are among the most prominent and substantial people of Forsyth. On last Sunday several new officers, who had been elected previously by the congregation, were ordained and installed. Mr. T. McC. Gamble was ordained and installed elder and Messrs Rutherford, Harper and Harrison deacons. The two other elders of the church are Brothers Sharpe and Anderson, and the other deacon Bro. Brown. The church feels very much encouraged over its prospects.

## ALABAMA.

The Presbytery of Tuscaloosa will meet at Centreville, Ala., Tuesday, April 14th, 7:30 p. m.

J. G. Praigg, S. C.

## An Appeal from Mangum, O. T.

Dear Brother:

A speaker on the floor of the General Assembly of the Church of Scotland, in making a plea for the work in Western Australia, said "that by allowing townships and whole communities to take shape and develop without the influences of religion the empire is preparing a far country for prodigal sons."

We have a far country prepared in western Oklahoma. This far country, into which many from the southeast and north have already gone, our Home Mission Committee is striving to take for the Master. We have organized the First Southern Presbyterian Church in Oklahoma, at Mangum, in Greer county. This we trust is the opening wedge. In Mangum we have some twenty-one members; the town contains a population of 3,000, the county about 40,000.

In order that the work may be carried on effectively we find it necessary to build a home for the Church. The few members are at work for this purpose, but on account of their weakness in numbers and resources they are compelled to ask for aid.

Can you or your church assist us with this work?

Send contributions to Rev. H. S. Davidson, at Bowie, Texas, or to Mrs. E. C. Moore, Mangum, O. T. Acknowledgments will be made in the papers.

Yours for His service,

H. S. Davidson.

Bowie, Texas, February 9th, 1903.

## NORTH CAROLINA

**CONCORD.**—The First Presbyterian Church has secured a lot of 50 feet front adjoining the church, which seems to mean that a new church will be built.

DAVIDSON.—The oratorical exercises of the Junior Class take place to-night, to-morrow morning and to-morrow night. The size of the class necessitates a division into three sections. The following is the list of speakers with their subjects:

R. H. Adams, Lanrens, S. C. Some Phases of the Child Labor Question.

W. N. Bain, Safe, N. C. Our Nation's Watchword.

C. L. Black, Davidson, N. C. The One Failure of Democracy.

J. A. Cannon, Concord, N. C. Our Imperial Policy.

W. E. Cooper, Hogansville, Ga. The Man with a Future.

C. A. Cornelson, Orangeburg, S. C. The Requisites of American Citizenship.

J. W. Currie, Davidson, N. C. Party Loyalty.

T. H. DeGraffenreid, Yorkville, S. C. International Arbitration.

R. D. Dickson, Raeford, N. C. A Crisis in Southern History.

W. H. DuBose, Soochow, China. Russia in the East.

P. S. Easley, Black Walnut, Va. The Ideal Education.

R. T. Gillespie, Jr., Rock Hill, S. C. Recent National Developments in the United States.

T. J. Hutchison, Rock Hill, S. C. The Typical American.

E. D. Kerr, Rankin, N. C. The Classic Element in Modern Civilization.

R. G. McAlitey, Chester, S. C. The Federation of the World.

N. L. McKinnon, Hartsville, S. C. Pro Liberis.

J. W. McNeill, Vass, N. C. The Tyranny of Wealth.

J. S. Morse, Abbeville, S. C. America's Mission.

T. B. Pierce, Warsaw, N. C. Impending National Dishonor.

J. C. Rowan, Carthage, N. C. The World's Debt to America.

R. W. Shannon, Gastonia, N. C. The Triumph of Science.

W. P. Sprunt, Wilmington, N. C. The Present Era of National Prosperity.

B. G. Team, Camden, S. C. America's Peril.

H. A. Thompson, Charlotte, N. C. "A Man's a Man for A' That"

K. K. Timmons, Columbia, S. C. A Needed Change of Policy.

N. T. Wagner, Asheville, N. C. Forty Years After.

J. W. Watts, Fancy Hill, N. C. The Demand of To-day.

L. W. White, Abbeville, S. C. The Spirit of the Age.

C. M. Wilcox, Elberton, Ga. The Case for the Miner.

Dr. and Mrs. Harrison give a reception tomorrow afternoon from 3 to 6 to the students of the college and their visiting young ladies, in honor of Mrs. Jackson, of Charlotte, the wife of Stonewall Jackson.

The Davidson orchestra and musical clubs will make their usual contribution to the pleasure of the occasion.

Dr. Smith is to be in Concord on Sunday, 22nd, where he will assist Rev. D. P. McGeachy, of Burgaw, N. C., the newly appointed agent for the 20th Century Educational Fund, who is to make his initial canvass in this city.

February, 20 '03.

REIDSVILLE.—On January 29th Orange Presbytery accepted the resignation of Rev. Cornelius Miller as Evangelist of the Stokes county field, and dismissed him to unite with the Knoxville Presbytery, Tenn. The matter of supplying the field made vacant by the removal of Bro. Miller was entrusted to the Home Mission Committee, the Rev. E. C. Murray, D. D., Chairman.

RALEIGH.—Our Secretary of Ministerial Relief preached on that important subject in this church the Second Sabbath of February and moderated a congregational meeting. Prof. Hill spoke feelingly of the great sorrow of their Pastor, Dr. W. E. Cave. Prof. Dinwiddie read a paper that was heartily adopted expressing the tenderest sympathy with their pastor and the desire that he should take such time as he saw proper in removing his family from Paducah, Ky., and the hope that his health might be soon restored and the way clear for him to begin in a short time his important work in this city when a cordial welcome awaits him.

MT. GILEAD.—Rev. A. M. McLaughlin, formerly pastor of this church will leave this week for Camilla, Georgia.

We certainly regret to give him up. All the people like him; he is earnest and consecrated, and preaches such helpful, good gospel sermons. May God's special blessing be with him, in his new field of work.

To the Pastors, Sessions and Superintendents of Sabbath-schools in the Synod of North Carolina:

In view of the fact that reports to Presbyteries on Sabbath-schools and Young People Societies have been so unsatisfactory and inadequate, let me urge the greatest care and thoroughness in making out these reports to be submitted over to the spring meeting of Presbyteries. Let all schools and Young People Societies be fully and carefully reported so that our statistics in future will represent more definitely this work, than ever in the past.

Very respectfully,

Geo. H. Cornelson, Jr.

Concord, N. C. Church Synod's Com.

Barium Springs Orphanage.

The Synod from the beginning has had a full appreciation of having a competent and regular support for the Orphans' Home. Knowing that church collections at Thanksgiving, even though liberal, would not be sufficient it has ever been sought to enlist all Sunday-schools in making one collection every month for the support of the Home.

The resolution adopted at the late meeting, at Winston, reads, "That all our Sabbath-schools be urged to contribute to the Orphanage once every month." A universal compliance with this recommendation would so supplement the church collections as to make a competent and regular support. Many Sabbath-schools have complied with this recommendation, and in every case, so far as reported, the plan has worked well, increasing interest in the schools and increasing contributions to all other causes. But unfortunately quite a number of Sabbath-schools in the stronger churches have for one reason or another failed to comply with the recommendation of Synod and by so doing crippled the work. Will not the pastors and elders, in connection with the Sabbath-school superintendents, take this matter into prayerful consideration, and promptly bring their schools into full co-operation with all other schools, make this plan an assured success and save the management of the Orphans' Home the humiliation of making spasmodic appeals during the summer month for bread for the fatherless children entrusted to the care of the church?

R. W. Boyd.

The Twentieth Century Fund.

Rev. C. G. Vardell reports the following subscriptions to this Fund: Hopewell, \$109.75; Keith, \$57.00; Clarkton (for Clarkton school), \$1500.00; Rowland (partial canvass), \$700.00; Total, \$2,356.75.

There have been received thus far, from 26 churches and the Trustees of James Sprunt Institute, pledges to the amount of \$25,588.23, of which about \$6,085. has been paid.

There are other doubtful or conditional pledges, and also special contributions to certain institutions not reported to Synod's executive committee.

The undersigned, as treasurer of Synod's Executive Committee of the Twentieth Century Fund, would esteem it a great favor if church treasurers would do these three things; First, make regular and prompt collections of all installments when due; second, forward all collections promptly to me; and third, at least report to me all contributions to special institutions, if they are unwilling to forward such contributions through me.

I am endeavoring to keep an exact account of the amounts actually collected in each church, the receipts from each Presbytery, and the contributions to each institution. If this can be done accurately, our committees annual and final reports will be complete and interesting. At present I have no definite idea as to what portion of their pledged amounts some churches have actually paid, nor to what amount certain institutions have been benefited by money that has been pledged them. In short, it is very important that every cent of money pledged and collected, be forwarded, or at least reported, to Synod's treasurer. If not, then when the canvass is ended four or five years hence, no one will know what has really been done.

Graham, N. C.

E. C. Murray, Treasurer.

## LOUISIANA.

NORWOOD.—Last Sabbath, Feb. 15th was a memorable day in the history of the Comite Church, signalized as it was by our worshipping for the first time in our commodious and beautifully furnished church home in Norwood.

Comite Church was built in 1846 and is probably the oldest Presbyterian Church in East Feliciana Parish.

Naturally, it was a grief to its people, especially to its older members, to whom it was endeared by the tender associations of many years, to abandon it and build a new church in the growing town of Norwood, four miles distant on the Y. and M. V. railroad, but the welfare of the congregation seemed to require it.

Our new church is, we believe, one of the prettiest in the state, outside of our large cities. With inclined floor, elegant pews, acetyline lights, and surrounded by a beautiful magnolia grove, it is indeed a picture of loveliness.

The pastor of the Baptist Church, the only other in town, courteously omitted his services, and with his people and almost every one else in town, worshipped with us.

We pray that the Divine blessing may rest upon our town and people, and upon the work thus auspiciously inaugurated.

D. O. Byers, Pastor.

## FOREIGN.

## A Presbyterian Theological School in China.

Dear Mr. Editor:—I feel it incumbent on me to call your attention and the attention of your readers to this exceedingly important part of the church work in this great mission field—a part of the work which, alas! exists as yet only in name. To one acquainted with the facts as they stand out on the field to-day, it goes without saying, that our China mission as a whole is woefully behind in the matter of developing, of training and using native preachers. And we are correspondingly behind too in the number of converts and in the occupying of the large field which is practically left to us—a field, or rather fields, containing thousands of square miles of territory and millions of inhabitants who are practically untouched with the Gospel message. This is true especially of the North Kiangsu mission. The Mid-China mission is better supplied than we are with native preachers—they have had some schools, we none—and they of course have far better “results” than we, more converts, more churches, in short, they are much farther advanced than we are. In the North Kiangsu mission we have perhaps in all three or four natives who regularly preach. At one or two of the stations there are none at all, and at none of the stations are there anything like the number that could be used and that the needs of the work require.

While I would not in the least discourage increasing the number of ordained, it still goes with the saying that we can never hope to carry on the work with much success without a largely increased force of well-trained native preachers, much less can we ever overtake, even to a tithe part, the vast destitutions around us. The need is as great as one could imagine any need to be, and the supply either at present or prospective, is utterly inadequate to the needs. Not only do we need natives to do what we can never hope to do, on account of the largeness of the field and the greatness of the work to be done, but we need them greatly to increase our own efficiency in the work. In fact, they are almost absolutely indispensable to us. After many years of experience and of observation I can say with all confidence, that it is a very poor policy to send a missionary to the field, to keep him here at considerable expense and have him work single-handed from year to year on this raw heathenism. His usefulness, if not entirely curtailed, is at least so much crippled that it would be quite an open question whether it be wise to keep a man on the field under such circumstances. Surely in some cases it would not be wise, while in others it might be justifiable. This much is certain: No business firm would think of sending its foreign agents to Shanghai, pay their salaries and incidental expenses and then not give them wherewith to secure and use the best native agents that they could get to assist them in their business. Every business firm at once realizes that it must work through the natives, and this is accordingly done. Any other policy would be madness and folly from a business standpoint.

But I need not argue this question with the home churches; for I know that they fully believe in our training and using native workers. We need at the earliest practicable date to

start into operation a theological school in this part of China. I say “in this part of China,” because

1. There is no such school here nor near this place. There is a training class in operation in Soochow this winter, but this bears about the same relation to our Northern Mission as a training class in the City of Mexico would to the Southern Church at home. 2. Because we need as speedily as possible to increase the number of native preachers. 3. Because our present haphazard way of training natives is very unsatisfactory to us and does not do them justice. We want and we need men and men well equipped for their duty, which is by no means a light one. The native preachers do not get the sufficient amount of teaching and training that they need and of course they are not as satisfactory as we wish them to be. Their knowledge of the Bible, their spiritual life and Christian characters all suffer from inadequate and poor training. True, some of us—myself among the number—have for years, off and on, spent a month, six weeks or two months, a year trying to teach our native preachers. But this has been done at immense disadvantage both to the teachers and to the students. We have never given a tithe of the time and attention to this part of the work that its importance demands. “What is everybody’s business is nobody’s business.” It is impossible for a busy, overworked foreign evangelist to give anything like the amount of time and attention to fitting his native helpers that they need, and to do this at spare moments and under great and serious disadvantage. It is absolutely necessary for the best results in the work that each department of it receive a full share of attention and for someone or some ones to give special attention to each department. Every ordained missionary is not gifted in teaching. The home church has theological schools and set apart men specially gifted in teaching to train men for the ministry. Why should we have another policy here—one that would be entirely unsatisfactory at home?

In the matter of both using and teaching native preachers I speak from many years of actual experience. I am now having a class composed of our three regular helpers and three other young Christian men who may be suitable for this work in time to come. I meet the class four times a week, just two miles away from home, over a road, or rather a path, that is often scarcely fit for a donkey to travel. I go this distance, because there is no suitable place nearer, and the one I use is only a “street chapel.”

Now in starting such a school here we need not hundreds of thousands of dollars to begin with six students, as did the Texas theological seminary last autumn. We need, say, \$1,000 gold to put up a new plain building nearer home than the one I am now using, and then an endowment of, say, \$5,000 the interest of which would pay the running expenses of the school, not counting the missionary’s salary. Now while our church at home is collecting hundreds of thousands of dollars to further the cause of Christian education in a land already comparatively full of good Christian schools, cannot one or two men or women who have the money give that is so much needed to start a theological school on our mission field? Could there be any better investment of money in an educational enterprise?

We often hear it said, as if it were the only thing that we had to do, that we must pray the Lord of the harvest to send forth laborers into His harvest.

I would not in the least undervalue prayer in any way; but first, we must work for what we pray. “Faith without works is dead,” and what is prayer worth if it be not an expression of faith? Simply to pray for more laborers without making earnest, systematic efforts to secure that for which we pray, is but a lazy, sanctimonious way of shirking heavy, responsible and important work. Second, the Church at home does not and never has, acted on the principle of prayer alone to supply its pulpits. Why should we be expected to act on it here? What we want therefore and what we most urgently need is a little money to start a theological school here and to start it at once. Of course we do not mean a full-fledged seminary, but we must make a beginning. I have taken upon myself the burden of attempting to agitate this matter, not because it is a pleasant task, but because I feel it a duty, because I have had some experience along the line of native workers and can speak from facts and because someone must “raise the question.”

Chinkiang, China, Jan. 3, 1903.

## The World.

### A Miscarriage of Justice.

While the workings of the legal mind are not always intelligible to the lay mind, we desire to say that the outcome of the trial of Arthur L. Bishop in this city for murder is, in our opinion, a miscarriage of justice. The dead man, Wilson, was awakened out of sleep, at a late hour of the night, by his wife, who told him that a strange man and another woman were in the parlor drinking with Wilson's nineteen-year-old daughter. Wilson found the door locked. When it was opened the woman left at once, and Bishop, under the influence of liquor, stayed after having been ordered out several times, until in the effort to put him out and the scuffle that ensued, Wilson was shot by Bishop. It is doubtful whether Bishop was struck at all with the walking-stick which Wilson carried into the parlor, yet enough doubt for the prisoner to have obtained the benefit of it and to receive the penalty of murder in the second instead of in the first degree. But if ever man had a right to put another out of his house, Wilson was the man. Bishop was a married man, with a bad reputation, had been on a week's debauch, and some of the circumstances that can hardly be printed, even though they may have been unknown to the dead man, should have influenced the jury to give the criminal the full penalty. The burden of proof was upon the defendant to show that it was not murder in the second degree. The jury, however, brought in a verdict of manslaughter, the maximum penalty of which is twenty years imprisonment in the penitentiary, and then Judge Walter H. Neal sentenced him to five years imprisonment. In the face of the epidemic of murder in the Carolinas it would seem that an example of severity was needed rather than of the putting of a premium on such double criminality as Bishop was guilty of. There was a bar-room murder in Hamlet Saturday and another on a public street in Raleigh in which a man was slain because he dared defend the honor of his family. These are the things that encourage lynch-law.

Oil of a superior quality has been discovered in Dublin, Ireland.

During 1902, 7,381 books and pamphlets were published in Great Britain.

The Emperor of China is again virtually a prisoner under the control of the Empress Dowager.

Judge Pope has refused application for bail of J. H. Tillman, the slayer of Editor Gouzales, at Columbia, S. C.

Lord Salisbury is expected to make a speech on March 3, at a banquet in London in honor of his return from South Africa.

The Bank of England, in retaining the 4 per cent. minimum discount rate, has brought upon itself severe criticism in financial circles.

The twelfth annual Negro Conference closed its sessions at Tuskegee on the 19th inst. There was a large attendance from all over the South.

The report that Bishop C. B. Galloway has been tendered the position made vacant by the death of Dr. J. L. M. Curry has been denied by the Bishop.

Two hundred troops and hundreds of veterans participated at Manila, Feb. 22, in the unveiling of the monument marking the spot where General Lawton was killed at San Mateo.

The Humberts scored their first success in Paris on Saturday, in being acquitted in a liberal suit brought by a banker. It is a temporary triumph, though it does not affect the main case.

The North Carolina Society of the Cincinnati held its annual meeting at Charlotte on Monday of this week, and on Tuesday it went on a pilgrimage to King's Mountain battle ground.

At Gotengen, Germany, the students have voted to decline participating in Cecil Rhodes bounty; the reason assigned is that Germany offers better advantages for thorough work than Oxford.

On February 21st, at Raleigh, N. C., Earnest Haywood shot and killed J. Ludlow Skinner. The prominence of both families makes this a great social and criminal sensation in that city.

In making the closing argument for the operators before the Coal Strike Commission at Philadelphia, President Baer of the Reading Company proposed a sliding scale for the miners' wages.

There is a bill pending in the House, providing for the erection of a three-story building near the capitol, at Washington to contain four hundred rooms, for official purposes—the building and site to cost about \$3,800,000.00.

According to a dispatch from Sofia, Bulgaria, desperate fighting has occurred between a small band of revolutionists and about 800 Turks in a defile close to the village of Berilk, ninety Turks being killed. The insurgents lost heavily.

Farmers, in a territory, representing 300,000 square miles now have their mail delivered and collected by government carriers. When one remembers that the present service only dates back to 1896, an idea of its expansion can be gained.

A fast express on the Lakawanna railroad cut through a trolley car crowded with school children at Newark, N. J., Feb. 19th. Eight of the little ones were killed, and a score injured. The motorman of the car, and the engineer of the train will both probably die.

The sale of books, manuscripts, and autographs, from the library of John G. Whittier, on February 6, in New York, yielded about ten thousand dollars. The purpose of the sale was to provide necessary funds for the care and permanent maintenance of the old Whittier Homestead.

Despite the storm of criticism with which it has been assailed, the large-displacement battleship continues to grow both in size and in favor. Proof of this is to be found in the huge 18,000-ton ships which are to form the most important feature of the new building programme of the British navy.

The correspondent of the Paris Martin at Caracas telegraphs that the battle near Urashiche, in which the revolutionary Generals Mantilla and Solagnie were defeated, lasted three hours. There were many killed and wounded and the Government troops captured one gun, many rifles and much ammunition.

Members of the New York Southern Society and their guests, to the number of nearly 700, gathered February 21, at the seventeenth annual dinner of the society, in the banquet hall of the Waldorf-Astoria. The boxes were filled with a brilliant assemblage of the wives and daughters of members of the society and their friends.

What is designated as a "golden invitation" has been extended by the Black Hills Mining Men's Association to President Roosevelt, asking him to attend the Mining Congress to be held at Lead, S. Dak., next September. The invitation is engraved on a slab of 18-karat Black Hills gold five inches long and two and three-fourths inches wide.

The new Morningside exchange of the New York Telephone Company represents an investment of \$300,000 and has a capacity for 72,000 wires. It is located on 124th Street near Seventh Avenue, and has just been opened for use. The switchboard alone cost \$125,000. It is equipped with a newly patented device, by means of which any of the subscribers on a party line may be called up without ringing the bells of the others.

The efficacy of formalin as a cure for blood-poisoning is not yet conceded by the doctors. Some of them say that it is the salt-and-water which has been injected into the veins of the patients on whom the formalin solution has been tried that has done good, and that the formalin used was so much diluted as to be of no consequence. Happily it is not denied that a method of treatment has been discovered which is exceedingly efficacious in some cases of blood-poisoning. The public will not stickle for formalin if salt-and-water will work the cure.—Exchange.

The House has passed and sent to the Senate the general deficiency appropriation bill, the last of the regular budgets. It carried \$13,698,781. The only amendment of importance was one appropriating \$1,100,000 to replace the stores and storehouse at the Rock Island arsenal, recently destroyed by fire. The bill to amend the railroad safety appliance act was sent to conference and the conferees were instructed, on motion of Mr. Underwood, of Alabama, not to insist upon that portion of the House amendment giving the Inter-State Commerce Commission power to reduce below 50 per cent. the number of cars equipped with patent air brakes.

In the presence of an assemblage of distinguished people, including the President of the United States, members of the cabinet, and of Congress, Justices of the Supreme Court, Representatives of foreign powers and others eminent in the life of the nation, the corner-stone of the Army War College was laid at Washington February 21 with impressive military and Masonic ceremonies.

The occasion was rendered especially notable and interesting by addresses delivered by President Roosevelt, Secretary of War Root and Major General S. B. M. Young, president of the War College. The site selected for the new building is on the reservation of the Washington barracks, at the foot of Four and Half street.

The new Department of Commerce is to be made up of various bureaus detached from other departments. It will include the following:

- Bureau of statistics from the Treasury Department.
- Bureau of statistics from the State Department.
- Department of labor, unattached.
- Light-house establishment, from the Treasury Department.
- Steamboat inspection service, from the Treasury Department.
- Bureau of standards, from the Treasury Department.
- Coast and geodetic survey, from the Treasury Department.
- Bureau of immigration, from the Treasury Department.
- Bureau of navigation from the Treasury Department.
- Census office, from the Interior Department.
- Fish commission, unattached.
- Shipping commission, from the Treasury Department.
- And the newly created bureau of corporations.

An incident entirely fragmentary but not without interest is reported to Collier's from the Hawaiian Islands. It is described as a band concert heard over an area of six thousand miles. The leader of the Territorial band, one of the famous musical organizations which have been heard in almost all countries of the world, finding himself unable to visit the islands as thoroughly as he would have liked to do, arranged with the telephone company to place a huge transmitter in the room where one of his concerts was being given and to notify all telephone subscribers throughout the islands that by going to their 'phones at the given hours they could have the benefit of the music. The scheme is stated to have worked out with remarkable success. The leader of the band was Captain H. Berger. Government officials eighty miles from Hilo, where the concert was given, listened to the programme with manifest satisfaction.

"One of the most interesting things which has appeared of late in the domain of electrochemistry," says The Engineering Magazine, "is the fact that it has been found advisable to form a commercial organization for the express purpose of conducting a continuous campaign of scientific research. Thus there has been organized at Niagara Falls a company whose object is not to manufacture anything in particular, but to conduct experimental researches upon a large scale with a view of developing methods and processes in electrochemistry for disposal to operating companies or other purchasers. Already the work of members of the company has developed such results as the method of producing artificial corundum by the fusion of bauxite, and also the process of fixation of atmospheric nitrogen and the production of nitric acid and artificial nitrates, both of which processes are in commercial operations by undertakers, to whom they have been disposed."

The New Orleans Mardi Gras is a season celebrated by Catholics. It gives a brief season of pleasure just before the beginning of the penitential period of Lent. It is a movable feast, being regulated from Easter Sunday, which it precedes

by some forty days, and it depends on the new moon, which comes first after the vernal equinox. Mardi Gras, or Shrove Tuesday, is the last day of the Carnival, while Lent commences next day, with Ash Wednesday, Mardi Gras comes in February or March and is celebrated with out door festivities, where the climate is suitable for such diversions.

Absolutely free from all commercial advertising are the beautiful and artistic carnival pageants.

These processions, moving on properly constructed mechanism through the streets unroll before the vast crowds of spectators, successions of artistic and beautiful scenes that delight and instruct without giving the slightest hint or suggestion of who are the providers of these magic spectacles, and without disclosing any commercial motive or design in the enterprise.

A measure of great importance to business men and lawyers—and, indeed, to the whole community—is the bill which was signed by the President on February 5, and by which the bankruptcy law of 1898 was materially amended. We observe, in the first place, that by the new law, preferred creditors of a person who soon afterwards becomes a bankrupt are not debarred from having other claims passed upon by a failure to surrender the amount received. In pursuance of a decision of the United States Supreme Court, a preferred creditor may now retain the amount paid, provided, of course, the payment was not fraudulent, while at the same time, as regards debts unpaid, he will share the rights of other creditors. Another important amendment provides that the appointment of a receiver for an insolvent corporation shall be deemed an act of bankruptcy, entitling the creditors to choose their own trustee. Among the objections to a discharge which are included in the new law is the giving of a false mercantile statement, or the proof that a voluntary bankrupt has sought to go through bankruptcy more than once in six years. The bill just enacted also adds to the list of debts from which a bankrupt cannot be relieved by a discharge in bankruptcy. Among these additions are debts to wife and children, and alimony; also any sum due under a judicial decision to a seduced woman or for the support of an illegitimate child. We note, finally, that the list of corporations permitted to go into voluntary bankruptcy will hereafter include mining corporations, and that the fees of referees and trustees are to be increased on an average by about fifty per cent. of the fees hitherto allowed by law.—Harper's Weekly.

The following from the North Carolina State Superintendent of Public Instruction is worthy of careful reading. We agree with Mr. Joyner most heartily, and commend his position before the Legislature:

"The failure to provide this money now would work a hardship to more people than the failure to provide for any appropriation made by the last Legislature. This second \$100,000 was appropriated by the Legislature of 1901 for this purpose. It is as binding as any other appropriation made by that Legislature. It affects more vitally the educational interests of the great masses of the people of North Carolina than any other appropriation made by that Legislature. If the other appropriations made by that Legislature are provided for, and some of them have been paid in full to date already, then this appropriation made for the benefit of the little children of North Carolina must be provided for. If there should not be enough money to pay all the appropriations made by the last Legislature then, as State Superintendent of Public Instruction, and a legal representative of the educational interests of the children of the State, I shall insist that all appropriations shall be scaled, and that this appropriation shall be put upon the same footing with all others, and that the same per cent. of this shall be paid; in other words, if we have not money enough to pay all, then I shall insist that all appropriations made by the preceding Legislature shall be pro rated. It would not be fair or just to allow all the deficits or the largest part thereof to fall upon the appropriation for the public schools and the little children. I am confident, however, that this Legislature, composed of many of the State's able, patriotic and just representatives, will see the wisdom and the justice in providing the means to keep the State's pledge to its little children."

## Marriages.

**LAXTON-ERWIN.**—At the home of the bride's parents, Morganton, N. C., Feb. 12, 1903, by Rev. Walter W. Edge, Mr. Fred Laxton, of Atlanta, Ga., and Miss Annie Phifer Erwin.

**M'PHAUL-M'LEAN.**—Near Branchville, Robeson county, at residence of Mr. Alex McLean, on Jan. 29th, 1903, by Rev. A. N. Ferguson, Mr. N. A. McPhaul and Miss Ada McLean, all of Robeson county, N. C.

## Deaths.

"I am the resurrection and the Life."

**DAVIS.**—On the morning of January 6th, 1903, the spirit of Mrs. Dorcas Anna Davis was borne aloft to its heavenly mansion, after an illness of eight days from pneumonia, in the 53rd year of her age.

She was the wife of Capt. James M. Davis, and the daughter of Mr. Lafayette and Mrs. Margaret Alexander.

Mrs. Davis gave to her husband thirty-two years of happy married life, for she was an affectionate and helpful wife, always cheerful and hopeful. She was the mother of six daughters and one son, who survive her, and of four children, who are with her in heaven. She was devoted to her home and to her children who had never ceased to look to her for counsel and help; and "her husband did safely trust in her. She looked well to the ways of her household, and ate not the bread of idleness. Her children arise up and call her blessed: her husband also, and he praiseth her."

She was not only a joy and comfort in her home, but her cheering presence and cordial ways were alike felt and appreciated in the house of God, which she never failed to attend, unless providentially hindered, bringing to it the sunshine of her love, and a heart full of devotion to her God. She was an active and useful member of Sugar Creek Church, and was always ready and forward to aid in any effort for the advancement of the Redeemer's kingdom.

The Ladies' Missionary and Aid Societies will greatly miss her presence, counsel, and help. Many a poor and needy person will surely recall her prompt and generous response to their cry of distress. Indeed a good woman has gone to her reward.

To human eyes her place will be hard to fill.

But with eyes bedimmed and hearts risen, let all bow in humble submission to the will of God, who causes all things to work together for good to them that love Him.

She was laid away to rest in Sugar Creek cemetery, and her grave was covered with a rich profusion of beautiful flowers, while a large concourse of sympathizing friends from town and country looked on with sad hearts, and ne'er spoke a word.

T. J. Allison, Pastor.

**MORRISON.**—At her home near Branchville, in Robeson county, on the 25th Dec. 1902, Miss Margaret Morrison, after a very brief illness, departed

this life, aged 65 years. She was for many years a faithful and devoted member of the Presbyterian Church. On the Sabbath previous to her death, she was in her place in the sanctuary, and being at communion service, she was privileged for the last time on earth sit down at her Lord's table and commemorate His dying love. She was one of the Lord's noble ones, "an Israelite indeed in whom was no guile." She ever showed herself a friend indeed, in that she was a friend in need. She will be sadly missed in the family circle, and in the church, and community.

"Blessed are the dead which die in the Lord from henceforth: yea saith the Spirit, that they may rest from their labors; and their works do follow them."

After the brief space of only about two weeks the subject of the above notice was followed by her sister, Mrs. Geo. C. Fisher in the 55th year of her age. She, like her sister, who preceded her, had been for many years a consistent member of the Presbyterian Church and a devoted disciple of her Lord.

For thirty odd years she was the beloved wife and help-meet of her husband and though for most part of these years she was more or less an invalid; yet she lived to rear six children, and to have the joy of seeing them all come into full communion with the church to which she belonged. To them and to the bereaved husband she has left a rich legacy, in the good name she bore, and the noble character she sustained. She manifested the spirit of her Saviour, in that she was meek and lowly in heart, and so of a most amiable disposition. In her long affliction which was at times attended by acute suffering, she recognized the hand of a loving Father and with the Psalmist could say "I know O Lord that thy judgments are right, and that thou in faithfulness hast afflicted me." And we doubt not that the afflictions thus endured, are now working out for her a far more exceeding and eternal weight of glory. "Precious in the sight of the Lord is the death of his saints."

**JOHNSON.**—At Hope Mills, No. 1, Jan. 15, 1903, Bertha May, three-year-old child of Mr. and Mrs. Neill Johnson and great-grand child of the late Rev. J. P. McPherson.

One link more to bind the sorrowing parents to the heavenly world.

**MORGAN.**—At Hope Mills, No. 3, Jan. 20, 1903, Mrs. Henry Morgan. She was a member of Hope Mills Church.

May God sanctify this sad providence to the good of the aged father, stricken husband, sorrowing brothers and sisters and four motherless children.

**M'DONALD.**—At the old home in Cumberland county, N. C., sixty-nine years of age, Miss Christian McDonald quietly fell asleep in Jesus Monday morning, Feb. 2, 1903.

The summons came suddenly, but found her ready.

She was the daughter of the late Mr. John McDonald, for many years a ruling elder in Big Rockfish Church and superintendent of the Sunday-school.

She was dedicated to God by Christian

parents in infancy, named Christian, and for a half century or more lived a consistent Christian life as a member of the church in which her youngest brother, Mr. Lauchlin McDonald, now wears his father's mantle.

He, Rev. Angus McDonald, D. D., of Nashville, Tenn., another younger brother, and Mrs. McEachern of Laurinburg, N. C., an older sister, are the only surviving members of the large McDonald family so well known and loved in this section.

It is their privilege and that of the other numerous relatives and friends of our departed sister to "sorrow not, even as others which have no hope.

For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." Hers was a beautiful, well rounded Christian life in every sphere of contact with her fellowmen.

She will be missed—sadly missed in the community in the church, in the Sunday-school, but especially by her brother and family where her presence was a continual benediction.

It was not the privilege of the writer to have been personally acquainted with her very long; but long enough to know that in her he had a true friend and great helper in his work. He was encouraged by the warm grasp of her hand and her kind appreciation of his efforts to tell the old story. When able, Miss Christian was always at church and in the Sunday-school; an attentive listener, a devout worshipper, and earnest, faithful teacher. Saturday before her departure Monday, she was hoping to be strong enough to attend church next day. The Lord did not permit this privilege; but was otherwise preparing her for "the home not made with hands, eternal in the heaven." "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

"She being dead yet speaketh," saying to us all: "Therefore be ye also ready; for in such an hour as ye think not the Son of Man cometh."

D. M.

**LENTZ.**—Mrs. Jane Lentz, wife of Jacob Lentz, of Stony Point, N. C., entered into rest Jan. 27, 1903, aged 68 years, 17 days.

She was a woman of beautiful Christian character. She will be greatly missed in the home, in the community and in the New Salem Church of which she was a faithful member.

May the God of all grace comfort those who mourn and supply the place made vacant with His own presence.

Pastor.

**WANTED.**—A lady highly qualified, and experienced in college and public school work, wants a situation. Graduate of one of the best schools of oratory. Received special training on the English branches in a Normal School; Physical Culture from a fine specialist. Teaches elocution, English branches and physical culture. References given and desired.

Address Box 81, Collinsville, Ind. Ter.

## The Household.

### Two Rules for Making Chocolate.

During cold weather a good cup of chocolate is more welcome. The two following rules, first-hand from first-class chefs, are both delicious and "hard to beat." What is called "Maillard's style" for richness and delicacy cannot be excelled. Stir together in a saucepan one cupful of grated chocolate, two-thirds of a cupful of sugar, a good pinch of salt, and one cupful of boiling water; then, after stirring smoothly, add another cupful of boiling water and a cupful of boiling milk. Boil one minute only. Dissolve one teaspoonful of corn starch in half a cupful of cold milk, and stir in, boil one minute longer, and remove from the fire. Add one teaspoonful of vanilla flavor, and it is ready to serve. The salt, the vanilla, and the corn starch add greatly to its richness.

Another way is to enrich it with an egg, which also increases the amount of nutriment. Chocolate in any form is flesh-creating, and should be avoided unless one wishes to increase his avoirdupois. Allow a large spoonful of grated chocolate to each person. Pour over boiling milk, slowly, and stir till it thickens; then add milk enough to cool it, and stir in a well-beaten egg, and sugar to the taste. Then add milk, or milk water, till the quantity is sufficient. Simmer, not boil, for ten minutes, then add vanilla flavor. For either of these rules, whipped cream is a necessary addition in serving. It is little trouble, a great improvement, and half a pint of cream goes a long way. A milk-boiler is the proper vessel to make chocolate in. Often invalids, who cannot retain tea or coffee, readily digest these.

Some consider it an improvement to add some clear strong coffee to the pot of chocolate, just before serving.—Mrs. Abbie M. Worstell, in New York Observer.

### You Should Bear in Mind.

That a pound of lean beef and a quart of milk contain about the same amount of nourishment, but the meat, although it costs more, is more valuable for food, as it contains the nutrients in more suitable proportion.

That the popular notion that "fish is a brain food" is a mistake, for eminent physiologists tell us that fish no more than any other nitrogenous food contributes to brain growth and development. All nitrogenous foods, such as fish, meat, eggs, and so on, repair the waste tissues of the body, but fish is of no more importance than the others.

That ham has a much better flavor if it is boiled for one hour and then baked two hours, with brown sugar sprinkled over it for the last fifteen minutes.

That hollowed out apples or beets make artistic and pretty cups to hold salad.

That four or five ounces of sugar is all that an adult in good health should eat with impunity in the course of a day.

That corn meal is an excellent food for winter, as it contains so much fat, and when eggs and milk are added to it, it has a high nutritive value.

That fruit, to be appetizing and luscious, should be kept in a cool, dry place and not on ice.

That a very pleasing addition to the ordinary nut cake is a cup of raisins.

That the use of a thermometer on the oven of a practical woman is an assurance of success in baking.

That baking powder biscuits require much more heat than bread; 440 degrees Fahrenheit is right for biscuit, while a temperature of 380 degrees is better for bread.

That sour milk and soda make a more delicate devil's food cake than the sweet milk and baking powder.

That the success of whipped cream depends upon the fact that the dish, the beater and the cream are thoroughly chilled in advance.

That jelly keeps much better if hot paraffine is poured over each tumbler than when covered with paper.

That although "hunger is the best sauce," a daintily garnished dish is the next best.

That cream sauce is very much improved by a thorough beating.

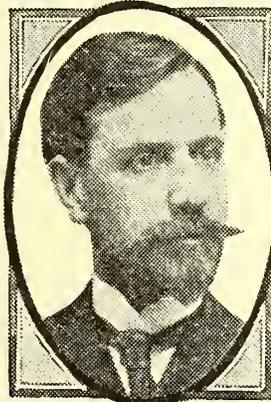
That potato salad is much more savory if mixed with the salad dressing while hot.

That white grapes, asparagus tips and English walnuts with whipped cream dressing, make a novel and dainty salad.

That there is more need of common sense in culinary science than is ordinarily supposed, because we cannot become a strong people mentally unless our physical beings are well nourished.—What to Eat.

## CURES AT HOME

Dr. Hathaway, who has long been recognized as the leading and most successful specialist in treating Chronic Diseases, has cured thousands of cases at the home of the patient. By means of his complete symp-



tom blanks is he able to correctly diagnose your case. Twenty years' experience, devoted exclusively to chronic diseases, has given him expert knowledge and his treatment is intelligently directed. If you want the services of a skillful specialist write him about your case at once, and he send you the necessary symptom blanks. His fees are moderate and he furnishes all medicines required without extra cost. Correspondence confidential. Address J. Newton Hathaway, M. D., 16 Inman Building, Atlanta, Ga.

The Saint Louis and San Francisco Railroad Company offers to colonists one-half fare, plus \$2, from Memphis to all points in Arkansas, Missouri, Texas and Indian and Oklahoma Territories, on the following dates: March 3rd and 17th, April 7th and 21st. For rates, advertising matter and information, write to

W. T. SAUNDERS, G. A. P. D.  
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Estab. '32 SCALES of every description. Satisfaction Guaranteed. Write for prices. JESSE MARDEN  
109 S. Charles St. BALTIMORE, MD.

## Catarrh Can be Cured.

Dr. Blosser's Catarrh Cure has cured More People of Catarrh than any Other Remedy.

This is the only remedy that goes directly to the diseased parts and cures Catarrh, Bronchitis, Deafness and Asthma, without burdening the system by taking into the stomach medicine which deranges the digestion and breaks down the general health.

Dr. Blosser's Catarrh Cure is a vegetable compound to be smoked in a pipe. The medicated smoke is inhaled into the head, nose, throat and lungs, reaching every affected spot, giving speedy relief and effecting a permanent cure.

Rev. G. E. Parsons, Groveton, Tex., writes: "I am cured of one of the worst cases of catarrh." Mr. Wm. H. Burton, Glenloch, Tenn., writes: "Your Catarrh Cure is a God-send to catarrh sufferers." Mr. J. P. Hill, Seffner, Fla., writes: "Yours is the only effectual catarrh and asthma cure on the market."

This remedy is put up in tin boxes containing a month's treatment, which will be sent by mail to any part of the United States or Canada for \$1.00.

Trial samples will be mailed free to persons desiring to test the remedy. Address, Dr. Blosser Company, 355 Walton St., Atlanta, Ga.

## Ovarian Tumor Cured by Anointing with Oils.

Another letter from the Rev. S. W. Jones, of Pittsburg, Texas.

Pittsburg, Texas, Feb. 3, 1899.

Dr. D. M. Bye Co., Indianapolis, Ind.:

Dear Doctor Bye—It has been some time since we wrote and I thought I would write you a few lines to let you hear from us. This leaves wife in fine condition. She goes where she pleases and is still improving in health and flesh. Glad to have to say to you that she is permanently cured of the tumor. We are still receiving letters of inquiry. Persons that have written to us some months past, now write to me asking what we think of Dr. Bye's treatment now, and if we think she is permanently cured. Dear Dr. Bye, we feel under many obligations to you for wife's recovery from what we thought was certain death. May God bless you continuously in your labor of love.

Yours truly,

S. W. Jones.

Books and papers sent free to those interested. Address Dr. D. M. Bye, Drawer 505, Indianapolis, Ind.

## A Valuable Gift.

Parents, guardians, friends and relatives could not present one with a more valuable gift than a scholarship in one of Draughon's Business Colleges located at Nashville, St. Louis, Atlanta, Montgomery, Shreveport, Galveston, Little Rock and Fort Worth. A gift of this kind is something which one can not steal, fires burn or floods wash away. Such a gift costs but little in comparison with its real value and will be a stepping stone—a firm foundation whereon one may build a successful career. Elsewhere in this issue will be found an advertisement of Prof. Draughon's Colleges. Write for catalogue before entering elsewhere.

## The Home Circle.

The Jerusalem Chamber as Seen by Dr. W. W. Moore.

(Selections from the Children's Friend.)

The two parts of Westminster Abbey connected with the work of the Assembly are at the two opposite ends of the building: the Chapel of Henry VII, at the eastern end, and the Jerusalem Chamber at the western; the one the most beautiful chapel in the world, the other a plain but comfortable rectangular room. Immediately after the service with which the Assembly was opened, and in which both houses of Parliament took part, and which was probably held in the choir of the Abbey, where the regular daily services now take place, the members appointed to the Assembly ascended the steps to the Chapel of Henry VII, and there the enrollment was made and the earlier sessions held. That was in summer, but when the weather became colder the Assembly gladly forsook the architectural magnificence of this chapel, called by Leland "the miracle of the world," for the comfortable warmth of the homely room at the other end of the Abbey; for, as Robert Baillie, "the Boswell of the Assembly," says in his delightful account of the proceedings, the Jerusalem Chamber "has a good fyre, which is some dainties at London."

In this removal of the historic Assembly from the cold splendor of the finest perpendicular building in England to the plain comfort and common-sense arrangements of the little rectangular room where they were to reason together through so many months concerning the teachings of Scripture, one may see a parable of the Assembly's action in rejecting the ritualistic type of worship with its predominating appeal to the aesthetic sensibilities through elaborate ceremonies, and its adoption of the New Testament type with its predominating appeal to the mind through the oral teaching of truth. They were convinced that the spiritual life can be really nourished and developed only by the intelligent apprehension of the truth. Their own statement of the matter, drawn up in this very room, is that "the Spirit of God maketh the reading, but especially the preaching of the word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort, through faith unto salvation." And so those churches which have adopted the standards then framed by the Westminster divines have steadily magnified the didactic element of public worship, accentuating the teaching function of the minister to the extinction of the priestly.

We pass from the nave of the Abbey through a door on the south side into the ancient cloisters, and, turning to the right, ring at the door of the janitor. A cherry-cheeked woman appears, and when we state that we wish to see the Jerusalem Chamber, she brings a key, turns with us again to the right, which brings us to the southwest corner of the Abbey, and ushers us through an ante-room into the celebrated meeting place of the great Assembly, a rectangular room, running north and south, about forty feet in length

by twenty in breadth, with a large double window in the western side opposite the spacious fire place referred to by Baillie, and another fine window in the northern end, which, by the way, contains the finest stained glass in the whole Abbey.

A long table, covered with a plain green cloth, occupies the center of the room, with chairs around it ready for convocation; for the room is still regularly used for the meetings of ecclesiastical functionaries, occasionally also for special gatherings of wider interest, the most notable of which, since the Westminster Assembly, was the series of sessions held here by the company of scholars who had been appointed to revise the common English version of the Scriptures, and who, in 1885, brought that immensely difficult and important work to a successful conclusion by their publication of the Revised Version of the Old Testament.

The Jerusalem chamber was built about five hundred years ago, in the old days of monastery, as a guest chamber for the Abbot's house. I may pause here a moment to remind my younger readers of the fact that the word "minster," as in "Westminster," is equivalent to monastery, from the Latin *monasterium*, and the still more curious fact that the word has been preserved more nearly in its Latin form in the *Monster Tavern* and the *Monster Omnibuses*, well known in the immediate neighborhood of the Abbey, which derive their name from the same ancient monastery now known as Westminster.

The name, Jerusalem Chamber, seems to have been derived from the tapestries with which the walls were originally hung, and which portrayed different scenes in the history of Jerusalem. Before the meeting of the Westminster Assembly, however, these had been replaced by another series of pictures representing the planets, and it is to these that Baillie refers when he tells us that the room was "well-hung." To the same keen observer, whom nothing escaped, we are indebted for the information that the light from the great window was softened by "curtains of pale thread with red roses." But the curtains and tapestries that Baillie saw have in turn given place to those which the visitor now sees on the walls, and which do not call for special notice here. The first tapestries, however, those which gave the room its name, are connected with one of the most memorable events that ever occurred in this historic apartment, the death of Henry IV. in fulfillment, as the King thought of the prophecy that he should die in Jerusalem. In his old age Henry projected a visit to the Holy Sepulchre at Jerusalem, by way of penance for his usurpation, and when the galleys were already in port to bear him on his journey, he came to pay his parting devotions at the shrine of Edward the Confessor in Westminster Abbey. There he was seized with a chill and as the old chronicler says, "became so sick that such as were about him feared that he would have died right there; wherefore they, for his comfort, bare him into the Abbot's place, and lodged him in a chamber, and there upon a pallet laid him before the fire,

where he lay in great agony a certain time." When borne to the bed, which had meantime been prepared for him in another room, the scene occurred which is so graphically described by Shakespeare:

"King Henry—Doth any name particular belong Unto the lodging where I first did swoon?"

Wrawick—'Tis call'd Jerusalem, my noble lord.

King Henry.—Laud be to God!—even there my life must end,

It hath been prophesied to me many years I should not die but in Jerusalem:

Which vainly I supposed the Holy Land: But bear me to that chamber; there I'll lie;

In that Jerusalem shall Harry die."

But Henry IV. was not the only man who looked death in the face in this room. Many years later, when Henry VIII. was just beginning that infamous career of divorcing and beheading wives, and burning Protestants as heretics, and hanging Romanists as traitors for saying that the Pope was superior to the King in matters of religion—a career which has made his name one of the most detestable in history—Sir Thomas More, the noblest Englishman of his time, was arrested for his refusal to swear that Henry's marriage with Anne Boleyn was lawful, and on his way to the Tower of London was confined for four days in the Jerusalem Chamber. Shortly afterwards, under the act of Parliament which directed that every one who refused to give the King a title belonging to him was to be put to death as traitor, Sir Thomas More was executed on Tower Hill because he could not honestly give Henry the title of Supreme Head of the Church of England.

Other dead bodies, too, besides that of Henry IV. have lain in this room. The body of Dr. South, the witty and eloquent court preacher, lay in state here. It was South, who when reading from the seventeenth chapter of the Acts the accusation of the Thessalonian mob against Paul and Silas—"These that have turned the world upside down are come hither also"—remarked that it was well for the apostles to turn the world upside down, because the devil had turned it downside up.

From the Jerusalem Chamber the body of the illustrious essayist, Joseph Addison, after lying in state for four days, was carried forth in that memorable funeral procession at dead of night which was led by torch-light round the shrine of St. Edward and the graves of the Plantagenets to the Chapel of Henry VIII, the body being finally laid to rest opposite the Poet's Corner in the South Transept. "Such a mark of national respect was due to the unsullied statesman, to the accomplished scholar, to the master of pure English eloquence, to the consummate painter of life and manners. It was due, above all, to the great satirist, who alone knew how to use ridicule without abusing it; who, without inflicting a wound, effected a great social reform, and who reconciled wit and virtue, after a long and disastrous separation, during

which wit had been led astray by profligacy, and virtue by fanaticism." So wrote Lord Macaulay of Addison, reminding us at the same time how Addison "was accustomed to walk by himself in Westminster Abbey, and meditate on the condition of those who lay in it"; and now Macaulay himself lies there close to the grave of Addison.

But the most illustrious man whose body has ever lain in state in the Jerusalem Chamber is Sir Isaac Newton, the great philosopher, whom his friends called "the whitest soul they had ever known," and of whom Pope wrote the celebrated couplet:

"Nature and nature's laws lay hid in night;

God said, Let Newton be, and all was light."

Such are some of the great names associated with the Jerusalem Chamber—Henry IV., Thomas More, Robert South, Joseph Addison, Isaac Newton—and to some of them the whole world is indebted, as to Sir Thomas More for his calm refusal to purchase his life at the cost of his convictions, and to Joseph Addison for all that he was as an author, a man, and a Christian, and to Sir Isaac Newton for his lofty character and his unparalleled service to the cause of human knowledge; but after all it may be doubted whether the world is more deeply indebted to any of them than to that body of thorough-going scholars and profound thinkers who in this room two centuries and a half ago formulated the statement that "effectual calling is the work of God's Spirit, whereby, convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the gospel"—and one hundred and six other propositions concerning the most momentous interest of human existence which for luminous condensation of truth have never been surpassed in all the history of the human expression of the doctrines of Scripture.

#### To Conquer Pain.

As every physician will testify, pain is greatly intensified by the imagination, and half of our suffering would be obviated if we had no previous knowledge of the curious sensation which we have called by that name.

"I am teaching my baby not to know that there is such a thing as pain," said a young mother brightly and confidently. "If he hurts himself and puckers up his face to cry, we laugh at him. And then he will laugh, too, even though I know the place must be smarting."

Of course, such education has its obvious limitation, but there is a great deal in the theory, nevertheless. If a baby were commiserated with instead of laughed at, he would undoubtedly cry lustily. A fine, healthy setter dog would come back torn and bleeding, but uproariously happy after a successful canine fight, but could be made to howl with anguish by his owner when he had no physical ill whatever, simply by the

latter adopting a commiserating tone, and pitying him for imaginary woes.

"Oh, the poor foot!" his mistress would say. "How did Jowler hurt it?" And the dog would lift up his paw, look at it mournfully, and if the sympathy were continued would commence to lick it and moan and whine as if he were in the greatest suffering, believing evidently that he felt all the pain that he imagined he was feeling.

The suffering that we dread at a dentist's would be a mere nothing if it came accidentally and without forethought. Why should we not therefore consider pain as simply a peculiar sensation, and, unless particularly severe, as not involving suffering?—New York Tribune.

#### A First Sight of One's Mother.

A minister living in an Indiana village received a call once from a parishioner:—

"Will you go to Indianapolis for me?" he asked. "We have decided to send Johnnie there for an operation. We have received encouragement that he might yet be made to see."

Johnnie had been born without sight, and now, a little lad of six, bright and sunny, and hardly realizing that he lacked anything to make life happy, he was facing a future of darkness, little hope having till now been given to his parents that anything could be done for his eyes.

"Go with my wife and Johnnie," said the father. "I cannot go: I dare not go. But stay with her till it is over, and either rejoice with us or comfort us, and send me word as fast as the lightning can fetch it."

The minister went and stayed with the lad. The oculist, not over confident, began his work and persevered till, with a thrill of triumph in his tone, he said.

"That boy will see."

The glad wire tingled with the message to the father. The minister, with the overjoyed mother, retired to wait for the time when the bandaged eyes could bear light enough for a first look at the beautiful world.

At last came the notification of the expected test. In the dimly-lighted room the mother and the minister stood breathless, while the doctor carefully raised the shade. The little lad, overwhelmed by the sudden possession of a new sense, cast a bewildered look from one to another of the three.

"Johnnie," said the minister, "this is your mother." The little arms went up and clasped her neck, the happy boy verifying his new sense by those already tested. Caressing the loving face he saw leaning above him, he cried, "O mother! Is this really you, or is it heaven?"

It was indeed like a glimpse into heaven.

"I felt," said the minister, "as if I witnessed something of the glad bewilderment of a newly translated soul in its first sight of the face of our Heavenly Father."—Youth's Companion.

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## Our Young People.

### Harold Mason's Reward.

"I want Harold to spend the summer with father," declared Mr. Mason, the foremost lawyer in the thriving city of Lincoln, one morning at the breakfast table. "I had planned to send him to Dirigo Camp, in Maine, for a couple of months but the more I think of it, the more I am convinced he needs a summer at Richmond, on the farm. They may be better boy-trainers than father," recalling his own youthful experiences, "but for my part I doubt it—the Spartans even not being excepted."

"I think, myself, that a summer on the farm, with his grandfather to direct him, would be of greater benefit to Harold than two months in the Maine woods, delightful and instructive as such an outing would be," said Mrs. Mason, as she handed her husband a second cup of fragrant coffee.

"There are a great many things Harold needs to learn," continued Mr. Mason, thoughtfully, "but above everything else he lacks perseverance—'stick-to-it-iveness' father used to call it, and I'd trust him to inculcate it in a boy sooner than anyone else I know."

So, three weeks later, Harold found himself on the small platform of the unpretentious railroad station at Richmond, greeting his grandfather.

The following morning Harold's grandfather took him over to Buxton. Here Mr. Mason found a market for his annual crop of wool. On the way back he drove up to a hardware store. Hitching his horse, he said, mysteriously:—

"Let's go in and see what they have for hoes, Harold. I made a bargain with you, before you came and haven't even consulted with you on the matter; rather a one-sided affair," and his eyes twinkled as he spoke.

"If you've made it, it's all right! I'm ready to become a silent partner without questioning!"

"It isn't a partnership," declared Mr. Mason, still more mysteriously. "It's a but-one-member-of-the-firm company, and you're the company. Your stock in trade is a potato-patch, hoe, and perseverance."

"The potato patch you have; I've donated it. The hoe we'll get in here, and the perseverance, if you haven't all that's required already can be cultivated along with the potatoes."

"I guess that will suit," decided Mr. Mason, after Harold had tried a number of hoes of different sizes. "If one is to accomplish all that is possible, one must have the most convenient tools to work with."

All the while Harold was in perplexity as to his grandfather's plan.

"It's this way," explained Mr. Mason, as he unhitched his horse. "You want a delightful summer—lots of fun and that sort of thing—but that isn't all you want, You want a profitable one as well."

"The last time you were on a visit I noticed how small your arms were; what you need is muscle! Now my plan is this: I have a new piece of land that

was never ploughed before this spring, planted to potatoes. With proper care a big crop can be raised. They're all up, ready to begin hoeing on next week. A third of an acre I've set aside for you. Now, it will take a good deal of time, a good many backaches, and some sacrifice, but you can take care of the patch and have all the profits in September. What do you say?"

"It's a bargain! I'm already the but-one-member-of-the-firm company, only I guess you'll have to squeeze into the company just enough to give advice."

"That I'll be glad to do. You do the hoeing, keep the plants free from bugs dig your potatoes in September, and I'll buy them of you, and pay you the regular market price."

"My! how his back ached before the rows were hoed! Then the wheelbarrow loads of water he had to trundle to the field, with which to mix his Paris green for destroying the potato bugs!

At last the first hoeing was over, and Harold took a breathing spell, but it was of short duration, for the first rows gone over were again ready for the second hoeing.

At last September arrived, and Harold harvested his crop. All but the last row was dug. "I shall be glad when it's over," and Harold drew a deep sigh.

The row was finished, with the exception of three hills. "I guess I'll leave those," and Harold leaned hesitatingly on his hoe handle. "No; I'll make a clean job of it," resolutely. "That's what grandfather'd do," and the young farmer continued his digging when, in the last hill, what had his hoe struck? He stopped to pick it up. It was a small, old-fashioned purse!

He opened it excitedly. Within lay a ten-dollar gold piece. Beside it was a bit of paper which read: "From grandfather and grandmother—a reward for perseverance!"

His grandfather had placed it there that morning, and was now watching Harold from the road.

"That isn't the only reward I've got for my summer's work," said Harold, triumphantly, the day he returned to Lincoln. "See the muscle I've gained."

"That and the other thing you've acquired are worth vastly more than the money," said Mr. Mason.

"The other thing?" inquired Harold, curiously.

"Stick-to-it-tive-ness!" said his father. —The Morning Star.

### The Prince and the Liberty Bell.

It is recalled with interest that the recovery of the famous Liberty Bell from the dust and rubbish of an attic was due to a remark made by the Prince of Wales, now Edward VII.

When the Prince—so the story runs—was in Philadelphia, in 1860, he took great interest in the relics of the revolutionary period, although his visit to Independence Hall was projected purely in a spirit of mischief by his entertainers.

In rummaging in the garret, the party discovered the old, cracked bell, which had been somewhat contemptuously hidden away, and this, more than any other

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### A TRAIN FOR MILLIONAIRES

Is to Run Between Chicago and Florida Resorts.

Chicago, November 21—Chicago is to have a millionaire's train between this city, Jacksonville and other Florida resorts, which will be as fine in equipment and as fast in time as the famous train running over the Atlantic Coast Line from New York to Florida points. The new train will be placed in service by the East Illinois soon after the first of the year, and will make the trip from here to Jacksonville in thirty hours, instead of thirty-one, as heretofore.

All the equipment to be used is to be new and is now in course of construction by the Pullman Company. The cost of the necessary equipment will be between \$700,000 and \$1,000,000.

This elegant new train from the West will be operated via Evansville, Nashville, Albany and the Atlantic Coast Line to Jacksonville, thence to St. Augustine, Fla.

It will be seen that the Atlantic Coast Line will maintain its reputation for perfect passenger service from the West as well as from the East.

relic, seemed to fascinate the Prince, whose words have been thus reported:

"This old bell is the greatest relic this republic has to-day. Instead of being here, covered with this accumulated dirt, it should occupy the chief place in this Hall of Independence. It is to you what the Magna Charta is to England. It is cracked, but it is an inspiration. Believe me, my friends, it affects me more than anything I have been shown."

The good sense of this suggestion appealed immediately to the pride and sensibility of the custodians of the relics, and from that moment the Liberty Bell took its "chief place in the Hall of Independence," which it left only for a few months' public exhibition to the World's Fair in Chicago—and recently at the Charleston Exposition. It is strange that a rebuke for the neglect by Americans of a symbol of their liberty should have come from an English prince and the direct descendant of the monarch who endeavored to deprive us of that liberty.—Youth's Companion.

**A Dictionary Game.**

We call it our Dictionary Game, and so far as we know it is original with us. The requisites are pencils, paper and a dictionary. Number one takes the dictionary, opens at any page and gives out a word for definition. The others are to write their definition of the word given on slips of paper in ten or fifteen words. At a given signal these are put into a box or hat and each player draws one and reads it aloud. The holder of the dictionary decides on the one which approaches nearest in accuracy and conciseness to the definition given in the dictionary. The author thereupon announces himself. Score may be kept in any way desirable. The dictionary then is passed to the winner and the game proceeds.

The amusement and interest can hardly be estimated without a trial. One can alternate common words with words of unknown meaning. It is surprising how difficult it is to define briefly even the most ordinary objects. If prizes are given it will add to the interest of the game.—G. P. B.—Home Journal.

**In a Prairie Freshet. - A True Story.**

By Sydney Dayre, in The Presbyterian Journal.

"Surely you're not going out, when it looks so stormy?" asked father.

"Why, of course, father, I must."

"I don't believe anybody else will be there," said mother, with an uneasy glance at the clouds.

"O yes, there will be. Not many, but some of my little chicks are too brave to stay at home."

"The creek will be high. Up to the bridge, likely. It poured and rained all night," her father added.

"That will not keep them at home, though," replied his daughter, and then the cheery, hard-working school-mistress said good-by, and set out on her muddy walk along the prairie road. The cheeriness faded a little from her eyes as she went on, for in her heart lay a small shadow, cast by unfulfilled longings and ambitions. She was unconscious of the

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mud, and of the picking of her way from one side to the other, in the absorption of her mind in one prevailing thought.

"O dear, I should like to go East."

"East meant so much in the way of opportunity for growing, widening, improving. As often before she sighed it to herself for want of some one else to whom she could sigh it. Never to father or mother, for they were growing old, and needed her. Not to the neighbors, for the dwellers on the prairie farms, far from town or railroad, did not sympathize with any such ambition, and probably would have been shocked at her indulging it.

Janet Wells had formed a warm friendship with the lady who for two or three years had taught the township school, making the Wells's home her own. Since then Janet had read all she could find to read, had subscribed for a magazine, and besides, had been sent away for a year or two to a school in the nearest town, where she had made enthusiastic use of all the privileges within her reach.

Returning home, she had herself been appointed teacher for the district. A great rise, so the neighbors said, and so, with pride and delight, thought her parents. For a time Janet was satisfied, but the longing revived for something beyond—something greater and better.

Her mind was swiftly recalled from day-dreams to stern realities as she reached the creek. The first sight of its swift, turbid waters brought back her mother's foreboding.

"It's really not so bad as I thought. If I had time, and it was not so muddy, I'd run back and tell mother. But I must not keep the children waiting. If the weather looks threatening I believe I'll dismiss them early."

Her way led for a little distance along the stream, as she came near the school-house, set close to the bank on a bend, around which the water hurried with a babbling and boiling delightful to a dozen or so children who played on its brink. The boys were bare-legged, wading into the shallow water, which, in one low place, had already overflowed the bank, while the girls threw in sticks to watch them toss and whirl until they disappeared under the bridge.

"You here, Kitty! Why, I thought such a little one would stay at home today. Come out of the water, boys."

"Well, there are not many of us here," gazing with a smile on the gathering on the benches, "but more, I believe, than I thought would come. Thirteen of you. A brave baker's dozen. Now for lessons."

The school-work went busily on, notwithstanding an occasional anxious glance of the young teacher's eyes at the clouds, as an increasing shadow darkened the room, so slowly as to be at first scarcely noticeable. She went at length to the door to take a glance outside.

The rains farther up the creek, which wound through an undulating country, must have been more severe, for even during the time in which they had been in the school-house a change had taken place in their surroundings. A little above the slightly built school-house was a place in the bank somewhat lower than

the ground on which the little building stood. As the young girl considered this, the oldest of the small boys, two or three of whom, recognizing the fact that this was a day of lax discipline, had followed her, pointed up stream.

"The water's spilling out there."

"See—makin' a little bit of a creek this side."

Janet saw the slight ripple over the bank taking a direction behind the house, which, in time, would cut off the building from the surrounding ground, and inwardly determined to have no afternoon session.

"Run in, run in," she called, as rain began to fall, and the laughing youngsters scampered to shelter.

The rain continued, but not so heavy as to cause alarm. Quiet again fell on the small students, to be followed by a rush and a roar which brought all to their feet with scared, wondering faces.

"Back, back, all of you," cried Janet, as a frightened little group crowded near her at the door. The small porch, on which some of them would have set heedless feet, was breaking away, parting with a crash and a splash. And all about them was water, rushing, foaming, raging with all the violence created by a cloudburst a few miles higher up. The bank above had given way, and a new torrent whirled and foamed along the back of the house. Under them, too, the strong current was busy with the foundations, and already the frail building rocked and trembled.

"What shall I do?" was the cry in Janet's heart. Thirteen little ones crowded about her with wide-open eyes and lips quivering with fear. Were these innocent little lives indeed in peril? There was no help near. Either she must be equal to this most-undreamed-of occasion, or they would be helpless in the threatened catastrophe.

With hasty, reassuring words she put them from her. "Polly, Jack, all of you—you must do exactly what I say, so that I can get you out of this. For I'm going to—mind. Polly and Tom, you are the oldest: you show the others how to wait, while I take Kitty first—"

Seizing the smallest child, she stepped out of the door—to find the water up to her waist. Land was twenty feet away—twenty feet of boiling, rushing water, but not for one moment did the young teacher give up the determination to bring to safety those entrusted to her care.

But she had miscalculated her strength and that of the foe against whom she strove. Whirled about, swept along, buffeted, she fought her way, sometimes nearly off her feet, her heart straining in wild supplication for the help which did not fail, so that, with what seemed her last possible effort, she grasped the limb of a tree and found her footing.

"Now, Kitty," she gasped, setting the dripping child on firm ground, "run, run as fast as you can to Mr. Wade's, and tell him to come and help us. Run, Kitty!"

Janet's idea had been to bring each of her charges to safety in the same way. But now, with a despairing heart, she realized the impossibility of it. Her strength seemed gone. It would be all

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she could do to get back to them. This she must do—share their peril, to die with them if need be.

The straining eyes swept the horizon in search of help, of which there was slight hope. The sodden earth and pouring rain kept within doors the few neighbors in the thinly-settled country.

But—was here an unlooked-for chance of help? New hope sprang to her heart at the sight of an old horse, at some little distance, along the bank, patiently awaiting the movements of two of her young pupils whom he had brought to school.

Quickly making her way to the horse, she seized the stout rope by which he was tied to a tree, loosed him and led him to the bank of the now-rapidly-deepening water. Calculating her point nearest the school-house, she again plunged into the torrent, leading the horse.

"Courage now—good old Sawdust. Get up—in with you," she called, peremptorily shouting her orders, as the frightened animal at first resisted a little.

"Come on, good old fellow—no, boys, stay where you are—." She was distracted between her efforts with the horse and her fear that some of the excited and clamoring children might venture into the water.

Higher and swifter it rose, sweeping on with a force which the girl desperately strove to stem, a creaking and rending mingled with the roar of the angry flood, sending a new terror to heart. She dragged the horse to the corner of the building, and tied the rope to one of the foundation timbers. Loosened from its foundations, the school was already rocking and whirling before the new onset.

"Now, Sawdust—get up—get up—."

Heading the horse a little down stream until the rope was drawn taut, Janet rejoiced to see that the building readily moved after him. But the creaking and splintering behind her told of the impending collapse, and still with loud cries she urged him on.

It was short work. The moment in which the tottering building touched the opposite bank there came a scramble of scared morsels of children, some in Janet's own brave arms, some leaping to the ground. None too soon, for, as the schoolhouse swayed and was again driven on the bank, the second shock proved too much for it, and, in the moment in which she untied Sawdust, with a final crash it went down, and whirled on, a shapeless mass of time-worn timber.

Janet could have cried as she followed the last child to safe footing. But every one of the thirteen was ready to do exactly the same, and that would never do. So she only leaned against the horse for a few moments to rest her trembling limbs, murmuring:

"Poor old Sawdust! You never can know what you have done."

Janet still cherishes a desire to go East, but not a harrassing or insistent one. For, when the longing seizes her, she sometimes whispers to herself: "If I had gone East I might never have had the opportunity of saving thirteen lives."—"East and West."

## Another Appreciation of the Aetna.

LUMBERTON, N. C., November 26, 1902.

J. D. BUSHALL, Esq., Manager Aetna Life Insurance Co., Raleigh, N. C.

Dear Sir:—After a careful comparison of policies submitted to me by the Aetna Life, Bankers' Life of New York, Equitable of New York, Northwestern, New York Life and Prudential, I have accepted \$10,000 in the Aetna on the 20-payment life plan, with option of 25 year 3 per cent. Gold Bond Contract.

I have been a policy-holder in the Aetna for nearly eight years, and therefore feel somewhat prepared to judge of its merits from actual results. With all due deference to other companies, it affords me great pleasure to say that in my opinion the Aetna cannot be surpassed for plain and liberal contracts, and for just, conservative and economical management. I now have \$12,000 in the Aetna. My partner, Mr. W. W. Carlyle, has \$16,000 and one of our clerks, Mr. John T. Biggs, has \$2,000, nearly all of which was written and delivered by your special agent, Mr. H. T. Spears.

Wishing you and the grand old Aetna continued success, I am,

Yours very truly,

ROBERT D. CALDWELL.

### MASON & HAMLIN.

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# Our Little Folks.

CONDUCTED BY MRS. A. J. MCKELWAY.

## Children's Letters.

Raeford, N. C., Feb. 16th.

Dear Standard:

I haven't written before and I thought I would write. My teacher's name is Miss Mary Watson. I got 100 in spelling. We have about seventy fat hens; they lay a lot of eggs. I have a brother at Davidson College. He is going to be a preacher. He came home Christmas. I am one of the Cheerful Workers. My bramah rooster is big as a turkey. He got in a fight and got his wing broke. I had fifty cents in my mite box.

Age 9. James Gillespie Dickson.

Raeford, N. C., Feb. 15, 1903.

Dear Standard:

I will write you a letter as I have not wrote in a year and tell you that we opened our mite boxes to-day. We had fifty dollars and three cents. Our pastor Mr. McLaurin preached to the children. Our missionary society's name is "Cheerful Workers." Mrs. McIntyre is our leader. I enjoy reading the children's letters. My father takes the Standard. I go to school at Raeford. Miss Lizzie McDuffie is my teacher. She is a good, smart teacher and we all like her fine. There are five teachers in all. My father keeps a drug store here and Dr. G. A. Graham is in business with him. I go to Sunday-school at Raeford every Sunday and my teacher is Mrs. McIntyre.

I have a large doll I got Christmas. It can wear my brother's clothes he had when he was a baby. I have a big sister; her name is Fannie. She spent Xmas off. I have my missionary hen yet; I told about her in my last letter. I live in Robeson and go to school in Cumberland. Our pastor's wife is sick and we are all sorry. They have a sweet baby named James Leroy McLaurin. I study six books at school. I will close by asking one question. How old did John the Baptist live to be?

Your friend,  
Susie Wright Dickson.

Query's, N. C., Feb. 14, 1903.

Dear Standard:

As I have never written I thought I would write a short letter. My papa takes your nice paper. I enjoy reading the letters very much. I go to school at Back Creek. My teacher is Mr. T. G. Furr; I like him very much. We have forty pupils. I go to church at Mallard Creek. We have no pastor now. I will close, hoping to see this in print, for I want to surprise my sister.

Your unknown friend,  
Age 10. Myrtle Kirk.

Red Springs, N. C.,  
Feb. 16th, 1903.

Dear Standard:

I love to read the letters from the little boys so much and love to read the paper too, so I am going to write one and hope to see it in print. I want my papa who is away to see it. I have two pets, a cat and a dog. My cat is name Mary and my dog is name Carlo. He is four years old.

We have a horse name Joe. I go to school every day to the North Carolina Military Academy. I go to Sunday-school every Sunday at the Presbyterian Church. Rev. C. F. Rankin is our pastor. We love him so much. My teacher is Miss Isabell Robeson; she is such a sweet good lady. My little sister is name Margaret; she goes to school at the Seminary; she is eight years old. As this is my first letter I will close. If you can, please put my letter in your next paper.

Your little friend,  
Age 11. Jim Edens.

## The Story of Little Joe's Life A Barium Springs Orphan.

On Sunday morning the first day of February, God took our little Joe home to Himself. In all the history of the Home we have never had a greater shock.

He had not been well for several days, but as he had no fever, was bright and happy and able to sit up most of the time, we did not feel uneasy about him. On Saturday he seemed better and sat up all day.

Sunday morning when the other boys were getting up he begged to get up too, but as he didn't seem quite so strong as the day before we thought it best not to let him get up, but told him that a place would be fixed for him down stairs.

One of the "big brothers" was waiting with him to carry him down when the place should be ready. He noticed that Joe closed his eyes and seemed to be going to sleep. He took him up and carried him down, but it was our dear little boy's last sleep. In less than three minutes his heart was still and his breathing lushed. Nothing we could do would bring the little soul back and the awful hush of a great sorrow settled down over our Home.

We feel sure that many of our friends in different parts of the State have learned to know and love our little Joe.

The letter he wrote Santa Claus at Christmas reached so many loving hearts. We want to thank them again for making his last Christmas here such a glorious one.

Joe's disposition was a lovely one and his little life a beautiful lesson to us all. One day not long ago one of the big sisters was teaching Joe his catechism, she told him to say, "The Devil tempted Eve and she gave the fruit to Adam," (in answer to the question "Who tempted them to eat the forbidden fruit?"), but Joe refused to say it. She insisted but Joe was not to be persuaded. When she asked him why he wouldn't say it he said: "because it is a bad word." To his pure little soul, Devil sounded profane, and so it couldn't pass his lips. When she told him to say Satan he did so and went on with his catechism.

As we came back from the dining hall after supper Joe nearly always talked about the stars. He never could understand where they stayed in day time. And Ah! how well we remember his turning his little face up to the stars and saying, "When us gets dead us'll go up there." We didn't know how soon he was really going up there.

In Joe's death a musical genius was taken from the world. He would sing

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Eczema--stop the progress of that Ringworm  
and heal it completely.**

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Baltimore, Md.

anything he heard. His little baby tongue couldn't say the words but he always caught the music. He would sing using just any words that sounded right to him.

He sang not only easy songs and hymns but classical songs that he had heard only once or twice. He would stand by the piano while the girls played instrumental music and sing that without making a mistake and sometimes would sit listening for an hour at the time while they practiced exercises.

Sometimes when he had been to service we would ask him to sing the hymns he heard and he would do it.

Just before Christmas the piano at Rumble Hall was tuned. The next time Joe heard it he came and listened for a little while and then he asked if it was the same piano. When he was told that it was, he said, "Who sounded it?" He knew there was a difference in the sound. Possibly there were not five other people in the Home who would have noticed the difference.

The one thing Joe talked about most was being a man and building a church. He always said he was going to make a porch to his church.

We laid his little body away in a pretty spot near the place we have selected for our church. His is the first grave in our burying ground.

Can't those of us who love little Joe carry out the dream of his short life by putting the church there by his grave? Are there fathers and mothers, who have laid away in God's acre not only the body of a precious child, but the brightest dreams of their life, who would like to build the little church? Are there others, who listen with swelling hearts while their own wee laddie tells what he will do when he is a man, who would love to make a thank offering of this kind to the Heavenly Father who has given them so much to look forward to?

There may be some little men and women full of young life and gladness who as they look at their bright future would love to help us carry out the plan of Joe's little life. Then we know there are other lives too who have hidden away from the world dead hopes, hopes that were once as real and as dear to them as our little Joe's vision of the church was to him—Wouldn't you, dear friends, like to help us carry out this frail little creature's dream?

During the Christmas holidays Joe sang for some friends who were being shown through the Home. His sweet innocent manner and unusual talent impressed them very much and they gave him forty-five cents to spend as he pleased. It won't build his church, but we want to use it as the beginning. We are sure he would rather have it used that way than any in the world. If you want to put something to the forty-five cents please let us know.

The little life has been a blessing to us, and when we have the church, which we are sure will come, we hope there will be very many more lives blessed.

We know that God knew best, when he took the soul from our baby boy's frail little body.—Our Fatherless Ones.

### My Raccoon.

He was my first pet. He was just like a little bear. His body was clumsier and "bunchier" than a cat's though no larger. He had a sharp nose, sharper than a collie dog's and this, with certain dark and light streaks of fur on each side of it, gave his face a curious three-cornered sort of expression. More than that, he had a wise, shrewd look, even when he was planning mischief, and planning mischief was the occupation of most of his working hours. His color was dingy brownish gray, and his most characteristic feature was his tail, which looked like a string of dark-colored fur rings.

I loved him with my whole heart. Whether the rest of the family shared the sentiment I will not say, but surely there was seldom one stagnant day in our household after he got acquainted with it.

This was his history. My cousin and another man were out hunting on my uncle's farm, and saw an old raccoon and five young ones walking out on limb of a large tree. They disappeared in a hole in the tree, and then one of the men stayed on the ground while the other went to my uncle to get permission to cut the tree down, for it was a large oak. Consent being given, several men and boys, and the farm dogs, went down all ready for sport. When the tree finally fell we all made a wild rush into the foliage.

The mother coon, being large and heavy, was pinned in somehow with in the trunk of the fallen tree and could not get out. I am sorry to say they killed her with an ax. One poor little coon died from the fall. The dogs killed another, and three little baby coons were made prisoners. Such comical little fellows as they were! We boys held them by the nape of the neck, as a cat carries her kittens, for they had keen, sharp teeth that they knew well how to use.

They acted almost like monkeys. Each poor little motherless coon clapped his little paws right over his eyes and held them there. Gradually, when we didn't seem to notice, each little animal would peek through his fingers at us, and at last they would carefully take off one paw, but at least notice on our part back would go the paws over both eyes.

One of the baby coons was given to me. I made him a home in a box, but I forgot to fasten the lid that first night, and he got out after we had all gone to bed. Next morning he was nowhere to be found, and there was great dismay. I guess I shed a few boyish tears, for he had been so cunning.

I remember well as I sat by the open fire reading, some noise made me look up, and there was the little raccoon clinging to the chimney jamb, the fire nearly singeing his fur. It seems he had been unable to get out of any door or window, and so had gone up the chimney flue, as the fire had been carefully covered for the night. As the chimney curved in at the top, he could not climb clear out, and finally, in the morning, the fresh smoke drove the little fellow down.

As he grew older he developed many interesting traits. Like all wild animals, he was very fond of sweet things.

## Ambitious Boy.

Every ambitious and industrious boy and girl should remember that there is a "section" in every can of "GOOD LUCK" Baking Powder and should get his mother and his house-keeping sisters, cousins and aunts to save them for him.

Richmond, Virginia.

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and bronchitis respond promptly to VIN-GU-OL. It acts in a direct way. For weak lungs, throat troubles and colds there is nothing that will give you so much real benefit as this preparation.

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Cotton high! Corn high! Tobacco high!  
Likely to continue high!

His favorite lunch was a thick piece of bread soaked with molasses. He learned to pick pockets with great dexterity. His face would assume a rapt, far-away look, while he thrust his cunning little paws deep into the recess, and if there was anything eatable in there, it had to come.

Some boys who may read this have doubtless seen what are called craw-fish, a kind of small inland lobster, found along country brooks or creeks. Our raccoon was very fond of them, and could catch them better than a boy. He would wade along the edge of the water, dexterously feeling under the stones, and woe betide the poor crawfish who happened to be at home when Master Raccoon called.

He was oddly suspicious of any round object in his food. He would roll peas in his fingers till they were crushed. Once I gave him some of that kind of candy which at first tastes innocently enough, but afterwards grows furiously hot in the mouth. When the candy began to burn him he took it out of his mouth and gravely rolled it: having put it into his mouth again, and finding it still burned him, he rolled it once more, and at last, in apparent desperation, swallowed the candy, chewing as fast and hard as he could, although it must have burned all the way down.

His behavior with the kittens was peculiar. He would hold one in his arms about as clumsily as an old bachelor holds a baby, and would bite the kitten's ear till he provoked the old cat to charge at him. He seemed to do this on purpose to tease her. He had many a romp with a little white lapdog, but as the coon grew older and rougher the dog was half afraid of him, and then he would chase the dog all over the house to make him play.

He was very fond of me, and when he was tied up, and happened to see me, he would give a peculiar call, like a loud, almost shrill purr. He would steal in among a lot of children and gently bite their bare feet, as a joke.

But he had one failing which finally worked his ruin. He loved chickens not wisely, but too well. His first victim was a little downy one, and that was passed over. One day we killed a chicken for dinner. The headman left the fowl lying on the ground a few minutes, and it was promptly appropriated by the raccoon. He vanished under the house with his booty, and after an hour or two emerged with stuffed sides, and more than his usual look of satisfaction.

Next time my little brother was set to watch the dying chicken, and presently appeared carrying both the headless chicken and the coon, the latter holding on tightly, and the weight of both being almost more than the little boy could manage.

We made him a long light chain of links of wire, and he used to go about the premises dragging a yard or two of chain after him, and turning up in the most unexpected places, like an uncanny spectre.

Finally a family council declared after due deliberation, that the coon must "go."

After a few honest tears of regret I

## George G. French, Wholesale Grocer,

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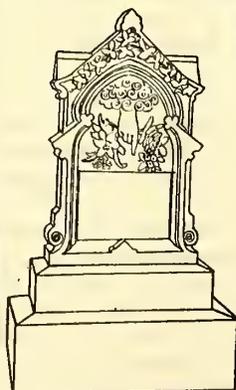


## MONUMENTS,

Tablets, Headstones, Iron Fences.

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Please mention the Standard.



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New Catalogue

saw him sold. His ultimate fate was, I fear, too distressing to be minutely searched into.

I am afraid that by and by he passed into the hands of some steamboat men—"deck-hands," they were called—and was at last pitted against some cross dogs and came to a dreadful end.

I wish now that I had taken him deep into the still, dark woods he loved so well, and, with a few farewell caresses, turned him loose.—New York Evangelist.

**Susie's Job and Aleck's.**

"Grandma gave you the nicest job," grumbled Susie; "I believe she loves you best."

"Best—nothing!" answered Aleck, in boy lingo; "grandma set me to drive the sheep 'cause I'm a boy and 'cause I've got a whip. Girls can't drive things!"

These two little city children had only slept a single night in the old-fashioned trundle-bed in the farmhouse where their father was born. But directly after breakfast they had asked for a job—some thing that papa used to do when he was little.

And now as Aleck was a good-hearted fellow and did not like to see Susie vexed, he "swapped" jobs with her, and set off to pick raspberries whistling like a redbird.

But alas for the folks that turn from their own work to snatch at other people's! Before Aleck had covered the bottom of his shining tin pail he heard loud screams from the lot, and, dropping pail and berries, he flew to see what was the matter. Ah, the little red-frocked girl! She was flying—and screaming as she flew—before the old turkey-cock, which, with a hateful sound of "gobble—gobble—gobble," was close upon her.

Dusty with her falls, and smeared with tears and grass stains, Susie sobbed on grandma's shoulder: "I tried to catch him—I thought I—thought he was a scarlet tanager, like the picture in my book!"

"And Mr. Turkey thought you were a little soldier coming to give him battle," laughed grandma.

"Next time I'll attend to my own job," said the little scholar, who had learned something that morning more important than the difference between a turkey-cock and a scarlet tanager!—Elizbeth Preston Allan.

At a local theatre last night, two comedians had fun at the expense of Roosevelt's negro policy, and such a demonstration has not been seen in a theatre in Washington in a long while.

"Why didn't the ground hog come out today?" Asked one of the fun makers; and his team mate was back at him with the reply, "He was afraid the president would put a coon in his place."—Exchange.

**DROPSY** Cured! Gives quick relief, removes all swelling in 15 to 20 days; effects a permanent cure in 30 to 60 days. Trial treatment given absolutely free to every sufferer. Write to Dr. H. H. Green's Sons, Specialists, box 6, Atlanta, Ga.

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and muscles sore from cold or rheumatism, when you slip and sprain a joint, strain your side or bruise yourself, Perry Davis' Painkiller will take out the soreness and fix you right in a jiffy. Always have it with you, and use it freely. **USE**

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There are other Cotton Mattresses besides the "Royal"—giving more or less satisfaction—mostly less, because in none of them has the most important feature received proper attention—i. e., that the raw material used in making the filling shall be of the best staple cotton procurable.

In no other way can a felting be obtained that will stand the test of continued use and retain through a life time its first elasticity.

In all other cotton mattresses except the Royal this "keystone" feature has been overlooked.

Columbia, S. C., Oct. 1, 1901.

Messrs Royal & Borden, Goldsboro, N. C.

Gentlemen:—This is to certify that we have recently furnished our College throughout with the Royal Elastic Felt Mattress, and that it is by far the most neat, clean and comfortable thing of the kind we have ever examined, and all the members of our household are singing their praise

**ROBERT P. PELL,**

Pres. Presbyterian College for Women.

Wilmington, N. C. April 14, 1902.

Messrs. Royal & Borden, Goldsboro.

Dear Sirs:—I have your favor of the 12th inst. and take pleasure in expressing to you my opinion of the "Royal Elastic Felt Mattress," which it was my good fortune to use when I stopped at Hotel Kennon a few nights ago. I cannot imagine anything more deliciously restful than a night spent on one of those mattresses. In my opinion they are far superior to a hair mattress, however expensive.

Yours truly,  
**R. E. SMITH.**

Mr. Smith is Assistant General Manager of the Atlantic Coast Line, and the above is from an impression made by sleeping on a Royal one night.



**THIS ECZEMA MAKES ME MISERABLE.**

What must I do?  
DOCTOR.—BARIUM Rock Spring Water is Nature's Specific for SKIN DISEASES. USE IT.

**I AM SO HAPPY!**

THE BARIUM SPRINGS CO., Barium Springs, N. C., sent me the water and it cured the

**ECZEMA.**

Write for BARIUM BOOKLET.



A. S. Forenam, Norfolk, Va.:  
I have used Barium Rock Spring Water for several years and am delighted with it.

Mrs J. W. Ewing, Biscoe, N. C.:  
Barium Rock Spring Water greatly relieved me when suffering from dyspepsia and rheumatism.

Geo. H. Pelzer, with Pratt Produce Co., Baltimore:—

I used Barium Rock Spring water last summer, and found it a most desirable mineral water, clear, healthful and invigorating. I will continue to use it during the summer months.

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NERVE EXHAUSTION AND TOBACCO HABIT.**

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GREENSBORO, N. C.**

Clippings

"Why do you think he will be a success in life? Has he such remarkable ability?" "Only in one way." "What is that?" "When he feels like it he can put on an air of respectful admiration that will make, you think you are the greatest man that ever happened." —Chicago Evening Post.

An English clergyman tells this story: A friend of mine once shared the box seat with the driver of a stagecoach in Yorkshire, and talked with the coachman about his team, admiring one horse in particular. "Ah," said the coachman, "but that 'oss an't as good as he looks: he's a scientific 'oss." "A scientific horse!" exclaimed my friend; "what on earth do you mean by that?" "I mean," replied Jehu, "a 'oss as thinks 'e knows a deal more nor he does."

"What kind of a man was Napoleon?" said the little boy.

"He was one of the men whose mistakes made them famous," answered his cynical parent "He undertook to control the world by organizing armies instead of organizing a trust." —Washington Star.

"The fact that I am a good musician," said the lady from a country village, "was the means of saving my life during the flood in our town a few years ago."

"How was that?" asked the young lady who saug.

"When the water struck our house my husband got on the folding bed and floated down the stream until he was rescued."

"And what did you do?"

"Why, I accompanied him on the piano."

A sexton at a parish church not far from Dumfries was busy one day digging a grave, when a stranger walking through the church yard thought he would go over and have a little fun with him. He found it no easy matter to draw old John into conversation, however.

First he tried remarks on the weather, then expressed his admiration on the fine country side, but "Ay" and "No" were all the stranger could get out of him till he asked the question:

"Do people die often here?"

John straightened his back for the first time, and, leaning on his spade, looked up in the stranger's face and solemnly replied:

"No; they only die once." —Exchange.

James, four years old, had been naughty to the point of evoking a whipping from his long-suffering mother, and all day long a desire for revenge rankled in his little bosom.

At length bedtime came, and, kneeling beside her, he implored a blessing for each member of the family individually, she alone being conspicuous by her absence. Then rising from his devout posture, the little suppliant fixed a keenly triumphant look upon her face, saying, as he turned to climb into bed:

"I s'pose you noticed you wasn't in it." —Harper's Magazine.

It was during the hearing on appeal of a case in which a certain attorney appeared as a pleader, followed by an escort of office clerks bearing legal tomes. The judge looked up, and, with a twinkle in his eye, remarked, "How is this? Cant' you read law enough in your office without bringing your books here?" "I'm not reading law," reported the attorney. "I'm reading the decision of the Supreme Court of California."

If the coal combine insists on squeezing us, we shall insist, at least, on its giving \$5,000,000 to a university or a library, or something. That's the present-day theory of philanthropy. —The St. Louis Globe-Democrat.

"Are Methodists cold?" asks the Chicago Chronicle. Well, if they are not they doubtless will be this winter. Coal prices are the same to them as to other people. —The Kansas City Journal.

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**Atlantic & N. C. R. R.**

Time table in effect November 19, 1902.

Eastbound Trains.		
	Passenger Daily	Passenger Daily
Leave Goldsboro.....	3:30 p m	8:01 a m
Leave Kinston.....	4:22 p m	8:48 a m
Leave New Bern.....	5:50 p m	10:10 a m
Arrive Morehead City.....	7:15 p m	
Westbound Trains.		
	Passenger Daily	Passenger Daily
Leave Morehead City.....	7:05 a m	
Leave New Bern.....	9:00 a m	6:30 p m
Leave Kinston.....	10:12 a m	7:37 p m
Arrive Goldsboro.....	11:15 a m	8:30 p m

S. L. DILL, Superintendent

**Carolina and Northwestern Railway.**

TIME CARD.

**BLOWING ROCK ROUTE**

Effective November 24th, 1901.

NORTHBOUND PASSENGER			MIXED		
Chester, Leave	8 25 am			8 50 am	
Yorkville, "	7 30 am			10 48 am	
Gastonia, "	9 05 am			1 20 pm	
Lincolnton, "	10 09 am			2 55 pm	
Newton, "	10 54 pm			4 43 pm	
Hickory, "	11 16 pm			5 50 pm	
Cliffs, "	11 50 pm			6 35 pm	
Lenoir, Arrive	12 35 pm			8 00 pm	
SOUTHBOUND PASSENGER			MIXED		
Lenoir, Leave	2 10 pm			5 30 pm	
Cliffs, "	2 54 pm			7 20 pm	
Hickory, "	3 12 pm			8 10 pm	
Newton, "	3 37 pm			8 45 am	
Lincolnton, "	4 22 pm			10 09 am	
Gastonia, "	5 27 pm			1 20 pm	
Yorkville, "	6 32 pm			3 18 pm	
Chester, Arrive	7 45 pm			5 20 pm	

**CONNECTIONS.**

Chester—Southern Ry., S. A. L., and L. & C.  
Yorkville—S. C. & G. Extension.  
Gastonia—Southern Railway.  
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**SOUTHWARD**

	Daily No. 31.	Daily No. 37.
Lv New York, P. R. R.....	12 55 p m	12 10 a m
Lv Philadelphia, ".....	3 29 p m	7 20 a m
Lv Baltimore, ".....	5 45 p m	9 34 a m
Lv Washington, W. S. Ry..	7 00 p m	10 41 a m
Lv Richmond, S. A. L. Ry..	10 37 p m	2 15 p m
Lv Petersburg, ".....	11 20 p m	2 53 p m
Lv Norfolk, ".....	1 55 a m	5 18 p m
Lv Henderson, ".....	2 28 a m	5 41 p m
Lv Raleigh, ".....	4 15 a m	6 58 p m
Lv Southern Pines ".....	6 16 a m	8 50 p m
Lv Hamlet, ".....	7 35 a m	9 45 p m
Lv Columbia, ".....	10 25 a m	12 20 a m
Ar Savannah, ".....	2 35 p m	4 55 a m
Ar Jacksonville, ".....	7 00 p m	9 15 a m
Ar Tampa, ".....	6 45 a m	6 00 p m
	No. 33.	No. 41.
Lv New York, N. Y. P. & N.	+ 7 55 a m	8 55 p m
Lv Philadelphia, ".....	10 16 a m	11 21 p m
Lv New York, O. D. S. S. Co.	+ 3 00 p m	
Lv Baltimore, B. S. P. Co.		+ 6 30 p m
Lv Wash'ton, N. & W. S. B.		6 30 p m
Lv Portsmouth, S. A. L. Ry	9 05 p m	9 20 a m
Lv Weldon, ".....	11 45 p m	11 55 a m
Lv Norfolk, ".....	1 55 a m	1 35 p m
Lv Henderson, ".....	2 28 a m	2 02 p m
Lv Raleigh, ".....	4 15 a m	3 45 p m
Lv Southern Pines ".....	6 16 a m	6 18 p m
Lv Hamlet, ".....	7 40 a m	9 45 p m
Lv Wilmington ".....		3 20 p m
Ar Charlotte, ".....	10 33 a m	10 32 p m
Lv Chester, ".....	10 30 a m	12 51 a m
Lv Greenwood, ".....	12 37 p m	3 25 a m
Lv Athens, ".....	2 52 p m	5 58 a m
Ar Atlanta, ".....	4 10 p m	7 35 a m
Ar Augusta, C. & W. C.....	5 40 p m	
Ar Macon, C. of Ga.....	7 20 p m	11 35 a m
Ar Montgomery, A. & W. P	9 20 p m	6 25 p m
Ar Mobile, L. & N.....	2 55 a m	
Ar New Orleans, L. & N.....	7 25 a m	
Ar Nashville, N. C. & St. L.	1 30 a m	6 55 p m
Ar Memphis.....	4 15 p m	8 20 a m

**NORTHWARD**

	Daily No. 32.	Daily No. 38.
Lv Memphis, N. C. & St. L....	12 45 n' m	8 00 p m
Lv Nashville, ".....	9 30 p m	9 30 a m
Lv New Orleans, L. & N.....	8 10 p m	
Lv Mobile, ".....	12 40 a m	12 51 a m
Lv Montgomery, A. & W. P.	6 45 a m	1 00 p m
Lv Macon, C. of Ga.....	8 00 a m	4 20 p m
Lv Augusta, C. & W. C.....	10 05 a m	
Lv Atlanta, S. A. L. Ry.....	12 00 n' n	8 00 p m
Ar Athens, ".....	2 57 p m	11 23 p m
Ar Greenwood, ".....	5 15 p m	1 58 a m
Ar Chester, ".....	7 17 p m	4 15 a m
Lv Charlotte, ".....	7 27 p m	5 01 m
Lv Wilmington ".....	8 20 p m	
Lv Hamlet, ".....	10 40 p m	7 50 a m
Lv Southern Pines ".....	11 33 p m	8 44 a m
Lv Raleigh, ".....	1 35 a m	11 15 a m
Lv Henderson, ".....	3 05 a m	12 50 p m
Lv Norfolk, ".....	3 50 a m	1 45 p m
Lv Weldon, ".....	5 10 a m	3 00 p m
Ar Portsmouth, ".....	7 15 a m	5 35 p m
Ar Washington, N. & W. S. B.		6 55 a m
Ar Baltimore, B. S. P. Co.....		+ 6 30 a m
Ar New York, O. D. S. S. Co.		+ 5 00 p m
Ar Philadelphia, N. Y. P. & N	+ 5 46 p m	5 10 a m
Ar New York, ".....	8 15 p m	8 00 a m
	No. 34.	No. 66.
Lv Tampa, S. A. L. Ry.....	8 00 p m	8 00 p m
Lv Jacksonville, ".....	9 30 a m	7 50 a m
Lv Savannah, ".....	1 40 p m	12 10 p m
Lv Columbia, ".....	7 05 p m	5 30 a m
Lv Hamlet, ".....	10 40 p m	8 40 a m
Lv Southern Pines ".....	11 33 p m	9 36 a m
Lv Raleigh, ".....	1 35 a m	11 50 a m
Lv Henderson, ".....	3 05 a m	1 10 p m
Lv Norfolk, ".....	3 45 a m	1 55 p m
Lv Petersburg, ".....	5 53 a m	4 07 p m
Ar Richmond, ".....	6 35 a m	4 55 p m
Ar Washington, W. S. Ry....	10 10 a m	8 36 p m
Ar Baltimore, P. R. R.....	11 25 a m	11 25 p m
Ar Philadelphia, P. R. R.....	1 36 p m	2 56 a m
Ar New York, P. R. R.....	4 13 p m	6 30 a m

R. M. COFFEY, C. T. A.,  
Charlotte, N. C.

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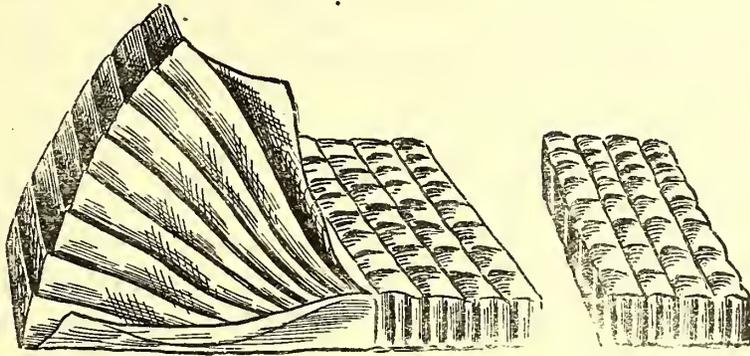
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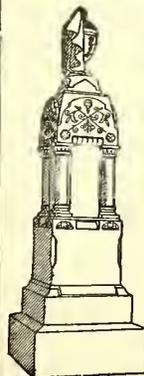
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# PRESBYTERIAN STANDARD

Established 1858.

CHARLOTTE, N. C., MARCH 4, 1903.

Vol. XLV.---No. 9

State Library

## March.

With a loving touch doth the March wind sweep  
O'er the garden beds to-day,  
And a thousand flowers stir in their sleep,  
While they sweetly dream of May.

\*\*\*

The pansies cunningly lift their heads  
And nod as he passes by;  
The good news grows, and the gladness spreads  
As the sunny moments fly.

\*\*\*

The hyacinths ring their perfumed bells,  
And the tulips, peeping out,  
Catch the herald's kiss as he gladly tells  
What the stir is all about.

\*\*\*

"Awake! awake!" he calls as he hies  
Over garden, hill and mead,  
And even the leafless forest trees  
To the stirring words take heed.

\*\*\*

And O, heart mine, a message, too,  
Does he bring for thee to-day;  
Awake! awake! and with purpose true  
The March wind's call obey.

\*\*\*

There are seeds of thought that sleep in thee—  
God planted them long ago;—  
Let them grow and blossom and fragrant be,  
And thy love and loyalty show.

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# Presbyterian Standard.

Established 1858.

CHARLOTTE, N. C., MARCH 4, 1903.

Vol. XLV.—No. 9

## Event and Comment.

After all it does not hurt for a judge to have a Calvinistic back-bone.

The Chicago and Northwestern railway has stopped the hauling of freight on its branch lines on Sunday and sixty per cent. of it on the main lines, and thereby gives six thousand employes a day of rest. The corporation is not soulless that remembers that its hands are also souls.

Only eight per cent. of the people of Chicago are enrolled in the Protestant Churches. The Baptist Standard admits that the great middle class of wage earners are practically untouched by the churches. It is the Protestant problem that presses for solution in all the North, how to reach the working-men.

It is said that General Booth, of Salvation Army fame, preached at the United States Senate, the other day, for six minutes, under the invitation to offer prayer. It was the lamented humorist, Thomas B. Reed, who sent word to a House chaplain once, that he was expected to lead in prayer and not to deliver an address on the state of the Union.

Noting the wide-spread movement in favor of genuine and permanent temperance reform, The Congregationalist publishes this comment: "Two steps in temperance activity are imperatively needed: to reform liquor-selling itself, where its discontinuance is as yet impracticable, and to reform many of the reformers into broad-mindedness and charity." Hear! Hear!

If anybody has an idea that the Presbyterians are good quarrellers, he ought to subscribe to the rival Baptist papers in the State of Texas. It is claimed by one faction in both Arkansas and Texas that there is no New Testament ground for missionary organizations. There has already been a secession in Arkansas, a civil suit in Texas, some most uncivil charges of corruption and a general hullabaloo. It is characteristic of people who stand on narrow issues to magnify small questions, and the violence of the contestants increases as the square of the unimportance of the contention.

The Methodist Book Concern has not outlived the memory of the Barbee-Smith-Congressional incident long enough to show mercenary motives so soon. It sent letters to the Methodist signers of the call for the Religious Educational Association, saying: "Our publishing department is committed to the uniform lessons for the Sunday-schools and our Sunday-school periodicals are based thereon. Any disturbance . . . would greatly disarrange our publishing interests and cause an immense loss of money to the church." There is a current impression that Publication Committees were made for the Church and not vice versa.

We shall have to pass on to our Northern exchanges a joke that is too good to keep. The reader may recollect a beautifully written paragraph published on the cover page recently, entitled, Twentieth Century Presbyterianism. A note in the Editor's Chat explained that it was from the much abused "New Creed" of the Northern Church. We have received the information that our own conservative Committee of Publication was so much pleased with it that it has been considering its re-publication from the office in Richmond, giving due credit to the editor of the Presbyterian Standard for composing it. We presume that Dr. Henry Van Dyke is the author of the paragraph, and he will please try to feel complimented by the Committee's mistake.

Correcting a misstatement of a contemporary as to the falling off in church attendance, when the facts show just the contrary, the Interior rebukes the saddened sermonizer by remarking: "Whether the devil be as black as he is painted we do not pretend to say; but we do say that there would be fewer Jeremiahs in the Christian Church if the facts were more carefully sought out and comparisons more judiciously made."

In all the discussion about the genuineness of the miracles of the New Testament, it is just as well to remember that we have only shifted the argument. At first the miracles were used to prove the Christ. Now we say that Christ proves the miracles. It would be a wonder as great as it would be diabolical, that the character of the Miracle-worker could be impeached by calling in question the genuineness of his wonderful works. After all, the difference between faith and infidelity is largely the difference as to what kind of wonders to believe in, and the choice is a test of character.

From the Interior's account given elsewhere there was nothing to be so scared about in the Convention on Religious Education, which recently met in Chicago. We suppose that our esteemed contemporaries who have been on the borders of hysterics would admit that there is more ignorance of the Bible to the square foot among people who are otherwise cultured folks, than there has been since the Dark Ages. Something is wrong with modern methods of instruction in the Bible. And yet when every fact published demands the inauguration of something new, there are left those who will cry with mournful iteration, The old is better.

With President Roosevelt preaching to the American people on the evils of "race-suicide" and the blessing of large families, and Mr. William J. Bryan editorializing Congress on the duty of suppressing gambling contests, the country should be thankful that two of its most conspicuous citizens are interested in its moral welfare.

P. S. President Roosevelt's sermon was not greatly needed in these latitudes. There are 400,000 more people in Massachusetts than in Georgia. There are 200,000 more children of school age in Georgia than in Massachusetts.

We stretch out the hand of fraternal greeting to Colonel Jacob L. Greene, Episcopalian, of Hartford, Connecticut, who made an address before the National Conference of Church clubs, meeting recently in Pittsburg. He said in part:

"I regret to see how we stand aloof from our fellow Christians of other names. We dare not deny their membership in Christ himself; we do deny, some of us in terms and most of us in act, that they are properly members at all of his visible church; not for want of Christian faith or lives of faith, hope and charity, but for their want of a 'valid,' or at least a 'regular,' ministry. Let us ask of our common sense, What is the test of 'validity?' One test is always available,—the test of fruit." Proceeding to recount eloquently the debt of the world to Puritan, Huguenot, and Covenanter, and to men who have inherited their traditions, Colonel Greene went on to say: "If this has been the fruit of 'invalidity,' we may well ask, What is the advantage of 'validity?' God is not bound by precedent nor by lines of our ignorance, arrogance, prejudice or sentiment. He has not lodged the efficacy of his power in any one symbol nor surrendered his free action to the dictation of any one body. He who denies the sufficiency of independence and refuses fellowship with it, takes on himself an overwhelming responsibility."

## PRESBYTERIAN STANDARD

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PRESBYTERIAN STANDARD, Charlotte, N. C.

We do not claim that it is the only business of the Church. One very large part of the usefulness of the Church is simply holding up before the world a high standard of righteousness. And it sometimes becomes necessary for the Church, at least in the persons of its members and officials, to take an active part in reform movements, thus supplementing by example what it teaches by precept. And while such a fight is on it is the poorest policy in the world to remind the Church of its main business, as a prominent Baptist minister did the other day, when he made a public reference to "preachers going into politics" with the result that the saloon politicians quoted him with approval on the floor of the Legislature in Raleigh.

Nevertheless, neither standard-raising nor reforming are the Church's main business. "Make disciples" is the Church's great commission. For executing that commission it is reminded of the omnipotent power of the Church's Lord and the inspiring and protecting power of the Church's King. Make disciples. Disciples are the salt that keep the earth from getting rotten. Disciples are the light of the world. Disciples must bear the burden of missionary work at home and abroad. Disciples make the citizenship of the nation that may be relied upon to do the right. The more disciples, the better. When the Church fails in the work of making disciples then every cause of Christian civilization is weakened. So that even from the point of view of the reformer, looking toward the extermination of an evil, the surest work that the Church can do, although it may be slow, is the work of making disciples. The only way to keep results that have been secured, the only way to win new results, is to recruit with more and yet more soldiers the army of the Lord.

We are tempted sometimes to get impatient at the slowness of the process. We are inclined to take things in our hands and accomplish them any way. And then we find too late that we have won a barren victory, because the ranks were too thin to hold what had been

gained and the line had to fall back. Let us not be discouraged. The number of the disciples is growing, at home and abroad, growing more rapidly than the population, growing in influence and in means of usefulness more rapidly than in numbers. It is because North Carolina is a Christian state that its people have awakened so nobly to the duty of suppressing the saloon evil. It is because the churches have been making disciples through all these years that such an advance has been made. It is because more are being made every week and every year, that the reforms that have been battled for will be won. There is no discharge in this war. There are evils to contend with that arise or seem to come into our consciousness as the victories are won over the old ones. But the victory is on the side of right, because the Church of Christ stands for the right and it is adding its recruits to every righteous cause every hour.

And let this be the encouragement to the worker in the kingdom of Christ, no matter how obscure may be the place of his working. Things are wonderfully bound together in this world as cause and effect. When our labor is mixed with the work of the Omnipotent Spirit, an element of the infinite is at once introduced that brings to naught all calculations from the appearance merely. There is no more far reaching work that can be done than the conversion of a soul to Christ. It may take more than one generation to show the beginnings of the harvest. But the harvest will not cease while the world remains.

So make disciples. Minister, Sunday-school teacher, man with the money that can be converted into the finer gold of Christian character, saint with your prayers to God, make disciples. No trouble about their fighting the Lord's battles if they are the right kind, although it should never be forgotten that they should be instructed as to what their business as disciples is, whenever an issue is drawn between the interests of the kingdom of Christ and the kingdom of Satan. And when disciples are made "of all nations," which is the extent of the Church's commission, then the whole world will be what every model Christian community is in our own land and age, with a people whose God is the Lord.

The Presbyterian Banner notes the fact that the National Central Committee of the Twentieth Century Church Year.

National Gospel Campaign, has sent out an appeal to utilize the Lenten season for religious activity and advance. Says the appeal of the National Central Committee of the Twentieth Century National Gospel Campaign, "The Lenten season has of late years—owing to the special emphasis upon it by some branches of the Church, and the resulting temporary staying of the tide of worldliness and frivolity at that time—proved peculiarly favorable to the promotion of religious interest." And so the National Central Committee, etc. hopes that Ash Wednesday, the first day of Lent, will be observed as a day of prayer and that special services will be held during the Lenten season for revival and ingathering.

We notice in passing the confession, which is at the same time an accusation. The special emphasis upon the Lenten season by some branches of the Church has resulted in "a temporary staying of the tide of worldliness at that time." The Committee aforesaid is at

pains to express the exceeding temporariness of that staying of the tide of worldliness. The staying was only "temporary at that time." It would seem to have been therefore of no great permanent or lasting advantage. Moreover a fair inference from the Committee's remarks would be that the churches thus laying special emphasis upon the Lenten season were themselves afflicted with that tide of worldliness and frivolity, as the world itself does not keep Lent and the churches which failed to keep it could hardly use the emphasis of other churches upon it to stay the tide of worldliness in themselves. But if special emphasis of the Lenten season goes along with the tide of worldliness that is only temporarily stayed at that time, the very practical question recurs, What is the good of laying special emphasis upon the Lenten season?

The Presbyterian Banner has this to say of the appeal:

This Appeal emanating from prominent representatives of many Churches is a significant sign. It would not have been possible a generation ago. Protestantism, in breaking away from Roman Catholicism, necessarily swung to the opposite extreme and renounced the Church year in its worship. Wearied with the multiplied commandments and ordinances of men it esteemed every day alike and reduced the calendar of worship to the weekly Sabbath. But a reaction from this extreme has been slowly and surely setting in. The two most conspicuous days in the Church year, Christmas and Easter, have crept back into the Protestant calendar, until now they are almost universally observed in the Protestant churches. In the mean time, Protestant churches have been developing something like a Church year of their own. Special seasons and days have multiplied until they fill a good part of the year. The Week of Prayer takes up a week at the beginning of the year and is followed by a long series of special days. We have a Day of Prayer for Colleges, the Y. M. C. A. Day of Prayer, Endeavor Day, Children's Day, Rally Day, Decision Day, Temperance Day, Thanksgiving Day, and many others. Our Presbyterian Handbook enumerates twenty-two "Special Days for 1903," making a respectable "Church year" in themselves. This thing is growing and threatens to cover practically all the Sabbaths of the year and to become a burden more grievous than the "Church year" our fathers discarded when they threw off the Roman yoke.

The Banner then proceeds to state that even "the Week of Prayer has undoubtedly lost ground with our churches and its observance is receiving less and less attention or is being omitted." And then for a Presbyterian paper it brings certain strange things to our ears:

There are signs that our churches are tiring of this multiplication of miscellaneous special days and are turning towards the original Christian Year. The observance of Christmas and Easter concedes the principle of this year and logically prepares the way for the acceptance of its general calendar. Whatever good reasons there may once have been for rejecting it, these reasons have passed away, and the fear of Popery is no longer before our eyes. The fact that it always has been and now is observed by the greater part of the Christian world is an immense motive in its favor. That so many other Christians accept it is surely no reason why we should reject it; rather this is a reason why we should share in its common blessing. It would be a great step towards Christian unity for all Christians to travel through the Christian Year together. The common Sabbath is a powerful bond of unity and means of action to the Christian world, and a common church calendar would contribute to the same end.

It would seem that the multiplication of "special days" has made the people turn towards the "Original

Christian Year," though we suppose the Banner would not claim that it originated with New Testament practice. We call attention also to the argument, "the observance of Christmas and Easter concedes the principle of this year and logically prepares the way for the general acceptance of its general calendar." But the "common blessing" of sharing that Church Year is a rather dubious one, if the appeal of the "Central Committee" is to be trusted. Why should we want a tide of worldliness and frivolity for the sake of "temporarily staying it at that time?"

Would it not be a still easier way to give up the idea of having any special days and just keep Sunday? That unites us to a very large body of Christian people including the New Testament saints. Presbyterians make a very poor out of it as either parrots or apes. Our immemorial contention is that these special days were not commanded in the New Testament and therefore were not intended to be observed. That is simple and intelligible. Paul was thinking of Presbyterians when he spoke of those hard-headed folk who esteemed every day alike. Let us have all charity, of course, for him that esteemeth one day above another. But let us also cling to our own inheritance of simplicity in worship.

The Congregationalist, of Boston, recently published the following paragraph:

Rev. Dr. F. W. Gunsaulus is reported as having resorted to subterfuge to induce his congregation to leave the auditorium in Chicago on a recent Sunday. He suspected that the building was on fire and, wishing to avoid a panic, he is said to have told his hearers that he had suddenly been smitten anew with pain in his leg, and would they please retire without further explanation or formal dismission. This incident of course has furnished a sweet morsel for the casuists. Dr. H. Clay Trumbull probably would say that Dr. Gunsaulus erred grievously; that better that he and all the audience should perish in flame and smoke than that there should be deflection from truth, even a hair's breadth. Of course it should be borne in mind that it is not unlikely that Dr. Gunsaulus did have the pain he described.

Upon which we commented as follows:

Dr. Gunsaulus of Chicago, while preaching in his church the other Sunday suspected that the building was on fire and so told his audience that he had a pain in his leg and asked them to leave quietly. They did and a possible panic was averted. And now they are discussing whether Dr. Gunsaulus had a right to lie under the circumstances.

The Brooklyn Eagle calls this, "A Cruel Calumny" and proceeds to excoriate the calumniators as follows:

There has not been a moment these many sad years. Dr. Gunsaulus has not had a pain in his leg. He is a sufferer by sciatica and locomotor ataxia combined. He has spent months in hospitals for relief. He has obtained relief but he will never attain cure. Any extra strain or sudden shock aggravates his condition of pain.

He preached here twice the Sunday before the time referred to in Chicago. His condition of pain was evident. His endurance of it for the gospel's sake was heroic. The paragraph in the Standard—copied and condensed from others—is a cruel calumny. He has not contradicted it, for those who know him know the facts and those who do not have an account of false witnessing, which it is their duty—not his, as the subject of it—to correct. Besides he is averse to publishing his own physical condition, as any fine sufferer is.

Knowing the facts, however, we have here told them, for the injustice has gone far enough. Those who have

unwittingly spread it owe to him and to fair dealing the reparation of the telling of the truth—and more care hereafter to reflect that as character is a constant the idea that a godly man has become a liar is one peremptorily to discredit. All presumption is against it. To adopt it, without inquiry, on print-say or hearsay, is prodigiously wrong.

Dr. Gunsaulus did not say, "I have a pain in my leg." He is a man of culture as well as of piety and propriety. He said, "I feel the return of my old malady." He did. He told the truth. The believed but unfounded impression that the building was on fire and the audience in danger made the pain recur in acute degree. He summarily ended the service, quietly dismissed the congregation and prevented a possible panic — by telling the truth.

We apprehend that the casuistic discussion of him as a liar likewise aggravates his pain. Now that the truth is out, sundry others should be the ones to suffer moral pain equal to his never-intermitted bodily pain.

The reader will observe that the paragraph from which the Standard's little squib was taken was published by a Boston paper, in Boston, where they put pantalets on the piano legs. Of course with this high authority we made the excusable mistake of saying, "pain in his leg," instead of "an indisposition in one of his lower limbs." We make due apologies. And then both the paper and the minister are Congregationalist, we believe, and we supposed that we should have had the facts which we now have from the Eagle, if there had really been the indisposition referred to. Still, we expressed no opinion on the question, but stated the fact that "they," namely the casuists, were "discussing whether Dr. Gunsaulus had the right to lie under the circumstances." The remark has brought out the facts in the case, for which we are all indebted to the Eagle. Of course with the facts as they were, there is no question even for the casuist, and we hereby tender apologies for having helped to spread the suspicion that there may not have been the indisposition.

At the same time, we were pained that some religious papers should have supposed, both that Dr. Gunsaulus said what was not true and that he did right. And the defense of Dr. Gunsaulus in this instance seems to be a good opportunity for pointing out the difference between lying and deception.

The congregation was undoubtedly deceived by Dr. Gunsaulus. They thought that the service was suspended on account of his old malady. He intended to deceive them. But after the deception they could be grateful to him without losing one atom of the respect for him which he deserves and they feel. If there had been no malady, then it would have been better for the panic to have come and for the people to have been trampled to death than for the lie to have been uttered. There is no such fatal wreck as the wreck of our faith in the virtue of truth between man and man. To give up that principle is to adopt Jesuitism, is to believe that evil may be done that good may come, is to accept the theory that the expedient is always right, instead of the simpler phrase that only right is right.

Lying is always wrong. It is wrong to lie even to save life. It is better to die than to lie.

On the other hand deception by silence or act or words, if the words be true, may be right. The wrong in deception comes when the one deceived has the right to know the whole truth. The child has no right to deceive the parent in authority over it and the child is rightly punished for such deception as akin to lying. The witness in the court-room is bound to tell the whole

truth and is forbidden any deception. The law has the right to require that of him. It is sometimes said that lying is right in warfare. Deception is, but lying, never. General Lee used to have reports published in the Richmond newspapers, which everybody in Richmond knew to be fake stories. And then a Confederate prisoner would be conveniently captured with the papers on his person and General McClellan would act accordingly and as General Lee had planned. But if Lee and McClellan had met face to face or Lee had written a letter to McClellan, and a falsehood had been told, even for the purpose of saving an army, the world would have lost the ideal of noble manhood which now belongs to it in the character of General Lee. That would have been worse than the loss of an army.

We owe it to all men, to the lowest and most degraded, to our enemies who may be seeking our lives, not to break faith with anybody. As the Eagle is fond of putting it, character is a constant. It would have been a grievous thing for Dr. Gunsaulus' congregation to have felt that he had even for a great end forfeited their confidence in him in the smallest degree. We are unfeignedly glad that he really did have the pain at that moment, (sorry that he has it all the time) and glad also for this opportunity to let the truth about him catch up with the error.

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### Review of Contemporaries.

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Says the New Voice:

The Presbyterian Standard, Charlotte, N. C., January 28, discusses the question of crime which is so rampant both North and South this winter. Seeking the sources of it all, it says:

"But there is one institution which is perhaps the greatest foe to human life for which North and South are equally guilty, and that is the saloon. It will be admitted that drunkenness shortens human life just as inevitably as a bullet through the heart, or work at an unhealthy trade. And it has been proved beyond question that the saloon is the great promoter of drunkenness. The mere sale of liquor is one thing. But the business of the saloon-keeper adds to the number of drunkards that the world would have if there were any substitutes adopted for the saloon. There is no need to make extreme statement here. Drunkenness shortens life. The saloon multiplies drunkards. Therefore the saloon kills men.

It follows that the question of the liquor problem becomes a discussion of the value of human life. It can not be denied that any substitute for the saloon, that has ever been tried, Prohibition, the dispensary, the Gothenburg system, decreases drunkenness and saves life. So the man who, in the face of these facts, advocates the saloon, is an enemy of his own kind. If he does it with his eyes open and for personal or political gain he is a murderer."

And the Voice comments thus:

The editor that within almost a stone's throw of the Tillman-state-saloon octopus will assert that that sort of "regulation" decreases drunkenness and saves life, ought to be examined for moral aphasia. The Gothenburg farce is only less widely known. But what the Standard says in regard to the saloon is incontestable.

Of course The New Voice, published in Chicago, knows a great deal more about the South Carolina Dispensary than anybody living within a stone's throw of it. It is the wilful disregard of the facts that unfortunately characterizes this so-called temperance paper and prevents its allegations from being taken seriously. While admitting that what we say about the saloon is incontestable, that it is the great promoter of drunkenness,

it can not admit that any substitute for the saloon is a less promoter of drunkenness.

We really regard *The New Voice* as a foe to temperance reform. It belongs to the class that confound the prohibition of the sale of liquor with the prohibition of its use under any circumstances. It is incontestable that the Dispensary system in South Carolina and the Gothenburg system in Norway and Sweden have largely diminished drunkenness. But the *Voice* feeds on impossible theories and has no use for facts. It is the extremist that prevents all reforms.

It seems that we were unable to stir up any comment on the last instance of a woman's speaking in a church in Charlotte. What has become of all the valiant defenders of the faith? Have they accepted the Standard's dictum that as long as a woman does not preach or pray in a mixed assembly she may talk to her heart's content? By way of stirring up any pure minds by way of remembrance we print the last echo of a controversy of a year ago, from an address by Mrs. Taylor, the report of which was sent to us by a missionary in China:

Since we last saw you we have travelled up and down over the States, through about forty out of the forty-five. There are so many places that are open to us, even in Presbyterian Churches in the South where ladies are not supposed to speak. You know what a feeling there is in the South about this. In a very strong church there, the dear minister would have me speak five times, although in that very church, and on that platform only two or three weeks(?) before, ministers had denounced such doings, and had promulgated a mandate that no minister in the church was even to announce from his pulpit a meeting in which a woman was to speak to a mixed assembly. We had that church packed five times. I did not know anything about this, of course, at the time. I did not know that there was such a prejudice, until the minister told me of it at the last meeting. There is a great change coming in the South. The people are waking up to all sorts of things.

The city of McKinney has been chosen as the seat of the University of Texas, and the undertaking starts out under auspicious circumstances. The citizens have raised \$80,000 to secure the location, which is three times as much as has ever been given by any city in the Southwest for a like object to any Presbyterian institution. Of this amount, \$50,000 are for grounds and buildings, while \$30,000 are for scholarships, and will go into the Endowment Fund. The university will be located in the centre of a tract of from 200 to 300 acres of land. According to the plan of the trustees, 100 acres are to be retained for the campus, and the remainder is to be divided into lots and sold for residences. It is expected that \$50,000 will be realized in this way for building purposes. The friends of the enterprise are much elated over this happy beginning, and mean to push it on to the greatest possible success. Presbyterians in both the Northern and Southern Church are lending it aid, and expect great things from its establishment to the cause of Presbyterianism in the Southwest.—Philadelphia Presbyterian.

The Presbyterian is mistaken in supposing that any great aid is being rendered this enterprise by Southern Presbyterians. We are of the opinion that they almost unanimously consider it a large-sized humbug, though perhaps sincerely advocated by its chief champion. Nor are there any great expectations as to the results of this "Presbyterian University."

It is idle to talk about such an institution with less than a million dollars in sight, and with the competition of Southern Presbyterian colleges and the State

University it can never have any constituency to support it.

The following is the Interior's account, in part, of the Religious Educational Convention in Chicago:

In the audience on this occasion as well as on the days following there were signs of the presence of two parties which could be read in the applause. There was always some applause for the more radical utterances of speakers, but in contrast to that, the greatest and heartiest hand-clapping constantly singled out those expressions which were signally evangelical and conservative. There were several men heard upon the program whose opinions of the Bible diverge from the accepted estimates of the Word. They did not in any instance seek to conceal or equivocate that divergence, but in all cases they did submit explicitly or implicitly the proposition that no differences of biblical interpretation among Christians should interfere with their co-operating together to apply the moral worth of the Bible to the needs of these times and to encourage everywhere the more serious and attentive teaching of the Bible to the young. To this idea more conservative men responded in the same brotherly confidence, and out of that understanding grew the unanimous action with which the convention came to its close.

Inasmuch as the educational idea was the guiding star of all the movement which led up to the call of this meeting, it was not strange that the evangelistic purpose of Sunday-schools and young people's societies should not receive the heaviest emphasis in these discussions. Yet it was significant that the supremacy of this latter purpose was frequently stated with appropriate vigor. As a notable instance Dr. Shailer Mathews in speaking of the Sunday-school curriculum stressed the importance of arranging the course of study to the direct end of bringing the child to the crisis of conversion. There was one Unitarian speaker on the program,—Dr. Horton, president of the Unitarian Sunday-school Association,—but it took the testimony of the printed program itself to prove that he was a Unitarian. His address was a very impressive discussion of the breakdown of public school secularism and an impassioned plea for greater reliance on the Bible as an agency of moral stimulus to society. The convention saw a very significant incident when Professor Pearson, the author of "The Carpenter of Nazareth," volunteered to speak from the floor. Having risen he hesitated, saying, "I suppose I had better not say what was in my mind." But the convention impatiently cried to him to go on and say all that he pleased, and he faltered the opinion that "the church would never accomplish anything as long as it held to an unbelieving creed." But the remark met the most painful silence. Not a murmur indorsed him.

The Convention passed this reassuring resolution:

"The Convention for Religious and Moral Education, meeting in Chicago on February 10, 11 and 12, 1903, hereby expresses the conviction that a forward movement is necessary in religious and moral education. Inasmuch as an important service can be rendered by co-operation of workers for studying problems, for furnishing information, for mutual encouragement, and for the promotion of higher ideals and better methods, a new organization for the United States and Canada seems desirable. The organization should be comprehensive and flexible. This will exclude advocacy of the distinctive views of any denomination or school of opinion; it will forbid the limitation of the work to any single phase of religious and moral education, as, for example, the Sunday-school; it will prevent the control of the organization by any section of the country, by those interested in any single division of the work, or by those representing any one school of thought. It is not the purpose to publish a series of Sunday-school lessons or to compete with existing Sunday-school or other organizations; but rather to advance religious and moral education through such agencies."

## Devotional.

### Key=Notes.

The key-note determines whether the piece shall be high or low; and largely what shall be its character. And it is sounded at the outset.

Large halls and churches have their key-notes. And tis a familiar experience to notice, when the organ gives forth some particular note, all the windows of the house rattle.

Congregations have their key-notes; and revivalists learn how to pitch their voices, so that, whether they say sense or nonsense, the nervous systems of the congregation seem to be affected and to respond. In a great revival in Ireland, it was said that men and women would seem to be almost crazy with nervous excitement and be almost thrown into fits by the mere voice of the preacher. In ordinary life we know how certain notes of music affect us. We are servile to musical instruments and tones as well as skyey influences.

We know, too, how the air and bearing of certain people move us. The old Duke says: That fellow has such a vinegar aspect that I am heart-burned an hour after I see him. Some people throw us into a good humor, some into a bad one, by a glance of the eye or a slight word or expression. The flavor and tone is good or bad, sweet or sour, musical or unmusical. And it is not pleasant to have our souls and bodies all put out of order, like sweet bells out of tune and harsh.

The moral of these observations is first for our individual selves that we heed the divine order and keep our loins girded and never go untuned; then that we earnestly pray the family prayer of the Prayer Book, to be quiet and peaceable, full of compassion and ready to do good. If we keep in that condition, it will not be easy to make us sound a discordant note. Moreover, we will be not unlike the Aeolian harp, and will give agreeable music for every breath that passes over us, or every blow that strikes us.

Another lesson is that we are all centres of influence; we all give out key-notes; and we may to individuals or crowds give out key-notes lively and bright or sorrowful. We may make whole companies bright or doleful, sad or joyful, by the glance of the eye, the light or sadness of the countenance, the tone of the voice, whether hopeless, or confident and hopeful. And these very key-notes that we give may determine the result of great enterprises, or the happiness or unhappiness of individuals.

Farther still, the very nature, character and influence of the key-note comes from the heart. A selfish and ambitious soul cannot give forth a key-note of self-sacrifice and devout piety. And a soul filled with the love of God, and absolutely devoted to His service, cannot sound a note of worldliness and selfishness.

J. L. W. in Churchman.

### Taking Off His Hat to Nature.

Hamilton W. Mabie repeats a story which shows how one man at least was affected by the beautiful in nature. One day in the early spring a Scotchman was walking along the side of a mountain in Skye, when he came to a hut in which lived an old man he had known a great many years. He saw the old man with his head bowed, and his bonnet in his hand. He came up and said to him after a bit: "I did not speak to you, Sandy, because I thought you might be at your prayers."

"Well, not exactly that," said the old man, "but I will tell you what I was doing. Every morning for forty years I have taken off my bonnet here to the beauty of the world."

Beauty wherever it is seen is a reflection of God's face, the shining of heavenly light down upon the earth. Wherever we come upon it, it should touch our hearts with a spirit of reverence. God is near; we are standing in the light of his countenance.

Shall we make a new rule of life from tonight: always try to be a little kinder than is necessary?—J. M. Barrie.

## Missionary.

### Four Essential Convictions for Successful Evangelization.

By Rev. Ernest G. Wellesley Wesley.

Back of all intense effort there must be intense conviction. The man who does not intensely believe in what he attempts to accomplish, in the methods and plans he intends to use, cannot be as intense in his efforts as he would be if held in the firm grasp of an unwavering, deepening, whole-hearted conviction.

1. Conviction that the world is lost. That this fact, as an all-mastering and overmastering conviction of soul does not exercise the power which it ought to exercise upon our general church membership does not need proof. It may be true that the great effort of missionary enterprise should be "to bring to the world a knowledge of the fullness and completeness of blessing which there is in the world in Christ." It is no less true that the world needs this knowledge because it is a world lost in sin.

Thousands upon thousands of Christians would be much more interested in the rescue of a few imperiled lives from sickness, shipwreck, fire or other danger than they are in the rescue of countless millions from the degradation and death of that condition which is without hope because it is without God.

The cause of the greater interest is clearer realization of the fact of danger, of its imminence. Let Christians realize the lost condition of a Christless world as they realize the peril of lives in danger from earthly calamity, and such conviction would irresistibly impel to immediate, heroic, continued self-sacrifices.

2. Conviction that the world can be saved. When faith looks down upon the millions of the unsaved in heathen lands, upon the hundreds of millions held in bondage of sin, as yet untouched by the weakest influence of the Cross, it is too apt to ask: "Can these dry bones live?" The question is more than inquiry, it frequently amounts to denial, quite generally to doubt as to the possibility.

The Church professes to believe that there are none whom our blessed Lord has not come to save, who cannot be saved if the offer of the Gospel is accepted, but, at the same time, this belief lacks conviction in the hearts and minds of millions.

3. Conviction that Christ alone can save the world. Though we may object to so plain a statement of the case, it is true that thousands of Christian workers have been and still are asking one form or another: "Must not the heathen be educated, civilized, improved, in this way or that before they are in a condition to have the Gospel presented to them?" The question asked does not take exactly this form, but it virtually amounts to this.

It is high time for the whole Church to realize with the most intense conviction that the very first thing to do is to "lift up Christ." Whatever educational, moral, civilizing or uplifting agencies may be put to work, it must be Christ, and Christ crucified, first. Those who attempt to build without Christ as the foundation-stone, build in the air or upon the sand. Until the eternally enduring spikes of faith in Christ Jesus are driven far below the quick sands and mire of all else, the salvation of the world is impossible.

4. Conviction that "I" am to do my part. Personal responsibility must become the conviction of the Church before the will of God can be accomplished. If the whole Christian Church was possessed by this conviction in each of its members, in the majority of its members, there would be no need to urge Christians to go, to give, to help, to pray, to toil.

Personal conviction of a personal responsibility would very soon break down apathy, selfishness, slothfulness, stinginess, faithlessness, coldness, lack of interest as well as all other obstacles in the way of the world's redemption.—Gospel in All Lands.

Men are God's trees and women are God's flowers.—Tennyson.

## Sunday School Lesson.

CONDUCTED BY REV. H. G. HILL, D. D.

### Paul at Ephesus.

Acts 19, 13-20. March 8, 1903.

Athens was the seat of intellectual culture and moral skepticism, and here Paul established no church. Corinth was an abode of luxury, and sensual indulgence, and yet the Apostle here organized a flourishing church. Ephesus was as the capital of Proconsular Asia, noted for the idolatry of Diana, for her splendid temple and for the practise of magic and the occult arts. Here Paul found disciples, made by Apollos and instructed them more perfectly in the doctrines and duties of Gospel piety. At Ephesus Paul remained for three years, met with opposition, from various sources and yet diffused a knowledge of the Gospel through the whole province. The present lesson mentions the conduct of certain Jewish opponents who attempted to cast out Demons in Jesus' name, and suggests several profitable subjects.

I. Demons are Cast Out in Jesus' Name.—Jesus' name represents His Divine perfections and power. Paul through Christ freed demoniacs from the dominion of demons. He thus encouraged the wandering or "vagabond Jewish exorcists," to attempt to do the same. Only Divine power can cast out Demons, and God alone determines upon what conditions this power will be exercised. He casts out Demons not for His enemies but for Christ's disciples upon the conditions of faith, prayer and obedience. Christ's real followers can conquer Satan, Demons and all the powers of darkness through Jesus Christ. But without Him, they can do nothing. "Christ was manifested to destroy the works of the Devil," and the only hope for even the regenerate man to gain the victory over Satanic wiles and agents is to secure the aid of Omnipotence.

II. Unbelievers can not Conquer Demons.—The vagabond Jews who had no personal faith in Christ but in imitation of Paul endeavored to cast out Demons in Jesus' name, signally failed. So far from driving the evil spirits from their victims, these unbelieving exorcists were disowned by the demons and the demoniac assaulted them so that they fled out of the house naked and wounded. Their utter failure and defeat was known to Jews and Gentiles in Ephesus, men learned that it was vain to call on Christ when no faith was exercised, and "the name of the Lord Jesus was manifested." These faithless exorcists have proved for all time that Jesus will not exercise His Divine power for those who do not trust Him and that unbelievers can not cope with Satan and Demons.

III. True Converts Confess and Forsake Evil Agents and Practices.—Those who had practised magic occult arts and impostures after becoming Christians, confessed their evil deeds. They furthermore brought their books giving instruction in their arts and charms and burned them before all men. They surrendered these books though their estimated value was \$25,000 and they parted with all hope of future gain by using them. They destroyed the books as pernicious and did not sell them to be employed for vicious ends by others. The conduct of these Ephesian converts is commendable and worthy of imitation. True believers will confess their past sins. They will abandon employments, agencies and practices that are of manifest evil tendency. They will do this even if it involves large pecuniary sacrifice. The converted gambler will forsake the gaming table. The saloon-keeper will abandon the promiscuous sale of ardent spirits. The Christianized Sabbath-breaker will cease from every occupation which requires the Lord's day to be desecrated. The genuine disciples of Jesus will do this no matter what financial sacrifice may be demanded.

Mrs. Browning says:

Unless you can muse in a crowd all day  
On the absent face that fixed you, . . .  
Oh, do not call it loving—

## Westminster League.

CONDUCTED BY REV. HUGH W. HOON.

### Christ Teaching Trust.

Matt. VI. 19:4. Topic for March 15.

One of the rarest things found among those who profess faith in Christ is trust. There are many to be found who will say that they believe every word in the Bible, but comparatively few who are trusting the Word of God fully. In this day of commercialism men would rather trust to their own prowess than to be dependent upon God. This is not a lack which is exhibited altogether by one locality or by one class of people. It is too prevalent everywhere. And yet Jesus had much to say about this very virtue. He taught it in many forms. At one time He says for us to not be so careful to lay up treasure for ourselves on earth but to lay up treasure in heaven. Moths and rust corrupt the earthly treasure and thieves break through and carry away that which is laid up in earthly treasure-boxes. But we weak mortals in the face of, these words and in spite of experience which confirms their truth, are unwilling to put our trust in them, but keep striving day after day to make that which seems to us to be the only thing necessary for our happiness and as the one thing indispensable for our very existence. If we stopped at this point, far enough remote, it would not be so bad, but after getting enough of this world's wealth to give us a comfortable time, as the world counts comfort, we keep right on hoarding as if we then could take with us what we do not use here. All the way through we are not content to trust our heavenly Father even a little bit when it comes to the things of this present life. Is it not strange that man will trust the Lord to save that priceless jewel of which this body is but the case, and yet will not trust Him to save the case? That is what men are doing; but Christ would teach us differently. He teaches us at the same time, too, something which should make us stop and ponder. "Where your treasure is there will your heart be also," said Jesus. Is it possible for the treasure to be divided? Men sometimes divide their savings between two or more earthly banks so that if one of them fails, that part of the treasure deposited with the others will be safe. It seems that they try this same plan in regard to the things which make for life. They trust God part way, but would rather trust themselves for the rest. But Christ says the treasure cannot be divided. They who profess to have treasure in heaven but who are so mindful for the treasure of earth but deceive themselves. They have no treasure in heaven. Again Christ enforces this lesson in this same sixth chapter of Matthew. "The light of the body is the eye: if therefore thine eye be single thy whole body shall be full of light. But if thine eye be evil thine whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is the darkness." Then again as though He could not emphasize the truth enough He continues: "No man can serve two masters, etc." As He continues He seems to be afraid, humbly speaking, that men will not give the heed to the subject that its importance warrants and then He speaks those matchless words about God's care for the birds of the air and the grass of the fields and the beautiful lilies growing at His feet and concluding with "seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you." How few are exhibiting that trust which the Lord was so anxious to teach.

Wherever people have trusted as Jesus teaches them to trust, they have never been disappointed. Paul trusted in this way through the thirty or thirty-five years of his discipleship and hear him at the last: "I know whom I have believed, (literally, "with whom I have made my deposit") and am persuaded that He is able to keep that which I have committed unto Him against that day." And from the day when the words of the Sermon on the Mount fell from the lips of Christ to the end of Paul's life, that trust in Him was never misplaced.

## Contributed.

### Paying the Fare.

When Jonah took it into his foolish head to run away to Tarshish "from the presence of the Lord," he went on board an outwardbound vessel, and "paid the fare thereof." That was an expensive excursion. He lost the approval of his conscience and smile of God. He would have lost his life but for a miraculous rescue, and he returned to Joppa a sadder and wiser man. When any one attempts to run away from God he is sure to be overtaken, and when any one chooses a seductive path of sin, he pays dearly for the folly.

I see it announced in the daily journals that a certain heart-broken young wife has been divorced from a worthless husband for "cruelty and desertion." It was all in vain that her parents besought her not to intrust her heart and her happiness to one who hid a rotten character behind a handsome face and polished manners; she took the reckless risk, and has paid the fare thereof. In all my lifelong observation I have almost never known a marriage contracted in opposition to the wishes of loving parents that has not turned out badly. The wages of filial disobedience are apt to be death to happiness.

Not long ago I met a man whom I had known in his better days; he was reeling along under the escort of a policeman toward the station-house. Poor creature! He was paying the toll on the devil's turnpike. The heartless saloon-keeper who sold him the poison will be required to pay his when he reaches the judgment bar of a righteous God. Let the young understand that every pathway of sensual indulgence—whether it leads to impure books, or to salacious scenes in a theatre, or to any gratification of sensual lusts, will sooner or later encounter a toll-gate of retribution. Can any young man or maiden take hot coals of fire into the bosom and not be scorched?

Roads to gross sins that pollute the body and soul are not the only perilous ones. There is a pathway to political preferment into which bright and ambitious young men are pushing; if in name for the service of the people, yet too often only for party or self-advancement. The "fare" they pay is constant worry, a temptation to trick and intrigue, a readiness to descend in character in order to ascend into high office, and a wretched demoralization of conscience. Civil offices ought to be accepted as an honorable and sacred trust, but unfortunately the atmosphere of "practical politics" in our country is so contaminating that few clean men stay in long without a smirch on their reputations. Whoever chooses that road of ambition, let him count his cost.

Over in yonder city streets to-day are thousands of men mad to get rich. That appetite grows by what it feeds on. "He that loveth silver shall not be satisfied with silver," and they who determine that at all hazards they will win wealth must pay the penalty. Gold is an excellent servant when held in trust for God and good men; it is a cruel monster when it owns its possessor. "How do you feel to-day?" was asked a millionaire who at fourscore was tottering along feebly for an airing. "I feel better," was the pitiful reply; "I feel better to-day; stocks are up!" The poor rich man was almost in sight of eternity; yet he was hugging his money-bags as a drowning man hugs a plank. Whoever travels the thronged road of covetousness must "pay the fare thereof."

I could multiply illustrations; but they would all point to the one great solemn truth that sin is about the costliest thing in God's universe. However smooth its tongue and bewitching its promises, the wages it exacts is death! It always "finds us out" and Christians need to remember this as much as the most worldly-minded slave of mammon or the most impure slave of sensual appetite. It was one of God's prophets who fled from the path of duty into the path of inclination, and paid the "fare thereof." Even some ministers have been overtaken on the road to Tarshish,

and have been glad to get back penitently to their right field of labor in Ninevah. The "meek will he guide in his way."

Is not a life of godliness costly, too? Yes, but in quite another way. The straight road toward heaven by the redeeming love of Christ Jesus hath a "fare thereof" also. Repentance and faith are demanded at the entrance gate. "If thou wilt enter life," says Jesus, "keep my commandments. He that would come after me, let him deny himself and take up his cross and follow me." All the richest graces, all the noblest deeds of love for others, all the grandest achievements for the glory of our blessed Master are costly. Crosses are the price of unfading crowns.—Dr. Cuyler.

### Young People and Lexington Assembly.

By Thornton Whaling, D. D.

Our young people ought to be taught what the General Assembly is, and trained to pray that it may be guided by God's Spirit in all it does. And the young people, and their teachers, parents, pastors, all, ought most earnestly to plead with God that the Lexington Assembly may be divinely directed in all that it may undertake to do for the young people.

1. Childhood is the battle ground of the Kingdom. The 150,000 youth of the Southern Presbyterian Church are the gold mine of the future. "A child saved is a soul saved plus a life of service gained."

2. The study and interests of the children to-day have the largest and most commanding place in the thoughts of the wisest and most far-seeing men, and if the Assembly be given "wisdom to know what Israel ought to do," it will ally itself with this providential movement, which puts the children first.

3. There is much that the Assembly might do for the wiser instruction and training of the young people of the Church.

(1) If the Church exists for missions, then the Young People's Societies and the Sunday-school ought to exist for missions too. A mission study class, and a missionary library, in addition to systematic training in giving for missions in every Young People's Society—why not? Courses in missions in the Sunday-school—why not?

(2) The Societies and the Sunday-school could well be made more evangelistic, aggressive in enlisting outsiders in their membership, and zealous in bringing all of their members to Christ—why not?

And this is the most hopeful mode of bringing to Christ the unevangelized—that is largely through the Sunday-school.

(3) Through the Home Department and the Cradle Roll, and by aggressiveness in seeking for members, the School ought to outnumber the Church; and the Societies ought to enlist all the boys and girls for training in Christian living and serving. The numbers in each are far smaller than they ought to be.

May I not ask the prayers of the whole Church that the Lexington Assembly as it considers these and such like questions, may be guided by the Spirit of Christ to conclusions which shall be pleasing to the great Head of the Church?

### The Voyage.

Into the restless sea of life  
I launch my bark,  
Forth through the tossing waves to face  
The dark.  
A hand unseen directs its course  
Past every snare,  
A whisper stirs my hidden soul  
To dare.  
With God beside me in the dark  
I almost see  
And through the deepest waters guide  
Will He.  
Until at last when life is done  
I reach the shore  
And light shall break and darkness be  
No more.

Elizabeth M. Dinwiddie.

### Outline Bible Study.

Rev. R. A. Lapsley, Galatians, Chapter I.

These questions are designed to furnish daily Bible work for two weeks, a little at a time, until the study on the next chapter is published. Study, Bible in hand. The answer to nearly every question is suggested by the Scripture references given.

Answers to these questions sent with return postage to Rev. R. A. Lapsley, R. F. D. No 1. Staunton, Va., will be corrected and returned.

Vers. 1. "An Apostle." Was the number of the apostles strictly limited to twelve? See Rev. 21:14, but compare the next question, also vers. 19 this chapter, and vers. 9, ch. 2. Did Paul then take the place of Judas, and if so, was the transaction in Acts I, divinely authorized? See Acts 1:15-26. What three qualifications for the apostolic office are laid down in the New Testament? 1. See the remainder of this verse and Eph. 4:11, also Heb. 5:4. 2. See Acts 1:22 last clause, 1st. Cor. 15:8, 1st Cor. 9:1. 3. See Acts 8:18. Acts. 19:6. How do these three requisites for the Apostolic office settle the question of the so-called apostolic succession?

"Not of men, neither by man." Part of Paul's purpose in writing this epistle was to show the divine authority by which he held his office—what other verses in this chapter and chapter 2 show this same purpose?

Vers. 2. "Unto the Churches in Galatia." What churches mentioned in the Acts as the scene of Paul's labors are probably included here? See Acts. 14:6. 16:1-2.

Vers. 4. "Who gave himself for our sins." Put with this, ch. 2:20, last clause. Eph. 5:2, 25. In what sense did Christ give himself for our sins? See 1 Tim. 2:6. Heb. 9:26. 1 Jno. 2:2. Compare 1 Jno. 1:7 last clause, with Lev. 17:11.

"That he might deliver us." What did Christ's death accomplish besides our justification? See ch. 2:19. Eph. 5:25-26. 1 Pet. 2:24.

Vers. 6. "I marvel that ye are so soon removed." In this verse we come to one of the main subjects of this epistle. What error had the Galatian Christians fallen into which this epistle is designed to correct? See ch. 2:21. ch. 4:21. ch. 5:2-4. ch. 6:12-13. Compare and note especially Acts 15:1.

"The grace of Christ." This expression is directly contrasted with the following words, "another gospel." ("a different gospel," R. V.) What does the word grace, mean? See Ro. 5:15 compare Eph. 2:8. What is the gospel itself called. Acts 20:24 last clause. If then, salvation by grace is, the distinguishing feature of the gospel of Christ, what marks the erroneous doctrine—the "different gospel" (R. V.) which Paul here condemns? See Ro. 4:4. Ro. 11:6. Compare ch 2:21. ch 5:4.

Vers. 6-9. "Another Gospel." Compare 2 Cor. 11:4. What three expressions used in that passage similar to this?

"Let him be accursed." Is Paul here uncharitable? Compare Ps. 139:21. Are we ever to imitate him in this?

Vers. 10. "Do I seek to please men?" See also 1 Thess. 2:4-6. What reasons are suggested by the two passages for not pleasing men? Is this inconsistent with 1 Cor. 9:19-20? See Ro. 15:2.

Vers. 11-12. "The gospel preached of me is not after man." What claim does Paul here make for his preaching and writing? See 2 Tim. 3:16. Compare 2 Pet. 3:15-16. How does this support the main purposes of this epistle? See questions on vss. 1 and 6.

Vers. 13. "I persecuted the church of God." Study in connection with this 1 Tim. 1:13-15. What four strong epithets there applied by Paul to himself? See also 1 Cor. 15:9. Eph. 3:8. In all likelihood, Paul wrote 1 Cor. before he wrote Ephesians and Ephesians before he wrote 1 Timothy. Studying these references then in the order of time, what do they show you as to Paul's growth in grace?

Vers. 13-16. "Ye have heard." How many times

and where is Paul's conversion narrated in the book of Acts? With what other great event in New Testament history may it be compared? See Eph. 1:19-20.

Vers. 15-15. "That I might preach him." What four indispensable qualifications for preaching the Gospel are shown us in these two verses? Study the words: 1. "Separated me," compare Jer. 1:5. 2. "Called me by his grace," compare 2 Cor. 4:13. Jno. 9:25. 3. "Reveal his son in me," compare 1 Jno. 1:1, 3, 1st clause. 4. "I conferred not with flesh and blood," compare 1 Cor. 2:10-13. Jno. 14:26. 16:13. Is. 54:13. How do you reconcile 4 with an educated ministry? See Acts 18:26. Acts 7:22, 1st clause. 1 Tim 4:14 2 Tim. 2:15.

Vers. 16-17. "I conferred not . . . neither went I up." What was Paul's purpose in making these statements? Compare the question on vers. 11, above.

Vers. 18. "After three years." What light is here thrown on Acts 9:23? Compare the similar expressions, "many days . . . three years." 1 Ki. 2:38, 39. "I went up to Jerusalem." How many times did Paul visit Jerusalem after his conversion? Give references in Acts which record these visits. "Fifteen days." Why was his stay in Jerusalem so short? See Acts 9:29, 30.

Vers. 19. "James, the Lord's brother." How many James's figure prominently in New Testament history and which was this? How does your answer to this question affect your answer to the first question on verse one, above?

Vers. 22. "The churches of Judea." Does the statement in this verse include or exclude the church at Jerusalem? See Acts 9:28.

Vers. 24. "They glorified God in me." What divine attributes are gloriously exhibited in the conversion of Saul of Tarsus? 1. See verses 15, first clause. 2. See Eph. 1:19. 3. See 1 Tim. 1:13, 14, 16. What purpose in life is here set before us? See Phil. 1:20. 1 Cor. 6:20.

Looking over the above questions with the references given: what verses indicate Paul's purpose in writing this epistle? What verses throw light on events in his history, such as: 1. his conversion; 2, his stay in Damascus and Arabia; 3, his subsequent visits to Jerusalem; 4, his acquaintance with the other apostles; 5, the sphere of his labors?

In what verses do you find light on the following doctrines: 1. The Apostolic office; 2, the Atonement of Christ; 3, the gospel plan of salvation; 4, the inspiration of the Scriptures; 5, election; 6, regeneration; 7, sanctification; 8, a call to the ministry?

In what verses do you find practical lessons on: 1, abhorrence of error and zeal for the truth; 2, independence of man's judgment; 3, the greatest event in human life; 4, sorrow for past sin; 5, growth in grace; 6, a divine call to a God-given work; 7, the chief end of man?

### A Critic's True Inwardness.

A second reading of Dr. Stagg's "Calvin, Twisse and Edwards" confirms me in the opinion that he has presented, from their own writings, incontestable proof that these "maligned theologians" taught the salvation of all infants dying in infancy.

Devoting most of his book to Calvin, he says: "We undertake to show that Calvin states positively that infants are damned, and that he exempts from damnation those dying in infancy." He succeeds in this apparently paradoxical undertaking. First, he quotes Calvin as teaching that God's decree involves infants in Adam's sin and includes them in its penalty. All Christians believe this. They get it from the Bible: "by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned," and "death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression."

If Calvin had stopped here, if he had pursued the subject no further than to say, as he does say: "whether they wish it or dread it, predestination exhibits itself

in Adam's posterity. The Scriptures proclaim that all men were, in the person of their father, sentenced to eternal death" . . . there would be ground for the charge that Calvin consigns infants as well adults to hell. But he does not stop here: for, as Dr. Stagg establishes by abundant quotation, he goes on to demonstrate that the same sovereign predestination which included infants in the guilt and doom of Adam's sin, decreed that all those dying in infancy should be among the elect.

By the way, the phrase, "elect infants," taken by itself, implies that there are non-elect infants. Nobody denies this. But the expression in our Confession of Faith, "elect infants, dying in infancy," can be used against Calvinism by those only who are either unable or unwilling to interpret language fairly. That expression occurs in the chapter on Effectual Calling. Bearing this in mind, every honest reader of ordinary capacity will admit that the point of contrast is not between elect infants and non-elect infants, but between elect infants who die in infancy and elect infants who survive that period and attain to years of accountability. The latter are effectually called in the ordinary way, i. e., by God's word and Spirit; the former, "incapable of being outwardly called by the ministry of the word," "are regenerated and saved by Christ through the Spirit, who worketh when, and where, and how He pleaseth."

The only adverse criticism of Dr. Stagg's work that has fallen under my eye, was smashed into smithereens by the editor of the Standard. But the author of that criticism has recently revealed the real ground of his dissent. He is almost ecstatic in his praise of a volume of lectures on "The Progress of Dogma," lately delivered in this country by Prof. James Orr, of the United Free Church of Scotland. This gentleman speaks highly of Calvin's life and work, but insists that Calvin's theological system "urgently calls for rectification and supplement." He says: "The defect does not lie simply in the doctrine of predestination, but rather in the idea of God behind that doctrine. Calvin errs in placing his root-idea of God in sovereign will rather than in love. Love is subordinated to sovereignty instead of sovereignty to love." This is plausible but fallacious. Subordination is not predicability of the Divine attributes. Each in absolute perfection, "infinite, eternal and unchangeable," and therefore a constituent of the Divine sovereignty. So that, when God "appointed the elect to glory," and "ordained the rest of mankind to dishonor and wrath for their sin," His love was not subordinated to this exercise of "the unsearchable counsel of His own will," but went hand in hand with it. Nevertheless, our critic is quite enamored with the Professor's plea that Calvinism be "rectified" by subordinating the Divine sovereignty to the Divine love, and exults in "what we may expect from the determined purpose of the enlightened Christian students and scientists of our day to discard and repudiate every dogma set forth in human creeds which is not in accord with the highest view of the attributes of God, and especially of God in his gracious and infinite attribute of love, and his status of Father of all mankind." (Father of all mankind, or of the elect only?) He tells us that the Presbyterian Church of England, twenty years ago, adopted "a reformed creed, discarding unscriptural and dishonoring dogmas;" that "the same enlightened spirit is at work among the more than two millions of Presbyterians in the United States;" and that "the church that falls behind in this great work of reform will not have the light of "the glory of the Lord?"

This revelation of the true ground of our critic's unfavorable notice of Dr. Stagg's book, illustrates the Doctor's keen insight, when he writes, p. 156, that the opposition is not to the statement of the doctrine, but to the doctrine itself, and revision and amendment are clamorously called for, not to amend the statement, but to get rid of the doctrine, in which event "Calvinism will be supplanted by Arminianism."

Dr. Stagg has given us a great book; great, as the

fruit of indefatigable research; great, in its impregnable logic; great, as a demonstration that the Calvinism of the standards of the Presbyterian Church of to-day, is the Calvinism not only of the Westminster Assembly, but of John Calvin himself, and that this "Calvinism is the only system of theology that can with logical consistency declare the salvation of all dying in infancy."

Robt. P. Farris.

St. Louis.

### Shall There be a Scaling?

All friends who feel a lively interest in the treatment that shall be accorded to the aged and disabled ministers and to the widows and orphans of the deceased ministers of our church, will be glad to learn that encouraging reports come to the Executive Committee in various forms and from divers places. It would afford us pleasure to lay before the readers of this article some of these cheering communications, but just now we are disturbed by the approaching shadow of a most unwelcome question: Shall there be, or shall there not be, a scaling of the small amounts promised toward the support of our veterans and of the widows and orphans of our dead? That is now the question that absorbs our attention.

Shall it be the absorbing questions with the pastors and sessions of delinquent churches until they shall each send a contribution for this sacred cause before the close of this month of March? It should be so because:

1. In the action taken by the three last Assemblies, and so cordially commended by our Synods and Presbyteries, our church has given promise to deal more justly and more kindly with our aged and disabled ministers and with the widows and orphans of our deceased ministers than has been our practice heretofore, and this promise has very naturally and properly increased the number and the expectations of our beneficiaries.

2. The amounts promised these beloved servants of our Lord are already too small for their comfort and for our credit, being only an average of \$100 per annum for each family.

3. These amounts, and more also, are due to these brethren by all those considerations that entitle other ministers of the gospel to a reasonable support. Touching this appropriation for disabled ministers, the Methodist Church of Canada says: "It is not a charity. It were a humiliation too great to bear, if, after a lifetime of faithful service, ministers were to be supported in their old age by charity. In multitudes of instances they have put all their private means into their own support and into the work of the church while in active service. Whole fortunes have been expended to supplement the insufficient maintenance which churches in their weakness and poverty have given. The churches owe them a debt they can never repay, and it would be strange if they had not a righteous claim on their superannuation allowance. It is not charity; it is debt owing for work done according to contract."

4. These meagre amounts which we have promised these beloved servants of our Lord are urgently needed by them. One of our most beloved ministers, who for more than a generation was one of our most consecrated, self-sacrificing, and efficient workers, and now by reason of disabilities resulting from his abundant labors, can only serve as "they who only stand and wait," writes like this: "If we can get \$200 from the fund we can manage to pull through. But if we do not get this it will be disastrous." The widow of one of our ministers who a few years ago was prominent in our church councils, and honored for his long and useful and fruitful ministry, writes thus of her condition: "My dear husband left me almost nothing except the priceless legacy of his noble and useful life, and if it was not for the assistance I get from the Committee I do not know what would become of me." Another widow, and the mother of a family of small children, and in feeble health, writes: "I haven't a dollar out-

side of what the church gives, and no relatives or any one on whom I could call."

5. To scale these meagre appropriations and give these needy and most worthy beneficiaries less than the little that has been promised and which they expect to receive from us, would be to entail upon them hardships and embarrassments that can and should be prevented.

6. The good name of our church will suffer if our promises be not kept to these beloved servants of our Lord, and he will surely be displeased with our unjust and ungenerous treatment of them. Is it not written in his book: "Take heed to thyself that thou forsake not the Levite as long as thou livest in the land?" "Even so hath Christ ordained that they which preach the gospel should live of the gospel." "But if any provide not for his own, specially for those of his own household, he hath denied the faith and is worse than an unbeliever."

These and similar considerations give solemn urgency to the question whether the aged and disabled ministers and the widows and orphans of the deceased ministers of our beloved church shall receive what we have promised them and is due them, or whether these small amounts promised shall be scaled, to their serious embarrassment and to our shame.

This shame and embarrassment will be averted, and our beneficiaries paid in full, if every individual and every congregation that has failed to contribute anything since April, 1902, to this sacred and much neglected cause, will send a contribution during this month of March to our treasurer, Mr. S. H. Hawes, Richmond, Va.

We anxiously and prayerfully await your answer to the question, "Shall there be, or shall there not be, a scaling?"

There is urgent need for \$4,000. "Inasmuch as ye have done it unto these my brethren, ye have done it unto me."

By order of the Committee, and in His name,  
I. S. McElroy, Secretary.

#### Elect Infants.

The dissatisfaction in the Southern Presbyterian Church with Section III, Chap. 10, of the Confession of Faith arose, not because it fails to teach that all infants dying in infancy are saved, but because in the opinion of some, it does teach that there are, or at least may be, those who die in infancy and yet are lost.

There can be no question but that the Church has the power (acting in accord with its Constitution) to establish authoritatively the construction to be given the language used in its Confession, and if this is done by the law-making powers in the regular way, then the construction so given becomes a part of the law itself and is equally binding with the remainder thereof. Had the Little Rock Assembly adopted the minority report of the Special Committee on this subject, proposing to send down to the Presbyteries an overture amending the section in question, by adding thereto a declaration that the same was not to be construed as teaching the possibility of an infant dying in infancy being lost, and the same had been adopted by the Presbyteries, this question which now vexes the Church and will continue to vex it until some adequate relief is given, would have been settled. But when the Assembly not only refused to do this, but by adopting the majority report put our Church on record so far as it could, as declaring to the world that we had no Scriptural warrant for asserting that all who die in infancy are embraced with the elective love of our Compassionate Redeemer, the conscience of the Church became aroused; and when in the Assembly at Jackson, Dr. Hemphill, as a compromise measure, offered a substitute for the report of the committee on Bill and Overtures, proposing in substance the same thing, the supporters of the Committee's report would not accept the substitute, declining to agree to anything less than an amendment positively declaring as the belief of the Church that "all infants dying in infancy are included in the election of grace, etc."

The minority report in the Little Rock Assembly, proposing what may be called a negative amendment, was made by only one of a committee of thirteen and was rejected by a vote so overwhelming that no division was called for. In the Jackson Assembly an affirmative amendment was reported by a full committee, with the moderator at the last Assembly as chairman, and was defeated by a vote of only twelve majority. This, it seems to me, shows a very decided growth of the sentiment in favor of amending the section.

And why should it not be amended? Those opposing it, say it is not needed, because the section fairly interpreted does not teach even indirectly that there are or even may be, those dying in infancy who are lost; that the hue and cry against the section was raised by opponents of our Church who sought, by putting a false construction on the section, to injure the Church. If all this be admitted, it would be no sufficient answer to the demand now being made by those within the Church for some kind of an amendment to the section. Undoubtedly the words of the section will admit of the construction our friends declare to be false; and it seems to me that it is the construction which a plain, unlearned man would naturally place upon them, unexplained. I am aware that some of our learned men have a way of explaining the language satisfactory to themselves so as to show that it does not teach the possibility of an infant dying in infancy being lost; but one difficulty is, that this explanation is not always on hand when needed, even if it was satisfactory to all to whom it came. The force of this was felt by the Atlanta Assembly when it ordered the "foot-note" printed in the Confession. Our Saviour gave as a proof of the divinity of His mission on earth that, "The poor have the Gospel preached to them." Can we afford to have in our creed a declaration on a vital doctrine that only the learned can understand?

But are our friends correct in their interpretation of the section? To my mind (and I have had some experience in judicially construing language) whatever may have been the latent intent of the framers of this section, the words they used, in the connection in which they are used, will admit of but one construction: that is, —that there is necessarily involved therein a negative assertion in effect that there are, or at least may be, infants dying in infancy who are not elect and, therefore, not saved.

By all rules of construction, effect must be given to each word used: unless it can be rejected under certain well known rules, which it is unnecessary here to discuss, as all admit that the word "elect" with which the section begins was intentionally and intelligently placed there. Giving effect then to this word "elect," it is as here used a distinguishing adjective which separates infants dying in infancy to which it relates, from other infants dying in infancy to which it does not relate, and therefore of a necessity implies that there are, or at least may be, infants dying in infancy who are not elect, and from whom it was necessary to separate those who are declared saved in the manner indicated.

The Constitution of Texas, as it existed prior to the war, provided that "All free male persons over the age of twenty-one years, etc. . . . shall be deemed qualified electors." Now if this provision of the Constitution was under judicial investigation and the question became pertinent, would any judge hesitate to rule that the language necessarily implied that there were, or at least might be in the State "male persons over twenty-one years of age" who were not free, and to whom because thereof, the elective franchise was not thereby given.

The war came on; the 13th and 14th amendments to the Federal Constitution were adopted, and in the similar provision of the Texas Constitution of 1869 the word "free" is omitted, leaving it to read "every" male person, etc." Why? Because slavery having been abolished and all male persons twenty-one years of age having become free, there remained no necessity for the adjective formerly used to distinguish the free man from the slave. If it be true, (as our Church as a whole

doth verily believe is taught by God's Holy Word) that all infants dying in infancy were given by the Father to the son in the Councils of the Deity before the foundation of the world as a part of the reward of his atoning sacrifice. then they are all elect, and the word "elect" as a distinguishing adjective, has no more place in the section under discussion, than has the word "free" in the provision of the present Texas Constitution on the subject of the elective franchise.

But they say our Assembly has defined our position. Why not let the matter rest there? Among several reasons which might be given this seems to me to be conclusive: to make any declaration of the Church on this subject practically effective, it must be made to accompany and be ever present with, the section explained, and this cannot be done constitutionally unless such declaration be submitted to, and approved by, the Presbyteries and thus become an amendment to the section.

In the Jackson Assembly, Dr. Strickler (than whom there is no grander man in our Church) argued that this is too small an evil to authorize the opening of the door of the floods of heresies and other dangers which he predicts would follow the adoption of the proposed amendment to the Confession of Faith. I respectfully disagree with the Doctor as to the floods he apprehends. The Southern Presbyterian Church is Calvinistic to its heart's core. There is no danger of any proposed revision, which calls in question that grand system, reaching with us even to the dignity of an agitation. But is this a small evil? And should we hesitate to correct it, even if the dangers he fears were to be faced therein?

If it be true that God's Word teaches that "all infants dying in infancy are included in the election of grace," is it a small evil that our Confession should teach even indirectly, that this is not, or at least may not be true?

From my youth up I have loved and revered our Confession of Faith as the grandest of all human writings, setting forth as it does the great truths of God's Word with wonderful integrity and clearness, but being human, liability to error exists. And if a harmful error be found therein, it is our duty, "studying the peace and purity of the Church," to remove the same, and that at once. It is for us to do our duty. the consequences are with God. It is His Church. He is able to take care of His own.

Texas Elder.

#### "Meditation."

Father, Thou who clothed the lily  
In such beauty of its own,  
Solomon in all his glory,  
Fades before the flow'ry throne.

Thou, blest Father, in thy mercy,  
Seest the sparrow's helpless fall,—  
While they sow not neither gather,  
Yet Thou dost in love feed all.

May we in our hearts remember,  
He who cares for bird and flow'r  
Ne'er forgets his blood-bought children.  
But doth save them by his pow'r.

Cease, O heart, thy anxious pining,  
For thy God doth love thee well,—  
More than bird or stately lily,  
More than tongue or pen can tell.

Teach us, O our Heav'nly Father,  
Of thy watch-care from above,  
In thy loving-kindness lead us,  
Tenderly in paths of love.

John Roberts.

A presiding elder describes a certain circuit as "exceedingly conservative and very full of reserve on money matters."—Exchange.

#### The Ad Interim Committee of Home Missions.

The Committee appointed by the Assembly to consider and devise some more efficient method of carrying on the Home Mission work of the Church, met at Nashville, Tenn. Feb. 3, 1903, ten members out of fourteen being present.

The following plan was unanimously adopted, which the Secretary was instructed to publish as soon as possible in the religious papers, in order that the Church may have ample time to consider it before the meeting of the Assembly.

At first glance, it may not seem to differ materially from the present plan, but careful examination will discover three points of difference:

1. The present plan localized the operations of the Church, confining it practically to three Synods. The proposed plan makes the Assembly's work stand for all the destitutions of the Church. Any Presbytery in any Synod unable to compass its work may apply for aid, but the preference is to be given to the unorganized sections of the West.

2. The present plan is operated by a local Committee in Atlanta. The proposed plan constitutes the Committee of one Representative from each Synod together with the Secretary and two business men.

3. The present plan in Church Election lent funds to the Church as debts of honor. The proposed plan throws a few more safe guards around the funds, which are distributed for building new houses of worship.

With these explanations, the Committee submits its work to the Church for its consideration and trusts it will meet with hearty approval.

In response to an overture from the Presbytery of Arkansas, as to the best method of conducting the work of Home Missions, the General Assembly in session at Little Rock, Ark., May 1901, took the following action, namely:

"That the General Assembly appoint an Ad Interim Committee of which the Secretary to be elected shall be Chairman, and which shall be composed of the Chairmen of the Synodical Committees of Home Missions, who shall take into consideration the whole matter of our Home Mission work, in order to devise, if they find it practicable, a more efficient plan of Home Mission work, and report the result to the next Assembly for their action."

In accordance with the above action of the General Assembly, the Ad Interim Committee met in the First Presbyterian Church of Chattanooga, Tenn., February 4, 1902, and submitted a plan for the consideration of the Assembly at Jackson, Miss. After some discussion, it was evident that the Assembly could not be unified along the line of the plan suggested, and it was referred back to the same Committee for further consideration to be reported to the next Assembly.

This Committee met again in Nashville, Tenn., February 3, 1903, the following being present:

Rev. S. L. Morris, D. D., Chairman.  
Rev. E. P. Davis, D. D., Synod of Alabama.  
Rev. S. G. Miller, D. D., Synod of Arkansas.  
Rev. T. H. Rice, D. D., Synod of Georgia.  
Rev. W. C. Clark, D. D., Synod of Kentucky.  
Rev. W. R. Dobyns, D. D., Synod of Missouri.  
Rev. E. E. Gillespie, Synod of North Carolina.  
Rev. Alex. Sprunt, D. D., Synod of South Carolina.  
Rev. W. M. Anderson, D. D., Synod of Tennessee.  
Rev. A. H. P. McCurdy, Synod of Texas.

Each session was opened and closed with prayer; and after a most careful consideration of the whole matter, the following is suggested as a plan of Home Mission operation for the consideration of the Assembly at Lexington, Va.:

#### I.

1. The Home Missionary work of the Church is a unit, but for its better administration, it is divided into two departments, Local and General.

2. The Assembly urges upon all its Synods and Presbyteries to prosecute the work of Local Home Missions within their own bounds to the extent of their

ability, and reserves for the use of these Courts the months of February, June and August for collections to defray the expenses of their Local work.

3. The Assembly's Home Mission work embraces the whole church for the purpose of aiding the weaker Presbyteries and frontier districts, in the various Synods, but more especially in the new territory and unorganized sections of the West.

4. The Executive Committee shall aid, within its ability, the work in any Presbytery, where it is shown to the satisfaction of the Committee that said Presbytery is unable to compass the work; and in all cases, the Presbyteries shall secure offerings for this cause from their churches during the months designated for this purpose.

5. The General Assembly appoints two annual collections for Assembly's Home Missions, including the causes formerly known as Sustentation, Evangelistic and Church Erection; and appoints the months of January and September for the presentation of this work, and urges upon all its Synods and Presbyteries to endeavor to have this department of the work presented to the Churches distinctly upon its own merits, and to secure liberal collections from the Churches in their bounds.

## II.

1. The General Assembly's Executive Committee of Home Missions shall be composed of the Assembly's Secretary and one representative from each Synod, ordinarily the Chairman of Synodical Home Missions, together with two business men residents of the city where the Committee has its main office, a majority of the whole Committee constituting a quorum.

2. The Executive Committee shall hold one regular meeting at the office of the Assembly's Secretary on the third Wednesday of February of each year, at which all appropriations for the ordinary Home Missions work of the year beginning April the first next thereafter, shall be made.

3. The Assembly, at the time of the election of said Committee, shall designate seven of the members as a sub-committee, a majority of whom shall constitute a quorum, who shall meet monthly at the Secretary's office to issue all such business as may be committed to it by the Executive Committee. Said Sub-Committee shall also hold such special meetings as may be called by the Secretary.

## III.

1. No appropriation shall be made to aid in repairing or erecting a church edifice except where the Presbyterial Committee of Missions shall certify: 1. That the congregation themselves have not the means to do it. 2. That no application has already been made to the churches which are expected to contribute to the general fund. 3. That the amount appropriated by this Committee will be payable only when the building shall have reached a stage free from debt from which this money will be sufficient to put the house in condition to be used for public worship and leave it free from debt.

2. Ordinarily no grant or loan for church erection shall be made to any congregation, unless such congregation own in fee simple, and free from all encumbrances, the lot on which their house of worship is situated, or on which they propose to build; provided however, that in case a church is building upon leasehold property the Committee, at its discretion in extraordinary cases, may make such grant or loan, taking such precautions by the way of security or otherwise, as will protect the Church therein.

3. The sum granted to any congregation shall never be more than one half of the amount contributed, i. e., one-third of the entire cost.

4. In all ordinary cases, the grant to any church shall not exceed \$500; and in making grants the Committee shall give special consideration and preference to the weaker churches and less costly buildings, when other things are equal.

5. The Committee is directed, whenever practicable

and in accordance with the best interests of the church aided, to engage with said church that the amount shall be regarded as a loan, without interest, and to be repaid to the Committee in specified annual payments.

6. The appropriation, whether grant or loan, is subject to the following conditions, to wit: That in case the church or congregation shall cease to be connected with the General Assembly of the Presbyterian Church in the United States, or their house of worship be alienated, except for the building or purchase of a better house of worship, they shall refund to the Committee the amount they have so received.

7. When the appropriation is a loan (then unless other satisfactory security be accepted) a mortgage upon the church property, duly executed and acknowledged by the Church, through their legally appointed representatives, and recorded in the county clerk's or recorder's office, shall be returned to the Committee with a certificate, endorsed thereon by an attorney at law, designated by the Presbytery or its Home Mission Committee, to the effect that the church has a valid title to the property, and full power to mortgage the same, and that said mortgage is a first lien upon said property, and has been executed, acknowledged, and recorded according to law. Said mortgage shall be accompanied by a policy of insurance on said property in some reliable Insurance Company, in the sum of at least the amount of said loan, and for the period of said loan (if obtainable), the policy to contain a provision that loss, if any, shall be payable to the Executive Committee of Home Missions, as its interest may appear.

8. When the appropriation is a donation in all ordinary cases, the title of said property shall be vested in the Trustees of the General Assembly of the Presbyterian Church in the United States, to be held in trust for the benefit of said congregation.

## IV.

We further recommend that the Assembly's Manual be so amended as to make it conform to the plan herein presented; and that this proposed plan shall go into active operation on the first of April 1904; provided however, that the Assembly of 1903 shall, in addition to the Committee appointed under the proposed plan, re-appoint a Committee under the proposed plan which shall conduct the work until April 1904, with the exception that the Committee of the proposed plan shall hold their first meeting in February 1904 and arrange for the work of the ensuing ecclesiastical year, taking full charge April 1st, 1904.

Respectfully Submitted,

S. L. Morris, Chairman.

E. P. Davis, Synod of Alabama.

S. G. Miller, Synod of Arkansas.

T. P. Hay, Synod of Florida.

T. H. Rice, Synod of Georgia.

W. C. Clark, Synod of Kentucky.

W. R. Dobyns, Synod of Missouri.

E. E. Gillespie, Synod of North Carolina.

Alex. Sprunt, Synod of South Carolina.

W. M. Anderson, Synod of Tennessee.

A. H. P. McCurdy, Synod of Texas.

## Three Days in Florida.

As a good many of our readers cannot combine business and pleasure as I did a week ago, and take a jaunt from St. Augustine to Palm Beach, it may be unkind to suggest to them the delight of such an outing.

Though Florida is ten degrees nearer the Equator than Southern Italy the temperature is less warm, and more equable. Why this is, I do not know, since it is now considered out of date to mention the Gulf Stream as a regulator of climate. Anyway, one does not worry over the matter or any other matter in this Lotus land. There are perfect days,—days when it is a positive privilege to breathe the soft fragrant air, to live and move and have one's being—and nights that are serene and comfortable and beautiful. St. Augustine, is as everyone remembers, the oldest city in America, have

ing been founded by the Spanish in 1565. They left their quaint old-world imprint there, and there is an intermixture of the picturesque, and magnificently modern, that is the happiest combination in city making, and then where there is rippling water and eternal sunshine, what more could a cold and tired mortal want? The old fort.—San Marco for several hundred years, but Fort Marion now, was fitted up as an arsenal during our unpleasantness with Spain. 'Twas the irony of fate that such should be, but the pliable stone of which it is built would probably not resist the big projectiles of the present. The old fort belongs to the age of feudalism and romance, before chivalry was routed by modern guns.

The stone wall, four or five feet wide—miles of it—built to keep back the sea which kept encroaching on the city's foot-hold, makes a charming promenade, and who comes away without a picture of the old gate? Just beyond it are the golf links, the golf season here being longer than at any of the other resorts. Then when you cross over into New Augustine, it is almost like coming from Spain to New York, and there be some who like Spain better. As Fort Marion is the crown of old St. Augustine, the Ponce de Leon Hotel is the glory of the new. Wise they were to perpetuate the name of the man who first sought out the sunshine land, and then looking on it as it rested in the yellow light of that far-away Easter morning in 1513, called it Florida. It was nothing less than an inspiration. The hotel is famous the world over, for the beauty of its architecture, the elegance of its decorations and furniture, and the comfort it offers its guests. The flowers and shrubs and trees make the grounds pleasantly odorous,—the many tropical plants in bloom, yielding a rich perfume, especially sweet after the sun goes down.

Journeying on down the East Coast railroad, made comfortable by its excellent service, we pass Ormond-on-the-Halifax. Here the drives are made beautiful by tropical verdure. Steam launches run up the picturesque Tomoka river, and there is a twenty-mile stretch of hard beach, the finest speedway for automobiles known. The hotel is elegant, and is only over-shadowed by the beautiful Ponce de Leon, and the Royal Poinciana at Palm Beach, my destination. As the former is the most beautiful hostelry in the world, the latter is the largest. Seventeen hundred can be seated at one time in its immense dining room. There are no horses and carriages there,—they belong back in the work-a-day world; instead, are yachts, launches "rickshaws," bicycle chairs, etc., etc. The gardens surrounding the Royal Poinciana, when seen at night lighted by myriads of vari-colored lights, look like fairyland.

There has never been such a season. All along the line of the Coast, the hotels have been filled with people. This cannot be accounted for by unusual prosperity or an unusually hard winter; more of the people are finding out what a vision lies near them.

Palm Beach is the queen of the East Coast resorts; it is worth a visit, even if one's pocket-book only allows an half-day's stay. It is well to know that somewhere in our own country is a spot where nature and money have joined hands, and the result is—completion.

H. M. McAllister.

One of the editors of Christian Work and The Evangelist, we think we know who, is charitable enough to suppose that John Alexander Dowie "perhaps honestly believes himself to be the second Elijah." That is a pearl cast before a very large sized hog. John Alexander Dowie is a Scotchman, raised on the Shorter Catechism and taught at a Presbyterian Seminary, and he knows there are enough fools in Chicago and New York too to part with their money to him. There are "millions in" the Second Elijah business. We should not be surprised at any time to hear that John Alexander had retired from active business in the hope of cheating the devil as badly as he has the Chicagoans. Meanwhile, if he comes to New York as he threatens, we advise the editors of our esteemed contemporary and all other enquiring friends to insure their eye-teeth.

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### The Editor's Chat With the Reader.

The article by Dr. Cuyler, Paying the Fare, was clipped from the Presbyterian Banner. Dr. Thornton Whaling makes some suggestions as to what the Lexington Assembly should do for the Young People. Our three poems this week, the one on the First Page by O. H., and another on page 10, by Elizabeth M. Dinwiddie, and the other on page 14, by John Roberts, show what our North Carolina bards can do when they try. The first "Outline Study," by Rev. R. A. Lapsley is worthy of careful study by the reader, Bible in hand. Suppose we have a Standard home study class on Sunday afternoons with this Outline for the topic. It will be found most profitable and helpful. We are glad that Dr. Farris agrees with the Standard and other high authority as to the fact that Dr. Stagg's book is a demonstration.

The Standard has had the article by Texas Elder for some time. The note in favor of probable infant damnation in the Southwestern Presbyterian which we published last week was a reply to this article. It was not an answer to it however.

Two important matters pertaining to the welfare and progress of the Southern Church are discussed by Dr. McElroy and the Ad Interim Committee of Home Missions. We may have something to say about both next week. The note by Mr. H. M. McAllister, on his trip to Florida, shows that the Business Manager can also write.

### TEMPERANCE.

The Watts Bill with the important amendment allowing the people to vote at any time for prohibition or the dispensary and allowing those advocating either to combine their votes against the saloon, has passed both Senate and House. We regard it as a long step forward and ask our constituents in North Carolina not to be disturbed by adverse criticisms of disappointed extremists. In the mean time both the anti-jug law and a law compelling the saloons everywhere to close at 8 p. m., have been given favorable reports by the House Committee and are now before the House. They ought to pass.

In addition, the Revenue Bill has added a heavy State tax to saloons and distilleries. Let the Legislature hear from you, friends, on the anti-jug and early closing bills.

## Church News

### The Causes of the Church.

#### March.

Our offering for this month is for Publication and Colportage. Remit funds collected to R. E. Magill, Treasurer, Richmond, Va.

January and September, Assembly's Home Missions, W. A. Powell, Treasurer, Atlanta, Georgia.

February, June, August, Presbyterian and Synodical Home Missions.

March, Publication and Colportage, R. E. Magill, Treasurer, Richmond, Virginia.

April, November, Education of Candidates for the Ministry, G. W. McRae, Treasurer, Memphis, Tenn.

May, October, Foreign Missions, Erskine Reed, Treasurer, Box 457 Nashville, Tenn.

July, Ministerial Relief, S. H. Hawes, Treasurer, Richmond, Virginia.

Third Sabbath in October, Bible Cause, American Bible Society, New York City.

Thanksgiving Offering, November, The Orphans.

December, Colored Evangelization, Dr. John Little, Treasurer, Tuscaloosa, Alabama.

Last Sabbath in December, Assembly's Home and School, S. W. Somerville, Treasurer, Fredericksburg, Va.

#### PERSONALS.

Rev. Morrison Brown of Bristol, Tenn., has accepted work at Goodman, Miss.

Rev. R. P. Smith, of Asheville, N. C., preached at Sharon Church, near Charlotte, last Sunday.

Rev. J. K. Fraser has accepted the unanimous call of the Second Church, Charleston, S. C., to become its pastor.

Rev. P. H. Hensley has moved from Cardenas to Remedios, Cuba, and correspondents will please note the change of address.

Rev. A. T. Graham of Davidson, and Rev. J. R. Hower-ton of the First Church, Charlotte, exchanged pulpits on last Sunday.

Rev. W. E. McIlwain has been elected president of the Presbyterian college which is to be erected and controlled by the Synod of Alabama.

Rev. C. Miller, recently Evangelist in Stokes county, N. C., will take charge of a group of churches in Hamilton county, Tenn. His postoffice will be Soddy.

While Rev. W. E. Cave of Paducah, Ky., conducted services at Raleigh, N. C., a week ago, his health will not permit him to take up the work there for the present.

Dr. James I. Vance was heartily welcomed by his old congregation and friends at First Church, Nashville, Tenn., on the occasion of his recent visit. Large audiences greeted him both morning and evening.

#### FLORIDA.

The Presbytery of Florida will meet in Florala, Ala., on Tuesday, April 7th, 1903, at 7:30 o'clock p. m. Sessions will send up their records and Presbyterial Assessments.

E. L. Baker, Stated Clerk.

MIKESVILLE.—Rev. J. S. Crowley, four years a missionary in Africa, but now pastor at Lake City was with High Springs people third Sabbath in February. Splendid congregations greeted him, especially at night when he gave a missionary address. The people proved their interest in the cause by a liberal contribution to Foreign Missions.

The Presbytery of Suwannee will meet at Lake City Tuesday, April 14, 7:30 p. m. Churches which can not be represented will please send reports to stated clerk at Lake City in care of Rev. J. S. Crowley, L. R. Lynn, Stated Clerk.

#### MISSISSIPPI

The Presbytery of North Mississippi will meet at Grenada, Miss., Thursday, April 2, 1903, at 7:30 p. m.

Sherwood L. Grigsby.

Tombeckbee Presbytery meets with the Okolona church Wednesday, April 8, 1903, at 8 p. m. Churches must send statistical reports to this Presbytery. Elders coming will please notify by postal D. McCarley.

Jno. W. Moseley, S. C.

#### ARKANSAS.

The Presbytery of Washbourne will meet at Russellville, Ark., Wednesday, April 8th, 1903, 7:30, p. m.

S. W. Davis, S. C.

#### GEORGIA.

HARMONY GROVE.—The Presbytery of Athens is to meet at Jefferson, Ga., Wednesday, April 8th, 1903, at 8 p. m.

H. F. Hoyt, S. C.

#### TEXAS

DALLAS.—Dallas Presbytery is called to meet in Sherman, Texas, March 9th, to change the time of the regular meeting from April 17th to April 10th and to dismiss Rev. Fred A. Sale to the Presbytery of East Texas.

The Rev. J. F. McKenzie of Wortham, Texas, has accepted a call to the El Dorado church in Arkansas.

Rev. F. T. Charlton, Evangelist of Dallas Presbytery has just closed an interesting meeting at Clarendon. This church received twelve members as the result.

Rev. A. M. MacLauchlin, who was ordained by the Dallas Presbytery at its last regular meeting, is preaching at Childress. He is very acceptable as a preacher and is doing well in this western field.

Central Texas Presbytery has dissolved the pastoral relation between Rev. S. A. King, D. D., and the Waco church. Dr. King will henceforth give his entire time to his work in the Austin Theological Seminary.

The Texas Presbyterian University has been located at McKinney, Texas. The city gave \$50,000 to the building fund and \$30,000 to the endowment fund. Its friends now hope to see the school open in 1904.

#### ALABAMA.

FLORENCE.—The First Church here has decided to double its gift to Foreign Missions as a result of the visit of the Rev. Lacy Moffett representing the Executive Committee in the Forward Movement. We hope ultimately to have our own missionary. It is hoped that a church will soon be organized at Sheffield, Ala. Forty-two members have been added to the First Church, Florence, since Nov. 1st.

E. D. McDougall.

TUSCALOOSA.—At a called meeting of the Presbytery of Tuscaloosa, held at Selma, Ala., Feb. 17, the pastoral relation of Rev. Francis Tapp with Valley Creek church was dissolved and a letter of dismission granted him to North Alabama Presbytery. He changes his Presbyterial connection, that he may accept the call recently extended him by the church at Huntersville, Ala. He resigned the chairmanship of the Presbyterial committee on Home Missions. Rev. A. A. Little, of Selma, was elected to fill the vacancy.

J. G. Praigg, S. C.

## NORTH CAROLINA

**SUGAR CREEK**—The Constitutional requirements having been complied with, I hereby call a meeting of Mecklenburg Presbytery to be held in the Second Presbyterian Church of Charlotte, N. C., on March 10th, 1903, at 11:30 a. m., to transact the following business:

1. To dismiss Rev. J. K. Fraser to Charleston Presbytery.
2. To take all necessary action upon the call from Munroe church for pastoral services of Rev. G. H. Atkinson.
3. To authorize and empower James M. Oates, W. H. Belk and J. Lee Choate, Trustees of the Presbytery, to execute a receipt and Refunding Bond unto Joseph Otis Minott, Fred. Shepherd Minott and William Alford Minott, executors of Mary K. Minott, as required by the laws of New Jersey, to receive a legacy of \$1,000 to Miss Ufford's School at Albemarle, N. C.

T. J. Allison, Stated Clerk.

**ELIZABETH CITY**.—The little church in this city, which is called the Cann Memorial, in honor of a noble Christian woman, has been struggling along under difficulties. Since the dismissal of the late Dr. Johnson, the church has lived on supplies, and only at "sundry times" if not in "divers manners" has the word of the Lord been spoken unto them. From one cause and another, the church had only a few sermons during the course of last year. Earnest and faithful Christians did all they could to keep the little band together and to keep alive the Sabbath-school. Prominent among those thus active, might be mentioned Mr. E. F. Lamb, Prof. S. L. Sheep, Mrs. P. W. Melick and Mrs. Dr. Blades.

I came to this field the last of November, and although the church had had no regular preaching for almost a year, and only a few sermons during that time, I was greeted at the first service by a good audience.

On Feb. 15 we held our quarterly communion. Five united with the church; two by certificate and three on profession of faith. For all of which we thank God and take courage.

In the course of 6 or 8 months the town will have another railroad which we hope will bring some Presbyterians to the town.

R. L. Grier.

**BLOWING ROCK**.—Since Christmas there have been three additions on profession of faith. The Sunday-school is holding its own, which means a good deal for Blowing Rock in the winter.

Through the effort of Rev. M. Savage, an Episcopal minister who is located at this point, a public Reading Room has been opened, in which a union prayer meeting is held every week.

**BANNER ELK**.—On Feb. 8th there were eight additions, six on profession and two by letter—all students of Lees-McRae Institute. Not only is this institution a feeder for the colleges of our State (three of our students are to-day in as many colleges, not one of whom would probably have been there, if it hadn't been for this institution) but it is also the right arm of our church and evangelistic work in the mountains, to say nothing of the moral influence it is exerting over six counties.

We know whereof we speak when we say that with a comparatively small outlay of expense, the usefulness of this institution can be doubled within twelve month's time.

**ORANGE PRESBYTERY**.—Orange Presbytery will convene in its 266th sessions in the Presbyterian Church at Mount Airy, N. C., on Tuesday, April 7th, 1903, at 8 o'clock, p. m.

Delegates and visitors may expect the usual reduced rates of travel over the Southern railway.

At a called meeting of Orange Presbytery, held in Greensboro, N. C., Feb. 24, 1903, the Rev. S. M. Rankin was received from the Transylvania Presbytery, and will become pastor of the Alamance and Springwood Churches.

D. I. Craig, Stated Clerk.

**DAVIDSON**.—Dr. Smith, assisting Rev. D. P. McGeachy, will speak in Morganton, on the coming Sabbath in the interest of the Twentieth Century Fund. Rev. William Black has been holding a meeting with the pastor in Pine Bluff the past week. His coming appointment is at Newbern.

The faculty acting as a committee of judges for the two

societies have elected the following representatives from the Junior class to speak at Commencement: From the En. Society, C. A. Cornelson, Orangeburg, S. C.; B. G. Team, Camden, S. C.; L. W. White, Abbeville, S. C. From the Phi. J. W. Currie, Davidson, N. C.; R. D. Dickson, Raeford, N. C.; J. N. McNeill, Vass, N. C.

It is a pleasure to state that President Ira Remsen, of the Johns Hopkins University, has consented to make the annual address before the two literary societies at Commencement. In the absence of Mr. McQueen, H. H. Caldwell has been made editor in chief of the forthcoming volume of "Quips and Cranks," Mr. W. P. Mills succeeding him as editor of the College Magazine. Another copy of the Davidson Bulletin is about ready for the printer and will appear before many days. The mild spring-like weather is causing a good deal of activity in base-ball circles. The practices will be very spirited, and it is likely a strong team will represent Davidson on the inter-collegiate diamond. The work of last year was brilliant, and it is hoped that new material of this season will recompense for any losses that are due to the falling out of older men.

Mr. Fitzgerald, of Greenville, S. C., the photographer has been here several days taking the pictures for the new annual.

The Presbytery of Wilmington meets in Kenansville, N. C., at 4 p. m., April the 8th, 1903

A. M. Fadyen, S. C.

## Publication and Colportage.

To the churches of Concord Presbytery:

I wish to call your attention to the March collection for Publication and Colportage. This cause should commend itself to our liberality for the following reasons:

1. The business of the Publication committee is growing under the efficient management of Dr. Phillips. The business of the committee has increased, during the past nine months more than \$13,000. This means that its profits are increasing, and that it will have more money to be used in the mission work of the church.

2. The Publication committee has donated to our Presbytery, literature for a number of Sabbath-schools besides contributing Bibles, tracts, and books for distribution among the destitute.

3. It has employed for his whole time Mr. J. E. Robinson, a most efficient worker as Sunday-school colporteur for Mitchell and Yancy counties. Mr. Robinson is doing good work and is building up work that has already been established and laying foundations for new churches.

3. Because every cent contributed to this cause goes direct to the mission field.

Let us show our appreciation of what is being done for us by making a liberal contribution to this cause at this time.

John Wakefield.

Chairman Com. Pub. and Col. Concord Presbytery.

## Another Old-fashioned Meeting.

Dear Standard:

At the request of one of your editors I send you an account of a delightful meeting held in our church in January. After three preliminary prayer meetings, we began preaching Sunday night, Jan. 11th and preached every night, except Saturday nights, till Jan. 28th. At every service from first to last there were inquirers seeking the way of life. With these the pastor and elders personally conversed and prayed in the after-meetings. As a precaution against self-deception no opportunity of publicly confessing Christ or committing one's self was given at any time during the meeting, and not till several days after the meeting had closed.

The ladies held two daily afternoon prayer meetings at different points in the congregation, and the men's prayer meeting was held at noon every day in the Directors' Room of the Greensboro National Bank. These prayer meetings were all well attended. The men's prayer meetings, at which I was always present, though never in the capacity of leader, were as delightful and profitable as any meetings of the kind I have ever known.

The effect of the meeting upon the church has been more marked, the Session believes, than any held for many years. Forty new members have been received so far into our church upon examination. Of these fifteen are adults, and eleven heads of families.

Egbert W. Smith.

Greensboro, N. C.

## SOUTH CAROLINA.

Charleston Presbytery will meet at the Beech Island Church on April 14th, at 7:30 p. m.

Alexander Sprunt, S. C.

Enoree Presbytery meets, for its spring sessions, at Fairview Church, Thursday, April 16th, 5 p. m.

Thos. H. Law, S. C.

Harmony Presbytery will meet in Summerton church, Wednesday before the Second Sabbath of April, 1903, at 11 a. m. All delinquent churches are hereby earnestly requested to pay their Presbyterial Assessments.

W. W. Mills, Stated Clerk.

South Carolina Presbytery will meet at Easley, S. C., April 15, 1903, 8 p. m. Commissioners should inquire of railroad agents in time about reduced rates, and Clerks of Sessions should notify me if blanks do not reach them.

Hugh R. Murchison, S. C.

ANDERSON.—At a recent called-meeting of South Carolina Presbytery Rev. T. P. Burgess resigned his pastorate of Coronola and Ninety-six churches and accepted calls to Edgefield, Trenton and Johnston. The Coronola and Ninety-six congregations spoke in high terms of Brother Burgess and were loath to part with him. He will take charge of his group about the middle of March.

Hugh R. Murchison, S. C.

## Funds for the Bible Cause.

As the fiscal year of the American Bible Society closes with March, I beg Treasurers of churches and Presbyteries who have funds in hand for the Bible Cause, please to remit them at once.

Thos. H. Law, Field Agent.

Spartanburg, S. C.

## All Well at the Thornwell Orphanage.

I am very grateful for the many expressions of sympathy received during the epidemic of measles in the Thornwell Orphanage. There were some sixty-five or seventy cases, beside two of pneumonia, and a number of grip. But all are now entirely recovered and very hungry. We are also glad to be able to say that the extra expense called for by the sickness has been met by the generous people of God. Presbyterians are noble people. They know both how to love and to give. We have had rich experience of both and give grateful praise to Our Heavenly Father for this loving kindness.

We have gotten safely through the month of February. There is no debt hanging over any department of the work. The store-room is like the widow's cruse, daily full and daily empty. The children are dutiful, studious, happy and industrious. Some few are leaving us, and others coming in, giving anxiety both ways, that the one may do well and the others bring no evil with them.

As to our support, while every day we are anxious that we should be able to meet its burdens and necessities, we are also anxious that some one should put two or three thousand dollars into our hands to build another cottage, that we might receive, be responsible for and provide for twenty-five of the boys, now awaiting admission.

Send all gifts of flour, molasses, etc. to Thornwell Orphanage, Clinton, S. C., and all gifts of money to the undersigned.

Rev. W. P. Jacobs, Clinton, S. C.

## TENNESSEE.

NASHVILLE.—WESTMINSTER CHURCH.—This pulpit having recently been vacated by the resignation of Rev. H. F. Williams, who has succeeded the late Dr. D. C. Rankin as editor of the publications of the Mission Board of the Southern Presbyterian Church, located here, pursuant to an adjourned meeting of the congregation held Sunday last, at the 11 o'clock service, over which Dr. Williams presided the official board of the church was authorized by a unanimous vote of the congregation to prosecute a call of Rev. James Lawrence Brownlee, of Covington, Tenn., to the pastorate of this church, if the way be clear.

Mr. Brownlee is a South Carolinian by birth. Secured his M. A. degree at Erskine College, South Carolina. Was ordained by the Presbytery of South Carolina. He has filled

important pulpits in South Carolina, Alabama and Mississippi, and has been at Covington, Tenn., some four and a half years. He is regarded as a pulpit orator of more than ordinary ability, forceful and fearless in his preaching, pleasing in his address, cordial and genial in his disposition and will be quite an addition to the clergy of this city of churches and schools.

This church is to be congratulated if the services of Rev. Brownlee can be secured. It is hoped by the community of South Nashville, as well as the general public, and the Presbyterians in particular, that Dr. Brownlee will consider this call favorably and come to Nashville, where he will receive a warm welcome.

PETERSBURG.—The pastor of this church, Rev. J. S. Wood and family have great reason to be grateful to God for the kindness and thoughtfulness of an appreciative people. The ladies of the church with the elders and deacons stormed the manse Monday afternoon, Feb. 23rd and taking possession of every room pelted and pounded them with every variety of missile large and small, hard and soft, until we were quite overcome.

Nevertheless the blows were so soft and so tempered with love that the smitten ones could not resist the temptation to turn the "other side" and say "Do it again." Our hearts were warmed and cheered by the thoughtful kindness of these good people, and we feel encouraged to take up the work with renewed vigor. The occasion was the anniversary of the 29th wedding day, Feb. 22nd. After partaking of light refreshments they adjourned. May the giver of every good and perfect gift bless this people from his bountiful storehouse.

## VIRGINIA.

NORFOLK; Second Church.—Seven new deacons have recently been installed in this church—Messrs. F. F. Ferguson, Wm. F. Sprattwood, Joseph H. Burroughs, J. M. Reynolds, J. T. Jacobs, G. Leslie Hall, and Curtis N. Foster. This gives us large board of competent deacons and the temporal affairs of the church are prospering under their care. Mr. A. B. Stephen was also elected a deacon but has not as yet signified his willingness to accept.

## A Convention of Practical Men Meets in Winston-Salem, N. C., March 7-10, 1903.

Winston-Salem has captured the next Convention of the Young Men's Christian Association of North Carolina.

All indications point to a record breaking convention. The program is unique in many respects and up to the times. Not many subjects will be discussed, but those that have been selected are of vital interest.

A number of men who are experts in certain lines of definite work among young men and boys have been secured to address the convention. Among the number are:

Cecil L. Gates, Field Secretary of the International Committee; H. O. Williams, Railroad Secretary of the International Committee; L. A. Coulter, State Secretary of Virginia; Lymau L. Pierce, General Secretary of the Washington (D. C.) Association; A. C. Bridgman, General Secretary of the Columbia (S. C.) Association.

The convention will open Saturday evening, March 7th, and close the following Tuesday evening, March 10th.

The program deals with the religious and social conditions of young men in cities, towns, railroad centres, mill districts, schools and colleges.

Sunday will be a notable day—with union mass meetings in the evening, mass meetings for men and boys in the afternoon and other special services.

The State Committee, through the columns of this paper, extend a cordial invitation to all ministers of the Gospel, to Christian business men, to teachers and others interested, to attend. There will be reduced rates on all railroads and delegates will be entertained in the hospitable homes of the citizens of Winston-Salem.

Upon application, credentials will be furnished those who contemplate attending, either as a visitor or delegate. Credentials, programs and other information may be obtained by addressing Mr. A. G. Knebel, State Secretary, Y. M. C. A., Charlotte, N. C. Those who expect to attend should communicate with the State Secretary before March 1st.

## The World.

The Colima volcano, in the western part of Mexico, is in eruption.

The Congressional Library is preserving a file of 600 daily newspapers.

A series of earthquakes has raised the level of the island of Guam six inches.

There are now in New York City 19,000 cases of Tuberculosis known to the health officers

A year has passed since the announcement that the Carnegie Institution at Washington was endowed.

The Dominion of Canada conducts savings bank at 915 post offices; during last year \$42,000,000 was deposited.

There are rumors afloat in Wall Street to the effect that the Southern Railway will get control of the Frisco System.

Mr. James R. Garfield, son of President Garfield will be Commissioner of Corporations in the new department of Commerce.

President Palma, of Cuba, signed the soldiers' pay loan bill, which authorizes the issue of bonds to the amount of \$35,000,000.

The motion to censure Secretary Rodrick, of the British War Office, was rejected by the House of Commons by a vote of 261 to 145.

The Czar of Russia will be asked to appoint the three judges who will constitute The Hague Tribunal and settle the Venezuelan controversy.

There is a growing belief that before the end of the year Mexico will have adopted a gold basis, with modifications to suit local needs.

A bill has been introduced in Congress to make the salary of the President of these United States \$100,000 a year instead of \$50,000 as at present.

The Belgian government is pressing a bill which aims at the raising of the standard of public morality, which will deal with street outcries and signs.

Russia's crop of winter cereals is estimated at 904,000,000 bushels of rye and 220,000,000 bushels of wheat—the proportion of rye to wheat being as four to one.

Work began this week on the new Highland Park cotton mill, to be the largest in Charlotte. The plant will cost \$600,000 and will employ 800 operatives.

The Audubon societies are now organized in thirty States, and have 60,000 members; within ten years probably every State will protect its non-game birds by law.

Gen. J. B. Gordon, commander-in-chief of the United Confederate Veterans, who has been very sick, is much improved, but will cancel lecturing engagements.

There were no Southern delegates present at President Roosevelt's reception to the Daughters of the American Revolution, in session at Washington last week.

The Ohio and Mississippi rivers have been outside their banks; at Pittsburg the damage from high water has been such as to throw 38,000 people out of employment.

Secretary Reidy has issued a declaration of principles and asks the race at home and abroad to strike a final blow for Irish liberties—to make Ireland a nation among the nations.

It is proposed to cut a railroad tunnel through the mountain known as the Faucille, in the Jura Alps, and so shorten the journey between Paris and Switzerland by two and a half hours.

The Canadian Doukhobors, the Russian sect with whom the authorities had so much trouble at the beginning of the winter, have now apparently settled down to become good citizens.

Emperor William has instructed Minister von Sternburg to inform President Roosevelt that the statue of Frederick the Great will not be sent to the United States until the spring of 1904.

There was a wreck of Southern Railway train, caused by a landslide, near Lenoir City, Tenn., on the 28th ult. Three of the train crew were killed and twenty-five passengers were injured.

London.—The newly appointed Archbishop of Canterbury will soon take up his residence in Lambeth Palace, which for some seven hundred years has been the official residence of the holder of that office.

A London dispatch of Tuesday says that a "colored rain" has been falling in England for the past few days. It left a grayish brown sediment and it is thought that this is caused from volcanic dust floating in the air.

Right worthily the State of Virginia has appropriated a site on Capitol Square, Richmond, near those of Washington, Clay and Jackson, for a monument to Doctor Hunter McGuire. Peace hath her victories no less renowned than war.

The drinking of kerosene is such a growing evil in France that measures are being proposed to combat it. The vice has long prevailed among the Indians of the South Pacific, and to such an extent that the importation of kerosene for drinking is an important trade in Peru and Bolivia.

The London Open air Sanatorium, which was built as the result of King Edward's interest in the subject of curing consumptives, is now under working headway at Workingham. It has been so successful that several other institutions of the kind will be built in different parts of the kingdom.

R. J. Gatling, inventor of the famous Gatling gun, and the recently perfected autograph, and a native of North Carolina, died suddenly Feb. 26, of heart failure and grip, at New York. He was 84 years of age. Dr. Gatling suffered from heart failure for three years. Of late it has been aggravated by an attack of influenza.

At the seventh annual meeting of the Southern Historical Association Feb. 27, the following were chosen officers: President, Gen. M. J. Wright; vice presidents, Gen. M. C. Butler, Col. Geo. A. Porterfield, Thomas Nelson Page, President Woodrow Wilson, Hon. S. Pasco and Thomas H. Clark; secretary and treasurer, Colyer Meriweather.

The National Good Roads Convention in session at Chicago last week unanimously endorsed a proposition pending in Congress to appropriate \$20,000,000 to aid in good roads building throughout the country, declaring that present conditions were not only a hindrance to inter-State commerce, but cost the people annually 900 millions of dollars.

The decision of the United States Supreme Court upholding the contention of the government that it is unlawful to send lottery tickets from one state to another by other means than the United States mails, will be followed up by a strict prosecution of all those whom the special agents of the government find are engaged in the lottery and policy business.

The Senate of the United States cannot afford to ignore the charges of polygamy preferred by a Methodist minister in Utah against Senator-elect Reed Smoot. Some Senators, including so influential an one as Mr. Morgan, have said they would not oppose Smoot's admission to the Senate on the ground of his Mormonism, but they must investigate the charge of bigamy against him.

Henry Phipps, the director of the Carnegie Steel Company, who gave Lord Curzon, February 1st, \$10,000, to be devoted to some practical object for scientific research, promising to be of enduring benefit to India, and who, February 3, gave Lady Curzon, wife of the viceroy, \$10,000 for her Victoria memorial midwifery fund, handed to Lord Curzon to-day a further sum of \$50,000 for the promotion of agricultural and scientific education.

Senatorial callers on the President regard an extraordinary session of the Senate as practically inevitable. The determination of the advocates of both the Cuban reciprocity and the Panama Canal treaties to secure their ratification continues firm. If they cannot ratify them before the final adjournment of the Congress, they will do so at the extra session of the Senate. That will be called by the President to meet probably at noon on March 5.

During the past few years there has been such a rapid decline in the water level of Great Salt Lake that the people of Northern Utah, and especially of Salt Lake City, have begun to be afraid lest this remarkable body of water will soon be a thing of the past. The reading of the gage at Garfield Beach on December 1, 1902, was 3 feet 5 inches below the zero of the scale, showing a fall of 11 feet 7 inches since the close of 1886, the year in which the last rise terminated.

Baron Speck Von Sternburg, the German Envoy who will represent his country at Washington during the Venezuelan troubles was born of English mother, had a military education and won honors in the Franco-Prussian war. After leaving the army he pursued political and economic studies, and all his diplomatic experience has been in English-speaking countries. He is regarded as the German diplomat who knows better than any other the temperament of America. His coming at this time is taken as an evidence of good-will to us.

Three of the eight Republicans on the Judiciary committee have voted with the democrats to report favorably to the Senate on the Littlefield anti-Trust bill. As amended, the bill restricts the use of the facilities of inter State commerce by corporations which secure rebates and attempts to establish a monopoly by lowering prices in localities where competition is threatened, and restricts the use of these facilities to prevent competition. Over-capitalized corporations hereafter organized, will be denied the right to engage in inter-State commerce. Pity it is that there will probably be no action on this measure at this session.

The Asyut dam which has just been completed across the Nile at a point 350 miles above the great Aswan dam which was opened by the Duke of Connaught on December 10th, will, it is expected, double the number of crops that can be gathered each year from land now under cultivation. The last dam is over one-half a mile in length, having a foundation of solid masonry ten feet thick and 87 feet wide. On the top is a roadway 14 feet wide which affords communication between the opposite banks. During the summer of 1900, 13,000 men were employed each day. The channel of the river had to be changed to facilitate the work, and a note-worthy feature of the undertaking is that it has been handed over to the Government, in thorough working order, more than twelve months under the contracted time.

The polar-exploration habit is strongly fixed upon Commander Peary. It was understood that his long effort to reach the pole, which ended last spring, was to be his last appearance as an explorer. He had promised his wife not to go again, the papers said. But such meagre tastes of frost as we have had this winter seem to have sapped his resolution, for it is now reported that he is ready to make another farewell tour of the arctic regions, provided that the Peary Arctic Club can raise \$150,000 to send him. The verdict of his last trip was that he was an exceedingly well-qualified explorer. Unless he is thought to be past the polar-expedition age, there is probably no American who is so likely as he to conduct a successful expedition.—Exchange.

The chorus of objection which the President's negro policy has raised in the South has seemingly extended to the United States Senate, if the adverse action of the Senate committee on commerce on the Crum appointment is a sufficient indication. Washington correspondents say that it is, and they report that prominent Senators have assured the President that the Senate is loath to thrust negro office-holders upon unwilling Southern communities, and have advised him to withdraw the nomination. The President, however, can not find that there is any other objection to Dr. Crum except his color, and does not think that that would incapacitate him for performing the duties of collector of the port of Charleston; so he has told the senatorial emissaries, according to the Washington correspondents, that he will not withdraw the appointment, and that if the Senate takes no action on it, as is threatened, he will make Crum a recess appointee.—Exchange.

It will be a disgrace to the Fifty-seventh Congress should it adjourn sine die without passing some bill improving the currency of the Philippines, and without amending in one way or another the present Philippine tariff. There is no reason good in equity why the Philippines should not be treated as generously as Hawaii or Porto Rico. There is

absolutely free trade between the two last-named islands and the United States, and the result has been in each case an astonishing growth of prosperity. We are practically asking Governor-General Taft and his associates to make bricks without straw when we insist upon subjecting the Filipinos to oppressive tariff restrictions. The Philippine tariff bill as it was passed by the House reduced customs duties on all products of the Philippines to twenty-five per cent. of the Dingley rates. In the Senate Mr. Lodge has proposed to make the tariff on sugar and tobacco half of the Dingley rates, and to admit all other articles duty free. The sole excuse for the amendment is the assumption, founded, no doubt, on inquiry, that the bill cannot pass the Senate in the form which the House gave it. If that be true, the amendment should be adopted, for, even as amended, the bill will present a marked improvement on the existing state of things.—Harper's Weekly.

"No person who has not recently been in the Philippines," says Vice Governor Wright, "can appreciate the condition of poverty and distress that prevails throughout nearly all the islands. Fully 90 per cent. of the caribaoes of the islands have been swept away by rinderpest. That represents a terrible loss, for it affects not only the owners of large plantations, but the individual farmers. Many Filipinos have lost their entire capital and will have to begin at the bottom again. The cultivation of rice is wholly dependent on the caribaoes, which are the draft animals of that country. To add to the difficulties of the situation the rice crop of China last year was poor, so that the price of the product has been almost doubled.

"It seems as though a plague were descending on the islands. Great hordes of locusts have preyed on the crops for the last two years and cholera has carried off fully 100,000 of the inhabitants. Whole villages have been depopulated by the ravages of this disease, so that it is not to be wondered at if the natives are badly discouraged over the prospect for the future. Under these conditions the temptations are great for the warlike and restless elements to take to the hills and live by plunder and thieving. All these troubles have naturally added to the difficulties of the Philippine Commission in establishing civil government and that there has not been a general outbreak among the people is a great tribute to their confidence in the American authorities."—Exchange.

The institution for scientific research founded by Andrew Carnegie in Washington and endowed with \$10,000,000 is now organized and at work. According to an official account of its plans, published in *Science*, the institution does not purpose to undertake to do anything that is being well done by other agencies; to do that which can be better done by other agencies; or to enter the field of existing organizations that are properly equipped.

The executive committee, we are told, purposes, when facilities for research in any direction are not available, to create them, and to this end it advises the purchase of a large tract of ground at Washington, the erection thereon of a central administration building, the establishment of such laboratories as may be found necessary, and the employment of men for such research work as may be undertaken in Washington. Advisory committees of scientific men to aid in organizing and carrying on this work are to be formed in all parts of the country. "Research," in the sense in which it is to be carried and aided by the institution, is defined as follows:

While the income of the institution is large enough to enter upon some large projects and a number of minor ones, it has seemed to the authorities to be wiser, at the beginning, to make a number of small grants and to prepare thoroughly to take up some of the larger projects. With this in view the executive committee has recommended to the trustees that there be placed at its disposal, for the fiscal year 1902-03, \$200,000 for aid to special researches in various branches of science, and \$40,000 for the publication of the results.

"In the opinion of the committee, the most effective way to discover and develop the exceptional man is to put promising men upon research work under proper guidance and supervision. Those who do not fulfil their promise will soon drop out, and by the survival of the fittest the exceptionally capable man will appear and be given opportunity to accomplish the best that is in him."—Literary Digest.

**Marriages.**

**NEAL-BARR.**—Feb. 18, in the Jefferson, N. C., Presbyterian Church, Mr. Frank Neal to Miss Chestelle Barr, by Rev. S. C. Smith.

**THOMAS-LOWRY.**—In Washington county, Va., Feb. 18, 1903, at the residence of the bride's father, Mr. J. Frank Lowry, by Rev. Allen Jones, Jr., Mr. J. McDaniel Thomas and Miss Rosanna M. Lowry. Another Christian home established.

**Deaths.**

Somewhere night  
Drifts to a morning beautiful with light.  
—F. L. Stanton.

**M'KINNON.**—Miss Mary McKinnon died Aug. 22nd, 1902, in her 54th year. She joined Sharon Presbyterian Church when a girl and continued to grow in grace till her death. For more than four years she was afflicted and unable to walk, but her long affliction revealed the fact that her faith was real—a principle within that brought forth a patience that was rare and beautiful. To her the Bible was God's word, revealing sin and the remedy. She loved her friends. She was devoted to her family. The work of the whole church was dear to her but her own church was her chief delight. A Presbyterian Church at Mt. Gilead was her ardent wish. Religious conversation with her friends and pastor was to her a source of strength and pleasure. She was for many years the President of the Ladies' Missionary Society. Truly a good woman has gone from us.

**M'AULEY.**—Mr. James A. McAuley, Sr., died Nov. 2nd, 1902. He was for a long term of years a member of the Presbyterian Church, first at Sharon and was later transferred to Wadeville Church.

**M'KINNON.**—Rory McKinnon was born Dec. 8th, 1823 and died Oct. 31st, 1902. In early youth he joined the Presbyterian Church. Was a deacon more than 20 years in Sharon Church, afterwards elected to the office of Ruling Elder and was transferred to Wadeville Presbyterian Church. He magnified the office of Ruling Elder and died as he had lived, trusting his Redeemer.

And since God has taken him from us we feel our loss and wish to express our sympathy and sorrow.

Therefore it is resolved, 1st, That we bow in submission unto the will of God. The loss is felt by family, church and community.

2nd, We cherish his memory, his noble example and influence, his untiring zeal for his church and loyalty to God.

3rd. We tender our sympathy to his loved ones and trust that they may ever profit by his life and example.

4th, We set apart a page of our minister to his memory and order a copy sent to The Presbyterian Standard for publication.

Archie McLaughlin, Mod.  
D. D. McKinnon, Clerk.

**The Household.**

**Slavery to Things.**

Mrs. Newell Dwight Hillis does not come before the public as a preacher often, but a little ten-line talk of hers before a woman's club on Saturday shows her fitness for occasional incursions of the profession to which her husband belongs. The women were talking about simplicity of living, about the possibility of an escape for the modern woman from the complications of social life, which become so much of a burden, even outside the ranks of that society whose devotees recruit the sanitariums, winter resort hotels, and rest cures. The example of the New England women of an earlier generation, who did their own housework and yet had leisure for reading and for social refinements, was quoted with approval and there was a demand for the organization of anti-extravagant society. Then Mrs. Hillis told the story of a woman who achieved simplicity of living while other women talked about it. According to Mrs. Hillis, this woman reduced her servants from four to one, riddled her house of encumbering trifles, declined to change her furniture with the changes of fashion, and then, in a simple but artistic home, entertained her friends simply, giving them herself instead of the achievements of a chef.

This is a case where example is better than precept. It is a condition and not a theory that confronts the women with education and refinement but who have only a moderate income. In theory none of them approve of the extreme elaboration which entertaining has reached, even among people who make no pretensions in fashion. Where is the woman who will give a real simplicity luncheon, with only three courses, without a single "dolly," laid upon a plate, without one plate on top of another, and who will dare to allow her servant to carry more than two plates from the table at a time, out of mercy to her fellow woman who has the work to do? The New England women before 1850, who did their own work and yet were social leaders, did not hesitate to invite many friends to their table and yet arise to remove plates themselves or have their daughters do it. It was the accepted standard of a whole society, yet any one who imagines that those homes lacked refinement, that the hospitality was not lavish or that the people were not intelligent and the conversation worth hearing, has missed the knowledge of the most interesting social development in America. It was a system worked out in harmony with our political theories and yet it made room for the exaltation of literature and education.

Profusion came in with the rapid increase of wealth after the Civil War. In its later developments it is copied from the great country houses in England. Those houses are widely supposed to show the most charming hospitality in the world, but it is based upon conditions which do not exist here. Two of its foundations are cheap service and a large class who inherit servitude as unquestioningly as their employers inherit

**Young Drummers**

We want every industrious boy and girl to become a drummer for "GOOD LUCK" Baking Powder. It can be made very profitable to them. Call at once on all of your married sisters, cousins, aunts and friends and ask them to save you the "sections" from the "GOOD LUCK" cans. Get your mother to explain the matter to you thoroughly.

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**Atlantic & N. C. R. R.**

Time table in effect November 19, 1902.

Eastbound Trains.	Passenger Daily	Passenger Daily
Leave Goldsboro.....	3:30 p m	8:00 a m
Leave Kinston.....	4:22 p m	8:48 a m
Leave New Bern.....	5:50 p m	10:10 a m
Arrive Morehead City	7:15 p m	
Westbound Trains.	Passenger Daily	Passenger Daily
Leave Morehead City.....	7:05 a m	
Leave New Bern.....	9:00 a m	6:30 p m
Leave Kinston.....	10:12 a m	7:37 p m
Arrive Goldsboro.....	11:15 a m	8:30 p m

S. L. DILL, Superintendent

**Carolina and Northwestern Railway.**

**TIME CARD.**

**BLOWING ROCK ROUTE.**

Effective November 24th, 1901.

NORTHBOUND	PASSENGER	MIXED
Chester. Leave	8 25 am	8 50 am
Yorkville, "	7 30 am	10 48 am
Gastonia, "	9 05 am	1 20 pm
Lincolnton, "	10 09 am	2 55 pm
Newton, "	10 54 pm	4 43 pm
Hickory, "	11 16 pm	5 50 pm
Cliffs, "	11 50 pm	6 35 pm
Lenoir. Arrive	12 35 pm	8 00 pm
SOUTHBOUND	PASSENGER	MIXED
Lenoir. Leave	2 10 pm	5 30 pm
Cliffs, "	2 54 pm	7 20 pm
Hickory, "	3 12 pm	8 10 pm
Newton, "	3 37 pm	8 45 am
Lincolnton, "	4 22 pm	10 09 am
Gastonia, "	5 27 pm	1 20 pm
Yorkville, "	6 32 pm	3 18 pm
Chester. Arrive	7 45 pm	5 20 pm

**CONNECTIONS.**

Chester—Southern Ry., S. A. L., and L. & C.  
Yorkville—S. C. & G. Extension.  
Gastonia—Southern Railway.  
Lincolnton—S. A. L.  
Newton and Hickory—Southern Ry.

The Saint Louis and San Francisco Railroad Company offers to colonists one-half fare, plus \$2, from Memphis to all points in Arkansas, Missouri, Texas and Indian and Oklahoma Territories, on the following dates: March 3rd and 17th, April 7th and 21st. For rates, advertising matter and information, write to

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wealth and titles. It is "that station in life to which it has pleased God to call me," and the servants follow their catechism by trying to do their duty there. In this country no man believes that he is "called" to anything except the finest position with the biggest salary in sight. Men and women scorn domestic service and the result is a rate of wages which forbids any such retinue of servants as the English have. Even the millionaires who can pay for such a service commonly have to import it, because the breed languishes in this climate. The American woman with one or two servants tries to fill in the duties of those who are missing, herself. The English hostess has a housekeeper and a butler. The American woman, like the miner's widow in "The Spenders," commonly "does her own butting," and then she ridicules the woman who used the phrase as well as did the thing. It is the thing and not the phrase that counts. The folly of trying to maintain a style of living which grew up about the presence of a butler and many maids, by women who have only one or two, is a good deal better subject for satire than is any "nice derangement of epitaphs" ever invented by any Mrs. Malaprop from the West or from a hotel kitchen.

The women who listened to Mrs. Hillis' talk know that quite as well as Mrs. Hillis or any social reformer does. What they lack is the bravery to strike out and do things which may by any possibility imply that they do not know what the etiquette of fashion prescribes, or that they lack the refinement to appreciate all the little niceties of an elegant establishment. Most of them would rather go to a sanitarium than make such a confession as that. In the slavery to things and to customs is a much finer chance for feminine reformers than is to be found in street cleaning, or industrial education, or in most of the pet philanthropies at the hour. That is a reform which would save the women who are really worth saving.—Selected.

#### The Domestic Value of Newspapers.

Newspapers can be made a wonderful lightener of household work. For instance, two or three thicknesses of newspaper laid upon the nicely scrubbed kitchen table, when preparing a meal, will obviate the necessity of scrubbing it again when the clearing is done. They will catch the drops of milk or grease, the specks that will fall even with the most careful hand. A double thickness spread upon the floor in front of the range when cooking is going on will serve the same purpose. It is so easy to spill a little—indeed, it is so difficult to avoid it—and the frying will "spatter" sometimes in spite of you.

Your dishwashing will be a much more dainty process if, after you have scraped your dishes ready for washing, you first rub them off with crumpled newspaper. There will be almost nothing to come off in the water. Clean as you may scrape them, you cannot pretend to get them, as clean as if they are rubbed off with paper. Rubbing them off in this way removes about three quarters of the terrors of dishwashing.

"Nowadays," said a young housekeeper, recently, "when I peel potatoes that have been boiled in their jackets I drop the skins on a piece of paper instead of into a pan. I found that when they were cold they seemed almost glued to the pan, and were very hard to soak off. Now I don't have any trouble with them. Whenever I can, I make paper take the place of a refuse dish. You would be surprised how I have learned to reduce the number of dishes I have around when I am preparing a meal, and I am just as clean, if not actually cleaner than I was in the beginning. I don't have any mussy pans sitting around now, and what I do use are easily washed for I wipe out the refuse before it has

time to dry on. I couldn't keep house without old papers; and then I burn them up under the range, throw out the refuse with the ashes, and I'm "cleaned up" in short order."

So much for newspapers in the kitchen. They are equally useful in their own way in other parts of the house. Windows, if cleaned with crumpled newspapers, wet moderately with coal oil, and then rubbed entirely clear with more crumpled paper, will be brighter and keep clean longer than if cleaned in any other way. The coal oil running on to the paint of the sashes is no detriment in this method of cleaning glass, as the fluid itself is a most effective paint cleaner.—The Witness.

## MISS ROSE OWENS,

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"If every suffering woman has the same experience with Wine of Cardui that I had, your medicine will be most popular. About a year ago I began to have a worn out tired feeling with lassitude, pains in the back and head which kept increasing every month. I felt that I needed something, but to get the right medicine was the trouble. I finally decided on your Wine of Cardui and only needed to take three bottles when I was fully recovered."



Miss Rose Owens.

If you are a suffering woman we would say to you that Wine of Cardui seldom fails to completely cure any case of female ills. We say emphatically, it never fails to benefit. Every day hundreds of sufferers are writing to our Ladies' Advisory Department. The letters are opened by persons competent to give advice. Mrs. Jones was cured by follow-

ing the advice which was freely given her by the Ladies' Advisory Department. Miss Owens was cured without advice by just buying a \$1.00 bottle of Wine of Cardui from her druggist and taking this great medicine in the privacy of her home. No doctor's examination, treatment or advice is necessary. You have read what these two cured women have written. Is this not enough to lead you to determine to be rid of suffering?

August 13, 1900, Mrs. W. H. Jones, of Cameron, Mo., writes:

"I suffered terribly at monthly periods for three years. I would sometimes go for seven months with no flow at all. Now I have my health back again and am expecting to be confined in January. I cannot praise your medicine enough."

**W**HEN Miss Rose Owens, who has a responsible position in the Government service at Washington, D. C., decided to try Wine of Cardui, she made a wise choice. Over a million women have been relieved of female weakness by this same Wine of Cardui. It is not a strong medicine but may be taken every day in the year by any woman with benefit. It does not force results, but corrects derangements of the menstrual organs. It strengthens the nervous system, gives tone to the bodily functions, acts directly on the genital organs, and is the finest tonic for women known to the science of medicine.

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Every one who has a garden or farm should write to T. W. Wood & Sons, Richmond, Va., for their Seed Book for 1903. It is beautifully gotten up and well pointed, and is really a complete hand book of information, both for the garden and farm. It is peculiarly valuable to our Southern growers, as it gives practical information about the seeds best adapted to our own section.

## The Home Circle.

### Mother's Birthday Gift.

"I've never had anything like that in all my life. Whatever is given me is something I can use about the house," said Mrs. Winship, as she hurried to the kitchen where a kettle of vegetables was boiling over. "Sometimes it's a set of knives and forks, then again some table linen. I've had a gasoline stove, a dozen dining-room chairs, some window shades for the parlor, and my last birthday gift was a churn.

"I don't suppose they think," charitably, "that something like what father and the boys gave Millie might please me. Probably they think such things aren't adapted to me!"

She held up her hard, rough hands, and tried to imagine how a fire opal, like the ring Millie had just received as a birthday gift, would look on the work-worn fingers. She changed the position as though for a better light.

"You would look rather out of place, perhaps a little bit ashamed, with a ring on. I reckon you wouldn't know how to act, never having been accustomed to such things; but perhaps you'd get used to it." There was such a trace of wistful longing in her voice that it almost startled hard-working Mrs. Winship herself.

"Isn't it a beauty, mother? Father and the boys are just splendid to give me such a darling little ring; they're so good to me! I wish your birthday came the same time as mine, instead of three weeks later. We could compare our gifts and rejoice together. See how it sparkles!"

Millie, who had just entered the kitchen, held the ring so the sun, shining through the window, scattered little flashes of color about her hand.

"It is a beauty, dear!" There was yet just the faintest trace of longing in the mother's tone.

"What do you suppose they're going to give you? Of course, I'm going to put my money with theirs," and Millie looked up expectantly into Mrs. Winship's face. "Don't know? I knew you couldn't guess; but it's something nice!"

"Father asked me only yesterday what you needed, and I mentioned so many things! There's a new parlor lamp—we can hardly go any longer without one. Then the front stairs' carpet is worn almost threadbare! I also suggested how often you had hinted for a new pump; how the old one is so hard to bring water with. Then, while I was about it, I suggested a clothes-horse. The one we have is such a rickety affair it hardly stood up while I was hanging the last ironing on it. Don't you wish you knew which you'd get?"

"They are all very useful," replied Mrs. Winship. "I don't know as there's any choice."

Millie turned and glanced suspiciously at her mother. The way in which she spoke didn't seem quite natural; or was it because she was tired?

"Mother does have too much to do," thought Millie, as she hurried to show the new gift to Ellen Kimball, who was

just going by. "I believe we'd better get the pump, for it would so lighten her work! That's what we'll decide on; father'd as soon get that as one of the others, I am sure!"

Hiram Winship had been an unusually prosperous farmer. His acres had increased as the years came and went until the original farm "was almost squeezed to death situated in the middle of so many additions," as he facetiously expressed it. The small dowry Sarah Hobbart had brought to her husband had gone to stock the place and buy some improved farm machinery.

"I'll get a ring soon's we're on our feet—your engagement ring," Hiram had declared before they were married, but the once slender fingers had grown red and big-jointed, and the ring had not been bought. Hiram had forgotten all about it long ago.

The afternoon following Millie's birthday, she drew the strings of her sun hat about her neck and started for the meadow with a berry basket. She stopped before she reached the gate.

"I mustn't wear you; you might get lost," she said to the handsome birthday ring, and slipping it off, she ran back up the stairs to her room. "I guess you'll be safer there," she said, laying the opal on the velvet pin cushion and hurrying back to her basket.

Some time later, Mrs. Winship stood before the bureau in her daughter's room, holding the ring in her hands. "It's rather too small for me. I imagine it's just about the size I could have worn when I was married."

She didn't hear Millie's step on the stair, nor did she notice her daughter's form in the door.

"Even though I'm growing old, I like pretty things! I haven't had a very large share; perhaps that is why I wish they knew, and would give me just one little thing for my very own. Not something for the house like!"

Millie heard no more. She crept softly away from the open door and down the narrow stairs.

"Pump - clotheshorse! Mother mine, we never thought, else we'd never have been so cruel! We've just given you the things we needed ourselves and called them presents. Mother, why didn't you tell us how selfish we were? You've never even whispered a protest!"

"Have you decided, daughter, which we'd better get—the pump, or one of the other things?" asked Mr. Winship.

It was after the supper dishes had been put away, and Millie had found her father on the cool veranda. She could see her mother in the warm kitchen, sprinkling the clothes for the morrow's ironing.

"Yes, father, the other things," and while she spoke it low, that her mother might not hear, there was an anxious determination in her voice that caused her father to look up with inquisitive surprise.

"Not all—clotheshorse, lamp, and carpet?" he asked, with a smile on his sun-burnt face.

"No, father; let me whisper."

When the dual conference was over, there was a light in Mr. Winship's eyes of regret and resolve.

He sealed the contract with a bargain squeeze of Millie's hand.

"We'll get the rest, too; the pump and 'the other things!' he declared.

"They seem to have a good deal of mystery over getting my birthday present," thought Mrs. Winship a fortnight later. "It may be over the make of the pump or the color of the lampshade. But there, I must be grateful; a spirit like this isn't becoming a woman of my age!"

The Tuesday before her birthday, the hardware man from the village drove into the Winship yard.

"It's a pump!" exclaimed Mrs. Winship, and though she had half expected it, there was a trace of disappointment in her voice.

"Shut your eyes and come with us," and Millie took her mother's hand, after breakfast, the morning of Mrs. Winship's birthday, and they started toward the stairs.

"But the present isn't up there!" remonstrated the little woman positively.

"Who said so?"

"It couldn't be—a pump; besides, I've seen it."

"The pump! Sarah, don't!" and over the face of Hiram Winship passed an expression of pain and shame.

"You'll have to guess again, mother," and Charles and Harold gently lifted Mrs. Winship and carried her to the stairway.

"Hiram! Children!" In those two words was the pent-up gratitude of twenty years.

There on the bed was a beautiful copy in colors of the Sistine Madonna, from Charles; a work-basket lined with silk and fitted with sewing implements of steel and silver, from Millie; a set of novels by her favorite author from Harold; creamy lace and such a beautiful shimmering silk dress pattern from Hiram.

"And here, Sally," said her husband, calling her by an almost forgotten name, "here is your engagement ring," and he lovingly, though a trifle, clumsily, perhaps, forced it over the enlarged finger joints. "It's from us all and is our pledge to remember what we owe the little woman. There, Sally, you know—I can't express it!"—Selected.

### Mrs. But.

#### Friendly Visitor.

Mrs. But is our next-door neighbor. Her real name is "Green;" but John, whenever he sees her marching up the walk, remarks: "My dear, here comes Mrs. But." He is not given to calling people names, he says it merely to put me on my guard, for he knows our neighbor's failing. She is a bright, breezy little woman, and as long as the conversation is confined to the weather and household affairs, I quite enjoy chatting with her; but the moment that a human being, living or dead, chances to be mentioned, I begin to quake.

The first time she called—it was soon after we moved into the neighborhood—it happened to say that Mrs. Goodwin, from the opposite side of the street, had called to see me, and that she impressed me as a very lovely character.

"O, she is, indeed," said Mrs. But,

heartily; "she is such a devoted wife and so good to the poor. But," she went on, lowering her voice; "there used to be a good deal of talk about her when she was a girl; and though I don't suppose half the things that were said were true, people don't seem to forget them."

What necessity there was for this drop of poison to be instilled into my mind I could not see. Mrs. Goodwin's youth was in the far past, and in the gossip concerning her in that remote period I had no interest whatever; I was quite willing to take her as she was in her sweet, ripe womanhood.

One day, when Mrs. But dropped in, she found my little friend, Nellie Gray, at the piano. Nellie is a shy, brown-eyed girl of fifteen, gifted with a wonderful ear for melody, and, as the Gray's had no piano, I had offered her mine. "I can't help loving the child, she is such a warm-hearted little creature, and so eager for music," I said, as the door closed behind her.

My visitor gave a scarcely perceptible shrug. "Yes, Nellie seems to be a very nice girl," she admitted, "but I suppose you know she is a poor house waif?"

"No," I said: I knew nothing of the kind. Mrs. Gray had introduced Nellie to me as her eldest daughter, and the information volunteered by Mrs. But was utterly uncalled for.

One evening, on our way home from prayer meeting, John remarked that he always enjoyed listening to young Spaulding, he was so devout and earnest.

"Yes, he is a very interesting speaker," said our neighbor, who had joined us as we came out of the lecture room, "and he seems very sincere, but I can't help feeling a little suspicious; I knew him when he was a boy."

John made haste to change the subject; a word of encouragement would have resulted in our hearing the whole history of the young man's boyhood.

"I've no patience," he exclaimed, the moment we were by ourselves, "with people who are always bringing up the past! Just imagine what heaven would be if the inhabitants were disposed to indulge in that sort of retrospection! The Angel Gabriel himself would hardly be safe from their disparaging 'buts,' and the whitest robe in all the white-robed throng would be in danger of being smutted."

"And yet," I said, "Mrs. But evidently considers herself a Christian."

"O, I don't dispute her title," said John; "but I can't help thinking that she might be able to read it clearer if she would rub up her glasses with I Cor. 13."

**Sharing Our Homes.**

"A flower upon my threshold laid;  
A little kindness wrought unseen;  
I know not who love's tribute paid,  
I only know that it has made  
Life's pathway smooth, life's borders  
green."

"Why, why don't we do something for this army of students, then?" said an energetic young matron, one of a group of ladies, among whom a discussion of the needs of students had arisen. "Let's do something."

"That's what I say," came promptly

from another of the group. "I'm tired and sick of hearing that the world in general needs reforming. What I want to find out is how I can put a practical hand to helping the small corner in which I find myself. You know I'm nothing if not practical," with a half apologetic laugh and with an interrogative look.

"But, my dear, are we not doing that in planning and working for home-like college residences?" said an elderly lady.

"Yes, but look at the time and, above all, the money, that it will require. I'm afraid that solution of the question is far in the future yet. Meanwhile numbers of these young people come and go and live, or exist, as best they may or can in boarding houses, with no one specially interested in them, practically without counsel or restraint, and that, too at a most impressionable period of their lives. What a lonely student needs is a touch of real personal interest and a breath of a real home atmosphere occasionally."

"Besides," said another speaker "what is true of the larger cities is true in a measure of the whole country. Almost every town of any importance has its educational centre to attend which young people must leave their homes in the surrounding country for a considerable part of the year."

"I have done a good deal of entertaining of students," said a professor's wife, "but I always felt this difficulty; there were so many of them that it was almost impossible to become well enough acquainted with them individually to give them the benefit of the personal sympathy which they need. If there were only half a dozen or so, one could get to know and take an individual interest in them."

"Why, that suggests a simple solution of the whole matter," broke in the first speaker again. "Suppose each woman interested in students in general takes four or five of them under her special care and makes them feel that her home is open to them at any and all times and that she is always sufficiently interested in them to be interested in what they are doing, or to give freely counsel and help in difficulties or perplexities. Don't you think some absent mother would bless her for it?"

"In short, you mean, give them a corner in your life and home, that they may consider specially their own?" returned the professor's wife.

"Exactly."

"Would it not be a good thing to extend this idea of sharing our home beyond even the student circles? There are a great many people who long for a touch of home life."

"Yes, it would," agreed another speaker, heartily; "you see, it requires no organization, no equipment beyond that of tact and a home and a kind heart back of it all. The idea is capable of endless adaptation to different needs and circumstances."

"Well," said the young matron, with bright emphasis, "I've got a glimpse of something to do and I'm going to do it."

"I was a stranger and ye took me in," quoted the quiet little woman softly.—Selected.

# SEABOARD

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Lv Philadelphia " "	3 29 p m	7 20 a m
Lv Baltimore, " "	5 45 p m	9 34 a m
Lv Washington, W. S. Ry..	7 00 p m	10 41 a m
Lv Richmond, S. A. L. Ry..	10 37 p m	2 15 p m
Lv Petersburg, " "	11 20 p m	2 53 p m
Lv Norfolk, " "	1 55 a m	5 18 p m
Lv Henderson, " "	2 28 a m	5 41 p m
Lv Raleigh, " "	4 15 a m	6 38 p m
Lv Southern Pines " "	6 16 a m	8 50 p m
Lv Hamlet, " "	7 35 a m	9 45 p m
Lv Columbia, " "	10 25 a m	12 20 a m
Lv Savannah, " "	2 35 p m	4 55 a m
Ar Jacksonville, " "	7 00 p m	9 15 a m
Ar Tampa, " "	6 45 a m	6 00 p m
	No. 33.	No. 41.
Lv New York, N. Y. P. & N.	† 7 55 a m	8 55 p m
Lv Philadelphia, " "	10 16 a m	11 21 p m
Lv New York, O. D. S. S. Co.	† 3 00 p m	.....
Lv Baltimore, B. S. P. Co.	.....	† 6 30 p m
Lv Wash'ton, N. & W. S. B.	.....	6 30 p m
Lv Portsmouth, S. A. L. Ry	9 05 p m	9 25 a m
Lv Weldon, " "	11 45 p m	11 55 a m
Lv Norfolk, " "	1 55 a m	1 35 p m
Lv Henderson, " "	2 28 a m	2 02 p m
Lv Raleigh, " "	4 15 a m	3 45 p m
Lv Southern Pines " "	6 16 a m	6 18 p m
Lv Hamlet, " "	7 40 a m	9 45 p m
Lv Wilmington " "	.....	3 20 p m
Ar Charlotte, " "	10 33 a m	10 32 p m
Lv Chester, " "	10 30 a m	12 51 a m
Lv Greenwood, " "	12 37 p m	3 25 a m
Lv Athens, " "	2 52 p m	5 58 a m
Ar Atlanta, " "	4 00 p m	7 35 a m
Ar Augusta, C. & W. C. ....	5 40 p m	.....
Ar Macon, C. of Ga. ....	7 20 p m	11 35 a m
Ar Montgomery, A. & W. P.	9 20 p m	6 25 p m
Ar Mobile, L. & N. ....	2 55 a m	.....
Ar New Orleans, L. & N. ....	7 25 a m	.....
Ar Nashville, N. C. & St. L.	1 30 a m	6 55 p m
Ar Memphis " "	4 15 p m	8 20 a m

**NORTHWARD.**

	Daily, No. 32.	Daily, No. 38.
Lv Memphis, N. C. & St. L....	12 45 n n	8 00 p m
Lv Nashville, " "	9 30 p m	9 30 a m
Lv New Orleans, L. & N. ....	8 10 p m	.....
Lv Mobile, " "	12 40 a m	.....
Lv Montgomery, A. & W. P.	6 45 a m	1 00 p m
Lv Macon, C. of Ga. ....	8 00 a m	4 20 p m
Lv Augusta, C. & W. C. ....	10 05 a m	.....
Lv Atlanta, S. A. L. Ry. ....	12 00 n n	8 00 p m
Ar Athens, " "	2 57 p m	11 23 p m
Ar Greenwood, " "	5 15 p m	1 58 a m
Ar Chester, " "	7 17 p m	4 15 a m
Lv Charlotte, " "	7 27 p m	5 01 p m
Lv Wilmington " "	3 20 p m	.....
Lv Hamlet, " "	10 40 p m	7 50 a m
Lv Southern Pines " "	11 33 p m	8 44 a m
Lv Raleigh, " "	1 35 a m	11 15 a m
Lv Henderson, " "	3 05 a m	12 50 p m
Lv Norfolk, " "	3 50 a m	1 45 p m
Lv Weldon, " "	5 00 a m	3 00 p m
Ar Portsmouth, " "	7 15 a m	5 35 p m
Ar Washington, N. & W. S. B.	.....	6 55 a m
Ar Baltimore, B. S. P. Co. ....	.....	† 6 30 a m
Ar New York, O. D. S. S. Co..	.....	† 5 00 p m
Ar Philadelphia, N. Y. P. & N.	† 5 46 p m	5 10 a m
Ar New York, " "	8 15 p m	8 00 a m
	No. 34.	No. 66.
Lv Tampa, S. A. L. Ry. ....	8 00 p m	8 00 p m
Lv Jacksonville, " "	9 30 a m	7 50 a m
Lv Savannah, " "	1 40 p m	12 10 p m
Lv Columbia, " "	7 05 p m	5 30 a m
Lv Hamlet, " "	10 40 p m	8 40 a m
Lv Southern Pines " "	11 33 p m	9 38 a m
Lv Raleigh, " "	1 35 a m	11 50 a m
Lv Henderson, " "	3 05 a m	1 10 p m
Lv Norfolk, " "	3 45 a m	1 55 p m
Lv Petersburg, " "	5 53 a m	4 07 p m
Ar Richmond, " "	6 35 a m	4 55 p m
Ar Washington, W. S. Ry. ....	10 10 a m	8 38 p m
Ar Baltimore, P. R. R. ....	11 25 a m	11 25 p m
Ar Philadelphia, P. R. R. ....	1 36 p m	2 56 a m
Ar New York, P. R. R. ....	4 13 p m	6 30 a m

**R. M. COFFEY, C. T. A.,**  
Charlotte, N. C.

## Our Young People.

### Where the Roses Led.

By Mabel Nelson Thurston.

From her shop window, Miss Loann Peckham saw the new minister coming up the path, and a curious expression came about her lips. She was a small, sandy woman, with penetrating gray eyes under the dusty lashes, and a manner of business-like brevity. She had the name in the village of being close-fisted, although always scrupulously honest. Everybody trusted Loann Peckham, but nobody ever thought of running in to "visit" with her in the homely neighborhood fashion.

At the minister's knock she slipped through the shop and opened the side door into her little sitting-room. The whole room was full of roses. They all were crowded tightly into "bunches" and jammed into blue and purple vases, yet not even so could they lose entirely their birthright of beauty, and their fragrance wandered freely.

Miss Loann gave the minister the best chair and took her seat stiffly opposite. He talked easily of one thing after another; she answered with brief monosyllables. In the dim room he did not see the red climbing higher and higher in her thin cheeks. So it was a surprise when she suddenly took the conversation.

"You know that sermon that you preached last Sunday, about there being joy for everybody if they'd take it?"

"Yes," replied the minister.

"Well, 'tain't so—that's all. I wanted to tell you so then; I wanted to get right up in meetin' and say it to your face. It's leading folks astray—that's 'tis. I ain't sayin' you meant to. You're young, and it hasn't come to you yet. But I guess I know. It ain't true."

"I think that I don't quite understand," the minister answered quietly.

The woman opposite him drew a hard breath; her words came angrily:

"I dunno whether I can make you understand or not, but I know what I'm talkin' about. You said that everybody could be happy if he would—that it was God's plan. Mebbe 'tis for some people. But there's folks that it seems as if He's taken a grudge against. I s'pose its wicked to say it, but I'm goin' to let it out for once in my life. Do you suppose if I'd had anything to do with it, I'd chosen to live, when it meant livin' the way I've had to—a little homely runt of a thing that everybody laughed at in school, and nobody ever cared for, an' that's had to drudge day in an' day out to get an' keep a place that she could call her own? I s'pose you'd say I ought to be grateful to have enough to eat an' wear, but I ain't. That's nothin' but justice. Folks want more than that—they want somethin' happy to make livin' worth while. I've done just as right as I knew how all my life, an' I'd treat an animal as good as God has treated me.

"And I ain't the only one, either. There's that Hawkins girl—I watched her Sunday while you was preachin'.

She looked as if she'd like to bite some body an' I knew jest how she felt. There she is, both parents dead—not that I should think that counted much for they was a shiftless pair as ever was, but I s'pose t'was somethin' to her—an' she livin' with an uncle that's got a houseful of his own, an' at their beck an' call the whole time. She goes 'round lookin' like a rag bag, an' her face as peaked as if she didn't have more'n a meal a week.

"Then there's Mis' Bailey—her husband an' boys all gone an' jest Harriet left to be a burden an' a care. You know about Harriet, of course—she ain't bright. Mis' Bailey has to watch her every minute for fear she'll get hold of matches. She's a great big girl, but she don't know any more than a four-year-old child. It must be real happy to have a daughter like that!"

"And yet," the minister interrupted, "Mrs. Bailey came and thanked me for that sermon after church, Miss Peckham."

"I guess the Hawkins girl didn't," said Miss Loann, grimly.

"No," he replied, seriously, "the Hawkins girl didn't." He had risen to go, but remained standing a minute. "And yet, do you know," he said, with his warm, winning smile, "I cannot retract my sermon. I believe that God sends happiness to us every day of our lives if we would but see it. I believe that it has been at your door today and will come again tomorrow, and the day after and the day after that. But that is not the last word; if it should be that there are souls to whom God has denied happiness, there is never one upon whom He is not longing to bestow a higher gift, and that is Victory."

He opened the door as he spoke, and the brilliant June beauty flooded the room. "Your roses are so beautiful, Miss Peckham—I don't know any in the village like them. You must enjoy giving your tenth of such exquisite harvests!"

Miss Loann stared at him as if she did not understand.

"My tenth—of roses!"

"Why, yes," he laughed. "You didn't suppose that the command applied only to farmers, did you?"

"But I never have given any," she said, bluntly.

"Then," answered the minister, with a laugh in his eyes, "what a great deal you have to pay up, Miss Peckham!"

Five minutes later the minister was almost out of sight down the green arched street, but Miss Peckham still stood as he had left her among the roses.

They were her roses—the one beautiful thing in her life. Besides, how could she give them? She couldn't go round offering them to people and folks never asked her for any—that is, not often; a sudden memory of the answer she had given Mrs. Babbitt's little girl, when her mother sent her for a few flowers one day when she expected company, rose and condemned her. She had never liked Mrs. Babbitt and she had told the child sharply to tell her mother that when she put flowers in her store she'd have them to sell, and not till then. When she put flowers in her store—well, why

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Chicago, November 21—Chicago is to have a millionaire's train between this city, Jacksonville and other Florida resorts, which will be as fine in equipment and as fast in time as the famous train running over the Atlantic Coast Line from New York to Florida points. The new train will be placed in service by the East Illinois soon after the first of the year, and will make the trip from here to Jacksonville in thirty hours, instead of thirty-one, as heretofore.

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shouldn't she—not to sell, but to give to anyone who cared for them? The more she thought of it, the more the idea seemed to please her.

She brought out her garden scissors and cut a great armful of blossoms. She had no vase that would hold them, so she put them into her largest mixing bowl and set them on her counter.

But when six o'clock came—Miss Loann always closed her shop at six—the perplexity was as large as before. For through the whole long summer afternoon the shop bell had jingled but once, and that was for Teddy Morley, whose mother had sent him for a spool of number sixty black cotton; and though in knowledge of boy nature Miss Loann was still, so to speak, in the primer class, Teddy's anxiety to get the errand done as speedily as possible was so very evident that she did not dare offer roses. She stood looking down at the flowers after she had locked her store door and closed the shutters.

She went back into her sitting-room and locked the door between; but not so could she shut out the disquieting thoughts. All through her solitary supper she was struggling with her problem; finally, when her dishes were washed and put away, she went for her Bible; she was going to study that thing out for herself.

"Fur's I can make out," she said, after an hour's hard searching, "they all had to give somethin', an' I s'pose it's got to be flowers; but sakes alive, I ain't any more idea than a year-old child how I'm goin' to do it. I dunno what I am goin' to do—'less I pull up all those rose bushes!"

She frowned impatiently, but there was honest perplexity in her eyes; and all the night, in the intervals between fitful snatches of sleep, she was going over and over the minister's words. When at half-past six she rose weary and unrefreshed, it was to a spirit of mockery.

"Guess it's likely happiness will be coming along to my door today," she said ironically. "I guess——" She stopped short, staring in amazement. There was someone on her doorstep! No customer, surely; there was not such urgent demand for tape and pins before seven o'clock. The next minute she gave a short laugh.

"If 'taint that Hawkins girl!" she exclaimed. "Well, I guess she's about as far from happiness as you'd be likely to find. Wonder what she's doin' here anyway!"

She opened the door cautiously, and stepped out. The meagre, ragged little figure certainly did not look like one's ideal of joy, but for one revealing second Miss Loann had a glimpse of a face looking over to the roses that she never would have recognized; the next moment the Hawkins girl was staring at her with the familiar frown.

"I wasn't hurting your old flowers" she said, defiantly. "I guess anybody can look at 'em."

Miss Loann spoke hurriedly, before her courage should forsake her: "You can have some if you want. They bloom

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better if you cut them," she added lamely.

"You mean it honest Injun?" the girl cried, incredulously.

"Yes, I do," Miss Loann returned.

The girl drew a long breath. Then the light died from her face and she shook her head.

"'Twouldn't be any use. I ain't got any place to put 'em. They'd be torn to pieces in five minutes, at—where I live."

Even in the utter bewilderment of the experience, Miss Loann noticed two things, the softening of the hard voice, and the avoidance of the word "home." A strange sympathy swept across her; she knew so well what it meant to be alone and left out. She stepped down and opened the garden gate. "Mebbe you'd like to come in," she said. "You can stay just as long as you want to. It ain't botherin' any."

The girl gave her one swift look then, without a word, she slipped into the beautiful welcoming place. Miss Loann's voice, fraught with anxiety, called across the roses:

"You don't know anybody that would like to have some flowers, do you?"

The girl considered a moment. "There's Mis' Bailey," she said; "she likes 'em awfully, but she can't have a garden because Harriet pulls things up."

"Well, there!" Miss Loann exclaimed, in intense relief; "I dunno why I didn't think of her. Can you take her some when you go back? I'll bring you the scissors to cut them."

"I'd like to," the girl cried, eagerly. "Mis' Bailey's good—she is!"

Miss Loann nodded and hurried into the house. A minute later she appeared at the side door with the scissors.

"How many shall I cut?" the girl inquired.

"Enough to make a good big bunch," Miss Loann responded, promptly.

As Miss Loann stepped about her kitchen getting breakfast she kept glancing out into the garden. The Hawkins girl was tiptoeing about as if she were in a parlor. Once Miss Loann saw her kiss a rose. She cut very slowly and only after long deliberation. Miss Loann had an inspiration.

"Don't you want to fill my vases?" she asked. "I dunno's I'll get time to day."

"I'd just love to," the girl replied.

Miss Loann nodded. "You can come an' get them when you're through there," she said; "then you'll know where to set them. Don't you want to come in to breakfast?"

She stood aghast at herself when the words were out; she hadn't had the least idea that she was going to say them; she wondered in dismay how she could talk to the Hawkins girl at the table. It seemed easy out in the garden, but anywhere else!

But she need not have worried. The Hawkins girl shook her head hastily. "No'm, I couldn't," she said, "I guess I've got to be getting back. But I'd love to fill your vases first."

So while Miss Loann sat eating her breakfast the Hawkins girl filled the

vases. When she brought them in, Miss Loann looked at them in amazement.

"Why, you've fixed them all loose!" she exclaimed. "And only one color in each. I never thought about doing them that way."

"Don't you like them?" the girl asked anxiously. "I didn't know how you did it, so I tried to fix them the way they look growing. I thought they'd hate to be crowded all in together; seems's if they must feel about it like people. But I can fix 'em over if you tell me how."

"I don't want them fixed over," Miss Loann returned, promptly. The sentiment was one that appealed to her sympathy.

The Hawkins girl picked up Mrs. Bailey's roses; her old air of indifference had fallen suddenly upon her. "Well, I guess I'll be going," she said. She hesitated a moment, flushing darkly; politeness had so seldom been demanded by the exigencies of her poor little life, that she didn't know how to achieve it.

"I—I'm real obliged to you for letting me come in," she stammered, finally.

Miss Loann was busy over her roses and did not glance up. "Don't you want to come tomorrow?" she asked. "You can just reach over and untatch the gate and come in any time you feel like it."

The Hawkins girl stood and looked at her. "Any time?" she repeated.

"That's what I said," Miss Loann returned, briskly.

"But mebbe—s'posin' 'twas every day?"

"Well?" Miss Loann responded

The Hawkins girl stood as if petrified, the color deepening in her face; suddenly, without a word, the gate had slammed behind her, and she was gone.

The next morning Miss Loann woke early, but she was not thinking about tenths—she was wondering if the Hawkins girl would come again; when seven o'clock struck and she had not appeared, she was curiously disappointed.

"I guess she don't care any great about it or she'd have been here," she said. "Sakes alive, as if it makes any difference to me whether a ragged chip of a girl comes or not!"

But the next morning she did come, and the morning after that; before two weeks had passed, she had become as regular a visitor to the garden as day-break itself. By slow degrees, with many relapses into embarrassing monosyllabic periods, the two began to know each other. Before a month was over the Hawkins girl had divined Miss Loann's intent in regard to her flowers and was carrying them to sick or tired or lonely ones all over the village. Somehow—Miss Loann could not in the least understand how it was—people seemed to have changed; they stopped to chat when they came for needles and ribbons, they even began to drop in to "set a while," and twice within ten days Miss Loann had been invited out to tea.

So the summer grew happier and happier, and Miss Loann for the first time in her life was too busy to notice the passing of the flowers. It was when she found the Hawkins girl standing, a deso-

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late, lonely figure in a frost-blackened garden one morning, that she suddenly realized that the summer had vanished and the summer's guest would follow. A sudden wave of loneliness swept upon her.

The Hawkins girl looked up at her, trying to smile. "I guess there won't be any good of my coming any more," she said.

Then at last Miss Loann knew with a strange, wonderful certainty. She didn't even ask; she said it with triumphant ring in her voice: "No, there aint' any need of comin' any more, because you ain't goin' away. You're going to live with me and go to school and have a good time like other girls. I never had any folks in my life, since I can remember. You're going to stay and be my folks."

The Hawkins girl stood before her, perfectly still. "Miss Loann," she said, slowly, "I'd work my fingers off for you."

Miss Loann laughed. Nobody would have noticed that her hair was sandy and her lashes dust-colored, so transformed was she by the great magician, Joy.

"No, you'll not!" she declared. "I've worked all my life and I couldn't stop if I tried, but it's going to be different with you. You're going to be a girl. You're going to have pretty dresses an' good times an' go about like other girls. I never had any of those things when I was young, but you're goin' to have them for me."

It was an afternoon a few weeks later that the minister called. Miss Loann greeted him brightly. The little sitting-room was flooded with autumn sunshine, and, though the garden was bare, geraniums and begonias made cheer at all the windows. There was the sound of girls' voices up-stairs, and once a peal of merry laughter in half a dozen different keys.

Miss Loann looked at the minister.

"You know that sermon on happiness you preached last summer?"

"Yes?" he said, expectantly.

"I wish you'd preach it over some Sunday," she replied. "I was thinking just the other day I'd like to hear it again."—Forward.

#### A Curious Tree.

There is a tree in the West Indies that the natives say "grows in dishes!" It looks like an apple tree. They call it the calabash.

It bears very queer leaves and large white blossoms that grow right from the trunk and larger branches. After the flower comes the fruit, just as our apples or peaches do. But this fruit is in the shape of a gourd, only stronger and much larger, some times a foot in diameter.

Now, see what a use the people of that country make of this fruit. The shell is so hard that all sorts of big and little dishes and drinking cups can be carved out of it. Even pots and kettles are made and used over the fire, but of course they cannot last as long as our iron ones. Is not this a serviceable tree? No wonder the natives are proud of it.—Montreal Star.

#### The Cunning of the Coyote.

One can occasionally trap a big wolf, but of all cute beasts the coyote, or little prairie wolf, is the most cunning. It possesses an appreciation of danger, and a regard for its own safety, that is almost beyond belief, especially in a region where it has been hunted a good deal. It will spring a steel trap, extract the bait and eat it, if it is anything it likes to eat. As for poisoning it, it simply disdains all such attempts for its destruction. This of course is in a region where baits, traps, and all sorts of devices for its destruction have been employed in vain.

You may exercise the most cunning precautions to no purpose. The wolf will sit on a mound watching you, while you with gloved hands fix your bait, and set your trap. Before you are 200 yards away he or she will have approached your trap, sprung it, got out your bait, and eaten it, seeming to grin all the while in your face.

And he possesses an expert knowledge of the range—and the exact range, too—of your rifle, that would put Colonel Gildersleeve to shame. There was never under the sun a beast that can excel it in pure cunning, and if by any lucky chance, you do take one in a trap, be very careful how you fool about it, for it can smash your wrist bone with one snap of its trap-like jaws, and it will do it, too, if you are not wary in taking it out of the trap alive. Once caught, however, it makes no noise, but dies like an Indian captured, in silence, and it takes more killing than any animal under the sun.

Once the writer remembers seeing an illustration of this, that made an indelible impression upon his memory and mind. Three Mexican shepherds and their American pardone or boss, it would be in English, had taken a coyote in a snare trap—a noose-like concern not unlike the rabbit snares every country bred Southern and Western boy is familiar with. After a knock or two on the head with the butt of a loaded whip handle end, the herdmen proceeded to skin the animal. Something relating to their horses distracted their attention for a few moments, when the coyote, half skinned, as it was, staggered to its feet and actually started to make off in a staggering way! The Mexicans, accustomed as they were to the intense vitality of the prairie wolf, declared that they had never seen anything like this, the skin being really half removed before a rifle bullet through its head put an end to what must have been the terrible agony of the beast.—William Hugh Roberts, in Shooting and Fishing.

#### A Valuable Gift.

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Geo. H. Pelzer, with Pratt Produce Co., Baltimore, Md.:

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## Our Little Folks.

CONDUCTED BY MRS. A. J. MCKELWAY.

### Children's Letters.

Mooresville, N. C., Feb. 19, 1902.

Dear Standard:

As I have never written to you before, I thought I would write. I love to read your paper. I have been living at a hotel ever since I was 9 months old. I am reading through the New Testament and have read to I Thessalonians. We take the Southern Presbyterian, Christian Observer, and your paper. I have been going to school 6 years and am still going. I study spelling, arithmetic, geography, grammar and United States History. My teacher's name is Mr. C. T. Carr. I like him very much. I will answer Annie Lee Patterson's question, Coffin is found in Genesis, 50th chapter, 26 verse. I will close as my letter is too long now, by asking a question, Which book of the Bible has not God's name mentioned in it?

Your friend,

Age 12. Mary E. Melchor.

Dixie, N. C., Feb. 19th, 1903.

Dear Standard:

As I haven't never written to you before I will write a short letter. Papa takes your paper now. I love to read the little folks' letters. I go to school at Dixie. My teacher is Miss Myrtle Wolf. I go to Sunday-school every Sunday. My teacher is Miss Minnie Blair. I will answer Mary A. Ward's question. The Alphabet is found in the Bible, Ezra 7 21: all but one and that is J. I will close by asking where is Eternity mentioned in the Bible.

Your unknown friend,

Age 11. Olive Cathey.

Charlotte, N. C., Feb. 23rd, 1903.

Dear Standard:

We are little twin sisters. We are seven years old. Papa takes your nice paper, and we enjoy reading the little letters so much. We go to school at Mulberry. Mr. Winecoff is our teacher. We also go to church and Sunday-school at Mulberry. Mr. Sample is our pastor and Cousin Essie Todd is our Sunday-school teacher. She has the largest class in Sunday-school—and we think the best teacher. We will answer Frank Spratt's question. Apples of Gold is found in Proverbs, 25:11. We will close,

Your little friends,

Elvira Rhyne,  
Annie Rhyne.

Hopewell, N. C., Feb. 21st, 1903.

Dear Standard:

As I never see any letters from the little folks of Hopewell, I thought I would write a short letter. Rev. R. D. Stimson, our pastor, has left us and gone to Georgia. I am so sorry he is gone. We are without a pastor now. Mrs. Lizzie Winders is my Sunday-school teacher. She is such a nice lady and so kind to all the class. I have three brothers and one sister. My oldest brother is

married. I am eleven years old. I love to help mama to cook and keep house. I will answer Frank Spratt's question. Apples of Gold is found in Proverbs, 25th chapter, and 11th verse. I will ask the little friends a question. Where is the word Girl found in the Bible?

Your little friend,

Amy Tola Fesperman.

Stony Point, N. C.

Dear Standard:

As my Papa takes the Standard I thought I would write you a letter as I have never written to you before. I am a little girl ten years old. I go to school. My teacher's name is Mr. J. W. Sims. I like him very much. I study geography, history, spelling and arithmetic. I have two sisters and one brother. My papa is a merchant and Postmaster. We have a guitar and organ, but I can't play much—hope to learn soon. We go to church at New Salem. Our Pastor is Rev. W. C. Brown: he is a good preacher. I enjoy the boys' and girls' letters best of all. Well I will close. Hoping to see this in your valuable paper.

Your friend,

Pearl Hines.

Sedalia, N. C.

Dear Standard:

I am six years old. I am in the second reader. I am going to school. We are fixing for an entertainment. It is raining. We have three cats; their names are Jim, Muff and Buff. I have a big doll. She is almost as big as me. We are going to have a dolly show. My doll is the bride, her name is Lucy May. I have not been to school but one week: I have a pretty Valentine, I got it on Valentine day.

Your little friend,

Kate McLean.

Bishopville, S. C., Feb. 20, 1903.

Dear Standard:

I love to read the letters in your papers that the little children write. I go to school. My teacher's name is Miss Daisy Pearce. I also go to Sunday-school. My Sunday-school teacher's name is Mrs. Lee Couser. I have four sisters and three brothers; they are all older than me. I'm nine years old.

Your little friend,

Anna E. Bradley.

Clarkton, N. C., Feb. 21st, 1903.

Dear Standard:

As I have never written to you before, I thought I would write. I am going to school now. Mr. J. M. Johnston is my teacher. I love him very much. Papa takes the Standard. I love to read the children's letters. I haven't any pets. I guess our school will close next Friday. Rev. A. McFadyen is our pastor. We love him very much. Must close, hoping to see my letter in print.

Yours truly,

Nina K. Campbell.

Burlington, N. C., Feb. 19, 1903.

Dear Standard:

I love your paper so much and especi-

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ally the children's letters. I go to school. My teacher's name is Miss Ella Mand Robertson. I will close by a Bible question, Where is the word coffin found in the Bible?

Your friend,  
Hattie Bella Smith.

Belmont, N. C., Feb. 22, 1903.

Dear Standard:

I am a little girl eight years old. My papa takes your nice paper, and I enjoy reading the little letters very much indeed. I go to school every day and Miss Mary Crawford is my teacher. I like her very much. I am in the Fourth Reader, geography, history, spelling and the common school arithmetic. I will close, hoping to see my letter in print.

Your unknown friend,  
Edith Lineberger.

Waxhaw, N. C., Feb. 21, 1903.

Dear Standard:

I will write a short letter being my first. I go to school at Waxhaw Institute. We have 4 teachers. My teacher is Mr. Cunningham. I study spelling, third reader, geography, arithmetic. I have three brothers and two sisters. My mama takes the Standard. I love to read the little letters. I go to Sunday-school. My teacher is Mrs. Williams and my pastor is Mr. Dixon. I have two pet chickens. I will close for fear of the waste basket.

Age 10. Freddie L. Plyler.

Newell, N. C., Feb. 23, 1903.

Dear Standard:

I thought I would write to you, as I have never written before, and my papa takes your nice little paper and I love to read the children's letters and the nice stories. I go to Sunday-school. My teacher is my papa—Mr. J. A. Newell. I go to school. My teacher is Miss Bettie Utley. I study fourth reader, spelling, arithmetic, geography, history and grammar. I have six in all. I have a pretty little white kitten. I must stop for fear of the waste basket.

Your unknown friend,  
Age 10 years. Margaret Newell.

### "Doug's Little Sister."

By Elizabeth Preston Allan.

We all had the nicest game, one rainy day at Tip-Top last summer, that you ever saw! Have you ever been at Tip-Top? It is a summer place, you know, on top of the Blue Ridge Mountains, where you can stand on a rock called "Catherine's Seat," and look over great big pieces of Virginia on both sides of the mountain.

We children like it best of all the summer places we've tried; the grown ups say there isn't enough to do,—no baths, no ball-room, not even a ten-pin roll. But Jack and Mercer and I don't care for those things: we like the woods and fields and rocks and trees and wild flowers and birds. Jack and Mercer pretend that they like the snakes too, but I don't see how they can.

The first two weeks we played out of

doors all day, and only dressed once a day,—before breakfast; at dinner and tea we only had to wash our faces and hands, and slick up our hair. We liked Tip-top for that.

But then came a rainy day, and we didn't like the place so well. There really wasn't any very good getting together place for the thirty-six children, so we had to break up into squads. Mercer and Jack and I were asked into Mrs. McCrum's room to play with her four, and the three Fenwicks were asked too.

"Mama," said Hartly, "I saw Douglas Campbell and his sister in the hall. They look awful lonesome. Can't we ask em in?"

Mrs. McCrum said there wasn't much breathing room, but she couldn't bear to think of those two being lonesome. They had no mother, so Douglas and Elsie came in.

And this was the game that I told you was so nice,—Mrs. McCrum showed us how. Every one chose a character; it might be Queen Elizabeth, or President Roosevelt, or a pet dog, or a parrot, or anything you pleased. Nobody must know but Mrs. McCrum, and when she asked questions, we must try to answer in some way that showed what our character was, and all the others guessed.

For instance, when Mrs. McCrum asked "President Roosevelt" how he liked Tip-Top, he said he liked a white horse better. And when she asked "Jennie Lind" how her health was today, she answered that her throat was too sore to sing!

Of course, Elsie was really too little to play, we just let her pretend. But after Ruth Fenwick had been guessed, and was out of the game, she took Elsie on her lap, and answered for her.

We all noticed that when Mrs. McCrum first asked Elsie what she'd be, and Elsie whispered back, Mrs. McCrum hugged and kissed her, and said, "You darling!" And then, when Ruth asked her what she was, and she whispered back, Ruth kissed her too, and said "How lovely!"

But Elsie was such a little dear, nobody wondered at her being kissed.

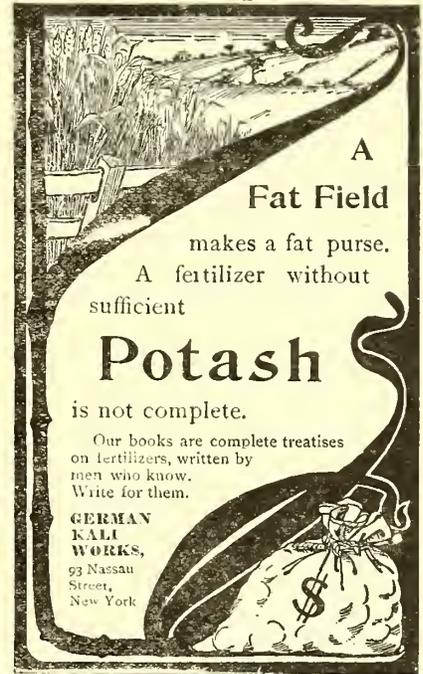
Well, we guessed everybody in the play except Elsie, and we just couldn't guess her, so she got the prize (a little raisin cake,) and then Mrs. McCrum told us that Elsie wouldn't agree to be anybody but "Doug's little sister!"

"She seemed to think," Mrs. McCrum said, "that if she agreed to be Jennie Wren or Cinderella, as I proposed, it might keep her from being Doug's little sure enough sister, and I was afraid it would make her cry, so I let her have her way.

"And if I was Douglas Campbell," Mrs. McCrum went on, "I would rather have it to remember that my precious little sister said that, than get a thousand dollar prize."

"Why would you, Mrs. McCrum?" asked stupid little me; but the next minute I was ashamed of asking such a foolish question.

"Don't you see, Caroline?" she answered, and looked at me in surprise, "it shows that Elsie's brother has been so sweet and good to her that she isn't



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willing to be anything in the world but 'Doug's little sister'!"—S. S. Times.

**The Mocking Bird's Day.**

He was always a saucy birdling. This bright breezy morning, as he flew out of the nest, and perched himself on the tallest of the flowering sprays, he broke into a whistle in the most noisy manner.

Said he to his mother, "I think I will go out and try my wings and have some fun today!"

"Beware of the cat then," said his mother, and her voice was not so very cheerful.

But Mimus, with a wild flutter of his unsteady wings, was off. Away he flew, with never a look back at his mother, or at the home-nest in the honeysuckle, or even a nod to the two little sisters cheeping after him.

Mimus thought to himself that he was a very smart bird, and that not another young mocker in all Tennessee could use his wings any better.

He stopped to rest, pretty soon, in the great locust near the Big House.

"Now, just what shall I do to have some fun?" he asked himself.

For some time the little ashen bird poised, restless, on his perch, flirting his black tail and wings, and looking and listening sharply.

Then he laughed. Far below him, a little chicken, astray from its mother, was peeping pitiously.

"Yeep, yeep, yeep, you little fowl," mocked the mocking-bird, looking down at him. "There's your mother, over by the gate!"

"Yeep, yeep, yeep!" Master Mimus said it over, trying the sound, until he repeated it exactly like the chicken.

"Yeep, yeep—there's little Nance running out after the chicken has found its mother, to see what's the matter! She thinks 'm the lost chicken peeping, and she can't find me!" The young mocking-bird chuckled over the joke until he nearly fell off, to see little Nancy running here and running there each time he peeped.

Nancy looked up at last, and spied him. She shook her finger at him and laughed, and ran back into the house.

"That was a good joke on little Nance!" he chuckled again. It was his very first joke, and Mimus enjoyed it mightily. "I'm glad I came out today!" said he.

"Now who can I stir up next!" he asked himself. Then he saw the Colonel's house-cat. She was moving her kittens, carrying them in from a hollow stump and laying them in an old basket under a shed, and he wondered if he couldn't make her think she had left one behind.

"Mew, mew," said a tiny voice from the stump, just as she settled down contentedly.

"Why," said Puss Mother to herself, "I am sure I moved all my babies!" But back she trotted to make double sure. The stump was quite empty, and just above, on the limb of a dead tree, sat the young mocking-bird, twisting and fluffing himself with silent laughter.

Puss glared up at him. "I will get

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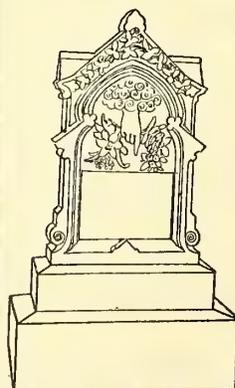
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even with you, some day, my smart little bird," said she, climbing after him.

Master Mimus hastily flew back to the locust. "That was a narrow escape," he thought; "but didn't I fool her good!"

Then he looked over at the Big House. On the wide verandah, where the clambering vines shut out the sun, the two dogs, little black Trim and Shepherd Donald, were taking a noonday rest.

Sharp and clear as a trumpet sounded a call they knew full well. Both dogs bounded to their feet. They spoke to each other. "Was that Master?" Again the whistle sounded, and they ran excitedly around the house—but the Master was asleep in the shade. Above them, from a tree, rang out a bird's laugh, and they dropped their heads sheepishly, and went back.

So on. The mocking-bird had "a great time." There was ever some one to mimic and tease and stir up, and set to running to and for. At nightfall he flew back to the nest in the honeysuckle, well pleased with his day.

His mother met him reproachfully. "Naughty, naughty birdling!" said she. "I have kept my eye on you! Was it for this that your wonderful throat was given you? Is it kind to lead chickens and children and cats and dogs into trouble for the sake of amusing yourself? I am ashamed of you! Better have no more voice than a crow than use it as you have to-day! Why didn't you sing? Why didn't you listen to some singer and take a lesson? Of course you can mock! But you don't know yet, after a whole day's freedom, whether you can sing or not!"

And Master Mimus hung his foolish head. The things he had done did not seem quite so funny, after all.—Pearl Howard Campbell, Our Little Folks.

#### Cancer of the Breast.

The letter of Mrs. Billings should be read by all suffering ones. So many women are dying of this terrible disease. Reader, cut this out and send it to any similarly afflicted. For free book, giving price of the Oil and particulars, address Dr. D. M. Bye Co., Drawer 505, Indianapolis, Ind.

West Bridgewater, Mass.,  
Dec. 28, 1895.

Dr. D. M. Bye Co., Indianapolis, Ind.:

Dear Doctors:—It is with a heart of gratitude to you and to the dear Father above that I have the pleasure of informing you of the entire removal of that cancerous growth which had for six years been praying on my system. When I commenced your treatment on June the 6th, the hard bunch on my left breast could scarcely be covered by a pint bowl; my body was much bloated, and I could only take liquid or the softest of solid food. On December the 6th, the last of the fungus growth came out, my body has resumed its normal condition, and I can eat anything I wish with relish and pleasure. Our physician says, "It is wonderful!" My neighbors say, "It seems a miracle!" Words can not express my gratitude, but I will, whenever and wherever I may, proclaim the good news.

Truly and gratefully yours,  
Mrs. Nancy F. Billings.

## Another Appreciation of the Aetna.

LUMBERTON, N. C., November 26, 1902.

J. D. BUSHALL, Esq., Manager Aetna Life Insurance Co., Raleigh, N. C.

Dear Sir:—After a careful comparison of policies submitted to me by the Aetna Life, Bankers' Life of New York, Equitable of New York, Northwestern, New York Life and Prudential, I have accepted \$10,000 in the Aetna on the 20-payment life plan, with option of 25-year 3 per cent. Gold Bond Contract.

I have been a policy-holder in the Aetna for nearly eight years, and therefore feel somewhat prepared to judge of its merits from actual results. With all due deference to other companies, it affords me great pleasure to say that in my opinion the Aetna cannot be surpassed for plain and liberal contracts, and for just, conservative and economical management. I now have \$12,000 in the Aetna. My partner, Mr. W. W. Carlyle, has \$16,000 and one of our clerks, Mr. John T. Biggs, has \$2,000, nearly all of which was written and delivered by your special agent, Mr. H. T. Spears.

Wishing you and the grand old Aetna continued success, I am,

Yours very truly,

ROBERT D. CALDWELL.

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Clippings

An old Scottish farmer being elected a member of the local School Board visited the school and tested the intelligence of the class by his questions. His first inquiry was:

"Noo, boys, can ony o' you tell me what naething is?"

After a moments silence a small boy in a back seat arose and replied:

"It's what ye give me t'other day for haudin' yer horse!"

The closing exercises began with the displaying of a portrait of George Washington. "Who is this?" the teacher asked.

The children sat mute and unresponsive, till finally one little fellow piped up.

"I know who it is," he shouted. "We got that picture at home. Mamma told me who it is." He swelled with pride. "It's our father from the country," he said.—Ex.

A friend of the Roosevelt family says that when Theodore, Jr., was but a small chap of seven years he was thrown into a state of great excitement by a proposed trip in the care of his mother. The night before he started his father said, "Ted, you must take good care of your mother while you're away."

That night the child undressed himself without any help from his nurse, and when he knelt at his mother's knee to say his prayers, he prayed, "Please, God, take good care of papa, but I'm going with mamma myself."—Selected.

Glens from a recent examination in the San Francisco schools: "Define fathom, and form a sentence with it." "A fathom is six feet. A fly has a fathom." "Define species." "Species is kind. A boy must be species to his mother." "Define odorless." "Odorless is without scent. A man who is odorless cannot ride in the car"—Pacific Unitarian

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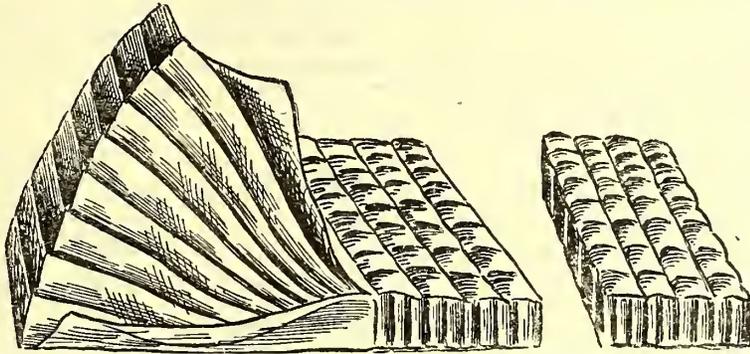
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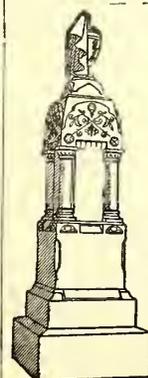
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CHARLOTTE, N. C., MARCH 11, 1903.

Vol. XI --No. 10

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# Presbyterian Standard.

Established 1858.

CHARLOTTE, N. C., MARCH 11, 1903.

Vol. XLV.---No. 10

## Event and Comment.

We take great pleasure in announcing that Rev. George L. Leyburn, D. D., of St. Louis, Missouri, will hereafter represent the Presbyterian Standard as its Western Editor and Manager. Dr. Leyburn brings to this task the best qualifications from both a literary and a business point of view and the Standard congratulates itself on securing his services. Letters addressed to him at 3,511 Bell Avenue, St. Louis, will receive as prompt attention as though sent to the home office in Charlotte and we hope by this means to give more adequate representation to our Western Synods and to make the Standard more than ever indispensable to its Western readers. It is needless to add that Dr. Leyburn's connection with the Standard will by no means interfere with his work as Superintendent of Home Missions for the Synod of Missouri, but on the other hand will be an advantage to him in the prosecution of that work.

Beirut College, Syria, is asking for a half-million dollars for better equipment for its noble work. It is said that most of the physicians in the Egyptian army are graduates of Beirut.

An exchange notes that there were five hundred converts at the Sam Jones meeting in North Wilkesboro, of which ten joined the Methodist Church, four the Baptist and none the Presbyterian. Those who joined the churches at least professed that they were the Lord's converts. The other four hundred and eighty-six were Sam's.

Leaving out the children under twelve years of age, just about one half of the people of America are church members. We suppose the proportion would be even larger in the Southern States. The churches stand for respectability and morality. That is one reason why the politician who likes to be in the majority would better consider what the churches as a whole stand for.

The opening of the new library at Trinity the other day was celebrated by some excellent speeches from Walter H. Page, Judge Armstead Burwell and others. The library is the gift of Mr. Ben. Duke and no expense was spared to make it elegant and complete in every detail. It is by far the finest building of its kind in the State. We congratulate Trinity upon this addition to its equipment.

Even the Interior, which at one time wanted such a thorough-going revision of the Confession, speaks complacently now of "our innocent confessional changes." There must have been some conservative preachers on the Revision Committee, who would have shone resplendent in the world of politics. They were persuaded that the revision fervor was much ado about nothing and they gave the agitators nothing, and it stopped the much ado.

The British Government will never tolerate slavery in South Africa, oh no. One of the telling appeals in the prosecution of the South African War was for the liberation of the blacks from enslavement by the Boers. But now that Mr. Chamberlain has visited South Africa he is advising a system of "forced native labor." That does not mean slavery, not at all. But the reconstruction of South Africa will be modeled after what reconstruction was not in the Southern States.

The Rev. J. Kinsey Smith, of the Fourth Avenue Presbyterian Church, Louisville, is right much of a man. He preached to his people the other day on the "Upper Side of the Social Problem," and said some

things that are needed to be said elsewhere. There is no use disguising the fact that in the new "bon ton" of our Southern cities, which is nevertheless not the best society, there is as much rottenness to the square inch as in the class at the bottom of the social scale. "Vice in velvet" is a phrase that describes the situation adequately. A little more pugnacious piety in some of our pulpits, a little more of fearless denunciation by the prophets of the Lord!

It is sometimes best to do just what a man of Christian zeal and ample means suggests. Mr. Robert Arthington proposed to his missionary society to send an expedition to the Congo to explore the country, in 1877. He paid the expenses of the expedition, amounting to \$5,000, and later bought a steamer for the river and furnished the means for running it. He has been interested in that mission ever since, and dying, left in his will some \$5,000,000 for the two missionary societies of England, the Baptist and the London.

We do not believe that the Emperor of Germany really knows very much either of theology or archaeology. But he has common sense enough to know that the two sciences occupy different spheres. He intimated very strongly that Professor Delitzsch was out of his sphere in questioning the fact of inspiration on account of some discoveries that the Decalogue was older than Abraham. Science used to be fond of saying that theology had nothing to do with its conclusions. Theology is entitled to the same retort, that the scientists know as little of religion as the theologians do of natural science.

The Christian Observer is, like Jacob of old, "greatly afraid and distressed." The hope was recently expressed at the Religious Education Association, "that the time may come when the child may not know the time when it was not Christian." The Observer thinks that "this sentiment is one that is capable of doing great harm in enfeebling effort for the conversion of children." From that point of view it was a great pity that John the Baptist was full of the Holy Ghost from his mother's womb. Some of the best people in the world to-day never knew when they were not Christians. God would have us treat our children as elect and saved. The ordinance of infant baptism presumes just that. And many a child has been sinned against most cruelly by "efforts for his conversion," when its little heart never knew anything but love for its Lord.

The Observer is also distressed that an exchange should have referred to parts of the Bible as "improperly translated." It holds that "no one is at liberty to discredit our standard translation". We think that any one who loves the truth and wants to know just what the Lord inspired his servants to say, is at liberty to discredit any translation that is untrue to the original. The Westminster Fathers were never guilty of such a Romish attempt to bind the minds and consciences of men as that. There is no "standard translation" of the Bible. The Confession says, "The Old Testament in Hebrew and the New Testament in Greek, being immediately inspired of God, are therefore authentic; so as in all controversies of religion the church is finally to appeal to them." For instance, we think it is an "improper translation" that says Herod intended "after Easter" to bring Peter out to the people. What does the Observer think of that? If it is a proper translation, is there not some scriptural ground for keeping Easter? We confess that we get a little impatient sometimes at the fear of trusting the people with the truth. When did they ever prove unworthy of that trust? When did any prophecy of the Scripture have a private interpretation?

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For table of contents see page 16

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**PRESBYTERIAN STANDARD, Charlotte, N. C.**

**Review of the Contest.** About six years ago a little company of six men met in a church parlor in Fayetteville, N. C.,—a Baptist minister and his deacon, a Methodist minister and his steward, a Presbyterian minister and his elder. Fayetteville was as completely saloon-ridden as any town ever was. The town charter forbade any but the lowest license tax; the saloons were put wherever the saloon-keepers wanted them, over the protests of property-owners and even closer to church property than the law allowed. But it had been observed that the Legislature then in session was apparently in sympathy with the cause of temperance. The little meeting elected as secretary the Baptist deacon, who was also the editor of a church paper, and resolved to secure a petition from the people of the county asking the Legislature to abolish the saloons and establish a dispensary in their place. The sentiment of the meeting was that anything was better than the saloons. Petitions were secured with a large number of names, large enough to keep the politicians from taking sides, and then four of the members of that meeting went to Raleigh and lobbied the dispensary bill through, one of them violating all the traditions of the Presbyterian ministry in doing so, for which he has never yet had the grace to be ashamed. The saloon-keepers could only find some of their own number to represent them, and they lost. And Fayetteville was rid of the saloons, as we believe forever.

The dispensary did more in the way of diminishing drinking and drunkenness, crime and disorder, than its most ardent advocates had hoped. Incidentally it furnished a large amount of revenue, which was divided equally between the city and the county.

The following Legislature the saloon men and their allies and attorneys made their utmost effort to repeal the dispensary law. They failed. At the same time the people of Charlotte and Mecklenburg drew up a monster petition and sent a delegation of a hundred and twenty men to Raleigh to appeal to the Legislature in person. They were defeated by the Senator from

Mecklenburg whose excuse was a pledge given to the saloon-keepers that the saloons should not be disturbed. That defeat was a blessing in disguise. It aroused the whole state as nothing else could have done, to the iniquity of government by the saloon. At the succeeding Legislature, another attempt was made to abolish the Fayetteville dispensary and re-establish the bar-rooms. It failed. Then a prohibition bill was secured by the same malign influences, and the law was accepted by the friends of temperance, was enforced through the clean set of city and county officials that succeeded the saloon-politicians, and was overwhelmingly ratified at the polls, the first chance the people got to express their sentiments as to their choice between prohibition and the saloon. But it should be remembered that the saloon's fangs had been drawn by four years of the dispensary, and the saloon-keepers and their henchmen were scattered, and the people had a chance to vote un-awed by threats and freed from the incubus of negro suffrage, debauched as it always was by the bribery of the saloon.

At the same Legislature a second attempt was made by the freemen of Mecklenburg to secure a chance to vote on the subject of the dispensary, and it soon transpired that, with one exception, the representatives from Mecklenburg were in favor of the continuance of the saloons, and they have never denied the charge that was then publicly and responsibly made.

And now the editor of this paper, begs, for the first time, the privilege of a personal explanation. It was seen that the tyranny of the saloon had been exercised so long that the average office-seeker feared its opposition more than the wrath of the people. It was steadfastly resolved that those who had betrayed the people in order to subserve the interests of the saloon, should be made to feel the wrath of the people, and thus others should be taught to fear that wrath. This was not an agreeable task for anybody, and perhaps not the most proper and suitable task for the editor of a religious paper. But there was no other medium for reaching the people of this community and county with just that message, that the betrayers of the people should be punished. And since the paper had more than local circulation it was purposed also that the news of that punishment and the reason for it should be published abroad, for the strengthening of others to the same resistance and the deterring of others from the same blunder. We are not minded to call the roll of those who have been buried by the ballots of the freemen of this city and county. But that roll includes every man who opposed the cause of temperance here in advocacy of the saloon and then subjected himself to the suffrages of his countrymen. And we think the lesson has been learned and is being learned all over North Carolina to-day, that the man who controls the saloon vote is the man who is controlled by the saloon vote, and is one to be left at home when a man is needed to represent the people and not the saloon. If the punished are satisfied, we are. If they are willing to let by-gones be by-gones and be put upon their good behaviour, henceforth, we are. We have paid the penalty also in suffering as much misrepresentation and abuse as falls to the lot of a man in a good cause. At the same time we are grateful for friends that have been made by the same course that has made enemies of others. And we are able to say with thank-

fulness and not with boasting that this paper speaks to a constituency to-day, in this city and this county and this State, at least, that love it and trust it, and that may well be reckoned with in the political calculations of the future, where a moral issue is involved.

Then last year we were asked to meet another little company of men who had already been noted for their opposition to the saloon. An organization was effected, called the Anti-Saloon League, and a broad platform was adopted on which might stand all who opposed that devil's solution of the liquor problem called the saloon. The thanks of the temperance people of this state are due to Mr. John Oates, editor of the North Carolina Baptist, of Fayetteville, for the work of organization and agitation, as the secretary of the league, for several months. There was sufficient response to the movement from the first to keep the politicians from committing themselves to the saloon and it happened that a Legislature has just been in session that will be note-worthy for the advance it has made in temperance legislation.

The thanks of the State are also due in large measure to Mr. J. W. Bailey, of the Biblical Recorder. The Executive Committee of the League appointed him manager of the campaign, just before the meeting of the Legislature. He did manage it with marked ability and with a fertility of resource and an untiring energy that deserves highest praise. The result accomplished was a compromise—most legislation is of that nature. But it is far-reaching in its effects.

The Watts Bill closes every saloon and distillery in North Carolina outside of the incorporated towns. It lays severe penalties upon the sale of liquor by drug-stores, except upon the physician's prescription for a bona fide case of sickness. And then it allows at any time except within ninety days of a city, county or general election, upon petition of one-fourth of the voters, an election to be held at which the three questions may be voted upon at the same time, whether intoxicating liquors shall be manufactured in said city or town, whether saloons shall be established, whether dispensaries shall be established.

Now it is an undoubted fact that the anti-saloon people are divided as between prohibition or the dispensary as the best means of controlling the liquor traffic. This section of the bill allows these to combine against the saloon and at the same time to settle whether prohibition or the dispensary is the best solution of the problem for the particular locality voting. If those who vote "Against Saloons" exceed the number of those who vote "For Saloons" then the saloons are voted out. If the number voting "For Dispensaries," exceeds the number voting "Against Dispensaries," than the dispensaries are voted in. If the other way, prohibition prevails. But every man who favors prohibition and every man who favors the dispensary unite in voting out the saloon.

Moreover, the Watts Bill does not interfere with those counties that are already prohibition counties, and they number over half the counties of the state. The bill is a challenge to the moral forces of North Carolina to vote the saloon out if they can, with every advantage given them of combining all the decent folks who are opposed to the saloon.

Besides this, the Legislature granted practically every responsible appeal for local prohibition, for the prohibition of the shipment of liquor into prohibited terri-

tory, and for the establishment of dispensaries. The Revenue Bill in addition lays a State tax of two hundred dollars a year with an equal county tax, plus an indefinite city tax, on all saloons. This minimum license tax of some five hundred dollars should operate to close the saloons in many of the smaller towns, we should say would close half of the sixty-five saloons now open in Wilmington. The fewer the saloons, the less the chance for government by the saloon.

The people should remember with gratitude such splendid fighters for the cause as Senators London, Lamb, White, Brown, and others.

The people should remember also such saloon advocates as Representatives Morton and Murphy and Senators Gilliam and Travers, among others. Read the roll-calls on the bills. Representative Watts was indefatigable in passing the bill that bears his name. Dr. H. Q. Alexander, to mention one of the Mecklenburg delegation, is the author of a bill to prevent the shipment of liquor into prohibited territory, and another to have the saloons closed at eight o'clock, following the Charlotte ordinance that has worked so well here. As we write, the fate of these bills is in doubt. But the issue has been raised that will not down until the last vestige of the saloon is swept from the Old North State.

"Tis weary watching wave on wave,  
And yet the tide leaves onward;  
We build like corals—grave on grave,  
But pave a pathway sunward.

We're beaten back in many a fray,  
Yet ever strength we borrow;  
And where the vanguard rests today,  
The rear shall camp tomorrow."

As we have before remarked, The Congregationalist, of Boston, Massachusetts, is by all odds the brightest and at the same time one of the most conservative papers that comes to our table. In the main it is notably fair to the ideals and opinions of the Southern people. It is with some regret, therefore, that we read accusation against us, "not kindly in spirit." Nevertheless we are glad that it has seen fit to give the paragraph circulation among its New England constituency, and we think that it is in the main "accurate in statement."

Says The Congregationalist:

In commenting recently on certain aspects of the Southern educational problem we called attention to the pronounced exclusion of New England men and New England influence from the General Education Board, which is said to be the coming clearing-house for Northern philanthropy in the South. Commenting on this fact, the Presbyterian Standard, of Charlotte, N. C., one of the most progressive of our Southern exchanges, says:

It should be noted also that the board is working for the education of both races and has therefore to deal with the negro problem in the South. The New England record on that question is not one to be proud of. It was the original promoter of the slave trade, voted against Virginia and other Southern States for the perpetuation of slavery at a time when it might have been peaceably abolished, and then sold its slaves to the South after they had proved unprofitable in New England. It then became oppressed with the iniquity of Southern slavery, began the agitation that ended in a fratricidal war, and urged the suffrage policy which Secretary Root has just admitted to be a forty-year failure. Since the foisting of a helpless people upon the whole nation it has been much more liberal with theories than with charities, and has furnished more sal-

aried reformers than dollars for reform. The board needs money now more than anything else and it is probably in view of the paucity of New England funds and the quality of New England advice in such matters in the past, that it has asked that interesting section of our common country to go way back and sit down."

This is frank, if not kindly in spirit or accurate in statement. If Peabody, Slater and Hand among the large givers, and thousands of New Englanders among the small givers, had not poured out their gifts for Southern education during the decades since the Civil War, the illiteracy and provincialism of that section would have been vastly worse than they are now. So closely bound together are the various sections of the country that for prudential reasons, if not for higher motives, New Englanders must continue to spend and be spent for the amelioration of social conditions in the South. Both patriotism and religion demand it.

First, we assure our contemporary that we have no authority to speak for the General Education Board. The Congregationalist discovered a fact about the personnel of the board. The fact may have been accidental. The Congregationalist considered it significant and in that view of the matter, the Standard made its own suggestion as to the probable cause of the apparent slight to New England.

Still, the main question is neither as to the frankness or kindness of the Standard's statement, but as to its accuracy. The Congregationalist questions it in one particular only. That is perhaps not an admission that the rest is true. But the admission would as well be made. It is a matter of historic fact that New England was the original promoter of the slave-trade and it might be added that among American vessels practically all the slave-ships were built and owned by New Englanders. At a time when Charleston and Savannah and Norfolk compared favorably with the other great ports of the country, Southern shipping was free from the reproach of the slave trade.

It is a matter of record that Massachusetts voted against Virginia and other Southern States for the early abolition of slavery. It is a fact that far the largest portion of the New England slaves were sold to the Southern planters, and that an insignificant number were freed. It has been the boast of New England that its agitation of the slavery question brought on the Civil War, and the New England type of mind that finds its chief delight in reforming something at a distance has been the last to admit the "forty-year failure" of the system of unlimited negro suffrage which has been responsible for the evils of reconstruction times and largely for the negro problem in its present phase. We rather suspect that The Congregationalist is ahead of its constituency in its sane view of that problem, and that The Independent, with its reactionary ideas is more in accord with New England sentiment. Yet every passing year proves that under the tutelage of the Southern master the negro reached a higher plane of civilization than the race had ever attained, and also that it would have been better for him if that tutelage had continued at least a generation more.

Remains the statement of The Congregationalist, in apparent contradiction of The Standard's contention, "If Peabody, Slater and Hand among the large givers, and thousands of New Englanders among the small givers, had not poured out their gifts for Southern education during the decades since the Civil War, the illiteracy and provincialism of that section would have been

vastly worse than they are now." That is very neatly turned.

Now, we rather meant to affirm than to deny that there were "small givers" in New England. As to George Peabody, one hardly thinks of him as a New Englander. For, as a young man, he went to England on business for the State of Maryland and doubtless became familiar then, as the average New Englander never has been, with Southern conditions. A little later he went to London to live, and there amassed the splendid fortune with which he did so much good. Of this fortune he gave a million and a half dollars to his adopted state of Maryland and left three and a half millions for the cause of education in the South. Undoubtedly it has been a great boon to the South, especially as it was administered so well through the intelligent zeal of the late lamented Dr. J. L. M. Curry.

Nevertheless it is hardly fair to say that the South would be "vastly worse off" except for the interest on three and a half million dollars, when the South is spending thirty-five millions a year on education, mainly raised by public taxation.

With regard to the Slater fund of one million dollars and the Hand fund, (we confess to our ignorance as to the extent of the latter), these have gone entirely to the education of the negroes and there are two things to say about that. The Southern people have spent about \$110,000,000 on negro education alone during the last forty years. The North, as a whole, has spent about the same amount. It would be hardly fair, therefore to say that the negroes would be "vastly worse off" except for the Slater and Hand funds. Furthermore, unless there is some exceptional distinction about a negro school in the South, established by Northern philanthropy, like Hampton or Tuskegee, it is a toss-up whether it has done more harm or good. That is another truth, as bitter and perhaps harder to swallow than the failure of negro suffrage. And yet it is truth that will have to be both swallowed and digested before there is any hope of better things. There has been more money wasted in negro education than by all the philanthropists since the world began, and however much or little New England has contributed to the waste, there has generally been a New Englander to show how the waste could best be made. The South has put its money into common schools and State Normal Schools and colleges of Agriculture and Mechanics. Northern philanthropy has taught the negroes to study Latin and Greek and piano-playing and Medicine and Law.

Southern Churches have tried to teach the negro how to live and to preach the gospel of Christ. The New Englander generally made the voting of the Republican ticket the first article of the darkey's religion, and taught him that his redemption was in the line of politics. It is to the everlasting credit of Booker Washington that he first opened the New Englander's eyes to the folly of that course, and yet, we understand the larger part of the expenses of Tuskegee are paid by Northern Presbyterians not many of whom live in New England.

We think our reference to the "paucity of New England funds and the quality of New England ideas on negro education, to have been warranted by the facts.

As to the illiteracy and provincialism of the South, we can pardon our contemporary for such a retort, un-

der severe provocation, and can afford to smile at the accusation.

Provincialism is like heterodoxy, it is ignorance of things we think other people ought to know. The South is quite a large section of the country. It began to be settled before the Mayflower sailed. It is an historic section. So is New England. And yet we suspect that the average school-boy in the South knows as much of New England history, which is of course an important part of American history, as the average college man in New England knows about the South and its history. We venture to say that even the accomplished editor of *The Congregationalist* knows nothing about the Wilmington resistance to the Stamp Act, or the battle of Moore's Creek. Well, that is what we call, in the South, provincialism. The most provincial American citizen of any note to-day is the distinguished Edward Everett Hale.

Yet, while the accusation of Southern provincialism coming from New England is much like the abuse of the pot by the kettle, there is one generation of Southern folks that will have to plead guilty to the charge of both provincialism and illiteracy, namely, our own. But the cause of both is a poverty that is most honorable and a self-sacrifice for a weaker race that is heroic.

By the census of 1860, the North had a population of 19,000,000 and the South a population of 8,000,000. The North had 205 colleges, the South 262; the North had 1,407 professors, the South had 1,488; the North had 29,044 students in its colleges, the South 27,055. The North expended for colleges, \$1,514,688 per annum and the South \$1,662,419; the North expended for academies \$4,663,749, and the South \$4,328,127.

There was no common school system in the South, but the results of its educational system seem to show a greater illiteracy at the North than at the South, according to the population. And then came the war, and the South's educational system shared the fate of its labor system and its transportation system, all utterly destroyed; with the larger part of the breadwinners under the sod. For, you see, esteemed contemporary, there were no German and Irish substitutes to be hired to fight the battles of the South. It would have been an impossibility for three able-bodied men like the Blaine brothers, of Maine, for instance, to have all sent substitutes to the army, and for any one of them to have sought anything but obscurity afterwards in the South.

And so the South had to start anew, with colleges and academies and endowments all gone, to build up a common school system, in her dire poverty. Do you know what that poverty really was, friend? Georgia had \$600,000,000 of real and personal property at the beginning of the war, and \$121,000,000 at its close. And the only reason this was left was that Sherman's army could not carry the land back North with it, or burn it up or pull it down. The South has just gotten back to its five and a half billions of property that it had before the war, while the North has gone forward since then from six and a half billions to thirty billions, the agricultural South contributing no small part of this in tariff taxes for the benefit of the government and the Northern manufacturers, while the former Confederate States of course have paid their share of the pension fund, to be distributed among the soldiers of the North and West, amounting to an average of fifty

millions a year. And, chiefly, it should be remembered that ninety-two per cent. of the \$110,000,000 for negro education has come from the pockets of the white people, from whom their slaves were taken without compensation, by the descendants of the New England slave-owner and slave-trader, who had sold them to the South. Well did Dr. Curry, to whom we are indebted for most of these statistics, say that "Nothing in the history of civilization is comparable to this sublime self-denial and this work of enlarged patriotism." There are over a million and a quarter negro children enrolled in the public schools of the South, and they are given the same school term that the white children are given. If the hundred millions spent on them had been spent on the education of the white children there would not be the opportunity for our contemporary to taunt us with the illiteracy of the white people of the South. It may have been all right to bring on the war and free the slaves and vandalize the Southern States. But it is hardly generous to twit us about the resulting poverty of this section or the results of that poverty.

Just give us a little time now and we shall be sending missionaries to benighted New England and its "exiles of Erin."

P. S. The General Education Board is not without New England representation after all. Mr. W. H. Baldwin, who is perhaps the business head of the whole enterprise, says that he is "a New Englander with all the inherited tendencies and sympathies of that people, supplemented by three years of active and intimate relations with the whites of the South." The supplement is the important thing. It almost looks as if Mr. Baldwin had been trying to explain that he was a New Englander without "provincialism."

The declarations at the Twelfth Tuskegee Conference which was recently held, closed with these words: "Prosperity and peace are dependent upon friendly relations between the races, and to this end we urge a spirit of manly forbearance and mutual interest". And friendly relations depend also on the absence of social relations, or any ambition in that direction.

We have received a most interesting pamphlet setting forth the plan of union of all the Presbyterian and Reformed Churches in China and the results of the conference on that subject held in Shanghai. We trust the plan will succeed and see no reason now why it will not. As between two of the churches represented it would be difficult to get the Chinese interested in the Spring Resolutions or even the Herrick Johnson Rider, would it not, beloved?

The Legislature passed the bill incorporating a whiskey-still in Yadkin county, North Carolina. As the brand of liquor distilled there is appropriately named after the devil the new town ought to have been named Hell. We have no doubt that some of it will be raised there. The mayor appointed is the distiller and of course he will lock himself up whenever he detects himself in any unlawful conduct. We call his attention now to a habit of his, that of sending his seductive advertisements to half-grown boys, agreeing to send them liquor in innocent looking packages. The passage of the bill, after all we heard about the vice of the country distillery, was a shameful surrender of principle to personal or partisan ends. The only redeeming thing was the fight that the legislators made against having any roll-call by means of which their names could be known. That looks as if they had the grace to be ashamed of themselves or the wit to be afraid of the people.

## Devotional.

## Not Ours to See and Know.

By Dr. J. R. Miller.

Away down in the darkness, in the heart of the great steamer, the engineer stands. He never sees how the vessel moves. He does not know where she is going. It is not his duty to know. It is his only answer every signal, to start his engine to quicken or slow its motion, to reverse it, just as he is directed by the one whose part it is to see. He has nothing whatsoever to do with the vessel's course. He sees not an inch of the sea.

It is not our part to guide our life in this world, amid its tangled affairs. It is ours just to do our duty, our Master's bidding. Christ's hand is on the helm. He sees all the future. He pilots us. Let us learn to thank God that we can not know the future, that we need not know it. Christ knows it, and it is better to go in the dark with him, letting him lead, than to go alone in the light and choose our own path.—Ex.

## Fear of Failure.

No duty, however hard and perilous, should be feared one half so much as failure in that duty. People sometimes shrink from responsibility, saying they dare not accept it because it is so great. But in shrinking from duty they are really encountering a far more serious condition than that which they evade. It is a great deal easier to do that which God gives us to do, no matter how hard it is, than to face the responsibility of not doing it. We have abundant assurance that we shall receive all the strength we need to perform any duty God allots to us; but if we fall out of the line of obedience, and refuse to do anything which we ought to do, we find ourselves at once out of harmony with God's law and God's providence, and cannot escape the consequences of our failure.—J. R. Miller, D. D.

The time when you are tempted not to pray is most likely the very time when your need of prayer is greatest. If your mind is full of secular cares, and your hands are burdened with many and difficult tasks, you cannot afford to dispense with the benefits which come from frequent communings with God. Under such circumstances, if you are a wise Christian, you will say to yourself: "My danger is much increased. Therefore I will keep close to the only source of my help and strength." As long as the vital bond of your fellowship with the Eternal remains unbroken the world, the flesh and the devil will seek in vain to sway you from your moral steadfastness. It is only when you forget to converse with the Father of your spirit that you run the risk of falling away from the firm standing ground of your integrity. Lay this thought to your heart, and do not fail to act upon it.—Advocate.

I rejoice that He is come, and hath chosen you in the furnace; it was even there where ye and he set tryst. That is an old method of Christ's; he keepeth the good fashion with you, that was in Hosea's days: "Therefore behold, I will bring her into the wilderness, and speak to her heart." There was no talking to her heart while he and she were in the fair city, and at ease; but out in the cold, waste wilderness, he whispered to her, "Thou are mine."—Samuel Rutherford.

You never get to the end of Christ's words. There is something in them always beyond. They pass into proverbs, they pass into laws, they pass into doctrines, they pass into consolations; but they never pass away, and after all the use that is made of them they are still not exhausted.—Dean Stanley.

Rev. Dr. John Watson, ("Ian McLaren") of Liverpool, acting under medical advice, has been obliged to cancel all his public engagements, both in Liverpool and elsewhere, until the end of July.

He that is good at making excuses is seldom good for anything else.

## Missionary.

## Missionary Perspective.

By Mr. Robert E. Speer, in Assembly Herald.

It is almost impossible to give the missionary perspective to those who have never been on the mission field, or who are not in constant contact with missionaries. We see what is near, and it appears large, because it is near. And what is far seems small because it is far.

We hear of a mission station in Africa with only one or two missionaries, and assume that it is only a small affair. We forget that one station may be the sole centre of evangelization for two large tribes. This is not an imaginary illustration. Mr. Milligan writes from Liberville:

"Here and there over the field, inquirers have appeared in large numbers, casting away their fetishes and professing faith in Christ. These are but green fruit, which though ever so good, can only be brought to maturity by the sunshine of God's truth. I have appealed in vain for help.

"A few days ago, one of the Congo Bololo missionaries, in passing, visited Baraka. He said that their greatest hindrance was that their stations were very much undermanned. 'Why,' he said, 'we have only six missionaries at a station.' I don't know what he said after that. At present we have on the field eighteen missionaries distributed among six stations,—one might justly say stations, for Baraka is two stations combined in one place; but, as to the work, the two are separate. The French Protestant Society on the Ogowe would consider that our whole number of missionaries could man only two stations, and one of those stations would still be undermanned; for that Society has ten missionaries at each of their two large stations. By the way, I have known for a long time that this French Society has the most successful Mission in West Africa. The results have seemed most incredible since that work was transferred from our Mission to them.

"In late years the Fang of the very far interior had poured down in great numbers, and upon exploring the field I found it the most populous in the whole Mission,—a network of water-ways, extending one hundred and forty miles from the coast, exactly the distance from Batanga to Elat, and much wider than the whole Kamerun field, including Lolodorf. The Gospel had never been preached in it except to the people of the village at Angom."

Or we hear the great need in Arizona, Alaska, and because it is near, we realize its importance in part at least. We find it harder to realize that in one field like that of the Ningpo Station, there is a population ten times and more than the population of either of these territories, or both of them, with only three or four missionaries to make known the Gospel to them.

And the perspective of success is as difficult to get as the perspective of need. We think that a few Christians in China or India or Persia, mean nothing more than a few here. We forget that they are won against almost irresistible opposition and that they come right out of the darkness and the densest godlessness into life. And that when won they are not mere passive Christians, but a living light in a dark place, exerting influence inconceivable to us. Each Christian Church is the talk of villages far and near, and the country side talks of what the new doctrine is, and why its teachers have come, and what the consequences are.

The mission work seems to be doing a humble and insignificant thing, but the thing that it is doing is the revolutionary and infinite service. "How long will it last?" Bishop Foster is said to have asked a temple keeper in India once, after going over the temple and looking at the gods. "Not long," said the man. "Why?" asked Bishop Foster. "Jesus," was the terse reply. The captains and the kings, the troops and armies, guns and machinery and trade fill our vision, and appear to us to be the only mighty forces capable of effecting changes among men; but this, too, is defective perspective, the angle at the eye.

## Sunday School Lesson.

CONDUCTED BY REV. H. G. HILL, D. D.

### The Riot at Ephesus.

Paul at Ephesus had been opposed by strolling Jewish exorcists. These attempted to discredit Paul's miracles by endeavoring to cast out demons through the use of Jesus' name as a magical term or charm without having any personal faith in Him as the Saviour. But the power of Christ over evil spirits is not exerted in behalf of those who do not trust Him and these pretenders to magical power signally fail and are shamefully overcome by the demoniac. This occurrence confirmed Paul's teachings and magnified the name of the Lord Jesus. But the apostle encountered at Ephesus another form of opposition, connected with mob violence. The present lesson describes a riot in this city as to its origin, phases and results.

I. The Causes of this Riot.—This tumult among the citizens was primarily due to the success of the Gospel. Paul and his co-workers had presented Christ's claims for more than two years, not only in Ephesus but in the whole province of Asia. They had made many converts, and had turned many from idolatry and from patronizing those craftsmen who made images of the temple of Diana. Their teachings had been attested by Divine miracles which opponents could neither deny nor imitate. This signal progress of the Gospel, antagonizing idolatry and its helpers aroused the hostility of Demetrius and his fellow-craftsmen, and of the worshippers of Diana. Regard for a profitable business and greed of gain stirred Demetrius and his associates to active opposition. But zeal for idolatry and partiality for their local Divinity were combined with greed of gain to increase the number of adherents opposing Paul. Love of money, hurtful employments and varied forms of cherished idolatry have often combined to incite men to assault the religion of Christ and its representatives.

II. The Elements and Methods of the Mob.—The parties composing this mob at Ephesus were similar in character to those constituting all unlawful assemblies intending violence. Their leaders were designing men having personal ends and interests to serve. Demetrius and his fellows proposed to use the mob to banish Christian teachers to preserve their business and to increase their gains. They associated with themselves, zealous idolaters, who were proud of Diana and her splendid temple and who were not disposed to tolerate any religious teachings that detracted from her worship. But while these leaders had definite objects in view, the larger part of the confused multitude "know not wherefore they were come together." It is thus with most disorderly crowds. While leaders knew what purposes are to be served, the majority are comparatively ignorant of the matters at issue. To keep the mob together however, and to stimulate their zeal, some popular cry must be adopted. Hence the leaders start and the multitude shout "Great is Diana of the Ephesians." All worshippers of Diana and most patriotic citizens of Ephesus would heartily utter that sentiment. To unite a mob and to intensify their excitement popular slogans are often now employed. By the advice of officials who were his friends, Paul and his co-laborers avoided this riotous assembly and escaped their wrath.

III. The Counsel of the Town Clerk.—This tumult was appeased by the wise words of a single, cool and courageous man. He remonstrates with the people for their needless clamor in affirming so persistently what no one denied. He advises these "to be quiet and to do nothing rashly." He affirms that the men against whom their anger was directed were not criminals, "nor blasphemers of their goddess." He declares that if Demetrius and his fellows had any just cause of grievance against any man the courts and judges were accessible to them.

## Westminster League.

CONDUCTED BY REV. HUGH W. HOON.

### Christ Forbids Judging Others.

Matt. VII—1:5. Topic for March 22.

How many people can read these first five verses of this seventh chapter and not feel condemned to be judged by others? It is a lamentable fact, but a fact nevertheless that the number is small. And it is a fact that in this respect the generations of to-day have not made any great degree of progress beyond that which the men of Christ's own time had made. Why is this? We talk about the altruism, or love to the other man, of to-day and it is very likely that the spirit that makes one think of others and do for others is given a greater emphasis now than formerly, but the fact remains that we have not ceased, nor are we making very rapid progress toward that point where we will quit uttering harsh judgment about others. It seems to be one of the basal principles upon which almost every phase of life is built. The merchant tells you in his newspaper advertisements and over his counter that the other man's goods are not of first class quality. The lawyer tells you that his competitor at the bar is not as high principled as he should be; the doctor may not say it on account of professional ethics, but gives you to infer that his fellow practitioner does not treat the others right; and sad to say it but the minister of the Gospel is not as charitable toward his brother preacher as he should be. This is not a pessimistic view of the case. We all know that it is altogether too true. Then when it comes to judging the faults and weaknesses of others it is amazing how much harshness is used. At the same time there is no where a more direct promise given than in reference to this very matter. In Luke's Gospel the two parts of this saying of Christ are not joined by a "that" which might leave a doubt as to the matter of whether we shall be judged ourselves, but it is, "Judge not and ye shall not be judged; condemn not and ye shall not be condemned." The words are plain and the promise is certain. If you would not be judged by others, then do not judge others, and you shall not be judged.

An estimable lady once noticed that in her home, where others besides her own family found a home, there was a great deal of harsh judgment passed on people; that scarcely anyone escaped. She was finally so much grieved at this that she made the rule to allow no one to say anything ill of anybody at her table. It was a revelation to each one of those who made up the household when they tried to refrain from this judgment. How accustomed they had become to this bad habit! If anyone who reads these lines thinks he does not judge others, the way to be sure is to put a guard on his lips and see if he does not have his eyes opened to the sad fact that he has not been free from this evil thing. There are those who have given up or possibly who never had this inclination, but they are in the minority. The writer was once walking down the street with a fellow minister and they passed a third pastor of their own city. The companion of the writer said, "Brother ——— may not be a brainy man and he may not be as successful in the ministry as some others, but I would rather have one trait of his than brains or brilliance. Did you ever hear a harsh judgment from his lips?" And the answer was, "I never did." So rare is this virtue that it is always very noticeable. Let us cultivate it.

Let us again call the attention of pastors and sessions to the matter of the reports on Sabbath-schools and young people's societies. Begin to gather data for them right away. Let not the complaint be heard this year that they are meager and imperfect. If they are put off until the last minute this is sure to be the case. These reports are not "red tape." They are of great importance.

## Contributed.

### Parable of the Rich Man and Lazarus.

Luke 16:19-31.

To get the correct meaning of any of our Lord's parables, it is essential that we first ascertain what he designed to teach by it, and if we ascertain its true design, we shall have little or no trouble to understand its true meaning, and just what Jesus intended to teach by it. And here I would remark, that when we have ascertained the true design of this parable, its meaning will be as plainly manifest as day light.

We will now turn back to the 13th and 14th verses of this same 16th chapter and read: "No servant can serve two masters: for either he will hate the one, and love the other, or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. And the Pharisees also, who were covetous, heard all these things, and they derided him. Then Jesus directed his discourse directly to these covetous Pharisees; and this parable is evidently a part of his discourse to them. And we shall see that the design of the parable was to show the absurdity and the futility of two great and fatal errors held by these Pharisees. One of them was, that riches were of great advantage in obtaining an entrance into the kingdom of God. And I am persuaded this belief was at the bottom of their inordinate covetousness. It was certainly a great factor in their religious belief; and therefore, to obtain riches they used all means in their power, both foul and fair. On one occasion Jesus said: "Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayers: therefore ye shall receive the greater damnation." (Mat. 23:14.) It is evident that the immediate disciples of Christ were deeply tintured with this same error about riches being necessary to gain the kingdom of God and to be saved. On one occasion, Jesus saith unto his disciples: "How hardly shall they that have riches enter into the kingdom of God! And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. And they were astonished out of measure, saying, among themselves, who then can be saved? (Mark 10:23-26.) This proverbial saying, "easier for a camel to go through the eye of a needle," meant that the thing was impossible to be done. Jesus immediately said to them, with men it is impossible, but not with God; for with God all things are possible. The other great error that the Pharisees held to was: that, being the descendants of Abraham assured their salvation.

When John the Baptist saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: and think not to say within yourselves, We have Abraham to our father." (Mat. 3:7-9.)

Benson, in his commentary, says: "It is almost incredible how great the presumption of the Jews was on this their relation to Abraham." "Abraham," says the Talmud, "sits near the gates of hell, and does not permit one wicked Israelite to go down into it." And Justin informs us that the "Jewish rabbies assured them that being Abraham's seed, though they continued in disobedience to God and in infidelity, the Kingdom of Heaven should still be given them."

Now, we will consider the parable, and we shall see how completely it upsets and demolishes both of these errors: "There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores." Here is as complete a contrast drawn between the earthly conditions of these two men as could

be, because drawn by infinite wisdom. The rich man was as rich as could be desired. He was arrayed every day in raiment so costly that none but the very rich could afford it. And then he fared sumptuously every day. That is, in a magnificent, costly, princely way. And then we are to presume that he was sound and well, and in the best conditions to enjoy all the advantages, comforts and blessings that could be derived from being rich. He was in want for nothing that money could procure. But the poor beggar laid at his gate, was destitute of all the good things of earth. He was homeless, houseless and moneyless. He was not able to buy one loaf of bread; he was wholly dependent. And the phrase, "Laid at his gate," implies that he was unable to walk, and was helpless, and was full of sores. So he was deprived of all earthly enjoyments. And it seems that the only sympathizing friends he had were the dogs, which came and licked his sores. It is said that nothing is better for a sore, than for a dog to lick it. They lick softly and tenderly and cleanse a sore completely. Instead of being clothed in the cheapest raiment, the inference from the dogs licking Lazarus' sores is that he was not even clothed in rags to cover his sores. The sores must have been naked for the dogs to lick them.

"And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom." O how exceedingly glorious his transition from earth, and all his sufferings into Abraham's bosom! Heaven sent a convoy of the angels to carry him!

"The rich man also died, and was buried." It is not said that the beggar was buried. His body may have been taken, and with disgust, thrown out into some unfrequented place to be eaten by dogs. But be this as it may, the inner man, the real man, was not affected by any disposition that was made of it. The rich man died, and was buried; no doubt, with great pomp and ceremony. "And in hell he lifted up his eyes, being in torment, and seeth Abraham afar off, and Lazarus in his bosom. And cried and said, Father Abraham." Abraham returned in his answer, a corresponding term, "Son." Now, there cannot be any dispute about this being a real descendant of Abraham: for Abraham acknowledges it, by calling him son. But with all his riches, and being a son of Abraham, where is he? Awful thought! He is in hell, tormented. The condition of the two men is now reversed. The poor beggar is now the rich man, and has the true riches to enjoy for ever; instead of being carried and laid at the rich man's door, he is carried by angels into Abraham's bosom, in heaven, and arrayed in a robe outshining the sun in its glory—happy for ever. He is in want for nothing, he has Heaven's infinite stores to draw from, to supply all he needs, to make him perfectly happy. But the rich man is now the poor beggar; he begs for one drop of water, but begs in vain. He found no Abraham guarding the gates of hell to prevent his going into it. All his dependencies for entering the Kingdom of God, have proved as a baseless vision. Thus we see, that the parable was designed by our Lord to show the absurdity and falsity of the two errors we have been considering. And that the parable does utterly upset and demolish them.

The lesson taught by the parable, was needed also by the disciples of Christ. As Jews, they were, as Paul was, Pharisees. And I would venture the remark that the lesson taught by the parable is needed to be learned, even in this day of light, and knowledge, especially that part relating to succession. Were it possible for us to prove to a demonstration that we are in a straight unbroken line with Christ's Apostles, or with any one of them as Peter, or with John the Baptist what would it avail us before the judgment bar of God? It would avail us no more than the succession with Abraham availed the rich man. Let us take warning from the word of God, and not suffer ourselves to be beguiled into any man-made plan of salvation, no matter how pleasing it may be to the pride of our hearts, but stick to the sure plan that God our Maker has devised.

Daisy, Tenn.

J. L. Reed.

### The Church Fair at Antioch.

And it came to pass in those days that Paul and Barnabas came down into Antioch to minister to the church there.

And there assembled much women of the sterner sort and of men a few.

And they reasoned amongst themselves how their brethren, Paul and Barnabas, should be fed and clothed.

And Paul, being a tent-maker, was willing to prepare for them a great tent in which to hold a bazaar.

But there arose a contention between Paul and the stronger minded of these women who desired to sell their traffic in the temple of the Lord.

And Paul, willing to yield his own conviction, consented to the opening of the doors of the temple, and said, on the Lord's day, unto the church assembled at that place: Women, Sisters, upon a certain set day, there shall be gathered together at this place men, women, and children, Jews and Greeks and Gentiles to witness an athletic contest between some of the chief men of this city and the brethren who accompanied us to this place from Jerusalem.

Brother Barnabas shall be present and will hold a grab-bag and there shall be dropped into this bag, much spoils of the devout men and women of this town, who will charge one drachma each for a grab into this bag.

There shall also be a charge at the door of a small sum.

And when these things shall be ended, there shall be assembled a number of young women, dressed after the manner of the Gentiles, with uncovered heads and unwashed hands, who shall bring in into the people gathered there a feast of the fat things of the land, so that they may all eat and be filled.

For this there will be no charge.

And Paul said furthermore, Men, Brethren, the sons of Abraham, Isaac and Jacob, and ye men of Antioch and of all nations present, know ye that thus it is appointed in these later times to serve the Lord with your substance, laying by such of you as the Lord hath prospered, to partake of this feast of good things.

And on the appointed day, there assembled a great multitude of people, of men and women and children and of young men and young women, not a few.

And they came together into the temple of the Lord and there were great revelings and feastings and much merriment.

And Paul, consenting unto these things, came also and was present.

And there grew out of this great contentions and backbitings, and there was no small stir in the church at Antioch, so that Paul and Barnabas remained not much longer in that place, but returned unto Jerusalem.

And passing by, one of the captains of the host of the Evil One, when he heard that there had arisen contention and strife, rejoiced greatly and said: Truly we have no need to tempt this people, nor to send our ambassadors amongst them for they have already become like the worshippers of Bacchus and like those that bow down unto idols, and he went his way rejoicing greatly.

And those of the churchmen, women and children, assembled often together to play cards and to drink wine and to dance, one with another, and to make merry and there was much reveling and feasting in those days, but for the space of a whole year there was not many souls added unto that church.

And when the brethren assembled in Jerusalem, they spake often of these things one to another, but they feared the people, lest they should withhold of their substance, and there should be nothing for the poor, nor for the spread of the gospel among the Gentiles, nor for the support of the brethren.

### Sitting Over Against the Treasury.

By the Rev. Courtney H. Fenn, in New York Observer.

It was the Saturday before Foreign Mission Sunday

in the Westminster Presbyterian Church of Jaconsett. The Church still adhered to the good (?) old custom of taking one collection a year for the cause, and that toward the end of April. It was not a deliberate attempt to keep the Foreign Board on the anxious seat until the end of the fiscal year, but simply a custom of long standing. The church had been greatly prospered, for Jaconsett was a growing city, and its expansion had all been in the direction of Westminster church, which had now enrolled a membership of eight hundred and twenty, the additions for the year having been ninety-five, seventy-six of them by letter from other churches.

It was the fourth year of the pastorate of the Rev. John Santon, D. D., a young man who had manifested an increasing pulpit power, and was much thought of by his people for his social qualities. During his senior year in the seminary course he had been seriously considering the needs of the foreign field, when he was called, quite unexpectedly, to a flourishing church in the manufacturing town of Denton. The call to the foreign work seeming to be a more indefinite one, he had concluded that an equally great opportunity for the use of his talents offered itself in Denton, whence after a few years he was called to Jaconsett. His ministry had not been unfruitful, so far as numbers were concerned; yet he had never felt altogether at ease in his heart as to the decision made on leaving the seminary. He lamented the fact that all his efforts to increase his church's interest in Foreign Missions had resulted in so little; yet he was sometimes more than dimly conscious of the fact that he was embarrassed in his appeals for this cause by the uncomfortable intruding thought:

"Why did you not heed the call yourself? How can you plead with your people for men and money, when you might have been one of the men yourself?" There was not, in the nervelessness of his appeals, that element, not unknown in the home pulpit, of fear lest gifts for the foreign field would rob the home field. No, Dr. Santon knew full well that no church has ever thriven through withholding, and that no pastor ever starved because his people were interested in Foreign Missions. Neither was he afraid of offending his people by his zeal for the foreign work. But the results were small, and year by year he faced the disappointment of failure, rendered the more poignant by his own sense of responsibility. The presence of a furloughed missionary speaker in his mid-week meetings was by no means a rare event, and he had once secured the services of the Rev. Dr. —, one of the secretaries of the Foreign Board, for a Sunday morning address, but the young pastor was always embarrassed by his own weakness in seconding the appeal. And now, as the time for another annual collection came round, he was feeling so distressed over the prospect that it almost made him ill. He determined to devote much time to prayer over his preparation for the service on that day, and after a long hard week of study and meditation, on Saturday evening he shut himself into his study for a last earnest seeking of God's help and blessing. He had been more fatigued than he knew, and, while he prayed, he fell asleep and dreamed.

He was entering the church for the morning service of Foreign Mission Sunday. As he opened the door beside the pulpit, he was conscious of an unusual expression on the faces of the congregation, which, as he had feared, was smaller than usual. The cause was soon apparent. One of the side seats in the pulpit was already occupied, and by a stranger, who rose to meet him as he ascended the steps. Where had he seen that face before? It was one which would be noticeable among ten thousand, not for any striking beauty of feature; but for such a combination of strength and sweetness as is rarely seen in any man, for, with the best of man, it united the best of woman, without even faintly suggesting the effeminate. His manner, modest, unassuming, yet betokened no feeling that he had not a right to be there. He extended his hand, and said in a low voice:

"My brother, I have come at your earnest invitation,

as I have done many times before. As your mind, and those of this people, are yet weak to discern spiritual realities, I, your Lord and Master, have come this once in bodily form, that henceforth you may feel more confidently assured of my continual presence in your worship." For a moment, the young minister could not speak, but simply gazed into that matchless face, convinced that there was no mistake, yet with an unspeakable joy and a strong fear struggling for the mastery in his heart. Then, with almost a sigh of relief, he said:

"Lord, it is indeed Thou; and my heart is filled with thanksgiving for this blessed privilege; and now Thou wilt speak to my people to-day, and they will heed the message as they would not mine. The service is Thine, conduct it as Thou wilt."

"I will indeed speak to your people to-day, my brother, but through your lips. Speak you what you believe I would speak; and I will be with your mouth, and teach you what you should say." There was no use in arguing against these quiet, decided, yet sympathetic tones. But how could the young minister ever lead his people in prayer, or attempt to present the cause, while the Lord Himself sat beside him there in the pulpit? It was impossible.

The organ prelude was ended, the first notes of the long metre doxology were struck; mechanically Dr. Santon joined in the strains, stumbled through the invocation, and made such work of the Psalter that his people gazed wonderingly at him. He gave out the hymn, and sat down, his head throbbing as if it would burst. He read the Scripture lesson, without knowing what he read, and said: "Let us pray." All heads were bowed, and the people waited. The minister tried to speak, but words would not come. At last, in anguish of spirit and with tears streaming down his cheeks, he turned about in the pulpit and burst forth:

"Depart from me, for I am a sinful man, O Lord. I have been unfaithful to Thee, unfaithful to this people, and I am not worthy to stand up before them to proclaim Thy word. I have told them of the almost countless thousands of Thy sheep who are wandering in the darkness of sin and of ignorance, and have urged them to give up their substance to seek and to save that which is lost; but I have turned my own back on the hand that was outstretched to call me to carry the Gospel to the heathen, when there was nothing in the world to prevent my going, and I have chosen the comparative comfort of a large home pastorate, and the chance to make a reputation. O Lord, forbid that, when I have preached to others, I myself should be a cast-away, unused of Thee because I would not let Thee use me as Thou wouldest! Forgive my sin, make me what Thou wouldest have me be, and send me where Thou wouldest have me go. And O, have mercy upon this people. Let them not suffer for my sin, but give to them a worthier Shepherd, and arouse them to earnest prayer and intelligent effort for the speedy evangelization of this world of Thine. For Thine own Name's sake. Amen."

It was the most remarkable prayer ever offered from that pulpit, the briefest and the most intensely earnest, and there was hardly a dry eye in the house when it was concluded. Dr. Santon's missionary sermon that day was hardly the one which he had so laboriously prepared. His lips had been opened, and in very truth did the Lord teach him what he should speak. He first told his people more fully of the struggle through which he had passed on leaving the seminary, and of his excusing himself from going out as a foreign missionary.

"And now," said he, "I can never rest until I have found out whether I am too old to correct that mistake. If not, you must find another pastor. If I cannot go, I shall stay with you, but I shall not be the man I was before I saw my Lord. My people, I have never been able to set before you your responsibility for the world, as I ought to have done, and I have mourned the fact; but now I can say all that is in my heart; and in the presence of the Christ of Calvary, I plead with you for

the souls for whom He died, and for whose salvation He has commissioned every disciple to go, so far as he may be able, unto the uttermost parts of the earth. There are young people in this church whom the love of Christ might well constrain to devote their lives to this service. There are men of means who could well afford the joy of supporting a substitute on the foreign field. And there is not one of us who will not be the better for some sacrifice of our own ease and comfort and luxury that the light of the knowledge of the glory of God, in the face of Jesus Christ, may shine out into the darkness.

"We have been but playing at this great work, eagerly investing our millions in every form of commercial enterprise for selfish gain, while we have rather grudgingly dropped the pennies and the nickles and a few dollars in the plate to provide for the sending of the Gospel to millions of immortal souls. Our young men have fought and bled for their country; our young women have hesitated at no peril in their devotions as nurses of the sick; and parents have not held back the willing offering. But the recruiting of soldiers of the Cross is a slow and disheartening task. The country has gladly poured out blood and treasures like water to give Cuba's people freedom from temporal oppression, but the Church of a million members has called it 'conscienceless begging' when called upon for a million dollars, and a few hundred young people to save a billion heathen from the crushing slavery of sin.

"O my people, these things ought not so to be. We cannot, we dare not, permit them to continue so to be. We must have a part in the sacrifice of those who have suffered and died in Mission lands, by at least giving until we feel it, and then, like them, giving until we do not feel it. Here in the presence of our Lord, I am more than ever convinced that we, His Church and His ministers, have been grieving Him beyond expression by making a plaything of this greatest business in the world, while we make a business of the things which the Lord intended should be but playthings. Never can we hope for the outpouring of His blessing, until we seek first the Kingdom of God and His righteousness, bringing all the tithes into the storehouse, that there may be meat in His house. He looks not at how much we give, but at how much we withhold. Some of us may not have come prepared to respond to this new sense of responsibility which has come to us through the realization of the presence of the Master Himself; but I am sure that He will take our pledges. He is testing our hearts to-day, not our purses. His sacrifice for us was a glad one, though it meant the cross. Let us follow Him in joyful offering."

This is but a brief outline of the sermon, which moved that congregation as it had never been moved before. There followed an indescribable scene. Once more the Lord "sat over against the Treasury, as the people cast in their gifts." The poor widow was there with her two mites, and the Lord, as of old, smiled upon her and blessed her. The man of moderate means was there, and gave till he felt it; and the rich man was there, who had been accustomed to "cast in of his abundance" a dollar bill, and to go home and joke with his friends about how much of his dollar would get to Africa. But it was not a dollar this time. A dollar for missions in the presence of the Lord of life! No; he would be ashamed to give it. He had a ten-dollar bill in his pocket; how would that do? He smoked that much in a couple of weeks. And this was for the salvation of millions for a year. How much did a whole missionary cost, anyway. What would his wife say if they should have one of their own? Afford it? For that matter he would hardly notice it. And there was that strong, sweet face looking into his face, yes, on down into his heart; and with a new joy, which embarrassed him by its strangeness and sweetness, he slipped in a paper pledging himself and wife to the support of a new missionary.

And there sat Elder X—, one of the richest men in the community, regular in attendance at church, a

faithful member of the Session, but not a believer in foreign missions. Was there not far more that the church could do at home? was his argument; surely he could not be expected to convert other nations when there was such a need of the Gospel in America! But somehow or other, the suicidal selfishness of such a programme struck him to-day, as it never had done before. What would he, and what would America, be to-day, if that plan had been followed from the time of Christ? Was it simply for America that Christ had died? Were the men who had no interest in foreign missions the most enthusiastic in the home work, and the strongest spiritual powers in the local church? For the first time, he saw the matter as his Lord saw it, when He stopped not short of the uttermost parts of the earth in His great commission to His disciples.

This thought brought others in its train. If this be indeed the Lord's plan for His church, surely the minister was right in saying that he did not intend that the Church should play with this solemn responsibility, putting its millions into commercial enterprise for selfish gain and pleasure, its tens of thousands into the provision of luxurious home churches, where the rich might take comfort during a service and a sermon, soothed by the beautiful architecture of the building, and the music of the trained choir, and congratulate themselves that they were not as other men; and putting only its pennies and dimes and a few dollars into this vast work for the salvation of a world. What a sublime faith it must have taken for the few who had been in earnest about it, to work on, year after year, with the Church's pittance, while her rich men were living for themselves, or at best adding to the magnificent endowments of some of the larger colleges or libraries, or contributing to local philanthropies. Why should not the Lord's work have some of the millions? Did men leave any other work to take care of itself because it was, forsooth, "a work of faith?" It was at best the excuse of an unpardonable selfishness. Overwhelmed with a sense of shame for himself, and for others like him, he rose to his feet, and stammered out:

"Lord, have mercy upon me, a sinner. I have given some portion of my time, my strength, my means, to the work of this church; but I have turned a deaf ear to the call of the need of heathen millions for whom Thou hast died. And the Church which calls itself Thine has been playing at Missions, grudgingly sparing a handful of its young men and women, and permitting them to suffer and toil, with a meagre support while it rests at home and criticizes and orders retrenchment. We have let the sons of the poor go to this field and have counted our own souls too good for this sacrifice. How shall we ever lift up our heads before Thee to claim Thy blessing? We have come short even of the tithe of the income, the minimum requirement under the law; instead of realizing the larger privileges and responsibilities which are ours under the reign of the blessed liberty of love! Henceforth, O Lord, I pledge myself that I will, if my wealth continues with me, at least never give less for Thy work than I spend on myself and my family." And, as to Zaccheus of old, Jesus said to him: "This day will I abide at thy house."

A son of the elder had been sitting in the family pew, amazed beyond measure by all that was going on around him; but with the conviction growing more and more intense that it meant more for himself than he was willing to acknowledge. Then began the struggle of his life. Reared in luxury, of both natural and acquired refinement, in the Senior year of Yale University, possessed of an original mind and quick perceptions, which had made him the prize debater of his class, he had looked forward to the study of the law and a brilliant career at the bar, of which friends, classmates and professors all had assured him. Could it be possible that he was mistaken in this choice of a profession? Was it indeed true, as he had unheedingly heard, that the majority of those who went as missionaries were children of the comparatively poor, while those who had the

means to support themselves, without cost to the church, rarely felt themselves called to turn aside from the pursuit of wealth to take up this self-denying work? In vain he tried to think of an excuse for this; not one would satisfy his conscience, in the presence of the Master.

"Why should you not go? Would you regard it as a waste of your time and talents to follow your Master in this work? Who gave you those talents, and to what purpose?" With head bowed low, he fought it out, then faced the Master in the joy of triumph, crying, "Lord, what wilt Thou have me to do? Whether it be China, or India, or Africa, I will follow Thee whithersoever Thou goest; and the money wherewith Thou hast blessed me, but wherewith I was in danger of cursing myself, shall provide for the necessities of my work."

This was an almost heart-breaking announcement to his father and mother; but they dared not, nor would they, oppose any objection to this logical application of the new spirit of the elder himself, who simply sighed an "Amen," as the Lord accepted the volunteer.

There were many others in that congregation who formed a new plan of life that day, but not all. Some, alas, "went away sorrowful, for they had great possessions."

The minister had been sitting on the platform, speechless, overwhelmed by what was going on before him. Startled by a sudden sound, he turned his head, and lo, he was not in the church, but sitting in his study chair. His wife stood in the doorway saying:

"John, it is past midnight; are you not coming to bed?"

It had been only a dream, but that dream was the beginning of a new life for John Santon, and the church at Jaconssett, for many of the things which the pastor had dreamed, became sober realities, through the power of the new sense of the real Presence of the Living Lord.

New York.

### The New Era in Religious Education.

By George Albert Coe, Professor in Northwestern University.

For some years religious workers have been yearning for the dawn of a new day in the religious nurture of the young. The reasons need need not be described. The decay of catechising, the neglect of parental instruction, the limitations of the Sunday-school, the slipping away of the children of the Church, and the inability of evangelism to bring them back,—these are all recognized and mourned, and a cry has arisen for reform. A like demand was made by Horace Bushnell in his *Christian Nurture*, published in 1847. Here were formulated, too, some of the basal principles upon which this reform must proceed, whenever it occurs. Why did not the churches follow the leadership of this truly inspired preacher and theologian? Because certain conditions of success were either not ripe or not recognized. Today these conditions are present and recognized as controlling forces in the life of our time. In our day there have met together five great influences which focus light and power upon the problem of religious nurture as never before in the history of the Church. The path, the means, the methods and the motives of a great forward movements are all before us at last.

The first of these influences is what is called "the new education." Within about a century the whole theory and practice of education has been revolutionized. While we cannot say that the end of the movement has yet been reached, nevertheless the school organizers of to-day are building upon real knowledge of the child and of the principles of method. All their knowledge and experience is now available for the use of the Church in its own educational reform. The problem before the Church, too, is largely parallel with that which the schoolmasters have been working at. For Church and schoolmaster deal with the same child, and the child is a single personality, with laws of development that apply to all the faculties alike. The unity of

the child makes education a unit; wherefore President Butler objects to the phrase, "religious education," saying that religious training and so-called secular training are merely parts of the unitary whole. Accordingly, all that Rousseau, Pestalozzi, Herbert, Froebel and Horace Mann have contributed to education theory and practice, together with the accumulated experience of the schools, is so much capital now for the first time ready for the use of the Church.

Second, the so-called "new psychology," with its improved methods of research into the mind of man, and with its widened range, which takes in the child as well as the adult, is likewise ready to contribute to the reform of religious education. For the first time in history, knowledge of the processes of the child mind and of the periods of its growth has been rendered definite and systematic. There has dawned upon us the truth that the human being is a developing, not merely an enlarging organism. Much remains to be learned in this field, yet the kindergarten, the child-study movement and the psychology of religion have already yielded enough information about the periods and laws of child growth to enable us to go ahead at once with intelligent reconstruction of religious training.

A third factor is the Sunday school. In this day, when the limitations of the Sunday-school are keenly felt, we shall do well to note what it has accomplished. Its chief service has been that of organization. It has made the Church conscious of her teaching function, it has organized that function, and it has linked a large part of the Protestant world together in a fellowship of Bible study. These are permanent gains. Yet the Sunday-school has wrought only feebly at the basal problems of religious education, the nature of the child, the principles and methods of instruction, the subordinate and the ultimate aims, and even while it has worked at the one task of teaching the Bible, ignorance of the Scriptures has taken on alarming proportions both within and without the Church. It is clear that the Sunday-school movement, in its present form, is not a finality, but rather a prelude to a vast reform. That reform will not supersede the Sunday-school, but will build upon it while transforming it.

A fourth condition of progress is fulfilled in the deepened knowledge of the Bible that has come to our age. Never, since the days of the apostles, has the Bible as a whole and in its minutest parts been as well known and understood as it is to-day. But this knowledge remains chiefly a possession of the expert student. It has not generally penetrated to the people except through distorting and disquieting hearsay. The time has come when the assured results of Bible study must be made available to the people. Children must be taught to think of the sacred writings from the first in a way that will stand the test of their riper years. Now, the new points of view are inherently adapted to the work of popular instruction, for they make the Bible more concrete, more intelligible, something more closely related to us, so that the spiritual truth stand out in a stronger light. The way to restore the treasure of Christendom to its rightful place in the minds and hearts of the people is to teach the whole truth, and to teach it by methods based upon our knowledge of the mind and of the principles of education.

A fifth element in the preparation for a new era is the new appreciation of what is essential in the Christian life. We are learning what Jesus meant when He said that the will to do God's will comes first, and the doctrine second. Denominationalism, from being a doctrinal squabble, has become loving emulation in good works. Putting the emphasis upon the Christly life, we come more directly to the Christ as a concrete reality that touches us here and now. The cry "Back to Christ," in which nearly all Christendom has joined, is bringing Christians together, and is giving them clearer, more heart-searching insight into what it is that the Master demands of us.

\* \* \* \* \*

Finally, the movement as a whole seems likely to find a voice in the convention which is to be held in

February or March for the purpose of forming a national organization for the promotion of religious and moral education. It is not a significant fact that over four hundred persons from various denominations and from various parts of the country, including over three score presidents and deans of colleges and theological seminaries, over five score professors, seven score pastors and three score workers in other fields should unite in the call for such a gathering? What the outcome will be no one can wholly fore see. But, in view of the forces that are focussing upon this reform, and in view of what has actually been done, is it an exaggeration to say that the new era is already upon us?

Evanston, Ill.

#### A Contrast.

To the young men of our churches:

Those in position to know tell us that for every desirable position in the business world there are ten applicants. That is the supply of men willing to do the work is greater than the demand. Precisely the opposite is true in all departments of church work. The demand is greater than the supply. This fact has been very plainly revealed to the writer in his efforts to find men to do mission work in the Synod of Kentucky. A trip was recently made to one of our Theological Schools in search of young men. Nine young men were needed for the one Synod, but there were just nine young men in the senior class and there were three other brethren there on the same mission with myself the same day, and each of them wanted more men than they could find. In addition to this most of these young men had already been approached, either by letter or in person by churches wishing their services. A letter from a professor at another Seminary gave a list of six young men but held out no hope that any one of them could be had. A letter from still another school of Theology stated that the graduating class was small and that the calls for men had come earlier than usual and that they were more numerous and more pressing—that one Synodical representative had been there wanting six men, that another was coming, that some of the best men were wanted as foreign missionaries and that the Presbyteries were claiming their own young men as being badly needed at home. It seems clear that there are not far from ten calls to each young man leaving the Seminary this spring. The demand is far greater than the supply. Should not this fact constitute a strong call to Christian young men to consider whether they cannot better serve God in the gospel of His Son than in other departments of work? If the work is waiting to be done, if the laborers are few and the Lord is saying, "Go work in my vineyard," should you not pause and ask earnestly and prayerfully "Lord what wilt thou have me to do?" Think it over and give God your answer.

W. C. C.

#### Development.

For the Standard.

The pen can be glad  
When the heart is sad,  
But what does it tell of the "I."

The surface we show,  
But the deeps who can know?  
Each stroke of the pen is awry.

'Tis best when the life  
Is saddened by strife  
To appear with a smiling face,  
For the world doesn't share  
In our troubles—nor care  
For aught, but the gladsome grace.

Each heart alone knows  
And thus bitterly grows  
'Neath the chastening of sorrow and pain,  
Then ask "how," not "why,"  
Can I best glorify  
In loss, and the end will be gain.

Chas. E. Diehl.

### The Spiritual Tone of the Chicago Convention.

Chicago, March 4th, 1903.

Dear Dr. McKelway:

I find in your issue of last week an extract from *The Outlook*, concerning the Convention recently held in this city under the auspices of the Council of Seventy. It is printed without any comment of yours, and without any other account of this meeting, and I fear is liable to carry with it to some readers an impression of endorsement. Your vigorous defence of evangelical truth assures me that you would not knowingly lend yourself or the influence of your paper to this movement, and for this reason I am sending you the following statement, hoping that you may deem it worthy of publication. I am the more free to do this both because I attended the convention and because of the fact that five of the happiest years of my ministry were spent in North Carolina, and I came to know the people and the churches and the ministers throughout the State and believe that in what I say I would be endorsed by the Christian people of North Carolina without, as well as within, the Presbyterian Church.

The point at issue is in the following sentences of your extract:

"The spiritual tone and devotional spirit were as marked in platform utterances as in the earnest prayer and fervent song which opened and closed each session. This religious atmosphere, together with the profoundly serious earnestness and fearlessly free fellowship which pervaded the whole occasion, made it impossible to suspect the presence or possibility of any factional control, ulterior motive, or polemic purpose."

These statements are directly at variance with the judgment of evangelical men of different denominations who attended this Convention, and for the following reasons:

1. Of the numerous papers read, not one had a "devotional" or "spiritual" subject. No room was found for a paper setting forth any of the great truths of Scripture from the substance of teaching in Christian Sabbath-schools, such as God our Father, Christ our Saviour, the Holy Spirit our Teacher, the danger of sin, the way of salvation, etc. Instead, it was announced that the new movement could not be "dogmatic" and that "we cannot afford to exalt any body of truth, whether liberal or conservative, as our lodestar." Notwithstanding this, ample time was given to setting forth the conclusions of radical criticism on the composition of the Bible and the philosophy of the "new" psychology with entire avoidance of all mention of sin and the need of repentance and conversion. Your readers can judge for themselves how "spiritual" and "devotional" such a programme was.

2. Both from the papers which were read and from the addresses which were made, "the spiritual tone and devotional spirit" were conspicuously absent with two exceptions. One of these was when a plea was made for the family altar and the other when a warning was given that without the Holy Spirit the organization would be in vain; but both of these utterances failed to evoke any sign of approval, although doubtless approval was felt by some members of the Convention. Many brilliant things were said, and valuable suggestions on the technique of education were made, but these were neither spiritual nor devotional. On the other hand, every quip and jest at the expense of the Sabbath-school teacher and of our system of religious instruction, every criticism of the Christian ministry every confident assertion of the "new" theology was greeted with hearty applause. The sympathies of the Convention were manifest when one speaker who was dismissed from a Methodist university for his erroneous teaching concerning Christ and the Scriptures, and who is now pastor of a Unitarian Church, intimated that he would withhold a full expression of his views. From all over the house, came cries of "Speak it out!" to which he replied "So far as there is any paralysis in religion to-day, it is due to the uncredited and incredible philosophy on which it is based." The one sign

of wholesome restraint was when one speaker with shocking irreverence, said, "This Convention is far more significant than the gathering of the disciples on the Day of Pentecost, and is far more pregnant with meaning." This outburst was received in silence, but if the Convention had been imbued with a "devotional" spirit, it would have rebuked the speaker to his face.

3. The organization effected is on scientific and institutional, not on religious, grounds. No church membership is required, no common religious principle is proposed, no statement of Christian belief is permitted. Unitarians, radical critics and men dismissed from various evangelical churches for false teaching concerning Christian truth are included in this organization, which proposes to become "the central agency" for instructing our young people in the mind and will of God. Dr. Harper of the University of Chicago, has just been elected president of the Council, and his pupil, Dr. Sanders of Yale is president of the Association. According to the public press, Dr. Harper is "the real promoter of this new combined effort," and directed all of the work in organizing the Convention. Dr. Harper is credited with the statement that he had been looking forward to this meeting for twenty years. Evangelical Christians throughout the country will judge for themselves of the "spiritual tone and devotional spirit" which will emanate from Dr. Harper and his university.

Three ministers, pastors respectively of a Baptist, a Methodist and a Presbyterian church, have within the last day or two expressed themselves concerning this Convention. The Baptist had signed the call for the Convention, but said to me "I am done with it. There is nothing in it. It is a cold-blooded, scientific affair." The Methodist protested against instruction "under the inspiration of influences emanating from Dr. Harper, and contaminated with destructive views of the Bible." The Presbyterian said, "I was present at every session, and watched and listened intently. It made my heart sick. Mark my word for it, this Council of the Seventy mean no good to the churches of America, to our Sabbath-schools and our public schools."

The Christian churches of America must meet the issue put before them by this Convention. It involves the foundations of the faith. It permits of no evasion or compromise. It draws the line sharp and rigid. It were better far to leave uncorrected the admitted defects of our method of Sabbath-schools instruction than to introduce into our churches and Sabbath-schools a spirit so alien, so hostile, so radical as that which marked this Convention.

With the earnest hope that God will protect our churches and our Sabbath-schools, and that a great blessing may rest on the Churches and Sabbath-schools of your Synod, I am,

Faithfully yours,

W. S. Plumer Bryan.

### Theology for the People.

In a letter to the author, Rev. A. R. Shaw, Portsmouth, Va., Rev. Walter L. Lingle, pastor of the First Presbyterian Church, Rock Hill, S. C., writes:

"I have examined *Theology for the People* very thoroughly. I have occasion to use it every week and have found it exceedingly valuable. It is the kind of theology I like. I want mine in popular form; I can use it better that way. I have gotten a great deal of good from the book, and trust it will have a large circulation."

"How much like your father you are, William," said an old man, laying his hand on a young preacher's shoulder, the other day; "and you grow more like him every day."

"Heavenly Father," said the young man as he went about his duties, "help me so to live that men shall find in me a likeness to Thee, even Thee, great Father! And oh, that it may be found of me that I grow more like Thee every day!"

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The Editor's Chat With the Reader.

We publish this week an interesting communication from our good friend Dr. W. S. Plumer Bryan, on the Chicago Convention. We publish on the other side an article from Professor Coe, of the great Methodist University, in the suburbs of Chicago. It was written before the Convention was held and somewhat in anticipation of it. The Convention itself seems to have made its impressions very largely according to the pre-conceived opinions of those who attended it. We regret that lack of space forbids our review of these two articles this week, but we suggest that the truth lies midway the extremes.

Rev. James L. Reed gives us a sound and scriptural exposition of the Parable of the Rich Man and Lazarus. And the selected article will be found to be just about the best sermon to pulpit and pew on the greatest of all themes that one may find in the course of much hearing or reading.

The New Plan of Home Mission Work.

Last week we rather promised to say a word with regard to the plan that is to be presented to the next Assembly by the able committee from all the Synods of the Church. Perhaps the most sincere endorsement that we can give is to claim its origination. We hope that the claim will be no obstacle to its being advocated by the other religious papers of our Church and we are glad to give the weight of Dr. Dabney's testimony to the necessity and the feasibility of some such plan. The following was published in the North Carolina Presbyterian of April 14, 1898, while the editor was Superintendent of Home Missions for the North Carolina Synod:

THE UNIFICATION OF OUR HOME MISSION WORK.

"The suggestion is made that the plan of representation adopted in North Carolina be extended to the Assembly, that the Assembly's Home Mission Committee consist of representatives from the Synodical Committees. Thus each Synod

would have its part in the management as well as in the support of the Assembly's work.

The Committee could meet once a year, just before the Assembly meets and lay off the plans for the whole year, each Synod engaging to raise its quota of money and the united wisdom of the committee expending the money where the need and promise is greatest. The objection on the score of expense would be more than met by the financial value of a report to the Assembly of the Home Mission Work of the whole Church. That report now covers the work done in three Synods at an expense of \$25,000, and the Assembly, as such, knows nothing of the far larger and more successful work involving the outlay of \$100,000.

Between the meetings of the Assembly and an Executive Committee from contiguous Synods could manage affairs with small expense.

In suggesting this plan, we have been encouraged by the commendation of brethren whose opinions have been of great weight with us. We spoke of the plan to Dr. Dabney last summer and he gave his unqualified approval of the measure. In a letter to one of our ministers last summer, he says:

"The Synodical commissions for this work are wholly approved. The Presbytery is too small a body. Its efforts should be auxiliary to those of the Synods and Assembly, and not independent. Otherwise, the work will be so chopped up as to reach disintegration.

There is urgent need that the Assembly's Committee and the Synodical Commissions should be brought into a closer, more intelligent and harmonious concert."

TEMPERANCE.

We give elsewhere a review of the contest in this State against the saloon, which has lasted, so far as the work of this writer has concerned, for six years. We confidently expect complete victory over the saloon within the next six years in North Carolina.

The Alexander Bill of which we spoke, compelling the closing of all saloons at eight o'clock, passed the House by large majority for which Dr. H. Q. Alexander of Mecklenburg county deserves the applause of all right thinking people. We are sure that he was supported by Representative Freeman—also of this county. The bill was tabled in the Senate on Saturday. This was really a temperance measure without political consideration of any kind and the friends and the foes of temperance may very well be distinguished by the following roll-call in the Senate. The account is taken from the Charlotte Observer:

The House bill came up to regulate saloons, requiring all to close at 8 o'clock at night. The judiciary committee reported it unfavorably, but London and Pharr made a minority report, recommending its passage. He said the most progressive town in the State, Charlotte, now closed its saloons early. The bill was tabled, ayes 23, noes 15. Those voting to table were: Aarons, Baldwin, Ballenger, Bellamy, Burton, Conley, Crisp, Glenn, Godwin, Hicks, of Granville; Hoey, Hunter, Justice, Norris, Pollock, Reinhardt, Spence, Travis, Vann, Warren, Webb, Wellborn and Woodard. Those voting no, were: Allison, Beasley, Brown, Henderson, Hicks, of Duplin; Lamb, London, Mann, Ingersoll, Milton, Pharr, Thayer, Walker and White.

There is one satisfaction in the defeat of the bill. While we are always in favor of crippling the harmful power of the saloon at every step, yet the closing of the saloons at night cuts off so much of the mischief done that it makes the saloon itself more tolerable to decent people. It may be another case of the devil's over-reaching himself, that this bill failed to pass. But we may be sure that no motives of this kind to make the saloon as intolerable as possible, animated the senators who voted against this bill, moderate and reasonable as it was. Even our esteemed contemporary from which we quote above, whom we hope to have with us some day, if the present rate of progress continues, commended this as a reasonable bill. And the people ought to know who are the friends and the enemies of the saloon. The people must teach the lesson that has been so faithfully taught in Mecklenburg and Cumberland that the man who tampers with the saloon is an enemy of the people and of their best interests. Let us give a thorough course of instruction on this point and the power of the saloon in politics and government will be broken forever.

The History of Mecklenburg County, from 1740 to 1900. By J. B. Alexander, M. D. The Observer Printing Company, Charlotte, N. C.

A county that has given birth to two presidents, that was the cradle of independence in Revolutionary times, that was the scene of most successful armed resistance to the British and Tories, winning the name of Hornets' Nest from the British, deserves the honor of having a history of its own. Dr. J. B. Alexander of Charlotte has recently published a book of general information with his personal reminiscences of men and events which is a very readable one. It lacks somewhat the sequence of a history the author passing over the period between the founding of the county and his own personal recollections in a brief chapter. There is a jump from the treatment of the Declaration of Independence on May 20, 1775 to the War of 1812 and almost no mention of the Revolutionary History of the county, except in the biographies of certain distinguished men. But with this criticism of the method of arrangement the book is a valuable one in the preservation of material that would otherwise have been lost, and the reminiscences of one of the best-known citizens of Charlotte who has watched its growth from the time when it was a village of 1,500 people to the present prosperous period, are alone worth the price of the book. The Appendix is especially valuable for the thorough treatment of the revolutionary heroes, condensed from the narrative of that painstaking historian, Lyman Draper of Wisconsin.

We have read recently a part of the manuscript of another history of Mecklenburg County, now in preparation by D. A. Tompkins, of Charlotte. The two together will give an adequate picture of life in Mecklenburg for 150 years.

## Church News.

### NORTH CAROLINA.

King's Mountain Presbytery will meet in the Henrietta Church, April 10th at 7:30 p. m. The S. A. L. passenger train going west reaches Ellenboro—where a change is made for Henrietta—at 2:30 p. m. The Southern train reaches Henrietta Station at 9:05 a. m. Reduced rates have been applied for, over both roads. S. L. Cathey, S. C.

CHARLOTTE; Tenth Avenue Presbyterian Church.—The membership of this church increases from week to week. There were ten additions on last Sunday. The prayer-meetings are well attended. The Westminster League is making good progress. And the night school, conducted at the old church, is in a flourishing condition.

### KENTUCKY.

Rev. L. O. Spencer the Synodical Evangelist, has just closed an interesting meeting at Bardstown, Ky. There were eighteen additions to the church, God's people were greatly revived and \$150 was subscribed for the Evangelistic work.

The Synod's Committee in Kentucky is trying to induce individuals and churches to undertake the support of special home mission fields. The First Church Lexington has agreed to give the amount necessary to make up the salary of the Jackson field, the Versailles Church has pledged the support of the man in charge of the Breathitt group, a lady member of the Shelbyville church gives \$300 towards the support of the Perry group, Owensboro undertakes the partial support of the Pike group. The ladies of the First Church, Louisville, the ladies of Highland Church and the Anchorage Sabbath-school support the Letcher group and the effort is being made to get the Sabbath-schools, the ladies' societies and the Christian Endeavor Societies to support three home missionaries. One liberal man has just given \$500 to the work and made a liberal pledge for the future and the cause has found a warm place in the hearts of some of our noble women. If all of our churches will give the amounts asked we can supply our vacancies, do some aggressive work, pay our debts and close the year with joy and gladness. C.

### TEXAS

Presbytery of Dallas adjourned to meet in the College Park church, Sherman, Tex., April 17th, at 7:30 p. m.

Presbytery is called to meet in the First Church, Sherman, Tex., March 9th, at 3 p. m. to change the time for the regular spring meeting from April 17th to Friday, April 10th, at 7:30 p. m. E. M. Munroe, S. C.

### SOUTH CAROLINA.

Pee Dee Presbytery will meet in Conway, S. C., on April the 28th, at 8 p. m. A. H. McArn, S. C.

### VIRGINIA

STONE'S CHAPEL.—At a meeting of the congregation of this church after services on last Sabbath, the apportionment for the Davis and Elkins College was considered, and in probably less than five minutes from the time the matter was presented the entire amount was raised more. One gratifying feature was that many young men contributed liberally and gladly. It was enough to make any pastor happy to see such generous and ready response to call for such a cause and involving such demands.

### MISSOURI

CAROTHERSVILLE.—For a number of years after its organization, ten years ago, this church was without even regular preaching, but they managed to keep alive in the face of many opposing forces. Recently, however, they have taken a new lease of life and energy. About two years ago a very neat, comfortable church was built and paid for, and handsomely furnished by the Ladies' Society. For about a year they had the faithful services of Rev. W. Beale, and were strengthened by substantial additions to the membership. And last fall Rev. A. F. Cunningham, a recent graduate of Louisville Seminary, was secured as Pastor. He began his work Nov. 1st, and in many ways has been much encouraged. He was kindly received by his own people, and by the whole community as well. Congregations have largely increased both morning and evening. The Sabbath-school has doubled in numbers and interest. A handsome manse has been built and occupied. A new bell has been put in the belfry. There have been eight additions, five by letter, and three by profession. These last were especially encouraging, for they came to Christ and into the church as the result of special prayer and effort on the part of the Pastor and a few faithful co-workers.

It is true that "iniquity abounds" and that there are many adversaries," and yet the young Pastor and his people may well "take courage and go forward."

CAPE GIRARDEAU.—Our church at this place, Rev. J. L. Alsworth, pastor, has just completed a handsome new building, which will be at once an ornament to the town and a monument to the zeal, energy, and liberality of the church. "On the first Sabbath and first day of March they expected to occupy it and have the dedication services, Rev. J. Addison Smith, D.D. preaching the sermon. For more than a year they have worshipped on Sabbath in the Court House, and have been greatly handicapped by lack of a church home. But now in their new house, and under the leadership of their energetic pastor and efficient officers, we may safely expect better things of this church and people,—perhaps even "great things done for them" and through them by their Lord and ours.

### BRAZIL

Extract from Rev. Alva Hardie's class letter:

SAO JOAO DEL REY, MINAS.—As to my work, the Lord has been with us here in Brazil also, and has given us of his blessings in the way of the salvation of a few souls. During this year I have received into the church twenty four persons, fifteen on profession of their faith in Christ, and nine by letter. Besides that we have organized a church here with a membership of thirty two. We consider this quite a victory for the cause of Christ in this idolatrous city, known far and wide as one of the most idolatrous cities in Brazil. And not only here in the city, but in the neighboring town, the Gospel is taking hold of some of the people. Soon we are to take a trip to visit some of the towns, and we hear that there are several persons ready to accept Christ. In one town the priest came to see us at the hotel to discuss doctrines with us, and when he found he could not conquer us in that way, he told us if we ever came back he would have the people drive us out. But we have no fear of him and are going back some time this month. We find that where there is a little opposition there the Gospel takes hold better, because the people desire to investigate this thing that the priests so bitterly denounce. We want your prayers for this priest-ridden and idolatrous people, and for our church, that the Lord will give us His Spirit.

## NORTH CAROLINA

DAVIDSON.—Work on the new dormitory, that had to be suspended during the mid-winter months has been resumed and will be pushed to completion during the spring and early summer as rapidly as possible. If there is no undue delay in securing the necessary lumber, those in charge of the remodelling of the large commencement hall in the main building hope that the changes can be made in time for the closing exercises of the college year, taking place the last of May.

Dr. Martin will represent Davidson on the same date at Union and Jonesville, in South Carolina. Dr. Howerton, of the First Church, Charlotte, was heard with a great deal of pleasure here last Sabbath, both morning and evening. His sermon for the day service on the seal of the Spirit was very fine and striking in every way.

Very general regret in our community has been expressed over Dr. Shearer's serious and continued indisposition, the after-effects it would appear of the grippe and the physical and mental strain incident to the great sorrow that came to him in the loss of his wife, the faithful and constant companion of a half century.

His friends hope that the rest which his physician insists must continue for a while yet, will soon restore him to his usual health and strength. A testimony of no slight kind to the appreciation in which his Bible course is held is the expression of disappointment that one hears from earnest students at losing part of such valuable and interesting instruction.

A large delegation will represent the College Y. M. C. A. at the State convention convening on the 5th inst. at Winston-Salem.

The association here is apparently in a most healthy state and actively busy with the several forms of religious work.

CONCORD.—The Twentieth Century Canvass of Concord First Church is nearly complete. The total sum subscribed is \$4,259 which amount will in all probability be increased to \$5,000. Of this \$2,200 is already paid in. When we take into account all that Concord is doing in the way of Local Home Missions and especially when we remember that these subscriptions are made in the face of the fact that a new house of worship is almost at once to be provided we see that Concord has in no way fallen behind her wonted liberality.

ASHEVILLE.—The Presbytery of Asheville will meet at Bryson City, on April 7, at 8 p. m. Churches will try and have their reports in the hands of the Stated Clerk on or before April the 1st.  
E. A. Sample, S. C.

Concord Presbytery will meet in the First Presbyterian Church, Salisbury, N. C., April 9th, 1903, at 8 o'clock, p. m.  
W. R. McLelland, S. C.

The Presbytery of Albemarle will meet at Kinston, N. C., April 14, at 8 p. m. Presbyterial assessments are due April 1.  
E. D. Brown, S. C. and Treas.

## VIRGINIA.

PETERSBURG.—The regular services were held in all our churches Sunday, and the weather being beautiful, good congregations were in attendance.

At Tabb Street Rev. J. S. Foster filled his pulpit morning and night, preaching, as he always does, fine sermons. There seems to be developing in this church a strong missionary spirit, and they are organizing for more perfect work along all lines of missionary work.

At the Second Church Rev. W. McC. White occupied his pulpit at both services, preaching in the morning from Matthew v. 3. his subject being "Humility." At night he preached from Matthew xxvii, "And Jesus stood before the governor." In the afternoon, at 4 o'clock, the annual meeting of the Young Ladies' Missionary Society was held, which was addressed by Rev. Mr. Martin, of the Senior Class of Union Seminary. The fact that Mr. Martin will leave for the African mission as soon as he completes his studies, rendered what he said on this occasion of peculiar interest to our people, and our prayers will follow him to his distant field, that God may give him success in that benighted land. This Society is doing a good work for the Master, among numerous other things having contributed more than \$70 for

Foreign Missions. It was noticeable that there were present at the missionary meeting no less than four of our ministers.

The Sunday-school was larger last Sunday than the writer ever remembers to have seen it, save once, there being 143 present.

The pulpit of Old Street Church was filled by Mr. Martin in the morning, and by Mr. Sevier at night, Mr. Pratt, the pastor, being absent from the city.

NORFOLK.—The Rev. Dr. Alfred Jones, evangelist of the Synod of Virginia, has worked this winter in Norfolk Presbytery, where there is very extensive mission fields and a number of points of much promise. After two weeks in the Berkley Church with the Rev. Lewis Watson, Dr. Jones had two weeks' work with the Rev. J. B. Waller at Lambert's Point, where there were nine additions to the church. He spent also one week at the Princes Ann Chapel, preaching twice a day, through very unfavorable weather. A Sunday-school was organized, which was to be formally opened on Sunday, March 1st.

Dr. Jones is now at Hampton with the Rev. A. C. Hopkins, Jr., pastor.

Rev. William M. Morrison, who is a son of Mrs. J. Luther Morrison, of Whistle Creek, is expected home late in April from the Congo Free State in Africa, where for more than six years he has been serving as a missionary of the Southern Presbyterian Church.

## MISSISSIPPI.

WEST POINT.—On Sunday morning the usual monthly services held in the Presbyterian church were conducted by Prof. D. A. Hill, who selected as his subject, "The Model Church."

M'COMB CITY.—We are requested to announce that the installation of Rev. E. W. Ford as pastor of the church here, which was appointed to take place on the first Sabbath in March, has been postponed until the fifth Sabbath of the same month. It will be an interesting and important occasion in the history of the church, and it is hoped and urged that all connected with it will attend.—Exchange.

M'KINNEY.—There is a time when it seems opportune to write about the progress made in spiritual matters, and I deem it a pleasure and a duty to do so now, briefly. The McKinney church has been greatly strengthened spiritually, and quite a number of our young people have become members under the faithful ministry of our pastor, Rev. S. L. Rieves. He is a preacher of much power and influence in the pulpit and in his pastoral work. Deeply sensible of the great field he has come to occupy under Divine guidance, we hope and trust the cause of Christ will be greatly advanced.

An Elder.

## ALABAMA.

The Presbytery of East Alabama will meet at Troy, April 15, 1903, at 7:30 p. m.  
E. P. Davis S. C.

GADSDEN.—Rev. G. W. Bull, pastor of West End Presbyterian Church, Atlanta, Ga., assisted Rev. R. B. McAlpine in a ten days' meeting recently. The people of God were much refreshed by the simple, earnest preaching of the gospel. A good impression was made upon all. There were two professions of faith in Christ.

The church is getting ready to build an annex for the primary department of the Sunday-school.

MONTGOMERY.—Rev. Neal L. Anderson, pastor of the Central Presbyterian church in this city, is reported as having returned from a recent trip north. He has signaled his return by a powerful arraignment of the methods resorted to by those who are making desperate efforts to leagize "pool selling" in Alabama. His article appears in the Birmingham News of a recent date. How members of the legislature can resort to such methods passes comprehension. We trust that this exposure will prove effectual in killing the scheme to afford protection to this form of gambling, and that Alabamians will show what they think of such matters and such practices.—Southern Presbyterian.

## LOUISIANA.

NEW ORLEANS.—Rev. J. L. Stuart, Jr., expected to spend the first and second Sabbaths in March in this city, presenting the "Forward Mission Movement." He will be with a number of our churches on those two Sabbaths and the intervening week at their respective services.

BATON ROUGE.—Dr. F. H. Billings was ordained and installed ruling elder in the First Church Sunday, February 22nd.

Dr. H. M. Blain, of Virginia, who has lately been appointed assistant Professor in the chair of English in the Louisiana State University, is on the ground now, and, coming, as she does, from such good Presbyterian stock, he is of course a valuable addition to our church. His father is a minister, and his brother is a missionary to China. We wish we had many more like him."—Southwestern Presbyterian.

Rev. Donald McQueen, of Anniston, Ala., has been invited by the faculty of the Louisiana State University to preach the Commencement sermon next June, and he has accepted the invitation.

**The National Florence Crittenton Mission, 218 Third Street,  
N. W.**

Washington, D. C., February 18th, 1903.

Dear Friends:

You are cordially invited to be present at a conference on "The Best Methods of Conducting Rescue Work," to be held March 11th to 16th, 1903, at the Mother Mission 21-23 Bleecker Street, New York, by the National Florence Crittenton Mission. A number of persons prominent in philanthropic work will present papers on important phases of this most necessary work. An opportunity will be given for the visitors at the conference to visit the various public institutions in that city and inspect the latest methods used in philanthropy and charity. Tours will be made each night through the lower districts of the city and a glimpse thus given of the needs and possibilities of the all-night missionary.

We expect to be able to secure reduced rates from the railroads. If you will notify us of your intention of attending this conference, we will do what we can to make your visit comfortable and profitable.

Very Truly I. H. N.

Chas N. Crittenton

**Sabbath Literature.**

The Woman's National Sabbath Alliance has published five new leaflets: "The Child and the Sabbath" by Miss Imbrie. "Ninnie's Sabbath Keeping" a leaflet for children. "The Peanut Lesson" by Rev. Chas T. Young, D. D., and two leaflets called "Starved" and "No Sabbath."

The Alliance is glad to obtain strong and convincing material on every phase of the Sunday Problem.

We will gladly send you a set of the Alliance publications including suggestions for work in your own neighborhood on receipt of ten cents.

To know is to be interested. Apply to Mrs. Margaret E. Sangster, Room 709, 156, 5th Ave., New York City.

**Foreign Mission Receipts for February.**

The receipts for the Foreign Missions treasury for February were \$19,372.65, a gain of \$7,800.00 over the receipts of last February.

All Presbyterian and church treasurers are earnestly requested to forward sums in their hands so that they will certainly reach the Foreign Mission office before March 31st, as our books necessarily close on that day.

S. H. Chester, Secretary.

From January 2, to February 3, under the direction of the Executive Committee of Foreign Missions, Rev. H. C. DuBose has visited Louisville, Clarksville, Danville and Bristol; the Kentucky Union and Bible School (Christian) at Lexington and the Theological Seminary (Cumberland) at Lebanon, Tenn., the A. and M. at Lexington, Ky., and Starkville, Miss., the University of Tennessee, Alabama, Mississippi, and The Tulane, and lectured on China.

## Committee Notes.

The Executive Committee of Foreign Missions met in the Mission Rooms on Tuesday, March 3rd, 1903.

Mr. H. C. Slaymaker of Alexandria, Va., was present by invitation of the Committee for interview regarding his appointment as a missionary to Africa. After the presentation of his testimonials and a most satisfactory interview the appointment was made and Mr. Slaymaker will start for Africa as soon as he can make the necessary business arrangements for leaving home. His special work will be to take charge of the business affairs of the Mission, though he will go as a missionary ready to make the gospel known wherever and whenever he may have opportunity.

A communication from the Southern Brazil Mission in regard to the use to be made of the proceeds of the sale of the Campinas property when it shall have been sold was laid before the Committee and a special committee was appointed to formulate the answer to the same, laying down what will be the Committee's policy in this matter.

The Cuban Mission was authorized to issue a call for a layman to take charge of the school work in that field, on the understanding that whoever might respond to the call would depend upon the income of the school for his support, the Committee assuming no financial obligations in the case. It is believed that ample support will be found for anyone who will undertake this work and it is earnestly hoped that some one of the young men of our Church who has had sufficient experience to be able to manage such work will speedily respond to the call.

Very interesting letters were read from Rev. H. M. Woods, D. D., and Dr. Jas. B. Woods concerning the work at Tsing-Kiang-Pu and Whainfu. Both of these brethren are very much in need of additional funds to complete the buildings necessary to accommodate the work which they are trying to do. Dr. Jas. B. Woods especially needs at once \$1,000 to complete a hospital which he has begun to build and which when completed will be of the greatest help to the work in that field, where opposition to the gospel has been stronger perhaps than in any other of our stations in China.

Interesting letters were read from the members of the African Mission giving, as usual, most encouraging accounts of the interesting work in that field.

The Treasurer reported his receipts for Feb. were \$19,372.65. About \$6,000 of this amount was a legacy. The receipts for last February were \$11,807.41 of which \$2,000 were legacies. The gain in regular contributions therefore for February was about \$4,000. The obligations of the Committee for the month of March are about \$23,000. The receipts for March 1902 were about \$19,000. We must therefore have an increase of at least \$4,000 in the receipts of March to enable us to close the fiscal year without a deficit.

We make an earnest appeal to all friends of the Foreign Mission cause that everyone who can would contribute something towards enabling us to realize this \$4,000 of increase. We also earnestly request all Presbyterian and Church Treasurers to promptly forward funds they may have in hand so they may certainly reach us before March 31st.

S. H. Chester, Secretary.

**Meeting of Presbyteries**

HARMONY GROVE.—The Presbytery of Athens is to meet at Jefferson, Ga., Wednesday, April 8th, 1903, at 8 p. m.

H. F. Hoyt, S. C.

The Presbytery of Washbourne will meet at Russellville, Ark., Wednesday, April 8th, 1903, 7:30, p. m.

S. W. Davis, S. C.

The Presbytery of North Mississippi will meet at Grenada, Miss., Thursday, April 2, 1903, at 7:30 p. m.

Sherwood L. Grigsby.

Tombeckbee Presbytery meets with the Okolona church Wednesday, April 8, 1903, at 8 p. m. Churches must send statistical reports to this Presbytery. Elders coming will please notify by postal D. McCarley.

Jno. W. Moseley, S. C.

The Presbytery of Florida will meet in Florala, Ala., on Tuesday, April 7th, 1903, at 7:30 o'clock p. m. Sessions will send up their records and Presbyterian Assessments.

B. L. Baker, Stated Clerk.

## The World.

Baron Rothschild is very sick at Naples.

London's debt for 1903 is expected to be \$300,000,000.

Mr. Cruger has entirely recovered from his recent illness.

It is now agreed that oysters from waters polluted by sewerage can cause typhoid fevers.

The Boxers in China are said to be again plotting to overthrow the dynasty and drive out the foreigners.

When completed, the Liverpool Museum will, Sir W. B. Forwood says, be second only to the British Museum.

Two persons were killed and seventy-five were injured in a fire at Montreal, Canada. The loss will aggregate \$400,000.

The Mississippi river is above danger line at Louisville; in the lowlands south of Memphis the waters are ten miles wide.

One in every thirty-eight Londoners is receiving pauper relief. In the country districts of England one in every forty-five is a recipient of charity.

On March 3rd, the President signed a proclamation calling an extra session of the Senate for March 5th to obtain the ratification of the Panama canal and Cuban Reciprocity treaties.

With a population of 14,000, Ithaca, N. Y., has had more than 400 cases of typhoid fever, seventy-five of these being Cornell students. To an unsanitary water-shed is attributed the cause.

It is rumored that J. P. Morgan has purchased the Flagler hotel system and the East Coast railroad, and that it is his purpose to establish an up-to-date line of steamers between Florida and Cuba.

The Ameer of Afghanistan has divorced all but four of his wives. The divorced women are allowed to re-marry at their pleasure and the Ameer has promised lifelong support to those who do not marry again.

The Navy League of the United States has just been incorporated as a result of the efforts of a few public spirited citizens; its aim is to inform the people by means of lectures, periodicals and literature, with regard to naval affairs.

During last year a law was passed in Iowa permitting the confinement in Asylums of confirmed drunkards; within eight months three hundred patients were under restraint and treatment, which has resulted in the cure of about 75 per cent.

A representative of a wholesale firm in Seoul, Korea, has arrived in this country to contract for idols to be used in heathen temples in Korea and China. For years this trade has been monopolized by England and Germany. "They that make them are like unto them."

The whole mischief has been wrought by the amendment to the treaty as agreed to at Havana. This states that for five years after the ratification of the convention, no rate on sugar and tobacco lower than that fixed by the Dingley tariff act shall be granted to any other nation.

The new Princeton University catalogue shows a total of 1,382 students this year, against 1,354 last year. The number of professors and instructors has increased from 101 to 108. The combined Princeton libraries contain 256,000 volumes, 14,000 having been added during the year.

King Edward has notified the St. Louis Fair authorities that he would exhibit the collection of presents received by Queen Victoria during her Jubilee. This is a most gracious courtesy, prompted by the keen "appreciation of the affection and respect" in which the American people always held his mother.

The imports of books into the United States during 1902 were a little over \$1,800,000, while the exports for the same period were \$4,564,000. The recent ruling of the Treasury Department has materially advanced the duty on English

books. This action has given rise to much protest, and some of the Publication Companies are making a strong plea for the abolition of duty on books.

Panama, March 8.—The election of Congressman took place to-day. The official candidates were elected for the six provinces of the isthmus. Nearly all the Liberals abstained from voting, claiming that government would not respect the vote. Had the Liberals voted they could have won easily in three provinces. The elected Congressmen intend to fight in favor of the Panama Canal treaty.

The Canadian Parliament opens this week. Probably the most important of its deliberations will be the redistribution bill. From this side of the border more interest is centered about legislation with regard to tariff and railroads; it is confidently predicted that if any change is made it will be in the direction of lowering instead of raising the tariff. It is hoped that the Parliament will appoint its representatives on the Alaskan Boundary commission.

In the closing days of the 57th Congress there was a flurry over the attempt of the Republican majority to unseat in the last fortnight of the session, a Democratic member from Missouri, who had a majority of 3,000 votes. There were evidences of corruption. The democrats left the Chamber, to break the quorum. The Republican was seated, owing to a unique method of counting a quorum. The rules were so amended as to enable business to go on.

The decision of the European Powers to accept Turkey's promises of reforms in Macedonia has not been well received in that turbulent province, nor in the neighboring Balkan States, particularly Bulgaria. As everybody knows full well, the trouble in Macedonia is less due to Turkish cruelties than to political agitation for freedom from Turkish rule. As Macedonia can scarcely hope for independent existence under any circumstances, it is clear that Bulgaria and Bulgarian intrigues are at the bottom of all the agitation.—Ex.

Paris doctor named Cizez has published in the Revue des Reves an account of an extraordinary discovery which he attributes to Professor Peter Steins, whoever he may be. According to Dr. Caze, the professor can give sight to all blind people, even to those whose affliction is beyond any of the resources known to modern surgery. It is a pity that the doctor does not publish any details of this remarkable invention beyond stating that it is a contrivance that fastens across the temples and through surfaces peculiarly sensitive to illumination, conveys images to the brain.—Exchange.

The proposal to use the automatic stop as a check upon engineers who play fast and loose with block signals is evidently gaining ground. In a recently report of the Illinois Railroad Commission, there are given some statistics of derailments at interlocking grade crossings of railways in the State of Illinois for the past year, from which it appears that while, out of a total of 197 derailments only 7 were due to defective interlocking functions (including defects caused by snow, ice, etc.), and 27 were due to defective track or rolling stock, no less than 138 derailments were due to trains running against the signals.

The North German Lloyd Company has a device for the immediate discovery of fire in the hold of a steamer. At a convenient position on the ship there is placed an indicator station in which is mounted an electric motor which operates a suction fan. The fan acts upon the upper ends of a number of one-inch pipes, which extend down into the various holds and bunkers of the ship. Each pipe terminates with a flaring opening at the ceiling of its respective compartment; and the system is so arranged that when the fan is running, the smoke of any fire that may occur in a compartment will be drawn up and pass into the indicator station.

Disappointment over the failure of Congress to pass the bill reducing the duty on imports from the Philippine Islands has not yet cleared away at the War Department. The officials there take a gloomy view of the situation and confess that they do not know what may happen in the desolated islands. Out of the wreck of Philippine legislation came the appropriation of \$3,000,000, in response to the special appeal of the President. This will be credited to the Philippine Commission and will be expended in building highways, streets and in other improvements that will give employment to the natives

But this is looked upon as only a drop in the bucket, and as wholly inadequate to provide the full measure of relief needed.

The board of naval officers that has been in session at the Washington Navy Yard for the past eight or ten months, making experiments with various kinds of oil as fuel, has ordered a quantity of oil from California. This will be thoroughly tried and the results compared with those of the Texas oils that have formed the chief basis for the experiments up to date. The trials so far made have proved that there is a great deal in the claim that oil can be advantageously used as fuel in small naval vessels, particularly torpedo boats. It has been found an improvement over coal in the matter of smoke and power generated and is also superior in that space and weight can be economized by its use.

Another complication has arisen to further embarrass the Cuban reciprocity treaty. It is claimed at the State Department that if it is ratified in its present shape it will have the effect of abrogating every treaty in which there is the unmodified most favored nation clause with other governments that the United States has. This matter has been under investigation at the State Department for some days past, an examination of the various existing treaties being made to ascertain which of them carried clauses of this kind. A list has been made of treaties containing modified and unmodified favored nation clauses, and it is held that all those of the latter class will be wiped out by the adoption of the Cuban treaty in its present shape.

Curator Wilcomb of the San Francisco Museum has recently received a number of Indian relics from the Moqui reservation, about one hundred specimens in all, many of rare interest. The collection includes an ancient firestick used in aboriginal times for kindling a blaze on a block of wood by rapidly twirling it on its pointed end, old water-bottles of basket-work, ceremonial drums of various designs, sacred paraphernalia rarely parted with, a complete costume of the kind worn by the priests in the famous snake dance, which was witnessed by Prof. Wilcomb; stone household utensils, now disused and hard to find, and many other specimens of great value as showing the habits of living in vogue among these interesting people before they came in touch with civilization. The collection will be unpacked at the earliest opportunity and placed in the ethnological room.

The little country of Holland is struggling with a very large labor problem just at present. Recently the dock laborers and others went on strike, and soon afterward railroad employes declared a sympathetic strike. The government operates the railroads in Holland and therefore had to take a hand in ending this strike. In the endeavor to prevent the recurrence of similar labor troubles, a law has been proposed which makes a strike on the government railroads a crime punishable by imprisonment, and provides for a railroad brigade of troops, whose special duty will be to checkmate the operations of the strikers. The measure is still pending and is the cause of much bitterness. Labor leaders threaten a "universal strike" in case the bill becomes a law. A law forbidding a strike sounds strangely to American ears, and yet it is not to be forgotten that a Federal judge at St. Louis the other day issued an injunction to prevent a strike. If it had not been for this we might say something about the disadvantages of living under a monarchy — Charlotte Observer.

The task that the Cuyard Company, aided by the British government, have set themselves of placing in the Atlantic service two 750-foot, 25-knot ships, is proving itself of formidable proportions at the very outset; for it seems that the announcement that these contracts had been let was premature, and that the builders are hesitating to put their names to a contract carrying such enormous conditions as are imposed in the case of the two vessels. According to the latest reports that have reached this side of the water, the vessels are required to show an average speed of 25 knots over several thousand miles of continuous steaming, the average speed to be maintained irrespective of the conditions of wind and weather. Now, while we believe that such conditions of trial speed as this are the only satisfactory ones, since they are conditions that exist in every-day service, it will be rea-

lized at once that they are enormously more burdensome than the requirement that a vessel should show a similar speed over the measured mile.—Exchange.

If one were asked to name the strongest proof of the virility of the American race, he would not be far wrong if he pointed to the fact that we are able to receive and assimilate the enormous immigration which pours like a flood, year by year, upon our shores, without losing our strongly-marked characteristics either in the nation or in the individual. How vast is this immigration is shown by the statistics of the number of cabin and steerage passengers landed at the port of New York during last year, in which all previous records were surpassed. Of cabin passengers there were 139,848, while the enormous total of 574,276 steerage passengers was landed at this port. The previous year the figures were 128,143 cabin and 438,868 steerage passengers; while in 1900, 137,852 cabin and 403,491 steerage passengers were landed in New York City. The explanation of our easy assimilation of these heterogeneous millions is to be found in our magnificent public school system, which is undoubtedly the chief agency in making the immigrants' children who are native by birth, native also in sympathy and training.—Scientific American.

To most of us the Irish Land Question is a hazy one; The Stuarts confiscated nearly all the estates in Ireland for a non-resident nobility, which concocted the worst land-laws in the world. Leases were renewed from year to year so that if a tenant improved his holding the rent was advanced accordingly. Naturally the Irish tenant ceased to improve his land and ended by cultivating but a single crop; out of this started the tide of immigration toward America, twenty-millions of Irish birth or race being now in this country. The Land League agitation under Parnell, which is now bearing fruit. The new Land Purchase bill is framed upon the principle that the landlords shall receive, and the tenants pay considerably less than the market price of landed property, the Imperial Exchequer paying the difference. It is computed that the annual interest on the sum needed for this will not exceed \$15,000,000., a part of which will be counter balanced by the savings in the cost of the Irish constabulary, if the country were tranquil, and it will be worth the United Kingdom's while to spend a few million a year to end the Irish discontent.

It is well known that the present anti-Clerical ministry of M. Combes retains power in France only through a temporary combination of the more advanced groups in the chamber of deputies. This combination is now threatened by the inability of the groups to agree regarding the separation of church and state, the question of dogmatic instruction, the regulation by law of the religious orders, and the suppression of the embassy at the Vatican. Debates on these allied topics were proceeding in a way that developed discord, when Premier Combes made a speech that plunged the situation into still greater confusion. The subject of his remarks was the necessity of religious instruction. While announcing himself favorable to the separation of church and state in theory, the Premier said that the immediate institution of such a reform would greatly embarrass the republic, because, in his opinion "religious ideas are still necessary for the masses." He announced that he was a "spiritualized philosopher." The people "can not do without faith. Reason alone cannot guide man through the perplexities of life. We can not and should not disturb the people in those habits of faith implanted in them by fourteen hundred years of Catholic training." These words created confusion among the groups that support the Premier. The radical organs denounced M. Combes, and his anti-Clericalism was gravely questioned. Some days later, accordingly, the Premier returned to the subject. He said he had been misunderstood, that his speech was left incomplete, and that the sense of his utterance had been perverted. He never meant to say that morals, as taught by a laity, should rest upon a foundation of dogma. On the contrary, he eulogized "lay moral teaching," which he said was "based upon eternal ideas of justice and right." It seems generally admitted that the incident might have led to serious consequences for the ministry had not the Socialist leader Jaures come to the support of the Premier.—Digest.

## Marriages.

**YOUNG-LONG.**—Married in Macon county on Feb. 18, '03, by Rev. E. A. Sample, Mr. James M. Young to Miss Sallie Long.

**M'KENZIE-RACKLEY.**—On Wednesday, 25th Feb., 1903, at the residence of Mr. Dorsey McLean by Rev. H. G. Hill, D. D., Mr. John A. McKenzie to Miss S. M. Rackley, all of Robeson county, N. C.

**MONROE-M'DONALD.**—At the residence of the bride's mother, Mrs. Mattie McDonald, Rex, N. C., Feb. 26th, 1903, by Rev. J. A. Caligan, Mr. John D. Munroe, and Miss Agnes E. McDonald, both of Robeson county, N. C.

## Deaths.

"They never quite leave us, the friends who have passed,  
Through the shadows of death to the sunlight above—  
A thousand sweet memories are holding them fast,  
To the places they blessed with their presence and love."

**CORBETT.**—At her home, Ivanhoe, N. C., at 3 p. m., Sunday, Feb. 15, Hattie, wife of William M. Corbett, Sr., in her seventieth year. Deceased had long been a consistent and very useful member of Black River Presbyterian Church. The remains were interred on Monday by the pastor.

## An Appreciation.

**YOUNG.**—My acquaintance with Mr. Young began in the early spring of 1893, when I became pastor of our church at Lake City. Our acquaintance ripened into a friendship that grew clearer and stronger as the months passed.

Mr. Young was an elder of our church, a man of mark and of great influence in his own church and throughout the Presbytery. All his work for the church was marked by consummate common sense. In carrying out the plans of the session or Presbytery he gave liberally time and money. One rare gift he possessed in marked degree, the ability to lay aside his own opinions and accept the will of the majority. On all questions that came before the session he had decided opinions, and used his almost paramount influence in carrying his point. But when the decision was against him, he gave himself to the work as generously as if he were carrying out his own plans. There never was a hint of opposition, no half-hearted work, no "damning with faint praise." He believed that the majority had the right to shape the policy and form the plans in our church courts, and his own conduct was consistent with this belief.

Mr. Young's most prominent characteristic was, perhaps, his common sense. His judgment was a safe guide. Every subject that came up for discussion became clear and plain when he had spoken. Few men were as wise in counsel as he, and he was always ready to

hear and to help any who came to him. The writer feels himself under life-long obligations for sympathy, counsel, help of every kind.

The strongest test, perhaps, of a man is his attitude toward those who have offended or injured him. In this respect Mr. Young was, in my judgment, an example for all the world. If he remembered injustice, insult, injury, he gave no signs in his outward life that he remembered. I do not believe that he ever remembered aught against any man; I believe that he freely and fully forgave all injustice and injury. There is, certainly, no nobler gift than this. For it has been written of old time, "Forgive us our debts as we forgive our debtors."

Mr. Young was prominently a Calvinist. Nothing ever seemed to excite or move him unduly. No matter what came to him he seemed able to accept it with more than resignation—even with perfect acquiescence. In the midst of perplexity, grief, or trial of any kind, he seemed always calm and serene. And he was an original thinker, as Calvinists are apt to be. Once we were looking over a long stretch of pine land that had been stripped by the wind. The scene was desolate indeed. Far as eye could reach there was only a mass of fallen timber, with here and there a tree still standing. Of the few left standing many were dead, others barely alive, a very few green and flourishing. As we looked, Mr. Young said, "This is the story of human life. Think of the timber decaying on the ground there, then think of the years, the sunshine and rain, the winters and summers that made the life of the trees. The storm came, and left only a few standing, and most of those have since died or are dying from the effects of the storm. This forest is man. The daily providence of God, all parents can give, enter into the child's life and make the man. Then come the storms of life. Most fall at once. Many who are left never recover the first shock; only a few are left to grow on."

This incident—told as nearly as possible in his own words—reveals in a large measure, the man.

But no words of mine can really characterize Mr. Young. In his going away the church at Lake City, the whole Church, the community, sustained a great loss. Lake City would seem a very different place now that Mr. Young is no longer there. He is not going to be forgotten; he was not the sort of man who can be forgotten. The impress of his life is too deep to be soon or easily lost. "These all died in the faith." Shall we who remain, grieve that they have always received the morning star?

"Friends and brothers earlier landing,  
Comrades 'round the throne now standing,  
We salute you, and we come."

J. C. Tims

Resolutions adopted by the Ladies' Missionary Society of Lumber Bridge Presbyterian Church, Feb. 18, 1903.  
Whereas, God in his all wise Providence has removed from us our loved and faithful member of our society, Mrs. Martha Buie, therefore be it

Resolved, First That while we bow humbly to the will of God we recognize that we have sustained a great loss in her death.

Resolved, Second, That we now express our sincere appreciation of her faithful and devoted service as a member of our society.

Resolved, Third, That we commend to all our members her example of devotion to duty, of her promptness and of thorough consecration to the Master's service.

Resolved, Fourth, That we express to her bereaved daughter and kindred our deep sympathy in their great sorrow.

Mrs. M. B. McDonald,  
Miss Janie Malloy.

Com.

Whereas, God, in his all-wise and all-powerful Providence, hath seen fit to call to her everlasting home Mrs. W. T. Walker, our beloved companion and fellow-worker; we, the members of the Ladies' Missionary Society of Ashpole church, trusting in the mercy of Him who doeth all things well, do offer the following resolutions as a small yet loving tribute to her memory:

Resolved, First, That in her death our society has lost an earnest and useful member, our church a loyal and consecrated Christian, our community a true and noble woman.

Second, That we extend our deep and heart-felt sympathy to the bereaved family in this dark hour, and pray that the God who so loved the world that He gave His only begotten Son will reveal the father's loving hand in this affliction and will comfort the heart of him, our pastor, who so often has brought peace and solace to the breaking hearts of others.

Third, That these resolutions be read before our society and that a page in our minute book be devoted to them.

Fourth, That a copy of them be sent to the bereaved family as a slight yet sincere evidence of our sympathy with them in this our common sorrow, and copies be sent to the "Presbyterian Standard" and "Christian Observer" for publication.

Mrs. Ida McQueen,  
Mrs. Alexander Alford,  
Mrs. D. Sinclair.

Committee.

We the members of the Woman's Foreign Missionary and Ladies Benevolent Societies of Sugar Creek Church do hereby desire to express and place on record our real and heart-felt sorrow at the loss of our dear and much esteemed friend, Mrs. J. M. Davis.

She was a woman of strong personal attraction, she possessed a diversity of gifts, which made her at home under all circumstances, she was respected and admired by a large circle of friends, and her executive ability made her always an acceptable President of either Society, a position which she filled to her own credit, and God's glory, over and over again.

Snatched, as it were, in the very prime of life, in the midst of her field of

labor, sickle in hand, busily binding the sheaves at her side, she was ready when the summons came. We bow in contrite submission to the Master who doeth all things well, we know she has simply been promoted to a higher field, and made perfect in the likeness of Him she served here below, and our grief is not for her, but those of us that are left behind.

Therefore be it resolved, That we will never let her memory die, that we will consecrate ourselves anew this day to the service of our Lord, that we will strive diligently and faithfully, by the cultivation of patience, generosity, and good will to each other to close up shoulder to shoulder and fill the space made vacant by her loss.

That we will study God's word as our Lamp and Guide, that daily we will remember each other at a throne of Grace, and strive to realize in ourselves a combination of the good qualities required of the soldiers of the Cross, so that we too, maybe well prepared to meet our Lord when he comes.

Mrs. R. B. Trotter,  
Mrs. Chas. H. Caldwell.  
Com.

Charlotte, N. C., Mar. 2nd, 1903.

**The Household.**

**A Woman's Prayer.**

Not mine to sing life's greatest songs, but,  
Father, may I be  
In good attune if thy dear hand should  
wake by minstrelsy  
To little songs of common things, which  
wise hearts know are best,  
To lullabies of babyhood, or love songs  
of the nest.  
Just as a child who knows not how to  
form her letter yet  
Looks up from her long striving, per-  
chance with eyes grown wet,  
And lets the teacher hold her hand to  
write where she could not—  
So, Father, dear, I look to thee: define  
and shape my lot.  
—Alice Cary, in Good Housekeeping.

In one of his sermons, the Rev. Frank De Witt Talmage gives the following:  
"A beautiful German story relates how one day a little girl named Jeanette witnessed a great army review. Thousands upon thousands of spectators crowded round the stand, before which the Emperor was to watch the passing regiments. While Jeanette was seated in the stand, she saw an old feeble woman try very hard to get where she could see. The little German girl said to herself, 'It is not right for me to sit here, when I am strong and well and can stand, while that poor, feeble old woman can see nothing. I ought to honor old age, as I want some one to honor me when I am old.' When she gave up her seat to the old woman, and went and stood in the crowd. But while Jeanette was standing upon her tiptoes, trying in vain to see, a courier of the Emperor, covered with gold lace, elbowed his way to her side, as he said, 'Little girl, her majesty would be pleased to see you in the royal box.' When the abashed child stood before the empress, she graciously said, 'Come

here, my daughter, and sit with me. I saw you give up your seat to that old woman, and now you must remain by my side.' So God honors those who honor his servants. God especially honors those who honor the aged and seemingly helpless disciples, whose earthly pilgrimages are nearly ended."—Selected.

**Borrowed Humor.**

A young lady from London was visiting for the first time in a country farm. Seeing a cow looking very savage, she said to the old farmer. "Oh how savage that cow looks!"  
"Yes, miss, it's the red parasol you are carrying," said the farmer.  
"Well," she said, "I knew it was a trifle out of fashion, but I never thought a country cow would notice it."

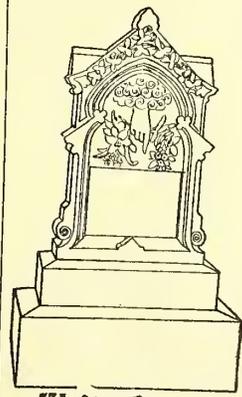
Mrs. Henpeck: "Ah! those sad, sad words, "It might have been."  
Mr. Henpeck—feebly: "That's all right, my dear; but they're not to be compared with those sad, sad words, 'It was.'"—Stray Stories.

"Hey, there," yelled an indignant citizen, dodging quickly backward. "Yo dropped a brick just now that come within an ace of hitting me on the head!"

"Kape it," shouted the workman on the twelfth floor of the unfinished skyscraper. "We've got plenty more of 'em!"

Says Brother Dickey: "De President can't stir up no race problem wid me. De only race problem what troubles me is—to keep two miles a head er de bill-collectors."—The Atlanta Constitution.

**HATS FOR SPRING.**  
**Stetson and Other Styles.**  
Your Style is here, Because all Good styles are.  
**Long-Tate Clothing Co.**  
42 Sout Tryon Street. Goods sent on approval returnable at our expense.



**Raleigh Marble Works.**

COOPER BROS., Props.

RALEIGH, N. C.

**MONUMENTS,**

Tablets, Headstones, Iron Fences.

**We Pay the Freight.**

Please mention the Standard.

Write for our  
New Catalogue

**WE** are making a specialty of **College Printing** and have just issued a beautifully printed little pamphlet advertising this part of our business, which we will be glad to mail on request.  
We also print College Annuals, but have already contracted for as many of them as we can turn out this Spring, the time being limited.  
**OSMOND L. BARRINGER CO.**  
Printers and Manufacturers  
26 WEST TRADE ST. CHARLOTTE, N. C.

## The Home Circle.

### After the Rain.

We'll sing a song, my darling,  
For the sun is shining bright;  
And the once sad earth is laughing  
In the joy-inspiring light.

The birds will sing the chorons  
With many chirps and trills,  
'Till, clouds and rains forgotten,  
The heart of nature thrills.

The wind will play his bag pipe;  
And the leaves upon the ground  
Will dance a merry Highland fling.  
And turn them 'round and 'round.

The music of our song, Dear,  
Will be our laughter gay;  
The words our merry hearts, Dear,  
Will teach us what to say.  
Elizabeth V. Packard.

### The Story of Savonarola.

By James H. Allen.

Jerome Savonarola, the celebrated preacher and reformer, was born of poor parentage at Ferrara in 1452. At twenty-two years of age he withdrew from secular affairs, and entered the Dominican Order at Bologna. Having completed his studies, he first appeared as a preacher at the age of thirty in the city of Florence. He continued his preaching going from place to place. While in the evangelistic work he wrote very tender letters home to his poor mother. It, no doubt, caused her heart to rejoice to hear from her absent son. The following is a sample of how he wrote: "Do not be troubled about me; I wish I could comfort you more. I have voluntarily given myself to be a slave (servant) for the love of Jesus, who for love to me made Himself man, and became a slave (servant) to set me free. For the love of Him I am labouring in His vineyard in diverse cities: and that not solely for the salvation of my own soul, but for the souls of others. He has given me a talent, and I must use it as best pleases Him." How such letters must have cheered her loving heart; how she must have wept for joy over having a son who was so honouring his Redeemer.

It must be remembered that Savonarola lived in an Age of dense darkness. Heathenism prevailed; the Pope and cardinals being its leaders. A reform in the Church had long been admitted a necessity.

Jerome was invited back to Florence in 1489. His second appearance at Florence was a complete success. He poured forth terrible denunciations upon the clergy concerning their sins and vices, declaring that God would not much longer endure such outrages. His preaching took effect. Men who came to take notes of his sermons for the press dropped their pens and wept. Women went home to dress in more plain attire. Enemies became friends.

A Dominican who wrote concerning his life declared him to be a moral, political and religious reformer, whose love of liberty brought upon him perse-

cutation and the crown of martyrdom. Another Roman priest writes thus: "The development of a drama, the most important, the most touching, the most sorrowful that is to be found in the history of Italy for many centuries." He has been denominated

### THE "JUTHER OF ITALY."

Blackburn says: "This man, so honest, independent, pure in life, eloquent in speech, gifted with an insight which led to prophetic utterances. Once written down as a fanatic, is now proved to have been a philosopher."

One of the best deeds for which Savonarola is to be remembered is the special attention he paid to children. As Blackburn says: "We may disapprove the mode, but the fact is an example." He organized the young people into bands and termed them "Children of Jesus Christ." He was successful in bringing out their latent, talent and energy. He had them shun all bad company, vile songsters, wicked books, dances, circuses, etc. They must be punctual in attending religious services. On certain days he would have them march through the streets in perfect order, chanting hymns and litanies.

Through the children and young people he reached the parents. Women came in the procession to the public square and flung their costliest ornaments in a pile as so much discarded worldiness. At another time the lewd monks, the amatory poets, and grave scholars, brought their bad books and licentious poems, along with copies of the viler classics, and made a great bonfire in front of the cathedral. This shows the influence children and young people can have when living for Jesus.

Savonarola sways the multitudes. In terrible power he scathes the clergy, not excepting the Pope, who was none else than the infamous Borgia (Alexander VI.), who, as Blackburn says, "is able in talents, shrewd in policy, and devoid of honesty, shame, truth, honour, faith, morality; for we may as well say that this blackest of Popes is ruled by a courtisan, the mother of his five children, one of whom is Caesar, the cardinal, and another is Lucretia, reputed as the most monstrous of women in crime."

A Dominican monk from Rome came to visit Savonarola. He spent three days in earnest discussion and ends up with, "Come, now, cease from these assaults on the clergy and these predictions of woes; be quiet; and then, I am authorized to say, his holiness will offer you the red hat of a cardinal." Did Savonarola need any time to meditate before replying? No, he immediately replies: "God forbid that I should be unfaithful to

### THE EMBASSY OF MY LORD.

But—be at sermon tomorrow and you shall hear." The Pope's agent was there. So was Savonarola. He did not spare the clergy; not even the Pope. Then concerning the bribe offered he wound up with: "Red hat? I wish for no other red hat than that of martyrdom reddened with my own blood."

In 1495 he was cited to Rome to answer to a charge of heresy, and on his failure to appear he was forbidden to

preach. Savonarola laughed at this.

Two years later he received sentence of excommunication. This he declared came from the devil and was null.

The next year he was brought to trial for misleading the people by false prophecies. He denied the charge, but like Huss he did not have a fair trial, and was declared guilty.

At the execution, when the bishop was saying, "I separate thee from the Church militant and triumphant," our martyr hero firmly replied, "Militant, but not triumphant; that of yours is not."

On the 23rd May, 1498, this extraordinary man, with his two companions, F. Domenico de Pescia and Silvestro Maruffi, were executed (hanged) and their bodies burned by the executioner. His last words were: "The Lord has suffered as much for me.

His ashes were thrown into the river Arno, but the life he lived and the truths he taught are still extant and "he being dead yet speaketh."—The Witness.

### Baby's Mission.

So still in its cot, lies the baby to-day,  
Hushed is its voice, and its toys put away;  
Its dear little hands on its bosom crossed,  
And our hearts are sore for the baby  
we've lost.

We prayed in our anguish the dear life  
to spare,  
Though our prayer is unanswered, we  
know that He cares,  
And safe in his arms, its mission fulfilled  
Our dear one is sleeping, because He has  
willed.

Ah! little we thought of His kindness  
and care,  
By the pleasures of earth so easily en-  
snared;  
We see it all now in the darkness and  
gloom,  
On our knees, by the cot in the darkened  
room.

It is thus that He teaches to trust all to  
Him,  
By taking our dear ones, our hearts He  
would win,  
He knows we will follow where baby has  
led;  
To the Saviour, who oft for our love has  
pled.

Our dear one has lived and died not in  
vain,  
Its work on earth done, what need to re-  
main?  
Though short was its life, its mission  
how great,  
And safe home in Heaven our coming  
will wait.  
—M. H.

Cannington, Ont.

Says Ruskin: "What fairy palaces we may build of beautiful thoughts, proof against all adversity, bright fancies, satisfied memories, noble histories, faithful sayings; treasurehouses of precious and restful thoughts, which care cannot disturb nor pain make gloomy, nor poverty take away from us—houses built without hands, for our souls to live in!"

**To Make an Aeolian Harp.**

This instrument can be made by almost any ingenious boy. It consists of a long, narrow box of very thin wood, about five or six inches deep, with a circle in the middle of the upper side an inch and a half in diameter, in which are to be drilled small holes. In this side seven, ten or more strings, of very fine gut, are stretched over bridges at each end, like the bridges of a fiddle, and screwed up or relaxed with screw pins.

The strings should all be tuned to the same note, and the instrument be placed in some current of air, where the wind can pass over its strings with freedom. A window, the width of which is equal to the length of the harp, with the sash just raised to give the air admission, is a proper situation. When the air blows upon the strings of the harp, with different degrees of force, it will excite different degrees of sound: sometimes the blast brings out all the tones in full concert, and sometimes it sinks to the softest murmurs.

**Mother's Hymns.**

Hushed are those lips, their earthly song is ended;  
The singer sleeps at last;  
While I sit gazing at her arm-chair vacant,  
And think of days long past.

The room still echoes with the old-time music.  
As, singing soft and low  
Those grand, sweet hymns, the Christian's consolation,  
She rocks her to and fro.

Some that can stir the heart like shouts of triumph  
Or loud-toned trumpet's call,  
Bidding the people prostrate fall before Him,  
"And crown Him—Lord of all."

The tender notes, filled with melodious rapture,  
That leaned upon His word,  
Rose in those strains of solemn, deep affection,  
"I love Thy kingdom, Lord."

Safe hidden in the wondrous "Rock of Ages,"  
She bade farewell to fear;  
Sure that her Lord would always gently lead her.  
She read her title clear.

Joyful she saw "from Greenland's icy mountains"  
The Gospel flag unfurled;  
And knew by faith "the morning light was breaking"  
Over a sinful world.

"There is a fountain," how the tones triumphant  
Rose in victorious strains,  
Filled with that precious blood for all the ransomed,  
"Drawn from Immanuel's veins."

Dear saint, in heavenly mansions long since folded,  
Safe in God's fostering love,  
She joins with rapture in the blissful chorus  
Of those bright choirs above.

There, where no tears are known, no pain nor sorrow,  
Safe beyond Jordan's roll,  
She lives forever with her blessed Jesus,  
The lover of her soul.

—Boston Journal.

**Homesick.**

I'm far frae my hame, and I'm weary  
aftenwhiles,  
For the langed-for hame-bringing, an'  
my Father's welcome smiles;  
An' I'll ne'er be fu' content, until mine  
e'en do see

The golden gates o' heaven, an' my ain  
countrie.

The earth is flecked wi' flowers, mony-  
tinted, fresh, and gay,

The birdies warble blithely, for my  
Father made them sae;

But these sights an' these soun's will as  
naething be to me,

When I hear the angels singing in my  
ain countrie.

I've his gude word of promise that some  
gladsome day the King

To his ain royal palace his banished hame  
will bring:

Wi e'en an' wi' hearts runnin' owre, we  
shall see

The King in his beauty in our ain coun-  
tre.

My sins hae been mony an' my sorrows  
hae been sair,

But there they'll never vex me, nor be  
remembered mair;

His blood hath made me white, his hand  
shall dry mine e'e,

When he brings me hame at last, to my  
ain countrie.

Like a bairn to its mither, a wee birdie  
to its nest,

I would fain be gainin' noo unto my Sav-  
iour's breast;

For he gathers in his bosom, witless,  
worthless things like me,

And carries them himsel' to his ain coun-  
trie.

He's faithfu' that hath promised, an'  
he'll surely come again,

He'll keep his tryst wi me, at what hour  
I dinna ken;

But he bids me still to wait, and ready  
aye to be,

To gang at any moment to my ain coun-  
trie.

So I'm watching aye an' singing o' my  
hame as I wait

For the soun'ing o' his footfa' this side  
the shining gate;

God gie his grace to ilka ane wha listens  
noo ton me,

That we a' may gang in gladness to our  
ain countrie. —Selected.

"No man ever lived a right life who had not been chastened by a woman's love, strengthened by her courage, and guided by her discretion."—John Ruskin.

When Spurgeon on one occasion was seriously ill he grew extremely impatient to get back to the pulpit, saying, among other things: "If I ever preach again, I will leave out every bit of flourish and preach nothing but present and pressing truth, hurl it at the people with all my might, live at high pressure, and direct all my energies to the salvation of souls."

**BEST EVIDENCE**

The best evidence of the acceptability of any brand of an article of common use is the quantity sold. "GOOD LUCK" Baking Powder has, from the start, steadily increased in favor with the House-keepers until it now supplies largely more than half of the entire amount of Baking Powder consumed in the entire South. "GOOD LUCK" is frequently sold in train-load lots, the last of which consisted of One Hundred and Sixty-nine Solid car-loads.

Richmond, Virginia.

**ECZEMA**

and Ringworm absolutely cured by the use of ULCERINA. No better preparation on the market for falling hair, when the cause is a diseased scalp. Certain cure for Ulcers and Chronic Skin Diseases. Manufactured and sold by Dr. R. G. Rozier, Lumberton, N. C.

**Atlantic & N. C. R. R.**

Time table in effect November 19, 1902.

Eastbound Trains.	Passenger	Passenger
	Daily	Daily
Leave Goldsboro.....	3:30 p m	8:01 a m
Leave Kinston.....	4:22 p m	8:48 a m
Leave New Bern.....	5:50 p m	10:10 a m
Arrive Morehead City.....	7:15 p m	

Westbound Trains.	Passenger	Passenger
	Daily	Daily
Leave Morehead City.....	7:05 a m	
Leave New Bern.....	9:00 a m	6:30 p m
Leave Kinston.....	10:12 a m	7:37 p m
Arrive Goldsboro.....	11:15 a m	8:30 p m

S. L. DILL, Superintendent

**Carolina and Northwestern Railway.**

TIME CARD.

**BLOWING ROCK ROUTE.**

Effective November 24th, 1901

NORTHBOUND	PASSENGER	MIXED
Chester, Leave	6 25 am	8 50 am
Yorkville, "	7 30 am	10 48 am
Gastonia, "	9 05 am	1 20 pm
Lincolnton, "	10 09 am	2 55 pm
Newton, "	10 54 pm	4 43 pm
Hickory, "	11 16 pm	5 50 pm
Cliffs, "	11 50 pm	6 35 pm
Lenoir, Arrive	12 35 pm	8 00 pm

SOUTHBOUND	PASSENGER	MIXED
Lenoir, Leave	2 10 pm	5 30 pm
Cliffs, "	2 54 pm	6 20 pm
Hickory, "	3 12 pm	8 10 pm
Newton, "	3 37 pm	8 45 am
Lincolnton, "	4 22 pm	10 09 am
Gastonia, "	5 27 pm	1 20 pm
Yorkville, "	6 32 pm	3 18 pm
Chester, Arrive	7 45 pm	5 20 pm

**CONNECTIONS.**

Chester—Southern Ry., S. A. L., and L. & C.  
Yorkville—S. C. & G. Extension.  
Gastonia—Southern Railway.  
Lincolnton—S. A. L.  
Newton and Hickory—Southern Ry.

The Saint Louis and San Francisco Railroad Company offers to colonists one-half fare, plus \$2, from Memphis to all points in Arkansas, Missouri, Texas and Indian and Oklahoma Territories, on the following dates: March 3rd and 17th, April 7th and 21st. For rates, advertising matter and information, write to

W. T. SAUNDERS, G. A. P. D.  
Atlanta, Ga.



**CHURCH BELLS**

Chimes and Pells,  
Best Superior Copper and Tin. Get our price.  
McSHANE BELL FOUNDRY  
Baltimore, Md.

## Our Young People.

To James Whitcomb Riley, Gardner.

Yours is a garden of old-fashioned flowers;

Joyous children delight to play there;  
Weary men find rest in its bowers,  
Watching the lingering light of day there.

Old-time tunes and young love's laughter  
Ripple and run among the roses;  
Memory's echoes come murmuring after,  
Fading the dusk when the long day closes.

Simple songs with a cadence olden—  
These you learned in the forest of Arden:

Friendly flowers with hearts all golden—  
These you borrowed from Eden's garden.

This the reason why all men love you,  
Remember your songs and forget your art:

Other poets may soar above you  
You keep close to the human heart.  
—By Henry Van Dyke, in the February Scribner's.

### Coffee-Pail Ezra.

From Southern Churchman.

"No, I can't go," and Ezra looked reproachfully at a pail of hot coffee which he had set down close by, under the shadow of the big ore bin.

"Oh, bother!" said Jack Evarts, "your uncle doesn't need that stuff. He's well now—been well this two weeks."

"I know, but Grandma Hillis thinks he needs it."

"Well, he doesn't. You know, half time he doesn't touch it."

"And sometimes he scolds you if you get in the road of his pick," put in Herbert James.

"Yes," and Ezra stroked the long ears of Nancy, the burro, meditatively. "But, then, you see, he might want it to-day, and it wouldn't be there. And, besides, grandma depends on me to take it down to him."

Still he looked at the coffee pail with no friendly eye. If he had had a mother, or even a Sabbath-school teacher, he would have learned long before that duty is duty and must be done, however hard it seems, but he had no one except a feeble old grandmother and a big, busy uncle, who worked so down in the mine. At precisely 10 o'clock every day the boy was sent to him with hot coffee, and the task had grown very wearisome to him. At the first, when Uncle Tom was so weak, and the coffee seemed to do him so much good, Ezra was glad to take it. But, for two weeks past, Uncle Tom himself had protested against it, and Ezra felt that he was making a goose of himself in the eyes of everybody, except grandma. She could not be made to see that Tom no longer needed it.

"No, I can't go," said Ezra again, taking up his pail and turning toward the engine house."

"It's all nonsense, I tell you," said Jack; "grandma'll never know if you don't tell her, and your uncle doesn't want it."

"I know," answered Ezra, resolutely,

"but it is my business. Grandma depends on me," and then he began climbing the hill as fast as he could go, which, although he did spill some of the coffee, was the very best thing he could do, for he was the sooner out of temptation. It is no wonder that when Jack and Herbert proposed an expedition out in the sage brush after cotton-tails, Ezra looked at his coffee pail in deep disgust. Every day since Uncle Tom had the fever, grandma had sent the boy with coffee for him.

At the top of the shaft he gave one rueful look at the two boys and the burro out in the shimmering sunny valley, and then climbed into the car, nodded to the engineer, and slid down into the dark, close mine. The engineer knew his errand, but he had to scramble out as fast as he could to let the car go on to the seventh, from which ore was being hoisted. At the fifth level, that day, the air seemed unusually close.

"I s'pose it's because I wanted to go after cotton-tails so much that it seems uncommonly hot and nasty down here to-day," thought Ezra. He lighted his candle and plodded his way along the low-walled drift. He was in the "old works," long ago stopped out, at the far end of which the company had a gang of men making a vertical shaft, or "up-raise," as it is called, to the level above. At irregular intervals, cross cuts came in from the darkness at either side, leading sometimes only a few feet, and sometimes from some distant ore chamber. Ezra was eleven years old, but to pass the black mouth of an unused cross cut was still an ordeal to him. Something about its thick silence and darkness and its unknown depth awed and troubled him. He had walked some little distance, trying to keep up his spirits with whistling, when he suddenly halted. His breath was coming quick and short, and he began to realize that he was breathing smoke. Where did it come from? Lifting his candle, he peered about carefully. He could see no sign of fire, but the drift was gray with smoke—a heavy, curling mass that was coming toward him in sultry silence.

His first thought was to run for the shaft. But no—where were Uncle Tom and the other men. If the fire was in one of the cross cuts, the smoke would seek the open shaft, as it would a chimney, and the men would have no warning until the whole drift was ablaze and it would be too late. He must find where it was, and he must reach them if they did not already know. He hurried on, but his light grew dim in the smoke, and his feet stumbled over the uneven floor. His breath was growing painful, and his eyes smarted unbearably. He remembered instinctively having read somewhere that one must not breathe smoke, and he stopped and looked back toward the shaft. He could see the faint twinkle of the light that hung over the car track, and he held out his hand toward it as toward a friend. But he knew that his way led in the other direction. He must find the men. He stumbled on, groping with his eyes shut, every breath a stab of pain and his mind holding but one thought—to reach the others before

## HIEKS' CAPUDINE

Cures HEADACHES, COLDS and INDIGESTION.

No bad effects on head or heart.

For sale at all well-stocked drugstores.



When you want something to Really do the work—no "fake" about it—Absolutely harmless and Reliable—then GET THE XANTHINE AND GET SATISFACTION.

Highest testimonials. Nature's great assister. Not a dye, but never fails to restore natural color, promote growth, stop dandruff.

At druggists. Price, \$1. Insist on getting it. If your druggist has not got it, send us \$1, and we will send you a bottle, Charles Prepaid. Highest testimonials. Write us few circulars. XANTHINE COMPANY, Richmond, Va.

### CURES

## Blood Poison

CANCERS, ULCERS, BONE PAINS, ITCHING, SKIN,

RHEUMATISM.

Botanic Blood Balm B. B. B. kills or destroys the contracted or inherited poison or virus in the blood. Heals all ulcers, eating, festering sores, pimples, offensive eruptions, copper colored spots, mucous patches, sore throat, mouth or gums. Stops all aches in bones, back or joints, and itching, smarting skin, thus making a permanent cure. If you have these symptoms, you surely have blood poison. Botanic Blood Balm, GUARANTEED to cure the worst and most deep-seated cases, even where the body is a mass of boils and ulcers or where the disease has reached the second or third stage, and where doctors' patent medicines and hot springs fail. Blood Balm makes the blood pure and rich. For thirty years the standard remedy for Blood Poison, cancer, and all malignant blood troubles, like itching, Scabby Eczema, carbuncles, scrofula, rheumatism, catarrh. Druggists, \$1 per large bottle. To prove it cures, sample of Blood Balm sent free and prepaid by briefly describing your trouble and writing Blood Balm Company, 45 Mitchell street, Atlanta, Ga. Special free medical advice also given.

### A TRAIN FOR MILLIONAIRES

Is to Run Between Chicago and Florida Resorts.

Chicago, November 21—Chicago is to have a millionaire's train between this city, Jacksonville and other Florida resorts, which will be as fine in equipment and as fast in time as the famous train running over the Atlantic Coast Line from New York to Florida points. The new train will be placed in service by the East Illinois soon after the first of the year, and will make the trip from here to Jacksonville in thirty hours, instead of thirty-one, as heretofore.

All the equipment to be used is to be new and is now in course of construction by the Pullman Company. The cost of the necessary equipment will be between \$700,000 and \$1,000,000.

This elegant new train from the West will be operated via Evansville, Nashville, Albany and the Atlantic Coast Line to Jacksonville, thence to St. Augustine, Fla.

It will be seen that the Atlantic Coast Line will maintain its reputation for perfect passenger service from the West as well as from the East.

it was too late. Once he fell headlong, but it was a fortunate fall, for the lid of his coffee pail flew off, and half the contents were dashed in his face. Quickly righting the pail, he dipped his handkerchief in the remaining coffee—one of the big red cotton handkerchiefs of the mining camps—and tied it over his head and face. He could have cried from the feeling of relief that it gave, and the way grew easier until the heat dried the handkerchief and forced him to take it off. Then he groped and stumbled and fell, and picked himself up, and ran on and fell again, and then on once more. His strength was giving out, and the curling, lead-colored mass wrapped about him closer and thicker. It was the battle of a child against a relentless, unreasoning foe, and it was bravely fought. But he could not fight always. His foot caught beneath a loose board, and he fell at full length. Vaguely he felt that the struggle was over, and he was glad he had done his best. He gave a little gasp—and then sat up and looked around him in surprise. The air was clearer, and he could breathe. There was smoke, certainly, but still he could see and breathe. Where was he? How did it happen? And then he saw what made him more anxious still for the men in the upraise. His fall had carried him just past the mount of a deep cross cut, from which the smoke was pouring in thick, leaden masses toward the shaft. He could hear the dull crackling of the burning timbers, and he knew that the time was short. He stood up and tried to run, but his mind was in a whirl, and his legs tottered beneath him. Still he would not give up. The worst was past, and as his head grew clearer in the better air, his strength began to come back also.

In less than five minutes the men in the upraise were standing about him, and he was telling them as quickly as he could of their danger, and of their one chance of escape.

"We must make a dash for it," said Tom Hillis, who was always the leader. The men nodded, threw down their picks and shovels, and marched grimly out into the drift to meet the foe. How Ezra got through the second time he never knew. He remembered being dragged along by hard, kind hands, and, at the last, being lifted on a pair of strong shoulders and carried "pick-a-back" like a baby, but when he opened his eyes he was in the hoisting room, and the superintendent of the mine was there, too, looking very grave and anxious.

"Will he live?" he was asking of the doctor, who was stirring something in a glass.

"Oh, yes. He'll not die yet. He's a plucky little chap. He will be all right in a little while."

"It is strange how things happen," the superintendent went on. "It is certainly strange. If this boy had not been going about his plain, everyday business this morning, these men would have been smothered, and the whole mine would have been in such a blaze that we couldn't have stopped it."

When Jack and Herbert came home that night with four cotton-tails they were very much surprised to find that

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LUMBERTON, N. C., November 26, 1902.

J. D. BUSHALL, ESQ., Manager Aetna Life Insurance Co., Raleigh, N. C.

Dear Sir:—After a careful comparison of policies submitted to me by the Aetna Life, Bankers' Life of New York, Equitable of New York, Northwestern, New York Life and Prudential, I have accepted \$10,000 in the Aetna on the 20-payment life plan, with option of 25 year 3 per cent. Gold Bond Contract.

I have been a policy-holder in the Aetna for nearly eight years, and therefore feel somewhat prepared to judge of its merits from actual results. With all due deference to other companies, it affords me great pleasure to say that in my opinion the Aetna cannot be surpassed for plain and liberal contracts, and for just, conservative and economical management. I now have \$12,000 in the Aetna. My partner, Mr. W. W. Carlyle, has \$16,000 and one of our clerks, Mr. John T. Biggs, has \$2,000, nearly all of which was written and delivered by your special agent, Mr. H. T. Spears.

Wishing you and the grand old Aetna continued success, I am,

Yours very truly,

ROBERT D. CALDWELL.

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"Coffee-pail Ezra" had become a hero in the camp, and was to be taken into the superintendent's family to go to school with his own boys.

"It's mighty queer how lucky some folks are," said Jack.

"Tain't so queer," answered Herbert, "when you consider how plucky some folks are."

"Humph I guess anybody would have warned those men!"

"Maybe they would, and then maybe they wouldn't. But what I am thinking is that there isn't more than one boy in the camp that would have been down there with that coffee pail when the other boys were going out hunting. That's where the pluck comes in, I'm thinking."

—Clara E. Hamilton.

### The Bell.

Hans Christian Andersen.

People said, "The evening bell is sounding, the sun is setting."

A strange and wondrous tone was heard in the narrow streets of a large town. It was like the sound of a church bell, but it was only heard for a moment; the rolling of the carriages and the voices of the multitude made too great a noise.

The people who were walking outside of the town where there were gardens and fields could see the evening sky better, and to them the sound of the bell was more distinct.

As the days went by and at evening the bell might still be heard, people grew eager to find the place where it was hung. The king of the country vowed that he who discovered whence the sounds proceeded should have the title of "Universal Bell-ringer," even if it were not really a bell.

Many persons now went to the wood for the sake of getting the place. The rich people drove out and the poor walked, but either way the road seemed long; and when they came to a clump of willows which grew on the skirts of the forest, they sat down and looked up into the branches and fancied they were now in the depths of the wood. The confectioner of the town came out and set up a booth there, and all the people refreshed themselves with his good things. They said, when they had returned home, that it had been very romantic and not at all like a picnic. One wrote a poem about the bell from the experience. Only a single person returned with any sort of an explanation, however. Not that he had gone further than the others, but he had a theory which sounded so reasonable no one could contradict it.

He said that the sound proceeded from a hollow tree in which an owl roosted. A sort of learned owl, he surmised it to be, that continually knocked its head against the branches. But whether the sound from the owl or the hollow tree he could not say exactly.

Of course he got the place of "Universal Bell-ringer," and every year he wrote a short treatise, "On the Owl," which made people as wise as they were before!

It was the day of confirmation. The clergyman had spoken so touchingly that the children who were confirmed were greatly moved; it was an eventful day

for them: from children they became all at once grown-up persons. As they went forth from the service the sound of the deep, sweet bell was borne towards them from the wood with wonderful distinctness. They all felt a wish to go thither; all except three.

One of these three had to go home to try on a ball-dress; the engagement was so very important that if the confirmation service had not been over when it was she would have had to put off being confirmed at all that year. The other was a poor boy who had borrowed his coat and boots from the innkeeper's son and had promised to return them by a certain hour; the third had been forbidden to go to strange places without his parents. He said that he had always been a good boy hitherto, and would still be so now that he was confirmed, and that he ought not to be laughed at for being obedient. The others, however, did make fun of him after all.

There were three, therefore, that did not go; the others hastened on. The sun shone and the birds sang and the children sang, too, and held each other's hands, for as yet they had none of them any high office in the world and they supposed that they were of equal rank in the eye of God.

But two of the youngest grew tired and returned to town. Then two little girls sat down and twined garlands, so they did not go either. When the rest reached the confectioner's under the willow tree, they said: "Now we are there!"

At that moment the bell sounded deep in the wood so clear and solemnly that five or six determined to penetrate further.

The wood was very thick and the foliage and undergrowth were so dense that the way was fatiguing. After much struggling through beautiful hemmed-in places the children came at last to a little house, made of branches and the bark of trees. A large wild apple-tree showered its blossoms down upon the roof and roses bloomed everywhere. The long stems twined round the gable even, upon which there hung a small bell.

Was that the bell which had sounded so deep and sweet? Yes, everybody was unanimous on the subject except one, who said that the bell was too small and tinkling to give forth such deep and moving tones. It was a King's son who spoke, whereon the others said, "Such people always want to be wiser than any one else."

They let him go on alone; and as he went his breast was filled more and more with the forest solitude. A rustling was heard in the bushes and a little boy stood before the King's son. It was the boy who had gone home to return his coat and boots to the innkeeper's son. He was now in wooden shoes and an old jacket much too short in the arms; the two boys knew each other at once.

"Why, now we can go together," said the King's son. But the poor boy in the wooden shoes felt ashamed and pulled at the short sleeves of his jacket. "I am afraid I cannot walk so fast," he answered. Besides, he thought the bell sounded from the right and the King's

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son felt sure it was on the left; so they parted.

The King's son pursued his way through sunlight and shadow. Most of the time the wood was beautiful and gay with flowers. Sometimes, however, there were difficulties and he got some scratches. Not so many, to be sure, as the poor boy, who had plunged into the thickest and thorniest part of the forest.

At last the sun was setting and it was still in the woods—so very still. The King's son fell upon his knees and said, "I cannot find what I seek; night is coming on, dark night. Yet oh! that I might be able once more to see the sun!"

Then he rose and, seizing hold of some swinging vines, he pulled himself above the low ground where evening had found him and gazed the summit of a hill. How magnificent was the sight! The sea—the great, glorious sea was stretched before him, and yonder, where sky and water met, was the sun—a golden, glowing altar! The great trees around him were like pillars of a mighty roof; the flowers and moss at his feet were the velvet carpeting of the church; heaven itself was the dome. It was a vast sanctuary in which he stood, in which the wind and waves and birds sang the chaut to the Almighty. Then the King's son spread his arms wide and thanked God that he had come to the end of his quest. There by the path to the right was the poor boy in his wooden shoes and jacket! He had followed his own heart while he listened to the bell and it had brought him thither. The two ran together and stood hand in hand in the vast temple. Over them sounded the invisible bell and round them swelled the mighty hallelujah which all nature sings to the Creator, and all was peace.

Now, if you would know the meaning of this story you must seek diligently, but that is not enough; only he who loves the truth may understand. But if you would enter that great temple to which the prince and the poor man's child journeyed long ago, I can only tell you this for your guidance: Though all may hear the melody of the great bell, only those who have pure hearts may stand within the portals of the Secret Place of the Most High.

#### Can You Tell?

Uncle Harry came into the nursery, where his four nieces and nephews were playing and held up a big, round, rosy, red apple.

"Children he said, 'I am going to give this apple to which ever one of you can answer a question that I shall ask about it. Stand in front of me in a row and listen.'"

So Fred and Josie and Dick and Totty came and stood in a row with their eyes fixed on the beautiful apple.

"What is in this apple?" asked Uncle Harry.

"A core," said Fred, "that's easy."

"Yes, my boy; but what is in the core?"

"Seeds," said Dick.

"Certainly; that's right. But those are, neither one of them, the test question. Here it is: There are several seeds in this apple. Now which way

are they pointing, upward or downward, in toward the core or out toward the skin? Who can answer?" The children looked puzzled. They had seen the core of an apple hundreds of times, but they couldn't seem to remember the position of the seeds.

However, as there were four directions to guess, Fred proposed that each guess one and then, as one of them must be right, whoever won the apple was to give a quarter of it to the other three. They agreed to this and Fred guessed that the seeds pointed down. Then Josie guessed that they pointed up. Dick said he guessed that they all pointed inward toward the core; and as there was only one left, of course Totty guessed that they pointed outward.

"You are right," said Uncle Harry, handing the apple to the one who guessed correctly; "and I am glad you are going to share it with the others. But I must say you are a stupid lot of children; for if you had known which way the seeds pointed and had all told me correctly, I would have given you each an apple. As it is, I shall keep the other three myself."—Carolyn Wells.

#### Answered.

I thought to find some healing clime  
For her I loved; she found that shore,  
That city, whose inhabitants  
Are sick and sorrowful no more.

I asked for human love for her;  
The Loving knew how best to still  
The infinite yearning of a heart  
Which but infinity could fill.

Such sweet communion had been ours,  
I prayed that it might never end,  
My prayer is more than answered; now  
I have an angel for my friend.

I wished for perfect peace to soothe  
The troubled anguish of her breast;  
And, numbered with the loved and called,  
She entered on untroubled rest.

Life was so fair a thing to her,  
I wept and pleaded for its stay;  
My wish was granted me, for, lo!  
She hath eternal life today.

—Phoebe Cary.

Lewis Carroll, the mathematician and author of "Alice in Wonderland," once said: "Once realize what the true object is in life—that it is not pleasure, not knowledge, not even fame itself, that last infirmity of noble minds, but that it is the development of character, the rising to a higher, nobler, purer standard, the building up of the perfect man—and then so long as this is going on and it will, we trust, go on forevermore, death has for us no terror: it is not a shadow, but a light; not an end, but a beginning."

God grant that you may so conquer your temptations by the power of God that they may not leave you as you were, but fill you with the consciousness of yourself and with deep sympathy with your brothers.—Phillips Brooks.

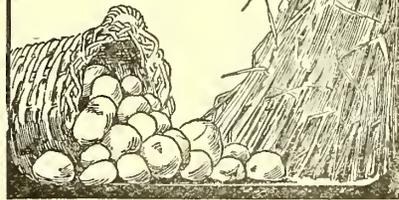
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## Our Little Folks.

CONDUCTED BY MRS. A. J. MCKELWAY.

### Children's Letters.

Buie, N. C., Feb. 26, 1903.

Dear Standard:

I thought I would write to-night. I am going to school. I have a little dog; his name is Zip. I have one brother; his name is Earl. I have 3 cats. I have a goat. My Uncle Hector J. McMillian takes your valuable paper. I like to read the Little Folks' letters very much. I have nothing more to tell. Hoping to see my letter in print.

Brown Brothers.

Hope Mills, N. C., Feb. 17, 1903.

Dear Standard:

I am a little girl eight years old. I have two brothers. Their names are Henry and David. Henry is 5 years old to-day. He will have his birthday tomorrow, Saturday. I am going to school to Mrs. McDonald. I am sorry to say my school will close this week. We have a nice Sunday-school at our church. Mr. Munroe is our preacher now. I have told you some thing about school but I will tell you more. Every Monday morning I drive four miles. My papa is a depot agent. I don't know what to say so I will close now.

Lena Campbell.

### How the Swallow was Caught.

It was a warm evening near the close of summer when papa and Fred went for a stroll in the meadow, to watch Rover, grandpapa's shepherd-dog, drive the cows up the long lane from the pasture to be milked. The weather had been dry and fine for several days, and all the tiny insects that are found in such numbers in the country were flying near the ground, where the air was warmest. The air seemed to be thick with them.

Circling in and out after the flies, bugs, and midges were hundreds of swallows, whose nests were fastened in long rows beneath the eaves of grandpapa's barns. Because the insects were down near the ground the swallows flew there, too; for they were out getting their supper. Each pretty bird had its mouth wide open as it swept swiftly about. Every second or two their bills would close with a snap as they seized and swallowed a mosquito or a little unsuspecting gnat, still keeping on the wing.

Papa and Fred forgot Rover and the cows as they watched them. The swallows flew so close that one's wing brushed Fred's ear and another saved himself from flying squarely into papa's face only by making a quick upward turn.

"Once when I was a little boy and lived here in the country," said papa, "I came out into this same meadow just at sundown, and what do you think? I caught a swallow! How do you suppose I did it?"

"I don't know," said Fred, greatly interested. "How?"

"Well," said papa, "the swallows were flying just as they are now, almost

bumping against me. So I took off my hat and waited—like—this—and, when one came near—see!—I made a swoop with my hat—so—and—why!" said papa, much astonished, "I've got one now." His face showed more astonishment than Fred's.

Fred danced about in a circle while papa gently thrust his other hand into the hat and took out the poor, trembling little bird.

"Have you hurt him, papa?" asked Fred, his tender heart stirred to sympathy at the prisoner's fright.

"No," said papa, looking half ashamed, "I don't think so; and really, my boy, 'I didn't mean to catch him I was as surprised as he was, I am sure. It only happened once before in all my life. How strange that this one should fly into my hat as I was telling you about the other! Maybe he's the great great-grandson of the first one I caught.'"

He showed Fred the beautiful purple head and shoulders of the little captive, and each stroked him gently with one finger.

Then papa opened his hand. For a second or two the swallow sat perfectly still on the palm, not knowing he was free. Suddenly he seemed to discover that no one was holding him; and with a twitter he darted away and was lost to sight among his countless companions in the air.—Roe L. Hendrick, in *The Youth's Companion*.

### The Queen Story.

"Oh, Auntie, just one more! Won't you?" Auntie had been telling stories to a trio of little folks till she was tired; but still they wanted more. Whether you are an auntie, or whether you are a child, you know how it is yourself.

"Well," said auntie, with a merry twinkle in her eye, "I'll tell you my queen story."

Then auntie began: "There was once a queen who had three beautiful daughters. I will give you their names and you must remember them to tell me when I ask you. The eldest had lovely silken hair that fell in golden curls below her waist. This little princess was named Gloriana on account of her dazzling hair. The second little princess had the most charming eyes that were ever seen; they were like violets, and her name was Violetta. The youngest, who was really the most beautiful of them all, was a cripple, and had never walked. Her great blue eyes, so bright to look at, were of no use to her, for she was stone blind. And because she was thus shut away from pleasure they named her Shut-up. The queen was going on a journey, and she called the three princesses and asked what they would like to have for presents when she returned. Now, being princesses, they had almost everything they could think of, so it was very hard to name anything they wanted. But finally the eldest little princess—what was her name?"

"Gloriana!" replied the children, all together, after a little thought.

"Right. Gloriana said: 'Please bring me a milk white Arabian pony and a saddle with scarlet silk fringe, also golden stirrups.'

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"I will, dear," said the queen, writing it all down on her ivory tablets.  
 "Then the second daughter spoke—do you remember what her name was?"  
 "Violetta," answered the children.  
 "Yes. Violetta said: 'I want a bird of paradise, in a great golden cage, and I want it so very tame that it will eat from my hand.'  
 "'You shall have it, my darling,' said the queen. And then drawing her youngest child tenderly to her side—what was her name?"  
 "Shnt-up," shonted the children.  
 There was a dead silence. The children waited and stared at auntie.  
 "Why don't you go on?" they asked.  
 "I'm not in the habit of talking to children who tell me to shut up!" said auntie.  
 "Oh, we didn't!" they cried; "that was her name! do please go on!"  
 "That is all there is to the story," laughed auntie; and the children laughed too.—Mattie M. Baker, in Little Folks.

**The Butterfly's Story.**

"Once upon a time," began the butterfly, impressively, "I was an egg. My butterfly mother placed about three dozen of us on the under side of a milk-weed leaf. I was at that period of my career a trifle smaller than the head of a pin. A few days later I burst—"  
 "Oh, dear!" cried Geraldine, sympathetically.  
 "It didn't hurt," said the butterfly; "I was only an egg, remember. And, as I have already observed, I burst my tiny shell and—guess what came out of that shell?"  
 "Why, you did," ventured Peter, politely.  
 "Yes—I came out, but, bless your hearts, you little indoor children would never have known me. I had no wings. But I had a body, and sixteen legs, and a splendid appetite. I was, in fact, a caterpillar—very small, it is true, but still a caterpillar."  
 "You a caterpillar?" exclaimed Geraldine, excitedly.  
 "Certainly," replied the butterfly, calmly closing his brilliant wings over his back and indolently uncoiling a long, thin tongue. "All butterflies come from caterpillars; didn't you know it?"  
 "No," said Geraldine.  
 "Didn't know it?" repeated the butterfly in astonishment; "what do you study in school?"  
 "Books," said Geraldine, faintly, "but they're not about you; they're about men."  
 "Poor trash! Poor trash!" said the butterfly; "I had six legs; when I was a caterpillar I had sixteen; when I was an egg I had none."  
 "Goodness, how I did eat when I first became a caterpillar! I ate and ate until I burst—"  
 "Oh, dear!" cried Geraldine, sympathetically.  
 "It didn't hurt, child," said the butterfly. "I had eaten too much and my skin became too tight. So I went off by myself and stood on the outside of a leaf for a few hours, and then I quietly burst my old skin and came out in a beautiful brand new skin. I did it four times in

three months. My! What a pretty skin I had; green, with yellow and black stripes. And all day long I ate and ate."  
 "What?" ventured Peter.  
 "Milk-weed, always milk-weed," replied the butterfly. "I had a pair of jaws which worked sideways, like scissors, and I fed on the edge of the leaf, eating it down to the tough old mid-rib."  
 Then the process of transformation from caterpillar to chrysalis, while the incipient butterfly is hanging by its two hind-feet to a fence, is described:  
 "Yes, I was a trifle dizzy," admitted the butterfly, "but I had no idea of letting go. Beautiful dreams came to me. I dreamed first that I was eating milk-weed; then I dreamed I had wings and was floating far up among the clouds with the birds; and then—and then—"  
 "What happened?" exclaimed Peter, much interested.  
 "I burst," said the butterfly, calmly.  
 "Oh dear! Oh, dear!" cried Geraldine, rocking to and fro.  
 "It didn't hurt," said the butterfly; "it never hurt me to burst. So I burst open; and out through the skin of my back came a beautiful jewel, about the size of a sparrow's egg, but a little different in shape, and of an exquisite pale, translucent green color, all spotted with gilt.  
 "I was a chrysalis."  
 "A chrysalis?" repeated the children; "what is a chrysalis?"  
 "Different kinds of butterflies have different chrysalides," said the butterfly; "mine was a smooth, little pear-shaped thing, without eyes or legs or mouth. There I swung from the small spot of silk. I wriggled a little to cast off the thin, dry, transparent skin of the caterpillar which clung to me; but when I was freed from it I remained motionless, like a tiny lacquered mummy inlaid with gold. Good gracious, how beautiful I was!"  
 "If you had no mouth how could you breathe?" asked Peter.  
 "I breathed through little holes in my sides—holes about as big as the point of a pin. I breathed the same way when I was a caterpillar, and I breathe that way now. It is a very good way to breathe," said the butterfly, impatiently; "do you know a better way?"  
 Peter said nothing.  
 "I breathe through my nose," ventured Geraldine, timidly; "mother wants me to."  
 "I don't object," said the butterfly, "there are hundreds of ways to breathe. I knew a grasshopper who breathed through his hind legs."  
 Peter said nothing; Geraldine looked down at her legs thoughtfully; the butterfly resumed his memoirs.—From "Out-doorland."

**Missionary Children in Japan.**

I mean the children of our own missionaries. We have twenty-seven missionaries in Japan, and I found in their homes just twenty-seven children! And charming children they are—I shall not soon forget them. The first of this merry band of little people that I met were the Fulton boys of Tokyo—Sam, Darby and Kenneth—fine boys, all. I wish you could have heard Darby play the violin!

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Lv Washington, W. S. Ry..	7 00 p m	10 41 a m
Lv Richmond, S. A. L. Ry..	10 37 p m	2 15 p m
Lv Petersburg, " "	11 20 p m	2 53 p m
Lv Norfolk, " "	1 55 a m	5 18 p m
Lv Henderson, " "	2 28 a m	5 41 p m
Lv Raleigh, " "	4 15 a m	6 58 p m
Lv Southern Pines " "	6 16 a m	8 50 p m
Lv Hamlet, " "	7 35 a m	9 45 p m
Lv Columbia, I " "	10 25 a m	12 20 a m
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Lv Weldon, " "	11 45 p m	11 55 a m
Lv Norfolk, " "	1 55 a m	1 35 p m
Lv Henderson, " "	2 28 a m	2 02 p m
Lv Raleigh, " "	4 15 a m	3 45 p m
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Lv Wilmington " "	.....	3 20 p m
Ar Charlotte, " "	10 33 a m	10 32 p m
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Lv Memphis, N C & St L....	12 45 n 'n	8 00 p m
Lv Nashville, " "	9 30 p m	9 30 a m
Lv New Orleans, L & N.....	8 10 p m	.....
Lv Mobile, " "	12 40 a m	.....
Lv Montgomery, A & W P..	6 45 a m	1 00 p m
Lv Macon, C of Ga.....	8 00 a m	4 20 p m
Lv Augusta, C & W C.....	10 05 a m	.....
Lv Atlanta, I S A L Ry.....	12 00 n 'n	8 00 p m
Ar Athens, " "	2 57 p m	11 23 p m
Ar Greenwood, " "	5 15 p m	1 58 a m
Ar Chester, " "	7 17 p m	4 15 a m
Lv Charlotte, " "	7 27 p m	5 01 a m
Lv Wilmington " "	8 20 p m	.....
Lv Hamlet, " "	10 40 p m	7 50 a m
Lv Southern Pines " "	11 33 p m	8 44 a m
Lv Raleigh, " "	1 35 a m	11 15 a m
Lv Henderson, " "	3 05 a m	12 50 p m
Lv Norfolk, " "	3 50 a m	1 45 p m
Lv Weldon, " "	5 00 a m	3 00 p m
Ar Portsmouth, " "	7 15 a m	5 35 p m
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Lv Jacksonville, " "	9 30 a m	7 50 a m
Lv Savannah, " "	1 40 p m	12 10 p m
Lv Columbia, S " "	7 05 p m	5 30 a m
Lv Hamlet, " "	10 40 p m	8 40 a m
Lv Southern Pines " "	11 33 p m	9 36 a m
Lv Raleigh, " "	1 35 a m	11 50 a m
Lv Henderson, " "	3 05 a m	1 10 p m
Lv Norfolk, " "	3 45 a m	1 55 p m
Lv Petersburg, " "	5 53 a m	4 07 p m
Ar Richmond, " "	6 30 a m	4 55 p m
Ar Washington, W S Ry....	10 10 a m	8 36 p m
Ar Baltimore, P R R.....	11 25 a m	11 25 p m
Ar Philadelphia, P R R.....	1 36 p m	2 56 a m
Ar New York, P R R.....	4 13 p m	6 30 a m

R. M. COFFEY, C. T. A.,  
Charlotte, N. C.

One Sunday night while I was in Tokyo he said he kept from going to sleep in church changing by his zabuton. The zabuton (pronounced zah-boo-tone) is a cushion in the church pews; and Darby's idea was that by changing cushions he could keep awake! These dear boys like fun and all innocent sports, and lead happy lives in the green campus of the Meiji Gakuin in the great city of Tokyo.

The next of these missionary children to meet me was ruddy-faced, stalwart little Wentworth Myers, who in his blue overalls was busy from morning till night around his summer home at Kar-u-i-za-a, far up among the mountains of Japan. Just a short distance away was the greatest volcano in Japan, constantly sending up clouds of smoke, and sometimes showers of ashes and cinders over the houses and yards. But this did not frighten this chubby boy, happy at play. The next to meet me I am very sure I can never forget. Our train had stopped at a railway station near the famous mountain of Japan, Fuji. A dear little girl came on board, with merriest eyes, and golden, curly hair. She was one whose picture you have seen in these pages, little Marjorie McAlpine. Soon this dear little girlie was nestling in my arms, and somehow I cannot help loving just a wee bit more than all other children in the Far East this affectionate, winsome child. And yet, when I met her sunny-haired sister, warm-hearted Jean, I almost wondered which of these dear children I loved most! For Jean is also as loving and winsome as can be.

Next I met Cornelia and Edward Hope, and baby Robbie, at Akoga beach, on the seaside. We had pleasant times watching the great billows roll in, and seeing the fishermen drawing in their nets full of fish. Like Marjorie, Cornelia and Edward have also been in The Children's Missionary. In a former letter I told you of Cornelia's birthday.

The last week in August I met at Arima all the rest of our twenty-seven missionary children. Arima is a lovely place up in the mountains, back of Kobe.

It is a long, straggling village, with but one winding street. Mr. McAlpine, Mr. Price and I had walked all the way up the mountain, and it was quite dark when we reached the outskirts of the village. But we saw a lantern coming towards us, and soon heard merry voices. It was a band of these dear missionary children coming to meet me, and welcome me to Arima. They were Evelyn and Marjorie McAlpine, and Sam and Darby Fulton. Sam seized one of my hands and dear, litiesome Evelyn the other (what a charming, athletic girl she is!), and thus with merry chatter they led me as their guest up the long, winding street. Was it not lovely to be thus escorted into this beautiful mountain town? The next afternoon the children gave me a picnic beyond the Ton-son spring, and what fun they had, especially when Evelyn and Sam played "Fug of War."

But my letter would be too long if I were to tell you of all these dear children—of May and Percival Buchanan; of Dan, Elsie and Stewart Kerr Buchanan; of Anna, Estelle and Grace Mc-

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[Signed]

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Alpine; of Calvin, William and Allyn Randolph Cumming; and of Tom, William, Robert and Margaret McIlwaine. Little Allyn Randolph is the beautiful baby boy of Mr. and Mrs. Cumming, and it was my happy privilege to baptize him. The McIlwaine boys won my heart by their drawings. I hope they can study drawing under a good teacher; for some day one of them may be a second Benjamin West.

I came away from Japan, feeling happier and younger for having had the companionship of these dear children. May God long spare them and make them useful men and women.

D. C. Rankin, in *The Children's Missionary*.

#### Lullabies from all Lands.

##### Danish.

Sleep, sleep, little mouse!  
The field your father plows;  
Your mother feeds the pigs in the sty,  
She'll come and siap you when you cry.

##### Chinese.

Snail, snail, come out and be fed!  
Put out your horns and then your head,  
And thy mammy will give thee mutton,  
For thou art doubly dear to me.

##### Spanish.

The moon shines bright,  
And the snake darts swift and light;  
I see five baby bullocks  
And a calf young and white.

##### Arabic.

Sleep my baby, sleep!  
Sleep a slumber hale,  
Sweetly rest till morning light,  
My farmer boy, so bright.

##### Zulu.

Hush thee, my baby!  
Thy mother's over the mountain gone,  
There she will dig the little garden patch,  
And water she'll fetch from the river.

##### Norwegian.

Row, row, to Baltnarock,  
How many fish are caught in the net?  
One for father, and one for mother  
One for sister and one for brother.

##### Swedish.

Hush, hush, baby mine!  
Pussy climbs the big green pine;  
Mother turns the millstone,  
Father to kill the pigs has gone.

##### German.

Sleep, baby, sleep!  
Thy father guards the sheep  
Thy mother shakes the dreamland tree,  
And from it falls sweet dreams for thee;  
Sleep, baby, sleep!

#### What My Penny Can Do.

My grandma gave me a penny,  
So pretty and bright and new,  
And she said, "Go and spend it, darling,  
Just as you wish to do."

You know it's so strange about grandmas;  
They are always so rich and so kind,  
They will give you pennies and pennies,  
And never seem to mind.

If you ask your mamma for a penny  
She will hold up her hands this way,  
And say, "My dear! I'm not made of  
pennies,  
You had one yesterday."

But grandma will give you plenty,  
And tell you to spend them, too;  
And that is what puzzles me just now,  
I don't know what to do.

Of things you can buy for a penny  
I do not need any at all;  
I have got a new hat for my dolly,  
Some jacks, and a bouncing ball.

And I have been thinking and thinking,  
Since I went to the Mission Band,  
Of the poor little heathen children  
In that far-away, darkened land.

They never have beautiful playthings,  
And when their hearts are sad,  
They do not know of the Saviour,  
Whose love could make them glad.

And they tell me that one little penny,  
To a missionary given,  
Would pay for printing the story  
That shows them the way to heaven.

So I'll send you, dear bright treasure,  
Through our own little Mission Band,  
Far out over the water,  
Into the heathen land.

And, perhaps in that bright hereafter,  
Some little girl will say,  
"I learned of the love of Jesus,  
Through the penny you gave that day."  
—Gospel in all Lands.

A girl cannot too sedulously guard her mother nor too gently bear with her, if the mother has reached a period where she is more easily wearied than formerly and where little things vex her. To some of us there come days when our hearts are heavy because we were not so sweet and loving as we might have been, and God alone can help us when this realization comes too late.

Great and sacred is obedience. He who is not able, in the highest majesty of manhood, to obey with clear and open brow a law higher than himself is barren of all faith and love, and tightens his chains, moreover, in the struggle to be free.—James Martineau.

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## Clippings.

A writer in the Brooklyn Eagle saw a woman in a street car open a satchel and take out a purse, close the satchel and open the purse, take out a dime and close the purse, open the satchel and put in the purse, close the satchel and lock both ends. Then she gave the dime to the conductor and took a nickle in exchange. Then she opened the satchel and took out the purse, closed the satchel and opened the purse, put in the nickle and closed the purse, opened the satchel and put in the purse, closed the satchel and locked both ends. Then she felt to see if her back hair was all right, and it was all right, and she was all right, and just as sweet! That was a woman.

"Johnny, get up! Aren't you ashamed to lie abed so long?"

"Yes, mother, I'm ashamed; but I'd rather be ashamed than to get up."

"I think papa is dreadful," sobbed little three-year-old Margie, who had just been chastised by her father. "Was he the only man you could get, mamma?"—Chicago News.

"The fools are not all dead yet," said the angry husband. "I'm glad of it, dear," calmly replied the other half of the combination. "I never did look well in black."—Chicago News.

At one of Bishop Potter's visitations were a number of young deacons, and one rather vacuous personage remarked to the Bishop: "In the Benedicite occurs the verse, 'O all ye priests of the Lord, bless ye the Lord,' but there is no mention of us deacons." "Oh, yes, there is," rejoined the bishop. "Here it is—'O all ye green things upon earth, bless ye the Lord.'"—Congregationalist.

"Boys," said the professor, "when I am endeavoring to explain to you the peculiarities of the monkey I wish you to look straight at me."

An old farmer, dictating his will to a lawyer, said:

"I give and bequeath to my wife the sum of £100 a year. Is that writ doon?"

"Yes," said the lawyer, "but she is not so old but she may marry again. Don't you make any change in that case? Most people do."

"Ah, weel, write again and say: 'If my wif marry again I give and bequeath to her the sum of £200 a year.' That'll dae, eh?"

"Why, that's just double the sum that she would have if she had remained unmarried," said the lawyer. "It is generally the other way."

"Aye," said the farmer, "but him that taks her wull weel deserve it."—Exchange.

Lady—"Oh, how dirty your face is, little boy!"

Boy—"Yes'm; we hain't had no company fer more'n a week."—Judge.

Filipinos must wonder why it was necessary to shoot so many of them before explaining that independence was merely being deferred.—The Detroit News-Tribune.

President Roosevelt could get more people to read his message if he would incorporate in it a column or so about his bear hunt.—The Chicago News.

He had been courting the girl from Philadelphia for ten years. When he proposed she exclaimed: "This is so sudden."—Life.

An Irish farmer went into an iron monger's shop to buy a scythe. After serving him, the shopman asked him if he would buy a bicycle.

"What is that?" queried the Irishman.

"It's a machine to ride about the town on."

"And, sure, what might the price of it be?"

"Fifteen pounds."

"I'd rather see fifteen pounds in a cow."

"But what a fool you would look, riding around the town on the back of a cow!"

"Shure, now," replied the Irishman, "not half such a fool as I'd look trying to milk a bicycle!"—Tit-Bits.

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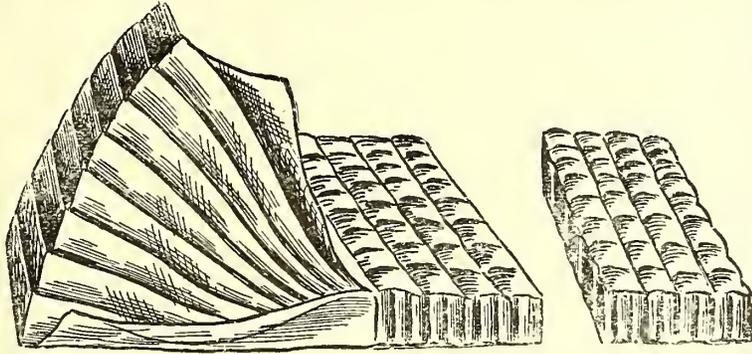
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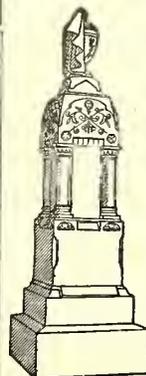
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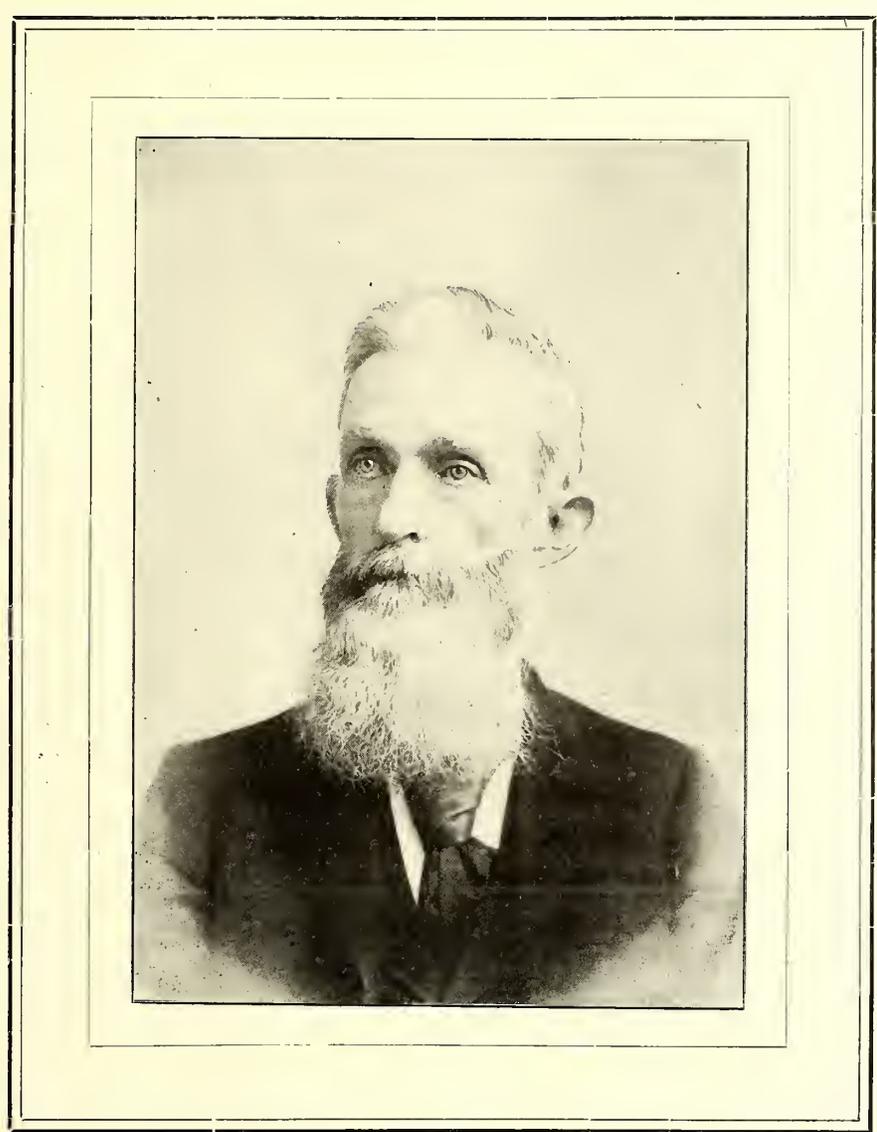
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Vol. XLV.---No. 11



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# Presbyterian Standard.

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Vol. XLV.---No. 11

## Event and Comment.

Alexander McLaren is taking a three months vacation and it is feared that he will never preach again. He and Parker and Spurgeon were a great trio and there are none of their like left upon earth that people recognize as yet.

Christian Work and the Evangelist sees in the disgust of the churches with the numerous "special days" the sign of a return to the Christian Year, observed by the Episcopal Churches. But there is still another alternative, that one day in every seven should be kept and well kept.

If Attorney Folk of St. Louis does not look out they will make him President yet. He is about to do the same thing to the vicious elements of St. Louis that he has done to the bribed and bribing officials. There was a sheriff who did his duty once in Buffalo—but that is another story.

One of our Baptist exchanges has been discussing Baptistism. We would not try to learn what that is for pay. And other Baptist exchanges are talking about the "invisiblisticists." The best thing for a sect with such a name is to practise invisiblisticism and remain inaudible as well.

They are trying to pass a law in New York reviving the prize-ring contests with all their brutality. We need not become excited about such reversion to savagery. The processes of civilization are slow, but the influences of civilized commonwealths to the south of New York will gradually spread northward.

A New York contemporary says that to suppose the success of negro suffrage would be to suppose "that a young Pi-Ute of seven could be depended upon for a thoughtful and informing paper upon the inspiration of the Scriptures." We have seldom read any better putting of the case by a Northern religious paper.

The Brooklyn Eagle, in commenting upon the life of the late E. P. Clark, of the Evening Post, coined a phrase that should be the ideal for all editors, whether of religious or secular papers, "His profession was the translation of his conscience into comment." Mr. Rollo Ogden, who becomes editor-in-chief of the Post, was formerly a Presbyterian minister.

The Supreme Court has decided that the Federal Government may prohibit the carrying of lottery tickets from state to state under the general powers delegated to the general government. This is a far-reaching decision and may apply to other things than lottery tickets. But we are glad to see this last blow given to the lottery evil.

Dr. E. E. Hale's successor in Boston said the other day: "You have labor trusts and capitalistic trusts and they are having a glorious time fighting each other because they do not know they are inevitable. Finally they will combine, and then the great consuming public will have both to reckon with." But the Standard said that first.

The Philadelphia Journal says: "No church is so misunderstood as ours. To the Cumberland Presbyterian we are represented as fatalists and to the Southern Presbyterian as Arminians." We never heard of but one Southern Presbyterian that represented the Northern Church as Arminian and he is not the Southern Presbyterian par excellence.

The pressure of missionary enterprise upon the churches constantly forces them together. The other day there was a meeting of Presbyterians and Methodists in Toronto to see if some *modus vivendi* could not be adopted for the prosecution of mission work in the great Northwest field. When Wesleyans and Calvinists can get together on such a proposition the union of kindred churches cannot be far off.

We wonder if the devil does not applaud the sentiment that the preacher should never preach politics, as that phrase is generally meant, namely, that he should never "cry aloud and spare not" such institutions of evil as the saloon and the lottery. It was a saloon politician who advised a Baptist editor the other day that it would be a great deal better for him just to edit his paper, and let "politics" alone.

Bishop Potter declares that a bishop who is cut off from contact with rural life cannot fail to become "that very prejudiced, unsympathetic and opinionated thing, a Cockney Bishop." And the Bishop says that the reference is unmistakeable to the deacons, in "O all ye green things of earth, bless ye the Lord." The good Bishop must be getting a little dyspeptic, as well as unsympathetic, opinionated and prejudiced, after the years of his sojourn in the highly flavored metropolis.

It is just as well to be on our guard against undue boasting about our remarkable advance in the cause of temperance in North Carolina. Tennessee has shut up the saloons in all the communities of that state having less than five thousand inhabitants and the Governor of the Federal District of Mexico has issued an order closing the saloons at nine o'clock. North Carolina will have to move faster still to catch up with the procession.

The New York and New Haven Railroad has issued orders prohibiting the playing of cards on its Sunday trains. Mark Twain once made such a rule a theme for his biting satire. He explained that the rule was made for the benefit of those who were profaning the Sabbath by Sunday travel, but who did not like to see other people profaning it by playing cards. And we think the point was well taken. The Pharisaical keepers of the Sabbath law did not all live in the First Century, in Judea.

A writer from Virginia to the Interior says that the main obstacle to Organic Union between the Northern and Southern Churches is the difference of opinion as to the speaking of women in the churches. But then this Northern correspondent was living in the Synod of Virginia, which once published an appendix to its Minutes on the Woman Question and has to live up to the fact that it has an appendix, like other aristocratic bodies. And besides, even in Richmond, Virginia, the editor of the Central Presbyterian went to hear Mrs. Taylor speak. There is no telling what we may come to.

Who was it that said that North Carolina was not going to raise the Three Hundred Thousand Dollars it pledged to the Twentieth Century Fund? The canvass is being conducted now at both ends of the Synod with much energy. Rev. C. G. Vardell has been very successful in Wilmington and Fayetteville Presbyteries and Rev. D. P. McGeachy has lately undertaken the work in Mecklenburg and Concord, Asheville and King's Mountain Presbyteries. At Concord he and President H. L. Smith made an appeal which resulted in the subscription from that liberal church being raised to some \$5,000. Marion and Morganton also contributed several hundred dollars apiece. We again commend the cause to the hearts and consciences of North Carolina Presbyterians.

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Beecher and Cleveland.

On Sunday night of last week there was a memorial service held in the Academy of Music, Brooklyn, in honor of Henry Ward Beecher. Addresses were made by Newell Dwight Hillis, the present pastor of Plymouth Church, Dr. F. W. Gunsaulus, of Chicago, Justice Brewer of the Supreme Court, and Mayor Seth Low. But the man who was easily the chief figure of the occasion was Grover Cleveland, and the applause that greeted him was a spontaneous tribute to his greatness that was all the more impressive coming as it did from those who may be presumed to be in the main his political opponents. A reference to him by Justice Brewer and a second one by Dr. Gunsaulus were received with the same tribute of applause. Mr. Cleveland was visibly touched by the warmth of his reception and his address revealed a tenderness of feeling that has not usually been attributed to this strong and masterful man, as immovable as granite and seemingly as hard, who was twice the chief magistrate of this Republic.

We have always felt a warm admiration for Mr. Cleveland's civic virtues. We are rather proud of having ridden forty-two miles on horseback to cast a vote for him. While we understand fully the opposition to him both in its strength and its sincerity we have hoped that with the passing of the years and the certainty that he was beyond the reach of any further political activities or ambitions, he would reap this side the grave the reward of honor that history is certain to bestow upon him. However that may be, the testimony which he gave last week, regarding the influence upon his life of one sermon, is well worth repeating and suggests its own lessons of helpfulness and cheer.

Said Mr. Cleveland:

"It is now more than forty-nine years ago that I heard in Plymouth Church a sermon whose impressiveness has remained fresh and bright in my mind during all the time that has since passed. In days of trial and troublous perplexity its remembrance has been an un-failing comfort; and in every time of depression and discouragement the lesson it taught has brought restora-

tion of hope and confidence. I remember as if it were but yesterday the fervid eloquence of the great preacher as he captivated my youthful understanding and pictured to my aroused imagination the entrance of two young men upon the world's jostling activities—one laden like a beast of burden with avaricious plans and sordid expectations, and the other with a light step and cheerful determination, seeking the way of duty and usefulness and striving for the reward promised to those who love and serve God, and labor for humanity. I have never for a moment lost the impression made upon me by the vivid contrast thrillingly painted in words that burned, between the two careers; nor have I ever failed to realize the meaning of the truths taught by the description given of the happy compensations in life and the peace and solace in death of the one, and the racking disappointments in life and the despair in death of the other. What this sermon has been to me in all these years I alone know. I present its recollection today as a personal credential of my own, especially entitling me to representation among those who meet to recall and memorialize the fame and usefulness of Henry Ward Beecher.

It is more than probable that the sermon is one of the forgotten sermons that Beecher preached, that the parable of the two young men that so seized the mind and heart of a simple country boy, the son himself of a Presbyterian preacher, was but the exaltation of the commonplace. But now, fifty years afterwards, this boy has become one of the famous men of America, thrice nominated and twice elected to the Presidency, carrying in all three elections a large majority of the suffrages of his countrymen and leaving for all that came after him traditions of integrity in office and the unswerving purpose to do the right as he saw the right, which is one of the heartening influences in politics and government for this twentieth century. And the man attributes, modestly, his own fixedness of character to the influence of an illustration of a sermon.

What a reward that, for the preacher of the Gospel! Who knows into what fertile soil the seed may fall. Here is the hope of every faithful worker for Christ, that by the blessing of God, in the years to come, the corn of wheat that fell to the ground and died may bring forth fruit an hundred fold.

We think that in thus uncovering his heart-secret and giving his testimony to the influence which brought him "to love and serve God and to labor for humanity," Mr. Cleveland did a public service. There is certainly not a member of the profession to which his father belonged that will not thank him for the message of encouragement that he has sent. It is not given to every man to speak with the eloquence of a Beecher. But the Spirit of God can take a feeble and halting message and send it to the heart even as Beecher's eloquent words reached the heart of the future President. There may be some faithful pastor who reads these lines in whose charge is the boy who in after years shall be a mighty force in the Kingdom of God. They that turn many to righteousness shall shine as the stars.

The Standard is a little late in giving its own opinion of the recent Convention held in Chicago in behalf of moral and religious education, and the Association that was organized as a result of the Convention. Not being able to attend we have been dependent upon the reports of others and these reports have been contradictory to an almost ludicrous degree. Strange to say also, the impressions which

The Religious Education Association.

even the eyewitnesses gained were exactly in line with the prejudices which they took with them to the Convention and carried home from the Convention. For example Dr. W. S. Plumer Bryan deposes thus: "The sympathies of the convention were manifest when one speaker who was dismissed from a Methodist university for his erroneous teaching concerning Christ and the Scriptures, and who is now pastor of a Unitarian Church, intimated that he would withhold a full expression of his views. From all over the house, came cries of, "Speak it out!" to which he replied, "So far as there is any paralysis in religion to-day, it is due to the uncredited and incredible philosophy on which it is based."

The editor of the Interior describes the same incident thus: "The convention saw a very significant incident when Professor Pearson, the author of "The Carpenter of Nazareth," volunteered to speak from the floor. Having risen he hesitated, saying: "I suppose I had better not say what was in my mind." But the convention impatiently cried to him to go on and say all he pleased, and he faltered the opinion that "the church would never accomplish anything as long as it held to an unbelieved creed." But the remark met the most painful silence. Not a murmur endorsed him."

Again, Dr. Bryan says, "Every quip and jest at the expense of the Sabbath-school teacher and of our system of religious instruction was greeted with a hearty applause." Says Chancellor J. H. Kirkland of Vanderbilt University, "No unkind criticisms were indulged in, either concerning present Sunday-schools, public schools or the home. Full recognition was made of present agencies at work in this field."

When the eye-witnesses differ what can a far-a-way editor do but take to the woods?

We publish elsewhere a column of newspaper opinions on the subject of the convention. The last one from the Congregationalist, closes with this sentence: "It is interesting to note that the opposition to the convention, which was quite formidable before it was held has dwindled to the querulous voices of a few moss-grown religious newspapers, mostly Presbyterian." It is difficult to deny that there is a slight growth of moss on some religious papers—even Presbyterian papers sometimes remind one of the old oaken bucket.

The much discussed convention was called by the Committee of Seventy of the Institute of Sacred Literature, joined by a large number of ministers of all denominations, college presidents, theological professors and other teachers. As The Congregationalist intimates the opposition to the movement was formidable before the convention was held. Unfortunately the impression got abroad that there was a plan on foot to undertake the work of Sunday-school literature. We quoted last week from the disinterested warning of the Methodist Book Concern of Nashville, begging Methodist ministers not to have anything to do with the proposed convention. The Central Presbyterian, whose editor is the present editor of the Sunday-school literature of our church, seems to be still afraid of this, despite the disclaimer of the Association on this very point. Says the dear old Central:

It is evident that Dr. Harper and his Chicago followers in his Sanhedrim have organized a general society for the direction of Sunday-school teaching and the preparation of literature. They would bring us all, with or without our consent, into subjection to their rational rejection of the inspiration of the Word of God. A sequence will be an enormous publishing house, with millions of capital, and the absorption of the publication of all Sunday-school literature.

Now we think that the hue and cry was raised without sufficient cause and that it succeeded in keeping from the convention people who would have added to the evangelical element there. We know a prominent Baptist of this State who would have gone to the convention except for the unpleasant criticisms that he knew would follow. We know a Presbyterian minister of Virginia who would have gladly gone and who would have been profitable to the convention and doubtless profited by it, but was unwilling to jeopardize other interests by his attendance there. Now it seems to us that this was a great pity. Why should not Presbyterians bear their share of a discussion relating to the religious and moral education of the children both in the public schools and in the Sunday-schools? Why should they give up altogether the intellectual primacy that was once theirs so conspicuously, especially on such themes, because, forsooth, in a convention attended by representatives of twenty evangelical denominations, one may not be able to agree with all that is said. We have become so morbidly afraid of endorsing a wrong opinion that we would rather see the opinion triumph, so long as we can wash our hands of responsibility, than enter an arena of discussion which is free for all and there attempt the defense of what we believe.

So if Presbyterians generally were warned away, and we suppose Dr. Bryan would have warned them all away if he could, it seems hardly fair to reproach the convention for the comparatively small representation of Presbyterians.

Moreover the convention was called mainly for the discussion of methods, methods of teaching morality and religion in the public schools, better methods of Sunday-school work. From this point of view it was hardly necessary for papers to have been prepared on the orthodox themes suggested by Dr. Bryan, the danger of sin, the way of salvation, and the like. The convention was not a Sunday-school itself. The philosophy of the "new psychology" on the other hand, was a proper subject for discussion. Undoubtedly there is much truth in the new psychology and the science of psychology is at the very basis of successful teaching. Nor are we aware that any system of psychology whether new or old is recommended in the Scriptures as the orthodox system.

For our own part we believe that there was great need for a convention on this subject and that it was a great pity if the hostility to this one on the grounds we have mentioned shall prevent the full success of the association. Consider the appalling ignorance of the Bible in every class, in every section of the country. Consider the fact that the Sunday-schools have succeeded in lifting from parents the sense of responsibility for the religious instruction of their children, and that the average Sunday-school, as compared with the average secular school, is almost misnamed a school at all. Parents are often rebuked for keeping their children away from Sunday-school when they could give ten times better instruction to their own children than those children would receive at Sunday-school. As for the quips and jests at the expense of the Sunday-school, we wonder if Dr. Bryan ever attended a real live meeting of the North Carolina Sunday-school Convention; he would find there oftentimes a merciless exposure of the inefficiency of the Sunday-school as it is very often conducted. There can be no question, that

with all its usefulness, the Sunday-school is an institution that is in need of radical changes in the direction of efficient study and efficient teaching of the Word of God, and the proof is the wide-spread ignorance of the Word that flourishes in this Sunday-school generation. We have no doubt that the failure of the Denver Convention last year to meet the demand for graded lessons gave a great impetus to the present movement. From the standpoint of the teacher, the International System is about as unscientific as could be well arranged.

And then consider the fact that because of the disagreement of denominations and sectarian jealousy the public school children are growing up without any moral or religious instruction whatever. Is there not some need of reform on that line? Why the great Calvinist, Kuyper of Holland, gladly joined hands with the Roman Catholics on the issue of giving religious instruction in the schools.

If the new association can accomplish aught in the way of improving the methods of instruction on religious subjects, whether in the Sunday-schools or the public schools or the State Universities, we bid it God-speed. The character of the instruction, the subject matter of the teaching, will be settled by local forces that no general association can control for either good or evil. And if it is not too late we advise that Presbyterians seek to obtain their fair share of representation in this body and direct the movement all they can. If the movement is to fail it is time that some constructive work was started on similar lines.

**The President and the South.** We print elsewhere an article by Thomas Nelson Page published in Collier's Weekly. Mr. Page is one of those Southern men who have the ear of the Northern public, and yet he has never written a line that could be called offensive to the land of his birth. It is a suggestive article, "The New Aspect of the Negro Question." Mr. Page closes with a quotation from one of Mr. Roosevelt's works. He affirms that Mr. Roosevelt has not changed as regards this statement, "The whole civilization of the future owes a debt of gratitude to that democratic policy which has kept the temperate zones of the new and the newest worlds a heritage for the white people." Mr. Page affirms that there has been a change of conditions in the South.

It seems to us that he is right. The Southern people will be a long time submitting again to what they bore but a short time ago. Both parties in the South have repudiated the negro. And it has come about that there is now active and resentful protest even against the filling of federal offices with negroes, when that used to be taken as a matter of course, as the mistaken but inevitable policy of the national party to which the negro belonged. What has produced the change is not very far to seek. The negro has proved both unworthy and offensive in office. This is perhaps less true of the Southern negro than it would be of the negro anywhere else, than it is in Hayti and San Domingo to day. But then the Southern white people have found themselves, while they and the rest of the country have been finding out about the negro, in office. They have matched their strength against his weakness even to their own surprise at the degree of both. Yes, conditions have changed.

About the same time that the article of Mr. Page appeared, the President wrote a letter to Clark Howell of the Atlanta Constitution. There is a tone of bitterness in it but also a shade of pathos. The President affirms that he has been guided in his appointments, by consideration for the feelings of the people of each locality, so far as he could do so without sacrificing principle; that he has applied the prime tests of character, fitness and ability, and has frequently gone outside his own party to find these qualifications; that he cannot treat color as a bar to holding office and will not treat it as conferring a right to hold office.

The President then claims that he has appointed about one negro out of a hundred appointees in the South, and is at a loss to understand why the appointment of the negro, Crum, to be Collector of the Port, at Charleston, should have been received with so much more disappointment and anger than the re-appointment of a negro to the same office in Savannah. "To connect either of these appointments or any or all of my appointments, or my actions in upholding the law at Indianola, with such questions as social equality or negro domination is as absurd as to connect them with the nebular hypothesis, or the theory of atoms."

And he concludes, "In view of these facts, I have been surprised and somewhat pained at what seems to me the incomprehensible outcry in the South about my actions. I am concerned at the attitude thus taken by so many of the Southern people; but I am not in the least angry and still less will this attitude have the effect of making me swerve one hair's breadth from one side or the other from the course I have marked out—the course I have consistently followed in the past and shall consistently follow in the future."

In pleading precedents for his appointments and re-appointments, the President has failed to take into account the changed conditions of which Mr. Page speaks. And then there is just a suspicion that the President has not been as consistent as the resolve not to swerve one hair's breadth would indicate. For example, here in North Carolina, the only negro postmaster left, and one who has the endorsement of the best white people in the place and who is much preferred to some white men who have been mentioned for the position, is to be excluded solely on the ground of his color. And it would be difficult to believe that the negro collector in Charleston was not appointed solely on the ground of his color. There has been a regretful suspicion that the President is playing a little too much the game of politics. For the negro is not a political nonentity in the North now as he has become in the South. There has been the feeling that there was a deliberate choice made between stirring up the resentment of the white people in the South and that of the negroes in the North. He may not need their votes to secure the next nomination. But he is going to need them, unless all signs fail, to secure the election for the next term of the Presidency. Moreover, the fact that the nomination of Crum turned upon the proof of his party loyalty, rather lowers the plane of his appointment to one of expediency from that of high principle, after all protestations.

But after all has been said, we think the President is learning. He is a man quick to learn and he is certainly not afflicted with that vice of small minds called consistency. We wish it could be shown to him that

the real reason for the feeling in the South against him is the fact of disappointment after highest expectations. The South had begun to love him and he has hurt her feelings. We need not enumerate the facts brought out so clearly by Mr. Page. If the President cannot understand why the South felt a little contemptuous at the appointment of a negro to be Collector of the Port at Charleston, in the face of the protest of the city that opened its gates and its hearts so wide to him a year ago, then it is impossible to explain. One might as well try to argue that a gentleman ought to give his seat to a lady in a street car, or remove his hat when a lady is in the elevator with him. There are certain instincts relating to hospitality and politeness that cannot be acquired. And then if the President does not understand why the people of the South can never be driven to his way of thinking by the closing of a post-office, he has not read aright the story of the War between the States. It was because the South believed that any one with a Southern mother would know better, that the disappointment has been so great.

And then with all the defence of the appointments made, the President has hardly borne out his reputation as a Civil Service Reformer. The South, minus the small politicians, believes in the principles of that reform. Certainly in this State those appointments might have been vastly improved by consulting either the wishes of the communities most interested or really making those tests of fitness, character and ability, of which he speaks.

Nevertheless and notwithstanding, let us give him time to learn more thoroughly what we think he has set out to learn. There are some things that come by experience only. With Congress off his hands he may have a season for strenuous meditation.

The South has made its impression by its "incomprehensible outcry." The unanimity of that outcry is something to be heeded. It may occur to the President that several million people with the problem to face know more about what affects its peaceful solution than one man, even though a President.

And let us try to forget and to make allowances for ignorance and impulsiveness. We may be happy yet.

#### Dr. Samuel A. King—An Appreciation.

On the 22nd of February Rev. Samuel A. King, D. D., celebrated the fortieth anniversary of the beginning of his pastorate at Waco, Texas, and on the same date his congregation took reluctant action relating to his departure to the new Texas Seminary for the whole of his time.

Samuel A. King was born near Versailles, Kentucky, in 1834, his father being a Presbyterian minister, Rev. William M. King. He was reared in Texas and received the main part of his education, both in the classics and in theology, from his father. He was married in 1860 to Miss Anna King, of Crockett, Texas, and is the father of six children. He was ordained to service as a home missionary, making Milford his headquarters, and in 1863 was called to Waco. There were then but a few Presbyterian families in and near Waco, the Robinsons, McAlls, Abernathys, Bosticks, and others, good North Carolina names, most of them. There were but seven Presbyterians in the whole county when he began his ministry in Waco. During his pastorate more than a thousand souls have been added to the church which he so faithfully served. Volumes might be written that would not contain the significance of that one eloquent fact.

The degree of D. D. was conferred on Dr. King by

Baylor University, Texas, and The Southwestern Presbyterian University at Clarksville. He was a delegate to the Pan-Presbyterian Council in 1877 and was made moderator of the General Assembly of 1892. When the funds for the Texas Presbyterian Seminary reached a sum sufficient for the inauguration of that much needed institution, Dr. King was chosen as the first Professor of Systematic Theology, and no wiser choice could have been made—a man who was intimately acquainted with the Texas field and at the same time enjoyed the confidence, so completely, of the whole Southern Church. A great career of usefulness and honor is thus opened up before him for the closing years of his useful and honored life.

He is a man of deep piety, earnest eloquence, sound scholarship, gentle manners, ripe experience, and wields the mighty influence of a godly life.

The outpouring of love and affection from the whole community at Waco on the occasion of his fortieth anniversary, was the best testimony to the place he had made for himself in the life of the city. The following are the resolutions adopted by the congregation.

"Whereas, our pastor, the Rev. Dr. S. A. King, has announced to this church that he has tendered to the Presbytery of Central Texas his resignation of the pastorate of this church, and asked that we unite with him in a request to the Presbytery to dissolve the relation existing between us, that he may accept the chair of systematic theology in the Austin Theological seminary to which the board of directors of that institution have unanimously elected him; and

"Whereas, a committee from that board, composed of the Revs. Drs. W. H. Leavell and T. R. Sampson, has heretofore visited us and urged upon us the great need the Synod of Texas had for the services of Dr. King as a professor in the seminary, and earnestly besought us to relinquish our claims upon him;

Resolved—1. That we unite with Dr. King in his request to Presbytery because he desires it, feeling as he does that it is his duty to accept the call of the Synod, and because we believe that his piety, learning and reputation will be of inestimable value in the position to which he goes, and that the work of the church will thereby be advanced, and the kingdom of our Lord be built up.

Resolved—2. That in parting with Dr. King, we would place upon record our tribute to his faithfulness through the forty years he has served this church. His zeal in the Master's work and his loyalty to his people have rarely been equalled. He came to this church when it was a feeble flock, few in numbers, poor in substance, and through all its vicissitudes his prayers, his preaching, his kind ministrations have been given it with self-sacrificing devotion. Whatever of prosperity we may justly claim, we owe it, under God, to his devotedness and faithfulness. Never complaining or faultfinding from the pulpit, he has ever sought to win us from worldly conformity by pointing us to the pleasantness of wisdom's ways and the peace of her paths.

His going in and out before us has been worthy of all imitation. True to the faith once delivered to the saints, he has ever in his preaching had courage to declare the whole counsel of God. He has been our only pastor, and through all these years we have had in our distresses the sympathy of his great heart and in our joys his kindly participation. The love we bear him and the sorrow that possesses us, at the severance of the sacred tie that has so long bound us to him, words can not express.

He will carry with him our love, and our prayer is that God will bless him in his new labors and finally give him a crown of rejoicing."

John N. Lyle,  
Thos. C. Simth,  
E. Rotan.  
F. O. Rogers,  
W. C. Dodson,  
Committee.

## Devotional.

## Flavor.

The flavor of wild game comes of the food they feed on. The flavor of our conversation, the expressions of our countenances, the grace of our bearing, the tone of our writing and utterances come from the heart. The single eye, that sees clearly, and honorably, and justly, comes from the heart. And the tone, flavor and character of the heart comes of its keeping and nourishment. Solomon advises: Keep thy heart with all diligence, for out of it are the issues of life. The same spring cannot bring forth sweet waters and bitter.

The heart is kept by the books we read, the company we keep, the exercises we practice and indulge. The order is imperative—keep! The threat is positive. The thoughts shall be revealed! Scalawag cattle graze on the common, and drink ditch water. They run with the crowd, they feed with the crowd; and they are scalawag.

A man of understanding separateth himself, and interminglith with all wisdom.

If we desire that our presence, our conversation, our utterances, shall be agreeable and wholesome, we must discriminate; be true to our standards, our principles, our ideals, our loyalty to the divine manhood of our Lord and Master. All wondered at the gracious words that fell from His lips. He was God tabernacled in the flesh.—Churchman.

## Prayer.

“Lord, if there be some weaker one,  
Give me strength to help him on.  
If a blinder son there be,  
Let me guide him nearer thee.  
Make my mortal dreams come true  
With the work I fain would do.  
Clothe with life the weak intent,  
Let me be the thing I meant;  
Let me find in thy employ  
Peace, that dearer is than joy.  
Out of self to love be led,  
And to heaven acclimated,  
Until all things sweet and good  
Seem my natural habitude.”

“Blessed are they that mourn, for they shall be comforted.” Queen Victoria, mourning the death of her grandson, the Duke of Clarence, was comforted by finding on the fly leaf of a little book of devotions she had given the lad, an inscription she had herself placed there,—

“Nothing in my hand I bring,  
Simply to Thy cross I cling.”

“I could not help feeling” she said, “that he did cling to the cross, and that it had all come true.”—Selected.

Genuine unselfishness is very rare. This fact easily explains the wide-spread indifference to Christian work which honey combs the Church of to-day. The moment the cross begins to be heavy, thousands who have taken the name of Christ decline to continue in His service, who climbed the hill of Golgotha, with bleeding feet and bleeding brow, for their salvation. They propose to accept that salvation, with all its blessings, but not to share the fellowship of His sufferings. Who can doubt that to many such the words of the Master must be spoken, “Depart from me, I never knew you?” The selfish life of the professed Christian is the veriest mockery. The world smiles at empty professions. But wherever men do reveal the Christ-spirit of unselfishness, instantly their worth is recognized and their power felt. God uses them with blessed results.—Selected.

The mark of a saint is not perfection, but consecration. A saint is not a man without faults, but a man who has given himself without reserve to God.—B. F. Westcott.

## Missionary.

## In His Name.

“One of the noblest illustrations of Christian faith in recent times, was the going out to China during the past summer of a young woman, the sister of Mrs. Courtlandt Van Rennsalaer Hodge, who, with her husband, gave her life at Pao-ting fu. Some people wondered that this young woman would even think of going as a missionary to a country where, only a few months before, her sister had perished as a martyr.

But she wavered not in her consecration, and went as cheerfully and as gladly as if her sister had been there to welcome her to a happy, peaceful home and work.

Her mother, too, although having just given one daughter to martyrdom in China, gladly gave the other to go for Christ to that far-away country. Sometimes we are told that the days of heroism in the cause of Christ are past, that now Christians want only easy service. But such examples as this—and this is only one among many that might be cited—show that the friends of Christ today are just as heroic and as ready to suffer for their Master as were those who lived in the first century.”—Forward.

“Before we lay our gifts on the altar for Christ, we must give ourselves to Christ.”—Forward.

“The Church that is not interested in missions is a dying Church.”—Forward.

“God wants us to give of our money to him. True, it is our hearts and our lives that he wants first. Our gifts are not pleasing to him, if we do not bring ourselves. We cannot buy our way with money to God’s favor. Yet, we must give money too. It is needed for carrying on the work.

In one of the prophetic books, the Lord brings a serious charge against his people. “Ye have robbed me,” he says. When they ask wherein they have robbed him, he answers: “In tithes and offerings.” God wants his portion of our money, and if we fail to give it to him, we are guilty of purloining. We cannot get a blessing from God, unless we give. But money is not all that we should give. We may give love, kindness, comfort, sympathy, cheer. At the Beautiful Gate, Peter told the lame man that he had no silver or gold to give, but he added: “Such as I have, I give thee.”

“A Church visitor went to a poor woman with her monthly allowance. The old woman said: “Thank you for the money; I need it; but thank you more for coming to see me. What I need most is folks.”—Forward.

The great doors of opportunity are open. No, not doors, not measured openings, but the very sides of the world are taken off, so that anybody coming from anywhere can go to the center, and in the uncovered, exposed hundreds of millions are our opportunities. Opportunity is power. What we ought to do we can do. When God opens a door before his people, that is his command to them to enter, and his promise to back them to the extent of his resources. Whenever a people sees God’s beckoning hand, and hears his call, and are obedient to the heavenly vision, then they rise to higher levels, take up heavier burdens, achieve greater results, and reap wider harvests for God. But whenever through fear or selfishness or diversion they hesitate and doubt, then they see some braver people step to the front and take the place they might have had.—Bishop C. H. Fowler.

Down below all of the superstition of China and the idolatry of Confucianism there is a substratum of moral teaching which is a beautiful foundation for Christianity. The noblest form of Christianity is to be wrought from the Chinese. The noblest, mightiest people of the earth are standing there, waiting for you to strike off their manacles with the dynamic force of the gospel and give them the light of Christianity.—Bishop D. H. Moore.

## Sunday School Lesson.

CONDUCTED BY REV. H. G. HILL, D. D.

### Paul's Message to the Ephesians.

Eph. 2, 1-10. March 22, 1903.

Paul preached the Gospel in Ephesus for more than two years. He encountered much opposition from Jewish exorcists and the patrons of idolatry. The latter, moved by greed of gain and zeal for Diana's worship stimulated the mob to violence. Yet Paul triumphed over all opponents, made many converts and established a vigorous church in this city. After he left Ephesus and on his last journey to Jerusalem he sent for the Ephesian Elders to meet him at Miletus and delivered them a solemn charge. During his imprisonment at Rome he wrote his Epistle to the Ephesian Church. This Epistle contains profound and vital doctrines, multiplied and stirring exhortations, varied and important precepts and several fervent and edifying prayers. The lesson now considered may be presented under three heads.

I. Man's Natural Condition. — The Apostle describes the natural man as "dead in trespasses and sins." He says "You hath He quickened who were dead in trespasses and sins." He also affirms that such a man "walks according to the course of this world," "according to the prince of the power of the air," or Satan, "the spirit that now worketh in the children of disobedience." He declares that the "conversation," or course of life of men in their natural condition is dominated by "the lusts of the flesh," and that they "fulfill the desires of the flesh and of the mind." He furthermore asserts that natural men are depraved in nature, or that "they are by nature the children of wrath even as others." This scriptural description of man's natural condition, is appalling and would cause us to despair of salvation, were it not for Gospel revelations. A creature dead in sin, dominated by Satan, controlled by carnal lusts and passions, and because of a depraved nature exposed to Divine wrath, has naught to hope from his own unaided efforts.

II. God's Loving Mercy. — Having pointed man to the hopelessness of his lost condition by nature, the apostle proceeds to indicate the source of his rescue. He says, "But God who is rich in mercy for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ: by grace ye are saved." Here we are taught that the source of salvation for fallen, depraved, condemned man is the Divine mercy, prompted by compassionate love. This love, manifested in mercy, causes God to impart spiritual life to those dead in sins and this quickening is given in union with Christ. This Divine mercy is rich or abundant and God's love is great and therefore they secure such great blessings for sinners. This wondrous love not only confers life through Christ upon the dead, but lifts believing sinners to a higher plane of living and to most exalted relations and abodes. Hence the apostle adds, "And hath raised us up together and made us sit together in heavenly places in Christ Jesus." The exaltation of Christ involves the exaltation of His people. If He is in heaven so shall also His people be. If He is glorified, they shall share His glory. If He is the Holy Son of God, His disciples shall also be "the sons and daughters of the Lord Almighty." The kindness too that our loving and merciful God will show to redeemed and regenerate sinners in Christ is not confined to the present life or to an assured entrance at the close of earthly life into the heavenly places. It will be manifested through Jesus Christ during the eternal ages to come. Therefore Paul declares, "That in the ages to come He might show the exceeding riches of His grace in His kindness towards us through Christ Jesus."

III. Salvation by Grace. — Having pictured man's lost estate and indicated God's loving mercy as the source of His rescue and exaltation, Paul enlarges upon salvation by Divine grace.

## Westminster League.

CONDUCTED BY REV. HUGH W. HOON.

### A Mission Study of Africa.

Ps. 68:29-31, Isa. 43:3. Topic for March 29.

In our study of missions we come this month to the "Dark Continent." It is so easy to forget about our work and our workers that it was thought advisable to give at this time a brief summary of our work in that great and promising field. The following article is clipped from the pamphlet, "Our Forty Years in the Foreign Field," written two years ago by the late Dr. D. C. Rankin. It brings the history of our African field down to 1901.

"The first Assembly, sitting in Augusta, December, 1861, directed the longing eyes of the Church especially to Africa and South America." The first Assembly after the war, again sitting in Georgia, amid the desolations attending Sherman's march to the sea, solemnly resolved that the Executive Committee direct special attention to Africa, as a field of missionay labor particularly appropriate to this church; and with this view to secure as soon as practicable, missionaries from among the African race on this continent who may bear the Gospel of the grace of God to the homes of their ancestors." It was not, however, until 1889, twenty-four years afterwards, that definite steps were taken toward realizing this purpose. In that year two young men, the one white, the other colored, were appointed to go forth and open a mission in the Congo Free State. The names of these young men have long become household words in our land, the one, the gifted Samuel Lapsley, becoming the Henry Martin of the Southern Presbyterian Church, the other, William Sheppard, by his heroism and humility, justly winning the love and admiration of our whole communion. They sailed from New York February 25, 1890, reached the Congo in May, and on April 18, 1891, founded their first station at Luebo, one thousand miles in the interior, on a southern tributary of the mighty Congo.

"Less than a year later, March 26, 1892, Lapsley died at Underhill, near the coast and is there buried. What at the time seemed an irreparable loss has been used of God to kindle a fresh enthusiasm in missions, especially missions in Africa.

"No mission of the Church has been more signally blessed. Begun at Luebo only ten years ago, among utter heathen, some of them cannibals, this mission now points to more than four hundred communicants in the two churches at Luebo and Ibanj; a successful school, prosperous day school, a printing press which has just begun its work, and a potent influence far and wide among the Bakuba, Baketi, Baluba, Bakalulua and other large tribes. At one time there were three stations in the interior, Luebo, Ibanj, and Dombi. The latter near Wissman Falls on the Kassai, has been discontinued for the present.

"When the news of Lapsley's death reached this country zealous friends proposed to the children of the church the pleasing task of contributing funds with which to build a mission vessel to be used on the Congo and its tributaries, and which should at the same time perpetuate Mr. Lapsley's work and memory. The children have given \$15,000 for this purpose. The steamer Samuel N. Lapsley was built at Richmond, Va., in 1899, and rebuilt at Stanley Pool by Mr. Vass during the winter of 1900-1901. She is to make her first trip to Luebo in the early spring.

"There have been twenty laborers in the Congo mission; three of these have died on the field, five have been obliged to return, leaving twelve still in the service. Half of these are white, the other half colored. Thus the earliest wish of the Assembly is being realized, that missionaries from the African race on this continent may bear the Gospel to the homes of their ancestors."

The above was written two years ago. Since that time the work in Africa has continued to bear rich fruit. In the face of these facts can anyone say that missions in Africa do not pay?

## Contributed.

### Outline Bible Study.—Galatians, Chapter II.

Rev. R. A. Lapsley.

Vers. 1. "Then fourteen years after." Do these fourteen years begin with Paul's conversion, ch. 1:15; or his first visit to Jerusalem, ch. 1:18?

"I went up again to Jerusalem." This must have been either the visit mentioned in Acts 11:30 and Acts 12:25, or that of Acts 15—which was it? Conybeare and Howson give these dates in the life of Paul: his conversion, A. D. 36; the visit to Jerusalem of Acts 11:30, A. D. 44; the council at Jerusalem, Acts 15, A. D. 50. Show how these dates answer both of the above questions.

Vers. 2. "I went up by revelation." Here Paul claims that his visit to Jerusalem was by express divine command; is that inconsistent with Acts 15:2? Compare Acts 22:17-21 with Acts 9:30.

Vers. 2, 6-10. These verses are to be studied side by side with Acts 15:1-29. Here in Galatians we are given inside history, in Acts 15, the public events. How did Paul display "sanctified common-sense" in this important affair? 1. See vers. 2, last clause and verse 6, last clause. 2. See Acts 15:12. Note particularly what kind of argument Paul and Barnabas there make use of.

Vers. 3-5. "Neither Titus . . . was compelled to be circumcised." Who seem to have demanded the circumcision of Titus and on what ground? See vers. 4, first clause, Acts 15:5. How do you explain Paul's conduct in the case of Titus and his directly opposite conduct, Acts 16:3? 1. See what race Timothy was descended from on his mother's side, Acts 16:1. 2. See Paul's reason given here vs. 4-5, for not circumcising Titus. What, then, is true consistency?

Vers. 7. "The gospel of the uncircumcision . . . the gospel of the circumcision." Do these expressions imply different doctrinal teaching on the part of Paul and Peter, or only different fields of labor? How would you show from this passage and Acts 15, that the teaching of the apostles was the same? See vs. 2, 6, 7, 9, Acts 15:22-29. Compare 2 Pet. 3:15.

Vers. 9. "Me and Barnabas." What change do you notice in the order in which the two names are mentioned, Acts 11:30, Acts 12:25, Act 13:7, compared with Acts 13:13, 43, 46, 50, Acts 15:2 and what do you infer from this? Does the use of this expression, "me and Barnabas," throw any light on the second question on vers. 1 above?

"The right hands of fellowship." Was Barnabas then an apostle? Compare Acts 14:14. See also the first question on vers. 1, ch. 1.

Vers. 11-14. "When Peter was come to Antioch." When must this have been? See Acts 15:35. Peter's conduct here is like what previous event in his history? Mat. 26:69-74. And unlike what other events? See Acts ch. 10 and 11. Acts 15:7-11.

"I withstood him to the face." How did Peter receive Paul's reproof? See 2 Pet. 3:15. Compare Mat. 26:75. What lessons here for all Christians? 1. Lesson from Paul, 1 Tim. 5:20, 2 Tim. 4:2, Eph. 4:15, first clause. 2. Lesson from Peter, Prov. 9:8; Ps. 141:5, Mat. 5:5. How does this incident dispose of the Roman Catholic doctrine of the primacy of Peter? "Barnabas also." Must Barnabas have shared the reproof administered to Peter? What may this have prepared the way for? Acts 15:39. What evidence is there that this breach between Paul and Barnabas was afterwards healed? See 1 Cor. 9:6, with the context; see also 2 Tim 4:11, last clause; Col. 4:10, Philemon 24.

Vers. 1-14. Show how each of these three incidents, the council of Jerusalem, Paul's refusal to circumcise Titus, his reproof of Peter, supports the objects he had in writing this Epistle, as seen in your study of chap. 1.

Vers. 15. "Jews by nature." What were the advantages of Jewish ancestry? See Ro. 3:2, Ro. 9:4-5.

What did these advantages fail to do? Ro. 10:1-3. Compare Phil. 3:4-8.

Vers. 16. "A man is not justified by the works of the law." Why is it impossible to be justified by the works of the law? See 1. what the law requires, Deut. 12:32, Jas. 2:10, Mat. 5:48. 2 the universal condition of the race, Ro. 3:23, 9: 10, Is. 64:6, 1 Jno. 1:8; 3 the sentence of the law, Gal. 3:10, last clause. Ro. 1:18, 32, Ro. 6:23 first clause; 4, the inevitable conclusion, Ro. 3:20. Is it possible then for a merely moral man to be saved?

"Justified by the faith of Christ." What part has faith in our justification? See 1, the ground on which we are justified, Eph. 1:6, last clause, Ro. 5:9, first clause, Jno. 15:5 first clause, Eph. 5:30, Ro. 5:18,19; 2, the relation of faith to Christ, Rev. 22:17, last clause, Jno. 1:13, Acts 16:31. 3, the conclusion from 1 and 2, Acts 13:39.

"By the works of the law shall no flesh be justified." How do you reconcile this with Jas. 2:24? Study the whole passage, Jas. 2:17-26, particularly vs. 18 and 22; and compare Gal. 5:6 last clause, Acts 15:9 last clause.

Vers. 17, 18, 21. Can you unravel the apostle's argument in these verses? By combining vs. 17-18 with vs. 21, the argument comes out more plainly. Thus: vs. 21, "I do not frustrate the grace of God, but if righteousness come by the law, then Christ is dead in vain; (then) vs 17, while we seek to be justified by Christ, we ourselves also are found sinners. (then) is Christ the minister of sin; (which) God forbid! vs. 18, For (since Christ cannot be the minister of sin, righteousness cannot come by the law, and so) if I build again the things which I destroyed (by going back to the law for righteousness) I make myself a transgressor."

In verse 17, what false doctrine, for argument's sake, is supposed to be true? In verse 18, on the contrary, what truth is taken for granted?

Vers. 19-20. "Dead . . . nevertheless I live." Here we have the very heart of the Christian life. Dead, 1, to what? vs. 19, first clause; 2, with whom? vs. 20, first clause, Ro. 7:4 first clause. "Nevertheless I live," 1, to whom? vs. 19 last clause; 2, through whose life? vs. 20, third clause; 3, by what principle of action? vs. 20, fifth clause; 4, in what present outward condition? vs. 20, fourth clause.

"Dead to the law." Is a Christian then, under no obligation to obey the law? See Ro. 6: 1-2, 6, 7, 11, 14. 1 Cor. 9:21. Is there, however, a higher motive than duty? vs. 20 last clause, ch. 5:6 last clause. Ro. 13:10. "Who loved me." What is the Bible measure of the love of Christ? 1 Thes. 5:10., first clause, Jno. 13:1, Jno. 15:13, Eph. 3:19. How are we to be like Christ in this respect? Jno. 13:34, 1 Jno. 3:16. Is the "new commandment" higher than "the Golden Rule"? Compare Jno. 13:34, Jno. 15:12, 1 Jno. 2:16, with Mat. 7:12. Lev. 19:18.

Vers. 21. "Then Christ is dead in vain." Greek, "Without a sufficient reason." Ellicott. Could God have saved sinners in any other way than by the death of his Son? See ch. 3:21, last clause, Acts 17:3, first clause, Jno. 3:16, Mat. 21:37.

Looking over the whole chapter; what persons prominent in New Testament history are mentioned here? What important events in Paul's life, either mentioned in the chapter or the references given? Having seen in chapter 1, that Paul's object in this Epistle was 1, to indicate his independent apostolic authority; 2, to correct the work of false teachers, who taught salvation by the works of the law; what verses fall in line with 1? What verses with 2? Any with both 1 and 2?

What important doctrines taught here and in what verses? What practical lessons, and in what verses?

Answers to these questions sent with return postage to Rev. R. A. Lapsley, R. F. D. No. 1, Staunton, Va., will be corrected and returned.

The way to the heavenly home is by obedience to the heavenly visions.

### The New Aspect of the Negro Question.

By Thomas Nelson Page.

The negro question has recently and somewhat unexpectedly appeared again at the South. After holding the stage for over thirty years to the complete exclusion of other questions, it has for the last five or six years seemed almost "as good as settled," and the South has congratulated herself that this settlement was for the peace and well-being of all classes of her people.

The colored race, more or less eliminated from politics, under wiser counsel than had formely prevailed, was applying its energies to building itself up industrially. The white race, freed from the incubus that had weighted it down so long, had immediately begun to divide on economic questions. With this appeared to have passed the chief cause of misunderstanding between the two sections of the country—the North and the South. The division was not enough to break the solid South; but it was quite enough to contribute to the election of a Republican President and Vice-President.

To illustrate: Fifteen years ago, the leading social club of Virginia, the Westmorland Club of Richmond, had not Republican in it. Two years ago a majority of the members of that club voted for McKinley and Roosevelt.

When, in the Wilmington riot, Northern men marched shoulder to shoulder with Southern men, and when the Mississippi Constitution passed the Supreme Court of the United States, the South considered that the negro question was at rest, and for the first time since the war felt free to divide on other lines of public policy.

Such was the state of the case when McKinley and Roosevelt were elected. Mr. McKinley, by his extraordinary tact, won the good-will of the Southern people. His successor fell heir to this good-will, in addition to a large amount of popularity quite personal to himself. He was one-half Southern, by blood; his career had been one to appeal peculiarly to the imagination of the South; his character commanded admiration; his brief but honorable military career established him further in her esteem. In his command, for the first time since the war, a Southerner found that to be a Southerner did not operate against the chance for military preferment. It is probable that there was not a more popular man in the South than Mr. Roosevelt when he succeeded to the Presidency. His first Southern appointments were made from Democrats who had supported McKinley, and added to his prestige.

This was but a year and a half ago. Within this brief time conditions appear to have totally changed. The negroes throughout the country are in a state of upheaval. The popularity of the President with the people of the South has suffered a sudden eclipse. The deepest feeling is beginning to be stirred.

It is claimed by some that this change is due to the appointment of negroes to office. But in the judgment of those better informed, this does not account for the present ferment. President McKinley filled over thirty places with negroes, among them such important offices as the collectorship of the ports of Wilmington and Beaufort, North Carolina, and St. Augustine; the collectorship of customs at Savannah, Atlanta, and Georgetown, Georgia; and the postmasterships of Athens and Darien, Georgia; Beaufort and Florence, South Carolina; Pine Bluff, Arkansas, and others—all without causing a fraction of the excitement that has arisen of late, while only four original appointments of negroes to office in the South have been made during the present Administration, and but one of these has met with strenuous opposition. On the other hand, President Roosevelt has, perhaps appointed more men to office from among the conservative whites of the South than all the other Republican Presidents put together.

It is plain, therefore, that the reason for the present ferment must lie deeper than the mere appointment to office of negroes. The true reason is that these appointments have been taken at the South as evidences of an attitude on the part of the President toward the

race question which the South reprobates far more than the selection of however many negroes for office.

The first of these causes was undoubtedly what is now known as "the Booker Washington incident."

To make this understood it is necessary to speak plainly. Conditions at the South have changed within ten years. The old relation between the races has changed. Those who have made that relation one of kindness and affection are passing away. The races are wider apart to-day than they have ever been. It is, in the main, only those who knew the old relation that retain the old feeling. The new negro, when he gets an education, becomes the "Afro-American." Every question in which the negro is concerned becomes now a race question. The negroes will not have it otherwise, and the whites must act accordingly. The most passionate aspiration of the new negro is for social equality. This means in plain terms what the South in plain terms intends shall not be. The increased frequency of the crime for which lynching has come to be almost inevitable penalty is a manifestation of this aspiration. The frightful spread of lynching in its most terrible forms as the penalty for this crime is a manifestation of the determination on the part of the Southern whites that this aspiration shall never be realized. This is the reason that an act which to the President and many others who are friendly with the South appeared simple enough aroused so much excitement there. The effect was instantaneous and far-reaching. The negroes showed it. The thrill of it was felt from one end of the South to the other. Even those who were most liberal toward that race, most friendly toward the distinguished educator who had come to be regarded at the South as perhaps the most sensible man of that race, and who held the President in highest esteem, were disappointed that he could have so little understood conditions at the South.

This, however, passed, and might have passed completely, but for another act which appeared to point in the same direction.

For years, throughout the South, there has been the growing hope that the negro might be excluded from politics, and that another party might arise there to which the whites might turn without finding themselves in the association that affiliation with the negro party in the South has for the most part signified. It was generally held that this would mean the removal of the most debasing element of politics; of the chief cause of misunderstanding between the North and the South; and the opportunity for the South, relieved from the thralldom incident to the existence of only one party, to place herself in harmony with the rest of the country. This movement was advancing propitiously when the Administration intervened. One or two men who had made themselves prominent in it were removed from office. It is said that they would have been removed anyhow for violation of the general order prohibiting office holders from too active participation in politics, and that the fact that they were excluding negroes from their conventions had nothing to do with their dismissal. It is possible that they ought to have been removed. At least, however, the circumstances were unfortunate. It looked as if these men were being disciplined for trying to form a party exclusively of whites. The negroes so understood it, and the whites so understood it.

Following close on this came the closing of the Indianola post-office. There were two precedents for such removal; but the uprising of the whites had been inspired by the advances of a negro toward a white woman, and unhappily the action of the Administration had the appearance of retaliation in behalf of the negroes. The President was hailed by them as a "New Joshua." Immediately on the heels of this came the appointment of a negro to the principal government office in perhaps the proudest and most sensitive city in the South—the city that had fired the first gun at Fort Sumter, and the city that, in the whole South, during the reconstruction period, had drunk deepest of the dregs of humiliation. The whole South, already

stirred, resented it. It was taken as indicating a policy which conceivably might plunge the South again into horrors which she recalls with loathing. It was taken as indicating a want of appreciation of the grave dangers that underlie her social fabric, and, above all, as showing, on the part of one who was half Southern, a want of understanding of and of sympathy with the South.

These dangers can not be expressed in cold print. But they lie at every man's door, and when they stir they thrill every heart. To one who does not feel them, they can not be explained by reasoning; but they are felt, and they are felt to be more imminent now than for a good while past.

The South does not fear social equality. It knows that it can not be. But it fears the consequences of anything looking like the most remote recognition of it. It feels, as no one else can, the consequences of every agitation of this kind. "Social Equality" and the "Sword and Torch"—terms which none would have ventured to use five years ago—are beginning to be openly advocated by candidates for office at "Afro-American" meetings.

Happily, there is still a conservative element among the negroes at the South—mainly composed of those who knew the old relation between the whites and the blacks—who repudiate such incendiary doctrines. And, happily, there are those among the whites who know the President. These know that however he may have misunderstood conditions there, he has no intention of fastening again on the South negro domination or of fostering social equality in any form. Those who know him best feel that he has simply been misunderstood, and believe that in time the whole South will recognize it. They recall what he said a few years since in the "Sewanee Review," and republished in "American Ideals":

"The whole civilization of the future owes a debt of gratitude, greater than can be expressed in words, to that democratic policy which has kept the temperate zones of the new and the newest worlds a heritage for the white people."

The world has not changed since then, and neither has Theodore Roosevelt.—Collier's Weekly.

### Christ the Only Spiritual Light.

Rev. John Van Lear.

John 8: 12.

The language of Christ produced upon the minds of those who heard Him two impressions: one as to its matter and the other as to its manner. Men wonder at the gracious words that proceeded out of his mouth: men marvelled at the authority with which he spoke, for he spoke not as the Scribes and Pharisees. Jesus Christ never dealt in surmises or speculations and in this He differed from all human sages and the highest culture of the ancient schools. Ancient philosophers speculated upon the existence of a Creator: upon the extent and authority of His moral government; upon the immortality of the soul; upon a future state of rewards and punishments. For all these questions for which the wisdom of this world had never framed an adequate and satisfactory answer, Christ had a definite and positive assertion to make and He made it with an authority that wrought conviction and an assurance that silenced doubt. The verdict of all subsequent ages, His enemies themselves being judges, has coincided with that of His own age, "never spake man like this man;" "Thou knowest all things and shewest the way of God in truth." This certainty with which Christ spake on all matters where the wisest of men had only surmise or speculation to give to the world, is traceable to no other source than the clear knowledge He had of Himself. No other so fully as He conformed to that Delphic Inscription "Know Thyself:" other men did not know whence they were or whither they were going: no human seer had brought into the cradle a knowledge of any previous life and none could look beyond the grave with any hope of continued existence. Christ made the claim that He had come forth from

and would return unto the Father. The assertions that Jesus Christ made of Himself have no parallel in any of the claims put forth by Confucius, or Buddha or Mahomet, the founders of other great ethnic religions. None of these ever claimed a Divine pre-existence and equality with God. Christ's claim was this: "No man hath seen God at any time; the only begotten Son who is in the bosom of the Father, He hath declared Him;" "No man knoweth the Father save the Son and he to whomsoever the Son shall reveal Him;" "I am in the Father and the Father in Me and the works that I do, I do not of myself but the Father that dwelleth in Me, He doeth the works." "He that hath seen Me hath seen the Father and how sayest thou then shew us the Father?" Christianity does not deny that there are ethical precepts in other systems of religions that are beneficial and uplifting to men, but it does assert that no one of the founders of these systems claimed that he was the eternal Son of the living God and His co-equal in being, power and glory. The distinct fruitage that grows upon this blessed religion that has come into the world from Judea and Galilee is the Divinity of Christ and the Saviorhood of men from sin in Him and Him alone. "He is the door by whom if any man enters in he shall be saved." He is the "Bread of Life," meeting the hunger of the world; He is the "water of Life," satisfying its thirst. These are His claims. Men may, as men have questioned them, but no parallel can be found to them in the religious literature of the ages. The text presents the most striking and distinct of these claims of Christ: "I am the light of the world; he that followeth Me shall not walk in darkness but shall have the light of life." What the sun in the heavens is to the natural world as the sole source of its light and life, fruitfulness and energy, that Jesus Christ asserts Himself to be to the spiritual world. The sun which is as a bridegroom that goeth forth out of his chamber and rejoiceth as a strong man to run a race; whose going forth is from the ends of the heavens and his circuit unto the ends thereof and from whose heat nothing can be hid is the emblem of Christ's blessings and the symbol of His being to the world of men. Light is the most universal and omnipresent force in the universe and because of this Jesus Christ chose it to illustrate His personality and mission. "I am the Light of the world." Let us suppose that Christ had claimed that He was the Son of God and the only Saviour from sin, but that instead of saying that He was the light of the world, had said that He was the light for one hemisphere, or one continent or one race of men. If that had been His assertion then men might have some ground on which to dispute His claim that He was God's Son and could have framed a reasonable objection to His closing the doors of eternal life to all but a mere fraction of the human race. There is entire consistency between His claim of Divinity and the universality of His blessings. He is the Light and the Light of the world. He has joined in a wedlock His Saviorhood and the universality of His Gospel that no man can put asunder. Men are at liberty to reject Christ. He offers the gift of eternal life freely, freely on His part as a gift and freely for man's acceptance; but no man is at liberty to accept Christ and reject any of His claims; no man can believe in Him and mutilate His Gospel: no man can divorce the saying Christ from the missionary Christ. Taking this claim of Christ, "I am the light of the world," let us notice it in the forceful bearing it has upon some objections that are urged against missionary enterprise and activity in the Church.

I. The exclusiveness of this claim, "I am the light," not a light, not one of many lights, not a star or a moon or a satellite, but the sun. Christ does not admit any rival claimant to the belief and affections of men; He closes and fast bars the door against the entrance of any other spiritual teacher than Himself.

1. Men object to this exclusiveness and tell us that there are sublime moral teachings in such heathen philosophers as Plato and Aristotle and that the founders of Confucianism, Buddhism and Mohammedanism

taught great truths. It is so but the Gospel of Jesus Christ tells from whence they secured these principles and truths: they did not originate them but they derived them from "that True Light that lighteth every man that cometh into the world." All the truth that men have ever taught to men in any age of the world has come from Christ. All human wisdom is but the spark from His eternal wisdom.

2. Again men object to this exclusive claim of the Lord Jesus Christ because it makes Christianity intolerant of that which is good in other religions. This is true but the intolerance of Christianity is not that of force or compulsion; it is rather the intolerance of peace and gentleness and forbearance; it is the intolerance that the sun in its meridian brightness has for the candle ray; it does not force out or extinguish the candle, nor forbid it to shine; but by the excess of its brilliance it puts to shame the feebleness of the candle's shining, so that men see it not and if they see it they do so only to mock and deride a candle shining when the King of Day shineth in his strength! That is the attitude of the Gospel to all the good that men assert exists in other systems of religion; it does not quench them but by the supremacy of its own truth it puts to shame the feeble candles men have lighted! Christianity could not be the one true, revealed religion from God and be tolerant of other systems that pretend to such claims; if Christianity were a tolerant faith it would give place to the lords many and gods many that men create for themselves; it would make room for the conceits of human philosophy; it would recognize the claims of Confucius and Buddha, Mohammed and Zoroaster and their followers, as children of the light. Had Christianity been thus tolerant it would have never provoked opposition and hostility; its missionaries would never have been denounced as subversive and revolutionary and branded as "they who turn the world upside down;" it would have escaped all the baptism of blood through which the Church has passed as the vials of human wrath have been poured out against her "when the kings of the earth set themselves and the rulers take counsel against the Lord and against His anointed, saying, let us break their bonds asunder and cast away their cords from us." There was until recent years the death penalty attached to any forswearing of Mohammedanism in order to accept Christianity. Such a law would never have been written had Christianity admitted the claim of Mahomet to be the True Prophet of Allah.

3. Christ's exclusive claim offends the liberal and latitudinarian spirit and tendency of this age. Men tell us that a man has the right to believe as he wishes; to create and shape truth for himself and in what they term their "broad charitableness" they say, "let the heathen nations alone in the religions they have; let Confucianism reign in China; let Buddhism reign in India; let Mohammedanism reign in Syria and let Christianity prevail in Europe and America." This liberalism forgets that the progenitors of the Anglo-Saxon race were found in barbarism and idolatry in the forests of Europe by Christian missionaries and that the advance and enlightenment and civilization of the European and American world is traceable to no other source than the cross of Christ. But this liberalism says, "it is unkind to disturb any people in their ancestral faith; to wean them from their hoary faiths with which they are satisfied and to fasten upon them a foreign religion." But Christianity is not a foreign religion. It did not originate on earth: it was not founded by man; it is no more foreign to the heathen than it is to us: it is foreign to us and the heathen alike in that it is from heaven and not of earth. "God hath made of one blood all nations to dwell upon the face of the earth." He created the heathen as He did us and they have the same rights to the Gospel that we have. The last words that Jesus spoke before He ascended were "Go ye into all the world and preach the Gospel to every creature." This liberalism of the age forgets and overlooks another thing and that is, that Christianity is not the only intolerant and exclu-

sive system taught to men the world over. Centuries ago Arabia discovered the use of certain characters named letters and certain figures named numbers. Can you show anywhere a more dogmatic and intolerant system than that wrapped up in the Alphabet? Why does literature in its intolerance say to men, You can not read or write or think but by the use of the letters of the Alphabet? Do you know of a more dogmatic and exclusive system than Mathematics? You can make no calculation without the use of the digits. I say to the liberalist, now be consistent in your argument. If it is unkind to distrust heathen people in their religion and to wrench them away from their ancestral faiths, is it not unkind to fasten the Alphabet and numbers in Mathematics upon them? Why not leave them in their ignorance clinging to their venerable and hoary customs. Would the man who contends for the rights of many religions to exist contend that there should be many languages that could not be translated into each other? Or if one language were found that all nations might use and which it would be best for all to use would he assert that it was unkind to teach such a useful and practical *Vollpuk* to all nations? Would he contend that every race should have its own system of numbers? Would our government in its expanding trade with the Orient and in the greater trade we hope to have through the opening of the Isthmian Canal consent that China and Japan should throw away the tables of additions and subtraction and multiplication or reckon interest on any other basis than per cent? Is it unkind to have one universal system of mathematical computation? Shall this system discovered by man be taught all nations as the final and absolute truth in mathematics and yet men who admit this be so liberal as to charge the Christian Church with intolerance for teaching all nations that there is but one revealed religion from heaven? Is not modern science too very dogmatic, arbitrary and exclusive in its teaching? Scientists tell us that there is but one interpretation of nature; that all the physical forces and laws of nature operate in the same way throughout her wide domain; gravitation is the same in China as in America: molecular heat and attraction is the same in Africa as in Europe: water rises to its level on the Ganges as on the Thames. Every great discovery of modern science by the western mind is being fastened upon the Oriental mind in the great universities of China and India and Japan, yet who charges science with intolerance or denies to her the right to fasten any final truth that she discovers in nature upon men everywhere? It is not "unkind" in science to draw the heathen mind from hoary and venerable misinterpretations of nature!

Alas, alas, it is only unkind to tell benighted hearts in heathen lands the story of the blood that saves and of the God who made and loves all His creatures and gave His Son for their redemption! Letters, mathematics and science can be exclusive and teach final truth but religion must not! And letters, mathematics and science are all man's wisdom and the preaching of Christ crucified is God's wisdom! We may take the heathen the wisdom of men but we may not take them the wisdom of God!

II. This exclusive claim of Christ is reasonable. When the Lord God drove the guilty parents of our race from Eden He placed at the entrance to the garden the flaming cherubim and the sword revolving every way, and the meaning of this was that man by none of his devices could find his way back to the life of holiness he had forfeited by his sin. If he ever found it it would be by the efforts of another for him and not by his own. Christ has removed the cherubim and sword and is the one way of salvation from sin. That there should be but one Redeemer for men is reasonable and in line and accord with all God's methods of creation and revelation. Singleness marks all of God's methods. There is but one way by which water can be produced and that is by the union of hydrogen and oxygen; that one way shuts off all other ways; there is but one way by which light reaches your eye and sound reaches your

ear. The waves method excludes all other possible methods: there is but one method by which plant life can be nourished and soil and sunshine shut out all other ways. There is but one way by which your body can be sustained: food alone can do that and food excludes all other ways. There is but one method by which conscience can be enlightened, the divine word whose entrance giveth light, precludes every other way. This manifested and revealed Christ who offers Himself for sin as the sole propitiation harmonizes the cross with God's hand as we see it every where in having but one method for results. By this single method of salvation God simplifies for men the whole matter. It is easier to believe in and love one Christ than twenty Christs. One Eddystone lighthouse off the coast of Plymouth is all the mariner needs to keep him off the reefs whereas twenty might confuse him. In the great terminal stations of the land you have often been thankful when told that your train was standing upon such a numbered track and that it was placarded so that you could distinguish it. "God is not the author of confusion" and has saved men from confusion as to how to be saved by giving them but one Savior. If you believe that men are saved in any other way than by Christ, you are more "liberal" than God and "kinder" than Infinite Love! Christ looked not on the firmament at night sown thick with stars in its "infinite meadows" but in the open day and beholding the sun in his zenith, one light obscuring all others, said "I am the light of the world and he that followeth Me shall not walk in darkness, but shall have the light of life."

[This sermon was preached at Tuscaloosa, Ala., on Sabbath, Feb. 1st, 1703, and its publication requested by one who heard it.—Ed.]

#### Home Mission Work in the Ozarks.

The Ozarks or the Ozark mountains are not a range of mountains or a series of mountain peaks, as the word seems to indicate, but rather a broad, rough, elevated table-land in the Southern and Southwestern parts of Missouri. The soil except in the valleys is generally thin, often poor, the markets distant; and agriculture does not flourish: there are evidences of mineral deposits in many places, but as yet these are undeveloped; the climate however is well suited for fruit, and thousands of acres have been planted in orchards during the last ten years; and recently several companies have been formed and large areas of land purchased for pasturage and the rearing of sheep and goats. There is probably a future for this country, but it is yet in the future.

The population of this region is sparse, the schools are usually far apart, the terms short and the teachers ill-paid, and there is naturally more of poverty and illiteracy than in more favored parts of the State. And in many places the "moral illiteracy," as it has been aptly termed, is even worse and the ignorance of the Bible and its teachings appalling; perhaps the saddest and most significant fact in this connection is that often the so-called preachers are more strongly and even bitterly opposed than any others to the introduction of a more intelligent and Scriptural form of Christianity.

This is emphatically the missionary territory of the Synod of Missouri, and lies within the bounds of Lafayette and Potosi Presbyteries. During the last ten or twelve years something has been done to overtake the destitutions and supply the needs of this region: seven churches were organized, and five counties were entered and occupied where before no Presbyterian church had ever been known, or perhaps even heard of. These churches however have with few exceptions been generally vacant, and of course have suffered greatly from lack of pastoral oversight and Scriptural instruction. Nearly two years ago an evangelist, Rev. Jas. F. Forsyth was secured for the lower part of the field, and he has done most efficient, faithful and hard work in the face of difficulties and obstacles not a few; and his work has not been without tokens of the divine presence and blessing. Further, as the direct result of these labors

plans are now being proposed and matured, which we believe will result in great and lasting good if they can be successfully carried out.

Besides this, an interesting and unique Home Mission work has been done by women during the past year in the upper Ozarks. Mrs. Rinehart, the wife of an elder of the Montrose church, situated in that region, was spending the winter of 1901-2 in St. Louis, where members of her family sought work to help them through the winter, and to provide "seed corn" for the crops of the coming spring after the severe drought of the preceding summer. Very naturally she attended the meetings of the Ladies' Aid Society of Grand Avenue Church, and very naturally, they in turn questioned her about the conditions in the Ozark region, the great needs, the lack of competent workers, etc. And they became so greatly interested in the work and in trying to have the destitution supplied that they proposed to Mrs. Rinehart that she do some Sunday-school Missionary work during the Summer; to this she agreed, and the Society employed her for six months, paying her a very moderate salary. This was done only after consultation with and the hearty approval of their Pastor, Dr. Cannon, of the Home Mission chairman of Lafayette Presbytery, Dr. Gordon, where the work was to be done, of Synod's Superintendent, and of other brethren consulted.

As the direct result of these labors four Sabbath-schools were organized with more than a hundred pupils, three of them where there had never been schools before: literature was furnished them all by our Publication Committee at Richmond, and they were continued during the summer and Fall and well up to Christmas.

Valuable information was also obtained for the Home Mission Committees, several preaching places were suggested, and arrangements were made at two of them for meetings by one of our Ministers, at one of which there were twenty-five professions of faith in Christ and the desire expressed for the organization of a church. And further, the Sabbath-school Committee of Lafayette Presbytery, with the knowledge and approval of the Assembly's Publication Committee, have continued the services of Mrs. Rinehart as an actual, though not technical, "Sunday-school Missionary;" She will now not only look after the schools already organized and seek to start others, but will also do what she can in the way of distributing wholesome literature of a kind suitable to the people among whom she labors. She has also organized a Young People's Society which meets at her house once a week, for singing, prayer, and especially reading for an hour or two, and also for the distribution of library books which she has purchased herself. And already one remarkable instance of reformation on the part of a young man has been accomplished by the reading of one of these books. This is a summary of what has been done since last June.

May this be the beginning of better things and brighter days in that region of the State. G. L. L.

The high prize of life, the crowning fortune of a man, is to be born with a bias to some pursuit, which finds him in employment—whether it be to make baskets or broadswords, or canals, or statues, or songs.—Emerson.

Arise, sad heart; if thou dost not with stand,  
Christ's resurrection thine may be;  
Do not by hanging down break from the hand,  
Which as it riseth, raiseth thee.

—George Herbert.

Make use of time, if thou valuest eternity. Yesterday cannot be recalled; to-morrow cannot be assured: to-day only is thine, which if thou procrastinated thou lovest, which loss is lost forever.—Jeremy Taylor.

Happiness stands like a maid at your gate,  
Why should you think you will find her by roving?

### A Flying Visit to Daghesh Forte and His Folks.

I, your correspondent, Mr. Editor, don't often get away from home. I dwell among mine own people. The luxury of a rest, and the extravagance of a trip, I but seldom indulge in. But the few times I do depart from home and this rule, I like to wander among my friends. Some people, when they get away from a place where they have been kindly entertained; and (they do say) some preachers, when they have been promoted from an humble charge where they were well treated; immediately drop all acquaintance and communication, as if they had narrowly escaped being burned. But I never was built that way, Mr. Editor. It has always seemed to me,

"Should old acquaintance be forgot  
And never bro't to mind?"

And so these foggy mornings and hub-deep roads, when I tore myself away for an outing, which way should I turn but to the house of my old friend Daghesh Forte?

Now I had rung the old fellow's door bell upon occasion in the days gone by, had met some of his family, and had even taken his daughters out once or twice of an evening. And I doubt not their society had been profitable, for it is Scripture that afflictions are good for the soul. But years ago dust and innocuous desuetude had gathered upon our acquaintance. And now when Mr. Daghesh F. met me at the door, I never was more surprised in my life. The old gentleman must have grown a beard or something, he looked so queer. And when Mrs. Daghesh Lene, came out and their oldest daughter Beth, and Eric and Sadie (they spell their names "Hireq" and "Cadhe" since they have been off to school), and Quibboots (little rascal!) and baby Shewa—you wouldn't have believed your own eyes, they were so changed. Their limbs were all twisted, and their necks craned and their faces wizened, and their eyes squinted, like they'd had rheumatiz and neuralgia and things, bad. And, I don't want to be uncharitable, Mr. Editor, but I just can't get over it, the way they looked at me at first, sort of stony like, as would say: "Dr. Moore we know, and Dr. Lingle we know, and Dr. McKelway is not a stranger, but who are you?" But when at last we did get it right, and remembered, and recognized each other good and mutual, my but! there was some thawing done! It would have done Dr. Moore (as first introduced us) good in his soul to have seen how cordial we were. We just couldn't do anything but beam and smile, and shake one another by the hand, and hug ourselves, for joy of the meeting. And the yarns that we spun, and the stories that we recalled, and the reminiscences that we reminisced, they were a plenty. You'd have thought there weren't any times but the old times, and these hadn't been anybody but just us.

And so it came about that with a merry welcome and much pleasant chat, I spent the night with my old friend Daghesh Forte and his family. I found them sticking just as close to their Bibles as ever. They are a Scriptural set, every one of them. That part of the ancient Scriptures where they are not at home is mighty scarce. And then their talk is really refreshing, it it rests a body. They have such a nigh way of expressing themselves, so natural and child like. "Navy" I think the fine folks call it. Like as they just looked a look straight out of their eyes at things (without any poison of fashion to turn it aside or make colors of it,) and then out with what was before them. It is rousin' and healthy just to be with the Dagheshes. Kind o' brings the blood to the surface just to rub up against them. I don't know how much my pulses might have been quickened, or my constitution strengthened if the state of my affairs had permitted me to tarry longer. But part I must, and part I did, next morning, sorrowing most that I could not more be filled with their company.

Homer.

None can truly write his single day, and none can write it for him on the earth.—Tennyson.

### Opinions on the Chicago Convention.

This convention represented the Christian scholarship of the United States more adequately than any other meeting ever held. The leaders of thought were there in great numbers. But in the devotional exercises and in the speeches there was no discordant note. The things as to which they agreed were so large and compelling that the smaller things were lost sight of. And though there were no demonstrations of emotion you could not attend the sessions without becoming aware of that restrained intensity of feeling and depth of conviction that awes the human spirit.—The Watchman.

There is absolutely nothing to fear from the association, and everything to hope. Nothing could be of brighter promise for the future of the Church and of the State than that the most distinguished scholars in the country should take time to come together in conference and express themselves as profoundly zealous for the widest and best knowledge of the Bible, and for the furtherance of every agency which proposes the moral elevation of our youth.—The Christian Advocate.

There were no iconoclastic utterances despite the wide-spread expectation of those suspicious of the movement. A sweet, sane, positive, uplifting spirit sounded the trumpet call to attention before the vast audience on Tuesday night, and the same spirit broke free the banner of action in the formation of the Religious Education Association at the crowded session late Thursday afternoon.—The Examiner.

The spiritual tone and devotional spirit were as marked in platform utterance as in the earnest prayer and fervent song which opened and closed each session. This religious atmosphere, together with the profoundly serious earnestness and fearlessly free fellowship which pervaded the whole occasion, made it impossible to suspect the presence or possibility of any factional control, ulterior motive, or polemic purpose.—The Outlook.

The uncompromising position adopted by such men as Dr. Potts of Toronto, Dr. Neely of New York, and Bishop Vincent, was not represented on the platform. This doubtless was due to the failure of leaders of that class to respond to the cordial invitations extended. Their absence is regretted; for, had they listened to the frank, irenic declarations of these who advocate the new movement, the promotion of a complete understanding would have been simpler than it will be through the medium of reports and correspondence.—The Baptist Standard.

It may make a splendid scientific record, but it will prove a dismal religious failure. As its character and aims come to be known, the evangelical denominations will let it s verely alone. The sooner it comes to its demise, the better for evangelicalism.—The Presbyterian.

The Chicago convention on religious education set going a discussion which as yet has only begun. We are by no means as sure as Dr. Berle is, in his article on another page, that its projectors did not have first in mind the spiritual ends of religious education; and this for the reason that the final impression in which Dr. Berle rejoices was largely produced through addresses of men most influential in planning the convention. But we are no less grateful that it placed chief emphasis on the supreme importance of the spiritual life to be created through knowledge of God and of human nature. It is interesting to note that the opposition to the convention, which was quite formidable before it was held, has dwindled to the querulous voices of a few moss-grown religious newspapers, mostly Presbyterian.—The Congregationalist.

God can only help man as he becomes a man.

Neither retail nor receive scandal willingly; in the case of scandal the receiver is as bad as the retailer.

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The Editor's Chat With the Reader.

The Chicago Convention, as the term is now used in the religious world, is the recent religious education meeting there, which seems to have made as many differences of opinion as the Chicago Convention which nominated Mr. Bryan for the Presidency. In publishing the different accounts we omitted those of the Interior and the Herald and Presbyter. The Herald and Presbyter adduced five propositions which it regarded as the results of the meeting; the Interior pronounced them all, specially and inferentially, false. So the esteemed Interior and the esteemed Herald and Presbyter are paired, so to speak. Rev. R. A. Lapsley gives a good, hard lesson to the Standard's Home Class for next Sunday afternoon. It is worth hard study, though.

We clip from Collier's Weekly, which has gotten to be a most excellent publication, with a Southward sympathy, Thomas Nelson Page's article on the Negro Question. It is well worth reading. And the sermon by Rev. John Van Lear is an admirable one. We are glad to learn of the habit some of our vacant churches have of getting one of the elders to read a Standard sermon, when no minister is obtainable. This is a good one to read. Dr. Leyburn sends us his first contribution as editor and our Eastern readers will be glad to learn more of Home Mission Work in the West. Also they are glad to see this week the face of that distinguished Texan, Dr. Samuel A. King. The visit to Doghes Forte should be taken by other Presbyterian ministers occasionally.

PERSONALS.

The First Presbyterian Church of Birmingham, Ala., has extended a unanimous call to Rev. Jno. W. Stagg, D. D., of Charlotte.

Changed addresses:

Rev. George F. Mason from Winchester, Va., to Athens, Tenn.

Rev. Letcher Smith from Hillsville, Va., to Dunn, N. C.

Rev. W. Beale, from Jackson to Laddonia, Mo.

Rev. E. M. Craig may now be addressed at No. 1824 Sixth Ave., Bessemer, Ala.

Church News.

GEORGIA.

ATLANTA.—In an impassioned speech at the Bijou theatre yesterday, the 1st, to an audience of 2,000 men, among whom were many of the most prominent ministers of Atlanta, Rev. George Campbell Morgan announced that he would not and could not take part in any non-denominational or other religious movement which included among its promoters and laborers men who denied the absolute deity of Christ and salvation through His blood.

"I wish to make a statement here and now," said the distinguished successor of Dwight L. Moody, as he advanced to the center of the stage, straightening himself to his full 6 feet of stature and raising his voice so that it rang as clear as a bell throughout the theatre, "which I think is my due. I was surprised as I came on the train to Atlanta to find in one of your newspapers that I was to be the speaker this afternoon at the launching of an evangelistic movement, which, according to the report, had on its proposed committee men with whom I could not labor because they deny the absolute deity of our Lord and salvation through the blood of Christ.

"I make no war on any man's faith, but I cannot and will not enter into any alliance with men whose creed denies the essential elements of salvation."

At the end of Dr. Morgan's oration the vast audience sat spellbound, not comprehending in the least the meaning of it.

Then all at once it dawned upon them that the speaker had refused most emphatically to participate or assist in the great non-denominational religious revival planned through the united efforts of the ministers of the city, the beginning of which was to be marked by his sermon to men, unless the Unitarians and Universalists were barred.

All the elements of a sensation of the first magnitude were here, and the audience was quick to grasp the fact, it being generally known that both Dr. McGlauffin of the Universalist Church and Dr. Langston of the Unitarian had taken part in the ministers' conference, at which the revival was planned and united effort on the part of the churches decided upon, and that Dr. McGlauffin had gone to the length of bringing here two distinguished Boston clergymen of his denomination to assist in the work.

Preceding Dr. Morgan's statement, ex-Governor W. J. Northen read from the stage the following communication from Dr. W. W. Landrum, chairman of the executive committee of the ministers' conference:

"Concerning this great movement, in which the Christians of Atlanta are invited to co-operate, it should be remembered:

"1. It did not originate in Atlanta, but in New York.

"2. It is distinctly a gospel movement, designed to emphasize the following evangelical doctrines: The inspiration of the Bible as the Word of God, the divinity of our Lord Jesus Christ, His sacrificial atonement for the sins of the world, regeneration by the Holy Spirit and justification by faith. All these doctrines are specially emphasized in the document sent out from headquarters in New York, and which was read in open meeting by Bishop Nelson when the Atlanta pastors began to organize.

"3. In the plan of work outlined topics and speakers are to be arranged by a committee composed of one Baptist, one Episcopalian, one Methodist, one Presbyterian, one Congregationalist, one Cumberland Presbyterian—six in all, and all evangelical.

"4. The movement is sympathetic to all good work, moral, patriotic and philanthropic, and welcomes the aid of any who can co-operate only on these lines."

While no mention is made in this document, nor in Dr. Morgan's speech, for that matter, of any particular denomination or denominations, all understood that the Unitarians and Universalists were meant.

Dr. Morgan later said that, in view of the committee's statement, he would be glad to aid in the services and to pray God's blessing upon them.

Repentance was the theme, the text being taken from Acts xx. 21: "Testifying both to Jews and Greeks repentance toward God and faith toward our Lord Jesus Christ."—Constitution.

## ALABAMA.

East Alabama Presbytery will meet at Troy, April, 15, 1903, at 7:30 p. m.

E. P. Davis, S. C.

MOBILE.—Report for February of Rev. R. A. Mickle, Seamen's Chaplain.—To The American Seamen's Society, 76 Wall St., N. Y.: Number of American ships, etc., in port since last statement, 12; all others, 44; religious services held in chapel, 89; in hospital, 12; average attendance of seamen at religious services, 14; of others, 4; religious visits to hospital, 4; on vessels, 8; in boarding houses, 30.; distributed 12 English Bibles, 2 German, 1 Swedish, 1 French Testament, and many sailors' magazines, leaflets, tracts, magazines and papers.

The short month of February has been a busy and in many respects a fruitful one. The religious services have been well attended by seamen, but the inclement weather tended to diminish somewhat the number of outsiders. Mrs. Trousdale and Mrs. Mangrum, from New Orleans, gave their promised concert with a view to putting in bath and sewerage. As the result, they turned over to us, from first to last, \$63.35. Mr. Wm. Butler Duncan of New York, upon the chaplain's application, generously and promptly donated \$50 for this much needed improvement of bath and sewerage. A lady contributed anonymously through a deacon of one of the city churches \$1. The Southern Coal Company kindly gave some coal, and the ladies of the Bethel Auxiliary paid for the drayage of same. Graham and Delchamps printed gratuitously some circulars for the entertainment; Yeend and Potter gave the chaplain a fine double woolen blanket for the janitor's use; Kloskey, Lauretta, Ziegler and Yuile fed some hungry seamen; Mr. Bromberg gave German papers; a sailor gave some magazines, and the sisters of Mr. R. G. Markham, deceased, gave a quantity of magazines left by their brother. Mr. Bidgood gave a ream of note paper; The Bible Society of Mobile donated 10 Bibles. Notwithstanding the rain and mud, the monthly concert was enjoyed by a large crowd of sailors, and a goodly number of ladies and gentlemen from the city.

R. A. Mickle, Chaplain.

TALLADEGA; Isbell College.—The Rev. F. B. Webb, D. D., wishes it announced that he will withdraw from the management of Isbell College, and will have no further connection with it, after the present scholastic year, but will remain in charge of the First Presbyterian Church of Talladega, Ala.

Rev. W. A. Hall, pastor of Wytheville, Va., Presbyterian Church, being on a visit to his sisters and niece, preached an excellent sermon for Dr. Webb's people on Sunday night, March 1st.—Southwestern.

The Presbytery of Tuscaloosa will meet at Centreville, Ala., Tuesday, April 14, 1903, at 7:30 p. m.

J. G. Praigg, S. C.

## KENTUCKY.

LOUISVILLE, Westminster Church.—On Friday evening, March 13, Dr. C. R. Hemphill will deliver a lecture on "The Apostolic Church." This lecture comes in the series on Epochs in Church History to be given in this church during this year.

CRESCENT HILL.—Last Sunday the communion of the Lord's supper was observed at this church. It was a precious season. Mr. Porter announced four additions since the last communion, two on profession and two by letter.

HIGHLAND CHURCH.—On account of Dr. Hawes' illness, the communion service announced for last Sunday had to be postponed. Mr. Carpenter, the pastor's assistant, preached both morning and night. Twelve persons have recently united with the church on profession, one of the results of the Sunday night evangelistic services which Dr. Hawes has been conducting.—Christian Observer.

## TENNESSEE.

CLARKSVILLE.—At the suggestion of the Executive Committee I make a call for a meeting of the Board of Directors of the Southwestern Presbyterian University, to be held on Wednesday, March 25, at 10 a. m., in Clarksville, Tenn. The special object of the call is to elect a chancellor if the way be clear.

G. F. Nicolassen, Vice-Chancellor.

## TEXAS.

Presbytery of Dallas will meet in the College Park Church, Sherman, Texas, Friday, April 10th, 1903, at 7:30 p. m. The Sabbath-school convention will meet at the same place, April 9th, at 7:30 p. m. E. M. Munroe, Stated Clerk.

The Presbytery of Western Texas meets at San Marcos, Texas, April 9th, 8 o'clock, p. m.

Stonewall McMurray, Stated Clerk.

## SOUTH CAROLINA.

At a recent called meeting of South Carolina Presbytery, Rev. T. P. Burgess resigned his pastorate of the Ninety-Six and Coronaca Churches and accepted calls to Edgefield, Trenton and Johnston. The Ninety-Six and Coronaca congregations spoke in high terms of their pastor, and were loth to part with him. Brother Burgess expects to begin work in his new field about the middle of March.

GREENVILLE.—At the First Church, on Sabbath, March 1st, the sacred desk was occupied by Rev. Waddy H. Hudson, our returned missionary from China, now on a year's vacation in America. Mr. Hudson was in Savannah on the preceding Sabbath, when Dr. Sloane, pastor, announced to his congregation at the First Church that "a child of this church will occupy this pulpit next Sabbath."

UNION.—Rev. R. G. McLees assisted Rev. A. G. Wardlaw in a recent series of special services, and as a result, sixteen persons were added to the church on profession of faith, this making about forty new members received since last May, when Mr. Wardlaw took charge of the church.

## NORTH CAROLINA.

Not Delinquent.

Mr. Editor:

Please allow me to say and say quick to the Brethren of Concord Presbytery that the list of churches sent me by our new Secretary as delinquent to Ministerial Relief Fund for a year, beginning April 1st, 1902, is not correct. Many of our most punctual and liberal and all our churches, loyal to the injunctions of Presbytery did not send their contributions direct to Assembly Treasurer, but to our Presbytery Treasurer, and should not have been counted delinquents. Dr. McElroy not being familiar with our method, did not confer with our Treasurer, H. L. Dixon, Hickory, N. C.

C. A. Munroe.

GREENVILLE.—The church at this place has extended a unanimous and most earnest call to Rev. F. G. Hartman, of Greenbrier Presbytery, to become its pastor. Greenville is a prosperous town, with a most promising outlook ahead for usefulness in the wideawake and vigorous Presbyterian church there. It is hoped that Mr. Hartman will accept and enter upon his duties as pastor in the near future.

GREENSBORO.—The Sunday-school of the First Church will take up a special collection on Sunday, March 29th, for "Little Joe's Church" at Barium Springs. Attractive envelopes have been printed for the offering. Who will follow this example?

PEMBROKE.—Arrangements have been made whereby there will be services at this point once a month.

RED SPRINGS.—On Monday night the 9th inst. Dr. H. L. Smith of Davidson College gave one of his wonderful scientific lectures in the Seminary Auditorium, on the Life and Death of Worlds. A large audience was present and many were convinced that Dr. Smith can see further back into the past, deeper into the present and further on into the future than most men.

He is an instructive as well as an attractive speaker. And handled his (to many of us) new subject in a masterful manner, never being once at a loss for the word wanted to express his ideas.

Tuesday morning, at the North Carolina Military Academy, he addressed the student body and others. Prof. McArthur and his helpers are fast pushing this school to the front, and Dr. Smith's address was a step in the right direction to help on the work and to encourage the boys.

J. McL.

At a call meeting of Mecklenburg Presbytery held in Charlotte, N. C., on the 10th inst., Rev. J. K. Fraser was dismissed to Charleston Presbytery.

The call from Monroe Church was accepted by Rev. Geo. H. Atkinson and the following order was made for his installation on April 9th at 8 p. m., viz:

1. Rev. J. R. Howerton, D. D., to preach the sermon.
2. Rev. J. A. Dorritee to propose the constitutional questions.
3. Rev. J. W. Stagg, D. D., to charge the people. Mr. Atkinson was granted the privilege of asking Rev. S. M. Smith, D. D., of Columbia, S. C., his old pastor, to charge the pastor on the above occasion.

The Trustees of Mecklenburg Presbytery were authorized and ordered to execute a receipt and refunding bond to the executors of the last Will and Testament of Mrs. Mary K. Minott, according to the laws of the State of New Jersey that a legacy of \$1,000 may be obtained for Miss Ufford's school at Albemarle, N. C. T. J. Allison, Stated Clerk.

**SUGAR CREEK.**—The constitutional requirement having been complied with, I hereby call a meeting of Mecklenburg Presbytery to be held in the Second Presbyterian Church of Charlotte, N. C., on Tuesday the 24th inst., at 11 a. m. to transact the following business:

1. To act upon the request of Rev. G. T. Thompson for the dissolution of the pastoral relation between himself and Sharon Church.
2. To dismiss him to another Presbytery if the way be clear.

T. J. Allison, Stated Clerk.

Mecklenburg Presbytery will meet in regular stated session in Tenth Avenue Church, Charlotte, N. C., on Tuesday, April 14th, 1903, at 8 p. m. T. J. Allison.

**BRUNSWICK COUNTY FIELD.**—The Rev. Wm. Black, the Synod's Evangelist began a meeting on February 1st, at one of the mission points in this county near Phoenix. For eight consecutive days he preached the Gospel in the power and demonstration of the Holy Spirit to an appreciative people.

Church members were revived and strengthened in the faith, backsliders reclaimed, and 35 persons professed faith in Christ. Sixteen were added to the Presbyterian Church on profession, giving us a total membership in this community of 24. Sixteen heads of families agreed to hold family prayer for the first time in their lives.

A large number of the professions was composed of old men and women, one old man being in his 78th year.

Brother Black won the affections of the people, and his visit to us will ever be held in grateful memory.

On February 27th a commission of Wilmington Presbytery organized a Presbyterian Church with a membership of twenty-two, the immediate results of Brother Black's meeting.

Mr. A. M. Williams and Dr. T. V. Moore were elected ruling elders, a promising Sabbath-school was organized and steps taken to erect a Presbyterian Church at once.

The name chosen for the new church is Bethbirei, meaning the house of my creation.

To God be all the praise.

**FAYETTEVILLE.**—The Presbytery of Fayetteville will meet at Sanford, Tuesday at 7:30 p. m. April 14, 1903.

P. R. Law, Stated Clerk.

#### Needed—A Church.

Dear Standard:

For many years Rev. Mr. McLaurin preached once a month at Plum Tree, a thriving mounta'n village about twenty-two miles south west of Banner Elk and in the bounds of Concord Presbytery. This is a wide-a-wake little place and has several very successful manufacturing interests, such as Mica Mills and factories that work in wood.

There are about two hundred school children in the district. Mr. McLaurin having gone to another field, a church has never been organized, but there are in the village a dozen Presbyterians waiting for Presbytery to see the way clear to organize a church.

In the meantime, these people and others who are not Presbyterians but who would be if there was a church here, have been so much impressed by the work done in other places such

as Banner Elk and Spruce Pine, that they resolved to build a church for themselves.

The Presbytery fully approved of this effort and has been ready to help in any way in its power.

It is in regard to this church and its present needs that I wish to write a few words to the readers of the Standard. My home is at Plum Tree, but I am a student at Davidson College preparing for the Presbyterian ministry.

Last year I was a student at the Lees-McRae Institute. While there I was so impressed by the advantages of the religious atmosphere of that noble school, that on returning home I determined to do all I could to help forward the plan to build a church.

I laid the matter before the people of the community and found that they were willing to give liberal support.

As a result of their co-operation we now have a five hundred dollar building about completed. It still needs doors, windows, flues and seats. These will cost about \$100. Nearly everything so far has been done by the people of Plum Tree.

Seeing that it is impossible for us to raise the amount necessary to have the house ready for use in early spring, I take it upon myself to appeal to the Christian people of our State for their support.

We have no pastor, though Rev. J. P. Hall of Banner Elk has been coming once a month simply because he recognized the great importance of this field.

This is written after reading a letter from Mr. Hall in which he speaks of the great importance of having the Church finished at once.

If anybody, after reading this feels moved to help us, we sincerely hope that such persons will send their money as soon as possible to Rev. J. P. Hall, Banner Elk, Watauga county, N. C. S. W. Goforth.

#### Woman's Foreign Mission Union.

Programme of the Annual Meeting of the Woman's Foreign Missions Union of Orange Presbytery, Lexington, N. C., March 25-27, 1903.

Missionary Creed.—"We believe in God the Father, God the Son, and God the Holy Ghost. We believe it is our duty to tell the heathen of the plan of salvation that God has promised through the death of His son. We therefore engage to send them the bread of life, by the hands of our Missionaries. We engage to do all in our power for the spread of the Gospel in the earth, that Christ's Kingdom may come."

Wednesday, March 25, 8 p. m.—Doxology. Music. Invocation. Hymn. Music.

Address of Welcome—Rev. J. H. Grey, Pastor. Social Hour.

Thursday, March 26, 10 a. m.—Music—The Union Rally Hymn—"True Hearted." Devotional Exercises. Opening of Session. Missionary Creed. Roll Call. Reception of New Societies. Minutes of Last Meeting. Music.

President's Address.—Paper—"Rise of Women's Missionary Societies in Orange Presbytery"—Mrs. C. H. Wiley. Report of Executive Committee. Conference of Senior Workers. Hymn. Sentence Prayer.

Thursday, March 26, 3 p. m.—Children's Hour. Music by Earnest Workers and Gleaners. Moments of Prayer and Praise. Exercises by the Children. Music.

Report of Superintendent of Young People's Work. Report of Young People's Bands. Conference of Leaders. Paper—"God's Open Door"—Graham. Music by Children. Prayer.

Thursday, March 26, 8 p. m.—Music by the Choir. Invocation. Doxology. Music. Prayer. Hymn. Scripture Reading.

Missionary Address.—Hymn. Prayer. Hymn. Benediction. Social Hour.

Friday, March 27, 10 a. m.—Music. Hymn. Devotional Exercises. Special Prayer for Missionaries. Report of Secretary and Treasurer. Report of Societies. Election of Officers. New Business. Discussion and Adoption of Plans for Coming Year. Paper—"The Tithe"—Chapel Hill. Paper—"Missionary Libraries"—Lexington Methodist Society. Paper—"A Plea for More Missionary Knowledge"—Lexington Reformed Society. Opening of Question Box. Prayer.

Friday, March 27, 3 p. m.—Music. Hymn. Sentence Prayers. Unfinished Business. Paper—"Our Executive

Committee Foreign Missions; Its Worth and Its Work"—Mebane. Paper—"The Effect of Foreign Missions on Home Missions"—Lexington Episcopal Society. Paper—"Personal Responsibility"—Lexington Baptist Society. Hymn. Letters from Missionaries. Prayer. Social Hour.

Friday, March 27, 8 p. m.—Music by Choir. Doxology. Invocation. Music. Prayer. Hymn.

Address by Rev. Egbert W. Smith, D. D.

Music. Prayer. Hymn—"Blest be the Tie that Binds." Benediction.

Farewell.

#### FLORIDA.

The Presbytery of St. John's will meet at Clearwater, Fla., April 10, 1903, at 7:30 p. m.

D. L. Lander, Stated Clerk.

LAKE CITY.—The Rev. L. R. Lynn, the beloved pastor of the churches Mikeville and High Springs, preached both morning and evening to large and appreciative congregations in the Presbyterian Church at Lake City, on the 3rd Sunday in February. He also made an address before the Y. M. C. A. in the L. A. College, in the afternoon. Rev. J. S. Crowley, the pastor of the Presbyterian Church at Lake City preached in the Presbyterian Church at High Springs. At the morning service an offering was given for the cause of Home Missions. Mr. Crowley gave a missionary address at the evening service, exhibiting curios from the heart of Africa and also illustrating his lecture with them. The beautiful little church was crowded with people, and about 30 or 40 young men stood on the outside and looked in through the open windows and doors. A good offering was given for the cause of Foreign Missions and Mr. Crowley had a most delightful and pleasant time among the people of High Springs. At 3 o'clock in the afternoon Mr. Crowley visited the A. M. E. Church, where he made an address to the colored people who became very enthusiastic and manifested very much interest, and contributed of their scanty means as best they could to Foreign Missions.

Our church is now undergoing some repairs. It is being painted and a new carpet will be put down. The Ladies' Aid Society is having the repairs and painting done, and the Young Ladies' Aid Society is having a nice stained glass window put in, and the new carpet.

Suwannee Presbytery will meet with us on the 14th of April at 7:30 o'clock p. m., and we would like to have all the ministers and elders who expect to be here, inform the pastor, J. S. Crowley, as early as possible, and by what train and road they will arrive so that they can be promptly met and escorted to the homes assigned to them.

A large attendance is expected and a most cordial and hearty welcome awaits all who will be present.

#### MARYLAND

STREET.—We are very pleasantly situated. Church and manse buildings are comfortable, handsome and modern and beautifully situated on a hill, which affords a fine view. The church is young and hopeful, and there is a good deal of raw material to work on, besides contiguous home mission territory. So I am encouraged to expect, under God's blessing, future growth. The Catholics are strong and somewhat aggressive, but that is to be expected. You know this is Maryland. These are fine people here and they are very kind to their pastor.

Jonas Barclay.

#### MISSOURI.

The Presbytery of Missouri meets April 8th, 7:30, p. m., at Keytesville, Mo.

A. A. Wallace, S. C.

CALHOUN.—Rev. W. T. Howison has recently taken charge of the church at this place, and Calhoun, not Fulton, is his present address.

SPRINGFIELD.—Mr. A. Y. Beatie of the senior class in the Kentucky Theological Seminary, Louisville, has agreed to take charge of our church at Springfield, recently left vacant by the removal of Rev. E. F. Abbott to Boonville, Mo. He expects to begin work about June, 1st., and he will be most heartily welcomed by all the church who are doing as best they can without a Pastor, keeping up the Sabbath-school and prayer meeting, and having preaching at least once a Sabbath by temporary supplies.

#### GEORGIA.

ATLANTA.—The Presbytery of Atlanta will meet (D. V.) with Ebenezer Church at Hogansville, Ga., on April 15th, 1903, at 7:30 p. m. I would urge the ministers coming not to use their "permits," but "buy full fare tickets, getting certificates for reduced rates," so that we may have 50 or more members holding certificates as required.

P. P. Winn, Stated Clerk.

#### MISSISSIPPI.

Meridian Presbytery will meet Thursday, April 9th, 7:30 p. m., at Newton, Miss.

A. B. Coit, Stated Clerk.

#### ARKANSAS.

The Presbytery of Arkansas will meet at Conway on Tuesday, April 21, at 7:30 p. m.

J. E. Latham, Stated Clerk.

#### VIRGINIA.

The Presbytery of Norfolk will meet at the Belle Haven Church, Belle Haven, Va., on Tuesday, April 14th, at 8 p. m.

E. B. McCluer, S. C.

#### ALABAMA.

North Alabama Presbytery will meet in Birmingham, Ala., Tuesday, April 14, 1903, at 7:30 p. m.

W. I. Sinnott, S. C.

#### The Children's Mission Schools.

Dear Children and Sabbath-school Workers:

By appointment of the General Assembly of the Presbyterian Church, the children of the Sabbath-schools are given the privilege of carrying on Mission Schools for the poor children of the Indian Territory. It is a blessing to both parties. The children of the Territory are thus being educated for citizenship by the time that great State is admitted into the Union, and are being prepared as well for citizenship in the kingdom of Christ. Our Sabbath-school children in giving to these Mission Schools receive the greater blessing, for "remember the words of the Lord Jesus, how he said, 'It is more blessed to give than to receive.'"

For the amount of money expended, no work in the church is producing more magnificent results. During the present school year we are carrying on eleven schools, employing 23 teachers and educating more than 1,000 pupils. Who can estimate the grand results in the future citizenship of that country growing out of all this wholesome instruction? Who can estimate the results for eternity? Sir Humphrey Davy, being asked which he considered his greatest discovery, answered "Michael Faraday," his protegee. The greatest discovery of the West will not be some new mineral or gold mine, but some great mind, some immortal spirit (trained perhaps in some of these schools), that will bless the church on earth, and that shall shine forever in the galaxy of saints.

The next fifth Sabbath will occur March 29th, when an opportunity will be given of making a contribution to this worthy cause. Will not every Sabbath-school scholar invest something for Christ in this work?

S. L. Morris,

Sec'y Home Missions Pres. Ch. U. S.

Forward offerings promptly to W. A. Powell, Atlanta, Ga.

#### Foreign Mission Lectures.

Besides several churches in the Trans-Mississippi, Dr. DuBose has recently visited our colleges at Sherman, Brownwood and Batesville; the Theological Seminary at Austin and the Normal College at Huntsville; and the Universities of Texas, Arkansas and Missouri. He had previously visited Fulton.

#### Notice - Home Missions.

The Books of the Executive Committee's Treasurer of Home Missions will close March 31. It is very important to have all funds in hand by that time, if they are to be included in this year's report to the General Assembly. Will not all pastors and church treasurers see that all funds collected for this work are forwarded immediately to Capt. W. A. Powell, Atlanta, Ga.

S. L. Morris, Sec'y.

## The World.

The Government will establish a sugar experiment station at Waycross, Ga.

The blockade of the ports along the Orinoco river has been raised by the Venezuelan Government.

The lowest death rate in any civilized nation is found in Sweden. For ten years the average has been 16.49 per thousand.

The poets in Germany have formed a trust. They have entered into a compact not to accept less than half a mark (12 cents) a line for their work.

It is rumored that the German Crown Prince and Alexandra, the 20 year-old daughter of the Duke of Cumberland, are betrothed. The Crown Prince is at present in upper Egypt.

King Victor Emmanuel has conferred on Signor Mascagni the title of Chevalier of the Order of Savoy. The conferring of the title is attributed to the King's desire to show sympathy with the composer as a result of his tribulations in the United States.

Last year 31,000,000 gallons of alcohol were used in Germany for technical purposes and for fuel. For motor wagons, light runing machines and small railroads it is said to be cheaper and more practical than coal, and for lighting purposes more economical than petroleum.

In reply to an invitation to send delegates to a convention to consider the race question, to be held in Atlanta—a scheme set on foot in Wisconsin, Governor Aycock wrote:

"We have troubles enough of our own and have always been diligent enough to meet and overcome them."

The rumor is revived that Lord Minto will shortly resign the Lieutenant-Governorship of the Dominion of Canada. He confesses that he has been a social failure at Ottawa through his inability to comprehend the lines of social demarkation that obtain among the elite of Ottawa.

An unusually perceptible earthquake shock was felt at Olympia, Wash., March 13, at 6:25 o'clock p. m. Buildings were shaken so that the occupants ran into the streets in alarm. The principal shock was preceded by a tremor of a few seconds and followed by a slight tremor, the entire disturbance lasting nine seconds.

The project to construct a harbor and dock eastward of the rock of Gibraltar has received an impetus by the report of Admiralty commission, which has reported on the feasibility of the scheme. The approximate cost of the improvement is placed at \$32,500,000, and it is estimated that it would take ten years to complete the undertaking.

The Constitution of Tennessee provides that whereas ministers of the Gospel are by their profession dedicated to God and the care of souls, and ought not to be diverted from the great duties of their functions, therefore no minister of the Gospel, or priest of any denomination whatever, shall be eligible to a seat in either House of the Legislature.

Count Zeppelin, according to the Geneva correspondent of The Daily Mail, London, has just completed an automobile-launch "which possesses the peculiarity of having its propellers in the air. According to the inventor, the launch will be of the greatest use in tropical lakes and rivers encumbered with aquatic plants, which, obstructing the screw, render an ordinary steam-launch useless. The launch is extremely light, has a draft of only ten inches, and it skims the water at a rate varying from fourteen to sixteen miles an hour."

While the Secretary of the Navy, Mr. Moody, and his party were making a visit on shore at Havana, March 15, a squall of the most violent kind swept over the harbor. It became as dark as night and the wind and the downpour were terrific. Commander Stoney, of the Dolphin, realizing the peril to the small boats in the harbor during such a squall, called for volunteer rescuers. The entire crew of the Dolphin responded. Boats were instantly manned and sent off. The launch returned with four half-drowned Cubans and the captain's boat with others.

The bill to erect in Richmond, Va., a monument to John Brown "for being instrumental in ridding the United States of the curse of human slavery, was killed by the Fifty-seventh Congress. The New York Sun comments as follows:

"John Brown was hanged for rebellion against the State of Virginia. For the government now to erect a statue to him would be to sanction rebellion and repudiate its own constitutional relations to a member of the Union."

Although Congress failed to pass the bill giving preference to G. A. R. veterans in the matter of government employment, and amended the present bill so as to discourage young women from marrying "ex-soldiers for the purpose of receiving the widow's pension after their death," the pensions of those who lost limbs in service were increased, and the pensions of Mexican and Indian war veterans were made \$12.00 a month instead of \$8.00 as heretofore, which will make the expenditure \$750,000 more each year.

Regular daily communication has been established between Guadeloupe and Martinique by a system of wireless telegraphy. The station in Guadeloupe is situated near Gosier lighthouse, and that in Martinique somewhere on the peninsula of La Caravelle on the east side of that island. These stations have been installed by a detachment of army engineers. Thus far only official messages between the governments of the two colonies have been exchanged. The system in use is not that of Marconi, but one devised by the French engineer corps.

Sixty-seven sewers empty into the Hudson between Waterford and Coxsack alone. Yet people put Hudson River ice into their goblets! Put bottles of water on ice and be civilized, and refrain from typhoid fever.—Ex.

The people living on the Northern coast of Norway have for some time suffered severely from the ravages of seals, which destroyed or scattered the fish on which they mainly subsisted. Now it is proposed to send warships to the waters where the seals are most numerous to destroy as many as possible and break up the herds.—Exchange.

The decree of the Czar of Russia proclaiming religious freedom to all who reside in his domains, is a notable event. The intolerance of the Greek Church in the past is well known, and that other religions are now to be allowed alongside of it is a great stride forward. The Associated Press dispatch of yesterday conveying this information says the new decree will apply even to the Jews, and it is to be hoped that this is the case. But it has been recently stated that the Russian Government has refused to allow shares in the Jewish Colonial Bank to be held by Russian Jews. This bank is the financial institution of the Zionist movement, and its foundation principal is to secure the necessary capital to buy the land of Palestine from the Turk, when the auspicious hour shall arrive when the Sultan makes up his mind to dispose of ancient Jewry for needed cash. Half of the 10,000,000 Jews in the world live in Russia, and if this new decree applies to them it will immensely relieve the fierceness of their long persecution there, and will give them a chance to educate and develop, which will mean progress for the Empire as well as for the race itself.—Charlotte Observer.

The world in general, and the great European powers in particular, are to be congratulated on the partial solution of the Macedonian question. The Balkan storm-cloud is perceptibly lightened, and, while there is still considerable menace in the air, it is felt on all sides that, granted the smooth working of certain forces, a permanent peace for the Balkans may be in sight; a new era of well-being for the long-suffering Slavs of the three Macedonian provinces may be at hand. This pacific settlement is chiefly due to the same sentiment in the Russian Czar which inspired the proposal for the Hague court, and the success of Count Lamsdorff in carrying to a certain finality the Czar's policy of humanity and mercy is by far the greatest achievement as yet to the credit of the Russian Minister for Foreign Affairs. The main point, diplomatically, was to gain the friendship and sincere cooperation of Austria; and, partly as a result of the ripe experience of Kaiser Franz-Josef and the Slavonic leanings of Count Goluchovski, and in part as a result of the growing insight into Russia's real political motives, this good understanding with Austria has been made possible and actual. It is by far the strongest factor for good in the future of the Balkan problem.—Harper's Weekly.

The Bureau of Chemistry, of the Department of Agriculture, has grown to be one of the most important in the whole service. There are now eight laboratories, each with its distinct and well-defined field of labor. These are foods, sugar, dairy products, fertilizer, soil analysis, road materials, insecticides and agricultural waters and dendrochemical or arboreal studies. Among the most comprehensive studies attempted by the Bureau are the effects of environment on special plant growths, such as sugar beets and wheat, especially valuable in the introduction of foreign types. Quite as valuable is the work to determine the fertilizer requirements of plants and the means of determining these by chemical analysis, a study that obviously could only be carried out under unprejudiced Government control.

A British treaty with Siam is expected to be announced soon. It is said that the future of the Malay states of Kelantan and Tringanu will be settled by the recognition of Siamese supremacy and by the appointment of two British subjects, in each case as resident and assistant resident respectively. The local rajahs pay the salaries and Siam nominates the candidates subject to British approval.

The wealth of the states is immense. Gold is found in abundance. One syndicate is working in Kelantan under a concession of such value that its \$5 shares are now quoted at \$25.

Siam has also made other minor concessions, and indeed, the general attitude of the government of Bangkok is regarded as conciliatory.

The ratification of the French treaty with Siam will hardly be pressed and negotiations may be instituted with the object of modifying it. Ever since the conclusion of the treaty the Colonial party has denounced the agreement which obliged the French to evacuate Chantaboon, and granted other concessions to Siamese sentiment in exchange for what it claims was only a slight accession of territory. The French governor of Indo-China then came forward with fresh proposals, and finally the Paris press declared that the Siamese envoy resorted to illicit practices to secure his end.

March 3, 1903, will stand as an important date in the industrial history of this country (such is the prevailing view), in case the injunction issued in St. Louis on that day by Judge Elmer B. Adams (of the Circuit Court of the United States for the Eighth Circuit in the Eastern District of Missouri) is sustained by the higher courts. "There will be no more railway strikes in this country" if the injunction is so sustained, says the New York Commercial Advertiser; and P. H. Morrissey, grand master of the Brotherhood of Railway Trainmen, agrees that "if Judge Adams's order is written into the laws of our country, organization of labor, which is to-day the hope and protection of those who toil, can no longer contribute its beneficent influences in bettering the condition of the working people." The trainmen and firemen on the Wabash road, it appears, had authorized the officials of their unions to make certain demands of the company, and to order a strike if the demands were refused. No agreement was reached, and the company was notified that if the demands were not granted, a strike would be ordered at 5 p. m. on March 3. The company, however, applied to the United States court for an injunction to restrain the men from striking, and Judge Adams granted it. There was no strike, and it is not thought likely that there will be one until the injunction is dissolved. Proceedings for and against such dissolution are now on.—Literary Digest.

Professor Alfred Russell Wallace, the eminent scientist, has an article in the Fortnightly Review, which persons who accept the theories it expounds will find not a little flattering to human self-conceit. Dr. Wallace reminds us that the early astronomers considered the earth the centre of the universe, but that, gradually, as telescopes improved and astronomical science was perfected, the conviction grew that there were an infinite number of worlds, and that ours was probably one of comparatively small consequence in the multitude. Dr. Wallace thinks that there are not so many worlds (or stars) as has appeared. He finds that the great telescopes which reach the remoter depths of space find the stars much less numerous in those distant regions. From this he argues that the number of the stars is definitely limited. That being so, they have a centre, and he suggests that the cluster

of stars to which earth belongs, being near the centre of the plane of the Milky Way, is really at the centre of the universe, as the early astronomers supposed. The probability that earth occupies this remarkable position he finds helpful to the belief that the Creator had extraordinary intentions with regard to it, and planned, in making it the home of man, that on earth the ultimate purpose of creation should be worked out. So Dr. Wallace doubts that any other planets than ours are inhabited, and that anywhere else than near the centre of the universe could an orderly development of living souls have been attained. It is a consoling theory. Only astronomers are qualified to weigh or discuss the assumption on which it is based, but we can all hope that it is true.—Harper's.

The Mississippi flood situation between Carnthersville, Mo., and Baton Rouge, La., is serious. The river is rising rapidly (March 15th,) and it will be a little short of marvelous if the levees hold the great volume of rushing waters. The gauge at Memphis marks 38.5 feet, a rise of one and two-tenths foot since last night. This is the highest water ever recorded here and Local Observer Emery, of the weather bureau, said to-night that 39 1-2 feet would be registered by Tuesday and those interested have been warned to prepare for a stage of 40 feet. The situation in and around Memphis is becoming more serious. Without a single exception the numerous lumber plants in North Memphis have suspended operations, owing to the encroachment of the waters. At Fourth and Market streets, people are moving about in skiffs and the street railway has annulled all schedules in this part of the city. Three of the Illinois Central's tracks are under water north of Auction street, although traffic has not been suspended on them, but if the water continues to rise trouble is expected there. At Easley, 6 miles below Memphis, 500 feet of the Yazoo & Mississippi Valley's tracks are inundated, but they were "cribbed" over to-day and trains are running through. The Choctaw Railroad has suspended operations between Hopefield and Wolf river and all trains are being sent over the Memphis bridge. A dangerous place in the levee is reported from Holly Bush, 20 miles north of here. Engineers of the St. Francis levee board, with a steamboat, went to the scene to-day. It was found that the water was running over the levee for a distance of 600 feet. Men and material are being sent there and a strong fight is being made to hold the embankment, but it is believed by many that a break will occur in a day or two.

The Christian Herald (New York), which is receiving and forwarding money to relieve the famine, has investigated the situation in Finland through correspondents there. It summarizes the conditions as follows:

"Last year's crops were a total failure, owing to the unprecedented rains, which rotted the grain in the ground. Besides, the fisheries, which supply the means of existence to a very large proportion of the people, also failed through the same cause. Peas, beans, and potatoes grew sodden and rotted in the soil, like the grain. The hay, too, then went through rot and flood. Spring was late; then came a long succession of chilly rains and early frost, killing off the last hopes of the farmers. In the provinces mentioned, there were not more than half a dozen dry days the whole summer. It was altogether the most utter crop failure in half a century, and has brought the people of one hundred and ninety-four parishes to a condition of destitution.

"Finland's average grain crop is easily \$12,000,000 short of the preceding year; and this, together with the loss in sea and lake fishing, means ruin to thousands of industrious peasant families. Hunger, with all its terrors, has invaded the northern provinces, and multitudes are to-day living upon bread made from unripe rye and barley, which even the horses reject. Loaves of barley husks and straw are all that stand between them and starvation, and there are thousands who have not even a morsel of that wretched compost to stay their hunger, and who are compelled to live upon the kindness of their neighbors. In the last great famine of 1867, when the crops failed, 100,000 were said to have died of starvation. This winter the situation is even more serious, and the authorities are alarmed for the fate of the sufferers. Four hundred thousand, or one-sixth of the entire population of the country, are reported as literally on the verge of starvation."

## Deaths.

This is not Death, whose mystic lines invest

The white-robed form with strange and stately grace,  
But the glad passing of our sometime guest

To higher planes and realms of wider space.

GRAHAM.—Died, near St. Paul's, N. C., Feb. 11, '03, Mrs. Mary Graham—near eighty-five years of age. Her husband, Archibald Graham, had died many years before. Her children, Robert and Maggie, still live—all dearly beloved in the Lord.

James P. McMillan.

SHIELDS.—A tribute to the memory of Mrs. Ann Shields, a mother in Israel, by the Ladies' Missionary Society of the Carthage Presbyterian Church of which she was a member.

It hath seemed best in the all-wise providence of our Heavenly Father to take from us our friend and co-worker, Mrs. Ann Shields. She fell asleep in her sixty-fifth year. Her passing away was calm and sweet. A true woman, a loving and devoted mother, a consecrated and consistent Christian, her life was one of sunshine and helpfulness. She might well be called the mother of her neighborhood, for in sickness or distress she never failed in giving personal help and comfort. One of her most beautiful traits of character was her loyalty and devotion to her church. Through rain and sunshine she was found in her pew at the stated church service.

"We'll miss thy voice, thy touch, and the true helping,

Of thy pure hand,  
Till through the storm and tempest safely anchored

Just on the other side,  
We shall find thy dear face looking through death's shadows  
Not changed, but glorified."

Mrs. James D. McIver,  
Mrs. D. A. McDonald,  
Mrs. G. McLeod.

Com.

HOVIS.—Died, in Steele Creek, North Carolina, Feb. 27, 1903, Mr. Franklin Hovis in the seventy-sixth year of his age. He was an up right and valuable citizen. For many years he had been a member of the Steele Creek Church, regular in his attendance upon the exercises of the Sunday-school and the preaching of the word. He was buried at Steele Creek, and sleeps in the peace and promise of the Gospel. A widow and four children—all valuable citizens—survive him.

ALEXANDER.—This "elect lady," Mrs. Sarah S. Alexander, of Charlotte, after long and grievous suffering, borne with patient submission to the divine will, entered into rest on the morning of Dec. 8th, 1902. She was born in Clear Creek township on Nov. 17th, 1833. Her life therefore extended over almost three score and ten years. The writer of

this tribute has known but few people who have filled this long allotment of life to so good a purpose. She became a Christian early in life and was a steadfast, consistent, and fruitful servant of God till the day of her death.

Shortly before the outbreak of the Civil War she was married to the late Dr. Elias C. Alexander, well known as a practising physician in Monroe and afterwards in Charlotte. For many years, through all the hard conditions brought about by the war, they lived together happily as heirs of the grace of life, ordering their household in the spirit of Christ and training up their children in the nurture and admonition of the Lord. They both lived long enough to enjoy the best reward of faithfulness and love that can be given to Christian parents, viz., the sight of all their children exemplifying the principles of truth which they had taught them and leading upright, active, useful Christian lives.

Moreover it was given to both of them, first to the father and years afterward to the mother, to experience in turn, through a long period of helpness and suffering towards the end, the most loving, tender and devoted care and ministry at the hands of their dear children.

The quiet, gentle, loving spirit which had been the most potent factor in the making of this Christian home and the moulding of these Christian men and women who grew up in it, continued to shine serenely through days of peace and prosperity or days of sore bereavement or days of intense suffering till the very end.

The women who are best worth knowing, whose characters attain to the finest type and whose lives are of most value to the community, are usually not known to the general public. Dr. Samuel Johnson was right when he said that "domestic virtue, as it is exerted without great occasions or conspicuous consequences, in an even tenor," is that which really makes, though not the splendor, the felicity of life. "Of such a character," he adds, "which the dull overlook and the gay despise, it was fit that the value should be made known and the dignity established," and that it should be dis-

played in such a manner as to attract regard and enforce reverence. He was referring to Pope's famous epitaph on the monument of Mrs. Elizabeth Corbett, who died after an exceedingly painful illness and is buried in St. Margaret's Church, London:

"Here rests a woman good without pretense,  
Blest with plain reason, and with sober sense:

No conquest she but o'er herself desired,  
No arts essay'd but not to be admired:  
Passion and pride were to her soul unknown.

Convinced that virtue only is our own:  
So unaffected, so composed a mind,  
So firm, yet soft, so strong, yet so refined.  
Heaven, as its purest gold, by tortures tried;  
The saint sustain'd it, but the woman died."

It is to such genuine, unostentatious, sensible, earnest, Christian women that the world is most indebted. Those who keep the home life pure and sweet and true are the real conservers of our Christian civilization.

The foundation of her sound and wholesome character and her lovely and beneficent life was simple faith in our Lord Jesus Christ. She loved Him. She loved His people. She loved His church. She rejoiced in the service of the sanctuary. Her good works abounded not only in her home, but in the causes of the church. Especially notable her zeal for missions and her liberality to the poor. She had the poor on her great heart continually. Her good works ceased not while she lived, though she was so great a sufferer.

To those who remember her great sufferings and her simple faith and her loving deeds, two passages from the Revolution of John now come like healing balm. One of them is this: "Neither shall there be any more pain." The other declares: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the spirit, that they may rest from their labours; and their works do follow them." W. W. M.

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CHARLOTTE, NORTH CAROLINA.

## The Household.

### A Happy, Poor Woman.

Of course a poor woman cannot buy many violets in mid-winter, or many posies of any sort; and yet, if she be a worshipper of beauty, she wants her vases filled with vines and blossoms. I manage always to give a bowery look to my wee rooms; a couple of growing ferns helps a lot; there are quantities of the grey-green and red-brown grasses that are so feathery and lovely, and that kindly keep their loveliness until the flowers bloom in the spring; and then the trailing ground-pine and the cedar give greenness and spicy fragrance.

A room, to my mind, is well furnished that has an open fire and a clean hearth; a harmony in the choice and arrangement of the furniture, no matter how inexpensive this maybe; necessary, but not too many, articles about; and some perfume and beauty of plant life. Very little outlay of money can attain this, but considerable love and thought are involved.

To-night I sit before my "sea coal glow" and thank God for health and strength, for the simple beauty about me, the simple living, the simple joys, before me. I think of no hunger unsatisfied, no taste starved. Over there, "my song birds in a row" await the moment my present idle mood shall pass. Near by lives a friend who is due to drop in later in the evening, and together, over the walnuts and the apples, we will talk of many things. We will speak of the day's work; exchange a few secrets, and a few happy hopes.

An open fire of a winter's evening, a friend beside it, a plate of apples at my elbow; what more could a woman ask for?—Katherine Pope, in *The Pilgrim* for December.

### Mistakes Women Make.

One of the mistakes of womankind is in not knowing how to eat. If a man is not to be fed when she is, she thinks a cup of tea or anything handy, good enough. If she needs to save money, she does it at the butcher's cost. If she is busy, she will not waste time in eating. If she is unhappy, she goes without food. A man eats if the broker's man is at the door, if his work drives, if the undertaker interrupts; and he is right.

A woman will choose ice-cream instead of beefsteak, and a man will not. Another of her mistakes is in not knowing how to rest. If she is tired, she may sit down, but she will darn stockings, crochet shawls, embroider doilies. She doesn't know that hard work tires. If she is exhausted, she will write letters, or figure her accounts. She would laugh at you if you hinted that reading or writing could fail to rest her. All over the country women's hospitals flourish because women do not know how to rest. Another mistake on the list is their constant worrying. Worry and hurry are their enemies, and yet they hug them to their bosom.—Exchange.

Care of Sewing Machines.—When a sewing machine is heavy to work take out the cotton and thoroughly oil every part of the machine with paraffin. Work

it briskly for a few minutes, that the oil may penetrate thoroughly, and extract all dirt and grit, and then wipe every part of the machine carefully with a soft old duster. When the paraffin has been removed, oil the machine again with the proper lubricating oil. Paraffin should never be allowed to remain on the machine, for it heats the bearings and causes them to wear out.—Exchange.

A hot bath will bring sleep. Suppose a person to be so tired out by overwork of any kind, as to feel nervous, irritable and worn, to be absolutely certain that bed means only tossing for hours in an unhappy wakefulness (we all know this condition of the body and mind), turn on the hot water in the bath room and soak in the hot bath until the drowsy feeling comes, which will be within three minutes; turn on the cold water until it becomes tepid; then rub yourself with a coarse turkish towel until the body is perfectly dry, and then go to bed.

You will sleep the sleep of the just, and rise in the morning wondering how you could have felt so badly the night before. The bath has saved many a one from a sleepless night if not from a severe headache the next day.—Dr. Cyrus Edson.

### The Sanctuary.

Dear little arms that 'round me twine,  
Dear little heart that leans on mine,  
You are so small—the world goes by,  
And never sees us, you and I,  
Who sit in some sweet, sheltered place,  
And whisper in a close embrace.  
But oh, if all the trumpet flare  
Of all the pageant passing there,  
If all the beauty of the earth  
All treasures of whatever worth,  
The glory of triumphal things,  
The gift of fame, the wealth of kings—  
If these, and more, were offered me  
For you, my child, in barter free,  
I'd give my answer in a smile,  
And hug you to my soul the while!—  
Ladies' Home Journal.

## MISS MAY MARKELL,

A Society Belle of London, Canada.

**M**ISS MAY MARKELL of London, Ontario, Canada, is a beautiful girl who knows what suffering is and Wine of Cardui has brought her back to health. She is one of the social favorites of her home and her recovery to health has permitted her to enjoy the company of her many friends instead of lying on



Miss May Markell.

a bed of sickness and suffering. For the health she now enjoys she gives credit to Wine of Cardui. She writes:

"I have found Wine of Cardui an excellent remedy for female trouble. I suffered for three years with terrible bearing-down pains at the menstrual period. I could hardly stand on my feet and was never real well. Wine of Cardui was the only medicine that I could depend on to do me any good, as I tried several with no success. Wine of Cardui cured me and I have now enjoyed perfect health for two years, and give you all the credit for I know you deserve it."

For a young girl Wine of Cardui is the best remedy to guide her through womanhood by starting the menstrual

flow in a healthy and natural manner. Menstruation started right is very easy to keep regular through the years of mature womanhood. Then the "change of life" need not be feared. Thus Wine of Cardui is woman's best relief from youth to old age. A million women have secured blessed relief from their sufferings by tak-

ing this treatment. It relieves menstrual troubles in an incredibly short time. In a simple case of deranged menses Wine of Cardui never fails. To relieve disordered menses is to remove the cause of other female troubles. Any physician will tell you that to remove the cause of a disease renders the cure easy, in fact seldom fails to complete the cure. If you would have the same relief which Miss Markell secured try Wine of Cardui. You can take it without an examination and without any publicity whatever. You can take it in the privacy of your home and secure just as much benefit as if a doctor had prescribed it for you. Thousands of women are feeling the vigor of returning health by taking Wine of Cardui.

## WINE of CARDUI

A million suffering women have found relief in Wine of Cardui.

## Another Appreciation of the Aetna.

LUMBERTON, N. C., November 26, 1902.

J. D. BUSHALL, Esq., Manager Aetna Life Insurance Co., Raleigh, N. C.

Dear Sir:—After a careful comparison of policies submitted to me by the Aetna Life, Bankers' Life of New York, Equitable of New York, Northwestern, New York Life and Prudential, I have accepted \$10,000 in the Aetna on the 20-payment life plan, with option of 25 year 3 per cent. Gold Bond Contract.

I have been a policy-holder in the Aetna for nearly eight years, and therefore feel somewhat prepared to judge of its merits from actual results. With all due deference to other companies, it affords me great pleasure to say that in my opinion the Aetna cannot be surpassed for plain and liberal contracts, and for just, conservative and economical management. I now have \$12,000 in the Aetna. My partner, Mr. W. W. Carlyle, has \$16,000 and one of our clerks, Mr. John T. Biggs, has \$2,000, nearly all of which was written and delivered by your special agent, Mr. H. T. Spears.

Wishing you and the grand old Aetna continued success, I am,

Yours very truly,  
ROBERT D. CALDWELL.

## The Home Circle.

### Babies White and Brown in Siam.

By Mrs. Chalmers Martin.

The French people in their indignation against the United States for what they are pleased to call "the spoliation of the weak by the strong," seem never to have heard that homely adage: "People who live in glass houses should not throw stones," and to have forgotten the high-handed manner with which they wrested from the king of Siam the rich territory that he was not strong enough to defend. The land ceded to France is about four hundred miles northeast of Bangkok, and lies east of the Mekong or Cambodia River. The northern part of the kingdom of Siam is divided into six provinces, tributary to Siam, but which are governed by their own chiefs or princes. These are the Laos provinces, the largest of which is the province of Chenng Mai, or Zimme as the French call it, and as it is set down on some maps. The city of Chenng Mai is the capital and chief town. There has always been a certain indefiniteness in regard to the boundaries and claims of Siam.

In 1884 Prince Bijit, brother of the king of Siam, was sent to Cheung Mai by the king to uphold the rights of Siam to some valuable teak forest lying to the northwest of Ranheng, which were claimed by the chief of Cheung Mai. About the same time Mr. E. B. Gould was appointed British Vice-consul to the Laos States and commissioned to confer with the Prince in regard to the boundaries between Siam and Upper Burmah, then recently acquired by Great Britain. In 1885 Mr. Gould was instructed by his government to make a long tour to the north in order if possible to determine the frontier line of the two countries. So slowly does the world move in that far-off land that the Prince spent more than two years in Cheung Mai adjusting these matters.

Prince Bijit had shared with his brother, the present king, the instructions of an English lady, Mrs. A. H. Leonowens, who was employed by their father, the late king, as governess for his children. The Prince spoke English fluently and correctly, with only a little accent. During his stay in Cheung Mai, he was a good friend to the American missionaries there and a welcome visitor in their families. To our modest household he seemed especially to attach himself, perhaps because my husband was about his own age. Out of respect for our democratic habits, he would often call upon us with but few servants, and a soldier or two.

In Siam no person of rank goes out entirely unattended; in their train would be necessarily a slave carrying an earthen ware water jar with a drinking cup of lacquered bamboo, brass, silver, or gold, according to the wealth of the owner, turned over its top: an attendant with an umbrella of oiled paper to protect his master's august head from sun or rain; another keeping the purse and one carrying a round box which may be of plain or precious material, containing the betel nut, quicklime, tea and tobacco, which

rolled in a seri leaf forms the quid of the betel chewer. Happily our Prince had no use for this, as he was not a chewer of betel. The number of followers in a native retinue depends upon the master's position, from two or three, to twelve or fourteen, and in the case of persons of exalted rank, like the prince, of a great company.

One morning I stepped out on the back veranda to order our breakfast served, and found there a swarthy Siamese soldier in brilliant uniform and bare feet, with a gun over his shoulder, pacing solemnly to and fro. From his explanation, which was difficult for me to understand, I gathered that his Highness, Prince Bijit, having invited himself to breakfast with us, had arrived before we were up. With the consideration of a gentleman he would not allow us to be aroused, but awaited on the front veranda the opening of our doors. On this occasion he brought with him his daughter, a young girl ten or twelve years old. One of the servants carried a fine Chinese cloak of black satin lined with white fur, which the Prince begged me to accept. There was no opportunity to add anything but jam and sardines to our simple breakfast fare. I knew that the Prince could eat foreign food, and hoped that his daughter might be able to do so.

But consternation seized me when I realized that the pretty, modest Laos girl who waited upon our table so deftly and quietly, was accustomed to prostrate herself and never to stand upright in the presence of a native prince. Besides she had never before even seen so exalted a personage as His Highness, and I feared she would be paralyzed with terror. The native dining tables are small and low, one sits on the floor before them, and the servants stoop and kneel in serving.

Contrary to our ideas of politeness by which an inferior stands while his superior sits, Siamese etiquette does not permit an inferior to be above a superior. It is also bad manners for one person to reach higher than another person's head for any purpose; in any rank this requires an apology. But it is really impossible for a maid to wait on a civilized table without standing erect, and I explained to the girl that for the time she must regard the Prince and Princess as foreigners, and wait upon them as she was accustomed to wait upon the English consul or the doctor; and although I could see her hand shake with agitation when she offered their Highnesses anything, she performed her part with credit. So our impromptu breakfast party went off successfully. The little princess was a trifle awkward with her knife and fork, and inclined to make her breakfast of jam, but she was quiet and well behaved, and sat patiently listening to conversation of which she could not understand a word.

About the time of the early rains, that is the month of May, 1885, there came to our home a sweet baby girl, and the same month a daughter was born to Prince Bijit. This coincidence delighted him immensely, since the Siamese put great stress upon the bond of union between persons born in the same month or year.

That the babies were both girls did not seem to lessen the joy of their coming. Our baby received the simple Bible name of Ruth. She was an object of most intense interest to the natives, who adore their own children and almost reverence white babies.

"Cum Mogn," said some one to the Laos nurse, who was walking proudly up and down the veranda carrying her little charge, "do you love Ruth the same as you do your little brothers and sisters?"

"No, indeed," was the indignant rejoinder, "they are just common Laos children, but this little lady is a foreign white baby, so I love her far more."

When Ruth was only a few days old, there was heard in the compound a great tramping of feet and prancing of horses: our Prince had come with a large retinue of servants and soldiers, in great pomp and state, to make a visit of ceremony to the new baby. He was much disappointed when told that he could not see her mother and offer his congratulations in person, but the excuse so often made by the native to the white man: "It is not our custom," satisfied him. Baby Ruth was arrayed by proud and loving hands in the full regalia of Imperial Babyhood, the dainty flannels, embroidered petticoats, sheer white muslin frock, white silk socks, and soft white shawl adorned with forget-me-nots. As if to emphasize her Anglo-Saxon origin, Ruth was a very white baby with a purely transparent skin, even at an extremely tender age. To the Prince, who had never before seen a small white child, this vision of infancy was a revelation.

"How beautiful, how white, how soft, how clean," he exclaimed, almost awed by the softness and the whiteness. "How clean," he repeated, touching the pink cheek and lifting reverently a dimpled hand. Then, as if anxious to say the proper thing, he added:

"I think she will be handsome—like her mother." As he was leaving the house, he met the doctor, to whom he imparted his admiration of our small daughter, always reiterating the refrain, "And so clean, so clean."

The next day Ruth's father went with Dr. McG—, a veteran missionary, to pay his respects to the new born princess. She was shown to them with great pride a very tiny morsel of humanity compared with a white baby, in complexion rather fairer than a grown Siamese, and with a round head well covered with thick black hair. Her Highness had no clothes on, but was wrapped in a muslin scarf. All native infants lack that pure freshness as of the early day or the newly opened flower, that impresses one so strongly in a white baby.

Dr. McG— was an intensive baby lover and to his large heart the tiny brown baby was attractive and dear. Tenderly he took it in his arms, and turning to the father, he asked permission to pray for the child. The Prince gladly consented and the venerable "father-teacher" offered a fervent petition for the little one's welfare. Alas, while little Ruth thrived like a flower in spite of the hot and at some seasons unhealthy climate, the little Princess succumbed in

infancy to an attack of small pox.

At last, when even Oriental deliberateness could find nothing more to detain the Prince and his suite in Cheung Mai, and the enormously elaborate and expensive preparations for moving a household of several hundred retainers had been made, and the Prince called to take leave of us, his farewell gift was a photograph of himself in full uniform; on the back of it he had written in Siamese: "To my dear friends whom I love—a token of affection at parting." Soon after the Prince's departure we were obliged to leave Siam, so that we never saw him again.—N. Y. Observer.

#### On Pleasure.

He who cannot find pleasure except in gaiety, nor recreation except in some sort of amusement, is a creature made of coarse and sordid clay. The pursuit of pleasure is quite an occupation with many people, but pleasure is an elusive spirit and is more often captured on a still hunt than by the hot and strenuous chase. There have been men and women who have spent their lives amid the giddy excesses that are supposed to constitute pleasure's peculiar realm who have died confessing that they never knew a day of happiness in all their lives. The world saw the glitter and pomp that surrounded them, but could not know of the heartaches and soul hunger that often lurked behind the smiling faces.

You noisy, restless fellow; pursuing pleasure in gaiety and dissipation, do you know what you are missing? If you would only try, you might get a more serene and lofty pleasure in another way. Last night as you were hurrying to a ball you felt sorry for the lot of the poor young laborer whom you met going home after his day's work. But while you were bowing and smiling and dancing and drinking in the stuffy hall and the glittering saloon, he was sitting by his fireside chatting his wife, frolicing with his babies, smoking his pipe, nor envying you any of your rioting. He felt sorry for you this morning when he met you going home through the early dawn flushed with wine and nervous with excitement.

Oh, reveller, you have been pursuing pleasure, but last night as you hastened along pleasure was pursuing you and you heeded it not. The stars looked down upon you from their far heights, and you could have beheld the splendor of ten thousand worlds had you but lifted your gaze. You could have beheld what moved David to poetry and worship, Job to divine philosophy and Copernicus to discovery and exploration. Orion, the armed warrior, held his lofty station, Arcturus flamed in dazzling brightness, the Pleiades shed on old Earth their "gentle influence," Ursa Major swung half way around his mighty polar circle, while you were listening to tinkling instruments and shuffling feet. You might have seen it all; and have watch the moon rise over the shaggy hill and thus have been "present like an archangel at the creation of light." Today your face would have been less pallid and your hand more steady besides.

Last night instead of going to the dance

you might have gone to bed, which would have been so much better. You could have listened to the wind around the gables and under the eaves. You could have let your imagination run riot, and have conjured up many a pleasant fancy. You could have heard the voices of the spirits of the night as they trooped by in the wild gusts. You could have thought of the fox prowling under the winter moon, the rabbit hopping timidly through the brush, the great owl blinking at the stars, the lamb in the fold, and the little child in his cot.

You have longed to see Swiss sunsets and Italian skies; but are you familiar with American sunsets and skies? They are not common-place. Sit in your western window this evening and watch the glorious sun go down, and you will not wonder that simple, untutored peoples have worshipped it as a god. With what resplendent glory does it veil its departure! What cloud-mountains of gold and jasper, what stately palaces lifting their heads to be crowned in living light, what variegated banners athwart the world! Watch the light fade away until the beauty is faintly visible in the distance, like the gates of heaven, far, far away. Then lift your eyes to the pale evening star which, like your soul, lingers in sight of, but all too far from, the courts of glory. And you will wonder if you can ever have an evil thought again, or an unholy ambition—and this will be pleasure such as spirits enjoy about the throne of the Highest.

You would go to Italy to see its beautiful skies? Wait until some mild day next June, and go out into the orchard, and lie down flat on your back in the lush clover, and look up through the branches of the apple tree to where the white clouds are floating in seas of ethery blue. And presently you will begin to wonder that you never knew before that the skies were so blue over your orchard. And as you gaze, solemn and sweet thoughts will come to your soul unbidden. How paltry and mean will all those things appear that vexed and worried you only yesterday. You will look upon the things of earth from the heights of heaven and see them as they are. And your soul will be thrilled with ecstasies of pleasure, and you will be happy with the same kind of happiness that fills the mocking bird's throat with melody and the poet's mouth with song.

These are a few of the pleasures that you might have in place of those giddy rounds of amusement that are eating out your heart and ruining your life. But you say it would take a poet to enjoy all this, to see and hear the glory of earth and sky. Yes, you must be a poet or a child. Many of us who cannot be poets have to content ourselves with the hearts of children.—Rev. Charles L. Greaves, Reidsville, N. C., in Biblical Recorder.

What hast thou done to-day for God?

Answer, O soul of mine!

What thorny pathway hast thou trod,

Trusting in strength divine?

What gift upon the altar laid,

Of all that was most dear?

Or hast thou meagre tribute paid,

With less of love than fear?

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# Our Young People.

## Do a Kindness.

Do kindness, do it well;  
Angels will the story tell.  
Do a kindness, tell it not;  
Angels' hands will mark the spot.  
Do a kindness, though 'tis small;  
Angel voices sing it all.  
Do a kindness, never mind!  
What you lose the angels find.  
Do a kindness, do it now;  
Angels know it all somehow.  
Do a kindness any time;  
Angels weave it into rhyme.  
Do a kindness—it will pay;  
Angels will rejoice that day.  
Kindly deeds and thoughts and words  
Bless the world like songs of birds.

## The Mysterious Parcel.

For the Standard.

It was early in the afternoon of Christmas Eve, and Miriam could scarcely wait for nightfall and the promised treat. She was not going to a party, nor was she going to give a party; and this year there was not to be a Christmas tree. This was the second year of the war, and even the youngest child in this Southern town knew better than to expect Santa Claus to come prancing through the streets with his old time magnificence. And yet even the youngest child believed, in its heart of hearts, that he would contrive to slip in, somehow. Yes, indeed, never was blockade strong enough or strict enough to shut out the dear old Saint.

Miriam was only seven years old, but she was the eldest of the family, and her mother's companion. In the morning her mother had said: "Now, Miriam, if you are a good girl all day, I shall let you help me fill the stockings to-night after Paul and the baby are asleep."

No wonder she was impatient for the dark to come. If she was a good girl? Wasn't she nearly always a good girl? She hadn't flown into a tantrum for ever so long, she minded her Father and Mother, and she just loved to wait on people. Everybody always said, What a good child Miriam is! Everybody, that is, except her Mother.

Just before tea-time something happened. The door-bell rang, and up walked Miss Sarah, little Paul's Sunday-school teacher. All during her visit Miriam's eyes were glued upon a parcel in Miss Sarah's hand. It was round, and about four inches in diameter. The rim was more than an inch wide. Miriam thought maybe it was for Paul; but when Miss Sarah rose to go, the mysterious parcel was still in her hand.

"Why, what a polite little girl you are!" said the young lady, as Miriam accompanied her downstairs from the sitting room. At the front door the child sidled up to her and asked, in a low, coaxing tone,

"What's in that little bundle, Miss Sarah?"

"Oh, that would be telling," said the

visitor, laughing, "Santa Claus expects everybody to keep his secrets."

Miriam glanced up the steps to see if her mother were in hearing. She did not see her, and felt relieved, but not so happy as before.

After the little ones were asleep, her mother called, "Miriam," and she went into the nursery. There was no sign of Christmas gayety lying about the room. Miriam was not surprised, for there had been no Christmas gayety in her Mother's tone.

Miriam did not help her mother fill the Christmas stockings that night. Instead, came a talk that gave her a long, deep look into the heart of things, and, most of all into her own heart. Some quiet tears moistened her pillow before she slept, but "I am glad," she thought, quoting from one of her Sunday books, "that there isn't any thorn in my pillow. I don't mean ever to forget the things Mamma told me tonight."

The pretty tin wheel with the revolving horseman inside that Miss Sarah sent Paul next morning helped her all winter not to forget. But the broken toy was cast aside forty years ago, and Miriam remembered still.

Mary Hoge Wardlaw.

## The Forge of Life.

By Mary Morrison.

Here, take it, Lydia, and keep it for me." Lydia Danvers looked up from her study of Longfellow in surprised astonishment, as Carla Earl held out a handful of bills, with a pleading accent in her voice.

"Yes, take it, do, and don't look so dumbfounded, I'm not giving it to you, understand. I'm far and away too stingy to do that; just keep it for me and dole it out in homeopathic doses. I mean it shall last until pay-day if possible, and I know if it stays in my possession, I shall spend the whole lot in ten days at farthest and then be a pauper until papa sends me some more next quarter. I hate paupers!" she exclaimed vehemently.

A dark flash shot from among the tawny lights in Lydia Danvers' eyes.

"Don't look so tragic, my dear. I'm privileged to hate them aint I, as long as I'm the only representative present?"

Lydia laughed mirthlessly; it was the only answer she could make to her roommate's forceful remark. "Hate paupers!" There were others perhaps with a capacity for hatred of which Carla Earl could not conceive.

"You will, won't you?" the girl continued coaxingly. "You are always such a good steady old thing, I shall feel perfectly safe." Carla tucked the money into her hand confidently.

"But your bills, Carla; surely you mean to pay those?"

"Oh, I've paid Miss Prince and the chocolate man and my laundry bill. I suppose there is something against me at Fernwood; I had roses five times and carnations twice last quarter. Well, I'll attend to that later."

Lydia regarded the money in her hand thoughtfully a moment; then she held it out. "I'd rather not, Carla. I—," she stammered reluctantly.

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Lv Philadelphia " " .....	3 29 p m	7 20 a m
Lv Baltimore, " " .....	5 45 p m	9 34 a m
Lv Washington, W. S. Ry..	7 00 p m	10 41 a m
Lv Richmond, S. A. L. Ry..	10 37 p m	2 15 p m
Lv Petersburg, " " .....	11 20 p m	2 53 p m
Lv Norfolk, " " .....	1 55 a m	5 18 p m
Lv Henderson, " " .....	2 28 a m	5 41 p m
Lv Raleigh, " " .....	4 15 a m	6 58 p m
Lv Southern Pines " " .....	6 16 a m	8 50 p m
Lv Hamlet, " " .....	7 35 a m	9 45 p m
Lv Columbia, I " " .....	10 25 a m	12 20 a m
Ar Savannah, " " .....	2 35 p m	4 55 a m
Ar Jacksonville, " " .....	7 00 p m	9 15 a m
Ar Tampa, " " .....	6 45 a m	6 00 p m
	No. 33.	No. 41.
Lv New York, N. Y. P. & N.	+ 7 55 a m	8 55 p m
Lv Philadelphia, " " .....	10 16 a m	11 21 p m
Lv New York, O. D. S. S. Co.	+ 3 00 p m	.....
Lv Baltimore, B. S. P. Co.	.....	+ 6 30 p m
Lv Wash'ton, N. & W. S. B	.....	6 30 p m
Lv Portsmouth, S. A. L. Ry	9 05 p m	9 25 a m
Lv Weldon, " " .....	11 45 p m	11 55 a m
Lv Norfolk, " " .....	1 55 a m	1 35 p m
Lv Henderson, " " .....	2 28 a m	2 02 p m
Lv Raleigh, " " .....	4 15 a m	3 45 p m
Lv Southern Pines " " .....	6 16 a m	6 18 p m
Lv Hamlet, " " .....	7 40 a m	9 45 p m
Lv Wilmington " " .....	.....	3 20 p m
Ar Charlotte, " " .....	10 33 a m	10 32 p m
Lv Chester, " " .....	10 30 a m	12 51 a m
Lv Greenwood, " " .....	12 37 p m	3 25 a m
Lv Athens, " " .....	2 52 p m	5 58 a m
Ar Atlanta, I " " .....	4 00 p m	7 35 a m
Ar Augusta, C. & W. C. ....	5 40 p m	.....
Ar Macon, C. of Ga. ....	7 20 p m	11 35 a m
Ar Montgomery, A. & W. P	9 20 p m	6 25 p m
Ar Mobile, L & N. ....	2 55 a m	.....
Ar New Orleans, L & N. ....	7 25 a m	.....
Ar Nashville, N. C. & St. L	1 30 a m	6 55 p m
Ar Memphis .....	4 15 p m	8 21 a m

### NORTHWARD

	Daily No. 32.	Daily No. 38.
Lv Memphis, N. C. & St. L. ....	12 45 n'n	8 00 p m
Lv Nashville, " " .....	9 30 p m	9 30 a m
Lv New Orleans, L & N. ....	8 10 p m	.....
Lv Mobile, " " .....	12 40 a m	.....
Lv Montgomery, A & W P. ....	6 45 a m	1 00 p m
Lv Macon, C. of Ga. ....	8 00 a m	4 20 p m
Lv Augusta, C & W. C. ....	10 05 a m	.....
Lv Atlanta, I S A L Ry. ....	12 00 n'n	8 00 p m
Ar Athens, " " .....	2 57 p m	11 23 p m
Ar Greenwood, " " .....	5 15 p m	1 58 a m
Ar Chester, " " .....	7 17 p m	4 15 a m
Lv Charlotte, " " .....	7 27 p m	5 01 m
Lv Wilmington " " .....	3 20 p m	.....
Lv Hamlet, " " .....	10 40 p m	7 50 a m
Lv Southern Pines " " .....	11 33 p m	8 44 a m
Lv Raleigh, " " .....	1 35 a m	11 15 a m
Lv Henderson, " " .....	3 05 a m	12 50 p m
Lv Norfolk, " " .....	3 50 a m	1 45 p m
Lv Weldon, " " .....	5 00 a m	3 00 p m
Ar Portsmouth, " " .....	7 15 a m	5 35 p m
Ar Washington, N & W S B	.....	6 55 a m
Ar Baltimore, B S P Co. ....	.....	+ 6 30 a m
Ar New York, O D S S Co. ....	.....	+ 5 00 p m
Ar Philadelphia, N Y P & N	+ 5 46 p m	5 10 a m
Ar New York, " " .....	8 15 p m	8 00 a m
	No. 34.	No. 66.
Lv Tampa, S A L Ry. ....	8 00 p m	8 00 p m
Lv Jacksonville, " " .....	9 30 a m	7 50 a m
Lv Savannah, " " .....	1 40 p m	5 30 a m
Lv Columbia, S " " .....	7 05 p m	8 40 a m
Lv Hamlet, " " .....	10 40 p m	9 36 a m
Lv Southern Pines " " .....	11 33 p m	11 50 a m
Lv Raleigh, " " .....	1 35 a m	1 10 p m
Lv Henderson, " " .....	3 05 a m	1 55 p m
Lv Norfolk, " " .....	3 45 a m	.....
Lv Petersburg, " " .....	5 53 a m	4 07 p m
Ar Richmond, " " .....	6 35 a m	4 55 p m
Ar Washington, W S Ry. ....	10 10 a m	8 36 p m
Ar Baltimore, P R R. ....	11 25 a m	11 25 p m
Ar Philadelphia, P R R. ....	1 36 p m	2 56 a m
Ar New York, P R R. ....	4 13 p m	6 30 a m

R. M. COFFEY, C. T. A.,  
Charlotte, N. C.

"Oh pshaw! It won't be any trouble. All you have to do is to give what I absolutely need and if I come begging for some awful piece of extravagance, like the automobile ride I gave the girls last month, you are to put your foot down gently and say 'No, my dear; my orders are strictly against it.' Don't you see?"

"It's terribly absurd, Carla."

"So is common sense, but it's extremely necessary you know, and as I haven't any I mean to profit by yours 'willy nilly'." Carla smiled up into her companion's face with pleasing candor.

"Well, I'll write a receipt for it then," Lydia declared in desperation as she counted the roll of bills so ruthlessly thrust upon her guardianship.

"No you won't. There's just seventy dollars. I've five for things too foolish to even ask for. I guess there will be enough left to get along decently upon. Now tuck it away somewhere and come and play basket ball," she said, going to the door, but Lydia shook her head.

A sudden desire to be alone for a moment came upon her. She wanted to examine this wealth that had been so unexpectedly consigned to her care. Seventy dollars. She spread it out before her; there were two tens, and ten fives. She picked them up one by one and scrutinized them closely. What great possibilities lay in these bits of crumpled green paper, of advancement, of comfort, of ease, and they were all to go for fripperies; for things if not absolutely injurious, at least unnecessary and superfluous. She had never bought a pound of chocolates in her life. She would scorn even to eat them so long as Lide, dear, gifted Lide waited patiently at home and cooked,—what little she could get, and washed and scrubbed and tended her chickens and waited upon grandma, content to bide her time which could not come until she, Lydia, had had her chance.

That it was due to the mere circumstance of her name, always turned her hot with shame. One of these would bring a little of comfort, of unexpected pleasure into the dull gray of Lide's life. Her heart throbbed with longing which must go unsatisfied. She had better put them away from sight where their mocking possibilities might not taunt her so mercilessly; she who never knew the pleasure of giving; of planning the spending of an extra coin.

"So much for tuition, so much for laundry, so much for paper, postage, etc.," so aunt Lydia's letters always ran. And Carla Earl had said she "hated paupers."

She took a crumpled letter from her pocket; it was worn at the folds and almost illegible from much reading. One sentence she read and reread.

"You spoke of your enjoyment of fruit at meals. Think of grandma, Lydia, when you eat grapes. She has talked of nothing but grapes since they began to ripen. As for me I am hungry for nothing but books; for those I am absolutely starving. Why Lydia, I have not seen a page of anything new except an almanac, and that Mrs. Denkama brought grandma one day last week. It adver-

tises some new remedy which she is going to persuade grandma to try. I devoured it, testimonial and all, but it was scarcely appetizing."

Lydia thought of the rows of volumes on the library shelves which so few among them cared to take down, unless to read up on some required question. She too had felt the same hunger; it was more poignant than food hunger. She looked down upon the bills which still lay upon her lap. What would happen supposing she should send one—only one. It would scarcely be missed. Carla was so careless. She would forget perhaps. It would mean grapes, a book, some much needed article of clothing. One more might make a set of artist's materials possible. Lide had always longed for them. Through their magic inspiration even the pinch of poverty might lose its sting. The longing was growing into mad desire.

She arose suddenly and crumpling them fiercely in her hand, thrust them into a crevice behind the dresser; then she went to the window and threw up the sash, with panting breath. There were tears on her cheeks which the breeze had not dried when she returned again to her neglected theme. The first words that met her eye were like a cool bracing wind; they calmed and strengthened her.

"Thus at the flaming forge of life  
Our fortunes must be wrought.  
Thus on its sounding anvil shaped  
Each burning deed and thought."

She drew a long breath. This one temptation would never have power to move her again.

She finished the preparation of her theme, then she wrote a long letter to Lide and went to post it. When she returned Carla was in the room. She laughed consciously as Lydia came in.

"Where were you? I've waited all of half an hour. Say Lydia I want ten dollars awfully. No don't say anything just yet till I tell you," she interrupted hastily, as Lydia smilingly shook her head. "It isn't candy or boat rides or even flowers; I've had an accident. I threw the ball through the window in Miss Prince's bedroom and broke the dear old thing's plate glass mirror into fragments. It will cost all of fifteen dollars to replace it."

"That was an unlucky toss. You might better have written your theme," she remarked as she slipped her hand behind the dresser. "Why, you've got it Carla," she said reproachfully.

Carla looked at her in surprise. "Why how could I get it when I didn't even know where it was?"

True, that was an unanswerable argument. Lydia pulled the dresser out into the room and searched the surroundings hurriedly, but the little crevice was empty.

"That was a queer place to put money. Are you sure you didn't put it somewhere else?" Carla's tones were suspicious, so Lydia fancied. The tawny lights emitted scintillant sparks,—then remembering, quick tears pnt out their flashing light.

"Yes, I am sure." She strove to calm herself, pride and resentment were not

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for such as she. Carla came and assisted in the search but it availed nothing.

It was as Carla said, a queer place to put money. Lydia could not explain the sudden impulse that had prompted her to put it out of sight. They stood and looked into each other's faces; there was petulant distrust in one; in the other the shadow of a great regret.

"I have told you the truth, Carla, I put it there—and it is gone; where I do not know. I wrote a letter after you left the room, and went to post it but I locked the door. That is all I can tell you." She turned away and sat down at the table; the trouble in her eyes touched even Carla.

"But what am I to do with only a pitiful five dollars—? I can't go to Miss Prince with that and it is three whole months yet till . . ." she turned and flung herself out of the room.

After she had gone Lydia returned frantically to the search. She moved out every piece of furniture; she tore at the closely tacked carpet; she even took the bed clothing from the bed, piece by piece; there was nothing to be discovered. It was as if the will had become the deed. Her brain felt dull and dazed. Had her hands then unconsciously completed the work her heart had conceived? She had read somewhere of such things.

For a second time she threw up the sash and let the rushing wind beat upon her throbbing temples. And Carla had only an hour ago called her "good" and "steady" and had talked of her common sense.

Her latent fond of this much abused commodity came to her aid presently. It was gone, there was no gainsaying the fact; nor the fact that she must make it good; how or when she could not tell. She shivered as she thought of Lide and realized that this was another burden for her slender shoulders and it was hers to tell her that she, Lydia, had deliberately clasped hands with evil. It had not seemed to matter that she had repented, —in results.

When Carla returned she had grown quiet. She came and stood beside her with folded hands.

"I have searched everywhere for your money, Carla; it is gone, I do not know where. I cannot expect that you will believe me. I cannot blame you for any course you may see fit to take, but I will repay you with the first money I may call my own. You said you hated paupers. I am a pauper." Her tones were solid; she was merely stating facts.

Carla looked at her curiously, then she went away and sat down by herself to think. It was a task not often attempted and she had not even the consoling aid of a chocolate. She picked up a bit of string and chewed it reflectively; she was used to the motion of chewing. The fact that she was to be deprived of the pleasure of spending her money troubled her more than the question of whether it had been lost or stolen. It was gone; that necessitated a course of self-denial which she had no mind to practice. She could not bring herself to accuse her room-mate of theft. It might have been lost; it was easy to lose things she knew by experience. After all it was her own

fault. She had no right to impose such a responsibility upon any one and Lydia had protested—had almost refused. "Well the more a body learns the more they find out," she said to herself whimsically.

After supper Alta Barto and Sarah King came for her to go out shopping. They generally wanted her to go at least once a week, usually on Saturday evening. It meant an abundance of sweetmeats for Sunday eating, unless Carla was bankrupt; in that case they consoled themselves with thinking of the near future when she would be "flush." Now they were safe in asking her, on the evening of her "pay-day." But she shook her head.

"No use girls. I'm insolvent already," she said ruefully.

"Why Carla Earl, you awful girl! You don't mean to say you have spent it all," Sarah King's voice expressed surprise and consternation.

"It is gone—to the dogs. If that is the reason you young ladies desire my society, I am glad it has," Carla declared vehemently.

Lydia raised her eyes gratefully from the letter she was writing.

"Why Carla, how can you? Of course it isn't. It is our treat tonight anyhow; you had better come," but she shook her head.

"I must beg to decline your most pressing invitation," she said ceremoniously. After they had gone she came and stood by Lydia. "Who are you writing to?" she asked abruptly.

"My sister Eliza; Lide we call her." "You never told me anything of her before."

"There was nothing to tell, that you would care to hear."

"Is she coming to school?"

"Probably not—now."

"Why not?"

"I am writing to tell her 'why not,'" answered Lydia quietly.

"Oh ps! aw!" Carla turned away impatiently and picked up her Physics. "I might as well study, seeing that I can't do anything else," she said petulantly.

Lydia was still writing when she finished and went to bed. When she awakened from a sound sleep she saw her still at the table but her head rested wearily on her arm. Carla crept silently from the bed and approached her. She was asleep; there were undried tears on her cheek. Carla looked over her shoulder at the closely written pages on the table; one of which she could read. It did not occur to her to respect its contents.

"Oh Lide! you cannot know what a torture it is to stay on here while you are there, chained to the bald, bare rocks of poverty of body and soul. I turn with loathing from the daintiest food, knowing you are eating crusts. I have worked with a feverish impatience, but now, now that this has come upon us,—Lide do you believe it was a judgment because of the dreadful envy and covetousness I let into my heart? If the punishment fell on me alone—but you—." There were several great blots here but nothing more. Beside the sheets lay a letter

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worn and crumpled which she unfolded. When she had read it she erept humbly back to bed. "Poor Lydia, and poor Lide."

She lay very still for hours after Lydia came to bed, but she did not sleep. Unusual emotions rendered her sleepless; "enlargement of the heart," she told herself whimsically. She had never known what it was before to absolutely long for money, or regret the unworthy use of it. There was so much she might have done if she had only known,—but three months couldn't last forever.

Next day May Wilgamott, next door, came in triumphantly. "I've fixed them now, girls. We shan't lay awake nights any longer listening to rats skurrying up and down the walls. They scare me almost into fits some nights."

"Oh, rats are nothing. I like to have something to lay all mysterious sound to," declared Carla. "If I hear ghostly groans or a funeral rattle, I always say it's nothing but the rats, and turn over and go to sleep. What have you done to them?"

"Just gave them a spread of wafers and 'Rough on Rats': slipped them under the mop boards you know."

"And now we shall be haunted by ghastly smells probably," suggested Carla, which proved only too true. Complaints dire and deep came to Miss Prinee who was compelled at last to investigate.

When the mop boards were taken up several decomposed rodents were promptly removed. There were also several young rodents sleeping profoundly in a nest of crumpled green paper. They did not awaken when Carla pounced eagerly upon it and bore it away to Lydia in triumph.

"Oh Carla! I'm so glad, so glad you know," Lydia exclaimed fervently.

"I knew all the time but I was too mean to say so," confessed Carla contritely. But she did not confide it again to Lydia's keeping and there was a new sparkle in her eye and an earnestness in her manner that Lydia saw with satisfaction.

Carla too had been touched by sparks from the "forge of life."

When Lide wrote again she was bubbling with joyous rapture. "Oh, Lydia, such books and so many of them. What fairy godmother has touched you with her golden wand? And grandma is perfectly happy. She sits here nodding and the sunshine has turned the grapes in her lap to globules of ruby wine." And I am so glad dear Lydia, the money is found; but no one could really think you took it. You are over sensitive, dear. And I—I am superlatively happy. Do not waste another regretful thought on me. We will both work and hope and trust."

Lydia went to Carla with a full heart. "How did you know! who told you?" she asked tearfully.

"Spirits or—rats," declared Carla gayly, but the kiss she left on Lydia's lips was a pardon and a promise.—The Interior.

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### Children's Letters.

Gastonia, N. C., March 7, 1903.

Dear Standard:

I thought I would write to you as I have never written before. My mama takes your nice paper and I like to read the letters very much.

I have one sister and one brother. I go to school at the graded school and am in the third grade. My teacher is Miss Janie Jackson and I like her very much. I go to Sunday-school every Sunday. My Sunday-school teacher is Mrs. Hunter. Rev. M. McG. Shields is our pastor. I will close hoping that this will not reach the waste-basket.

Your little unknown friend,  
Age 8. Susie Rankin.

King's Mountain, March 7th, '03.

Dear Standard:

As I haven't written to you before, I thought I would write a few lines. I go to school every day. My teacher is Cousin Ella Torrence. I like her. We have four teachers. Prof. Warwile is principal. I am in the fourth reader, arithmetic and Webster's spelling book. I go to Sunday-school. Our pastor is Mr. Forbis. He has just come to us from Florida. We like him very much. He will preach at Long Creek Church Sunday. I want to go. My grandmother goes there and I'll see her. She is going on her 90th year; she was to see us not long ago and stayed two weeks. I have two brothers and one sister. My youngest brother has two pets, Kitten and Bantam hen.

Your unknown friend,  
Age 8. Bessie Ramseur.

Charlotte, N. C., March 8, 1903.

Dear Standard:

I will write you a short letter, as I have never written before. I am going to school now, it will close the 16th of April. My teacher is Mr. Ernest Orr of Charlotte. I will answer Mary Melchar's question. God is not found in Songs of Solomon. I will ask a question. How many chariots did King Solomon have? Also, How many horsemen did he have? Whose drinking cups were all gold? I will close for fear of the waste basket.

Your unknown friend,  
Eugene Alexander.

Charlotte, N. C., Mar. 9th, 1903.

Dear Standard:

As I have never written to you before, I thought I would write. Papa takes your nice paper and I enjoy reading the Children's Letters and stories very much. I go to school at Pine Grove. Our school closed last Friday. Miss Bessie McCord was our teacher. I liked her very much. I go to church at Williams. Rev. J. J. Harrell is our pastor. I will answer Mary E. Melchor's question: God's name is not mentioned in Esther and also Amy Tola Fesperman's question. The word girl is found in Zechariah, 8:5. I will close by asking a question, Where

are the words dishes, spoons and bowls found in the Bible?

Your unknown friend,  
Age 11. Myrtle McCord.

Fern, N. C., Mar. 9, '03.

Dear Standard:

I like to read the little letters in your good paper. I go to school. I like to go very much, it will close soon. I will answer Hattie Bell Smith's question, Coffin is found in Genesis 50:26. I will close.

Your little friend,  
Paul H. Kime.

Minor, N. C., Dec. 15, 1902.

Dear Mrs. McKelway:

As I have never written to the Standard before, I will try for the first time. We have been taking the Standard for a long time. I certainly love to read the letters from the children. I have five sisters and one brother. My brother has three pets, a sheep a dog and a colt. Our school has started now and Miss Carrie McCoy is our teacher. I like her very much. We go to Poplar Tent to preaching and Mrs. McLain is my Sunday-school teacher. There is four of us to go to school but I didn't go to-day I have such a bad cold. Well I guess I have written all I know.

Your little unknown friend,  
Sarah Harry.

Shelby, N. C., Mar. 7, 1903.

Dear Standard:

As I have never written to you before, I will write a short letter to you. Grand papa takes your nice paper. We live with grandpapa and I enjoy reading the nice little letters. I am a little girl eight years old. I go to the graded school. I am in the second grade. Miss Davis is my teacher. I go to Sunday-school. Mrs. Maggie Brice is my teacher. Rev. W. R. Minter is our pastor. I have two brothers and two sisters. I will close for fear of the waste basket.

Your little friend,  
Elizabeth Andrews.

Gallavon, S. C., Nov. 30th, 1902.

Dear Mrs. McKelway:

My mother takes the Standard. I like to read the letters and good pieces. I have a little sister and brother. The pastor is Rev. J. G. Richards. We are going to dedicate our Church the fourth Sunday in December. I was nine years old in October. I am trying to teach my brother the Catechism. Wishing you much success.

I am your unknown friend,  
Ruth Stackhouse.

Cotton, N. C., Feb. 21, 1903.

Dear Standard:

I am going to tell you about the pets that we got this week. They are rabbits, and our Uncle Sim gave them to us. They are white and brown. We have them in a big box in the garden. Their hair is as long as a goat's hair and it is about three inches long. We never saw any like them before. We had North Carolina day yesterday at school and we sang "Carolina" and "My Country, 'Tis of Thee," and "Perri merri dictum

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domine." We don't think anybody knows that but us. We are very fond of reading and we have so many books. They are "Swiss Family Robinson," "Robinson Crusoe," "Pilgrim's Progress," "A Captured Santa Claus," "The Boat Club," "Stonewall Jackson," "Black Beauty," "Favorite Poems" and many others. But these are our favorites. I will close with asking the boys and girls a question, We had five chickens and the hawk took one of them, and we had five left, how can that be? Good bye, your friend,

9 years old. Kenneth A. MacDonald.

Cotton, N. C., Feb. 27, 1903.

Dear Standard:

Our father read us a story in the Standard about a boy who trained two oxen. That made me think of the ox my brother and I tried to train. We made a cart and hitched him to it. We used a belt for a back-band and a twine string for an under-girth, and an old bridle with bells on. I had hold of the bridle and he wouldn't go, so my brother hit him with a switch. Then he jumped over a bush four feet high and took the cart with him, and the cart never touched the bush. Another time when we had him hitched to the cart, he jumped over the well-sweep hole, 5 feet across and broke the cart all up. His name is Sandy. My brother's name is Kenneth. One day Ken got on Sandy's back and he stood on his hind feet, then on his front feet, and threw Ken over his head, and Ken held on—held to his horns—and lauded on his feet with his back to the ox, nearly sitting on his nose. When he got tired of us playing with him he would lie down all day and make out he was sick. And when Uncle Angus was here he helped us pull him up with a rope. We had to give up training him because he got out in the woods with his mother. Good by.

Your friend,  
Graham MacDonald.

T. K. P. China, Nov. 28th, 1902.

Dear Mrs. McKelway:

I have been thinking of writing to you for a long time and tell you how much I like to read the stories you write about Goldie and Brownie and big sister. Perhaps the reason I am so interested in them is because I think I am close kin to one of them. I think my mother is Goldie; she is a missionary away out here in China now, and has three children, I am the oldest and Sophy is my only sister and James my only brother. I don't think we have quite as good a time as Goldie, Brownie, and big sister had, and I heard Goldie say that considering she and Brownie were friends so long she didn't get very many letters from her. Sometimes on some special day we get nine or ten donkeys, one for each child in the station. One day we were through a corn field, my donkey was way ahead of the rest. We were going full speed when my donkey boy cracked his whip and made the donkey jump and I sat on at first but soon fell off. How is Benjamin getting along now?

Your friend,  
Fanny Graham.

Purcell, N. C., Feb. 14, 1903.

Dear Standard:

I am a little boy eleven years old. I have to get up early in the morning and milk the cow, for my brother that milked is away at school. I helped to trim the apple trees to-day. Hope we will have plenty of fruit don't you? I go to school every day. I had a fine goat but sold him not long ago. I have a lot of chickens. Best wishes to the Standard.

Your friend,  
Gus Purcell.

Rocky Mt. N. C.

Dear Mrs. McKelway:

As I see so many other children writing, I thought I would write too. I live in North Carolina. I have one brother and one sister. My sister is younger than I am, and my brother is older than I am. I have took music all this session. Mama says I am doing real well for a girl 8 years old. School is just closed and we are glad for we are fixing to go to our grandmother's in Harnette county to spend our vacation. I will close for fear of making my letter too long.

Your little friend,  
Mabel Lilian Jordan.

#### The Story of Mrs. Apple-Tree.

One morning in spring a little boy and girl ran merrily down the garden walk. The little boy carried a tin shovel and something shut up tightly in his hand. Presently they came to a nice place in the garden, and shoveled the earth away with the shovel until they had a snug little bed; then they put the tiny seed they had carried into the little bed, and covered it with the dark cover. In the little seed, all folded away asleep, was a tiny plant—the little germ of life—which the sunlight and rain and proper soil would waken and start growing.

The big, round sun shone down on the little bed, and after a time the little seed said: "Dear me, how warm I am; I really must throw off my brown jacket."

It tried to do so, but found it very hard, so said it must wait a little longer. Before many days a cloud came sailing along through the sky and said to his children, the raindrops: "There is a little seed down in the earth that needs your help. You've been long enough in cloudland, anyway; it is time you were going back to earth to help the streams and rivers to the ocean; then, of course, you can come back."

So the little raindrop children came pattering merrily down, and trickled all about the waiting seed, and then ran on. Soon the seed began to swell; its jacket became so tight it could hardly breathe. It made another effort to throw it off, and it split right open and came off without a bit of trouble. So the little plant was free; but, O my! it was so dark—so very dark.

"There must be light some place," said the plant, "or I wouldn't want it so badly."

So it sent its little roots down into the earth to get it something to eat to make it strong, and it kept pushing up to find

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the light. One day it pushed right through the dark ground, and it was so bright it could hardly see for awhile.

Pretty soon the little sunbeam came and said, "Welcome to Earthland, little tree," and the breezes, too, gave it welcome. It grew very fast. One day in spring something came out all over the little twigs, beautiful and green. Yes, they were leaves. Then something white, something with a little pink tinge, came to visit Mrs. Apple-tree. These, you say, were the blossoms, but they were really Mrs. Apple-tree's babies.

After a time, Mrs. Apple-tree said that her children were no longer babies, and ought to put off their baby dresses. She had so many babies to dress, and you know it takes a good while to dress a baby, so Mrs. Apple-tree said she would have to have help. She called on Mr. Wind and his family, the jolly little breeze children, to help her undress the babies, and she had arranged with Madam Spring to have their short dresses all ready.

The Apple-tree children were very tender and must not be left undressed an instant, so Madam Spring did a very strange thing indeed. She put on the short dresses before Mr. Wind had taken off the baby dresses. She never could have done it, of course, only that the Apple-tree children never have sleeves in their dresses, so you see she could just slip them over their feet and tie them up snug round their necks, and just as quick as a wink, Mr. Wind and his children whisked off the white dresses and carried them away.

Old Mother Earth called to Mr. Wind, and asked him what he was going to do with the baby dresses. Mr. Wind hardly knew, because they were not at all soiled.

"Well," said Mother Earth, "we must never waste anything, so if you will just toss those dresses into my lap, we will make them over for the Apple-tree babies next year." Mr. Wind was very glad, and tossed the dresses into Mother Earth's lap for her to make over.

The children's short dresses were—yes, they were all green; and there was something very strange about them too. They were a little like rubber—when the Apple-tree children grew, why their dresses grew, too, so they never had dresses too tight, but just nice and snug.

One day in fall, Mrs. Apple-tree said that her children were grown, and that they ought to have new dresses; but she really could not afford to buy them any new ones, and she just believed she would color them. She was very particular, so she sent to the best coloring shop she knew of. Mr. Sun was the proprietor. He sent down his little sunbeam fairies—Red, Orange, Yellow, Green, Blue, and Violet—in a ray of light to do the work for Mrs. Appletree.

Mrs. Appletree thought the children were old enough to choose the color they wished for their dresses, and they thought that they would all have red ones. And do you know, when they saw how beautiful those little sunbeam fairies were, they did the queerest thing—they went to work and ate them all, except the little red fairy, and she wouldn't be eaten up. Some people would say they absorbed

them; but anyway, the little red fairy said if she made their dresses she couldn't be eaten.

Mr. Wind came along one day to see how the children looked in their new dresses, and he was delighted. "Now, Mrs. Apple-tree," he said, "your children are all grown up, and look beautiful in their new dresses; it's time for them to go out into the world and make some one happy."

Mrs. Apple-tree sighed, but she knew that was what God meant, and what she had reared her children for, so she let Mr. Wind take them to make little boys and girls happy.—Olive M. Hoover in St. Louis Christian Advocate.

#### Choosing Who Should Go.

"Of course I shall be the one. I'm oldest," said Edith.

"No, I shall, because you went away last, and I didn't," said Ruth.

"I need a change for my health," said Anna, with a drawn down mouth that might truly be the sign of pain, but with rosy cheeks which could be the sign only of a very healthy girl.

"Whoever goes," said Mrs. Stone, "will have not only the visit, but the new clothes."

"Then it will have to be me, because I haven't a thing left over from last year, and must have new clothes anyway," said Edith.

"I think I might be the one," said Anna, "for I have a new winter suit already."

"Which fits me as well as you, and could be borrowed," added Ruth.

"Children! children!" cried Mrs. Stone, in despair. "What would Aunt Nell say if she were to hear you quarreling so over her invitation? She writes, 'I love all three of my nieces so much that I don't know which one I want to visit me next, so I will leave it for them to decide. Send along the girl who needs the change, and I promise her as nice a time as I know how to give.'"

"But, instead of filling them with contrition, this reading of the letter made their desire to go all the stronger.

"Think of the sleigh rides behind the grav pair, all nestled down in those soft black furs!" said Anna, with a sigh, drawing the folds of an afghan about her, and half closing her eyes.

"I presume you hear the jingling of the sleigh bells now," said Ruth. "A person with such a vivid imagination as you've got doesn't need to go away to enjoy things."

"Well, mother," said Edith, with a very grown-up air, "I think somebody ought to go who will do credit to the family, and of course I've been out more and know how to act in society better than these children."

"These children!" screamed Ruth and Anna, in a derisive chorus; but Mrs. Stone held up her finger with a warning gesture, and then, to the surprise of all, she buried her face in her hands and sobbed—Yes, mother was crying!

The three girls looked at each other in dismay. "Mother!" cried Edith, gently, "what have we done?"

"I am too tired of it all," burst out the sobbing woman. "It has been so

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Chicago, November 21—Chicago is to have a millionaire's train between this city, Jacksonville and other Florida resorts, which will be as fine in equipment and as fast in time as the famous train running over the Atlantic Coast Line from New York to Florida points. The new train will be placed in service by the East Illinois soon after the first of the year, and will make the trip from here to Jacksonville in thirty hours, instead of thirty-one, as heretofore.

All the equipment to be used is to be new and is now in course of construction by the Pullman Company. The cost of the necessary equipment will be between \$700,000 and \$1,000,000.

This elegant new train from the West will be operated via Evansville, Nashville, Albany and the Atlantic Coast Line to Jacksonville, thence to St. Augustine, Fla.

It will be seen that the Atlantic Coast Line will maintain its reputation for perfect passenger service from the West as well as from the East.

## Atlantic & N. C. R. R.

Time table in effect November 19, 1902.

Eastbound Trains.		Passenger Daily	Passenger Daily
Leave Goldsboro.....	3:30 p m	8:00 a m	
Leave Kinston.....	4:22 p m	8:48 a m	
Leave New Bern.....	5:50 p m	10:10 a m	
Arrive Morehead City.....	7:15 p m		
Westbound Trains.		Passenger Daily	Passenger Daily
Leave Morehead City.....	7:05 a m		
Leave New Bern.....	9:00 a m	6:30 p m	
Leave Kinston.....	10:12 a m	7:37 p m	
Arrive Goldsboro.....	11:15 a m	8:30 p m	

S. L. DILL, Superintendent

ever since your father died. Things no sooner get to running smoothly than their is a great fuss over who shall have a new dress, or whose boots are the shabbiest, or who shall go on the picnic. When there are three children there ought to be money enough to divide by three, not by one. I can't decide for you any more. You must choose some way yourself."

The slow tears ran down her cheek. Edith noticed how pale and wrinkled it was. There used to be color there when the father was alive. And what a shabby dress! "Mother, I've decided who shall go, and it's not myself. Will you all consent? And, mother dear, will you let me do all the contriving about clothes and packing, so that you needn't have a thing to decide about it till the day comes to go?"

Mrs. Stone wiped away the tears, "I am very much ashamed," she said. "Of course I'll help get any one of you ready. It was the disputing that troubled me."

"Just this once, let me, mother," said Edith. "It will do me good, truly."

So Mrs. Stone consented, and the two young girls were borne away to Edith's room. "Which of us is it?" asked Ruth.

"Neither," said Edith. "Why, Edith Stone," said Anna; "you selfish old thing, to choose yourself."

"I didn't," said Edith. "It's—it's—mother!"

"Mother!" echoed Ruth. "Why, she wasn't even asked," said Anna.

"No, but Aunt Nell would rather have her than all three of us put together, if she had any idea she'd come. "Girls," and Edith's voice trembled, "the money has been divided into three parts when it ought to have been four. Does mother ever have a new dress? Does she ever go to a picnic or trolley riding? Do we choose her to have the extra orange or the Christmas present that's not marked for anybody? No, sir! We're selfish old pigs, that's what we are."

"But will she go?" asked Anna. "She'll have to," said Edith. "Ruth, you run straight down to Marcy's, and say that we've decided to change the blue suit for a black one. Anna hasn't worn it, and there was a lovely plain black for the same price. You don't mind, do you Anna?"

"I'll wear my old one till it falls off," said that young woman, "and imagine it's stylish," with a wink at Ruth. "Her bonnet is all right, and how thankful I am my new silk waist is a plain black one and too large. It will just fit mother."

"And I'll get boots for her instead of skates for me," saith Ruth, "and let her choose any of my stocks she likes, and—and she may take my new belt buckle, if she'll be very careful of it."

A note was dispatched to Aunt Nell, and the loving planning went on, till the day for the visit came, and the mother was still in ignorance. She had thought it wise to let Edith arrange things this time, and had not tried to solve the mystery.

At ten o'clock the three girls stood before her. "In one hour," began Edith,

"the expressman stops at this house for the trunk of the one who is to visit Aunt Nell."

"Which is no evidence, as the same trunk will go, which ever person went," put in Anna.

"That trunk is now packed," said Edith.

"And the contents not to be poked over or criticized by the traveler," said Ruth. "And all lent articles are to be considered the person's own."

"The ticket is bought," said Anna.

"The person's pocket book properly filled, with her name and address within in case of accident," said Ruth.

"And the lucky girl is—?" smiled the mother.

"Mother?" cried three voices in chorus.

And in telling about it all to Aunt Nell, Mrs. Stone said that if those artful daughters of hers had given her longer than one hour to think of it, she would have decided not to come, and that she was glad they hadn't!—The Churchman.

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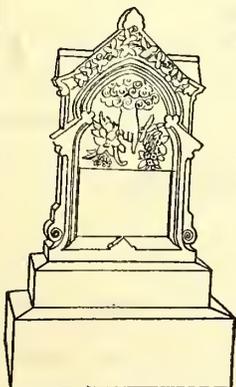
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## Clippings.

A young lawyer, just starting in his profession, hung out his sign in a Connecticut town where there was only one other lawyer, an aged judge.

A close-fisted old fellow, thinking to get legal advice for nothing, called upon the young man, told him he was very glad he had come into the town, as the old judge was getting superannuated, and then contrived in a sort of neighborly talk to get some legal questions answered. Then thanking the young man, he put on his hat and was about to leave, when the young man asked him if he should charge the advice, for which the fee was five dollars. The old fellow went into a violent passion, and swore he never would pay. The young lawyer told him he would sue him if he didn't.

So the old fellow went down to see the judge, found him hoeing in his garden, and said:

"That young scamp that's just come into town! I dropped in to make a neighborly call on him, and he charges me five dollars for legal advice."

"Served you right," said the judge; "you had no business to have gone to him."

"But have I got to pay it, judge?"

"Of course you have."

"Well, then," said the man, "I suppose I must," and he started off.

"Hold on!" said the judge; "aren't you going to pay me?"

"Pay you? What for?"

"For legal advice."

"What do you charge?"

"Ten dollars."

The result was that the old fellow had to pay five dollars to the young lawyer and ten dollars to the old one.

*Fiat justitia, ruat coelum.*—Exchange.

A lawyer, whose eloquence was of the spread-eagle sort, was addressing the jury at great length, and his legal opponent, growing weary, went outside to rest.

"Mr. B— is making a great speech," said a countryman to the bored counsel.

"O, yes, Mr. B— always makes a great speech. If you or I had occasion to announce that two and two make four, we'd be just fools enough to blurt it out. Not so Mr. B—. He would say:

"If, by that particular arithmetical rule known as addition, we desired to arrive at the sum of two integers added to two integers, we should find—and I assert this boldly, sir, and without fear of successful contradiction—we, I repeat, should find by the particular arithmetical formula before mentioned—and, sir, I hold myself perfectly responsible for the assertion I am about to make—that the sum of the two given integers added to the other two integers would be four!"

A Marysville schoolma'am was teaching her class the mysteries of grammar.

"Now, Johnny," said she, "in what tense do I speak when I say, 'I am beautiful?'"

The little fellow answered, quick as a wink, "The past."—*Epworth Herald.*

Mr Godfather had brought up his son according to the good old model which teaches that children shall be seen and not heard—say "Yes, sir," and "No,

sir," and respect their elders. When Johnnie went to college he arranged with his father that on his arrival there, if he found everything satisfactory, he would telegraph, "Yes." When the telegram arrived, the busy father had forgotten what "Yes" referred to, so he wired back, "Yes, what?" and Johnnie answered, "Yes, sir."—*Harper's Bazar.*

A Southern judge who had a fine lot of hogs one day met a colored man notorious for stealing and said to him: "Uncle Jack, I'll tell you what I'll do. You pick out two of those hogs you like best, and I'll give them to you, provided you won't steal any of the others."

The negro pondered awhile and finally said: "Jedge, your'e always been a good neighbor, an' I likes yuh, an' I wants to do right by yuh, an' so accepts de offer yuh makes, but I wants you to know dat I'll lose meat by it."—*Philadelphia Telegraph.*

A small boy, required to write a sentence containing the word "hominy," produced the following: "Hominy marbles have you?"

The late Mackintosh of Mackintosh, chief of a Scotch clan, was once on a visit to London. During his stay he got into a dispute with his cab driver over the fare. "Perhaps you do not know

who I am," he said at last, when other argument failed. "I am The Mackintosh."

"I don't care if you're the humbrella, too," returned the unimpressed cabby. "The fare is one and six, and that's what I want."

## Carolina and Northwestern Railway.

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Effective November 24th, 1901.		
NORTHBOUND	PASSENGER	MIXED
Chester, Leave	6 25 am	8 50 am
Yorkville, "	7 30 am	10 48 am
Gastonia, "	9 05 am	1 20 pm
Lincolnton, "	10 09 am	2 55 pm
Newton, "	10 54 pm	4 43 pm
Hickory, "	11 16 pm	5 50 pm
Cliff, "	11 50 pm	7 35 pm
Lenoir, Arrive	12 35 pm	8 00 pm
SOUTHBOUND	PASSENGER	MIXED
Lenoir, Leave	2 10 pm	5 30 pm
Cliff, "	2 54 pm	7 26 pm
Hickory, "	3 12 pm	8 10 pm
Newton, "	3 37 pm	8 45 am
Lincolnton, "	4 22 pm	10 09 am
Gastonia, "	5 27 pm	1 20 pm
Yorkville, "	6 32 pm	3 18 pm
Chester, Arrive	7 45 pm	5 20 pm

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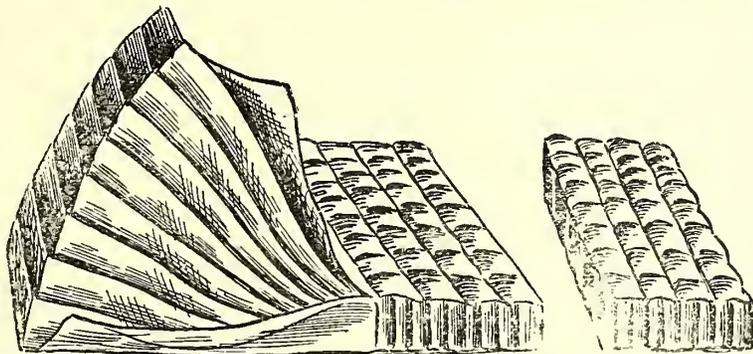
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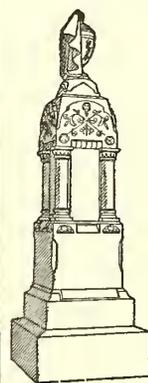
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# PRESBYTERIAN STANDARD

Established 1858.

CHARLOTTE, N. C., MARCH 25, 1903.

Vol. XI --No. 12

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# Presbyterian Standard.

Established 1858.

CHARLOTTE, N. C., MARCH 25, 1903.

Vol. XLV.--No. 12

## Event and Comment.

They have an Anti-Profanity League, recently organized in Massachusetts. We had always thought that any Christian Church would be a sort of Anti-Profanity League.

Dr. Hilprecht, to whom the credit of deciphering the inscriptions at Nippur is due, says, after an investigation of fifteen years, that the "Faith of the Israelites could never have had its origin in the Babylonian mountain of the gods, which is full of death and the savor of death."

The Outlook is doing a great service in interpreting the South to its constituency. In the number of March 14, there is an article on the negro question by a Southern Christian woman. It is true, every word of it, and we are so glad that it was published for Northern consumption.

The papers are full of the accounts of the preaching of Rev. Reginald J. Campbell, the young Scotchman that has taken the pulpit of Dr. Parker, even if he has not taken his place. He expects to come to America this spring. Mr. Campbell is the son of a Free Methodist minister and the grandson of a Congregational preacher and of a Presbyterian elder. That is not a bad combination.

It may be just as well to put a pin right here and say that the decline of temperance sentiment in Vermont is due to the decadence of the population of that state through the emigration of the best and the immigration of the worst elements. While the advance of temperance sentiment in the South is due to the fact that a body of Anglo-Saxon freemen have the ballot in their own hands, thank you.

The Northwestern and the New York Christian Advocates are still contending over those million members that were supposed to have been added during the canvass for the twenty million dollars. The New York paper contends that if the Northwestern is right as to the fact of these additions, then there are 748,000 of these members who have disappeared and left no trace at all. Perhaps they fell out of the records automatically when they fell from grace.

We congratulate Statesville upon its handsome majority for prohibition. Statesville is a city of churches and schools and cultivated, Christian homes. But unfortunately it has been known for the last few years for the whiskey that was manufactured there. The good people have evidently gotten a little tired of this, and last week they wiped out the reproach. We extend our sympathies also to both the publishers of the Landmark. It really does not seem to matter much when a paper advocates the continuance of the saloon.

We said once that the question of child-labor in the factories was a Southern question and a legislative question, and that Southern Legislatures would be found able to deal with it. But the quickness of the Northern mind to see a needed reform in the South has in this instance been followed by the revelations of abuses at the North before which the instances of child-slavery in the South are insignificant. A writer in the New York Outlook of March 14 draws a picture of factory life in New York that is darker than anything that could exist in the South. Reforms are like charity, they should begin at home. As the boys used to say in an old-fashioned game at school, "Shimmy on your own side."

The priests of Sicily have sent a petition three times to the Pope asking that they be allowed to marry and as the Pope did not pay any attention to it they have printed the appeal and even given their reasons: that the Lord Jesus Christ gave no precepts as to celibacy and that the celibacy of the priesthood was not required in the early Church. This must be very annoying to His Holiness. We have often wondered how successfully the average Romish priest could prove from the text, "forbidding to marry," that it was a mark of the true rather than of the apostate church to forbid to marry.

A good story comes from Asheville which is also a lesson about showing too much respect of persons. Mr. Rockefeller spent Sunday in Asheville. The Baptists hid themselves out to welcome him, gave special invitations, verbal and written, for him to attend church on Sunday morning and there was a great throng at the Baptist Church to see him. Mr. Rockefeller is a Baptist, but on that particular Sunday he went to the Presbyterian Church, where he was shown a seat just as if he were an ordinary sinner or saint, and nobody stared at him; and it is said that from the good sermon that Dr. Campbell preached one would never have known that there was a rich man in the world. Certainly the church is one place where a rich man should be treated like other folks and the rich man who isn't a fool likes to be treated just that way.

The New York Observer quotes with approval the breeziness of the "Western methods" of the Rev. M. A. Matthews, D. D., of Seattle, Washington, who is addressing his people thus: "Your pastor expects every member of his force to do his duty. There is no time nor place in this force for the grabber, the growler or the grumbler. Each must be up and doing. Let your motto be: I will do more and talk less. All commercial schemes, sales or fairs are things of the past. You must pay all debts; that is a part of your contract. Be consistent in all things." We call the Observer's attention to the fact that the Rev. M. A. Matthews, D. D., is a Southern product, born in Georgia, educated at Gordon University (though nobody knows where that is) and that the Cumberland and Southern Presbyterian Churches together claim the honor of having discovered his histrionic and elocutionary talents. We are just awfully proud of him.

We call special attention to the Open Letter of Rev. S. J. McMurry in reply to a letter of Dr. E. C. Gordon. Mr. McMurry's letter has the advantage of being "open." While a man has a perfect right to suggest a concerted movement by private correspondence, the Southern Church has always been most impatient with just that method and we are surprised that it is Dr. Gordon, rather than some youthful and inexperienced zealot, who has resorted to it. And then if there is one thing that the Southern Church is never going to revise, it is its high standard of holiness, and every effort to change the Catechism, which says "no mere man is in this life able to keep perfectly the commandments of God," squints at a lowering of the perfect standard of holiness. We regret very much that such a movement is contemplated. It will not stand the ghost of a chance before either Presbyteries or Assembly. Incidentally, Mr. McMurry has done a public service in collating the Confessional passages regarding the Holy Spirit. And if any one will read the new chapter on the Holy Spirit now before the Northern Assembly he will find that every statement in it is simply a repetition of the same proposition already laid down in the Westminster Confession.

## PRESBYTERIAN STANDARD

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### The Colored Problem in the Presbyterian Church.

There is a large amount of contributed sense and of editorial nonsense in the Presbyterian Banner of March 5. The Rev. C. Humble writes an article on the Colored Problem in the Presbyterian Church and one of the editors writes on the Color Line in the Presbyterian Church. By the Presbyterian Church is meant the largest Presbyterian body in America, though not the only one. It is commonly known as the Northern Presbyterian Church. And the Colored Problem is right inside of it, men and brethren. And there is danger, as the Banner editor thinks, of the color-line being drawn right through it. Just to think!

There have been some mutterings of the coming storm, and the Standard has duly tried to interpret the mutterings to its disinterested but not uninterested constituency. There was formed a white Presbytery in North Carolina, of some most excellent brethren whom we love and honor, and they went across the Great Smoky Mountains into Tennessee to form their Synodical connection with the white Synod of Tennessee instead of staying in North Carolina with the black Synod of Catawba already here—and we wish it understood that from a personal visit we have learned to respect the Synod of Catawba for its orthodoxy, its Presbyterian decency and order and its preservation of all the “traditions of the elders.” And then there was Maryville College, with an endowment that called for a mixed college with white pupils and black, and that kept a few unhappy negro boys there to hold on to the endowment, whose pupils were somehow ashamed to boast of their alma mater or to show a diploma from the institution. And then keen old Dr. Gray of the Interior visited Maryville and told the whole truth about it, and then the Tennessee Legislature providentially passed a bill forbidding such mixed schools, and Maryville has been shedding tears of joy ever since, there being

more than a suspicion that it asserted Providence in the outcome.

And all this time they were gerrymandering Synods and Presbyteries as shamelessly as the Democrats did William McKinley's old congressional district in Ohio when they kept him out of Congress and thereby helped to land him in the White House. The problem of drawing a line that should put all the negro churches in one Presbytery and all the white churches in another without any over-lapping was a very difficult problem when one had to keep his face straight at the same time and preserve a proper ecclesiastical dignity. And finally the bold proposition was made to map out two Presbyteries, in the Synod of Tennessee, one white and one black, and covering the same territory. It is this that has brought the issue up squarely before the church. The Interior misses Dr. Gray more than it knows when it insists that this shall not be countenanced by the General Assembly. The Banner shows its need of somebody to wave it with more sense and less hypocrisy when it opposes the proposition made by the Rev. C. Humble. For Mr. Humble has been on the ground for twenty years. If we are not mistaken in our man, he is a Canadian who came South with no particular prejudices against either North or South and with the British open-mindedness toward the inferior races. He has been a Sunday-school missionary of the Northern Church. And Mr. Humble is just telling the straight truth when he says: “The Presbyterian Church is a social organization and flourishes as a fervent social spirit prevails; and because of this we are now in the South facing a condition that unless wisely met will become a conflict.” If the Northern Church does not want the secession of the white churches in the South that it has built up with so much care and at so much expense it had better heed the remarks of the Rev. C. Humble, even if the process is what we in the South call “eating humble pie.”

Mr. Humble argues for the separate colored Presbyteries and Synods, but sees no need for separate General Assemblies. We rather agree with him in this. In fact, until the organization of our Independent Colored Synod, the separate Presbyteries were all that were needed in the Southern Assembly. The Southern position on this point has been much misunderstood. No Southern Church ever objected to negro members, until they formed too large a proportion of the congregation, when it has been our policy to set them off into a church of their own. No Southern Presbytery objected to having colored churches and ministers enrolled with its white churches and ministers. When the churches grew numerous enough they and their ministers were set off into separate Presbyteries. There are still two colored Presbyteries in connection with our Southern Assembly in spite of the organization of the Independent Synod, and they send commissioners to our General Assembly.

But Mr. Humble declares that unless the relief of separate Presbyteries is allowed a “separate Colored General Assembly is imminent” and this because the negroes seem to want it as much as the white people. If the Southern Church should be as zealous in proselyting as we have known churches to be, and the Northern Assembly insists on the principle of a non-separation of the races, it might not have very much trouble hereafter with the drawing of the “Color

Line in the Presbyterian Church." There would not be left enough of it in the South for any kind of a line to be drawn through it. There would be organic union between the Southern Church and the Northern churches in Texas and Florida and Kentucky and Maryland, while perhaps there would be secession in the very Capital of these now United States!

And the Rev. C. Humble makes one statement that uncovers the sublime hypocrisy, the more sublime if unconscious, of this talk about the "color line." He says: "As a matter of fact, the color line has for years been drawn in our Presbyterian Churches by the organization of separate colored churches, and in this we all acquiesce."

Yet in the face of that the Banner says: "The root of the proposed separation, however, is the race antipathy that arrays the whites so intolerantly against the blacks and makes the one race determined to keep the other race down. We like it not that it is proposed to give this race antipathy and separation the sanction of the Church and run the color line through the body of Christ. This seems to us to be a very practical denial of that brotherhood which is of the very essence of the gospel. If anywhere in the world men would meet together simply as men, whether rich or poor, white or black, it is in the Church of Christ. If it is ever better on grounds of expediency to separate along these lines, then it must be because of the hardness of our hearts, and not because this is the ideal Christian relation."

Perhaps it is on account of the softness of our heads, O esteemed contemporary, that we have refused to give our sanction to a race antipathy which was ordered of God for race preservation.

The reader will observe that "Church" in the above quotation means "Presbytery." It is the Presbytery and not the local church where men should meet in that "ideal Christian relation." For the Banner goes on to say, "In so far as colored people of their own accord form their own congregations we do not think the principle of brotherhood is violated." Oh! No. As Mr. Humble puts it, "in this we all acquiesce." And if the colored people "of their own accord" do not form their own congregations, but insist on worshipping in the white churches en masse, what then? Why they will have the separate churches formed for them. And if the Banner does not know that to be true even in Pittsburg, Pennsylvania, then it is the banner paper for the crassness of its ignorance. The Presbytery of Pittsburg made a negro its moderator not long ago and it was welcome. But what white church in Pittsburg Presbytery is served by a negro? How often do the white and negro pastors exchange pulpits in Pittsburg? How many white churches in Pittsburg have even a fourth of their membership colored? How many churches are half-and-half? One of the Banner editors is the President of Washington College, and a mighty level headed man he is, too busy we sometimes think for much editorial work. How many negro students at Washington College? How many negro professors in the white faculty of Lincoln University, founded for teaching the negroes? Is there no negro alumnus of that institution fit to teach his own race?

The Banner continues: "It is true that the Methodists have separated the colored people and have their colored conferences in the North as well as in the South, covering the same ground as the white conferences. But the Episcopal Churches have not done this,

but have kept their people, white and black, together." Well, the Methodists have a few million adherents among the negroes and the Episcopalians hardly enough to make a real colored line. It is very easy, too, with a white Bishop to manage things, to keep out troubles that arise in a representative body like a Presbytery.

No, the business began with fanaticism and it is ending with hypocrisy. While the statistics were not accurately kept of the colored membership of the white churches in the South before the Civil War, we believe, from the best information obtainable that there were about twenty thousand of these members. The Southern Churches were quietly going on with their work among the negroes after the war, when the word came that it was not good for these negroes to belong to the Southern churches. They were therefore set off into separate churches and Presbyteries in connection with the Northern Assembly. And now after forty years of work and no end of money spent there are just twenty-one thousand negro Presbyterians in connection with that Assembly, about the same that there were when the sheep stealing began. These churches bear the reproach among their own people of being "white men's churches," "supported by white men," and so on. And while their influence is good so far as it extends, twenty thousand do not weigh much with eight millions.

And the Southern Church had to start its work anew, with no nucleus to build upon, and between the two, Northern and Southern, and their conflicting theories, with Northern meddling and Southern resentment, negro Presbyterianism is almost nil as compared with the Methodist and Baptist Churches. And still for the sake of a theory that has had such brilliant exploitation, the wish of white and black to be separated in their church courts is to be denied. Well, the longer that theory is held to the more "humble pie" will have to be eaten, finally.

**Saint Patrick a Presbyterian.** Last week our Irish com-patriots and their kinsmen in Erin celebrated St. Patrick's Day. There have been some Protestant historians that have been too radical in their treatment of St. Patrick's claims. They have used the Higher Criticism to prove that he did not have any historical existence at all. It is true that there is very little that is certainly authentic about Patrick, and of his own writings we have left only his Confessions and a letter of remonstrance to the British chieftain, Coroticus, and these are written in Latin. But the Standard, as a conservative paper, does not side with these extremists who banish Patrick from history altogether. For ourselves, we very much doubt that episode of his driving the snakes out of Ireland. Yet we believe that he really lived in Ireland and deserves to be called the Apostle of Ireland. But neither do we lean to the Roman Catholic extreme claims. The middle ground is that Patrick was a real preacher, but a Presbyterian preacher, and we undertake to prove that he was a long way nearer to being a Presbyterian preacher than he ever was to being a Catholic bishop.

In the first place he was born in the Fifth Century at Kilpatrick, near Glasgow, Scotland.

Everyone will at once recognize the bearing of this fact of his birthplace upon the form of religion that he believed in. A Scotchman who is not a Presbyterian will bear watching. Moreover, it is well known

that the early churches of both England and Scotland were independent of Rome, and the Presbyterian character of the early Scottish Christians is proved by the ease with which the later missionaries from Ireland, from the churches founded by St. Patrick, established the Presbyterian forms of government which they had been taught.

Patrick was the son of a deacon and the grandson of a presbyter as he states in his Confessions. That proves that the presbyter was not a Catholic priest, not that priests have not had grandsons, but usually the descendants have been ashamed to acknowledge the relation. When he was about sixteen years old he was seized by pirates and sold into slavery into Ireland. While feeding the sheep the memory of his early instruction in sacred things came back to him and he consecrated himself to the work of converting Ireland. He believed that the call had come from heaven and there is not a syllable that goes to show he received any episcopal ordination or any ecclesiastical authority.

At the first opportunity he began the work of preaching the gospel in Ireland. He founded 365 churches and ordained 365 bishops and 3,000 presbyters.

Now this is a very significant fact. If Patrick had been a Roman Catholic, two or three bishops would have been enough and there would not have been more than enough presbyters or priests for the churches. The bishops were evidently pastors of a single church, one for each, and the presbyters formed the church sessions, as we would say, there being an average of nine presbyters for each church. And if we consider that Patrick himself had evangelistic power, as a missionary in a heathen land, his ordaining these bishops himself was not so far wrong even if we do not suppose that he ordained them as Paul did Timothy, with the laying on of the hands of the Presbytery.

Later these bishops and presbyters were greatly multiplied with the multiplication of the churches, and as late as six hundred years after St. Patrick, every parish church had its bishop, and, as LaFranc writes, "there was not only one bishop in such a little precinct, but more than one, not only in cities, but also in villages."

Furthermore these bishops were elected by the people and everybody knows how far that is from the practice of the Roman Catholic Church. Anselm complains that "bishops were everywhere elected and consecrated without title."

And the Irish bishops also, in orthodox Presbyterian fashion, believed that it was a duty to be the husband of one wife, for which cause they were denounced by Catholic authorities as "an adulterous generation."

Other distinctions might be pointed out that belong to Protestantism rather than to Presbyterianism distinctively. The bishops of St. Patrick did not believe in transubstantiation; they gave both the wine and the bread to the people at the communion, contrary to the Romish custom; they rejected the confessional; they had no liturgy except what each bishop made for his own church. And they were not Associate Reformed Presbyterians, for they used hymns as well as psalms in the worship of God; and they were not Cumberland Presbyterians because even in the press of evangelistic work in the newly civilized country of Ireland, they held firmly to the doctrine of an educated ministry, endowed theological seminaries, and made the abbot, or doctor of divinity, in charge of the seminary, of greater authority than the bishop or presbyter, a ten-

dency noticeable among Southern Presbyterians. And the crowning proof of the Presbyterian character of the church that St. Patrick founded was the fact that it was the great missionary church of its time, sending its missionaries to Scotland, where the Culdee Church and the influence of Iona long resisted the Romish claims; to the Piets in Scotland; to France and Germany and Franconia and Belgium and Bavaria and Friesland. Says Dr. Schaff, "During the sixth and seventh centuries Ireland excelled all other countries in Christian piety and acquired the name of the 'Island of the Saints.'"

We think the point has been proved that St. Patrick was as near to being a Presbyterian preacher as the authentic facts allow us to know what he was, and by the same token, as far from being a Catholic priest or a Catholic bishop. And some time, when Ireland has awakened from the nightmare of superstition and ignorance and degradation that began to afflict her with the beginning of Romish tyranny, in the twelfth century, she may see a new meaning in St. Patrick's Day, and venerate the old saint all the more for not being what the Catholic Church has taught that he was, during all these centuries, without the scintilla of historical proof.

The Czar of Russia is a good example of Plato's wise tyrant. He is using the absolute power that belongs to his throne to bring about by decree those reforms that democracy reaches by a long and wavering process. Not that democracy is not infinitely better than autocracy. But a country generally has as good a government as it deserves. Self-government is the attainment of centuries of toil and moil and blood. Not every people or every race is fit for self-government, until this education process has been tried. The Russian peasant is about as unfit at this present time as the Filipino or the Zulu. And it is a blessed thing that the spiritual and temporal ruler of all the Russias is bent upon the welfare of his people rather than the strengthening of his absolutism. The liberation of the serfs by the imperial ukase was the first great step in giving liberty to the people. But the present Czar, under the influence of his English Protestant Queen, (God bless her!) will be credited in history with three great and permanent reforms. One of them is the establishment of the Hague Tribunal, with its plea for disarmament, which was initiated by Russia. The second was the universal control of the liquor-traffic by the imperial government, with the beneficent restrictions that go with governmental control. The third started the world on Thursday, March 12, being a decree of religious freedom throughout the Russian Empire.

It is said that the methods of carrying out this great reform are not clearly stated, that there are no positive recommendations in the decree. Methods and details can wait. The great principle has been established, that in the Czar's dominions, Catholic and Protestant and Greek and Jew shall have liberty to worship his own God in his own way.

The Greek Church, which is the National Church of Russia is afflicted with a notoriously immoral priesthood, and its religion is even more a religion of forms than is the Roman Catholic. The decree will open Russia, finally if not now, to the Protestant influences

which it so much needs. What will be the outcome upon the destinies of Russia the history of Protestantism clearly shows.

Russia is but a young country. It was just 200 years ago that Peter the Great founded his capital at St. Petersburg. That was almost the beginning of Russian national life. And the world moves fast in these days of the rapid circulation of ideas and of energy. Another hundred years may see the triumph of that basic principle of Protestantism, "Call no man master. If any will be great among you let him be your servant." It may well be that the decree of religious liberty will be the dawning of the era of civil and constitutional liberty. A Russian Republic is one of the possibilities of the Twentieth Century. For freedom of speech, and the freedom of the press are closely connected with freedom of worship.

These are marvellous times in which we live, and the point of view from which one may see the relations of events to the Kingdom of Christ is the view-point of most absorbing interest.

### Review of Contemporaries.

The Christian Advocate draws the contrast between Paul and one of the Apostle's successors thus:

BISHOP POTTER.

"How can I blame him if now and then he introduces a little variety into his life by getting drunk?"

ST. PAUL.

"Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, . . . drunkenness . . . neither drunkards shall inherit the Kingdom of God.

### A Presbyterian Union.

Union among large denominations must be preceded by union among small denominations, especially among those small bodies that exist in the larger denominational families. There is not much hope or need of immediate union between Presbyterians and Methodists or Baptists, but the union of Presbyterians among themselves may not be so impracticable and remote. The Reformed Presbyterian Church (General Synod) is one of the lesser Presbyterian bodies. It may be small, but it has tenacious and sturdy convictions, with roots running back into Scotland and buried deep in its stormy religious history. It now has about 35 churches, with as many ministers and 5,000 members. Of late years the thought of union with one of the large Presbyterian bodies has been working in its mind. A committee of five members was appointed by the late General Synod to confer with similar committees from churches holding the Presbyterian system, and it is likely that a decision in favor of union with some of these bodies will be reached soon. It is believed that it is disposed to unite with our Church, and the matter will be presented to our coming General Assembly in Los Angeles. There is no question of the orthodoxy of the Reformed Presbyterians, and they would be a welcome addition to our Church. Their pure Presbyterianism, sound faith and indomitable faithfulness, would be a tonic to our body. We trust this movement will result in a happy wedding with our own Church and that the bridal day may be soon.—Presbyterian Banner.

Several weeks ago we printed and made brief comment upon an article from the Presbyterian Banner in which it was said that the Presbyterian Twentieth Century Fund "has been a comparative failure," and giving as a reason "that the movement was an imitation of the Methodist movement; it started too late, and it never took hold of the hearts of the people." Rev. Dr. Wm. H. Roberts, Stated Clerk of the General Assembly, demurs to this and says, in a letter to the Banner—which we haven't seen—that "for the five years preceding 1899 the increase of the total contributions of the

Church had not aggregated over \$200,000 per annum, and that, allowing such an increase as normal for the three years, 1900 to 1902, the Twentieth Century Fund was entitled to \$6,539,717." Dr. Roberts adds: "When my report as treasurer is finally presented to the General Assembly, the Assembly and the Church will understand how much benefit the movement has brought to the Church." We shall be very glad to see the statement, and only wish we had the figures now. Naturally we accept Presbyterian statements made in Presbyterian journals as correct, though none of us is infallible. Of course we are not responsible for the slips of others; and, of course, too, we hold that the Presbyterian Church, and every other Church for that matter, like a woman sitting for her photograph, is entitled to the best possible representation consistent with accuracy. In that event though we should make a little allowance in favor of the woman.—Christian Work and Evangelist.

The Biblical World has been printing in the last few months a series of articles on "The Need of a New Apologetic." Their general trend naturally has been a discussion of the new answers which Christianity must frame to meet new objections of contemporary unbelief. But when one of our Chicago Presbyterian pastors, Rev. W. P. Merrill, contributed a number to the series, he brushed past the supposititious modern man who wants to combat Christianity and went straight after the man who does not care enough about Christianity either to fight it or accept it. Of course, he got out of the field of technical apologetics; the other writers are the scientific apologetics undoubtedly. But he landed precisely where the practical pastor had better spend his apologetic skill. There is seldom wisdom in study and worry devoted to shaping up answers for the cavils of an infidel who is spoiling for an argument; it is preferable to let him spoil. But the conscientious preacher of God must be every day concerned to make out what statement or emphasis or exposition or enforcement of the appeal of Christ will effectually arouse the indifferent and persuade them to take Christ into their lives. It is easier to answer a hundred men than to win one, but the winning of the one is a thousand times better worth thought and planning and anxiety.—Interior.

### Book Notices.

"A Tar-Heel Baron," by Mabel Shippe Clarke Pelton. Illustrated. Price \$1.50. J. B. Lippincott Company, Philadelphia.

Tender and proud, the Baron is a strange figure in the North Carolina mountain country, but he wins his way as a courteous gentleman usually does. The book is interesting and dramatic, while the drawings by Edward S. Holloway are of actual scenes. To one born and bred in North Carolina it is funny to hear "ah" used for "I" in the native speech, but that is less unnatural than much of Cable's so-called Southern dialect. This can hardly be called a North Carolina story, as the chief characters are foreign, but the back-ground is native and, we think, true to life.

"The Life of Joseph Parker," by William Adamson, D. D. Fleming H. Revell Co., New York. Price \$1.75.

Much of the vitality of the religious life of England is outside of the Established Church. There have been teachers and leaders, who casting aside conventionality, have appealed to the people. Following Wesley, these men have championed religious liberty and individual responsibility. The greatest of these leaders in recent times was Dr. Joseph Parker. In accepting a call to Manchester, in 1852, he laid down the rule of his life: "I promise no deference to usages or precedence; what appears to me right, I shall do, and what appears to me wrong and insufficient, I shall unequivocally reject." It is too soon after his passing to finally estimate this great preacher. With the exception of the last two chapters, the book was written before his death. One can but feel that the real life of Dr. Parker is yet to be written, though there is much that is of interest and value in Dr. Adamson's version of it.

## Devotional.

### Theology That Saves.

Ian Maclaren, in an article entitled "Our Needs and the Answer: Our Christ," tells this tale of the way in which a believing acceptance of the substitutionary death of Christ gives peace to the guilty conscience and rest to the troubled soul:

"Nearly thirty years ago a Highland farmer lay upon the lawn in the manse garden in an agony, not of the body, but of the soul. Originally a dull and careless man, thinking about nothing but plowing and cattle, he had been visited with a profound sense of sin, and moved by a deep anxiety about his soul. He lay at the feet of God, unworthy to be in the divine presence and afraid to take the divine name upon his lips, hating himself and nigh unto despair. A minister of Christ (who has now fallen asleep) stood by him and preached Christ unto him. As he heard one after another of the great invitations of the Lord, and as the person of the Lord himself took shape before his soul, he began to be comforted and dared to hope. At last he rose and stood, and, looking into the west, where the sun was going down gloriously behind the hills, he said aloud, 'Laid down his life a ransom for many,' then, after a pause, he added, 'For me.' When he went out through the manse gate, underneath the gold of the laburnum, his very face showed he was another man; and that was the beginning of a new life, wherein he has gone from strength to strength in knowledge and in grace, in power also and in success; and when last I saw him he spoke to me of Christ as if, like John and Peter, he had met with the Lord and companied with him face to face."—Selected.

### How to Live in Peace.

In order to be satisfied even with the best people, we need to be content with little and bear a great deal. Even the most perfect people have many imperfections. We ourselves have as great defects. Our faults combined with theirs make mutual toleration a difficult matter, but we can only fulfill the law of Christ by bearing one another's burdens. Frequent silence, habitual recollection, prayer, self-detachment, giving up all critical tendencies, faithfulness in putting aside all the idle imaginations of a jealous, fastidious self-love—all these will go far to maintain peace and union. How many troubles would be avoided by this simplicity. Happy is he who neither listens to himself nor to the idle talk of others. Be content to lead a simple life where God has placed you. Be obedient, bear your little daily crosses—you need them and God gives them to you only out of pure mercy.—Canadian Churchman.

When ever you attempt a good work you will find other men doing the same kind of work, and probably doing it better. Envy them not. Envy is a feeling of ill will to those who are in the same line as ourselves, a spirit of covetousness and detraction. How little Christian work even is a protection against un-Christian feeling! That most despicable of all the unworthy moods which cloud a Christian's soul assuredly waits for us on the threshold of every work, unless we are fortified with this grace of magnanimity. Only one thing truly need the Christian envy—the large, rich, generous soul which "envieth not."—Henry Drummond.

The other day a young woman whose work is very hard, with long hours and incessant pressure, took a little time from her noon hour to call upon an older friend, saying, "I felt that if I could see you for five minutes to get an encouraging word, I could get through the afternoon better." What is true of a human friend, is true yet more of God. If we can get a little while with Him when we are weary, when our strength is running low, our life will be put in tune so that the music will be sweet again. We cannot afford to live a day without communion with Christ, to get His strength, joy, and peace, into our hearts.

## Missionary.

### Preparation by the Study Class Leader.

By T. H. P. Sailer, in the Assembly Herald.

In his general reading on a subject, the leader should have three aims in view.

1. A broader grasp of the subject than is afforded by the text-book. Many matters become clear only after having been regarded from several standpoints. Indeed, a thing can hardly be said to be known until it is so regarded. One of the surest means of attracting members to the class sessions is to bring before them something that they could not have gotten by reading the text-book at home. The average leader can not hope to gain any such grasp of the subject as would be demanded in secular education, but he does owe it to the class to put himself in a position to help them at least a little further along. When he obtains on an important topic some fresh light, let him formulate a concise statement for dictation to supplement the matter in the text-book.

2. A collection of references suitable for short papers, to be written by the class. For these clear and compact passages should be assigned, covering usually not more than 25 to 30 consecutive pages. It is too much to expect that the ordinary member will read a whole book in preparation for a paper. Even if willing, most members would be unable to condense so much material satisfactorily. The way to get classes to work is to present them with tasks quite within their ability.

3. The selection of subjects for discussion. No exercise is more stimulating to a class than a well-conducted discussion. Much depends on the topic chosen. It should be one appealing to the general knowledge and common sense of the members, one on which they might be expected, after a little reflection, to form an opinion. Questions involving comparisons, criticisms of courses of action, methods of missionary administration, are all fruitful themes. But the leader must have gained in his reading some grasp that will enable him to steer the discussion, to present objections to too popular a view, and to supplement and qualify the conclusion reached.

As he reads, let the leader make notes with these three aims in view, and arrange them to correspond with the material in the text-book. The amount gathered in connection with some subjects may be such that extra sessions in which to present it may be advisable. In deciding such questions, however, let the leader keep in mind the ability of the class.

Let no one who is unable to carry out these suggestions be discouraged. Very helpful work has been and will be done by simpler methods. But where the leader has the time and ability, it is believed that the preparation indicated will be thoroughly worth while.

"Lord, send whom thou wilt; but in any case permit me to pay my share of the expenses." Surely this should be the soul-attitude of every supplicant for missions. The recognition of the Divine claim over self and possessions must be complete and unreserved. When the Church attains to this, some of the harrassing problems of carrying on missionary work will disappear.—C. M. S. Intelligencer.

The Chinese are a Mongolian race, but as the late war clearly demonstrated, there are distinct classes among them. The Chinese are very different from the Manchus, or ruling class. They differ also from the Western Tartars. There are also descendants from the aboriginal tribes, the real Chinese. Many converts have been made among this last class.

Not until recently have the Japanese bookstores been willing to carry the Bible in stock, for fear of offending their Buddhist patrons. Now, however, Bibles are so eagerly sought that they are kept on sale in all the prominent bookstores in Japan.

## Sunday School Lesson.

CONDUCTED BY REV. H. G. HILL, D. D.

### Review of Quarter.

Acts 16:22-34, to Eph. 2: 1-10. March 29, 1903.

The principal places mentioned in these lessons are Philippi, Thessalonica, Berea, Athens, Corinth and Ephesus. The prominent persons are, Paul, Silas, Lydia, the Phillipian Jailor, Timothy, Appolos, Priscilla and Aquilla, Crispus, Demetrius, and the town clerk of Ephesus. The time covered by them is from A. D. 51 to A. D. 63.

I. Paul and Silas at Philippi: Acts 16: 22-34. Principal Topics: The Imprisonment of the Evangelists; the Manifestation of Divine Power; the Conversion of the Jailor; Proof of His Conversion.

II. Christian Living. Phil. 4: 1-13. Leading Topics: Duties to be performed; Graces to be developed; Eminent Example to be copied; Christian contentment to be fostered; Christ our strength for Christian living.

III. Paul at Thessalonica and Berea: Acts 17: 1-12. Prominent Subjects: Paul's preaching—matter and manner; The results of preaching at Thessalonica; the nobility of the Bereans; The effects of hearing and searching the Scriptures.

IV. Paul's Counsel to the Thessalonians: 1 Thess. 5: 14-28. Leading Topics: Duties to different classes; Precepts applying to all believers; Sanctification to be sought; Prayer for brethren.

V. Paul at Athens: Acts 17: 22-34. Subjects Presented: Paul revealing Jehovah; Paul dissuading from Idolatry; Paul urging to repentance; The effects of his preaching.

VI. The Church at Corinth Founded: Acts 18: 1-11. Topics Mentioned: Paul's companionship with Aquilla and Priscilla; His preaching in the Synagogue; The opposition encountered; Converts made; His encouragements from the Lord.

VII. Christian Self-Control: 1 Cor. 8: 4-13. Subjects Considered: Knowledge of God destroys Idolatry; Eating meats offered to Idols not essential; By eating such meats may injure our fellows; By so doing we sin against Christ; We should deny ourselves for the good of others.

VIII. Christian Love. 1 Cor. 13. Topics Enforced: The Excellence of Christian Love; More excellent than Tongues, Prophecy, Knowledge or Charity; The Fruits of Christian Love; In heart and conduct; The durability of Christian Love; Outlasting miraculous tongues, prophecies, and earthly knowledge.

IX. Paul and Appolos: Acts 18: 24; 19: 6. Topics Considered: Appolos' Character and Ministry; Instructed by Priscilla and Aquilla; His zeal and efficiency in work; Paul teaching new converts; Causing them to be baptized in Jesus' name; Conferring upon them miraculous influences of Spirit.

X. Paul at Ephesus: Acts 19: 13-20. Subjects Presented: Believers through Christ cast out Demons; Unbelievers overcome by Demons; Manifested Divine Power honors Christ; The believing and penitent reform their lives; By confession forsaking evil pursuits; Sacrificing vicious agencies.

XI. The Riot at Ephesus: Acts 19: 29-40. Topics Mentioned: The elements of the mob; Demetrius: Fellow craftsmen worshippers of Diana; Causes of the riot; Decline of Idolatry; Decline in Image making, caused by preaching the Gospel; Motives employed, appeals to greed of gain, patriotism and religious prejudices; Counsel of the Town Clerk wise, stimulating, effectual; Mob dispersed; Evangelists protected; Gospel triumphant.

XII. Paul's Message to the Ephesians: Eph. 2: 1-10. Subjects Treated: Man's Natural Condition; "Dead in sin" controlled by Satan; God's loving mercy, quickening, exalting; Salvation by grace; Holy Ghost imparting life, working repentance and faith, excluding boasting and by regeneration and sanctification making capable of good works.

## Westminster League.

CONDUCTED BY REV. HUGH W HOON.

### The Good Samaritan.

Luke X: 30-37. Topic for April 5.

It is hard for us to understand how very hostile the people of Christ's time were to His teachings. There has been great advancement made during the centuries which have elapsed since His words were first spoken. We live in a time when men talk about breadth of vision and charitable judgment and still we find as we read the words of Jesus that we have by no means reached the times which are abreast of His teachings. His words were so projective that men are only beginning to realize a few of the many high ideals which He set. Men read the Sermon on the Mount and feel that the truths it inculcates are heavenly and that the line of conduct it set before men is right because Jesus taught it, but as to putting His teachings into practice, they hold back and fear that should this be done they would be ruined. These words sound severe and yet they are true as judged by the lives of men.

To regard a larger and ever increasing number of people as neighbors, is one idea which is taking a larger hold of people every day. When Jesus spoke the words of the parable of "The Good Samaritan," the world into which He had come was a very narrow world. For almost every man, there was but two classes. In Palestine the division was into Jews and Gentiles. In Greece they knew only Greeks and Barbarians. In the language of the Roman, the word that meant stranger was the same as the word for enemy. It was among such people that Jesus taught the larger meaning of neighbor. "Who is my neighbor?" said the lawyer. In reply Jesus uttered the parable which we are considering now, concluding by putting the question to the questioner, "Which now of these three think you was neighbor to him that fell among the thieves?" The lawyer himself gave the answer which was accepted by Jesus, "He that showed mercy." "Go," said Jesus, "and do thou likewise."

This then was the larger meaning of the word. Whoever needs our assistance. Not the man or woman, boy or girl, whose home adjoins ours, but that person whoever he may be or wherever he may be who needs our help. It may be our enemy. The man who hates us and who would not do anything for us if we were in need. To this Samaritan the man who fell among thieves was his enemy. "The Jews have no dealings with the Samaritans!" In all probability had the conditions been reversed the Jew would not have paid any attention to the suffering and dying Samaritan, but that did not relieve the Samaritan from helping the Jew, nor did it make the Jew any the less the neighbor of the Samaritan. Jesus shows that "neighbor" does not refer to a person in a certain geographical location, nor to a social relationship, but does refer to a condition of heart; the condition of heart which impels and compels one to respond to the cry of distress where ever and whenever uttered. It is the condition of heart which makes one speed to the help of another notwithstanding that one has no claim on him. It was the good neighborliness of Christ which made Him come to the relief of sin-cursed humanity, and His teaching of the meaning of the word finds its fullest illustration in His own life and ministry on earth. He was the perfect neighbor and as we approach to the likeness of Christ, in such measure do we too become neighbors.

Many of us, however, will find our prototype unfortunately, not in the Samaritan but in the priest and the Levite who passed by on the other side. The priest no doubt had pressing business in Jerusalem, which had to do with the "mint, anise and cummin" of the law and had not time for the "justice, mercy and faith" which would have made him stop and help his unfortunate fellow-man. The Levite no doubt thought the locality a dangerous one or feared that he might be charged with the attack on the sufferer.

## Contributed.

### The Law of Spiritual Growth.

"For unto everyone that hath shall be given."

If we read these words of our Lord, separate from their original connection, they divert the great stream of beneficence flowing through the world into a new channel, and give it a new outlet.

The destitute, helpless and suffering, rather than those already having a competency, are the chief beneficiaries of the gifts, both of the world and the church. So far from this distribution being at variance with the will of the Great Teacher, it has the sanction of both His word and example. Furthermore, it is the very spirit of Christianity that has founded, and is operating the great charitable institutions of modern times, thereby furnishing Asylums, Hospitals, and Homes, for the needy. It is this tender regard for the poor and unfortunate ones of society, that in a great measure differentiates Christian civilization from every other form, whether past or present.

Interpreted by the context of the Parable of the Talents, the meaning of these words is apparent.

They contain the announcement of one of the great principles, according to which Christ administers the kingdom of God, both on earth and in Heaven. The teaching is that the improvement of gifts and opportunities, already possessed, leads to increased blessings and enlarged spheres of usefulness.

Abundant illustration of the great principle that faithful service in a lower sphere, leads to increased opportunities in a higher sphere, is furnished in the varied activities of the world around us; where true men by the leverage of faithfulness, raise themselves from humble beginners to high positions of trust and usefulness. But it is on the higher plain of spiritual life that we find our chief concern in the operation of this great regulative principle.

I. It is according to this principle that the current of Christian experience widens and deepens. In the gracious change, wrought by the Holy Spirit in the soul, at the new birth, new spiritual forces are created, capable of indefinite development and achievement. But it must not be forgotten that the spiritual life, like the natural, has its infancy and weakness; as well as its after-growth and maturity.

The Master himself likened the Kingdom of God, which is within us, to the springing up and growth of seed cast into the earth: "First the blade, then the ear; after that the full corn in the ear." Perfect in kind, in its earlier stages, but imperfect in degree. The question arises, by what kind of culture is this gradual growth and increase obtained?

The Apostle Peter in his second epistle, after addressing Christians, as those who had obtained like precious faith with himself, and had been made partakers of the Divine nature by the power of our God and Saviour, through exceeding great and precious promises, proceeds to tell them what they should do as co-workers with God, in completing their sanctification. He exhorts them, giving all diligence on their part, to "add to your faith, virtue (courage); and to virtue, knowledge; and to knowledge, temperance (self-restraint); and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity (love)."

In the closing chapter of this same epistle, the whole exhortation is condensed in the words, "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

From such instruction we learn that the Christian in the exercise of faith already possessed, and pleading the promises of the gospel, the greatest of which is the promise of the Holy Ghost, is to go in prayer to Christ, in whom all fulness dwells, and obtain first the grace of courage. The effect of this is, faith strengthened by exercise, and his religious experience enriched by the acquisition of courage, for the performance of duty.

In like manner, he goes again to the great source of

all blessings and continues to go, and the result is, faith still further strengthened, and religious experience still more enriched by the new endowments of knowledge, temperance, patience, godliness, brotherly kindness and love. Thus, the Christian grows in grace, and finds in his own experience the confirmation of truth, that to him who improves what he has, more will be given. This growth is not necessarily uniform in different Christians, nor in the same Christian during different periods of equal duration. The reverse of this is oftener true in both cases. Growth in the spiritual world, as in the natural, is greatly effected by surrounding conditions, some reasons being much more favorable than others.

Besides this, each separate stage of growth usually has its marked characteristics.

In the stage of the new convert, zeal, if not always according to knowledge, predominates; in the more advanced stage the work of patience appears; while the ripe fruit of love is found in the more matured saint. But after making all proper allowances for these differences, real growth will usually be indicated by a growing likeness to Christ; by carefulness to maintain good works; by increased spiritual-mindedness; and by an ever deepening humility.

The growing Christian has too intimate an acquaintance with his Saviour, and knows too well what He has done and is doing for him, to be much troubled with doubt about his personal salvation.

This accumulation of the riches of grace is made, says the apostle, by giving all diligence to it. Diligence is required that we may know the promises, which as so many well posted highways, lead up to the rich treasury of blessings in Christ. Search the Scriptures, says Christ, for they testify of me. Earnest, increasing prayer is needed, that we may obtain mercy and find grace to help in time of need. The answer of prayer, offered according to God's will, may be delayed and may not come in the way we would have it, but in God's time and way is sure to come.

"Prayer makes the darkened cloud withdraw,  
Prayer climbs the ladder Jacob saw;  
Gives exercise to faith and love,  
Brings every blessing from above."

II. According to this principle, the gradation of service in the Kingdom of Christ is from improved opportunities in a lower sphere, to enlarged opportunities in a higher sphere. Christ taught a new doctrine concerning greatness, and the way of reaching its high places, when He said to His Apostles, "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant." Thus greatness in His Kingdom consists not in being ministered unto, but in ministering to others; not in being served, but in serving. The nobility in the Kingdom of God consists of those who wear the coronet of usefulness, and have reached the peerage through the lineage of faithful service. In this way the faithful servants of the parable rose from the improvement of the few things of earth to the rulership of the many things of Heaven. And so, the Apostle Peter exhorted his fellow officers in the church, to feed the flock of God and to take the oversight of them from the proper motive and in a true spirit, assuring them that, "when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

The Kingdom of God being one, both on earth and in Heaven, just as the advancement from the earthly stage to the Heavenly comes through faithful service; so should the successive advancements of the lower stage be made. Human infirmities, at times, set aside this law of the kingdom and make other alignments, but few are willing to deny its rightful authority. The progress of the church emphasizes and furnishes an almost continued illustration of their truth.

The Mission Sabbath-school, by the blessing of God, grows into a prosperous church, and its founders enter into multiplied opportunities of usefulness. A few faithful Christian men and women, through a

period of depression, keep the fires burning on the different altars of their church; God blesses their efforts, a brighter era dawns upon them and they enter into a greatly enlarged field of service. A faithful pastor extends the boundary lines of his charge, and by intensive culture, increases its fruitfulness, then, with the godly lives of his people as his earthly crown, finishes his course among them. Or it may be recommended by his record of faithfulness, he is called to another field of greater possibilities.

The elder who has the reputation of faithful work in his home church is not the one to complain of a lack of proper recognition in the higher courts of the church. And the minister who fills his present sphere with usefulness, to the point of overflowing, will never have reason to complain of a lack of proper appreciation at home or elsewhere.

In the light of this subject we see that true religion is not stationary, but progressive; not leaves, but fruit; not theory, but practice; not a profession, but a life. And further, that Heaven, while a place, is also character, the ground work of which is laid in this life by the improvements of the precious privileges, which God in His great love has given us.

L. McK.

Clinton, N. C., March 18, 1903.

#### An Open Letter to Rev. E. C. Gordon, D. D.

Rev. E. C. Gordon, D. D.,  
Lexington, Mo.

Dear Brother:

If you have a reason to believe that I am favorably disposed to any such overture as the one you send me, you have been very badly informed with reference to me. I have seen, in the last few years, some ill-advised mutterings with reference to revising our Confession on the subject of the Holy Spirit, and also some slight indication on the part of a few brethren to desire to modify the Confession looking toward the vagaries of "the holiness band," but I have never had any aspirations in that direction; that is to say in other words, each time when any of these things have been suggested I have studied my Bible more diligently, lest I should have missed some of the mind of the Spirit expressed therein. I can say most emphatically, that each time I have done this and have looked to see how the fathers understood the mind of the Spirit, I have been more and more convinced that God did indeed guide the minds and pens of those men who in the providence of God were called upon to frame those symbols of Faith. In connection with that statement, I wish to say that I do not believe that the same number of men, nor a smaller, nor a larger number, selected from any one denomination or from several or from all evangelical denominations, could frame Standards that would be worthy to be compared, at any point or on any subject, with the present Standards of the Southern Presbyterian Church. Also I do not believe that if any number, small or large, of our ministers and ruling elders should meet together for the purpose of framing new Standards on precisely the same doctrines,—let me emphasize it,—I do not believe that they could come together with any ground for assurance that God would guide them even to the correct restatement of the same doctrines. Why? For the simple reason that in the providence of God there has not arisen the necessity for any such fooling with the sacred things that God has revealed in His Word. At the time of the Westminster Assembly there was a necessity, and God called his servants together to meet the case, and He guided them to the unequalled success that attended their labors. Since the canon of Holy Scripture was closed, there is no other production among men that is worthy to be compared to the Westminster Standards for Scripturalness, completeness, clearness and logic. While I do not believe that the Westminster divines and laymen were inspired in the same sense as were the writers of the Bible, yet I do believe that they were guided in a special sense by the positive direction of God so that they correctly interpreted the Scriptures in formulating those Standards, and I do not believe that God would guide

us now if we should undertake to loosen up the straightforward statements of those Standards.

I cannot agree to even one count in the points set forth in the draft of the overture sent by you. Any of them are wrong; all of them are wrong.

Among the reasons assigned, you wish those who sign the overture to say to the General Assembly:

"1. It is a well known fact that the proof-texts now in use were hastily compiled more than a hundred years ago; that they have not been revised; that many of them are inappropriate; that some do not correspond with the revised text of Holy Scripture, nor with the best results of exegetical study."

a. (To begin at the end) There is a certain class of exegetes that are always bobbing up against the logical, Scriptural statements of the interpretations set forth in the Confession and Catechisms—if you will recall what you have surely read in history, you will remember that some of the same class of exegetes lived in the times when the Standards were being framed; you will remember that they endeavored to have some of their exegesis incorporated in the Standards, but God prevented it. The point of disagreement between us would be, perhaps, concerning the "best results of exegetical study."

b. "That some do not correspond with the revised text of Holy Scripture," is in some cases to the great credit of the version used. The Revised Version has not become a book of general use. When it has become so, then will be time enough to talk of revising the proof-texts of the Standards.

c. "That many of them are inappropriate" will not be agreed to generally; for it is easily apprehended that the inappropriateness may only seem from the "queered exegesis" that we spoke of above.

d. "That they have not been revised" when there was no necessity, should make us careful lest we create the seeming necessity out of "moonshine and thin grey matter."

e. "It is well known that the proof-texts used were hastily compiled more than a hundred years ago," will bear some inspection. The fact that they are a hundred years in use with great satisfaction to men at least as Godly as we are, should make us very careful, lest we have missed the true meaning of the Scriptures used. Then too the version of the Bible from which they are taken, is one hundred and ninety-two years older, so the hundred years use in the Standards will not be noticed. Now as to the proof-texts being hastily compiled, there is room for much doubt. The result of five and a half years of the about twelve hundred sessions, in Bible study and discussion, was summed up in the Westminster Standards. When that Assembly was required by Parliament to prove every statement by Scripture, time was taken to set the word of God to each proposition that was contained in the statement. If, as some understand, only the Shorter Catechism was accompanied by the Scripture proofs, then it is easy to see that no haste was required to follow up the same proof-texts, and find proof-texts for the very few remaining doctrines of the Confession and Larger Catechism that are not found in the Shorter Catechism.

Again you would have us say to the Assembly:

"2. It is well known that our Standards are incomplete in regard to the work of the Holy Spirit, and the important branch of Biblical truth therein involved."

I am somewhat at a loss to reckon what that branch of truth is unless it is what is known as "sinless perfection." If the guess is correct, then I would call it an "important branch of anti-Biblical untruth." And it is well known to any who will take the trouble to look into the matter, that the Confession and the Larger Catechism are both very complete in their fully setting forth the work of the Holy Spirit.

The Confession has 171 paragraphs; 100 of these paragraphs refer to God the Father, 74 refer to Jesus Christ, and 43 refer to the Holy Spirit. In the Larger Catechism there are 31 questions that refer to the Holy Spirit, setting forth His work and all the Scrip-

tural doctrines involved in the nature, relation, and work, of the third Person of the Trinity. And when we look carefully at the Confession, we are impressed with the fulness and completeness of the manner with which it sets forth the Scriptural teaching with reference to the Holy Spirit.

Let us relate in detail these references, using in almost every case the exact words of the Confession, simply transposing some of the words to make the statement, but in no case changing the meaning, when the words are thus separated from their surroundings.

1. Chap. 1. Sec. V. The Holy Spirit alone enables us to be fully persuaded and assured of the infallible truth and Divine authority of the Scriptures.

2. Sec. VI. There are no new revelations even by the Holy Spirit; but the inward illumination of the Spirit is necessary to the saving understanding of the Scriptures.

3. Sec. X. The Supreme Judge of all religious controversies is the Holy Spirit speaking in the Scriptures.

4. Chap. II. The whole chapter is given to the setting forth of the existence, being, nature and attributes and work of the Holy Spirit.

5. Chap. III. Sec. VI. The elect of God are effectually called by the Holy Spirit; and by Him are also justified, adopted, sanctified, and preserved in such state.

6. Chap. IV. It pleased the Holy Spirit to do the work of creation as it was done.

7. Chap. VII. Sec. III. God promised to give His Holy Spirit to all the elect to make them willing and able to believe.

8. Sec. V. The Holy Spirit wrought whatever good there was in all the ceremonial of the Old Testament, by instructing and edifying the elect in faith in the Messiah.

9. Chap. VIII. Sec. II. The Son of God was conceived in the womb of the Virgin Mary by the Holy Spirit.

10. Sec. III. The Lord Jesus was sanctified and anointed by the Holy Spirit.

11. Sec. V. The Lord Jesus offered Himself as a sacrifice through the Holy Spirit.

12. Sec. VIII. By the Holy Spirit Christ effectually persuades to faith and obedience those for whom Christ has purchased redemption.

13. Sec. VIII. And governs their hearts by the word and the Holy Spirit.

14. Chap. X. Sec. I. By the word and the Holy Spirit God calls those whom He has predestined, out of the state of sin and death, to grace and salvation by Jesus Christ. The Holy Spirit does all the work by which these are persuaded, prepared, and enabled to come to Jesus Christ.

15. Sec. II. In effectual calling, man is passive until quickened and renewed by the Holy Spirit.

16. Sec. III. Elect infants, dying in infancy, are regenerated and saved through the Holy Spirit; and all others elected who are incapable of being outwardly called by the ministry of the word.

17. Sec. IV. Others may have some of the common operations of the Holy Spirit.

18. Chap. XI. The elect are not justified until the Holy Spirit actually applies Christ unto them.

19. Sec. VI. The justification of believers under the Old Testament was effected in the same way, i. e., by the Holy Spirit.

20. Chap. XII. All those that are justified receive the Holy Spirit of adoption.

21. Chap. XIII. The whole of the chapter on sanctification is given to the setting forth of the work of the Holy Spirit in, with, and for, the elect, after regeneration. (This would seem complete and clear enough to satisfy any one who is free from a mania for revision).

22. Chap. XIV. Sec. I. The grace of faith is the work of the Holy Spirit in the hearts of the elect.

23. Chap. XVI. Sec. III. The ability of men to perform good works is wholly from the Holy Spirit,

not only by originating in them the desire and ability for good work, but there is required an actual influence of the Holy Spirit to work in them to will and to do good.

24. Sec. V. We gain no merit before God by the good works we perform, for the reason that they are wrought by the Holy Spirit, and are therefore not to the credit of the human.

25. Chap. XVII. Those whom God has accepted in Jesus Christ can not totally nor finally fall away, because they have been effectually called and sanctified by His Holy Spirit.

26. Sec. II. The perseverance of the saints depends upon the abiding of the Holy Spirit in them.

27. Sec. III. The Holy Spirit is grieved by the sins of God's children.

28. Chap. XVIII. Sec. II. Assurance of grace and salvation is founded on the testimony of the Holy Spirit, which Holy Spirit is the deed to our inheritance in heaven, and by the Holy Spirit we are sealed to the day of complete redemption and our inheritance is sealed to us.

29. Sec. III. The Holy Spirit enables us to so know the things given to us of God, that we may attain unto infallible assurance.

30. Peace and joy in the Holy Spirit enlarges the heart.

31. Sec. IV. The assurance of grace and salvation is shaken and discontinued by grieving the Holy Spirit. This assurance is revived by the operation of the Holy Spirit.

32. Chap. XIX. Sec. VII. The Holy Spirit subdues and enables the will of man to do freely and cheerfully the will of God contained in the law, as well as the will of God contained in the gospel.

33. Chap. XX. Sec. I. Under the New Testament believers enjoy fuller communications of the Holy Spirit, than ordinarily under the Old Testament.

34. Chap. XXI. Sec. II. The Holy Spirit is to be worshipped as God.

35. Sec. III. Prayer, in order to be acceptable, must be made by the help of the Holy Spirit.

36. Chap. XXV. Sec. III. Christ, by the Holy Spirit, makes the ministry, oracles, and ordinances, effectual for the gathering and perfecting of the saints.

37. Chap. XXVI. Sec. I. All saints are united to Christ by the Holy Spirit.

38. Chap. XXVII. Sec. III. The efficacy of the Sacraments depends upon the work of the Holy Spirit.

39. Chap. XXVIII. Sec. II. The Baptismal Formula.

40. Sec. VI. In the right use of the ordinance of baptism the Holy Spirit really exhibits and confers the grace promised, in God's appointed time.

41. Chap. XXXIII. Sec. III. At the resurrection the bodies of the just shall be raised unto honour by the Holy Spirit, and made conformable to the glorified body of Christ.

Now read the chapter on Sanctification, and you will have the statements by our Confession before you.

I challenge any man to show from the Scriptures any one doctrine concerning the Holy Spirit that is not stated here in clear terms.

Let it be known that to the writer hereof the study of the word of God concerning the Holy Spirit has been for about eight years a most delightful, refreshing and purifying study. After studying all the books I could get, at the same time comparing them with the Scriptures, I threw some of these books into the fire, and having put the others on the shelves, I reviewed my Bible, and for about six months preached at the Sabbath morning services on the subject of the Holy Spirit. I believe that the series of sermons was exceedingly profitable to my people. I know those sermons were to the great spiritual profit of their pastor. In the course of those sermons I had occasion to say some things with reference to the trouble that seems to me to be the real cause of this effort to bring about a re-

vision in our Standards. In my further study I have not found any reason to change my mind.

It is strange that slanders should rise against our Standards among our own people.

On the proposed changes in the Larger and Shorter Catechisms I most emphatically disagree with you.

Concerning the proposed change in Q. 149, it is my observation and experience, that every man "doth daily break them (God's Commandments) in thought, word, and deed." The answer as it stands is Scriptural, psychological, ethical, experimental and logical.

Concerning the change proposed in Q. 153, I think one text of the words of our Saviour ought to be enough to satisfy every right-thinking mind that "God requireth of us the diligent use of the outward means whereby Christ communicates to us the benefits of His mediation." I refer to Luke 13: 24, "Strive (Agonize—agonizesthe) to enter in at the strait gate; for many, I say unto you, will seek (expect) to enter in, and shall not be able."

The seeming inharmony between this statement and our historic position on Justification by Faith is entirely, no doubt, in the inability of the human reason to clearly reconcile these two clearly taught Scripture doctrines. If the framers of the Westminster Standards found these two doctrines in the Scriptures, it was perfectly right and proper for them to put these two doctrines in the Standards, and it is perfectly right for us to keep them in the same place. There are many things in the word of God that you and I are under the necessity of believing that we can't wholly understand, though we may see the reasonableness of them; e. g., we are justified by faith in the Lord Jesus Christ; but the work of the Holy Spirit is absolutely necessary in every case in order that the justification may be made effective in the heart of the man who believes in Jesus.

Again: "There is now no condemnation to them that are in Christ Jesus"; but the security of the believer depends upon the efficacy of the merit and intercession of Christ; and the abiding of the Holy Spirit within the believer.

There is much more to the point that might be said, but this must suffice at this time on the special points involved.

And now, my dear brother, as I am forbidden to rebuke an elder, and am commanded to "entreat him as a father", let me entreat you to go about this matter in a different way. Why should you, in this half secret way, endeavor to make it appear to the next General Assembly that there is a widespread demand for such revision as you suggest? Why not, in a perfectly open, frank and Christian manner, write what you think on these subjects, and in that open way call the attention of the brethren at large to what you think is needed in our Standards, and ask them to join you in bringing the matter before the next General Assembly?

In this manner the Church would not be distracted by a prolonged discussion through two General Assemblies, and through all the Presbyteries. A question of change is a most distracting question, and takes up so much of the energies of the Church while it is being prolonged. I apprehend that an open call to the brethren would be sufficient in this very important matter to ascertain whether there is any demand for such changes. The question of the Holy Spirit is important enough to bring thousands of the brethren to your company, if so be that you get them to see the necessity on so important a subject. I apprehend, however, that you would have a very few to join you; for there are exceedingly few who would join such overture without first reviewing the teachings of the Confession and Catechisms. I am at a loss to explain how, after a careful examination on these points, any one could persuade himself to think that the Confession and Catechisms are not Scriptural, complete and exceedingly clear on all these points.

As a younger minister than yourself, I entreat you to examine the Scriptures and your own heart again,

and see that you have in some way been deceived.

The Lord lead you, and give you all joy and peace in believing in Jesus the loving Saviour.

The Lord bless His work in your hands.

Yours truly and fraternally,

Stonewall J. McMurry,

Pastor First Presbyterian Church.

Laredo, Texas, March 11th, 1903.

[We publish below the new chapter on the Holy Spirit adopted by the Northern Assembly. In the light of Mr. McMurry's collocations from the old Confession, it would seem that there is little new in this chapter.—Ed.]

I. The Holy Spirit, the third person in the Trinity, proceeding from the Father and the Son, of the same substance and equal in power and glory, is, together with the Father and the Son, to be believed in, loved, obeyed and worshipped throughout all ages.

II. He is the Lord and Giver of life, everywhere present in nature, and is the source of all good thoughts, pure desires and holy counsels in men. By Him the prophets were moved to speak the Word of God and all writers of the Holy Scriptures inspired to record infallibly the mind and will of God. The dispensation of the gospel is especially committed to Him. He prepares the way for it, accompanies it with His persuasive power, and urges its message upon the reason and conscience of men, so that they who reject its merciful offer are not only without excuse, but are also guilty of rejecting the Holy Spirit.

III. The Holy Spirit, whom the Father is ever willing to give to all who ask Him, is the only efficient agent in the application of redemption. He convicts men of sin, moves them to repentance, regenerates them by His grace, and persuades and enables them to embrace Jesus Christ by faith. He unites all believers to Christ, dwells in them as their Comforter and Sanctifier, gives to them the Spirit of Adoption and Prayer, performs all those gracious offices by which they are sanctified, and sealed unto the day of redemption.

IV. By the indwelling of the Holy Spirit all believers being vitally united to Christ, who is the Head, are thus united one to another in the Church, which is His body. He calls and appoints ministers for their holy office, qualifies all other officers in the church for their special work, and imparts various gifts and graces to its members. He gives efficacy to the word and to the ordinances of the gospel. By Him the church will be preserved, increased until it shall cover the earth, purified, and at last made perfectly holy in the presence of God.

#### The Recent Religious Convention.

The recent Religious Educational Convention was held in Chicago, Feb. 10, 11 and 12, 1903. I have seen no detailed account of its proceedings, its membership, its organization, or its final action. All this will doubtless be given to the public in due time, perhaps it has been already done at least in part: and until all this is known no intelligent estimate or just and satisfactory criticism can be made of this Convention and especially of its work, of what was actually done by it. I have, however, read the editorial comments upon the Convention and brief notices and accounts of it in several of our religious journals, the longest and most favorable being that of the Interior, published in the Standard of March 4, with what the Interior calls "this reassuring resolution," passed by the Convention towards its close; and more recently I have carefully read an editorial in The Biblical World for February, giving very fully the inception, the purpose, the personnel, the speakers, the topics for discussion, the proposed organization, and the probable action of the Convention then about to be held; also a calm, dispassionate and able criticism of this whole movement in the March number of the Bible Student by Dr. Wm. M. McPheeters of Columbia Seminary. And with this

information before us, I think we are warranted in making the following comments, statements and suggestions.

First, The University of Chicago, of which Dr. Wm. R. Harper is President, and the *Biblical World*, of which he is editor, are apparently the prime movers in this whole matter. They seem to be not alone the sponsors and promoters, but the chief originators of this movement. "The Council of Seventy" who issued the "Call" for the Convention was composed of those connected with the above mentioned institution and magazine, and of men for the most part like-minded with them in and around Chicago and elsewhere in the East and Middle West. (I have not seen the names, but feel sure this is a correct statement.) This Council of Seventy, or its committees, certainly "ran the Convention." For they issued the Call, sent out the invitations, determined the membership—the number and largely the men—: they made out the program, and selected the speakers both for the "Addresses" and for the "Discussions" thereon, and they so limited the time as practically to leave none for general discussion. And in furnishing members of the committees who really did this work, the "General Committee" and "the eight committees preparing for the Convention," Chicago University easily distanced all competitors, while Union Seminary, New York, was a good "second." Everything was admirably prearranged, and all went through smoothly and beautifully—as political conventions often do when the program of the "bosses" is carried out to the letter. Now a movement begun under such auspices, an organization dominated, as it seems, by such leaders is not to be approved and endorsed, no matter how many, or able, or learned, or pious, or influential its members may be—and its influence and power are not to be underrated,—and no matter either how much of real good it may propose, attempt, or even accomplish; but it should rather be jealously watched, the evil in it pointed out, and the unwary kindly warned of the danger. The least, and the most, we ought to do, should be carefully to "take forth the precious from the vile." "Times, Donors, etc."

In the next place. The purpose of the organization, which was to be, and I believe was, the outcome of this Convention, is stated in these words (quotations from *The Biblical World*): "The organization . . . should aim to survey the whole field of religious and moral education, to ascertain what is being accomplished in all portions of the field, by all agencies, and to assist all organizations, institutions, and individuals who are now engaged in this great work." This is certainly a worthy aim, as it is unquestionably a "great work:" and if wisely conducted under safe and competent leaders, all true lovers of "religious and moral education" might gladly lend a helping hand and utter a hearty God-speed. But, besides what has just been said, there are several things that should give us pause and prevent our doing either the one or the other. Note the following:

This organization is curiously conglomerate—"many men of many minds,"—and is composed of men virtually self-appointed, and certainly self-appreciative and self-confident. Its purpose, as we have seen, is broad and beneficent, its scope well-nigh all-inclusive, as this extract shows: "The scope of the movement" includes: "1, the Sunday-schools; 2, the Home; 3, the Theological Seminaries and Colleges; 4, the Academies and Private Schools; 5, the Public Schools; 6, Young Men's and Young Women's Christian Associations; 7, Young Peoples' Societies; 8, Mothers' Clubs; 9, City and Village Libraries; 10, Church and Sunday-school Libraries; 11, the Religious Press, and 12, the Daily Press." But there is not the slightest hesitation about undertaking this vast work, nor the faintest shadow of a doubt of their ability to do it, for: "All the scholarly and progressive workers in the field of religion and morality are uniting to make this new organization an educating, uplifting force in the Twentieth Century:" and: "What is sought is an organiza-

tion which can accomplish for the single organizations and individuals engaged in this work the same service that in military affairs is rendered by the general staff." And a good deal more of the same kind.

Again and more serious. The "practical" is emphasized and insisted on rather than the doctrinal, as if it mattered little what men "believe concerning God" provided only they always "draw from the Bible the same practical standard of Christian life." Much also is said about "the constructive teaching" and "the historical study" of the Bible; e. g. "The new organization should stand for the historical study of the Bible as a necessary means of understanding the Bible in its relation to practical Christian belief and activity:" and this, "consequently"—i. e., even before Biblical scholars have reached a unanimity of opinion on all historical matters,—"we should be able to unite upon a constructive teaching of the Bible which will leave in solution those historical problems that are now under investigation, while it will put to their legitimate use the vital and clear practical teachings of the Bible in matters of everyday religion and morality." And more like it. All this may not be very plain to ordinary laymen, who like the apostles are but "unlearned and ignorant men," but coming from the source it does we may be quite sure it means something very different from what Presbyterians have heretofore believed the Bible to be and to teach, different too from the way Jesus always spoke of the Scriptures as the Word of God which could not be broken.

Other instances might be cited, but let these suffice. Enough has been presented to show the direction of this movement, the temper and spirit of this organization, and to make us all agree with Dr. McPheeters when he closes his articles with these sad and solemn words: "Without feeling called upon to question any one's motives, or impeach any one's personal Christian standing, we have no hesitation in saying that if—as it seems reasonable to expect will be the case—this organization is to be dominated by the views for which *The Biblical World* stands, it will perhaps be the gravest menace to the pure, comfortable gospel of Christ that this country has ever seen." G. L. L.

#### Medical Science in the Cove.

Some of the Coves are blessed in having a good resident physician. Ian MacLaren in the sketch of Dr. Weelum MacLure has immortalized the Doctor of the Old School. The same type of doctor lives in the mountains of the South. I know one, a Mac too, like that canny Scotchman. He does his best for the need of every man, woman and child in his wild straggling district, year in, year out, in the dark and in the light, without rest and without holiday.

But not every mountain community is so fortunate. There are large sections of country in which hundreds of people live without the care of physicians. Old women administer their herbs and quacks practice their superstitious arts.

Lately I was called upon to visit a man dying of consumption. He desired to be prayed with; not that prayer had occupied an important part in his life but that he feared to go hence unprayed for. He looked upon me as a devout Romanist might have looked upon his priest confessor, as one carrying the keys to the Kingdom.

The Doctor of the Old School had been discharged some months before and a doctor of an older school, a sure enough witch doctor had been called in. We met face to face at the bedside. The patient had abandoned hope of recovery. The duty he sought to impose upon me was intercession for the forgiveness of his sins; the duty he sought to impose upon my companion was the wreaking of vengeance upon the witch who had brought about his mortal sickness.

The sickness was brought about on this wise. The man had unwittingly inhaled smoke from the burning flesh of a bewitched hog. The hog's body was being burned in order to destroy the witch, the man all the while cutting the flames with a table knife. This effort

had failed, for the witch, an unsuspected neighbor, had purloined a household utensil from the owner of the dog. The unfortunate man himself was stricken by the witch.

"Sleep did neither night nor day  
Hang upon his pent-house lid;  
He did live a man forbid;  
Weary sev'n nights, nine times nine,  
Did he dwindle, peak and pine."

Hence the calling of the witch doctor. This was his method of procedure. He drew a picture of the supposed witch on a sheet of paper. This paper he placed upon a tree as a target. His object was to hit it a centre shot with a silver bullet the end of which had been previously bitten by human teeth. He failed to do this, the witch escaped death; the bewitched man died. He died but not before he had sent his son to kill a rooster that had crowed at an unseemly hour at night. This he did in order to stay death another twenty-four hours.

On my way home I overtook the Doctor of the Old School and told him what my eyes had seen and what my ears had heard.

He sighed and answered: "Superstitions of six centuries ago survive among us Coveites. They survive despite medical science and organic chemistry, despite electrical conductions and inductions. They survive and though dying, they die hard."

Not long thereafter I had another good illustration of the truth of this assertion.

A neighbor youth was badly cut and was bleeding profusely. A toothless old hag sitting in the corner smoking mumbled his name over and over again, each time repeating a formula from the Bible: "When I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live; yea, I said unto thee when thou wast in thy blood, Live." She professed to be thus able to staunch the flow of blood. What she professed was of small moment; specially since the young man submitted his limb to be pounded and the wound to be sewed up. What she professed was of small moment; what she practiced was more serious.

An eight day old infant was brought to her to be scarified. The theory is that every child must have what the Coveites call the hives, i. e., eruptions like those of measles. These eruptions are induced by cutting the child's flesh with a razor and by causing the child to drink the blood thus drawn. This is the theory; the facts are quite otherwise. The eruptions are caused by the drenching of horrid teas poured down the helpless infant's throat, teas made from bone-set, grounding, penny-royal, snake-root, catnip, alder and four score other "yerbs," a list of which the old woman gave me.

Five years residence in the Cove has convinced me that Herod is not the only one guilty of slaying the innocents. These old women do it; not at one stroke by deputed executioners as the king did; but little by little, by potions and pills. Sallow-faced, tallow-faced, low-headed children—such is the residue that survives infancy and with unsteady hands, lack-lustre eyes reach out towards maturity. They reach it but go through life afflicted with a "stumnick trouble."

One of those thus afflicted had a more acute pain one day than usual. That day he drank six different kinds of teas and ended the course by a gill of bitters mostly mean whiskey. After that he was very voluble. "I am the seventh son of a seventh son," he said, "and I have never seen my father. I can cure the worst case of thrash on record. I can blow my breath into the mouth of any child sick with thrash and thereby cure it."

I was laughed at for not believing him, whereupon he produced his witnesses pretty much after the manner of the patent medicine man. The Coveites know not a word of Latin; yet with them every post hoc is a propter hoc. They sincerely believe that this seventh son of a seventh son had cured their children of thrash by

blowing his rum-tainted, tobacco-saturated breath into their little lungs. The children lived through the ordeal. There they were before me to speak for themselves.

Before I escaped from that crowd the seventh son of a seventh son recommended that my wife rub our teething child's gums with the warm brains of a lately killed rabbit. "It will teeth without pain, sir, without pain." He repeated this again and again; and added: "The same result can be secured by rubbing the gums with the comb of a red rooster or by knocking the child's head three times against the door step."

The incredulous reader may smile but if he knows of the pilgrimages to the shrine of Good St. Ann and of the absent treatment of Mrs. Eddy he will not smile too broad a smile.

It is not a laughing matter that the Coveite attempts to cure whooping-cough by thrusting the sick child under a briar both ends of which are rooted. He does this head first and draws the sufferer back by the heels.

To remove cataracts from the eyes he recommends the bathing of the eyes seven successive mornings in spring water running due east. To cure nervous maladies drink three drops of a black cat's blood. To prevent backache, roll over on the ground three times on seeing the first dove in the spring season. To cure asthma bore a hole in a tree at a point the height of the patient's head, put a lock of his hair therein and seal.

To cure cattle of hollow-horn, brand with a pair of pot hooks made after marriage.

All of these prescriptions and more have been recommended to me. I could enumerate ad nauseam; but enough. The problem is how to dislodge superstition, how to displace witch-craft, how to establish right views of physiology and hygiene. A preacher feels so helpless to grapple with that problem. He is only a bachelor of arts and he needs to be a master of science. He knows Augustine and Calvin; but has only heard of Pasteur and Koch. He knows all about the filioque controversy and can enumerate the ecumenical councils in order. He has a diploma from a theological seminary and certificate of graduation in apologetics and hermenentics. Yet he stands helpless in the presence of such ignorance and superstition. If any time he had designs on the D. D. degree he abandons them and applies himself to the study of man. He loses interest in the Egypticity of the Pentateuch and applies himself to the study of the pancreas and the associated organs of digestion.

E. D.

#### Revising the Confession.

Permit me to give in brief terms some reasons for revising the Confession of Faith concerning "Elect Infants dying in Infancy."

1. So far as one can judge from the discussions that for some time have been engaging our church courts and occupying the columns of our church papers, there is no one in our communion who believes that any dying infant is damned. The oft-repeated charge that Calvin taught that not all who die in infancy are saved, has been shown by the excellent work of Dr. Stagg to be unfounded. The refutation of the charge has been rejoiced in by Calvinists on all sides. The clearing of him who gives his name to their system of theology, goes far towards relieving the system itself of the suspicion that it teaches such a doctrine even by implication. I think I can safely say that the Presbyterian Church as a unit rejects the doctrine of infant damnation.

2. The only expression in the Confession of Faith upon which the enemies of Calvinism base the charge that infant damnation is taught in our standards, is not so clear as to be unsusceptible of being misunderstood. See the recent letter of Rev. J. S. Shaw to the Christian Observer, in which he contends that the words "elect infants dying in infancy," imply that there are non-elect infants who die in infancy. If the words are equivocal to one who is a student of our standards and prepossessed in their favor, can we expect

them to be unequivocal to those who read the Confession only partially and often with a view to finding in it something objectionable?

3. According to the Confession itself, "the whole counsel of God . . . is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture. Can the belief that "all infants dying in infancy are regenerated and saved by Christ through the spirit" be deduced from Scripture by good and necessary consequence?

If not, how dare we preach it? If so, why do we hesitate to express it authoritatively in our standards?

4. Our creeds are the expression, not of what we certainly know, but of what we believe the Scriptures to teach. We do not profess to have a "Thus saith the Lord" for every assertion of the Confession of Faith. To do so, we would have to yield to the Campellite contention, and use only the exact language of Scripture. Many of these credal statements are conclusions which have been reached by a careful comparison of Scripture with Scripture—inferences, in which of necessity man's wisdom bears a main or has prominent part. Shall we say that all those deductions are infallibly correct? In view of our past history such an assertion will hardly be made. Not a score of years have passed since the General Assembly, acting upon the instruction of the Presbyteries, ordered that the clause, "the man may not marry of his wife's kindred nearer in blood than he may of his own, nor the woman of her husband's kindred nearer in blood than of her own," be stricken from the Confession of Faith. This was done on the ground that there was "a settled conviction on the part of almost the whole church that the rule is not supported by any just Scripture authority." There is no just Scripture authority, according to the view of the church at large, for any other belief than that all infants who die in infancy, are "elect according to the foreknowledge of God the Father," and, as such, "are regenerated and saved by Christ, through the Spirit, who worketh when and where and how he will." Why, then, hesitate to express this belief in language that cannot be perverted or misunderstood?

Tuscaloosa, Ala. J. G. Praigg.

**The Twentieth Century Church Builders' Fund of the Synod of North Carolina.**

The plan is as follows: All who are interested in the upbuilding of the Presbyterian Church are asked to contribute \$1.00 each upon every call made by the Chairman of the Fund, provided that not more than five calls are made in one year.

This \$1.00 from each person insures the completion of a church or manse free from debt, at some place where one could not have been erected without such aid. There are now about 125 subscribers. What a work might be done in this cause if all of the 35,000 members in our Synod who are able were contributors to this Fund!

Consider: 1. That only \$1.00 is asked.

2. That not more than five calls are made within one year.

3. That calls are only made for points unable to build without aid and these calls are made only on the approval of the Chairman of the Presbyterian and Synodical Home Mission Committees.

4. There are many places now waiting for which calls upon this Fund should be made.

5. If 1,000 of our more than 35,000 members would respond all of these places could be supplied with a comfortable church or manse.

In view of these facts, will you not become one of our subscribers to this most easy and effective plan for building Presbyterian churches?

We now appeal to the Session of each Church in the Synod to conscientiously and prayerfully take hold of this matter, and appoint one in each Church to solicit subscribers and collect.

R. W. Hines.

Mebane, N. C., March 10, 1903.

"The time to succeed is when others, discouraged, show traces of tire."

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**The Editor's Chat With the Reader.**

We hope the reader will understand the really serious purpose under the bantering tone of "The Colored Problem in the Presbyterian Church." It is best for both churches, Northern and Southern, to know the exact ideas of representative men on the negro problem. But we predict now that the General Assembly, meeting in California with its Chinese Problem and looking across the Pacific to Hawaii and the Philippines with their problems, is not going to reverse the action of the Synod of Tennessee in erecting white and colored Presbyteries in the same territory.

We always feel grateful for such a contribution as The Law of Spiritual Growth, signed by the familiar initials L. McK., which may need translation to newer circles of readers as belonging to the beloved Luther McKinnon, former President of Davidson College.

The Standard is always willing to touch off such a piece of dynamite as Rev. S. J. McMurry lays under the scheme to overture the Assembly for Confessional Revision. The Standard is in favor of Confessional Amendment on the one point argued this week by Dr. Praigg. It is not in favor of Revision. There is a difference, though Dr. Praigg calls it Revising the Confession. Medical Science in the Cove is a sad commentary upon the civilization of some isolated regions in our great Appalachian System, and should bring to mind the truth that the gospel is the great civilizer and educator.

We are glad to publish, also, our Western Editor's view of the Recent Religious Convention, merely qualifying its drift with the remark that the Committee of Seventy were not the only ones that called the Convention; that the Convention organized an independent Association to which are invited members of all religious bodies engaged in the work of moral and spiritual education, and that the Biblical World is not the authoritative exponent of the views of the Association, whatever relation it may bear to the Committee of Seventy.

## Church News.

### PERSONALS.

Rev. S. C. Byrd of Columbia, S. C., has accepted the call to Winnsboro, S. C.

Rev. A. A. McGeachy and wife, of Fulton, Mo., have been visiting relatives in North Carolina.

Rev. J. H. Thornwell, D. D., preached at Easley, S. C., on the First Sunday in March. Mr. Wade, the pastor, writes that five persons were added to this church last Sunday.

The address of Rev. R. C. Morrison is changed from Brittain, N. C., to Wildemere, his work remaining the same.

Rev. W. C. Lindsay of Biloxi, Miss., has taken charge of the church at Ocala, Fla. Mr. Lindsay had the unique experience of being recalled by the church at Biloxi, after resigning its pastorate.

Rev. Lacy L. Little of the China Mission will come to North Carolina early in the summer, and asks that correspondents write him at Little's Mills, N. C.

### MISSOURI

**THE OZARK FIELD.**—The Home Mission Committee of Lafayette Presbytery has secured the services of Rev. Dr. O. W. Gauss to take charge of the lower Ozark field. He will relieve Rev. J. F. Forsyth, who has labored faithfully there for nearly two years, and who will be given other work in the Presbytery. The field consists of the churches at Sparta and Forsyth in Christian and Taney counties and the region round about. For several years Dr. Gauss has had charge of the very interesting and successful Mission work of the Central Church, Kansas City. And the Committee is to be congratulated upon obtaining a man of his experience and ability for this important work.

**ST. LOUIS.**—A movement has recently been inaugurated here that promises much good to our cause in this city. It is the formation of a Church Extension Society. The purposes and plans of the Society are sufficiently indicated by the following: "The Society for Church Extension in St. Louis Presbytery U. S. is a corporation under the laws of the State of Missouri, to promote and carry on the work of Christian evangelization by establishing Missions and Sunday-schools in destitute parts of the city: to give pecuniary aid to churches and congregations needing it; to purchase grounds and erect church edifices thereon; to receive and administer such gifts, devises, or legacies given to it; and in general to carry out the work of said missions and church extensions."

Under this plan the Society will have an annual income, without the necessity of annual solicitation, to devote to the work of church extension.

The Board of Trustees consists of fifteen members, the four pastors of our churches in St. Louis and eleven laymen. The subscriptions are not valid until \$20,000 is subscribed; not more than ten per cent is to be called for in any one year; after the first year the subscription may be changed or cancelled at the pleasure of the subscriber, after due notice given, and the subscription is void at the death of the subscriber. Most of the \$20,000 needed to begin has been already subscribed, and the success of the movement seems assured. And this means new hope and life to some of our enterprises in the city. Perhaps others may be encouraged to go on and do likewise.

### VIRGINIA.

#### Union Seminary Notes.

We take pleasure in announcing the acceptance by Rev. Egbert W. Smith, of Greensboro, of the invitation to make the annual missionary address before the student body on Sunday evening, May 10th. The services will be held in the First Presbyterian Church of Richmond, and a very interesting program is being arranged. This has been a year marked for interest in world-wide missions in the Seminary, and the student body is to be congratulated on securing as its speaker one of the most enthusiastic and most successful missionary pastors in the Church.

Dr. J. R. Howerton, of Charlotte, N. C., has been selected to make the closing address to the Senior class at the graduating exercises Wednesday morning, May 13th.

Mr. Arthur Clark, of Danville, Va., a graduate of Hampden-Sidney, and lately a student at Johns Hopkins University, has entered the Seminary.

The two upper classes have had recently a brief course, under Mr. J. Gray McAllister, in Archaeology. The text book used was "The Monuments and the Old Testament," by Prof. Ira M. Price of the University of Chicago. The aim of the book is to point out all the recent discoveries, along archaeological lines, in Bible lands, and to show clearly their bearing on Israelitish history. The study was found to be both interesting and profitable. The Spence Library is not wanting in several trophies from the East.

The Seminary community receives a valuable addition in a handsome home, now being built by Mr. S. H. Hawes of Richmond, on Chamberlyne Ave. He will bring his family out for the summer months.

The sick list has been rather large recently but we are glad to report everyone out and enjoying the delightful weather.

Miss Effie Strickler has as guests Misses Pogue and Effinger of Lexington, Va., and Miss Robeson, of Red Springs, N. C.

Miss Sue Lightfoot is visiting her aunt, Mrs. J. P. Smith, on Chamberlayne Ave. W. M. W.

### NORTH CAROLINA

#### Spring Meeting Concord Presbytery.

To the delegates to the spring meeting of Concord Presbytery:

All delegates to the spring meeting of Concord Presbytery to be held at Salisbury, N. C., 9th April, are requested to notify me at once of their intention to be present so that suitable arrangements can be made for their entertainment. Prompt compliance with this request on the part of both ministers and elders is earnestly desired.

W. G. Watson.

Salisbury, N. C. March 21st, 1903.

**ROCKY MOUNT.**—Rev. John E. Wool, of Oxford, N. C., assisted the pastor of this church for seven or eight days early in March. His sermons were earnest, original and full of gospel truth. The congregations were good, attentive and deeply interested. The pastor is expecting to receive several persons into our communion who were deeply impressed during these services.

Rev. Alex. Phillips, D. D., our general superintendent of Sabbath-schools and acting secretary of Publication, paid our church and Sabbath-school a visit on last Sabbath, March 15. The more we see and hear of Dr. Phillips, the more we are impressed of the wisdom of our Assembly in creating this office and in selecting this officer. Our work under his influence and stimulating force is becoming more thorough and aggressive in all parts of our church.

Dr. Phillips has the gift of attracting and of holding the attention of young people, and they assembled in large numbers to hear him.

Besides two addresses to this class, on the same day he preached two sermons to the congregation, which crowded the house and heard him with deep attention and great profit.

**DAVIDSON.**—Prof. S. T. Ford, elocutionist and impersonator, is to be here on April the 6th, and Dr. Hawkes, of Baltimore, will give a humorous lecture on the 21st. Senior speaking occurs on April 10th and 11th. The Mandolin and Glee Club will also give a musical entertainment at that time.

Rev. D. P. McGeachy, the newly appointed agent for the Twentieth Century educational fund, is making Davidson his headquarters during his canvass of Concord Presbytery. Our community hopes he may labor in these bounds long enough for Mrs. McGeachy to take up at least a temporary residence in the village. Mr. McGeachy seems to be meeting with a gratifying response to his appeals for the cause. His visit to Taylorsville a few days ago resulted in subscriptions to the amount of \$450.00. His next appointment is at Fifth Creek Church.

Dr. Smith spoke at Aiken on the 22nd inst.

It is thought that the work of remodelling the large auditorium in the Chambers Building will begin next week. Mr. Mooney, who is in charge of this work and of the building of the new dormitory, promises the hall for Commencement.

**DUPLIN ROAD CHURCH.**—On Wednesday night before the first Sabbath in March, 1903, the Rev. J. M. Wells, D. D., Wilmington, N. C. delivered his famous lecture on Wise Reading, which was greatly enjoyed by a well filled house. He remained over and preached for us Thursday and Friday. The meeting was continued over Sunday by our beloved Pastor, Rev. R. Murphy Williams. Our communion service on that day was well attended. As a result of the meeting several new members have been added on examination.

**WILMINGTON; St. Andrews.**—Fourteen names of new members received since the last Quarterly communion; ten by profession and ten by letter were announced in this church at the communion on March 15.

**PHOENIX.**—A church was organized near Phoenix, Brunswick county, N. C., Friday night February 27, 1903. There were twenty-two charter members. This is a result of the work of our Synod's committee of Home Missions and followed a successful meeting conducted by Rev. Wm. Black. The Evangelist in the county, Rev. J. C. Storey is doing a fine work. The church chose the name, Bethberie. A Sabbath-school was started there the following Sabbath. Ten years ago an elder in St. Andrew's Church offered to support a young man for the summer to preach in this county where there was then no Presbyterian Church. There are now four.

#### Collection for Church and Christian Education.

To the Ministers and Churches of the Synod of North Carolina.

Allow me to call attention to Synod's one collection in April to this cause. I can only remind you of the growing importance of this cause as set forth in my last report to Synod which is published in the Appendix of the minutes of Synod. Sickness has prevented me from addressing you through the mails as I have usually done.

J. B. Shearer,  
Synod's Agent and Chairman.

#### TENNESSEE.

**SODDY.**—The good people of Soddy Church and congregation have received us with much kindness. We are now established in the manse, where we were met on Wednesday night, by many of the dear people, each bringing some substantial token of kindness. May the Lord bless them and make our ministry promotive of their spiritual interests. We also wish gratefully to mention the abounding liberality of our Winston brethren and the tender affection of our dear Danbury people whom we have left. May God grant them a faithful shepherd.

Cornelius Miller.

#### FLORIDA

**CLEARWATER.**—Rev. C. O. Groves, late of Pisgah, Ky., has received a call to the church at Braidentown, Fla. Mr. Groves has signified his acceptance of the call.

#### GEORGIA.

**VALDOSTA.**—A very impressive memorial service of Rev. D. C. Rankin, D. D., whose first pastorate was Valdosta, was held in the Presbyterian Church here Sabbath evening, Feb. 15

A picture of the lamented preacher and editor was exhibited in front of the pulpit.

The appropriate program was executed with sympathetic tenderness. The services opened with prayer by the Pastor, followed by the missionary hymn: "From Greenland's Icy Mountains," and the reading of a Scripture lesson from 1 Cor. 15: 39-58.

Mrs. C. S. Bondurant read with much earnestness and insight the splendid tribute paid the departed by Bishop O. P. Fitzgerald of Nashville, Tenn., who was neighbor to Dr. Rankin. Then came the song, "Only Remembered by What We have Done." Miss Sallie Myddleton, a warm personal friend of Dr. Rankin, read a memorial prepared by herself. This excellent and beautiful tribute was read with evident feeling and singular impressiveness.

Mr. C. C. Varnedore spoke lovingly and eloquently of Dr. Rankin as a pastor.

Major J. O. Varnedore spoke ably and discriminatingly of him as a man and preacher, making some strong and valu-

able suggestions relative to the minister's mission and opportunity in the pulpit.

Rev. Charles C. Carson spoke of him as an editor and made a fervent appeal to the congregation to cultivate the missionary spirit, which he said was the real secret of Dr. Rankin's useful and inspiring life.

The services concluded with the singing of the old hymn, "Sweet By and By," and the benediction.

In addition to the usual Sabbath evening attendance a number of former friends and admirers of Dr. Rankin were present.

**WAYCROSS.**—Our church has passed through a refreshing season of grace. Rev. W. S. Lingle of Rock Hill, S. C., preached for the pastor ten days. His sermons were strong and rich with the Word of God and so productive of good that many say they will by the grace of God live a better life and others accepted Christ as their Saviour. There was no special effort made to get people to commit themselves for there have been too many spurious committals in all of our churches. God says in Isaiah 55:11 "So shall . . . accomplish that which I please." We have had the promise verified.

Our city has had all kinds of evangelists with all kinds of methods but it is the general testimony that the quiet meeting held at the Presbyterian Church had put more men to thinking than any we have held in years.

Our community has been built up and blessed by the clear and practical exposition of God's Word. Our prayers and best wishes follow our brother.

#### MISSISSIPPI

**YAZOO CITY.**—Rev. Lacey I. Moffett delivered a most interesting and effective lecture on foreign missions in the Presbyterian Church Sunday morning, 11 o'clock, and that night preached an eloquent sermon. As a result of his discourse on missions, contributions to the amount of \$450 were received, which will go to the support of a missionary in China. Mr. Moffett will sail some time next year for China, to devote his life to the mission cause.—Herald.

Rev. Dr. G. S. Roudebush of Madison county was the guest of Capt. C. J. DuBuisson Saturday and of Rev. C. E. Cunningham Sunday, preaching at the Presbyterian Church Sunday morning.

#### Encouraging, But Might be Better.

Through the good hand of our God upon us we bring you glad tidings concerning our candidates for the ministry. The exact number of them for this year will not be known definitely until the next General Assembly shall have completed its minutes. But we now have on our roll 175 beneficiaries, as against 162 last year. This would seem to indicate an encouraging increase in the entire number of candidates. For this we are profoundly thankful. By this we are encouraged to expect a greater increase in the near future. It is certain we should make more ample provision for our beneficiaries. In the hope of doing this we now commend this cause to your generosity for the new year which begins with April. From the April collection we should realize \$10,000.

In order to do this, however, larger liberality on the part of our people will be necessary. We are in urgent need of more ministers. Should not love to Christ and compassion upon our perishing fellowmen constrain us to give liberally and gladly of our means to equip and send forth an adequate ministry?

We beg to remind pastors, sessions and treasurers that, according to receipts of March in former years, there are perhaps at present in the treasuries of our churches \$2,000 contributed this year for this cause. This should go to the credit of these churches this year. We are anxious it shall do so. We must close our books March 31. Hence all funds already contributed for this year should reach us before that date. We gladly supply without charge, on application, envelopes and leaflets for collections.

Joseph H. Lumpkin, Secretary.

By order of the Executive Committee of Education for the Ministry.

Memphis, Tenn., March 13, 1903.

## SOUTH CAROLINA.

## News Items from Thornwell Orphanage.

The Thornwell Orphanage is entering upon the spring with good health prevailing throughout, among teachers and pupils, with everybody busy and with a bright outlook for a successful closing in July next, of its 28th school year. There are 22 matrons, teachers and foremen employed and there are 100 pupils now present in the Institution.

These pupils are from every Southern Synod of our Church and from a number of outside states and territories. South Carolina, Georgia, and Florida and Virginia furnish the large majority of pupils.

There are now 50 accepted applicants waiting for the first vacancy, while as many more applications are undergoing examination. These can only be admitted as vacancies occur, as every cottage, (of which there are nine) is full and, indeed, some of them over-crowded. We cannot enlarge without additional cottage room. The Institution is now the largest Presbyterian Orphanage in the United States.

Our teachers are from Virginia, 7; North Carolina, 9; South Carolina, 10; Georgia, 2; Florida, 1, Kentucky, 2, and Missouri, 1.

The children under our care are not given out for adoption or hired out for service. They are received as pupils, given thorough literary education and trained in some trade or manual employment. We have an excellent Technical School provided with several thousand dollars worth of improved machinery in which the boys are fitted to make a living for themselves. We have no trouble in finding situations for either boys or girls who complete our full course and who act creditably while with us.

The support of the Institution is wholly voluntary. No regular church collections are ordered by the Synods. The majority control of the institution is in the hands of the Synods of South Carolina, Georgia and Florida with one representative from each of the other Synods of the Church, the appointment of whom is made by the Board of Trustees. The school is of high grade and pupils graduating from it are entitled to teach under the laws of the State of South Carolina without further examination with a first-class certificate, the Institution having arranged its courses of study according to law.

It is sufficient evidence of the moral training of the Orphanage to be able to say that 20 of our boys are either now in the ministry or are preparing for it. Of our present family 116 are now members of the Presbyterian Church.

It takes about \$60 a year for the support of each child, including board, clothing and tuition for the twelve months. The payment of \$5 a month constitutes the donor the patron of a child. As expenses are of course heavy for the sustenance of so large a family, gifts of even the smallest sum will be very gratefully acknowledged.

Send all gifts to Rev. Wm. P. Jacobs, Clinton. S. C.

## WEST VIRGINIA.

The Constitutional requirements having been complied with, I hereby call a meeting of Greenbrier Presbytery at Rousevere church at 11 a. m. March 27, 1903.

1. To act on the request of Rev. F. G. Hartman for his dismissal to Albemarle Presbytery.

2. To act on the resignation of Rev. D. E. Frierson as Pastor of the Hinton Presbyterian Church and any other matters connected therewith. H. W. McLaughlin, Mod.

## Time and Place of Presbytery Meetings.

Synod of Alabama.—Central Alabama, Fulton's chapel, Thurs., April 16, 7:30 p. m.

East Alabama, Troy, April 1, 7:30 p. m.

Mobile, Evergreen, Tues., April 14, 7:30 p. m.

North Alabama, Second ch., Birmingham, April 14, 7:30 p. m.

Tuscaloosa, Centreville, Tues., April 14, 7:30 p. m.

Synod of Arkansas.—Arkansas, Conway, Tues., April 21, 7:30 p. m.

Ouachita, Junction City, Wed., April 8, 7:30 p. m.

Pine Bluff, First church, Pine Bluff, April 9, 7:30 p. m.

Washbourne, Russellville, Wed., April 8, 7:30 p. m.

Synod of Florida.—Florida Florala, Ala., Tues., April 7, 7:30 p. m.

St. Johns, Clearwater, Fla., April 10, 7:30 p. m.

Suwanee, Lake City, Fla., Tues., April 14, 7:30 p. m.

Synod of Georgia.—Atlanta, Ebenezer church, Hogansville, April 15, 7:30 p. m.

Athens, Jefferson, Wed., April 8, 8 p. m.

Augusta, Monticello, April 8, 7 p. m.

Cherokee, First church, Rome, April 15, 7:30 p. m.

Macon, Cordele, Thurs., April 16, 8 p. m.

Savannah, Blackshear, Ga., Thurs., April 16, 7:30 p. m.

Synod of Kentucky.—Ebenezer, Catlettsburg, April 21, 7:30 p. m.

Louisville, Crescent Hill, April 7, 7:30 p. m. Send up assessment of ten cents per member.

Muhlenburg, Bowling Green, Ky., Tues., April 7, 7:30 p. m. Churches will please send presbyterial tax.

Transylvania, Stanford, Tues., April 7, 7:30 p. m.

West Lexington, Georgetown, Tues., April 7, 7:30 p. m.

Synod of Louisiana.—Louisiana, Hoyte Memorial church, Gloster, Miss., April 9, 7:30 p. m.

New Orleans, Houma, La., Tues. April 21, at 7:30 p. m.

Red River, Ruston Tues., April 7, 7:30 p. m.

Synod of Mississippi.—Chickasaw, Monroe ch., six miles south of Pontotoc, Thurs., April 9, 11 a. m.

Central Mississippi, Greenville, April 7, 7:30 p. m.

Meridian, Newton, April 9, 7:30 p. m.

Mississippi, Hazlehurst Thurs., April 23, at 11 a. m.

North Mississippi, Grenada, Thurs., April 2, 7:30 p. m.

Tombeckee, Okolona ch., Wed., April 8, 8 p. m.

Synod of Missouri.—Lafayette, Lamar ch., Tues., April 14, 8 p. m.

Missouri, Keytesville, Wed., April 8, 7:30 p. m.

Palmyra, Palmyra, April 7, 7:30 p. m.

Potosi, Cape Girardeau, Tues., April 14, 7:30 p. m.

St. Louis, Clayton ch., Tues., April 7, 8 p. m.

Upper Missouri, Second ch., St. Joseph, April 14, 8 p. m.

Synod of North Carolina.—Albemarle, Kinston, April 14, 8 p. m.

Asheville, Bryson City, April 7, 8 p. m.

Concord, First ch., Salisbury, April 9, 8 p. m.

King's Mountain, Henrietta, April 10.

Orange, Mount Airy, Tues., April 7, 8 p. m.

Wilmington, Kenansville, April 8, 4 p. m.

Mecklenburg, Tenth Ave., Charlotte, April 14, 7:30 p. m.

Fayetteville, Sanford, April 14, 7:30 p. m.

Synod of South Carolina.—Bethel, Rock Hill, April 15, 8 p. m.

Charleston, Beech Island, April 14, 7:30 p. m.

Enoree, Fairview church, Greenville county, Thurs., April 16, 5 p. m.

Harmony, Summerton church, Wed., April 8, 11 a. m.

Pee Dee, Conway, April 28, 8 p. m.

South Carolina, Easley, April 15, 8 p. m.

Synod of Tennessee.—Columbia, Williamsport, Tues., April 7, 7:30 p. m.

Holston, Morristown, Wed., April 15, 11 a. m.

Knoxville, Cleveland, Thurs., April 16, 7:30 p. m.

Memphis, Alabama Street church, Memphis, April 14, 7:30 p. m.

Nashville, Waverly, Tues., April 14, 7:30 p. m.

Western District, Brownsville, Tues., April 7, 7:30 p. m.

Synod of Texas.—Brazos, Giddings, April 10, 8 p. m.

Brownwood, Sterling City Wed. April 8 7:30 p. m.

Central Texas, Temple, Thurs., April 9, 8 p. m.

Eastern Texas, Nacogdoches, Thurs., April 16, 8 p. m.

Fort Worth, Graham, Fri., April 10, 8 p. m.

Paris, Detroit, Wed., April 8, 3 p. m.

Western Texas, San Marcos, April 9, 8 p. m.

Synod of Virginia.—Abingdon, Central ch., Bristol, April 21, 7:30 p. m.

Chesapeake, Waterford, Va., Tues., April 14, 8 p. m.

East Hanover, Overbrook church (Barton Heights, Va.), Monday, April 14, 8 p. m.

Kanawha, Glen Elk ch., Charleston, W. Va., April 14, 7:30 p. m.

Maryland, Franklin Street church, Baltimore, Md., Tues., April 21, 8 p. m.

Montgomery, Clifton Forge Va., April 28, 8 p. m.

Norfolk, Belle Haven ch., Belle Haven, Va., April 14, 8 p. m.

Roanoke, Pamplin City, Va., Tues., April 7, 7:30 p. m.

West Hanover, Olivet ch. Va., Tuesday, May 5, 8 p. m.

Winchester, Berryville, Va., Tues., April 7, 7:30 p. m.

## The World.

King Alfonso, of Spain, is suffering from lung trouble.

The bubonic plague at Mazatlan, Mexico, has been checked. No death or new cases were reported.

A life-sized bust of Sidney Lanier was unveiled at Tulane University, New Orleans, a few days ago.

Much excitement has been caused at Pairal, Mexico, by the discovery of a phenomenally rich body of gold ore.

Consul McWade, of Canton, reports that a rebellion has broken out in the Province of Kwan-Tung, China.

Colonial Secretary Joseph Chamberlain received the city of London's congratulations on the success of his mission to South Africa.

The German Reichstag adopted the appropriation of \$750,000 to cover the expenses of Germany's participation in the St. Louis Exposition.

The French Government has received a definite offer of \$200,000 from Venezuela as a settlement of all claims of France prior to 1892.

The anniversary of the death of Louis Kossuth was marked by the usual student demonstrations and collisions with the police at Budapest, Hungary.

The Czar has ordered the immediate construction of the proposed Idensalmi-Kayana Railroad, which will cost \$700,000, so as to give employment to the Finns who are suffering from famine.

One of the last wishes of the late Mr. Rhodes, was the erection of a memorial at Carter's Ridge to Colonel Scott-Turner and others who were killed in the sortie on November 28, 1899, has just been carried out by the De Beers Company.

Mr. Chamberlain has made the statement to the the House of Commons that 100,000 Boers have been repatriated and that the Government is giving the new colonies, under the peace terms, \$75,000,000 towards the expenses of the re-settlement.

Senator Morgan's speech on the Panama Canal makes ninety-seven pages of the Congressional Record. It will average 4,000 words to the page and make a total of about 388,000 words, which is equivalent to about three volumes of the ordinary 400 page novel.

Shirley Christy, general manager of the Southwest for an American Life Insurance Company, and Ben Shuster, who has been touring in Mexico in an automobile, have been thrown in jail at Cananea, Sonora, Mexico, because their automobile caused a panic.

King Leopold has postponed his visit to the United States until next year. He has decided not to leave Europe this year on account of the number of important questions now before Parliament, which might necessitate his presence in Brussels at any moment. It is, however, certain that he intends to cross the Atlantic as soon as possible.

The Secretary of the treasury has received a proposal to remove the wreck of the United States battleship Maine. It came from an individual American, whose name the Secretary declines to disclose. The proposition does not call for payment either way. Pending its acceptance it has been decided to include the Maine in the advertisements for bids for the removal of various wrecks.

The Oxford Bible is widely known, but few are aware of the tremendous scale on which it is produced. From The Caxton Magazine, we glean the following data: The Bible publications of the Oxford University Press have been issued for three hundred years and can be published in 150 languages and dialects. Every year fully 600 tons of paper are used for this purpose alone. Orders for 100,000 Bibles are quite common, and the supply of printed sheets is so great that an order for half a million copies can be readily filled. On an average, from 30 to 40 Bibles are furnished every minute, and this number can readily be doubled.

Mr. John Henry Boner, poet, editor, and cyclopedist, died in the city of Washington week before last. His most notable poem was "Poe's Cottage at Fordham." He was at one time on the staff of the "Standard Dictionary," the "Century Dictionary," and the "Library of American Literature," and for several years was on the editorial staff of The Literary Digest, where his work was of uniformly high grade.

Consul Gonalue, at Toronto, reports to the State Department that the New Niagara Falls Power Company proposes to bring electricity to that city by cable over a distance of 90 miles. The company will begin work on its plant as soon as it gets authority from the government to develop power. The power will be used to operate the Toronto Street Railway, and about \$5,000,000 will be invested in the plant.

The steamer *Mariposa* arrived at San Francisco from Tahiti, Mar. 16, bringing additional news of the typhoon and tidal wave at the Paumotu or Pear island group of the Society islands on Jan. 15. The French Government has investigated the disaster and has found that between 500 and 600 islanders perished during the storm. The islands of Hao, Morakau and Hikura are virtually washed away, as they are at present little above the sea level, and are destitute of vegetation.

The British embassy at Washington has been formally advised of the appointment of Lord Chief Justice Alverstone of England and Sir Louis Jette, retired judge of the Supreme Court of Quebec and Sir John Douglas Armour, judge of the Supreme Court of Canada, as members of the Alaskan Boundary Commission, provided for under the Hay-Herbert treaty.

A new floating pontoon dock is being constructed in Great Britain for Durban, South Africa, to replace the one which was recently wrecked on the rocks off the coast of Cape Colony, while en route from England to its destination. This new dock is to be much more powerful than the one which was wrecked, though it will be similar in construction. It will measure 475 feet over all—an increase of 110 feet over the wrecked dock—while its lifting capacity will be 4,000 tons greater—8,500 tons as compared with 4,500 tons.

The British Admiralty has definitely decided to adopt the French gray color as the official war paint for all the vessels in the navy. This decision has been arrived at after prolonged experiments with various tints, but French gray is the color which renders a vessel the least conspicuous and renders it a difficult target to hit. The vessels of the channel squadron are being transformed, and the Mediterranean and other fleets will be similarly treated as soon as possible. The painting of each ship costs \$5,000.

The original map made by George Washington in 1775 of the lands on the Great Kanawha River, West Virginia, granted to him by the British government in 1763 for his services in the Braddock expedition, is now in the possession of the Library of Congress, says The National Geographic Magazine. The map is about two by five, and is entirely in the hand writing of Washington. The margin is filled with notes, also in Washington's hand writing, describing the boundary marks set by Washington and different features of the tract.

Silk is known to be the secretion of two glands of the silk-worm alongside of the digestive canal. These glands, which consist of tubes in numerous coils, terminate in the spinning-ward, and open in a common orifice from which the secretion, of the consistency of honey, issues forth promptly hardening into a thread on exposure to the air. Usually the silk is colorless on leaving the body of the silk worm, but sometimes it is straw-yellow or greenish. There has been a dispute of long standing between the savants as regards the origin of this coloration. Some claimed that the larva itself produced the color, others ascribed it to impurities which it acquired upon secretion, and still others were of the opinion that the green color of the leaves of the mulberry tree was the cause of the coloring. The last-named opinion seems to be the correct one. Latterly, Levrat and Conte fed silkworms on mulberry leaves which had been saturated with non-poisonous aniline red and aniline blue. The result was that not only the silkworms turned red or blue, but they also secreted silk of the respective colors. Injections of the above-named dye stuffs into the anal organ of the silkworm produced the same result.—Die Seide. Scientific American.

The troubles in the management of the American National Red Cross Society will culminate soon in the retirement of Clara Barton from active control of that organization. It is said that an agreement has been reached by those most interested in the society by which Miss Barton is to be succeeded by Rear Admiral William K. Van Reypen, retired, former surgeon general of the Navy, and for some years a resident of Brooklyn Heights, where he still owns some property. Miss Barton is to be given the office and position of honorary president for life.

A novel way to get electricity for lighting a railway train is described by Cassier's Magazine. A dynamo is located on the engine, perhaps under the pilot. Power in driving it is derived from a rotary fan or windmill immediately above, under the headlight. As the locomotive travels at the rate of 20, 30, and even 40 miles an hour, a breeze of corresponding velocity is developed. The current is conveyed to small accumulators under each car of the train. It may be assumed that when these are fully charged, the current is automatically cut off. Tests are said to have been made with an outfit of this kind, and the results are said also to have been encouraging, contrary to what one might be led to expect.

The report of the commission appointed by the President last October to investigate the anthracite coal strike, has been made public. The report is dated March 18, and is signed by all the members of the commission. In brief the commission recommends an increase of wages amounting in most instances to 10 per cent.; some decrease of time; the settlement of all disputes by arbitration, fixes a minimum wage and a sliding scale, provides against discrimination of persons by either the mine owners or the miners on account of membership or non-membership in a labor union, and provides that the awards made shall continue in force until 1906. To some extent the matter of recognition or non-recognition of the miner's union is touched on, but the commission declined to make any award on this matter.

Dr. Ludwig Biro, the eminent Hungarian explorer and scientist, has returned to Europe with a large collection of zoological and ethnological specimens gathered in the Malay Peninsula and New Guinea, during a period of six years. So extensive and varied is his collection, that it will require several years to examine, catalogue, and classify them for the Hungarian National Museum, where they are to be exhibited. He has obtained among his zoological specimens a number of species which have been hitherto unknown to science. Dr. Biro was formerly an assistant master in a college in Hungary, but was so imbued with the desire to prosecute his studies abroad, that he sold his remarkably extensive entomological collection, numbering 60,000 specimens, to the Hungarian National Museum, to defray his Malay expenses.—Scientific American.

Little surprise is shown in the press over the failure, by popular vote in New Hampshire, of the woman-suffrage amendment to the state constitution. This amendment, with nine others, was submitted to the voters last week and was lost by a vote of nearly two to one, in spite of a very active campaign carried on by its supporters. The vote is reckoned at about 15,000 in its favor, to about 26,000 against it. "Some prejudices are as rock-rooted as the granite hills," says the Boston Transcript, "and that against admitting our women to their civic rights and responsibilities is apparently one of them." "New Hampshire is certainly a conservative State," remarks the Rochester Democrat and Chronicle, "and it is surprising that a vote on woman-suffrage was permitted." The Chicago Post thinks that the New Hampshire women did not want the ballot.

"The northern belt (of forests) is perhaps greater in extent than all the other timber belts and reserves of Canada combined," says a writer in The National Geographic Magazine. "According to the best authority, it extends from the eastern coast of Labrador north of the fiftieth parallel in a north-westerly direction to Alaska, a distance of some 3,000 miles, with an average width of perhaps 500 miles. This vast strip of timber land, if placed upon the territory of the United States, would extend from Maine to California and from the southern shore of Lake Erie to the northern boundary line of Georgia. It is known as the spruce forest of the Dominion,

the great bulk of the timber being of that species, black and white, the other important trees being larch and poplar. Although this belt has been but partially explored, it is claimed that many of the trees in the southern portion are of a lumber-producing size, but the greater portion is fit only for pulp. When it is considered that spruce is distributed in vast quantities through all the forests of Canada, and that an almost incalculable amount will be produced in this great northern belt, it is hardly exaggeration to say that the Dominion possesses an inexhaustible supply of pulpwood."

Tidings come of the death of His Imperial Highness Prince Kamatsu, of Japan, on February 18th. He was prominent in the westernization of the Empire, and filled with credit and distinction, important positions in the Empire's military and civil administration. He was commander of the expedition against the Shogunate, which effected the restoration to power of the Mikado, and the unification of the Empire. He participated also in the expedition against the Saigo rebellion in 1877, and also in the Japan China war. But his most important services were as the representative of the Japanese Imperial family at such events as the Jubilee of Queen Victoria in 1897, and the coronation of His Majesty King Edward VII. He was prepared for such service by study and residence in England for two years, 1870-1. He was a broad-minded and progressive statesman, filling every position he occupied with intelligence and tact. He was always ready to assist and patronize worthy causes, and was specially interested in the Red Cross Society of which he was the General Superintendent. He contributed largely to the better international understanding which culminated in the admission of Japan to the comity of nations.—Exchange.

Memphis, March 21.—To-night there are many hopeful features in the flood situation in the immediate territory about the city and the officers of the levee boards and river men are expressing more satisfaction with the conditions now prevailing than has been indulged at any time since the flood first assumed critical proportions. The gauge to-night shows 39.7 feet and falling, which is a decline of .4 since last night at 9 o'clock, when the water became stationary on the gauge. It is now believed that the fall is due to natural conditions, rather than to the drainage of water from the Mississippi by the breaks in the Arkansas levees to the north. Although the fall might have been slower if these crevasses had not occurred, it is currently believed that the fall will continue without check and the crisis is passed. President Killough, of the St. Francis levee board, to-day succeeded in sending a large barge through the crevasse at Trice's Landing, for the rescue of stock and property at Marion, Ark. The steamer Hugo was dispatched to the crevasse later with a commission to enter the flooded territory and render assistance to such as might be in need. Mayor Williams has been notified by the government commissary officers at Jeffersonville, Ind., that 500 tents were to-day shipped to this city for the shelter of the flood refugees.

The great power station which is being erected at Chelsea, London, for the operation of the District Railway system, possesses special interest because of the fact that it will be the first large electrical power station to be operated entirely by steam turbines. The plant will consist of ten turbines, each of 7,500 horse power, with an overload capacity of 50 per cent above the normal rating. The turbines, which are being supplied by the British Westinghouse Company, will be of the Parsons type with Westinghouse modifications. Each turbine will be direct-connected to a three-phase generator of 5,500 kilowatts running at a speed of 1,000 revolutions per minute. There will be only four field-magnet poles, and current will be produced at 11,000 volts potential. The dynamos and the turbines are being built, part of them at the works of the American Westinghouse Company at Pittsburg, and part at the new works of the British company at Manchester. As a result of the high speed of revolution, and the consequent small number of field magnet poles required, the dynamos will be only about 6 feet in diameter; whereas if reciprocating engines of the type used at the Metropolitan Elevated Company's power station in this city were used, running at 75 revolutions per minute, the diameter of the generators would have to be not less than 32 feet.—Exchange.

## Marriages.

**M'GEE-ROBINSON.**—On March 10th, 1903, at the residence of the bride's brother, Mr. J. H. Robinson by the Rev. R. Murphy William, Miss Margaret E. Robinson was happily married to Mr. George McGee of Goldsboro, N. C.

**HOWARD-BRAY.**—In the Presbyterian manse, Jackson, Mo., March 8, 1903, by Rev. C. W. Lathan, Mr. J. E. Howard of Jackson, Mo., and Miss Josephine Bray of Neely's Landing, Mo.

**COLLINS-BRUNSON.**—In Wilmington, N. C., at the home of the bride's mother by Rev. A. D. McClure, D. D., Dec. 24, 1902, Mr. John S. Collins and Miss Annie Laura Brunson.

**COWLES-NEELY.**—At the home of the sister of the bride in Wilmington, N. C., by Rev. A. D. McClure, D. D., Feb. 11, 1903, Mr. Hugh Reynolds Cowles and Miss Eloise Neely, both of Statesville, N. C.

**LANIER-SASSER.**—At the home of the bride's mother in Wilmington, N. C., Feb. 18, 1903, by Rev. A. D. McClure, D. D., Mr. James T. Lanier and Miss Annie May Sasser.

## Deaths.

"Lie down and sleep,  
Leave it with God to keep  
This sorrow which is part  
Now of thy heart."

**CALAHAN.**—At La Fallett, Tenn., Feb. 13, 1903, Mrs. Emma Du Bose Calahan, a member of the Presbyterian Church of Columbiana, Ala.

**M'CALL.**—At the meeting of the Ladies' Aid Society of Amity Church on Sunday, March 1st, the members spoke in saddened tones of the death of their youngest member, Mrs. Lula McCall.

Her cheerful presence is missed by our church, of which she was such an earnest worker; her sweet voice will no more be heard in our choir where her place was seldom vacant.

Though we so deeply sympathize with her family and sorely miss her smiling face, our hearts are lightened by the thought that she has seen the King of Kings in all his glory and her voice is that of an angel.

**CORBETT.**—At his residence, near Ivanhoe, N. C., on Thursday, Dec. 4, 1902, Mr. James L. Corbett in his 86th year.

Deceased was the senior elder of Black River Church, having entered upon the duties of the office in early life. Though of iron constitution his health had been bad for several years. Those who knew him at his best testify to his sincerity, purity of speech, and devotion to duty as a member of the church and of the session. His power was felt in the closet and in his whole life. For 16 years he was the faithful superintendent of the Sabbath-school and for 60 years led the

congregation in singing. The spirit of song hushed for several years, burst out on his death bed in an effort to sing, "Jesus, lover of my soul."

His death was without a struggle and a look of deepest peace and satisfaction spread over his face as his soul passed away.

He is survived by his wife, a brother, two sons, four daughters and many other relatives who mourn his loss, while pastor and people ask, "Who will take his place?"

V. H. S.

## In Memoriam.

In the fellowship of Christian love we offer this token of esteem for our departed friend now "absent with the Lord," Mrs. Cynthia Belk, who has entered into rest since the mid-night watches of February 14th, 1903. In attempting a tribute to her excellent worth, we feel it a sad but gracious privilege.

Born and reared in a home of religious training, amid the comforts of affluence—the refining influence of gentle piety early sown in her receptive heart, eased not to bear fruit abundant, "e'en down to old age." Long years of widowhood she lived among us—unremitting strength she patiently exercised in the loving care of a growing family, committing her all to the "Father of the Fatherless," herself to the "God of the widow."

In the house of her God her feet delighted to dwell—her accustomed place in the sanctuary rarely vacant, and the communion of saints she held as "a feast to her soul."

Sharp and bitter sorrows she bore in meek submission, but confident trust in "Him whom she believed." The evening "when shadows grow long" of her hallowed days, was crowned by effulgent peace; in humble gratitude she rejoiced in the blessing of faithful ministry by loving children, who counted it but an honor to cherish and gladden her life, a just reward for her long-expended motherhood. Children and grand-children may well hold her sainted memory a precious benediction. To them we offer our deepest sympathy, we too have lost a friend and mourn her absence. "One by one we are crossing over." May her consistent life be an incentive to walk worthily, so that when the swift and silent messenger cometh, we too, shall meet her in "the land of light," and mingle again our praises to the Lamb who hath washed and redeemed us from all sin, to "enter the joys of our Lord" forever more.

"At the crystal river's brink,  
We shall find each broken link.  
Then the star that fading here,  
Left our hearts and homes so dear,  
We shall behold more bright and clear."

"Sleep on then, beloved, sleep and take thy rest,  
We loved thee well, but Jesus loved thee best."

Thou left us not without warning,  
In a brighter clime, we'll say not  
"Good-night, but good morning."

Resolved—a copy in our minutes be dedicated to inscribe her memory—a copy be tendered the family, also duplicates be forwarded to The Fort Mill

Times and The Presbyterian Standard, with request for publication.

Mrs. R. F. Grier,  
Mrs. J. B. Mack,  
Mrs. S. E. White.  
Committee.

## In Memoriam.

**M'LAURIN.**—In Fayetteville, N. C., on April 6th, 1829, the subject of this memorial was born. She entered into rest in Jacksonville, Fla., Feb. 28th, 1903, at the residence of her son, Mr. Joseph H. McLaurin.

Her maiden name was Elizabeth Eccles. Her father, Mr. John D. Eccles, of Fayetteville, N. C. where she spent all of her young life, where she was married in Nov. 1853, to Mr. Duncan McLaurin, with whom she lived in happy, faithful and loving union till his death, which occurred in Jacksonville, Fla., in Nov. 1883. Nine children were born to them, six of whom still survive and were all present at the bedside of the loving and devoted mother when she fell asleep in Jesus.

In 1867 the family moved from North Carolina to Florida, making their home in Lake City, and resided there till 1880, when they came to Jacksonville and have been there ever since.

Early in life Mrs. McLaurin was sav- ingly converted and united with the Pres- byterian Church of Fayetteville, of which her father was an honored and useful Ruling Elder. From the time of her conversion till the day of her death, she lived a consistent, circumspect and godly life, walking in intimate and delightful communion with her God and Saviour, in loving and friendly fellowship with the children of God, and in salutary and exemplary piety before her family, thus fulfilling all her Christian obligations and under all conditions and circum- stances of life faithfully confessing and bearing witness for her Lord and Master, Christ Jesus. To her church she was al- ways truly loyal, and never hesitated to advocate and defend its principles and its causes—never failing to seek its peace or to promote its prosperity. She was indeed a true and ardent Presbyterian, but first of all a loyal and consecrated Christian, who loved the Church of God and his people by whatever name they were called. She exercised the love, that knew no intolerance of others, con- victious, but conceded to all the right to differ.

She was a strong sympathizer with and contributor to the causes of benefi- cence, giving liberally of her time and means to maintain every worthy object. The cause of Foreign Missions was es- pecially dear to her and she was greatly interested in everything that tended to extend the Redeemer's kingdom through- out the world. For several successive years she was the President of the Ladies' Foreign Missionary Society of the New- man Street Presbyterian Church, of which she was a devoted member for twenty years. And among the last acts of her long and useful life in Chris- tian work was one connected with this cause so dear to her heart.

In her domestic relations she was the faithful and devoted wife, the tender

and loving mother, the kind and gentle sister, and the fond and affectionate grand-mother. The interests of her husband and her children lay very near her heart and she always strove to be a blessing to them, and of her it could have been said most truthfully.

"The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good, and not evil, all the days of his life. She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household and eateth not the bread of idleness. Her children arise up, and call her blessed, her husband also, and he praiseth her."

Her friends hold her in loving remembrance, cherishing with devoted affection the memory of delightful commings with her and the recollection of her cordial hospitality and tender acts of considerate attention. Her life was filled with loving ministries and kindly mercies for others' pleasure and comfort. Hers was a cultured, refined and noble nature. She was modest, retiring and gentle in her disposition and demeanor; firm, strong and steadfast in her convictions of right and duty; uncompromising and unyielding where principle was involved.

Her piety was characterized by fervency, sincerity, spirituality and earnestness of purpose, but without ostentation or obsequiousness.

She was 'strong in faith, patient in tribulation, rejoicing in hope, fervent in spirit, diligent in business, serving the Lord.' And of her as of Mary of old, it can be said, "she hath done what she could." Her last illness was borne with fortitude, patience and resignation. And her sanctified spirit released from its tabernacle of clay winged its flight into the light of eternal day to be "forever with the Lord."

We mourn our loss, but with the sweet consolation that it is her everlasting gain, and "she rests from her labors, and her works do follow her."

'Blessed she was: God made her so:  
And deeds of week-day holiness  
Fell from her noiseless as the snow;  
Nor had she ever chance to know  
That aught were easier than to bless.'  
Her Former Pastor, W. H. Dodge.

### The Household.

A hot water bag is not a thing of beauty, even though its utilitarian value be undeniable. Place a cover over it, though, of white flannel, eiderdown or crocheted wool and it at once assumes an ornamental air without in the least detracting from its usefulness.

Pancakes when prepared in the right way are very palatable additions to the daily menu, and the varieties of pancakes are about as numerous as the varieties of fritters. Here are some recipes from an English source, of pancakes of various kinds:

**Cream Pancake**—Mix the yolks of three well-beaten eggs with half a pint of cream, sweetened with two ounces of

sugar, flavor with powdered cinnamon, mace and grated nutmeg, and fry quickly in sweet, heated lard. Drain and dish, screening with granulated sugar, and serve with halved oranges.

**Apple pancakes**—Pare, core and cut into slices some large, good cooking apples. Make the following batter: Two eggs, as much ground rice and flour mixed as will make a rich, stiff batter; add grated nutmeg and sugar to taste. Stew the apples in a thin syrup. Two pans will be required for this pancake. Pour enough batter into the boiling fat to cover the pan then take the cooked slices of apples and screen the pancake with them, at the same time frying another pancake in the other pan and turn it upon the apples—this will leave the golden sides both outward. Drain and cut each one into four, put upon a dish, screen with sugar and serve with sauce.

**Bean pancakes**—Make a dish of beans or peas (nicely boiled till tender, with cream), adding minced parsley and a chopped eschalot, and season with pepper and salt. Give it one boil, then make a pancake as before, and fry. When one side is cooked, screen it with the mixture, fry another pancake on one side only, and with it cover the mixture. Take it up and set it in a hot oven for three minutes. Dish and serve with tomato sauce.

Doubtless most of you will remember the distinction drawn by Ruskin between the kinds of work—the work done for the sake of the fee, and the work done for the sake of the work itself. The man or woman in public or private life who works only for the sake of the reward that comes for the work outside of the work itself will in the long do poor work always. I don't care where or what the work is. The man or woman who does work worth doing is the man or woman who lives, breathes, sleeps that work, with whom it is ever present in his or her soul, whose ambition is to do it well, and who feels rewarded in the thought of having done it well. That man, that woman, puts the whole country under an obligation to him or her.—President Roosevelt.

In order to keep things from burning in an agate boiler place copper plating on the bottom next the fire and have this protecting metal extend up on the sides about an inch.

Oblong heating pans of tin or nickel, with small alcohol lamps underneath, are a decided convenience for the household. There is room for a small place inside on which food may be placed to keep warm for folks too late for regular meals.

Cork carpet makes an excellent floor covering for the nursery and is very easy to keep clean.

To preserve the ecru tint of lace in laundrying put it through thin starch colored with tea or coffee or simply rinse in tea or coffee water. For old lace tea gives the best tint.

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## The Home Circle.

### The Courage of Simplicity.

By Priscilla Leonard.

To have the courage of one's convictions is a rare virtue, except when those convictions happen to coincide with the opinions of the world around us. In that event, a little courage goes a long way, and gains an applause out of all proportion to its true amount. To express that other people feel, but do not quite like to say, or know how to say, is simply to speak for the crowd, after all. The true measure of bravery is to uphold convictions which are thoroughly unpopular, and which conflict with one's daily surroundings and immediate circle of society. In these rushing and crowded days the speaker for the sternous life appears the very apostle of courageous effort to the minds of the striving masses. He expresses what the ambitious American boy, the eager American girl, the man of business, the woman of affairs, thinks about life to-day. The gospel of work, the gospel of progress, the gospel of the extreme of individual effort in every possible direction on every day of every year—surely this sounds like a clarion call to bravery and heroic living. And even the tired hearer, wavering on the edge of nervous prostration, tries to respond, and feels ashamed at the inward shudder as a new wave of work is seen heaping up ahead.

But when the doctrine of the simple life is asserted, that requires true courage in its exponent. Modern living is complex, and grows more so with every difficulty overcome and every dollar earned. Simplicity is thoroughly unpopular. The ideal of making "two blades of wheat grow where one grew before" extends to everything, whether it be a necessity like wheat or a luxury like orchids. The strenuous life fits in perfectly with this complex scheme of things. The harder a man or woman works, the more money he or she or his and hers will possess to spend for unnecessary matters. The strenuous inventor provides new methods of complicating life afresh. Has the sewing machine rendered dress less complicated or more so for women? Look at the fashions of a century ago, and the question answers itself. Our grandmothers had one dress where we have a dozen. But they had repose of manner, and we are in a state of nervous tension instead.

Times have changed, doubtless, and we cannot expect to preserve the simplicity of our grandmothers. But the courage of simplicity is sadly needed among American women. Every detail of household life is becoming more and more complex. Many a husband and father is overworked year after year, till the strenuous life finishes him a decade earlier than necessary, because his household requires too much furniture, too many clothes, too many outings, too many entertainments, too many servants, too much keeping up with the rising standard of luxurious living. It requires a high courage for any woman to set a simple standard, and hold to it; but her family will rise up and call her blessed

in the end, of she has the courage of her conviction that simplicity is the keynote of true living.

When we sit down and think about it, how few are the essentials of life, after all. Shelter, warmth, clothing, cleanliness, plain food, education, religion, family ties, friendship,—there is little more to be added to complete the list. They are practically within any one's reach, without exhausting effort. Strenuousness begins when we add brown stone, steam heat, laundries, entrees, university courses, pews in expensive churches, and relatives and friends who spend largely and expect us to do the same. Caught in this luxurious whirl, we lose the realities for the appearances of life. Many a home which might have been happy if it had been contented simple, becomes a mere abode of contention, debt, and pretense, from which all possibility of happiness has faded forever. It requires bravery to wear one dress for three seasons when all one's neighbors have three dresses in one season. It requires a calm courage to do without new curtains and centerpieces when our friends regard them as necessities of existence. It demands firm mental balance to read standard books instead of the last novels, and to let the flood of magazines and newspapers sweep by without wading in neck-deep in company with every one else. The woman who rushes from kitchen to club, from sewing machine to charity meeting, from teas to card-parties, with haste and without rest, is called an "all-round" person in approving tones. "She neglects nothing" is the formula of praise from all her friends who toil after her, inspired by her strenuous example. The woman who simplifies kitchen and sewing, who restricts clubs and charities to the point where she really gains strength and gives strength from and to them, and who aims for true social intercourse and not empty social dissipation, is regarded as "so eccentric" if she is a person of position and means, or "so queer" if she possesses neither. The average woman has not the courage to take this stand. It involves "not being like other people" and we all know the horrors of that phrase to the average mind.

Yet, unless the simple life gains on the strenuous one, what are we coming to? The modern dinner-table, with its flowers, its embroideries and laces, its successive courses, its thousand-and-one luxurious details, its costly service and food, is a fair illustration. It does not nourish; it over-feeds and over-stimulates, as any doctor with practice among well-to-do families knows. In point of fulfilling its legitimate uses, it does not compare with a farmhouse table of the plainest pine, with all the dinner spread on it at once, and small variety at that. The common phrase regarding a well-cooked article of diet "the same your mother used to make" reveals what memories of simple tables cling fondly to many minds. What is gained by the luxury of a modern dinner, except the temptation to over-eat, and the consequent tendency to dyspepsia? Yet to the modern dinner-table many a housewife sacrifices thought and time enough to make life rich in higher directions, and spends money

enough to make the difference between a comfortable margin and an anxious edge of domestic expenditure. How refreshing to find a cultivated household, the head of whom is famous in American letters, where, as one acquaintance put it, "you can drop in to lunch whenever you want to, and know that you are not giving one bit of trouble. If cold mutton and baked potatoes are the menu for that day, you get them, and a cordial welcome with them, and such clever talk around the table that you congratulate your lucky stars that you are there." It might, of course, be objected that without the clever talk, the cold mutton and potatoes would not be so acceptable. But the point of the simple life is that by cutting off the non-essential, the essential is rendered more possible; and a host and hostess who are not bending their minds on the expense and quality of their dinner, but on the quality of the conversation that accompanies it, are certainly likely to be pleasant company. The worried hostess, as we all know, is a damper to any feast.

The simple life indeed, is not negation—mere ruthless cutting-off. It is rather the affirmation of the best, and the constant choice of it in preference to side issues. It grows by practice. The more we pursue the essential, the more quickly we recognize the non-essential, and the more easily we can renounce it. Like the Japanese householder with his few pieces of furniture, his single artistic drawing on the wall, his single vase of blossomed boughs on the table, we can smile at the crowded decoration that overflows the house next door. Digging in our gardens, with healthy enjoyment of the exercise, we need not envy the millionaire his imported gardeners and his huge conservatory. Reading a fine book, with thorough delight in it, we feel no disappointment in not being able to subscribe for ten magazines and half-a-dozen newspapers with Sunday supplements. Though poor, we can reach sometimes that highest luxury which the rich no longer possess—leisure. The strenuous life fails in this point—the simple life wins it. In the end the latter is more of a power than the former, for a tremendous energy lavished and scattered cannot accomplish as much as a smaller effort, no ounce of which is wasted. To be simple is to relieve the need for being so strenuous. Are there not tired souls who need this gospel, and who are weary of the complexity that grows more complex every year? Let them take courage—the courage to be simple—and life will straighten out wonderfully, and unnecessary burdens drop from them as they go forward, leaving the superfluities of existence behind and finding the essential things even easier to reach.—The Interior.

### "A Denominational Garden."

In the February Century, Lovey Mary, Mrs. Wiggs and all the other delightful folks of the Cabbage Patch go on as unique a picnic as any pleasure seekers ever enjoyed. Before this outing Lovey Mary is sent on a Sunday trip to Miss Viny for some yellow-root, and Miss Viny

tells her all about her "denominational garden":

"This here is a denominational garden an' I got every congregation I ever heard of planted in it. I ain't no favorite bed. I keef fer 'em all jes alike. When you come to think of it, the same rule holds good in startin' a garden as does in startin' a church. You first got to stiddy what sort of soil you goin' to work with, then you have to sum up all the things you have to fight ag'inst. Next you choose what flowers are goin' to hold the best places. That's a mighty important question in churches, too, ain't it? Then you go to plantin', the thicker the better, fer in both you got to allow fer a mighty fallin' off. After that you must take good keef of what you got, an' be sure to plan something new each year. Once in a while some of the old growths has to be thinned out, an' the new upstarts an' suckers has to be pulled up. Now, if you'll come out here I'll show you round."

"These here are the Baptists," said Miss Viny, waving her hand toward a bed of heliotrope and flags. "They want lots of water; like to be wet clean through. They sorter set off to they selves an' 'tend to their own business; don't keef much 'bout minglin' with the other flowers."

"These is geraniums, ain't they? One of the girls had one, once, in a flower-pot when she was sick."

"Yes," said Miss Viny; "they're Methodist. They fall from grace an' has to be revived; they like lots of encouragement in the way of sun an' water. These phlox are Methodist, too; no set color, easy to grow, hardy an' vigorous. Pinchin' an' cuttin' back the shoots makes it flower all the better; needs new soil every few years. Now, ain't that Methodist down to the ground?"

"Are there any Presbyterians?" asked Lovey Mary, beginning to grasp Miss Viny's meaning.

"Yes, indeed; they are a good, old, reliable bed. Look at all these roses an' tiger-lilies an' dahlias; they all knew what they was goin' to be afore they started to grow. They was elected to it an' they'll keep on bein' what they started out to be clean to the very end."

Miss Viny crossed the garden, and stopped before a bed of stately lilies and azaleas. "These are 'Piscopals," she explained. "Ain't they tony? Jes look like they thought their bed was the only one in the garden. Somebody said that a lily didn't have no pore kin among the flowers. It ain't no wonder they 'most die of dignity. They're like the 'Piscopals in more ways 'n one; both hates to be disturbed, both likes some shade, an'—confidentially—"both air pretty pernickity. But, to tell you the truth, ain't nothin' kin touch 'em when it comes to beauty. I think all the other beds is proud of 'em, if you'd come to look into it. Why, look at weddin's an' funerals! Don't all the churches call in the 'Piscopals an' the lilies on both them occasions?"

"An' here," continued Miss Viny, "are the Unitarians. You may be 'sprised at me fer havin' 'em in here, 'long with the orthodox chnrches; but

if the sun an' the rain don't make no distinction, I don't see what right I got to put 'em on the other side of the fence. These first is sweet-william, as rich in bloom as the Unitarian is in good works, a-sowin' theyselves constant, an' every little plant a-puttin' out a flower.

"Ain't there any Catholics?" asked Lovey Mary.

"Don't you see them hollyhaws an' snowballs an' laylajs? All of them are Catholics, takin' np lots of room an' needin' the prunin-knife pretty often, but bringin' cheer an' brightness to the whole garden when it needs it most. Yes, I guess you'd have trouble thinkin' of any sect I ain't got planted. Them ferns over in the corner is Quakers. I ain't never seen no Quakers, but they tell me that they don't believe in flowerin' out; that they like cooness an' shade an' quiet an' are jes the same the year round. These colea plants are the apes; they are all things to all men, take on any color that's round 'em, kin be the worst kind of Baptists or Presbyterians, but if left to theyselves they run back to good-f-r-nothin's. This here everlastin' is one of these here Christians that's so busy thinkin' 'bout dyin' that he fergits to live."

Miss Viny chuckled as she crumbled the dry flower in her fingers.

"See how different this is," she said, plucking a sprig of lemon-verbena. "This an' the mint an' the sage an' the lavender is all true Christians; jes by bein' touched they give out a influence that makes the whole world a sweeter place to live in. But, after all, they can't all be alike. There's all sorts of Christians; some stands fer sunshine, some fer shade; some fer beauty, some fer use; some up high, some down low. There's jes one thing all the flowers has to unite in fightin' ag'inst—that's the canker-worm. Hate. If it once gets in a plant, no matter how good an' strong that plant may be, it eats right down to its heart."

"How do you get it out, Miss Viny?" asked Lovey Mary, earnestly.

"Prayer an' perseverance. If the Christian 'll do his part, God 'll do his. You see, I'm tryin' to be to these flowers what God is to his churches. The snn, which answers to the Sperrit, has to shine on 'em all, an' the rain, which answers to God's mercy, has to fall on 'em all. I jes watch 'em, an' plan fer em' an' shelter 'em, an' love 'em, an' if they do their part, they're bound to grow."

**To-Day.**

Upon John Ruskin's writing-desk  
A slab of chalcedony lay,  
And on it, cut in careful script,  
The word "To-day."

Honored of all, a wondrous man,  
And held a prophet in his way,  
He let "to-morrow" bide its time,  
And used "To-day."

Upon the tablet of the will  
How good to write, the selfsame way,  
Putting to-morrow's uss by,  
The word "To-day!"

—Harriet Prescott Spofford in February St. Nicholas.

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## Our Young People.

### Aunt Tabitha's Letter—No. 6.

My dear Girls:

You must not infer that I am an Irish woman because I want to begin my letter with a postscript! The fact is, I have a few more words to say on the subject of my last letter, namely: manner. This time I wish especially to speak of manner in church, for your old aunt has been comparing the manner of two young ladies recently, and for your sake she wants to describe them. Perhaps I should say that they are both members of choirs posted in the rear of the pulpit, a very trying position for one who does not keep in mind that he or she is facing the congregation!

One of these comes into the choir quietly and reverently, before service begins, and without seeming to notice, and especially without recognizing any one in the assemblage before her. When she sings, she does so as her share of the worship of God—reverently, fervently, and to the very best of her ability.

Her dress is always neat and quiet, and does not draw your attention in the middle of the singing to the style of her shirt waist, or the trimming of her hat, and during the prayers her head is bowed reverently, and she seems to remember that this is the house of God, and that she is a worshipper.

The other comes in late, and the fact that she is late seems to amuse her. During the prayers she takes the opportunity to converse with her next neighbor, and during the reading of the Scriptures she recognizes and smiles with several acquaintances in the back part of the church. Her dress would be appropriate at an afternoon reception, or for a formal call, though such dressing on the street would warrant the slang expression: "loud."

Now, dear girls, I mention these things because I really believe that girls err often through sheer thoughtlessness, and that many only need to have their attention called to matter like this; and I also believe that they are not wholly to blame, because they should be trained to recognize that in the eternal fitness of things conspicuous dressing is entirely out of place in church, and especially in a choir which is behind the pulpit.

There are very few girls who are so indifferent to propriety, and to their obligations to help others, as to be willing to distract the attention of devout listeners by their manner,—few that would not regret to know that they had spoiled a good sermon by bad taste in dressing, or by an irreverent manner.

So much for my long postscript which perhaps had better be called an ante-script—but please don't call that last effort—a pun!

I wanted to talk about accomplishments this time. What are considered accomplishments now-a-days? What is the object of acquiring them? Since the word accomplish really means to finish or complete, when we speak of accomplishments we presuppose something to complete, something that we are to ornament, or finish off. Just as we must

have the dress made before we put the trimming on. A girl all accomplishments would be as useless, as a dress all trimmings!

I believe that if people thought of these things more, there would not only be a lot of money saved, but girls would have more to show for the money so lavishly expended on them.

If the object of what we call accomplishments, is to make us more attractive, to increase our influence over people, several questions arise: What do we want to be attractive for? What do we want to influence people for? Just to be called attractive? Just to be more attractive and influential than somebody else? Oh, surely there is a better reason. That would be selfishness pure and simple! But if we recognize our gifts both mental and physical as gifts to be used, talents to profit with—then we have a God-given reason to cultivate them, and to acquire whatever can aid us in making the world brighter and better for our presence.

Now let us glance back to the days of our grandmothers and our mothers.

What were regarded as accomplishments then? We hear them tell of music and drawing and painting and needle work, yes, and even of spinning and weaving! Perhaps the study of languages, especially of French, was included, but, as a rule it was a very superficial knowledge of colloquial French, and the reading of a few of the best plays.

Of course there were practical mothers who, under the head of needle work included good, old-fashioned sewing, and I remember hearing my mother tell of a five dollar gold piece earned by making a shirt for her father when she was not twelve years old.

And there have been others who did not consider a girl truly accomplished who could not make bread, or, indeed, cook a whole meal! How many can do these things now even with the modern cooking stove, and the sewing machine, or consider them as accomplishments, if they can do them?

But there are somethings on the list of accomplishments to-day, which we could wish stricken off. There are girls who regard it a greater accomplishment to walk gracefully, to have the right "bend"—I believe that is the word?—than to be able to sing like a Prima donna. Who would rather be regarded as "stylish" than cultivated. Who would rather be able to entertain several men at one time, than to paint a picture.

They really regard these things as accomplishments and the time devoted to the acquirement of them, as time well spent!

Now may I mention a few things that seem to me as the most desirable of all accomplishments,—things that add more to the ornamentation of a young girl than anything I have mentioned.

First of all, I would place saying pleasant things. This is an accomplishment and can be learned. I knew a young woman, who was not pretty, she could not play or sing, or "elocute," or waltz—but when she spoke to you, you found yourself saying and doing pleasant things, and when she left you, there

seemed to linger both sunlight and perfume. I believe that she acquired this—or at any rate she improved a gift.

Then there is the accomplishment of cordial greetings—especially to older people. And there is good reading,—I do not mean elocution, with all its stilted gestures, practiced in evening dress before an audience, but reading in a clear pleasant voice with appreciative tones and inflections—the kind of reading one loves to listen to as the family is gathered about a cozy fire-place on a rainy evening. Again, the singing of ballads—the dear old songs, that do not require a course of study in some Conservatory in order to be appreciated.

I would not have you neglect the others if you have the gift to cultivate—but I beg, I beseech you, do not strive after accomplishments just because they are the fashion, or for any selfish, or ambitious ends. God gave us all some talent or talents—and these we are expected to improve—but he gave us, as our work to build-up character to which these are the trimmings, or ornaments. Good-bye!

Yours affectionately,  
Aunt Tabitha.

### The Stormy Petrel's Warning.

It was a dull, leaden day in summer, and the great Atlantic Ocean was moaning a strange song of sorrow for the dead which it had swallowed up, for it was just after one of the hurricanes which occasionally sweep up the coast and destroy ships by the score. The clouds were dark and heavy overhead; the waves white and fleecy with foam and spray. The shore birds had retreated inland during the storm; but now they were returning to their accustomed haunts along the water's edge, glad that the storm had spent its fury.

But suddenly out of the dull roaring of the sea there came a sound which made the plovers, ducks, snipe, and terns stop their feeding and look up inquiringly. It was the distant cry of a bird borne to their ears far across the tossing waves. At first the birds wondered if one of their number had been washed out to sea and was calling for help; but a few moments later they caught the more distant cry of the same bird, and a small tern, which was soaring high in the air, called down to its mate:

"Its only one of Mother Carey's chickens."

"O, indeed," replied the tern on the sand. "I wonder if it has had a good time in the storm. I can never understand 'why a bird should like to go so far out to sea.'"

"Neither can I," spoke up a grebe; but, then, that isn't strange, for the shore birds around here can't understand why I like to dive so much; but I do, and I suppose it's because I was made to dive.

With that the grebe walked toward the water, swam out where it was deep, and then disappeared deep down in the water. For a long time it did not appear again, but the birds looked out of curiosity to see it come up half a mile away. It suddenly bobbed its head up within a foot of the stormy petrel, or Mother

Carey's chicken, whose voice had so startled the feeding birds on the beach.

"You frightened me!" exclaimed the petrel. "Where did you come from so suddenly?"

"From the bottom of the sea," answered the grebe, with a violent shake of its head and feathers. "But where did you come from?"

"O, I came from the middle of the sea—a thousand miles away."

"I should think you would be tired out, and want to rest on the shore."

"I never get tired," answered the petrel, "or if I do I rest on the waves, or sleep under the stern of a passage ship. I would feel lost on the shore."

The two were now slowly making their way toward the shore birds. The grebe was swimming rapidly, but the little petrel half-flew and half-walked over the surface of the sea, making such speed that the grebe could hardly keep up with it.

"What are the birds doing on the water now?" asked the petrel, surveying the different flocks floating around or skimming far out over the waves on strong wings.

They are eating their dinner and flying around for exercise," answered the grebe. "They are all so glad that the storm is over."

"Over? Do they think this storm is over?" asked the petrel, incredulously. "Why, it has just begun. The worst of it is coming up the coast. It is so violent that I am flying just ahead of it to keep out of its way."

"Are you sure of that?" asked the grebe, doubtfully.

"Did you ever know a petrel to make a mistake? Don't we know every storm that comes up, and when to expect them? If the birds are all as doubting as you I'll go back, and not tell them."

"No, they will believe you," said the grebe. "Go and warn them. They are flying far out to sea, and some of them will get caught."

"O, well, what is it to me? I'm not appointed their guardian. If they must be foolish, don't blame me."

But despite this apparently heartless reply the petrel skimmed over the surface of the sea, and called out in its peculiar way the warning that danger was approaching. Many of the other birds heard it, and prudently stayed in near the shore, but the young and more venturesome ones laughed at the petrel's cry and continued to search for food far out to sea.

Finally the petrel reached the outermost flock of young terns, and warned them, saying in unmistakable words: "A storm is coming. You are too far out, and you'll get caught in it."

"What a foolish petrel that is!" answered one of the terns. "The storm has been here, and is now over."

Still the petrel shrilly uttered its cry of warning, circling around and around the terns, and then finally it added: "The storm is now here, and I must fly away before it. It will be too late for you to escape if you wait much longer."

Again the young terns scoffed at it, and to show their disbelief in such prophecy they flew half a mile further from

the shore; but when they turned in their flight they saw the stormy petrel far off in the distance, half flying and half running over the water toward the north. Its cry, borne to them on the salt air, seemed now to say, "Foolish birds! Foolish birds!"

Then it occurred to the young terns that probably they were not as wise as they thought, for they remembered that the stormy petrels had always been sure prophets concerning the weather. Instinctively they turned their heads toward the distant shore, but before they had flown a dozen yards a puff of wind struck them, and then another and another. In vain they tried to fly against the gale, which steadily increased. They could hear the shriek and chatter of the other birds, but they knew that their fate was sealed.

For half an hour they struggled with the wind, and then, unable to stand up against it longer, they fell into the sea, and were washed out into mid-ocean before the fierce hurricane. They were never seen again on the coast, but one day, far out at sea, a Mother Carey chicken happened to see dead bodies floating around, and it was heard to say, "Foolish birds! Foolish birds!"—Geo. E. Walsh, in Christian Advocate.

**Origin of Familiar Phrases.**

"An Axe to Grind."—In the year 1815 there was published a book entitled, Essays from the Desk of Poor Robert, the Scribe. In this book its author, C. Miner, tells the story of a boy—was it Benjamin Franklin?—who, by the offer of liberal compensation, was induced to turn a grandstone for a man who wished to sharpen his axe. The promised compensation was never paid. And since the publication of this story it has been customary to say of any one who disguises his own selfish aims under an appearance of generosity or disinterestedness, that he "has an axe to grind."

"In Apple Pie Order."—To feel "in apple pie order" is a phrase which dates back to Puritan times. The story of its origin is that a certain Hepzibah Merton, who was noted among the Puritan matrons for her skill and orderliness in housewifery, was accustomed on every "baking day," which was Saturday, to bake two dozen apple pies, which were to last her family through the week. In order that the consumption of apple pie by the Merton household should be uniform on every day of the week, and to prevent any shortage before "baking day" came around again, the two dozen pies were placed on the pantry shelves and carefully labeled for each day on which they were to be eaten. A healthy warning this to the little Merton family pantry pilferers. Aunt Hepzibah's "apple pie order" was known throughout the country side and originated the well-known saying.

"Not Worth a Straw."—In olden times in England it was the custom for people to cover the floors of their houses with rushes. When visitors who were deemed worthy of consideration were expected the rushes were changed, fresh ones being substituted for the old. But if the expected visitors were only ordin-

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Lv Henderson, ".....	2 28 a m	2 02 p m
Lv Raleigh, ".....	4 15 a m	3 45 p m
Lv Southern Pines ".....	6 16 a m	6 18 p m
Lv Hamlet, ".....	7 40 a m	9 45 p m
Lv Wilmington ".....	.....	3 20 p m
Ar Charlotte, ".....	10 33 a m	10 32 p m
Lv Chester, ".....	10 30 a m	12 51 a m
Lv Greenwood, ".....	12 37 p m	3 25 a m
Lv Athens, ".....	2 52 p m	5 58 a m
Ar Atlanta, †.....	4 00 p m	7 35 a m
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Ar Macon, C of Ga.....	7 20 p m	11 35 a m
Ar Montgomery, A. & W. P	9 20 p m	6 25 p m
Ar Mobile, L. & N.....	2 55 a m	.....
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Lv Mobile, ".....	12 40 a m	.....
Lv Montgomery, A. & W. P.	6 45 a m	1 00 p m
Lv Macon, C of Ga.....	8 00 a m	4 20 p m
Lv Augusta, C & W. C.....	10 05 a m	.....
Lv Atlanta, † S. A. L. Ry.....	12 00 n' n	8 00 p m
Ar Athens, ".....	2 57 p m	11 23 p m
Ar Greenwood, ".....	5 15 p m	1 58 a m
Ar Chester, ".....	7 17 p m	4 15 a m
Lv Charlotte, ".....	7 27 p m	5 01 a m
Lv Wilmington ".....	3 20 p m	.....
Lv Hamlet, ".....	10 40 p m	7 50 a m
Lv Southern Pines ".....	11 33 p m	8 44 a m
Lv Raleigh, ".....	1 35 a m	11 15 a m
Lv Henderson, ".....	3 05 a m	12 50 p m
Lv Norfolk, ".....	3 50 a m	1 45 p m
Lv Weldon, ".....	5 0 a m	3 00 p m
Ar Portsmouth, ".....	7 15 a m	5 35 p m
Ar Washington, N. & W. S. B	.....	6 55 a m
Ar Baltimore, B. S. P. Co.....	.....	† 6 30 a m
Ar New York, O. D. S. S. Co.	.....	† 5 00 p m
Ar Philadelphia, N. Y. P. & N	† 5 46 p m	5 10 a m
Ar New York, ".....	8 15 p m	8 00 a m
	No. 34.	No. 66.
Lv Tampa, S. A. L. Ry.....	8 00 p m	8 00 p m
Lv Jacksonville, ".....	9 30 a m	7 50 a m
Lv Savannah, ".....	1 40 p m	12 10 p m
Lv Columbia, †.....	7 05 p m	5 30 a m
Lv Hamlet, ".....	10 40 p m	8 40 a m
Lv Southern Pines ".....	11 33 p m	9 36 a m
Lv Raleigh, ".....	1 35 a m	11 50 a m
Lv Henderson, ".....	3 05 a m	1 10 p m
Lv Norfolk, ".....	3 45 a m	1 55 p m
Lv Petersburg, ".....	5 53 a m	4 07 p m
Ar Richmond, ".....	6 35 a m	4 55 p m
Ar Washington, W. S. Ry.....	10 10 a m	8 30 p m
Ar Baltimore, P. R. R.....	11 25 a m	11 25 p m
Ar Philadelphia, P. R. R.....	1 50 p m	2 50 a m
Ar New York, P. R. R.....	4 13 p m	6 30 a m

R. M. COFFEY, C. T. A.,  
Charlotte, N. C.

ary people, no change was made, for they were regarded as "not worth a rush." This phrase afterwards became, "not worth a straw," and is not at all ambiguous as to its meaning.

"A Feather in His Cap."—In the days when the Turks still thought it possible to extend Moslem sway in Europe, conflicts between the Turks and Hungarians upon their separating frontiers were of frequent occurrence, and it was a Hungarian rule and saying that "none shall wear a feather in his cap but he who has killed a Turk," and the number of feathers in his cap indicated how many Turks a Hungarian had killed. And this originated the saying, now common with reference to a feather in one's cap.—Selected.

#### The Children of the Year.

By Miss Lillian M. Yeudes.

Who are the children of the year? What are their names? I will answer your last question soon. The first answer is The Months. What is a month? It is the twelfth part of a year. Long ago there were but ten months and the first one was March.

The word month comes from a word that means "to measure." It takes the earth three hundred and sixty-five days, or a year, to revolve around the sun. The moon revolves around the earth about twelve times in a year; so the moon is the measurer of the year, and the twelve periods are called months.

From Janus, a Roman god, comes the name of the first month of the year. Janus is represented with two heads. A temple of this divinity was placed at the city gate of Rome. His statue had one face looking toward the city and one beyond the gate. The month of January stands at the gateway of the year, one face looking toward the old year and one toward the new.

Among the Romans the first month was held sacred to Janus, and so it is that it was named January, and has thirty-one days.

"It was in the Eighteenth Century that January was universally adopted by the European nations as the first month of the year, although the Romans considered it as such as far back as 251 B. C. ("Library of Universal Knowledge.")

Even in the worship of other gods, the votary began by offering wine and incense to Janus. New Year's Day is the first day of January, being the first day of the year. The custom of celebrating by some religious observance, appears to have prevailed among most of the ancient nations. The Jews, Egyptians, Chinese, Romans, and the Mohammedans, all regarded it as a day of special interest.

"Janus am I; oldest of potentates! Forward I look and backward, and below I count as god of avenues and gates—The years that through my portals come and go."

(H. W. Longfellow: Janus and January.)

February is the year's next child; it receives its name from a Latin word which means to purify, for in this month the people used to purify their homes and

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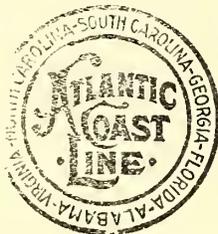
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offer sacrifices to the gods, who love order and cleanliness.

"For the season of snow is past,  
The mild south wind is on high."

John Addington Symonds: In February.

February has usually twenty-eight days, but in a leap year it has twenty-nine days. Among the Romans it originally had twenty-nine days in an ordinary year but when the senate decreed that the eighth month should bear the name of Augustus, a day was taken from February and given to August, which had been only thirty, that it might not be inferior to July.

February 22 is Washington's birthday, and February 12 Lincoln's birthday: you all know about these men.

The fourteenth of February is celebrated as Valentine day. On the eve of St. Valentine a number of young maids and bachelors gather in England, Scotland and France, and inscribe upon little billets the names of the young ladies and put them in a box, then each young man draws a slip and chance directs. A traveler once said that "the man stuck faster to the valentine that had fallen to him, than to her whom he had fallen."

Valentines are now extensively manufactured, the demand being yearly on the increase.

"February makes a bridge, and  
March breaks it."

Herbert: Jacula Prudentum.

March is the third child.

"Now are the winds about us in their  
glee,

Tossing the slender tree."

William G. Simms: Song in March.

The name of the famous god of war, Mars, was given to the first month of spring. March is a very appropriate name for this month of storms.

In March the sun turns back in his journey among the stars and begins to come north again. The days grow longer and we know that summer is coming again.

As I said March until 1752 was the first month of the year.

March's motto is "Courage and strength in times of danger." Its tree is the juniper, its stone the bloodstone.

"Ah, March, we know thou art

Kind hearted, spite of ugly looks and threats.

And, out of sight, art nursing April's violets."

Helen Hunt Jackson: March.

—New York Observer.

**Where Flint Comes From.**

You never would think it, would you? but I'm told that flint is really nothing more or less than sponge, turned to stone. Once the sponge grew at the bottom of the sea, as other sponges grow now, but that was ages and ages ago; and since then the sponge, turned to flint has lain covered by rocks and earth of many kinds piled thick above it. Seen with a microscope, flint shows the make of sponge in its fibres, and sometimes you can see bedded in it the shells of the tiny creatures on which the sponge had fed. Now and then inside a flint will be found bits of the sponge not yet changed.

The last proof settles it; but I may say it's hard to believe—hard as the flint almost.—St. Nicholas.

**A Perfect Laxative** is one which is palatable, pleasant to take and can be relied upon to act gently, but thoroughly; cleansing the entire system of all impurities. Such a remedy is Mozley's Lemon Elixir. It is a pleasant lemon tonic, acceptable to the most delicate stomach, and a thoroughly effective laxative, acting upon the bowels, liver, and kidneys, without the slightest unpleasantness.

MOZLEY'S LEMON HOT DROPS are without an equal for coughs, colds, sore throat and bronchitis.  
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**HOW IT WORKS.**

GREENSBORO, N. C., Sept. 33, 1902.

Received from The Security Life and Annuity Company ONE HUNDRED AND TWENTY-FIVE DOLLARS, in payment of the second quarterly instalment of a LIFE ANNUITY of FIVE HUNDRED DOLLARS, under Policy No. 170, on the life of my son.

[Signed] MRS. EMMA BUCHANAN CLIMER.

J. VAN LINDLEY, President.

GEO. A. GRIMSLEY, Secretary.

R. E. FOSTER, Actuary.

**Another Appreciation of the Aetna.**

LUMBERTON, N. C., November 26, 1902.

J. D. BOUSHALL, Esq., Manager Aetna Life Insurance Co., Raleigh, N. C.

Dear Sir:—After a careful comparison of policies submitted to me by the Aetna Life, Bankers' Life of New York, Equitable of New York, Northwestern, New York Life and Prudential, I have accepted \$10,000 in the Aetna on the 20-payment life plan, with option of 25 year 3 per cent. Gold Bond Contract.

I have been a policy-holder in the Aetna for nearly eight years, and therefore feel somewhat prepared to judge of its merits from actual results. With all due deference to other companies, it affords me great pleasure to say that in my opinion the Aetna cannot be surpassed for plain and liberal contracts, and for just, conservative and economical management. I now have \$12,000 in the Aetna. My partner, Mr. W. W. Carlyle, has \$16,000 and one of our clerks, Mr. John T. Biggs, has \$2,000, nearly all of which was written and delivered by your special agent, Mr. H. T. Spears.

Wishing you and the grand old Aetna continued success, I am,

Yours very truly,

ROBERT D. CALDWELL.

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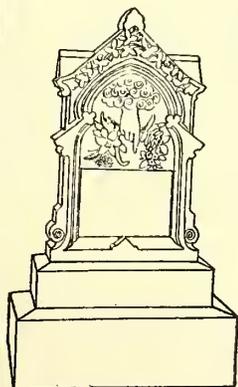


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## Our Little Folks.

CONDUCTED BY MRS. A. J. MCKELWAY.

Dear Little Folks:

To save space and to save you the trouble of writing, "I will close for fear of the waste basket," we will tell you a secret. Within a year not a single little letter that reached the Standard office has gone to the waste basket. We are too glad to get each one.

It is nice for you to be studying the Bible and we like for you to ask the Bible questions, but after you have done this, tell us of the games you are playing and the trips you take; the pets you have and what they can do—just a letter like you would write Mama if she were over here in Charlotte. Won't you?

Gratefully yours,  
Presbyterian Standard.

### Children's Letters.

Salisbury, N. C., March 12, 1903.

Dear Standard:

Mama reads your little letters to me every Sunday. Papa takes your good paper. We live in the country, nine miles from Salisbury. We have lots of fruit every year. I gather up apples and peaches for Mama. I can sweep the house and wash dishes. We have a large turkey and sometimes he gets after me, then I have to run to get away from him. I have only one pet, a large yellow cat named Buff. I know a lot of Bible questions, and several pages in my Catechism. I like to go to Sunday-school at Unity Church. We live three miles from our church. Our pastor is Rev. R. S. Arrowood. He is a good preacher. I have two brothers—Marion and Harry. Harry gets into his bureau drawer. He can say some words real plainly. I will close for fear of the waste basket.

Your little friend,  
Louise Lyerly.

Age 5.

Salisbury, N. C., March 12, 1903.

Dear Standard:

I am a little boy seven years old. I like to read the little letters so much. I haven't any pets, but a cute little brother, who plays with me. He will be fifteen months old tomorrow. He can ride a stick horse almost as well as I can and calls all his horses Jack. I like to go to Sunday-school. I do not go to school as the school house is too far from here. I say my lesson to Mama nearly every day. I soon will be ready for the Third Reader. I have been telling time by the clock for over a year. When I get a man I want to be a preacher. Mama tells me I must be a very good boy if I intend to preach. I know nearly all of the Child's Catechism. I have one sister and when Mama asks her, "Where do you learn to love and obey God," she says, "In the story of the Bible, because Mama reads to us every Sunday in the 'story of the Bible.'"

Your friend,  
Marion G. Lyerly.

Dixie, N. C., March 11, 1903.

Dear Standard:

I will write to you now as I have

never written before. I go to church at Steele Creek every Sunday. Rev. P. H. Gwinn is our pastor. We like him very much. We have a band of Earnest Workers in our church, Miss Maggie Whiteside is our leader. We are supporting a boy in China. Our band gives a picnic every summer and we have a nice time. I will answer Olive Cathey's question: Eternity is found in Isaiah 57:15. I will ask a question: Who built a monument in the middle of a river? What river, and why? I will close, hoping to see this in print.

Your friend,

Age 10. Maggie Brown.

Fayetteville, N. C., Mar. 8th, 1903.

Dear Standard:

My father takes your good paper and I enjoy reading the letters. I go to Sunday-school and church every Sunday. Mrs. H. Marsh is my teacher and I like her very much. I study the Shorter Catechism and I am on the fourteenth page. I haven't any pets. I have one brother and one sister. I go to school. My teacher is Miss Maggie Ellison. I will close.

Your friend,

James C. Cooper.

Gladis, N. C., March 18, 1903.

Dear Standard:

As I have never written to your paper before, I thought that I would write. I go to church at Robinson church, and our pastor is Rev. J. A. McMurray. He has been gone a month, but is coming home this week.

I am sorry to say that our school is out, it has been out a week. Miss Bird Cross was our teacher. We have a nice new school house. I have four sisters and three brothers. My oldest sister is at the Presbyterian College. I will close my letter by asking a question: Where is God winked found in the Bible? and will also answer Maud Rankin's question, The longest chapter in the Bible is the CXIX Psalm.

Your Friend,

Vanie C. Welch.

Fayetteville, N. C., March 9, 1903.

Dear Standard:

I thought I would write to you, as I have never written before. My papa takes your Standard, and I love to read the children's letters. I have been going to school to Glendale school-house. Our school closed last Friday. Our teacher's name was Mr. Evander Simpson. We all liked him very much. I go to Sunday-school every Sunday. Our Superintendent's name is Mr. D. P. McDonald. I will close, hoping to see my letter in print.

Your unknown friend,

Nettie L. Leslie.

Dear Standard:

I am most too young to write a letter but I want to send one anyway to surprise my auntie and grandma. Mr. Sample is my pastor and he baptized my little twin brothers at Carmel Church last Sunday and Mr. Ross' twins too, and two more little babies besides. My little

well brother's name is "Shelton" and my little sick brother's name is "Milton." He was baptized on a pillow for you know that is the way he has to be nursed all the time. Shelton is a good baby and grows fast. They are six months old and the Ross twins are most that old too. And we hope after while we can hear them sing as good as we can hear them cry now.

Your little friend,

Conner Hutchison.

Harts, N. C., March 9, 1903.

Dear Standard:

As I haven't written to you, I thought I would write to you. I haven't much to tell. I am a little boy, 9 years old. I go to school every day. My teacher is Miss Connie Edwards. Papa takes your paper. I like to read the children's letters. I will close by asking a question, What king had his life prolonged fifteen years?

Your friend,

Meade Hart.

Townsville, N. C., March 9, 1903.

Dear Standard:

I will write to your paper. This is the first time I have written. I go to school to my Aunt Fannie. I think she is a mighty good teacher. I am in the Fourth Reader, Spelling Book and in Long division in Arithmetic. I go to church at Nutbush. My pastor is Rev. E. P. Bradley. We think he is a mighty good preacher. I am staying up at my Aunt Sallie's while my grand mother is sick.

Your little friend,

Lucy N. Alston.

Townsville, N. C., March 9th, 1903.

Dear Standard:

I enjoy reading the letters in your paper. I would like to see one of my letters in print so I will write one. I go to school to my Aunt Fannie in Townsville, she is a splendid teacher. I go to Sunday-school at Nutbush. Our pastor is Rev. E. P. Bradley. We like him very much. My mother has been dead about five years. I have two little sisters. One is name Lucy and the other Henrietta. We live down at our Grandmother's. My sister Lucy and I go to school from our Papa's. For fear of the waste basket I will close.

Your unknown friend.

Age 11. Sue H. Alston.

Dixie, N. C., March, 1903.

Dear Standard:

I am eight years old. I have two brothers and three sisters. My oldest sister goes to school at the Presbyterian College. I go to church and Sunday-school at Steele Creek. Mr. Gwinn is our pastor. I will answer Olive Cathey's question. Eternity is found, Isaiah 57:15 I will close by asking which is the shortest and which the longest Psalm?

Your friend,

Ruth Sadler.

Concord, N. C.

Dear Standard:

As my Papa takes your nice paper, I

will try to help to fill up the paper. I go to preaching at Poplar Tent Church. My pastor is Rev. McLain; he is a very good preacher. My Sunday-school teacher is Mrs. McLain. Well I must close for fear of the waste basket.

Your little friend,

Age 12. Maggie Andrew.

### The Sequel to "Cinderella and the Glass Slipper"

Grace McG. Cooke, in The Delineator. When Cinderella ran from the Prince's hall, you remember, her fine clothing changed to rags as she reached the doorway; and out upon the sidewalk, instead of a golden coach with its sleek gray horse and a fat old coachman, there was only a pumpkin, a couple of mice, an old rat and two lizards.

Cinderella ran home and was none the worse for it. Crouching on the sidewalk was a beggar boy; his name was Alfredo. His back was bent and twisted, but his large eyes were very beautiful, and under the dirt and grime his big, white forehead showed that if he had been the child of well-to-do parents he might have been a brilliant scholar.

Now he crouched there on the pavement, waiting for some of the fine guests to come out and throw him a penny. On his back was a great sack in which he gathered up all sorts of odds and ends that nobody else wanted, and his eyes were fixed on the doorway, as Cinderella came out.

He could scarcely believe those same eyes when he saw all her beautiful shining garments change into rags, as she ran away; he turned and looked where, beside him, had stood the golden coach. No coach was there; only a pumpkin, a great rat, two long-tailed mice and some lizards. These didn't run away at once; they lay as if stunned—for let me tell you being changed from a wee mouse into a carriage horse, from little slipper lizards into great, tall footmen, and from a hulking old rat to a grand coachman is a rather stunning business. If no one had noticed them, they would have been better after a while and crept away; but when Alfredo had popped the big pumpkin into his bag, he thought he would take these rats and mice to feed a dog he knew, so before they were in the least recovered, they were being carried away by the little hunch back beggar-boy to his garret room.

Here Alfredo lived all alone; his father and mother were both dead, and he managed to get what kept body and soul together by begging, and in spite of his deformity and poverty he had a few pleasures. One of these—and the greatest—was to pass the grand house of the goldsmith on the corner. The goldsmith had a daughter, Lisa, a little younger than the boy. She was very gentle and very beautiful; she never looked frowningly upon any one, and upon those who touched her tender heart, as did Alfredo, she always smiled. Lisa had a great white hound with which she played, and it was for this dog that Alfredo intended the mice and rats.

He threw that bag into a corner of his garret room and lay down upon his bed

of straw to sleep. When he awoke the next morning, he was parched with fever and racked with pain so that he forgot the sack in the corner. All day he lay, drinking occasional draughts of water from the stone jug which stood beside his bed, and as night came on he fell into an uneasy slumber.

He was awakened by a bright light in the room, and a sound of snapping and crackling. He sat up on his bed of straw fully convinced that at last the terrible thing which he always dreaded had happened—the house was on fire. His little room was up so many flights of stairs, the mounting and descending of stairs was so difficult for him, that he had always dreaded lest he be burned to death in his bed. But no, it was not a fire; he rubbed his eyes and looked again—this was a dream—nothing, certainly, but a dream!

There in the middle of his dingy room stood a great golden, glowing coach! Harnessed to it were two sleek, long-tailed, gray horses, which tossed their heads and champed their golden bits and pawed with their slender forelegs as though they longed to be away. On the box was a gorgeous coachman, who held the prancing team well in hand. On the rumble were two splendid footmen, and as Alfredo looked one of these sprang down, flung open the coach door, and bowed low as though bidding him to enter.

This, then, was part of the dream. He got up, rubbing his eyes and stepped into the coach. The door was slammed, the old coachman gathered up his lines and chirruped to his horses, the wall of the room which was before them melted away like a mist—and out they sped. First they went through the air, settling down to the pavement as softly as a snowflake falls, then on, and on, and on through the streets with a rush and a soft rustle. They sped through wonderful streets and saw wonderful sights, did Alfredo and his golden coach. Whether he had never been in the streets through which they now drove, or whether things look different when one looks out upon them from the window of a golden coach, everything they went by was beautiful—beautiful houses, beautiful grass and trees, beautiful lamps flashing everywhere, a beautiful moon and stars up overhead, and beautiful people beautifully dressed, smiling and talking together.

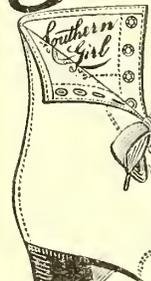
It was all so inspiring to Alfredo, he loved the beautiful things of this world so that he sang as he rode. The songs simply came into his head, and to sing them was a delight. By-and-by they passed the cathedral which Alfredo knew was at the corner near his garret home. The great clock in the tall tower began striking twelve, the gray horses were going like the wind; they went so fast he scarcely heard the strokes of the clock, but the last one must have sounded just as he reached the curb-stone in front of his home, for with a little shock he found himself lying upon the sidewalk, his black bag in his hand, a pumpkin beside him, in front a rat, two mice and a couple of lizards lying as though dead. A little dizzy, for the songs were still

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Cotton high! Corn high! Tobacco high!  
Likely to continue high!

ringing in his head, he rose to his feet and put the pumpkin, the rat, the mice and the lizards into his sack and climbed the stairs to his room.

When the lame boy waked in the morning he began to understand what this strange, new thing was which had come into his life. He remembered that he had seen such a coach stand at the curbstone waiting for the beautiful lady. He remembered that he had found there, when the coach disappeared, the pumpkin, the rat, the mice and the lizards. Now these were his, and he doubted not that if he kept them they would change each night into a golden coach. From this time on the beggar boy's days were changed. He walked straighter—for was he not the owner of a golden coach? He washed his face—and people about him began to find that it was a beautiful face. He mended his clothing and, begging from the old woman who kept the stand at the corner a bit of comb, he combed out his tangled yellow curls.

So the years passed till he was grown comely youth. No one ever knew what straightened that bent back, but it was purely pride in his golden coach and delight in the sense to which the coach carried him, that did it. His days were not happy; they were full of hard work and ill usage, but if he were harshly treated or had little to eat during the daytime, he comforted himself with thought of the rides in his golden coach.

His love for Lisa would have made him glad to share his rides with her, but such a coach as he had is one in which each person rides alone—you remember that not even the Prince rode with Cinderella. So he contented himself with telling Lisa about it, and singing to her the beautiful songs which came into his head as he rode in the coach. Gentle Lisa grew to love him more and more. The young people had to be secret about their affection for each other, for Lisa's father, the goldsmith, cared more for money than for anything else, and he would have driven Alfredo from the house, had he suspected that his daughter loved the youth.

On the night of Alfredo's twenty-first birthday, he was awakened as usual by the crackling and the light—he still lived in his garret room. Anyhow, the coach stood there now, and there was some one inside!

The footman flung wide the door. Alfredo, now grown a man, stepped forward and looked in. There sat a little, old woman, her face all puckered into smiles, and a long, slender wand in her little brown hand. "Why don't you get in?" she chuckled. "Isn't this your coach?"

"It is one which has been lent to me for a long time," Alfredo faltered, "But I know that it cannot belong to me. Perhaps, madam, it is yours."

"Get in," said the fairy, "You have ridden in this coach for fifteen years—are you afraid of it all at once?"

Alfredo entered and sat down facing the fairy. The horses sprang away, as usual, and soon they were mounting through the air. "Alfredo," began the fairy, laying her hand upon his knee, after she had shown him all the wonders

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T. F. FRANKLIN, V. President.

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Yorkville, "	7 30 am	10 48 am
Gastonia, "	9 05 am	1 20 pm
Lincolnton, "	10 09 am	2 55 pm
Newton, "	10 54 pm	4 43 pm
Hickory, "	11 16 pm	5 50 pm
Cliff, "	11 50 pm	6 35 pm
Lenoir, Arrive	12 35 pm	8 00 pm
SOUTHBOUND		
	PASSENGER	MIXED
Lenoir, Leave	2 10 pm	5 30 pm
Cliff, "	2 54 pm	7 20 pm
Hickory, "	3 12 pm	8 10 pm
Newton, "	3 37 pm	8 45 am
Lincolnton, "	4 22 pm	10 09 am
Gastonia, "	5 27 pm	1 20 pm
Yorkville, "	6 32 pm	3 18 pm
Chester, Arrive	7 45 pm	5 20 pm

#### CONNECTIONS.

Chester—Southern Ry., S. A. L., and L. & C.  
 Yorkville—S. C. & G. Extension.  
 Gastonia—Southern Railway.  
 Lincolnton—S. A. L.  
 Newton and Hickory—Southern Ry.

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### A TRAIN FOR MILLIONAIRES

Is to Run Between Chicago and Florida Resorts.

Chicago, November 21—Chicago is to have a millionaire's train between this city, Jacksonville and other Florida resorts, which will be as fine in equipment and as fast in time as the famous train running over the Atlantic Coast Line from New York to Florida points. The new train will be placed in service by the East Illinois soon after the first of the year, and will make the trip from here to Jacksonville in thirty hours, instead of thirty-one, as heretofore.

All the equipment to be used is to be new and is now in course of construction by the Pullman Company. The cost of the necessary equipment will be between \$700,000 and \$1,000,000.

This elegant new train from the West will be operated via Evansville, Nashville, Albany and the Atlantic Coast Line to Jacksonville, thence to St. Augustine, Fla.

It will be seen that the Atlantic Coast Line will maintain its reputation for perfect passenger service from the West as well as from the East.

of Fairyland, "Alfredo, what do you do when you ride in this coach?"

"I sing songs," Alfredo replied to her. "I cannot ride in the coach without singing." The fairy looked satisfied.

The coach was moving now through the street in which Alfredo lived; it had passed the corner where Lisa, the goldsmith's daughter, was. "Where are we going?" Alfredo asked the fairy.

"We are going to the palace where you first found your golden coach—we are going to the King's palace," said the fairy.

"What should I be doing at the King's palace?" Alfredo asked her in wonder.

"The King and his Queen, Cinderella, have a contest of poets this night. They are choosing a Poet Laureate—and you, my Alfredo, will be the one chosen."

"I?—I—to go to the King's palace in such clothing?"

The fairy laughed, touched the youth with her wand, and straightway he wore a garment of satin laced with gold and sprinkled with jewels.

"Now you will win the prize, Alfredo," she said. "Be not afraid. Sing to them the Song of the Golden Coach, and remember that it is only the pure in heart whom the fairies help."

Alfredo went to the contest at the palace, and you need not be told that he was successful. He married Lisa, the goldsmith's daughter and lived long to sing of the goodness of Queen Cinderella.

**The Cat and the Doughnuts.**

This is a true story that my grandmother told me about her cat and dog. She used to find the cover of her doughnut jar, and also noticed that her doughnuts disappeared.

One day she heard an noise, and found that her cat was on the shelf where the doughnuts were kept.

Then it put its paw in the jar and drew out a doughnut and pushed it off the shelf; and the dog, who was looking up at the cat, caught the doughnut in his mouth and ate it.

When they found they were caught, they acted very guilty.

Then there was a cat who did not allow any cat or dog in her yard, and had a special dislike to the cat who thought it owned the next yard.

One day the latter cat's mistress went away to have a good time for several weeks, and left her cat with no food, as people too often do.

Then the cat, who before this would not allow any cat in her yard, actually coaxed the abandoned cat into the outer shed where her meals were served, and fed the cat in that way till the people came back. After that it would not allow the cat there any more than before.—Our Four-Footed Friends.

Disappointment, ailment, or even weather depresses us; and our look or tone of depression hinders others from maintaining a cheerful and thankful spirit. We say an unkind thing, and another is hindered in learning the holy lesson of charity that thinketh no evil. We say a provoking thing, and our sister or brother is hindered in that day's effort to be meek. How sadly, too, we may

hinder without word or act! For wrong feeling is more infectious than wrong doing; especially the various phases of ill temper—gloominess, touchiness, discontent, irritability—do we not know how catching these are?—Frances Ridley Havergal.

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**IN THE WORLD.**

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 "I used on my hair about one-third of a bottle of the Xanthine, and the result has been its restoration to its natural color."  
 From Rev. S. B. Hynian, D. D., Dardanelle, Ark., August 9, 1901:  
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**ECZEMA.**

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A. S. Forenam, Norfolk, Va.:  
 I have used Barium Rock Spring Water for several years and am delighted with it.  
 Mrs. J. W. Ewing, Biscoe, N. C.:  
 Barium Rock Spring Water greatly relieved me when suffering from dyspepsia and rheumatism.  
 Geo. H. Pelzer, with Pratt Produce Co., Baltimore:—  
 I used Barium Rock Spring water last summer, and found it a most desirable mineral water, clear, healthful and invigorating. I will continue to use it during the summer months.

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Richmond, Va. Southern Educational Conference. Tickets on sale from all points in Virginia, April 20th, 21st and 22d. Final limit April 28th, 1903. From all other points April 20th and 21st, final limit April 28th; one and one-third fares.

Savannah, Ga. Southern Baptist Convention and Auxiliary Societies. Tickets on sale from all points at one fare for round trip, plus twenty five cents, May 4th to 7th, inclusive. Final limit May 20th, 1903. An extension of the final limit until June 1st may be obtained by deposit of tickets with Joint Agent at Savannah, on payment of fee of fifty cents.

New Orleans, La. United Confederate Veterans' Reunion. Tickets on sale May 16th to 21st, inclusive. Final limit May 24th, 1903. An extension of final limit to June 15th may be obtained by deposit of tickets with Joint Agent at New Orleans on payment of fee of fifty cents. Rate one cent per mile.

Call on ticket agents for exact rates and any other information and see that your tickets read via the Atlantic Coast Line.

W. J. CRAIG,  
 General Passenger Agent.

**Atlantic & N. C. R. R.**

Time table in effect November 19, 1902.

Eastbound Trains.	Passenger Daily.	Passenger Daily.
Leave Goldsboro.....	3:30 p m	8:00 a m
Leave Kinston.....	4:22 p m	8:48 a m
Leave New Bern.....	5:50 p m	10:10 a m
Arrive Morehead City	7:15 p m	
Westbound Trains.	Passenger Daily.	Passenger Daily.
Leave Morehead City.....	7:05 a m	
Leave New Bern.....	9:00 a m	6:30 p m
Leave Kinston.....	10:12 a m	7:37 p m
Arrive Goldsboro.....	11:15 a m	8:30 p m

S. L. DILL, Superintendent

Clippings.

"I think," said Mr. Dooley, "I wouldn't like to be an editor, after all. I sometimes wonder why they don't come out with a line printed across the first page: 'We don't know anything about it, and we don't care, and what business it has with you, anyhow?'" "I should think that would kill them," said Mr. Hennessy, sadly. "It does," said Mr. Dooley. "Manny great editors is dead."

An English traveler once met a companion, sitting in a state of the most woe-ful despair, and apparently near the last agonies, by the side of one of the moun-tain lakes of Switzerland. He inquired the cause of his sufferings. "Oh," said the latter, "I was very hot and thirsty and took a large draft of the clear water of the lake, and then sat down on this stone to consult my guidebook. To my astonishment, I found that the water of this lake is very poisonous! Oh, I am a gone man—I feel it running all over me. I have only a few minutes to live! Re-member me to—." "Let me see the guide-book," said his friend. Turn-ing to the passage, he found: "L'eau du lac est bien poissonneux" ("The water of this lake abounds in fish.") "Is that the meaning of it?" "Certainly." The dying man looked up with a radiant countenance. "What would have be-come of you," said his friend, "if I had not met you?" "I should have died of imperfect knowledge of the French lan-guage."

A Fifehire farmer gave his herd lad-die, Jamie (a half-wit), a ticket to admit him to a sacred recital in a neighboring town, to be given by local talent, and told the lad to be sure and enjoy him-self.

The farmer was greatly surprised to find his servant in the kitchen long before the conclusion of the perfor-mance, and upon asking him why he had returned from the recital, Jamie replied:

"Weel, maister, ac man yonder began to sing, 'I'm the King of Glory;' then anither said he 'was the king of Glory' and when I saw three others standin' up an' sayin' they were 'the Kings of Glory,' I kent there was to be a fecht, so I cam awa' an' left them to finish it amon' themselves."—Dunde Advertiser.

An inspector inspecting a Canadian school was much worried by the noise of the scholars in the next room. At last, unable to bear it any longer, he opened the door and burst in upon the class.

Seeing one boy rather taller than the others talking a great deal, he caught him by the collar, carried him to his own room, and banged him into a chair saying:

"Now, sit there and be quiet."

A quarter of an hour later a small head appeared round the door, and a meek little voice said:

"Please, sir, you've got our teacher."

It was his first voyage, and he was leaning over the rail in an attitude of reckless abandonment.

"What are you doing?" some one jeeringly asked him.

"I am rendering to the sea sir, the things that are the sea's sir, he gasped, as soon as he could speak.

"Yow!" howled the baby. "There's a pin sticking in me."

"But," replied the wise nurse, gently, "if I remove the pin your clothes will fall off."

Moral: Don't touch the tariff.

New Sayings of Mrs. Wiggs.

"I've made it a practice to put all my worries down in the bottom of my heart, then set on the lid an' smile."

"You never kin tell which way any pleasure is a' comin'. Who ever would' thought, when we aimed at the cemetery, that we'd land up at a first-class fire?"

"I b'lieve in havin' a good time when you start out to have it. If you git knocked out of one plan, you want to git yerself another right quick, before yer sperrits has a chance to fall."

"The way to git cheerful is to smile when you feel bad, to think about some-body else's headache when yer own is 'most bustin', to keep on believin' the sun is a-shinin' when the clouds is thick enough to cut."

"Don't you go an' git sorry fer yer-self. That's one thing I can't stand in nobody. There's always lots of other folks you kin be sorry fer 'stid of yerself. Ain't you proud you ain't got a hare-lip? Why, that one thought is enough to keep me from ever gittin' sorry for myself." —From "Lovey Mary," by Alice Cald-well Hegan, in the Century Magazine.

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to the cold and wet is the first step to **Pneumonia**. Take a dose of **PERRY DAVIS' Painkiller** and the danger can be averted. It has no equal as a preventive and cure for **Colds, Sore Throat, Quinsy and Rheumatism**. Always keep it handy.

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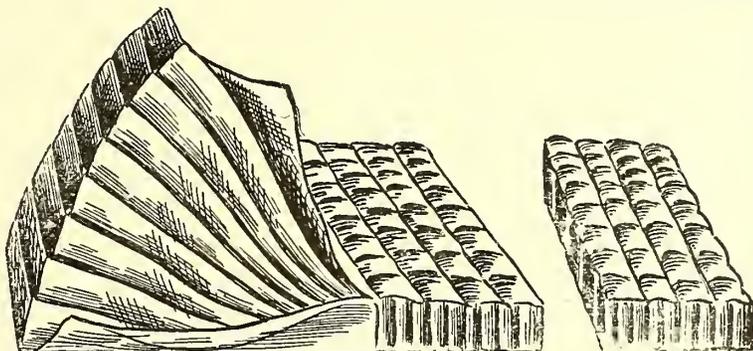
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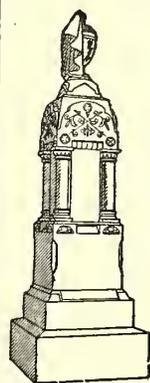
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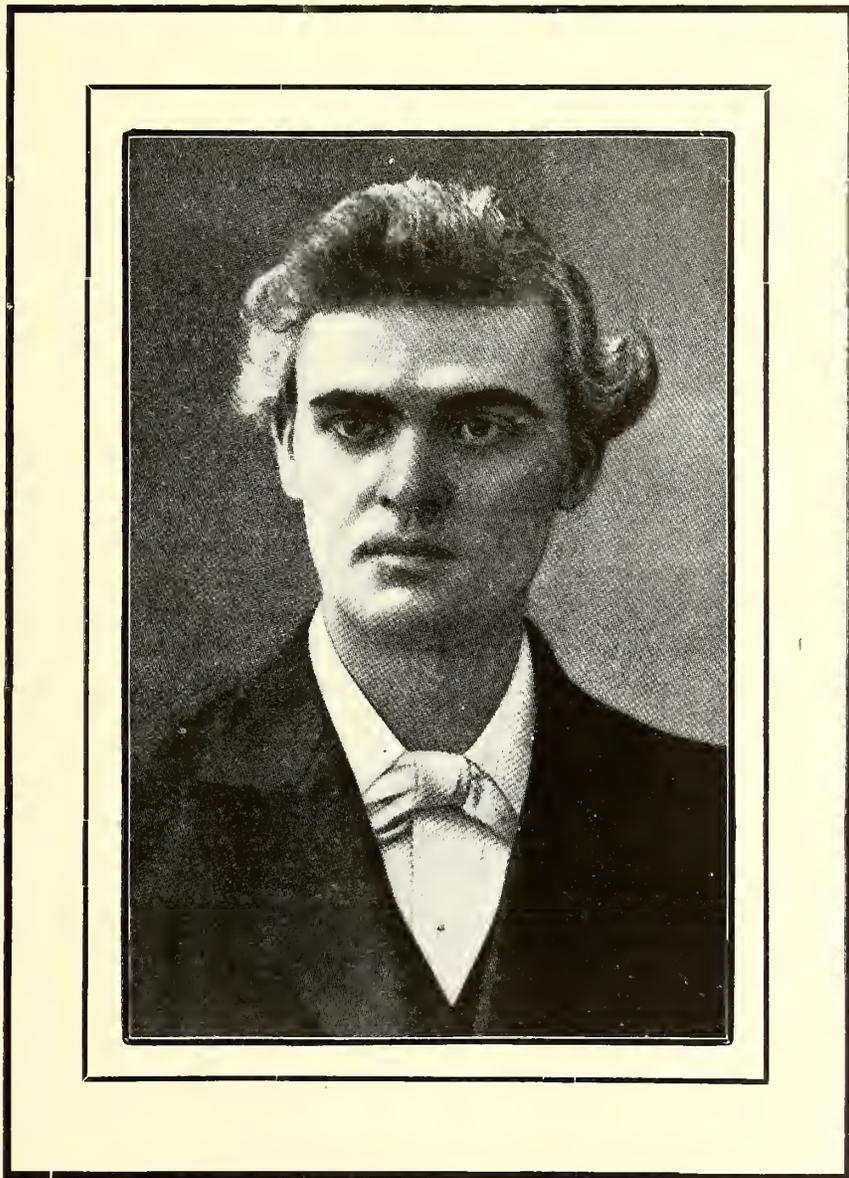
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# Presbyterian Standard.

Established 1858.

CHARLOTTE, N. C., APRIL 1, 1903.

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## Event and Comment.

Charleston to St. Louis: Don't treat President Roosevelt with too cordial and lavish a hospitality. He will be sure to send you negro officials and non-resident post-masters in return.

It is all right to stand in the old paths. But the paths ought to lead somewhere, and if standing is all one can do, it is sometimes necessary to make a new path in order to get past a standing obstacle.

Our readers will be especially interested in the picture on the front page on learning that Reginald Campbell's uncle was a South Carolinian and a Confederate soldier. Also a Scotch Presbyterian, as his name, John McAirlie, clearly indicates. Campbell and John Watson are the two great preachers of England.

Delaware is rather a Southern State. But Rhode Island is very much of a Northern State. And from the recent message of Governor Garvin, Rhode Island is about as black as Delaware has been painted, in the matters of bribery by the politicians and the venality of the voters.

The Outlook's recent roast of Roosevelt is remarkable for the rarity of such rebuke from that quarter. But it has proved pretty conclusively that the re-appointment of the man Byrnes after being turned down by the Senate, has opened the "door of hope" to Addicks and his unspeakable gang in Delaware politics, and amounts to the endorsement of wholesale bribery.

The marked decline in drunkenness and in the consumption of liquor in Switzerland and Russia, since these governments took entire control of the liquor business has brought the French house of deputies to recommend that France adopt the same system. The time is coming when the man who putteth a bottle to his neighbor's lips to make him drunken will find not only the Divine curse resting on him, but the additional damnation of being put out of his job all over the world. That may also be his salvation.

The Charlotte Observer's theory that Walter H. Page would never have dined with those negroes at the Unitarian Club except for the corrupting influences of the Southern Education Board is as far-fetched as was Mr. Page's attempt to charge South Carolina aristocracy with the murder of Gonzales by James H. Tillman. One of the wisest of Northern journalists confesses that "Mr. Page holds a brief against the Southern aristocracy." But the dining with negroes at the Unitarian Club is a simultaneous falling from the grace of early Methodism and the teachings of Carolina Democracy.

So the record to date is the closing of a post-office in Mississippi because of local protest against a negro post-mistress; the ousting of an Alabama official because he favored the "lily-white" policy in Alabama; the appointment of a negro collector at Charleston against the protest of the business element that has to deal with him; and the eviction of Vick, supported by the decent element of Wilson, N. C., as a good post-master, but convicted of opposing the "lily-white" policy in North Carolina. In view of the record, the President's resolution not to "swerve one hair's breadth from one side or the other of the course I have consistently followed in the past and shall consistently follow in the future," is just a trifle puzzling.

The late Spanish Bishop of Cebu published a pastoral letter in which he declared that "it is more difficult to meet with a chaste heretic than with a true Catholic who is unchaste." If the Bishop refers to the Philippine friars as true Catholics, that is rather a compliment to Protestantism.

The Church Discipline Bill passed the House of Commons by an overwhelming majority. It deprives the bishop of his veto power in actions brought against the Catholicizing priests and authorizes the civil courts to try these cases and take away their livings from those found guilty. The cause of pure Protestantism is a good one and as long as the Anglican Church is a State Church it should be made to feel the heavy hand of the State. But to Americans this savors of tyranny. After all, the separation of Church and State is best. Disestablishment may come at the behest of the Established Church.

Sam Vick is a good negro. He is a negro, and showed the African facility for doing the incorrect thing at a critical time by his letter to the President in which he referred to the unsuccessful bear-hunt in rather impertinent terms. Nevertheless he is a good negro, and made a good postmaster, and received the endorsement of the best people in Wilson as to his conduct of the office. But Senator Pritchard demanded his head, in pursuance of his "lily-white" programme and the President has finally yielded, the excuse being made public that Vick had been guilty of party perfidy, we presume in opposing Senator Pritchard's "lily-white" policy, which seems to us a mighty small business for a big government to be concerned with.

Seth Low made a ten-strike the other day. A deputation from the New York Liquor Dealers' Association called to see him and he courteously refused to see them until they disproved the current rumor that said the Association had collected a three million dollar corruption fund. Then he wrote a letter declaring that as Mayor of New York he had nothing to do with the State legislation increasing the license taxes, but as plain Seth Low he favored high license against low. If the truth be told he would be against Low in favoring low license. He has proved himself to be a fearless and straightforward official and that is the best kind of politics as well. The day is past when a man had to cater to the saloon vote to be elected. He risks his chance of preferment by tampering with that vote, even in New York City, and certainly in Charlotte.

The Eagle, commenting on the stand which Mayor Low has taken, says:

"Events are under way on all hands, and are converging from all sides, to make the coming municipal campaign a union of ethical power and of business successes that may shatter the calculations and paralyze the energies of those who are confidently relying upon a reactionary rally for rapacity and upon a retrogression toward rottenness. The stand of the Mayor on this excise question has in it exactly that quickening element which appeals to the integrity, the pride and the imagination of upright men. Those who think that the great Democratic Party is only and always will be the Great Whisky Party, or the Great Beer Party, or the Great Rum Party, will leave out of account tens of thousands of Democrats who are for decency, without fanaticism, for order without intolerance, for straight goods without impracticable ideality, and for the manifest preponderance of what is right and feasible over what is lowering, specious, corroding, corrupting and false." Same here.

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PRESBYTERIAN STANDARD, Charlotte, N. C.

### No Perfectionism for the Southern Church.

We have received for publication and comment the letter of Dr. E. C. Gordon to which the Open Letter of Rev. S. J. McMurry, published last week, was a reply. In justice to all parties we print both the letter and the proposed overture to the Assembly, in full. As the letter proposes "thorough discussion" as well the securing of "an expression of wide-spread interest," Dr. Gordon should be acquitted of any attempt to manufacture sentiment for his overture. It was not the wisest plan, but as we said last week a man has a perfect right to adopt it if he will.

## THE LETTER.

Lexington, Mo., March 5, 1903.

My dear brother,

I have reason to believe that you are favorably disposed to some such overture to the General Assembly as that which I enclose. If so, please write to me authorizing me to sign your name to it.

It is understood that your signature commits you, not to all the particulars of the overture, but to the request for the appointment of the ad interim committee, with the instructions as indicated; and also that verbal changes may be made in the language so as to adapt it more perfectly to the object we have in view, but that no substantive changes are to be made.

I shall be obliged to you for any suggestions as to such changes as you may deem advisable to make, and also if you will exert yourself to secure signatures. All signatures should indicate the Presbytery, or in the case of a ruling elder the session, to which the signer belongs.

It may be that you can secure the endorsement of your Presbytery. Do so if practicable. At the same time if we can secure a large number of signatures from various portions of the Church, it will have greater weight than the endorsement of one or two Presbyteries secured by bare majorities.

What we need to secure is first of all an expression of wide spread and intelligent interest, and then thorough discussion of the subjects involved.

With kind regards and earnest prayers that the bles-

sing of God may rest on you and your labors in the Lord, I am

Yours fraternally,  
 E. C. Gordon.

## THE OVERTURE.

To the General Assembly of the Presbyterian Church in the United States, meeting in Lexington, Virginia, May, 1903.

The undersigned, Presbyters in, and under the jurisdiction of, various courts of the Church represented by you, respectfully request you to appoint a committee ad interim, consisting of one teaching or one ruling elder from each Synod of our Church, to take the following action:

I. To revise the proof-texts now published in the editions of our doctrinal standards published under the authority of the General Assembly, and to report the same to the next General Assembly with a view to their approval and subsequent publication.

II. To prepare and report to the next General Assembly with a view to their submission to the Presbyteries for consideration and adoption the following:

1. One or more paragraphs to be added to the Confession of Faith, and corresponding questions and answers to the Catechism, which shall more explicitly and fully set forth the office and work of the Holy Spirit in the application of Redemption to the elect people of God.

2. A proposal to strike out from the answer to Larger Catechism, Q. 149, the following words: "but doth daily break them in thought, word and deed," and otherwise change the answer so as it shall read to this effect:

"No man is able, of himself, in this life, perfectly to keep the commandments of God, even the least of them."

3. A proposal to change the answer to Shorter Catechism, Q. 82, to correspond with the changes in the Larger Catechism.

4. A proposal to strike out from Larger Catechism, Q. 153, all the words following the words "faith in our Lord Jesus Christ."

5. A proposal to effect a corresponding change in Shorter Catechism Q. 85.

6. A proposal to make any other changes in our doctrinal standards which the proposed changes, if adopted, would render necessary to preserve the harmony of our symbolical teaching.

Without undertaking in this overture to give fully the reasons which impel us to make the above request, we beg leave to call your attention to the following:

1. It is well known that the proof-texts now in use were hastily compiled more than a hundred years ago; that they have not been revised; that many of them are inappropriate; that some do not correspond with the revised text of Holy Scripture nor with the best results of exegetical study.

2. It is well known that our standards are incomplete in regard to the work of the Holy Spirit and the important branch of the Biblical truth therein involved.

3. As to the proposed changes in the answer to Larger Catechism, Q. 149, and the corresponding changes in the Shorter Catechism, we submit that the statement which we propose to strike out is not sustained by the word of God, and offers to our people a practical standard of spiritual attainment far below that set forth in the Scriptures as attainable in this life.

4. As to the proposed change in the answer to Larger Catechism, Q. 153, and the corresponding change in the Shorter Catechism, we submit that these answers as they stand, appear to be out of harmony with our doctrine of justification, and are not sustained by God's Word. A diligent use of the means of grace should be diligently taught, for it is essential in this life to growth in knowledge and piety; but it is not required as a condition precedent to escape from the wrath of God due to us for our sins.

All of which is respectfully submitted.

The first proposition involves merely the revision of the proof-texts. We agree with all that is said on this point, both as to the historical fact concerning the adoption of the proof-texts and the further fact that their selection and arrangement might be improved. The law of the Church, as defined by the last Assembly that discussed this matter, is that the proof-texts are not considered a part of the text of the Confession. They were adopted by the Assembly on the report of a Committee, with certain foot-notes explanatory, two of which yet remain in the Confession, in spite of all the hue and cry that was made a few years ago regarding the unprecedented fact of a foot-note and the utter and absolute unconstitutionality of the same, by some of the ecclesiastical lawyers who are supposed to know the Standards of the Church verbatim et literatim.

Whether there is any crying need for the revision of the proof-texts is another matter. But no one who loves the Confession should object to perfecting the Scriptural proof of its propositions, that we may know the certainty of those things that are most surely believed among us.

But the second proposition regarding the Revision of the Confession cuts pretty deep. It aims at an additional statement concerning the "office and work of the Holy Spirit in the application of Redemption to the elect people of God." If we mistake not, the proof has been furnished as to the uselessness of such an additional statement, by reason of the exceeding fullness and satisfactoriness of the Confession on this very subject. And further, the Southern Church, if we know anything of its sentiments, does most positively object to any addition to the doctrine of the Holy Spirit in the line of Perfectionism. And a chapter written on the line of the other changes proposed would be just that.

In the second place, the overture contemplates certain omissions in the Larger and Shorter Catechisms, and the effecting of all other changes necessary to harmonizing the Confession with these changes. We undertake to show that while the movers in this matter may not believe in Perfectionism, the changes contemplated mean a surrender to that strange doctrine, and the omissions, significant always when it is a part of a creed that is omitted, are tantamount to the affirmation of belief in Perfectionism, pure and simple, crude and stark.

As was intimated last week, the real question is whether we shall have a perfect standard of holiness or shall lower that standard so that we may have so called perfection under the low standard. If we offend in one point we are guilty of all. Now a creed is what we believe to be true. It is true or not that a man doth daily break the commandments in thought, word and deed. Sins of omission are as much a breaking of the commandments as sins of commission. The law requires perfect love to God and man, and perfect expression of it in word and deed. Is there any man now living who can say at the close of the day, "I have not transgressed the perfect law of God this day even in thought. I have not spoken one word that ought not to have been spoken. I have done no act that ought not to have been done. Moreover, from a heart filled with perfect love to God and man, I have so controlled my thoughts that they have been positively

good. I have spoken every word for God and for men that I ought to have spoken, and I have taken full advantage of every opportunity that I have seen or that I ought to have seen for doing good." If there are men who can say that, show us a few. If they are married men, ask their wives. That used to be D. L. Moody's prescription for spiritual conceit. And the beloved Apostle John has a saying that seems to fit the case, "If we say that we have not sinned, we make him a liar and his word is not in us."

So it seems to us that the Catechisms give us a high standard rather than a low one, and that the "practical standard of spiritual attainment," needs to be distinguished from the ideal standard of holiness which the Scriptures set, as an incentive to growth but not as an attainment in this life.

The other omission is of the phrase, "or by any grace received in this life," in the paragraph reading, "No man is able, either of himself or by any grace received in this life, perfectly to keep the commandments of God." The omission would make the paragraph assert that by means of grace received in this life men are able perfectly to keep the commandments of God. Well, grace does what it is intended to do. It regenerates. It sanctifies. But as the fact remains that there has never yet been a case of sinless perfection, we are not in favor of making the grace of God of none effect.

We suggest just here that the proof-texts on these points need revising badly if the changes are to be made. They should simply be revised out of the Bible altogether.

The last change proposed, with the explanation offered, is a mere quibble. The Catechism does not say that the diligent use of the outward means is essential to salvation, but only that God requireth them, evidently such use being conducive to the great essentials of faith and repentance.

We wish to make it clear that we do not accuse Dr. Gordon either of claiming perfection or of advocating perfectionism. But if this overture does not head straight toward a bald form of that doctrine, we confess our inability to understand the plain meaning of words. And the Lexington, Virginia, Assembly will lay that overture on the table with a dull thud that will send its vibrations all the way to Lexington, Missouri. Wait and see.

### The Anglican Church Originally Presbyterian.

The geologists have a good deal to tell us about the peculiarities of island life and their theory is a very plausible one. They say that when the island became separated from the main land it contained the forms of life that were then developed. But after the separation new forms appeared that were not able to pass over to the island and old forms perished from the mainland that survived on the island. A familiar example of such survival is the kangaroo of Australia.

Just so the insular position of the British Isles, the absence of frequent communication with the continent, kept intact or but little changed, a form of ecclesiastical life that had already suffered evolution or devolution on the Continent. We saw last week that St. Patrick went from Scotland to Ireland as a missionary, being already the son of a deacon and the grandson of a presbyter, and that he ordained a large number of

## Devotional.

## An Hour With Him.

My heart is tired, so tired to-night—

How endless seems the strife!

Day after day the restlessness

Of all this weary life!

I come to lay the burden down

That so oppresseth me,

And, shutting all the world without,

To spend an hour with Thee,

Dear Lord,

To spend an hour with Thee!

I would forget a little while

The bitterness of fears,

The anxious thoughts that crowd my life.

The buried hopes of years;

Forget that mortal's weary toil

My patient care must be.

A tired child, I come to-night,

To spend an hour with Thee,

Dear Lord,

One little hour with Thee!

A foolish, wayward child, I know—

So often wandering;

A weak, complaining child—but, O!

Forgive my murmuring;

And fold me to Thy breast,

Thou who hast died for me,

And let me feel 'tis peace to rest

A little hour with Thee,

Dear Lord.

One little hour with Thee!

—The British Weekly.

## Which Way are You Looking.

By Dwight S. Bayley.

It was just after sunset, and I was enjoying a short wheel ride before supper. The sun had sunk behind the mesa, whose outline drew its back, rugged silhouette boldly against the red sky beyond. Presently I came to the railroad crossing, and there I dismounted to stand and watch the western glory. The rails stretched their parallel course east and west, and as I looked toward the east, to see if any train were approaching, I saw the track soon disappear into the gloom of the approaching night. But turning again to the west, I saw the rails become two paths of shining light, penetrating, and for the moment making me forget, the gathering dusk. And as I stood there in the sweet silence of the closing day, I thought of One who is the light of the world. How many, said I, find their path dark, and leading only into deeper gloom, because they are traveling away from the light. And how many, thank God! forget the surrounding dusk, and tread a path that is clear and joyful, because they are walking toward the Light!

Grand Junction, Colo.

## Suffering.

The Rev. Dr. MacLaurin, Rochester, N. Y.

Suffering is a great school. We learn our best lessons in this school of suffering. We learn, for instance, to love truth and to know it by suffering from errors. We learn to love righteousness as we suffer from sin. But the greatest lesson we learn from our experience in life is the great central lesson of obedience. Do you know that it is the hardest thing in the world for you and me to become obedient as we pass through the school of suffering? I have learned obedience by the things I have suffered. Not only do we learn the lesson of obedience in the school of experience, but we really develop and consolidate our character.

The important thing in life is to have a great aim, and to possess the aptitude and perseverance to attain it.—Goethe.

## Missionary.

Never be discouraged because good things get on so slowly here; and never fail to do daily that good which lies next to your hand. Do not be in a hurry, but be diligent. Enter into the sublime patience of the Lord.  
—George MacDonald.

“Women of God be swift to go; the doors are open wide, The times are full of promise: 'tis the flowing of the tide. Sail out upon the deep, broad sea, and let thy heart be brave;

A mighty work is waiting, a dying world to save.”

—G. Rinehart.

Every cross, since Christ the Light hung upon his, is a light-giver. O sufferer with any nameless agony, rejoice if thy cross lightens thy life as thy Saviour's did his. . . . Rejoice and glory in thy every pain as Elijah must have gloried in the fiery horses that bore him up to God.—Phillips Brooks.

The Chinese have many excellent traits of character. Those who labor among them declare their worth. The heroism of the Chinese Christians in the late uprising of the Boxers shows of what stuff they are made. The old slander that the converts were “rice-Christians” will never dare to lift its head again.

Christianity is before the Japanese nation as never before in these modern days. The year 1901 witnessed a wonderful awakening, and the present year is continuing the active campaign against the evil one. The work of 1900 added only about 650 to Protestant church membership; that of 1901 added more than 4,000. “Not by might nor power, but by my spirit,” was the motto, and God wonderfully blessed the Japanese Christians as they rallied under this banner.—S. W. Hamblen.

As one looks at the heathen world, terrified with superstitions, besotted by lust, and degenerated by worship of abominable gods, and then looks at the perfect stature of manhood in Christ Jesus, and remembers that this former stuff is to be made into the latter glory, we are apt to say: “Who is sufficient for these things?” The inevitable answer is: “No man.” Then we turn to the text: “Not by might, nor by an army, but by my Spirit, saith the Lord.” There is plenty of power in this Spirit to lift every heathen to a Christian, every sinner to a saint.—Bishop H. W. Warren.

A missionary pastor will give us a missionary people, and a missionary people will give us an overflowing treasury. One of the best ways to get men's souls for Christ is to get their wealth for God; hence our motive in urging men to generously support the cause of missions is the salvation of the heathen and the salvation of the contributor. If one would grow the missionary heart, he must betake himself to world's thought, world's plan, world's sympathy, world's benevolence, and world's prayers; he must fall in love with the world and pray and labor earnestly for the salvation of the world.—Dr. J. O. Wilson.

## The Idols Converted.

A missionary in Travancore, India, saw one morning a native coming to his house with a heavy burden. On reaching it he laid on the ground a sack. Unfastening it, he emptied it of its contents—a number of idols.

“What have you brought these here for?” asked the missionary: “I don't want them.”

“You have taught us that we do not want them, sir,” said the native: “but we think they might be put to some good use. Could they not be melted down and formed into a bell to call us to church?”

The hint was taken; they were sent to a bell founder and made into a bell, which now summons the native converts to praise and prayer.

## Sunday School Lesson.

CONDUCTED BY REV. H. G. HILL, D. D.

### Paul's Farewell to Ephesus.

Acts 20, 28-38. April 5th, 1903.

Paul in his last journey to Jerusalem summoned the Elders of Ephesus to Miletus that he might give them his parting charge. He reviews his ministry in Ephesus and the province of Asia. He indicates the emotions that accompanied his labors and the trials and temptations which he encountered. He claims to have kept back nothing that could profit his hearers and that he made the substance of his preaching to Jews and Gentiles, "Repentance towards God and faith towards our Lord Jesus Christ." He announces his purpose to go to Jerusalem, testifies that "The Holy Ghost witnesseth that bonds and afflictions abide him, "and declares that they should see his face no more." In the passage now considered Paul presents several important topics.

I. The Duties of Elders.—The apostle tells these church officers that they have been made "bishops or overseers in the Church by the Holy Ghost." Therefore they held their commission from the highest authority, and this was an incentive to fidelity in duty. He charges them to "Take heed to themselves." Rulers in the Church should primarily care for their own Christian character for progress in their knowledge and holiness and for rendering their conduct consistent with their professions and functions. Paul also directs them to "Take heed to all the flock." Elders should watch over all classes connected with the Church. The old and young, the weak and infirm, the strong and active, the stable, and the wandering, the sinning and fallen, should all be the objects of their care. They should specially attend to the inquiring, the despondent, the sick and suffering, the needy and the poor. The comprehensive duty of elders is "To feed the Church of God," or to shepherd the flock performing for its members all the offices that faithful shepherds of sheep discharge. This involves as described in the 23rd Psalm. Rest, refreshment, instruction, guidance restoration and leading in the paths of righteousness.

The apostle enforces the duty enjoined by reminding these elders, that the Church is dear to Christ, because "purchased with His own blood."

II. Warnings Given.—Paul having stated and urged their duties, warns these elders of coming evils. He tells them that "Grievous wolves shall enter not sparing the flock." These were ungodly and false teachers, who would enter the church, strive to make gain of godliness, and to render church members but baptized pagans. In every age this danger has been experienced, the world has entered the Church and assumed sacred vestments and symbols and terms with which to serve sin and Satan. Nor was this the only evil. The apostle warns that among Christians and within the Church should arise misguided men teaching heresies and "speaking perverse things to draw away disciples after them." This too has been often witnessed in the Church, and multitudes of religious teachers have mingled truth with error to form parties and to win adherents for their personal views.

III. Counsels in View of Predicted Evils.—Paul urges watchfulness. He says that Elders should watch these approaching evils, that they may guard against them. They should watch themselves and the flock, lest they should be injured by these false teachers. They should watch such teachers lest they enter the fold and lead the ignorant and unwary astray. He also charges the elders to "remember," the earnest warnings given by himself. They should remember that these ills might not take them by surprise or cause them to despond.

He furthermore suggests the need of prayer and "commends them to God and the word of His grace which is able to build them up," and to give them an inheritance among all them that are sanctified, despite the evils to which they were exposed.

## Westminster League.

CONDUCTED BY REV. HUGH W. HOON.

### Christ Teaching about the Resurrection.

John 11:21-27. Topic for April 12.

When death entered the Bethany home and took from it the brother of Mary and Martha and the friend of Jesus, the sisters were left in sorrow and yet it was a sorrow that was tempered by hope. Their friend Jesus had performed many miracles and had even raised the dead and down in the heart of Martha, at least, there seems to have been the hope that death would yet give back the one who had been taken away. So when she heard that Jesus had come near to the town she went out to meet him. Her first words seem to indicate a deep faith. "If Thou hadst been here my brother had not died, but I know that even now whatsoever Thou wilt ask of God, God will give it Thee." Jesus at once answers her, "Thy brother shall rise again." In the language of the Master there was an assurance that reciprocated the faith of Martha. But the news was to good for Martha to believe it at once, therefore while she wished to believe it in just the sense of its meaning that her brother would be restored to his sisters again, she could hardly hope that such was true and so answered Christ's words as though He spoke of the resurrection at the last day. Her ideas of this last resurrection were no doubt vague and Christ at once brings its truth as well as the truth concerning the temporal resurrection of Lazarus home to her.

To do this He turns her mind away from something far-away and which was at best hazy in her mind and fixes her attention on Himself. "I am the Resurrection and the Life." That is, "I am the power of the Resurrection and I am the power of the higher life even as I am of this life." "He that believeth in me though he die (physically) yet shall he live (eternally), and he that liveth (physically) and believeth in me shall never die (eternally)." As a result of this declaration of Jesus, Martha makes a statement of belief in Jesus as the anointed of God.

The proof of the resurrection being real rests in the power of Christ, and His power was vindicated when He rose from the dead Himself.

These words of Jesus to Martha have been repeated thousands of times at the grave-side and they have brought comfort to many sore hearts.

Jesus turned the thoughts of Martha from the future resurrection and the dead-brother to the present living and life-giving Saviour, and so He would now turn our eyes away from these things which bear us down beneath their weight of sorrow and have us fix our gaze upon Him who is mighty to bear our burdens for us.

As He strengthened the weak faith of Martha by having her look to Him so He will strengthen our faith by having us look at Him.

The resurrection is but one more manifestation of the power of Jesus and He is waiting to manifest that power in us daily if we will but let Him do it.

From this teaching of Christ the great Spurgeon has drawn this lesson: You have lost those dear to you;—amend the statement—they have passed into a better land, and the body which remains behind is not lost but put out to blessed interest. Sorrow ye must, but sorrow not as those that have no hope. What is there to weep about concerning the glorified? Sound the gladsome trumpet! Let the shrill clarion peal out the joyous note of victory! The conqueror has won the battle; the king has climbed to his throne. "Rejoice" say our brethren from above, "rejoice with us for we have entered into our rest."

Blessed are the dead which die in the Lord henceforth: yea saith the Spirit, that they may rest from their labors and their works do follow them." Bless God evermore that over the pious dead we may sing his living promises.

May God grant to each of us the grace to believe in Christ Jesus here and now, and so obtain a resurrection to life eternal.

## Devotional.

### An Hour With Him.

My heart is tired, so tired to-night—  
How endless seems the strife!  
Day after day the restlessness  
Of all this weary life!  
I come to lay the burden down  
That so oppresseth me,  
And, shutting all the world without,  
To spend an hour with Thee,  
Dear Lord,  
To spend an hour with Thee!

I would forget a little while  
The bitterness of fears,  
The anxious thoughts that crowd my life,  
The buried hopes of years;  
Forget that mortal's weary toil  
My patient care must be.  
A tired child, I come to-night,  
To spend an hour with Thee,  
Dear Lord,  
One little hour with Thee!

A foolish, wayward child, I know—  
So often wandering;  
A weak, complaining child—but, O!  
Forgive my murmuring;  
And fold me to Thy breast,  
Thou who hast died for me,  
And let me feel 'tis peace to rest  
A little hour with Thee,  
Dear Lord,  
One little hour with Thee!  
—The British Weekly.

### Which Way are You Looking.

By Dwight S. Bayley.

It was just after sunset, and I was enjoying a short wheel ride before supper. The sun had sunk behind the mesa, whose outline drew its back, rugged silhouette boldly against the red sky beyond. Presently I came to the railroad crossing, and there I dismounted to stand and watch the western glory. The rails stretched their parallel course east and west, and as I looked toward the east, to see if any train were approaching, I saw the track soon disappear into the gloom of the approaching night. But turning again to the west, I saw the rails become two paths of shining light, penetrating, and for the moment making me forget, the gathering dusk. And as I stood there in the sweet silence of the closing day, I thought of One who is the light of the world. How many, said I, find their path dark, and leading only into deeper gloom, because they are traveling away from the light. And how many, thank God! forget the surrounding dusk, and tread a path that is clear and joyful, because they are walking toward the Light!

Grand Junction, Colo.

### Suffering.

The Rev. Dr. MacLaurin, Rochester, N. Y.

Suffering is a great school. We learn our best lessons in this school of suffering. We learn, for instance, to love truth and to know it by suffering from errors. We learn to love righteousness as we suffer from sin. But the greatest lesson we learn from our experience in life is the great central lesson of obedience. Do you know that it is the hardest thing in the world for you and me to become obedient as we pass through the school of suffering? I have learned obedience by the things I have suffered. Not only do we learn the lesson of obedience in the school of experience, but we really develop and consolidate our character.

The important thing in life is to have a great aim, and to possess the aptitude and perseverance to attain it.—Goethe.

## Missionary.

Never be discouraged because good things get on so slowly here; and never fail to do daily that good which lies next to your hand. Do not be in a hurry, but be diligent. Enter into the sublime patience of the Lord.  
—George MacDonald.

"Women of God be swift to go; the doors are open wide, The times are full of promise: 'tis the flowing of the tide. Sail out upon the deep, broad sea, and let thy heart be brave;  
A mighty work is waiting, a dying world to save."  
—G. Rinehart.

Every cross, since Christ the Light hung upon his, is a light-giver. O sufferer with any nameless agony, rejoice if thy cross lightens thy life as thy Saviour's did his. . . . Rejoice and glory in thy every pain as Elijah must have gloried in the fiery horses that bore him up to God.—Phillips Brooks.

The Chinese have many excellent traits of character. Those who labor among them declare their worth. The heroism of the Chinese Christians in the late uprising of the Boxers shows of what stuff they are made. The old slander that the converts were "rice-Christians" will never dare to lift its head again.

Christianity is before the Japanese nation as never before in these modern days. The year 1901 witnessed a wonderful awakening, and the present year is continuing the active campaign against the evil one. The work of 1900 added only about 650 to Protestant church membership; that of 1901 added more than 4,000. "Not by might nor power, but by my spirit," was the motto, and God wonderfully blessed the Japanese Christians as they rallied under this banner.—S. W. Hamblen.

As one looks at the heathen world, terrified with superstitions, besotted by lust, and degenerated by worship of abominable gods, and then looks at the perfect stature of manhood in Christ Jesus, and remembers that this former stuff is to be made into the latter glory, we are apt to say: "Who is sufficient for these things?" The inevitable answer is: "No man." Then we turn to the text: "Not by might, nor by an army, but by my Spirit, saith the Lord." There is plenty of power in this Spirit to lift every heathen to a Christian, every sinner to a saint.—Bishop H. W. Warren.

A missionary pastor will give us a missionary people, and a missionary people will give us an overflowing treasury. One of the best ways to get men's souls for Christ is to get their wealth for God; hence our motive in urging men to generously support the cause of missions is the salvation of the heathen and the salvation of the contributor. If one would grow the missionary heart, he must betake himself to world's thought, world's plan, world's sympathy, world's benevolence, and world's prayers; he must fall in love with the world and pray and labor earnestly for the salvation of the world.—Dr. J. O. Wilson.

### The Idols Converted.

A missionary in Travancore, India, saw one morning a native coming to his house with a heavy burden. On reaching it he laid on the ground a sack. Unfastening it, he emptied it of its contents—a number of idols.

"What have you brought these here for?" asked the missionary: "I don't want them."

"You have taught us that we do not want them, sir," said the native: "but we think they might be put to some good use. Could they not be melted down and formed into a bell to call us to church?"

The hint was taken; they were sent to a bell founder and made into a bell, which now summons the native converts to praise and prayer.

## Sunday School Lesson.

CONDUCTED BY REV. H. G. HILL, D. D.

### Paul's Farewell to Ephesus.

Acts 20, 28-38. April 5th, 1903.

Paul in his last journey to Jerusalem summoned the Elders of Ephesus to Miletus that he might give them his parting charge. He reviews his ministry in Ephesus and the province of Asia. He indicates the emotions that accompanied his labors and the trials and temptations which he encountered. He claims to have kept back nothing that could profit his hearers and that he made the substance of his preaching to Jews and Gentiles, "Repentance towards God and faith towards our Lord Jesus Christ." He announces his purpose to go to Jerusalem, testifies that "The Holy Ghost witnesseth that bonds and afflictions abide him," and declares that they should see his face no more." In the passage now considered Paul presents several important topics.

I. The Duties of Elders.—The apostle tells these church officers that they have been made "bishops or overseers in the Church by the Holy Ghost." Therefore they held their commission from the highest authority, and this was an incentive to fidelity in duty. He charges them to "Take heed to themselves." Rulers in the Church should primarily care for their own Christian character for progress in their knowledge and holiness and for rendering their conduct consistent with their professions and functions. Paul also directs them to "Take heed to all the flock." Elders should watch over all classes connected with the Church. The old and young, the weak and infirm, the strong and active, the stable, and the wandering, the sinning and fallen, should all be the objects of their care. They should specially attend to the inquiring, the despondent, the sick and suffering, the needy and the poor. The comprehensive duty of elders is "To feed the Church of God," or to shepherd the flock performing for its members all the offices that faithful shepherds of sheep discharge. This involves as described in the 23rd Psalm. Rest, refreshment, instruction, guidance restoration and leading in the paths of righteousness.

The apostle enforces the duty enjoined by reminding these elders, that the Church is dear to Christ, because "purchased with His own blood."

II. Warnings Given.—Paul having stated and urged their duties, warns these elders of coming evils. He tells them that "Grievous wolves shall enter not sparing the flock." These were ungodly and false teachers, who would enter the church, strive to make gain of godliness, and to render church members but baptized pagans. In every age this danger has been experienced, the world has entered the Church and assumed sacred vestments and symbols and terms with which to serve sin and Satan. Nor was this the only evil. The apostle warns that among Christians and within the Church should arise misguided men teaching heresies and "speaking perverse things to draw away disciples after them." This too has been often witnessed in the Church, and multitudes of religious teachers have mingled truth with error to form parties and to win adherents for their personal views.

III. Counsels in View of Predicted Evils.—Paul urges watchfulness. He says that Elders should watch these approaching evils, that they may guard against them. They should watch themselves and the flock, lest they should be injured by these false teachers. They should watch such teachers lest they enter the fold and lead the ignorant and unwary astray. He also charges the elders to "remember," the earnest warnings given by himself. They should remember that these ills might not take them by surprise or cause them to despond.

He furthermore suggests the need of prayer and "commends them to God and the word of His grace which is able to build them up," and to give them an inheritance among all them that are sanctified, despite the evils to which they were exposed.

## Westminster League.

CONDUCTED BY REV. HUGH W. HOON.

### Christ Teaching about the Resurrection.

John 11:21-27. Topic for April 12.

When death entered the Bethany home and took from it the brother of Mary and Martha and the friend of Jesus, the sisters were left in sorrow and yet it was a sorrow that was tempered by hope. Their friend Jesus had performed many miracles and had even raised the dead and down in the heart of Martha, at least, there seems to have been the hope that death would yet give back the one who had been taken away. So when she heard that Jesus had come near to the town she went out to meet him. Her first words seem to indicate a deep faith. "If Thou hadst been here my brother had not died, but I know that even now whatsoever Thou wilt ask of God, God will give it Thee." Jesus at once answers her, "Thy brother shall rise again." In the language of the Master there was an assurance that reciprocated the faith of Martha. But the news was too good for Martha to believe it at once, therefore while she wished to believe it in just the sense of its meaning that her brother would be restored to his sisters again, she could hardly hope that such was true and so answered Christ's words as though He spoke of the resurrection at the last day. Her ideas of this last resurrection were no doubt vague and Christ at once brings its truth as well as the truth concerning the temporal resurrection of Lazarus home to her.

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## Contributed.

### Joseph Parker's Successor.

The Rev. Reginald John Campbell, who has recently accepted the pastorate of the City Temple of London, as the successor of Joseph Parker, will sail for this country late in May, and remain sufficiently long to take part in the Students' Conference at Northfield, the last of June and the first of July.

In a recent issue of "The British Monthly," which devotes several pages to a sketch of "Campbell of Brighton," many interesting facts regarding his ancestry, education and pulpit service are given. From this article this summary is prepared:

Mr. Campbell was born in London in 1867. His father, the Rev. John Campbell, who now lives in retirement near Nottingham, had originally been a teacher, but at the time of his distinguished son's birth, was a Free Methodist minister in active service. His grandfather, the Rev. James Campbell, whom the subject of our sketch remarkably resembles in appearance, was a Congregational minister. Mr. Campbell's ancestry is of notable interest. From both parents he is of purely Scottish descent. The names of his great-grandfathers—James Campbell, John Johnston, John McAirie and Nathaniel ("Thani") Grant—are in themselves a good clue to their nationality. They were settled near Belfast for some generations, and belonged to the Ulster landed proprietor and gentleman farmer class—the "dnni-wassel" order, as it would have been called in Scotland. Mr. Campbell's grand-uncle, John McAirie, son of the McAirie above mentioned, was a slave owner in South Carolina, and fought on the side of the South in the great Civil War. But he treated his slaves so well that when emancipation was declared they refused to leave him, and remained in his service as long as he lived. There is no Irish admixture whatever in Mr. Campbell's blood, and his family can trace its descent clear back to its Highland home in Argyllshire.

Mr. Campbell was delicate from his birth, and when but a few months old, he was taken away to live with his maternal grandfather, John Johnston, of Craigywarren, near Belfast. Mr. Johnston was an elder of the Presbyterian Church, and his grandson's earliest recollections centre in the old meeting house at Clongwater.

The father of Mr. Campbell was in circuit work at Bolton, when his son rejoined him. The young lad, who was still in poor health, attended a private school in the town. He was a very distinguished pupil, particularly strong in literary subjects, and one year won prizes in classics, history and literature, and a special reward for being the best boy of his year. Then he was promoted to teach the lower forms in the school. Presently Mr. Campbell's father moved to Nottingham, and during some years' experience of teaching, both elementary and secondary, work of which he was very fond, the youth of eighteen attended the University College of the town.

Mr. Campbell's next position was that of assistant master at the High School, Ashton, Cheshire. He looks back with considerable satisfaction to the work he did there. He has the gift of influence, the power of taking a hold, both tender and masterful, on the lives of others, and he still has relations with some of the boys whom he taught. At Ashton, too, Mr. Campbell first came into close association with the Church of England. The head master of the school was an Anglican clergyman, an Oxford honors man; and with the vicar of the parish, the Rev. S. Wilkinson, a decided Evangelical, Mr. Campbell was soon on intimate terms. He was confirmed and took a humble part in church work, particularly in the Guild meetings. The young teacher was drawn towards the Church of England by the stately dignity and order of her services and by her claim to historical continuity. His stock of spiritual experience was at that time slender, but his attitude towards religion was

profoundly reverent. Mr. Wilkinson advised his young friend to go up to Oxford and take Orders. He was now able to meet the heavy expense, but there were several difficulties in the way, the chief being that he had married a wife, Miss Slack, by name who had been a member of Mr. Campbell's father's congregation at Nottingham. However, these obstacles were surmounted, and in 1891, Mr. Campbell coming up to Christ Church, Oxford, entered upon the most epoch-making and decisive period of his life.

At Oxford, Mr. Campbell passed through the decisive spiritual crisis of his life. It is not for us in these pages to enter into controversial matters. It must suffice to say that Mr. Campbell came to the conclusion that he could not take the Orders in the Church of England. Perhaps the chief factor in his decision was this, that acceptance of the Anglican position meant that he unchurched his own worthy ancestors, and particularly his splendid old grandfathers, John Johnston and James Campbell, men whose shoe-latchets he felt he was not worthy to loose. He could worship quite comfortably in the Anglican ritual, and work in closest association with High Churchmen; but he could not excommunicate the multitude of faithful believers outside Anglicanism. When he related his decision to the Dean, Dr. Paget expressed his profound regret, said that Mr. Campbell would find a true, happy home in the Church of England, and added that probably if he left her he would find his way back again. Subsequently Mr. Campbell spent a whole day in Westminster Abbey as the guest of Canon Gore, discussing his difficulties; but the event was that he felt confirmed in his decision. Though he was compelled, in obedience to his conscience, to leave the Church of England, Mr. Campbell never ceased to acknowledge his indebtedness to her, and especially to the High Church party.

Mr. Campbell's career in Brighton is well-known, and we need not dwell upon it. Union Street Church and Queen's Square Church are now one, and the united congregation worships in the latter building, which is crowded whenever Mr. Campbell preaches. During recent years he has filled pulpits in every part of England, and has always attracted and charmed large congregations. It is reckoned that the morning congregation at Queen's Square consists of two-thirds of Mr. Campbell's own people and one-third of strangers; in the evening the proportions are reversed. With the exception of the throngs that waited upon Dr. Parker at the City Temple, (whom he is now called to succeed) there is perhaps no Nonconformist congregation in England which is made up of such diverse elements as that which gathers Sunday by Sunday to listen to the young Brighton preacher. Men and women of all classes of society, and of all denominations, and sometimes of several races are there. "Campbell of Brighton," has become an institution of the popular holiday resort. The intelligent and thoughtful visitor to Brighton, if he spends a Sunday in the town, thinks it incumbent upon him to hear Mr. Campbell preach.

Through the column which he conducts in "The British Weekly," the young preacher has come into contact with many perplexed souls all over England, and frequently visitors come from remote parts of the country to Brighton, merely to consult Mr. Campbell about their moral and spiritual difficulties. They open their hearts to him, he gives what help and guidance he can offer, and they catch the next train back. He is an omnivorous reader, and has always sought to guard his hours of study and meditation against intrusion. The writers by whom he has been most deeply influenced are: T. H. Green, John and Edward Caird, Newman and Dr. Fairbairn. No man in England knows the writings of the Principal of Mansfield College better than Mr. Campbell. Mr. Campbell's recreations are riding and driving. He rides three mornings a week, indulging himself in the possession of a horse, and he drives on the alternate afternoons. He finds that these exercises exhilarate without fatiguing him.—Reprint from The New York Observer.

## Outline Bible Study—Galations, Chapter III.

Rev. R. A. Lapsley.

In Chap. 2:16-21 Paul states, first negatively ("a man is not justified by the works of the law"), then positively ("but by the faith of Jesus Christ"), the fundamental truth of the gospel. In this chapter we have the first part of his argument in support of this truth. The apostle's argument in this chapter may be divided easily into six sections—what are they? (First look on the chapter and see if you can mark off these sections for yourself, then compare with what follows.) Sect. 1, vs. 1; sect. 2, vs. 2-5; sect. 3, vs. 6-9; sect. 4, vs. 10-13; sect. 5, vs. 14; sect. 6, vs. 15-29.

Vers. 1. "O foolish Galations." What similar examples of sin and folly in departing from the truth, do you find in the Scriptures? See Jude 6, Gen. 3:1-6, Acts 7:39-42, Judges 2, 2, 12, 13, 2 Chron. 34:24-25, Acts 7:51-53. How would you show that this is a constant tendency of fallen humanity? See Ro. 1:21, 22, 25, 28. Is there danger of a similar apostasy now? See 1 Tim. 4:1, compare Acts 20:29, 30. "Who hath bewitched you?" How does Paul answer this question in 2 Cor. 11:3? "That ye should not obey the truth." What particular truth does he refer to? See the rest of this vers. and ch. 2:16-21.

Vers. 2-5. The apostle's argument in this section turns on the inseparable connection between faith in Christ and the gift of the Holy Spirit—how would you show this connection? See 1, the condition laid down in Jno. 7:39 first clause; 2, what the spirit is sent to do, Jno. 15:26 last clause, Jno. 16:14; 3, who sends the spirit? Jno. 16:7 last clause, Acts 2:33.

"Received by the Spirit." This epistle is specially rich in its teaching concerning the Holy Spirit. How many times is he mentioned in the whole epistle? What practical question ought all professing Christians to ask themselves? See Eph. 5:18, Acts 19:2.

Vers. 6-9. "Abraham believed God." What two conspicuous instances of Abraham's faith are given in Scripture? Gen. 15:1-6, Ro. 4:18-22, Gen. 22:1-18, Heb. 11:17-19. In which of these did he specially embrace the gospel? "They which are of faith." What was one chief hope of salvation cherished by the Jews? See Jno. 8:33, Mat. 3:9. How does Paul's argument cut off this false confidence?

Vers. 10-13. "Cursed is every one that continueth not." In what two particulars is the impossibility of salvation by the law here shown? 1, note the words "continueth not," see Ezek. 33:13, 18: 2, note the words "all things," see Jas. 2:10. Compare the first question, on ch. 2:16.

"The law is not of faith." What striking differences between law and gospel do you find in those verses? 1. The law says, vs. 12 last clause; the gospel says, vs. 11 last clause. 2. The law says, vs. 10 last clause; the gospel says, vs. 13 last clause. How do law and gospel differ in their influence over life and conduct? See, 1, a difference in motive, the law's motive, Ro. 4:4; the gospel's motive, Gal. 5:6 last clause; 2, a difference in power, the weakness of the law Ro. 7:14, Ro. 8:3 first clause; the power of the gospel, Phil. 4:13, Eph. 3:16, Ro. 8:4, Gal. 5:16, 22-25.

Vers. 13. "Christ hath redeemed us." This verse is a most full and precious statement of Christ's atoning sacrifice for sinners—compare refs. ch. 1:4. Study 1, who redeems us? vs. 13, first word; 2, from what does he redeem us? vs. 13, first clause, vs. 12; 3, what did he take on himself in order to redeem us? vs. 13, second clause, Is. 53:6; 4, in what special act did he take on himself? vs. 13, last clause, 1 Cor. 15:3.

Vers. 14. Three expressions in this verse, 1, "The blessing of Abraham," 2, "Through Jesus Christ," 3, "the promise of the spirit," point back to and sum up the apostle's argument in the preceding sections, vs. 2-5, vs. 6-9, vs. 10-13. Can you show which expression corresponds to which section?

(Note.—It has been thought best to cut these studies in two, and so publish part of a chapter every week. It is again suggested, however, that this is strong meat,

not to be swallowed whole, but thoroughly masticated.)

Answers to these questions sent with return postage to Rev. R. A. Lapsley, R. F. D. No. 1, Staunton, Va., will be corrected and returned.

## The Alabama Presbyterian College.

By Rev. J. G. Suedecor.

At the last meeting of the Synod of Alabama, the ministers present subscribed personally over ten thousand dollars to the endowment of a Presbyterian College in this State. This notable example of self-sacrificing liberality produced a profound impression among our laymen. Many who had heretofore opposed the proposal to establish a college in Alabama on account of its seeming impossibility, now say, "We are going to line up with the preachers!" This shows that whenever the preachers get through talking and get on the firing line, they will not lack for followers. The day the preachers put their money into the College, the College was assured. But between that initial impulse and the final materialization of the plans for the College stretches a long and difficult road. Happily, one of the preliminary stages has been accomplished in a very satisfactory manner.

After frequent meetings and long and careful deliberation, the board of Trustees decided that before lands or buildings or money were acquired, the whole scheme must become incarnated in some man who would consecrate his life to its prosecution. The history of such institutions, with their meager endowment and never finished equipment, is a long narrative of personal toil and self sacrifice. The man whom the Board decided, after a prayerful survey, to call to this arduous task, was Rev. William E. McIlwain. After some months of deliberation, Mr. McIlwain decided to accept the responsibility, provided the proposed enterprise was projected along the lines which he considered absolutely essential to its success, and which would take it out of the traditional ruts into which many small denominational colleges fall.

Last week the Board held a conference with Mr. McIlwain at Birmingham, and an outline of the proposed institution was agreed upon. In substance and intention, the main features of this new institution are as follows:

1. While essentially Presbyterian in ownership and influence, effort will be constantly put forth to attract the patronage of the public generally, and to make this institution useful to a large class of boys now unreached by educational advantages. It is therefore expected to make this college a powerful factor in the Home Mission work of our Synod.

2. This effort will be emphasized in the low cost of board and tuition. "It is intended," says President McIlwain, "to afford an opportunity for any poor boy with brains and backbone to get an education." No boy will, therefore, be turned away for lack of money, provided he possesses moral earnestness, and sufficient ability to make the investment worth while.

3. In order to attain these ends, an industrial department will be an essential feature of the institution. This department is not designed to be at all technical or professional in its scope. The Board recognizes that such education, in a modern way, is extremely costly, and may be best given by largely endowed universities, into which it is hoped our strongest graduates may ultimately find their way. The industries into which it is expected to embark more or less largely are such as contain in themselves the possibilities of self help. Farming will be the most extensive; successful experiment will determine others.

4. That the industrial feature as thus defined may be worked out with every possibility of success, the location of the institution is to be largely determined by the outlook in this direction. Not less than 150 acres of good farming land is required as a sine qua non of its location. The establishment of a college community in the midst of its own thousand of acres would be the ideal now in the mind of the Board.

5. While the industrial feature is not to be regarded

as an end in itself, and may eventually gravitate into simple expedient for helping poor boys without pauperizing them; yet it is confidently expected that it will prove a real factor in the development of the student. The "Teaching by doing" is now thoroughly recognized as natural and scientific. If, for example, a boy should at this school be incidentally taught how to raise three bales of cotton on three acres of land, he would be made strong in muscle, independent in purse and confident in spirit.

6. In accommodating the course of study to a large class of boys who have had poor advantages previously, it is expected that it shall include much that is elementary; but in scholarship and character of the teaching force, in the upward range of the curriculum, and in the results aimed at, it is determined that this school shall lack nothing to rank it among the best in the land. It will be worthy, therefore, of the patronage of our best people, and at the same time will not be beyond the reach of the poorest.

From the foregoing statements, it will be seen that the Synod of Alabama is proposing a radical departure from traditional lines. The Northern Presbyterian Church has several institutions of the character here outlined, which have attained marked success. While none of these will be weakly imitated, their missionary spirit will be cultivated, and it is the fond hope and earnest prayer of the Alabama brethren that their institution will be a blessing to hundreds of boys whose outlook in life is now entirely blank. The new College expects to solve the problem of patronage. There are several well-manned and fairly endowed Presbyterian Colleges in the South which lack nothing to make them largely useful—except students. Their failure to attract patronage has determined the Board of Trustees of the proposed College in Alabama to offer its opportunities for an education to a new class of patrons. The opportunity for self help in this new school will make its own appeal. Indeed, every feature thus far developed in its organization points, we devoutly believe, to future usefulness and hence to success.

Mr. Mellwain has indicated his purpose to move to Alabama early in April, and to begin at once the great task of raising an endowment of \$75,000. The location of the college has wisely been postponed for the present. The community receiving the benefit of its location will be expected to donate property, real or personal, to the amount of \$25,000.

Birmingham, Ala.

#### A Call For a Mission Teacher.

We hear calls coming from every side for laborers to enter the mission field that they may preach the gospel truth. This is as it should be, for preaching is the means ordained for giving the news of salvation to the heathen. Yet while this is true, other agencies are useful in opening the way for preaching the gospel and in conserving its results. The work of education is just as necessary in the foreign field as in the home field and the influence of a Christian teacher is even more potent in the former than in the latter.

With these considerations before us, we may state that the purpose of this article is to enter a plea for some consecrated Christian man to offer himself as a teacher in the mission work at Cardenas.

Cardenas has been, and probably will continue to be, the center of our work in Cuba. For this reason, if for no other, there should be a strong school here under control of the "mission." Such a school we now have and it is a strong arm of our work. It enables us to ground the children of the church in the teachings of the Bible, for the Bible is made a necessary part of the curriculum. It also, through the character of the instruction given, opens to us the homes of many that otherwise might never be reached by our work, and if the present standard of the school can be maintained, our whole work will gain prestige and favor with the people as a whole.

Heretofore there have been so many changes in the teaching force of the school that it is marvelous that

the people still have confidence in us and in our school, but we recognize that the Lord has blessed us. A year ago prominent people of the city presented us a petition that we enlarge our school work and offer to the public a select school of high grade, giving us at the same time promise of their patronage. To have been able to accede to their request would have greatly strengthened our hold on the people as nothing else would, but we could not do it with any promise that it would be permanent and so it was not attempted. The opportunity still remains if we can only embrace it, but this we cannot do unless we secure a man to devote his whole time and attention to that work and that alone. Those who come with the qualifications and intention of preaching are not satisfied to teach more than a limited time at least and it is not right that they should. If they are called to preach, they ought not to be turned aside to other things.

The man that we need to secure is one qualified to teach at home in the ordinary branches of a public school. Human nature is the same here as there, the topics of teaching are the same, the problems of instruction and discipline are the same and a man who can cope successfully with these things at home can meet them here. Again the man we need is one who is willing to become a member of the mission, that is, to be appointed as an ordained missionary, whose special work shall be designated as teaching. We deem this qualification necessary in order to avoid any friction or complications that might arise from not having the school under direct control of the "mission." Again we need a man with a steady purpose. What is meant by this is that he comes with a well measured determination to devote as large a part of his life to the work as God may direct; that he shall not come with the intention of laying up riches, though he can be assured of a comfortable support; that he shall enter the work with a love for it and with an earnest desire to glorify God by it and by anything else that his hand may find to do. It might seem from what we have said that we are seeking an experienced man who has spent at least several years in the school room. But not so, for though desirable, experience is not indispensable. If he came with a determination to abide by the work and to make it successful; if he loves the work and engages in it because he believes he can thus best glorify God he will gain all the experience he needs after his arrival here.

The support of this teacher will be guaranteed by the school, which this year has paid the salary of a native teacher and an assistant together with that of one of our lady missionaries who came last Fall to work in the school, besides leaving a small sum over for the rent of the buildings after incidental expenses have all been paid. The enrollment has been 130 to 140 this session with a number of applicants refused for lack of room and teaching force. With a man permanently at the head of the school, the enrollment could be run up much higher and the facilities of the school improved very much. While we do not desire to secure any one who would take the school simply to make money out of it, yet the right man will never need fear that he will not get a comfortable living from it.

Though we would impress the fact once more that we need a man for teaching and that alone, yet we do not mean that this would close all other means of doing good. House-to-house visiting, assistance in the Westminster League, teaching in the Sabbath-school and an active part in the life of the Church would give him daily opportunities for exerting an incalculable influence for good.

It would be well if he could be on hand in September or even earlier to begin the study of the language. He could teach English in a few weeks and at the end of the session assume full control of the school. Of course, his support would begin on his arrival here. The action of the mission in the latter part of May will decide the character of the school for next year and it is necessary that any response to this appeal should be received before that time.

Is there not within the bounds of our Southern Church some young man with a talent for teaching who is willing this day to consecrate it to the Lord? If so, cast in your lot with us and labor to uplift your fallen brother in this part of the world and at that great day when the Lord comes to reward his servants He shall say to you, "Enter thou into the joy of thy Lord."

P. H. Hensley, Jr.

Cardenas, Cuba.

### The Song of Moses and the Lamb.

And they sing the song of Moses, the servant of God, and the song of the Lamb.

From the time when the morning stars sang together, rejoicing at the laying of her foundations, earth has had her singers; and in every age poets have recited the deeds of her heroes.

The sweet singer of Israel whose Psalms have been an inspiration to God's chosen of every nation, sang his music so deeply into the hearts of his people, that when captives they sat them down by the rivers of Babylon, they hung their harps upon the willows, and wept when their captors bade them "Sing us one of the songs of Zion." Wretched exiles! how could they sing the Lord's songs in a strange land—among strange gods? And from the bitter ashes of their woe came the piercing cry "If I forget thee, O Jerusalem, let my right hand forget her cunning."

Carried on farther by David's lines, we are shown the matchless work of God's hand told nightly by the stars; where "the heavens declare the glory of God, and the firmament showeth his handiwork."

Then the Psalmist calls upon earth to receive her King; and we hear the shout, "Lift up your heads O ye gates, and be ye lift up ye everlasting doors and the King of Glory shall come in." While to the echo "who is this King of Glory" comes the triumphant answer, "The Lord of hosts, he is the King of Glory." Throughout, this magnificent singer thrills us with his sublimity, or melts us with his pathos; as following his guidance he brings us—God's flock—up to our Shepherd who ever leads us with his rod and staff, and at eventide walks with us through the valley of the shadow.

David's son, also, sang songs full of the beauty of God's church; but alas! misguided monarch, his harmonious strains end with the discordant "vanity of vanities."

The grievous sins of Israel brought the prophet Jeremiah down into the dust when his notes of warning fell unheeded upon the ears of his people; and he wept fountains of tears as he foresaw their inevitable doom.

Job reaches the height of grandeur in his description of the majesty of Him "who spreadeth out the heavens and treadeth upon the waves of the sea." Then he proclaims the grand doctrine of the resurrection in the assurance "I know that my Redeemer liveth." Even when stunned by the crushing blows which have fallen upon him, still, truer than the north star, shines out resplendently the steady light of his faith in that Redeemer; and with the perfection of resignation his broken spirit cries out "Though he slay me, yet will I trust him."

But, grandly as the notes of these singers resound through the ages, to none of them is accorded as lofty honor as unto "my servant Moses," this most glorious of earth's musicians; this man who talked face to face with His Maker; whose countenance, reflecting the splendor of Heaven, had to be veiled from his fellow men when he descended Mount Sinai. And on that sublime occasion when God the Father granted to the wondering view of the two apostles, a vision of his Son in the full light of his majestic glory, it was Israel's mighty leader, with the great sin reprove, Elijah, who was permitted to complete the grand trio of the law, the prophets, and the gospel. Thus, beholding him clothed in such celestial light as could emanate from Jehovah alone, Moses stood by the side of that mighty Redeemer whose prophetic work he first sang upon the shores of the Red Sea; where triumphing over the hosts of the proud Egyptians he burst forth into exul-

tations of praise. "I will sing unto the Lord for He hath triumphed gloriously! Thou in thy mercy hast led forth the people which thou has redeemed." Redemption! The song of Moses and the Lamb; that new song which no man can learn but the hundred and forty and four thousand which were redeemed from the earth. The song in which no voice of angel or archangel is heard—their harps awaiting in silence while the joy of salvation, "Blessing and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." The song of Moses, the servant of God, and of the Lamb.

☩ Sing ye to the Lord for he hath triumphed gloriously—the Angel of the Covenant who had led his chosen out of their house of bondage—the seed of the woman who had bruised the Serpent's head. Redemption! The song whose victorious prelude first rang out in the garden of Eden "and I will put enmity between thee and the woman," where the marvelous love of Christ for the world which he had created, and his determination to save it was so emphatically announced to the arch-enemy of man.

☩ How wonderful had been God's care over Israel! From the furnace of affliction he had brought them forth by the hand of his servant Moses. Through the flood he had borne them by the same faithful hand. Over their heads in the wilderness he had hovered, a cloud by day, shielding them from the desert's sun, a pillar of fire by night lightening their path, and guarding their rest—the Angel ever nigh; bringing water from the rock, and bread from Heaven. He led them like a flock, by the hand of Moses, the servant of God, the child of a slave, an outcast Hebrew concealed by his mother in a frail bark of bulrushes lest he fall into the hands of his cruel oppressors; but guarded by the eye of Israel's God which never slumbers, and placed by His hands in the very midst of his enemies; that the helpless son of Amram and Jochebed might obtain from his haughty foes all they could possibly bestow upon him; for "Moses was learned in all the wisdom of the Egyptians and was mighty in word and deeds;" and having gained his secular education, he entered the quiet school of Midian, and before the rock of Horeb, meek and lowly, his soul knelt at the feet of the great Teacher, and the yoke was laid upon him—for the deliverance of his people. In the royal family, yet not of it. From the palace of Pharaoh's idolatrous court Moses came forth acknowledging no kindred save the despised Hebrews—recognizing no God save the Great I Am. Aaron through fear of the people might turn back to the calves of Egypt, but this leader of Israel bows only to Israel's God; and in the agony of deepest contrition for the sin of his people he supplicates Jehovah to forgive them, or else, with wonderful renunciation of self, he entreats that his own name be blotted out.

Now, having fought a good fight and kept the faith, he lays his armor down. Not his to lead the seed of Abraham into that Canaan promised four hundred years before by the sign of the smoking furnace and the burning lamp; for Meribah's sin there must be atonement. So, for the last time this servant of God presents himself in the tabernacle, and the charge received at Horeb is surrendered to Joshua.

Moses' love for the people is exemplified in his whole history. From the first passionate act of vengeance in Egypt when he smote the cruel enemy, down to this last day when he calls Israel together and gives them his parting instructions, we find nothing but the tenderest affection and solicitude for Israel's welfare.

Having finished his blessing, this Prince in Israel, in obedience to the command of God, ascends Mount Nebo, and views the land he may not set foot upon. On the summit he pauses. Below, stretching out over the broad plain, lies a vast multitude encamped by their standards.

Yonder in their midst, closely guarded by the Levites, his own family, Moses' eye, undimmed by age, falls first upon that central object of Israel's devotion, the tabernacle; the pattern of which he himself had received

from the hands of the divine Architect. In this holy place had Jehovah revealed himself in the sacred light of the Shechinah. Before that door how many times had this man of humility plead for the sinful Israelites! How often had he bowed in the dust, and besought his God to turn away his wrath; daring boldly, yet with meekness, to remind his Maker of his covenant with Abraham, Isaac, and Jacob; interceding so mightily for "thy people which thou hast brought forth" that God's righteous anger was turned away and judgment was tempered with mercy.

Now the promise has been fulfilled; and it remains only to cross over and take possession of the land—a land of olives and figs; of fruitful plains, and cooling streams—and the army wait for marching orders. All Israel lies before his wondering eyes; and thrilled at the sight he notes each tribe. On the north, are pitched the tents of Dan, Asher, and Naphtali. Over there on the east, glistening in the first rays of the rising sun, chief among the tribes, he sees the royal lion of Judah, whose Scepter should smite the corners of Moab; whose dominion should not cease till Shiloh came. And next come Issacher and Zebulon. On the south, are seen the ensigns of Reuben, Simeon and Gad; while on the west, glorified by the last rays of the setting sun, spread far and wide the mighty tribes of Ephraim, and Manasseh—a double portion in Israel. The Angel which had redeemed Jacob from all evil had blessed "the lads"; and the blessings of his father had prevailed "unto the uttermost bounds of the everlasting hills," and had rested "on the head of Joseph, and on the crown of the head of him that was separate from his brethren."

And with them was "little Benjamin."

These passed before the eye of the great leader in grand review.

But to another was given the honor of conducting this chosen race into their land of milk and honey. Bitter must have been the disappointment to the old warrior. How joyously would he have marched at the head of these mighty ranks while Jordan rolled back her waves, as the Red Sea had parted its waters for the Lord's hosts! But to the will of Jehovah his servant bows in submission. Moses' life of service was now over; his race was run; but Canaan was not the destined goal of this victor; nor was that head so often bowed in intercession for Israel to be crowned with the fading laurels of earth. For him his Lord had prepared a "higher recompence of reward." After the scorching breath of the desert, he was to drink in the life-giving air of Heaven; after the weary march through the wilderness, he was to rest by the fountain of life.

For the trumpet's shrill call to battle, he was to hear the voice of the harp; instead of the lamb offered daily on the altar of sacrifice, he was to behold at the right hand of the Father the Lamb of God slain from the foundation of the world.

And so upon that lone mountain top, unseen by man but accompanied by God's own appointed guard of honor, noiselessly as the dawn of creation the soul of the great Levite left its earthly tabernacle, and Israel's mighty deliverer entered the presence of Israel's mightier—Redeemer.

And they sang of Moses, the servant of God, and the song of the Lamb.

6 Villa St., Nashville.

Miss F. C. DuBose.

If there was a prize offered for silly Bible criticism, we should propose at least a tentative award of first premium to the German who decides that the phrase, "Whatsoever he doeth shall prosper," in the third verse of the first psalm, is an interpolation because it "does not belong to the figure of the thriving tree." Has it really come to pass that a writer cannot drop a figure of speech when he is tired of it without committing the crime of an "interpolation" that some other innocent body must stand for? Even the high privilege of mixing our metaphors to suit our own sweet will, will be taken from us if such a canon of criticism as this is to prevail.—The Interior.

## Educational.

We print in the Church News columns some items about the movement for the Presbyterian University, by the removal of Columbia and Clarksville, and their combination, either in Atlanta or Nashville. Both cities seem anxious for the University. The question is how anxious they will prove themselves, measured by dollars. We believe that this paper was the first to point out the changing conditions that have isolated Clarksville, the founding of Louisville Seminary, the union of Central University and Center College, the growth of Fulton College and Arkansas College, the founding of the new Texas Seminary and the prospective college in Alabama. But Columbia should not be disturbed in its steady growth by agitation over removal until the matter is in definite shape and the project is backed by an ample guarantee. The ideal thing would have been unite Union and Columbia and Davidson in Charlotte. Charlotte would have given more for the removal than Richmond has ever done, (North Carolina did the best part of the re-building anyhow) and we should have had one seminary with large endowment and the splendid traditions of the other two, with the nucleus for a great university in the center of Southern Presbyterianism. But unfortunately, Dr. Stagg was not in Charlotte then and the scheme was never broached.

**Summer School of the South—Session of 1903, June 23 to July 31.**

The Summer School of the South will open its second session at the University of Tennessee, Knoxville, Tennessee, on June 23, and continue to August 1. This session promises great advance beyond the achievements of last year, when the school had 65 professors and over 2,000 students. With the scope of its work extended, its organization made more complete and its material equipment improved, it is prepared to give the teachers of the South a more efficient service.

This school was organized in response to a growing demand on the part of progressive teachers in all parts of the South for a summer school of high grade, located at some accessible point where the summer climate is healthful and pleasant, the surroundings attractive, the accommodations ample, and equipment for work adequate. The large attendance at the first session of teachers from all the Southern States, the great interest taken in the work and the enthusiastic appreciation expressed from every quarter, indicate that the time was opportune, the place well chosen and that the principles underlying the organization were sound.

The friends of the school, moved by the unprecedented success of the first session, have decided to make it permanent. With this assurance of permanency, all temporary features have been eliminated and the organization has been adjusted to meet all the real needs of the teachers of this section. It is to be made a real university school of the broadest scope and highest character. To this end, the management has engaged a faculty of about eighty men and women distinguished for their scholarship and ability as teachers. The school will offer about one hundred and fifty courses in subjects ranging from the kindergarten to the university and covering the work of the elementary rural school as well as that of the city system.

The work is organized in eight departments:

1. College and high school subjects.
2. Common school subjects and methods, including kindergarten and primary grades.
3. Psychology and pedagogy.
4. Rural schools and county supervision.
5. City school supervision.
6. General lectures.
7. Library work and educational exhibits.
8. Meetings for educational campaigners.

Believing that the fundamental need of the teacher is broad and accurate scholarship, ample provision has been made for the best and most advanced academic in-

struction in all the subjects of the college, the high school, and the grammar school.

In English language and literature, courses will be offered in grammar, rhetoric and composition, Southern literature, the New England authors, Shakespeare, the pre-Shakespearean dramatists, Browning, and the history of the language and its literature. Among the instructors in this department are Dr. F. N. Scott, of the University of Michigan, Dr. Pierce Butler, of Tulane University, Dr. C. A. Smith, of the University of North Carolina, President Henry J. Snyder, of Wofford College, Miss Emily McVea, of Columbian University, and Miss Florence Skeffington, of the University of Tennessee. Dr. Lincoln Hulley, of Bucknell University, will give two courses in the literature of the Bible.

In the languages, courses will be given in Greek, Latin, German, French, and Spanish. The instructors in these subjects are Dr. Paul H. Saunders, of the University of Mississippi, Dr. Thos. W. Jordan, of the University of Tennessee, Henry J. Darnall, of the University of Tennessee, and Dr. Alcee Fortier, of Tulane.

Dr. Alfred Hume, of the University of Mississippi, and Professor Schmitt, of the University of Tennessee, will give instruction in the higher mathematics. There will be numbers of courses in arithmetic.

In history, courses will be offered in ancient history, the history of England, American history, history of international law, Southern history, methods of teaching history, with courses in sociology and political economy. Among the instructors in this department are Dr. W. H. Mace, of Syracuse University, Dr. Ulrich B. Phillips, of the University of Wisconsin, Dr. Turner, Dr. Johnson, and Professor Hoskins of the University of Tennessee.

In addition to advanced courses in physics, chemistry, biology, geology and geography, elementary courses will be given with special reference to the needs of the common schools. Among the instructors in these subjects are Herbert C. Gregory, of Yale University, Franklin H. Ayres, of Kansas City High School, William C. A. Hammel, of Maryland State Normal College, and Dr. Perkins and Dr. Wait of the University of Tennessee.

The work in nature study, agriculture, and horticulture is especially well provided for. A dozen or more different courses will be offered. It is believed that many students will want to give their entire time to the work of this department. Instructors already engaged are Professor Liberty H. Bailey, Julia Rogers, Florence Slater of Cornell University, Professor Gilbert T. Pearson, of the North Carolina State Normal and Industrial College, and Professors Soule, Keffer, Bain, and Fulton, of the University of Tennessee.

Instruction in all phases of drawing from that of the primary grades to advanced artistic drawing on the one side, and mechanical and architectural drawing and machine design on the other, will be given by Dr. Langdon S. Thompson, of the Jersey City Schools, Dr. Frank Parsons, of the Art Department of Teachers College, Elizabeth M. Getz, Supervisor of Drawing, Charleston, S. C., and Mr. Lanier of the University of Tennessee.

Special attention will be given to manual training and the domestic arts and sciences. The work in this department will be done by Professor William C. A. Hammel, of Maryland Normal College, Professor F. M. M. Richardson, Supervisor of Manual Training in Nashville, and Anna M. Gilchrist, of the Department of Education, of the University of Tennessee, with a competent corps of assistants. The new laboratory of domestic sciences and arts and the extensive work shops of the mechanical department in the University will all be at the service of this department.

All phases of the work of the common schools have been greatly enlarged by the engagement of a large corps of instructors. The work of the kindergarten and primary grades will be illustrated by model schools of children under the supervision of expert teachers. Among the teachers in the primary department are Mari Ruef Hofer, of Teachers College, Libby J. Eginton, of

Brooklyn public schools, Finie Murfree Burton and Mrs. Robert D. Allen, of the Louisville Kindergarten Training School, Carolina G. O'Grady, and Misses Rule, Stoltzius, and Clark, of Teachers College, Winifred M. Haliburton, of the Asheville public schools, Netty M. Allen, of the North Carolina Normal and Industrial College, Celestia S. Parrish, of the Georgia State Normal School, Miss Van Hosen, University of Chicago, and P. P. Claxton, of the department of education, University of Tennessee.

In the department of psychology and pedagogy, every phase of the work is provided for. Courses will be given in analytical and experimental psychology, genetic psychology and child study, neurology, methods of teaching, school organization and the history and philosophy of education. Among the instructors in this department are Dr. Edward L. Thorndike, of Teachers College, Dr. Burtis Burr Breese, of the University of Tennessee, Dr. Charles McMurray, of the University of Chicago, Dr. Praston W. Search, of Clark University, Supt. E. L. Harvey, of Wisconsin, Dr. B. C. Gregory, Supt. of Schools, Chelsea, Mass., Dr. James L. Hughes, Toronto, Canada, and Prof. Wickliffe Rose, of the University of Tennessee.

In the departments of city and county supervision, the work will be conducted by lectures and round table discussions. The work in city supervision will continue for the six weeks, two hours daily, and will be conducted by Dr. Charles McMurry, Supt. J. H. Phillips, of Bingham, Dr. Seach, Supt. J. M. Geenwood, of Kansas City, Supt. Lawton B. Evans, of Augusta, and Dr. Henry E. Sanford, of New York.

The work in county supervision—the last three weeks—will be conducted by Supt. Harvey, of Wisconsin, Supt. W. W. Stetson, of Maine, Supt. J. Y. Joyner of North Carolina, Supt. Evans, of Augusta, Ga., and Dr. Sanford.

For the benefit of officers of schools, a course of instruction will be given in the selection, classification, and care of a library, which will be illustrated by a library of a thousand books, selected with special reference to the needs of small towns and country schools.

An important feature of the school will be an exhibition of school work in drawing, manual training, compositions, etc., and an exhibition of books, maps, charts, pictures, and other school appliances.

There will be a large number of general lectures. Since this is a real school, and not a popular teachers' assembly, instruction has not been sacrificed to mere entertainment. These lectures will be given by members of the faculty and such prominent leaders of thought as Dr. Albert Shaw, of the Review of Reviews, Dean Russell, of Teachers' College, Governor Aycock, of North Carolina, Governor Frazier, of Tennessee, and Dr. Charles D. McIver, of North Carolina.

This is but the barest outline suggestion of what the school offers in the way of faculty and courses of instruction. Dr. G. Stanley Hall said of the school last year: "It is the biggest one in the world. In numbers and interest it has never been surpassed. From observation I have been able to give the class work, its character is of the best. I think the greatest impression made upon me, next to the number, is the social quality of the students." In organization, equipment, and faculty, the school is much larger than last year, and promises in every way a higher degree of efficiency. Indications point to a greatly increased attendance from all parts of the country. The school will be cosmopolitan in spirit, in faculty, and in student body. Touch with this larger life and spirit is no less valuable than the instruction received in the class room. Every effort will be used to continue and develop the beautiful and wholesome social spirit of last year, so as to utilize to the best possible advantage this contact of personality with personality.

The only charge is a registration fee of \$5.00. Board can be secured at low rates. All the railroads have granted a rate of one fare plus 25 cents for round trips.

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The Editor's Chat With the Reader.

We give considerable space this week to the notice of the Summer School of the South. This school was of interest last year to a wide circle of our readers and we again advise everybody that can go to attend. We shall have enough Presbyterian Standards there to go around. In accordance with the wide scope of the Standard we publish this week the portrait and sketch of the great Scotch preacher who succeeds Joseph Parker. Mr. Lapsley's Bible Study Lesson will be found stimulating and suggestive as usual. Mr. Snedecor writes interestingly of the Alabama Presbyterian College. The college will receive a mighty lift if Dr. Stagg goes to Birmingham. The call for a mission teacher is an earnest one. Can it not be heeded by one of our readers? We are glad to note a new contributor in the person of Miss F. C. DuBose.

Church News.

The Causes of the Church.  
April.

Our offering for this month is for the education of candidates for the ministry. Remit funds collected to G. W. McRae, Treasurer, Memphis, Tenn.

PERSONALS.

Rev. W. D. Fulton, of Oxford, Miss., has been elected Chancellor of the Southwestern Presbyterian University at Clarksville, Tennessee.

Rev. P. B. Henderlite has been installed pastor of the churches at Accomac and Onancock, Va., Rev. R. E. Steele and Rev. A. S. Venable conducting the installation services.

We hear a pleasant piece of news to the effect that Judge Howard, of Tarboro, has decided to build a cottage at Barium Springs, in memory of Mrs. Howard, at a cost not to exceed \$4,000.

Mr. G. R. Cannon, 306 West Grace Street, Richmond, has been appointed general treasurer of the Huguenot Association of the South, and will forward all funds from local societies, to France.

At a meeting of Mecklenburg Presbytery last week Rev. G. T. Thompson was dismissed to Indian Territory. Mr. Thompson's departure will be deeply regretted by his many North Carolina friends.

The Board of Directors of Princeton Theological Seminary, on March 23rd, elected Rev. Theron H. Rice, D. D., of Atlanta, Ga., to the Chair of Homiletics, made vacant last Spring by the resignation of Dr. Patton.

At a meeting of North Alabama Presbytery, held March 23rd, the South Highland Church was given permission to prosecute a call to Rev. S. J. Foster of Memphis Presbytery. Rev. F. E. Rogers was dismissed to take charge of the work at Mt. Pleasant, La., and Rev. Newton Smith to Ripley, Miss.

On Sunday Rev. J. W. Stagg, D. D., announced to his congregation that he had decided to accept the call to the First Church, Birmingham, subject to the action of Mecklenburg Presbytery. The church will be asked to unite with him in a request to Presbytery to dissolve the pastoral relation that has lasted now for seven years and that has been such a blessing to the Second Church and to Presbyterianism in Charlotte and in North Carolina. Dr. Stagg believes that there is an even wider field of usefulness in Birmingham. At the proper time we shall have a review of his pastorate in Charlotte. Suffice it to say now that we represent the entire community in Charlotte, as well as his loyal and devoted congregation, in expressing the deepest regret at his decision and at the same time the feeling that only the call of duty is being heeded in his determination.

Meeting of Presbytery

Ministers of Mecklenburg Presbytery will do the pastor of Tenth Avenue Church a kindness by sending the names of the Ruling Elders who will represent their churches at the approaching meeting of Presbytery, which convenes April 14 at 8 p. m.

G. W. Belk, Pastor.

TENNESSEE

CLARKSVILLE.—Whereas: The members of the Board of Directors of the Southwestern Presbyterian University are profoundly convinced that the interests in our hands are of the most sacred and binding nature, and believe that the interests of Christian education and of the Presbyterian Church, in the great Mississippi valley region, which were evidently considered by the original donors of the funds in our care would be seriously jeopardized by the consumation of any such scheme of consolidation as is now being advocated by brethren in Atlanta, and being further convinced that any such consolidation would, on both moral and legal grounds, be impossible, we do, therefore, hereby resolve:

That we refuse to consider any proposition, from any source, which contemplates the removal of the said university from its present location, in the city of Clarksville, Tenn., or the diversion of its vested funds, for the purpose of effecting a merging of this institution with any other.

D. W. Kennedy, Supt.

GEORGIA.

CORDELE.—The Ladies' Missionary Union will meet here on the 14th. All who are expecting to attend this meeting will please be kind enough to write at once to Rev. W. R. Owings, Cordele, Ga., in order that proper entertainment may be provided.

It is especially hoped that the ladies will attend from every church in the Presbytery.

ATLANTA; North Avenue Church.—At the North Avenue Presbyterian Church, Atlanta, Ga., on the afternoon of Thursday, March 5th, the Rev. John Balcom Shaw, D. D., of New York City, a member of the Evangelistic Committee of the Northern Presbyterian Church, addressed a meeting of Presbyterian ministers and their officers.

The object of this meeting was to enable those who are longing for a widespread awakening in our own church to meet Dr. Shaw and confer with him about the proposed plans of his Committee and learn of the great movement he represents.

In response to invitations issued by Rev. Richard Orme Flinn, Pastor of the North Avenue Church, a large number of ministers were present at this meeting, not only from Atlanta and vicinity, but also from all over the State, there being prominent representatives from nearly every Presbytery in Georgia.

The movement concerning the bringing of the Presbyterian University to Atlanta is arousing a good deal of enthusiasm,

not only among the Presbyterians of Atlanta, but in all denominations.

On a recent rainy Sabbath morning, with a very small congregation present, \$9,100 was subscribed at North Avenue Presbyterian Church, Rev. Richard Orme Flinn, Pastor, and there is prospect of increasing this contribution very largely. Rev. J. W. Walden, D. D., of Athens, gave a short introductory talk on the subject of Presbyterianism and denominational colleges in the early history of Georgia, which was followed by a sermon by Rev. Theron Rice, D. D., and it was in response to this that the amount named was pledged.

ATLANTA.—The fact that Nashville, Tenn., is working to secure the establishment there of the great Presbyterian university which it is proposed to form by the union of the universities at Clarksville, Tenn., and Columbia, S. C., became generally known in the city yesterday, and is stimulating the committee now working for Atlanta to more active endeavors.

Those interested in the work declare that it behoves Atlanta to act promptly if this city proposes to secure this important institution. The information came yesterday in a communication to Dr. Theron Rice, and it was to the effect that the Nashville chamber of commerce had taken hold of the matter, would seek to raise the required \$250,000 and to outbid Atlanta for this institution.

There is every indication that the mass meeting next Wednesday will be largely attended. Citizens generally are manifesting great interest in the project, and everywhere is heard the dictum, "Atlanta must have the university." Many large subscriptions, it is said, will be reported at the meeting Wednesday, and after the meeting the committee expects to be able to give Atlanta's answer that the university must come here.—Constitution, March 21st.

VALDOSTA.—On last Sabbath, 15th March, terminated daily services which had been observed for two weeks in the Presbyterian Church here, with marked interest. For some time previous to these meetings the session was impressed with the importance of having protracted services.

The time seemed ripe for such an undertaking. The congregation was notified in advance, and their prayers invoked for the blessings of God upon the meetings. The Pastor, Rev. C. C. Carson, was authorized to secure such assistance as his judgment might suggest, but as the time appointed for the meetings approached, it was discovered that the brother we expected could not come. The session thereupon urged the Pastor to undertake the work alone, relying on such local help as he might secure from the excellent Pastors of the Methodist and Baptist Churches.

These brethren, let it be said, were cordially responsive and each of them preached twice during the series of meetings. Our Pastor, however, did nearly all of the preaching. The people exhibited their interest and appreciation by attending two services a day for two weeks.

The Gospel, as it fell from the lips of our beloved Pastor, in its purity and sweetness, appealed to Christian hearts not only among our own flock, but the members of other churches, who assembled with us to wait upon the ministry of the Word. The co-operation of brethren outside of our own communion was a delightful feature of the meetings.

God's spirit was manifest in the quickening of believers and the evident interest shown by many who have never confessed Christ. The interest continued to the close of the meetings. To such an extent was this apparent that the session consented to suspend the services with grave misgivings. The exhaustion of our dear Pastor, consequent upon cumulative labors for two weeks perhaps more than any other reason induced the conclusion that the meetings should close. Up to this time the session has admitted to fellowship as the fruit of these meetings, one adult and three children of the Sabbath-school. Others expect to unite with us on the coming Sabbath. At the very commencement of the services the efforts of the Pastor were particularly directed to the stirring up of believers to a sense of their obligations and privileges.

It is believed that many have been aroused to greater activity in the services of the Master. To Pastor, and to many of the people, the meetings were a benediction. It is hoped too, that the good seed sown during the meetings may yet germinate in the hearts of some who before these meetings seldom entered the House of God. One charming feature of

the meetings was the singing by Miss Mary Carson of Kirkwood, Ga. Her selections were always appropriate, and her effective rendition carried the Gospel with singular attractiveness to a delighted auditory.

#### TEXAS.

TEMPLE.—Sunday-school Institute of Presbytery of Central Texas, Temple, Tex., April 8 and 9, opens at 3 p. m., April 8, and closes at 6 p. m. April 9.

Sermon at 8 p. m. April 8, by Rev. Geo. L. Bitzer, subject, "Our Children for Christ and the Church." The following subjects will be discussed: Aims of the Sunday-school Primary Department—Equipment and Methods. Training Teachers and Officers, Catechisms and Supplementary Denominational Course. Mission Schools, Sunday-school in Home Mission Churches, Revival Methods and Courses of Bible Study, Pastor's Part in the Sunday-school.

Round Table conducted by Rev. C. C. Weaver, Questions, Grading, Order, Home Study, Home Classes, Attendance of Sunday-school scholars on preaching, "Decision Days," Children's Day, etc. Library and literature.

Rev. Geo. L. Bitzer will conduct a discussion of Young People's Societies at 4:30 p. m., April 9. All Sunday-schools and churches which have no Sunday-school, are urged to send delegates to the Institute. Pastors and Elders are requested to be present.

J. A. Montgomery,

Chairman Com. on S. S., and Y. P. Societies.

#### Helping to Answer Our Own Prayers.

Rev. I. S. McElroy, D. D.

Some weeks since the Secretary of Ministerial Relief sent to each of our ministers a copy of his leaflet, "Shall there be a Scaling," and with it a few lines modestly suggesting that if this leaflet should be read from the pulpit some of the people would doubtless contribute to this sacred and needy cause.

A number of the brethren acted on this suggestion—others will do so perhaps,—and in every case thus far reported there was a gratifying response.

This was so eminently true of one of the churches of this city, Richmond, Va., that I think it will do other churches good to hear about it. The pastor stated frankly that as his church had already made a liberal offering he would not take a supplemental collection, but that he would be delighted if individuals in the congregation should see their way clear to contribute again to a cause so dear to his heart and involving to so large an extent the welfare of our church and the honor of our Lord.

He then read the leaflets in his most impressive manner and the following morning a member of his church sent her check for \$500 to our treasurer, Mr. S. H. Hawes.

She is the same elect lady who last year sent her check for \$1,000 to help start our Endowment Fund and this \$500 is her way of helping to answer her own prayers that there shall not be a scaling this year of the small appropriations made to our Veterans and to the Widows and Orphans of our dead.

#### Data for Colored Work.

"I have sent report blanks to all superintendents of Colored Mission Sunday-schools, taught by white teachers of which I have knowledge. But I think there are others. And I ask all persons knowing of such schools not heretofore reported to send me information, as to their location, number of teachers and scholars, and name of the superintendent or some teacher."

D. Clay Lilly, Secy. Col. Evang.

Tuscaloosa, Ala.

#### Religious Directory.

A minister desires to correspond with some church, or churches without a Pastor. Please address: P. A. T., care Presbyterian Standard, Charlotte, N. C.

#### NORTH CAROLINA.

CHARLOTTE; Westminster.—Dr. J. H. Thornwell has been doing some excellent gospel preaching at Westminster Church, for the past ten days. There have been some fifteen additions to the church on profession of faith.

FIRST CHURCH.—Dr. Howerton has been preaching for a week at the First Church, the services being attended with much interest. He will continue the services the present week, doing the preaching himself.

GREENSBORO.—One of the most deceiving structures from an inspection from the outside is the new Sunday School building for the First Presbyterian church. Walk over the inside from top to bottom, then scan it from the outside and one will not realize he has been inside the same building. This is because of the peculiar style of architecture by which every available space is utilized and in doing this the beauty of the inside is really enhanced and made more convenient. The auditorium, including the gallery, will seat 1,400 people and every person in the house is in full view of the rostrum and what is more, is not far removed, the building being a semi-circle. Besides the auditorium there are 28 class rooms, each one seating anywhere from 10 children to 130, though in the smaller rooms many more can be seated without undue crowding. Around the auditorium on ground floor are grouped a number of class rooms, each one separate and as private as is desired, curtains being used instead of doors, thus avoiding all noise of closing and opening doors. In the rear of the rostrum is a large private room and other rooms for the pastor, superintendent and other officers. The gallery is the most marvelous piece of work of all. We'll say that the entire Sunday-school is assembled for the opening exercises. As soon as these are finished the pupils descend to the railing and every few feet there is a hallway leading to the rooms back of and under the gallery, each room being well lighted with two windows, while should it be necessary to use them at night each room is fitted with gas and electric lights. In winter it will be heated by steam. The acoustic properties are most excellent and the general arrangements as to convenience are simply superb. The seats, chairs, etc., will be here by June and the building will be ready for occupancy as soon as they can be put in.

Its cost is put down at \$20,000, but if ten thousand more is not required to complete it it will be a marvel. Hook & Sawyer, Charlotte, are the architects, though Dr. Smith is really the author of the design and general plan.—Record.

DAVIDSON.—It is with unqualified pleasure, not to say delight, that your correspondent sends the news that Dr. John Sparhawk Jones, of Philadelphia, has accepted an invitation to deliver the baccalaureate sermon here at the coming commencement on the 24th of May. Dr. Jones was for a long time pastor of the Brown Memorial Church on Park Avenue, Baltimore, and the writer when a student at Johns Hopkins, heard him preach the greater part of two winters, and he makes bold to say that he thinks Dr. Jones is the most brilliant preacher he ever heard, and he has heard a great many very distinguished ones. Dr. Jones is not an orator, it may be, in the ordinary sense of that word, that is if one means by this that he has much of the fervid emotion of an impassioned declaimer or that he indulges in loud outbursts of either fierce denunciation or of glaring rapturous description. But his manner is far from lacking either force or fire. In facial expression, in pose, in control of voice and tone, he is a born actor, playing his part true to nature, or else one so perfect in art that the art is absolutely lost in a show of reality. He is a rhetorician of the most chaste and most brilliant type, a type that startles, fascinates, enchains one. He uses a manuscript, but it is no hindrance to naturalness in tone or to freedom in action. So far from impeding the movement of his thought or proving a clog that might tend to lessen the interest of the hearer, a manuscript is to him rather what wings are to the bird, it gives lightness and movement, the instrument with which he makes a strong, steady, sure, bold, inspiring flight. Davidson is exceedingly fortunate in having the promise for commencement of such a distinguished divine and it is hoped that all who can come to commencement will be here on Sunday to hear him. A very rare treat is in store for all who do come.

But the baccalaureate sermon is not the only attraction of commencement Sunday. Rev. Dr. Campbell, of Asheville, at one time the pastor here and a greatly beloved and esteemed one, and as all who have heard him preach know, one of the best preachers in the Synod, has promised to deliver the sermon before the Y. M. C. A.

The college and public anticipate much pleasure from a lecture by D. A. Tompkins, Esq., of Charlotte, on the evening of the 30th inst.

Rev. Dr. Graham is absent, holding a week or more of services with Rev. Mr. Wilson, the pastor at Marion, N. C.

Dr. H. C. DuBose is back again in Davidson. Our community is always delighted to have him here and to hear him speak.

Rev. William Black, Synodical evangelist, has no appointment for the fifth Sunday. His next meeting, however, will be at Benson, near Selma, where at present there is no church organization.

The new Bulletin of the College is an attractive number, with several beautiful cuts of campus and buildings. The special topic for discussion is "Entering College," and the pamphlet abounds in practical suggestions and useful bits of information for parents and their sons.

#### To Fayetteville Presbytery:

Reduced rates to all who may wish to go to the meeting of Fayetteville Presbytery at Sanford, April 14, 1903, have been promised by the Southern, Seaboard Air Line, and Coast Line railways. Churches are urged to pay their assessment for the Presbyterian Fund on or before this meeting. This is a very important matter. The Treasurer of the Fund is Rev. W. T. Walker, Rowland, N. C. P. R. Law, Stated Clerk.

#### Twentieth Century Builders' Fund.

This is the sixth call upon our subscribers and it is for the purpose of helping to complete the Church, located at Lilesville, N. C., in Mecklenburg Presbytery.

Mr. E. P. Liles, an Elder of that church, writes me that "The church is located in the prettiest site in our village. We have raised about \$250 among our members, only 14 in number. The lot for the church was donated. Presbytery has helped them some. We need \$300 to complete the church. When completed it will be the neatest little church in our village. The outlook for Presbyterianism is good. The ladies have raised \$50 towards furnishing the church. We are working hard and need all the help we can get. Thanking you heartily for any assistance you may be instrumental in rendering us."

Does not that sound well? Who would not like to take part in such a noble work? Let us help build the church at Lilesville. Please send us \$1.00 or as much more as you may wish to give. We would like to get 875 subscribers to our fund. This would raise the number from 125 to 1,000. Money can not be given to a better cause.

Address,

Rev. R. W. Hines, Mebane, N. C.

VIRGINIA.

#### Notes on Publication Work.

The Committee of Publication at Richmond have rented temporary quarters at No. 12 Governor Street, which they will occupy while erecting their new building on the corner of Sixth and Grace Streets.

It is a matter of gratification to the Committee that their efforts to circulate helpful and wholesome literature are meeting with such a cordial response, and in order that the publications issued for the Church may have the widest possible sphere of usefulness, it is the purpose of the Committee to continue to offer their special list of books at reduced prices until further notice. A number of new publications have been issued during the past year, which are meeting with great favor. Among them are Dr. Stagg's book, "Calvin, Twisse and Edwards on the Universal Salvation of Infants," Mrs. Wardlaw's book, "Candida," a story of mission work in Brazil; "The Ivy Vine," a charming book by Miss Annie E. Wilson; "That Dear Old Sword," by Mrs. Nettie Gray Daingerfield, a delightful book for young people, and "Dorris and Her Mountain Home," a translation from the German by Mrs. E. Ireland, a charming story for Sunday-school libraries. In addition a large number of tracts and leaflets have been issued, and there has just come from the press the "Manual of the Graded Course of Instruction for Sunday-schools," prepared by order of the General Assembly of our Church. This publication has been awaited with great interest by our Sunday-school workers, and it will meet every expectation. Dr. James A. Worden, the Sunday-school Secretary of the Northern Presbyterian Church, a man of international reputation in Sunday-school matters, says of this Manual,—"It is the most thorough, comprehensive and valuable of all the Graded Courses of Instruction which have been produced. It is a treasure, it is worthy of being studied and followed by all Presbyterian Sunday-schools. It has been

a growth, and has all of the fruit-bearing qualities of a great tree that sends its roots downward and its stems and branches upward. If it was faithfully followed by the Sabbath-schools we would have a new generation and a better one of Bible students and intelligent Presbyterians." In connection with this Sunday-school Manual should be mentioned the new Home Department Quarterly, the first issue covering the lessons for the second quarter, and which is just out. The remarkable growth of this department of Sunday-school work made the preparation of a special quarterly a necessity, and it is hoped that it will be a great stimulus to the important work of linking the home and the Sunday-school together.

It will be of interest to the Church to know that the Committee will take into its own hands the receipt of all subscriptions for Sunday-school periodicals, commencing with the third quarter of this year, and will mail all supplies direct from their own office. The printers, Messrs. Whittet and Shepperson, who have handled this department of the Committee's work for twenty-five years, have rendered faithful service, but it is deemed advisable to take over this work to avoid confusion in the book-keeping department, and for the closer contact it will give the committee with the Churches and schools. All subscriptions and payments for renewals should be sent direct to the Committee after April 1.

The Treasurer will close his books for the fiscal year on March 31st. and all funds for Publication and colportage to be reported in the Annual Report to the Assembly should be in his hands by that date.

#### General Assembly of the Presbyterian Church in the U. S. A.

The One Hundred and Fifteenth General Assembly of the Presbyterian Church in the U. S. A., will meet in the Immanuel Presbyterian Church, Los Angeles, California, on Thursday, May 21, 1903, at 11 a. m., and will be opened with a sermon by the Rev. Henry Van Dyke, D. D., LL. D., the retiring Moderator. The undersigned, as the Committee on Commissions, will be in the chapel of the above named church on Thursday, May 21, 1903, at 8.30 a. m. to receive the credentials of Commissioners.

Wm. Henry Roberts, Stated Clerk.

Wm. B. Noble, Permanent Clerk.

Correspondence with reference to railroad transportation and all papers connected with the business of the Assembly, should be sent to the Rev. Wm. H. Roberts, D. D., Stated Clerk, Room 515 Witherspoon Building, Philadelphia, Pa.

#### Wanted—A Medical Missionary for Korea.

A few months ago Dr. A. J. A. Alexander of Spring Station, Ky., was commissioned and sent as a medical missionary of our Church to Kunsan, Korea. After being only a few months in the field Dr. Alexander was providentially compelled to return home. The time that it will be possible for him to resume his work in Korea is uncertain. The need of a physician at Kunsan Station right away is imperative. If there is a young physician among our church members who would give his life to this work, and who would feel it his privilege and pleasure to do so, the Executive Committee of Foreign Missions would be glad to hear from such a one at the earliest possible day. The support of this missionary for whom we are calling is already promised and will be provided.

S. H. Chester, Secretary.

#### Time and Place of Presbytery Meetings.

Synod of Alabama.—Central Alabama, Fulton's chapel, Thurs., April 16, 7:30 p. m.

East Alabama, Troy, April 1, 7:30 p. m.

Mobile, Evergreen, Tues., April 14, 7:30 p. m.

North Alabama, Second ch., Birmingham, April 14, 7:30 p. m.

Tuscaloosa, Centreville, Tues., April 14, 7:30 p. m.

Synod of Arkansas.—Arkansas, Conway, Tues., April 21, 7:30 p. m.

Ouachita, Junction City, Wed., April 8, 7:30 p. m.

Pine Bluff, First church, Pine Bluff, April 9, 7:30 p. m.

Washbourne, Russelville, Wed., April 8, 7:30 p. m.

Synod of Florida.—Florida Florala, Ala., Tues., April 7, 7:30 p. m.

St. Johns, Clearwater, Fla., April 10, 7:30 p. m.

Suwanee, Lake City, Fla., Tues., April 14, 7:30 p. m.

Synod of Georgia.—Atlanta, Ebenezer church, Hogansville, April 15, 7:30 p. m.

Athens, Jefferson, Wed., April 8, 8 p. m.

Augusta, Monticello, April 8, 7 p. m.

Cherokee, First church, Rome, April 15, 7:30 p. m.

Macon, Cordele, Thurs., April 16, 8 p. m.

Savannah, Blackshear, Ga., Thurs., April 16, 7:30 p. m.

Synod of Kentucky.—Ebenezer, Catlettsburg, April 21, 7:30 p. m.

Louisville, Crescent Hill, April 7, 7:30 p. m. Send up assessment of ten cents per member.

Muhlenburg, Bowling Green, Ky., Tues., April 7, 7:30 p. m. Churches will please send presbyterial tax.

Transylvania, Stanford, Tues., April 7, 7:30 p. m.

West Lexington, Georgetown, Tues., April 7, 7:30 p. m.

Synod of Louisiana.—Louisiana, Hoyte Memorial church, Gloster, Miss., April 9, 7:30 p. m.

New Orleans, Houma, La., Tues. April 21, at 7:30 p. m.

Red River, Ruston Tues., April 7, 7:30 p. m.

Synod of Mississippi.—Chickasaw, Monroe ch., six miles south of Pontotoc, Thurs., April 9, 11 a. m.

Central Mississippi, Greenville, April 7, 7:30 p. m.

Meridian, Newton, April 9, 7:30 p. m.

Mississippi, Hazlehurst Thurs., April 23, at 11 a. m.

North Mississippi, Grenada, Thurs., April 2, 7:30 p. m.

Tombeckbee, Okolona ch., Wed., April 8, 8 p. m.

Synod of Missouri.—Lafayette, Lamar ch., Tues., April 14, 8 p. m.

Missouri, Keytesville, Wed., April 8, 7:30 p. m.

Palmyra, Palmyra, April 7, 7:30 p. m.

Potosi, Cape Girardeau, Tues., April 14, 7:30 p. m.

St. Louis, Clayton ch., Tues., April 7, 8 p. m.

Upper Missouri, Second ch., St. Joseph, April 14, 8 p. m.

Synod of North Carolina.—Albemarle, Kinston, April 14, 8 p. m.

Asheville, Bryson City, April 7, 8 p. m.

Concord, First ch., Salisbury, April 9, 8 p. m.

King's Mountain, Henrietta, April 10.

Orange, Mount Airy, Tues., April 7, 8 p. m.

Wilmington, Kenansville, April 8, 4 p. m.

Mecklenburg, Tenth Ave., Charlotte, April 14, 7:30 p. m.

Fayetteville, Sauford, April 14, 7:30 p. m.

Synod of South Carolina.—Bethel, Rock Hill, April 15, 8 p. m.

Charleston, Beech Island, April 14, 7:30 p. m.

Enoree, Fairview church, Greenville county, Thurs., April 16, 5 p. m.

Harmony, Summerton church, Wed., April 8, 11 a. m.

Pee Dee, Conway, April 28, 8 p. m.

South Carolina, Easley, April 15, 8 p. m.

Synod of Tennessee.—Columbia, Williamsport, Tues., April 7, 7:30 p. m.

Holston, Morristown, Wed., April 15, 11 a. m.

Knoxville, Cleveland, Thurs., April 16, 7:30 p. m.

Memphis, Alabama Street church, Memphis, April 14, 7:30 p. m.

Nashville, Waverly, Tues., April 14, 7:30 p. m.

Western District, Brownsville, Tues., April 7, 7:30 p. m.

Synod of Texas.—Brazos, Giddings, April 10, 8 p. m.

Brownwood, Sterling City Wed. April 8 7:30 p. m.

Central Texas, Temple, Thurs., April 9, 8 p. m.

Eastern Texas, Nacogdoches, Thurs., April 16, 8 p. m.

Fort Worth, Graham, Fri., April 10, 8 p. m.

Paris, Detroit, Wed., April 8, 8 p. m.

Western Texas, San Marcos, April 9, 8 p. m.

Synod of Virginia.—Abingdon, Central ch., Bristol, April 21, 7:30 p. m.

Chesapeake, Waterford, Va., Tues., April 14, 8 p. m.

East Hanover, Overbrook church (Barton Heights, Va.), Monday, April 14, 8 p. m.

Kanawha, Glen Elk ch., Charleston, W. Va., April 14, 7:30 p. m.

Maryland, Franklin Street church, Baltimore, Md., Tues., April 21, 8 p. m.

Montgomery, Clifton Forge Va., April 28, 8 p. m.

Norfolk, Belle Haven ch., Belle Haven, Va., April 14, 8 p. m.

Roanoke, Pamplin City, Va., Tues., April 7, 7:30 p. m.

West Hanover, Olivet ch. Va., Tuesday, May 5, 8 p. m.

Winchester, Berryville, Va., Tues., April 7, 7:30 p. m.

## The World.

N. K. Fairbank, the millionaire manufacturer of Chicago, died at his home on the 27th ult. aged 73 years.

Major General Hector McDonald, commanding the British forces in Ceylon, committed suicide in Paris on the 25th ult.

In the recent fight between the followers of the Mad Mullah and the Abyssinian forces, co-operating with the British, there was a loss of a thousand men to the former.

United States Consul General Hughes, at Coburg, reports that the Germans are meeting with success in their efforts to establish the cotton industry in East Africa.

The report that San Miguel, the Filipino leader, was killed in Friday's fight near Mariquina, is confirmed. His body has been identified and delivered to his relatives for burial.

The burglar who robbed St. Isaac Cathedral and carried away the crown from the image of the Saviour, on which was one diamond worth \$25,000 and many other valuable gems, has been captured.

Great Britain will expend \$180,000,000 within the present year, towards increasing her navy. The increase contemplates 6 battleships, 11 armored cruisers and 18 minor types, 15 torpedo-boat destroyers and 10 submarine boats.

At Spier Falls on the Hudson river the greatest dam ever built for power production is being advanced toward completion. The work will give 50,000 horse power at a cost of \$2,000,000. The lake formed by the dam covers 770 acres.

The State Engineer of New York reports that forty-three counties have taken advantage of the law giving aid from the State Treasury for the building of good roads. The total length of the roads asked for is more than two thousand miles. About three hundred miles have been macadamized, at a cost of \$9,000 a mile. The dirt roads cost from two to three thousand dollars a mile.

Havana, March 28.—The treaty of reciprocity between Cuba and the United States as amended by the Senate of the United States, was approved at 8 o'clock to-night, in the Cuban Senate, by a vote of 12 to 9. This approval is absolute and is not hampered by any conditions, the questionable time limit having been dispensed with through the receipt of the cable message from Secretary Hay, in which it was positively declared that President Roosevelt would call a special session of Congress.

Later details of the strike riots in the town of Slatensk, show that the trouble was even of a more serious nature than at first reported. Twenty-eight persons were killed and fifty others were wounded.

The strike started in the State iron works, where 500 men walked out, demanding the release of three of their comrades who had been arrested. The Governor of the Providence, who went in to inquire into the affair, was mobbed as he was entering the house of the manager of the works.

The sponge industry in the United States is threatened with extermination, and in order to save it the United States Fish Commission is now making experiments which it is hoped will restock the almost deplete beds. This industry in the United States is confined to the one State of Florida, but the reckless manner in which fishermen are taking young sponges promises to kill the whole business at an early date. The same trouble is reported throughout the West Indies, the beds in some cases having been entirely exhausted.

For the second time Rudyard Kipling has lost his action against G. P. Putnam's Sons for infringement of copyright and trade mark and unfair competition. In 1899 the Putnams bought from Kipling's authorized publishers a number of unbound sheets of Kipling's writings and bound them up, together with some of his uncopyrighted writings, to form a Brushwood edition. On fifteen sets there was imprinted an elephant's head, inclosed in a circle. This, Kipling alleged, was his exclusive literary trade mark.

The Cedric appears to be a highly comfortable boat. On her maiden voyage a wine glass, brimming full, was placed on the edge of a sideboard and left undisturbed throughout the voyage, but not a drop was spilled nor did the glass move.

Gustavus Franklin Swift, president of the Swift Packing Company, died at his home, 3,488 Ellis avenue Chicago, March 26, of internal hemorrhages resulting from a surgical operation performed several days ago. Mr. Swift was 63 years old.

After repeated and vexatious delays, caused largely by a learned squabble among Italian historians, the great International Historical Congress has been called to meet in Easter week in Rome. The Government announces that for the period of two months, between March 1 and May 1, the members of the Congress, by merely presenting their membership cards, will be permitted to work at pleasure in any of the Italian State archives and libraries. King Victor Emmanuel has accepted the position of Honorary President of the Congress.

The decision of President Roosevelt, not to send the United States North Atlantic Squadron to Kiel for the regatta week is accepted officially as being wise, though Emperor William much desired the presence of the American warships to enliven the annual yachting season. It is understood here that the Washington view of the case was that the visit of the squadron to German waters would not have been considered by the European cabinets in the nature of a friendly demonstration, unless the warships also touched at other shores, and the United States Navy Department was not willing to enter upon a prolonged social campaign.

It is believed that the danger of a complication with Germany over the remarks of Admiral Dewey in a recently published newspaper interview, in which he gave utterance to rather unwise references to the Kaiser's Navy, has blown over. Admiral Dewey called on President Roosevelt to-day and talked the matter over with him. He told the President that he had been quoted quite correctly, but, at the same time, he explained that he meant to make no offensive comparisons and that he believed undue prominence and emphasis had been given to what he said.

The revolutionists of Nicaragua have left the department of Chontales, which has prevented President Zelaya's forces from attacking them. The official advices from Managua, however, say the rising has been suppressed. On the other hand, there are reports that the revolutionary movement is aided by another Central American government. If this is the case the outbreak is more serious than President Zelaya is willing to admit. The strict censorship maintained over dispatches allows only official news to leave Nicaragua. Consequently the real situation in that country is not known.

The decision of the Senate, by an almost unanimous vote, in favor of the ratification of the Panama Canal treaty with Colombia, marks the close of one of the most momentous and long-drawn-out controversies in the history of Congress. Moreover, to those who have followed closely the political history of the Panama-Nicaragua Canal struggle, this happy consummation will be regarded as a distinct triumph of common sense and sober second thought over much misinformation, some measure of misrepresentation, and a large measure of general ignorance upon what was first and last a highly technical subject.

News has been received from abroad that Prof. Hans Molisch, of Prague, has discussed a new use for bacteria. In a communication to the Vienna Academy of Sciences, he described the specifications of a mining lamp, the light of which is supplied by luminous bacteria. The lamp consists of a glass jar lined with a compound of saltpeter and gelatine previously inoculated with bacteria. In the culture thus constituted, bacteria developed prodigiously, in two days causing the jar to be illuminated with a bluish green light which lasted for several days and gradually disappeared in about a fortnight. The light is cold and harmless. Faces can be recognized, it is said, for a distance of two yards and large type can be read by it.—Scientific American.

Estimates calling for the expenditure of more than \$12,000,000 in the construction of new railroads in Siberia have been submitted to the Russian government by the council of state, reports Commercial Agent Grenner at Vladivostok. Some of the proposed roads are for the purpose of opening up rich mines of coal which are now inaccessible. In the spring experiments are to be made with smokeless coal on board the ships of the squadron. It is reported that a private company has formed a syndicate of Russian and foreign capitalists to lay a railroad from the Main Asiatic to the Great Siberian line, arranged to traverse the fertile districts of Tomsk and serve as the shortest means of transportation into central and eastern Siberia, Mongolia and Manchuria. The project is of great importance.

It has been practically decided that the great International Archaeological Congress, which had been called to meet in Athens some time during the present year, will be postponed for at least twelve months. The Greek Archaeological Society, which has the whole matter in charge, has come to the conclusion that the preparations for the convention will require more time, as these include such important undertakings as the restoration of the temple at Phigalla, of the Lion of Chaeronea, of the Erechtheum, as also the renovation of the temple district of the Olympian Jupiter in Athens, and the completion of the diggings begun in Samos and several other localities. Some of these projects may consume even two years, and the President-elect of the Congress, Crown Prince Constantine, is to decide upon the exact date of the meeting.

The government of the Punjab Province of India has commenced an undertaking which when completed in five months' time will be the largest bacteriological enterprise the world has yet seen—the inoculation of 7,000,000 persons for protection against the plague, the only beneficial course yet discovered to insure immunity from this disease. The superintendent of the laboratory at Bombay is to supply plague serum at the rate of 50,000 doses a day. The serum is being supplied from England in 14,000 flasks, and will entail the manufacture of four huge sterilizers costing \$1,500 each; the planning of a new system of pipes and sinks for extra gas and water and churns. A very good idea of the prevalence of the disease in India, and the high mortality that accompanies it, may be formed from the fact that in the third week of August there were 3,547 fatal cases. England has now been combating this disease for nearly six years, and no remedy attempted has proved successful except inoculation.

The wastefulness of the whole horrible coal strike, as estimated by the Commission, is simply appalling. The loss of the mine owners is set down at \$46,000,000; of the railways, \$28,000,000; of the miners, in wages alone, \$25,000,000; a total of \$99,000,000. It will be years before the advance of wages which the miners have gained, either in the form of money or in the curtailment of the hours of work, will make up the amount which has been lost in wages alone, and it is doubtful whether \$25,000,000 more would cover the indirect losses which the strike has entailed upon them; and then it must be remembered that these concessions are far less than the demands originally made, while the recognition of the United Mine Workers' Association, which Mr. Mitchell declared to be of more importance than all other demands put together, has not been granted. In that particular the employers have been practically sustained by the Commission, while it is perfectly well understood that their losses during the strike, and also the increased wages of the miners, will at last be paid, not by the mine owners nor by the railways, but by the patient public which has been guiltless of all responsibility for the strike and its causes, whatever those causes may have been.—Standard.

Some fresh data has recently been gathered relative to the great Lisbon earthquake of 1755, when the city was destroyed and 80,000 people lost their lives, by fresh discoveries recently unearthed under the debris of the old city. Evidently Lisbon in former days was rich in costly temples, palaces, tombs and works of art, as the occasional discoveries of the Lisbon Archaeological Association testify. Recently a member of this institution observed the capitals of a highly ornate portico projecting, in an excavation, close to the spot where the tomb and remains of an illustrious personage of ancient

Lisbon were unearthed in 1900, in the Alfama quarter. Excavations were carried out, a gate forced, and a beautiful mortuary chapel was unearthed, containing the tomb of a young girl, while within the tomb a skeleton clad in a coat of rich brocade ornamented with "glories," or representations of "OE spirito Sancto," was found. The fabric is still perfect in color and fiber, and if proper care is observed it may not deteriorate from exposure to the air. Further investigation has proved that this skeleton is undoubtedly that of the favorite daughter of King Alfonso, the child wife of Count Henry of Burgundy, grandson of Duke Robert, who fought successfully under King Alfonso's banner against the Moors in Spain, and was rewarded in 1005 for his services by the monarch, with the hand of his daughter, with Portugal as her dowry.—Scientific American.

An important congress has been held in London by the officials of the various great trunk railroads of Great Britain relative to the adoption of electric traction upon their different systems. The most important point discussed was concerning the position of the current rail in connection with the ordinary two rails, its distance therefrom, height, and position. As electric traction for trunk railroads is on the eve of introduction in Great Britain this congress was assembled to prevent various standards being adopted upon the different systems, which would thus seriously interfere with inter-communication between one company and another to the detriment of their welfare and traffic. By the adoption of one standard common to all the railroads, electric locomotives and trains could be as easily run over various systems as the present steam locomotives achieve the same object. Those railroads which are already introducing electric haulage upon certain sections of their roads are adopting different standards according to the amount of space available for the placing of the current rail, and although the difference is only a matter of one or two inches, yet it is of vital importance that they should adopt measurements which will be easily applicable to the other systems. This step is imperative, as Mr. Yerkes' electrification of the London underground railroad is in progress, and, as the trunk railroads have running powers thereon, the latter will have to adopt electric locomotives, since no steam locomotives are to be permitted in the tunnels after the conversion to electricity is completed.—Exchange.

There are at last two very serious breaks in the levees that protect the lowlands of Louisiana and Mississippi from the floods of the great river. One is in Louisiana, the other in Mississippi. The Mississippi State crevasse is on the east side of the river, a few miles below the city of Greenville. The water is poured into the great cotton region known as the Yazoo delta or bottom, which contains the counties of Tunica, Coahoma, Quitman, Bolivar, Sunflower, Tallahatchie, Leflore, Washington, Sharkey, Issaquena and Yazoo. This is believed to be the richest cotton land in the world, and although only a small part of the territory is under cultivation, its cotton product is very extensive. The water, after flooding the plantations and settlements and obstructing railway traffic, will flow into the Yazoo River and into the Mississippi. It is believed that plantations in the three counties of Bolivar, Washington and Sharkey will suffer from the flood water. The Yazoo Bottom has an area of about 14,000 square miles, considerably larger than the State of Maryland, and hundreds of millions of dollars should be willingly spent to protect it from the floods. The Louisiana crevasse is on the west side of the river, near the dividing line between the parishes of St. James and St. John. The water pouring through it overflows the neighboring sugar plantations, and will do great damage. If the water will leave the cotton lands in the course of a few weeks it will not be too late to plant for a crop, but the sugar plantations are likely to suffer most seriously. The land reached by this crevasse water is very flat and will allow the flood to spread out in every direction. The flood water from the St. James crevasse will find its way into Lake Salvador, and thence into Bayou Barataria and Barataria Bay. It will not come back into the Mississippi River. From what can be learned, there seems good reason to believe that the St. James levee was purposely destroyed. No such opinion can be formed concerning the Greenville crevasse from the information at hand, but it is conceded that the break occurred without warning in a levee where no signs of weakness had appeared.—Picayune.

## Marriages.

**RICHMOND-MURRAY.**—At the home of the bride's parents, Mr. and Mrs. A. H. Murray, near Greensboro, N. C., Dec. 10th, 1902, by Rev. J. McL. Seabrook, Mr. Thos. B. Richmond, of Alamance county, N. C., and Miss Maggie Murray.

**DENNY-MONTGOMERY.**—At the Montgomery home, near Greensboro, N. C., Feb. 26, 1903, by Rev. J. McL. Seabrook, Mr. Wm. R. Denny and Miss Lizzie A. Montgomery, both of Guilford county, N. C.

**ROBINSON-WEST.**—United in marriage at Ocoemoa, Va., March 18th, 1903, by the Rev. P. B. Henderlite, Mr. John T. Robinson and Miss Emma P. West, both of Onancock, Va.

**JENKINS-M'LEAN.**—At the home of the bride in Lumberton, N. C., on the 19th of Feb. 1903, Mr. Irwin Jenkins and Mrs. Nettie McLeau, by Rev. James P. McMillan—all of this place.

## Deaths.

"Grief is a tattered tent  
Where through God's light doth shine;  
Who glances up at every rent  
Shall catch a ray divine."  
—Lucy Larcom.

Memorial and Resolutions adopted by Third Creek Church.

**RAMSEY.**—Dr. Jas. Graham Ramsey was born March 1st, 1823, and died Jan. 10th, 1903.

He was married to Miss Sarah J. Foster, Sept. 30th, 1846, who went to rest Aug. 1895.

There were eight children born to them of whom five survive, viz., Jas. H. Ramsey, Salisbury, N. C., Mrs. Margaret Foster Nelson, Fonsdale, Ala., Edgar B. Ramsey of Montana, Robt. L. Ramsey, El Paso, Texas, and Claud C. Ramsey, Seattle, Washington.

In 1843 Dr. Ramsey moved from Iredell, his native county, to Mt. Vernon, Rowan county, where he practiced his profession for about 51 years.

In the year 1851 he united with Third Creek Church, and in 1854 he was ordained and installed an elder, which office he magnified till his death.

In his death the State has lost a useful and honored citizen, the Church a faithful and consecrated member, and the session of Third Creek Church a dear brother and wise counsellor.

He died as he had lived, trusting his Redeemer.

Therefore it is resolved,

First, That we bow in humble submission to Almighty God, who has taken his servant to himself.

Second, That we will make it our constant endeavor to emulate his example, in that he was full of zeal and good works.

Third, That the sympathies of this session are extended to his dear ones.

Fourth, That we set apart a page in our Minute Book to his memory, and that a copy of this preamble and resolu-

tions be sent to his children, and also to the Presbyterian Standard and Salisbury Sun for publication.

Robt. S. Arrowood, Pastor.

**RANKIN.**—Whereas, God has in His infinite wisdom and goodness called home to higher service and more abundant reward, our beloved brother, Rev. David C. Rankin, D. D., Dec. 28, 1902, at Seoul, Korea.

Resolved, We, the officers of The Missionary Union of Wilmington Presbytery, do place on record our feeling of personal bereavement in the seemingly irreparable loss our Church has sustained in his death.

Resolved, We would emphasize our great admiration of his varied gifts in the editorship of our Missionary Magazines, thereby placing them in the forefront of all such publications in the United States.

Resolved, We gratefully remember his fervent zeal; his irrepressible activity; his whole-hearted devotion; his inspiring enthusiasm and self-denying efforts in the cause of Missions. Ever ready to lay down his pressing work to help a struggling Union, he came to us at Caswell in 1900 and his words of cheer and hope, born of the Spirit and winged by the Spirit, rang so true and God-given that every heart was touched and a great wave of enthusiasm swept over the meeting.

Resolved, Though our Leader has been parted from us, we must not fold our hands and mourn, but turn with hopeful faces to his successor, and by our prayers and loyalty, "hold up his hands."

Resolved, We extend to his beloved wife our tender sympathy and pray that she may find comfort in looking backward over a life so full of usefulness and beauty and forward to the meeting with him in the life which is complete.

Resolved, A copy of these resolutions be sent to Mrs. Rankin, to the editors of "The Missionary" and Church papers and a copy be filed with the minutes of our Union.

Mrs. J. Johnson, Pres.

Elizabeth W. Murphy, Vice Pres.

J. D. Wood.

Annie E. Paddleson, Cor. Sec.

**DIXON.**—At his home near Graham, N. C., March 16th, Mr. Edwin R. Dixon, in his 77th year. Long a member of Providence Christian Church, received into Bethany (at organization in 1892) and made one of first Elders, zealous in the Lord's work, fearless but loving, honest, sincere, "an Israelite indeed," unique in place and character. His prayers, particularly, were striking for their originality, directness, quaint expression and brevity. "Well done."

**SKIPPER.**—John B. Skipper was born near McClellanville, S. C., Aug. 12th, 1861. He spent his whole life on the farm where he was born and reared, and departed this life in the hope of God's redeemed Feb. 13th, 1903.

In January 13th, 1895 under the ministration of Rev. F. L. Sleeper he made a profession of faith in Christ and united

with New Wapataw Church and up to the day of his death was a consistent member and staunch supporter of the church.

For some years previous to his death he suffered greatly from prostrated health and spent much of his means in efforts to secure healing, but it was not God's will that restoration should come, so he suffered patiently till the Master called him. His hearing was so much injured that he gathered very little of the sermon, yet while unable to hear the sermon or the prayers of God's people, he continued to the last patiently to attend worship. When asked why he persisted in going to church when he could hear so little of the services, he replied, "it is God's house and the place where His people meet, and while I am there I am in good company." He grew up during a period when there were few educational advantages in his section of the State, yet denied the advantages of a liberal education, his native ability and strong common sense accompanied by energy and persistent work made him one of the most successful business men of his community. At the time of his death, New Wapataw church was without a Pastor, so one of the Ruling Elders conducted the funeral services, while relatives and friends sadly performed the last rites, as a good Christian was laid away in his last resting place. An aged mother, one brother and six sisters mourn his death.

Elder.

**M'LEOD.**—(The following resolutions were lost in transit to this office.) The undersigned, having been appointed by the session of Carthage church to draft resolution in regard to the death of Duncan Murchison, McLeod, beg to submit the following preamble and resolutions:

Whereas, it has pleased Almighty God, the Great Head of the Church, to remove from us, by death, our esteemed friend and brother, D. M. McLeod; therefore be it resolved:

First, By the death of our brother, Carthage Church has sustained a great loss in thus losing a most faithful and zealous office bearer, our church and Sunday-school true and faithful member.

Second, That as a soldier and citizen, he always showed himself to be a true man in the fullest sense; he was a typical Scotchman of the highest order, and was ever found faithful and true in all the walks of life.

Third, That a copy of these resolutions be sent to the "Carthage Blade" and the "Presbyterian Standard" for publication.

Fourth, That the Clerk of the session be directed to spread this preamble and resolutions on the records of the session.

L. P. Tyson,

John L. Currie,

Jas. D. McIver.

## ECZEMA

and Ringworm absolutely cured by the use of **ULCERINA**. No better preparation on the market for falling hair, when the cause is a diseased scalp. Certain cure for Ulcers and Chronic Skin Diseases. Manufactured and sold by Dr. R. G. Rozier, Lumberton, N. C.

## The Household.

### A Baby's Hand.

As soft as the petal of a rose  
It lies on the downy spread—  
Yet, clenched, some day it may deal such  
blows  
As the strongest man may dread.

It is tinted like a pretty shell  
Cast up on some tropic strand,  
And only the troubled years may tell  
Of the work of that weak hand.

Never a daintier thing was made,  
With its fingers frail and slim—  
Yet God has given it strength to lead  
A wandering man to Him.

O, little, frail thing lying there,  
As soft as a flake of snow,  
May it never be crimson-dyed and ne'er  
Deliver a wrongful blow.

—Chicago Tribune.

### Table Talk.

An occasional stuffed beefsteak or "mock duck," as it is sometimes called, gives a welcome variety to the menu when a "plain cook" provides for the household. Combined with oysters it is especially good though it is palatable with any "stuffing." To prepare it, buy two or three pounds of thick steak from the upper side of the round. If you have a butcher who knows his business, get him to cut a "pocket" in the steak large enough to hold the dressing; otherwise roll the stuffing up in the steak, binding it with twine or narrow strips of cotton cloth and securing the ends so the contents will not burst out. The dressing may be plain or combined with chestnuts or oysters. For a two-pound steak a cupful of bread crumbs, well seasoned with salt, pepper, butter and a little onion or any herbs, will suffice. Have ready a shallow, broad-buttoned kettle—a little iron Scotch kettle is best—in which a slice of pork and a little fat of beef has been fried crisp. Take out the pork and put in the roll, turning it until well browned. Add a half pint of water and a little salt. Cover closely and simmer slowly for two hours. Add more water if it shows signs of drying out. Unwind the string carefully, and lay the roll on a hot platter. Thicken the gravv with a little flour—if the flour is browned it gives a richer color—add a teaspoonful of Worcestershire sauce, if you like the taste, and pour over the roll. Garnish with a little parsley, and serve, cutting in slices through the roll. This is equally nice heated over the next day, or is delicious served cold with parsley.

A delicious salad may be made of stuffed olives cut in half, mushrooms, Brazil nuts cut in thin slices, and a few delicate tips of celery. Moisten the mixture with French dressing and fill into apple cups. The apples should be washed and polished, a thin slice should be removed from the stem end and the interior scooped out, leaving a wall of generous thickness. Put a tablespoonful of mayonnaise with which whipped cream may or may not have been used on the top of each. Do not replace the covers. A mixture of celery and apple, of apple and English walnuts or

of apple and chopped cress may also be used in the apple shells. In any case, they should be served on a bed of cress or of lettuce.

A fruit salad dressed with French dressing or served with sugar and whipped cream is made of diced pineapples, bananas and stoned cherries. It may be served from the pineapple shell.—Exchange.

### Growing a Grandmother.

He was a we little man, only three years old, but brave, courageous and uncomplaining—more so than any one knew, for, though only a baby, he had his trials, says the New York Times. The family had gone to a new country in the far West. It was a very new country, very different from the city in the East, where they had left many friends, relatives and, nearest of all, a dear old grandmother. The mamma was so busy in her new home that she had little time to devote to the babies,

except to see that they were kept clean and well fed. So the little ones were lonesome sometimes, as mamma found out one day in a way that brought the tears to her eyes.

The little three-year old had been very busy and quiet, making a big hole in the ground with such earnestness that, fearing the little fellow was planning mischief, she went to see. The hole was completed when she reached the spot, and in it had been placed something that she took out and examined with wondering curiosity. It was the strangest thing to go into a hole in the ground—an old daguerreo-type, a picture of the dear grandmamma at home.

"Why, baby," exclaimed mamma, "what are you doing with this?"

"I fought," said the little man, with a quivering lip and all the pent-up loneliness of homesickness in his voice as he tried to explain—"I fought, maybe, if I planted it, anoizzer grandma would grow."

## Mrs. Fred Unrath,

No. 228 Territorial Street, Benton Harbor, Mich.

"I am pleased to give my experience with Wine of Cardui as I am very grateful for its help. After my first baby was born I could not seem to regain my strength, although the doctor gave me a tonic which he considered very superior, but instead of getting better I grew weaker every day. My husband came home one evening with some Wine of Cardui and insisted that I take it for a week and see what it would do for me. As he seemed to have so much faith in it I did take the medicine and was very grateful to find my strength slowly returning. In two weeks I was out of bed and in a month I was able to take up my usual duties. I am very enthusiastic in its praise."



Mrs. Fred Unrath.

hers, as are their ambitions, triumphs and defeats. Healthy women do not suffer miscarriage nor does a woman who is healthy suffer tortures at childbirth. It is the woman who is ailing—who has female weakness—who fears the ordeal of becoming a mother. Wine of Cardui builds up the womanly in a woman. It stops all unnatural drains and

strains—irregularities which are responsible for barrenness and miscarriage. It makes a woman strong and healthy and able to pass through pregnancy and childbirth with little suffering. After the ordeal is passed the Wine prepares a woman for a speedy recovery to health and activity. Wine of Cardui, in re-inforcing the organs of generation, has made mothers of women who had given up hope of ever becoming mothers. Wine of Cardui will cure almost any case of barrenness except cases of organic trouble. How can you refuse to take such a remedy that promises such relief from suffering? Wine of Cardui simply makes you a strong woman, and strong, healthy women do not suffer. They look forward to motherhood with joy.

## WINE of CARDUI

A million suffering women have found relief in Wine of Cardui.

## Another Appreciation of the Aetna.

LUMBERTON, N. C., November 26, 1902.

J. D. BOUSHALL, ESQ., Manager Aetna Life Insurance Co., Raleigh, N. C.

Dear Sir:—After a careful comparison of policies submitted to me by the Aetna Life, Bankers' Life of New York, Equitable of New York, Northwestern, New York Life and Prudential, I have accepted \$10,000 in the Aetna on the 20-payment life plan, with option of 25 year 3 per cent. Gold Bond Contract.

I have been a policy-holder in the Aetna for nearly eight years, and therefore feel somewhat prepared to judge of its merits from actual results. With all due deference to other companies, it affords me great pleasure to say that in my opinion the Aetna cannot be surpassed for plain and liberal contracts, and for just, conservative and economical management. I now have \$12,000 in the Aetna. My partner, Mr. W. W. Carlyle, has \$16,000 and one of our clerks, Mr. John T. Biggs, has \$2,000, nearly all of which was written and delivered by your special agent, Mr. H. T. Spears.

Wishing you and the grand old Aetna continued success, I am,

Yours very truly,

ROBERT D. CALDWELL.

## The Home Circle.

### With the Lepers in Surinam, West Indies.

'The world's a room of sickness, where each heart

Knows its own anguish and unrest,  
The truest wisdom there, and noblest art,

Is his who skills of comfort best.'

—Keble.

Will you come with me, my reader, to one corner of this great "Sick room," and let us visit together the little Leper Colony of Groot Chatillon in Surinam, which lies on the Upper Surinam River, and is reached in some four or five hours by a small steamboat, which runs from Paramaribo three times a week.

Separated from the Government establishment by a canal is the little Protestant settlement of "Bethesda," founded in 1899 by the combined Protestant churches in Surinam. The spiritual oversight of the whole Colony is under the charge of a Pastor of the Church of the Moravian Brethren, Rev. Henry T. Weiss, who with his devoted young wife gives his life to the service of these poor outcasts of humanity.

It is to this "House of Mercy"—Bethesda—that I wish in thought to conduct my readers.

It is still, as will be seen, quite in its infancy, and help is much needed towards its growth and expansion.

Groot Chatillon is situated on a breezy and healthy spot at a sharp turn of the river, and, as one approaches it, the neatly painted houses of Bethesda can be seen, backed by the dark foliage of the yet undisturbed bush.

Bethesda is in fact a tiny village, composed of small wooden houses, raised from the ground on piles, and approached by short flights of steps, each house having its own little covered veranda.

They are made to accommodate two people, each patient having his own separate room with its veranda attached. Outside the houses is a cemented pathway, and in front the ground is laid out with shrubs and flowers, while in many of the verandas may be seen flowers in pots, which the patients themselves take pleasure in tending. The houses are kept scrupulously neat and clean and the patients seem to vie with one another in the care and adornment of their rooms, and very fresh and inviting they look, each with its comfortable camp-bed and clean coverlet and pillows.

Between the men's and women's houses is the "Schwesternhaus," the Sisters' House, a neat and pretty little rest-house approached by a green pathway, and appropriated to the use of the Deaconesses who spend their lives among the poor sufferers.

As before mentioned, the work is under the supervision of a Pastor of the Moravian Church and his wife, who live in a house situated close to the Chatillon landing-place, and with whom reside also the two Deaconesses who tend and nurse the patients.

The first Deaconess, Sister Lina, who brought the first leper to Bethesda, was called to her eternal rest after one year's

faithful service, but there was no lack of others to carry on her work, and now the two young Deaconesses, Sisters Philipina and Martha, the latter a Christian Endeavorer, give themselves to the work with the most loving and whole-hearted devotion.

Let us follow them through a day's work. At half past five in the morning, clad in large linen "overall" aprons, they set out for the houses of their patients. Following them shortly afterwards, we find one of them busily engaged in preparing the breakfasts, assisted by one or more of the patients themselves, who, being less helpless than the rest, are encouraged to employ themselves on behalf of those less favoured.

A sound of sweet singing issues from the direction of the bath-room at the back of the houses, and venturing to open the door we find Sister Martha dressing and bandaging the deformed and ulcered feet of one of her patients, and meanwhile the two are singing together one of the "Songs of Zion." Let me introduce you, my dear reader, to this poor youth. Perhaps at first sight you shrink from him, for the terrible disease has disfigured his poor face till it is almost repulsive looking, and his hands and feet are bent and twisted and covered with loathsome sores, so that he is perfectly helpless and crippled. A Jew by birth and nationality, when C. first came to Bethesda he was a very trying patient to deal with, fretful and thankless, and not seeming to care what trouble he gave to the kind and patient sisters, but by degrees the love of God won his heart, and on the evening of the old year, 1901, at a little service held for the lepers, he yielded his heart to the Lord Jesus Christ, and accepted Him as his Saviour.

We pass on a little further and are greeted by a hearty "Good morning," from K. Though entirely blind—the disease having eaten away his eyes, and has left only ghastly holes over which in the day-time he wears a bandage to hide their unsightliness—K. is quick to recognize voices. He was the first leper brought to Bethesda, and is now looked upon as a kind of father in the little community. Poor K. was in good position in Paramaribo, the future looked bright before him, and love and happiness lay invitingly in his path, when suddenly a horror of great darkness fell upon him, for the dreaded disease made its appearance, and he knew that for him earthly happiness must be abandoned forever. The disease is gradually increasing, and little by little hands and feet lose their power, toes and fingers are eaten away, while the blindness is an added agony. He is very suffering to-day, and tears trickle from his sightless eyes as we speak to him. He is having his breakfast, and little Christian, the youngest of the lepers of Bethesda, a boy of only twelve years, is feeding him. But K. too has as we trust, opened his heart to the great love of Christ, and he is beloved of all, nurses and patients alike.

Ah! here comes Bill, with his true bright face! Dear good W. R., or Bill, as he is known at Bethesda, always cheery and helpful, a friend to everybody. Bill is the schoolmaster here, and teaches the

younger patients, reading and writing. L., a girl of fourteen years, has learned to read and write since she came to Bethesda, and now may often be seen sitting on K.'s veranda, and reading the Bible to him. Bill, too, has a sad history. One of a family of eleven children left orphans and unprovided for, it had been his fond hope to do much for his younger brothers and sisters. He is an intelligent lad, and speaks English fluently as well as his native Dutch, and what is better still, Bill is a sincere Christian, and his patient resignation and acceptance of the will of God are evident in his whole life.

In his case the disease has not progressed so far, but there is no cure, and Bill knows that his days will go on in increasing suffering until the worn-out body is carried to the little graveyard.

In one of the rooms, that of a young man who was a carpenter, and is still able to use his hands in that way, it is pathetic to see a head-stone which he has made for his own grave of hard wood, upon which he has carved his own name, date of birth, etc., and left a space for the date of his death, which he has asked his friend Bill to fill in for him afterwards. For all these poor sufferers know that for them there is nothing to be looked for till the releasing hand of death shall lead them to that land where the inhabitants shall no more say "I am sick."

We might go on to relate the histories of the others of the inhabitants of Bethesda, each one with its own individual story of sorrow, but let these few suffice. Of the fifteen patients, there are five women, and the remaining ten are men. The oldest is a man of some sixty years, while the youngest is little Christian, a boy of twelve.

But let us return to the Sisters. After their work of the morning is ended, the mid-day meal finished, and the sick ones having a time of rest in their rooms, we should probably find these indefatigable souls in their little rest-house with a pile of needlework, making or mending for their charges! Later on there are dressings and bandagings a second time for the worst of the patients, the evening meals to be prepared and given, and the various preparations for the night.

But before we leave the little village, let us take a last look at the closing scene of the day.

The evening shadows are closing round Chatillon and the bright tropical moon is beginning to shed its silvery rays over the quiet scene, as we step towards K.'s room, and sit in his little veranda. Inside are gathered all the patients who can walk or can be carried there, for their evening worship. To-night is their "prayer-meeting night" and the little room is quite full. Among them sit the Sisters, one of whom gives out a hymn, which is heartily sung by all—for mercifully, the fell disease which has so marred their forms and faces has left their voices untouched, and they sing together sweetly and melodiously. Then one of the lepers reads a chapter from the Bible distinctly and clearly, and afterwards, one by one, they lift up their voices in simple pleading prayer.

It is a heart-moving sight, and one can almost see in fancy the figure of the Divine Healer, moving about among them and speaking His words of peace and power, as in the days of His life upon earth. There is such a true spirit of devotion among them—their prayers are such an out-pouring of soul into the listening ear of the Saviour, and we feel His presence very near and real.

There is a nice, simple, little Moravian church at Chatillon, where from week to week the pure Gospel is preached, and the people taught simply and lovingly of Christ and His salvation. It was my privilege to be present on the evening of Ascension day, when a little congregation of some fifty or more were gathered there. Brother Weiss held a short catechetical service for them, questioning them on the sermon he had preached there in the morning, and the readiness and intelligence with which they answered were as striking as was the dexterity with which he drew out from them, by illustration and suggestion, all that they knew.

The splendid self-sacrifice and devotion of those who dedicate their lives to a work like this, involving, as it does, so much that is repugnant to flesh and blood, and so undoubted a risk of contamination from the disease—a risk which is accepted willingly for Christ's sake—is past all praise. "They shall in no wise lose their reward." The heroism of a Father Damian travelled the world over, and his praises were on everyone's lips but there are hundreds of such heroes and heroines working in obscure corners of the world, heedless of the praise or blame of men, content only to hear His "Well done, good and faithful servant," at the last.

Of such are these dear Missionary brethren and sisters at Groot Chatillon. The privilege is offered to us of sympathizing with them in a practical way, by helping on the work to which they are devoting their lives. Nothing gives them purer joy than anything that is done for their dear lepers. And there is much that needs to be done.

It is needless to say that this sketch of the work is written in the earnest hope that the simple recital may move the hearts of Christians everywhere, and lead them to give to the support and expansion of this good and Christ-like work.

Would that many more of the poor lepers of Surinam, who now drag out their sad and suffering lives with no hope either for this world or the next, might be brought into the atmosphere of love, and purity, and prayer of little Bethesda! But for this, money is needed to build fresh houses, as well as for the keeping up of the work already existing.

Besides regular help towards the general expenses of the work and its gradual expansion, I should like to plead for help for three special objects which are urgently required at the present time for Bethesda.

1.—A Surgery, and proper Bath-rooms. At present the Sisters have to do the dressing of the patients' sores in a very small and ill-ventilated bath-room, which is most trying and unwholesome, both for nurses and patients.

In a disease such as this, plenty of space and fresh air are indispensable.

2.—A small Chapel or Prayer-room. For their morning and evening worship, and other gatherings for singing and prayer, they at present assemble in the room of one of their number, but it is even now difficult to seat them all, and in course of time will be impossible. Here again, it is inadvisable that they should be crowded into a small room, especially in the extreme heat of the Surinam climate, and a small Chapel for their use is much needed.

I have told my simple story, and now leave it with my readers.

Will it not be "an over-payment of delight" for anything we do or give now for a work such as this—a work which must surely be very near to the heart of our Lord Himself—to hear in the Great Day His Voice saying to us "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me?"

Mrs. L. Pigott.

British Consulate,  
Paramaribo, Surinam.

(Rev. C. Goedel, Mary J. Drexel Home, Girard Ave., Philadelphia, Pa., is the General Treasurer of the Leper Building Fund for the United States. Every cent given goes direct to the work. The expenses of Rev. and Mrs. Weiss are paid privately. They have come to America bringing cordial endorsement from our Consular Agent, the Consul General of the Netherlands and the Protestant pastors in Paramaribo. President Roosevelt received Mr. and Mrs. Weiss at the White House Nov. 26, and warmly welcomed them to the United States on their errand of mercy.)

#### Loneliness of Age.

The loneliness of age! How few think of this, and treat with tenderness and consideration those who have outlived their generation, and whose early companions and friends have been taken from them! Unable to engage in the activities of life, they are no longer brought into contact and sympathy with those around them, and no tie of common interest and mutual dependence binds them together. They necessarily, to a great extent, live in a world of their own, with which those around them are not familiar.

The communings of their hearts are with the scenes of the past and the companions of other years who have long ago passed away. Lover and friends have been taken from them, and their acquaintances laid in darkness. The forms they admired and loved are gone, the eyes that looked into theirs with the tenderest affection are sightless, and the voices that cheered and stirred their souls have long since been silent. Their early world of hope and joy has become a desolation, and they sit in silence contemplating the ruin that has been wrought.—Exchange.

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## Our Young People.

### The Flower in the Field.

For the Standard.

Class B stood in a row while the teacher marked to-morrow's reading lesson. It looked rather dry and hard, but just at the end of it came a lovely bit of poetry.

"May we learn that verse?" asked Carl and Adele. "Must we learn that old verse?" asked Jim and Lottie. The four began together, but the first two spoke in such bright, crisp tones, that they had finished their question while the other two were still drawing along in the middle of theirs.

The teacher didn't answer any of them. She was looking at them, but seemed at the same time to be looking beyond them. Jim, who could never be quiet very long, touched her hand and softly asked, "What are you thinking about, and looking at so hard?" "I see," answered the teacher, almost as if she were talking to herself, "I see four little people at work in a field together. They all work pretty faithfully, pulling up Bad Grammar weeds, hoeing away at long rows of Spelling, and keeping the Addition and Subtraction borders trimmed neat and even.

"But there is one curious thing about these little workers. Sometimes they find the sweetest clusters of flowers, blue, white and crimson, blooming in unexpected corners. These they can have for the trouble of gathering. But—can you believe it?—while some of the little people pounce on the flowers, pull them, smell them, and fasten them on their breasts, the others whine: "O, dear, must we break our backs picking these old flowers? They never do stay on after we've pinned them, and they are not so very pretty, anyhow."

Carl and Adele heard the little parable with beaming smiles. Jim and Lottie giggled and grew rosier than ever. While Lottie whispered roguishly to Jim,

"Let's pick the little old flowers, this time."

Then Class B stood stiff and straight while the teacher issued the command it loved, and without which it would not budge,

"Face!

Pace!

Now take your place!"

—Mary Hoge Wardlaw.

### The Worth of a Boy.

Yes, it was Christmas Day. Johnny had been very aggravating all the morning.

"So noisy! so rude! so horrid!" said his lady sister Helen.

"Oh, I wish papa would send him away to school. I don't see how I can get along with him any longer."

"You must be patient," said mamma.

"I think that everybody has been too patient," replied Helen, pursing up her pretty red lips. "If he knew that he must behave like a gentleman why, then, he would behave like a gentleman."

So Helen proceeded to make him behave. She put on the most freezing manner possible whenever he came near her.

Whenever he asked her to tie his cravat, she pushed him away, and told him that she never meant to do anything more for him, he behaved so badly. When he wished to consult her about the hanging of mamma's present on the Christmas tree, she told him that he might get some other person's advice, she cared nothing about the matter.

Mamma had a headache that day, and was obliged to go to her room for an hour or two. We all know that when the mammas hide their face for any reason whatever it is the same as if the sun had gone behind a dark cloud. So, you see, the house was very dull for a twelve-year-old boy of an explosive disposition.

How were two or three hours to be got rid of after dinner, before the family were to gather in the parlor and pick the Christmas tree?

Johnny put on his overcoat and sauntered out. Presently he fell in with Harry Scott. Just the sight of Harry's jovial face, his sparkling eyes, his springing step, made Johnny's lonesome heart bound with pleasure. He knew that Harry sometimes used unmanly words, that he was not always truthful. But Harry was pleasant, and Helen was cross. One was like honey, the other was like vinegar.

"Come down to the skating pond," said Harry.

"Father said I musn't skate any till he got back. He won't be home till evening."

"That's what I call tyranny," replied Harry. "If I were in your place I'd strike out for freedom. The boss can't do anything to you if you don't mind him, more'n whale you a little."

"My father never strikes any of us children, said Johnny on the defensive.

"Then you are a ninny if you don't come along."

"But father said the ice was likely to be thin."

"Oh, what a baby you are! Come along."

So Johnny went back to the house, crept into the kitchen quietly, and took his skates from their place without being seen by anybody but Nora, the cook. By and by the shadows fell, and the gas was lighted in the handsome parlors.

Mamma, refreshed by her hour of quiet rest, came down in a pretty costume, with a bunch of Christmas roses in her hand.

May Ellsworth, one of Johnny's favorite cousins, arrived with a gift for Johnny to be hung on the Christmas tree.

Tall and graceful, sparkling all over with stars and crescents, candles and globes, loaded with wonderful secrets, stood the tree under the arch between the two parlors. The time had come to distribute the gifts.

But one was absent, the noise-maker, the peace-dispeller, the nerve-irritator, the enfant terrible.

One would say that his absence was fortunate, since he was such a trouble to the household. But, somehow, they could not go on without him. Why, half the things on the tree were for Johnny. The family had been revolving around Johnny during all the days

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Time table in effect November 19, 1902.

Eastbound Trains.	Passenger Daily.	Passenger Daily.
Leave Goldsboro.....	8:30 p m	8:00 a m
Leave Kinston.....	4:22 p m	8:48 a m
Leave New Bern.....	5:50 p m	10:10 a m
Arrive Morehead City.....	7:15 p m	
Westbound Trains.	Passenger Daily.	Passenger Daily.
Leave Morehead City.....	7:05 a m	
Leave New Bern.....	9:00 a m	6:30 p m
Leave Kinston.....	10:12 a m	7:37 p m
Arrive Goldsboro.....	11:15 a m	8:30 p m

S. L. DILL, Superintendent

of preparation for Christmas. But why did he not come?

The question resounded through the house and penetrated to the kitchen.

"He took his skates and went out two or three hours ago," said Nora.

A hush fell upon the assembled family. Johnny had gone to the river. Helen looked frightened. The mother's face was white with anxiety.

"I didn't think anything could keep him from the Christmas tree," said Cousin May. Then, seeing the effect of her words, she wished that she had kept silent.

"I will go and look for him," said big brother Ben, starting out upon the run in the direction of the river.

Helen stole to her mother's side, and put her arms around her neck.

"I am afraid it is all my fault," she said. "I was so hard and cross with Johnny, that he went off just to get away from me."

Mamma could only reply by a sad look in her soft, patient eyes.

"And you have told me so often," went on Helen, "to make sunshine for the boys, and trust for the rest; and maybe I shall never have a chance again to try to forget myself for Johnny's sake."

The minutes spent by the family waiting for Ben's return were full of, silent dread. And, oh, what relief came to those anxious hearts when an ear-splitting war-hoop was heard!

"It's Johnny," cried Helen, the fastidious, running to the door and clasp- ing the "dreadful boy" in her strong young arms.

"What's struck you?" said Johnny, amazed at the sudden show of affection, when he expected nothing less than a scolding from each individual member of the family.

"What ails you all?" as they crowded about him, eager to express their relief and joy.

"Where's Ben? Come, let's begin on the tree."

"Ben has gone to look for you," said the mother. "We have had a terrible fright. Why did you disobey father and go to the river?"

"I didn't go on the ice, mother. I was all out of sorts when I went out. But I guess the walk did me good. Anyway, I couldn't make up my mind to skate against father's orders."

"Bless the boy!" said the mother in her heart.

"He is my Christmas present," whispered Helen in her mother's ear. "See if I don't appreciate how precious he is all the year long till next Christmas Eve."—The Christian Register.

#### Just an Every-day Saint.

"Wait, Tommy; that button must be sewed on your jacket."

"But I'll be late for school, mother."

"No, you will not be late; give me your jacket and you amuse baby one minute; you know our clock is a little fast."

Tommy took Baby Ben to the window and called his attention to a passing "bow-wow" while the button was being fastened in place.

"Why, mamma, it's raining! I'll

have to carry an umbrella to school, won't I?"

"Is it raining?" said Mrs. Chubb, anxiously.

"Yes, indeed; see the drops on the window. But I'll take that broken umbrella, and then if anything happens it won't make any difference."

Tommy was conscious that his umbrella was liable to accidents, and how could it be otherwise when it was sure to be used as an offensive and defensive weapon in his friendly skirmishes with other boys?

"Here's your jacket, my boy; now get your umbrella and scamper off to school."

Mrs. Chubb stood at the window and watched him. "Tommy," she called; he looked back. "Tommy, you may bring Billy home to dinner with you."

"All right, mother! Good for you!"

It was wash-day, and that invitation increased Mrs. Chubb's work a little, for she was her own cook on wash-days.

"But," she said to herself, "he needs a good dinner and he shall have it. I must hunt up some warm clothing for him, too, poor little fellow! He shall have that overcoat Tommy has laid aside, and I do believe I can mend the sleeves before time to get dinner."

The overcoat was brought, with a roll of pieces, and the mending went on, with occasional interruptions, for Baby Ben must receive a bright smile once in a while, and a little help, too, in his small endeavors at block-house building.

The coat being finished and the baby tucked away for his nap, Mrs. Chubb hastened to the kitchen and busied herself in preparing dinner.

After dinner the overcoat was given to Billy, and he buttoned himself up in it with great delight.

"Thank ye, Mis' Chubb, ever so much; mother said I'd just have to run to keep warm this winter, 'cause she couldn't afford to buy me an overcoat, an' now she'll see me come a-walkin' in with an overcoat on!"

"Well, I'm glad you like it, Billy; just put this roll of pieces in the pocket, so your mother can have them to mend with if needed. I'm glad I know of a good little boy to have that overcoat; it ought to be proud of having kept two good boys warm," said Mrs. Chubb as she started the children off to school, each with a nice red apple in his pocket.

"Hooray for us, Billy!" said Tommy; "that means you're one good boy and I'm another."

The next day Mrs. Chubb called on Billy's mother, a poor widow who worked hard to provide for her little family.

"Mrs. Blake," she said, "I would like to have Billy take his dinner with us during this term of school; you know we live nearer the schoolhouse than you do, and he can always be there in time." She did not add that the boy would be sure of a hearty meal, but Mrs. Blake thought of that and appreciated the kindness.

"It is very good of you, Mrs. Chubb, and Billy will say so, too. I know it will be some trouble to you."

"No, we busy housekeeping mothers cannot reach out very far, but we can improve our little wayside opportunities.

But good-by now, for I must look in on Mrs. Paley a few minutes. Do not forget to tell B'ly."

Mrs. Chubb found Mrs. Paley where everybody found her, and where she had spent many years—in her own room on a couch.

"How good you are to come!" said the invalid.

"I like to come," answered Mrs. Chubb cheerily, "because I always find you at home."

"Yes, but do you know home sometimes seems to me like a prison?"

"Such a pretty room as this surely cannot seem like a prison," said Mrs. Chubb with a smile. "Only see the pretty, bright carpet, lovely pictures, nice furniture, and two windows through which you have glimpses of God's beautiful world outside."

"Yes a beautiful world, but you remember Mrs. Browning says: 'Two little tears suffice to cover all!'"

"Ah! but the beauty is there just the same, and God is God; floods of tears cannot wash away that blessed truth."

Then Mrs. Chubb chatted about various matters, little incidents in her own home life; told some quaint sayings of Baby Ben, and gave a sketch of the pastor's prayer-meeting talk of the night before.

"Now good-by, dear," said Mrs. Chubb, "I see Miss Vail. I want to speak with her;" and, with a promise to come again as soon as she could, she closed Mrs. Paley's door behind her and hurried away.

"How do you do, Miss Vail? I am Mrs. Chubb; you remember we spoke at church last Sunday."

"Oh, yes, I remember."

"I wish to remind you of our church tea Friday evening. You will go I am sure."

"I do not know; I am so much a stranger."

"Yes, you are a stranger, but we are going to take you in and make you feel at home. You will soon make acquaintances. I am glad you handed in your church letter."

"I like the pastor very much."

"I am sure you do. Wasn't that a good sermon last Sunday! I will call for you Friday evening. Mr. Chubb cannot go to the tea, and I shall be glad of your company."

Miss Vail's consent to accompany her was given, and they parted at the next corner.

When Billy came home from school that afternoon his mother told him about Mrs. Chubb's invitation. He was greatly pleased, and searching through his limited vocabulary for words to express his feelings.

"Mother, Mrs. Chubb's a brick; she is a pressed brick, that's true."

"Yes, Billy, or perhaps she's a saint."

"Mebbe; not the kind with the long, white dress and shiny about her head, though; but just a kind of every-day saint."

"She's the kind we read of in the Bible, Billy."

"Where?"

"You'll see when we read our Bible to-night."

They read the twenty-fifth chapter of Matthew from the thirty-first to the forty-first verses."

"Yes, mother, I see," said Billy.— Selected.

#### Why Johnny Didn't Smoke.

We were walking up and down the long platform of the railway station at New London one bright spring morning, and enjoying the fresh breeze that blew in from the south while we waited for the Vermont Central train to take us on to the northward.

There were other strollers besides ourselves, and we particularly noticed a handsome, dainty young athlete for his scrupulous neatness, his quiet demeanor, and his firm, erect carriage.

Presently he was accosted by a half dozen jolly young fellows, who were surprised and delighted at meeting him there. They plied him with hasty, cordial, boyish questions: "Where have you been?" "What have you been doing?" "How are you getting on?"

We dropped down on a settee near by, amused at the merry, lively chat. Presently some one offered our athlete a cigar.

"Thank you, no," he said. "I have given up smoking." And then he added, laughing a little, and showing a set of very white teeth: "The fact is, when I reached home there seemed to be no place for me to smoke, and I was under the necessity of giving up the habit."

"How was that, John?"

"Well, you see, I was glad enough to get home again, and after supper I went into the library and lay down on the sofa in front of the open fire, and, lighting a cigar, prepared for a smoke. Pretty soon ma came in. Not my own mother; she died when I was a little thing, but this one, ever since my father married her, has made a pretty and pleasant home for me. As she walked along, I heard the soft rustle of her dress, and then I heard her sniff, sniff, and presently she said: 'I fancied I smelled smoke.' I held up my cigar, and confessed I had been smoking a little, off and on, for some time."

"Oh, is that so?" she said gently.

"Well, Johnny, I don't know that it would please me to see you smoking on the street or when we are out anywhere. I don't think I could bear that." And I said: "Certainly not, ma. You can depend on me." But I threw my cigar in the fire, having lost my enjoyment of it somehow, although she did not scold.

"Pretty soon my father came in and he said, directly: 'Ma tells me you have learned to smoke, my boy. Well, I suppose I ought to be surprised that you didn't learn sooner, but don't let me see you smoking around the house. And I said, 'Certainly not, sir,' and was glad he had taken it so pleasantly."

"Before the evening was half over, my Uncle Tom, who is my father's partner in business strolled over for a little chat, and as he took a seat and looked me over in a way he has, as if we were taking an account of stock, ma said, in her soft voice: Johnny has a new accomplishment since he went away. He has learned to smoke."

"Dear me! is that so?" exclaimed

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# PATENTS

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Uncle Tom. 'Well, why boys will persist in burning up their hard earnings is a mystery to me; but you won't let me see you smoking about the factory, I hope. I shouldn't enjoy seeing my nephew and bookkeeper and prospective partner about the works smoking.'

"Uncle Tom is a great go-to-meeting man. One evening he asked me to go with him, and as I had no excuse to offer, I went. There was a collection, and Uncle Tom said to me: 'I used to use tobacco and beer, but since I left it off I have put what money I save in that way into the Lord's work, and it gives me more pleasure than I ever got from smoke or drink.'

"I will do that too, sir,' I said, 'I will follow so excellent an example for a year, and then if I am no poorer, I will keep it up as long as I live.' So I began saving my dimes. I had to go to church to put them in the box, of course, and in that way I became interested in the religion I heard preached, and concluded that I needed it as much as any one. So boys, I am a Christian and a church member, and I feel as if I had been getting on quite a little."

"I like your speaking out and telling us about it," said the jolliest young fellow of them all. "It gives me faith to believe that you have got hold of something worth having."

"All aboard for the North!" shouted Conductor Doane. And the next minute we were moving rapidly away, leaving the group still talking.—Mrs. Annie Preston, In Onward.

#### Telephoning to Dogs.

A French tourist relates that some time ago he set out to cross St. Bernard's Pass by himself, and got caught in the fog near the top. He sat on a rock and waited for one of the dogs to come and attend to him, but in vain, and when the fog cleared away he managed to reach the Hospice. On arrival he observed that he thought the dog a rather overrated animal.

"There I was," he said, "for at least six hours, and not one came near me."

"But why," exclaimed one of the monks, "did you not ring us up?"

To the astonished tourist it was explained that the whole of the pass is provided with shelters at short distances from each other, all in direct telephonic communication with the Hospice. When the bell rings the monks send off a hound loaded with bread and wine and other comforts. The dog on duty is told what number has rung, and he goes straight to that shelter.

This system saves the hounds their old duty of patrolling the pass on the chance of a stray traveller being found, and as the pass is for about eight months of the year under snow, this entailed very hard and often fruitless labor.—Baltimore Sun.

To accept the inevitable; neither to struggle against it nor murmur at it, simply to bear it—this is the great lesson of life—above all to a woman. It may come late or early, and the learning of it is sure to be hard; but she will never be a really happy woman until she has learned it.—Dinah Mulock Craik.

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Down grandmothers banister rail  
Swift as the wind I slide,  
I'm the engineer that never knows fear,  
And I travel far and wide.

Each time I rush upstairs  
Grandmother cries, "Don't fall!"  
When, whiz! I drop without any stop  
Between Boston and Montreal.

I hurry again to the top.  
Oh, my! it is such fun,  
For this is the train that's flying from  
Maine  
And arriving at Washington.

Once more I am off like a flash,  
To carry the New York mail.  
I am sure you would guess 'tis the light-  
ning express  
On grandmother's banister rail.  
Yonth's Companion.

### Children's Letters.

Cromartie, N. C., Mar. 17, 1903.

Dear Standard:

I thought I would write to you as I have never written before. I go to school at Mt. Tabor. Our school has closed. Our teacher's name is Miss Sallie McGoogan. I also go to Sunday-school and preaching. Our pastor's name is Rev. J. P. McMillian and our Sunday-school teacher's name is Miss Eugenia Smith. I will close by asking a Bible question, Where is the name Washpot found in the Bible? I will close wishing to see my letter in print.

Your unknown friend,  
Samuel Smith.

Goldsboro, Mar. 21, 1903.

Dear Standard:

I love to read the letters in your paper, and am writing one to surprise my brother. I am six years old and go to school to my Aunt Sallie Kirby. My brother is ten years old and we have a pony, two St. Bernard dogs and two rabbits. I am so glad summer will soon be here so I can go fishing and go bare-footed. With best wishes.

Your little unknown friend,  
M. Robinson.

Linker, N. C., March 21, 1903.

Dear Standard:

Our papa takes your paper and we enjoy reading the children's letters. We have one sister and four brothers. The only pet we have is our baby brother; he is four months old. We go to school at Coddle; our teacher is Mr. Sam Sloop; we love him very much. There are sixty scholars on the roll. We go to preaching at Prospect; our pastor is Rev. W. W. Pharr, D. D. How many of the cousins are reading the Testament through? We are. We will close by asking a question, Where is sense found in the Bible?

Your unknown friends,

Carrie Johnston, Della Johnston.  
Aged 12, 10.

Floers, N. C., Mar. 22, 1903.

Dear Mrs. McKelway:

As I have never written to your nice paper before, I will write you a short letter to-day. I enjoy reading your paper and especially the little children's letters. My school closed two weeks ago. We had a very nice entertainment. Prof. H. T. Baker and his son, Mr. Herschel was my teachers. I like them very much. I study fourth reader, spelling book and arithmetic. I have a little brother and sister smaller than I. They are twins, their names are James Gay and Willie Odessa. They went to school the last session. They are six years old. I have seven sisters and two brothers. I will close, hoping to see my letter in print.

Your unknown friend,  
Age 9. Ethel Grier Hudson.

Shopton, N. C., Mar. 15th, 1903.

Dear Standard:

I am a little boy 9 years old. I am going to school. I study reading, geography, arithmetic and spelling. I have no pets except a calf that wears a bell. I hope to see my letter in print. I will close by asking the little folks a question, What man in the Bible was left-handed?

Your unknown friend,  
Howard Price

Paw Creek, N. C., March 23, 1903.

Dear Standard:

I am a little girl nine years old. My papa takes your nice paper and I like to read the children's letters. I have two brothers and one sister. My brothers' names are Garry and Curtis, my sister's name is Gertrude. Garry is seven years old and Curtis is two years old. My sister is five years old. I go to school at Paw Creek. My teacher is Miss Bertha Reid. My school will close April 3. We are going to have an entertainment the last day. My Sunday-school teacher is Miss Bessie McCord. Rev. G. L. Cook is our Pastor. I will close by asking a question in the Bible, Where is music found.

Your unknown friend,  
Ala Summerville.

Charlotte, March 22, 1903.

Dear Standard:

I thought I would write to you as I have never written to you before. My mamma takes your paper and I like to read the letters. I go to school every day. My teacher is Miss Rose Miller. I like her very much. I go to church at Amity. My pastor is Mr. Hagan. My Sunday-school teacher is Mrs. Morris. I will close by asking a question, Where is handkerchief found in the Bible?

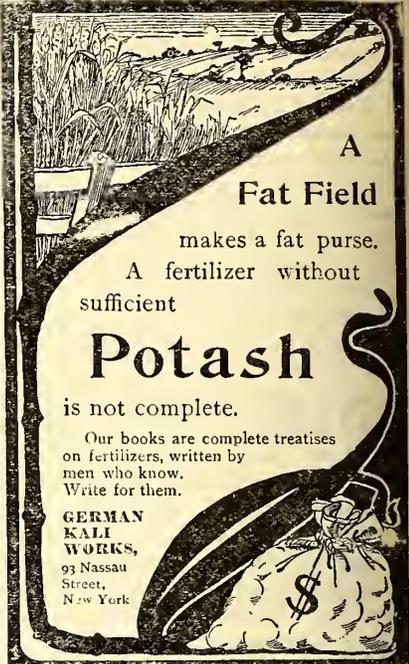
Your friend,  
Grace Dunn.

Good Will, S. C., March 20, 1903.

Dear Standard:

My papa takes your good paper and I love to read the little letters very much.

We have a shepherd dog, a cat and five sweet little kittens, 2 goats and 4 lambs, and one cow. I have a sister and her name is Nancy. My brother is at Davidson College. I have recited the Shorter Catechism and have received my



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At druggists. Price, \$1. Insist on getting it. If your druggist has not got it, send us \$1, and we will send you a bottle, charges prepaid. Highest testimonials. Write us for circulars. XANTHINE COMPANY, Richmond, Va.

Bible. I am seven years old. Please don't throw my letter aside but let me see it in the Standard.

Your little friend,  
Robert M. McKay.

[Monroe, N. C., March 18, 1903.]

Dear Mrs. McKelway:

I will try to write you a letter as I have never written one to you. I like to read the little letters and stories for children in the Standard. I have five sisters. Three of us go to school every day and all of us go to Sabbath-school except the baby and she is beginning to walk and is so cunning. Miss Alice Norwood is my teacher and I love her very much. I have lots of missionary chickens and I sell all the eggs for missionary money I took twenty-seven eggs out of the nests today and sold them. Some of my hens want to set, but I want them to lay eggs all the time. I want you to print this letter to surprise Uncle Henry. I will send a Bible enigma, but if you think it is too long to print it I will just ask a question, Who was it Jesus told not to bother about other people's business, but to attend to his own?

Your little friend,  
Sadie Belk.

Age 10.

This is the enigma, and I wish you would print it because it is the name of somebody we all love.

What Prophetess lived in a college in Jerusalem? Who was Jethro's son-in-law? Who played on a harp before a King? What nation was always called children? What is the second letter of the second book of the Bible? Who was David's grandfather? Who was at one time the oldest man in the world? The whole is the name of a beloved Pastor.

Your friend,  
Sadie Belk.

#### The Green Marble.

By Mrs. F. M. Howard.

Mary Ellen loved marbles. She had a little yellow bag with a drawstring run into the hem, and she had more marbles in it than she could count, still she wanted more and when her mother called her in to do an errand for her that one day she begged for a nickel to buy marbles with, in payment.

"Run right along fast then," said Mrs. Pierson, "for Nora is in a hurry for the raisins." Mary Ellen had on her pretty pink dress with the ruffles over the shoulders, and a hat with long sash ends which streamed out behind her when she ran, so she felt very good and obedient, and skipped away so briskly that the wind carried her hat ribbons out like banners.

She gave her orders at the grocer's, then went into the drug store where a large jar stood on the shelf, filled with marbles. Her nickel would buy but five of the handsome glass ones which she liked, but as the druggist turned them out she found six that she was sure she must have, they were all so lovely.

"Which will you have?" asked the druggist. He was getting tired of waiting for Mary Ellen to choose between

the green little hand, and another customer was coming.

"Please sir, I want them all," said Mary Ellen.

The druggist laughed, for he had had a little girl at home of his own. "Pick out the five you like best sissy, and drop the other into the jar," he said as he tossed her nickel into the drawer, and went to wait on the other customer. She was all alone, and the two marbles looked more and more beautiful as she tried to choose between them. Four had already been slipped into her pocket, and but one more was honestly hers.

Poor Mary Ellen, she had never taken anything which did not belong to her in all her life before, but—oh, they were so pretty—and there was no one there to see—and she turned and fled from the store with a very red face and with six marbles in her pocket. It was a very unhappy little girl who went slowly into the pleasant sitting-room where her mother was hemming the strings for her new white apron.

"Did you buy your marbles, Mary Ellen?"

"Yes, ma'am." All the marbles but one came out of her pocket.

"They are real pretty, but what ails you child? Does your head ache?"

"No, ma'am."

"Did you leave the order?"

"Yes, ma'am."

Mary Ellen went out to the barn and took the green marble from her pocket. It did not look nearly so green and pretty as it had in the store, and the little girl most heartily wished it was back there again, safe in the jar. A little girl friend came to visit her a few days later, and she gave it to her, hoping to lighten her mind of its trouble.

"Why," said the little friend in surprise, "It's the very prettiest one you have. I wouldn't think you would give it away."

"I don't care much for it," replied Mary Ellen with a thankful heart as she saw it going into her friend's apron pocket. A week after the little friend came back with the marble.

"I guess I don't want it," she said. "It is always rolling away and getting lost. I think it is home sick for you."

Mary Ellen tried to laugh at the funny idea, but with a very sick heart; she was again the unwilling owner of a green glass marble.

She tried to lose it, but some one would always come running with, "Here's your green marble, Mary Ellen," until she hated the very thought of it.

Mr. Sanborn, the druggist, was a friend of Mr. and Mrs. Pierson, and often came to the house for a friendly call, and Mary Ellen had always liked him and enjoyed his visits. She saw him at the gate one day and almost shrieked aloud, in her fear that he had come to complain to her mother of the wicked little girl who had come to his store and stolen a marble, and she slunk away as fast as she could and hid in the barn.

"Why, Mary Ellen, I was real ashamed of you," said her mother after the caller had gone, and the guilty little girl had come in.

"Mr. Sanborn likes to hear you say

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AXIOM:

Treble quantity, double crop!

Cotton high! Corn high! Tobacco high! Likely to continue high!

your verses, and I wanted you to sing that nice little song for him which you learned."

Mary Ellen hung her head and made no reply. She could never sing for Mr. Sanborn again she knew, with that naughty heart of hers throbbing so fast and hard, and after that she would go a block out her way rather than meet him or pass his store.

Mrs. Pierson awoke one night in alarm. Mary Ellen was moaning and crying in her cot, her face flushed, her hands hot with fever. "Don't take me to jail, please don't, Mr. Sanborn. I stole your marble, but here it is. The green one—" and then her heavy eyes opened to look up into her mother's anxious face.

"You will take it back to Mr. Sanborn, and tell him how sorry I am," she sobbed after the story of her naughty act was told, and all of the sorrow and shame it had cost her.

Mary Ellen was a very sick little girl for many days, and even after kind Mr. Sanborn had sent her a bag of cool, sweet oranges as a token of his entire forgiveness the green marble haunted her dreams. She never cared to play with her marbles after she was well again, and never, never, never did she take anything which did not belong to her.—Christian Work and Evangelist.

**How Nancy Belled the Rat.**

By Zephine Humphrey.

Rats had gotten into the cellar. Nancy's mother was greatly distressed over the fact. As for Ethel, Nancy's older sister, she declared she was frightened to death, and was forever mounting upon chairs and sofas when the thumping began below. She looked so pretty and so appealing as she stood thus, with her skirts gathered tightly about her, her lips parted and her eyes glancing to and fro, that Nancy's heart went out in a desire to help her. Nancy, too, felt a vague, traditionary horror on the subject of rats. It was not for nothing that she had generations of petticoats behind her. But her own petticoats had not yet reached the state at which this inherited tendency develops into principle, and she held her mind free from prejudice. When Ethel said, "Nancy, take the candles and go bring some apples from the cellar, there's a darling," Nancy shut her lips together tight and went. The sudden scurry and rush across the dark floor when her foot touched the stairs caused her heart to leap up in her throat; but Ethel wanted apples, and Nancy loved Ethel.

"If only we could catch one rat," said Thomas, the gardener, "and tie a bell to his neck and let him go, he would scare all the others away."

This theory interested Nancy exceedingly. In spite of the combined approval of the rest of the family, she had not been able to look with favor upon the large steel trap, with its cruel springs. After all, rats had their lives to live as well as chipmunks and rabbits. And at the sight of chipmunks and rabbits even Ethel said, "How cunning!" Where was the fine distinction?

But a bell now, that was different. Nancy held her breath at thought of the

fearful joy of living in bed at night and hearing it ring through the cellar and up the walls. It made her shiver deliciously in anticipation. Moreover, the house would be cleared and peace restored to Ethel's mind without pain to the rats. She longed to have the experiment made. Thomas longed, too, though with a somewhat different longing from Nancy's; but all their desire and their bribes of cheese were vain.

"Never see such clever rats, never in all my life," said Thomas, disgustedly, as morning after morning he descended the cellar stairs, with masculine directness, and looked at his empty traps. He moved with such ease and freedom. Nancy stood back on the stairs, and watched him admiringly. Not once did she see him start and draw one foot up out of harm's way.

One evening Ethel sent Nancy downstairs for maple sugar. The rats had been unusually noisy since supper. They had thumped and scrambled and raced, till poor Ethel had taken up a permanent position on the end of the sofa, with her feet tucked under her, and even Nancy, catching the infection, sat cross-legged in her chair. It seemed to her at first that she could not go down cellar. When Ethel asked her, she looked up apologetically, and was about to refuse, when the woe-begone expression of her sister's face smote her, and she got down from her chair.

"You're never afraid, are you, Nancy?" asked Ethel, touched by a sudden thought.

"No," answered Nancy, bravely.

At the head of the cellar stairs she stopped and stamped her foot several times. A sudden hush ensued in the wide, dark realms below. Then she set her lips, and went down. The draught from the open door behind her made the candle flare and drip in her hand. Great unformed shadows went sprawling across the darkness which shut her in. The silence was almost harder to bear than the previous noise had been. She dreaded to cross the floor to the cupboard; she dreaded still more to return, with her back to the cellar's horrors, and the feeling of them over her shoulder goading her into reckless flight.

At the foot of the stairs she stopped suddenly and felt her heart stand still. In the middle of the floor sat a large gray rat, erect and calm attentive. She had never seen a rat before. It was a new experience. She understood at once that they were not pleasant and friendly beasts, like chipmunks. This one was a bold, sly fellow, and he watched her narrowly, with black and glittering eyes. She was very much afraid of him. She did not know what to do. But it was nothing less than distressing to stand there motionless, being stared out of countenance by him, and presently she moved her foot a little, experimentally. At that the rat, being prudent as well as bold, dropped down upon all four feet, and made a heavy lunge across the cellar floor. Nancy was much relieved. She started for the cupboard. But in an instant she stopped again. Either the rat had made a mistake in holes, and tried to enter where a smaller than he had

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Lv Philadelphia, ".....	3 29 p m	7 20 a m
Lv Baltimore, ".....	5 45 p m	9 34 a m
Lv Washington, W. S. Ry..	7 00 p m	10 41 a m
Lv Richmond, S. A. L. Ry..	10 37 p m	2 15 p m
Lv Petersburg, ".....	11 20 p m	2 53 p m
Lv Norfolk, ".....	1 55 a m	5 18 p m
Lv Henderson, ".....	2 28 a m	5 41 p m
Lv Raleigh, ".....	4 15 a m	6 58 p m
Lv Southern Pines ".....	6 16 a m	8 50 p m
Lv Hamlet, ".....	7 35 a m	9 45 p m
Lv Columbia, I ".....	10 25 a m	12 20 a m
Ar Savannah, ".....	2 35 p m	4 55 a m
Ar Jacksonville, ".....	7 00 p m	9 15 a m
Ar Tampa, ".....	6 45 a m	6 00 p m
	No. 33.	No. 41.
Lv New York, N. Y. P. & N.	+ 7 55 a m	8 55 p m
Lv Philadelphia, ".....	10 16 a m	11 21 p m
Lv New York, O. D. S. S. Co.	+ 3 00 p m	.....
Lv Baltimore, B. S. P. Co.	.....	+ 6 30 p m
Lv Wash'ton, N. & W. S. B	.....	6 30 p m
Lv Portsmouth, S. A. L. Ry	9 05 p m	9 25 a m
Lv Weldon, ".....	11 45 p m	11 55 a m
Lv Norfolk, ".....	1 55 a m	1 35 p m
Lv Henderson, ".....	2 28 a m	2 02 p m
Lv Raleigh, ".....	4 15 a m	3 45 p m
Lv Southern Pines ".....	6 16 a m	6 18 p m
Lv Hamlet, ".....	7 40 a m	9 45 p m
Lv Wilmington ".....	.....	3 20 p m
Ar Charlotte, ".....	10 33 a m	10 32 p m
Lv Chester, ".....	10 30 a m	12 51 a m
Lv Greenwood, ".....	12 37 p m	3 25 a m
Lv Athens, ".....	2 52 p m	5 58 a m
Ar Atlanta, I ".....	4 00 p m	7 35 a m
Ar Augusta, C. & W. C.....	5 40 p m	.....
Ar Macon, C of Ga.....	7 20 p m	11 35 a m
Ar Montgomery, A. & W. P.	9 20 p m	6 25 p m
Ar Mobile, L. & N.....	2 55 a m	.....
Ar New Orleans, L. & N.....	7 25 a m	.....
Ar Nashville, N. C. & St. L.	1 30 a m	6 55 p m
Ar Memphis.....	4 15 p m	8 20 a m

**NORTHWARD.**

	Daily No. 32.	Daily No. 38.
Lv Memphis, N C & St L.....	12 45 n 'n	8 00 p m
Lv Nashville, ".....	9 30 p m	9 30 a m
Lv New Orleans, L & N.....	8 10 p m	.....
Lv Mobile, ".....	12 40 a m	.....
Lv Montgomery, A & W. P.	6 45 a m	1 00 p m
Lv Macon, C of Ga.....	8 00 a m	4 20 p m
Lv Augusta, C & W C.....	10 05 a m	.....
Lv Atlanta, I S A L Ry.....	12 00 n'n	8 00 p m
Ar Athens, ".....	2 57 p m	11 23 p m
Ar Greenwood, ".....	5 15 p m	1 58 a m
Ar Chester, ".....	7 17 p m	4 15 a m
Lv Charlotte, ".....	7 27 p m	5 01 m
Lv Wilmington ".....	3 20 p m	.....
Lv Hamlet, ".....	10 40 p m	7 50 a m
Lv Southern Pines ".....	11 33 p m	8 44 a m
Lv Raleigh, ".....	1 35 a m	11 15 a m
Lv Henderson, ".....	3 05 a m	12 50 p m
Lv Norfolk, ".....	3 50 a m	1 45 p m
Lv Weldon, ".....	5 00 a m	3 00 p m
Ar Portsmouth, ".....	7 15 a m	5 35 p m
Ar Washington, N & W S B	.....	6 55 a m
Ar Baltimore, B S P Co.....	.....	+ 6 30 a m
Ar New York, O D S S Co.....	.....	+ 5 00 p m
Ar Philadelphia, N Y P & N	+ 5 46 p m	5 10 a m
Ar New York, ".....	8 15 p m	8 00 a m
	No. 34.	No. 66.
Lv Tampa, S A L Ry.....	8 00 p m	8 00 p m
Lv Jacksonville, ".....	9 30 a m	7 50 a m
Lv Savannah, ".....	1 40 p m	12 10 p m
Lv Columbia, S ".....	7 05 p m	5 30 a m
Lv Hamlet, ".....	10 40 p m	8 40 a m
Lv Southern Pines ".....	11 33 p m	9 36 a m
Lv Raleigh, ".....	1 35 a m	11 50 a m
Lv Henderson, ".....	3 05 a m	1 10 p m
Lv Norfolk, ".....	3 45 a m	1 55 p m
Lv Petersburg, ".....	5 53 a m	4 07 p m
Ar Richmond, ".....	6 35 a m	4 55 p m
Ar Washington, W S Ry....	10 10 a m	8 36 p m
Ar Baltimore, P R R.....	11 25 a m	11 25 p m
Ar Philadelphia, P R R.....	1 36 p m	2 56 a m
Ar New York, P R R.....	4 15 p m	6 30 a m

**R. M. COFFEY, C. T. A.,**  
Charlotte, N. C.

gnawed, or else he had eaten so much in his forages through the cellar that he could not return the same way he had come; at any rate he was stuck fast, and half his body and the whole length of his fine gray tail remained on the cellar floor.

Nancy stared at him a moment, aghast. Then—she never could tell how she did it, she was conscious only of a quick, confused succession of ideas—Ethel, a bell, Thomas, her chance—without pausing an instant, she stepped on the tail, and screamed. O, it was horrible to feel it squirming beneath her, that long, thin, wiry tail. There was no doubt now about the reality of Nancy's heritage of fear. It seemed as if all the nerves of all her lady ancestors shivered and shook in her body. Her candle fell from her hand, and went out.

"Mamma!" she wailed in the darkness.

"Mamma, O mamma, come quick!"

And Nancy's mother did come.

"Precious darling, what is it?" she cried, almost falling down the cellar stairs in her haste. "Yes, sweetheart, mamma's here."

She ran to Nancy, and would have caught her in her arms, but Nancy, struggling with her sobs, held her back.

"No, mamma, no! Don't touch me. I can't get off. Call Thomas."

Thomas, holding the lamp, was already in the cellar door. He had run at sound of the outcry.

"By George! Miss Nancy, you're a trump," he exclaimed, suddenly realizing the state of affairs. "Stay on it, Miss Nancy; don't move; you're a brave, brave girl. I'll go for the bell. Stay on it." And he started in haste for the barn.

A bad three minutes ensued. They seemed like half an hour; Ethel, at the head of the stairs, stood weeping, her skirts squeezed up in one hand.

"How can you do it, Nancy?" she cried. "I couldn't stand there for my life. How can you bear to do it?"

But Nancy's mother said, "Hush, Ethel," and, holding Nancy's hand in hers, she talked steadily and quietly about a number of things, as if there were nothing the matter. As for the rat, he could force himself neither backward nor forward, so he had to lie still, but he chattered with rage in his hole, and his tail wriggle, O, frightfully.

When Thomas arrived with the bell, it was a great question how to attach it. Nancy's foot was small, and the rat was a powerful fellow.

"If you could just slide up his tail a bit, Miss Nancy," suggested Thomas, "and get on with the other foot too."

That was no pleasant proceeding, but Nancy gripped her mother's hand hard, and slid. Then Bridget, the cook (the whole household was on the spot by this time), took the rat firmly in a pair of tongs, and drew him carefully backward. How he screamed with rage and fright! Nancy felt sorry for him, in spite of her own dismay.

With a piece of wire Thomas made the bell fast to the rat's neck; then he said, "Now, Miss Nancy!" and with a bound Nancy sprang into her mother's arms, safe, and the rat went free.

When they tried to praise her she only

hid her face in her mother's shoulder. Then her mother, holding her closely, said: "Why of course Nancy wants to do the brave, right thing. We can always trust her for that." And a little later, when she lay in bed, still in her mother's arms, and heard a faint tinkling down below them in the cellar, she smiled in pure contentment.

"I saved your life, you rat," she thought, sleepily, "and I guess you'd better be thankful."—Exchange.



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Yorkville, "	7 30 am	10 48 am
Gastonia, "	9 05 am	1 20 pm
Lincolnton, "	10 09 am	2 55 pm
Newton, "	10 54 pm	4 43 pm
Hickory, "	11 16 pm	5 50 pm
Chf's	11 50 pm	6 35 pm
Lenoir, Arrive	12 35 pm	8 00 pm
SOUTHBOUND	PASSENGER	MIXED
Lenoir, Leave	2 10 pm	5 30 pm
Chf's	2 54 pm	7 20 pm
Hickory, "	3 12 pm	8 10 pm
Newton, "	3 37 pm	8 45 am
Lincolnton, "	4 22 pm	10 09 am
Gastonia, "	5 27 pm	1 20 pm
Yorkville, "	6 32 pm	3 18 pm
Chester, Arrive	7 45 pm	5 20 pm

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Clippings.

Gen. John B. Gordon, of Georgia, tells this incident in The Ladies' Home Journal, of the time when President and Mrs. Cleveland were making a tour of the South shortly after their marriage. General Gordon was then governor of Georgia.

"During the day I said to the President: 'Mr. Cleveland, wouldn't you like to see a real old Southern mammy?'"

"'I certainly should,' he answered.

"'Then I will send out to the plantation for my old mammy. She has nursed four generations of our family.

"'Tom,' I said to the coachman, 'take the carriage, go out to the plantation, and tell Mammy to put on her best frock and come in with you; I want to introduce her to the Honorable Grover Cleveland, President of the United States.'

"Tom went, and I did not see anything more of him until the reception was nearly over. The President and Mrs. Cleveland with a few other guests were grouped in the center of the room, when I saw Tom peeping in at the door.

"Beckoning him to me, I asked: 'why doesn't Mammy come?'"

"Unhesitatingly he replied from the door: 'Mammy say she ain't comin' to see no Grover Cleveland. She's seen bigger men than he is. 'She's seen her Mars John, an' she ain't keerin' 'bout seein' no President ob de United States.'

"Everybody laughed, no one more heartily than the president.

"'Well, Mr. Cleveland,' I said, 'I reckon you never had anybody sit down on you like that before!'"

Judge—What is your profession?

Witness—I'm a poet, your honor.

"Huh! That's not a profession; it's a disease."—Chicago Daily News.

"Let me row," said the pretty girl.

"But I would rather row," said he.

"Well, don't lets have a row."

"To avoid a row, suppose we row together. Then we can both row and have no row."

Rufus—"Nossuh! Ah don't have no mo' trouble wif de boss at de shop."

Uncle Remus—"Huh! o' mus' a' done reformed yo' ways, den. Is yo'?"

Rufus—"Nossuh! Ah'se done quit de job."—Chicago News.

Mrs. Von Blumer: "We must have the Biggsbys to dinner. We owe them one."

Von Blumer: "Of course. We passed an awful dull evening there, and it is nothing more than right that they should pass one here."—Brooklyn Life.

It was down South that a woman going one morning to call upon a friend was met at the door by the small boy of the family, who opened it for her politely.

"Good morning, honey," she said. "Is your mamma engaged?"

That was a poser, and the child thought for a moment, forgetting to invite the guest to enter.

"I flink," he said finally, having seriously considered the matter; "I flink she's married."—Exchange.

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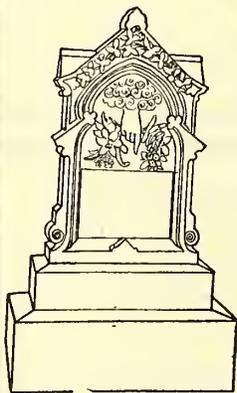
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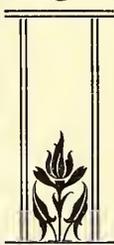
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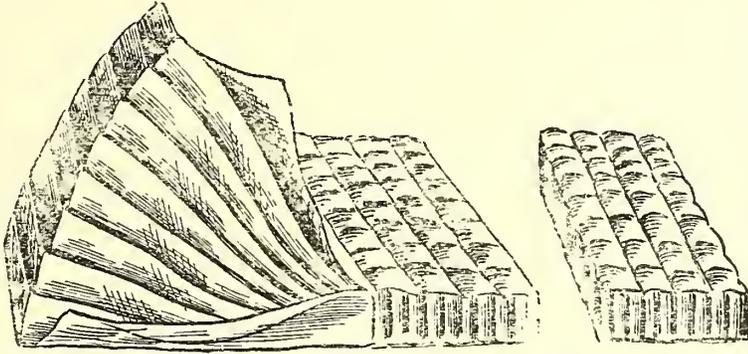
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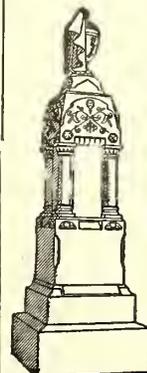
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# PRESBYTERIAN STANDARD

Established 1858.

CHARLOTTE, N. C., APRIL 8, 1903.

Vol. XLV.---No. 14

State Library

## The Deeper Harmonies.

Upon the wakened wonder of my soul  
The deeper harmonies of nature roll  
And break; and yet their cold waves have but found  
An empty shell wherein strange echoes sound.  
When Faith lies shattered at proud Learning's feet  
What is there left to render music sweet?  
When all the sacred altars are in dust  
What shrine can Science rear that man may trust?  
This is the death-in-life, this is the woe—  
That seeing all, yet we may never know.

\*\*\*

To touch the veil with touch all powerless;  
To find the field, and find it flowerless.  
To see the fires of Hope all cold and dead,  
Her holy temples all untenanted.  
To sail all seas and find no beacon light;  
To strike! to sink! in gloom and endless night.  
This is the bitterness, yea, this the woe—  
To know the journey, yet not where to go.

\*\*\*

Yet, on the edge of this despairing hell  
There comes a Voice assuring, "All is well."  
"This dread, this doubt of thy brief earthly span  
Are part and portion of the Master's plan."  
"His scales are just, beloved, have no fear,  
And in their balances the righteous tear  
Is weighty; and the deeds of love and truth  
Are seeds that shrine the germ of endless youth."  
"And, foolish child, herein thy error lies---  
To seek immortal things with mortal eyes."

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# Presbyterian Standard.

Established 1858.

CHARLOTTE, N. C., APRIL 8, 1903.

Vol. XLV.--No. 14

## Event and Comment.

They say the best translation of the Bible into Chinese has been made by Shereshewsky. He ought not to have had much trouble with the Chinese language, or any other.

We shall have for our readers next week a sketch and a portrait of Dean Farrar of England and note here simply the fact of his death on the twenty-second of March. Thousands know him by his Life of Christ.

The Pennsylvania Railroad has banished card-playing and drinking from its trains. As a purely business matter this is striking testimony to the unpopularity of rowdyism and to the fact that these two pastimes too frequently result in rowdyism.

Bishop Gibson has recently "consecrated" Sharon Church, in Fairfax county, Virginia, which was once a mission where Phillips Brooks preached his first sermon. We should have thought that sermon would have consecrated it years and years ago.

The bill that failed in the last Congress to erect a statue of John Brown at Richmond is just a watermark on the receding tide of fanatical ignorance. And Robert E. Lee's statue is going into the Virginia Alcove in the Capitol at Washington, just the same.

Dr. Pentecost says that "the religious condition of the American population in Manila is simply shocking." Some allowance should always be made for the exuberance of Dr. Pentecost's imagination. Still there are many people whose religion is like flour. It does not stand transportation to the tropics.

The British and Foreign Bible Society, founded a hundred years ago, "amid the ridicule of politicians and under the frown of the Church," has just celebrated its centennial, and Prime Minister Balfour, who does not go back on his Scotch Presbyterian training, and the Lord Mayor of London, were glad to be there.

Bishop Muldoon was a little unfortunate in his quotation from Scripture the other day in welcoming the new Archbishop Frehan. He used the words of David to Nabal. "Peace be to thy house, and peace to all that is thine." In America it is not usual for even an Archbishop to have a family, no matter what the usual custom has been in Brazil or the Philippines.

The Cumberland Presbyterian calls for "a gain of 300,000 members in seven years." Arminian inconsistencies will crop out of conventional Calvinism. There is rejoicing in Heaven over one sinner that repenteth and the man who seeks to win one sinner to Christ for Christ's sake has a bigger motive than the man who wants to see 300,000 members added to his church. If regeneration is God's work we can leave results with him and do our work faithfully. And the Calvinist does not like to limit Almighty Grace to a few hundred thousand souls.

Says the Central Presbyterian: "A new psychology is one of the pretensions of liberalism in the Church." This is "important if true." We did not know that the Church had anything to do with psychology, new or old. "The principles of psychology are as permanent as those of physics." This is true, but unimportant, because the principles of neither science are permanent. Before the days of Galileo it was a principle of physics that a two pound ball of lead would fall to the earth with twice the velocity of a one pound ball of lead. And if the Central would read Schwegler's History of Philosophy it would find that there have been a few changes in the principles of psychology.

Saloon-keeping is an immoral business but still it is a business. The saloon-keepers of Terre Haute, Indiana have organized a total abstinence union among themselves. They think it necessary to have sober men behind the bar, whatever may be the condition of those in front of it. This is the universal tendency of the modern business world, insistence on the sobriety of employees.

Rev. Charles Stetzle, a Presbyterian minister of St. Louis, is soon to begin a work which is greatly needed in the North and West, the work of placing the claims of the working-men before the churches and the claims of the churches before the working-men. He is said to be admirably fitted for both tasks. Down this way there is no such separation between the working-men and the churches until the Northern agitator comes to tell about the chasm between them and to abuse the churches. The working-man knows that he is welcome and the churches know that they could hardly get along without him, even in the definition of the word, working-man, that makes the rest of us gentlemen of leisure.

North Carolina will have to copy the New York way of doing things the next time we want any temperance legislation. The New York Assembly has just passed a law raising the license taxes fifty per cent, on the theory that "it is better to tax liquor than to tax land." This will result in the closing of many saloons, and breweries connected with saloons. But the way the law was passed was the remarkable thing. Sixteen detectives were on hand to keep the liquor men from bribing the legislators with a fund of \$150,000, raised for the purpose, and then the party managers herded their members in the legislative chamber, kept the liquor lobby with liquid refreshments from getting nigh them, and so passed the bill.

The Anglican Church is not the only one that is now feeling the heavy hand of the State. The French Government passed a law requiring all religious and educational associations to secure governmental authorization. This was especially aimed at the monastic orders which have been considered the danger centres for the Republic. Many of the orders have left France and lately several applying for government authorization have been denied. It is said that no such thorough proscription has taken place since the French Revolution. A State-Church sometimes results in a Church-State, to the dismay of the ecclesiastics. The more we know of American religious liberty the better we like it.

Senator Hoar recently paid this noble tribute to the Southern people and we hope the New Englander's estimate of the incorruptibility of Southern statesmen may continue to be a true one in the years to come:

"Although my life politically and personally has been a life of almost constant strife with the leaders of the Southern people, yet as I grow older I have learned not only to respect and esteem but to love the great qualities which belong to my fellow-citizens of the Southern States. They are a noble race. We may well take pattern from them in some of the great virtues which make up the strength as they make the glories of the free State. Their love of home; their chivalrous respect for women; their courage; their delicate sense of honor; their constancy, which can abide by an opinion or a purpose or an interest for their States through adversity and through prosperity, through the years and through the generations, are things by which the people of the more mercurial North may take a lesson. And there is another thing—covetousness, corruption, the low temptation of money, has not yet found any place in our Southern politics."

## PRESBYTERIAN STANDARD

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**PRESBYTERIAN STANDARD, Charlotte, N. C.**

**The Conversion of Contemporaries.** The Central Presbyterian of March 25th closes an editorial arguing the truth of the universal salvation of infants, dying in infancy, with the following paragraph:

"The recent action of our Assembly, which construes the disputed sentence in the Confession of Faith in accordance with its own doctrine of the final judgment, so as to deliver us all from the odium imputed to other interpretations, ought to satisfy all our Church and put a stop to an agitation fraught with so much evil."

Well, an agitation that has brought the Central to take the affirmative side of the question, Are all the dead children saved? must have been fraught with good as well as evil. And as for the "odium," we are glad that the Central has begun to feel what it has helped, in some degree, to bring upon the whole Southern Church.

Let us refresh the memory of our contemporary. The Assembly of 1900 passed a deliverance, declaring that "The language of the Confession cannot, by any fair interpretation, be construed as teaching that any who die in infancy are lost." The same Assembly ordered the deliverance printed where it would do the most good, as a foot-note to the Confession. The Standard approved the action. If the matter had been allowed to rest then there would have been no "agitation." The Central and all our other Southern contemporaries raised such a hue and cry about the foot-note, most of the historical and constitutional arguments being false, that the Assembly of 1901 rescinded the foot-note. And now the Central is so much afraid of amendment that it says: "We much prefer additions to our symbols, that might strengthen our fortification against the enemy."

Moreover, this agitation precipitated the discussion of the question whether all the little dead babies are in heaven, or whether some of them may not be in hell. Actually that discussion has been going on for nearly

three years in the Southern Church, and in this Twentieth Century. And the Standard is the only paper, as we can prove by abundant citations, that has held, without a shadow of wavering, that all who die in infancy are saved. In 1900 the Central adopted the theory that the Confession was silent because the Bible was silent on that question. The Christian Observer, of July 25, 1900, published the following:

"If the Scriptures leave it (infant damnation) an open question and our creed agrees with Scripture, we may be well content. We have sometimes wondered what would be the effect of our knowing definitely that any or all infants were certainly of the elect, and so, sure of salvation, if they died in infancy. Might it not lead thoughtless and worthless people to conclude that it is better to let these infants die, for by so doing they are sure of heaven?"

The Assembly of 1901, by reason of circumstances over which it hardly had control, not only rescinded the foot-note, but passed the "fifth resolution," reading: "While we have a well-grounded hope, founded on Scripture, that all infants dying in infancy are saved, yet the Confession of Faith goes as far as the Scriptures justify a credal statement upon this subject."

The same contemporaries applauded this resolution, the Central, specifically, declaring for the "agnostic position," on the subject of infant salvation. Two editors of the Christian Observer were members of that Assembly and one was a member of the Committee that brought in that resolution, and rather insisted on putting through the Observer view, though warned that the Standard would have several things to say about it. In reviewing the action of the Assembly the Observer wrote, a few days before the meeting of the Assembly of 1902:

"But since the Scriptures do not reveal whether this or that person, this or that class of persons, are elect and hence to be saved, the Assembly held that the Confession goes as far as the Scriptures justify a positive credal statement upon the subject, when it says that elect infants dying in infancy are regenerated and saved, etc., for all the elect are surely saved, even though we cannot positively assert beforehand who they are."

Of course the Scriptures do reveal the election of individuals, as the eleven Apostles, for instance, and especially of classes, namely, the two classes: those who believe in Christ and the little ones of whom Christ said, "Of such is the Kingdom of Heaven."

Christ says of the one class: "He that believeth shall be saved," and of the others, "It is not the will of your Father in Heaven that one of these little ones should perish."

And then came the Assembly of 1902 rescinding the "fifth resolution" and giving its splendid testimony to the real faith of the Church, the unanimous deliverance that reads: "We are persuaded that the Holy Scriptures when fairly interpreted amply warrant us in believing that all infants who die in infancy are included in the election of grace and are regenerated and saved by Christ through the Spirit."

That unanimous resolution caused the Observer to see a great light. The Central speaks of "a discussion pending in our church papers." The Standard has not been giving much space to this lately. But the Observer has at last opened its columns to the discussion as to the proposed amendment of the elect infant clause. And the Observer of July 3, 1902, (the reader will notice the dates) says:

"Without exception it may be said that Calvinists

hold a well-grounded hope, a comfortable persuasion, or a definite belief, that all who die in infant years are assuredly saved."

Now, really that is all that can be reasonably expected of the Observer all at once—"well-grounded hope that all are assuredly saved." The last two words are meant to convey the idea of assurance, while the first two are an effort to "save one's face," as the Chinese put it. And now the Central comes out strong. The declarations of the last Assembly for which the Standard fought single-handed against the field, "ought to satisfy all our church and put a final stop to an agitation fraught with so much evil." Exactly. The Central, consciously or unconsciously, gets its line of argument from an article by Rev. W. I. Sinnot, in the Presbyterian Standard of May 14, 1902. Mr. Sinnot argued, as the Central now argues, that the Confessional doctrine of reprobation and of the persons judged for their sins excludes all infants. Mr. Sinnot quotes Dr. Stagg's discovery of the opinion of Dr. Twisse, the Prolocutor of the Westminster Assembly: "Every one that is damned is damned for his sin and that wilfully committed and contumaciously continued in by them that come to ripe years." And the Standard published that and announced it as a demonstration of Dr. Twisse's position, in 1900.

Says the Central now, dropping its theory of the "silence of Scripture and the Confession," and abjuring its "agnostic position:"

"The Confession of Faith teaches that at the judgment 'all persons who have lived upon the earth shall give account of their thoughts, words and deeds, and receive according to what they have done in the body, whether good or bad.' No candid reader can doubt that this refers to those of responsible age. We have not a single member in our church who imagines that it includes others. There is not a particle of occasion for amending the Confession, which maintains the same testimony all through. It does not contradict itself."

We are glad to hear of the conversion of individuals as well as of newspapers. "We have not a single member in our church who imagines that it includes others." We suppose the Central speaks with authority. We are glad that the brethren have repented who wrote (let names be forgotten):

"In regard to the children of unbelievers, especially the children of the heathen, it would be difficult to prove from the Scriptures that they are saved."

"Our cause for the careless indifference to personal religion on the part of some parents and to their presenting their children to the Lord is this very feeling that if they die young they are safe anyhow."

"As the Standards are now they are absolutely silent on that question, because the Scriptures are silent on it. We may hope that it is so, but the Scriptures do not declare it."

When the Psalmist says: 'The wicked are estranged from the womb, they go astray as soon as they be born speaking lies,' it does seem to imply the possibility that the children of the wicked perish with their parents."

"As to other infants who are outside the Covenant, there being no promise of God including them, we can make no affirmation concerning them."

Of course it follows, from the Central's argument, that if none of those of responsible age are condemned at the Judgment, then all are saved. And then note the thoroughness of our esteemed contemporary's conversion from its former doctrine of the doubtfulness of infant salvation:

"If the Confession of faith actually sanctions a

doubt, we would be far from approving its language on the point. But an obscure sentence cannot be fairly used for the purpose, in the face of its positive adoption of the Bible as its guide."

The Southwestern has also been led to take a firm stand on this question.

In the person of Dr. Mallard, its editor-in-chief, it contributed an article to the Presbyterian Quarterly, in which the following language occurs:

"As for myself I believe in universal infant salvation; that is to say in the salvation of all infants, in pagan or Christian lands, dying in infancy, baptized or unbaptized, and I think I have by good and necessary consequence, warrant for that belief. . . . I infer from the word itself the salvation of all infants dying anywhere, baptized or unbaptized."—Rev. R. Q. Mallard, D. D., in Presbyterian Quarterly, July, 1902.

That points as straight as the needle to the pole. But there are spots on the sun and, as the Central intimates, an "obscurity" in the Confession. That obscure clause acts upon the Southwestern exactly as the sunspots affect the magnetic needle. But in spite of this occasional wabbling we think that the Southwestern may also be accounted on the side of universal infant salvation. Thus all our esteemed contemporaries may be considered as having professed conversion, more or less satisfactorily.

But the obscurity is admitted. A church's creed and a political platform ought, of all things, to be free from obscurity. The Central's present interpretation of the Confession logically makes the two phrases, "elect infants" and "dying in infancy," refer to the same class, the former phrase describing the latter and not defining what dying infants are saved.

And in this light the Central's objections to an amendment removing the obscurity, disappears. The amendment would not be an "admission of charges against our reformed churches," as much as the present form of the clause has been an occasion of slanders, from both without and within the Church. The "stigmatizing the Westminster Confession" has been done by those who claimed that it was silent or doubtful as to infant salvation, and the Central has been one of the stigmatizers. Dr. Stagg's "little book," will take care of the fame of the fathers. And really, it is not the fame of the fathers that should concern us as much as the good name of our Church to-day. We have given enough quotations, and they have been quoted elsewhere, to show that the elect infants clause has been the occasion of earning a bad name for the Church. It has been a "handicap to reason and conscience." The attempt has been made even to explain away the language of the last Assembly, "with which the Church should be satisfied," as "only a persuasion." Here is something that we claim cannot be explained away, which has received the commendation of some of the ablest minds in our Church, since its first publication:

"Infants dying in infancy, being included in the election of grace, are regenerated and saved by Christ through the Spirit."

We defy any one to give a good reason why this should not become the written creed as well as the real creed of the Church; why this confession of our faith should not become a part of our Confession of Faith.

Mr. John R. Mott, of Student Volunteer fame, has just begun his third tour of the foreign colleges. He goes to Australia and New Zealand.

### Crime and Punishment.

The patriotic people of North Carolina are rightly disturbed at the appalling frequency of the crime of murder. The ministers of Louisville, Kentucky, have been led to consider the same reckless disregard for human life and the same immunity from punishment, at least adequate punishment. The murder of the beloved and brilliant Gonzales has stirred South Carolina to its shame and to the sense of its apparent helplessness to prevent the crime or to punish the criminal. People are everywhere asking, What is the matter? What is the remedy?

We believe it to be the wrong idea in the minds of the people as to the relation of punishment and crime.

Crime is the breaking of human law. Sin is any want of conformity unto or transgression of the law of God. Some crimes are not sins, except as it may be a sin not to obey the law of the land. Some sins are not crimes. Human law makes those things crimes that have an evil effect upon society. In the definition of crime, in all the prohibitions of the law, the end is the protection of society. But punishment for crime is neither to reform the criminal or to protect his fellows. That makes punishment a mere matter of expediency and not one of justice and righteousness.

These two theories of punishment find many advocates among the shallow pated. It is affirmed, with a great show of wisdom, that hanging a man for murder will not reform him. It is sometimes argued in a court of justice that a man should be punished, merely as a warning to others. Neither of these theories satisfies the instincts of men. When a foul deed of shame or of blood has been done, the natural instinct of men asserts that the guilty man ought to be punished, and not that it is merely expedient that he should be punished. On that ground, if the fears of Caiaphas were justified, that the Romans would come and take away the place and nation of the Jews because of the claims of Christ, then it was right as well as expedient that Christ should die, for the protection of society. The heart revolts at such a travesty of justice. And the other idea, that a man should be punished in order to reform him is equally inadequate. We do not shake our heads over a murderer, his hands dripping with the blood of his victim, and say, The poor fellow needs reformation. We say, He ought to be hanged.

In other words, while much may be admitted as to making punishment reformatory as far as possible, as to making punishment work toward the protection of society from evil-doers as far as possible, the great fact remains that punishment is retribution. And if that theory is beginning to be lost from our courts of justice and our methods of dealing with criminals, we should not be surprised at either the outbreak of crime here, there and everywhere, or the occurrence of lynch-law, as the expression of the natural instinct of men which the theories and the methods of the law deny.

Punishment is retribution. The criminal is punished, not primarily that he may be reformed; not that society may be protected from his further crimes; not that others may be deterred from crime, although all these benefits may flow from just punishment. But the criminal is punished because he has done wrong and he ought to be punished. The just punishment of crime, because it is crime, is the best mercy to the criminal, as making his satisfaction to the outraged law; is the best protection against the repetition of the crime by

the same criminal, and is the best deterrent to evil-doers

So, the best view of retribution is that which regards it from the Divine standpoint. Retribution is not selfish revenge. It is not even the satisfaction of human law save as that law possesses Divine authority. The human magistrate is the minister of God. God has said "Thou shalt do no murder," "Whoso sheddeth man's blood, by man shall his blood be shed." The officer of the law, whether legislator, or jurymen, or prosecutor, or witness, or judge, or sheriff, who carries out that divine law as it has been put into human law, is not responsible for the blood of his fellow-man. He who is the Arbiter of life and death has taken that responsibility from the shoulders of the officers of the law. Responsibility is theirs and likewise guilt when they are untrue to the Divine law.

Then they are no more the ministers of God for the punishment of evil-doers and for the praise of those that do well. Then they bear the sword in vain, and law becomes an iniquity and punishment a farce.

### In Defence of the Education Boards.

Some weeks ago The Congregationalist, Boston, criticised the General Education Board because of the lack of New England representation on it. The Charleston News and Courier is quoted by the Charlotte Observer as saying, "It is remarkable that those who are directing the movement are those who have largely participated in the missionary work of New England fanatics in this part of the country, and that their chief distinction in educational work has been obtained through the association which they have had with negro educational enterprises." The criticisms of the Observer and the News and Courier were called out by an incident whose truth is now denied, the participation of negroes in the dining at the Unitarian Club, at which W. H. Baldwin and Walter Page, of the General Education Board were present. The annual Educational Conference, the most important event in the educational affairs of the South, meets in Richmond this month. The News and Courier, after its savage criticisms, naively suggests that it is going to have a representative in Richmond to get at the truth about this movement. It would have been better if both the News and Courier and the Observer had showed that much enterprise before. And it is always better to get at the truth before making or quoting with approval such statements as that which we reproduce in the first paragraph.

We attended the Conference at Athens, Georgia, last April. We hope to attend the next one. There was not from first to last a syllable uttered that could offend the most loyal Southern man. The Southern speakers were too numerous to mention, but they included such men as Hoke Smith and Clark Howell and Emory Speer of Georgia, Barringer and Alderman and McIver and Small and Aycock of North Carolina, Harry Tucker and Fraser of Virginia, Dabney and Claxton of Tennessee, Massey of Alabama, and Fulton of Mississippi, and Oswald of Louisiana. Their very presence was a guarantee.

And the speeches from the North were all that one could wish in the way of sympathy and appreciation of the Southern point of view.

The only man on the Boards that we recall as connected with a negro institution is Dr. Frissell of Hampton. He is a Presbyterian minister and a scholar.

le also knows the Southern point of view and is as outspoken in commendation of it as it is possible for a man to be. In fact, the whole trend of the movement, the recognition of the futility of negro education as it has been conducted, in the main, and the great possibilities of the uneducated Anglo-Saxon children of the South has been so evident to all that are not blinded by prejudice that the "Africo-American" papers have been hostile to the movement as has been the Observer. Whether what is hoped for can be accomplished in the spending of large sums of money we do not know. But the movement means nothing but good to the South and the benefactions thus far have been made with such sympathetic generosity that the ignorant condemnation of the movement in Southern quarters, to one who has been at pains to study it, seems almost a crime.

### Review of Contemporaries.

The Presbyterian Standard of Charlotte, N. C., says that "St. Patrick was a Presbyterian." There is much authority to the effect that "St. Patrick was a gentleman of credit and renown." The statement that he was also a Presbyterian had not been confirmed up to the hour of going to press.—Brooklyn Eagle.

If the editor of the Eagle had been as loyal to his Virginian and his Presbyterian ancestors as he should have been, he would have stopped the press until he could have looked the little matter up.

Attention is called to a communication of Rev. C. F. Vardell, president of Red Springs Seminary, which appears elsewhere in this issue, and in which he states that it is not true that Dr. Walter H. Page dined with negroes at the Unitarian Club in New York. Mr. Vardell, as the guest of Dr. Page, was also at this dinner, and he states that the negroes came in after the dinner was over to hear the addresses of the evening. In justice to Dr. Page, whom The Observer holds in high esteem, it is a pleasure to make this correction.—Charlotte Observer.

[And we take pleasure in making the same correction to our readers, merely adding that the Observer owes an apology also to the Southern Education Board which it has been berating on account of the incident which is now denied.—Ed.]

A Texas ruling elder, who does not betray his identity, has written a long, strong article to the Christian Observer, of Louisville, Ky., pleading for such a revision of the Westminster Confession of Faith as will make it declare positively that all infants dying in infancy are regenerated and saved. Answering the stock argument of the defenders of the Westminster statement on this subject that the expression, "Elect infants dying in infancy, etc.," does not imply that there may be non-elect infants who die, the correspondent uses an illustration which pretty nearly paralyzes that argument: "The Constitution of Texas, as it existed prior to the war, provided that 'All free male persons over the age of twenty-one years, etc. . . . shall be deemed qualified electors.' Now if this provision of the Constitution became pertinent, would any judge hesitate to rule that the language necessarily implied that there were, or at least might be in the state, 'male persons twenty-one years of age' who were not free, and to whom because thereof, the elective franchise was not thereby given? The war came on, the 14th Amendment to the Federal Constitution was adopted, and in the similar provision of the Texas Constitution of 1869, the word 'free' is omitted, leaving it to read: 'Every male person,' etc. Why? Because slavery having been abolished, and all male person twenty-one years of age having become free, there remained no necessity for the

adjective formerly used to distinguish the free man from the slave. If it be true, as our church as a whole doth verily believe is taught by God's holy word, that all infants dying in infancy were given by the Father to the Son in the Councils of the Deity before the foundation of the world, as a part of the reward of his atoning sacrifice, then they are all elect, and the word 'elect' as a distinguishing adjective, has no more place in the section under discussion, than has the word 'free' in the provision of the present Texas Constitution on the subject of the elective franchise."—Cumberland Presbyterian.

The "Union Seminary Magazine" for February and March opens with "The Pastor Among His People," by Prof. T. R. English.—full of practical good sense. Archdeacon Bruce, of Monmouth, England, writes on "The Bible in Its Relations to the Personal Life." Dr. Wells of Wilmington, on the "Treatment of Despair," and Rev. W. McC. White, of Petersburg, discusses "The Evacuation of Eastern Virginia by the Presbyterian Church," Dr. D. J. Burrell writes on "Antichrist."

Says the Dominion Presbyterian:

"There is a good deal of lively sparring at times between Northern and Southern denominational papers, indicating that the animosities created by the war of the rebellion have not yet wholly died out. For instance, the North Carolina Presbyterian Standard pays its compliments to New England in the following fashion—the reference being to the question of African slavery: 'The New England record on that question is not one to be proud of. It was the original promoter of the slave trade, voted against Virginia and other Southern States for the perpetuation of slavery at a time when it might have been peaceably abolished, and then sold its slaves to the South after they had proved unprofitable in New England. It then became oppressed with the iniquity of Southern Slavery, began the agitation that ended in a fratricidal war, and urged the suffrage policy which Secretary Root has just admitted to be a forty year failure. Since the foisting of a helpless people upon the whole nation it has been much more liberal with theories than with charities and has furnished more salaried reformers than dollars for reform.' It will now be in order for some New England journal to retort that they don't lynch negroes in that section of the Union."

If there were fewer mixed marriages in Boston there would be fewer crimes in the South for which lynching is the punishment.

### Book Notices

The Year-Book of Prayer, 1903. H. F. Williams, Editor. Published by the Committee of Foreign Missions, Nashville, Tenn.

This little booklet takes the place of the Missionary Calendar—in fact it is a calendar and booklet combined. It is gotten out in compact, attractive form, and will prove a valuable reference book to any missionary worker or student. It has an excellent cut of Dr. Rankin, and many other interesting illustrations.

"The Story of the Churches: The Presbyterians." Charles L. Thompson. D. D. Price, \$1 00. The Baker & Taylor Company, New York.

Dr. Thompson, who is Secretary of the Board of Home Missions in the Northern Church has written a history—not for the student of Church History, but a record of the life and work of the Presbyterian Church in America, in its most essential features. The story is put into a few chapters for popular reading, and as such, is commended those who wish to know the share Presbyterianism has had in the progress of our country. It is probably as hard for the Northern writer of Church history to be absolutely fair to the South, as it is for the Northern writer of secular history, and in this case, as formerly, we have to be patient with the misconception.

## Devotional.

## "Not My Will, But Thine."

"I am not sent a pilgrim here,  
 My heart with earth to fill;  
 But I am here God's grace to learn,  
 And serve God's sovereign will.  
 He leads me on through smiles and tears,  
 Grief follows gladness still;  
 But let me welcome both alike  
 Since both work out His will.  
 The strong man's strength to toil for Christ,  
 The fervent preacher's skill  
 I sometimes wish,—but better far  
 To be just what God will  
 I know not how this languid life  
 May life's vast ends fulfill;  
 He knows,—and that life is not lost  
 That answers best His will.  
 No service in itself is small,  
 None great, though earth it fill;  
 But that is small, that seeks its own,  
 And great, that seeks God's will.  
 Then hold my hand, most gracious Lord,  
 Guide all my goings still:  
 And let this be my life's one aim,  
 To do or hear thy will."

—Author Unknown.

## Heart-Keeping.

Heart-keeping is very much like housekeeping. There must be a continual sweeping out of dirt and clearing out of rubbish—a daily washing of dishes, and a perpetual battle with all sorts of vermin. If heart-cleaning could be done up once for all, then the Christian might discharge all his graces, and have an easy time of it. And just because the assaults of subtle temptations are so constant, and the uprisings of sinful passions are so frequent, and the task of keeping the inward man what it ought to be is so difficult, many a one who begins a religious life becomes discouraged and makes a wretched failure. The question with every Christian is: Shall these accursed Amalekites of temptation burn up all my spiritual possessions and overrun my soul? Shall outward assaults or inward weakness drive me to discouragement, and disgrace me before my Master and before the world? Or shall they drive me to Jesus Christ, who will give me the victory?  
 —Theodore L. Cuyler, D. D.

One of the historic tragedies of the Alps is the story of the young English climber who refused to take a guide, and started for the summit of Mont Blanc alone. He was vigorous, clear-sighted, and untiring. The first night found him safely more than halfway to the top, and in the morning he was seen by observers below, climbing upward toward the upper ridges of the mountain. Then he passed out of sight—never to be seen again. What disaster befell his ignorant feet no man knows, or under what part of the eternal snows of the great peak his bones lie to-day. If they were found, the epitaph above them might be, "He refused guidance."

Let what is natural in you raise itself to the level of the spiritual, and let the spiritual become once more natural. Thus will your development be harmonious, and the peace of heaven will shine upon your brow; always on condition that your peace is made, and that you have climbed your Calvary.—Amiel.

Contemplate the love of Christ and you will love. Stand before that mirror, reflect Christ's character, and you will be changed into the same image from tenderness to tenderness. There is no other way. You cannot love to order. You can only look at the lovely object and fall in love with it and grow into likeness to it.—Henry Drummond.

## Missionary.

## The Bible in India.

Bishop Welldon, speaking of the Bible and its circulation in India, bears this testimony to the power of the Word of God:

"Since I have been in India, I have seen, more and more, how, amidst the paucity of missionary workers, as compared with the population of 300,000,000 souls, the Bible is still the one silent, universal, and irresistible missionary, upon whose influence the church can always depend."

The reports of the British and Foreign Bible Society show that the circulation of the Scriptures throughout India now averages a half million copies annually, and by far the largest number of these are purchased by Hindus and Mohammedans. There are undoubtedly more copies of the Scriptures in India than of any other book.

## Population and Area.

Mr. John R. Mott calls attention to the population of India as more than double the number which Gibbon estimated for the entire Roman Empire at the climax of its power. The population is about 300,000,000, one-third of the human race distributed over an area of 1,560,160 square miles. Robert E. Speer says:

"If to the countries of the Roman Empire were added the whole of Germany, the Slavonic countries not included in Russia and Scandinavia, the resulting empire, in population and extent, would be but roughly equal to India. And Great Britain rules this."

Do not pray for easy lives! Pray to be stronger men! Do not pray for tasks equal to your powers. Pray for powers equal to your tasks. Then the doing of your work shall be no miracle. Every day you shall wonder at yourself, at the richness of the life which has come in upon you by the grace of God.—Phillips Brooks.

The Sultan of Turkey is awakening to the signs of the times. The missionary schools are drawing the bright minds of the empire, for even in Turkey the idea is gaining that education is power, and the Sultan realizes that he must keep step, and he has established 50,000 schools for girls as for boys.—Mission Studies.

The century has closed, and still the Saviour pleads with hands which were pierced for our redemption, pleads by His agony and bloody sweat, by His cross and passion, and by that coming of the Holy Ghost which is the inspiration and strength of missions, that His Church at last will rise as one man to obey His last command—yea, pleads with her that the measure of her love to her brethren may be nothing less than the measure of His own.—Mrs. Isabella Bird Bishop.

President C. C. Tracy, of Anatolia College, comments thus: "What a loss to the church if Phillips Brooks had become a foreign missionary!" exclaims his biographer, after setting forth the vast influence of that great man among us. Hold! Let us think a moment. How much greater was Phillips Brooks than the Apostle Paul? And we too exclaim: "What a loss to the church—and the world—if Saul of Tarsus had not become a foreign missionary!" If he, or such as he, had not forsaken all to go and preach the everlasting gospel to benighted Europe, the following appalling losses, so far as we can see, would have resulted: the New Testament would lack three-quarters of the Acts of the Apostles, thirteen powerful epistles, and the most shining example ever seen since Christ himself; the Christian age would never have dawned in Europe; western civilization would never have been evolved; we should all still be heathen; there would have been no great Germany, no mighty Britain, no glorious America, no New England, no Boston, no Phillips Brooks! Who knows whether the final triumph of Christ's cause and kingdom might not have been hastened by half a millennium if Phillips Brooks had become a foreign missionary?"  
 —Exchange.

## Sunday School Lesson.

CONDUCTED BY REV. H. G. HILL, D. D.

### The Resurrection.

1 Cor. 15, 20-21—50--58. April 12, 1903.

In the 15th Chap. of 1 Cor. Paul emphasizes the importance of the resurrection from the dead. He gives a summary of the doctrines of the Gospel that he had preached unto them and that they had received, including that of the resurrection. To those who denied the resurrection he shows the sad consequences that would follow if their view was true. He affirms that if the resurrection was false then Christ had not risen, their preaching was vain, their faith was vain, they were yet in their sins, the Apostles were false witnesses of God, those who slept in Christ had perished, and living Christians suffering for and maintaining a falsehood, were of all men most miserable. In our lesson the apostle presents several important and closely related subjects.

I. The Resurrection of Christ.—He declares "Now is Christ risen from the dead and become the first fruits of them that slept." In the context he proves Christ's resurrection by referring to the number of competent witnesses who had seen Him after He arose from the dead. He claims that he had been seen by Cephas or Peter, repeatedly by all the Apostles, by James, by about 500 brethren at one time and last of all by Himself. He affirms that many of these witnesses acquainted with Christ's person were still alive and ready to testify. Paul dwells upon the resurrection of Christ and maintains it as a vital doctrine for a number of reasons. It was needful to prove the truth of Christ's claims. He claimed to be the Son of God and the Redeemer of men and he predicted that He would rise from the dead. Had he not risen, His claims would not have been verified and He would have been deemed an impostor. His resurrection was essential to demonstrate the acceptance of His Redeeming work by God the Father. His resurrection places upon His obedience and atonement in man's behalf the seal of the Divine approval. Christ's resurrection is also essential to guarantee the resurrection of His people and to assure them of salvation and of immortal glory.

II. The Resurrection Body.—The Apostle affirms "That flesh and blood can not inherit the kingdom of God, neither doth corruption inherit incorruption." Man's present physical nature is not fitted for the kingdom of glory. Paul then in the text and context shows that all Christians whether dead or living at Christ's second advent shall experience a radical change in their bodily nature. Their bodies now corruptible shall be rendered incorruptible. While now mortal they shall become immortal. Though they are "sown in weakness they shall be raised in power." Though "sown in dishonor they are raised in glory." Though "sown a natural body," suited to a fallen soul and an earthly habitation, "it shall be raised a spiritual body," adapted to a holy nature and a heavenly home. The resurrection body of believers shall be patterned after that of their risen Lord. "He shall change our vile bodies and make them like unto His own most glorious body."

III. The Victory Through Christ.—At the resurrection, "Death is to be swallowed up in victory." Each triumph over sin and temptation on earth is to be won through Jesus Christ. But the final victory over sin, death and the grave is to be attained by each believer through our Divine Redeemer when He comes to raise the dead and judge the world. Then shall all Christ's ransomed people join in the gladsome chorus, "O Death where is thy sting? O Grave where is thy victory." The sting of death is sin and the strength of sin is the law, but thanks be to God which giveth us the victory through our Lord Jesus Christ.

Great thoughts go best with common duties. Whatever, therefore, may be your office, regard it as a fragment in an immeasurable ministry of love.—Westcott.

## Westminster League.

CONDUCTED BY REV. HUGH W. HOON.

### The Sacred Sabbath.

Matt. 12: 1-13. Topic for April 19.

"The Sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days."

How much these words mean! How little are they observed in these days of commercialism! One who emphasizes their truth runs the very imminent risk of being called "an old fogy." Below is copied a few paragraphs from a book written a little more than sixty years ago, but which is read very little nowadays except by theological students, but which ought to have a place in the literature of every home.

Speaking of how the Sabbath is to be sanctified, it says: "The Sabbath is not a means of conveying spiritual blessings, as the Word sacraments are. It is a holy season—a time set apart by God for the purposes of his worship, at which he hath promised particularly to bless his people, to meet with them in their assemblies, and to make his goodness pass before them. The Sabbath may, then, be said to be sanctified, inasmuch as it is set apart by Divine appointment for the worship of God, that it may be kept holy to him.

The Sabbath is to be sanctified by a holy rest, which is the meaning of the word Sabbath.

On this day we must rest from all worldly employments, or from all seivile work; by which we are to understand anything done for our worldly gain, profit or livelihood, which by prudent management might have been done the week before, or might be left undone till the end of the Sabbath.

Connected with worldly employments, from which we must rest on Sabbath, are ploughing, sowing, reaping, bearing burdens; buying and selling; working at one's ordinary calling; finding one's own pleasure; reading newspapers or profane history; studying the arts and sciences; writing letters about worldly business or making up bills or accounts; unnecessary journeying on this day; walking in the fields or highways for pleasure or diversion; making use of beasts for pleasure; speaking of the public news of the country, which is a frequent topic of conversation among those who are not spiritually minded; conversing about trade, bargains, profits and losses; feasting and visiting of friends; and unnecessary preparation of food. Now as this is one of the commandments of the moral law, it must be as strictly binding on us as on those who were before us. The law of God is equally holy, just, and good at all times; and God is as strict in demanding obedience now as he was formerly.

On this day also we must rest from those worldly recreations which are lawful on other days. By worldly recreations we are to understand worldly pleasure unconnected with worldly gain or profit. Those which are unlawful on this day are such as these:—visiting of friends; talking about the news of the day, or about public occurrences; innocent amusements, (for there are many which are highly sinful even on other days); travelling about worldly business, and such like things; together with several of those before mentioned, which may be referred to as recreations as well as to worldly employments. We may here remark, that worldly recreations tend to alienate the mind from the true work of the Sabbath, as much as, if not more than, worldly employments.

Moreover, if our recreations are to be the same as they are on other days, why specify the Sabbath as a day of rest?—why make any difference between it and the other days of the week?"

How many of us observe the Sabbath in anything like the way above taught? But then Mr. Alexander Smith Paterson lived sixty years ago and we are living in the first years of the Twentieth Century.

Life is not so short but that there is always time enough for courtesy.—Emerson.

## Contributed.

### Outline Bible Study—Galatians, Ch. III: 15-29.

To get a clear idea of Paul's argument in these verses two things must be kept in view: 1, that the Apostle is steadily pursuing one of the main objects of this epistle, to show that "a man is not justified by the works of the law, but by the faith of Jesus Christ," ch. 2:16; 2, that the Apostle wants to show this in such a way as not to disparage the law, but rather to bring out the high place and usefulness of the law. Compare Ro. 3:31.

Vers. 15. "If it be confirmed." In what very solemn way was the promise which God made to Abraham confirmed? Heb. 6:13-17, Gen. 22:16-18.

Vers. 15. "Thy seed, which is Christ." This promise is usually called a Messianic promise—to how many representative persons in the Old Testament, besides Abraham, were these Messianic promises made, and will you name them? Gen. 3:15, Gen. 26:4, last clause, Gen. 28:14, last clause; 2 Sam. 7:16 and Is. 11:1, 10.

Vers. 17. "430 years." Light is here thrown on the same period mentioned in Ex. 12:40. Was the bondage in Egypt 430 years, or was it 430 years from Abraham to the Exodus? How is the correct view on this point strengthened by a study of Num. 26:59, Exod. 6:16, 18, 20?

Vers. 18. "It is no more of promise." Understanding that the word "inheritance" in this verse means spiritual inheritance, i. e. salvation promised to Abraham and his seed, can you state the Apostle's argument in vs. 15-18?

Vers. 19. "Wherefore then serveth the law?" The conclusion from vs. 15-18, is that salvation is not by the law—what then is the use of the law? See 1, "Because of transgressions." See this explained more fully in Ro. 3:20, last clause, Ro. 3:19; 2, "Till the seed should come," this is more fully stated in vers. 24 below. "Ordnained by angels." Who then had a part in inaugurating both, the Mosaic and the Christian dispensations? Dent. 33:2, Ps. 68:17, Acts. 7:53, Luke 2:9-14.

"In the hand of a Mediator." Who was the Mediator in the giving of the law? Exod. 20:19. How does this show the superior glory of the gospel? 1 Tim. 2:5, Heb. 3:1-6.

Vers. 21. "If there had been a law which could have given life." Instead of giving life, what is the effect of the law upon a sinner? Ro. 7:10.

Compare previous studies on ch. 2:16, ch. 3:10.

Vers. 24. "The law was our schoolmaster." In what two ways was the law a preparation for the gospel of Christ? 1. See Ro. 3:20, last clause, 1 Tim. 1:15; 2, see Heb. 10:1, first clause, Coloss. 2:17, Heb. 8:5, first clause, Heb. 9:23, first clause, Jno. 1:45.

Vers. 27. "Baptized into Christ." Does this refer to water baptism, or regeneration? Compare Titus 3:5 last two clauses. What light is here thrown on the much controverted passages, Coloss. 2:12, Ro. 6:4?

Vers. 28. "Neither . . . bond nor free, male nor female . . . all one in Christ." Show 1, in what respects all Christians are on a level—"one in Christ Jesus," Eph. 4:2-5, Phil 2: 2-5, Ro. 2:11, Prov. 22:11, Jas. 2:1-4; 2, in what respects the Bible recognizes social distinctions and differences of sex and age, Ro. 13:7, 1 Tim. 2:11-12, 1 Tim. 5:1-2.

Vers. 29. "If ye be Christ's." What special benefits are here mentioned which flow from the relation of believers to Christ? vs. 26, vs. 27, last clause, vs. 28, last clause, vs. 29, last two clauses.

"Then are ye Abraham's seed." How does this bear on and sum up the Apostle's argument from vs. 6 throughout this chapter?

Send answers to these questions, or any inquiries relating to these Bible studies to Rev. R. A. Lapsley, R. F. D. No. 1, Staunton, Va.

### Nazareth.

You chose, dear friend, for your letter my trip to Nazareth, that place of holy association, and here I am this Saturday, March 7, 1903, actually sitting in a native home in Nazareth; as far as I know the only American within ten miles.

At a tiny table, a foot high, are squatting all the members of the family, father, mother and children on a rug, this, we might say, constituting the chief living room, as the whole house is one large, lofty room with no partitions. It is pine with white wash inside, has a large couch around part of one side, probably the bed by night, a small wardrobe and—a good sight to the eyes, a book case, with a few books, chiefly religions. There is an arched alcove under the ceiling where seems to be the supply of provisions, as there are various bags and baskets of eatables. On the large round tin waiter on the tiny table are cakes of black bread, made of flour and water only, a dish of something like clabber and one of stewed vegetables.

With no knives or forks or plates they are merrily, with much chatter, making the food vanish rapidly. Most cordially have I been invited to partake with them but my lunch is just over and prefer taking these "notes by sight." Do you wonder how I got here, and how I happen to be alone in Nazareth? I am alone because a Southern Presbyterian training has a way of gripping the conscience in such a fashion that Sunday sight-seeing does not become holy by being in a holy land. My party went on to the lake of Galilee but I remained here for two days because it would have been necessary to come back on a four hour's drive to-morrow. My mind is rather bewildered on the question, for preachers had no scruples; but they were not raised on the Shorter Catechism, and this little glimpse of real life repays the sacrifice. My getting here was on this wise: wandering along hunting for something Protestant, somebody English in speech, I saw the words "Bible Depot" over a little shop. What a blessed word that "Bible" was! Within was a man past middle age, whose homely face glowed with fellowshiping love of the Master as he talked to me. His pretty daughter, a teacher, though only fifteen, a graduate from a missionary school, came in and was able to talk English with a charming properness of speech. With quiet hospitable dignity Mr. Elias Rizek invited me to his home, a ten or fifteen minute's walk; through the rain we plodded on up muddy hills, all the discomforts forgotten by me in the joy of such an opportunity.

There were six younger children at home—there is a boy in Jerusalem at school—and the affection between the father and the little ones was very sweet, especially with the bright-eyed baby girl. Mrs. Rizek is also a graduate of a mission school and she was as hospitable as if I had been an invited guest; the way "Welcome" was repeated was worth all the polite conventional reception speeches I ever heard. An old blind sister, when she was told of the Christian from America, groped her way to shake hands too. She had been eating olives—the black ripe ones—and trying to warm her hands over a small handful of coals on a little clay or metal brazier, their only fire on a day of damp, penetrating chill. We are shivering in all our winter clothes and wraps, these poor people are in their cotton garments except some worn coats and cloaks. Yet they are evidently happy, though in my further conversation I caught some notes of the struggle for such a family. The young daughter had intended to finish at Joppa at a higher school, but there was a cholera quarantine against this section, so when she was taken there by her father, she could not enter and on their return she took a school without pay because as he explained: "They had been good to me for she went five years to the school and they charged only a napoleon a year, (\$5.00, I think) so I said she teach for you for nothing." She has a Sunday-school class tomorrow at some distance from her church; and her father walks an hour and a quarter—nothing is by miles—to Nain and holds service and preaches, though not an ordained preacher. He

has been in this little Bible store thirty-three years at a small salary, yet is educating his children and of love for God's Kingdom proclaims the truth from Sunday to Sunday. He has a half-holiday Saturday and used it up guiding me to the various places I desired to visit, waiting with patient courtesy for me, willing to go an hour or so more and all from Christian kindness; for he did not desire to take the money I pressed upon him. Nor did his children say "Baksheesh," or look it even; on the contrary the daughter asked me to accept a piece of lace edging she had made. The variety, the exceeding wonderfulness of this is not to be appreciated in America; from Madeira through Algiers, Greece, Turkey and Syria the children learnt to hold out their hands and cry "Baksheesh" or its equivalent, before they learn "Da da" or "Govgov" and there is no difference between Moslem, Roman Catholic, or Greek Catholic; but Protestantism and the English language are not good soils for its support.

I have mentioned the "Orphanage" in which Mrs. Rizek and young Fareeda Rizek have been trained; I have been all over it to-day and have been more impressed with what it is doing and manner of it than with all the cathedrals and mosques and palaces and museums and antiquities of the whole trip.

The grounds are large, the buildings quite extensive on a most commanding situation, so commanding that there are almost impossible climbs before the visitor reaches the foot of the hundred and eight steps leading up to the porch.

There are seventy orphans, all that can be accommodated or supported, there being already a hundred applications on their books and their hearts ache over the ones they must refuse. The little lady who took me around and who had been in the work many years was kind enough to show me every room from parlor to kitchen. One room was the clothes room where all the garments not in use must be kept, each being numbered, the dresses for Sunday hanging on the wall, the slippers on shelves on one side, the other things in locked cupboards. Of course there is a uniform to avoid all feelings of discontent or vanity, and neat and warm were the brown dresses also the red-lined capes. Each dress must last five years, two years for nice, two for school, one for the Saturday work, to accomplish this they are cut down from big to little, patched and renovated most carefully. For the outer wants they have the wooden clogs on which they clatter about wonderfully fast. For their head-gear there is a winter handkerchief and a summer one. Do you wonder why I tell you so much about their clothing? Because I want to tell you that each orphan is dressed on 10 shillings a year; think of two and a half dollars, the price of a rather cheap pair of shoes, clothing a child for four seasons! "It takes close economy and much carefulness, but we wish them to learn such lessons, and we give them what we have," was the teacher's remark when I showed my surprise.

Each larger girl has a little girl under her charge, whom she must care for as an older sister would, and the girls do all the work, only one servant, a cook, being employed for that large household. As it was Saturday I had the pleasure of seeing the older girls at their work, and the dear little ones at their play. They played two Arabic games in which the motions were most graceful and accompanied with impromptu songs, for they often improvise as they play.

Monday, March 9,—such a rare day spent where my Lord dwelt for nearly thirty years! "As His custom was," we also went up to worship, attending both the Arabic and the English services. I could not understand the words of the former, but I could understand the expression of devoutness on the faces of the congregation and the earnestness of the pastor's manner. But oh! the blessedness of that Episcopal service, in a strange land! How all denominational lines fade away in a country not Christian; we are fighting shoulder to shoulder there. A North Carolinian, Mr. Strange, helped in the service, selecting the two passages most appropriate for the two lessons: "The Spirit of the

Lord God is upon me," in Isaiah and all about the life of Jesus in Nazareth and His visit to the synagogue. Never had they seemed so real before.

When, on Friday we were guided through the vile streets (the gutter a hollow in the middle filled with the refuse, the side walks wretchedly narrow, steep and unpaved), to the supposed holy places, "a true church of the Annunciation," being duly claimed by both the Romans and the Greeks, I felt almost sorry I had seen Nazareth the disillusioning was so painful. One church had a tiny cove up several flights of weak steps which we were told was the Virgin's kitchen. Our question about the Egyptian darkness was thus answered: "The light emanating from the Holy Mother of God illuminated the room and we can prove it was her kitchen for there is a hole in the roof for the chimney." With derisive laughter we proceeded to Joseph's carpenter shop and by small wooden doors in the floor of the church saw part of the original walls or floors. So much for the Roman Catholic; in the Greek Church of the Annunciation they gloat over the possession of the Virgin's Fountain, a tiny round place from which you can get a drink of water. Mary certainly drank of this water for it is the only spring in the place, but there is no telling where the fountain conveyed from it, or the village, stood. There is a fine one not far away and there we saw the maidens with their water-pots.

There are two or three Rocks of Precipitation, there is a building on the site of the synagogue where He was rejected, and there is one church with a large rock said to be the table on which Jesus and His disciples ate before and after His resurrection. With a disgusted feeling of disappointment over such absurdities I retired Friday night, but in that church Sunday hearing a most spiritual sermon from one of our party—Dr. Dunlap, a Presbyterian—listening to the sweet choir of girls from the Orphanage, looking upon the noble missionaries and native Christians, I realized with awe the truth of the last hymn:

"We saw Thee not when Thou didst come  
To this poor world of sin and death  
Nor e'er beheld Thy cottage home  
In this despised Nazareth;  
But we believe Thy footsteps trod  
Its streets and plains, Thou Son of God."

Still more did I realize it as I stood in a storm on the hill above the Orphanage for I knew He had looked again and again upon that scene, but as I watched those orphans in their evening service singing "We are little ones of Nazareth," praying with touching reverence the God's Prayer, reciting the creed in heart-felt tones, repeating Bible promises with glowing faces, I knew my Master still walks the streets of Nazareth, that His presence is there in more power than of old "for even His brethren believed not on Him."

Who wants to take one of these the least of His little ones here where He a little boy once became poor that we might become rich? Only \$35 a year will feed, clothe, educate, train for usefulness an orphan, thirty-five dollars, the cost of a piece of jewelry perhaps, or a reception costume. Who would like to set a light in a school or home in Palestine?

This letter is getting too long, but I cannot close without mentioning a visit at night to the elegant home of the old Arabic pastor, a noble man, well reputed everywhere we go. Its lofty sitting room had a small organ on which his daughter played while her brothers accompanied her on the violin and mandolin and the whole company sang Arabic and English hymns.

One of our party asked this courteous gray-haired gentleman many questions about Palestine—its condition, religiously, socially, politically, past, present and future, and we found him a whole treasure-house of information. A sweeter, more intelligent family circle, I never saw; "by the grace of God," to use his own expression, his father had found the light when he himself was a small child and here gathered were three or four generations of Christians.

With a closing prayer we sang, (Syrians and Ameri-

cans) "Blue Galilee," and all the long ride through the bare, rocky hills, by the mud villages, through the guagmire of the plains, have the words rung on,

"O, Galilee, sweet Galilee,  
Where Jesus loved so much to be."

With warm affection,  
Mildred C. Watkins.

#### The Latin Thesis.

The majority of our Presbyteries postponed action upon the Latin Thesis until the spring meeting, and it is soon to be acted upon, deciding perhaps for another decade or score of years that our candidates for the ministry shall be required to put into a dead language a discussion meant for a set of men who are at least supposed to be alive and in touch with the modern world. The candidate prepares an elaborate and thoughtful discussion upon the thesis given him by his Presbytery; but when he attempts to put it into Latin he finds that his vocabulary, acquired by six or eight years of reading Latin history, philosophy and poetry, is sadly deficient in theological terms, and so he hunts up some old Latin Theology and begins to read it; but he is perhaps near the close of his seminary course and has many other pressing calls upon his time: so he ends by cutting down his "discussion" to two or three pages of familiar arguments, a mere outline that he would have been ashamed to hand up as a composition to his teacher in English ten years before. This discussion is referred by his Presbytery to a committee of two or three and is probably read by only one, who, if he happens to be a Professor of Latin in one of our church colleges, will probably report to Presbytery that, if it is meant as a test of the candidate's knowledge of Latin, he cannot recommend its approval, and that if it is meant to test his ability to discuss exhaustively an important theological question, the Presbytery could not judge from the "thesis" that the candidate was a deep thinker, or would "edify" an intelligent and cultivated audience. But just here some good Elder who sympathizes with the candidate, moves that "the examination be sustained," and the vote is practically unanimous, this showing that the "Latin Thesis" is regarded by all as a pious but pedantic farce.

The purpose of the "thesis" is defeated by making it a Latin one, and it becomes a test of nothing "in the heavens above, or the earth beneath, or the waters under the earth." Because we have been required to go through such an "initiation," we think perhaps we will "get even" with our predecessors, by requiring our successors to go through the same; like the students at a boarding school who haze the "new" students because they were hazed when they were recruits.

But some cry out that we would "lower the standard for the ministry." Not by one iota; for the preceding paragraph in the section (132) requires that the "Presbytery shall try each candidate as to his knowledge of the Latin language." On the contrary it will be raising the standard by making the discussion a real test of the candidate's ability to prove conclusively the thesis on some common head of divinity.

But a nervous fear of "revision" is leading many to vote against "touching" our standards at any point. If our fathers had acted thus, and if we should keep on acting thus, we would soon have a set of standards, so archaic and impractical as to be of no real use to us, and many would be in favor of a sweeping revision, or a "new working creed." Shall we change one little point at a time, such as the "Latin Thesis" and "elect infants," and thus keep our standards in harmony with the intelligence and practical needs of our church, or shall we "refuse to touch" them until we shall be classed by all practical people with our Primitive brethren who still think it necessary to "wash one another's feet," in order to be disciples of Jesus?

"The letter killeth, the spirit giveth life." Shall we have the life which comes from following the spirit and real purpose of our law? Or, shall we die clinging to the letter of a dead language?

Marlin, Tex.

J. A. Montgomery.

#### Detering the Candidates.

By One of Them.

The only encouraging fact in connection with the continued falling off in the number of ministerial candidates is the concern on the part of leaders in Church life and the very general desire on the part of men and women everywhere to have the conditions changed. Many wise men have said wise things in reference to the causes of the present distress and a few reassuring ones would have us believe that the situation is not as bad as it has been represented. Even if the condition is not alarming it is discouraging and in addition to what has been said by older heads a few words from one of the candidates may not be out of place.

In the city of ——— there is a preacher of good education and average ministerial ability and of pleasing personality. This brother has been without a Church for more than three years during which time he has been compelled to engage in other work, though he has made all proper efforts to be located.

In another city near by there is a preacher of more than ordinary ability who has held several posts of honor in the Church. For good reasons this brother gave up the work in which he was engaged and intended to accept a pastorate in another locality. More than a year has passed and he is still without any definite charge.

A professor in one of our Southern colleges who is an ordained Presbyterian preacher has stated on several occasions that it is his desire to return to the pastorate. He is a good preacher and writes several letters after his name. More than one Church in the Synod in which this brother resides is vacant and some of them have been vacant more than twelve months. Any one of the Churches would do well to secure the services of this man and yet both the Churches and the man remain unsettled.

A small Church in ——— Presbytery which pays its pastor twelve hundred dollars per year was without a pastor nearly a year. During that time more than fifty men were recommended to the session by friends and twenty men wrote direct to the session to say in substance if not in words, "I think I would suit your people." The man finally chosen did not come from the list of applicants or those recommended.

One of the leading Churches in the Southern Assembly was vacant for more than two years, during which time the work suffered greatly. When a pastor was finally chosen it was done in such a manner as to cause those who knew the inwardness of it to grin. Another Church of equal importance having been vacant more than a year, the congregation declines to elect a pastor or to make any effort to secure one for the reason that a certain man wants to become pastor of the Church and some of the leaders are not willing to have the matter come to a vote.

In the city of ——— the Rev. Dr. ——— resigns his charge as pastor of ——— Church and gives as his reason for so doing "the uncertainty of support." In the explanation which follows the statement is made that too often the minister is compelled to move a long distance only to find after he has located that a few persons in the congregation can and do set about to make it desirable for him to move further on.

A statement comes from a not very reliable source that in the Northern Assembly there are one thousand vacant Churches and two thousand "vacant preachers."

These instances are mentioned from a number which have come to the notice of one candidate unsought and could be multiplied many fold. Undoubtedly the man whose call is clear should set his face like a flint and press toward the mark, ever repeating "none of these things move me." But during the period of transition, which candidates must pass through, these things are disheartening.

There should be a plan adopted by Presbyteries or Synods or the Assembly for the bringing of men and Churches together. It is possible to have this done and it seems high time we were about it.

### Northern Correspondence.

As an educational center, Princeton enjoys special advantages. Prominent speakers and eminent ministers are attracted to this place from various causes. As a result of this the students and people have enjoyed a rich feast this season in the way of excellent preaching, instructive lectures, and entertainments of a high order.

Among the eminent divines who have occupied the pulpit of Miller Chapel, the Seminary Chapel may be mentioned: Rev. Neal L. Anderson, of Montgomery, Ala., Rev. Chalmers Martin, D. D., President of Pennsylvania College for Women, Pittsburg, Dr. Wallace Radcliff, Washington, D. C., Dr. Henry Van Dyke of the University, and Dr. Francis T. Patton, President of the Seminary, Revs. Dr. Jas. I. Vance, Henry Van Dyke, Prof. Jno. De Witt, Dr. Smith of Harrisburg and Bishop Foss of the M. E. Church, Philadelphia, have addressed the students of the University. Y. M. C. Associations are maintained both among the students of the University and Seminary. Prominent among lay speakers to address the associations were Mr. Robert E. Speer, one of the secretaries of the Foreign Board of Missions. His theme was "The Inner Life." Prof. A. T. Ormond of the University spoke at the last meeting of the Seminary Association on "Plain Morality." These addresses were sound, practical and impressive. Prof. Ormond spoke from a layman's standpoint of view, and for that reason to the greater advantage of his audience. The last one of these addresses was before the students of the University Association by Dr. Henry C. Minton of Trenton, Ex-Moderator of the General Assembly.

Princeton is thoroughly conservative in belief and teaching, both in the Seminary and University. President Patton may be accepted as the exponent of Conservative Theology in these institutions. A few Sabbaths ago he delivered a masterly discourse in the Seminary pulpit on the "Person and Deity," of Christ. No doubt the discussion was induced by the recent Delilzsch-Kaizer Wilhelm controversy. In any event, it was a strong problem in defence of the Deity of Jesus Christ, delivered in the most convincing and pleasing manner. The sermon was heard by an appreciative audience and left a splendid impression. The Doctor is a prince among preachers.

President Woodrow Wilson gives general satisfaction in his new position and is growing more popular each day. He is one of the fine students of the South, and already has taken rank as among the leading educators of the day. There are about 175 students in all attending the Seminary. The Ninety-first Annual Commencement will be held May 5. Rev. Dr. Duffield of New York is to preach the annual sermon. Dr. McEwen of Pittsburg, his alternate. The attendance at the University numbers over 1,300 students. It is reported about 50 students failed to pass examination at the end of last term. This indicates either that the standard of the institution is rising, or the ability of a certain class of students is falling.

Ex-President Grover Cleveland, celebrated his sixty-sixth birth-day on the 8th of March. He will not give the proposed lectures before the University students this year on "Public Affairs." But will leave about April 1, for the West, to attend the opening of the Exposition at St. Louis. No doubt he will meet President Roosevelt there. This will afford them both fine opportunity to confer together as to which one it will be best to become President next term. Taken in order of rotation it would be "Grover's" turn next time.

An entertainment and instruction course of "Illustrated Lectures on Biblical Geography" was exhibited in Miller Chapel in February. Two of these illustrated lectures were given by Rev. Putman Cady of New Amsterdam, N. Y. These consisted of views taken by himself of the "Dead Sea," and scenes along this "Jordan Valley." Mr. Cady successfully explored the East bank of the Dead Sea. He exposed himself to many

hardships and dangers to get these views, so that his pictures are entirely new.

Prof. Wm. Tibbey of the University, gave the second part of the course. His views were mostly of "Jordan Valley" and "Pelia." He presented a great variety of views upon "Pelia," its old temples, the valley and surroundings. These views were the most magnificent we have ever witnessed. It is stated Professor Tibby delivered these lectures recently before the British Geographical Society. This course of lectures constitute a fine series of entertainments for any congregation, or society, fortunate enough to enjoy them. It is a delightful method of studying sacred Geography.

Rev. W. A. Shedd of Persia, gave a course of lectures on "The Historical Relations of Islam and the Oriental Churches." These lectures were of special value to those preparing for the Foreign Work.

Rev. A. W. Halsey, secretary of the Board of Foreign Missions visited the Seminary and addressed the students upon the claims and needs of the Foreign field. Rev. C. H. Fenn of China, at the same time presented the cause of Missions in that land. Also, a number of Synodical Missionaries from the Western States have most eloquently laid before the students their urgent appeals for reinforcements in the new States of the West. Dr. S. E. Wishard of Utah, made two most excellent addresses on "Mormonism," and an eloquent appeal for help in the Mormon State against the mighty. Rev. A. Christy Brown, D. D., on behalf of the Synod of North Dakota gave a fine exhibit of what has already been done in that new State and the urgent need of more help. Rev. Dr. Craig made a similar appeal on behalf of Arizona.

Rev. W. H. McMaster of Blairsville, Pa., made an address at a Union meeting of the Presbyterian Churches on "Christian Citizenship." The Princeton Press gave a complimentary review of the address. A bill is before the Legislature of New Jersey to erect a monument in commemoration of the battle of Princeton. The battle was fought a mile southwest of town on Jan. 3, 1777, but the monument will be erected in the town.

W. H. McMaster.

Princeton, N. J.

### The New Doctrine.

By the New Doctrine is here meant the theories concerning the Bible, by which its contents are divided and arranged in a new order, so as to minimize or eliminate supernatural fact and supernatural revelation, substituting evolution for miracle; the reconstruction of theology in subjection to personal consciousness as final authority instead of to the Holy Spirit speaking in the Scriptures; and revolution in method of religious work and instruction, with a view to developing and directing the natural capacity for religion, instead of with a view to persuading to a willing acceptance of life and guidance as a gift from without, i. e., from God.

2. The New Doctrine in some forms or modifications is prevalent in most of the Universities of Europe and America. It controls most of the prominent positions and influential journals in the learned world. It publishes most of the books that command the attention of scholars. It organizes and directs great organs of influence like the Religious Education Association.

3. Men who hold the New Doctrine are sincere and earnest and many of them show a genuine and profound piety. It is a great mistake to impeach their character and motives.

4. Those who know and love the old and better way should with more zeal than ever do their utmost to train the young and to convert the common people to Christ. The old views are confessedly better adapted to evangelization, and are more easily taught to children.

5. We should clearly understand and teach the old truth. It is not to be preserved or promoted by either ignorance, or concealment of facts, or any form of false philosophy. Being the truth all truth can only aid it.

6. We must ourselves acquire the new learning, and capture for the better way the means of influence. We

must assert our right to stand with investigators in every department of human inquiry, and there prove that the old truth is not hostile to true science and real progress.

7. And we have this consolation. The New Doctrine has not proved its ability to propagate itself in Church and Missionary effort, in home and individual life, from generation to generation. Holders of the New Doctrine may have character and piety to command respect and confidence, and our fellowship as brethren; but they have grown up in homes and churches of the old way. We may safely predict that their children and grand-children will show a type of character and life embodying the New Doctrine. Will that type have the virility of self-propagation. Here as everywhere the truth is the heir of the future. We need not, then, be alarmed or discouraged.

F. P. Ramsey.

University of Chicago, March 14, 1903.

#### Novels in Sunday-school Libraries and Novels Supplied by Our Publishing House.

Messrs. Editors:

You would very properly, I think, comment unfavorably against the custom that prevails in some quarters of having novels to constitute a portion of Sunday-school libraries. We do not mean by this to exclude a book that is strictly Christian, but in the style of fiction,—such a book as William the Baptist. We would all consider it, I suppose, as not a novel, and as very suitable for a Sunday-school library.

But if it is wrong to have novels in our Sunday-school libraries, is it not more unbecoming to have novels advertised and sold by our Church Publishing House? It is a fact that our Publishing House sends out advertisements offering to sell novels at a cheap price, and soliciting patronage from our Christian people. This, it seems to this writer, is a perversion of the use of funds contributed by the Church for publishing Christian literature. Our Church evidently does not intend its publishing house to sell all sorts of religious publications,—but only such as are considered sound in doctrine. Much less does it seem reasonable that our Publishing House should sell novels. If I should order Ingersoll's or Tom Paine's religious writings from our Publishing House, it seems to me that it would be proper that I should receive a reply to the effect that our Presbyterian Publishing House does not handle literature of that kind. So if I should order novels it would be very suitable if the managers of our Publishing House would reply that they do not handle literature of that kind. Surely it is not the Mission of the Church to supply the people with novels. There are book-stores in abundance that are ready to offer all facilities in this direction. Our people are likely to read novels enough without any encouragement, and without any accommodating facilities, extended on the part of the Church. If it be pleaded in justification of this practice that our Publishing House adds very considerably to its revenues by selling novels and all sorts of literature,—this would be no weighty argument with Christians. The same plea would justify our Publishing House in keeping on hand for sale a full stock of gambling cards, and yet if our Publishing House should advertise and sell cards would it not properly be considered a scandal upon the Church?

Surely it is time that our General Assembly should look closely into its Publication work, and directs its agents to confine the Publication work to its legitimate channels. It is the Church that is running its Publishing House, through its paid agents,—and the Church has no commission to promote the circulation of novels,—but its commission is only to preach the Gospel. Our Publishing House has been very accommodating to send me any kind of books that I order but when I consider that it is God's Church that owns this Publishing House, and that is acting through its agents who manage this business I do not see how the Church can be consistent in being so very accommodating. If I should order scientific works, for instance,

especially such scientific works as Darwin's or Huxley's, it would be right and becoming if I should receive a reply that our Publishing House handles only religious books, and only such religious books as it can conscientiously recommend. The Church has no authority to go beyond this, and if the Church is tempted to go beyond this by the desire to enlarge its business, and increase its financial gains,—then the Church is grievously wrong. It is well known that one of the evil effects of novel-reading is to create a distaste for solid, and Christian literature. If the Church, therefore, promotes novel-reading it is a suicidal policy,—it is undermining the very work the Church is proposing to do, to promote the reading of a sound Christian literature. Is it not time that our Assembly should look into this matter, and take steps to require that our Publishing House should come back into the "old paths?"

S. F. Tenney.

#### Largeness of Life.

There is but little sense in one's wishing that he had perfect love unless he also crave such a largeness of spiritual life as will make him a much greater force in the place where he lives than he has been. Christ did not say much about having his disciples obtain perfect love, but he did have a great desire that they should possess abundant life. He knew that if they had a fullness of his life in their mental and moral capacities they would possess such a wholeness of his love as would make them most thoughtfully and heartily obedient to him; it would cause them to readily forget all manner of offenses against them; it would lead them to liberally present their means for gospel support without their being urged to do so; it would make it comparatively easy for them to discharge their Christian duties in all directions. What causes a fruit tree of mature age and good size to bear a large crop? It is a largeness of life. When one sees a large apple tree in a fruit-bearing season with a very little crop on its branches, it is safe to conclude that its life is very small. Possibly it needs thorough pruning; if so, it is still true that its working life is really small. It is certain that if a fruit tree have largeness of life, that life will manifest itself either in fruit or in new shoots and fullness of leaves. Life, in the natural world, will make itself appear, whether it be little or much. No one needs to tell me whether a certain Christian, whose daily life I know well, has much or little spiritual life. I may not be capable of discerning all of the elements or features of his real life, but I may correctly judge whether his life be small in volume, or large and forceful. Largeness of Christian life exhibits itself in many traits of character, in genuinely honest dealings with all classes of people, in such a quality of speech that the man's words can be unreservedly relied upon at all times, and in a general deportment which everywhere makes the impression that he is a true Christian. The largeness of his life makes it quite unnecessary for him to frequently tell people that he once made a profession of religion and that he is now "trying to live a Christian life." Such a man does not "try to live" a Christian life, any more than does a geyser "try" to spout forth a large stream of pure water. The very nature of the geyser is to just gush forth its fresh water. Those Christians who have a small amount of life make hard work in "trying" to live decent lives. The reason why they have but little life is because they will not let Christ have his way in them and through them. C. H. Wetherbe.

A man must not choose his neighbor; he must take his neighbor that God sends him. In him, whoever he be, lies hidden or revealed a beautiful brother. The neighbor is just the man who is next to you at the moment. This love of our neighbor is the only door out of the dungeon of self.—George Macdonald.

One who has not learned to do a disagreeable duty with the same thoroughness and care he would bestow on the pleasantest task he can think of, has not mastered the alphabet of success.—Faith and Works.

## The Open Court.

### The "Little Book."

To the Editor of the Standard:

I have read Dr. Stagg's book through twice and have read it carefully. From start to finish I purposely endeavored to maintain a judicial frame of mind, all the while asking myself this question, Does he prove his case? I took up the book without any previous bias in favor of his proposition, for somehow I have never felt in the least responsible for what Calvin did or said or believed, any more than I feel responsible for all that King David or the Apostle Peter said and did. I have always supposed that Calvin, as great as he was, had his human limitations and fell into errors just as other men. Moreover, it has always seemed to me that by any fair interpretation, according to the laws of the English language, our Confession teaches that there are some non-elect infants who die in infancy, though I do not believe that the framers of our Confession ever meant to teach such a doctrine. The language is ambiguous and infelicitous, that's all. I state these facts so that you may know with what frame of mind I approached the book. And what is my conclusion? It is that the author has overwhelmingly proven his case in regard to all three men and especially in regard to Calvin. I was deeply interested in the quotations from Calvin. No man can read those quotations without thinking more highly of the great reformer, no matter how high his previous estimate was. Dr. Stagg has massed together his great sayings on the tenderest subject that he ever touched and thus has shown me the great loving heart of the man as I never saw it before. He has proven his point and has done a service to the Church. I want to thank him for the pleasure and the profit I have gotten out of the little book. If Calvin could speak I am sure that he would thank him too for vindicating his character from the dark aspersions which the maligners have been heaping upon him all these centuries.

Rock Hill, S. C. Walter L. Lingle.

[We publish such letters as this not merely to increase interest in the book but because we believe the wide circulation of the book to be of great value to our Church. If the elders would invest fifty cents each in its purchase they would have a good lot of ammunition against the attack of Anti-Presbyterian adversaries.—Ed.]

### The Council of Seventy.

Nine times out of ten I am a McKelwayite as opposed to a G. Campbell-Morganite, though at all times, Mr. Editor, I am an old-line Southern Presbyterian. The one instance in which I am a follower of Morgan is, when, during the recent meeting held in Atlanta, he unequivocally refused to take part in evangelistic services with ministers and churches which deny the divinity of Jesus Christ. And the one instance in which I have to part company with you is when you endorse and well-wish the recent Chicago Convention of the "Council of Seventy," a considerable number of whom are either Unitarians or men who have been turned out of the Church for rankest heresy, or the boldest rationalists in the Church, such as Dr. Harper himself.

For my part, I don't want Unitarians and homeless heretics, etc., to furnish me with "an ideal, to advise as to principles and as to ways and means," for teaching my children or Sunday-school class. Yet such is their aim, in their own words. "Principles," "ways and means!" Who does not know how inseparable is method and matter of instruction. What "ways and means," for instance would a Unitarian use to teach a child of Jesus? Unquestionably those "ways and means" that would lead that child to regard the blessed Saviour as merely a good man.

This convention which was shunned by many of the orthodox churches of the United States (doubtless because, by very reason of their orthodoxy, they were not

asked, as well as from disinclination to attend) in which rationalistic Chicago University, Union Seminary, N. Y., and Unitarian New England were controlling powers, that convention that blasphemously pronounced itself in some respects more important than the assembly of disciples on the day of Pentecost—this is the convention that for our benefit is to perfect and spread an ideal, to advise as to principles, etc!" And to show how modest this Council of Seventy is—we are told by them, "these principles, ways and means" are to be applied to: "1, Sunday-schools; 2, The Home; 3, Theological Seminaries and Colleges; 4, Academies and Private Schools; 5, Public Schools; 6, Y. M. C. A's, and Y. W. C. A.'s; 7, Young Peoples' Societies; 8, Mother's Clubs; 9, City and Village Libraries; 10, Church and Sunday-school Libraries; 11, The Religious Press; 12, The Daily Press." In other words they are organized to regulate and run the universe.

Give us the present admittedly imperfect Sunday-school method, untainted by that subset of poisons—rationalism—as opposed to this "modern," "scientific" method of this hybrid Harper herd. Besides, the Southern Presbyterian Church has enough scholarship and religion to make all needed improvements in the way of "perfecting ideals," devising "ways and means," etc., without the darkened counsel of the Council of Seventy. And if you are a doubting Thomas, read announcement in April Earnest Worker. But after all, our greatest need in home and Sunday-school is not a more logical system of Bible Study but a more faithful, prayerful, earnest and diligent searching of God's Word and by a trusting dependence on God through the Holy Spirit to teach it to our children and pupils.

Wouldn't it be better, Mr. Editor, anent this Council of Seventy, to hang out the red flag than to say—God speed you?  
M.

[Our correspondent makes the mistake of confounding the Religious Educational Association with the Council of Seventy, which was in part responsible for the call of the Convention that was organized into the Association. One ass in the Convention made the reference to the Day of Pentecost and his remark met with no response. We have sometimes heard an unmistakable bray even in a Southern Assembly. We have received a letter corroborating Dr. Bryan's account of the Convention, while another Presbyterian minister accuses the Philadelphia correspondent of falsehood. We shall have the full proceedings of the Convention before long to read and will then give our opinion with a proper basis of fact.

Apropos the anonymous article—Medical Science in the Cove—in last week's Standard:

Jumbo was sick recently. A near neighbor who thoroughly appreciates what the old horse did in the fight on the moonshiners and who wishes for him added years of usefulness seriously recommended the forcing down his throat the bloody mass of a chicken's body, feathers and all, torn limb from limb before the indications of life failed.

"A sure cure for bots, sir, a sure cure for bots"

Jumbo refused such an indignity, the chicken escaped to the woods. A warm bran mash, a gallon of oats and a day's nibbling at the grass, just now appearing, recovered for him his wonted health.

Lately the old fellow carried a deacon to the city in order that he might secure the indictment of a bigamist. The significance of the incident is, that the deacon and not the preacher made the journey. The people are beginning to perform their civic duties and the preacher is able to give himself more and more to prayer and to the ministry of the word.

The bigamist is a fugitive from justice. The deacon is hot on the trail. The bigamist has been apprehended in Kentucky and will be brought back to Asheville for trial. The deacon is raising a popular subscription to defray the necessary expenses.  
E. McDavis.

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The Editor's Chat With the Reader.

The news about the completion of the subscription of \$250,000 for the Presbyterian University at Atlanta came after the first forms of the paper had gone to press. We call special attention therefore to the news and the editorial comment on it, found on page 20. Dr. Shearer's vision of the South Atlantic University seems to be realized. The brief article by Rev. F. P. Ramsey, on the New Doctrine, is timely and suggestive, and we heartily agree with Dr. Ramsey in his conclusion as to the attitude of sound and evangelical scholars toward it. Rev. R. A. Lapsley continues the Outline Study in Galatians, to the profit of those who are taking the course. Miss Mildred C. Watkins writes a charming letter from far away Nazareth. One of our candidates tells how the methods of some of the churches impress the candidates. Rev. J. A. Montgomery has an article on the Latin Thesis and Rev. S. F. Tenney gives a needed admonition with which we sympathize. Mr. W. H. McMaster sends a very interesting letter from Princeton. The Open Court contains some readable matter also from Rev. Walter L. Lingle and a correspondent who signs his name M.

Correction.—In last line of middle verse on cover, “where to go,” should read, “where we go.”

PERSONALS.

Rev. William Black is conducting a series of meetings at Benson, N. C., this week.

Rev. R. T. Walker of Allendale, S. C., may now be addressed at Hugo, I. T.

Rev. P. R. Law, of Fayetteville Presbytery, N. C., has been called to the Church at Boston, Ga.

Rev. J. C. Crowley has resigned the pastorate of the Church at Lake City, Fla., to take effect May 1st.

Rev. Charles S. M. See, D. D., died at Phillipi, West Virginia, March 19th, after a long and useful ministry.

Rev. J. C. Johnston, of McDowell, Va., has taken charge of the Church at Richwood, Nicholas county, West Virginia.

Rev. Thos. P. Hay, of Palatka, Fla., began his work as pastor of the First Presbyterian Church, Gainesville, Fla., on April 1st.

Rev. F. P. Ramsey has been given the degree of Doctor of Philosophy by the University of Chicago. He is now ready to resume regular ministerial work.

As will be seen from our Church News items, Rev. W. E. McIlwaine will remove from Ardmore, I. T., to Birmingham, Ala., and his friends will note his change of address.

Rev. Henry E. Dosker, D. D., the new Professor of Church History in the Kentucky Seminary, Louisville, will preach the baccalaureate sermon at the close of its session, May 3rd.

Rev. William A. Shedd, M. A., Missionary of the Northern Church in Persia, has recently delivered five lectures on The Historical Relations of Islam and the Oriental Churches, to the students of Louisville Seminary. The lectures were interesting and instructive.

Church News.

The Movement for a Southern Presbyterian University at Atlanta.

The readers of this paper are acquainted with the history of this movement up to the adjournment of the Georgia Synod last November.

When that Synod adjourned it was with the understanding that an energetic effort would be made at once to secure from Atlanta an offer of \$250,000 to the Synods controlling the Southwestern Presbyterian University and the Columbia Theological Seminary in order to make possible and induce their combination and removal to this city. Your readers were promised additional information when there was anything more to report. That time has come.

Soon after the adjournment of the Synod, a number of the brethren who had this undertaking most at heart, feeling the immensity of the task, observed a week of prayer, during which a little company, meeting at 5:30 each afternoon, laid the whole matter before God, begging him, if it accorded with his will, to prosper it and if not to bring it to naught.

The effect was then inaugurated before the community. The Presbyterians undertook to raise \$150,000. The citizens outside of our church, in view of the great benefit of such an institution to the people at large, were asked for \$100,000. To secure the subscription of this large sum has taken months of toil, but as the weeks went by the enthusiasm grew. The whole city was enlisted. The movement has been one of the most remarkable in Atlanta's history and it has been successful! At this writing \$250,000 and more have been subscribed to the fund. These subscriptions are payable to the men and are binding under the conditions set forth in the following form of subscription:

‘For the purpose of inducing the location in Atlanta or its immediate suburbs of a university to be formed by the combination of the Southwestern Presbyterian University and the Theological Seminary of the Synods of South Carolina, Georgia, Alabama and Florida, I promise to pay to the following trustees, or their successors, to wit: T. H. Rice, S. M. Inman, J. R. Gray, J. K. Orr, Hoke Smith and Joel Hurt, the sum of ——— dollars in four annual payments, without interest. It is understood, however, that this subscription is made subject to the following conditions:

1. Subscriptions for this purpose shall be obtained amounting to not less than two hundred and fifty thousand dollars.

2. The Synods controlling the said Southwestern Presbyterian University (now located at Clarksville, Tenn.) and the said Theological Seminary of the Synods of South Carolina, Georgia, Alabama and Florida (now located at Columbia, S. C.) shall combine the two institutions first named and locate them in Atlanta, Ga., or its immediate suburbs.

3. The two institutions shall bring into the combination assets aggregating at least five hundred thousand dollars.

4. The first payment on this subscription shall be due upon the call of the above-named trustees at any time during the year nineteen hundred and four (not earlier than January first of that year), and the three remaining payments shall fall due on January the first of the years nineteen hundred and five, nineteen hundred and six, and nineteen hundred and seven, respectively.

5. If the 1st, 2nd and 3d conditions of this subscription

are not complied with by January the first, nineteen hundred and five, this subscription shall cease to be binding.

The board of trustees named are authorized to fill any vacancies which may occur in their number."

Meanwhile, there are some facts which we want to make clear to the Church at large.

First: This is no effort on Atlanta's part to possess herself unlawfully of some one else's property. It is an offer of \$250,000 in good faith and the best of spirit to the owners of these two institutions—an offer which they may honorably consider and accept or decline as they see best. And if the Synods at present controlling the institutions accept Atlanta's offer they do not surrender their proprietary rights in or their control over the institutions. All the Synods which now control the two institutions will unite in the control of the consolidated one. Nobody loses any property. The Church gains a quarter of a million and possession of one of the finest strategic points for an educational plant in the South.

Second: This movement does not contemplate any change at all in the thoroughly Presbyterian character of the institution. Atlanta has made her offer with the full understanding that this is to be a Presbyterian institution. The public has been assured that the school will not be offensively sectarian. None of our schools ever are. But it has been distinctly asserted that the school will be under Presbyterian control and dominated by Presbyterian ideals.

Third: This institution is not desired or designed for the advantage of the city of Atlanta or any local interest exclusively. Of course, it will be a great blessing to this city and State. This fact has been made plain and prominent in appealing to this city to invest its money in the proposed university, but the promoters of the enterprise are Southern Presbyterians who love and long for the prosperity of their whole Church and see in this plan the surest and easiest way to creating a really great institution, the joy and strength of our Southern Zion. We feel that the Southern Church has reached a great crisis, confronted by a great opportunity. What will she do to meet this call of providence? In a most generous spirit of co-operation every part should rally to the support of the whole. Generously has Atlanta made this great institution possible. She has opened the door. Let us consider the proposition with calm and open judgment.

#### Home Mission Notes.

The books of the Treasurer of the Assembly's Home Mission Office have just closed, showing that the receipts of the year were \$36,447.57, being \$1,153.79 in excess of last year, which is the largest amount raised for this work in the history of the Church. We are profoundly grateful for this prosperity, given of God in answer to prayer; but the demands of this year have exceeded all past records, and we have been compelled to make the largest appropriations ever made, amounting to over \$37,500. As a consequence we will begin this year with a balance less than last year by over \$1,000. At the same time our appropriations for the coming year will be even larger than the past. Unless the Church will make a strenuous effort to meet the demands we will be again embarrassed either by the necessity of scaling the appropriations or of abandoning a part of our new work.

We regret to announce the resignation of Rev. W. E. McIlwain, our Evangelist for the Indian Territory, who has been called to the Presidency of the proposed Alabama College. His work was greatly blessed in the organization of new churches, which must now be provided with pastors, calling for an additional outlay of funds. This may take the salary which was used for the Evangelist for the present. If the Church approves of this aggressive work by furnishing the means we will again put an Evangelist in the field for a still larger effort. Our faith in the Church leads us to believe that she endorses this work which has been so successfully operated the past year. The Lord bless it still more abundantly.

S. L. Morris, Sec'y.

#### Foreign Mission Receipts for the Year Ending Mar. 31, 1903.

Our receipts for the month of March were \$28,962.84, a gain over those of last March of \$9,354.45. The total receipts for the fiscal year were \$180,452.29, a gain over those of last year of \$15,575.29.

Our year was closed with an unpaid note in bank of \$4,500. The amount advanced the Missions on the new year and paid

otherwise, over and above the regular appropriations, is perhaps about sufficient to cover this deficit. It will be seen that the increase, although very gratifying, was not quite large enough to meet the increased cost arising from the twelve new missionaries who were sent to the field during the present year.

S. H. Chester, Secretary.

#### VIRGINIA.

NORFOLK; Second Church.—The new building was thrown open to the public for the first time on March 29th, Rev. G. B. Strickler, D. D., of Union Theological Seminary, preaching in the morning and at night. Twenty-one new members were received on that day—ten on profession of their faith and eleven by letter.

The style of the architecture is Tudor gothic, and the appearance of the Church is that of the English country church. The seating capacity is 1,000 and the site, building and furniture cost \$50,000.

Rev. J. E. Thacker has been pastor for three years, and the outlook for the work is bright.

The situation of the new church is one of the most beautiful in the city, directly on the water, with the lovely Ghent section stretching out in front. The building is surrounded by a pretty lawn and will be ornamented with attractive shrubbery.

ACCOMAC.—On March the 22nd, the Rev. P. B. Henderlite was installed pastor of Makemie and Onancock Churches. In spite of most inclement weather, the attendance both morning and evening was very gratifying.

The Rev. R. E. Steele of Hampton Roads Harbor Mission, and Rev. A. Sidney Venable of Bay View, conducted services of unusual interest and impressiveness.

The people of the Eastern shore have given Mr. Henderlite a cordial welcome, and are sustaining their reputation for hearty co-operation, interest and activity in all branches of church work, and uncommon thoughtfulness and liberality to the comfort of this pastor.

During the month of February, Makemie Church had the pleasure of a visit from Miss Kemper, and much enjoyed the interesting and stimulating account she gave to the ladies of the town of our work in Southern Brazil. P. B. H.

#### MISSOURI.

SPRINGFIELD.—The church at this place has recently been visited by Mr. A. Y. Beatie of Louisville Seminary and the congregation were so well pleased that on the next Sabbath they made him a formal call which he has accepted, subject to the decision of the Presbytery. He will take charge the first of June.

LADDONIA.—Rev. W. Beale of Jackson, Mo., has received and accepted calls from Laddonia and Bethel churches of Audrain county. His address is changed from Jackson, Mo., to Laddonia, Audrain county, Mo.

ST. LOUIS.—The death of Rev. Dr. Francis L. Ferguson, March 11th, 1903, after a very brief illness, was a great surprise and shock to his many friends in St. Louis and elsewhere. For most of them had not heard of his sickness before seeing the announcement of his death in the daily papers. Dr. Ferguson was forty-nine years of age, a native of Missouri, a graduate of Westminster College and of McCormick Seminary, a hard student and fine scholar, an attractive preacher and faithful pastor. His first charge was Palmyra, Mo., then six years pastor of Prytania Street Church, New Orleans; and since 1891 pastor of West Church, St. Louis, in the Northern Assembly. He was a most useful minister, and it seems as if he was cut off in the midst of his days and his usefulness. But "even so, Father!"

#### GEORGIA.

THOMASVILLE.—This church has recently called Rev. S. L. McCarthy to become its pastor. There will be a called meeting of Macon Presbytery on the 31st inst., to authorize this church to prosecute the call. Mr. McCarthy has accepted, subject to the action of Florida Presbytery.

ALBANY.—Rev. Wm. H. Zeigler, who came to this church from Lexington Presbytery, Kentucky, Jan'y. 1st, has been blessed in his work here. There have been several accessions to the membership and more are expected in the near future. Bro. Zeigler will be installed pastor very soon, though the time has not yet been appointed by Presbytery.

### Collection for Church and Christian Education.

To the Ministers and Churches of the Synod of North Carolina:

Allow me to call attention to Synod's one collection in April to this cause. I can only remind you of the growing importance of this cause as set forth in my last report to Synod which is published in the Appendix of the minutes of Synod. Sickness has prevented me from addressing you through the mails as I have usually done.

J. B. Shearer,

Synod's Agent and Chairman.

### Improvements at Stillman Institute.

Those who so generously responded to my appeal for clothing for the students of Stillman Institute, as well as our friends generally, will be interested to know of the great improvements which are being made solely with the labor of the students.

We have sub-divided the lands into lots, fenced in so that some parts will be available for grazing the stock while others are being cultivated. This will make stock-farming, on a limited scale, possible. Then we have built a substantial hog lot for the fine Poland-China hogs given to Mr. Wilson. The barns and barn-yards have been greatly improved and remodelled, adding very much to the convenience of the place and the comfort of the live stock. A fowl-yard has been built, and the beginning of a poultry flock made. One of the old buildings is being made into a laundry, where the boys do their own laundering, and a forge for a blacksmith shop is under construction.

The land has been so carefully plowed, and so arranged for rotating crops that its value is greatly increased. Already, we have up and growing, corn, oats, rye, peas, turnips, lettuce, radishes, cabbage, onions, spinach, asparagus, tomatoes, and Irish potatoes, while the later plants and vegetables will be in season. We have made what I believe to be the cheapest, and most convenient, and, for the cost, most efficient hot-beds I have ever seen.

Our school room accommodations have also been improved, and we have a fairly well-equipped carpenter shop, though we need a first rate machine shop and mechanical power very much. We have made a system of water-works running from the well, which is truly a great addition to the place, and we hope to do some irrigation in the dry summer.

I have been having to do pioneer work all my life, and have grown rather to like it. There is considerable satisfaction in laying the foundations, and boundless opportunity is afforded to one who has tastes in that direction.

The boys, too, have greatly improved under this regime. Some of them work seven hours daily, besides reciting two and studying four. I believe they deserve what the Church and their friends are doing for them.

I wish some one would give us three thousand dollars for a memorial Industrial Plant, in memory of Kassongo, who was a martyr to his efforts at self-support and his desire for knowledge. It would be money well spent.

When I first became acquainted with Stillman Institute about ten years ago, the boys received seven dollars and a half monthly in cash and spent their afternoons playing croquet. I broke up the latter at once, and made war on the former practice, and though it has taken ten years, and I have been to Africa and back while it was being done, I have lived to see the time when we can say that the students pay the Church as much now as they formerly received, and their education is no whit the less thorough, while the money formerly spent on the students is available for the evangelistic work.

S. P. Verner.

Tuskaloosa, Ala.

### Sailors' Rest at Newport News, Va.

It should interest Christian people generally to know that at Newport News there is a Sailors' Rest. As most of the readers of the Central are inland people, a word of explanation may be necessary. Sailors, oftentimes, are dissipated men, who, when they land, go to low resorts and spend all they have in gross vices and excesses. But many sailors are Christian men, and many more are boys from moral and Christian homes. Now when these come to land they are readily known by their clothing and their gait. As it is known that "Jack" has money, and that he is likely to part with it readily, all sorts of evil resorts are provided for him.

For example, in Newport News drinking saloons and dance halls are located as near as possible to the seaman's entrance into the city. In short, Satan sets snares for "Jack" at the point where he is most readily found. Now the Sailors' Rest, with its illuminated sign, catches "Jack's" eye before he can reach the first saloon. But that is not all. At the door he is met by the kind face of our own Rev. R. E. Steele, chaplain of the Rest, who makes him feel at home by word, look and handshake. He is shown into a small, but attractive hall. Other friends welcome him. He is at home, with good reading matter, free from temptation. Besides the religious exercises at stated times, there are amusements of a suitable character from time to time. Perhaps the writer's experience at the hall on the night of March 7th will interest you: After the cordial welcome at the door by the chaplain, an elderly lady was pointed out. "That is Mrs. E. M. Thacker, National Superintendent of the W. C. T. U. I wish you could have heard her talk to the boys on temperance and social purity. It was well done. About twenty of them signed the pledge. The other lady is Mrs. Bradley, of the W. C. T. U., and wife of the chaplain in the Soldiers' Home." This was the chaplain's talk in substance.

It was soon announced that an entertainment, musical and otherwise, had been provided for the "Tars" by the Brotherhood of St. Andrew. As these had not yet arrived, calls were made by the chaplain for volunteer songs by the sailors. In response an Englishman sang a song about the engine room. An older man, a Scotchman, sang a song about "Easy-Going Tam." An Irishman, a little tipsy, sang a song about Ireland. Then there were recitations by citizens; and in due time the ladies and gentlemen secured by the St. Andrew's Brotherhood arrived and furnished music of a very fine character indeed. The sailors were delighted.

Such is the work done at the Sailors' Rest. There is constant watchfulness shown, kindness extended, literature and amusements furnished, an influence exerted against dissipation of all sorts, and the way of life is taught by a faithful minister of the Word. Men far from home find a welcome and spiritual instruction. All friends wishing to aid in this good work can address Rev. R. E. Steele at Hampton, Va.

Alfred Jones, in Central Presbyterian.

### The Young People's Missionary Movement.

There are nearly fourteen million scholars reported in the Protestant Evangelical Sunday-schools of the United States and Canada, and there are more than six million members in the Young People's Societies of these countries.

Within fifteen years the twenty-three billions of dollars that are said to be in the possession of the Protestant Church members of America will be controlled by these young people; add to this enormous material wealth the immeasurable and infinitely more essential spiritual power which God waits to bestow, and it will appear that with divine guidance there is nothing impossible to this host of Young People in the way of missionary achievement.

To develop a stronger missionary spirit among these millions of Christian young people, the Church of the future, is the underlying aim of the Young People's Missionary Movement, which was organized by Secretaries and official representatives of denominational missionary Boards at Silver Bay, on Lake George, last summer. The work of the Movement is done, not independently, but through denominational missionary Boards, whose representatives constitute its Executive Committee.

The Student Volunteer Movement has done a most important work in developing the Missionary spirit among the 150,000 college students of the United States and Canada. It is believed that an equally important supplemental work must now be done with the vast army of young people outside of college halls.

Among the methods used in the development of this great field will be the conduct of Summer Conferences for Leaders—a plan that has proven of inestimable value in the student work.

The first of these Conferences was held last summer at Silver Bay on Lake George, attended by 168 representatives, from at least sixteen different denominations. During the coming summer two Conferences will be held, one at Silver Bay, on Lake George, July 22-31, and the other in the early part of July, on Lookout Mountain, Tennessee.

The purpose of these Conferences is not, primarily, the incitement of Missionary enthusiasm, but rather the deepening of the missionary purpose through Bible study and prayer, and practical training for effective leadership among young people. It is expected that the Conference at Silver Bay will be attended by about 300 delegates, and the Conference on Lookout Mountain, by about 200. In addition to the Young People's Missionary Secretaries and official representatives of the various Missionary Boards, who are expected to attend, there will be representatives from State, District and Local Young People's Societies and Sunday-schools.

The Summer Conferences afford to denominational missionary Secretaries a clearing house for the interchange of the most successful plans of work among young people. Group meetings are held during the ten days where the Secretaries meet with the delegates from their respective denominations for conference concerning the denominational work of the ensuing year.

Arrangements are made for combining exceptional vacation privileges with the more distinctively spiritual and missionary features of the Conference. It is believed that these Summer Conferences will mark the beginning of a more comprehensive campaign conducted by the denominational Boards, during the fall and winter, and reaching the local Churches throughout the United States and Canada.

#### Meeting of the Assembly.

The Forty-third General Assembly of the Presbyterian Church in the United States will meet in the Presbyterian Church in Lexington, Va., May 21st, 1903, at 11 a. m., and will be opened with a sermon by Rev. W. T. Hall, D. D., Moderator for the last General Assembly. The undersigned will be in the lecture room of the church, May 20th, at 8 p. m., also May 21st, at 9 a. m., for the purpose of enrolling commissioners.

R. P. Farris, Permanent Clerk.

W. A. Alexander, Stated Clerk.

Notice.—Stated Clerks of Presbyteries will please forward to the undersigned at Clarksville, Tenn., their Statistical, Sunday-school, Societies, Systematic Benevolence and Narrative report, together with all overtures and other papers for the Assembly, including answer to overture from the Assembly proposing a change in the requirements for licensure, (pp. 288, 289, minutes.) if they can do so on or before May 14th; otherwise forward to me at Lexington, Va. It will facilitate the early publication of the minutes if the statistical tables are mailed to me in advance of the meeting of the Assembly. Clerks of Synods will please forward overtures and report time and place of their next meeting.

W. A. Alexander, Stated Clerk.

Presbyterial Treasurers will please send to me the assessment of their Presbyteries for the contingent fund of the General Assembly for 1903. The amount is one cent per communicant member of each Presbytery, as shown by the published rolls of 1902. See minutes of 1902, p. 341.

W. A. Alexander,

Treasurer of General Assembly.

Railroad Rates.—I have secured from the roads on both sides of the Mississippi River a rate of one-third fare for the return trip, plus 25 cents, for all who pay full fare going. Details will be published later.

W. A. Alexander, Stated Clerk.

#### Time and Place of Presbytery Meetings.

Synod of Alabama.—Central Alabama, Fulton's chapel, Thurs., April 16, 7:30 p. m.

East Alabama, Troy, April 1, 7:30 p. m.

Mobile, Evergreen, Tues., April 14, 7:30 p. m.

North Alabama, Second ch., Birmingham, April 14, 7:30 p. m.

Tuscaloosa, Centreville, Tues., April 14, 7:30 p. m.

Synod of Arkansas.—Arkansas, Conway, Tues., April 21, 7:30 p. m.

Ouachita, Junction City, Wed., April 8, 7:30 p. m.

Pine Bluff, First church, Pine Bluff, April 9, 7:30 p. m.

Washbourne, Russellville, Wed., April 8, 7:30 p. m.

Synod of Florida.—Florida Florida, Ala., Tues., April 7, 7:30 p. m.

St. Johns, Clearwater, Fla., April 10, 7:30 p. m.

Suwanee, Lake City, Fla., Tues., April 14, 7:30 p. m.

Synod of Georgia.—Atlanta, Ebenezer church, Hogansville, April 15, 7:30 p. m.

Athens, Jefferson, Wed., April 8, 8 p. m.

Augusta, Monticello, April 8, 7 p. m.

Cherokee, First church, Rome, April 15, 7:30 p. m.

Macon, Cordele, Thurs., April 16, 8 p. m.

Savannah, Blackshear, Ga., Thurs., April 16, 7:30 p. m.

Synod of Kentucky.—Ebenezer, Catlettsburg, April 21, 7:30 p. m.

Louisville, Crescent Hill, April 7, 7:30 p. m. Send up assessment of ten cents per member.

Muhlenburg, Bowling Green, Ky., Tues., April 7, 7:30 p. m. Churches will please send presbyterial tax.

Transylvania, Stanford, Tues., April 7, 7:30 p. m.

West Lexington, Georgetown, Tues., April 7, 7:30 p. m.

Synod of Louisiana.—Louisiana, Hoyte Memorial church, Gloster, Miss., April 9, 7:30 p. m.

New Orleans, Houma, La., Tues. April 21, at 7:30 p. m.

Red River, Ruston, Tues., April 7, 7:30 p. m.

Synod of Mississippi.—Chickasaw, Monroe ch., six miles south of Pontotoc, Thurs., April 9, 11 a. m.

Central Mississippi, Greenville, April 7, 7:30 p. m.

Meridian, Newton, April 9, 7:30 p. m.

Mississippi, Hazlehurst, Thurs., April 23, at 11 a. m.

North Mississippi, Grenada, Thurs., April 2, 7:30 p. m.

Tombeckbee, Okolona ch., Wed., April 8, 8 p. m.

Synod of Missouri.—Lafayette, Lamar ch., Tues., April 14, 8 p. m.

Missouri, Keytesville, Wed., April 8, 7:30 p. m.

Palmyra, Palmyra, April 7, 7:30 p. m.

Potosi, Cape Girardeau, Tues., April 14, 7:30 p. m.

St. Louis, Clayton ch., Tues., April 7, 8 p. m.

Upper Missouri, Second ch., St. Joseph, April 14, 8 p. m.

Synod of North Carolina.—Albemarle, Kinston, April 14, 8 p. m.

Asheville, Bryson City, April 7, 8 p. m.

Conecord, First ch., Salisbury, April 9, 8 p. m.

King's Mountain, Henrietta, April 10.

Orange, Mount Airy, Tues., April 7, 8 p. m.

Wilmington, Kenansville, April 8, 4 p. m.

Mecklenburg, Tenth Ave., Charlotte, April 14, 7:30 p. m.

Fayetteville, Sanford, April 14, 7:30 p. m.

Synod of South Carolina.—Bethel, Rock Hill, April 15, 8 p. m.

Charleston, Beech Island, April 14, 7:30 p. m.

Enoree, Fairview church, Greenville county, Thurs., April 16, 5 p. m.

Harmony, Summerton church, Wed., April 8, 11 a. m.

Pee Dee, Conway, April 28, 8 p. m.

South Carolina, Easley, April 15, 8 p. m.

Synod of Tennessee.—Columbia, Williamsport, Tues., April 7, 7:30 p. m.

Holston, Morristown, Wed., April 15, 11 a. m.

Knoxville, Cleveland, Thurs., April 16, 7:30 p. m.

Memphis, Alabama Street church, Memphis, April 14, 7:30 p. m.

Nashville, Waverly, Tues., April 14, 7:30 p. m.

Western District, Brownsville, Tues., April 7, 7:30 p. m.

Synod of Texas.—Brazos, Giddings, April 10, 8 p. m.

Brownwood, Sterling City, Wed. April 8, 7:30 p. m.

Central Texas, Temple, Thurs., April 9, 8 p. m.

Eastern Texas, Nacogdoches, Thurs., April 16, 8 p. m.

Fort Worth, Graham, Fri., April 10, 8 p. m.

Paris, Detroit, Wed., April 8, 8 p. m.

Western Texas, San Marcos, April 9, 8 p. m.

Synod of Virginia.—Abingdon, Central ch., Bristol, April 21, 7:30 p. m.

Chesapeake, Waterford, Va., Tues., April 14, 8 p. m.

East Hanover, Overbrook church (Barton Heights, Va.), Monday, April 14, 8 p. m.

Kanawha, Glen Elk ch., Charleston, W. Va., April 14, 7:30 p. m.

Maryland, Franklin Street church, Baltimore, Md., Tues., April 21, 8 p. m.

Montgomery, Clifton Forge Va., April 28, 8 p. m.

Norfolk, Belle Haven ch., Belle Haven, Va., April 14, 8 p. m.

Roanoke, Pamplin City, Va., Tues., April 7, 7:30 p. m.

West Hanover, Olivet ch. Va., Tuesday, May 5, 8 p. m.

Winchester, Berryville, Va., Tues., April 7, 7:30 p. m.

## Educational.

### The Presbyterian University.

We print elsewhere the communication from Rev. Theron H. Rice, D. D., conveying the great news that Atlanta has subscribed the full quarter of a million dollars for the proposed University. The subscription on the face of it makes the condition that the University at Clarksville and the Seminary at Columbia shall be moved to Atlanta with their endowment and be combined in the University. The completion of the subscription by the Atlanta citizens, Presbyterians and all, puts a new face upon affairs. It becomes a matter for practical discussion and one in which the whole Church is interested, and the Synods of South Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana and Tennessee are directly concerned.

We have had a dream of just such a university in Charlotte, with Davidson as the nucleus of the Academic Department, the North Carolina Medical College as the Medical Department, a Law Department to be furnished by the splendid legal talent of Charlotte and other schools to be founded as occasion demands. But there is a difference between vision and reality. The opportunity has not been grasped and in the mean time Atlanta has acted. A quarter of a million dollars for a city of fifty thousand white people is a large sum. And from all accounts it has been given with an enthusiasm and with the cordial co-operation of all the denominations that argues well for the University itself. Georgia itself is an ideal State for a Presbyterian University, since the educational primacy of Presbyterianism there, despite its comparatively small numerical size, has been freely acknowledged. The need of a Presbyterian University, that would really be a University and not a college with an annex or two, is too obvious to need discussion.

Columbia Seminary has had a notable career of usefulness and of service to the Southern Church. It has an endowment large enough for the support of its able faculty, but a poor equipment of unsightly and antiquated buildings. Since the low estate it reached on account of the unfortunate Woodrow controversy, the echoes of which seem to be interminable in Columbia itself and on the floor of the South Carolina Synod, the Seminary has been steadily growing in favor and in the number of its students. That number is not nearly so great as it should be and doubtless will be in the years to come. But Union Seminary in Richmond is splendidly equipped and Louisville Seminary is to have also a magnificent set of buildings and the competition for students is sharp and students for the ministry, especially, should desire to do the best possible for themselves. The Seminary has no Presbyterian College of adequate equipment as a feeder, within the bounds of the Synods controlling it, namely, South Carolina, Florida, Georgia and Alabama, and only one of any kind.

The Southwestern Presbyterian University at Clarksville, Tenn., is situated in the Northwest corner of that State. As we have pointed out before Clarksville has to face the changed conditions that prevent its growth into a great institution. Its Theological Department must now compete with the splendidly equipped Seminary at Louisville and with the very promising Seminary just established at Austin, Texas. And on the College side it has now to compete with the new Central University of Kentucky, with its large endowment, with Fulton, Missouri, and Batesville, Arkansas, to say nothing of Austin College and Daniel Baker College, Texas. These are all Presbyterian Institutions, and of course there is the pressure of the State institutions and of the Methodist University at Nashville, Vanderbilt. And Alabama is projecting a college of its own. So the future looks anything but bright for the University at Clarksville, in spite of its handsome endowment and splendid faculty, with the distinguished Chancellor Fulton, recently elected, as its head. A University must have students, and unless we are mistaken there is a falling off in the number of students at Clarksville. The controlling Synods of this University are Tennessee, Mississippi, Louisiana and Alabama.

And Atlanta is about the center of the two sets of Synods controlling these two Presbyterian Institutions and Atlanta makes an offer of additional and adequate equipment and the promise of continued support which, it seems to us, it would be the wisest thing possible for both institutions to accept.

We have been trying to look at the matter from the point of view of the good of the Southern Presbyterian Church. These large interests often conflict with smaller local claims. It is presumed that they will in this instance. Hampden-Sydney protested most vigorously against the removal of Union Seminary to Richmond, Virginia. Richmond, Kentucky, protested against the removal of Central University to Danville and its combination with Centre College. It is to be supposed that Columbia and Clarksville will both protest and it would be strange if they did not and it is a compliment to the institutions concerned if they do. We shall probably hear much of breaking faith with the dead and of the wrong of using an endowment in Atlanta that was given while the institution endowed was located in Columbia or Clarksville. But the worthier consideration is that the donors gave for the benefit of the Kingdom of Christ, and that it may be presumed a change of location proved to be for the benefit of the Kingdom would be in line with the beneficent purposes of the benefactors themselves. We open the columns of the Standard for a discussion of the issues and interests involved. But let the controlling view be what will be best for the Southern Presbyterian Church, for the increase of those who are to preach in her pulpits, for the furnishing of these ministers with the best equipment for service, for the training of the largest number of her sons to be her worthy representatives in every calling and profession. And when we decide the question this way, we may be sure that it will be for the best interests of the Kingdom of Christ, so far as we represent those interests, and for the glory of God.

### Westminster College Notes.

This institution, at Fulton, Mo., is under the joint control of the two Synods of Missouri. The present has been a very prosperous year, the enrollment being the largest for years. The friends of the college have been remembering it too in a very substantial way. A year or two ago a handsome Science Hall was erected and well equipped, and now another handsome and useful building is about to be added.

For a note dated Fulton, March 30, brings the information that the excavation for the Dormitory is finished and that work on the building proper will begin at once. It will be 120x70 feet, with three stories and basement, modern in style and nicely furnished. It will accommodate forty-four students with rooms and a larger number at table. Such a building has long been one of the pressing needs of the college, and its erection this year, before the beginning of another session, means yet better days and larger numbers, as all friends of Westminster most devoutly hope.

And our correspondent mentions another most interesting fact. He says: Yesterday, March 29, a special meeting was held in the college chapel, when action was taken towards perfecting plans for sending to the Foreign Mission field a representative of Westminster. About a year ago the "Living Link League" was organized, its object being to get the Alumni and other friends of the college to unite in the support of a foreign missionary. It is hoped that such a movement will greatly increase the missionary spirit of the college. The officers elected yesterday were I. W. Lewis, President, and Prof. L. L. Campbell, Vice Pres. Mr. A. B. Dodd was chosen as the missionary to represent us. He had previously expressed his willingness to go out under these auspices. Both intellectually and spiritually Mr. Dodd has proved himself to be a man of unusual strength. He won the \$600 scholarship at Princeton Seminary last year and is taking a post-graduate course there this year. We believe that all our arrangements will be completed for him to proceed to the field in a few months.

The trivial round, the common task,  
Would furnish all we ought to ask;  
Room to deny ourselves; a road  
To bring us, daily, nearer God.

—John Keble.

It is a high, solemn, almost awful thought for every individual man that his earthly influence, which has had a commencement, will never, through all ages, were he the very meanest of us, have an end.—Carlyle.

## The World.

President Roosevelt spent last Sunday at Sioux Falls, S. D.

It is announced that the granting of citizenship to Jews in Russia is planned for the near future.

The United States Entomologist estimates that the loss of fruit by insects is about \$300,000,000 annually.

During the past year 1,520 locomotives were constructed at the Baldwin Locomotive Works in Philadelphia.

From the Scott yards at Greenock, Scotland, the largest oil-carrying ship afloat has been launched. The vessel is to have a gross tonnage of 11,000 and a carrying capacity of 12,500 tons of oil.

While in this country the movement against the strikers has had its initiative in the Courts, in Holland the matter has come up in the Dutch Parliament. That body has passed a bill declaring strikes illegal.

Sir Chen Tung Liang Cheng, the new Chinese minister to the United States, with his entire suite and party, including in all about 45 persons, who arrived in San Francisco last week reached Washington April 3rd.

It is believed that the steamer Bambara on her first trip from Marseilles to Dakar, French West Africa, with a cargo of 95,000 pounds of gun-powder and two cases of dynamite, has been blown up at sea and has foundered.

G. Hallman Sims, collection clerk for the Capital City National Bank, Atlanta, has been placed under arrest by United States Deputy Marshall Scott, upon a warrant sworn out by President Speer, of the bank, charging Sims with embezzling a sum estimated at nearly \$94,000.

Extensive preparations have been made for the celebration to-day of the 85 birthday of King Christian IX at Copenhagen. His six children occupy positions in the world of royalty, the most prominent of whom are Queen Alexandra, and the widow of Alexander III, of Russia.

In view of the number of persons in the postal service, and the volume of business, it is no wonder that an occasional letter to the Presbyterian Standard gets lost, but a pity it is when that lost letter has in it a \$2 bill. There are now 165,000 employes in the service, and they handled last year \$904,225,235.86, and the rural routes are just beginning.

Last July, the British wooden steamer "Morning" sailed from England to relieve the "Discovery," which left England in 1901, for the Antarctic zone. The "Morning" arrived at Auckland, New Zealand, March 25, and reports that the "Discovery" has been in winter quarters at Victoria Land since February last year. These intrepid explorers had travelled to the south, reaching land in latitude 80 deg. 7 min., longitude 136 deg. This is the most southerly point yet attained.

With the river practically stationary and no further breaks in the levees, there were no developments of importance in the flood conditions in Louisiana. Between Baton Rouge and New Orleans, the embankments were subject to an unusual test by a terrible blow that lasted from Friday night to Saturday morning and lashed the river into fury, but the whole line held and there is still a feeling of hope that the lands along the lower river will escape devastation. The work of strengthening goes on without interruption.

The date for the meeting of the Columbian Congress has not yet been decreed by the government, which while desiring by all means the approval of the canal treaty, wanted to know the opinion of all the representatives beforehand, and therefore sent special commissioners throughout the country. It is said that lucrative positions have been offered to some of the Congressmen who were decidedly unfriendly to the canal project, which they will lose by going to the meeting of Congress. All the caucus representation will vote in favor of the canal treaty.

The Shamrock III will return to the Clyde in the middle of May, when she will be jury-rigged. The challenger will sail for America at the end of May.

During the celebration at Monterey, Mexico, April 2, of the victory of the republic with troops under General Diaz, at Puebla, April 2, 1867, political capital was made of the affair by the parties of the various candidates for Governor of the State of Hevo Leon and a mob of 15,000 citizens formed and marched to the residence of Governor Reyes and hurled a shower of stones at the Governor and shouted "Death to Reyes." The police were sent for and in the mix-up that ensued in dispersing the mob two policemen and two citizens were killed and many wounded.

The Sultan of Achin, Tooankoo Mohammed Daood, has surrendered to the Dutch, an event which is confidently expected to close one of the most extraordinary chapters in the colonial history of the world. Achin is a Moslem state in the northern portion of Sumatra which for some thirty years has been a theater of sanguinary war. Holland in all that period has been trying desperately to overcome the Achinese. The Sultan just conquered has led his people in battle for twenty years past his spirit being broken at last, it is said, by the recent capture of his favorite wife.—Literary Digest.

Of the means of saving life at fires, the most interesting are those upon which reliance must of necessity be placed when prompt action is necessary and the character of the apparatus at hand is limited. Prominent among the appliances in use is the lifenet. The approved type of net is circular in form and about thirty feet in diameter. It is suspended from a rim of steel, the net being attached by springs which take up the force of impact of a falling body. At a recent apartment house fire in New York city, twenty-five persons jumped without injury into one of these nets, which was supported by eighteen men. Of the number rescued, fifteen jumped from the third story, while the others leaped from the fourth, fifth, and sixth stories of the burning building.

David R. Francis, President of the Louisiana Purchase Exposition, to be held at St. Louis, visited within fifteen days London, Paris, Brussels, Madrid, and Berlin, and had audiences with King Edward, President Loubet, King Leopold, and Emperor William. King Edward promised to send to the exposition the jewels of Queen Victoria's jubilee of 1897, President Loubet promised to attend the exposition in person, Leopold assured Mr. Francis that only his age and the distance will keep him away, and the Kaiser granted him an exclusive audience of fifty-five minutes and promised to send a quantity of the Hohenzollern family plate and some of his own personal treasures. The German Reichstag, with only two dissenting votes, appropriated \$375,000 for the German exhibit, and, it is expected, will make the sum \$750,000. The British Government has decided to recommend an appropriation of \$150,000, with more to follow.

Dangerous possibilities in the position of Holland are threatening the peace of Europe with portents graver even than the Macedonian question. The factors in the case are three. There is, to begin with, the prospect that the young Queen of the Netherlands will die without issue. Next is the geographical circumstance that most German exports pass through the Dutch monarchy on their way to the outside world. Finally we see The Hague tribunal establishing itself as guardian of the peace of the world. Should Queen Wilhelmina leave no issue, the Dutch would consider the setting up of a republic in preference to the acceptance of the German heir to the throne. But this Emperor William would resist, for he regards himself as the divinely inspired champion of the monarchical principle. The fact that Germany must send her exports through Holland is the result of the aggravating accident which places in Wilhelmina's realm the mouth of the mighty river that runs through William's empire. And the climax is capped by the success of The Hague court, which must or may lead the Powers to insist upon the neutralization of Holland, thus banishing the pan-German dream of an empire stretching to the Zuyder Zee.—Literary Digest.

No one can take out of a man's mind and heart the seeds of evil he has dropped there.—J. R. Miller.

## Marriages.

**BEERFORD-COLEBURN.**—At Accomac, Va., Mar. 24th, 1903, by the Rev. P. B. Henderlite, Mr. John I. Beerford, and Miss Beulah E. Coleman.

**TAYLOR-SCOTT.**—At Onancock, Va., Mar. 26th, 1903, by the Rev. P. B. Henderlite, Mr. Wm. H. Taylor and Miss Stella Scott.

## Deaths.

We'll miss thy voice, thy touch, and the true helping

Of thy pure hand,

Till, through the storm and tempest safely anchored,

Just on the other side,

We shall find thy dear face looking through death's shadows

Not changed, but glorified.

**WHITE.**—Died, at her home near Concord, N. C., March 26, 1903, Sue Leslie White, aged 23 years. A daughter of Mr. and Mrs. S. W. White and a member of Zion Presbyterian Church.

**MORRISON.**—Near Brauchville in Robeson county, N. C., Mrs. Nancy Morrison, at her residence on March 19th in the 90th year of her age, widow of the late Alexander Morrison. The oldest member of Midway Presbyterian Church, and the oldest member of her community. A long life well lived. Her life was a benediction to her church, to her community and especially to her family. She was the mother of several children, six of whom survive her "and rise up and call her blessed;" together with a number of grand-children. She was for many long years an open and avowed disciple, and so served her Lord, that her works do follow her—and she has doubtless heard from Him the welcome plaudit—"come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

This is the comfort and consolation of those who remain behind, and who do not mourn as those who mourn without hope. Within less than three months, three members of this family have been transferred to the Father's house of many mansions; while their bodies lie side by side in the dust to await the resurrection morn.

"Precious in the sight of the Lord is the death of his saints."

"Uncle," said little Johnny, "tell me how you charged with your war horse up the San Juan hill at the head of your troops."

"Well," said the battle-scarred veteran, "I mounted the fiery animal, drew my sword from its scabbard, rose in my stirrups, cried 'Forward!' and sank the spurs deep in the quivering flanks of my gallant steed."

"Yes," exclaimed the boy, breathlessly, "Go, on, uncle. Tell me the rest of it."

"There isn't any more to tell Johnny," said his uncle, with a pensive sigh; "the horse balked."—Chicago Tribune.

## The Household.

### What a Mother Can Do for Her Daughter.

The first thing a mother can do for her daughter is to see that she is properly born. The doctrine of heredity as applied to physical and temperamental tendencies has been well proven. The science of the prenatal influence of maternal thought and environment upon the unborn child is likewise substantiated by abundant instances. The first and fundamental office of a mother for her child, therefore, precedes the date of its birth.

We hear much of fate and destiny and kindred bugaboos, but if the truth were known we should probably find that our destinies took shape beneath our mothers' hands before the hour when we first drew breath toward their fulfilment.

The mother who would give her daughter a firm foundation on which to build a happy, useful life should take that daughter's health into consideration before she is born, and thereafter do everything within her power to develop and improve it. Those lightly-regarded children's diseases, of whose symptoms and treatment young mothers are too often ignorant, frequently weaken and undermine constitutions to such an extent they never grow to be robust.

It is impossible to overrate the worth of a strong, vital, healthy personality in a woman. Her influence in the home is so great that her physical condition lightens or leadens the atmosphere of it. The woman of sound health is she who is the comrade of man, the inspiration and the uplift of him.

In the elementary stages of a girl's career, health has a very direct influence upon her character. The inclination to humor a sickly child is almost too great for a mother's resistance. It is impossible to submit a delicate girl to rigid discipline; and discipline is the stuff from which character is made. The children who are early taught conformity to rules acquire an inbred respect for law which amounts to a principle, and which simplifies the philosophy of their lives thereafter. Yet the rules must be wise rules, and consistent, else more is lost in the years of awakening knowledge than was gained in the period of unquestioning faith; and the discipline must be prompted by love and never by anger, else its lesson is lost, and the motive which actuates the punishment is less worthy than the offense.

Pattern succeeds where precept fails. The mother who would make her daughter progress must progress with her; nor will all the gain of this effort accrue to the benefit of the daughter, for if she profit by the experience and wisdom of the elder, the mother in turn benefits by constant association with the gaiety, the enthusiasm, the faith, the quick-recovering hope that are the emblems of youth.

It is impossible for a mother to do all within her power for her daughter, unless this bond of love and understanding exists. Without it, counsel is command, and criticism censure. With it, a mother can touch upon every conceivable subject, and be sure of its proper reception. She knows and sympathizes with

the character with which she is dealing; for not only has she studied that character but she has helped to make it what it is. With this tacit understanding the mother's motives are as plain as the course they suggest. By this means do principles of morality and ethics fix themselves unconsciously in the daughter's mind, creating moral balance and a normal condition of conscience.

Knowledge is the flower of civilization; and, out of whatever soil it springs, its bloom is fair and sweet-scented. Mothers have contended that revealing what is vicious and insincere in human nature will shatter young faith and sully its innocence. Short sightedness of a by-gone school! Innocence founded on ignorance is an uncertain quantity at best—and misplaced faith is a mockery. The mother who, from shallow conceptions or a false sense of modesty, permits her daughter to traverse a road studded with pitfalls and by-paths, unmarked by danger-signals, cannot be held blameless if that daughter trips.

But there is no chaperon whose vigilance can take the place of individual character and conscience. The only chaperon whose back is never turned, whose sight or hearing is never dulled, whose espionage never flags, is a girl's own consciousness of right and wrong. Her greater or lesser respect for the commands of that chaperon will depend upon the character her mother has instilled; upon the fineness of her sense of honor, the depth of her personal dignity, and the quality of culture toward which her training trends—whether it be that thin-skinned variety of so-called culture, which is made up of worldly professions and superficial signs intended to impress, or culture that results from well established tastes and lofty tendencies, and is bred away down to the bone.

And culture? Culture is the commonplace, lifted out of the ordinary by those who are fearless. Culture is cleanliness. It is thoroughness. It has to do with clean linen, as well as clean morals. It stands for the lack of smut behind the inlets and outlets to character. Culture is not a knowledge of the best books, a entree to the best houses, a smattering of foreign languages, a taste for fine arts or a distate for the practical. Culture has to do with the practical. It grows out of a thorough knowledge and wholesome treatment of the practical. Its influence is as strong in interviews with the cook as with the king. Its magnitude increases and its power is as keenly felt in the judicious guiding of the Fall house cleaning, as it is in the presiding chair of a club for the liberal arts.

Household economics are nearer to love's ethics than we suspect; and the pit of the stomach lies close to the soul. Cold soup and bad service may not corrupt love; but the mind which is occupied with adjusting itself to these unfortunate conditions is for just so long a space detained from loftier and more profitable considerations.

The most desirable accomplishment a mother can bestow upon her daughter is a knowledge of every duty that pertains to the maintenance of a home. Music, languages, fine arts—the pursuance of

these talents must depend upon the family purse, and their worth will depend somewhat upon the girl's future station. But into whatever walk of life her choice may lead her she will need—or should need—to be familiar with the requirements for homemaking. A mother can best impart this knowledge by affording practical experience—by allowing her daughter to supply the larder, to direct the servants, to arrange the menus, and to take temporary charge of the household regime. Add to this a knowledge of the exactions of husbands, the demands of sons, the requirements of daughters, and all the new and varied responsibilities of the married state; and girls will acquire a profound respect, not mixed with awe, for the marital institution. The number of them who marry in haste to repent at leisure will be reduced to a minimum—and the number of ideal homes will increase in proportion.

Yet this consideration for the practical, which is a means, should not obscure the ideal, which is an end. Healthy ideals do not clash with practical conditions. Neither do they create discouragement over the failure to attain to our highest hopes. It is better to have ideals that are never realized than to have no ideals at all. There is a gulf between ourselves and our souls' best aims. It is the gulf of imperfect human nature. But the higher we aim the better we live. Look up, and the stars are our guide. Look down, and the sewers beckon.

What a mother can do for her daughter, then, sums up to this: she can give her the benefit of a fair and equal start; she can give her the best moral, mental and physical training given materials will permit; she can build up between themselves a bond which shall be a solace in sunshine, a mainstay in storm; she can be not only a preceptor, but a pattern for culture and character; she can give her the benefit of her experience as a woman with a woman's world to conquer—the priceless nuggets of wisdom, gleamed from girlhood, wifehood, motherhood; she can train her in all that is practical, and direct her toward all that is ideal.—Lavinia Hart, in the Cosmopolitan Magazine.

So wonderful is the mixture that we can easily understand the state of mind of a little girl who asked her father, "Pa, where were you born?" "In Boston, my dear." "And where was mamma born?" "In San Francisco, my dear." "And where was I born?" "In Philadelphia, my dear." "Well," said the little dear, "Isn't it funny how we three people got together?"—Rev. Henry Van Dyke.

Addressing a Sunday school class in the course of a talk on "The Bible," Dr. E. Benjamin Andrews, now of the University of Nebraska, paused and put this question:

"What is it that men and women over all this broad land are reading on this bright and beautiful Sunday Morning?" "Mr. Dooley," answered a little fellow, quick as a flash.—New York Times.

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## The Home Circle.

Alice Caldwell Hegan.

By William Frederick Dix.

On a terrace, a little back from the street, in the handsome residence portion of Fourth Avenue, Louisville, is a commodious red-brick house, standing by itself in pleasant grounds, beneath whose hospitable roof there assembles periodically during the winter months a little coterie of clever women who read aloud original short stories, poems, and sketches which they afterwards discuss and frankly criticise. The hostess on these occasions is a young lady who, ever since she left school about ten years ago, has not been content to give all her energies to social pastimes, but has had a constant ambition to write. Slightly above the medium height, with dark hair and eyes, animated in conversation and intensely interested in almost every phase of life, Miss Alice Caldwell Hegan is one of the leading spirits of this Southern literary club, because of her charming vivacious personality, her social tact, and her cleverness with the pen. Until about a year ago she considered herself merely an amateur, and had tried various kinds of story and sketch writing with varying success. It was not easy for her to find time for regular work, because the members of her family were shining exponents of Southern hospitality.

We in the North can hardly realize what the Kentucky idea of "open house" means. The Hegan home was the city rendezvous of a large group of friends and relatives who lived in the neighboring but lesser towns of Lexington, Covington and Shelbyville, and in the country round about. These people, with delightful ingenuousness, would drop in, singly or in groups, for a few days' visit at any time, seldom thinking of giving notice before hand. Consequently the Fourth Avenue home was in its normal condition when overflowing with guests, and as the daughter of the house is of practical as well as literary turn of mind, her writing could be one only at odd moments and when there happened to be a quiet household.

Then, too, there were the week-end parties "out at the cabin," which interfered with work and which from early spring till late autumn were a family institution. This cabin was built of logs chinked in with plaster, built in the forest a few miles out of town, a forest which the Hegan family owned and loved. It had a great porch running entirely around it, with a "dog-trot" or open passage way through the center, with an outside stairway in it, rising to the bedrooms. On one side of this "dog-trot" was the large dining room, on the other a living-room, and the kitchen was in a "lean-to" at the rear. The countryside had been scored for quaint old furniture, and the cabin had four-post bedsteads, old pewter and engravings, rag carpets, splint-bottom chairs, and a round dining-table, with a revolving center raised a few inches and designed to hold the vegetable-dishes, so that one could secure some viand on the other side by turning this central part of the table around! Be-

tween meals one quenched his thirst from the water-gourd and bucket of spring water in the kitchen, and here, far from town, with the leafy Kentucky forests shutting out the world on all sides, the merriest of house parties assembled almost every week for a day or two of pioneer life, for tramping and riding, for lazy hours in the hammocks swung on the porches, and for companionship with congenial friends. Over the dining-room fireplace, just under the Revolutionary musket, is painted this motto:

He who a cheerful nature owns  
A palace rears from hovel stones.

And this is the very spirit and idea of this little log cabin in the woods.

The longing to accomplish something grew stronger each year, and, after dipping into Kentucky history and trying various themes more or less historical, Miss Hegan suddenly realized that what she could probably do best was that which lay nearest at hand. It lay, in fact, so near at hand that she had been steadily overlooking it! The Cabbage Patch! For years she had been "executing unobserved acts of charity in this forlorn and unbeautiful part of Louisville. Here, "where ramshackle cottages played hopscotch over the railroad tracks," she had been a regular and welcome visitor. All doors were opened to her, and to her sympathetic ears the woes of the neighborhood were poured out. Winter after winter she had done much to relieve the stress of poverty, and the incident in her book of the letter to the newspaper, and the instant responses in money, clothes, and food it brought to a stricken family, was founded on an actual occurrence.

Curiously enough, that which probably made her such a welcome visitor among these people of the Cabbage Patch was what has been the chief element in her success—her strong love of humor. She has to a remarkable degree a quick and acute sense of humor, that is, which is funny and humor which is pathetic; she sees the pathos in life as sensitively and appreciatively as she does the incongruous and the absurd. So she thoroughly understood the various phases of lowly human nature in this squalid part of Louisville, and established among its people a strongly human understanding with them.

And so, when the idea came to her of writing up her own experiences, she had but to add a thread of fiction, to change a few names and concentrate the innumerable episodes, and the book seemed actually to write itself! It seemed absolutely spontaneous! Yet, when it was written, she mistrusted it and worked over it with painstaking care, and even when she felt she could do no more with it, she had the gravest doubts over this little record of some of her own experiences. Of course the introduction of the love episode was the fiction which strung the scenes in the story together, and it was with many misgivings that "Mrs. Wiggs of the Cabbage Patch" was offered for publication.

About a year ago, Miss Hegan, while in New York, had the pleasure of calling upon her publishers and receiving in her hands the first copy of a modest little green-covered book of about one hundred

and fifty pages. She turned the leaves with shy but intense interest, and wondered if it would ever be noticed among all the large and beautiful books that were coming out. This was her first real venture in the field of letters she had looked into from afar for so long. Almost at once the little tale began to be read and talked about; soon a thousand copies were sold, then five, ten, fifteen thousand! Her picture was sought after for publication; new editions were quickly exhausted; twenty, thirty, forty, fifty, sixty thousand copies went, and still the new editions are quickly disposed of; and within the year this Louisville girl has emerged as the writer of one of the most popular, most wholesome and human books of recent years.

What is the secret of its success? It is full of human love and sympathy. It was written from the heart, without self-consciousness or false motives, but with simplicity and sincerity. It shows a subtle earnestness of purpose which shines behind all its mirth. It is deliciously humorous because the humor is perfectly natural, it is pathetic without being sentimental, and with all its pathos it is never sad because there is not a note of despondency in it. Its optimism is constant, and it is a perfectly true and convincing picture of life.

Another book by Miss Hegan is about to appear. It is called "Lovey Mary," and the scenes are laid in the same Cabbage Patch. The question naturally arises, Can she repeat her success? There is no reason in this case why she should not. As she herself has remarked, "The Cabbage Patch is full of stories." And no one will doubt that if they are to be found, the author of "Mrs. Wiggs" will find them; for success has not robbed her of her freedom from self-consciousness, and any of the charity-deserving residents of that part of the town will tell you that she herself is still "the good angel of the Cabbage Patch."—The Outlook, Dec. 6th, 1902.

### Winning and Keeping a Boy's Friendship.

By Prudence Pepper.

It has been said that if a boy is ever to become a true man, that vital spark of manhood exists and should be recognized in early, very early childhood. The parent, pastor, teacher, or friend who would receive a boy's loyal devotion must so introduce himself, that the embryo man, in his turn, will feel that his individuality is known and valued by a kindred spirit.

You must not only love the boy, you must like him, if you would be his friend. To no other will he consciously reveal himself. Search deeply and assiduously for some individual and likeable trait in the youngest boy of your acquaintance. When found, act in reference to it and note the result.

The necessity and value of counting young children as individuals cannot be insisted upon too strongly. When this theory is reduced to practice, how will adults conduct themselves toward the children and youth in whom they find likable qualities, and from whom they seek an honest liking in return?

Your little son will doubtless love you

because you are his mother, the source of his greatest comforts and pleasures. He will like you or dislike you for the same reasons that lead other people to like or dislike you.

You must win your boy by the same gentle, womanly arts by which, years ago, you won his father's heart. You strove to make yourself pleasing in his eyes; in his presence you repressed the frown and restrained the impatient word. Try the same means of making yourself attractive to your little boy, and see what an ardent little lover he will become.

When you have won him, keep him. Never appear before him in dishabille of dress or manner, such as would cover you with shame and confusion if witnessed by adults not included in the family circle. Never find yourself about to speak to your boy as you would not dare to speak to a stranger, an enemy or your neighbor's child. Did you ever listen to a tiresome visitor, bid her a smiling farewell, ask her to come again, and in the next breath give vent to your restrained vexation by making a sharp reply to your child who has been waiting so long for a share of his mother's attention? Does he like "cross mamma" any better than your visitor would like a cross, discourteous hostess?

Teacher of youth, clothed in the brief authority delegated by parents by parents through school officials, do you ever stop to consider whether your pupils would voluntarily seek your presence or help because they like you? Do you sometimes speak to them as you would not dare to speak to their parents, or to their older brothers and sisters upon whose good opinion your social popularity depends?

A boy's reticence is just a little greater than his keen sensitiveness. For this reason, parents and teachers, we seldom, if ever, hear from him those just criticisms which would be a revelation to most of us.—Exchange.

#### Wings of a Dove.

At sunset, when the rosy light was dying,  
Far down the pathway of the West,  
I saw a lonely dove in silence flying  
To be at rest.

Pilgrim of air, I cried, could I but borrow  
Thy wandering wings, thy freedom  
blest,

I'd fly away from every careful sorrow  
And find my rest.

But when the dusk a filmy veil was weaving,  
Back came the dove to seek her nest,  
Deep in the forest where her mate was  
grieving—

There was true rest,  
Peace, heart of mine! no longer sigh to  
wander;

Lose not thy life in fruitless quest,  
There are no happy islands over yonder;  
Come home and rest.

—Henry Van Dyke, D. D., in "The  
Builders and Other Poems."

"Lord, as Thou wilt."

"It is so sweet to live  
My little life to-day  
That I would never leave it, if

I might forever stay!  
I sometimes say.

"I am so weary, Lord,  
I would lie down for aye,  
Could I but hear thee speak the word,  
'Thy sins are washed away!'  
I sometimes say.

"The better mood that lies  
These moods between, midway,  
Come softly, and I lift my eyes,  
'Lord, as thou wilt!' I pray:  
And would always."

#### Mendelssohn and the Queen.

He had been once making music with the Queen, and had been genuinely delighted with her rendering of his songs. As he was about to leave she said:

"Now, Dr. Mendelssohn, you have given me so much pleasure; is there nothing I can do to give you pleasure?" To be sure, he answered that he was more than amply rewarded by her Majesty's gracious reception, and by what would be a lasting remembrance of the interest she has shown in his music, but when she insisted, he said:

"Well, to speak the truth, I have a wish, and one that only your Majesty can grant."

"It is granted," she interposed.

And then he told her that nothing could give him greater pleasure than to see the nurseries and all the domestic arrangements connected with the royal children. The most consummate courtier could not have expressed a wish better calculated to please the Queen. She most cordially responded, and herself conducted him through the nurseries. Nor was the matter treated lightly; she had to show the contents of the wardrobes and give him particulars of the service, and for the time being the two were not in the relative position of gracious sovereign and obedient servant, but rather of an experienced materfamilias and an enlightened paterfamilias comparing notes, and giving one another points on the management of their respective children.

Unless there is a reserve of enthusiasm stored on the hills the humblest wheel cannot be driven in the valley. He who contributes just this one rare thing—self-sacrificing devotion—to his cause has done his part. Six hundred English dragoons once received a foolish order and rode to their deaths like heroes. "Magnificent," said a French general, "but not war." It was magnificent, and perhaps it was war, for it fired the imagination of England and raised the standard of duty for a country. . . . One who can plan is good; far better is the man who can stimulate. . . . History affords at every turn some impregnable fortress that was a despair of the wise and prudent, but was carried by some enthusiast with a rush. He cast his reputation, his life, all into the breach, and his body made the bridge over which the race has entered into its heritage.—Ian Maclaren.

So near is grandeur to our dust,  
So near is God to man,  
When duty whispers low, Thou must!  
The soul replies, "I can."

—R. W. Emerson.

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mentioning Presbyterian Standard, Charlotte, N. C., and the Four FREE REMEDIES will at once be sent you.

## Our Young People.

### A Forced Masquerade.

By Helen Rolland Estey, in Forward.

In her happy haste, Charlotte Worthington fairly skimmed down the wide oak stairs and along the great hall.

It was a beautiful staircase and an imposing hall, almost like a bit out of an ancient palace mysteriously set down in the midst of this very modern American seminary. The sunlight, freed from its garishness by the stained-glass windows through which it filtered, fell in soft splendor on carved wood work and polished floor. Oriental rugs hushed the crude sound of footsteps, and gave back to the windows an answering wealth of color. Every girl in the school loved this glowing hall, which was like the rich, warm heart of the big building, full of bare recitation rooms and commonplace parlors and bedrooms. Charlotte rarely descended the staircase without halting at the bend in the stairs to drink in the rich beauty of the scene.

But to-day it was quite different. Without thought or glance for the surrounding beauty, she hurried down, oblivious of everything but the anticipated pleasure of a holiday. Her face dimpled with pleased smiles as she approached the bevy of gay girls grouped in the hall, waiting for her. Her appearance was the signal for the discharge of a volley of bright badinage. One and another flung bits of advice at her, suited to the importance of the occasion. The honor of the school demanded that any member of it off on a holiday should deport herself properly, hence the necessity for the chorus of advice that fairly deafened the laughing girl.

"Don't forget your Delsarte lessons, and hitch your chair up to the dining table with a series of awkward jerks," advised Marian Lowe, in life-like imitation of their Boston-bred elocution teacher.

"And don't forget to put a sprinkling of French words in your conversation, ma chere, or you will fail to impress people with the advantages you are enjoying at Mt. Holcomb Seminary. Au revoir! Soyez une bonne enfant!" mocked Ellen Hall, with the abominable accent which was the despair of Mademoiselle Foliere, the nervous little French teacher.

Then followed good-bys given impressively with mock heroics.

"Present my regrets to your estimable aunt, and tell her that the only reason I do not accompany you is—that she has not sufficiently insisted upon my doing so," Jeanette Townsend urged, with a saucy squeeze and shake of Charlotte's arm, meant to secure attention for this important message in the midst of the gay hubbub.

"Oh, oh, oh! Girls, let me go! Aunt Eleanor is waiting. Good-by! Good-by, Marian! Good-by, Jeanette! And—oh, why, Katherine! I didn't see you before, but good-by!" and Charlotte's gay farewell changed into a stiff little affair as she caught sight of Katherine Parr standing in awkward silence on the outskirts of the group. Try as she would, she

could never speak to Katherine with the same easy abandonment that marked the usual free masonry of intercourse between the other girls.

The tall girl addressed reddened and replied stiffly that she hoped Charlotte would have a pleasant time. Her cool aloofness affected the laughing crowd like a douche of cold water, and an awkward minute followed. But the tide of girlish good nature and fun soon swept away the stiffness, and Charlotte departed, a pleasing vision of pretty gown, fluttering ribbons, and laughing face, amid the usual shower of merry good wishes.

She sank back in the cushioned carriage seat beside her aunt with a little sigh of delight as the glossy, spirited horses, which the coachman handled so cleverly, sped swiftly along through the quiet suburb toward the city.

"What a fortunate girl I am, Aunt Eleanor, to have you right here in the city so near me. When you come out to Mt. Holcomb this way and beg a holiday for me from Madame Colburn, I am the envy of the whole school," Charlotte said. Then, with a little quiver of the voice that meant just a wee touch of homesickness, she added:

"We are all so far away from home, you know, that anything 'homey' does seem so good."

Yes, of course, Aunt Eleanor knew. That was just the reason that she took time in the midst of her busy days to put a little "homeyness" into the boarding school life of her sister's only child. Besides, she knew that the chance to have a talk with "some one who understands" often saves a girl a good deal of heartache and many a blunder. So these holidays always had plenty of fun and chocolate creams, and, tucked in somewhere, a chance for a little quiet talk in Aunt Eleanor's room.

"How do you manage to get on so pleasantly with your working girl proteges, Aunt Eleanor?" Charlotte asked, soberly, as she sat curled up in a big chair in her aunt's room on the afternoon of this particular holiday. "Those girls we stopped to see this morning were as cordial and friendly to you as though they were not poor. For my part, I—I don't like girls that are poor!"

For one minute Aunt Eleanor looked up, grieved and surprised, not understanding.

"Oh, you ought to know I don't mean it that way!" Charlotte hurried to say, flushing as she saw the hurt look in the gentle face.

She did know, after that first minute's mistaken fear, that this wide-browed niece of hers could mean nothing that betokened shallow judgments. So she smiled kindly into the troubled brown eyes.

"Tell me about it, Charlotte."

"I am not sure that I can, Aunt Eleanor. It's all so intangible—and horrid. But I think—don't you think that girls who have—well, less than other girls have—I mean money and clothes and things—are so watchful for slights, and so ready to make much of trifles, that it is uncomfortable to be with them, and not jolly and easy as it is with the other girls?"

# S. A. L.

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Then a minute's hesitation, and Charlotte asked, abruptly, "Do you know Katherine Parr at Mt. Holcomb?"

Mrs. Wilton gave a slight start of surprise, then answered rather briefly that she had met the young lady.

"Well, she is the very finest girl in our school," and the pretty head lifted with proud emphasis. "I think I really—yes, I do—I love her! But she is so stiff and touchy that you can't enjoy her any more than you could a prickly burr. She is always so afraid that we are trying to patronize her because she doesn't have things, you know, and so she bristles up at little things that the other girls would never notice."

"For example!" Aunt Eleanor questioned, helping; for she understood that there was some special hurt that stirred this earnest protest.

"You know the girls always give each other little trifles when they take the notion; if one of the girls should happen to like one of my rosettes for the hair especially well, why, I would think nothing of putting it in her hair and asking her to keep it, and she would dance round with delight, thinking of nothing else but just the mere pleasure of having something pretty." Charlotte's long, eager sentence ended, and a little frown gathered.

"Well?" encouraged Mrs. Wilton.

"Yesterday, Katherine was in my room, and I was showing her the box of gloves my mother brought me from Paris last summer. There was one pair which she particularly admired, and so I said I would like to give them to her. My, how she did bristle up! She dropped the gloves, thanked me icily, and said she had all the gloves she cared for! When she had gone, I felt so cheap and humiliated, I just cried—and heartily wished I might never see a poor girl again!"

The tone was full of angry indignation, but the tears glistening in her eyes told of some other feeling.

"Do you suppose, dear, that you would be the least bit in the world sensitive if you were the most plainly dressed of any of the girls in the school?" ventured Mrs. Wilton, slowly.

"No, not one bit!" was the quick, emphatic reply. "At least I know," she added, with indignant emphasis, "that I would not attribute the meanest, cheapest kind of feeling to nice girls just because, for reasons with which neither they nor I had anything to do, they happened to be better dressed than I. I think I should be generous hearted and broad-minded enough to believe that even well-undressed girls can be noble and fine-spirited!"

Aunt Eleanor touched the flushed cheek caressingly with her hand, and said, with the patient wisdom of years:—

"Think it over a little more, Lottie. Try to imagine yourself in Katherine's place in all these little happenings. Do you think it would make any difference in your accepting little gifts from the other girls if you had no pretty things to give them occasionally?"

Charlotte was glad that the maid's knock at the door made an answer to this searching question unnecessary.

"Dinner is served, and here is the box

of roses you ordered for Miss Charlotte," was the maid's double announcement.

"For me? Oh, I do love roses!" and Charlotte buried her face in the fragrant mass of bloom. "How I would like to divide them with Katherine! But I'll not try that kind of an experiment again, soon!" she added, with a sorry smile.

The days passed swiftly at Mt. Holcomb Seminary, and the brief spring vacation of four days was at hand. A few of the girls were fortunate enough to have friends or relatives within reach with whom they were to spend the few days.

"No, I am not to go to Aunt Eleanor's, but to a cousin's in Plainville. I have never seen her, but she has recently married and moved there, and has kindly remembered our cousinship," Charlotte explained to a group of questioning girls.

"Where do you go, Katherine?" some one else asked.

"To visit an old friend of my mother's. I have not seen her since I was a little child, but she was very kind to my mother during the years of her widowhood, and now that she and her husband are old and lonely, and wish to see me, Madame Colburn thinks I ought to go. They live at Culver."

Amid the usual bustle and hubbub, the favored girls said good-by the following Saturday morning, waving farewells from the "bns," as it rattled down the gravel driveway, to the forlorn group left behind.

Charlotte stood before a trunk, staring in blank amazement at it.

"Why, it isn't my trunk, Cousin Mary! There has been some mistake! What shall I do? I haven't a thing to wear but this soiled shirtwaist and short skirt that I have traveled in—and there's my church and the party!" Charlotte exclaimed in a vexed tone. Then the humor of her vexation, and she sat down and laughed heartily, Cousin Mary, who was a happy young bride, joining in merrily.

"My clothes are an impossibility for you, of course," she said, glancing with a grimace from the reflection of her short, plump form in an opposite mirror to Charlotte's tall and slender figure. "I will have Frank telegraph at once, and try to trace your trunk, but it will probably be several days before it can be found and forwarded to you. And tomorrow will be Sunday, and the party is Monday!"

Charlotte stood eyeing the trunk ruefully, when suddenly her eye caught sight of the name on one end.

"Why, this is Katherine Parr's trunk!" she exclaimed.

It was clear to her in a minute, then, how the mistake had occurred. The Mt. Holcomb porter had taken both trunks to the station, and, confusing his instructions and the tickets, had checked Katherine's to Plainville, and had, no doubt, checked hers to Culver.

"What shall I do?" groaned Charlotte, between spasms of laughter.

"Do? Why, since you know these things belong to a friend of yours and will fit you, just use them. She would surely wish you to do so, and I don't be-

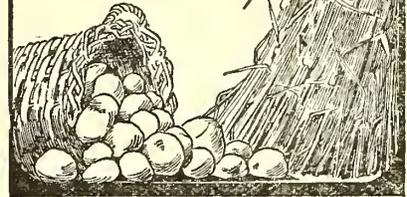
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lieve she will have you arrested for robbery, either—especially since she is probably at this minute in the same predicament and likely to be forced to the same lawless procedure."

At that minute the bell rang and a messenger delivered a telegram addressed to Charlotte. It was dated at Culver and signed by Katherine. It read:—

Your trunk here by mistake. Shall I forward it to Plainville?

"It can't possibly get here in time to do you any good, dear," Cousin Mary explained. "Why not telegraph her to use your clothes, and ask permission to use hers?"

So it was settled that way.

It was a queer feeling, indeed, that it gave Charlotte to see herself in the plain, dark gown which had served Katherine for church and social affairs all the year. Unconsciously she found herself lifting her head haughtily with the little movement so characteristic of Katherine. She felt the prim dress fairly steeping her in primness, and she realized that her Cousin Mary, in her pretty, airy gowns, was forming a different opinion of her from that her other friends had always held.

The climax of her experience came at church when her cousin introduced her to some of her friends, and Charlotte found herself trying, in spite of her better taste, to say or do something to make these new acquaintances realize—that she was superior to her dress! Charlotte winced with shame as it flashed upon her that it was this very thing that she was unconsciously trying to do, and that one of her methods was Katherine's own—a haughty, aloof bearing. At the party, Monday evening, it was even worse. She hated herself for it, but she realized that she was measuring the words and glances of everyone with direct reference to their bearing on their probable estimate of her. She, who never before remembered thinking about her own or other girls' gowns at a party except in the most cursory way, felt humiliated to realize how persistently the thought of dress skulked behind all her talking and doing, to-night.

When one laughing girl, while telling a humorous story, laid her hand on Charlotte's shoulder familiarly, she drew away with the quick thought, "I wonder what she thinks of me, to presume so, on such a short acquaintance!"

Then, with a flush of shame, she realized that if she had been fluttering round in one of her pretty evening gowns, happy and gay, she would never have given a thought to the familiarity, but would probably have flashed a quick, happy smile at the girl in recognition of their mutual pleasure at "feeling acquainted" so quickly.

Long after she had retired that night, Charlotte tossed about in wakeful rehearsal of the evening's happenings. Her cheeks burned at the remembrance of the petty annoyances, the mental defeats and victories of the evening.

"It isn't such an easy thing to forget about dress when one doesn't have pretty things as it is when one does," she thought, repentantly, remembering some things she had once said to Aunt Eleanor

on this subject. It had come to her quite clearly that it might require the greatest culture and self-discipline for a girl like Katherine to attain that perfect control of feeling and carriage which she had always expected of Katherine as an easy thing.

"But I would fight with myself till I attained it, I know I would," she insisted stoutly to herself; "else I should always hate myself—as I do to-night!"

Meantime, Katherine Parr, forced to masquerade as a richly-dressed girl in Grandmother Melton's plain little home, was getting some new views of life. In spite of all of her efforts to be gracious and kind, Grandmother Melton looked askance at the elegantly-attired young woman who had dropped down in her little cottage, and persisted in assuming that she must feel out of place amid its simplicity. Her apologies for the simple table fare, the absence of this and that convenience or luxury about the home, were so numerous and persistent that Katherine's patience was severely tested. It was exasperating to be forced into an attitude that compelled her to keep reiterating all the time that everything was quite good enough. She resented the assumption that she must be acting the role of critic, and was not a cordial friend.

"I don't think of these things at all and why should she? Why must they be mentioned? Why need she assume, just because of these clothes, for which I am not at all responsible, that I do not understand or love the true things of life? Why can't she think me capable of loving her for her kindness to mother, and for her very own wholesome self?"

Her indignation worded itself very much as another young woman's had done to her Aunt Eleanor some months before, but of this she was unconscious.

On Monday evening, at Mrs Melton's invitation, a half-dozen girls of Katherine's age came in to spend the evening with her guest.

Katherine had often enough known the experience of being the most plainly dressed in a group of girls; this evening she learned some of the discomforts that may fall to the lot of the best dressed girl. Sensitive as she was, she felt keenly conscious that these plainly-dressed new acquaintances stood aloof from her. Putting aside her usual reserve, she exerted herself eagerly to be kind and social. Her advances were received so coldly that she winced in humiliation.

"Why can't they see that I want to be friends with them?" she kept thinking. "They act as though they thought I were trying to patronize them, and resented it."

The uncomfortable visit drew to an end at last, and, with a sigh of relief, Katherine found herself on the train returning to Mt. Holcomb.

Charlotte had returned a few hours earlier in the day, and when she saw Katherine alight from the "bus" she hurried through the long hall to greet her, her face smiling with appreciation of the humor of the situation. Katherine saw her coming, drew back, hesitated a minute, then, with a sudden change of man-

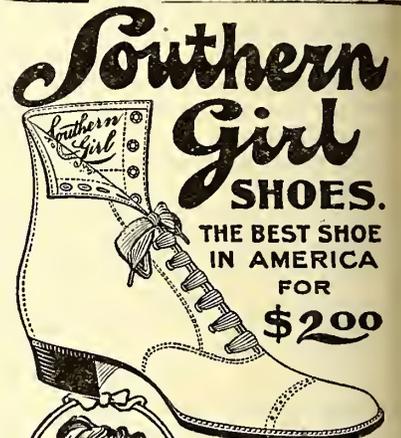
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Cotton high! Corn high! Tobacco high!  
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ner, rushed forward cordially. Throwing her arm about Charlotte with a hearty familiarity which delighted her friend, she began a laughing rehearsal of her side of the episode.

A few days later, sitting cozily in Katherine's room, the latter was saying to Charlotte:—

"You did not even know that I was here at your Aunt Eleanor's expense? And I imagined that you were trying to patronize me because of it! Well, I think our forced masquerade has taught us both something," and she smiled frankly into Charlotte's sympathetic face, glad that they understood each other at last.

**The Cod Fisher.**

Where leap the long Atlantic swells,  
In foam-streaked stretch of hill and dale,  
Where shrill the north-wind demon yells,  
And flings the spin-drift down the gale:  
Where, beaten 'gainst the bending mast,  
The frozen raindrop clings and cleaves,  
With steadfast front for calm or blast,  
His battered schooner rocks and heaves.

To some the gain to some the loss,  
To each the chance, the risk, the fight;  
For men must die that men may live—  
Lord, may we steer our course aright!

The dripping deck beneath him reels,  
The flooded scuppers spout the brine;  
He heeds them not, he only feels  
The tugging of a tightened line,  
The grim white sea fog o'er him throws  
Its clammy curtain, damp and cold,  
He minds it not—his work he knows,  
'Tis but to fill an empty hold.

Off, driven through the night's blind wrack,  
He feels the dread berg's ghastly breath,  
Or hears draw nigh through walls of black

A throbbing engine chanting death,  
But, with a calm, unwrinkled brow,  
He fronts them, grim and undismayed,  
For storm and ice and liner's bow,  
These are but chances of the trade.  
Yet well he knows—where'er it be,  
On low Cape Cod or bluff Cape Ann—  
With straining eyes that search the sea  
A watching woman waits her man.  
He knows it, and his love is deep,  
But work is work, and bread is bread,  
And though men drown and women weep,  
The hungry thousands must be fed.

To some the gain, to some the loss,  
To each his chance, the game with Fate;  
For men must die that men may live—  
Dear Lord, be kind to those who wait!  
—Harper's Weekly.

**A Boy's Essay on Bears.**

Bears are of many sighses and all big. The chief kinds are the grizzly bare which is black; the sinnermou bare which is good and gentle; the white bare which bleaches its skin to hide in the snow and make a rug, and the black bare which is common and is careful of its cubs. Bares fight bees for honey, which is mean because the bees are little. Once a bare found some currant jelly sitting on a garden bench to dry and he ate it, and the lady hadn't any more, which was greedy. Bares are pigs.—Ex.

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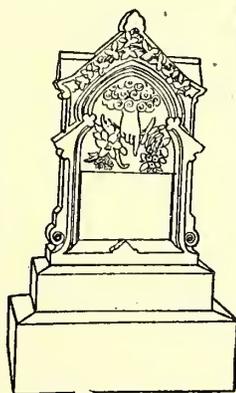
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Dear Sir :—After a careful comparison of policies submitted to me by the Aetna Life, Bankers' Life of New York, Equitable of New York, Northwestern, New York Life and Prudential, I have accepted \$10,000 in the Aetna on the 20-payment life plan, with option of 25-year 3 per cent. Gold Bond Contract.

I have been a policy-holder in the Aetna for nearly eight years, and therefore feel somewhat prepared to judge of its merits from actual results. With all due deference to other companies, it affords me great pleasure to say that in my opinion the Aetna cannot be surpassed for plain and liberal contracts, and for just, conservative and economical management. I now have \$12,000 in the Aetna. My partner, Mr. W. W. Carlyle, has \$16,000 and one of our clerks, Mr. John T. Biggs, has \$2,000, nearly all of which was written and delivered by your special agent, Mr. H. T. Spears.

Wishing you and the grand old Aetna continued success, I am,  
Yours very truly,  
ROBERT D. CALDWELL.

## Our Little Folks.

CONDUCTED BY MRS. A. J. MCKELWAY.

### Children's Letters.

Hopewell, N. C., March 24th, 1903.

Dear Standard:

I thought I would write to you as I have never written before. Papa takes your nice paper. I and little brother go to Sunday school. Mrs. Winders is our teacher. I like her very much. We live near Hopewell Church. Rev. R. D. Stimson our dear pastor has left us. We are very sorry. We miss them so much. I have a sweet little sister, Nora Bell—11 months old. She can say by-by, shake her head and patty cake. I must close, hoping to see my letter in print.

Your little friend,

Age 7. Chalmers McNeely.

Charlotte, N. C., Mar. 25, 1903.

Dear Standard:

As I have never written before I thought I would write to you. My papa takes your nice paper, and I like to read the children's letters very much. I go to the Second Presbyterian Church. Dr. Stagg is our pastor, and Miss Maggie Rankin is my Sunday-school teacher. We have a nice time at school playing games at recess. I am in the third grade, and my teacher's name is Miss Allie Wool. I got 94 on general average last month, but I hope to get better next month. I will close by answering Ruth Sadler's question. The shortest Psalm is the 117, and the longest is the 119

Age 8. Johnsie M. Jamison.

Raleigh, N. C., March 23rd, 1903.

Dear Standard:

I have never written before. I have two brothers and two sisters. I go to school at Peace Institute. My teacher is Miss Page. I like her very much. I had a dog, but he ran away. I have a cat. I will close.

Your little friend,

Annie Lee Wynne.

Newells, N. C., Mar. 23rd, 1903.

Dear Standard:

My papa takes your nice paper, and I enjoy reading the children's letters and stories. I have three sisters and two brothers. Our school was out last Tuesday. We had a picnic and the boys had a big game of baseball after noon. And a man came and took our pictures that morning. I can help Mamma cook. I haven't any pets. I have two dolls. I go to Robinson to church. Rev. J. A. McMurray is our Pastor. I go to Sunday-school and Miss May Stafford is my teacher. I will answer Eugene Alexander's question. King Solomon had one thousand and four hundred chariots and twelve thousand horsemen. I will ask a question, How many times is chimney found in the Bible and where?

Your unknown friend,

Age 13. Emma Hood.

Newells, N. C., Mar. 23, 1903.

Dear Standard:

I have been going to school, but it is

out now. My teacher was Mr. John McMurray. I studied grammar, geography, fifth reader, Harrington speller, United States history, and Arithmetic. I have one sister and two brothers. I am the oldest. I can help my papa to plow, hoe and pick cotton. I can pick one hundred and fifteen pounds in a day.

Your friend,

Age 11. Will C. Tector.

Newells, N. C., Mar. 23, 1903.

Dear Standard:

As I see so many other children writing I thought I would write too. I live in North Carolina. I have four sisters and one brother. Three sisters and one brother older than I am, and one sister younger. I haven't any pets. I have been going to school but it is out now. I studied fourth reader, geography, spelling book, arithmetic, and United States history. Mr. John McMurray was our teacher. I like him very much. I will close, hoping to see my letter in print.

Your friend,

Age 11. Charlie Hood.

Greensboro, N. C., Mar. 29, 1903.

Dear Standard:

My papa takes your nice paper and I like to read the children's letters and nice stories. I have one pet cat his name is Jess. My school was out the tenth of March. I have two brothers and one sister. My sister goes to the Greensboro high school. My oldest brother is at Niagara Falls; he has been gone eleven months. Our grandma lives with us. I go to Sunday-school every Sunday at Midway Church. Our pastor is Rev. Mr. J. McL. Seabrook. We like him fine. It is so windy to-day I don't suppose I will go to church. I study the Shorter Catechism. I will close by asking a question. Who sang a song of lamentation over the death of Saul and Jonathan.

Your friend,

Age 10. Margaret Whitsett.

Greensboro, N. C.

Dear Standard:

As I have never written before I thought I would write. My school is out. Miss Mabel Patterson was my teacher. We all loved her very much. I studied fourth reader, geography, arithmetic, and spelling. My Aunt takes the Standard and sends it to us. I enjoy reading the letters very much. I haven't any pets. I have one brother and three sisters. I will answer Mary E. Mechor's question. God is not mentioned in the book of Esther.

Your friend,

Age 10., Shirley P. Wilson.

Mint Hill, N. C., Mar. 26, 1903.

Dear Standard:

This is my first letter to your dear paper. I have written to the Christian Observer once and got a diploma for reciting the Child's Catechism. I am now learning the Shorter Catechism. I attend Sunday-school regular. My teacher is Mrs. McMurray, the pastor's wife and I like her very much. She is so kind to us. I go to school at Bain Academy. We have three teachers, Prof. Hamilton,

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### W. T. SAUNDERS

Gen'l Agent Passenger Department  
ATLANTA, GA.

Prof. Gray and Miss Pearl Hamilton. I desk in Prof. Gray's room. I like to desk in his room. He is a splendid little man. I have three studies —reading, spelling and arithmetic. I have four sisters and three brothers. My oldest sister, Mrs. Nesbit, lives at Raeford, N. C. She visited us this winter. I play marbles every day. I certainly do enjoy it. I will close by asking a question. The word "reverent" occurs only once in the Bible, where is it found?

Your little friend,  
Age 9. Hattie Lee Wood.

Dear Standard:

I thought I would write to you as I have never written before. My father takes your nice paper. I love have to read the little folks' letters. My school is out. My teacher's name was Miss Lura Brown. I studied spelling, grammar, geography, United States history and arithmetic. I go to Sunday-school every Sunday. My teacher is Miss Mattie Knox. I like her very much. I have recited the young children's Catechism and have got my Testament. Our pastor is Rev. J. M. Grier. I am eleven years old. I have five sisters and one brother; he is dead. I will close by asking a question, Which is the longest Chapter in the Bible?

Your friend,  
Lottie.

Lowell, N. C., Mar. 30th, 1903.

Dear Standard:

I am a little girl eleven years o'd. I have two brothers and two sisters. My oldest brother goes to school at Oak Ridge, N. C. I go to school at Lowell and my teachers' names are Mr. J. K. Hand and Mis Nellie Roseman. I go to Sunday-school every Sunday and my teacher is Mrs. Baker. Our pastor's name is Rev. R. A. Miller. I think he is a good preacher. Our meeting has been going on and Mr. Gwinn from Steel Creek has assisted our pastor. There were four children baptized and two joined the church. I will close.

Your little unknown friend,  
Mary Reid.

Reidsville, N. C., Mar. 29th, 1903.

Dear Standard:

I enjoy the little letters and stories in the Standard. My Papa is a preacher and preaches in the Presbyterian Church. I had a Maltese cat and it died, and I have a little dog and his name is Shot, and the kitten would lie down by the stove and the cat would get up close to Shot and go to sleep and I was so sorry when he died. Just two or three nights before he died, he stood on a chair and would touch the things on the Christmas tree with his paw and jingle them. He would take a nap on the centre table from supper till bedtime, close up to the big lamp to keep warm. Brother and Carl had some goats. One of them got into the well and Mamma saw a colored man going past and he came in and went down in the well and tied a rope around the goat. He was pulled up and strange to say he was not hurt. They were so bad that we had to send them to Grand-

mamma in Orange county. I would like to come to Charlotte some time.

Your little friend,  
Age 8. Louise Burke Craig.

Cornelius, N. C., Mar. 26, 1903.

Dear Standard:

As I haven't never written to you before I will write a short letter, as papa takes your nice paper now. I love to read the little folks' letters, and the other good pieces. I go to school at Bethel Academy. My teacher's name was Miss Lura Brown. I liked her very well. I studied spelling, arithmetic, geography, grammar, and United States history, and took writing lessons, and I also go to Sunday-school. We have a nice Sunday-school at our church. My teacher is Miss Mattie Knox. I like her fine for a teacher. Our pastor is Mr. John M. Grier; he is a good preacher. I will answer Eugeno Alexander's question—It was Solomon's drinking cups that were a gold sound 1 Kings, 10: 21, And he had a thousand and four hundred Chariots and he also had twelve thousand horsemen—found in 1 Kings 10: 26. I will ask the little friends a question, Where is the word Cottage found in the Bible? I will close for fear of the waste basket, hoping to see my letter in print.

Your friend,  
Bruna McConnell.

Rockingham, N. C., Mar. 29, 1903.

Dear Standard:

I saw a letter that the "Standard" wrote to the little girls and boys and asked them to tell about their pets. I have one pet cat named "Robin Hood." When the house of one of our friends was burned, Robin asked their homeless cat to come and live with us. He is a yellow cat named "Sam." Robin loves him but if any of us pet him too much Robin whips him. Then there is a little chameleon who lives on the grape vine. He came out one day last week in a rusty old overcoat with a rag around his neck. I watched him pull it off and eat it up, then he had on a bright green spring suit. When he wants to look fierce he sticks out under his throat a rosecolored pouch, so I named him "Will Scarlet." As for trips, I have just got back from Charlotte where I went to have my eyes treated, and Brother Reid says that I must not go to school any more this year, but goodness! I can't stay in the third grade forever! Well, I will close now. Good-by.

Susie Russell.

Dulcie's Play-mate.

A story for very little girls.

This is about one little girl, or two little girls, which? I am not sure, so I will tell about it, and let you decide. We will call the first one Dulcie because I think that such a sweet name for a girl. When she was very little, although there were so many big folks in the house she was the only baby and so she had only grown-ups for play-mates until Bonnie came.

Now Bonnie is the other one that I am not snre about, but you shall hear.

Dulcie was so full of play that when

## Ambitious Boy.

Every ambitious and industrious boy and girl should remember that there is a "section" in every can of "GOOD LUCK" Baking Powder and should get his mother and his house-keeping sisters, cousins and aunts to save them for him.

Richmond, Virginia.



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Geo. H. Pelzer, with Pratt Produce Co., Baltimore.:

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VIA

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Richmond, Va. Southern Educational Conference. Tickets on sale from all points in Virginia, April 20th, 21st and 22d. Final limit April 28th, 1903. From all other points April 20th and 21st, final limit April 28th; one and one-third fares.

Savannah, Ga. Southern Baptist Convention and Auxiliary Societies. Tickets on sale from all points at one fare for round trip, plus twenty-five cents, May 4th to 7th, inclusive. Final limit May 20th, 1903. An extension of the final limit until June 1st may be obtained by deposit of tickets with Joint Agent at Savannah, on payment of fee of fifty cents.

New Orleans, La. United Confederate Veterans' Reunion. Tickets on sale May 16th to 21st, inclusive. Final limit May 24th, 1903. An extension of final limit to June 15th may be obtained by deposit of tickets with Joint Agent at New Orleans on payment of fee of fifty cents. Rate one cent per mile.

Call on ticket agents for exact rates and any other information and see that your tickets read via the Atlantic Coast Line.

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Time table in effect November 19, 1902.

Eastbound Trains.	Passenger Daily	Passenger Daily
Leave Goldsboro.....	8:30 p m	8:00 a m
Leave Kinston.....	4:22 p m	8:48 a m
Leave New Bern.....	5:50 p m	10:10 a m
Arrive Morehead City.....	7:15 p m	
Westbound Trains.	Passenger Daily	Passenger Daily
Leave Morehead City.....	7:05 a m	
Leave New Bern.....	9:00 a m	6:30 p m
Leave Kinston.....	10:12 a m	7:37 p m
Arrive Goldsboro.....	11:15 a m	8:30 p m

S. L. DILL, Superintendent

night came Mamma had hard work to get her to go to bed happy. Now you know Mamma's don't like to see their babies go to sleep with tears on their cheeks and trouble in their faces, and she was holding Dulcie on her lap, and wondering what to do next when she looked up and saw Bonnie. Yes there she was in the window pane close by!

"Oh, Dulcie," said Mamma, "just look at Bonnie come to see you, and to be rocked with you. She's been playing all day, and now she's come to put in her white gown and be rocked and sung to; and we must hurry for she's tired and she can't go to sleep till you do."

And Dulcie all delight at seeing a baby play-mate began to laugh and stretch out her hands, at the dear brown eyed little creature in the window who laughed and reached out too; and so they were friends at once, who every night, were undressed and cuddled and sung to sleep together. The little frown that gathered on Dulcie's forehead when she heard of bed-time always vanished as she leaned over and saw her comrade waiting for her. So presently the brown heads cuddled down, and Mamma began to sing a song of her own invention to the time of "London's burning." "Gandman's coming, Look out, look out, Shut your peepers little babies." When these words are said over and over they are soothing and soon both pairs of peepers were fast closed.

As Dulcie grew older her curiosity about the dear little friend who nodded and smiled and beckoned to her increased, and she asked many questions about her,—above all when she stayed in day light, and at last Mamma showed her. She took the little girl to the bureau, and stood her on a chair so that she could look in the glass. Sure enough, there stood Bonnie Leigh.

#### Dorothy's Mistake.

Dorothy had quite a long talk with mamma as to what she would wear. Mamma suggested a pretty new gingham as being dainty and suitable if they should want to play games.

"But, mamma," said Dorothy, "Marian's friend is from Boston, and her father is a m—m—"

"Millionaire?" suggested her mamma.

"Yes, mamma; and they live in a grand house, and have a cottage at the seashore, and—and—do you think she would play rough games as we do? O mamma, I would like to wear my pink silk."

Mamma smiled. She knew that Boston little girls were very much like other little girls; but it was hard to resist her daughter's pleading eyes, and it was better for her to learn some things for herself. So mamma helped her on with the pink silk. It was a pretty dress, of the soft pinky tint one sees in the inside of a seashell; and it was kept for very, very grand occasions.

Smiling, Marian opened the door. For an instant there was a blank look in here eyes; but it melted, into a smile as she helped Dorothy take off her hat, and led her into the parlor to meet the little guest. Dorothy fancied that little Miss Boston also looked troubled for an in-

stant, but she smiled very pleasantly.

Dorothy noticed at once that both little girls were plainly clad, and it made her feel quite over-dressed; but Marian ran upstairs for her dolls, and the little girls were soon seated on the sofa, admiring Majorie and chatting merrily.

Suddenly Marian's brother Rob burst into the room in such a startling costume! It was not a baseball rig, and yet it was something like one—bright red and yellow and curiously puffed and slashed.

"Come on, girls!" he cried impatiently. "It's after two, and we're all ready. Harry Lee brought his trick monkey," he added with a delightful grin.

Marian gasped, and Miss Boston's upper lip trembled a little; but they were brave little girls, and very polite. They exchanged looks. It would never do to take that silk dress to the barn.

"Not this time, Rob," said Marian, quietly giving him a warning glance; for she saw a troubled look on Dorothy's face. But Rob was so stupid!

"Aw! why?" he cried. "When you've been talkin' about it all day? What's got the matter with you?"

"We're not going, Rob," said Marian, firmly, with a little spark in her eyes.

Rob turned and stamped down the hall and slammed the door. The pleasure was gone from his afternoon; for he, too, had counted on dazzling Miss Boston with his trapeze performance.

While Marian was trying desperately to think of something to say the troubled look on dear little Dor's face deepened. Suddenly all the visiting dignity disappeared, and she buried her head in Marjorie Marie's ruffled skirt with wild sobs.

"Oh, I wish I had my gingham dress on!" she wailed.

Then the other girls burst into tears. They crept as close to Dorothy as they could, but did not dare to put their arms around her on account of the pink silk. How Dorothy hated it!

All at once Marian sprang to her feet. "Come up stairs and put on one of mine!" she cried excitedly.

Up the broad stairs the three little girls tore wildly, leaving that elegant French lady doll with her waxen smile buried in the fur rug in front of the sofa.

"Hurry, hurry!" cried Marian, as they struggled with the fastenings of the gingham, which was a trifle small for plump Dor. "We'll be in time, after all."

A moment later Marian was pounding on the barn door. Rob thrust his head out. He grinned broadly before he thought, then he took in the smile and put on an injured look.

"I dunno whether I'm going to let you in or not," he growled.

But he did at last, although he continued to look grum until Marian took him aside and whispered something in his ear. After that he beamed again. He fairly outdid himself in his trapeze performance, and felt fully repaid when he heard Miss Boston say with a chirp of delight, "Why, he's like a real show man!"

Then there was a trick dog, then other boys performed, and last of all the trick monkey brought down the house with

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his funny antics. Then followed a glorious romp in the hay-mow and a delicious lunch of apple turnovers and ginger snaps. "I never had such a good time in all my life before," said Dorothy, as she smoothed her tangled locks and donned her pink dress again.

"I never did either," said Miss Boston. "That is the beautifullest dress I ever saw," she added. "I mean to ask my mamma to buy me one just like it." Dorothy smiled blissfully. Wise little Miss Boston! She knew how to draw the one wee thorn from Dor's happy afternoon!—Mary Marshall Parks, in Sunday-school Times.

**A Sleepy-Time Story.**

Ruth Sprague in The New York Press.

Can't get to sleep, my little boy, Phil? I'll tell you a story, if you'll keep still. There once was a giant who grew so high that he bumped his head on the evening sky;

And he thought a star was a firefly, For it burned his ear and went whizzing by.

With one big gulp he swallowed the sea, And he said: "This drink tasted gritty to me;"

He had swallowed clamshells and all, you see!

Huge roast turkeys he bites to him. He swallowed a thousand and still was slim.

He ate green cheese from the moon's pale rim,

And that's why the moonlight has grown so dim.

He thought the mountains were ant hills, too,

So he trod them down with his monstrous shoe,

And then he cried for something to do, He cried, "Oh, dear!" and he cried, "Boo, hoo!"

Then he cried salt tears till an ocean grew,

There his tear drops fell—this is truly true—

A monstrous ocean, all white and blue! But when he saw what his tears could do,

He wiped his eyes on a big white cloud, Then he wrung it out as he laughed aloud.

You thought it was thunder and hid your head

Under the sheets in the small white bed, And out you did not dare to peep,

Till the great big giant fell fast asleep, A-sleep—a-sleep a-slee—py sleep!

My boy and his giant are fast asleep.

The greatest battles of life are fought in the arena of man's own heart. His most powerful and his most insidious foes are within himself. The household of his daily thought and desires and purposes and imaginings contains enemies subtle and strong. In his own bosom the battle must be joined.—Philip Moxom.

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**BLOWING ROCK ROUTE.**

Effective November 24th, 1901.		
<b>NORTHBOUND</b>	<b>PASSENGER</b>	<b>MIXED</b>
Chester, Leave	8 25 am	8 50 am
Yorkville, "	7 30 am	10 48 am
Gastonia, "	9 05 am	1 20 pm
Lincolnton, "	10 09 am	2 55 pm
Newton, "	10 54 pm	4 43 pm
Hickory, "	11 18 pm	5 50 pm
Cliffs, "	11 50 pm	6 35 pm
Cliffs, Arrive	12 35 pm	8 00 pm
<b>SOUTHBOUND</b>	<b>PASSENGER</b>	<b>MIXED</b>
Lenoir, Leave	2 10 pm	5 30 pm
Cliffs, "	2 54 pm	7 20 pm
Hickory, "	3 12 pm	8 10 pm
Newton, "	3 37 pm	8 45 am
Lincolnton, "	4 22 pm	10 09 am
Gastonia, "	5 27 pm	1 20 pm
Yorkville, "	6 32 pm	3 18 pm
Chester, Arrive	7 45 pm	5 20 pm

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Yorkville—S. C. & G. Extension.  
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Lincolnton—S. A. L.  
Newton and Hickory—Southern Ry.

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Is to Run Between Chicago and Florida Resorts.

Chicago, November 21—Chicago is to have a millionaire's train between this city, Jacksonville and other Florida resorts, which will be as fine in equipment and as fast in time as the famous train running over the Atlantic Coast Line from New York to Florida points. The new train will be placed in service by the East Illinois soon after the first of the year, and will make the trip from here to Jacksonville in thirty hours, instead of thirty-one, as heretofore.

All the equipment to be used is to be new and is now in course of construction by the Pullman Company. The cost of the necessary equipment will be between \$700,000 and \$1,000,000.

This elegant new train from the West will be operated via Evansville, Nashville, Albany and the Atlantic Coast Line to Jacksonville, thence to St. Augustine, Fla.

It will be seen that the Atlantic Coast Line will maintain its reputation for perfect passenger service from the West as well as from the East.



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Clippings.

He was engaged to be married, and everyone knows how the engaged man talks when he gets a friend cornered.

"She is the loveliest and best girl that ever lived," he asserted.

"Sure?" inquired the friend.

"Sure! Of course I'm sure. You don't doubt it, do you?"

"Certainly not," replied the friend hastily, "only—"

"Only what?"

"Oh, I suppose it's all right, but I'd like to introduce you to Doble."

"Who's Doble?"

"Oh, another friend of mine, who told me yesterday that he was engaged to the loveliest and best girl that ever lived, and I'd like to have you two get together and settle the matter."—Chicago Post.

"I had a good job last summer, but lost it on account of my fool absent-mindedness," said poor Seldum Feëd, pessimistically. "I was actin' as de echo fer a mountain hotel; an' I done all right till one moonlight night, when a smart guy from de city hollered 'Hello, Smith!' back, I fergot meself, an' answered 'Which Smith do you mean?'" Judge.

Dressmaker—standing off and admiring it—"What a beautiful fit!"

Customer—"Yes, and what a beautiful fit my husband will have when he sees the bill!"

The present occupant of the White House until the recent renovation found it cramped quarters for a large family. With one or two of the little Roosevelts off at boarding-school, there were enough beds to go around but none to spare. Well, last winter the President was entertaining a foreign envoy of great state and many years, and invited him to the White House over Sunday. He was put in Ethel's room and Ethel, when she came back from school Saturday, went up to sleep with Alice, but unfortunately Kermit did not know of this arrangement.

So when early morning came, mindful of his strenuous inheritance, he crept to Ethel's room with a pitcher of water, and softly opening the door without awakening the slumbering ambassador, dashed forward and threw the icy water over the bed, with the shout: "Get up, you old lazy bones, get up!"

Then, when a gray head was lifted from the pillows, dripping and alarmed, the astonishment was mutual and the departure of the youngster instantaneous—without his pitcher.

First Lawyer: "How much is Jagsby's estate worth?"

Second Lawyer: "About ten thousand to Jagsby and two hundred thousand to us."—Life.

"If you had eight pennies and Billy had four, and you took his and put them to yours, what would that make?"

"Make trouble, I' spects 'cos I'd have to fight him 'bout it!"—London Punch.

An old man was passing the house one Sunday, taking exceedingly short steps. A little girl watched him for

several minutes, and then said, "Mamma don't he walk stingy?"—Woman's Home Companion.

The Second Story Man—Well, Bill, how's business?

The Bank Burglar—Well, we're havin' a lot of competition from de fellers on de inside.—Puck.

Duty is what we think about when ill, or are reminded of by creditors.—Davidson's "Dumas."

Barber—How's the razor, sir?

Customer—Did'nt know I was being shaved.

Barber (flattered)—Very glad, I'm sure, sir.

Customer—I thought I was being sand-papered.

Aunt—"Arthur, how does it happen that Willie Jones is promoted at school so much oftener than you other boys are?" Arthur—"Huh! His father's a promoter!"—Chicago Daily News.

Visitor—That young fellow seems rather pert; acted as if he knew more than you. Merchant—Naturally. Visitor—Naturally? Merchant—He's my son.—Philadelphia Press.

Home Sunshine.

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Children should be encouraged to smile, for it helps to cultivate a cheerful and aimable temperament, and does much to keep their young bodies in good order. In the sick-room, therefore, amusing and entertaining books only should be allowed, and less physic will be needed. During meals talking of a light nature should be allowed, for ten smiles during dinner will do a great deal to aid a weak stomach in digesting food. No matter how irritable and tired your husband is after a hard day's work, if he is greeted with a smile at home it will act like a stimulant to his flagging spirits.—Exchange.

Mushroom pancakes—Peel and chop some small white mushrooms and season with pepper and salt. Fry lightly in a little butter, have ready a fried pancake, spread the mixture over and put over this another pancake, press them together lightly and set in the oven a minute. Serve with mushroom catsup.

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Lv Philadelphia, ".....	3 29 p m	7 20 a m
Lv Baltimore, ".....	5 45 p m	9 34 a m
Lv Washington, W. S. Ry..	7 00 p m	10 41 a m
Lv Richmond, S. A. L. Ry..	10 37 p m	2 15 p m
Lv Petersburg, ".....	11 20 p m	2 53 p m
Lv Norfolk, ".....	1 55 a m	5 18 p m
Lv Henderson, ".....	2 28 a m	5 41 p m
Lv Raleigh, ".....	4 15 a m	6 58 p m
Lv Southern Pines ".....	6 16 a m	8 50 p m
Lv Hamlet, ".....	7 35 a m	9 45 p m
Lv Columbia, †.....	10 25 a m	12 20 a m
Ar Savannah, ".....	2 35 p m	4 55 a m
Ar Jacksonville, ".....	7 00 p m	9 15 a m
Ar Tampa, ".....	6 45 a m	6 00 p m
	No. 33.	No. 41.
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Lv Philadelphia, ".....	10 16 a m	11 21 p m
Lv New York, O. D. S. S. Co.	+ 8 00 p m	
Lv Baltimore, B. S. P. Co.		+ 6 30 p m
Lv Wash'ton, N. & W. S. B.		6 30 p m
Lv Portsmouth, S. A. L. Ry	9 05 p m	9 25 a m
Lv Weldon, ".....	11 45 p m	11 55 a m
Lv Norfolk, ".....	1 55 a m	1 35 p m
Lv Henderson, ".....	2 28 a m	2 02 p m
Lv Raleigh, ".....	4 15 a m	3 45 p m
Lv Southern Pines ".....	6 16 a m	6 18 p m
Lv Hamlet, ".....	7 40 a m	9 45 p m
Lv Wilmington ".....		8 20 p m
Ar Charlotte, ".....	10 33 a m	10 32 p m
Lv Chester, ".....	10 30 a m	12 51 a m
Lv Greenwood, ".....	12 37 p m	3 25 a m
Lv Athens, ".....	2 52 p m	5 58 a m
Ar Atlanta, †.....	4 00 p m	7 35 a m
Ar Augusta, C. & W. C.....	5 40 p m	
Ar Macon, C of Ga.....	7 20 p m	11 35 a m
Ar Montgomery, A. & W. P.	9 20 p m	6 25 p m
Ar Mobile, L. & N.....	2 55 a m	
Ar New Orleans, L. & N.....	7 25 a m	
Ar Nashville, N. C. & St. L.	1 30 a m	6 55 p m
Ar Memphis.....	4 15 p m	8 20 a m

NORTHWARD.

	Daily No. 32.	Daily No. 38.
Lv Memphis, N C & St L.....	12 46 n 'n	8 00 p m
Lv Nashville, ".....	9 30 p m	9 30 a m
Lv New Orleans, L & N.....	8 10 p m	
Lv Mobile, ".....	12 40 a m	
Lv Montgomery, A & W P..	6 45 a m	1 00 p m
Lv Macon, C of Ga.....	8 00 a m	4 20 p m
Lv Augusta, C & W C.....	10 05 a m	
Lv Atlanta, † S A L Ry.....	12 00 n 'n	8 00 p m
Ar Athens, ".....	2 57 p m	11 23 p m
Ar Greenwood, ".....	5 15 p m	1 58 a m
Ar Chester, ".....	7 17 p m	4 15 a m
Lv Charlotte, ".....	7 27 p m	5 01 m
Lv Wilmington ".....	8 20 p m	
Lv Hamlet, ".....	10 40 p m	7 50 a m
Lv Southern Pines ".....	11 33 p m	8 44 a m
Lv Raleigh, ".....	1 35 a m	11 15 a m
Lv Henderson, ".....	3 05 a m	12 50 p m
Lv Norfolk, ".....	3 50 a m	1 45 p m
Lv Weldon, ".....	5 00 a m	3 00 p m
Ar Portsmouth, ".....	7 15 a m	5 35 p m
Ar Washington, N & W S B		6 55 a m
Ar Baltimore, B S P Co.....		+ 6 30 a m
Ar New York, O D S S Co.....		+ 5 00 p m
Ar Philadelphia, N Y P & N	+ 5 46 p m	5 10 a m
Ar New York, ".....	8 15 p m	8 00 a m
	No. 34.	No. 36.
Lv Tampa, S A L Ry.....	8 00 p m	8 00 p m
Lv Jacksonville, ".....	9 30 a m	7 50 a m
Lv Savannah, ".....	1 40 p m	12 10 p m
Lv Columbia, †.....	7 05 p m	5 30 a m
Lv Hamlet, ".....	10 40 p m	8 40 a m
Lv Southern Pines ".....	11 33 p m	9 36 a m
Lv Raleigh, ".....	1 35 a m	11 50 a m
Lv Henderson, ".....	3 05 a m	1 10 p m
Lv Norfolk, ".....	3 45 a m	1 55 p m
Lv Petersburg, ".....	5 53 a m	4 07 p m
Ar Richmond, ".....	6 35 a m	4 55 p m
Ar Washington, W S Ry....	10 10 a m	8 36 p m
Ar Baltimore, P R R.....	11 25 a m	11 25 p m
Ar Philadelphia, P R R.....	1 36 p m	2 56 a m
Ar New York, P R R.....	4 18 p m	6 30 a m

R. M. COFFEY, C. T. A.,  
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HERE IS A BRIEF TABULATION OF THE PRINCIPAL

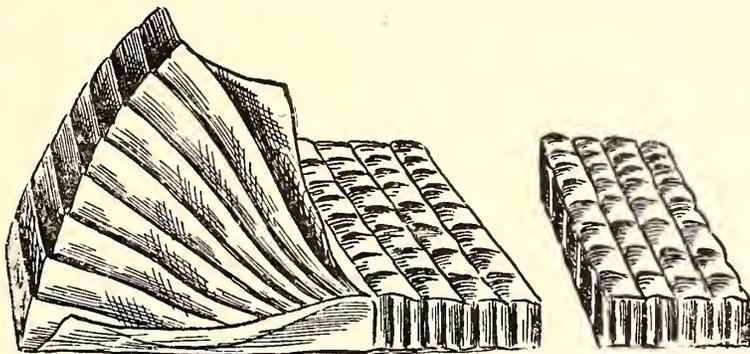
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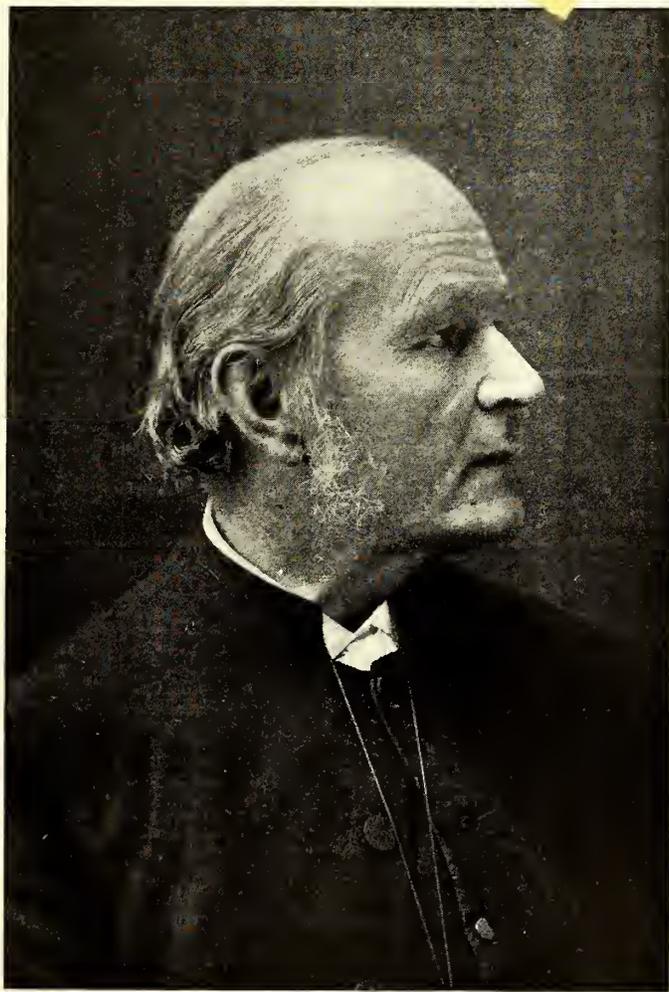
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# PRESBYTERIAN STANDARD

Established 1858.

CHARLOTTE, N. C., APRIL 15, 1903.

Vol. XLV.---No. 15



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DEAN OF CANTERBURY CATHEDRAL.  
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# Presbyterian Standard.

Established 1858.

CHARLOTTE, N. C., APRIL 15, 1903.

Vol. XLV.---No. 15

## Event and Comment.

Through the courtesy of the Church Standard, we are able to present to our readers the excellent engraving of Dean Farrar.

A Catholic exchange says that we must be Catholics or Rationalists. We have, ourselves, often wondered at the irrationalism of Catholicism.

The Christian Endeavorers are going to meet in Denver this year, on July 9. A tremendous gathering is expected and Denver is preparing a Western welcome.

We knew it was coming. Still we are sorry to see it. The Interior has an editorial on Palm Sunday, preceding its customary one on Easter. Presently it may get to observing Mid-Lent.

Rev. B. B. Warfield, D. D., criticises the English of the proposed additions to the Confession. The point of that joke is that Dr. Warfield should be teaching Henry Van Dyke a correct style.

Dr. and Mrs. Cuyler have recently celebrated their golden wedding and the Standard in behalf of all its readers joins its congratulations and well wishes to those of their hosts of friends all over the world.

The Pennsylvania Railroad is advertising a Home Mission tour, taking in the General Assembly at Los Angeles, for some \$160. We wonder if it would not be better for the travelers to stay at home and send the money to the missionaries.

A respectable district in Brooklyn lately refused to allow a Y. M. C. A. to be built there, because it was for colored women. It looks as though it were a long way from the dream of the early abolitionists that a negro woman would some day be elected President of the United States.

The Southwestern takes us to task for publishing "the contradictory expressions of different witnesses." It is still thought to be the best journalism, in some quarters, to publish one side of a question, and to discredit what is said on the other, but he who knows only one side does not know that.

An exchange notes that the gifts of the Anglican Church for Foreign Missions are decreasing in proportion to the increase of the adornment of the home churches and administrative expenses generally. Too much alb and amice and biretta. Too little of judgment and the love of God. Ritualism and Missions are mutually exclusive.

"There are seventeen Protestant and twenty-two Catholic Churches in Manila, and the Catholics have been there as many centuries as the Protestants have been years."—Dominion Presbyterian.

If we had known in time that this was an advance editorial note of the Dominion Presbyterian, we should not have published it first.

So W. P. Fife has clerical sore throat and has gone to selling mining stocks. The man who sells mining stocks without any practical knowledge of mines is going into a gambling game with the cards stacked against his customers. And the worst of it is, that the Fife concern is evidently banking on Fife's reputation as a preacher of the gospel. It is a sad business.

After writing the editorial, A Significant Confession, we read a review of two books, in the Church Standard. The article was called, The Recoil from Destructive Criticism, and its opening sentence was, "We have long believed that the day of destructive criticism is fast passing to its close." So the two Standards wave together on this question.

Mr. Dooley once remarked that whether or not the constitution followed the flag it was clear that the Supreme Court followed the election returns. It has not been noticeable for the last few years that the Supreme Court of Presbyterianism followed the suggestions of its religious papers. But it is evident enough that the Christian Observer follows the election returns from the General Assembly.

It is just as well to remember that the commercial papers who are opposed to all legislation against child-labor are the ones that are screaming themselves hoarse about the meddlesomeness of the Southern Education Board. One of the Southern members of that Board gathered some statistics about child-labor in the cotton mills. Hence those tears. It is bad enough to put the dollar above the man. It is worse to put the dollar above the child.

Representatives of the Congregational, Christian Connection, Methodist Protestant and United Brethren Churches, are to meet in Pittsburg, April 22, to discuss a union of these Churches. We note that the Cumberland Presbyterian Church is not represented. After all its abuse of Calvinism it seems to prefer waiting the chance to be invited into the Calvinistic Camp. And we do not look for any of the others to be united except the United Brethren.

The Rev. Dr. Rainsford was guilty, not long ago, of a piece of profanity in the pulpit, for which he apologized like a man. He recently shocked his Episcopal brethren in Philadelphia with an expression in a sermon with which the Standard is not going to shock its readers. Profanity and blasphemy do not lose their immorality through repetition, but sometime gain in that respect, because of less provocation. Dr. Rainsford seems to have taken a part of New York, with his practical work among the poor. But he that ruleth his spirit is better than he that taketh a city.

We give in our news columns the account of another Presbyterian University, called the Texas Presbyterian University. We learn from the address of Dr. W. H. Clagett, its founder, that "to-day the eyes of the entire nation are gazing with admiration upon the light of the star that rests over the place where the young child lies." We herewith nominate the Rev. W. H. Clagett, D. D., for the professorship of Sacred Rhetoric in the "Texas Presbyterian University."

Rev. W. H. Clagett, D. D., also says: "Its financial affairs are separated entirely from any church court, thus protecting it from the weakness that comes from the control by a body of men, ministers of the Gospel, the very nature of whose calling, if they are faithful to the work God has committed to them, unfits them for large financial transactions." Rev. W. H. Clagett is a minister. We would not presume to say that he has been unfaithful to his work as a minister. The inference is that he is unfitted for large financial transactions. We have been inclined to the same view, from the reports received from the Presbyterian ministry in Texas, whom Dr. Clagett calls "the only pessimists that I have met concerning the Texas Presbyterian University." The editor of the Standard begs leave to be enrolled among the pessimists on this particular point.

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 For table of contents see page 16

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**PRESBYTERIAN STANDARD, Charlotte, N. C.**

### A Significant Confession.

The editor of a newspaper has one advantage which is sometimes forgotten by his constituents, the opportunity of a wide survey of the field of current opinion by means of his exchanges. It is a temptation as well as an opportunity. It is possible so to mass the testimony in favor of an opinion and so to neglect that on the other side as to convey a false impression. This, by the way, is one of the most familiar tricks of the trade. But the earnest and conscientious seeker after truth, possessing in moderate degree the judicial temperament, not swayed by partisanship or anchored to his own infallibility, occupies a most favorable position for rightly interpreting the signs of the times, because of this courtesy between papers that are congenial or helpful to each other which is known as the exchange list.

From this point of vantage the Standard has ventured to give to its readers the assurance that a strong reaction has set in against the extreme views of the Higher Criticism, a reaction that is felt by some that were once extremists themselves. In the religious press, generally, there is a much more conservative tone than was noticeable even five years ago and the radical positions are becoming more and more unpopular. For example, an article published some months ago in the Outlook, by Theodore D. Bacon, met with a storm of criticism from the correspondents of the Outlook and the editorial writers of other journals not considered the soundest, and received but a half-hearted defence in the Outlook itself. Mr. Bacon has broken out again, and his subject is The Coming Religious Problem. It is not our purpose to discuss the article itself. It will be abundantly attended to. We call attention to the following significant confession: "To sum up, in a word, the results which we have reached, the problem which we have to meet is 'How to maintain the spiritual life of the Church in view of the changed views concerning

the Bible and the consequent undermining of our religious faith?' " We are not concerned with his attempted answer, which is miserably inadequate: "The answer to the problem I find to lie in a 'new theology,' founded on God's revelation of himself in human nature, of which the revelation in the Bible forms a most important part. For practical purposes the points on which we need to lay greatest emphasis at the present time are liturgy, authority, and most of all, the reality and necessity of the new birth." Liturgy is called for by the departures from Unitarianism into the Episcopal and Catholic Churches. Authority is to be found in "a theology based on the needs of the human heart," and even the last requisite is explained by the author's opinion that "regeneration is a normal event in human development."

Note well that the undermining of our religious faith is consequent upon our changed views concerning the Bible. We called the former article by Mr. Bacon "A Death-wound to the Higher Criticism." That ism might well say to this latest advocacy of its claims, "An enemy hath done this."

Even in the Theodore Baconian view, the Bible contains a revelation of God. It is a reasonable assumption that this revelation is what the Revealer wanted it to be. The Bible contains so many utterances as to the value and necessity of faith that it is impossible not to include them as a part of the revelation which the Bible contains. "Without faith it is impossible to please God." "If ye believe not that I am he, ye shall die in your sins." "He that believeth shall be saved." It would be difficult to over-state the importance which the Bible attaches to faith.

And it is equally evident that there was and still is a view of the Bible that strengthens faith in God and in God's Son. It has been held by prophets and apostles and martyrs. It has been the inspiration of those lives of whom the world was not worthy. It has been the comfort of millions of dying saints and the consolation of the sorrowing in all the ages. Apparently this old, though by no means antiquated view, was admirably adapted for creating and increasing the great essential of the religion of the Bible, namely, faith.

And the "changed view," says Mr. Bacon, "results in the undermining of religious faith." The old view maintained the spiritual life of the Church in much darker days than our own time. The problem, now, says Mr. Bacon, is "how to maintain the spiritual life of the Church" with these changed views. Unbelief is one consequence of the changed views. Spiritual death is threatened, as another consequence. The practical mind is tempted to ask, "Cui bono?" What is the value of a view of God's revelation of himself that destroys faith and imperils the very spiritual life of the Church? Even Mr. Bacon seems to feel that he has a problem, in this loss of faith and spiritual life. He admits that both are desirable. Not irreverently, therefore, we would press upon him and all his kind the alternatives which his confession presents. Either God was mistaken in the worth of the instrument which he designed for the promotion of religious faith, or, that view of the Bible which undermines religious faith is a mistaken view. If the changed view is not as destructive of humility as it is of faith, it would seem that the latter alternative might at least be considered, even by the advocates of the changed view.

## Retreating in Disorder.

They have a genius on the editorial staff of the Christian Observer. We do not presume to say who he is, but we wish to express our admiration for the successful performance of most difficult "stunts," to use a word that will soon be in the dictionaries. He can carry water on both shoulders, the buckets brimming full, and not spill a drop. He can balance himself on the top rail of a line fence and defy a suit for trespass from the property owners on either side. He can skate on the thinnest ice without breaking through. He can come as near concealing an opinion in a maze of words as any juggler with language that ever lived. And he can reverse himself without appearing to change his course. If he had lived in the times of the Delphic Oracle he would have been invaluable in the concoction of phrases which would mean everything or nothing and would suit in any circumstances. His generalities are so glittering that they fairly hurt the eyes. Let the paper take an unpopular position, say from 1894 to 1900, on the question of Organic Union. He can write an editorial in 1900 which will clearly show that the Southern Church ought never to have agitated such a question. Or, if the paper has been too outspoken in its hostility to the making of a Southern hymn-book, he can smooth things over with a velvet touch and show what an excellent book has been produced by a policy of criticism and delay. The latest feat is an editorial advocating either a foot-note or an amendment to the Confession of Faith on the elect infant clause! It is a master-piece. If it were not for the troublesome fact of a record on that question, one would suppose that the Observer had never put forth its doctrine as to the doubtfulness of infant salvation; had never opposed either a foot-note or an amendment, and had never had anything to do with that "fifth resolution" which opposed the amendment of the Confession on the ground that the "Confession of Faith goes as far as the Scriptures justify a credal statement upon this subject."

The editorial describes that fifth reason as having "simply asserted that the Confession is in harmony with the Scriptures upon the subject of the salvation of those who die in infancy." That is certainly safer, for present purposes, than quoting the resolution. It declares that the Jackson Assembly, which unanimously rescinded the fifth reason, and gave a positive declaration of faith in the salvation of all dying in infancy, "repeated in slightly different phrase the action of the two previous Assemblies." We take off our hat to such an exhibition of pure genius, and carefully conceal any opinion as to its moral quality.

The article admits that the question has not been "settled to the satisfaction of all parties in our Church." It therefore proposes first, that the negative foot-note of the Atlanta Assembly, that the Confession does not teach that any infants are lost, be sent down to the Presbyteries for adoption in a constitutional way, just as an amendment to the Confession is adopted. The only constitutional way in which a foot-note ever was adopted, judging by precedent, was the adoption by an Assembly. And we do not believe that the Southern Church, as represented by its genuine Southern instincts for straightforwardness, is going to take all that trouble merely to dodge the issue and leave it still an "open question," whether all those dying in infancy are saved or not. If it is going to amend, it will mend, and there will be no patch-work about it. As a second

alternative the Observer actually proposes an amendment to the text. William McKinley once said that the tariff ought to be revised, but it should be revised in the house of its friends. If the Confession is to be amended on the subject of infant salvation it should have the amendment framed by those who believe in infant salvation. The Observer thinks that it would be useless to send down an amendment saying that all infants dying in infancy are included in the election of grace. So the Observer proposes to insert "persons" for "infants" and make the clause read, "Elect persons dying in infancy are regenerated and saved by Christ through the Spirit." Now, we have no means of knowing what a constitutional majority of the Presbyteries would do as to amending the Confession so as to declare unequivocally and unmistakably that all the dead children are saved. We have never attempted to dictate to any court of the Church, and much prefer the advocacy of right causes to the securing of a majority vote on any compromise with the truth.

But we believe that if such a proposal should fail it would be on account of a natural and in some respects praiseworthy reluctance to amend the Confession, and not because the Church would hesitate to declare that all the dead children are saved.

And we feel sure also that every reader of the Observer, outside its editorial staff, will see the consummate folly of the amendment it proposes. As a defence of the Confession as it stands it is all well enough to say that the framers of the Confession meant "elect persons dying in infancy," when they said "elect infants." But to change the Confessional language would be simply to raise the old question, Does not the phrase "elect persons dying in infancy," imply that there are non-elect persons who die in infancy? And the last state of the Confession would be infinitely worse than the first.

But it is encouraging to see the Observer pressing for some change in the present language and the Central willing to accept an addition. It looks as if the doubtful brethren were really on the run and willing to take to cover anywhere. If only one of them who has the courage of his misgivings and the earnest conviction of his doubts could find a publisher and put down in cold type his views of the possibility or probability of infant damnation, the Assembly and the Presbyteries would come pretty near to voting unanimously the other way. If the Central and the Southwestern and the Observer and the Quarterly and Union Seminary Magazine have closed their columns to that side of the question, the Standard will try to print the production, unless our Twentieth Century type-setting machine and printing press absolutely refuse to take part in such a medieval anachronism.

### An Instance of

### the Higher Criticism.

There are Higher Critics and Higher Critics. Higher Criticism is the discussion of such subjects as the date and authorship of the Books of the Bible or parts of those books. The Central Presbyterian, of April 1, furnishes an editorial example of the Higher Criticism in discussing the authorship of Psalm 119, and the part of the Bible already written to which that psalm refers, on the theory of the Davidic authorship. We are obliged to confess, however, that the Central is stronger on botany and ornithology than it is on the Higher Criticism,

even at the unattractive season of the year between the giving out of the hay and the coming in of the grass.

Says the Central: "There is little or nothing in the scattering teaching of modern criticism to discredit the Davidic authorship of the long acrostic, the 119th Psalm. It contains nothing that demands a later date. It is like David and is worthy of David and from early Hebrew times was ascribed to David. Its sentiments perfectly harmonize with what the historical books teach concerning David's obedience and his zeal for God's glory." Now, this is exactly the method of the Higher Criticism, applying uninspired traditions, and literary likenesses, with some a priori considerations, to the determining of a problem of date and authorship.

We know there is a current opinion that David wrote all the psalms. But we always supposed that it was current among the people who believe that John the Baptist wrote the Book of Revelation and are fond of quoting from the Scriptures those two very useful texts, that "Cleanliness is next to godliness" and that "He tempereth the wind to the shorn lamb." Not so very long ago our friend, the editor of the Biblical Recorder, had a touching description of David out in the fields with his sheep, composing the Ninetieth Psalm, which is called in its Hebrew inscription and almost universally agreed among scholars to be "The Prayer of Moses, the Man of God." But then accidents will happen. When we ask, What authority does "modern criticism" discredit in denying the Davidic authorship of the 119th Psalm? we believe that the Central would be hard put to it for an answer.

Far be it from us to decide this problem of the Higher Critics. Still, we may be allowed to question that "from early Hebrew times it was ascribed to David." If so, there would probably be a Hebrew inscription to that effect. And the Central is considerably off its reckoning in ascribing to the "scattering teachings of modern criticism," the doubt as to David's authorship. A certain John Calvin, of Geneva, Switzerland, (for further information see a little book by Rev. John W. Stagg, D. D.) says on this point: "Concerning the author I affirm nothing, because one cannot by any probable conjecture guess who he was, neither does there appear any certainty in it, according to the unanimous opinion of interpreters. As David, however, excelled all others in this gift, I shall make no conscience to put in his name now and then." Dr. J. A. Alexander, in his admirable work on the Psalms, edition of 1861, quotes "some of the best interpreters" as holding that it was written "for the use of the returned Jews at or near the time of the founding of the second temple," and does not give any view of his own in opposition to this. We suppose that Calvin and Dr. Alexander will be acquitted of the sin of being "modern." Perowne, one of the soundest and most conservative of the commentators on the Psalms, gives three reasons for its being "probably referred to a time subsequent to the return from the Babylonish captivity."

And we think that the reader who will consider that there is not a word in the Bible to indicate that David wrote this psalm and will read it with an open mind will lean to the opinion that the writer's references to alien princes and kings, the persecutions from those in authority over him, for the sake of his religion, the temptation to idolatrous worship and other minute points are indications that it does not belong to David's time.

But our Higher Critic of the Central makes a point against other Higher Critics thus: "To him (the author of the psalm) the collection of the early Hebrew Scriptures was the Word of God. These very books, the Pentateuch, Deuteronomy, the Chronicles and the Kings, over which the critics are now contending, and tearing into pieces, these very books to his devout soul were God's own Word, and his language is exhausted in the repetition of its praises.

"The 119th Psalm seals the early Hebrew Scriptures as David had them and out of his own happy and profound experience of them, he testifies for them against the irreverent criticism of our day; against Robertson Smith and George Adam Smith and Lyman Abbott, and all the rest."

Softly there, dear critic. Haven't you made a slight mistake? If we understand you, you are contending for the Davidic authorship of the 119th Psalm against the "scattering teachings of modern criticism." While admitting the possibility of a different author, you say that the author refers to the books of Kings and Chronicles which made up a part of the Word, and that David thus seals the early Hebrew Scriptures against the irreverent criticism of our day, the critics, such as the two Smiths mentioned and Lyman Abbott, being now engaged in tearing to pieces these very books, among others.

Now the common Jewish tradition is that Ezra wrote Chronicles or at least edited that book, arranging the historical matter already gathered, of course under inspiration. And Ezra lived a long time after David. It happens that the First Book of Chronicles closes with the account of David's death, and it is difficult to see how David could have written that. There is one part of the Pentateuch that most Higher Critics refer to some other author than Moses, namely, the account of Moses' death and burial. Further, the Second Book of Chronicles continues the account of Solomon and tells of the other Kings of Judah and the Kings of Israel too, down to the destruction of Jerusalem, the last verse mentioning Cyrus the Persian. Yet the Central intimates that this is a historical book and not a prophetic, as must have been the case if its contents were known to David. Stranger still, the first chapter of the First Book of Kings contains the account of David's death, so it is difficult to see how he could have referred to these books in writing the 119th psalm. In fact this exhibition of Higher Criticism is about as puzzling as anything that the other Smiths aforesaid or Lyman Abbott ever wrote.

Seriously, we should not have called attention to this pardonable slip, for accidents will happen in the best regulated families and newspaper offices, except for the intolerance of the first paragraph. There is a legitimate research into the things which are not plainly set down in Scripture. Such research is not only allowable but a duty. And to include the inquiry of reverent scholars into the authorship of an anonymous psalm with the "scattering teachings of modern criticism" is an appeal to the ignorance or the prejudices of the reader that certainly was out of place in a Presbyterian paper, published under the eaves of that famous school of the prophets, Union Seminary, Virginia.

The honest desire to help other people, will, in the quickest and delicatest ways, improve yourself.—John Ruskin.

### The South Atlantic University.

Great is the power of an idea. It only needs persistence on the part of its holder to become a reality. The Synod of North Carolina has annually smiled a broad smile, and appointed, at Dr. Shearer's request, the regents of the South Atlantic University. The editor of the Standard has had his little jokes at it, as the years passed by. And Dr. Shearer has never lost faith, and has proved superior to smiles and witticisms, and made his annual report.

And now it looks as though the regents of the South Atlantic University would really have something to rule after a while.

By the way, why would not that name do for the Presbyterian University that is to be at Atlanta? It will be Presbyterian, and yet it would be just as well not to call it Presbyterian. The Episcopal University is known as Sewanee. The Methodist University is known as Vanderbilt. The South Atlantic at Atlanta appears to belong to the eternal fitness of things.

It may be that the University has not come just as Dr. Shearer hoped it would. He may not approve the removal of Clarksville and Columbia. But he is the real father of the University, nevertheless. And we have written this to let him know that the great cause of Christian Education in the Southern Church is for all time connected with his name and that his brethren recognize his influence in this crown of the Presbyterian system, a real Presbyterian University.

And it seems to us that Columbia and Clarksville need not merge their identity even to the giving up of the names by which they are known. Why should there not be a Columbia Seminary and a Clarksville College of the South Atlantic University?

And surely this great opportunity is not going to be lost to our Church for the sake of a few local claims and local pride. To lose a quarter of a million dollars in order to show the usefulness of ten thousand would be poor economy. And especially when the effort has so signally failed to raise an adequate endowment for Columbia Seminary it seems to us that it would be a log-in-the-manger policy to refuse such an offer, carrying with it, as it does, a promise of usefulness for that noble institution, that will eclipse its former greatness even in its palmy day.

### Dean Farrar of Canterbury.

The late Dean Farrar was a man of varied gifts who gave to the Church at large much valuable service. He was born in India in 1831, his father being chaplain of the fort of Bombay. At Cambridge he won the Chancellor's prize for a poem entitled "The Arctic Regions," and was ordained a priest in 1857. As headmaster of Marlborough college he achieved success in the same line as that of Arnold of Rugby. He became an ordinary chaplain of Queen Victoria; canon of Westminster Abbey, rector of St. Margaret's Church, Archdeacon of Westminster and Dean of Canterbury successively.

As a preacher Dean Farrar did not rank with Liddon, Spurgeon and Parker, but his sermons were polished, earnest and rich in illustrations. The amount of his literary work is surprising. His works on the life of Christ, the life of Paul and the early Church have circulated largely and when we realize that his many books were written while he was in the midst of his pastoral duties, taking his share in the burdens of the day, we can see how industriously he must have labored.

He had a great yearning sympathy for the man who was hungry for the truth and the man who wrought

righteousness, no matter in what age or country or faith.

When Dr. Pusey attacked his lecture on "Eternal Hope," in which he combats the doctrine of everlasting punishment, Dr. Farrar replied with an exposition of his theme entitled "Mercy and Judgment," going deep into the original and transferred meanings of the Hebrew and Greek, but from this time on, his orthodoxy was questioned. His efforts to better the condition of young men in London, his prominence in the great temperance fights in Great Britain and his own pure and upright life, in addition to the power of his intellect and the beauty of his rhetoric, made him a man that the people delighted to honor.

During the last thirty years he labored abundantly, and when disabled by creeping paralysis to continue active service, he was carried to the Cathedral regularly that he might worship with his people.

### Review of Contemporaries.

A noteworthy fact has come to our knowledge: A Presbyterian minister, one of the most noted in this country, a Higher Critic to the verge of destructiveness, but never wholly removing his foot from the solid foundation, for ten years devoted the Sunday evening discourse to critical discussions, and to bringing as far as possible the doctrines of revelation into harmony with current critical and scientific ideas, so as to make them acceptable to many who are skeptical. Within two years he has come to this conclusion: "I am having large congregations and I am making the people that come to hear me thinkers; they get the best ideas that I can give them, but I am not succeeding in making them Christians." He has therefore entirely changed his style, being convinced that men are not saved by doubts or critical questionings, but by affirmations supported by human experience, by statements of known and felt wants, and by the fervent presentation of remedies provided for them. Meeting this minister one evening in company with another equally eminent Presbyterian minister, shortly before the meeting of the late General Assembly of the Presbyterian Church in this city, and having read reports of many of his evening discourses, we asked him the result of those services. To our surprise we received the admission that so far as making men Christians was concerned his efforts had been a failure. He then gave us the particulars above-mentioned.—The New York Advocate.

### Book Notices.

From Love to Praise. Rev. Herrick Johnson, D. D., LL. D. The Presbyterian Board of Publication, Philadelphia, Penn. Price 75 cts. net.

Dr. Herrick Johnson needs no introduction to our readers, and this little book, containing eight sermons will be valuable addition to any library. The titles are: The Love of God for Every Man. Emptying the Sepulchre of a Dead Soul. The Word of God as a Character Builder. The Labor Question in the Kingdom of God. The Inescapable Conclusion. The Intermediate State. What shall the Resurrection Body Be? God's Great Praising Day.

"Dwellers in the Mist." Norman Maclean. Fleming H. Revell Company, New York City. Price \$1.50.

Norman Maclean is a new and promising candidate for literary honors. The title of the book is a happy one, and the life he pictures is simple, poor, narrow. The minister, William Macleod, is a loveable man, made as tender as a woman by the loss of a little child, and he stands out a strong and striking figure. The descriptions are effective and while the book is sad, there are gleams of humour that lighten the shadows. It is a primitive society on the rock-bound islands off the West coast of Scotland, a society that has stern ideals and follows them with an earnestness born of strength.

## Devotional.

## Peace.

Is this the peace of God, this strange, sweet calm?  
The weary day is at its zenith still;  
Yet 'tis as if, beside some cool, clear rill,  
Through shadowy stillness rose an evening psalm,  
And all the noise of life was hushed away,  
And tranquil gladness reigned with gentle, soothing  
sway.

It was not so just now. I turned aside  
With aching head, and heart most sorely bowed;  
Around me care and griefs in crushing crowd;  
While inly rose the sense, in swelling tide,  
Of weakness, insufficiency, and sin,  
And fear, and gloom, and doubt in mighty flood rolled  
in.

That rushing flood I had no strength to meet,  
Nor power to flee; my present, future, past,  
Myself, my sorrow, and my sin I cast,  
In utter helplessness at Jesus' feet;  
Then bent me to the storm, if such His will,  
He saw the winds and waves, and whispered, "Peace,  
be still."

And there was calm. Oh, Saviour, I have proved  
That Thou to help and save art really near;  
How else this quiet rest from grief and fear,  
And all distress? The cross is not removed,  
I must go forth to bear it as before;  
But, leaning on Thine arm, I dread its weight no  
more.

Is it, indeed, Thy peace? I have not tried  
To analyze my faith, dissect my trust,  
Or measure if belief be full and just;  
And therefore claim Thy peace. But Thou hast died,  
I know that this is true and true for me  
And knowing it, I come and cast my all on Thee.

It is not that I feel less weak, but Thou  
Wilt be my strength; it is not that I see  
Less sin, but there is pardoning love with Thee,  
And all-sufficient grace: Enough! And now  
I do not think or pray, I only rest,  
And feel that Thou art near, and know that I am blest.  
—Frances Ridley Havergal.

## Gather Sunshine.

Some persons are like the human heart, inasmuch as they sprinkle rest and kindness and heart's-ease all through their daily tasks. They weave a bright thread of thankful happiness through the web and woof of life's pattern. They are never too busy to say a kind word or to do a gentle deed. They may be compelled to sigh betimes, but amid their sighs are smiles that drive away the cares. They find sunbeams scattered in the trail of every cloud. They gather flowers where others see nothing but weeds. They pluck little sprigs of rest where others find only thorns of distress.

Like the human heart, they make much of the little opportunities presented to them. They rest that they may have strength for others. They gather sunshine with which to dissipate the shadows about them.

The grandest conception of life is to esteem it as an opportunity for making others happy. He who is most true to his higher self is truest to the race. The lamp that shines brightest gives the most light to all about it.—Good Cheer.

If a man's earnest calling, to which of necessity the greater part of his thought is given, is altogether dissociated in his mind from his religion, it is not wonderful that his prayers should by degrees wither and die. The question is, whether they ever had much vitality.  
—George Macdonald.

Prayer breathes hope and prayer without hope is sinful prayer.—John Sergieff.

The sin which is as dear as a right eye must be given up if we want the salvation of our souls.

## Missionary.

## Lies About Missionaries.

With the hackneyed objections to missionaries I have nothing to do; they are as cruel and unjust as they are untruthful. All of the so-called "looting," for which Peking missionaries have been denounced by men on this side of the world, never enriched an individual missionary or his mission by so much as a single tale. When "officers and gentlemen," legations' attaches, soldiers, sailors, and foreign merchants were plundering and helping themselves to everything on which they could lay their hands during the chaotic days that followed the fall of Peking, it is really surprising that a few missionaries did not "loot" more as the only means of providing food for the hundreds of starving converts dependent upon them. Equally outrageous is the charge that missionaries are as a rule men of little education and of less than average ability, who are enabled by their calling to live in China amid a luxury of surroundings that would be impossible for them in any occupation at home. In wretched little Chinese houses in the towns of Shansi and Shensi that are visited by about one white man in every two years, I have had the honor of dining with missionaries who were graduates of universities, who could have filled any pulpit, or who could have graced any assemblage in New York or London. . . . Of all the missionaries with whom I came in contact in the interior, I did not find one who was not both brave and honorable, or who would not willingly have given his life in the cause of the Christianity in which he believed. The faults of missionaries are all of the head, not of the heart.—Francis N. Nichols in the December Atlantic.

## A Sorrowing Chinese Mother.

I have seen to-day one of the saddest scenes we see in China—the genuine sorrow of the Chinese woman over the fact that her son is a Christian. She, believing with all her heart that unless she is worshipped after death her spirit will wander, naked and homeless, throughout eternity, I can almost sympathize with her real heartache, for that is the punishment the Chinese fear more than that of hell itself.

They have very hazy ideas of the region of endless torment, and very definite ones of this, for have they not seen and heard the screeching of the spirits? They know this is true, for everybody believes it.

But she told a woman to-day, and I heard: "This foreign koo neung (lady) says that the Heavenly Father has a place prepared, raiment and food and happiness for those who believe in Jesus. Now, if that could be true, there really would be no use in having a son worship you, would there? But we have no proof of it. If I only knew whether it were true or not."

She had forbidden her daughter-in-law's becoming a Christian, in the hope that she may burn incense to her memory before the ancestral tablet, which will be some compensation, though she can never go to the grave and worship as her son might, if he would. Oh, if he only would! But this son has been a Christian nearly twenty years, and he has no idea of doing such a thing, and the poor old lady knows it.—Miss Claudia J. White, in Foreign Mission Journal.

## Where Was It?

"Where wast Thou sick, Lord, and we knew it not?  
Had we but known, how swift had been our feet  
To bear us to Thy couch! Ah! service sweet,  
To watch beside Thee in the dreariest spot."  
"Far off I lay, in Heathen lands, forgot  
By thee and all. The blood of lepers beat  
In the poor limbs. . . . The sun  
Shone in an Indian room; thou didst not see  
My form on that bare floor. Those broken hearts  
Thou didst not bind. For that thou hast not done  
It unto those, thou didst it not to Me."

—E. F. F.

## Sunday School Lesson.

CONDUCTED BY REV. H. G. HILL, D. D.

### The Law of Love.

Romans 13: 7-14. April 19, 1903.

Christian love in its varied manifestations, is superior to many other precious Divine gifts and the chiefest of the graces. It is the "bond of perfectness," between living creatures and rational beings and the strongest link connecting earth with heaven. In its binding power, it far excels self-interest or similarity of tastes and pursuits or the warmest natural affection. Christian love is the grand regulative principle of the believer's life and produces in the world more good fruit than any other agency known to man. In this lesson the apostle treats of this grace and presents several important topics.

1. Rendering to all their Dues.—In social life and in its varied relations, this is needful to promote harmony and to impart happiness. Bitterness, bickerings, disputes, law-suits, and personal contests and national struggles are all the baneful fruits of withholding from human beings their just dues. If righteous claims were met, labor strikes and rail-road wars and bloody struggles would soon come to an end. The apostle then does not needlessly charge his brethren "Render therefore to all their dues, tribute to whom tribute is due, custom to whom custom, fear to fear and honor to whom honor." If this direction was followed men would not defraud the government, but would pay their taxes or custom duties fully and promptly. Professing Christians would not withhold their tribute from the Lord's treasury until the Almighty sent drought or short-crops or numerous calamities to collect His dues. They would "honor the Lord with their substance and with the first fruits of all their increase." If guided by this precept the grasping and the avaricious would not grind the faces of the poor nor seize upon the just wages of the laborer. If this command was obeyed reverence for parents and their authority would not be wanting in children, the hoary head would not lack due respect and the civil magistrate would receive proper honor in the right discharge of his functions.

2. Love Fulfilling the Law.—Paul affirms that the debt of love can never be fully paid. He says "Owe no man anything but to love one another," and adds "For he that loveth another hath fulfilled the law." He then declares each precept of the decalogue would be obeyed if men were actuated by Christian love. He also states that every command of the second table of the law would be complied with if a man followed the direction, "Thou shalt love thy neighbor as thyself." Not only the second table of the law prescribing our duty to man would be fulfilled by love, but the first table presenting our duty to God would be fully met if Christian love ruled the conduct. If supreme love for God and His law regulated the life, we would have no other gods before Him, we would only worship Him in appointed ways, we would keep His Sabbaths holy and pay profound reverence to His august person and names.

3. Casting off Works of Darkness.—If we rendered to God and our fellows the love which is their due, and if we were controlled by that grace which fulfills the Divine law we would separate from much evil or cast off the works of darkness. "Christian love, like the principle of vegetable life in spring-time, not only produces lovely flowers and fruits, but casts off dead and decaying things." Paul urges his brethren to awake to activity in the Gospel day, to abandon those practices that flourish in the night of ignorance, idolatry and superstition, and to "put on the armor of light." He enforces these exhortations by declaring "The night is far spent," the day is at hand, and "Our salvation is nearer than when we believed."

Can't is the use of cooled cinders in the place of glowing coals.—Joseph Cook, D. D.

## Westminster League.

CONDUCTED BY REV. HUGH W. HOON.

### An Evening With Alaskan Missions.

Job 38: 22, 23, 29, 30. Topic for April 26.

Alaska has an area of 531,000 square miles and a native population of 32,052, composed of Eskimos, Indians, Thlingets and Aleuds. Most of the Aleuds are members of the Russian Greek Church, the others are barbarians. Many are fetish worshippers, practicing polygamy, child-marriage, infanticide, slavery, witch-craft and sometimes cannibalism. They are a shrewd people. A missionary who had been among them writes: "I find the natives a peculiar people. At times you think you know all about them, and again you do not. While you are trying to study them they are studying you."

Previous to the purchase of Alaska by the United States, the established Church of Russia was the only Christian body doing work among them, except a small work done by the Lutherans. At the time of the transfer of this territory to our government, the Greek Church claimed a membership of over 12,000, but it is a question "whether the Russian priests should be classed as missionary workers, or their followers as true converts to the faith."

With the ownership of Alaska passing to the United States, the Russian government withdrew its support from the work and the mission was abandoned.

The Russians made no serious attempt to civilize them. The purchase by the United States was made in 1867 and for ten years the condition of the people went from bad to worse. "Soldiers, smugglers, sailors and freebooters introduced disease and wickedness in new and more enticing shapes. Each settlement became a pandemonium. In their terrible degradation they were avoided and neglected like lepers. Their inherited customs incited them to practices of extreme cruelty. Witch-craft with its horrors was universal."

In about 1875 a white man named Lawson, arriving at Sitka, married a native woman. He was a bad character and taught the natives to distil liquor out of Sandwich Island molasses and yeast. It was but a short time until almost every family had its distillery. The liquor they produced made them murderously drunk. Nearly all the money they received from the traders was spent for molasses out of which to make this rum.

The pioneer of protestant missions in Alaska was the Rev. Sheldon Jackson, D. D., of the Northern Presbyterian Church. In 1877 he sailed from Portland, taking with him Mrs. A. R. McFarland, the widow of a missionary. Arriving in Alaska they found a school had been started by a converted Indian who had crossed the border from Ft. Simpson in British America.

Dr. Sheldon made a tour of inspection and having his intense nature fired with zeal by what he saw, he left Mrs. McFarland at Ft. Wrangel and hurried back to the United States to interest the people of the Presbyterian Church in this new field and secured enough funds to establish several mission points.

During the absence of Dr. Jackson, Mrs. McFarland labored faithfully and became "minister, teacher, physician, lawyer, judge, jury, peace-maker,—in fact, she found herself called upon to act in almost every capacity required by a life in such a community." Ft. Wrangel was the headquarters for the mining camp and "drunkenness, gambling and all consequent vices were unrestrained." A home for girls was established in 1878 and here a number of girls were gathered and cared for until the building burned down in 1884. A new home and school is built at Sitka.

From this beginning so great has been the good accomplished and the transformation wrought, that "a visitor to this station at the present day can little realize the conditions at the time the work was begun."

From Ft. Wrangel the work has spread in all directions over Alaska. In the interior the missionaries get their mail only once in a year and yet there has been no lack of volunteers for work in these secluded places.

## Contributed.

### That Overture.

Availing myself of the Standard's offer of space in its columns for a reply either to Mr McMurry or its editor, I wish first of all to say that I am pleased to have its editor's endorsement of the statements made in the overture respecting our proof-texts. Here I set him against our brother McMurry and pass on.

In regard to the proposed change in the answer to L. C. Q. 153, I submit to the judgment of our readers that it is not a quibble, nor is it based on a quibble. The Catechism does not say that a diligent use of the means of grace is essential to salvation. If it did, I should have no quarrel with it; for I should understand "salvation" in its comprehensive sense—as applied to all except infants dying in infancy, for whom special provision is made. If the Catechism said that a diligent use of the means of grace is conducive to faith and repentance, I should have no objection to the Statement. But neither of these averments are made in our answer. The Catechism says that a diligent use of the means of grace, including in this phrase the sacraments as well as the word and prayer, is required of us by God "that we may escape his wrath and curse due to us by reason of the transgression of the law." This statement is not in harmony with our doctrine of justification and it is not in harmony with the Scriptures.

The place and office of the means of grace in salvation is Scripturally and accurately stated in Confession of Faith, Chapter XIV, Sec. 1. No exegetical torture can make the answer in the Catechism harmonious with this lucid and admirable statement of the Confession.

"On the practical side the question is, what are we to tell the anxious inquirer he must do to escape the wrath and curse of God due to him for his sins? Are we to tell him that he must believe and repent; or must we in our answer add to these saving graces the use of outward ordinances? Besides the Romanists and the High Anglicans, we are confronted in the Central Mississippi Valley with a numerous and aggressive body of "Christians" who teach that baptism is essential to salvation. They can now very plausibly quote our own Standards against us to sustain their own contention. If we are to stand consistently to our present position, we must discard the irrelevant proof-texts which we now cite to sustain it, and use those which are quoted by our opponents, such as Math. 28:19, John 6:53-58; Acts 2:38. Within the limited sphere of my observation there is a decided trend towards a ritualistic Gospel, towards a salvation by works. What we need is to emphasize the doctrine of justification by faith alone; the doctrine, as Luther called it, of a standing or a falling Church."

It is easy to condemn a thing and cast contempt upon it by using an approbrious epithet. A label is often more potent than an argument, and much easier to devise. The only perfectionism contemplated by this overture and its promoters is the perfectionism taught in the Confession of Faith, Chapter XIX, Sec. VII and Chapter XXV, Sec. III.

The only question as to L. C. Q. 149 is this: Is the doctrine there taught sustained by the word of God? It is said, "A creed is what we believe to be true." This goes for the saying. But a Church creed ought to be that which the Church believes God has revealed to it in his Word. This is pre-eminently true of our own Church and its creed. Our Church is nothing if it is not Scriptural. We may very properly believe a great many things which God has not revealed to us in his Word; but we should be restrained from erecting these beliefs into religious dogmas.

If any one is disposed to assert that he sins every day in thought, word or deed, that I do, that every body does, I have no zeal to contradict him. But when he says that God asserts this of each and all of his regenerated and believing people, I have a right to ask for the Scriptural proof. And such proof is not forthcoming. It is easy to quote texts. But no passage in the Bible,

fairly interpreted in its connection, sustains this statement. It is at once interesting and instructive to observe that careful scholars at this point avoid the Scriptures and rely on argument for their proof.

Our position here also is very far from being a quibble. Our dogma, as it stands implies very clearly that God refuses, (for it amounts to this on our Calvinistic principles), to grant to his redeemed and regenerated people grace sufficient to keep them from actual transgression in thought, word and deed, any single day of their life on earth. Thus the learned, the devout, the beloved Dr. Thos. E. Peck argues the imperfection of the work of sanctification in this life "from the imperfection of sanctifying grace. Here the saints have only the 'first fruits,' (Rom. 8:23, 24, 25; Heb. 12:23)." See *Miscellanies*, Vol. 3, p. 107. The imperfection of sanctifying grace!

Not only is this dogma not sustained by God's word; it is flatly contradicted by a score of the clearest testimonies. Nothing but the training got from the repeated utterances of the false dogma, fortified by the sinful propensities of the human heart working themselves out in the lives of men, could blind our minds to the truth of God's word on this point. His grace is sufficient to keep his people from actual transgression, if they will only hear and believe his word. But how can they hear and believe, when the Church authoritatively teaches that his grace is imperfect, insufficient even to keep his people from daily actual transgression in thought, word and deed?

There is no proposal made, or intended, to cover that perfect standard of holiness set us in God's word. The proposal is to cut out the words which imply that it is impossible for a regenerate man, in whom the Holy Spirit of God abides, to keep from sinning any day in thought word or deed; and, with it, that ready practical inference, it is no use to try. The proposal is to cut them out, because they are not sustained by God's Word, and because they are out of harmony with the Confessional statements respecting sanctification and the perfection of believers accomplished by the Holy Spirit through the means of grace in this life. No exegetical torture can make the answer to Larger Catechism Q. 149, harmonize with Confession of Faith, Chapter XIX, Sec. VII, and Chapter XXV, Sec. III. The Bible everywhere, the standards also with an exception or two, offer a perfect standard of holiness for our attainment. In one wretched place the Catechism lowers this standard—unfortunately the human heart seizes on this lowered standard, and consoles itself with the reflection that it is all that God intends and requires.

Some brethren are manifesting great concern respecting our Confessional statement as to the salvation of the dead children, whose fate is safe and sealed. I submit that it will be far better to manifest concern respecting the statements which have regard to the salvation of adults. For surely neither in God's sight nor man's can a man be said to be saved, actually saved from sin, who sins every day in thought, word and deed.

"This brings us to the proposed additions to the Standards respecting the office and work of the Holy Ghost. Here I wish to say that I do not endorse the new chapter on this subject now under consideration by our Northern brethren. It is to be objected to on several and very serious accounts. It is not denied that our Standards have a great deal to say about the office and work of the Holy Spirit, all of which is Scriptural and well said. But full as our teaching is, on this subject, it is not full enough. It is lacking in several respects.

1. As to the work of the Holy Spirit with respect to Jesus. It will be said in reply that everything is included under the words "Sanctified and anointed by the Holy Spirit."

But special mention is made of Jesus' offering up of himself as a sacrifice by the Holy Spirit, Heb. 9:14. Why not teach from the same passage that Jesus lived a sinless life by means of the indwelling Spirit, and

from other passages that he worked miracles by the Spirit, was raised from the dead by the Spirit, gave commandments by the Spirit, that in all his human life he was guided and controlled by the Spirit?

2. Our teaching is lacking in regard to the baptism by Christ of the New Testament Church with the Holy Spirit and the results of that baptism: the Spirit's continued indwelling in the Church and in every regenerated member, and all the glorious fruits of that indwelling, as is indicated in such passages as Acts 2:4, 38; 4:31; 7:55; 10:44-46; 13:2; Romans 8:9-13; Gal. 2:20; 5:16, 25; Eph. 3:14-19; 4:20-24; 5:18-21; Phil. 4:12, 13, 19; Col. 3:5; et similia.

3. Our Standards lack a gathering-together in one chapter of a series of comprehensive statements respecting the person and work of the Holy Spirit, corresponding with chapter VIII, of Christ the Mediator. Over and over again, in one connection and another, the work of Christ is stated and restated. This is well, but does not supercede the necessity for chapter VIII. So as to the work of the Holy Spirit. Over and over again his work in effectual calling and in the subsequent work of sanctification is stated and restated in different connections. But besides these separate statements we need a chapter on the Holy Spirit, the Comforter or the Sanctifier. In this chapter his personality and divinity should be stated; his office with respect to Jesus, to revelation and to the elect. Here should be incorporated the essential features of his work in effectual calling, in sanctification, and those neglected statements in Chapter XIX, Sec. VII, and Chapter XXV, Sec. III, which contradict our dogma as to the imperfection of sanctifying grace. Here, too, should come in some mention of that wonderful baptism of the New Testament Church by Jesus Christ with the Holy Spirit and its glorious fruits."

Some honored brethren write me that they think a chapter on missions of more importance than one on the office of the Holy Spirit. The Standards might well give more emphasis to missions. They can be made to do this by emphasizing the work of the Holy Spirit. Our Confession says that "Christ hath given (to the visible Church) the ministry, oracles, and ordinances of God, for the gathering and perfecting of the saints, in this life, to the end of the world; and doth by his own presence and Spirit, according to his promise, make them effectual thereunto." What possible objection can there be to the setting forth, in a chapter devoted to the Holy Spirit, his work of rendering these ascension gifts of Christ effectual. This gift of gifts, the gift of the Holy Spirit, is the crowning gift of Christ. It is the gift of Himself in his energizing power. A large part of the book of Acts and of the Epistles is designed to show that, under the New Testament dispensation, Christ gives a Spirit-filled ministry to proclaim a Spirit-inspired word in order to gather and perfect a Spirit-filled Church. I challenge any man to show that this great department of the Spirit's work, so emphasized in the New Testament, has any just or adequate treatment in our Standards. How could it have when the Westminster divines according to the letter and spirit of the New Testament, knew little and cared less about the great missionary work of the Church?

I am unable to understand how any earnest minded Christian, interested in any measure in the great work of world-wide missions, can object to a devout attempt in this way to place in our Standards honor upon the Holy Spirit by emphasizing his great office in clothing the Church with power to crucify the lusts of the flesh and to testify in all the world the glorious gospel of the blessed God, "for the gathering and perfecting of the saints in this life."

The only objection which I have heard to this overture, that has any force in it, is that the times are not opportune. Other Churches are tinkering with the Standards. We have more important work on hand. It belongs to us to discuss methods, machin-

ery and points of order. On this question of opportunity opinions will differ.

"For my part, I think the times most opportune to discuss the great doctrines concerning the Holy Spirit, justification and the means by which it is to be obtained, sanctification and the great attainments which may be reached in this life by the omnipotent power of the indwelling Spirit and a diligent use of the means of grace—most opportune to perfect, if possible, our Standards on these subjects, while we leave our great system of Calvinistic, scriptural doctrine standing like a stone wall."

It is possible, some think certain, that the Lexington Assembly will dispose of this overture in short order. If so, it will not be the first time that God's truth has received scant attention at the hands of his people. But God's truth can wait. "The eternal years of God are hers." The time comes not infrequently when all that the friends of truth can do is to wrap it up in the word of their testimony and wait the Lord's time for its vindication. Often something much more painful than the vibrations of "a dull thud" has reached them. They have passed away; but the truth remained and in God's time prevailed. It may be so with us. If so, we shall console ourselves with the reflection that we are in good company, and are the successors and heirs of those who have freely criticized and honestly and earnestly striven to conform the Standards to the Word of God.

E. C. Gordon.

Lexington, Mo., April 4, 1903.

[Dr. Gordon apparently admits the truth of the statement that "everybody does sin every day in thought, word and deed." He denies, however, that this is revealed in Scripture. Our Saviour's teaching as to "unprofitable servants" seems to indicate that we will always fail, in this life, of the high and holy standard set for us, let us say, in the life of Christ. But, that aside, if the statement of the Catechism is true, as a matter of experience and observation merely, the omission of the statement would make it false, so far as our creed is concerned. It is too valuable a bulwark against perfectionism to be lost. The Presbyterian Church has not been troubled with perfectionism, and mainly because of this bulwark. And really, it would be difficult to prove that the spiritual life of the Westminster Churches is lower than that of those who have gone off into perfectionism, or whose creeds have had nothing to say about it, one way or another.

As to the work of the Holy Spirit and Missions, we think the ground was fully covered in the first point, and probably Dr. Gordon does not recognize how clear are the missionary principles of the Confession.

Somehow the greatest missionary work in the world is being done by the Churches that have had the Westminster Confession and doing is better than talking. Probably as much has been said on both sides as the interest in the question seems to warrant. We really think that there is nothing left for Dr. Gordon but the consolation he claims as a martyr for the truth's sake.

—Ed.]

Dr. Henry Van Dyke, moderator of the Northern Presbyterian General Assembly, recently proposed in an address at a Chicago banquet that the Brief Statement be known as "The Washington Creed," thus distinguishing it from the one which bears the name of its birthplace, the Westminster. It will be remembered that the Brief Statement was formulated in Washington, and Dr. Van Dyke makes the most of this by saying, "This is strictly American, too; it expresses the American spirit. You know, I think just as highly of Washington as I do of Westminster." And yet our Presbyterian friends forbid us to call the Brief Statement a creed at all.—Cumberland Presbyterian.

### Outline Bible Study—Galatians, Chapter IV.

Vers. 1. "The heir." What word in the latter part of ch. 3 must have suggested the Apostle's argument in the first part of this chapter?

Vers. 4. "The fulness of the time." See the condition of the world at the time of Christ's coming: 1, What was the state of the Old Testament dispensation? See Heb. 8:13; 2, What was the condition of the Gentile world? See Ro. 1:18-32.

—"On that hard pagan world disgust  
And bitter loathing fell,  
Deep weariness and sated lust  
Made human life a hell."

3, What special facilities were there for spreading the Gospel? See Acts 21:37, last clause, Acts 22:25, 26.

4, What was the divine appointment as shown in Dan. 9:24-27? Compare Gal. 4:2.

"Made of a woman." Why did Christ the Son of God become man? 1, Heb. 2:14, 9, last clause; 2, Heb. 2:17, 18, Heb. 4:15. "Made under the law." What two things are included in Christ's being made under the law? 1, Ro. 5:19, last clause, Mat. 3:15, second clause, Mat. 5:17; 2, 2 Cor. 5:21 first clause, 1 Pet. 2:24, first clause, Eph. 1:7.

Vers. 5. "The adoption of sons." What is adoption? What benefits accompany or flow from adoption? 1, vs. 6, Lu. 11:13, Ro. 8:15, 16; 2, vs. 7, first clause, ch. 5:1. How does 1 connect with 2? 2 Cor. 3:17, last clause; 3, vs. 7, last clause, Ro. 8:17, 1 Pet. 1:4; 4, 1 Jno. 3:2, third clause, Ro. 8:29, second and third clauses; 5, Heb. 12:7. How does 4 connect with 5? Heb. 12:10, last clause. What is specially displayed in our adoption? 1 Jno. 3:1.

Vers. 9. "How turn ye again." What use does Paul make of this great truth of adoption for the purposes of his argument? See this 9th verse and ch. 5:1.

Vers. 10. "Ye observe days." What one day alone is recognized as sacred under the New Testament dispensation? Rev. 1:10, Acts 20:7, 1 Cor. 16:2. What is the effect of honoring other days, or of honoring our Lord's day more than another? Compare 1 Kings 12:32, first clause, 33 third clause, 1 Kings 15:26, 34. How does the Apostle speak of such human observances? Col. 2:22, last clause, 23, first clause.

Vers. 12. "Through infirmity of the flesh." How does Paul describe this elsewhere? 2 Cor. 12:7, second clause, see margin R. V. How long had this continued? 2 Cor. 12:2, first clause. Was it only a physical infirmity? 2 Cor. 12:7, next to last clause. What prayer did it lead to and with what result? 2 Cor. 12:8. What four lessons did it teach Paul, and may we also learn from it? 1, 2 Cor. 12:7, first clause, Deut. 8:2; 2, 2 Cor. 12:9, first clause, 2 Cor. 9:8, first clause; 3, 2 Cor. 12:9, second clause, 2 Cor. 12:10, last clause, Heb. 11:34, third clause; 4, 2 Cor. 12:9, third clause, 10, first clause.

Vers. 15. "Ye would have plucked out your own eyes." What conclusion has been drawn from this expression as to the nature of Paul's thorn in the flesh?

Vers. 19. "Until Christ be formed in you." What two great doctrines are combined in this one expression? 1, 2 Cor. 5:17, Ezek 36:26; 2, 1 Thess. 5:23. 1 Jno. 3:3—How is 2 the proof of 1? Ro. 8:9, last clause. What means to these great ends do you find in 2 Cor. 3:18? 1, Human, first clause; 2, divine, last clause.

Vers. 21-31. The allegory of Sarah and Hagar. What false doctrine corrected in this epistle, does Hagar represent? What true doctrine is represented by Sarah? What class of persons is represented by Ishmael? What class by Isaac? What lessons does Paul draw from the allegory? 1, vs. 29, ch. 5:17, Ro. 8:7; 2, Vs. 30, ch. 2:16, last clause; 3, vss. 26, 31, ch. 5:1.

Looking over this whole chapter—you find that it falls into three sections; 1, argument; 2, appeal; 3, illustration—what verses in each section?

What notable experience of Paul is here alluded to, and in what verses? What passage in Old Testament History—give chapter and verse?

In what verses do you see the doctrine of: 1, the decrees of God; 2, the Incarnation of Christ; 3, his Priestly Office; 4, adoption; 5, New Testament worship; 6, Regeneration; 7, Sanctification; 8, Justification by Faith?

In what verses do you find practical lessons on: 1, Privileges of the Sons of God; 2, What is required in the Second Commandment; 3, humility; 4, all sufficient grace; 5, likeness to Christ; 6, Christian liberty?

(The remaining two studies, on ch.s 5 and 6, will be published two weeks apart, and may be expected April 29th and May 13th.)

Staunton, Va., R. F. D. No. 1.

R. A. Lapsley.

### A Bible Study.

By Rev. S. S. Laws, Washington, D. C.

It is from a study of our Bible that we learn the most important and the only rational lesson in the world's literature touching man's eternal destiny.

In the light of these Scriptures we see two, and only two, obstacles in the way of our entire race escaping from sin and entering Heaven. One is God's broken moral law, and the other is man's corrupt and enfeebled moral condition and character. Rectify these and the door of Heaven swings wide open to man. If nothing is done, it remains forever effectively closed.

It is the special message of the Gospel to make known the provisions made for the removal of both these obstacles. It is proposed in this paper to consider them very briefly and in the order named.

1. Define the Moral Law.—The moral law, with which we are here concerned, is God's settled mode of procedure with moral agents in His government of the world. This law underlies and is presupposed by the entire Gospel. Abstract it from the Gospel and the Gospel collapses and becomes chaos. Even the grace of God is unintelligible and meaningless apart from His justice. This law is a rational expression of the holiness and justice of the divine nature. Sin is contrary to that nature, and hence it is in conflict with the will of God and with this law itself. Now, the Apostle to the Gentiles lays "to the charge of Jews and Greeks that they are all under sin; as it is written, there is none righteous; no, not one." This places all men, Jews and Gentiles alike, as sinners under the moral law as broken. Ignore or eliminate this law, which takes strict account of sin, and the justice and the love of God dwindle into a weak and unregulated sentimentalism, and the logic of the Gospel flutters at loose ends in the breezy cross-currents of every wind of doctrine. This is the situation of all men under the broken law of God when the word comes to him that the cross of Christ is available.

2. The Nature of Law.—Doubtless this must be understood to understand the Gospel. The moral law is the bed-rock on which the Gospel is built. Every law consists of two parts—its precept and its penalty. Omit the penalty and it becomes a mere rule of advice. The moral law is no exception. The claims of every broken law on those subject to it are twofold, preceptive and penal; and the claims of the broken moral law on every sinner are preceptive and penal. This arises from the nature of law as law. The infraction of the preceptive part, or requirement, incurs the penalty, but it neither abolishes nor relaxes the continuing binding force of the precept. The preceptive requirement continues in full vigor, although the penal consequence be suspended over the offender for every violation or departure till fully satisfied. The accumulation of penal liability, therefore, may vest without lessening the preceptive claims of the law. Such, theoretically, is the exacting situation of those under the law, and such is the actual situation of those subject to a perfect law perfectly administered.

3. How, then, can man settle his accumulated penal liability? As legal-tender money alone is recognized by man's law as paying a man's debts, so in the moral government of God the only legal tender recognized in the court of Heaven, in settlement of man's accounts under the moral law, is righteousness. But men in

their own character are destitute of this righteousness, according to the scriptural account of man's condition, for it is written and emphasized that "there is none righteous; no, not one." They have all turned aside. There is none that doeth good; no, not so much as one. For we have before laid to the charge both of Jews and Greeks that they are all under sin. "There is no distinction; for all have sinned and come short of the glory of God. There is none that seeketh after God; there is no fear of God before their eyes" (Rom. 3:9-23). Man, therefore, is not only bankrupt of the means to settle his existing liability, but that liability is daily increasing. This is undoubtedly a desperate, a hopeless condition. Yet it is every man's actual situation, and it threatens to become permanent, with all its dire consequences, unless deliverance come from some outside source. It is in this ruined state of liability and helplessness that the cheering word of the Gospel announces to man, that the very deliverance he needs has been provided and is available to him—that, in fact, it is freely offered to his acceptance, without money and without price, by the Lord Jesus Christ. Although this means of deliverance was a costly purchase to Christ, he generously and magnanimously offers it as a gift to all who will accept it. "For Christ is the end of the law unto righteousness to every one that believeth" (Rom. X:4.)

4. Let us inquire more particularly what we are to specifically understand by this righteousness of Christ, which has this saving power. It is of supreme importance that our notion of it should square with Scripture.

In general, the righteousness under present consideration is that which satisfies the claims of law, broken or unbroken.

The original word for righteousness in Romans X:4, just quoted, is *dikaionune*; and the same word occurs in Romans 1:17, and there also, as here and elsewhere, it means that righteousness which satisfies the claims of God's law. It has primarily an objective sense, and does not designate an attribute of moral character in man or God. It is certainly not the righteousness of man, but his sinfulness that is revealed in the Gospel. When Paul glories in the Gospel because a righteousness of God is therein revealed as "the power of God unto salvation to every one that believeth," he cannot refer to its revelation of the attribute of justice in God's character, for that had driven man from Eden and pursued him, and would only have served to emphasize his condemnation and not to save the sinner. No. Paul evidently refers to the righteousness acquired by Christ in meeting the claims of divine justice as embodied and expressed in the broken moral law under which he was born, lived, and died.

And this righteousness is as distinct from his own personal moral attributes, and from the attribute of justice in the Godhead as a worldly fortune from its creator and owner. It is an objective, and not a subjective, righteousness which the Lord Jesus Christ is here distinctively revealed as having acquired by perfectly conforming to the precepts of the law by his voluntary and holy obedience, together with "bearing the guilt or penalty, penal punishment, of our sins in his body on the tree" (1 Peter 2:21-24). As it is written, "Now once, at the end of the ages, hath he been manifested to put away sin by the sacrifice of himself." Heb. 9:26. Whose sin? Surely not his own sin. "Christ redeemed us from the curse of the law, having become a curse for us" (Gal. 3:13). His death was penal and not a martyrdom, but a curse, a sacrifice, a sin offering. But when "he had offered one sacrifice for sin, for ever sat down on the right hand of God." Heb. 10:12. Such language would be grossly profane and inapplicable to any martyr that ever died. How blasphemous to affirm it of even the first martyr, Stephen.

The equipment of the Redeemer with a righteousness available for the rescue of himself from under the broken law and of sinners from their legal thralldom, because it meets the condemnatory as well as the preceptive claims of the broken law, was a distinct and marvelous

acquisition. He did not have it prior to the incarnation. He did not bring it with him from Heaven. It was the supreme acquisition of his sojourn on earth. His resurrection and his ascension to the right hand of the Father, together with Pentecost, were the combined evidence, sanction, and seal of the acceptance of his work, and of the successful accomplishment of his mission of love to this earth for the acquisition of that unique treasure of righteousness which shall never lose its redeeming and saving power—a righteousness suited to all our sinful race, sufficient for all, and offered freely to all. (Heb. 1:3.)

Before the incarnation the most favored nation had been subjected to a ceremonial pupillage preparatory to the unfolding in its fullness of this unique remedial scheme of deliverance. "But when the fullness of the time came, God sent forth his Son, born of woman, born under the law, that he might redeem them that were under the law, that we might receive the adoption of sons" (Gal. iv:4). It was plainly under the ceremonial and moral law, therefore, where his mother and brethren stood that the incarnate Son of God was born, lived without fault or sin, grew to manhood, suffered and died under the frown of Heaven.

There is a significant circumstance connected with the offering of the two birds at the presentation of her babe in the temple by Mary of vastly greater importance than its indication of her poverty. The Levitical law (Lev. xii:6-8) provides "that one of these birds was for a burnt offering, and the other for sin offering." This was a confession and a proof that she was a sinner and, as such, under the broken law, and the circumcision of the babe ostensibly placed it along side its mother in the attitude of a like subordination to the law. He was born under it, lived and died under it and in satisfaction of its two-fold claims. The satisfaction which Christ rendered the law constitutes His redeeming righteousness. It is an exhaustless fund out of which the indebtedness of every sinner may be paid. It is this objective righteousness of Christ that satisfies God's law and is from God, to which Paul refers when he says: . . . "I suffered the loss of all things, and do count them but refuse, that I may gain Christ and be found in Him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith." This righteousness which Paul reached forth and laid hold of outside of himself is not his own personal righteousness or moral character in any sense, but the acquired righteousness of Christ, which became his by faith when he was legally by faith or in covenant identified with Christ, so that what was Christ's became his and availed for his salvation (Phil. 3:8, 9). Does it not simply amount to this: that justifying righteousness is not man's personal righteousness in any sense whatever, but the righteousness of God provided by Christ and reckoned to his account as received by faith? But the righteousness of sanctification is personal righteousness.

The stipulation or covenant of works with Adam was his obedience of the unbroken law as the condition of confirmation in holiness and eternal life, and, being personally holy, he had both the natural and moral ability to render this obedience and maintain his integrity. The stipulation with Christ was his obedience of the broken law as the condition of his fulfilling the covenant of redemption. He took the law place of the fallen Adam. He undertook to render what was and is required of the fallen Adam, for which he was to receive a seed to serve him perpetually, and in subservience thereunto to have the mediatorial dominion of the universe until the end of this administration, but eternally the mediatorial relation to his redeemed people or spiritual body (Eph. 1:15-23; 1 Cor. XV:24-28).

When Adam disobeyed the precept he was necessarily overtaken by the penalty of the law under which he stood; his soul penally suffered the blight of sin in the loss of his moral ability or disposition to obey God, and his body became subject to the pains of death and perdition. The lapsed moral condition of Adam was an

aspect of his punishment, and not the cause or reason of it. As transmitted to his natural offspring, it is termed original sin, and is therefore the penal consequence of their trial or probation and condemnation in him. It was not their seminal but their legal or covenant oneness with him that furnished the just and rational ground of this procedure with them. Omit the legal element from this primal transaction, and as the facts lie in our best information, it collapses into such confusion and gross arbitrariness that there is no possibility of justifying therein the ways of God to man.

Unless Adam's offspring were legally represented by him in his probation, there is no legal foundation for the treatment they have received in being born in a state of condemnation and sin.

I do not see how the ways of God towards man in the fall and in redemption can be justified except upon the recognition of man's legal or covenant oneness with Adam in one case, and with Christ in the other. The observance of the unbroken law was the stipulation or condition in the covenant with Adam called the covenant of works in Adam, and the meeting of the claims of the broken law, the condition of the covenant with Christ, properly called the covenant of redemption, which was with Christ, as with Adam, also a covenant of works and merit; so that all the blessings of salvation are due to Christ as the just and rightful reward of his perfect obedience and fulfillment of his covenant stipulation; but what comes to him of acquired right is bestowed on us as a gift of grace, unearned and undeserved. Hence the covenant of redemption and the covenant of grace are only different aspects of the same covenant, the former pointing to Christ as redeemer, and the latter to the redeemed as beneficiaries.

It must be forever conceded that there is no wrong nor vindictiveness, but only open, equal, and fair dealing in enforcing for disobedience the penalty of a just law upon all amenable to its righteous claims, or in the bestowment of a stipulated reward for a fulfilled covenant. All the descendants of fallen Adam stood in him and fell with him, and have justly heired his penal condition, and will continue to be thus born, so far as God's ways are revealed to us, until the end of time. They inherit his natural ability or constitutional powers of soul, but not his original holiness and moral ability nor even his fallible disposition to serve God—that is to say, they have in the fallen estate the intellect, the heart, the will, and the conscience with which to serve God, but the state of the soul is averse to God; the inclination and the disposition to do so are absent. These powers of the soul are in such condition or state as to be alienated from and averse to God, so that "they that are in the flesh cannot please God." It was for this reason that Christ said to Nicodemus, "Ye must be born again." But it must not be overlooked that it is man's natural ability, consisting of these inborn powers of soul that may know, love, and obey God, and not his moral ability or disposition to do so, that decides man's responsibility to obey the law of God.

The incarnate Son of God was born under the broken law with both the natural and moral ability to meet and perfectly satisfy its preceptive and also its penal claims; and he not only did so and effected his own triumphant deliverance, but in doing so he wrought out a righteousness which amply equips him as the redeemer and deliverer of all men in like condition from an otherwise hopeless thralldom. His acquired and exhaustless fortune of righteousness is fully adequate to save to the uttermost all who draw near to God through him. (Heb. vii:25.)

(To be continued.)

The Lord's Prayer for a succession of solemn thoughts, for fixing the attention upon a few great points, for suitability to every condition, for sufficiency, for conciseness without obscurity, for the weight and real importance of its petition, is without an equal or a rival.—Paley.

### The Forward Movement.

Editor Standard:

In your issue of Feby 15th I noticed a contribution from Rev. P. H. Gwinn in reference to the Forward Movement, in which, if not speaking in a derogatory manner, he at least questions the orthodoxy and wisdom of it. No doubt the writer was sincere in his remarks, but they seem ill-timed and inappropriate.

The Forward Movement is what you might call the connecting link between the First and Twentieth centuries. It answers the call for more zeal and aggressiveness in world-wide missions, and obedience to the Great Commission, and at the same time meets the spirit of the age, for something live, tangible and definite. It says in substance, do not put all the great energy of this generation in the work and at the service of the Devil, but let God have a show.

The Forward Movement was the result of prayer and consecrated zeal, and the results of the first six months of its existence have unmistakably stamped it with Divine approval, and if the Southern Presbyterian Church is to take its proper place in the great crusade now just beginning for the evangelization of the world, it must be along some such line as this, a thorough awakening—calling us from our lethargy and selfish indifference.

God spake unto the children of Israel to go forward—and the development of this century—the opening of the Heathen world and its preparation for the reception of the Gospel—the annihilation of time and space by modern inventions, eliminating one of the great obstacles in the way of world-wide evangelization, speak as a certain voice from God to His Church to-day; Go Forward.

The metaphorical expression used by Mr. Gwinn, of this Forward Movement, suggesting God's people straining at the chariot wheels of the Almighty, is, and could not be applicable, unless this movement was undertaken, in dependence on human agency. To every thinking person, it is evident that God intends this age for one of Missionary enterprise. The Southern Church is behind the Northern Church, and behind some of its sister Churches, in zeal and interest for Missions, and now as it is waking up to take its proper place in the greatest work it has to do, some one rises to discourage it in a plea for orthodoxy.

Orthodoxy—what crimes are committed in thy name! Sometimes I think the Devils in hell must laugh when God's work is retarded,—the work of saving souls hampered, and Satan's kingdom strengthened—in the interest of orthodoxy.

When orthodoxy stands in the way of a direct command from Jesus Christ, we would better get rid of it.

The objections offered by Mr. Gwinn, boiled down to their last analysis, suggests approval of the Church's support of Missions in the past, and if any one feels we have done our duty along that line, they of course could not approve of the Forward Movement, but I would like to ask, how long would it take to carry to consummation our Saviour's last command. Because the Church has sinfully neglected this for nineteen centuries, surely any effort to aid in the great movement for world-wide Missions, now just taking shape, should not be frowned upon.

God does not intend to evangelize the Heathen world, except in answer to prayer and through the efforts of his people. I take it for granted, however, that Mr. Gwinn has a wrong conception of the Forward Movement. He certainly can not know the circumstances of its origin or the result of the first six months' work, ending Dec. 1, 1902. For instance a certain number of Churches which gave last year about seventeen thousand dollars pledged themselves for thirty-eight thousand this year.

Now, if this is not orthodox, it is the kind of heresy our Saviour approves of.

The Forward Movement was the result of prayer, is depending on prayer for its existence, and its goal—the time when God's Word shall cover the land as the waters cover the sea.

L. E. Morgan.

### Rejoicing in Affliction.

By Rev. Chas. O'N. Martindale.

The more I know of the old, the more I love and honor them who are God's select men and women. It is of one such I propose to speak to those who read this message. I account it one of the greatest privileges of my life as a minister of the Word to have become acquainted with an aged saint of God who died here last October at the advanced age of almost ninety-five years, by name Mrs. Mary B. Storey.

For some while she had been quite feeble in body, though not confined to her bed; but her mind to the last was persistently bright and strong. She was a most devout Christian of the Presbyterian type, and loved to talk about her Saviour and His kingdom and His prosperity. Everything to which God's name was attached interested her, and her greatest desire for those around her was that they might all be even as she—safe in the keeping of Jesus her Lord.

But what I wish to call especial attention to is, the high view she gave me—as no one else had so plainly before—of the true philosophy of the infirmity of the body, such as is rarely ever met with and yet just what is to be expected of every ripening Christian. Out of the many conversations had with her, one was specially impressive. She was telling me of what most people look upon as awful deprivations and just occasions for lament. Said she—“I am not strong enough to walk or even to ride to God's house, though I would like to do so. I am unable to study God's Word even in very large print, though I greatly desire to do so. I am not able to read the newspapers or to hear the ordinary conversation of those within or from without the home as they come and talk and go, or to tell what is going on in the great world around me. I cannot pass the time in knitting or crocheting any longer, for my hands are too stiff and unsteady and my sight so poor I can't even see the clock on the mantel before me. But I thank God for His goodness to me in all this. It is best that I cannot see so well, or hear so well, or feel so well, or move so well, as I used to: for things worldly might and very probably would divert my attention and draw my mind away from God and proper meditation on His goodness and mercy to me. As it is, most of my thought is devoted to Him, and He is manifestly cutting off more and more of the connections binding me to earth and shutting me in more and more unto Himself, and so preparing me for the home-going to the Father. Oh, the love of the Lord my God and Saviour 'tis too high, too wide, too deep, too long, for a poor sinner like me to take it all in! His loving kindness, oh, how sweet! His goodness, oh, how great! His mercy, oh, how rich! I know all this, and besides, now as never before, how important and blessed it is to have God's Word stored up in the heart that one may be strengthened when weak and be kept from sin when tempted and tried.”

Affliction to her was cause for Rejoicing, even as with Paul in 2 Cor. xii: 7-10. Just before the end of her last illness she remarked to her former pastor, Rev. James Stacy, D. D.: “The Lord has been with me un-faithfully in the past. Pray for me, that my faith fail not, and that the faithful God fail me not, in my last hour of trial. He is my only hope.”

Is there not here somewhat that is directive, stimulative, encouraging to every saint of God shut in from the world, laden with infirmity, burdened with care, overshadowed with clouds no human skill can banish? Is not this godly woman's view of affliction the right view, the blessed view, the only view of trouble worth taking? How much is lost by those who fail to look on trial in this way? Full of the Spirit and of faith and of meekness, she saw the hand of her Lord in blessing through her very privations. And so may we!

In this world, the one thing supremely worth having is the opportunity, coupled with the capacity, to do well and worthily a piece of work, the doing of which is of vital consequence to the welfare of mankind.—Theodore Roosevelt.

### Division of the Synod of Virginia.

The application of the just and biblical principle of Presbyterianism would obviate all of the present difficulties as to unwieldiness and at the same time preserve to us all the benefits of the undivided Synod. In fact the government of our country and Church are so generically similar that to a great extent their development has paralleled. To a greater or less extent our congressional districts and Presbyteries are coterminous. And there are so many moral and religious questions of a state interest that an invisible gravitation has conformed our Synods North and South into practical coincidence with state lines. We have just noted this tendency in Tennessee, Mississippi and Louisiana.

The benefits of such systematic organization can be pointed out in our Home Mission Work.

We need to develop the episcopal function of the Presbytery. We need Timothies and Tituses as eyes for our home mission work.

At present in Presbytery and Synod we select out the busiest pastor and saddle on him, practically without recompense, the work of two additional men; after we have killed him, and are murderers before a just God, we proceed to do likewise. Ex. One man, pastor of a large country parish; chairman of home missions of the largest Presbytery in the Southern Assembly; same for largest Synod for same assembly; appointed to raise the century fund in same Presbytery.

Is that sanctified common sense or unsanctified nonsense?

Within some twenty years the Synod of North Carolina has grown from about half to now almost the size of the Synod of Virginia. Why and how?

I do not believe that she has ministers and membership more consecrated—but she has system and episcopal oversight.

Now to obtain this, we must maintain the present Synod of Virginia and instead of disintegrating, we must organize.

Let the chairman and one elder from each Presbyterian home mission committee constitute the basis of the Synodical home mission committee.

Then choose a Gillespie as superintendent and chairman and have him give his whole time to knowing, and causing us to know, the best method of evangelizing every square mile of our Synod's bounds. A few adjoining members of the committee can act with him in an executive capacity in interims between regular meetings of the whole committee. He will keep the business in working order and the churches informed, and secure from the larger churches the support of home missionary pastors.

Each Presbytery could not afford such a thorough organization and equipment; a dual or tripod division of the whole Synod would necessitate two or three such committees, and therefore two or three times the office expenses. But by thoroughly and Presbyterianly and biblically organizing the work and the Synod itself, it can be done. This is in line with the method proposed for the Assembly's Home Mission Committee. Thereby we can gain all of the benefits of the episcopal system and avoid its arbitrariness, we relieve the busy pastors who are Presbyterian chairmen of their great burden and yet preserve their authority and co-operation within their own bounds. We thus continue the binding influences which hold our border churches from the magnetic attraction of the assembly North; retain all of the weight and conserving influence of the old Synod; and yet obviate all the cumbersomeness of the present conglomeration. The old Synod for ever, division no, never, and blest be the ties that bind our hearts in Christian love.

Consciousness of immortality is a mighty motive in life. If we think only of what lies in the little dusty circle about our feet we miss the glory for which we were made. But if we realize even dimly the fact that we are immortal a new meaning is given to every joy of our life, to every hope of our heart, to every work of our hands.—Dr. J. R. Miller.

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KNOXVILLE.—The Central Presbyterian Church of Knoxville has just passed through a very precious season of grace. On Friday, March 27th., Dr. E. O. Guerrant came to the assistance of the pastor, Dr. M. W. Doggett. He preached his first sermon on the night of his arrival, and to the children and young people the next day evening, Saturday. Beginning with the following Sunday morning he preached twice daily, morning and night. He thoroughly caught the ear of the people from the very first sermon. And although several very rainy nights intervened the interest continued to increase. The preaching was truly with great power. His auditors literally hung upon his words. I have never seen a people more lavish in their expressions of appreciation of a series of sermons. The simple Old Story came from his lips as a New Story. Every truth was made clear and clinched with a practical illustration. His preaching might well be styled, "The Gospel Illustrated."

Sunday, which was the last day of the meeting, he preached three times to crowded houses. At the third service there were full six hundred people in the house. As a part of the visible results of the meeting 19 were received into the church on Sunday morning, all on profession of faith. There were ten other professions of faith at the remaining meetings, eight of whom will be received next Sunday.

During the week a large body of godly women met in the session room just before the morning sermon and spent one half hour in earnest prayer for a spiritual blessing. The Sunday afternoon service the Doctor spent in presenting the claims of the "American Inland Missions." The large audience was truly a representative one, being made up of the leading members of the different Presbyterian Churches of the city. The enthusiasm engendered in behalf of the great work was marked, and the writer will be disappointed if a very large contribution does not follow the Doctor into the mountains as a result of that meeting.

Our church has received a great spiritual uplift for which we are thankful and for which we praise the Great Head of the church.

MILTON.—The pastoral relation dissolved, a sad trial, and dear friends bidden good-by in the Asheville Presbytery, we came to our work in the Nashville Presbytery the first of March.

On account of the slow transportation of our household stuff we were kept from entering our new home almost a month, but under kind Providence we are at home once more. We found on arriving that a happy surprise awaited us.

Kind friends of all denominations around Hopewell Church had administered to our temporal needs a sufficiency for several months, fuel for at least half a year, and about thirty full grown fowls, and a nicely filled purse was not wanting.

We are so thankful to these people and to our Heavenly Father for these favors.

T. A. Patton.

ALABAMA.

Alabama Synodical College for Women.

The Board of Trustees of Isbell College met at Talladega, April 6, 1903, and unanimously elected the Rev. T. P. Walton of the Synodical Female College at Rogersville, Tenn. President. He is a scholarly man and has made female education his life work. He will bring his whole literary faculty with him, most of whom have been associated with him for years. Miss Elizabeth K. Young of Staunton, Va., will be Lady Principal and Principal of the Preparatory Department; Miss Annie L. Austin of Lewisburg, W. Va., Presiding Teacher and Teacher of English, Latin and German; Mrs. Sallie E. Frantz, of Birmingham, Ala., Teacher of History and the Sciences; Miss Mary W. Shaner, of Plattsburg, Mo., Mathematics; Miss Eleanor Martin of St. Charles, Mo., Art and Music, T. P. Walton, Piano. The Director of Music and the Voice and Elocution Teachers have not yet been selected. The curriculum is the result of the work and experience of some of the best educators in the South. The course in English is that designated by "The Committee of Five."

After mature consideration, it was decided to name the institution "Alabama Synodical College for Women." The Board authorized the expenditure of two thousand dollars, if necessary, in thoroughly renovating and repairing the buildings and beautifying the grounds: the work to be completed

The Editor's Chat With the Reader.

Under Event and Comment, please read Y. W. C. A. for Y. M. C. A. and save the editor from being ridiculous.

Dr. Gordon always writes well and his article in defence of his overture is readable and is really about the best that could have been done in defence of a poor cause. Rev. R. A. Lapsley gives another lesson for our study. Dr. S. S. Laws furnishes the first part of a most comprehensive treatment of Bible doctrines that will be seen to have a very pertinent application. We commend this highly to those who like strong meat. Shorter articles, such as the Division of the Synod of Virginia, The Forward Movement, Rejoicing in Affliction, add variety to the Contributed Department.

Dr. Hill is fine this week in his exposition of the Law of Love. The Westminster League has a most interesting lesson on Alaskan Missions, while the Missionary and Devotional Departments, for which the reader is indebted to the Associate Editor, are helpful and stimulating. In fact, we will not conceal the opinion that this is a pretty good issue of the Standard.

Church News.

Lexington Assembly, May 21.

The undersigned requests the Stated Clerks of all the Presbyteries in connection with our Assembly to send him, as soon as elected, the names of commissioners with their addresses, also the names of alternates with their addresses.

All visitors, other than commissioners, upon application to him will be furnished a list of hotels and boarding houses, with rates, and any other desired information it may be in his power to give.

Commissioners may inquire of him as to routes, arrival of trains and other matters and such inquiries will receive prompt attention.

M. W. Paxton,

Chairman Committee of Arrangements,

Lexington, Virginia.

October 1, 1903. The Synod of Alabama owns the property, and it is awakening to increased interest in the education of its daughters within its own bounds. It is hoped that every member of the Synod will take a personal interest in our institution. The college is located at Talladega; an educational, social and religious center.

#### Fire at the Talladega Orphanage.

Last Tuesday morning fire was discovered in the laundry and for a while it seemed as though no human power could save any of our splendid brick buildings. The laundry was a two-story frame building with a large sewing room up-stairs where the week's wash had been sent for mending. Nothing was saved here except two sewing machines. The fire next seized the girls' bath house and then a store room where there was a considerable amount of provisions. With a strong wind sending the flames against the large brick building, occupied by forty girls, the destruction of the entire Home seemed imminent. The blessing of God upon the heroic efforts of the firemen and citizens of Talladega availed at last and the fire was confined to the frame buildings. The loss will amount to quite \$2,000.

When the seventy children saw that their only earthly home, which had sheltered them so long, was about to be destroyed the most heart-rending scenes occurred. Some prayed, some wept; but the officers held them in good control; not one was injured. We are particularly thankful that the fire occurred in the day, and that no panic ensued.

Now friends, we must patiently and cheerfully go to work to rebuild. We ask your immediate help. Funds will be needed at once to replace the clothing and provisions destroyed, and to rebuild? Profiting by this sad experience nothing but brick will be used in the future. The insurance companies had cancelled our policies on these buildings owing to the extra risk of the laundry. The damage to the girls' dormitory will be several hundred dollars and is covered by insurance.

May we not appeal to our church to make good this loss? The Synod of Alabama nobly supports this home and has given large amounts for buildings and improvements. They will do liberal things in this emergency and we know this appeal will be heeded by them; but we believe our people in the other Synods would like to help. Make remittances to B. McMillan, Treasurer, Talladega, Ala.

J. G. Snedecor, Chairman.  
Gurdon R. Foster, Supt.

#### MISSOURI.

**PALMYRA PRESBYTERY.**—Palmyra Presbytery met at Palmyra, Mo., April 7, and was opened with a sermon by Rev. T. T. Trimble. Rev. W. S. Foreman was chosen Moderator and Rev. T. T. Trimble, Temporary Clerk.

The most important communication received was one from Synod with reference to a suggested plan by which the expenses of all delegates to Synod should be paid out of a common fund, contributed annually by all the churches. After due consideration Presbytery decided against the plan, believing it had better not be undertaken. The Presbyterian sermon was preached on the morning of the second day by Rev. W. S. Foreman, subject, the Holy Spirit and text Jno. 16:8-11. The reports presented from the churches manifest some encouraging and some encouraging features. Among the former were the lack of proper Sabbath observance and the absence of family religion in many homes. Among the latter, to give cheer and encouragement, were the number and amount of contributions from the churches to all causes, especially to Foreign Missions. And the second evening was devoted to a popular meeting in behalf of this latter cause, when addresses were made by Messrs. Foreman, Gallaher and McClintic, and a collection of \$15 taken.

This Presbytery in connection with the Presbytery of Hannibal, U. S. A., is endeavoring to establish a Presbyterian school at Rensselaer, Mo., and it was resolved to raise half the amount needed to purchase suitable property near the old Rensselaer Academy.

Rev. T. T. Trimble of La Belle and Elder W. S. McClintic, Monroe, were chosen as delegates to the General Assembly; with Rev. W. S. Foreman, of Memphis, and Elder J. S. Jennings, of Alexandria, alternates.

With hearty thanks for the hospitality and kindness of the Palmyra Church and people, Presbytery adjourned to meet at Big Creek Church on Tuesday, Sept. 1, 1903.

**POTOSI.**—Presbyterian Church at Potosi, Mo., has had quite a spiritual awakening in the last few weeks. Rev. J. Addison Smith, D. D., of Pattonville, Mo., came to us on March 9th and labored faithfully for over two weeks, giving us two services each day, and our hearts burned within us as he talked to us by the way and opened unto us the Scriptures. The Church was greatly revived and strengthened, both spiritually and numerically, receiving a spiritual impetus she has not enjoyed in many days. Dr. Smith, in our judgment, is totally exempt from all objectionable methods of modern evangelism, and has no questionable methods, or tricks to increase the membership; but relies wholly upon the Spirit of God to do His work, through the Word, faithfully and forcibly presented, while the matters of finance are left wholly with the deacons. Eight were added to the Presbyterian Church, and among these were two heads of families, and we confidently expect others in the near future. Many parents who had neglected to dedicate their children to God in the ordinance of baptism, were profoundly awakened to their responsibility, and came forward and had them baptized. The great importance of Sabbath observance was impressed upon the members of the Church, while the duty and privilege of family piety was greatly emphasized.

A. J. Cheatham.

#### KENTUCKY.

**LOUISVILLE.**—The Rev. Henry E. Dosker, D. D., who comes to take the chair of Church History in the Kentucky Seminary at Louisville is to preach the commencement sermon at the close of this session in this institution. The services will be in the First Church on the night of Sabbath, May 3rd. He has also been invited to preach the baccalaureate sermon at the close of session in June at Central University in Danville, Ky.

The Rev. Francis R. Beattie is to preach the commencement sermon for Mary Baldwin Seminary, Staunton, Va., on the 24th of May in the First Church at the morning service.

The course of lectures in Westminster Church, Louisville, Ky., on Church History, given by the Professors of the Seminary and ministers of the city are proving useful. Three of the twelve have been given with increasing interest each month. Dr. Tyler, the pastor, and Professors Newspress and Hemphill have been the lecturers so far. Professor Heath is due on the 24th of this month.

#### VIRGINIA.

**WINCHESTER PRESBYTERY.**—Commissioners to General Assembly are Rev. A. C. Hopkins, D. D., Charleston, W. Va., Rev. J. R. Graham, D. D., Winchester, Va., Elder H. C. Magender, Woodstock, Va., Elder W. C. Clayton, Keyser, W. Va.

Alternates.—Rev. Geo. Wm. White, D. D., Moorefield, W. Va., Rev. C. Ghiselin, D. D., Shepherdstown, W. Va., Elder C. G. Crawford, Kernstown, Va., Elder A. J. Thompson, Briggs, Va.

J. R. Graham, S. C.

**PORTSMOUTH.**—During the year there have been sixty-two additions to the First Presbyterian Church, twenty-nine of the number on profession of faith. The church is now supporting a missionary in China.

#### NORTH CAROLINA.

**CHARLOTTE; First Church.**—At the Communion service on the fifth inst., Rev. Jas. R. Howerton announced that thirty-eight members had been received since the beginning of this year, twenty-four by letter and fourteen on profession of faith in Christ. Dr. Howerton conducted a two-weeks' preparatory to the Communion, during which there was a marked deepening of the spiritual life of the Church. Two prayer-meetings were held daily and the attendance was good. The sermons were strong and helpful.

Rev. Edgar Tufts, of Banner Elk, N. C., preached at the First Presbyterian Church, Charlotte, last Sunday evening, and presented the interests of the Lees-Mac Institute and that mountain field in an effective way.

**SECOND CHURCH.**—Next Sunday will close Dr. Stagg's pastorate of this church. No definite steps have been taken toward calling his successor.

**HIGH POINT.**—Rev. A. S. Caldwell, pastor, has resigned this work, the resignation to take effect May first.

### Barium Springs.

All Presbyterians of North Carolina will be rejoiced to learn of the good fortune that has come to their Orphans' Home in the gift of a cottage from Judge Howard of Tarboro.

This magnificent gift Judge Howard makes in memory of his sainted wife.

Our Church will now be enabled to care for a family of 30 more orphan children selected from among the many pleading for admittance to the Orphans' Home. A sorely felt need has been supplied and every lover of the fatherless will rejoice that God in His goodness so signally blessed the Church's work for her orphans.

Could a more beautiful monument be raised to a devoted wife and mother than is this home, a pleasant, attractive home for 30 orphan children and those who care for them? Think of the good resulting from this appropriate monument for generations yet to come, yea, verily, through eternity.

With this gift greater responsibility is laid upon each individual member of our Church. These 30 other orphans must be supported and trained. Do we shrink from the burden? Brethren, we have only made a beginning in orphanage work, a grand beginning 'tis true, still only a beginning.

Had we not received this gift the Church would have found it as hard to support our 127 orphans as we are going to find it to care for 150; or if another cottage should be given us, to support 180 orphan children. (In this new cottage can only be received orphans of one sex.)

The President of the Board of Regents once said within our hearing, "The growth of the Orphans' Home is wonderful, but what has been accomplished has been done with very little effort." Brethren, we haven't even gotten up steam yet. With 120 orphans the Presbyterian Church might have had a stand-still period, puff and blow to support that number. Thank God then for this new cottage, it is a step forward and Presbyterians will bravely come to the support of those whom the Lord has given them, and if He should graciously provide another cottage for the other sex of those orphans seeking the protecting care and training of the Church of their fathers, that Church will gladly respond by doing her duty, and then will not be taxed.

It is very gratifying to us that one and another is responding with gifts for "Little Joe's" Church. It is a cause very dear to the entire orphan household.

R. W. Boyd.

WADESBORO.—At a congregational meeting held Sunday, April 5th, the following additional officers were elected: Elders, Dr. J. M. Covington and D. A. McGregor. Deacons, T. W. Austin and W. P. Benton.

A call was also made to the pastor, Rev. Donald McIver, for all his time.

GREENSBORO.—The First Church Sunday-school offering for "Little Joe's" Church has amounted thus far to \$185.

GRAHAM.—Sunday, April 5th was a busy day in our church. Sunday-school in the morning, session meeting just after, one young lady received into the communion and for baptism. During preaching service the pastor read the annual reports to Presbytery and exhibited the statistics on the blackboard. We have 208 members, after thoroughly purging the roll. Twenty-nine have been received—19 on profession and 8 adults baptized. Total contributions, \$2,692, which is \$13 per member, \$40 per family. While many of our members are in good circumstances, one half are poor people. We have pledged \$500 a year hereafter for foreign missions. After the sermon, the Lord's supper was administered. A congregational meeting was then called and the pastor's salary was raised from \$1,000 to \$1,200.

In the afternoon our regular quarterly children's service was held. Here are some of the interesting exercises: Recitation of the shepherd psalm and song by the primary department; golden texts by the junior department; announcing the honor rolls; baptismal service; naming and classifying all the books of the Bible; recitation of a portion of the Shorter Catechism; conferring diplomas and prizes for perfect recitation of the catechisms; tracing on an outline map Paul's three missionary journeys, the children naming all the places and events; collection for "Little Joe's" church.

The Graham pastors have formed a ministerial association. They have taken steps toward bringing the churches together

in quarterly union services, and organizing them for charitable and evangelistic work. They expect soon to have erected at the county home a chapel where monthly services may be held for the poor and for the prisoners in the stockade.

E. C. Murray.

DAVIDSON.—For the Oratorical Exercises of the Senior class in honor of Maxwell Chambers Day, the programme was as follows:

J. L. Anderson, Moore, S. C., Municipal Monopolies; W. W. Arrowood, Clover, S. C., Present Aspects of the Tariff; J. S. Bailey, Jr., Greenwood, S. C., The Sphere of the Journalist; H. F. Beaty, Mooresville, N. C., An American Home; W. J. Blake, Abbeville, S. C., Three Epochs in American History; P. P. Brown, Newton, N. C., The Man With one Idea; H. H. Caldwell, Harrisburg, N. C., America's Bulwark; R. D. Daffin, Jr., Mariana, Fla., The Middle Classes; W. M. Dunn, Jacksonville, S. C., The Quest for the Unknown; H. A. Johnston, Norfolk, Va., The Influence of Poetry; R. S. Johnston, Norfolk, Va., The Majesty of Law; W. H. Kirkpatrick, Blackstock, S. C., John Milton; H. A. Knox, Oak Forest, N. C., Woman's Sphere; H. G. McDowell, Asheville, N. C., Shakespeare the Poet; J. H. McLelland, Mooresville, N. C., A Vanishing Type; H. E. McMurray, Mt. Hill, N. C., America's Progress; A. R. McQueen, Carthage, N. C., The Deterioration of the Negro; A. L. Mills, Greenville, S. C., Individualism; W. P. Mills, Camden, S. C., Edgar Allan Poe; W. S. Patterson, Winston-Salem, N. C., The Factory as an Element in Civilization; F. M. Rogers, Winston-Salem, N. C., Cecil Rhodes; T. P. Sprunt, Charleston, S. C., A Knight of the Nineteenth Century.

The faculty acting as a committee for the Phi. society have awarded the Declaimer's medal to Mr. H. B. Smith, of the Sophomore class.

Rev. W. W. Williams, class of '95, is spending some time here. He preached most acceptably last Sabbath.

Dr. Smith is on an extended trip in this state, particularly in the eastern part, and also in South Carolina. He will be absent through most of the month of April.

The baseball team returned some days ago from a delightful trip to Georgia and South Carolina, winning games with the University of Georgia and Wofford College, and losing game with Clemson.

As an evidence of business growth and development in the town, keeping pace with the growth of the college, we may note the fact that the Southern States Trust Co., of Charlotte, a new but strong organization, has opened a branch bank in Davidson. Mr. W. A. Thompson is in charge, with Drs. J. P. Monroe and W. J. Martin as advisory directors. Deposits ran up above \$10,000 the opening day, and there is every reason to believe that the bank will not only pay well, but will be of great value to the business interests of the college and community.

CHARLOTTE; Tenth Avenue Church.—On last Sunday the Lord's Supper was celebrated for the first time in the New Church. The pastor announced sixty-four additions since the last communion, which was held in the old church, just prior to the removal into the new.

The records show one hundred and thirteen members added during the year.

The Westminster League is largely attended, and the roll of the Sunday-school has almost doubled.

### GEORGIA.

GAINESVILLE.—A very profitable meeting has just closed in the Presbyterian Church of this place, conducted by Dr. E. O. Guerrant of Kentucky. Preparatory services were held the week preceding, conducted by the pastors of the Baptist, Methodist and Presbyterian Churches. These three churches united in the meeting and shared in the blessing. There was but one really good day during the week, but despite the mud and rain the people attended in large numbers to hear the earnest, powerful preaching of Dr. Guerrant and a profound impression was made upon the entire community. The last night the rain poured in torrents but a good congregation was present—the largest Dr. Guerrant said he had never seen in such weather. Sabbath afternoon he gave an account of his work among the "Highlanders of America" in the beautiful auditorium of Brenan college, which was well filled, although it seats twelve hundred people. Last Sabbath we received

eight new members into the Presbyterian Church and the Baptists seven. Both churches expect to receive as many more in the near future, while the Methodists are continuing the meeting and will doubtless receive a number as soon as they "open the doors" of their church. There were about thirty professions of faith and altogether the meeting was unusually pleasant and profitable. Dr. Guerrant's visit will not soon be forgotten by the people of Gainesville.

I have recently had invitations to two important fields elsewhere, but am becoming more and more interested in my work here and in love with my excellent people, so that I have decided to remain here, and am in the midst of moving onto the property recently purchased by the church for a manse, where Mrs. McConnell and I are now "at home" to all our friends.

My church seems to be taking on new life. In addition to the purchase of property for a manse and site for a new church, we have recently put electric lights in our present building and every department of our work seems to be encouraging. I have been invited to preach the commencement sermon before the young men of the "North Georgia Agricultural College" the first Sabbath in June and also for the Public schools of Winder the fourth Sabbath in May.

T. M. McConnell.

**MOULTRIE.**—The church at Moultrie recently witnessed a unique and most impressive ceremony. Mr. and Mrs. L. E. Morgan in the presence of the congregation assembled for the morning service solemnly gave their only child to the Mission work in Africa. It was worth much to see this father and mother give their only child unreservedly and gladly to the Lord to be used in what seems the hardest work of the Church.

With prayer and thanksgiving little Lennox was set apart, dedicated to the work of carrying out the great commission. Without any hesitation the parents pledged themselves to train their son for his great work, looking with faith to the great source of strength. Surely it was an exhibition of great faith and love. If it was said of old times, "Greater love hath no man than this that a man should lay down his life for his friends," will this gift fail of its reward? Was it a sort of fulfillment of the command "Suffer little children to come unto me?" If yet other fathers and mothers would give their children the time of regeneration would not be so far off. Some mother will say as she reads this, I too will give my son. May it be so!

#### MISSISSIPPI.

The Presbytery of North Mississippi met at Grenada, Miss., April 2, 1903, at 7:30 p. m. The opening sermon was preached by Rev. C. H. Dobbs, Jr.

Rev. W. L. Milne was chosen Moderator, and Rev. W. D. Hedleston, D. D., temporary clerk.

Dismissed—Rev. J. D. Stormont was dismissed to the Presbytery of Utah of the Presbyterian Church of the U. S. A.

Received—Rev. J. L. McClung was received from the Presbytery of Transylvania.

Home Missions.—The committee of Home Missions report an imperative need of three or four additional ministers for the several vacant groups of churches. Rev. W. D. Hedleston, D. D., of Oxford, Miss., is the chairman of this committee.

Latin Thesis.—The Assembly's overture touching the Latin Thesis was answered in the affirmative.

Commissioners.—Rev. W. L. Milne and Elder R. A. Sha v of College Hill, Miss., were chosen principal and Rev. S. J. Martin and Elder H. W. Byers, of Orwood, Miss., alternate commissioners to the General Assembly.

Memorial Service.—Impressive memorial services in remembrance of the late Rev. G. W. Boggs and Rev. D. C. Rankin, D. D., were held.

Next Meeting.—The next regular meeting of Presbytery will be held at Sardis, Miss., Wednesday, September 30, 1903 at 8 p. m. After hearty and unanimous adoption of resolutions of thanks for the delightful entertainment of the members of Presbytery, Presbytery adjourned to meet at Water Valley, Miss., April 14, 1903, at 2 p. m.

Sherwood L. Grigsby, S. C.

#### MISSOURI

**ST. LOUIS.**—Communion services were held in all our

churches in the city the first Sabbath of April, and additions since last communion were reported as follows: Grand Avenue, Dr. J. F. Cannon, pastor, four on profession and seven by letter; Central, Rev. J. L. Mauze, pastor, one on profession and four by letter; Brank Memorial, Dr. B. H. Charles, pastor, one on profession and ten by letter; and in Cook Avenue, Rev. J. T. Boyer, pastor, two by letter. It has been eleven months since Mr. Boyer took charge of this church, and during that time there have been forty-four additions, sixteen of them on profession of faith; the congregations have decidedly increased and pastor and people have been much encouraged. The financial condition of the church is also better than in any previous year of its history.

The Young Ladies Missionary Society of Grand Avenue Church decided in January last to undertake the support of a Missionary, probably in China, and have already raised and sent to Nashville \$350 of the \$450 needed, and the rest will be forwarded in due time. This is a long step in advance, being more than twice as much as was given last year; and besides this the Society has this year contributed to Synod's Home Missions, to a Sabbath-school Missionary in the Ozarks, Mrs. Rinehart, and to various city charities. This Society, its efficient officers and members, are all to be congratulated and commended for the fidelity, zeal and success with which they have prosecuted their work.

The Central Church has also much to encourage it during the past year, sixty additions, enlarged attendance, increasing interest and new life in all departments of church work; e. g., on the afternoon of the last communion a special meeting for the young was held, with good attendance and fine attention; and when an invitation was given more than a dozen not only manifested an interest but made an intelligent profession of their faith in Christ, these have been organized into a class of instruction by the pastor, and in due time will be admitted to the full communion, and the officers have determined to hold a similar meeting every quarter.

#### Texas Presbyterian University.

The Board of Trustees of the Texas Presbyterian University met in McKinney, Texas, the future home of the institution, for the first time on March 18, and continued in session three days. The reception of the Board by the people of McKinney was an ovation never to be forgotten. The children of the Public Schools, and hundreds of the citizens met them at the station on the arrival of the train, and a public reception was tendered them in the Opera House, with addresses of welcome from the Mayor of the City, representatives of the County, the Public Schools, and the Church. A two days' programme of public exercises, appropriate to the occasion, had been arranged, with addresses from members of both branches of the Presbyterian Church.

Wednesday night the Opera House was crowded to its utmost, the feature of the evening being an address by the President of the Board of Trustees, on "The Past, Present and Future Prospects of the University," followed by the address of Judge T. J. Brown of the Supreme Court of Texas, on "Texas, its Past, Present and Future." The following is from the McKinney Courier of March 19:

"To say the Opera House was packed last night only conveys a faint idea of the true conditions. It was no uncommon thing to see two occupying one seat. All the available chairs were crowded into the aisles, the windows were filled, and standing room was at a premium, extending down the stair-case into the street below."

The special purpose of this meeting of the Trustees was to decide which of the seven tracts offered by the citizens of McKinney should be selected for the site of the University. After a two days' conference with the Local Committee, after a tract of 192 acres, just North of and adjoining the city, one mile from the Court House, was selected. The ground occupies a high elevation, with a view in all directions, of eight to fifteen miles, and is considered the most beautiful location in the County.

A committee was appointed to select an architect, with instructions to have the grounds laid out and the plans for the building prepared as early as possible.

Immediately after the adjournment of the Board, the ladies of McKinney held a meeting and formed an organization for the purpose of securing funds for a second building, to cost \$50,000. This will be a dormitory for young ladies, and will be in addition to the \$80,000, raised by McKinney.

## Temperance.

### To the Men and Women of North Carolina.

The favorableness of conditions is itself a sufficient call to the men and women of North Carolina to gird themselves for battle against the saloon, their ancient and remorseless enemy.

Public sentiment against the saloon is stronger than it has ever been. It is recognized by all intelligent men as the chief source of the drink evil—an evil of the gravest character and greatest proportions; and enlightened citizens are convinced by painful experience that the saloon is the worst of the several forms of the liquor traffic. Moreover, the political leaders have grown weary of the influence of the saloon in political life, and are ready to join in an effort to destroy it. On the whole, therefore, the condition of public sentiment is most auspicious.

Again, the ignorant black vote having been eliminated, the saloon's hope in voting, as they have in the past, large numbers of ignorant negroes, is cast down, while, on the other hand, the intelligent and honest classes of the colored race who yet have the ballot have made a rule of voting against the chief enemy of their weaker brethren—the saloon. Of larger significance, however, is the fact that the white race feels at liberty to take up this question now, after long years of waiting and suffering, and they take it up with the determination to settle it and settle it right, and if need be of choosing officers of the law who will enforce their will when once it has been expressed.

Again, under the new Act of the General Assembly known as the Watts Act there are three changes that make decidedly for the temperance cause.

First, the saloon and distillery are excluded from the country districts. That is, evasion and destruction of municipal prohibition, such as has been accomplished by setting up saloons just outside of prohibition towns and cities, is now rendered impossible by a sweeping statute.

Second, elections may be held at any time of year, not within ninety days of a political election. Formerly the local option elections have been limited to the month of May in which many cities and towns hold municipal elections, and these have often served to muddle the issue. Now the issue may be presented without any complications whatever.

Third, We may have choice of prohibition, saloons, or distilleries, or dispensary.

These are decided advantages and should encourage every citizen who has the welfare of the Commonwealth at heart to go readily into this campaign against the saloon.

Let it be observed that the new Act does not go into effect until July 1, 1903. This accounts for the fact that we look for the elections not to occur earlier than September or October of the present year. But this is not the only reason. We are of opinion that this campaign must be commenced immediately. We must work thoroughly and earnestly, and six months is none too long a time. We cannot afford to take chances in a matter so grave. Frequently to lose an election will mean a set-back for ten years.

We expect that in every community there will be discussion of the dispensary question, and we take it, therefore, as the part of wisdom to declare our position now. We are first of all opposed to the saloon system. It is recognized as the worst form of the liquor traffic. We are, secondly, for prohibition. It is recognized as the only really desirable treatment of the liquor traffic. If in any community the argument shall be made for a dispensary, let it be based upon the understanding that a dispensary is favored only on the two grounds, namely (1) That it is an improvement upon the saloons, giving protection to the rising generation; and (2) That it will make way ultimately for prohibition. We regret to confess that we fear that there may be cities in our State in which an abrupt change from the open saloon to prohibition could not be so successfully made as we desire. In such cities the dispensary is the practicable half-way step. We respectfully recommend that the friends of prohibition take this question up and treat it according to their knowledge of conditions in their cities or towns, and that once a course shall be determined upon, every man who opposes the saloon system shall give it hearty support.

We expect that elections will be called for in every city and town in which saloons now exist. We would here remind the opponents of the saloons that they must get up a petition of

one-third of the qualified voters and that thirty days notice of the election must be given. It is of the highest importance that the friends of temperance proceed immediately to organize in every town, and that they select officers and committees that are capable of wisely and vigorously conducting the campaign. An organization formed now will be able to do its best work in the summer and fall. This contest is wholly local. It presents the aspects of a general warfare, but each election is a battle in itself. The work will not be done, cannot be done, from headquarters at Raleigh. It must be done by the local organizations. Nothing short of a hand to hand canvass of every voter should be aimed at in every town and city.

The Executive Committee has called a temperance convention for July 7. The object of such a convention is mutual encouragement, to forward the campaign, to strengthen the movement all along the line; to elect field men, etc. If conditions seem ripe for this meeting, we shall have it. If not, the character of our movement being local, we shall not fear not to have it.

It is proposed to supply the demand for literature and for speakers, and it is expected that sufficient funds will be contributed to pay expenses. We shall rely upon the press of the State no little, but we shall also prepare a distinctive campaign literature. We here and now call for volunteer campaigners, promising them travelling expenses. We already have the names of some of the State's leading men and we expect the flower of the Commonwealth to join in this great battle for Moral Supremacy.

The movement is non-denominational. It appeals to all good men and women. It is non-partisan. It will sift the men in all parties. It is a movement in the name of God and Humanity against the saloon, and in it should be gathered the full moral strength of our good Commonwealth.

J. W. Bailey, of Raleigh, has been chosen manager of the campaign. Let every organization report to him the names of its President and Secretary. Let persons proposing to organize freely advise with him. Also send to him applications for literature, speakers, information, contributions, etc.

Finally, we appeal to all good men and women heartily to give themselves to this holy cause. The curse of the saloon is known too well—too well. We are verily in danger of growing so used to it and its terrible work that we will fail to apprehend its awful proportions. It is the source of ninety per cent of crime, seventy-five per cent of pauperism, and above fifty per cent of insanity. (The first two items are based upon the report of the Bureau of Statistics of the State of Massachusetts for 1895, and the third is based upon another official investigation in that State.) These facts are submitted to remind the indifferent that the question that we are raising is the most serious question that can be raised in America, and that the liquor evil is an evil that calls for the concern of every man that loves his fellow man, his God and country, his home and his children. We bid the friends of our cause to greet the conflict with a cheer, to face the old discouragements with overcoming faith and zeal born of desperate necessity, to give themselves to this cause freely, and throughout the struggle to reckon upon the conquering leadership of Him Whose we are and Whom we serve, for Whose will and glory we shall endure what we shall endure, and in Whose Name we shall conquer.

Respectfully submitted,

N. B. Broughton, Chm.,  
T. N. Ivey,  
J. W. Bailey,  
I. C. Blair, Treas.,  
J. A. Oates, Cor. Sec'y.,  
J. O. Atkinson,  
J. I. Johnson,

Executive Committee.

By J. W. Bailey, Manager.

They tell a story of Mr. and Mrs. Carnegie being invited to dinner by a box holder at the Metropolitan opera house, the party going on to the performance afterward. As the dessert was reached the guest of honor asked the fashionable hostess what opera they were to see. "La Tosca" was the reply. "Ah!" said Mr. Carnegie, moving away his chair; "that's immoral; we cannot go to it;" and immediately the ironmaster and his wife ordered their carriage and departed.

## The World.

The Dutch Parliament passed the anti-strike bill by a vote of 81 to 14.

Five hundred persons were killed by an explosion of powder in Chiua, last week.

The net earnings of the United States Steel Corporation for March were more than \$10,000,000.

Seven of the largest cotton mills at Lowell, Mass., have been shut down by organized textile labor.

The Venezuelan government troops have been defeated in a battle with insurgents near Caracas.

The village of Tiojo, Colombia was destroyed a few days ago, by volcanic eruption, and sixty lives were lost.

Young Lu, the Controller of Chinese Finances is dead. He was the real author of the anti-foreign outbreak in Chiua.

King Edward and Queen Alexandra will visit Scotland early in May, and will spend some weeks in Ireland in July.

The little republic of Honduras has two claimants for the Presidential chair, one claims it by possession, and the other by a majority vote.

Dr. Lorenz, whose successful treatment of cripples won the enthusiasm of the physicians of the country, will return to America this week.

The Colombian Senate meets in regular session in July, but it is thought an extra session will be called early in May to ratify the Canal treaty.

Secretary Cortelyou is proceeding carefully with the organization of his department. The most difficult task is to find competent men to develop the different bureaus.

The contest for the throne of Morocco is not ended. A stubborn eight-hour fight has been one of the results, but it is difficult to ascertain from the dispatches which side suffered most.

The famine in the Kwangsi Province of China is increasing, and starving parents are selling their children for food. Consul McWade makes an appeal to the charity of the United States in their behalf.

On April 11th, one of the Royal Blue trains between Washington and New York ran 20 miles with no one at the throttle. In leaning out of the window, the engineer was killed by a telegraph pole.

President Loubet, accompanied by M. Fallieres, president of the senate, Foreign Minister Delcasse and M. Pelletan, the minister of marine, left Paris April 12, for Marseilles on his way to Algeria.

Brigham Young, president of the Council of Twelve Apostles of the Mormon Church, died April 11th, after a lingering illness. He was born at Kirtland, O., in 1836, and was the eldest son of President Brigham Young.

The statue of Gladstone, erected by Parliament, has been, as is usual with memorials in the Abbey, quietly unveiled in Westminster Abbey. It fills the last remaining space for a standing statue in the transept.

Constantinople, April 11.—The news of the death of M. Stcherbina Turkey, who was shot by an Albanian sentinel recently at that place, has greatly alarmed the authorities here, who, as a result, anticipate complications with Russia.

The latest germ theory which works all right—in the laboratory, comes from London, to the effect that at the rate of 180 shakes per minute the germ can be shaken to death. The practical application has not been decided upon. Engineers at least ought to be immune.

Ex-Senator McLaurin, of South Carolina, in an interview printed here, says the Mohawk Valley Steel Company, of which he is vice president, has let contracts for the building of an immense iron and steel plant at Brunswick, Ga., to cost \$10,000,000.

The first German transatlantic cable, which was laid in 1900, has proved so successful from a business point of view, that a second one is to be laid. Preliminary work has been started at Embden.

Mr. Wayne Mac Veigh of Penna. has been chosen by the President to represent the United States at The Hague, when the arbitration tribunal considers the question of preferential treatment as between the allied and non-allied powers having claims against Venezuela.

The War Minister has started for the frontier to perfect the measures to prevent Bulgarian bands from entering Turkey. Further reinforcements of troops have been sent to the frontier, and in case of necessity martial law will be proclaimed in the Kostendil (Bulgaria) district.

It seems probable that England is to witness something of a revival of the monastic life that was destroyed by Henry VIII. Many of the expelled French congregations are flocking to the United Kingdom and negotiations have been going on for some time looking to the purchase of land in the southern countries whereon to build monasteries and convents.

The English War Office is accumulating quite a number of motor cars. A number were added the other day to the "fleet," and others are in course of construction. Some of the cars are fitted with an electric searchlight apparatus for the field. This consists of a small horizontal Wolseley motor coupled to a dynamo, which generates the current. The whole of the plant is mounted on the rear part, and its advantages will, it is stated be demonstrated during the summer maneuvers.

In the delta the maximum flood has reached the lower level and with determined efforts there is still a chance of success remaining. A conference with interests around Hymelia was held here and after a full canvass of the situation it was decided to resume work Monday, the planters pledging a subscription of \$10,000 to carry forward the undertaking. It was learned from the canvass that both wings of the crib work are still holding firm, and there is no more washing. This has encouraged the hope that something can still be done to reduce the duration and extent of the overflow. The river at New Orleans remains steady at 20 feet.

Mr. D. G. Zeigler, an architect of Sumter has invented a machine for perpetual motion which he thinks has solved the problem which has puzzled the world up to this time. It is the first perpetual motion invention that the United States government has allowed a patent for in 40 years. It has also been patented in every foreign country. Mr. Zeigler would not make his invention public until he had it covered by patents in every country. In the near future Mr. Zeigler will use this machine for practical work.

The United States patent office has the following to say about the machine: "This invention utilizes the gravitative force of a traveling weight arranged to move in a circle and during each revolution to pass towards and from the centre of rotation in a path, to bring the preponderance of weight on the descending side of the rotative support, carrying the same weight, whereby, power is generated to perform effective work.

Manila, April 11.—The investment of Bacolod, which was captured by Captain Pershing's forces, after a fight in which a hundred Moros were killed, occupied three days. The final assault was made at noon Wednesday. Desperate fighting took place inside the forts. Seven cannon were captured and eleven Americans were wounded, a few of them seriously. It is probable that all the Americans will recover. The column approached Bacolod early on Monday and found new forts, which had been a year under construction, flying battle flags. The Moros did not wait to be attacked, but fired a volley, which wounded two Americans. Captain Pershing then decided to bombard the fortification, and Gately's batteries took up positions and shelled the forts and works until Wednesday morning, the infantry and cavalry supporting the attack. Many of the Moros left the forts on Monday and Tuesday nights, and escaped in boats on the lake. The assault on Wednesday was carefully prepared. The column carried forward a bamboo bridge, on which the troops crossed the moat under fire and afterwards scaled the walls. The fighting inside the forts was most desperate. Sixty dead Moros were found inside the walls and 40 were killed in the trenches. The whereabouts of the Sultan of Bacolod is not known. He is believed to have escaped Monday night.

## Deaths.

"One less at home!

The charmed circle broken—a dear face  
Missed day by day from its accustomed  
place,  
But cleansed and saved, and perfected by  
grace!

One more in heaven!

### In Memoriam.

LANNEAU.—In Jacksonville, Fla., at the residence of her Nephew, Mr. Joseph H. McLaurin, on the afternoon of March the 23d, 1903, Mrs. Francis Hooper Lanneau quietly, peacefully fell asleep in Jesus, after a long and lingering illness of several months, which she bore with patient endurance and meek resignation to the will of her heavenly Father. Mrs. Lanneau was born at Ecclesford, N. C., near Fayetteville, Aug. 13th, 1825. She was the daughter of Mr. John D. Eccles, an honored Ruling Elder of the Fayetteville Presbyterian Church and an elder sister of the late Mrs. Duncan McLaurin who entered into rest only three weeks previously. So that the two sisters so long and lovingly united in life were not long separated from each other in the land where partings are unknown.

On July 13th, 1851, she united with the Presbyterian Church, under the ministry of Rev. Adam Gilchrist, pastor of the Fayetteville Church. And from that day till she died, she was a consecrated, consistent and loyal member of the Church of her choice. She was bereft of both parents in the year 1856—her father dying June 15th, and her mother, Dec. 17th. After these sad events she left her native state going to Lake City, Florida, where on Dec. 24th, 1857, she was married to Rev. Bazile Edward Lanneau, who organized and served for several years, as pastor of the Lake City Presbyterian Church. There was born to them only one child, a boy, which died Feb. 20th, 1860, being only eight months old. During this same year on July 12th, the devoted husband passed away at Oakland College, Miss., in which he was professor of Ancient languages. The days of her widow-hood followed close on the day which bereaved her of her only child, and her life was again blighted with sorrow, but the withering of her fondest hopes of earthly happiness by the dispensations that rendered her childless and a widow did not weaken her faith nor cause her to faint in the day of adversity. During all the years that intervened between those sad events and the day her sun went down in a peaceful old age, she ever manifested a strong and unwavering confidence in her heavenly Father, trusting in His faithfulness under all the changing vicissitudes of life. To her,

"Prayer was the Christian's vital breath  
The Christian's native air."

And in this delightful atmosphere she lived. Like her Lord and Saviour, she made it her "meat and drink to do the will of her Father in heaven"—and in further imitation of Him, she "went about doing good." Many are the homes and hearts of the poor in Fayetteville, Lake City, and Jacksonville especially,

where she spent the last years of her useful life, that were made glad and comforted by loving ministries in which she so greatly delighted. During her residence in Jacksonville, Fla., she was identified with and an active member of the Newman Street Presbyterian Church, a regular attendant upon the services of the sanctuary, and a faithful teacher in the Sabbath-school. She was also an earnest and active member of the Ladies' Relief Society of the city, to which she gave much of her time and labor in caring for the poor and needy, and was regarded a veritable angel of mercy by those in distress, sorrow, and affliction. So not only is she mourned and missed by those to whom she was related by the tender ties of love and blood, but by many others, who were beneficiaries of her generous and loving charity. And to her belongs the high commendation of the disciple of Joppa, called Dorcas. "This woman was full of good works and alms-deeds which she did."

She was by nature refined and gentle, and by grace a vessel of mercy fit for the Master's use. A true, sincere and consistent Christian proving her faith by her works, depending on God's grace for support under trials and for strength to perform duty. She had a well-founded faith resting on Jesus' blood, which gave her a "strong consolation and good hope through grace. "And to her to live was Christ, and to die was gain." She left no children to grieve or mourn a mother taken from them, but loving and devoted nephews and nieces and an aged brother-in-law to whom she was devotedly attached and other friends and loved ones, whose hearts weep bitter tears of sorrow because she is not.

The mead of praise and commendation of the ideal woman, in her home, social, church and public life, contained in the following lines is appropriate to describe the character and conduct of this saintly woman, who now rests from her labors—

"She doeth little kindnesses  
Which most leave undone or despise:  
For naught that sets one heart at ease  
And giveth happiness or peace,  
Is low esteemed in her eyes."

W. H. Dodge,  
Her former pastor.

LANNEAU. — Resolutions of the Phoebe Swart Foreign Missionary Society of the Presbyterian Church, Jacksonville, Fla:

Whereas, Our Heavenly Father has seen fit to call to her reward, our loved friend and faithful member, Mrs. Fannie Lanneau, therefore be it,

Resolved, That as a society we deeply deplore the loss we have sustained in her death, and would here bear loving testimony to her fidelity and earnest discharge of duty for many years as a member of this Society.

Resolved, That we extend to her kindred and friends our earnest Christian sympathy and commend them to Him, who alone can give true and abiding comfort.

Resolved, That a copy of these resolutions be sent to the family, published

in our city papers, and recorded upon our minutes.

Mrs. W. H. Simmonds,  
Mrs Harriet Baker,  
Mrs. J. L. Dunn.  
Committee.

GRAHAM. — After a protracted illness Miss Jane Graham at Hope Mills, No. 3, Feb. 21, 1903.

For many years she had been a consistent member of the Presbyterian Church and died in the faith. Hence, her sisters and brothers sorrow not as those who have no hope.

M'MILLAN. — Whereas, on March 3, 1903, Mr. Daniel McMillan in the eighty-fourth year of his age departed this life, therefore be it resolved:

1, That we bow in submission to the will of Him who rules among the armies of heaven and inhabitants of earth.

2, That in the death of this good brother Big Rockfish Church has lost a consistent member and an efficient officer. He was its oldest ruling elder and for many years clerk of the session. He was a kind father and husband, and an upright, faithful citizen.

3, That we cherish the memory of our departed brother, imitate his virtues, tender our sympathy to the aged widow, her children and grand-children and commend them to the Father of mercies and God of all comfort.

4, That these resolutions be spread upon our record and a copy sent to the family and Presbyterian Standard for publication.

By order of the session, April 4, 1903.  
Dugald Munroe, Mod.  
Lauchlin McDonald, Clerk.

GRAHAM. — At her home, Miranda, N. C., Saturday, February 28th, Mrs. John K. Graham fell asleep after a protracted illness, borne with unwavering faith and Christian fortitude.

The deceased was for many years a consistent and very useful member of Thyatira Church and her influence for good will be felt in the community for years to come. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the spirit, that they may rest from their labors: and their works do follow them." Pastor.

M'DOUGAL. — Died in Marion, N. C., April 3rd, 1903, Mrs. Margaret J. McDougal, in the seventy-third year of her age. Mrs. McDougal was an invalid and a great sufferer for a number of years before her death. This suffering was greatly intensified in her last hours, her death being caused by a severe burn about a week before the end. In all her afflictions her consistent Christian character shone with a pure light. She was one of those who have been purified through suffering. Mrs. McDougal was born in Argyleshire, Scotland, March 15th 1831 and was the daughter of the late Rev. Jno. C. Sinclair who removed to Prince Edward Island, Nova Scotia, when she was seven years of age and later preached in Mecklenburg and Cumberland counties N. C. She was united in marriage to Jno. Q. McDougal of Cumber-

land county, who died here in 1880 and leaves one daughter, Mrs. W. E. Landis, and a brother, Col. P. J. Sinclair, of this place to mourn her loss.

**M'QUEEN.**—"Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me."

After a wasting illness, the call came to our young friend, James Alexander McQueen, whose life-plan was just unfolding, and he went to "see Him face to face, to tell the story, saved by grace." He was the third son of Rev. Martin McQueen, was graduated from Davidson College with the class of 1899, and taught for two years near Charlotte, before going to Columbia University where he did the work for an A. M. degree. Near the close of the term a hemorrhage betrayed the lurking disease, and when he came back to the old home in Moore County, N. C. we looked into his face and understood. A few months were spent in Teays, in the hope that the dryer air would be helpful, but it was a losing fight from the beginning. He came home in February and died March 8th, 1903. We had counted so much on what he would accomplish, for he was well equipped for service; ambitions, frank, gentle, manly, golden-hearted, and he would have liked to "carry his shield;" but it was not to be. How we were reminded of the young student by the Brier bush as we watched him, patient always and hopeful.

He has gone through the open door to eternal youth. "What I do, thou knowest not now."

## The Household.

### The Truest Hospitality.

"The essence of hospitality lies in making one's guests feel perfectly at their ease," said Julia Dent Grant.

"Let me give you an instance of what I consider real hospitality," she continued. "Years ago I attended a little dinner given by an old and very dear friend of my girlhood. Her income was no larger than her dining-room, and that was so small that her party had to be limited to eight. The dinner was most excellently cooked and nicely served, but very simple and inexpensive. We scarcely gave a thought to each course as it passed, except to realize how charmingly homelike a feast it was.

A gracious hospitality made about us an atmosphere as genial as sunshine. I was the only guest present who caught a gleam of anxious bewilderment steal across our hostess when the dessert was set before her. The anxiety was gone in a second. It had been scarcely more obtrusive than a low-toned request of her maid for a large serving spoon. Immediately she was her own sparkling, cordial self again.

"Not a little comment was passed on that dessert; it was so novel and delicious. To more than one guest the hostess smilingly promised the recipe. The dish was new to me: it was a creamy, rich yellowish custard, perfectly chilled, and

served with macaroons. That evening when we were alone I reminded her that I also wished the recipe before I went home. She looked at me for a moment with a quizzical smile and asked, "Really, didn't you know it was a failure?"

"I assured her I had no idea of what it was.

"I don't mind confessing to you now," she said, "although I had one terribly anxious moment when I glanced at the contents of that glass bowl. My little maid and I prepared the dinner all alone, and I left her to unmold a maple mousse. In her anxiety, when she found it would not come from the mold, she set it in hot water, and—well, you saw the result. I did not call attention to it; I could do nothing but serve it as it was."

"That was an instance," said Mrs. Grant, "of perfect hospitality. Imagine the uncomfortable end to a perfect dinner had she explained the circumstances, inveighed against a servant's carelessness and let us into the secret that we were eating a failure. Thousands of women would have done it from sheer annoyance and forgetfulness. The circumstance stands constantly in my memory as an instance of high breeding and the truest hospitality."—Collier's Weekly.

### For Your Mother's Birthday.

An idea I carried out on my mother's birthday not long ago was such a complete success I thought possibly some other "Good Housekeeper" might like it. First I asked all my mother's sisters and number of her most intimate friends to write so that she could receive their letters on her birthday, with the result that

eleven were received. Then I prepared my birthday box. There were eight or ten little gifts, and each was wrapped in white paper, tied daintily with ribbon, and on each was inscribed the hour at which it should be opened. For instance—at breakfast time there was a doily to be unwrapped, and at 9 o'clock a photograph frame. A box of candied cherries was supposed to follow her luncheon, at 1, while at 3 there was a book to claim her attention. And in this way the pleasure of being remembered was prolonged through the day.—Good Housekeeping.

### A TRAIN FOR MILLIONAIRES

#### Is to Run Between Chicago and Florida Resorts.

Chicago, November 21—Chicago is to have a millionaire's train between this city, Jacksonville and other Florida resorts, which will be as fine in equipment and as fast in time as the famous train running over the Atlantic Coast Line from New York to Florida points. The new train will be placed in service by the East Illinois soon after the first of the year, and will make the trip from here to Jacksonville in thirty hours, instead of thirty-one, as heretofore.

All the equipment to be used is to be new and is now in course of construction by the Pullman Company. The cost of the necessary equipment will be between \$700,000 and \$1,000,000.

This elegant new train from the West will be operated via Evansville, Nashville, Albany and the Atlantic Coast Line to Jacksonville, thence to St. Augustine, Fla.

It will be seen that the Atlantic Coast Line will maintain its reputation for perfect passenger service from the West as well as from the East.

## MRS. HELENA BLAU,

Young Milwaukee Society Woman.

**T**HEN thousand cured women have written to tell how Wine of Cardui bestows the blessing of health on every woman who takes it, rich and poor alike. Mrs. Helena Blau, No. 123 Seventh Street, Milwaukee, Wis., is one of the young women whom Wine of Cardui has rescued from a life of suffering. She writes:

"Wine of Cardui is certainly 'worn out' women's best friend and I am pleased to give my experience with it. A few months ago I caught a severe cold, having been out in inclement weather, which settled all over me, particularly in the abdomen. I was in almost constant pain. I consulted a physician and took his medicine for a month and without any relief. I then decided I would try your medicine and it was a lucky day for me when I did so. I noticed a change in a few days and felt encouraged to continue taking Wine of Cardui, and my patience was rewarded, for in two weeks my pains had left me and I felt like a new woman."



Mrs. Helena Blau.

The woman who has suffered from female weakness should do anything within reason to secure health. Wine of Cardui is the medicine that appeals to reasonable women—women who hold operations and cutting in horror—women who know that Nature is the best physician. Wine of Cardui gives women back their health by giving Nature a chance to build up the wasted and diseased tissue. Wine of Cardui regulates the menstrual flow and Nature, when relieved of the drains or of the poisons in the system, makes the functional organs strong and healthy again.

Any woman who is silently suffering untold pains because she is too sensitive to undergo a physician's examination and treatment can find no excuse for not securing relief when Wine of Cardui is offered to her. There is no publicity to deter her. She can take Wine of Cardui in the privacy of her home, with as much assurance of a final cure as though a dozen doctors recommended it. Many physicians do recommend Wine of Cardui to their patients.

Why not get a \$1.00 bottle of Wine of Cardui from your druggist today?

## WINE of CARDUI

A million suffering women have found relief in Wine of Cardui.

## The Home Circle.

### Easter Morning.

By Rev. Henry T. Weiss.  
(Superintendent of Bethesda, The Protestant Leper Home, and Missionary in charge. Present address, 12 Church Street, Bethlehem, Pa.)

It is 5 o'clock in the morning. Over the tall trees of the forest on the opposite side of the Surinam river shines the constellation of the majestic Southern Cross. Myriads of stars move along in their silent course. Also in the cottages of Bethesda, the leper village, all is still. Only from one of these cottages is heard a cry of distress, the cry of an unfortunate inmate approaching his dissolution. 6.30 a. m.—Dull burn the few lamps in the chapel of the lepers in which, during the last weeks they have so often gathered in order, in spirit, to follow their suffering Saviour on his dolorous road to Golgotha's cross.

Quietly the congregation awaits the arrival of the missionary. Now he enters with the joyful Easter greeting: "The Lord is risen!" The lepers arise responding with the words: "He is risen indeed!" and triumphantly the words sound forth in the Easter night:

Hail, all hail, victorious Lord and Saviour!

Thou hast burst the bonds of death;  
Grant us, as to Mary, that great favor,  
To embrace thy feet in faith.  
Thou hast in our stead the curse endured,  
And for us eternal life procured,  
Joyful, we with one accord,  
Hail Thee, as our risen Lord.

The lepers now all pass out, in mute procession, into the starlit night, to the last resting place of the dead. Silently they move along, each one absorbed in his own thoughts.

On the edge of the forest, in dark outline, rises a cross from among the tall grass. They have now reached the peaceful grave yard of the leper colony. No high monuments of brass or stone adorn this resting place of the dead. No kneeling angels guard the graves of the sleepers. In vain would you seek even the simplest grave stone. The giant trees of the primeval forest stand here like a death watch. The waves of the Surinam river murmur a funeral dirge to the departed.

"I am the resurrection and the life! Whosoever believeth in me shall live though he were dead!" Thus sound the words of life and hope over the lowly mounds of earth.

Now rises, on the opposite shore, above the woods, the fiery orb of day. His beams tremble through the thick foliage of the primeval forest, they plunge into the current of the stream, they illumine the cottages where pain and suffering dwell, they surround with fleeting lustre, the cross on the field of death.

Struck by the wind the tall grass surges up and down—like a crystal sea—and the lowlands far and wide glisten and sparkle with heavy dew in the bright Easter morning light.

The company of cripples, men, women and children, all clad in spotless white,

surround the graves of their former companions and friends whose long path of suffering has ended here. Not far from these Christian lepers a large number of heathen Coolis listen to their Easter hymn of rejoicing:

Jesus lives! henceforth is death  
But the gate of life immortal;  
This shall calm my trembling breath,  
When I pass its gloomy portal;  
Faith shall cry, as fails each sense,  
Lord, thou art my confidence.

The hymn has perceptibly moved the swarthy sons from India's pearly strand as the expression on their faces would indicate. Leaning on his staff, bent forward, Buddha's priest looks down to the earth. He seems, at this moment, to feel something like a longing for Heaven and he is conscious that One who is invisible to the human eye, yet omnipresent, is here passing through the groups of Christian lepers and that He is mightier than Buddha.

The hymn has died away. The Christian congregation unites in prayer to the risen Prince of Life.

Those, among the lepers whose hands still remain, reverently fold them. The others cross their crippled members, while the Coolis place their arms over their breasts. The missionary in his prayer remembers the departed, he commends the living of this village of exiles from home and kindred, to the heart of the All-compassionate Saviour. He asks that an Easter blessing may descend upon the heathen peoples who still dwell in darkness and the shadow of death—far from the Easter light and hope. When the Amen has been pronounced the lepers extend to each other, over the graves of the departed, their crippled hands during the singing of the well known hymn:

We who here together are assembled,  
Joining hearts and hands in one,  
Bind ourselves with love that's undismembered,  
Christ to love and serve alone:  
Oh, may our imperfect songs and praises  
Be well-pleasing unto Thee, Lord Jesus:  
Say, "My peace I leave with you:"  
Amen, amen, be it so.

Now they return to their cottages, the homeless exiles who, under Golgotha's cross, have found the way to their Father's home on high and peace on earth. Across their scarred and disfigured visages passes a beam of Easter joy. They know that God's messenger will some day approach their couch of suffering and gently bear them away from this valley of corruption into the land of the redeemed from many nations, where dwell the saints in light.

In your Easter joy, kind reader, will you not also remember the poor, crippled lepers of Bethesda? Your helping hand and sympathy is needed in order to extend the work. There are still thousands of lepers in Surinam who cannot turn to Bethesda for shelter because there is no room for them. Many there are who are anxious to come and be tenderly cared for, to find rest here under the shadow of the cross of Calvary. In the lepers' farewell letter to us they wrote: "As it is only love for us that prompts you to cross

the seas. He will crown your labors with success; for where love is the compelling power, the Lord will command a blessing."

### Westminster Abbey.

Rev. W. W. Moore, in Children's Friend.

Westminster Abbey is not wanting in architectural interest. Indeed it is pronounced by Mr. Freeman the most glorious of English churches, and is said to be the one great church of England which retains its beautiful ancient coloring undestroyed by so-called "restoration." The exterior is singularly impressive, whether viewed from the east, where the exquisite lacework of Henry VII.'s Chapel, with its richly decorated buttresses, rivets the attention at the first glance, or from the north, where we face the north transept, the front of which, with its niches, its rose-window, and its great triple entrance, is pronounced by Mr. Hare the richest part of the building externally, or even from the west, where, in spite of the two comparatively late and feeble towers, we have a noble front, the loftiest of which is well brought out by "the low line of grey wall which indicates the Jerusalem Chamber." The interior is still more beautiful, and, as we have already seen, this beauty culminates in Henry VII.'s Chapel, the loveliness of which is absolutely unrivalled in the whole world.

In the chapel of Edward the Confessor stands a scratched and battered wooden chair, six hundred years old, beneath the seat of which is inserted a thick, flat block of reddish sandstone. This is the celebrated Stone of Destiny, about the adventures and travels of which so many incredible stories have been told, from the time of its alleged use by the patriarch Jacob as a pillar at Bethel, till the time of its arrival at Scone, near Perth, in Scotland. It is certain that from the middle of the twelfth century all the Scottish kings were crowned on this stone, till it was captured and carried to London by Edward I., and that in the oak chair beneath which the stone was then enclosed all the kings of England since the time of Edward I. have been crowned, the last being Edward VII. on the 9th of last August. It has never been carried out of the church but once. That was when it was taken to Westminster Hall, across the street, that in it Oliver Cromwell might be installed Lord Protector. Thus it was that "the greatest prince that ever ruled England," as Lord Macaulay rightly calls him, the man who refused to wear the crown, but who wielded so much more of real power than any of those who did wear it that he placed England in the forefront of European nations and made her mistress of the seas, was not inducted into his office in the Abbey where all the other sovereigns have been crowned since William I., but in Westminster Hall, concerning the extraordinary historical interest of which we shall have something to say a little later. The chair which holds the Stone of Scone, and the mate to it, made later and used for the queen's consort, are, of course, covered with rich upholstery at the coronations, and much of the defacement

of them is the result of driving nails into the wood for this purpose.

But the main attraction of Westminster Abbey is neither its architectural glory nor its connection with the crowning of the nation's sovereigns, but the fact that it is the chief sepulchre of Britain's great men. Not only is the building "paved with princes and a royal race," their memory a mingling of grandeur and of shame, but the uncrowned glories of the nation, the true and pure and gifted, lie there as well under our feet or are commemorated in stone before our eyes. Some English sovereigns are buried elsewhere, as Charles I. at Windsor, and Victoria at Frogmore; some pre-eminent men of action also, as Nelson and Wellington at St. Paul's Cathedral; some authors, too, of the first order of genius, as Shakespeare at Stratford, Milton at St. Giles, and Goldsmith in the Temple yard at London; and so on, but nowhere else on earth have the ashes of so many great men been brought together as in Westminster Abbey. Moreover, to many who are buried elsewhere monuments have been erected in the Abbey; for instance, to the three poets who have just been mentioned. That of Shakespeare is a marble figure holding a scroll on which are inscribed these lines from the Tempest, peculiarly appropriate in the building where so much greatness is buried:

"The Cloud capt Towers,  
The Gorgeous Palaces,  
The Solemn Temples,  
The Great Globe itself,  
Yea all which it Inherit,  
Shall Dissolve,

And like the baseless Fabrick of a Vision  
Leave not a rack behind."

In St. Margaret's Church, hard by the Abbey on the north side, lies the decapitated body of another great Englishman of the Elizabethan era, Sir Walter Raleigh, whose History of the World contains a passage which expresses, as no other within my knowledge has done, the feeling that comes to a thoughtful man as he walks through this solemn burial place of genius and power: "O eloquent, just, and mighty Death! whom none could advise, thou hast persuaded; what none hath dared, thou hast done; and whom all the world hath flattered, thou only hast cast out of the world and despised; thou hast drawn together all the far-stretched greatness, all the pride, cruelty, and ambition of man, and covered it all over with these two words, *Hic jacet.*"

A sober autumn day, with the leaves changing and the atmosphere touched with melancholy suggestive of the passing of worldly glory, prepared us to feel the full force of Raleigh's sentiment, and, as we stepped through the doorway into the subdued light of the minster, and saw the multitude of white marble statues and tombs stretching through dim aisles and clustering in gloomy chapels, we were "lashed into noiseless reverence," and understood what Edmund Burke meant when he said, "The moment I entered Westminster Abbey, I felt a kind of awe pervade my mind which I cannot describe; the very silence seemed sacred."

Remembering that "too many tombs will produce the same satiety as too many

pictures," and determined not to fill our minds with "a hopeless jumble in which kings and statesmen, warriors, ecclesiastics and poets are tossing about together," we began at the Poet's Corner, as every one should do on his first visit, and, merely glancing at the monuments of subordinate interest, gave our time to those of the men with whose lives and works we had some acquaintance from our former reading, thus spending a whole morning in the two transepts and the nave. What a list of glorious names is afforded by even this meagre selection! Chaucer, Spencer, Browning, Tennyson, Shakespeare, Milton, Gray, Burns, Scott, Goldsmith, Coleridge, Southey (the eight last named being represented by monuments, but buried elsewhere); Thackeray, Addison, Macaulay, Garrick, Samuel Johnson (with his degree of LL. D. chiselled after his name in the unscholarly form of "L. L. D."—a thing which would have mortified him, and which one would not expect to find in Westminster Abbey), Charles Dickens; Dr. Busby (for fifty-five years head-master of Westminster School, celebrated for his extremely free use of the rod and for having persistently kept his hat on when Charles II. visited his school, saying that it would never do for the boys to think anyone superior to himself);—all these and many more in or near the south transept; then in the nave, Major Andre (hanged by Washington as a spy), Lord Lawrence ("who feared man so little because he feared God so much"), David Livingstone, Charles Darwin, Sir Isaac Newton, Matthew Arnold, Charles Kingsley, Wordsworth, William Pitt, Charles James Fox, "Rare Ben Johnson"; then in the north transept, Lord Mansfield, Warren Hastings, and others, among them the monument of the "Loyall Duke of Newcastle" (1676) and his literary wife, a most voluminous writer, who was in the habit of calling up her servants at all hours of the night to take down her thoughts, much to the disgust of her husband. When complimented on her learning, he said, "Sir, a very wise woman is a very foolish thing."

A great deal of bad taste has been displayed in the monuments of this transept. There is a colossal tomb by Nollekens, the worst cut one in the Abbey, commemorating three sea captains: it represents Neptune, reclining on the bank of a sea-horse, and directing the attention of Britannia to the medallions of the dead, which hang from a rostral column surmounted by a figure of Victory. "Is that Christianity?" asked a visitor, pointing to Neptune and the trident. "Yes," wittily answered Dean Milman, "it is Tridentine Christianity"—a remark which has an exceedingly keen edge, though it may not be appreciated except by those who have some knowledge of the relation sustained by the Council of Trent to the beliefs and practices of the Romish Church. The sculptors were for a time "weighed down by the pagan mania for Neptunes, Britannias, and Victories." Goldwin Smith says "some of the monuments might with advantage be removed from a Christian Church to a heathen Pantheon, while some might be better for being macadamized."

(To be continued.)

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TIME CARD.

BLOWING ROCK ROUTE.

Effective November 24th, 1901.		
NORTHBOUND	PASSENGER	MIXED
Chester, Leave	6 25 am	8 50 am
Yorkville, "	7 30 am	10 48 am
Gastonia, "	9 05 am	1 20 pm
Lincolnton, "	10 09 am	2 55 pm
Newton, "	10 54 pm	4 43 pm
Hickory, "	11 16 pm	5 50 pm
Cliffs, "	11 50 pm	6 35 pm
Lenoir, Arrive	12 35 pm	8 00 pm
SOUTHBOUND	PASSENGER	MIXED
Lenoir, Leave	2 10 pm	5 30 pm
Cliffs, "	2 54 pm	7 20 pm
Hickory, "	3 12 pm	8 10 pm
Newton, "	3 37 pm	8 45 am
Lincolnton, "	4 22 pm	10 09 am
Gastonia, "	5 27 pm	1 20 pm
Yorkville, "	6 32 pm	3 18 pm
Chester, Arrive	7 45 pm	5 20 pm

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## Our Young People.

### A Dog and His Monument.

For the Standard.

During the early days of last August, I spent a while in the lake region of England. Out of their midst rises the heather-covered old Mt. Helvellyn. If you cross this mountain, going toward the pretty village of Grasmere, you will see below you, a huge rock, and near it a monument.

Nearly an hundred years ago, a young boy came into the district on a fishing trip, with no companion but his dog. It was in the early spring, and there were traces of snow and ice on the mountainsides. Charles Gough left a village beyond Helvellyn one morning and never came back. The inn-keeper was not worried; he supposed that the young traveler had passed on out of the neighborhood.

On this rock, embedded in the side of the mountain, he slipped and fell. Three months later, a shepherd, looking for a lost sheep, wandered far out into the wilds and among the precipices. He heard the faint cry of a dog; following the sound he came to the body of Charles Gough, guarded by his little friend. How the dog had lived no one could tell. What the long waiting for his master to wake, meant to him, no one could know. The hill-foxes and the ravens came close, and the dog had to watch and work faithfully. With no thought of irreverence, my mind turned back to the Bible story of Rizpah.

Besides the monument of stone, two of Great Britain's best poets have given this dog a page of their genius; Wordsworth calls his poem-story "Fidelity," and Sir Walter Scott has named his for the grand old mountain, "Helvellyn."

### A Promise and a Comrade.

By Agnes E. Wilson, in Forward.

"Be sure you take good care of yourself, my lad. Don't get to eating your potatoes, tops and all, just because you haven't anybody to share them with. When a fellow is living all alone, he is tempted sometimes to skimp himself a bit."

The big, athletic-looking fellow who sat before a student's table turned back when he had reached the end of the letter he was reading, and read these sentences with a mingled look of dismay and amusement.

"I wonder what you would say, Uncle Mark," he mused, "if you knew that, according to the present outlook, I shall not even have the tops to eat until your next remittance comes. I am absolutely penniless, my larder is in the condition of poor Mother Hubbard's, and I promised you upon the honor of a gentleman that I would never go in debt. Pony Thrale owes me three dollars, but Pony Thrale is at present in the bosom of his family. By the time he comes back, I shall probably be an emaciated skeleton."

Elliott Saxon got up and took a turn round the room, laughing a low, musical laugh as he walked about. He was not yet so hungry that he could not see the funny side of his predicament. The room

was in perfect order, and the screen which concealed his gas stove and cooking utensils was drawn decorously into place. The stove had not been lighted that day; there was nothing to cook. Elliott knew only too well that behind the immaculate curtains which veiled the shelves there was nothing but three-quarters of a pound of sugar in a paper bag. Elliott wondered how long life could be sustained on three quarters of a pound of sugar.

His amused laugh ceased as he once more reviewed the situation. Elliott Saxon and his Uncle Mark were practically alone in the world. From a child, the boy had grown up with the old man, the two doing for themselves in the handy way which comes to some men who are deprived of the help of woman-kind. So, when Uncle Mark had figured out the possibility of gratifying Elliott's wish to go to college, it had come about quite naturally that the young man had determined on keeping "bachelor's hall."

The allowance had not seemed so slender at first. Elliott had considered that there was an ample margin, but there were some things upon which Uncle Mark had insisted.

"I want you to get the advantage of association with your fellows," the old man said. "You've lived too much alone. You'll need all this margin, and probably you'll want more. My experience has taught me that a margin is the easiest thing in the world to live up to."

Elliott had long since found out that Uncle Mark's experience in margins was a just one. They were "the easiest things in the world to live up to."

Easier than principles! And yet, during the two years of his college life, Elliott Saxon had kept the promises he had made to the old uncle. He had no idea of breaking one of them now, although he was really hungry, and saw no prospect of a dinner or a supper.

"I ought not to have gone in for athletics," he mused. "And yet, when a little college like ours has to compete with the big ones, it's a pity for a big, brawny fellow like me to stay off the team. I had it all counted up, too, and I could have come out even on it if Pony hadn't borrowed that three dollars." He hated to admit, even to himself, that his intimacy with Pony Thrale had been the thing which he could not afford. Handsome, brilliantly talented, possessed of all those qualities which young men most admire, Pomeroy Thrale was a universal favorite. Intensely democratic in his tastes, although he had more money to spend than any other young man in college, he had voted Elliott Saxon's bachelor establishment "no end jolly," and, finding in Elliott the qualities which he himself admired, had chosen him as a boon companion.

Elliott had been a little flattered, a little disturbed, and then, as he saw how frankly his friend accepted his economies, he was wholly charmed. It was quite impossible not to like Pony Thrale.

Elliott had stood out manfully against his friend's most serious fault. Pony Thrale had no conception of the value of money. Furnished with a most bountiful allowance, he was always, to

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use his own phrase, "in a state of complete impecuniosity" before the beginning of another month.

"I don't know where it goes," he would say. "I haven't any bad habits."

"Except that of spending money," Elliott would answer.

It had caused Elliott a struggle to say, "I can't afford it," in the face of his chum's free-handed extravagance, but hitherto he had said it. It had seemed churlish, however, to refuse to lend Pony the trifling sum which he had asked for two weeks ago. Then an unexpected assessment had been made in the Debating Club, and the treasurer of the Y. M. C. A. had been prompt in collecting dues. Pony had gone home to his sister's wedding, and Elliott was hungry and penniless.

It was no wonder that the laugh died on his lips. Then he turned to his closet and took down his oldest clothes.

"It's a pity if a man of my muscle can't earn a supper," he said, vigorously. "I'm ashamed to beg, but fortunately I can dig. And luckily, while Pony is away and Jack Claffin sick, there'll not be any team practice to amount to anything."

He had a very distinct idea of what he was going to do. The evening before he had overheard a bit of conversation on the street.

"It's the queerest thing," the unknown man had said, "that you can't get a man to do such a simple thing as put your lawn in order for the winter, and do it right, unless you watch him all the time. Why, half the people on the West Side"—The speaker had moved out of hearing, but Elliott had taken the cue from his words. He could put lawns in winter order, and over on the West Side they wanted it done.

The West Side was the ultra-fashionable part of town, but Elliott had no false pride about labor. He experienced two or three rebuffs; one lady would speak to her husband and would like to have him call later; but at last he found a place where they were evidently glad to engage his services.

He went to work with a skilled hand. Uncle Mark had been fond of growing things, and the little house had been full of books which told of their care. So he pruned and trimmed, arranged protection for tender shrubs, potted and put away blooming plants, and altogether accomplished his task so efficiently that his employer was glad to recommend him to another.

Thus he lived during the week of his friend's absence. It was on the afternoon of the fifth day that the man in whose yard he was working turned from the window at which he had been watching him, to the nephew who had been giving him an animated account of a wedding frolic.

"I've got one of your fellows working for me down here, Pomeroy," he said. "He knows his business, too. If he should fail in the law or the ministry or whatever it is he is studying for, he can always earn his living as a gardener. And he's the frankest, manliest chap I've come across lately. Said he was temporarily hard-up and needed money. I

wondered about it a little. I thought when you fellows got hard-up you borrowed."

The nephew moved negligently to the window.

"We do when we can," he replied, lightly. "I don't know whether I brought enough back to pay my honest debts or not."

His eyes lighted on the athletic figure bending over a rose, which was being tucked away under winter blankets. A minute later, a dignified uncle was following a hatless and breathless young football player who was dashing across the lawn as if he were carrying the ball into the enemy's country.

"Saxon!" the uncle heard him exclaim. "Why, Saxon, old fellow! You don't mean—! Why, Saxon! And I owed you money!"

"That's all right, Pony. Glad to see you back. Didn't know you were in town. Don't dance round so, Pony; you'll step on that rose, next."

"But, Saxon! Oh, I say, this will not do, you know! Uncle, this is my friend, Elliott Saxon, the best half-back old Walsingham ever had."

"Proud to know Mr. Saxon," the uncle responded, cordially, with a merry twinkle in his eye.

"I don't want you to be 'proud to know' him," exploded Pony. "I want you to tell him to stop this nonsense."

"I never would turn off so good a workman," Mr. Landon replied. "However, if circumstances beyond Mr. Saxon's control prevent his finishing the job upon which he is engaged, I suppose I must release him."

"Pony isn't a circumstance beyond my control," Elliott answered, merrily. "I promised to finish this job to-day. Get out of my way, Pony."

Finish it he did, rejecting Pony's well-meant but not very efficient assistance. It pleased him that Pony waited for him, sitting in the frost-stripped little arbor, and keeping unusually quiet and thoughtful for Pony Thrale.

"I'll not attempt to apologize, Saxon," he said, as Elliott at last joined him. "I have just been doing some thinking, however, and you'll be glad to know, old fellow, that I realize that I've been culpably careless."

"I don't mean about this incident alone," he went on, as Elliott answered him lightly; "but when small sums mean the actual necessities to so many people. I oughtn't to be so wasteful. I never realized that that three dollars would feed you—for how long, Saxon?"

"Two weeks, Pony."

"Two weeks! Well, when carelessness like mine leaves a friend like you without the means of subsistence for two weeks, it's time for Pomeroy Thrale, Jr., to turn over a new leaf. Don't say anything polite, now, Saxon. You know it just as well as I do."

"Yes, I know it as well as you do," Elliott answered, with frank directness. His honest blue eyes were smiling into Pony's handsome dark ones.

"I can't very well turn a new leaf," Pony remarked, whimsically, "until I've paid the bills on the old one. And, I say, Saxon, if you see me inscribing any

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of that kind of literature on the new one, you tell me of it, will you?"

Just before commencement the next spring, two young athletes who were much made of in the Landon household were lounging in Mrs. Landon's sitting room.

"My roses never came through the winter so well," Mrs. Landon said, merrily, to the blue-eyed one.

"That is high praise, Mrs. Landon; the best compliment I have had lately."

"I will give you a better one, then," her husband replied. "Thanks to you, something else has come through the winter well."

"The clematis?" inquired Saxon, failing to catch the significance of his tone.

"I meant my nephew, Pony," Mr. Landon replied, his hand on that young man's shoulder.

"Oh, I say, uncle, your remarks are becoming personal," protested Pony. "And you'll make Saxon vain. I can just see him now going round, a professional reformer of misguided youth. I warn you, old man, that if you ever try to substitute preaching for good, stalwart, muscular practice, it will not work."

He ran away with this parting piece of impertinence. When the laugh had subsided, Mr. Landon spoke gravely:

"I mean it, Mr. Saxon. Thanks to what I then regarded as your quixotic fidelity to the letter of your promise, our spoiled boy is developing what he needed most to make a man out of him."

#### The Reliability Habit.

By William H. Hamby, in Forward.

I know a boy who is bright, honest, and industrious, and yet almost every time I meet him he is hunting a job. He has to work, for he earns his own living, but he never seems able to stay at one place more than a week or two. I will give you his record, and then you will know the reason.

Ray, that is his name, had a good position in a lawyer's office. One day the lawyer sent him with an important message to a client. He lost the message and the lawyer lost his case—and Ray lost his position. He was next errand boy for a store. The merchant needed him badly one afternoon when he could not be found. Ray gave a good excuse, and the merchant forgave his absence. A few days later, it was Saturday and a very busy day, he failed to come to the store at all. Monday morning, he tried to give another good excuse, but the merchant cut him short, saying he hired people to do things and not to make excuses for not doing them, and Ray had to hunt another job.

A farmer next gave him a trial. The first Sunday the farmer was away, Ray failed to feed and water the hogs. The farmer scolded him for his negligence, but he gave such a good excuse that the farmer did not discharge him. A few days later, he left the gate open and the cattle wandered into the wheat. The farmer thought this might have been merely an accident, and simply cautioned him to be more careful. But the very next day, instead of putting the calves in

the barn, the cows in the pasture, and the sheep in the wood lot, he put the cows and calves both into the rye field and the sheep into the barn. Then the farmer told him the quicker he got back to town the better it would be for all concerned.

He was badly in need of work, and, in spite of his reputation for carelessness, I decided to take him into my newspaper office. The first day he leaned his elbow against a form and pied a whole galley of type. Two days later, I sent him to the telegraph office with a news dispatch. At the end of the week, I discovered it had never been delivered. Early the next week, I sent him with a valuable package to a neighboring town; he got off the train at the town, but left the package on. Then I saw I must either discharge him or go out of business.

For every one of these failures he could give a good excuse, but men can get plenty of excuses without having to pay for them. This bright boy, who might now be drawing a good salary, has such a reputation of being unreliable that the only work he can get is an occasional odd job of some rough work that carelessness cannot spoil. In the same town there are many boys not so bright, nor so active, holding good positions in line for promotion.

The person that counts is the one who can be depended upon. When a boy undertakes to do a thing, if he does it and does it on time, and thus establishes a reputation of being trustworthy, he is on the road that leads to success.

Every boy who wants to succeed must cultivate the reliability habit. Whenever anything is entrusted to him, he must concentrate his mind on that thing and see that it is done at once, and done just the very best that he can do it. In this way the reliability habit can soon be formed, and it is worth more than a gold mine.

#### A "Dear" Girl.

"There goes a dear girl," remarked Gilbert Marsh as he raised his hat in response to the friendly bow of a girl across the street. Geoffrey Willis glanced across his shoulder after the girl, then turned to his friend with eyebrows arched in surprise. Gilbert Marsh wasn't the sort of young man who goes about calling every girl he meets a "dear." He was a plain, manly young fellow with, just now, a very perceptible seriousness about him, notwithstanding the apparent lightness of his words.

"I mean dear in the sense that she is not cheap," explained Gilbert, fathoming the other's thought.

"Well, there are any amount of girls who aren't cheap," responded Geoffrey. "They're not so remarkable for their scarcity as your tone would seem to imply. One meets them at every turn, distinguishing them easily by the swish of their tailor made frocks or the misleading simplicity of their white evening attire. The angelic whiteness of these gowns almost makes a man lose his head till he suddenly remembers that they cost anywhere from three dollars a yard up."

"Poor Geoff!" laughed Gilbert. "So

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A man—for an hour—doubled up with cramps, took

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General J. S. Carr has selected the Southern Railway, via Atlanta, Montgomery and Mobile, as the official route for his annual "Confederate Veterans' Special," which will consist of first-class day coaches and standard Pullmans, to be handled through to New Orleans without change. This special train will leave Raleigh, N. C., at 3:52 p. m., Sunday, May 17, and will reach New Orleans about 8:30 p. m. next day. Berth rate from Raleigh and Durham \$6.00; Greensboro, \$5.50; Salisbury and Charlotte, \$5.00. Two persons can occupy a berth without additional cost. Excellent service on regular trains in both directions. Special low rates to New Orleans from nearby points. Ask your agent for rates from your station. For further information and sleeping car reservation write to

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that's the sort of dear girl you have in mind, is it? Well, Edith Ward may be that kind, too. Her father is certainly rich enough to afford to buy good clothes for his only daughter. But I am certain she could wear the cheapest cotton article in the clothes line and look just as well. You see she's a girl who adorns her clothes. But I hadn't her wardrobe in mind when I called her a dear girl. I was thinking only of herself."

Geoffrey again turned a searching gaze on his friend, but Gilbert had spoken in a calm tone not in the least lover-like, and with a thoughtful expression on his face was looking straight before him.

"A dear girl because she doesn't allow herself to be 'cheapened' by undue familiarities from young men friends. She isn't the sort of 'cheap' girl who smiles on such little attentions. No, every caller at the Ward home is received in the bosom of the family as a friend and made to feel as one by Papa and Mama Ward and the four big brothers Ward."

"You don't mean to say it takes the whole six of them to chaperon this one immaculate young person?" said Geoffrey with an amused laugh.

"Chaperon?" responded Gilbert. "Of course, I don't mean that she has her whole family dancing constant attendance upon her. What I do mean is that no young man can be on calling terms with Edith Ward who isn't willing or worthy to be a friend of the family. She treats him with a frank, kind friendliness that 'puts him on his mettle,' as it were, making him wish really to be the truly manly young man she appears to think him. He goes out from her presence respecting her, and if not quite respecting himself, resolving to so live in the future that he can."

"Well, it's a grand thing for a young man to be able to respect himself," remarked Geoffrey, with sudden thoughtfulness.

"It is that. And there are more young men respecting themselves in this community than before Edith Ward came into it. Without particularizing the point, she soon let it be known that she recognized no different standard of morality for young men and maidens. She is very severe on the sowing of wild oats, but if you'll believe me it only makes her more popular. Say what you please, Geoff, young men care most for what they can respect, no matter how 'wild' they are. A 'cheap girl's' influence can go only so far, but one like Edith Ward unconsciously appeals to all that is good and sure and holy in a fellow's nature. By the most ordinary acquaintance with her he is uplifted in spite of himself.

"How enthusiastic you are, Gilbert!" said Geoffrey, noticing the other's shining eyes. "But how about the 'cheap' girls?—are they becoming less, or being uplifted? or does your 'dear' girl's influence apply only to young men?"

"No, she's a real girl's girl, and while she, by her actions, decrees all their little 'cheapnesses,' there's no offensive 'I-am.'

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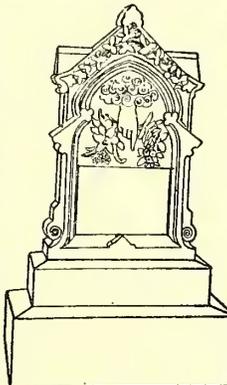
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I have been a policy-holder in the Aetna for nearly eight years, and therefore feel somewhat prepared to judge of its merits from actual results. With all due deference to other companies, it affords me great pleasure to say that in my opinion the Aetna cannot be surpassed for plain and liberal contracts, and for just, conservative and economical management. I now have \$12,000 in the Aetna. My partner, Mr. W. W. Carlyle, has \$16,000 and one of our clerks, Mr. John T. Biggs, has \$2,000, nearly all of which was written and delivered by your special agent, Mr. H. T. Spears.

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## Our Little Folks.

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### Children's Letters.

Minor, N. C., April 4, 1903.

Dear Standard:

I thought I would write to you as I have never written before. Papa takes your nice paper, and I enjoy reading the little girls' and boys' letters very much. I go to school and my teacher is Miss Carrie Mcay and I like her right well. We play town-ball, and sometimes we play baseball at school. I have 5 sisters and 1 brother. Papa's sister from Florida came home Wednesday. I was certainly glad to see her. We go to Poplar Tent to preaching, and Mr. McLain is our pastor, and Mrs. McLain is my Sunday-school teachers. I will close, hoping that this will not reach the wastebasket.

Your little unknown friend,  
Mary Elouise Harry.

Harts, N. C., April 6, 1903.

Dear Standard:

I am going to school. I study spelling, arithmetic, grammar, reader and geography. Our pastor is Rev. J. A. Gilmer. We all love him. My Sunday school teacher is Mrs. Turner. I have memorized the Child's Catechism. I have no pets. I have four brothers and two sisters. Our school will be out in four weeks. I will answer Sadie Belk's enigma. Anna was the Prophetess lived in Jerusalem. Moses was Jethro's son-in-law. David played on a harp before King Saul. Israelites was called children. The second letter of the second book X. David's grandfather Obed. After the flood Noah was the oldest man. The beloved pastor's name A. M. Dixon.

Your friend,  
Meade Hart.

Waxhaw, N. C., April 4, 1903.

Dear Standard:

I am a little boy eight years old. Grandma takes your good paper. We all like to read it. My school closed last Friday. We had a picnic. Miss Maggie Davis was my teacher. I studied reading, spelling, geography and arithmetic. Mama gave me a nice Testament for a birthday present. We go to Tirzah to preaching. Mr. Ratchford is our pastor. I live in the country, two miles from Waxhaw. I will not write any more this time but close my letter, hoping to see it in print.

Your friend,  
Chas. A. Simpson.

State Hospital, Goldsboro, N. C.,  
April 14, 1903.

My Dear Standard:

I am seven years old and I go to school every day and I go to Sunday-school too. I know about Paul at Ephesus and I can read very well mother thinks. I have read Grimm's Fairy Stories and I like Cinderella best of all. Hiawatha is a nice story too. He was as good as a white boy. He was smart; he shot a deer with his bow and arrow. I can draw an

elephant. The first elephant I drew I made his hind legs first and went to his snout. Father says it was very funny, the way I did it. I was a little boy then. I have two brothers. They are big boys. They are smart boys and nice looking too. They study Latin and one goes to a military school. I think a lot of my brothers. I am reading about Mister Longfellow; he used to write poetry. He had some nice little children, he was a good old gentleman. Good-bye dear Standard. It has been mighty hard work for me to write this letter; it made me very warm and tired.

Your friend,  
Preston Faison.

McDonalds, N. C., April 1, 1903.

Dear Standard:

I am a little girl 9 years old. My uncle takes the Presbyterian Standard and I like to read the children's column. I will ask a Bible question, Who was the beloved disciple?

My Uncle Daniel McDonald died a month ago. I went to the burying in Richmond county. We also went to see my grandpa while we were up there; he is very feeble now. We have preaching twice a month. Rev. W. T. Walker is our pastor. I am going to school. I study Harrington's speller, Maury's Manual Geography, Sanford's Arithmetic, reading, history, writing and grammar. My teacher is Miss Anna McLeod. My Sunday-school teacher is Miss Edna Grantham. My father and mother are members of the Iowa Presbyterian Church, and I hope to be one too. I will close, hoping to see my letter in print soon.

Your little friend,  
Donna Greyard.

Reidsville, N. C., March 26th, 1903.

Dear Standard:

In a Standard of a few week's ago, I read Dr. Rankin's letter about the children of Japan. He speaks of Marjorie and Jean McAlpine. I have two little sisters; their names are Marjorie and Jean.

I study the shorter catechism. I am on the sixty-third question. I am going to try to learn it perfectly and get a Bible.

I am in the Fourth grade at school. My teacher is Miss Mollie Womack. I am a member of a little Missionary Society. Our leader is Cousin Marion Craig.

I am your little friend,  
Age 10. Elizabeth Craig.

Reidsville, N. C., March 29, 1903.

Dear Standard:

My cousin and sister wrote letters to you last autumn but I guess they didn't reach you for they were never printed. I am on the thirty-third question in the child's catechism. I play all sorts of games. I believe I like "Mamma and children," best of all. I also love my dolls dearly. I have no pets except a sweet little sister, Jean. I love to go to Sunday-school. Mother tells me Bible stories nearly every Sunday. Please publish this letter for I want to surprise father.

Your little friend,  
Age 4. Marjorie Craig.

## Young Drummers

We want every industrious boy and girl to become a drummer for "GOOD LUCK" Baking Powder. It can be made very profitable to them. Call at once on all of your married sisters, cousins, aunts and friends and ask them to save you the "sections" from the "GOOD LUCK" cans. Get your mother to explain the matter to you thoroughly.

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VIA

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Time table in effect November 19 1902.

Eastbound Trains.	Passenger Daily.	Passenger Daily.
Leave Goldsboro.....	3:30 p m	8:01 a m
Leave Kinston.....	4:22 p m	8:48 a m
Leave New Bern.....	5:50 p m	10:10 a m
Arrive Morehead City	7:15 p m	
Westbound Trains.	Passenger Daily.	Passenger Daily.
Leave Morehead City.....	7:05 a m	
Leave New Bern.....	9:00 a m	6:30 p m
Leave Kinston.....	10:12 a m	7:37 p m
Arrive Goldsboro.....	11:15 a m	8:30 p m

S. L. DILL, Superintendent

Shelby, N. C., March 30, 1903.

Dear Standard:

As I have never written to you before I thought I would write a short letter and tell you how much I enjoy reading your nice paper and especially the children's letters and stories. I am a little girl ten years old. I go to school every day. I am in the third grade; Miss Nannie Tiddy is my teacher. I go to Sunday-school; Mrs. Ramseur is my teacher. I belong to the Cornelia Spencer Reading Club. It meets every other Friday afternoon. I also belong to the Missionary Society; Mrs. R. L. Ryburn is the leader. Rev. William R. Minter is our pastor. I will close for fear of making my letter too long.

Your little friend,  
Addie Sue Andrews.

Minor, N. C., March 30, 1903.

Dear Standard:

I have never gone to school. Papa and Mama tries to learn me at home. I live two miles west of Harrisburg. I have three little sisers. Papa takes your paper. I love to read the children's letters in it. I was pleased to read a letter in your paper from my friend Sarah Harry. I do hope some little girl will be glad to read mine.

Your little friend,  
Ollie A. Yerton

Foreign Children.

By Robert Louis Stevenson.

Little Indian, Sioux or Crow,  
Little frosty Eskimo,  
Little Turk or Japanee,  
Oh! don't you wish that you were me?

You have seen the scarlet trees  
And the lions over seas;  
You have eaten ostrich eggs,  
And turned the turtles off their legs.

Such a life is very fine,  
But it's not so nice as mine!  
You must often as you trod,  
Have wearied not to be abroad.

You have curious things to eat,  
I am fed on proper meat;  
You must dwell beyond the foam,  
But I am safe and live at home.

Little Indian, Sioux or Crow,  
Little frosty Eskimo,  
Little Turk or Japanee,  
Oh! don't you wish that you were me?  
—From a Child's Garden of Verse.

Autumn's Farewell Dance.

One bright autumn day there was an universal rustle among the leaves and blossoms and feathery brown grasses that grew by the brook. There seemed, too, an unusual stir among the crickets and grass-hoppers. What could it be that had set them to tuning their little fiddles so vigorously? The Southwest wind knew. Since early morning he had flown about whispering a message to the birds, the bees and every living thing out of doors. This is the message he brought them:

"Mrs. Autumn invites you to a party to be given for our friends, the Birds, who are soon to go South for the Winter. The party will be given at Mrs. Autumn's country place, 'Out of Doors.'"

"Yes," said Mrs. Autumn, to her friends, "Spring gave the Birdies' Ball, and Summer has been made very happy by their songs. It will be a pleasure to me to give them a farewell dance."

Mrs. Autumn's daughters, September, October and November, were to decorate the house for the party. Lovely September brought sheaves of golden grain, plumes of nodding golden-rod and yellow corn.

"Oh, how beautiful, September!" cried October, coming in with her arms full of purple grapes and trailing crimson vines and scarlet leaves. Then, when November had added delicate brown grasses and scarlet berries, the house was beautiful indeed.

"I must order a new gown for the party," said September. "My last year's gown was spoiled by the equinoctial storm." So she ordered one of yellow, trimmed with tassels of the Indian corn.

"I, too, must have a new one," said October. "For when November came last year, I lent her mine. How well she looked in it! Every one said she was the most charming November ever seen."

"Let me paint you a gown for the party, October," said little Jack Frost. "I know your favorite colors."

"Oh, thank you, Jack," said October. "You may, indeed." So, that night, when the world was asleep, the little artist worked; and in the morning there stood October in a gown of crimson and russet, all dashed with purple and orange. "Now, Jack, do paint one for November," said October. "Perhaps we can persuade her to wear gay colors again this year."

"With pleasure," said Jack. But when he looked in his paint-box he was so sorry. "Oh, November," he cried, "I've nothing left but brown and white."

"Never mind, Jack," said November. "Brown is my favorite color." So November's gown was of soft brown, trimmed with oak leaves.

Soon the guests began to arrive. The Misses Poplar came first, all in lovely yellow. They were followed by the Misses Maple in crimson and yellow, escorted by their brother, Mr. Swamp Maple, in scarlet. The Beeches and Chestnuts were there in gay colors; the Oaks came in last in dull crimson and brown.

And what music there as for the dancing! High in a tree sat our old friend, Professor Wind, leading the band. The Crickets brought their violins. The Bumble-bees played the bass-viol, and the Woodpecker the drum. Grasshopper Green was there with his "dozen wee boys" who were quite grown up by this time. They had changed their little green jackets for brown ones, and each carried his little fiddle under his wing.

The Katydid's had been asked to entertain the guests by a story: The story of Katy. But before the time for story-telling came, a slight difference of opinion arose among them as to something Katy did or didn't do. And they became so interested in discussing the matter, that they forgot all about telling their story; not one word did they say all the evening except "Katy didn't! Katy did!"

The birds fitted softly from spray to

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	Daily No. 31.	Daily No. 27.
Lv New York, P. R. R.....	12 55 p m	12 10 a m
Lv Philadelphia ".....	3 29 p m	7 20 a m
Lv Baltimore, ".....	5 45 p m	9 34 a m
Lv Washington, W. S. Ry..	7 09 p m	10 41 a m
Lv Richmond, S. A. L. Ry..	10 37 p m	2 15 p m
Lv Petersburg, ".....	11 20 p m	2 53 p m
Lv Norfolk ".....	1 55 a m	5 18 p m
Lv Henderson, ".....	2 28 a m	5 41 p m
Lv Raleigh, ".....	4 15 a m	6 58 p m
Lv Southern Pines ".....	6 16 a m	8 50 p m
Lv Hamlet, ".....	7 35 a m	9 45 p m
Lv Columbia, I ".....	10 25 a m	12 20 a m
Ar Savannah, ".....	2 35 p m	4 55 a m
Ar Jacksonville, ".....	7 00 p m	9 15 a m
Ar Tampa, ".....	6 45 a m	6 00 p m
No. 33.		
Lv New York, N. Y. P. & N.	+ 7 55 a m	8 55 p m
Lv Philadelphia, ".....	10 16 a m	11 21 p m
Lv New York, O. D. S. S. Co.	+ 3 00 p m	.....
Lv Baltimore, B. S. P. Co.	.....	+ 6 30 p m
Lv Wash. ton, N. & W. S. B	.....	6 30 p m
Lv Portsmouth, S. A. L. Ry	9 05 p m	9 25 a m
Lv Weldon, ".....	11 45 p m	11 55 a m
Lv Norfolk, ".....	1 55 a m	1 35 p m
Lv Henderson, ".....	2 28 a m	2 02 p m
Lv Raleigh, ".....	4 15 a m	3 45 p m
Lv Southern Pines ".....	6 16 a m	6 18 p m
Lv Hamlet, ".....	7 40 a m	9 45 p m
Lv Wilmington ".....	.....	3 20 p m
Ar Charlotte, ".....	10 33 a m	10 32 p m
Lv Chester, ".....	10 30 a m	12 51 a m
Lv Greenwood, ".....	12 37 p m	3 25 a m
Lv Athens, ".....	2 52 p m	5 58 a m
Ar Atlanta, I ".....	4 60 p m	7 35 a m
Ar Augusta, C. & W. C.....	5 40 p m	.....
Ar Macon, C of Ga.....	7 20 p m	11 35 a m
Ar Montgomery, A & W. P	9 20 p m	6 25 p m
Ar Mobile, L & N.....	2 55 a m	.....
Ar New Orleans, L & N.....	7 25 a m	.....
Ar Nashville, N. C. & St. L.	1 30 a m	6 55 p m
Ar Memphis ".....	4 15 p m	8 20 a m

#### NORTHWARD

	Daily No. 32.	Daily No. 38.
Lv Memphis, N C & St L.....	12 45 n' n	8 00 p m
Lv Nashville, ".....	9 30 p m	9 30 a m
Lv New Orleans, L & N.....	8 10 p m	.....
Lv Mobile, ".....	12 40 a m	.....
Lv Montgomery, A & W. P.	6 45 a m	1 00 p m
Lv Macon, C of Ga.....	8 00 a m	4 20 p m
Lv Augusta, C & W. C.....	10 05 a m	.....
Lv Atlanta, I S A L Ry.....	12 00 n' n	8 00 p m
Ar Athens, ".....	2 57 p m	11 23 p m
Ar Greenwood, ".....	5 15 p m	1 58 a m
Ar Chester, ".....	7 17 p m	4 15 a m
Lv Charlotte, ".....	7 27 p m	5 01 m
Lv Wilmington ".....	3 20 p m	.....
Lv Hamlet, ".....	10 40 p m	7 40 a m
Lv Southern Pines ".....	11 33 p m	8 54 a m
Lv Raleigh, ".....	1 35 a m	11 15 a m
Lv Henderson, ".....	3 05 a m	12 50 p m
Lv Norfolk, ".....	3 50 a m	1 45 p m
Lv Weldon, ".....	5 0 a m	3 00 p m
Ar Portsmouth, ".....	7 15 a m	5 35 p m
Ar Washington, N & W S B	.....	6 55 a m
Ar Baltimore, B S P Co.....	.....	+ 6 30 a m
Ar New York, O D S S Co..	.....	+ 5 00 p m
Ar Philadelphia, N Y P & N	+ 5 48 p m	5 10 a m
Ar New York, ".....	8 15 p m	8 00 a m
No. 34.		
Lv Tampa, S A L Ry....	8 00 p m	8 00 p m
Lv Jacksonville, ".....	9 30 a m	7 50 a m
Lv Savannah, ".....	1 40 p m	12 10 p m
Lv Columbia, S ".....	7 05 p m	5 30 a m
Lv Hamlet, ".....	10 40 p m	8 40 a m
Lv Southern Pines ".....	11 33 p m	9 38 a m
Lv Raleigh, ".....	1 35 a m	11 50 a m
Lv Henderson, ".....	3 05 a m	1 10 p m
Lv Norfolk, ".....	3 45 a m	1 55 p m
Lv Petersburg, ".....	5 53 a m	4 07 p m
Ar Richmond, ".....	6 35 a m	4 55 p m
Ar Washington, W S Ry...	10 10 a m	8 36 p m
Ar Baltimore, P R R.....	11 25 a m	11 25 p m
Ar Philadelphia, P R R....	1 36 p m	2 56 a m
Ar New York, P R R.....	4 13 p m	6 30 a m

R. M. COFFEY, C. T. A.,  
Charlotte, N. C.

spray, saying good-bye to their friends. Their songs were not as loud and joyous as at the Birdies' Ball. Were they thinking of their empty nests? Were they thinking of the long journey before them? Yet, I know that not in the heart of one of them was a doubt that the kind Friend who had always led them would guide them over land and sea, and bring them safely back.

What a merry time the dancers had! Grandmother Spider said it made her feel quite young again to see them. Mr. Nutcracker frisking in and out of his hole, with his pockets full of nuts, said he would like to dance with them but that this was his busiest season, and what would the little Nutcrackers do next winter if he did not work!

As the party was given in honor of the birds, they were the first to thank Mrs. Autumn, and say farewell. "We thank you, too, dear, trees," they said, "for the shelter from sun and rain. We thank you, dear Wind, for rocking our babies so gently. We thank you, dear Grasses, for your help in building our nests. And we thank you, dear Earth, for the food we have had in abundance."

Then they fluttered away like a soft, brown cloud, to sleep with their heads tucked under their wings, and to dream of their long journey. As for the other guests, I really can't say when they went home. For when I fell asleep that night, the Crickets were still playing their violins, and most of the Katydid's agreed now that Katy did.—M. Gertrude Flynn, in *Our Dumb Animals*.

**Davy's Ride.**

'Twas such a warm, windy morning—just the time for a ride, Davy thought. So he harnessed his rocking-horse to Baby's carriage and carefully climbed up on the seat.

'Twasn't so long since he had been the baby, himself, and had been pushed about in the carriage. But now he was a big boy and wore trousers.

The carriage stood on the terrace. The terrace was steep, and beyond it the lawn sloped all the way to the orchard. Down in the orchard, Davy could see the pet calf, Clover, tied to a tree by a piece of rope.

Just beyond Clover was Judy. Judy had been washing the feathers from an old feather-bed. Now they were all spread out on a sheet to dry. Judy had just gone into the house for something when Davy started out for his ride.

Davy didn't mean to go very far. But the wind blew the carriage along gently. It was great fun.

"Get up, there," he called, leaning forward. Then the carriage started. How it did go—faster—faster—faster—toward the edge of the terrace.

Davy had time only for one scream when the carriage went over the terrace. But that was such a big one that it lasted all the way down the slope toward the orchard.

For, strange to say, the carriage stayed right side up and Davy stayed in. The rocking-horse fell over and was left behind.

Poor Mamma, with Baby in her arms, ran out of the house, screaming after the

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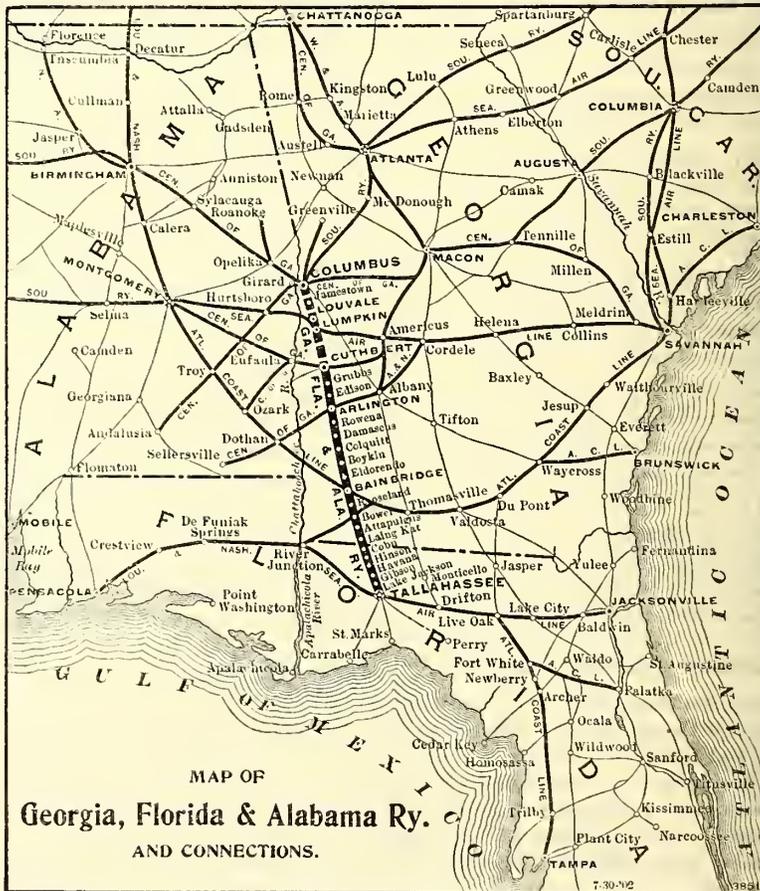
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flying carriage. The twins raced along behind her, and Fritz, the old yellow dog, came behind them.

Bump, bump, bang! went the carriage. Davy didn't know what had happened. But Mamma did, and the Twins, and old Fritz. And they all ran faster than ever. Fritz barked wildly and Baby cried, though what about she hadn't the least idea.

Davy had run into the pet calf. The rope had broken and the calf was off, like a shot, down the road. The carriage lay in a heap on the ground. Davy had gone up into the air and was coming down, but nobody knew just where.

Straight into the wet feathers, which Judy had spread on the sheet, plunged Davy. When Mamma and the Twins and Baby and Fritz and Judy all reached the spot, he was picking himself up.

Mamma dropped Baby into Judy's arms, and caught him up. "Oh, oh," screamed Mabel, "he looks like a wild Indian—Davy does."

And he did. There were feathers sticking to his pretty pink waist and new trousers. There were feathers in his mouth and ears. They clung to his soft yellow curls. And one stuck fast to his fat little nose.

But he wasn't hurt. So, away they all went up the lawn, laughing instead of crying, this time. And Davy's ride was over.—Primary Education.

**Snow Stories.**

When over the earth, all shivering bare,  
The sky drops down a thick white fleece,  
We say that up in the clouds somewhere  
A little old woman picks her geese—  
A feather here and a feather there,  
Handfuls downy and soft and fair,  
Gray while falling, but white below,  
She flings to all the winds that blow.

But there are children over the sea,  
Mid Scotland's rugged mountains bred,  
Who, fond of a fairy tale as we,  
Call it the fairies making bread—  
Bread for their breakfast or their tea,  
And say that they work so carelessly,  
And scatter the wheaten flour so,  
It powders all the winds that blow.

Which is the prettier legend, Ted?  
The little old woman picking geese,  
Or the heedless fairies making bread?  
Choose of the two which one you please,  
And with tippet and overcoat and sled  
Go out till your cheeks are rosy red,  
And your whole little body all aglow!  
Feathers or flour, you like the snow.

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## Clippings.

She was an unsophisticated country girl, and had been engaged as housemaid in the service of the Duke of Rutland at Belvoir. When she came, she was thus instructed by the housekeeper, "Whenever you meet the Duke, Alice, be sure to say, 'Your Grace.'"

The very next day, as the maid was going down the passage, the Duke chanced to meet her. Immediately the girl drew herself close to the wall, closed her eyes, and assuming a reverential attitude, said, "Lord, supply the wants of others, and make us thankful. Amen!"—Christian Register.

Baron Mikusch, of Budapest, was not so fortunate in repeating the clever sayings of others. A German with whom the baron was dining separated a single bean, which in German is bohne, and asked the baron what famous general it represented. The German had to explain, "Bohnpart." The baron treasured the bon mot until he sat at table with a distinguished company. Separating a bean as his German friend had done, he asked, "Can any one present tell me what famous general this represents?" No one replying, the baron answered "Napoleon." Fortunately for him he waited for his company to laugh before doing so himself.

Little Bobby has been forbidden to ask for dessert. The other day they forgot to serve him, and, as Bobby is very obedient, he remained silent, although much affected. "Josephine," said the father, "pass me a plate." "Won't you have mine, papa?" cried little Bobby; "it is very clean."—Tit-Bits.

The Savage Bachelor: "I don't see why a man should get married when a good parrot can be bought for \$25." The Sweet Young Thing: "As usual, woman is at a disadvantage. A grizzly bear can't be bought for less than ten times that."—Indianapolis Journal.

The editor of one of our exchanges says that he would rather do two years in an American prison than one in a British institution of the same kind—and yet some people would have us believe that patriotism is dying out.—The Star of Hope, Sing Sing Prison.

"You must be asked a great many foolish questions in the course of the day," said the solemn man to the elevator man. "Yes, sir; I am." "Indeed? And what are some of them?" "Oh, same as you're asking."—Judge.

"Now, Willie," said the careful mother, "I don't want you to associate with those Smith boys—they are so rough and rude."

"Not t' me, they ain't. Why, I picked a fight an' licked 'em as soon as I struck de neighborhood."—Baltimore Herald.

She: "How's the motor-car getting on, Sir Charles?"

He: "Well, fact is, I've seen very little of it. You see, I've only had it three months, and when it isn't in hospital, I am!"—London Pnnc.

The man who loudly announces before marriage that he is going to be master is the same who after marriage pulls carpet tacks with his teeth.—Baltimore News.

The man who has worn a summer snit all winter will soon be in style again.

One explanation of the delay in the war in the Balkans is that it is waiting for a Kipling poem.—The St. Louis Globe-Democrat.

An Irish clergyman during his first curacy found the ladies of the parish too helpful. He soon left the place. One day thereafter he met his successor. "How are you getting on with the ladies?" asked the escaped curate. "O, very well," was the answer. "There's safety in numbers." "I found it in Exodus," was the quick reply.—Youth's Companion.

Lippincott's Magazine tells a story of Bob, the negro janitor in a New England college, who is as quick-witted as the students who joke with him. One day he had burned off some of the dead grass in the college yard when a freshman came along, and said: "Well, Bob, that grass is just the color of your face." "Yas, sah," said Bob; and in about three weeks it will be just the color of yours."

Oh, winter is a base deceit,  
Ill-humor still displaying;  
Just snow enough to wet your feet,  
And not enough for sleighing.—  
Washington Star.

## 1200 Bible Questions

In consecutive order without answers. The only work of its kind before the public. A new and simple plan, by which the masses are reached and induced to familiarize themselves with the Bible. Not a theory, but a practical outgrowth from years of experimental work by the author, the Rev. J. J. Hill. The questions are highly commended by those who have used them.

From Dr. S. M. Neel, pastor Central Presbyterian Church, Kansas City:

The questions have greatly stimulated and aided the ladies of my church in Bible study. It was an admirable thought of Dr. Hill's and I am sure all lovers of Bible truth who will use the questions will be grateful to him for thus helping them to gain a consecutive knowledge of God's Word. I wish every family of my congregation had these questions.

Pastors will find that women quickly take up the work, and all persons in a congregation should be urged to use the questions and take part in class work. A dozen questions each week make a good feature for the Sunday school or Prayer-meeting, and add new interest.

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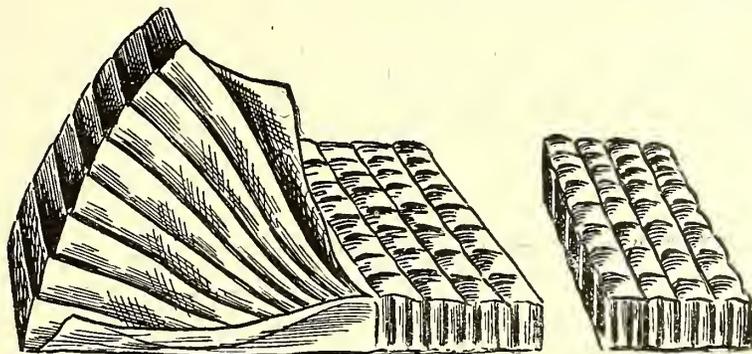
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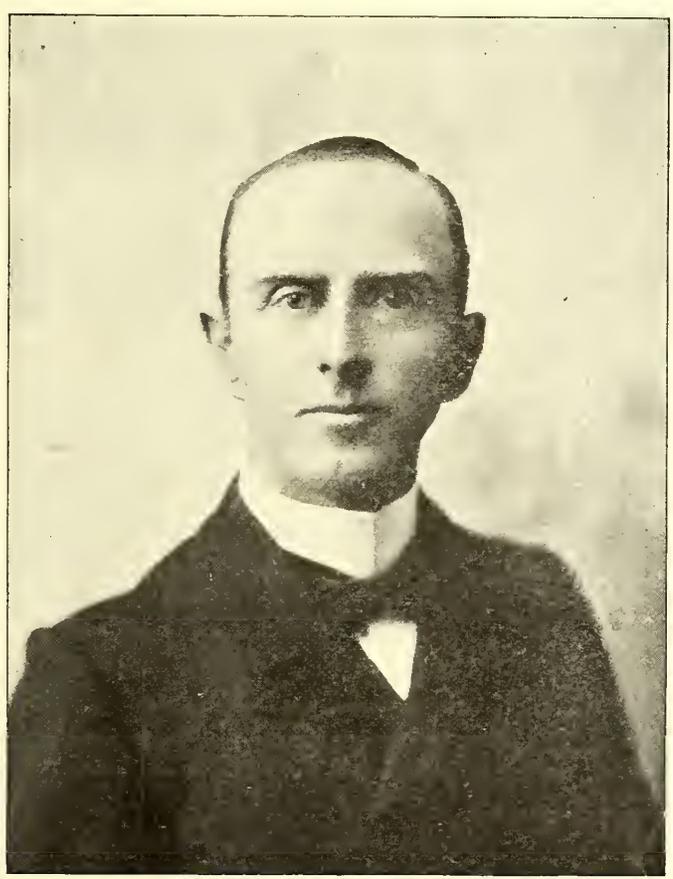
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Vol. XLV.---No. 16



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# Presbyterian Standard.

Established 1858.

CHARLOTTE, N. C., APRIL 22, 1903.

Vol. XLV.---No. 16

## Event and Comment.

Fighting Calvinism always was an expensive business. It cost Great Britain \$300,000 to shoot every Boer that was killed in South Africa. But then it would have cost more than that to buy them.

The Western Section of the Alliance of Reformed Churches held a meeting in the Collegiate Church, New York City, last week, and a reception and a dinner was given the delegates at the Hotel Savoy.

The Torrey-Alexander evangelistic meetings in Edinburgh and Glasgow were attended with deep interest, and some fifteen hundred people made a profession of their faith in Christ at the former city. The evangelists are now preaching in Aberdeen.

The Presbyterian Banner innocently asks "Is there not some danger that the observance of Easter may be so over done as to spoil the day?" To which the Presbyterian Standard respectfully begs leave to affix the plauditory ejaculation, Hear! Hear!

The "dry counties" in Texas represent a total population of 2,218,039 and the "wet" counties a population of 725,825. And that is the reason the saloon people are scared to death about the prospect of a state prohibition law. The majority rules.

Mr. John Willis Baer resigned his position as General Secretary of the United Society of Christian Endeavor, to become one of the secretaries of the Presbyterian Board of Foreign Missions. Another young Presbyterian, Mr. Von Ogden Vogt, has been elected to succeed Mr. Baer.

Bishop McVickar of the Protestant Episcopal Church of Rhode Island is making a manful and able protest against the bribery and corruption of the Rhode Island Legislators. When things get really bad enough to compel the interference of conservative clergymen, they are likely to get better pretty soon.

The mystery of life remains a mystery. Lord Kelvin speculates that life may have been brought to our planet by a meteorite. But what brought it to the meteorite? The floundering of scientific men when they get into this deep water are ridiculous. When we grant God, all lesser mysteries are explained. In Him was Life.

A Northern Presbyterian missionary to Brazil came all the way from that country to New York City, supposing that he had cancer of the jaw, only to find that he had an ulcerated tooth. That is more pathetic than funny and emphasizes the privations of missionary life. Even a good dentist is sometimes a blessing.

The Christian Scientists are to begin in Boston the erection of a million dollar church edifice, with an audience room for 5,000 people. Pride goeth before destruction and Boston has been too proud of its intellectual supremacy. This church is a monument to the fact that there are other than intellectual people in Boston.

The special evangelistic committee appointed by the General Assembly of the Northern Church is beginning to be spoken of as a permanency. The Interior protests with the sensible remark, "Nothing can sooner destroy the spiritual power of a church than the habit of looking to a headquarters for revivals furnished, ready-made, under guaranteed labels. We cannot build an irrigating system to supply the whole church."

The Emperor William is nothing if not a reformer. Recently he issued instructions to the Foreign Office about the style of the colonial reports, among the principles to be observed, mentioning the following: "The omission of rhetorical pathos, the shortening of long-winded sentences, and the exclusion of platitudes." The Emperor William is sometimes needed in America, with full autocratic power.

"The Gideons" is the name of a Christian organization among the commercial travelers. It already numbers 3,000 members, whose badge is a miniature silver pitcher with a tongue of flame rising out of it, and the motto, "I believe in Jesus Christ as my only Saviour." It is said that at least 50,000 earnest church members are drummers and it is hoped that all can be enrolled and will then be able in an unobtrusive way to show their colors as Christ's true soldiers.

As an instance of the unreliability of our system of collecting news, it has leaked out that Charles Bellairs, alias Cameron, alias Cheirton, alias Elaine, the agent in Cuba and the Philippines of the Associated Press, for years, is really Charles Ballentine, one of the "Professional Criminals of America" and that he attached himself to General Leonard Wood's fortunes just after having been released from the Florida chain-gang. A recent published effort to boost General Wood at the expense of Governor Taft was the occasion of his detection.

In the archaeological discussion started by Professor Delitzsch it is just as well to remember what the great authority on archaeology has to say. Professor Sayce declares: "Between Judaism and the coarsely polytheistic religion of Babylonia there lies an impassable gulf. And for the existence of this gulf I find but one explanation, unfashionable and antiquated though it be. In the language of a former generation, it marks the dividing line between revelation and unrevealed religion." There are a considerable number of the present generation that feel the same way about it.

Easter Sunday is the day when the Presbyterian choir sings Easter music and the Presbyterian Pastor, after carefully explaining that the annual commemoration of the Resurrection is not enjoined in the Scriptures and the observance of the day is of the nature of will-worship, calmly proceeds to preach an "Easter sermon." It was refreshing to read among all the Easter announcements in the Asheville papers, Baptist, Methodist, A. M. E. Zion, Christian Scientist as well as Episcopal and Catholic, the following announcement: First Presbyterian Church, Rev. R. F. Campbell, D. D., pastor; services at 11 a. m. and 8 p. m.

The Rev. Baylus Cade dropped rather suddenly from a peculiar kind of politics into poetry. He has been writing some very fine poems and this encouraged him to venture upon the higher art of writing prose. Writing in praise of Protestantism, Rev. Baylus Cade has this to say of Calvinism in the Charlotte Observer of April 12: "It is certain that Calvinism bars the gates of eternal punishment upon nine-tenths of all of Adam's children."

The learned Bacon said, "Reading maketh a full man." We pass the advice on to the Rev. Baylus Cade. Reading is a great corrective of ignorance, of both political and theological heresies. "The poet's eye in a fine frenzy rolling" will not do for sober prose. We could wish that Rev. Baylus Cade would read a little, while writing so much. We have hopes of him, if he will only read. If he does not put in at the bung it will certainly come out gas at the spile.

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For table of contents see page 16

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PRESBYTERIAN STANDARD, Charlotte, N. C.

### The Real Animus Against the Southern Education Board.

We have been at a loss to account for the violence and unreason of the sudden newspaper outburst against the Southern Education Board.

There were all the signs of a concerted attack. Papers that have not been so violently Southern hitherto have been going into hysterics, not to speak of throwing fits, because of the dreadful things that the Board may do to the South. So far as the published occasions for this outburst can be learned they reduce themselves to the following:

It was alleged that two of the members of the Board sat down to dinner with scores of other guests, and that there were two negroes at the table. It was denied, later, that the negroes were at the dinner and asserted that they only came in afterwards to hear the speeches. But the apology for the misrepresentation consisted in further abuse. Then it was asserted that Mr. W. H. Baldwin, whose long residence in the South has given him, as a matter of fact, the strongest Southern sympathies, once decided in favor of an impudent negro against a railroad conductor. The particulars are not obtainable, but of course the conductor must have been in the right and therefore the Southern Education Board wishes to put the negro on top. Another specification is that Dr. Frizzell, one of the members of the Board, is at the head of Hampton Institute, the great industrial school for the negroes. His views are not known by his critics and the character and methods of the Institute are not considered, but of course Dr. Frizzell is disqualified as an authority on education in the South. The last charge in the indictment against the Southern Education Board is the allegation that some years ago an offer of an endowment was made to Catawba College and it was found that the offer had a string attached, namely, that the college should admit both races to its privileges.

The reader can not fail to notice how pertinent these

charges are. The Southern Education Board has as much to do with the offer to Catawba College as Jeroboam, the son of Nebat, who made Israel to sin.

On the other side of the case, Mr. Robert H. Ogden made a speech in the Union League Club, New York City, the other day, against a motion to investigate political conditions at the South, with a view to restricting Southern representation. Mr. Ogden's speech was a warm defense of the South and the motion was tabled. More recently, at the meeting in aid of Tuskegee Institute in which Mr. Cleveland made his great address on the Southern side of the negro question, Mr. W. H. Baldwin and Rev. Edgar Gardner Murphy also spoke in the same vein. But these things were published in the news columns and kept out of the comment columns of the papers heretofore described. If there had been the slightest effort to learn the truth of the matters discussed, it could easily have been learned. For instance, in an address at Washington and Lee University, only last December, Rev. Edgar Gardner Murphy, the executive secretary of the Southern Board, speaking for the Board, said:

"There are certain things which the South has once for all decided, which she has a right to decide, and which I believe she has decided wisely. First, therefore, in dealing with the question of popular education, she has begun by placing her negro children in one schoolhouse and her white children in another. These races must be educated apart. The South, as one of our friends in Georgia has observed, is not ready to open or to discuss that question with anybody. It is a closed question. It is closed in one way, and no member of the Southern Education Board or of the General Education Board desires to open it.

"These races must dwell apart. They must live apart. Dwelling apart and living apart, they must be schooled apart. The educational burden of the South is thus a double burden, for its educational system is a double system. The cost of it is large. But the South, though twice as poor, would rouse herself to meet it, though the cost were twice as great."

It would have been difficult for ingenuity to have devised a slander with less foundation of fact than this idea which has been so industriously spread, that the Southern Education Board, with its Southern members, such as Dabney and McIver and Alderman and Murphy, and its Northern members, generous and sympathetic friends of the South, to a man, is planning a crusade for social equality and mixed schools. The Standard will match its record of devotion to the South with that of any or all of these papers. And it knows enough also of newspaper methods and newspaper ethics, too, to assert that there is absolutely no justification for this symposium of slander.

But there is a reason for it, and the reason was hinted in last week's Standard. Rev. Edgar Gardner Murphy has waked up the South on the question of child-labor in the cotton mills. The statistics he secured have furnished the papers which put the child above the dollar with ammunition that has been very effective; and North Carolina, South Carolina, Georgia, Alabama, are all moving forward on legislative lines for the protection of the children and the giving them the chance of an education. Much has already been done. Much remains to be done and will be done, because the South is a land of kind-hearted people, mill-owners and all, who are not willing to increase private wealth or public prosperity at the cost of the children's rights to life and health and education.

As proof, we have only to mention the Baltimore

Manufacturers' Record, the Charleston News and Courier, and the Charlotte Observer, as distinguished for their opposition to the Southern Education Board, to call to mind the attitude of these papers toward the child-labor question. The Charlotte Observer, after arguing the case for years against child-labor legislation did bow its head to the inevitable last year and gave the mill-owners the good advice not to oppose such legislation in North Carolina. The Charleston News and Courier took the opposite course, and after pleading the cause of the children, betrayed them, for motives which the late lamented Gonzales of the Columbia State did not hesitate to impeach as unworthy of Southern journalistic traditions. The Manufacturers' Record has furnished the ammunition for the child-labor advocates. And in its last issue it puts several editorials in suggestive proximity: "Miseducation about the South," "More Southern Illiteracy Statistics," "Returning to Reason," and "Common Sense and Child Labor." The first three are direct attacks upon the Southern Education Board. It says:

"The Southern Education scheme is running the statistical business of Southern Education and it and it alone, is responsible for this unceasing flood of misinformation in Northern papers."

One would think that there had never been told any lies about the South in Northern papers until this past year. We speak what we do know and testify what we have seen when we say that the Ogden party of last year, by its visit to the South and the reports from it in the leading papers of the country, did more to disseminate right and just ideas about the South than any single agency ever accomplished, in so short a space of time, and furthermore that this "statistical business" is entirely in the hands of competent Southern men who would be ashamed ever to have published such wholesale misinformation as the Manufacturers' Record has done on the child-labor problem.

The Manufacturers' Record further deposes and says that a New England advocate of the Southern Education Scheme, "though not a member of the Board," is in favor of mixed schools. Of course if the Board is to be held responsible for all the views of people who are not its members it will have a large and varied assortment for criticism. But when a man with the brains of Editor R. H. Edmunds resorts to an argument like that he betrays the weakness of his cause. The last editorial mentioned is a quotation from a New England paper published at Fall River, of course protesting against child-labor agitation, for the influence of this agitation has waked up the North as well as the South. The editorial closes thus:

"Child-labor agitation in the South has brought to the surface divers Carries of the masculine gender."

So from time immemorial has man placed the finger of indication upon his sorest spot and invited the attention of a wondering world.

This is all that needs to be said. This concerted attack upon the Education Boards, just before the meeting this week of the Educational Conference in Richmond, has been made with unworthy motives and for unworthy ends. It is almost as bad to invoke the virtue of patriotism as it is to appeal to the instincts of religion, for the sake of bolstering up a failing and an unholy cause. The effort to prejudice the South against a generous and sympathetic body of men, of both sections, to weaken their influence for good and so to cripple their usefulness has been made partly for

the sake of avenging defeats already suffered in the battle for the children's rights and partly to forestall further legislation against the evil of child-slavery. It is a compliment to the Southern Education Board that it is held responsible for good results. And the Standard feels that it is doing a public service to the South in thus unmasking these newspaper batteries of detraction and defamation.

#### The Country Cotton Mill.

It is undoubtedly true that many of the evils that have been connected in the public mind with the cotton mill in the South are really the inevitable conditions of city life among the poorer classes. Overcrowding is a temptation when space is dear, and other problems of the mill are, in their last analysis, the old problems of the city. It is worth one's while, therefore, to see the cotton mill separated from the conditions of city life and to note how it may be and in many instances is not only a business, but a beneficence, not only a dividend-producer, but a civilizer.

A recent visit to the largest of these mills in North Carolina made an impression which we wish we could reproduce upon the minds of others. Picture a village of twenty-five hundred souls, perched upon the brow of a noble hill, with the blue mountains in full view. Though near the mountains it is in the midst of the cotton fields and a hundred bales of cotton a day are brought from these fields to the door of the factory. A mountain stream with splendid fall is dammed with a high rock wall and near the foundations of the mill two giant turbines exert the strength of seven hundred and fifty tireless horses. Steam supplements this with seven hundred and fifty horse-power more. Within the mill are acres of spindles and acres of looms, 50,000 spindles, 1,000 looms, and the automatic wonders that are performed are startling in the suggestion of magic or of more than human intelligence. And the mill is complete with every facility for taking the baled cotton and converting it into baled cloth, with electric plant, machine shop, and even an ice plant and cold storage. For the mill is the center of the life of the whole community. And inside are employed a full thousand of hands.

The people have come mainly from the mountain districts, though some are the picked hands of other mills, who know when they have found the best place for themselves. They have come from isolated communities, with scant educational opportunities, and fewer religious privileges, and almost no chance for the pleasures of social life. They may have been more picturesque in the mountain cove. They are certainly more useful to the world in this factory village, and the conditions of happiness are as plainly improved as those of usefulness. Physically, they are a fine-looking race of people. In this particular factory no drunkenness is tolerated, nor moral laxity of any kind, not even profanity. A school, enrolling some three hundred pupils, is run for nine months of the year, the mill-owners supplementing the public funds from the profits of the mill. The churches are a credit to the people for whom they were built, here also the mill-owners having made large subscriptions, though the people themselves have contributed the greater part of the cost.

And thus there is an induction into the privileges and responsibilities of community life, with every oppor-

tunity for religious and educational improvement.

Another great institution is the much abused "Company Store." It is a fine type of the modern department store and the people are proud of the advantages it gives them. The stock of goods carried in all lines is fine and the goods are sold at most reasonable prices. There is not a shadow of oppression about the system, the wages being paid in cash, ranging from 60 cents to \$4.50 a day, and the operatives are free to buy where they please, there being a "competitive store" near by. To one who knows something of former conditions it is a source of gratification to think of people buying good furniture and good clothes and pictures and books and stoves and other marks of civilization. Who was it that said, "When a native African gets to sitting on a three-legged stool he is a thousand miles above his fellows on the dirt floor?"

The homes of the people are roomy and comfortable, the cottages having three or four nice rooms each. This is an infinite distance from the one-roomed hut. Moreover, every cottage has an acre or a half-acre at the smallest, for a garden plot, where vegetables of all kinds can be raised. And nearly every lot had out-houses for the cow and the pig and the chickens. And there was all out-doors for breathing space.

There is no night work at this mill, spinning and weaving departments being evenly balanced, so that what is spun one day is woven the next. The hours are from 6:30 in the morning to 6:30 at night, with an intermission of forty-five minutes for dinner and the mill closes at three o'clock on Saturdays. Of course there is no Sunday work.

The whole village belongs to the stockholders of the mill and is under the control of the management. The officials are upright, Christian men.

It is a system of benevolent feudalism, if you will, but it is positively delightful to note the attitude of employer and employe, the mutual courtesy and good fellowship. They are partners in one big enterprise and each man has his part to do. We suppose that the labor unions will come after a while and the town will be incorporated and perhaps the better citizen will be evolved from the strife and the warfare of conflicting claims, but the present system is the best preparation for an undisciplined people to assume the sterner duties of life and it seems, in spite of the excellence of proved economic theories, that any change to the other conditions would be a calamity.

The mill is owned by Southern capital entirely and the stock is quoted at \$250 a share.

We wish that some of our Northern critics could visit this mill and scores of others on a smaller scale, that have sought the water power of our Carolina streams. But we wish also that the visit could be postponed until one evil is corrected. There are too many young children in that force of a thousand workers. The number is not large in proportion to those of stalwart men and healthy, fresh-faced women. But one is one too many. There are two classes of people whom it would be hard to deceive about the age of these children, from their looks, the preacher who has labored among them, in church and Sunday-school, and visited them in their homes, and the public-school teacher. This deponent happens to have been both.

We know all the problems that are presented. After the three o'clock bell rang on Saturday, we made

friends with a little group of children. A pen "with an ink-stand inside of it" was the introduction and then we talked. A little girl, just out of the mill, with the lint on her clothes, was nine years old, but had only been helping her big sister. It has been charged that there are workers in the mill whose names are not entered on the pay-roll, but who keep the same hours with the brothers and sisters that they help. Three other girls were nine, eleven and twelve, respectively, and they looked to be just what they said they were. Two boys were fourteen and twelve. The twelve-year-old had been working in the mill three years and the other five. Neither of these could read, but the fourteen-year-old said, wistfully, that he used to read and spell too, "but I done forgot how, since my daddy died." And that brings up the problem of a widowed mother's support, making the exception to child-labor that some of the laws allow.

We were assured that if there were any children in the mill under twelve years old, the management did not know it and did not want it. Doubtless there are some parents who will lie about their children's ages. Any railroad conductor could testify to that. And yet the railroads succeed in protecting themselves against carrying too many over-grown children. It would seem that some combination of the average size and weight with the certificated age might prevent this spectacle that is all too common, laws or no laws,—common North and South—of under-grown children toiling away their lives in the mills. Not only is the rule of the mill that we have been describing, fair dealing in every relation, but the orders are to help where help is needed. What a pity that there should be this dead fly in the ointment of a real beneficence! Why should not this great and prosperous industry, that is building up this section of the South so marvelously, be free from this reproach? It is idle to build schools, if the claims of the mill are to be set over against the claims of the school, instead of the school's becoming the educator of the skilled labor that is so much needed and that will conquer the markets of the world for Southern products. It is the poorest business policy, to say nothing of the question from the legal or the moral or the humane point of view, to grind the seed-corn in the mill.

The greatest American negro has written a book called "Up from Slavery." It is the fashion generally, with apologists for abolition and reconstruction, to make the estate of slavery the starting-point. The "Afro-American" harks back to the days of Southern slavery, as if the whole negro race had been created in that condition two generations ago.

On the other hand, those who have no friendly feelings for the negro at all, who, as Mr. Dooley says, believe that his advancement must be slow and "the slower, the better," are apt to take the view of the race's retrogression, since the days of slavery, and would call it "Down from Slavery." It is convenient for both extremes to forget the truths of history. The negro race has an historical connection with another continent than America, and no fair view of the whole question called the "negro problem" can be had, unless the facts of heredity, the environment that enwrapped the race for two thousand generations, and the comparative shortness of its contact with civilization and Christianity, are all taken into account.

For example: There is a servant in our home to-day, whose grandmother was a native of Africa, brought to America after she had become a grown woman. It is sometimes forgotten that the slaves were originally brought to America and did not always live here as slaves. Forgotten by English and New England Reformers that they were brought in British and New England vessels. Forgotten by Southern defenders of slavery that slavery began with the crime of man-stealing and that the demand was always equal to the supply of stolen men and stolen women. This woman never got rid of her appetite for grub-worms. And it was with difficulty that she was persuaded not to eat her children at birth. So the servant owes her life to the system of slavery which forbade cannibalism, such a convenient method of disposing of a surplus birth-rate not having been objected to in Africa. Moreover, according to the mortuary statistics, the same life is probably due to the fact that this cannibal grandmother was a Southern slave instead of a British slave in the West Indies. For the statistics prove that the death rate in these islands under British control far exceeded the birth-rate, while under the conditions of slavery in the Southern States a few hundred thousand slaves increased to four millions—a fact unique in history.

This woman herself was born in slavery, was married to a respectable negro who had a little farm of his own; is the mother of sixteen children, the most of them living; is a member of a Christian Church; can read and write; has been a teacher in a public school, and is such a savory cook that it is difficult to believe she is only two generations removed from an incurable taste for grub-worms.

In justice to the white people of the South let it be always remembered that slavery advanced the negro race, four millions of them, from a state of cannibalism, from slavery to the chiefs of their own race that was absolute in its inhumanity, to a condition of comparative civilization and Christianity. It was the greatest blessing as an enlightening and evangelizing agency that such large numbers of the African race ever received from the dawn of history until now. They were considered so far advanced from barbarism by our friends of the North that they were counted more worthy of the highest privileges of citizenship, the suffrage, than the illiterate whites of Massachusetts.

And when we consider how short has been the period under which civilizing and Christianizing influences have been exerted, the Anglo-Saxon, remembering the long centuries of training which his own ancestors required, should not be too impatient at the negro's slow progress. After all, it is a long way from the grub-worm habit to an intelligent use of the telephone. And that distance, with the white man's help, has been passed in two generations.

**Close of a Notable Pastorate.** On Sunday, Dr. John W. Stagg preached his last sermon as pastor of the Second Presbyterian Church, Charlotte. He begins his work in the First Church of Birmingham next Sunday.

Dr. Stagg came to Charlotte from Bowling Green, Kentucky, a little over seven years ago, beginning work on January 20, 1896. He had been pastor at the Second Church, Nashville, before going to Bowling Green. He had been very successful in Nashville and in Bowling Green, having been mainly instrumental in securing Ward Seminary for the Presbyterian Church,

in Nashville. But the Second Church, Charlotte, gave him a great opportunity, with its aggressive membership, and earnest, practical Christianity.

During these seven years 635 members have been received into the Second Church, and its roll, despite a large membership dismissed to Westminster and Tenth Avenue Churches, now has 1,004 names upon it. The liberality of the Church has been noteworthy during this whole period, more than \$16,500 having been raised this year, with no extra congregational expenses. The congregations have been continuously large, even for that large membership, and the night congregations with the large number of young men in regular attendance, have been a feature of the church. Dr. Stagg's popularity has extended beyond the bounds of his own congregation and of Presbyterianism, and his decision to accept the Birmingham call has been followed by the most genuine and general expressions of appreciation and regret, from all classes of people, that we have ever known to attend a minister's resignation.

These things are the best testimony to his pulpit and pastoral work, and yet we should like to add our opinion that he is to-day in the very front rank of the preachers of the South, and in originality of thought and clear insight into truth is unequalled by any whom we have been privileged to know. While only those who have been with him in the sick room and in the chamber of death can realize his gifts in bringing to the suffering and sorrowing the comfort of the gospel.

Dr. Stagg leaves more than one monument, in Charlotte, to his genius for organization and the clarity of his vision. Westminster in Dilworth, with a self-supporting membership now of 300 is one of them. Tenth Avenue Church, costing \$18,000 is another, and it required a man of his breadth of vision to insist on the removal of the old Graham Street Church, a colony of the Second Church, from its former location to its present site on Tenth Avenue, and the erection of a building worthy of Presbyterian traditions. The Presbyterian College for Women is another institution with which his name should be forever connected. We do not minimize the work that others have done. But the breadth of his vision, the fertility of his resources, his disinterested zeal and his unflagging energy, have made things actual that were believed to be impossible or possible only in much less worthy form.

Nor has his interest in Presbyterianism and in Presbyterian institutions been confined to this city. He has been a tower of strength to the Orphanage at Barium Springs. He has been one of the most loyal supporters of Davidson College that institution will be likely to find even among its own alumni. He has been the most hopeful and courageous advocate of the Synod's Twentieth Century Fund.

Finally, this paper desires to place on record an acknowledgement of its deep obligations to him. His contributions to its columns have not been few and his counsels have been invaluable. But more than this, he believed that such a paper was needed in our Southern Church and that faith never wavered even in the dark hours when the enterprise was threatened with disastrous failure. His faith in the success of the paper and men's faith in him have been the cause of whatever success has been attained. We "wish him mighty well" in his new field of labor and look for great things to be accomplished for Presbyterianism in Birmingham and the great Southwest.

## Devotional.

## The Sleep.

By Elizabeth Barrett Browning.

"It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so he giveth his beloved sleep."—Psalms cxxvii. 22.

Of all the thoughts of God that are  
Borne inward into souls afar,

Along the Psalmist's music deep,  
Now tell me if that any is  
For gift or grace surpassing this—  
"He giveth His beloved, sleep?"

What would we give to our beloved?  
The hero's heart to be unmoved,  
The poet's star-tuned harp to sweep,  
The patriot's voice to teach and rouse,  
The monarch's crown to light the brows?—  
He giveth His beloved, sleep.

What do we give to our beloved?  
A little faith all undisproved,  
A little dust to overweep,  
And bitter memories to make  
The whole earth blasted for our sake:  
He giveth His beloved, sleep.

"Sleep soft, beloved!" we sometimes say  
Who have no tune to charm away  
Sad dreams that through the eyelids creep:  
But never doleful dream again  
Shall break the happy slumber when  
He giveth His beloved, sleep.

O earth so full of dreary noises!  
O men with wailing in your voices!  
O del-ved gold the wailers heap!  
O strife, O curse, that o'er it fall!  
God strikes a silence through you all,  
And giveth His beloved, sleep.

His dews drop mutely on the hill,  
His cloud above it saileth still,  
Though on its slope men sow and reap:  
More softly than the dew is shed,  
Or cloud is floated overhead,  
He giveth His beloved, sleep.

Ay, men may wonder while they scan  
A living, thinking, feeling man  
Confirmed in such a rest to keep;  
But angels say, and through the word  
I think their happy smile is heard—  
"He giveth His beloved, sleep."

For me, my heart that erst did go  
Most like a tired child at a show,  
That sees through tears the mummers leap,  
Would now its wearied vision close,  
Would child-like on His love repose  
Who giveth His beloved, sleep.

And friends, dear friends, when it shall be  
That this low breath is gone from me,  
And round my bier ye come to weep,  
Let One, most loving of you all,  
Say, "Not a tear must o'er her fall!  
He giveth His beloved, sleep."

There is a beautiful overlooking power in love. It is keen to see all that it ought to see, but it is equally blind to what it is better that it should ignore. Where love is, a host of little things that might irritate lose their sting, because love laughs at them and refuses to consider. If we love, and our hearts are full of love, we pass by what, if we are loveless, we shall worry over or be vexed at. Love is a great smoother out of roughness, a great faculty of blindness toward unpleasant things.—J. R. Miller.

"Is there some one's heart to cheer?  
Have you made life's road less drear?  
You've a chance in this new year,  
Do not wait."

## Missionary.

## Work Among Women in China.

(Extracts from an address made at the International Convention of the Students Volunteer Movement for Foreign Missions, Toronto, Canada, March, 1902.)

By Mrs. F. Howard Taylor, of China.

What a great and beautiful subject that is. Evangelistic work among women in non-Christian lands, carried on by women.

Picture, if you can, a missionary home in some great city in the heart of China. The women have never seen foreigners before and are full of curiosity and interest, and they come about us in large numbers. Hundreds of them in the course of a week will throng into our homes. They have plenty of time; they are not in any hurry; they will bring their babies and their sewing, or their cotton spinning.

We always receive them with the greatest kindness and courtesy and lay our houses open from end to end. They go in everywhere and see all that is going on. We make them feel perfectly at home. We have hot tea ready all day long and spend just as long a time with them as they will spend with us in talking to them about the Lord Jesus Christ. Oh, how keenly they watch us! I was thinking just now as I sat here of what St. Paul said in his Epistle to the Galatians: "It pleased God . . . to reveal His Son in me, that I might preach Him among the heathen."

They watch our lives and learn more from them than they do from our talk. Very often they will come and say, after they have been watching us for a long time: "Now just tell us the truth, do not try to hide it. You have been very successful in hiding it so far. When do you do your quarrelling? We never see you quarrelling. And when does your husband beat you, at night?" They can hardly believe that we live without quarrelling and that sort of thing. That is a revelation. First win their hearts.

We have many ways of putting the Gospel before the women who come about us. There are our books, especially our Gospel and hymn books. We find the hymn book a very great help, as they have very retentive memories and love to learn the hymns. So we teach them hymns filled with gospel truth. They will learn verse after verse, and even the little children pick them up. Then we have large sheets of calico on the walls with verses from the Bible in large characters.

Nothing pleases them better than to have us teach them a few characters. We teach them a verse of Scripture hanging on the wall, or the Ten Commandments, or questions and answers from the catechism. We always have our Testament or Bible in our hands, and we read them the stories about Jesus and explain them.

Another is the work in the city. When there are two lady missionaries living together, or a Bible woman who can stay at home, then we are free to go out and visit in the city. All the women who come to us invite us to go to their homes. We visit where we are invited to go, and as we go up and down the streets, they come to their doors and ask us to step in.

If any one is sick they are glad to have us come and give medicines. If they are having a wedding or festivity of any kind, they ask us to the feast. If there is a case of suicide (it is very common), they send for us to see if we can save life. I have been sent for four times in one day to different houses in different parts of a Chinese city where women had attempted to commit suicide. All these things open the homes of the people, and we can get into them in returning their visits and bring Jesus to them.

As soon as we get into a village the women crowd around us from all the houses, and soon we are surrounded by great numbers. We live in the villages, too, staying with them in their own homes for a few days, or for a week or two at a time. It is chiefly the unmarried women who come to us, but the married ones also bring their little children and crowd around us in great numbers.

## Sunday School Lesson.

CONDUCTED BY REV. H. G. HILL, D. D.

### Paul's Journey to Jerusalem.

Acts 21:3-12. April 26, 1903.

Paul was on his last journey to Jerusalem and was anxious to arrive there by the feast of Pentecost. But Paul paused at various places on the way, despite his purpose and anxiety to reach the city where Christian interests centred and from which issued Gospel tidings for the world. Like Paul, all believers are "strangers and pilgrims in the earth," and seek a "city that hath foundations, whose Builder and Maker is God." We are journeying to the "new Jerusalem above," where appear the grandest manifestations of God and man and whence proceed the influences that exalt and gladden all holy beings.

But as Paul often paused in his journey to the earthly Jerusalem, so we in seeking the heavenly city, frequently tarry by the way. There were other reasons for the Apostle's delay on his journey besides the obstacles incident to the wayfarer and in the record of his advance to the destination sought, several things should be considered.

1st. Greeting Brethren by the Way.—Paul met with brethren at Miletus and Troas and Tyre and Ploemais and Caesarea. One object he had in view is stopping at these places on his way to Jerusalem was to greet his Christian brethren and to benefit them spiritually. He would give them the advantage of his own ripe experience, impart to them religious knowledge and develop their pious graces. His anxiety to reach Jerusalem yields to every demand for enlarged usefulness and he is willing to experience delay if thereby he can serve his fellows. So should it be with ourselves in journeying through this world in order to attain Jerusalem above. We should be willing to greet our brethren by the way and to abide on the earthly pathway so long as may be needful to our usefulness and the welfare of our fellow Christians. We should not be in such haste to reach heaven as to be unwilling to serve on earth. Another end attained by Paul in pausing on his journey and holding intercourse with his Christian friends, was to refresh his own spirit. He not only imparted good to them, but secured blessings for his own soul. Their prayers, their counsels and their manifested sympathy cheered the heart of the aged Apostle amid the burdens and cares and impending ills that marked the close of his active career. "He that watereth shall be also watered himself," and by greeting brethren by the way and mingling in pious converse we may not only impart but secure religious blessings.

2d. Philip, the Evangelist and His Daughters.—At Caesarea, Paul and his company were entertained at the house of a notable person. Philip had been one of the first seven deacons, chosen by the church at Jerusalem. But though selected to relieve the Apostles of caring for the poor and to "serve tables," he did not abide in that employment. He became a herald of the Gospel like Stephen, and is here called "Philip, the Evangelist." He preached the Gospel to the Samaritans and won converts among them as did Christ, His Divine Master. He was sent by the spirit in the way to Gaza to meet the Ethiopian Eunuch, and to expound to him the glad tidings of salvation through Christ. After making a convert of the Eunuch and sending him on his way rejoicing, Philip seems to have settled at Caesarea where Paul found him. His four daughters are said to have been "virgins who prophesied." We are not to understand by this that they were public heralds of the cross or rulers in the house of God or official expounders of the Scriptures. But they were channels, for at times making known the Divine will, just as Anna and other women mentioned in the Scriptures exercised the gift of prophecy.

Men may rise on stepping stones of their dead selves to higher things.—Tennyson.

## Westminster League.

CONDUCTED BY REV. HUGH W. HOON

### What the Parable of the Prodigal Son Teaches.

Luke 15:11-32. Topic for May 3.

This parable has been called "the pearl and crown of all the parables in Scripture." Its teachings are so numerous and so profound that it would be impossible in this column to even catalogue them, so we shall content ourselves with emphasizing just one of them.

There is no one who reads this parable who does not think to himself as he sees the younger son chafing under the restraint of the home and in time going off into the far country to waste his substance. "How foolish of the young man to want to get away from his loving father's house! How senseless to go down into that far country to spend his substance on those things which 'perish with the using!' "When, however, the young man is brought to see the terrible depths to which he has fallen and thereby comes to himself, and hastens home to be received by the loving father with outstretched arms, and again restored to his sonship, the reader is apt to say, "It's all right, for it has ended well and the father has so overruled that the son is better off, perhaps, than if he had never gone astray." Here is where our reasoning breaks down.

There is no doubt but that the Prodigal returned: is safe and secure in the father's house, but suppose he hadn't gone astray! Would he not have been still better off?

There is a popular idea that it is necessary for the young to have a season of wildness and dissipation, and often the expression is heard from the lips of pious people, "Oh, he's only sowing his wild oats! He'll settle down one of these days and become a useful man in the Church and society, and a credit to his family." Never was a greater mistake. "If we confess our sins He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Truer words were never spoken, but while God forgives us, Nature does not, but wrings from us the penalty for the infraction of her laws. The young man who is the prodigal in his youth may escape the penalty for sin if he turns to God through Christ, but upon memory's walls have been painted pictures which will come up to haunt him in years to come. The voluptuary may turn to God and find mercy and forgiveness, but the joy of his Christian life will be marred by the remembrance of the face of the woman he wronged in the old days. The serpent never crawls over a life without leaving its trail behind.

Then the heritage which is handed down to the innocent is another fearful thing to contemplate. One of the most sorrowful sights the writer ever beheld was in the home of a man of God who for twenty years had been a close follower of the Lord Jesus. His piety was known all the country around. One day his son was brought home helplessly drunk. The father arose and went into the room where his boy had been put to bed and did not appear again that day. To a friend the remark was made, "What a sorrow that son must be to his father!" "Yes," was the reply, "more than you perhaps know. The sorrow of the father is increased by the knowledge that the son is but reaping the harvest from the seed which he sowed before the child's birth. In the son he sees himself as he was, and as he would be now were it not for God's grace."

To waste one's resources in prodigality means an irreparable loss.

Some one having said that D. L. Moody was a hypocrite, he replied: "Well, suppose I am. How does that make your case any better?"

Some seem to think they will not have to give an account of themselves to God if only they can show professing Christians who are worse than they are.

Gems.—Nothing, save holiness, commands such homage as a thorough mastery of facts.—A. T. Pierson.

## Contributed.

### Missionary Libraries.

The first missionary book ever written was inspired by the Holy Spirit Himself, and is called—The Acts of the Apostles. The wonderful growth of the Church during that period of missionary activity is known to all who have read this book, and we probably forget when we speak in a light way of missions that we are indebted to foreign missionaries, under the Holy Spirit, for the greater part of the New Testament.

Those who think that the day of miracles is past have only to read the records of missionary triumphs in foreign lands to realize that the Holy Spirit works just as wonderfully to-day as He did on the day of Pentecost, and it is only the ignorance of the Christians at home regarding these marvelous facts that makes us content to sit quietly by and have no part in bringing the world to Christ.

Possibly the highest authority on missions in the United States, Dr. A. T. Pierson of the Missionary Review of the World, says on this subject:

"To know the facts of modern missions is the necessary condition of intelligent interest. Knowledge does not always kindle zeal, but zeal is 'according to knowledge' and will not exist without it. In vain shall we look for an absorbing passion for the spread of Gospel tidings, for full missionary treasuries, or full missionary ranks, unless and until the individual believer is brought face to face with those grand facts which make the march of modern missions the marvel and miracle of these latter days."

Many of our women, knowing nothing of this work, dismiss the subject from their minds and conscience simultaneously, with the threadbare observation, "I don't believe in foreign missions." To say in this age of electrical wonders that you don't believe in electricity is not more absurd. Whether you believe in electricity or not, doesn't alter the fact that the whole world is being lighted by it; and whether you believe in foreign missions or not doesn't alter the glorious fact that the light of the Gospel of Jesus Christ is being carried to every country on the globe, and that the Bride of Christ is being made ready for His coming.

The question to-day is not, "Do I believe in foreign missions?" but "How can I learn more of the wonderful work that is being done in the world, and what part does God intend for me to have in it?"

Nine-tenths of the women in our churches when asked to read a missionary book, say, "I haven't time I—have as much reading already as I can do." Is the other reading as necessary as this? Have you ever thought how much time the average woman spends in reading fashion books? If she has a simple shirt-waist to make, she looks over books and books to see "what they are wearing now" and if this or that is more stylish. Is it because we think the fashions first in importance that we give them so much more consideration than we give to God's work in the world?

Why, if some of us were as far behind in the fashions as we are in missionary information, we would still be wearing polonaises and even hoop-skirts!

What does it profit to spend such time and thought on how we shall appear to those around us, if in the sight of God we are "wretched and miserable and poor and blind and naked?"

The world is to be brought to Christ. Each one of us is responsible for her part of the work; and it is the duty of those who are already interested to arouse the indifferent to a sense of their responsibility.

One of the speakers at the great Student Missionary Convention held at Toronto last spring places the indifferent Christian on the same plane with the heathen, as being both subjects for missionary work. He says in part:

"A complete triumph of the foreign missionary enterprise involves two conversions. On the one hand the heathen; on the other hand the unevangelized, unconverted millions of indifferent Christians at home. The

one party is entrenched behind religious superstition, racial conservatism, prejudice of tradition and ignorance of the truth of God: the other is entrenched behind religious inertia and selfish satisfaction with personal salvation, ignorance of the extent and character of the missionary campaign, and consequent skepticism concerning its results. It is our problem to arouse Christian people, enlisted as they are under the banner of the cross, to a sense of the world's need and to a readiness to do what they can to meet that need."

Admitting, as we all do, the ignorance and indifference of the Church at home and the necessity for information, what can we do in a practical way to meet this condition? The natural solution of the problem is to get the people to read missionary books—but that solution presents another problem: How shall we get them to read?

Now, to be very practical, I present a plan which has been used here and in other places with good results.

Form a club by getting a number of women who are willing to read at least one missionary book a month to give one dollar each—the average price of good missionary books. (If two women wish to pay 50 cents each and read the same book, so much the better.) Have the books passed on at regular intervals. If the matter is presented in the right way, you will be able to get at least a few women who will join the club because they think it their duty, and if you once get them to do their duty in that line it will soon become a privilege, provided the books are carefully selected. A few suggestions as to the kind of books may not be out of place here. Don't get books simply because they are cheap, but select each one as carefully as if you intended it as a gift for a friend. By all means get live books. Remember the purpose is to arouse interest in missions, and the woman who knows absolutely nothing of the work (even though she be a member of the missionary society!) will not read a dull book for the information she can get out of it.

They must also appeal to the eye—have attractively bound books, and don't cover them! In our own club we have some books that do not look very interesting on the outside, and we find that they are not read as generally as those whose covers are up-to-date. The contents are just as thrilling, but they won't "thrill" very successfully through a black binding.

After the books have been read, they should be disposed of by a vote of the club in such a way as to keep the largest number in circulation.

For the benefit of those who may want to start a club, I give names of a few books which I can personally recommend as possessing all the necessary qualifications.

First in the list I would place *In the Far East*, by Mrs. Howard Taylor, as that is the finest missionary book I have ever read. Others which are full of interest are, *Life of John G. Paton*; *Mary Reed, Missionary to the Lepers*; *High Caste Hindu Woman*, by Pandita Ramabai, herself a Hindu; *The Little Green God*; *Transformation of Hawaii*; *Kin-da-shon's Wife*; *Across India in the Twentieth Century*; *Seige of Peking*, and oh! there are scores of them that are just as entertaining as any novel and have the added recommendation of being true.

Judging from the interest that has already been manifested in our little club here, I believe if we could get at least one of these clubs in each town, the missionary sentiment of our churches would be transformed. But even if we should do that the work would be only begun, for until all of God's children are laboring earnestly to make Him known, His purpose in their lives will not have been fulfilled. There is so much to be done, and there are so few who are interested!

It is the appalling fact that for every Christian woman in America, there are two hundred who have never heard that there is a Christ. What are you doing for your two hundred?

Did you ever try to think Christ and His influence out of your life and see what you would have left? Try

it—and as you begin to realize with what a wonderful salvation He has saved you, think of your two hundred in the unutterable misery of heathen superstition, and resolve, for Christ's sake, to learn more of His work so that you will be better able to do what He wants you to do.

Read at Missionary Union of Orange Presbytery, Lexington, N. C., March 27, 1903.

(Miss) Frances Burkhead.

Lexington, N. C.

### The Presbyterian University—Our Church's Great Opportunity.

The Presbyterians and the citizens of Atlanta have raised the large sum of \$250,000, which they shall place before seven of our Synods this fall as a bona fide gift to Christian Education on the condition that these Synods will agree to bring together and locate at Atlanta, with a combined endowment of \$500,000 the two institutions now under their control at Clarksville, Tenn., and Columbia, S. C.

This movement was inaugurated by leaders in our Church outside the Synod of Georgia. It started with men who loved these institutions and the great cause of Presbyterian education. It came in the form of a suggestion to the Synod of Georgia. The Synod of Georgia took up the suggestion with enthusiasm and it was due to the untiring efforts and persistent work of the committee appointed by the Synod of Georgia to prosecute the work that this magnificent offer has been presented to our Church. It will go before the Synods this fall as a great and generous invitation from a loyal and enthusiastic people and it will be for them to say whether it is worthy of consideration or not. I have faith enough in the wisdom of our Church to believe that it will receive this offer with grateful appreciation.

Our Church is committed to the policy of Christian Education. With remarkable unanimity the Presbyteries from Virginia to Texas have declared themselves on this question. If our Church is going to carry on this great work, it must be up and doing. Conditions in education are rapidly changing.

Twenty years ago colleges with \$50,000 endowment would maintain themselves with credit and command patronage, but not so now. Prof. Babbitt of the University of the South, than whom I know no one better qualified to speak with authority, has named \$500,000 as the minimum endowment of a successful college of the present day. I refer you to Dr. Smith of Davidson and Dr. Blanton of Central University, both of whom are leaders in education in our own Church, to pass judgment on Prof. Babbitt's statement. For a full discussion of this subject I refer you to the Proceedings of the Association of Colleges and Preparatory Schools of the Southern States, November, 1901.

Have we as a Presbyterian Church, a single college that can measure up to this conservative estimate? Must we, therefore, take a back seat in education? I think it is time that our people are knowing the facts about our position in the educational world. There is only one Association in the Southern States that has undertaken to systematize the educational work done by our colleges, to bring into harmony the work in the Preparatory Schools and to co-ordinate this with the college work. This Association has necessarily drawn the distinction between colleges and preparatory schools and it includes among its members all those institutions in the South that have met its requirements and have come up to the college standard. I beg to submit a list of the colleges that have come up to the college standard. I beg to submit a list of the colleges that have been admitted to membership in this Association in the order of their admission. Vanderbilt University, University of North Carolina, University of the South, University of Mississippi, Washington and Lee University, Trinity College, University of Tennessee, University of Alabama, College of Charleston, West Virginia University, University of Missouri, University of Texas, Central College, Randolph-Macon Woman's College. In this list I find not a single Presby-

terian college. It is true that Washington and Lee has a honored place there, but we can not as a Church lay claim to Washington and Lee, although we recognize the fine work it has done for us and we value its influence as Presbyterian. I have reason to believe that Davidson College will at an early date fall in line with these leaders in education. We think it deserves to be named among the first colleges and hope to see it a member of the Association next year. Still it remains that we have not a single member now and we have not a college that has sufficient endowment to insure its future success. You will notice that the Methodists have four colleges on this list, the Episcopalians one, the Baptists one, and the other institutions are our most strongly endowed state Universities.

This shows very forcibly where we stand in the educational field, for with the exception of two or three good colleges that have withheld membership in this Association on account of some technicality, this list gives us the colleges of the South which are doing the leading work in education.

The greatest opportunity in the history of our Church is before it. Never before in the history of our Church have we had open before us such a door.

The cry from every quarter is "Give us money." The prayers of the Church are ascending to the throne of God in every Presbytery for money to carry on the great work of education. Well, right here \$250,000 is placed before our Church in answer to prayer. Will the Presbyterian Church accept it and use it to the glory of God in Christian Education?

What will it mean? It will mean that at one bound we shall enter the field of education with a great University that will stand right at the top. It will be to us what Princeton has been to the Northern Church, but it will mean more than this. This institution will be devoted to the interests of our Church from the start and will be the great fountain head of Presbyterian power and influence. We need just this in our educational system, this cap-stone unto which the best men from our colleges will go to work in their special fields, when the colleges have finished with them. It will foster and build up in every part of our South first-class preparatory schools to feed the colleges and the greater University. It will mean system in our work for education and that means power. We need to pray that God will raise up some consecrated and gifted man to guide in wisdom the work of this institution that will be so much to our church. We want a man who can do for the great Palmer University what Gilman did for Johns Hopkins.

For this University the \$250,000 will be far from adequate, but it is proposed that these Synods will add to this sum at once an additional \$250,000. This has always been the plan of the promoters of the movement. We have confidence that the Synod of Georgia will add \$50,000 to the already magnificent sum now presented to the Church. Most certainly we will have in this University an institution that will command support from every part of the Church and this is just what many of our best colleges can not do.

Just one word more. It has been said that what we need is not a big University, but a larger number of small colleges, as it is the small college that makes men. I would not take away one iota from the mead of praise and honor that belongs to the small college. They have turned out noble and strong men. We have many leaders in our Church that have known no education except what they received in the small college, but if you knew what these very men are thirsting for, you would find that it is a broader, more complete education than that they enjoyed. How they feel their limitations as they are called to higher and higher work for their Church! We begin to lose confidence in the man who does not yearn for a higher training, a larger equipment for his work. How do you account for so many of our men longing for further study at Princeton, at Edinburgh? Yes, our small colleges have made some big men, but did you ever think how much stronger they would be if they had the advantages of a

arger education? Let these big men answer the question for you. I refer you to the alumni of Princeton. The study of that list will show you what such an institution will mean to our Church.

The institutions at Clarksville and Columbia have done noble service and their influence will long rest upon our Church, but in God's Providence they have been called to go up higher. God grant that those to whom these institutions have been committed may accept the call!

H. B. Arbuckle,

Agnes Scott Institute, April 14, 1903.

#### A Bible Study—Part II.

By Rev. S. S. Laws, D. D., LL. D.

5. The vicarious attitude of Christ in this entire procedure claims special attention, as aiding to an insight into its true nature. There are two entirely distinct aspects of sin which in this connection it is exceedingly important to notice. One is its penal reatus—its guilt or liability to the penalty or punishment. The other is its preceptive culpa—its defilement or corruption and evil desert. As Christ was holy and undefiled, in his humiliation, on assuming the sinner's law-place, his character being absolutely conformable to the precept, it was only the penal liability of sin which he had occasion to assume in order that he might stand for and be justly treated, as he was in fact, as a sinner of the deepest guilt. "He was despised and rejected of men, a man of sorrows and acquainted with grief. The chastisement of our peace was upon him, and with his stripes we are healed."

This alleged vicarious aspect of the Saviour's life and death seems so original and anomalous that it challenges inquiry whether it may not be an alien notion fabricated and foisted into the case. But there is no novelty in it. The religious education of the Jewish people had of old familiarized them with the idea. "It has been well remarked (by a converted Jewish scholar) that the difficulties of modern interpreters of the Messianic prophecies arise chiefly from their not perceiving the unity of the Old Testament in its progressive unfolding of the plan of salvation. As the Old Testament and Jewish tradition taught that the object of a sacrifice was its substitution for the offender, so Scripture and the Jewish fathers also teach that the substitute to whom all these types pointed was none other than the Messiah"\*

The character of the Messiah as a sufferer is pre-eminently set forth in Isaiah. In the 52d and 53rd chapters the Messiah's vicarious sufferings are described no less than twelve times.

It is interesting to notice with what unequivocal explicitness, in his recent work on Isaiah, the Rev. S. R. Driver, D. D., Regius Professor of Hebrew, Oxford, England, an eminent so-called higher critic, sets forth, in commenting on these chapters of Isaiah, the vicariousness of Christ's sufferings. He accepts in good faith the prophetic and Messianic character of this Scripture, but it will be most satisfactory to quote his words. He says: "It will be observed that the idea of vicarious suffering is here distinctively enunciated; the subject of the prophecy suffers not with the guilty (involved with them in a common catastrophe), but for them." And again: "Whereas, in fact, it was we who had gone astray, and the penalty, instead of recoiling upon us, lighted in its entirety upon him, leaving us free. So far, in a word, from being guilty himself, he bore the guilt of others and relieved them of its penal consequences."

Nothing could more effectively emphasize this vicarious view, which was the very heart of the preparatory system; and it is confirmed by the harmonious language of the New Testament Scripture, in which the Saviour is in terms spoken of as an offering and a sacrifice for sin as the lamb of God, and kindred passages. Said John, the forerunner, "Behold the lamb of God, that taketh away the sin of the world" (John 1: 29, 36).

\*Such early works as the Targum Jonathan and the Jerusalem Targum frankly adopt the Messianic interpretation of these prophecies. It was only to avoid their application to the Nazarene that this interpretation was rejected for one applicable to Israel as a nation.—"The Temple," by Dr. Edersheim.

Says Peter, "Knowing that ye were redeemed, not with corruptible things, with silver or gold, . . . but with precious blood, as of a lamb without blemish and without spot, even the blood of Christ" (1 Peter 1:19). When a lamb or other animal was offered as a sin offering, the worshipper presenting it placed his hands on its head and confessed thereon his sins; and having thus, by divine direction, symbolically transferred to it the liability to the death penalty for sin, he then himself slew the lamb as his substitute or vicarious offering. Without the shedding of blood there was no forgiveness. The priest caught the blood in his bowl and disposed of it at the altar of atonement (Lev. iv:32-35). "Christ, our passover, is sacrificed for us" (1 Cor. vi:7). This vicarious death of the sacrifice in the Jewish system typified and was intended to be realized in the Christ, the suffering Messiah. The Apostle Paul wrote to the Corinthians, reminding them of the Gospel preached by him to them, "For I delivered unto you first of all that which also I received, that Christ died for our sins according to the Scriptures" (1 Cor. xv:1-3). The scriptural death for sin was vicarious. Undoubtedly, in point of law, we do what our representative does for us: Qui facit per alium, facit per se. Adam and Christ were not private, but public representative characters; those represented by Adam broke the law in him and became thereby as justly exposed as he to its penal consequences; those represented by Christ met the claims of the broken law in him and became the possessors of that righteousness "which is through faith in Christ, the righteousness which is from God by faith" (Phil. 3:9). This legal antithesis is most concisely and clearly presented (Rom. v:19): "For as through the one man's disobedience (Adam) the many were made sinners, even so through the obedience of the one (Christ) shall the many be made righteous." To attempt to explain away this comprehensive and fundamental feature of God's ways to man is veritable quibbling. This is God's own plan.

The Son of God, in his own proper person, did not for the time divest or empty himself of the transcendent glories of Deity and, through the medium of human nature, voluntarily stoop to be born of a woman and born as a servant under the law for his own sake, as no such obligation rested upon him, but it was a voluntary humiliation for the sake of others, that he might redeem them that were under the law. Now, it is a negative fact of surprising interest that since the fall of Adam no promise has ever been given that any man should have heaven or any other gift as his reward, were he to perfectly obey the law in his own proper person. There is no such promise to be found. The reason of it is plain enough. It was not possible for man to meet the condition. It would have been as irrational as, in the physical sphere, to promise a man a reward if he should jump over the moon. There are just as downright impossibilities in the spiritual sphere as in the physical, and man's meeting the claims of the broken law is one of them. Such a promise would have been a mere bluff, and God does not trifle. No! So far as deliverance from the law is concerned, the only outlook for man himself has been, Do this and live; do this and live. But this is perpetual bondage. There has been no covenant made since Adam, except with the Christ, and the reason of its being made with him was his ability to make good its stipulation. Really, this is the very idea which Paul has in the main so concisely expressed in Galatians 2:15-16: "We being Jews by nature and not sinners of the Gentiles, yet knowing that a man is not justified by the works of the law (i. e., his own works of the law), but through faith in Jesus Christ, even we believed on Christ Jesus, that we might be justified by faith in Christ, and not by the works of the law; because by the works of the law shall no flesh be justified." "And in none other is there salvation; for neither is there any other name under heaven, that is given among men, wherein we must be saved." (Acts iv: 12).

The Gospel does not undertake to do for man what he can do for himself. If man could satisfy the claims

f the broken law, there would have been no salvation except by works. The Redeemer undertook to provide and did provide a redeeming righteousness for man because man could not provide it for himself. Man in his enfeebled condition could not keep the precept of the unbroken law, much less in addition meet the accumulated penal claims of it now broken.

6. As a matter of course, the old problem of the innocent suffering for the guilty confronts us here. It is the innocent Christ who suffers for the guilty sinner. To many this is "a stone of stumbling and a rock of offense." But a Bible study ought to clear it out of the way by exposing its plausible, but shallow, fallacy.

The specific work of the atonement, which wrought out the redeeming and saving righteousness spoken of in what precedes, includes everything in the life of the Son of God from the incarnation to the ascension. It has not been sufficiently noted—it might almost be said that it has been overlooked—that this procedure is a special modification and an exceptional episode in the moral government of God, and out of analogy with the ordinary course of nature. Hence inquirers, not having succeeded in finding its parallel in the ordinary course of nature, have unwisely fallen into an adverse conclusion, the true rectification of which is a truthful insight into the nature of the case on its own merits.

The 73d Psalm has for millenniums stood as a direct notification that the ordinary course of this world is by sin put out of joint. The Psalmist distinctly assures us that it was only when he went into the sanctuary of God and considered man's latter end and the adjustments of the future life that his faith in God was saved from collapse. The pleasures and pains of this life are not distributed according to desert. It is often the case that the wicked escape deserved punishment and flourish like green bay trees, whereas the righteous beg their bread and go mourning all their days. In his admirable essay on Evolution and Ethics (1893), Prof. Huxley makes some interesting suggestions and concessions. His general position is that "the cosmic process has no sort of relation to moral ends;" "that the ethical progress of society depends, not on imitating, but in combating it;" that the seeming paradox that ethical nature is at enmity with cosmic nature is, nevertheless, "a truth as great as it is plain" (Huxley's Works vol. IX, 83, and VIII). In discoursing along this line he takes occasion to remark "that thousands upon thousands of innocent beings suffer for the crime or intentional trespass of one." The material in support of this view that multitudes of the blameless suffer and perish from the fatal operation of the sins of others is abundant. A common motive of tragedy, ancient and modern, has been the unfathomable injustice of the nature of things. Man's inhumanity to man has made countless thousands mourn. *Edipus* was blameless, but by the natural sequence of the cosmical process he was driven to slay his father and wed his mother, "to the desolation of his people and his own headlong ruin." And *Hamlet*, the no less blameless dreamer, was in spite of himself dragged into a world out of joint; involved in a tangle of crime and misery, created by one of the prime agents of the cosmic process as it works in and through man (*Ibid.*, p. 58). The noted J. S. Mill, in studying this problem, so far lost his balance as to conclude, as Augustine when playing the philosopher, before he became Christian, had done, for the Manichean ground, that the mixed condition of this world's events points to a creator neither perfectly good nor omnipotent.

In the early church controversies Origen, in the first half of the third century, in answering Celsus, and in more modern days Bishop Butler, in *The Analogy*, in the first half of the eighteenth century, and various other distinguished authors and divines, have vainly sought to justify the ways of God in the case of the vicarious service and sufferings of Christ by an appeal to the natural course of events the so-called cosmic process. But the conscience of man revolts at and is dumfounded by the moral indifference of nature and sympathizes with the outlook of the Psalmist for far-

ther light. There is an initial presumption that the providential procedure of the atonement, if founded and conducted on the strict principles of eternal justice and equity as well as of love to remedy the discordant evils of the cosmos, would transcend and differ from its ordinary process; and thus we find that at every step it moves in the realm of the supernatural and the miraculous, which are not identical but are akin and closely allied. There are nearly one hundred miracles recorded in the Old and New Testaments, manifesting goodness and justice as well as power and wisdom and not one of them is reducible to the laws of nature; and therefore they are not scientific events; yet there was, in the direct action of God's power, an adequate cause of their occurrence. This action, however, is not uniform, and hence is not reducible to law. It is believed that the abstract conception of no miracle in the Bible is susceptible of theoretical explanation by reference of it to a law of nature, notwithstanding the great progress of the sciences. All the known laws of nature are reduced to abstract conceptions. Whether the events occurred or not, therefore, the recorded conceptions of them present a problem, in that they transcend the sciences; and hence, instead of the recorded miracles weakening the Gospel, their evidence cumulatively strengthens it by their inexplicability by the most advanced sciences. Such occurrences compel the rational recognition of an energy beyond and other than that of nature. The energy supremely manifested by the earthly career of the Messiah from birth to ascension was of this transcendent kind. The Saviour's earthly career is not reducible to nature's formulas. The miracles, having an adequate cause, are philosophic, though not reducible to law.

(To be continued.)

#### Annual Report of the Society of Soul Winners.

It is with great pleasure we make another annual report of the work of our Society to the hundreds of faithful friends whose generous help has sustained us during the year. And it is with profound gratitude to God who has crowned these humble efforts for His glory with such signal tokens of His favor.

We began the year—April 1, 1902—with only \$32.16 in the treasury. During the year we have received \$7,099.37 (Seven thousand and ninety-nine and 37-100 dollars, and this without even asking a collection from any church. The Treasurer, Maj. Bullock, reports \$6,815.2, and the Secretary has \$251.69 for deposit; and we had \$32 16 balance 1st April, 1902. The Treasurer has paid out \$6,383.71. Salaries due 1st April \$470. Leaving a balance in the Treasury of \$245.66.

This money has come from the generous hands of individual Christians of every branch of the Church all over the United States and Canada, Cuba and England, South America, China, and the Sandwich Islands. God alone could reach and move loving hearts in all these lands.

Beginning with one missionary in 1897, God has so blessed this work, that, during the past year, we have had over seventy faithful men and women at work in the most destitute parts of the mountains of Kentucky, Tennessee and North Carolina. No more consecrated or self-denying missionaries ever gave their lives and labors to this cause in any field of service. They asked and received only a bare living, (none over \$30 per month), and their salaries have been promptly paid every month, and the Society closes the year without owing a dollar, and with \$245.66 in the treasury.

These faithful missionaries have conducted over 100 Sabbath-schools, with over 3,000 pupils besides teaching twenty day schools, distributed ten thousand Bibles, Testaments and tracts, visited and cared for hundreds of the sick beyond the reach of physicians, clothed hundreds of the poor (especially women and children,) who had no other helper; taken the Bread of Life to thousands who were perishing without it,—beyond all churches and preachers, and received over five hundred persons into the church on profession of faith. During the year the Society has built five new churches,

and three mission houses. It has built the Wither-  
spoon College in the Cumberland Mountains, which  
opens this month to receive hundreds of mountain boys  
and girls beyond all other institutions. This was ac-  
complished through the self-sacrificing gifts of material  
and labor by the mountain people themselves, and the  
generous help of friends in New York. The Society is  
also engaged in building a Seminary in the Great Smoky  
Mountains of Tennessee, which we hope to open this  
summer to hundreds of bright youths in that region.

Since September the Society has published a paper  
for the benefit of these neglected people, and it has car-  
ried the Gospel to thousands of humble homes, that  
never had a religious paper before. It is published at  
twenty-five cents a year to put it in reach of the poor.

During the year nearly every mission in the Cumber-  
land and Alleghanies has been visited either by the  
President, Dr. Guerrant, or the Field Secretary, Mr.  
Murdock, or General O. O. Howard, whose trip through  
the Cumberlands was a blessing to all who heard him.  
But with all this there yet remains tens of thousands  
of these, our own countrymen, beyond "the reach of  
the Gospel who never saw a church or heard a sermon  
they could understand." These Highlanders are not  
degenerate people, enfeebled by vicious habits, and in-  
different to the blessings of the Gospel, as thousands  
are, who live in the slums of the cities. They are a  
brave and independent and high-spirited people whose  
poverty and location have isolated them from the ad-  
vantages of education and religion.

General Howard says of them, "They are a bona fide  
Anglo-Saxon people, and those of Scottish and Hugue-  
not descent. They are a very serious people. Many  
are bright and smiling and always hospitable. Their  
names are almost identical with those of the moun-  
taineers of New Hampshire, and of Vermont and their  
characteristics much the same as those of what we call  
"The Green Mountain Boys." Of the work of this  
Society he says: "The most of the people were in  
absolute need of Gospel teaching when the Soul  
Winners undertook the great work of organizing and  
supplying the settlements and all the mountain work  
with Christian teachers and competent men to preach  
the simple truth. To my mind their success has been  
marvelous. Feuds are nearly broken up, enemies have  
become friends, children who cannot read or write are  
reciting the Lord's prayer, the Ten Commandments,  
the Apostles Creed, and catechisms. The influence of  
the common school is hardly felt. It wants the patience  
and perseverance and self-sacrifice of Christian men,  
and perhaps more of Christian women, to push the work  
further and further, to meet the necessities of these  
splendid children, who are not at fault that they are  
born and bred in the mountains. The Soul Winners  
have been doing this work with eminent success."

To this one we add the testimony of another honored  
servant of God, widely known both North and South,  
who says: "The Society of Soul Winners is doing the  
most and best work with the least money of any mis-  
sionary society on earth so far as I know."

The work is only limited by our want of means. A  
field as large as the German Empire, with three mil-  
lions of people, nearly all white, eagerly wait for the  
coming of the messengers of life. We could send hun-  
dreds of faithful Christians to help them if we had the  
means. For the present year, looking to God who  
has never failed to supply all our needs, we have en-  
gaged a larger number of consecrated men and women  
to go and bear the glad tidings to those who never  
heard it. One dollar will put our paper (the 'Soul  
Winner') in five poor families; ten dollars a month will  
support a native evangelist or a mission teacher.  
Twenty dollars a month will support a theological  
student, and thirty dollars a month will support an  
ordained minister and his wife.

Two hundred and fifty dollars will build a church or  
a mission house. To the American Bible Society for  
the gifts of Bibles, and to the good women who have  
sent boxes of clothing to the poor, to the great relig-  
ious and secular papers, North and South, which have

given us most valuable assistance, and to the hundreds  
of God's children in many lands whose noble charity  
has enabled us to carry on this work, we return our  
sincerest thanks and pray God to reward them as He  
only can.

Trusting in Him we go forward, trying to do His  
will, begging the help of your prayers and gifts for  
this great work. Beyond the great mountains out-  
stretched hands and beseeching voices, cry, "Come over  
and help us." They are your own countrymen, your  
neighbors.

Will you hear and help or leave them to perish? God  
waits your answer for the Judgment day.

Edward O. Guerrant, President,  
Leonard H. Willis, Secretary.

Address all communications to the President or Sec-  
retary at Wilmore, Kentucky.

#### A Note from Mrs. D. C. Rankin.

It has been with very sincere regret that I learn the  
note of thanks I wrote two months ago to the many  
friends who have expressed for me words of such tender,  
loving sympathy in my deep sorrow, had not appeared  
in the pages of *The Missionary* to which I sent it for  
publication.

Not until yesterday upon my return to Nashville, did  
I know that the note had never reached the Editor's  
desk. And now I am constrained to let the many dear  
friends know through the pages of our weekly church  
papers, that while I have not for many reasons, been  
able to send to each one of you a personal line of thanks  
for all your appreciation of my beloved husband and  
his work, and for your loving sympathy for me, I  
have not been forgetful or neglectful of it all.

If I could, it would be a sweet, though sorrowful,  
pleasure to write to each one of you separately, telling  
you how grateful I have felt and how much of comfort  
your loving words have brought me, and more than  
any words can ever express to you, do I appreciate your  
tributes to him and his work for his Lord and the  
Church. You each in turn, come up before me in your  
words of tenderness and love, and while I may not send  
the written line, I am sure you will accept this word of  
thanks as a very personal heart-felt expression of ap-  
preciation of all each one of you have been to me in  
this hour of deepest sorrow.

Very truly and appreciatively, your friend,  
Nashville, April 11th. Mary C. Rankin.

#### Dr. Parkhurst and the South.

To the Editor of the Standard:

As I see from your frequent editorials on the subject  
that you are deeply interested in the negro question, I  
enclose a little clipping that may interest you:

"Uncle Lewis Richardson," one of the best and most  
highly respected colored citizens of this county, was  
laid to rest in Bethel cemetery last Tuesday.

He was a life-long member of the white folks' church;  
his funeral was preached by a white minister, Rev. G.  
L. Chastain, of the Hamilton Street Methodist Church  
and his remains were laid to rest by white pall-bearers,  
Messrs. J. A. Lowry, S. A. Frazier, Frank Coogler and  
George Stafford, who are among the leading citizens of  
Whitfield county.

A large number of white people gathered about the  
grave as mourners.

Although their children joined the colored church,  
yet 'Uncle Lewis' and his good old faithful wife, 'Aunt  
Jane,' have been life-long members of Bethel Church,  
a white church in their neighborhood, where they  
worshipped among the white people.

His remains were laid to rest in the white cemetery  
at Bethel, where his white friends and family are  
buried."

A few years ago Dr. Parkhurst said in Atlanta that  
the only difference between the Southern people and  
the Northern people on the negro question, was that  
the Southern people hated the negro and acknowledged  
it, while the Northern people hated him just as cordi-  
ally and refused to acknowledge it. The last part of

That statement may be true but I am sure the first part is not true and I have always resented it. The Southern people do not hate the negro. They have the most cordial feeling for him when he proves himself worthy of respect. This clipping proves that. The old man mentioned in this article lived three miles from Dalton, Ga. I knew him well. He had the respect of everybody in that community. In fact, the people had a genuine affection for him. I was conducting a meeting in a school house near his home on one occasion when a little incident occurred that impressed me very much. Uncle Lewis and his wife were there every night. It was my custom to ask some man in the audience to lead in one of the prayers. After I had been preaching there for several nights one of the best citizens in the community came to me and said, "I want you to call upon Uncle Lewis to lead in prayer. These people would rather have Uncle Lewis lead in that prayer than to have any other man in this community." I called on him the next night and I shall always remember the fervent prayer that old man poured out to God. The house was filled with people. A great many of them were rather rough boys, but there was a profound stillness in the house while he prayed. I have often thought of that little incident. That and this clipping together prove to me what I have always believed and that is this: Although there is not going to be any social intermingling of the races down here in the South and although the white people will never for a moment submit to negro rule, yet the humblest negro in any community may command the respect, confidence and love of the white people, if he will only prove himself worthy.

I wish that such papers as the New York Independent could get some of these ideas into their heads.

I enclose this clipping and relate this little incident, thinking that perhaps they might serve you for illustrations sometime when you are writing on this subject.

Very sincerely yours,

Walter L. Lingle.

#### Theology for the People.

I have read and re-read with a great deal of pleasure and profit Bro. A. R. Shaw's book, "Theology for the People." I have enjoyed the whole book, and the chapters on the "Plan of Salvation," "Process of Salvation," "Christian Life," and "Sacraments" I have found of special interest and benefit, as they have given me a fuller conception of this Bible doctrine. He has accorded to Adoption the important place it should occupy in Systematic Theology, and has drawn a clearer distinction between Adoption and Justification than any writer with whom I am familiar.

I feel sure this book will prove helpful to all careful readers, laymen and ministers. The simple, concise, and lucid definitions of deep doctrinal truths make it a valuable reference book.

John A. Gilmer.

Mill Bridge, N. C.

The refusal of the Union League Club of New York city, at a not very well attended meeting last week, to take from the table and order the passage of resolutions calling for investigation by the club of conditions in the South—especially the suppression of Negro suffrage—is significant. The chief opponent of the plan to investigate was Mr. Robert C. Ogden, who is so deeply interested in the General Education Board and in the maintenance of friendly relations between Northern and Southern whites in working out the policy of diffused education for whites and blacks. When the Union League Club takes the position that for policy's sake the North would better not inquire too closely into political happenings in the South, it shows how fundamental a change of attitude in the North has come to pass.—The Congregationalist.

Reverence is the chief joy and power of life—reverence for that which is pure and bright in youth; for what is true and tried in age; for all that is gracious among the living, great among the dead—and marvelous, in the powers that cannot die.—John Ruskin.

#### My Guide.

Through all my chequered wand'rings,  
Wherever I have strayed,  
On mountain heights or valleys  
Where falls the deepest shade,  
An unseen hand has led me,  
Upheld my stumbling feet,  
And with true manna fed me,  
With bread from heaven, sweet.

When the shadows grow oppressive  
And I seem to be alone,  
In the stillness of the valley  
He maketh Himself known.  
The darkness then will vanish  
When that still voice I hear.  
For Love's sunlight will banish  
All clouds of gloom and fear.

And when the way grows clearer  
My heart revives anew,  
And His presence seems the dearer  
For the trials we've passed through.  
Is it to draw me nearer  
The bosom of my Guide,  
My soul must suffer terror  
And be so often tried?

Although, to me, mysterious,  
To Him my way is plain,  
Then I must leave it to Him  
Until the heights we gain,  
Where all is bright and glorious,  
Where all are satisfied,  
And looking back victorious  
I'll thank and bless my Guide.

X.

#### Across the Furrows.

The day is waning, slowly sinks the sun,  
Toward his setting past yon western hill.  
The day of toil, with many furrows won,  
Soon ends and I shall rest by yonder rill.

My day of toil, made bright by tender thought  
Of those beneath the old farm roof, our home—  
Inspired by love, another day I've wrought,  
That harvest days may to my loved ones come.

And as I turn the sod, I fondly dream  
Of coming days, rich with the golden grain,  
And hear the mill-wheel down by yonder stream  
Humming most merrily, a glad refrain.

Hark! there's a call, a sweet and tender voice,  
Across the furrows, greets my list'ning ear,  
"Daddy, I come" It makes my heart rejoice:  
It is my darling lassie, drawing near.

Her little feet toil the steep furrows o'er,  
Leave her soft footprints in the mellow earth.  
Undaunted now, she only struggles more,  
Her happy face aglow with love and mirth.

The day is done, homeward our way we take,  
The toil forgotten, she beguiles the way:  
Her merry voice the gloaming doth awake  
With sweetest vespers heard at close of day.

Years now have passed and I shall hear no more  
Across the furrows, "Daddy, here I come!"  
Her little journey through life's field is o'er,  
And I shall meet her in our heavenly home.

Floral Manse, N. C. —Wm. Laurie Hill.

Rabbi Hirsch, the principal Jewish divine of Chicago, is reported to have said in a lecture on the evening of Good Friday that the account of the gospels relative to the crucifixion of Jesus is impossible from a Jewish standpoint, and in support of that premise he entered at length into an argument to prove that not the Jews, but "the Romans and the clan of priests," put the Nazarene Prophet to death. It seems in order to suggest to the rabbi that before a man starts out to disprove the Bible, it would be useful for him to read it and see what it actually does say.—Interior.

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MISSOURI.

The Presbytery of Missouri met at Keytesville, Mo. April 8th, 1903.

Ministers present, Eleven; Elders present, seven. Moderator, Rev. J. M. Spencer. Temporary Clerk, Rev. A. A. McGeachy. Sermons were delivered by W. W. Elwang retiring Moderator, Rev. J. C. Carson, Rev. J. M. Spencer, and Rev. A. A. Wallace. Rev. W. T. Howison was dismissed to the Presbytery of Lafayette. Rev. Wisel Beale was received from the Presbytery of Potosi, and Rev. J. C. Carson from the Presbytery of Holston. Rev. J. R. Finley of Lafayette Presbytery was invited to sit as a corresponding member. Visiting brethren Rev. Alpha Ingle and Rev. Robert McIlvoy.

Commissioners to Assembly, Rev. W. H. Marquess, D. D., Louisville, Ky; Alternate Rev. W. W. Elwang, Columbia, Mo. Elder, J. C. Crawley, Keytesville Church; alternate, Mr. Jno. T. Brown, Fulton Church.

Special Committee on non-representation appointed, consisting of Rev. W. W. Elwang, Elder N. T. Gentry and the Stated Clerk.

Overture from General Assembly touching Latin Thesis answered in the affirmative.

The Assembly was overtured to take into consideration the advisability of removing the headquarters of the Home Mission Committee to some point nearer its Home Missionary field, preferably some point west of the Mississippi river.

Next meeting, Westminster Church, Sept. 1st, 7:30 p. m. Moderator for next meeting Rev. J. E. Kerr. Dr. J. F. Cowan was appointed to preach at next meeting on Infant Baptism.

Presbytery declined to adopt Synod's proposed plan for the payment of expenses of delegates to Synod as being impracticable.

The report of the Treasurer showed the following amounts contributed during the past year.

Foreign Missions \$830; Assembly's Home Missions \$185. Education, \$46. Publication, \$26. Ministerial Relief, \$146. Colored work, \$49. Bible Society, \$16. Westminster College, \$25. Presbyterial Home Missions, \$746. Presbyterial, Synodical, General Assembly, Assessment, \$243.

The report of the Home Mission Committee showed all fields supplied with preaching excepting four weak churches, two of which may be supplied later in the summer.

Presbytery has on its roll eight candidates for the ministry, one of whom is in the Theological Seminary. The others are in college or at work.

A. A. Wallace, S. C.

MISSISSIPPI.

The Presbytery of Central Mississippi met at Edwards, Miss., April 7th, at 7:30 o'clock, p. m., and was opened with a sermon by Rev. M. E. Melvin, the retiring moderator, from Psalm 121:1.

Organization—Ruling Elders, L. Foote, of Canton, was elected moderator and Rev. G. A. Grillbortzer clerk.

Present—16 ministers and 18 Ruling Elders.

Received—Rev. P. H. Hensley from Red River Presbytery, Rev. Morrison Brown from Memphis Presbytery, and Rev. W. W. Harrison.

Petition from Presbyterians at Utica, for an organization. A committee was appointed for this purpose.

The Editor's Chat With the Reader.

In speaking of the scribes who are the enemies of the Southern Education Board, mention should have been made of Mr. Edward Ingle, also a correspondent of the Manufacturers' Record and of the Baltimore Sun, whose articles have been widely copied in a class of Southern papers elsewhere described. Mr. Ingle is extreme enough to deny the negro the right even to an industrial education and he therefore grossly misrepresents the people of the South, at least those of good breeding. Just about the best test of a Southern man's antecedents is his attitude toward the negro.

Among our contributed articles the one on Missionary Libraries is a most practical treatise on an important subject. Our Women's Missionary Unions are producing some good literature. Professor H. B. Arbuckle contributes an illuminating discussion of the Presbyterian University. Dr. Laws continues his admirable doctrinal articles. Dr. Guerrant makes out a very good case for the Society of Soul-Winners, which is really doing an amazing amount of work. The note from Mrs. Rankin will be read with affectionate interest and Rev. W. L. Lingle sends us a clipping and some wise comment thereon. The poems we publish this week are really poems and that is more than can always be said of rhyming verses.

The editor hopes next week to have something about the meeting of the Educational Conference in Richmond.

Church News.

PERSONALS

Rev. E. O. Guerrant has returned home from his Southern trip, and asks his friends to address him as formerly, at Wilmore, Ky.

Rev. Angus McDonald has resigned the pastorate of the Moore Memorial Church, Nashville, and will become the Superintendent of Home Missions of the Synod of Tennessee.

The First Church, Greensboro, N. C., has just subscribed \$950 for the Synod's work in Ashe and Alleghany counties.

Sunday School Institute—A full and practical program was carried out and an increased interest manifested.

Presbyterial sermon on Sabbath Observance, by Rev. R. J. Beattie.

Calls from Greenwood church for Rev. W. W. Harrison, and from Goodman, Franklin and Mt. Hermon churches for Rev. Morrison Brown, were accepted.

Commissioners to General Assembly—Principals, Revs. F. L. McCue and W. A. Alexander, D. D., and Ruling Elders J. R. Dobyms, (Jackson First) and S. P. Armstrong (Vaiden).

Alternates—Revs. M. E. Melvin and S. S. Newman, and Ruling Elders L. F. Montgomery, (West Side, Jackson) and S. M. Shelton (Vicksburg).

Our Standards—The following resolutions were adopted:

1. It is the firm conviction and faith of this Presbytery that the Standards of our church are a just and full statement of the doctrines of God's Word, and that there is no sufficient reason for the agitation of the question of changing these standards.

That we wish in expressing our gratitude to the great Head of the Church for his blessings upon the witness our church has borne in her Standards in the many years of her glorious past, to record our emphatic disapproval of any revision of these Standards or any movement looking thereto.

3. That in view of the injury that is to come to the cause of truth, as well as the Home Mission and Foreign Mission work, and other work of our church from this agitation, that the Commissioners to the coming session of the General Assembly be urged to act in full accord with these resolutions.

Next meeting—Carrollton, Mississippi, October 6th, 1903.

F. L. McCue, Stated Clerk.

**TOMBECKBEE.**—The Presbytery of Tombeckbee met at Okolona, Miss., April 8, 1903. The opening sermon was preached by the retiring moderator, Rev. J. F. Turner. Present, six ministers and ten ruling elders.

Officers—Ruling Elder, H. S. Gilleylen of Aberdeen, Miss. Moderator, Revs. J. F. Turner and T. D. Latimer, clerks.

Dismissed—Rev. J. W. Moss was dismissed to the Presbytery of Meridian and Rev. D. M. Armentrout was dismissed to the Presbytery of Ebenezer.

Next place of meeting—Bethel.

Commissioners—Rev. D. H. Ogden of Columbus, Miss., and Elders S. L. Wilson of Vanvelet, Miss., were chosen commissioners to the General Assembly. Rev. J. F. Turner and Elder H. Woods, Jr., were chosen alternates.

Latin Thesis—Presbytery gave its assent to the overtone on Latin Thesis without a dissenting vote.

Essayist—Elder L. T. Carlisle of West Point, Miss., read an interesting and highly appreciated essay on the theme: "The Calvinist as a Civil Factor."

Ministerial Relief—The Presbytery recommended that a committee be appointed in each church for this course and that each church try to give 7 per cent of its minister's salary to this cause.

Sermon and Essay—Rev. T. D. Latimer was selected for next Presbyterial sermon. Subject: Sanctification.

Prof. D. A. Hill was selected as essayist, subject: "The Personality of the Holy Spirit."

Sunday School Institute—A Sunday-school Institute was ordered held at the fall meeting of Presbytery and the Sunday-schools are expected to send delegates.

Sunday School Workers—A committee was appointed to raise funds and put a Sunday-school worker in the field during the summer months.

Ancient Minutes—The stated clerk was authorized to print a certain amount of the "old minutes" of the Presbytery which begins in 1825 and give an unbroken account of Presbyterianism in East Mississippi for 78 years.

Home Missions—An adjustment of this committee was made which gives the working force of the committee to the Columbus Church. Full authority was given this committee to think out and execute such plans as seemed best as long as they were within constitutional bounds.

Thanks—The usual vote of thanks was tendered for hospitality, etc.

Jno. W. Moseley, Jr., S. C.

## VIRGINIA.

**NORFOLK; Second Church.**—Sunday, April 5th, was the first communion in the new church, and 7 new members were publicly welcomed, 16 on profession of faith and 11 by letter.

**ROANOKE PRESBYTERY.**—The Presbytery of Roanoke met at Pamplin City, April 7th, with thirteen ministers and seventeen ruling elders in attendance. Rev. C. C. Owen, M. D., of our Korean mission, now at home on account of his health, was chosen Moderator, and Ruling Elders, Dr. L. G. Redigo and J. L. Hagan, Temporary Clerks.

We had the pleasure of having with us as corresponding members Rev. W. S. Campbell of East Hanover Presbytery, Rev. J. H. Davis and Rev. W. L. Bedinger of West Hanover, Rev. W. C. Maxwell of Norfolk and Rev. W. M. Thompson of the Synod of Brazil; also as visiting brethren, the very genial Moderator of the Appomattox Baptist Association, Rev. P. T. Warren, and the late pastor of the Pamplin City Baptist Church, Rev. J. H. Couch.

Mr. Campbell was present as secretary of the Virginia Bible Society, and Mr. Maxwell as Superintendent of the Synodical Orphanage just established at Lynchburg.

They ably presented the needs of these two institutions. The Orphanage is but started; the Bible Society is pressing forward in its old work of trying to supply the destitution of the Scriptures, so surprisingly great, existing among both the white and the colored people of the State. The backwardness of the Christian people of Virginia, of all the churches, in sustaining this work is remarkable.

The Franklin Street Church, Danville, was dissolved, at the request of the pastor, Rev. W. T. Doggett and the approval of the congregation. It has been from the start a "mission" of the First Church.

On account of impaired health, incurred during his work in Mid-China, Licentiate James W. Bondin, of Danville, feeling himself unfitted for the work of the ministry, surrendered his license to preach as a probationer.

The Presbytery has more than met the call made upon it for its share towards paying the debt resting on the Fredericksburg Home and School.

The order was rendered for the preparation and distribution of a pastoral letter on Family religion; it having been ascertained that less than one fourth of our families maintain family worship.

Mr. Arthur H. Clarke, a member of the Danville First Church was taken under care as a candidate for the ministry.

A night session was held in the interest of Foreign Missions, at which the Moderator addressed the Presbytery and congregation on Korea, and Rev. W. M. Thompson on Brazil, and the annual report on Foreign Missions was read by the chairman of the F. M. Committee. Thirty-six churches contributed during the year \$2,114. The "Societies" of the Presbytery gave \$300 of this amount.

The six contiguous churches under the pastoral charge of Rev. Messrs. Henry, Miller and Elder, have undertaken the support of Rev. W. B. Harrison and wife in Korea.

The First Church, Danville, gave and from the start has supported Mr. Paxton in China. The "Woman's Missionary Union" of the Presbytery has been doing a good work in furtherance of the cause.

Under the Home Mission Committee report the chief interest awakened was in regard to the Lynchburg and Patrick county fields both of which are now without Presbyterian preaching, and our people there are discouraged. Special steps were taken to endeavor to supply and encourage them, which it is hoped may prove successful.

Announcement was made of the death during the past year of those aged and venerable Ruling Elders, Wm. G. Friend of Drakes Branch, and T. J. Spencer of Briery; also of the death of H. A. Wiseman, an Elder of the First Church of Danville. Mr. Wiseman was an alternate commissioner to the next General Assembly. Capt. C. A. Ballou was elected in his place. The principal is Dr. J. K. Leigh of Clarksville. The ministerial commissioners elect are Rev. H. A. Brown, D. D., Saxe, Va. Principal, and Rev. T. S. Wilson, South Bcs'on, Va., alternate.

On the question of a division of the Synod of Virginia, Roanoke Presbytery voted by a large majority for division, and the same in favor of the proposed division into three Synods.

## MISCELLANEOUS.

## Notice.

The Board of Directors of Columbia Theological Seminary will meet in the Seminary Chapel Tuesday, May 12th, 1903, at 12 m.

W. W. Mills,  
Sec. of Board.

## Foreign Missions in May.

In presenting our appeal for help to the Foreign Mission cause during the month of May, your Executive Committee feels constrained first of all to express its gratification and its gratitude to God for the response which so many of our churches have made during the past year to the proposition laid before them by the representatives of our Forward Movement, to assume the salary of a missionary or the support of a station in some special field. The gratifying gain of over \$15,000 in our annual receipts was largely due to this cause.

Now if this good work which it is proposed to continue during the present year, can be supplemented by generous free will offerings in all the churches during the months devoted to this cause, then we feel confident that we will be able to report to the General Assembly of 1904, a contribution from the church of, certainly not less, and probably more than \$200,000.

This is the amount required to support our work on its present basis. For enlargement we shall need at least \$1,000 more for each new missionary sent out. In order that there may be some enlargement we appeal for liberal gifts at the May collections.

But our special and particular anxiety is that there may be no repetition this summer of what has occurred during the past two summers, which is that, during the summer vacation months when receipts are always small, after the Executive Committee has exhausted its bank credit to provide funds to supply the missions with absolute necessities, they have also been compelled to strain their credit with foreign banks to obtain their necessary food. We ask for a large May collection to save our missionaries from such embarrassment and our Church from such discredit as this. We ask every minister, in presenting the cause, to lay this pressing need on the hearts and consciences of his people. We ask everyone who reads this appeal to consider it as a personal and individual request for help.

But while considering, as we must do, the material need of this work, let us never lose sight of the truth that it is pre-eminently a spiritual work and a work of faith. It is a work in which God calls us, as He did Israel at the Red Sea, at Jordan and at Jericho to attempt the impossible, but in which He has enabled us again and again in the past, and will enable us also in the future, to accomplish the impossible, when we attempt it in faith, in patience and in prayer. We request all lovers of this cause to unite with us in the prayer that our Church may receive more and more abundantly of that divine gift through which God's ancient promise may be fulfilled in us, "I will bless thee, and thou shalt be a blessing; and in thee shall all the families of the earth be blessed."

Fraternally yours,

The Executive Committee of Foreign Missions.  
S. H. Chester, Secretary.

## NORTH CAROLINA.

## Twentieth Century Fund.

Since my last report, subscriptions to the Fund have come in amounting to something over \$8,000.

Rev. D. P. McGeachy is canvassing Concord Presbytery and doing splendid work.

I would call special attention to a subscription in Wilmington of \$1,000 to found a scholarship in Davidson College for the benefit of the first honor graduates of the Clarkton school.

E. C. Murray, Treasurer.

BRYSON CITY.—The Presbytery of Asheville met at Bryson City April 7th, 1903, at 8 p. m. There were present twelve ministers and seven ruling elders.

The opening sermon was preached by Rev. D. M. Douglass retiring moderator, from the text John 5:39.

Organization.—D. M. Killian, elder of the Waynesville Church, Moderator; Rev. S. W. Newell Temporary Clerk.

Received—Rev. R. B. Grinnan from the Presbytery of

Lonisville. A call for him as pastor for whole time, by the Hendersonville Church was accepted and order taken for his installation on the 4th Sabbath in April, Rev. R. F. Campbell, D. D., to preside, preach and propound the constitutional questions, Rev. S. W. Newell to charge the pastor and Elder J. D. Murphy of Asheville to charge the people.

Latin Thesis—By a vote of nine to five the overture of the General Assembly as to the Latin Thesis was answered in the negative.

Commissioners to General Assembly.—Rev. Frank D. Hunt and Elder T. S. Boswell of Brevard, Principals; with Rev. R. S. Eskridge and Elder D. M. Killian of Waynesville, Alternates.

Time and Place for Next Meeting—Davidson River Church, October 6th, 1903, at 8 p. m. Rev. D. M. Douglass and Elder L. C. Neill were appointed committee of Arrangements and Devotional Exercises. Rev. R. B. Grinnan was appointed to preach the Doctrinal sermon on the subject of sanctification. Rev. R. S. Eskridge was appointed to remain over Sabbath after Presbytery and preach for the Davidson River Church, with Rev. E. Mac Davis as alternate.

Overture—The following overture to the General Assembly was adopted and ordered to be sent up, "The Presbytery of Asheville does hereby overture the General Assembly to add to the statistical reports a column in which to express the offerings of the church for Orphans' Homes, so that we may be able to know what the Church gives to this object as well as to the other benevolent causes."

Foreign Missions—On Wednesday night a popular meeting in behalf of this cause was held, at which Rev. D. M. Douglass, Presbytery's Agent of Foreign Missions, presided and made his annual report, which showed a gratifying increase in the contributions to this cause. After reading the report the Presbytery listened to a very entertaining and instructive address by Rev. R. B. Grinnan on Japan.

Home Missions—Thursday night a popular meeting in behalf of this cause was presided over by Rev. R. F. Campbell, D. D., chairman of the Home Mission Committee who presented a full report of the work for the year past. After the reading of this report interesting addresses were made by Revs. T. W. DeVane, our worker in Graham county, the first and only Presbyterian minister who has ever lived in that county. E. Mac Davis whose field of labor takes in parts of Madison and Buncombe counties and who has done a most remarkable work in building up our Church in a section that up to the time he entered it knew nothing of Presbyterianism; and R. P. Smith our Presbyterian Evangelist whose indefatigable labors and earnest consecration have done so much toward making our work a success. These addresses were full of cheer and good comfort for the success of the work.

Ours is essentially a Home Mission Presbytery and it would encourage the whole Church if the report of this committee could have been heard. I give a few extracts from it: "Never before has the cause of Home Missions in our Presbytery been more prosperous or brighter in prospect," "Ninety-five members have been received in the mission field and there has been general improvement and encouragement all along the line." "Rev. R. P. Smith, our General Evangelist has been indefatigable in his labors and the Committee can not too strongly express their appreciation of faithfulness and efficiency. Much of the success of our work is due to the policy of having a general evangelist, and we feel that we have the right man for the place."

The following recommendations of the Committee were adopted:

1. That the churches receiving aid from the Home Mission funds be urged to increase their subscriptions to pastor's salary as rapidly as possible, in order that the Home Mission funds may be devoted more and more to the opening of new work.

2. That pastors and sessions be instructed to take collections in all churches for all the benevolent causes and to endeavor to get every church to meet its apportionments, especially for the cause of Home Missions.

3. That Rev. R. P. Smith be elected general evangelist for another year."

It is very gratifying to note that the churches helped by the Home Mission fund are steadily advancing in the matter of self-support. The educational department of our Home

Mission work has been greatly blessed and is accomplishing much.

The usual reports were all adopted and ordered to be forwarded to the General Assembly.

The Waynesville Church asked permission of Presbytery to change the terms of the call for their pastor, Rev. Frank D. Hunt from three-fourths to whole time that church to pay his entire salary. The consideration of this request was referred to an adjourned meeting to be held in Asheville the 28th of this month so that the Bethel Church which now has one-fourth of his time might be heard from.

Rev. E. A. Sample resigned as Stated Clerk and Rev. Frank D. Hunt was elected to take his place.

Rev. Frank D. Hunt resigned as Presbytery's Agent for Colored Evangelistic work and Rev. E. A. Sample was elected to succeed him in this position.

Revs. S. W. Newell and E. Mac Davis and Elder W. S. Terrell of the Bethel Church were appointed a permanent committee on the Sabbath.

The following Presbyterian agents were appointed: Bible Cause, Rev. T. W. DeVane; Sabbath Schools and Young People Societies, Rev. R. B. Grinnan; Ministerial relief, Rev. C. C. Brown.

Rev. T. F. Deitz of the Baptist Church and Rev. Marsh of the Methodist Church were invited to sit as visiting brethren.

A communication from Fairfax College, Winchester, Va., offering a scholarship to any young woman preparing for Foreign Mission work was received and referred to Rev. E. Mac Davis, our Agent for Education to answer expressing the thanks of Presbytery.

A vote of thanks to the Bryson City people for their kind hospitality was adopted by a rising vote. Presbytery then adjourned with devotional exercises to meet at Asheville Tuesday, April 28th, at 4 p. m.

Attest: Frank D. Hunt, Stated Clerk.

MONROE.—Rev. Geo. H. Atkinson was formally installed as pastor of the Presbyterian Church of Monroe April 9th, in a most impressive and interesting service. The officiating ministers were Rev. Dr. J. R. Howerton, Rev. J. A. Dorritee, of Charlotte, and Dr. S. M. Smith, of Columbia. The pretty new church was well filled, and, besides the home people, there were a number of visitors present.

SALISBURY.—Concord Presbytery met in Salisbury, N. C., April 9th, at 8 o'clock p. m., and was opened with a sermon by Rev. W. J. Tidball from Phil. 3:13, 14.

There were present during the sessions 27 ministers and 33 Elders.

Rev. J. A. Gilmer was elected Moderator, and Rev. W. C. Brown and Rev. R. S. Arrowood, Temporary Clerks.

Corresponding members.—Rev. T. H. Law, D. D., Rev. E. Tufts, Rev. D. P. McGeachy, Rev. E. E. Gillespie.

Installations Reported: A. J. Crane at Bethphage and Gilwood churches, Rev. L. M. Kerschner at Spencer, Rev. W. W. Edge at Morganton and Rev. John Wakefield at White Hall.

Dr. T. H. Law addressed Presbytery on the Bible Cause, Rev. R. W. Boyd spoke in the interest of the Orphans' Home of the Synod and Rev. J. A. Scott in regard to the Statesville Female College.

Rev. Edgar Tufts was received from Savannah Presbytery. Commissioners to the General Assembly: Rev. J. M. Wharey, D. D., Mooresville, Rev. J. A. Scott, Statesville, Elders O. D. Davis, Salisbury and J. H. Reid, Mt. Mourne, N. C., were elected principal commissioners, and Rev. W. T. Matthews, Hickory, Rev. J. A. Gilmer, Mill Bridge, Elders J. M. Guy, Marion, and W. G. F. Harper, Lenoir, N. C., alternates.

Siloam Church, McDowell county, was chosen as the place for the next stated meeting of Presbytery and Oct., 2, 1903, at 3 p. m., was fixed as the time.

Rev. T. D. Johnston requested Presbytery to dissolve his pastoral relation with Quaker Meadows Church, and that church was cited to appear at an adjourned meeting at Statesville, May 28th, at 2 o'clock p. m., to give answer why this request should not be granted.

Mr. Harris Johnson, a member of Centre Church was taken under care of Presbytery as a candidate for the ministry.

A church organized by Rev. J. A. Harris, evangelist of

Yancey county, at Loafers Glory, Mitchell county, was received and enrolled.

Also Presbytery organized a church at Chestnut Hill, Salisbury on Sabbath afternoon, April 12th, 1903.

The Presbytery adjourned to meet at Statesville, N. C., on the 28th day of May, 1903, at 2 o'clock, p. m.

W. R. McLelland, S. C.

KINGS MOUNTAIN PRESBYTERY.—The first regular meeting of this young and aggressive body was held appropriately in mission territory, at Henrietta, where a church has been recently established and building erected. There is a population of 5,000 people within two miles of the church.

Rev. R. Z. Johnston was elected moderator and Rev. W. H. Wilson, clerk, both by acclamation. The reports from the churches showed a good degree of advancement, and the Presbytery is evidently bent on exercising a strict episcopal oversight over the churches.

The Presbyterian Standard received a very cordial hearing and from the kind speeches of the brethren about it we gathered that it was the best religious paper in the country, though not yet ready for translation or guilty of sinless perfection.—Ed.

Kings Mountain Presbytery met at Henrietta April 10th, 7:30 p. m.

Opening sermon was preached by Rev. A. J. McKelway, D. D., of Mecklenburg Presbytery.

Moderator: Rev. R. Z. Johnston, Lincolnton, Temporary Clerk: Rev. W. H. Wilson.

Present: Eleven ministers and eighteen Ruling Elders.

Corresponding members: Rev. A. J. McKelway and Rev. R. W. Boyd.

Rev. J. M. Forbis was received from the Presbytery of St. Johns, Florida.

Commissioners to General Assembly: Rev. R. C. Morrison; alternate Rev. S. L. Cathey Ruling Elder, W. M. Allison; alternate, F. A. Henderson.

Commissioners: To install Rev. J. M. Forbis at King's Mountain, Revs. W. R. Minter and M. McG. Shields and Ruling Elder, R. L. Ryburn. To install Rev. J. M. Forbis at Bessemer City, Revs. R. A. Miller, J. J. Kennedy and Ruling Elder C. E. Adams.

Presbytery's Home Mission work is alive and active; and the reports from the churches show advance along all lines.

Monday night April 13th, Presbytery adjourned to meet at Lincolnton, Tuesday, May 12th, at 8 p. m.

S. L. Cathey, S. C.

GREENSBORO; First Church.—This church though burdened with the erection of a \$30,000 Sunday-school building, has not suffered its benevolent contributions to be diminished thereby. On the contrary, it has given more this year to the benevolent causes of the church than ever before in its history. Perhaps as a consequence, its addition of new members this year has also broken all past records. See Mat. 3:10.

CHARLOTTE; Second Church.—At a joint meeting of the Officers of the Second Presbyterian Church of Charlotte, N. C., held Tuesday, April 7th, 1903, the following resolutions were offered:

Whereas, our Pastor, Rev. Jno. W. Stagg, D. D., having signified his intention to tender to the Presbytery of Mecklenburg his resignation of the pastoral charge, to accept a call to the First Presbyterian Church, of Birmingham, Ala.

Resolved: We, having met for the purpose of taking into consideration the uniting, with him, in his request to Presbytery to dissolve the relations now existing between us, do assent to the request of Dr. Stagg, only because we deem it our duty to submit to the orderings of Providence in thus removing our beloved pastor to another, and probably wider, field of usefulness. But the parting brings regret, as it severs a connection and terminates an intercourse of the most pleasant and agreeable character,—closes a ministry of multiplied benefits and blessings, and removes from us a shepherd and overseer, faithful, earnest and conscientious.

And now, that we separate, we invoke upon himself and family, and upon his labors in the future, the Heavenly benedictions, and commend him to the love, esteem and confidence of the Church and community in which his lot is cast.

Resolved: That copies of this resolution be furnished

respectively, to Dr. Stagg, the Presbytery of Mecklenburg, the First Presbyterian Church of Birmingham, Ala., and to the Presbyterian Standard of this city, for publication.

CHARLOTTE.—Dr. John W. Stagg preached his last sermons as pastor of the Second Presbyterian Church on Sunday. His text in the morning was Job 2:4. "All that a man hath will he give for his life." Explaining that this was a part of the Word of God, but yet a word of Satan, he declared that the statement was both true and false. It was a proverb from the experience of men that was used by Satan. He recited the incident of a missionary to Brazil, who had given up life in the worldly sense and would doubtless have given up his life, literally, for the sake of the gospel, gathering his little store of worldly goods and going the long and expensive journey to New York with the bare hope, as he thought, of saving his life from a deadly disease. He mentioned that one of the richest men in the world would give all his money for the ability to eat and thus to prolong his life.

On the other side, a man will give up life, either quickly or deliberately, for a cause. The dignity of manhood itself is the ability to sacrifice life for something that is dearer than life. The church has never failed to furnish her martyrs when there was need for them. It is this conception that has made the religion of Christ all-powerful, because he put his own blood into it. There are men here who would die for the sake of their honor. There are men who would die for their families. There are men who would die for their country. Are there not men also who would die for Jesus Christ?

The sermon closed with a strong appeal for continued loyalty to the church and its officers, especially during the period of vacancy. The main auditorium was filled to the last seat, with the regular congregation that worships at the Second Church.

There were many full hearts and not a few tearful eyes as his people felt that he had spoken peculiarly to them for the last time, and it was an eloquent moment when his officers gathered around him at the close of the service.

At the evening service the other Presbyterian Churches of the city and the Tryon Street Baptist Church were closed, that all might have the opportunity of hearing Dr. Stagg's last sermon. The congregation began to gather three quarters of an hour before the time and when Dr. Stagg entered the pulpit, every seat had been taken in the main auditorium, the lecture room and the galleries, probably fifteen hundred people being gathered there. Rev. J. A. Dorrittee made the opening prayer, and Dr. Barron led the congregation in a fervent petition for the Divine blessing upon the preacher in his new field of labor. The occasion was one on which not a few would have yielded to the temptation of playing upon the emotions of the audience, the last sermon of a fruitful pastorate of seven years, with all the sacred and tender associations connected with the pastor's work. Dr. Stagg, with perfect good taste and in the manliest way, turned the occasion into an opportunity to set forth the central fact of the religion in which he believes, that Jesus Christ is the Son of God. His text was from John, 20:23. "Whose soever sins ye remit they are remitted unto them, and whose soever sins ye retain, they are retained."

In his original and striking way the preacher set forth the two great facts of the text, sin and redemption. Comparing the text with the confession of Simon Peter, Thou art the Christ, the Son of the Living God, and the words of Christ on that occasion, he declared that the truth was that which had the power to bind and to loose, to separate men from their sins or to bind their sins to them forever. Upon the great fact which Simon Peter declared Christ has built his Church, the everlasting fact that Jesus is the Christ, the Saviour, the Son of God. This truth is separate from all else; it is absolute in its independence. No preacher or priest, no man or multitude of men, no institution or Church, can bind or loose, save with the power of this truth. The proclaiming and the receiving of this truth is the power that saves. When that truth is received the man is saved. When that truth is not received, the man is damned. Any occasion in which God is made known to men is an important occasion. And if this conception of the power of this truth to bind and loose men is ever grasped it makes life more solemn and earnest and free from flippancy and worldliness.

While the truth is independent of men so far as what it contains, it does depend upon men for its proclamation. The great need of the world is to find its way back to God. And the highest attainment of life is to be so devoted to the truth as to hold all that we possess, time, talents, means, as an opportunity for promoting this truth.

This truth is the point of union among all the churches, that Christ is the Son of God. The distinctive things in the churches are not what save men. But all are founded on this great rock of the ages. And so the church, any church of Christ, becomes the important institution of a community. It speaks of God to men. And the minister should be heeded as the man in this community in whose business all other business transacted on these streets find their meaning.

And the unpardonable sin is the rejection of this truth. It is the vilifying of the Spirit in his testimony to this truth about Christ. And men may be now in process of committing this unpardonable sin. God has as it were exhausted infinite resources in sending his Son to die for men and his Spirit to testify to the truth. And so the truth rejected, bids men to their sin so that there is no separation forever.

Dr. Howerton closed the service with an earnest prayer for the blessing of God upon the sermon and upon all the sermons of the pastorate now brought to a close and for the continued blessing of God in the new work that is to be done by his servant.

Presbyterianism in Charlotte is in a most flourishing condition, as may be seen from the reports of the churches published last week and this. At the First Church there were 24 additions on examination and 47 on certificate, bringing the total of communicants up to 655. This church contributed \$17,742.82 for all causes during the year, a magnificent total. Among the items may be mentioned \$1,686.25 for Foreign Missions, \$4,165 for Home Missions, including local mission work in Charlotte and the suburbs, and \$4,165.99 for Education, including \$3,185 for the Presbyterian College here.

The First Church is erecting a neat church building for the church at Seversville, which has just been ordered organized by Presbytery. The building will cost some \$1,500 and the membership will begin with 28. A seminary student will have charge of the mission work during the summer, when it is proposed to secure a permanent successor of Rev. George Atkinson who has lately gone to Mouree.

The Second Church received 24 members on profession and 43 by certificate during the year, bringing the membership up to 1,004.

The church contributed \$16,684.00 to all causes. It was never more united or imbued with a more aggressive spirit and it is bent on securing the very ablest man to be found for the pulpit just made vacant by the removal of Dr. Stagg. It has employed Rev. H. W. Hoon this year as pastor at East Side Chapel, which is also prospering. Tenth Avenue Church is growing also in self-supporting ability since the removal into the handsome new building. It will soon be entirely independent of the fostering care of the Second Church, though the mother church has assumed the greater part of the indebtedness for the church building, in the form of building and loan stock. One hundred and thirteen additions are reported for the year, bringing the present membership up to 404. Westminster Church has recently enjoyed a season of refreshing as the result of the meeting conducted by Dr. Thornwell. There have been added forty members during the year, making the roll 302 and the church has paid all its apportionments and is making a strong effort to support a foreign missionary. The Ladies Missionary Society of this church is worthy of special mention for the interest and attendance of its members.

SALISBURY; Chestnut Hill.—Concord Presbytery met in the Academy of this flourishing suburb on last Sabbath afternoon at 4 o'clock and organized a church of nineteen members. F. M. Ward and W. D. Watson were chosen Elders and A. J. Winecoff and Wm. Jones, Deacons. Rev. Dr. Wharey conducted the ordination service, all members of the Presbytery present joining in the laying on of hands. It was a most impressive service. Quite a number of others would have united but had failed to secure their letters.

The prospects of this congregation for a good, healthy growth and of doing good service are very flattering.

## The World.

A delegation of German farmers will visit America to study methods.

Regular transmission of news "by Marconigraph" has been established for the London Times.

There was a net increase in the total revenue of Great Britain, the past year, of \$4,990,715.

Beaumont, Texas, has had a \$1,000,000 fire, and on the oil apparatus burned there was not insurance.

A strong lobby fight is being made in the Florida legislature, for the repeal of the Flagler divorce bill.

Rev. Wm. Henry Milburn, the blind chaplain of the U. S. Senate, died April 10th, at Santa Barbara, Cal.

The receipts of the National Treasury for the past nine months have been \$20,000,000 in excess of the expenditures.

Shamrock III, Sir Thomas Lipton's new challenger for the American cup, was dismantled in a squall at Weymouth, England, on the 17th.

The United States Navy Department has decided to soothe Germany's feelings by ordering the European Squadron to attend the Kiel regatta.

Great Britain, France and Germany are to unite equally in the control of the proposed Constantinople-Bagdad railway, which has been built in part.

The United States Steel Corporation reports gross sales and earnings 1902 to be more than \$560,000,000. The net earnings amounted to \$133,300,000.

The health of Pope Leo is evidently breaking. His cough continues, his digestive organs are deranged, his appetite is gone and he has a feeling of listlessness.

The Government has decided that if semi-alcoholic drinks are sold at soda fountains the dispensers must pay the regular government retail liquor dealer's license.

In municipal elections last week, Carter Harrison was re-elected mayor of Chicago, Tom L. Johnson of Cleveland, Ohio, and Sam M. Jones mayor of Toledo.

A private cable dispatch from Bogota, Colombia, received in London, says that the ratification of the United States Colombian Panama Canal Treaty is extremely doubtful.

A big strike has been on in the city of Rome, where 40,000 men are out. Several clashes occurred between troops and workmen, resulting in the wounding of a number of strikers.

The Comptroller of the Treasury is taking a hand in the scandal in the Postoffice Department. He has discovered that a number of machinists are carried on the Government pay rolls as "book-keepers."

During the present month a new steamer will take her place on the daily service of the Old Dominion Line, between Norfolk and New York. The coastwise passenger trade of the United States is steadily growing.

The Irish National Convention at Dublin completed its work and adjourned. It is said that all of the amendments adopted by the Convention will be accepted by the Government which insures the passage of the Land Bill by the British Parliament.

Mr. W. E. Springer has been nominated for Mayor of Wilmington N. C., in the Primary, which is equivalent to election. Mr. Springer represents the temperance sentiment of the City and his nomination is the result of a vigorous temperance fight.

The lower floor of John Knox' house in Edinburgh which has been occupied by a tobacconist, has been transformed into a quiet haunt of interesting old books, which brings it in proper relation with the remainder, which is a museum for Reformation relics.

On the 14th of April an interesting historical celebration was held at Lausanne, Switzerland—the centenary of the first meeting of the Grand Council of Vaud. The event was celebrated by pageants and rejoicing in the beautiful town on the shore of Lake Geneva.

A French Naval officer in the China seas recently chased a pair of sea serpents, and the matter has been discussed at a late meeting of the Zoological Society. A sea serpent story is usually treated as a myth, but M. Oudemans argues that it really exists, and that it is nearly three hundred feet long.

The new American built liner "Minnesota," the third largest steamship in the world, has just been launched at New London, Conn. A curious fact in connection with the building is that the Company took the contract for the vessel before it was in possession of a Plant or ground on which to do the work.

The Justices of the United States Circuit Court of Appeal, sitting in St. Paul, declared last week the famous Northern Securities merger to be an illegal combination, and enjoins the company from paying any dividends on its own shares, or from voting the stock it holds in either of the great railway companies, or from exercising any authority over them.

Using magnets for lifting heavy weights has lately been put to practical use. The magnets are suspended by chains from cranes, and pick up plates by simple contact, without loss of time, and the plates can be lifted while so hot that it would be impossible for men to touch them. A magnet weighing 300 lbs, is used for lifting 4 to 5 tons, operated by currents from a dynamo.

An interesting archeological discovery was recently made at Abusir, Egypt, by Ludwig Borchardt. In a mummy case, dating back four centuries before Christ was found a papyrus roll containing an ode by Timotheus, the Greek poet and musician. The poem is a description of the battle of Salamis, which Aeschylus had made the theme of his tragedy, "The Persians."

"Bremen, April 19.—The International Anti-Alcoholic Congress that meets bi-ennially on the continent, is closing its ninth session to-day. It has been in the matter of attendance and well-known persons present the most remarkable of any session of the congress. This body of 1,400 delegates, notable in science and in the service of humanity, as University professors or for their hereditary rank, have come here from 15 different nations on two hemispheres.

While examining an immense quantity of papers captured from the Filipino insurgents, Capt. John R. M. Taylor, of the Fourteenth Infantry, acting under the direction of Colonel Edwards, of the Department of Insular Affairs, a few days ago, discovered a remarkable document endorsed on the back with a direction to kill General Otis. That endorsement, Captain Taylor insists, is in the handwriting of Aguinaldo, the insurgent chief.

Minister Conger reports from Peking, under March 12, that an attempt has been made in the district of Yu Tien, about 1,700 miles west of Peking, to reorganize the Boxer movement, but was promptly suppressed by the energetic action of the Viceroy, the famous Yuan Ship-Ki, who stood like a rock against the Boxers in 1900. Several soldiers lost their lives in the attempt to arrest the criminals. Several of the criminals were killed and ten others were arrested who are to be beheaded.

Much has been said in the public press recently of the acousticon, an instrument for enabling the deaf to hear. The results obtained from it are said to be wonderful, but no satisfactory description of its method of working has yet appeared. It is said to operate by intensifying and concentrating sounds and to include an electrical battery, a transmitter resembling that of a telephone, and a capsule containing a gas "whose composition is known only to the inventor."

The little cemetery in Genoa, Italy where James Smithson was buried in 1829 has been condemned, and Dr. Alexander Graham Bell has offered to bring the remains to America at his own expense. It is especially fitting that Mr. Smithson should find a last resting place in America, since he gave \$500,000 to found in the Republic he never visited, an institution for the "increase and diffusion of knowledge among men." Perhaps more than any other institution, the Smithsonian Institute has stimulated scientific research among Americans.

**Marriages.**

**ESKRIDGE-PELOUBET.** — In the Presbyterian Church at Swannanoa, N. C., by Rev. R. P. Smith, March 18, 1903, Rev. Randolph S. Eskridge and Miss Carrie Alcott Peloubet.

**Deaths.**

"In Jesus' keeping we  
Are safe and they."

**A Tribute to Dr. Rankin.**

We, the members of the Ladies' Missionary Society of Alamance Church, feel most keenly our loss in the death of Dr. David Cyrus Rankin.

He grew up in our midst and received his spiritual training in our church, and in the family of his uncle, that noble and broad-minded man, Dr. C. H. Wiley.

We have watched his development with the greatest interest and pardonable pride and have followed him with our prayers, first as school-boy, then as minister, and last in his crowning work as Editor of our Missionary periodicals.

He was ever a welcome visitor here, where, according to his own statement, this Society was first organized about 1820, his grandmother being one of the first officers.

We rejoiced with him when the way was open for him to make a tour of the mission fields, which had so long been the desire of his heart; and we had anticipated the genuine pleasure of hearing him give an account of what he had imbibed in the far East; but, oh, how sad, from a human view, that he who loved home and his own people so dearly should be called upon to endure sickness and death in far off Korea!

Yet we trust that his profound interest in missions—his life and death may inspire his own Church and the Church at large, to greater zeal and renewed interest in the cause he loved and served so well, and that "he being dead yet speaketh" even more forcibly than ever before.

We are glad that our Church was permitted to give to the Presbyterian Church, and to the world, a man of such true character, fine sensibilities, consecrated intellectual powers, and intense missionary zeal. We feel gratified that the man and his work was appreciated, as evidenced by the wide expression of personal loss and regret that he was not permitted longer to carry on his much needed work.

We bow in humble submission to the will of our Father, knowing that it is well with our Brother; and "we sorrow not as others which have no hope."

In our sorrow we extend our sympathies to his wife and other relatives, and pray God's blessing upon them.

Mrs. S. M. Rankin,  
Mrs. Wm. Sharpe,  
Miss M. E. Coble,  
Committee.

**M'INTYRE.**—At his home with his son, Alex McIntyre, Corona, Ala., on April 1, 1903, Mr. Daniel McIntyre, at the ripe age of seventy-five. He was a ruling elder in the Presbyterian Church practically all his life. He was a prominent teacher throughout his generation. His life was a benediction. M.

Preach better, and ever better, every new Sabbath morning, because there is simply no limit to the unsearchable riches of Christ—the absolutely unsearchable riches of grace and truth and sweetness and beauty that are in Jesus Christ. The rhetorical heat and the adulatory elation of the pulpit deceive and intoxicate many a young preacher's heart. He takes it for what it is not. He is only a beginner; and he does not yet know the sin that so easily besets him, He does not yet know the secret plague of his own heart. Not till many years

have passed by, and many disappointments and disenchantments have come, and especially, not till he sits still and sees other men doing his work far better than he ever did it; not till he has passed through that last furnace and supreme scrutiny of a minister's motive will he know and be sure whether it was God's glory or his own that was his secret strength all the time of his bounding heart and his youthful eagerness for the Sabbath and for the pulpit.—Alexander Whyte, D. D.,

**Tetter, Eczema, Salt Rheum, Ground Itch.**

"I testify to the wonderful merits of **Tetterine**. It has cured me as sound as a gold dollar. I spent over four hundred dollars for other remedies without relief."—W. M. Tumlin, Savannah, Ga.

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This is what your money becomes when you put it on deposit in our

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We pay four per cent. interest and compound it quarterly.

## The Household.

### The Baby's Complaint.

Oh! mother, dear mother, no wonder I cry,  
More wonder by far that your baby don't die;  
No matter what ails me, no matter who's here,  
No matter how hungry the "poor little dear,"  
No matter if full, or if all out of breath,  
She trots me, and trots me, and trots me to death.

I love my dear nurse, but dread that great knee;

I like all her talking but woe unto me!  
She can't be contented with talking so pretty,

And washing, and dressing, and doing her dirty;

All that's very well, I can bear soap and water,

But, mother, she is an unmerciful trotter.

Pretty ladies, I want just to look at your faces,

Pretty cap, pretty fire, let me see how it blazes;

How can I? my head going bibity bob,  
And she trots me the harder the harder I sob.

Oh, mother, do stop her, I'm inwardly sore,

I hiccup and cry, and she trots me the more.

Thank mercy, I'm still; oh, blessed be quiet!

I'm glad my dear mother is willing to try it;

Of foolish old customs I know she's no lover,

And the wisdom of this she can never discover.

I'll rest me a little, and just look about,  
And laugh up at Sally, who peeps in and out,

And pick up some notions as soon as I can,

To fill my small noddle before I'm a man.

Oh, dear, is that she? is she coming so soon?

She's bringing my dinner with teacup and spoon;

She'll hold me with one hand, in t'other the cup,

And as fast as it's down she will just shake it up;

For thumpity thump, with the greatest delight,

Her heel it is going from morning till night,

All over the house you may hear it, I'm sure,

Trot, trotting! just think what I'm made to endure.

—From an Exchange.

### Suggestions for Varying the Daily Meals.

"Alisa's" case is so much like my own I can sympathize. Close study of the problem has helped me to plan much better than formerly, and I can perhaps offer a few helpful suggestions. You can not have much variety at a meal, but make up for this by varying the meals from one to another. The meat problem is the serious one, but careful selection and pains in preparing will accomplish

wonders. Provide yourself with a meat chopper, if you have not one, and see that you have seasonings always at hand, as whole cloves, stick cinnamon, bay leaves, celery salt, extract of onions or the onions themselves. Varying the seasoning will make your dishes appetizing. You can get lean shin beef for ten cents a pound or less. Of this, by boiling first and seasoning variously, you can make hash, meat pie or serve it as a simple stew; or you may grind it and make croquettes, or even flat cakes. Grinding it raw, you will have Hamburg steak, which, seasoned, mixed with raw eggs and broiled in one piece, is delicious. The breast of lamb carefully broiled is delicate and cheap, or it may be gently stewed and served with tomato sauce. Neck of lamb seasoned with spice makes a good stew, and cheap; also beef kidney. Add an onion and a bit of lemon peel in cooking the latter. Veal of the leg below the outlet is cheap, and may be used the same as the beef mentioned above. Used cold with celery and a salad dressing, it is almost as good as chicken salad.

A beef heart, stuffed, boiled first and then baked with vegetables to season, is exceedingly good, and will give you "left-over" meat for more than one meal.

Old beans, peas, macaroni, eggs and cheese make good substitutes for meat. Make soup of beans or peas and season with salt pork, onion and herbs; or, make croquettes of the beans, peas or macaroni, serving with cheese sauce if liked. Hard-boiled eggs served with cream sauce, seasoned with parsley, make a good dish, and melted cheese on toast is nutritious and palatable.

### Sympathizer.

"Alisa's" request and appeal to her fellow-housewives have drawn forth so many letters of encouragement and sympathy that I may gather them into a symposium some day. The touch of nature that makes the whole world kind is never more manifest than when good women hear of a sister in trouble.—Exchange.

### Care of the Eyes.

The very best tonic for the eyes is cold water. Few understand that the eyes may be kept bright and sparkling by dashing cold water into them night and morning. The effect is magical. Give the eye a bath once daily. Take a teacup of cold water, hold the cup close to the eye, and open and shut the eye in the water several times.

Sleep is a great beautifier of the eyes. If your eyes are tired and ache, rest them and sleep. When you have nothing to do close your eyes and wet them also. If your eyes burn lay on them a cold compress of water, and sleep. Nervous headache and pain in the eyes may be relieved by hot compresses applied to the forehead and eyes and the back of the neck. Follow this treatment by a half hour's rest or sleep.

Do not live in darkened rooms and expect your eyes to be strong. Looking much at the cheerful grate fire is injurious. When at work be sure you have a strong light from above and back of you, or from the left side. Do not read or

work by a flickering, unsteady light. Eye strain is sure to result.

Do not read while travelling in cars or moving vehicles. Never read lying down, nor while convalescing from an illness.

Rest of the eye is frequently necessary by looking away from your work to a distant object, or shutting them for a moment. Do not work any longer than two hours at any one thing, less time if the eyes become tired and sight blurred. If the eyes are weak do not work them by artificial light.

### Rules for Dainty Hands.

Don't cut the nails without first holding them in warm water to soften them.

Don't cut the cuticle or any part of the flesh around the nails.

Don't polish the nails too highly; they should have only a natural gloss.

Don't cut the nails in points, but carefully arch.

Don't file or scrape the nails—it only helps to thicken them. They should only be rubbed down with the very fine emery and cinnabar powder which is used for polishing shell and ivory.

Don't allow the nails to remain long soiled with anything that will stain them.

Don't wash the hands oftener than necessary; dry them thoroughly after every washing.

Don't wear gloves that are a size too small or that fasten too tightly. This prevents free circulation and makes the hands red.

Don't wear rings that are too small; the inevitable result is disfigurement—red and swollen hands and knuckles.

Don't wear bracelets so tight that they affect the circulation, or so loose that they rub on the wrist joints.

Mocha and Java coffee mixed—one-third of the former and two-thirds of the latter—is considered the most satisfactory combination by the majority of persons. Buy coffee in small quantities and unground; keep it in air-tight cans and grind it only as required. The finer it is ground the stronger will be the extract. There are many kinds of coffee pots in use, and many are modifications of the French coffee pot or piggin. The coffee should be ground as fine as the mill will make it. Allow half a cupful of the ground coffee to a generous quart of water; this makes sufficient for five cupfuls of coffee. Place the coffee in the cloth or strainer in the top of the pot arranged for the purpose, pour the boiling water upon it and set the pot back, allowing the water to filter slowly. When it has filtered through, set the pot over the heat, and when the coffee is just at the bubbling point pour it out and at once return it to the top of the pot to filter again; do this a third time and then serve at once. This process produces a clear, bright coffee and needs only five minutes if the heat is brisk.

A simple dessert whose garnishings give it quite the company touch starts with some small light cakes baked in round tins and served fresh from the oven, with a hot chocolate sauce poured over them and a spoonful of whipped cream placed lightly on top of each.

## The Home Circle.

### A Rainy Sunday.

For the Standard.

Storm and wind swept o'er God's day,  
Sweet bells rang out far away,  
As a woman clad in gray,  
All unshrinking, made her way  
To the church to praise and pray,  
The rain despite.

At a window on her way  
Sat a maid, whose face so gay  
To the passer seemed to say,  
"Off to church on such a day,  
"Just to hear the parson pray!  
"And what a fright."

But I saw the one in gray  
Later wend her homeward way,  
And God's peace pellucid lay  
In her eyes. The sun's last ray  
Heard the other, weary, say,  
"It has been a tiresome day,  
"I long for night."

—Mrs. Andrew J. Howell, Jr.

### The Peace Which Passes Understanding.

By Mrs. Harriet Prescott Spofford.

Miss Lucia had gone down into the city with a gay expedition to what they called the slums. But she never went in that manner again. It became something in a way sacred, into which she must enter alone, as into a prayer; and by and by it grew to be a sort of sacramental service.

For after this first glimpse of the sorrowful side of the world, of want and wickedness and the horrors of life in the darkest depths of the city, she was full of questioning as to why such things were allowed; and the world seemed a dreary and cruel place. She had her own sorrows, which accented and heightened all this background of other people's sorrows; but she felt she could bear hers better if it were not for theirs. And the first thing to do seemed to be to make theirs lighter, or to help them bear them. And she took up the task, not eagerly, but as if she must.

It was while she was going about from one place of suffering to another that she met Mrs. Redlands. "You are doing God's work, dear," the little woman said one day when Miss Lucia had gone in, and taking the tiny alcohol lamp from her bag had made the tea of which they were drinking a cordial cup together. "You have enlisted on the Lord's side. You're helping him fight the evil of the world."

"Evil!" said Miss Lucia. "Why should there be evil in the world?"

"Why should there be good?" said Mrs. Redlands. "Why should there be a world at all?"

"I don't know. I don't know," said Miss Lucia, a wistful look in her dove's eyes.

"And no one else knows," said Mrs. Redlands. "If it were meant to be known, it would have been proclaimed from the house-tops. There are some things better than knowing, and one of them is faith; and the Lord that knows all things and knows what is best, knows there is more comfort and joy to be had from faith than from all the knowledge

of the cherubim. When I was a child I was told that the cherubim were those who knew and who went on God's errands, but that seraphim were those who loved and who stood in God's presence. And I had cast in my lot with the seraphim before I knew that," she said, with a little laugh. "Wouldn't you rather be filled with love, love throbbing in you like the fire in a red coal, and stand in God's presence, than know all the secrets of the universe?"

Miss Lucia looked at her, more than a trifle amazed. For here was this little bent and shriveled creature, living at the back of a tenement-house, in one small room, half underground, where the sun never came, and where the damp oozed through the wall, talking high philosophy as if her thoughts kept always such a level.

To be sure, the place was exquisitely neat, and the little woman herself, although her hands were sodden and her figure drawn by disease, was as clean as if in her Sunday best instead of a thin old cotton gown. But her face, when Miss Lucia glanced at it again, a white and wan and pinched old face, seemed to wear a glory. The eyes looked out steady and wide, and blue as a bit of sky, and the smile was beatific. Was it an old woman, Miss Lucia asked herself, who, for the little cleaning her rheumatic joints would allow her to do, had her room from the janitor, and a pittance that one day gave her bread and one day gave her meat, and many a day gave only an egg or an apple all day long? Or was it a saint in a dust-colored gown and coarse white handkerchief? "I—I—don't understand," said Miss Lucia, after a moment. "Would you—mind telling me how you came here?" No one could ever refuse anything to that winning voice of Miss Lucia's. "Why, I was led," said the little woman, with a confident air, as if she still felt her hand in the grasp of the one leading her.

"Do you mean?"

"O, if you would like to know, my home was far away. My father lived in the fear of God. My mother lived in the love of God. I was born with the love of God in me. Before I could speak I felt it. I remember what it was to me in my childhood—the sunshine seemed to belong to his smile, the blue sky to his home; I was happy like a little springing animal, and I always felt it was the Lord giving me my happiness. I was sure that he was beautiful as the flowers he had made. I never picked a rose that it didn't make me feel it was something belonging to him. And the stars at night always seemed to me to be the lamps twinkling about his courts. He was as real to me as the universe itself. I didn't see him, but the door was always just about to open. My heart was full of love!"

"How fortunate, how fortunate you were!"

"How blest I was!"

"Why should one person be given such love, such faith in infancy, and another not find it even now?"

"It is one of the questions not to be solved by us," said the little old woman. "If we could answer such questions, we

should perhaps know how to make a world."

"I would like to make a world with no evil in it!"

"O, my dear, you would lose a great happiness if there were no evil to overcome."

"I can't think that evil is in the world just to give us the pleasure of overcoming it."

"And you can't think of any better reason. Why then do you think of it at all? That isn't the task given you to do. Why not leave to God his own work? The bee that stings the peach for its honey could never tell the reason of the sweetness, the soft colors, the down, the rich juice. Are we any better able to tell the why and wherefore of this earth? We don't know how we came here on this round ball swinging in space in the first place. It belongs to the power that put it here. Till we ourselves can make one blade of grass grow, create one new life, one new flower, don't you think we would better trust the power that can?"

"And did all that come to you because you loved God in the beginning and grew up in that love?" asked Miss Lucia.

"It is a great thing to have grown up in that love," said the little woman, joyously. "But if one hasn't done so, wouldn't it be well to think of some of the multitude of reasons for this love? That might give one just a germ of love, and then if one treated that as one would the seed of a precious flower—gave it sun and air and food and care—you can't tell what a glorious blossom it might become!"

"I don't know," said Miss Lucia again, wrinkling her brow doubtfully. "And see how you have loved the Lord, and yet—and yet"—gazing round the narrow room.

"Where I am? How I am? Can one be any more than content? And if I am content, what further is there to ask?"

"You are—content?" said Miss Lucia, turning in wonder.

"I don't believe any of the people who live in palaces and who roll in their carriages, the people who wear purple and fine linen, and fare sumptuously every day, are half as content as I am," said the little woman triumphantly. "I hope they are. I wish they were. But they can't be any more so."

"And yet!"

"O, you would see, if you were in my place, that the things you are thinking of don't count."

"But you were born to better things. You were educated—you must have known luxury!"

"Yes. And I am glad of the experience. I enjoy remembering it, too. But I never—I seldom miss it. When the darkness of this room chances to oppress me, I think of One who had not where to lay his head, and then I don't want to fare better than he; and I feel I have not a right to so much as this; and it opens into more than a castle hall. And when I would sometimes like some surer or some more bountiful food, I remember them walking through the fields, rubbing the ears of corn in their hands, and my

crust becomes shew-bread. Yes, now and then I wish I had some hot tea or a bit of chicken to carry to the sick woman on the next landing; but I know that if the Lord thought it best for her to have it it would be there."

"And you can acquiesce in such misfortune?"

"I have acquiesced in worse—if there is anything to be called misfortune. For I suppose you would call it that to be stripped of your money and left without relatives while still a young woman"—there was a melancholy in the tone in spite of her.

"And you didn't miss them!"

"Of course I missed them! But I thought of my mother's joy in her new life, of my father released from the old awe and fear, of my brother spared temptations—and presently I forgot myself."

"You poor child!"

"You mustn't pity me. I didn't pity myself. And before I could quite forget myself, it drew me still nearer to God."

"And then the money?"—

"O, I was young and strong. I found occupation, and had all I needed. In a time I married. And if I was happy before, if, in a way I was in heaven before, I was in the seventh heaven then. But I never left God out of it. I felt as if he not only had given it to me but was sharing it all with me. And my husband—I don't know how to say it—my husband seemed a part of God himself. And then there came a dreadful awakening. The husband I—the man who"—her voice choked—"he—he used money—I was sick—we needed it—he betrayed his trust." The tears filled the old eyes. But they did not overflow. "I thought at first it was because I had loved him too much. As if I were the one concerned there! As if any one could be loved too much! As if every pulse of love we give another isn't given to God himself! No, no, he had been sure of himself, strong in himself, proud of himself; God had pity on him and took the false foundation out from under him and left him clinging to the rock that was higher than he. And we had a great content then, a great happiness. But all that trouble took the vital force out of him. I saw the life fade out of him before my eyes. O my heart, if that heavenly hand had not held mine where should I have been in that bitter loneliness! Then I took the child and came away where the shame would not reach him, and after a time I gave my music lessons to such scholars as I could find, at cheap rates, for had no one behind me. At first the minister helped me. He was still a stranger when I learned what was before me. My boy was brought in from the street with a broken back. O, even the heavenly hand failed me for a time then. I lived and breathed through the boy. As he lay there with nothing but suffering before him, my soul trembled inside me to see him, to think of him. I held his little thin hand without a thought, a feeling, unconscious of anything but pity, O in a passion of tenderness. And when he went, I went a little way with him. Perhaps it was then I found again the hand I had lost," said the little woman

smiling now, "for I was sick a good while and knew nothing. I was in a hospital, and after that for a long time I was in a place where they take care of people whose nerves have given out. And then by and by I took what I could find to do, and I went my way holding that hand. And I have seemed to walk just above the sorrow and trouble, even for a while to be insensible to pain. And pain was severe enough; for exposure and want have brought me by slow degrees to this which seems to you so grievous—as once it might have seemed to me. But the presence never leaves me now; it is with me while I go about my work; it is with me when I sit down to rest; it is with me when I wake in the dark night and hear the roar of the city like the wave of a sea breaking on the shore."

"And it makes you happy even here?"

"Even here," said the little woman, with a pleasant laugh.

"And you want nothing better?" asked Miss Lucia, half bewildered.

"O yes, I have my dreams. Sometimes I think of the dwellings into which the Lord entered in the old days in the old land. I think how glad I would be to have been the woman who broke the alabaster box over the Master's feet—O just to have done that for him! Or I think of the joy of the woman in the throng who touched him, or of the one who was bent double and the Lord smiled on her and said, 'Thou art loosed from thy infirmity.' Or when I am sitting in the dark, may be, I think if a light should softly come all about me here, and there should be a great glow, and the sound like soft music of sweeping garments, and I should feel a hand upon my head and all should be dark and still again. O truly something like that has happened! There was no glow, there was no sound, there was no touch, but at once my heart was in a rapture, and I felt the presence, a real presence, I felt the love! Yes, I did! I was sure that for one instant the Lord himself had been in this little low room!"

"Mrs. Redlands—O—do you think—could that happen to one who had not been, like you, born into that love?" said Miss Lucia, trembling, and putting down her teacup.

"Try it!" said the little woman joyfully. "Try it, dear! Just take it for granted that the Lord is good, that he loves you, that he is there and waiting for you. He will become a living power in your heart and your life. Yes, he will. And you will think you never knew happiness before!"

Miss Lucia was silent a little while, as she sat there. "I don't suppose," she said then very timidly, "that you feel, living down here, that you do all the good you could do somewhere else? I have a great house that I bought since I began—began—"

"To help the poor?"

"And I have made a home of it for women who have no other home," said Miss Lucia hesitatingly. "And if you would go up there and live in the sweet, clear air and in real comfort you would live a great while longer!"

"I don't want to live a great while longer, dear."

"Not if you are doing good? You have done me a great deal of good today. I always knew there must be some reason for my always wanting to come in here. I know you could do others a great deal of good if you were up there. There are people needing you there. And you can't always work enough to pay for this room," as the little woman shook her head. "But you will pay for all you have there by just being you! Won't you come? You shall have a room looking to the East!"

"And it would be the Chamber of Peace. But somehow, dear, I think my place is here. If it were God's will—No, even when the time comes that I can't work it will make the people tender if they help me out and they don't have much here to make them tender!"

"I want to be made tender," cried Miss Lucia. "And all these people about you now can come and see you!"

"O, but there is work for me here."

"And there is more work for you there, Mrs. Redlands. I am coming for you rain or shine. And you needn't talk to me," said Miss Lucia, laughing sweetly. "I know it is God's will!"—The Interior.

## EYES That Cause

### Headaches

can be corrected so that the headaches disappear. That is a simple truth, but many still doubt and hesitate.

**YOU DON'T  
TAKE ANY  
RISKS.**

If your eyes cause headache we can relieve the strain and give you perfect comfort.

No charge to show you how. Examinations free.

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## Our Young People.

### Just Whistle.

When times are bad an' folks are sad  
An' gloomy day by day,  
Jest try your best at lookin' glad  
An' whistle 'em away.

Don't mind how troubles bristle;  
Jest take a rose or thistle.

Hold your own  
An' change your tone  
An' whistle, whistle, whistle.  
A song is worth a world o' sighs,  
When red the lightnings play,  
Look for the rainbow in the skies  
An' whistle 'em away.

Don't mind how troubles bristle,  
The rose comes with the thistle.

Hold your own  
An' change your tone  
An' whistle, whistle, whistle!  
Frank L. Stanton.

### Protection for the Birds.

In incorporating the Audubon Society, the last Legislature passed the following laws:

Sec. 4. That from and after the passage of this act it shall be unlawful for any person within the State of North Carolina to kill or catch any wild bird other than a game bird, or to purchase, offer or expose for sale, transport or ship without the State any such wild bird after it has been killed or caught except as permitted by this act. For the purpose of this act the following only shall be considered game birds: loons and grebes, swans, geese, brant, river, fish and sea ducks, rails, coots, marsh hens, and gallinules, plovers, shore and surf birds, snipe, woodcock, sandpipers, yellow legs, chewink or towhee, and curlews; and the wild turkey, grouse, partridge, pheasant, quail, dove, robin and meadow lark.

(a) It shall be unlawful for any person within the State of North Carolina to take or needlessly destroy the nests or eggs of any wild non-game birds except as permitted by this act.

(b) The English or European house sparrow, owls, hawks, crows, blackbirds, jackdaws and rice-birds are not included among the birds protected by this act.

(c) Any person violating any of the provisions of this section shall be guilty of a misdemeanor and shall, upon conviction be fined one dollar for each egg, nest or bird killed or taken by him, or shall be imprisoned not less than five days and not more than thirty days for each offense. Provided, that the provisions of this section shall not apply to any person holding a certificate giving the right to take birds, their nests or eggs for scientific purposes as provided for in section 5 of this act.

### True Heroism: A Talk With the Boys.

There is hardly a boy who does not in his heart of hearts wish that he could be a hero, and not a few have sighed at the thought that they possess even less chance than their brothers of proving that they, too, were opportunity given, could show themselves capable of doing great deeds.

It may be admitted at once that to only a small proportion of boys, and to a very small proportion indeed of girls, is it given to gain fame in the world. But there are vast numbers of both, and perhaps more girls than boys, who possess the true spirit of heroism. Remember Longfellow's noble words:

"Lives of great men all remind us  
We can make our lives sublime,  
And, departing, leave behind us  
Footprints on the sands of time."

Believe that this is so, boys: remember that each of you has it in his power to influence others for good or for evil, to leave a track behind you that will act as a guide to others to firm ground or to a quagmire in which they may be overwhelmed. There are others younger than yourselves, even if you are boys at school, who may be influenced by you for good or for evil. This is a great trust that has been placed in your hands, and your own future as well as theirs will assuredly be influenced by the course you may take now.

True heroism consists in doing what is right, come what may. In war this may mean giving your life for another; in peace it often means sacrificing money, honor, position, for what is honest and right. The first qualification toward heroism is absolute truthfulness. Come what may, be the consequences light or serious, a true hero boy or girl will never tell a lie. Lying is the mother of cunning, of meanness, and most other vices. Every boy and girl should feel in his or her own heart that a lie is the most contemptible, the most cowardly sin that they can commit; and of all forms of lying, the worst is the cowardly one of lying to escape punishment. If a boy does wrong—and the best of us may get into mischief or do wrong at times—it may be that the whole course of life will be influenced by the answer he gives when questioned concerning it.

The coward will lie to screen himself; but the boy who has a shadow of heroic feeling about him will boldly confess to his share in the affair and take his punishment. Then he can look the world in the face again; he has paid the penalty, he has no need to be ashamed of himself, while those who have lied are regarded with contempt by their fellows, and suffer a lasting feeling of shame and fear on their own part that the truth may come to light some time or other. I consider, of all virtues, absolute truthfulness stands first and forms the foundation of heroism.

Next to truthfulness comes unselfishness. There is noble unselfishness in the soldier who will rush out from shelter and risk death in carrying in a wounded comrade. So equally, though in a less striking degree, is the unselfishness of the boy who will set aside his own pleasures for the sake of others. Everyone admires the girl who is content to stay at home to take the burden off the shoulders of a weakly mother, by aiding her willingly and cheerfully in her household work and by relieving her of the care of the little ones. And we admire equally the unselfishness of the boy who, instead of thinking of nothing but his games and amusements when he is once free from

### A definition—

**"Painkiller,"** a  
sure cure for Cramps, Colic,  
and all Stomach Complaints.  
There is but one Painkiller,  
**Perry Davis'.**

From the people's dictionary.

### READING NOTICE.

On the first and third Tuesdays of April, May and June the Frisco System (St. Louis & San Francisco Railroad) will have on sale reduced one-way and round trip tickets from Birmingham, Memphis and St. Louis to points in Arkansas, Missouri, Oklahoma, Indian Territory and Texas. Write to W. T. Saunders, G. A. P. D., Frisco System, Atlanta, Ga., for information.

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Salt Fish, Molasses.

Meat, Flour, Salt,

BAGGING and TIES.

Samples and prices on request.

### Confederate Veterans' Reunion, New Orleans, May 19-22.

For the above occasion the Southern Ry. will sell tickets to New Orleans and return at rates named below: Goldsboro, 19.75; Raleigh, 18.35; Durham, 18.25; Greensboro, 17.15; Winston-Salem, 16.95; Salisbury, 16.20; Hickory, 15.50; Charlotte, 15.30. Approximately low rates from other points. Tickets sold May 16-21, inclusive, with final limit to leave New Orleans without validation May 24. Original purchaser may secure extension of final limit, leaving New Orleans up to and including June 15th, by personally depositing ticket with Special Agent at New Orleans on or before May 24, and upon payment of fee of fifty cents at time of deposit. These rates apply via Atlanta, Montgomery and Mobile, or via Atlanta and Birmingham.

General J. S. Carr has selected the Southern Railway, via Atlanta, Montgomery and Mobile, as the official route for his annual "Confederate Veterans' Special," which will consist of first-class day coaches and standard Pullmans, to be handled through to New Orleans without change. This special train will leave Raleigh, N. C., at 3:52 p. m., Sunday, May 17, and will reach New Orleans about 8:30 p. m. next day. Berth rate from Raleigh and Durham \$6.00; Greensboro, \$5.50; Salisbury and Charlotte, \$5.00. Two persons can occupy a berth without additional cost. Excellent service on regular trains in both directions. Special low rates to New Orleans from nearby points. Ask your agent for rates from your station. For further information and sleeping car reservation write to

R. L. VERNON, T. P. A.,  
Charlotte, N. C.

school, will occasionally devote a half holiday to the amusement of the little ones, who will repay him a hundredfold for the pleasure that he has given up, by their affection and love for him.

Truthfulness and unselfishness go far to make up true heroes among boys and girls. As they grow up there are fresh opportunities of showing heroism. Comparatively few are able to choose the exact position in life that they fancy they would prefer. It is heroism to accept the life that falls to them, cheerfully and contentedly making up their minds to do their very best in that position to which it has pleased God to call them, striving earnestly and always to do their best to give satisfaction to their employers and to use their leisure hours sensibly and rationally.

Undoubtedly there are as many real heroes among girls as among boys. Throughout life girls and women have to bear many burdens. How many true heroines are to be found among women! Patient, brave women, who hide their troubles from the world, make the best of things, and carry a cheerful face even when their hearts are breaking. These are the great heroines of life. They work and suffer in obscurity; no one honors them for their patience; their little deeds of kindness and self-sacrifice are done quietly, and no one supposes that they are heroines. In sick-rooms at home, in hospitals, in out-of-the-way slums, women are doing heroic work, and you boys should honor them for it. No comparison can be made between these heroines of private life and the men who perform heroic deeds in battle. One is done in the heat of the moment; it is laudable and praiseworthy, but it is to a certain extent the outcome of the virtue of a race. Soldiers have in them the blood of a hundred fighting ancestors. They have in them also the remnants of a time when all men fought for their lives, when their position was little beyond that of the beasts of the field. I do not deny that it is heroism, I am proud of their deeds, but yet I feel that the truest heroes lie among those who do and suffer quietly, without hope of praise, without a thought that the work that they are doing is noble, without a thought of the opinion of others—this is the highest and noblest class of heroism.

It is in boyhood and girlhood that true heroism must be felt if it is ever to be attained in riper years. Boys are apt to make heroes of those who are strongest and most skillful in games, and to despise those who are unable from ill health or constitutional weakness to bear their full share in any sports. They do not reflect that the skill and prowess of their champions are largely the result of good health and physique, and that the shrinking, delicate boy may be as true a hero as the captain of their football or cricket team.

Above all, perhaps, they admire the boy who won't peach. I think that this kind of bravery is often carried to an excess. I consider that schoolmasters who insist that a boy who has bravely owned up to his own share in a piece of mischief should tell the name of his comrades are very much to blame. The boy

has shown his readiness to take his full share in the punishment; he should not be asked for more, still less should he be punished for refusing to peach on his more cowardly associates. But certainly he ought not to bear the punishment due to them; and when the fault that has been committed is a disgraceful one, and the boy is asked if he knows who has committed it, I think that refusing to answer is not an act of heroism, and that he is more than justified in giving the name of the boy who has brought disgrace on the school. I know very well how strict is the code of honor among boys on such matters, but I think that when carried to an excess it is a mistaken one. Boys have the honor of their school at heart as much as their masters have, and it would be far more creditable to them to denounce a boy who has smirched that honor than to shield him.

To sum up, then, heroism is largely based upon two qualities: truthfulness and unselfishness, a readiness to put one's own pleasure aside for that of others, to be courteous to all, kind to those younger than yourself, helpful to your parents, even if that helpfulness demands some slight sacrifice of your own pleasure. You must remember that these two qualities are true signs of Christian heroism. If one is to be a true Christian, one must be a Christian hero. True heroism is inseparable from true Christianity, and as a step toward the former I would urge most strongly and urgently the practice of the latter.—Home Magazine.

#### How a Snake Moves.

Now any one who has looked at the skeleton of a snake—and it is really a very beautiful object—will have been struck by the great number of ribs, which may be as many as ten hundred and fifty pairs. In these lies the secret of the ability of the serpent to do some of these wonderful things. The lower end of each rib is connected with one of the broad scales that run along the under side of a snake, and when a rib is twisted slowly backward, it pushes on the scale, the edge of the scale catches on the ground or whatever object his snakeship may be resting on, and the body of the snake is pushed just a little bit forward. Of course, each rib moves the body but a mere trifle; but where the ribs are so many, and they are moved one after another, the result is that the snake moves slowly but steadily ahead.—From Nature and Science, in April St. Nicholas.

#### The Skating Match.

By A. E. C. Maskell, in The Christian Work and Evangelist.

"There is going to be a skating match next Saturday afternoon, and old Mr. Dobson is going to give a prize of a \$5 gold piece. You know who I mean, mamma—that old gentleman who likes so much to see boys skate. I can skate as well as any of the boys, so I am going to try, and if I get the gold piece it will buy us enough bread, meat, potatoes and coal to last nearly a month; then you needn't sew any for a week or two, just rest up a little, you know. Aren't you glad, mamma?" and Ralph Euston threw

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If you are sick, write me at once. If you are well, write so as to have these most potent remedies in the house, in case of emergency, for yourself or your neighbors.

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mentioning Presbyterian Standard, Charlotte, N. C., and the Four FREE REMEDIES will at once be sent you.

his arms around his mother's neck, and kissed her.

Mrs. Euston looked up from her sewing with a smile, and said: "Don't build too high hopes on that, Ralphie, dear. There will be many larger boys than you, and, of course, one of them will win."

"Bnt, mamma, the prize is only for boys under fourteen. Mr. Dobson said so," and Ralph went out into an old shed and brought in a pair of old skates which he proceeded to rub up until they shone almost equal to a new pair.

"It will do no harm to try," said his mother. It will be exercise for you; bnt I wouldn't set my heart too much on the prize. It isn't likely you will win when so many other boys have better skates, and can endure longer because so much more warmly clad. If you only had an overcoat and a good pair of mittens," and she sighed, wearily.

"Don't worry about that, mamma, I'll not feel cold when I'm skating."

When Saturday afternoon arrived, Ralph Enston was the first one on the pond, but other boys began to come, and soon the place was crowded with them. Mr. Dobson was there, too, and a great many who were not to compete, that they might witness the race.

Only twelve boys entered the contest, and when they were drawn up in line, abreast, and Mr. Dobson said: "One, two, three," they were off like a flash, gliding over the smooth ice.

Faster and faster they went, until it was plainly apparent that bnt three boys might win.

George Arlton and Leon were side by side, while closely behind them came Ralph Enston.

George and Leon were comfortably dressed, and made a pretty picture with their eyes sparkling and their cheeks glowing. They were nearly fourteen years of age, while Ralph Enston was but twelve.

"Ralph is close behind, I can almost feel his breath on the back of my neck," said Leon to George.

"He ought to take the prize anyway, for he needs it more than we do," said George.

"If he only had a better pair of skates, I believe he would," laughed Leon.

"A little rickety, aren't they? I say, Leon, suppose we slack up a little and let him get ahead?"

"Oh, come off, now, you don't mean it?"

"I do, too. I'd like to see what he'd do if he got the prize. I don't care for the gold piece so much do you? I've got more'n \$10 in my bank now."

"I've got more'n thirteen in mine, but that don't make any difference. Every boy wants all he can get."

"Bnt we don't need it like Ralph does. See how old and patched his clothes are; and he has no muffler or mittens."

"Can't help that. Who wants to let somebody beat?"

"It won't be \$5 for each of us, because I can't get ahead of you, nor you, me. The five will have to be cut in two."

"Hurrah for Leon Dukes!" shouted a crowd on shore.

"Hurrah for George Arlton!" shouted another crowd.

But old Mr. Dobson shouted: "Hurrah for Ralph Enston!"

"He sees he's smaller than us," said George.

"Rather he'd have the prize anyway I s'pect."

"I'll slacken a little if you will," said George, and the next second Ralph Enston glided past them and reached the goal first.

Such cheering and hurrahing broke from the spectators as startled the very cows in the woods, then Ralph skated back to receive the \$5 gold piece, with a happier look on his face than any one had ever seen there before. His face was radiant, his eyes full of tears and his fingers trembling as he reached them out for the money.

With a hasty but hearty, "Thank you, sir," he clutched the prize, then darted straight for home, amid deafening cheers.

"Going to take it to his mother," said Leon, in a whisper to George, "I'm glad we let him beat."

"So am I. Never felt so good in my life," laughed George.

"I say let us boys take up a collection and buy him a new pair of skates. What do you say?" said Leon.

"All right," responded George, and soon a pretty velvet cap was passed around the crowd, and not less than \$15 were contributed.

Old Mr. Dobson was delighted, and himself took the money over to the poor little cottage.

As for George and Leon, they kept their own secret; but if there were any happier boys in Graysville that night than Ralph Enston, they were George and Leon.

#### A Great Man's Humble Start in Life.

Dr. Lorenz, who has wrought such wondrous cures of crippled children since he came to America, was the other day induced by what he thought was too great praise of himself to tell the accompanying story of his life. In an address to an assembly of medical men in Philadelphia, after having told them they made too much of his work, and that he felt ashamed when he heard them praise his work beyond its merits, he gave this account of his unpropitious start and early hardships:

"Forty-four years ago I was a little and very poor boy. One day, wandering along the street, I found a single glove. I put it on. It was much too large and contrasted harshly with my feet, which were bare. Proud and happy, I walked to my home and showed my treasure to my mother.

"My dear boy," she said, "you will have to work very hard to find the other glove."

"In the many hardships of late life I often remembered the significance of those words. Bnt at the age of 30, after many struggles, I had overcome all obstacles as a student, and rose to be first assistant to the late Professor Albert. I taught general surgery, and the dream of my life was to become a famous surgeon — to rummage in the interiors of fellow-mortals.

"Bnt the dream never came true. I contracted a peculiar form of eczema. I

## BEST EVIDENCE

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Geo. H. Pelzer, with Pratt Produce Co., Baltimore.:

I used Barium Rock Spring water last summer, and found it a most desirable mineral water, clear, healthful and invigorating. I will continue to use it during the summer months.

## REDUCED RATES

VIA

## ATLANTIC COAST LINE

Richmond, Va. Southern Educational Conference. Tickets on sale from all points in Virginia, April 20th, 21st and 22d. Final limit April 28th, 1903. From all other points April 20th and 21st, final limit April 28th; one and one-third fares.

Savannah, Ga. Southern Baptist Convention and Auxiliary Societies. Tickets on sale from all points at one fare for round trip, plus twenty five cents, May 4th to 7th, inclusive. Final limit May 20th, 1903. An extension of the final limit until June 1st may be obtained by deposit of tickets with Joint Agent at Savannah, on payment of fee of fifty cents.

New Orleans, La. United Confederate Veterans' Reunion. Tickets on sale May 16th to 21st, inclusive. Final limit May 24th, 1903. An extension of final limit to June 15th may be obtained by deposit of tickets with Joint Agent at New Orleans on payment of fee of fifty cents. Rate one cent per mile.

Call on ticket agents for exact rates and any other information and see that your tickets read via the Atlantic Coast Line.

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General Passenger Agent.

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Time table in effect November 19, 1902.

Eastbound Trains.	Passenger Daily.	Passenger Daily.
Leave Goldsboro.....	3:30 p m	8:00 a m
Leave Kinston.....	4:22 p m	8:48 a m
Leave New Bern.....	5:50 p m	10:10 a m
Arrive Morehead City.....	7:15 p m	
Westbound Trains.	Passenger Daily.	Passenger Daily.
Leave Morehead City.....	7:05 a m	
Leave New Bern.....	9:00 a m	6:30 p m
Leave Kinston.....	10:12 a m	7:37 p m
Arrive Goldsboro.....	11:15 a m	8:30 p m

S. L. DILL, Superintendent

could not follow my chosen work. I thought that the other glove was gone forever, and I could scarcely resist the temptation to blow out my brains. In complaining of my lot to Professor Albert, he said to me:

"If you can't get along with wet surgery, try dry surgery."

"So it was not by love, but by necessity that I became a dry surgeon. But necessity is the mother of invention, and, after twenty years of hard work, I found at last the other glove. And it has brought me the esteem and appreciation of the profession and the grateful thanks of many a mother."—"Cumberland Presbyterian."

#### At His Word.

The clever young man was wandering up and down the platform of the railway station, intent on finding an empty carriage in the express which was almost due to start. But, alas, his search was in vain.

Still, it is difficult to disappoint a clever young man when he has set his mind on to getting something. An idea occurred to him, and, assuming an official air, he stalked up to the last carriage, and cried in a stentorian voice:

"All change, here; this carriage isn't going!"

There were exclamations low but deep from the occupants of the crowded compartment; but nevertheless they scurried out of the carriage, and packed themselves away in other parts of the train.

The smile on the face of the young man was childlike and bland as he settled himself spaciously in a corner of the empty carriage, and lit a cigar.

"Ah," he murmured, "it's a grand thing for me that I was born clever! I wish they'd hurry up and start!"

Presently the station master put his head in the window and said:

"I s'pose you're the smart young fellow who told the people this carriage wasn't going?"

"Yes," said the clever one. And he smiled.

"Well," said the station master, with a grin, "it isn't. The porter heard you telling the people, and so he uncoupled it. He thought you were a director."

Stray Stories.

#### A Marvelous Rosebush.

In the town of Hildersheim, in Germany, is a rosebush said to be one thousand years old, and sprouts from its branches have realized fabulous sums. Some years ago a rich Englishman offered \$50,000 for the entire tree, but the sum was indignantly refused.

This wonderful plant clings amid thickly grown moss against the side of the famous old Church of St. Michael. It is claimed that it has bloomed perennially since the days of King Alfred, and this statement has never been disputed, for its record has been as carefully kept as the pedigree of the bluest-blooded family in the kingdom. It is supposed to have been discovered through the medium of King Louis of Hildersheim as far back as 1022.—C. E. World.

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# Our Little Folks.

CONDUCTED BY MRS. A. J. MCKELWAY

## Children's Letters.

Concord, N. C., April 7, 1903.

Dear Standard:

I am a little boy nine years old. My papa is dead. I have two brothers and six sisters. My little nephew, Preston, is the only pet I have. I go to school and am in the third grade. Miss Lizzie Young is my teacher. I love her very much. I go to Sunday-school at the Cannonville Presbyterian Church. Miss May White is my teacher; I love her too.

I will close by answering my cousin Howard Price's question, Ehud was left-handed.

Your friend,  
Millard Alexander.

Hanover, C. H., Va., April 5, 1903.

Dear Standard:

My great aunt has been staying with us this winter and she takes your nice paper and I love to read the little letters, but she is going away to-morrow and I will miss her so much and miss the reading of the little letters.

I have two sisters and two brothers. My youngest sister is a little baby and I love her very much. I will answer Samuel Smith's question, Wash-pot is found in Psalm 60:8 and 108:9. I will also answer Grace Dunris question, Handkerchief is found in Acts 19:12. I will ask where is barefoot found in the Bible?

Your unknown friend,  
Sarah Cardwell.

Elmore, N. C., April 2, 1903.

Dear Standard:

I will write to this good paper for my third time. I am going to school. It will be out in two weeks. I will be sorry for I like to go to school. At school we have speeches every other Friday and compositions on the Friday we don't have speeches. For to-day we had to have compositions on the United States. We all had very good ones. It was not as windy in March as usual, but the wind is blowing right hard here to-night. We have been finding some wild flowers I love to hunt wild flowers. The farmers are busy planting their crops. Papa has planted most of our corn and has planted some cotton. I have been going to Sunday-school most every Sunday, but last Sunday it rained and blew so I could not go. I hope I can go next Sunday. I love to go to Sunday-school. I have three little brothers, that love to go to Sunday-school. When we go we get little papers. I like to read them and they like to hear them read. I will answer some of the children's questions, Obed was David's grandfather. The word music is found in Eccl. 12:4. The shortest psalm is the 117th, the longest 119th. I will ask a question, Where is the word Presbytery found in the Bible. I will close.

Your friend,  
Ethel Gibson.

Age 14.

Flow's, N. C., April 6th, 1903.

Dear Standard:

We are little twin sisters and as we have never written to your nice paper before, we thought we would write to you a short letter. Our papa takes your paper and we enjoy reading the children's letters and other stories. We have four brothers and two sisters. Our school has closed, but we are studying at home. Our church is Rocky River. Our pastor is Rev. R. J. Hunter. We like him very much. Our little brother has a pet kitten; he calls it Toney Woucy, and a shepherd dog; he calls him Nero. We will answer Myrtle McCord's question, The words dishes, spoons and bowls are found in Exodus 37:16. We will also ask a question, Where is the word Penknife found in the Bible. We will close, hoping to see our letter in print.

Your little unknown friends,  
Lena White,  
Nena White.

Age 8.

Red Springs, N. C., April 9, 1903.

Dear Standard:

I am a little girl eight years old. Grandpa takes your nice paper and I read all the letters. I stay at Grandpa's and go to school at Red Springs Seminary. Miss MacFadyen is my teacher; I love her very much. I have one brother and three sisters. I haven't any pets except my little sister, Lillian; she cries when I leave home. I am writing this letter to surprise papa and mama.

Your little friend,  
Jessie McPhaul.

Laurinburg, N. C., April 8, 1903.

Dear Standard:

I thought I would write to you. I have never written before. I go to school at Oak Lawn and my teacher is Miss Mary McLean. We all love her very much. I study second reader and spelling book. I go to Sunday-school at Laurinburg. My teacher is Miss Sudie Peden. I love her very much. I have six brothers and three sisters. I have not any pets. I will close, hoping to see my letter in print.

Your unknown friend,  
C. Ruth Gilchrist.

Statesville, N. C., April 8, 1903.

Dear Standard:

I will write for my first time. I am a little boy eight years old. I have one little brother two years old and his name is Teland. We have two dogs and two cats. The dogs' names are Mack and Carlo. The cats' names are Sallie and Fanny. My school is out, but I will tell who my teacher was, Miss Rena Hall. I like her very much. I study arithmetic, spelling and second reader. I go to Sunday-school at South River. My Sunday-school teacher is grandpa. Rev. W. C. Brown is our pastor at Olio. We all like him very much, but it has been so bad this winter we haven't got to hear him preach much. I am studying the child's catechism. I will ask a question, Who was it the whale swallowed.

Your unknown friend,  
Huie Hill Wooten.

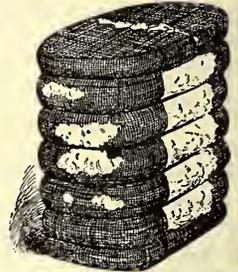
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### TIME CARD.

### BLOWING ROCK ROUTE.

Effective November 24th, 1901.		
NORTHBOUND	PASSENGER	MIXED
Chester, Leave	8 25 am	8 50 am
Yorkville, "	7 30 am	10 48 am
Gastonia, "	9 05 am	1 20 pm
Lincolnton, "	10 09 am	2 55 pm
Newton, "	10 54 pm	4 43 pm
Hickory, "	11 16 pm	5 50 pm
Cliffs, "	11 50 pm	7 05 pm
Lenoir, Arrive	12 35 pm	8 00 pm
SOUTHBOUND	PASSENGER	MIXED
Lenoir, Leave	2 10 pm	5 30 pm
Cliffs, "	2 54 pm	7 20 pm
Hickory, "	3 12 pm	8 10 pm
Newton, "	3 37 pm	8 45 am
Lincolnton, "	4 22 pm	10 09 am
Gastonia, "	5 27 pm	1 20 pm
Yorkville, "	6 32 pm	3 18 pm
Chester, Arrive	7 45 pm	5 20 pm

### CONNECTIONS.

Chester—Southern Ry., S. A. L., and L. & C.  
Yorkville—S. C. & G. Extension.  
Gastonia—Southern Railway.  
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**B. M. WOOLLEY, M. D., Atlanta, Ga.**

Monticello, Ga., March 6th, 1903.

Dear Standard:

While little sister Christine and Mama take a nap, I will try to write you a short letter. Christine came to us Christmas night. She is bright and pretty and plays with me and my dolls. I am eight years old, but I only started to school last November. My papa is a Doctor. We used to live up there in North Carolina, and I have enjoyed your paper with the stories and little letters ever since. Presbytery meets here this week. It is very rainy. I hope to go to see my Grandpa at Bullocks, N. C., soon. I hate to leave my pet cat, Jack Straws. He ought a lizzard the other day, and the lizzard bit him in the lip.

Yours,

Sarah Miller.

Raleigh, N. C., April 7, 1903.

Dear Standard:

I have not seen any letters from Raleigh, so I thought I would write one. My grandma has been taking your paper ever since it started. My papa reads the letters and stories to me and my little brother Herbert every Sunday evening and we enjoy them. We had a little entertainment not very long ago to raise some money to put a porch on one of the buildings at the Barium Springs orphanage that was burned and we made about \$50. There were about 40 children in the entertainment. It was held at the Olivia Raney Library hall. I have two big rag dolls. I love them very much, one is a girl named Annie and one is a boy named "Sunny-Jim." Before I close I will ask two questions, How many books in the New Testament? How many of these did Saint Paul write?

Your friend,

Evelyn H. Jackson.

Age 10 years.

Mt. Holly, N. C., April 8, 1903.

Dear Standard:

As I have never written to you before I thought I would write. My oldest sister takes your nice paper. I like to read the little boys' and girls' letters. I have been going to school but have stopped now. My sister Sarah goes now. My teacher was my Cousin, Miss Kathleen Rankin. I go to Sunday-school every Sunday. Our pastor is Rev. G. L. Cook. My Sunday-school teacher is Mrs. Welch. I have two pet cats. I play with them a great deal. They have a good many tricks; one of them followed me home from church one Sunday night. We have one boarder, Miss Rob Miller. I like her fine. I have five sisters. I am the baby.

Your friend,

Christine Blair Rutledge.

Hopewell, N. C., April 9, 1903.

Dear Standard:

I will write a short letter this evening. Papa takes your nice paper. I enjoy reading the children's letters so much. We had the picture of our home taken one evening last week. Papa, mama, my sister, my two brothers and myself were standing in the yard. I

had my cat in my arms. Its name is Gipsy. My brother's little boy was in the group; he was holding his Papa's large blood hound. I am anxious to see the picture. We will get it in a few days. Our school is out. Mr. Monroe Vanpelt was our teacher. We have a nice new school house. I will close by asking a question, What fruit bears without blooming.

Your little friend,

Iola Fesperman.

Laurinburg, N. C., April 13, 1903.

Dear Standard:

I thought I would write you a letter as I see so many boys and girls writing. I am so glad to see the leaves coming out and the flowers blooming. My sister came home a few weeks ago from Montbrook, Florida. She has been on a visit down there. She has the prettiest baby I ever saw, but she has been sick. It was the first time she has ever been sick. My pets are four little kittens and four cats and a little shepherd dog. Will close now, hoping to see my letter in print.

Your friend,

Albert Lytch.

Poortith, N. C., April 9, 1903.

Dear Standard:

I thought I would write you a few lines. My papa takes your nice paper and I enjoy reading the children's letters and stories. I go to school at Marvin school house every day to Miss Emma Hunter. I like her very much. I study fifth reader, Harrington's spelling book, Geography, history and arithmetic. I go to Sunday-school. My Sunday-school teacher is Miss Ada McIlwain. I go to Sunday-school at Banks Church. I will close now.

Your unknown friend,

Age 8.

Sarah Stephenson.

Charlotte, N. C.

Dear Standard:

As I have never written to you I thought I would write. I am a little boy 7 years old. School has been started. My teacher is Mr. Edgar Randolph. I go to Amity. My Sabbath-school teacher is Miss Mary Campbell.

I am your little friend,

Sammie Dunn.

Mount Olive, N. C., April 5, 1903.

Dear Standard:

This is a little boy and girl, age six and nine years. We are going to write you a little letter to day. I hope you will publish it in your nice paper. We have two sisters and one brother. Our brother will be three years old in June. His name is Dougald Angus. We enjoy gathering the eggs for mamma. We live on a large farm. We enjoy going with papa to see the pigs. We will close now by asking what is the first fine books of the Bible called and what is the fifteenth Psalm called.

Your unknown friend,

Daniel McPhail,

Estelle McPhail.

Mount Olive, N. C., April 8, 1903.

Dear Standard:

As I wrote to your nice paper once

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Lv Richmond, S. A. L. Ry..	10 37 p m	2 15 p m
Lv Petersburg, ".....	11 20 p m	2 53 p m
Lv Norlina ".....	1 55 a m	5 18 p m
Lv Henderson, ".....	2 28 a m	5 41 p m
Lv Raleigh, ".....	4 15 a m	6 58 p m
Lv Southern Pines ".....	6 16 a m	8 50 p m
Lv Hamlet, ".....	7 35 a m	9 45 p m
Lv Columbia, I ".....	10 25 a m	12 20 a m
Ar Savannah, ".....	2 35 p m	4 55 a m
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Lv New York, N. Y. P. & N.	7 55 a m	8 55 p m
Lv Philadelphia, ".....	10 16 a m	11 21 p m
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Lv Wash'ton, N. & W. S. B		6 30 p m
Lv Portsmouth, S. A. L. Ry	9 05 p m	9 25 a m
Lv Weldon, ".....	11 45 p m	11 55 a m
Lv Norlina, ".....	1 55 a m	1 35 p m
Lv Henderson, ".....	2 28 a m	2 02 p m
Lv Raleigh, ".....	4 15 a m	3 45 p m
Lv Southern Pines ".....	6 16 a m	6 18 p m
Lv Hamlet, ".....	7 40 a m	9 45 p m
Lv Wilmington ".....		3 20 p m
Ar Charlotte, ".....	10 33 a m	10 32 p m
Lv Chester, ".....	10 30 a m	12 51 a m
Lv Greenwood, ".....	12 37 p m	3 25 a m
Lv Athens, ".....	2 52 p m	5 53 a m
Ar Atlanta, I ".....	4 00 p m	7 35 a m
Ar Augusta, C. & W. C.....	5 40 p m	
Ar Macon, C. of Ga.....	7 20 p m	11 35 a m
Ar Montgomery, A. & W. P	9 20 p m	6 25 p m
Ar Mobile, L. & N.....	2 55 a m	
Ar New Orleans, L. & N.....	7 25 a m	
Ar Nashville, N. C. & St. L.	1 30 a m	6 55 p m
Ar Memphis.....	4 15 p m	8 20 a m

NORTHWARD.

	Daily No. 32.	Daily No. 33.
Lv Memphis, N. C. & St. L.....	12 45 n 'n	8 00 p m
Lv Nashville, ".....	9 30 p m	9 30 a m
Lv New Orleans, L. & N.....	8 10 p m	
Lv Mobile, ".....	12 40 a m	
Lv Montgomery, A. & W. P.	6 45 a m	1 00 p m
Lv Macon, C. of Ga.....	8 00 a m	4 20 p m
Lv Augusta, C. & W. C.....	10 05 a m	
Lv Atlanta, I S. A. L. Ry.....	12 00 n 'n	8 00 p m
Ar Athens, ".....	2 57 p m	11 23 p m
Ar Greenwood, ".....	5 15 p m	1 58 a m
Ar Chester, ".....	7 17 p m	4 15 a m
Lv Charlotte, ".....	7 27 p m	5 01 m
Lv Wilmington ".....	3 20 p m	
Lv Hamlet, ".....	10 40 p m	7 50 a m
Lv Southern Pines ".....	11 33 p m	8 44 a m
Lv Raleigh, ".....	1 35 a m	11 15 a m
Lv Henderson, ".....	3 05 a m	12 50 p m
Lv Norlina, ".....	3 50 a m	1 45 p m
Lv Weldon, ".....	5 00 a m	3 00 p m
Ar Portsmouth, ".....	7 15 a m	5 35 p m
Ar Washington, N. & W. S. B		6 55 a m
Ar Baltimore, B. S. P. Co.....		7 30 a m
Ar New York, O. D. S. S. Co.....		7 50 p m
Ar Philadelphia, N. Y. P. & N	7 54 p m	5 10 a m
Ar New York, ".....	8 15 p m	8 00 a m
	No. 34.	No. 36.
Lv Tampa, S. A. L. Ry.....	8 00 p m	8 00 p m
Lv Jacksonville, ".....	9 30 a m	7 50 a m
Lv Savannah, ".....	1 40 p m	12 10 p m
Lv Columbia, S ".....	7 05 p m	5 30 a m
Lv Hamlet, ".....	10 40 p m	8 40 a m
Lv Southern Pines ".....	11 33 p m	9 36 a m
Lv Raleigh, ".....	1 35 a m	11 50 a m
Lv Henderson, ".....	3 05 a m	1 10 p m
Lv Norlina, ".....	3 45 a m	1 55 p m
Lv Petersburg, ".....	5 53 a m	4 07 p m
Ar Richmond, ".....	6 35 a m	4 55 p m
Ar Washington, W. S. Ry.....	10 10 a m	8 33 p m
Ar Baltimore, P. R. R.....	11 25 a m	11 25 p m
Ar Philadelphia, P. R. R.....	1 36 p m	2 56 a m
Ar New York, P. R. R.....	4 13 p m	6 30 a m

R. M. COFFEY, C. T. A.,  
Charlotte, N. C.

before and you were so kind as to print it, I thought I would write again. I enjoy reading the letters ever so much especially when they ask question about the Bible. My mother and father are both Presbyterians. Our pastor is Rev. Peter McIntyre. We love him dearly. I have just been reading 'Easy steps for little feet.' It is stories of the Bible. We do not go to Sunday-school because it is so far. Mamma gives us lessons from the catechisms. We can repeat the ten commandments. And the books of the Bible. I will answer Bruna McConnell's question, The word "cottage" is found three times in the Bible. First in Israel 1:8; Second 24:20; Third Zep. 2:6. I will close now by asking how many times is knife found in the Bible and where?

Your unknown friend,  
Eloise McPhail.

Mount Olive, N. C., April 5, 1903.  
Dear Standard:

I am going to write you a little letter as I have never done so before. Our school closed Friday week. Our teacher was Mrs. F. J. Cox. I am so glad old cold winter is gone, and the pleasant spring has come to visit us. I have twenty-five little biddies. Papa has set his cabbage out. I am making me a quilt. I study history, geography, spelling, grammar and arithmetic. I will close now by asking how many books there are in the Bible.

Your unknown friend,  
Kate McPhail.

#### What Pa Doesn't Know.

Most every day when I'm at school  
The teacher tells us things  
About the birds and animals  
And Presidents and kings,  
And then, at night, when I ast pa  
If what she says is so,  
He reads his paper right along  
And says: "Oh I, dunno!"

One day she told us that the world  
Is round, just like a ball,  
And that there's nothing down below  
It's standin' on at all,  
I ast pa if she told the truth.  
He read his paper through,  
And put his feet up on a chair,  
And said: "Oh, I dunno!"

And once the teacher said the sky  
Ain't heaven's floor, and tried  
To make us think no angels walk  
Along the other side,  
And so that night I ast my pa,  
And all he said was: "Oh,  
Don't bother me about such things;  
I'm busy I—dunno!"

I used to kind of think somehow  
That my pa knew a lot—  
But that was wrong, or if he did  
I guess that he's forgot.  
Since I've started into school,  
Most every day or so  
I hear about a hundred things  
Pa doesn't seem to know.

—Chicago Record-Herald.

New Scholar.

When Grace got to Sabbath-school on that afternoon her teacher had not come

yet. But the other girls were there, with their heads, close together talking busily. As soon as they saw Gracie they told her what had happened.

"Do you see that dreadful-looking, ragged girl down by the door?" May began once. "Well, what do you suppose Mr. Hart did? He came here to us and asked us if we wouldn't let her in our class. The ideal!"

"What did you tell him?" asked Gracie.

"Lucy told him that our class had plenty of scholars, and we'd rather not. But I should think he'd know better. I should think he could see that we didn't suit together."

Gracie looked at her little neighbors with their starched frocks and smooth hair and clean faces, and then at the girl by the door; they did not suit well together, it was true. But Gracie's face was grave.

"I don't believe Mr. Hart can find any class for her here," said Lucy. "She ought to go to another Sunday-school."

"Oh, no!" cried Gracie. Then she stopped. But the others were all looking at her, and she had to go on. "You couldn't send anybody away from Sunday-school, could you, any more than if it was heaven?"

No one of the other little girls had any answer ready for this. And, taking courage from their silence, Gracie added:

"Miss Barbara wouldn't like it, I know; nor God, either."

"I believe I'll go tell Mr. Hart we've changed our minds," said Lucy. "Shall I?"

"Yes, do," said May.

And in about one minute more the strange little scholar was being welcomed into the class as if she were a princess royal.

As their teacher, Miss Barbara, came up the aisle, Mr. Hart stopped her and told her about it. This was why, when Sunday-school was over, Miss Barbara called after the children, and kept them for just a moment under the shade of the big tree by the church yard gate.

"Girls," she said, smiling down upon them, "I believe if Jesus Christ were to speak to my class this afternoon, he would say 'I was a stranger and ye took me in.'"—Mayflower.

#### "Tom," and His Family.

Tom is a Dominic rooster. Last winter his feet were frozen. After a short time the legs came off just below the knees, and the stubs healed over nicely. At first we intended to kill him and end his helpless sufferings; but every one was "chicken-hearted" about it. So he lived until a neighbor boy, Dan, asked for him for a pet.

It is entertaining to see Tom get about. Having no toes, he cannot well balance himself, yet in a way, he is quite expert at it. Usually he sits flat on the ground, and we teased Dan that, as Tom was good for nothing else, eggs should be put under him, that he might hatch them. Tom has refuted that slander. When Tom wants to make a journey he spreads both wings as a sort of combined balance pole, sail and rudder. Then, with his stub-legs thumping the ground, away he

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The questions have greatly stimulated and aided the ladies of my church in Bible study. It was an admirable thought of Dr. Hill's and I am sure all lovers of Bible truth who will use the questions will be grateful to him for thus helping them to gain a consecutive knowledge of God's Word. I wish every family of my congregation had these questions.

Pastors will find that women quickly take up the work, and all persons in a congregation should be urged to use the questions and take part in class work. A dozen questions each week make a good feature for the Sunday school or Prayer-meeting, and adds new interest.

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goes—somewhere. The rudder part is uncertain, and often he will spin round like a top or run in a small circle several times before he can stop at equilibrium. It is very comical to see him. He crows as cheerily as any rooster. He cannot defend himself, and other roosters have to be kept away from him.

The thing that distinguishes Tom and entitles him to a biography is his interest in and care for the little chicks. When a member of one flock gets to the wrong coop Tom proceeds to see it safely home. Getting his wings and stubs in motion, he first makes for the wanderer, which he seizes by the neck with his bill. Then he starts on the uncertain trip to the home coop. Sometimes the course is straight, and sometimes zigzag or roundabout. But with the chick dangling and squawking he preserves until he reaches the right place. It is a laughable performance, though the chick appears not to see the fun in it. The mistress regards Tom's attentions in that way as cruel, if well meant, and switches him for it. Then he flutters away with a crestfallen air, and creeps under a shed. From that safe retreat he sends forth his defiant chanticleer.

A mother hen died and Tom took her unprotected brood literally under his wing. He cannot lead them about through the day, but at night he gathers them in the little box and covers them with his feathers. They accept it in a matter of fact way. Whether Tom will yet take to hatching his own brood remains to be seen.

Altogether we think Tom is an unusual specimen of his race and a citizen of mark. He takes a philosophical and sensible view of life. Though handicapped, he makes the very best out of everything. He seems as happy as if he had two good feet.—Christian Advocate.

A German skeptic, Hienrich Heine, having spent a day in the unusual task of studying the Scriptures, said, "What a Book! The whole world is in it—promise and fulfillment, birth and death. The whole drama of humanity is in this Book. It is rooted in the deepest abysses of creation, and it towers up behind the blue gates of heaven." A French unbeliever, Ernest Renan, said, "The Bible is, after all, the great consoling Book of humanity."

"A very little would suffice to make us happy," says Bulwer, "were it not for our own desires to be happier still." We often neglect a present joy that we might have because we are so anxiously grasping at a future joy which we shall never get, and which would not be good for us if we did reach it. There is never a life without some materials of happiness in it; but many persons, instead of building with these materials, throw them away, and fret because a ready-built palace is not provided instead.

The mark of a saint is not perfection, but consecration. A saint is not a man without faults, but a man who given himself without reserve to God.—B. F. Westcott.

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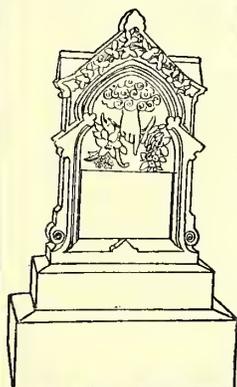
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Wishing you and the grand old Aetna continued success, I am,  
Yours very truly,  
ROBERT D. CALDWELL.

## Clippings.

## Legal Plea for Her Hand.

The Judge's daughter was perturbed. "Papa," she said, knitting her pretty brow, "I am in doubt as to whether I have kept of the proper form of procedure. In law one can err in so many little technicalities that I am ever fearful. Now, last evening George—"

The Judge looked at her so sharply over his glasses that she involuntarily paused.

"I thought you had sent him about his business," he said.

"I did hand down an adverse decision," she answered, "and he declared that he would appeal. However, I convinced him that I was the Court of last resort in a case like that, and that no appeal would lie from my decision."

"Possibly the Court was assuming a little more power than rightfully belongs to it," said the Judge, thoughtfully; "but let that pass. What did he do then?"

"He filed a petition for a rehearing."

"The usual course," said the Judge, "but it is usually nothing but a mere formality."

"So I thought," returned the girl, "and I was prepared to deny it without argument, but the facts set forth in his petition were sufficient to make me hesitate, and wonder whether his case had really been properly presented at the first trial."

"Upon what grounds did he make the application?" asked the Judge, scowling.

"Well," she replied, blushing a little, "you see he proposed by letter, and his contention was that the case was of that peculiar character that cannot be properly presented by briefs, but demands oral arguments. The fact that the latter had been omitted, he held, should be held an error, and the point was such a novel one that I consented to let him argue it. Then his argument was so forceful that I granted his petition, and consented to hear the whole case again. Do you think—"

"I think," said the Judge, "that the Court favors the plaintiff."—From the Chicago Post.

Grace: "She was struck dumb when she saw me in my latest Parisian creation."

Maud: "How do you know that?"

Grace: Because she couldn't stop talking about it."—Yonkers Herald.

Walter was the important witness, and one of the lawyers, after cross-questioning him severely, said:

"Your father has been talking to you and telling you how to testify, hasn't he?"

"Yes," said the boy.

"Now," said the lawyer, "just tell us how your father told you to testify."

"Well," said the boy, modestly, "father told me that the lawyers would try and tangle me, but if I would just be careful and tell the truth I could tell the same thing every time."—Mass. Ploughman.

Wilson: "I lost that fine silk umbrella that I carried in town to-day."

Mrs. Wilson: "Oh, what a pity."

Wilson: "Still, there is one consolation. It wasn't mine."—Somerville (Mass.) Journal.

Homer—"When were you in Paris did you find it difficult to speak French."

Travers—"Oh, no, I had no trouble speaking it. The difficult part was in getting the jabbering idiots to understand it."

"Well, well, old man! This is quite a change. Last time I saw you you were among the Four Hundred. And now—" "Now I'm clean back in fractions."—Baltimore American.

Mamma was very much surprised to see her little boy come home from his first day at school with his clothing torn and dirty, and asked him if he had been fighting.

He replied, "No, mamma, I didn't fight, 'cauth I told the boyth I wuthu't ready to fight, an' when I got ready they wath a-thettin' on me."—April Woman's Home Companion.

Family friend: "Your son's quite an artist. I saw that caricature he made of your wife on the barn door this morning."

Proud pa: "Yes, indeed. He's in taking an impression of her hand now. From what I've heard it's really striking."—New York Sun.

Biggs: "Winding is a nice fellow, but he is given to exaggerating."

Diggs: "Yes, but that fault is counterbalanced by one thing."

Biggs: "What is that?"

Diggs: "The general indisposition of people to believe him."—Chicago News.

"But, when the hour of trouble comes to the mind or to the body, and when the hour of death comes, that comes to high and low, then it is not what we have done for ourselves, but what we have done for others that we think on most pleasantly."—Sir Walter Scott.

Certain thoughts are prayers. There are moments when, whatever the attitude of the body may be, the soul is on its knees.—Victor Hugo.



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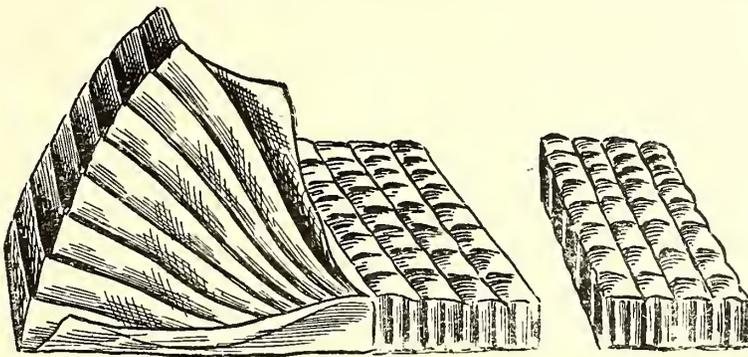
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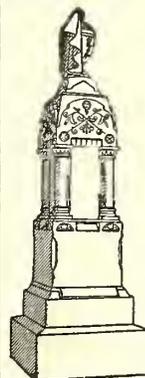
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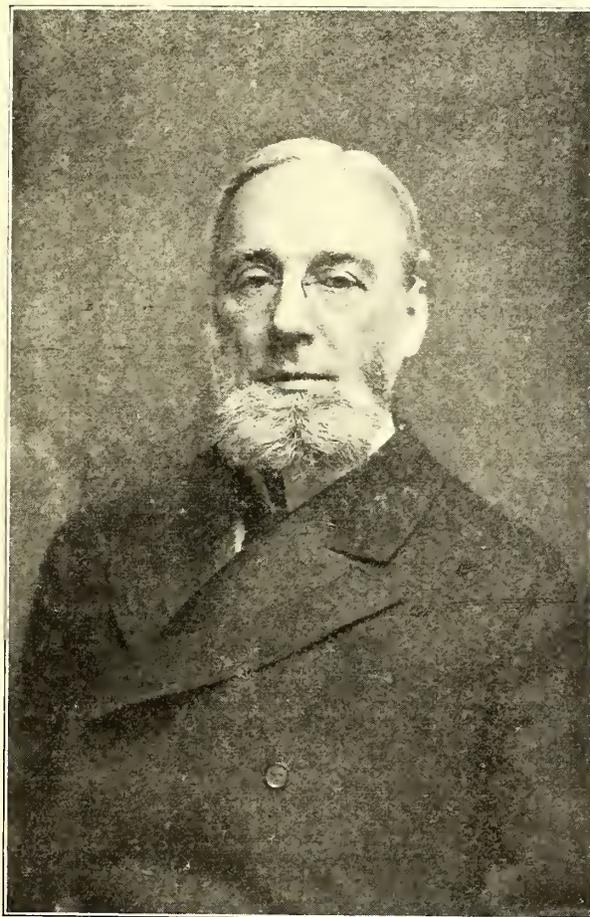
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Established 1858.

CHARLOTTE, N. C., APRIL 29, 1902

Vol. XLV.---No. 17

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# Presbyterian Standard.

Established 1858.

CHARLOTTE, N. C., APRIL 29, 1903.

Vol. XLV.---No. 17

## Event and Comment.

Among other advantages of Presbyterianism it is better to be a Presbyterian editor than any other kind. The average circulation of Presbyterian papers is larger than that of any other denomination.

The British Weekly is waging heroic warfare against the iniquitous education bill and it claims, with some show of justice, that recent defeats of the Government in the by-elections have been due to the enactment of the odious measure.

California takes its place among pagan commonwealths through that recent decision of its Supreme Court that it is unconstitutional to read the Bible in the Public Schools. One would think that the Chinese population had gained control.

Among the speakers to address the Denver Young People's Convention are Rev. R. J. Campbell of the City Temple, London, and Joseph W. Folk, the young attorney of St. Louis, who has been doing such splendid service against the "boodlers" of that city.

We suppose that most of us would be willing to countenance the stage to the extent of endorsing the play "Les Huguenots" which has had a run of a thousand performances at the Grand Opera, Paris. The play treats of the corruption of the Catholic leaders and the heroism of the Huguenots, and it has made a wonderful impression upon the Parisians.

Ex-President Cleveland's recent utterance in regard to the American "vice of national vanity," has excited considerable discussion. He thinks our success in overcoming difficulties has engrafted over-confidence in our character. The question naturally arises, which is the most serviceable citizen, the optimist or the pessimist?

The Synod of Tennessee, Northern, has rescinded its action setting off the colored churches into a separate Presbytery which occupies the same territory with the white Presbytery. It overtures the Assembly, however, to make provision for just that thing. If the Assembly will study the Chinese problem in California it may gain a little insight into the negro problem in the South.

Rev. A. C. Dixon deserves to be commended for his recent brave refusal to marry a couple when one of the parties had been legally but unlawfully divorced. Legalized adultery has always been a hard thing to rebuke, from the days of John the Baptist until now. But no church or minister of Christ can afford to condone the sin by any shadow of compromise with its abettors.

What sort of a scare-crow is that the Central Mississippi presbyters are setting up? They deprecate any agitation for amending the Confession "in view of the injury that is to come to the cause of truth as well as to the Home Mission and Foreign Mission work and other work of our Church, from this agitation." We had somehow entertained the idea that no injury could be done to the cause of truth, and as for the Home and Foreign Mission work, we really doubt whether a clarifying of our confessional statement on infant salvation is going to make our Church unpopular, either at home or abroad. Presbyterians are mighty hard to scare.

Christian Work and the Evangelist prophesies thus: "By 1925, Holy Week, with Good Friday, will be as generally observed as Christmas and Easter are; and a liturgy, before many years, will be generally used in all our Christian Churches." As prediction is so cheap we venture to prophesy that in 1925, through the evident reaction towards Calvinism, Easter will be as little observed as Good Friday is now, except in the ritualistic churches, and that the liturgy in the Christian Churches generally will be confined to the single word, Amen. We are all liturgical to that extent.

The first-name habit is a bad one for grown men and women to fall into. The Burdick-Pennell scandal and tragedy had the testimony punctuated with the familiar use of the first names of the men and women involved as they were bandied about in the delectable conversation of those worthies. Later still a woman with name, position, family, wealth, beauty and two divorces to her credit, took her own life after having written a letter to her legal adviser, beginning, "Dear Charlie." With the Quakers the use of the first name is formal address. In rural communities, where vice is unknown, the boys and girls who have grown up together continue to call each other by their names. Elsewhere let the first-name habit be dropped. As the Brooklyn Eagle puts it: "One cannot be formal and filthy. One must be familiar to be foul."

The movement to secure regular, systematic Evangelistic services during the continuance of the World's Fair at St. Louis next year has been successful. The funds needed have been subscribed; an efficient Committee, representing all the evangelical churches of the city, has been appointed, who will have general supervision and direction of the work; and Rev. G. Campbell Morgan has been chosen to be the real head and director of the movement. As we understand, Mr. Morgan has accepted and will come to St. Louis the first of January next to remain during the year. Probably no better man could anywhere be found for this position and work: he is a very "prince of preachers," holding fast and even contending for the faith once delivered to the saints; earnest, aggressive, and diligent in advancing the kingdom and winning souls to Christ; attractive, instructive and Scriptural, he proclaims the glorious gospel with great power, and is withal a "master of assemblies." If his executive at all compare with his preaching and expository powers he will be the right man.—G. L. L.

In a recent comment upon the Beecher Memorial exercises, The Standard used the testimony of Ex-President Cleveland concerning the influence upon his own career of one of Beecher's sermons as an encouragement to every faithful minister of the Gospel. A friend sent the paper to Mr. Cleveland, and we publish a part of the letter received from him, which will bring its own message of cheer.

Princeton, March 25, 1903.

Rev. A. J. McKelway, D. D:

My dear Sir:

I desire to thank you for the kind and pleasant personal allusions contained in this editorial. I hope, however that you will not suspect that I am either insincere or unappreciative, when I say that what impresses me most is its suggestion of the labors and usefulness of the every-day, hardworking, humble minister of the gospel.

It sometimes seems to me that there should be an additional reward in the hereafter for those who, on earth, toil in the hardest fields of God's vineyard.

Yours very truly,

Grover Cleveland.

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Established January 1, 1858.

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### The Issue in Charlotte.

The Standard has been hoping, for several reasons, that it would not be necessary for it to make any comment on the issues of the present municipal campaign in Charlotte. The candidacy of two men, of acknowledged Christian character, for the mayoralty, led to the hope that it would make little difference, so far as the moral interests of the city are concerned, which should be elected. But the mayor has no veto power in the government of the city, and the putting forward of good men for base ends is a political trick that is hoary with age. And so the campaign has proceeded, it has grown more and more clear that the real issue, stripped of all pretence is, whether the city should return to the old conditions that have obtained here.

The Standard happens to have drawn a faithful picture of those conditions at the time. In the issue of January 4, 1900, occurs the following, and the reader will please observe the date and fix the responsibility:

The rowdiness and drunkenness in this city on Christmas day have been widely noted. Fifty cases before the Mayor's Court on the following day tell the tale. The saloons were in full blast and many of the victims of drunkenness were boys. The very air reeked with filth and profanity. And on Christmas Day!

Charlotte is making a name for itself, far and wide, for its mercantile and manufacturing interests. It is also favorably known for the number and beauty of its churches, its large church-going population, and the general Christian atmosphere of the place. But no stranger can fail to be impressed with the number of drunken men to be seen on the streets.

The explanation is a reflection upon our citizenship. We have a spineless city government, so far as the saloons are concerned. Promises to pass a better law have resulted in the non-enforcement of such laws as the saloons permit us to have. The votes on saloon matters by the city council show that the saloons control a majority of the votes.

To say that this state of things is doing harm to the

reputation of the city is to put it very mildly. It is hurting every honorable business here. But things will probably grow worse before they grow better.

And the Presbyterian Standard of January 11, 1900, published the following:

On Saturday of last week a poor woman appealed to the protection of the law in a magistrate's court. She claimed that four men, after making her husband drunk, had robbed and cheated him of \$500 in a game of cards, and that the act was committed in a 'well-known gambling-room of this city.' The trial was postponed on account of the absence of a witness until the next Wednesday morning. It is reported that desperate efforts are being made to hush up the affair and that on account of the prominence of the accused parties no publicity will be given to their names.

Gambling is a violation of the statutes of this Christian commonwealth as well as an outrage to the decency of this city. Yet we are told that there is a 'well-known gambling room in Charlotte.' Do the police know anything of its existence? Do the city authorities? Are there professional gamblers in Charlotte who have no other means of support than their criminal trade? Is there no way to get legal evidence of what is a matter of common knowledge?

It is time public sentiment was being aroused. It is time it was putting under the ban of righteous condemnation every gambler that this city holds. The gambling hell is rightly named. Its two companions in infamy are the saloon and the house of her whose steps take hold on hell. And it may be ventured that the co-partnership between the three institutions is always real and often evident. They should all be banished from this city with its proud and honorable past and its hopeful outlook upon the future. And we call upon every man who loves the sanctity of home and the purity of the person and the principles of common honesty; every man with boys to raise and girls to give in marriage; every man who believes in unsoiled hands and a sober brain and untainted blood; who treasures woman's peace and youth's unsullied innocence; to see now that the offenders are brought to justice and the city cleansed of the vice that is rearing its triple head in open defiance of decency and law."

We challenge any Charlotte citizen with a reputation for truthfulness to say that conditions, in all three of the particulars mentioned, are not vastly better now. And there is just as little doubt that while the decent element is more or less divided the men who would like to see a return to the old conditions are supporting one side with vociferous unanimity—the barroom bummer, the rowdy, the hoodlum, the gambler and every roue of the Bishop stripe, who is not yet wearing the Bishop stripes. The men who control that vote will be controlled by that vote if elected, promises and protests to the contrary, notwithstanding. Surely, its knowledge of this clear-cut issue now before the people of Charlotte should rouse them like a fire-bell in the night, like a trumpet call to battle. No man who loves the peace and purity of this community can afford to be indifferent. The city should be ruled by the men who have made their homes here and not by the men who regard any city as an opportunity for lust and crime, for the violation of all law, human and Divine.

And it seems to us that after gazing on that picture in 1900 and then considering the conditions now, every minister of the gospel, every Sunday-school teacher, every member of a Christian Church, every decent citizen could decide very easily how his vote should be cast and should be using every ounce of his influence, in public and in private, against any change to the old conditions of unpunished and unrebuked immorality and crime.

The Defence  
An Offence.

The Rev. W. S. Rainsford, D. D., Rector of St. George's Church, New York City, recently paid a visit to Philadelphia and the echoes of his sermon at one of the Lenten services is yet reverberating through the religious press. On the strength of the newspaper report of the sermon, a number of Episcopal ministers signed the following statement, the propositions of which were presumed to be the affirmation of what Dr. Rainsford distinctly denied:

We, the undersigned, members of both the great historical schools of the Church, do solemnly declare, as in duty bound, that the great doctrines of the Gospel and of the Creed—namely, the Conception of our Lord Jesus Christ by the Holy Ghost and his birth of the Virgin Mary; the fall of man into sin and under the dominion of death; the redemption by our Lord Jesus Christ who made upon the cross a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world, without which we should be helpless; and who became thereby and by his intercession for us in heaven a Priest forever, our only Advocate with the Father, and the propitiation for our sins, the One Mediator between God and man—are the very truths of God. And further, so far from considering that the Bible is misleading and full of errors, we believe the Holy Scriptures of the Old and New Testaments to be the Word of God.

It is only fair to Dr. Rainsford to say that he has written a letter to his ecclesiastical superior denying the inferences of this protest, and saying: "I accept, *ex animo*, all the articles of the Christian faith as contained in the Apostles' creed, and I hold to the Mediatorship of our Lord Jesus Christ with my whole heart."

But the Outlook rushes to the defence of Dr. Rainsford which is as bad as his alleged offence. It declares that this statement is defective concerning the essentials, such as the Resurrection. It was not claimed that Dr. Rainsford had denied the Resurrection. The Outlook continues:

On the other hand it treats as among the essentials his miraculous birth, to which he never referred and which is never referred to in the Book of Acts or in the Epistles; the fall of man, which is never referred to by Christ and is referred to by Paul only incidentally and parenthetically; certain theological phrases such as "oblation" and "satisfaction," which do not appear in the New Testament at all; and, finally, it avers the Scriptures to be, what the Scriptures never declare themselves to be, "the Word of God," a phrase which the Bible reserves to designate the Christ himself.

We need hardly call attention to the unique logic of this paragraph. The words "oblation" and "satisfaction" are ruled out because they are not found in the New Testament. The miraculous birth of Christ is excluded on the ground that it is not mentioned in the Acts of the Apostles or the Epistles to the Churches, and the fall of man, for the reason that it is mentioned in the Epistles and not in the Gospels, and that the Bible reserves, to designate Christ himself, the phrase, "The Word of God." The Outlook is bearing unwitting testimony to the practical truth of the doctrine of the fall. Mrs. Wiggs of the Cabbage Patch spoke of a kind neighbor in these terms, "If there ever was a fallen angel she is one." If there ever was a fallen intellect it was manifesting its imperfections in the paragraph we have quoted.

Beginning at the last statement, that the phrase, "The Word of God," always refers to Christ, a glance at a Concordance will show that out of the two score times the phrase occurs in the Bible there are only two

or three passages where it can refer to Christ. Furthermore, when Christ put in contrast "the Word of God" with the "traditions," which made it of none effect, to what could he have referred except to the Scriptures? When Paul speaks of "not handling the word of God deceitfully" to what did he refer unless to the revelation, whether written or orally imparted to others? The phrase is used sometimes of some particular word or promise of God. But it is often perfectly general and is a sound Scriptural synonym for the Bible.

"Satisfaction" is one translation that might be made of the word rendered "propitiation." Surely it is the merest quibble to quarrel with a word that does not happen to be found in the English Bible when its equivalent may be found.

And unless we have forgotten all our Latin, "oblation" is from the supine stem of the same verb from which "offering" comes. It means an offering in a religious sense. The Jewish offerings were oblations. We might translate from that wonderful chapter of Isaiah, "When thou shalt make his soul an oblation for sin," without altering the sense. The Epistle to the Hebrews speaks of "the offering of the body of Jesus Christ, once for all. For by one offering he hath perfected forever them that are sanctified." The Outlook's quarrel is with the translators of the Bible and not with these Episcopal ministers for asserting that "our Lord Jesus Christ made a full, perfect and sufficient oblation."

Finally we point to the absurdity of the logic that rejects or at least excludes as a "great doctrine of the Gospel," the miraculous birth of Christ, because it is mentioned only in the Gospels and not in the Epistles; and by the same reasoning the doctrine of the fall of man because it is not mentioned in the Gospels and is only referred to in the Epistles. To say that Christ never referred to the fall is the purest assumption. He taught many things that are not recorded. And why it was necessary to refer to the birth of Christ in the Acts of the Apostles it is hard to determine. The sentence, "is never referred to by Christ" sounds more reverent than it is. How can we who have not heard him speak know what he referred to, save on the testimony of the writers of the Gospel? And if we accept their testimony as to what Christ said, why not accept the same testimony when it tells us of the birth in Bethlehem of the Son of God, the Son of Mary?

It seems to us that the discrediting of the miraculous birth of our Lord is a peculiarly shameless kind of infidelity. It shocks the devout mind with the suggestion of blasphemy. Nor do we see that it makes much difference whether the doubt thus cast be clothed in the ribaldry of an Ingersoll or veiled in the sophistry of a periodical like the Outlook. We are glad to note in the same article that the Outlook refers to the Resurrection as the historical foundation of Christianity. But the denial of the miraculous birth cuts away the very ground from beneath the feet of those who would adore Jesus as their Lord. The danger is scarcely less, because of the shallowness of the contention.

Hon. D. C. Gilman, former President of Johns Hopkins University, has been elected President of the American Bible Society. This is significant as the tribute of highest scholarship to the Bible and as the endeavor of the Bible Society to obtain the finest executive ability in its great work.

### Regeneration and Conversion.

It is a good sign that these phenomena of the spiritual world are being discussed as much as they are, even though some wrong views are being exploited with regard to them. One of the Divine methods, apparently, of calling needed attention to a truth, is to allow the abuse of that truth. The article on the "New Doctrine," in a recent issue of the Standard was a very clear though brief description of views that are coming into prominence. We have referred also to the theory of Mr. Theodore D. Bacon, that "regeneration is a normal event in human development." On the other hand the Sunday-school Times stirred up the theologians the other day in its exposition of conversion, making the point that "to be converted" was a mistranslation since the word is not used in the passive voice in the original.

It not infrequently happens in the history of doctrine that men will go to an extreme view as a reaction from another extreme, or from some abuse that springs from a wrong view. The Church has suffered a good deal from the "Child Evangelist." Christian parents have instinctively revolted from the exciting appeal to the emotional nature of their children, as that appeal has too often been made in evangelistic meetings, sometimes under Presbyterian auspices. "Decision Day", as it is called, has already proved itself a nuisance, through the extraordinary pressure that is brought to bear on the children of the Sunday-school, on that one day, to decide for Christ. It is doubtless a reaction from these extremes of doctrine, and especially of practice, that has led to the denial of the need of "conversion" for children and the assertion that regeneration is a normal act of human development.

As should be expected, Calvinism has its answer to all these vagaries. As that great Calvinist, Dr. Kuyper, has somewhere put it, "God would have us believe our children elect and saved, and treat them accordingly." But the covenant makes a distinction between the children of the household of faith, trained from earliest infancy in the truths of religion and consecrated to God in prayer, and the children who grow up without such inheritance or privileges.

In the covenant of baptism we give our children to the Lord and pray for his regenerating grace. But for all we know they may have been regenerated in earliest infancy, as John the Baptist was. And we have certainly the right to claim the answer to our prayers for that regeneration.

Kuyper quotes the old Calvinistic divines as to another useful distinction between the seed and the flower of faith. God imparts the germ of faith in regeneration. It may already be imparted for our children, however young they may be, however wayward they may have become. That seed springs up into flower and thus becomes manifest in conversion, or it may gradually unfold, with no such conscious experience as that of conversion, because there is no special evil in the already regenerate life, no darkness in the already enlightened soul, from which to turn unto light and God.

But regeneration is always the Divine work and conversion the act of the human will. And the confusing of these two is one cause of the strife of tongues that is so audible just now.

We regard it as exceedingly important that this Scriptural distinction should be observed. It is a needed

corrective to extreme theology, whether going beyond or falling short of Calvinism, that regeneration is the act of the Divine Will and conversion the act of the human will. The Sunday-school Times is right in its contention that there is no such thing as "being converted" in the popular sense. A man can "turn" or he can "convert himself." But "being converted" can only be the result of self-conversion.

Here is the Calvinist's warrant for an appeal to the human will. The wind bloweth where it listeth, the Spirit's work is mysterious and uncontrolled. Therefore, since all that we can do is to pray for the gift of the New Birth, since its manifestations are so often hidden for a time, we can strive with all our might to awake the will to action. In this view of the matter one man can convert another, by the appeal to the will.

"Regeneration is normal" only in the sense that God's beneficent work is that in which he most delights, in the sense that with proper training and proper influences it should be the expected thing.

In the same aspect the conversion of the regenerated soul is the normal thing, when the child assumes the character of a self-determining being. But no amount of statistics as to the average age of conversion can make light of the Divine agency, in creating the new nature, without which conversion is impossible for the strongest human will.

Perhaps not a few of our Calvinistic preachers need to tone up their preaching in the direction of the direct appeal to the human will, the ringing call to men, to turn them from darkness to light and from the power of Satan unto God.

This is the title of a notable article published in both *The Independent* (Feb. 26.) and *The Fortnightly Review* (London, March), by Alfred Russell Wallace "the veteran English biologist" and "the joint discoverer with Darwin of the theory of natural selection." A full synopsis of this remarkable article cannot here be reproduced, but the conclusion as well as some idea of the arguments will be given.

He begins by recalling the well known fact that the early astronomers regarded the earth as the centre of the visible universe around which sun, moon and stars revolved; then adds that the acceptance of the Copernican system, the discoveries of modern astronomers, and the perfection of the telescope and other astronomical instruments had changed all this, so that many had gone to the other extreme, boldly asserting that all this vast, stupendous universe could have no special relation to our little earth—a mere speck amid these worlds innumerable and these systems vaster far than ours in extent, and probably inhabited by more highly organized beings than ourselves. While he does not state that the old theologians fully agreed with the old astronomers to the relative importance of our world, he does mention that infidels and enemies of Christianity had not been slow to use these more recent conclusions of science, not only to discount the extreme views of the older astronomers and theologians, but also to discredit the plain teachings of the Scriptures that our world and our race have been pre-eminently distinguished above all others, declaring that "this has been made use of by the more aggressive among modern skeptics to hold up religious creeds and dogmas to scorn and contempt."

And to these "rude attacks" he thinks theologians ad no adequate reply.

"But," he continues, "during the last quarter of the past century the rapidly increasing body of fact and observations leading to a more detailed and accurate knowledge of stars and stellar systems have thrown a new and somewhat unexpected light on this very interesting problem of our relation to the universe of which we form a part; and although these discoveries have, of course, no bearing upon the special theological dogmas of the Christian, or of any other religion, they do tend to show that our position in the material universe is special and probably unique, and that it is such as to lend support to the view, held by many great thinkers and writers today, that the supreme end and purpose of this vast universe was the production and development of the living soul in the perishable body of man." And he adds:

"It is the object of the present paper to set forth the nature of the evidence bearing upon man's position in the universe and to summarize the various lines of research that converge to render it at least a thinkable and rational hypothesis." And these "lines" are chiefly three: that the universe is limited in extent and not practically infinite as heretofore assumed and granted; that our solar system is really at or near the very center of the universe, where alone intelligent beings—such as we are—can exist; and that our earth is the only suitable home or possible dwelling place for such intelligent creatures. These he maintains at length, with great learning, and with all earnestness. And the conclusion reached is that the universe was made for man.

The extracts that follow will give some idea of his method and arguments. As to our position in space Dr. Wallace says:

"The result so far reached by astronomers as the direct, logical conclusion from the whole mass of facts accumulated by means of powerful instruments of research, which have given us the new astronomy, is that our sun is one of the central orbs of a globular star cluster, and that this star cluster occupies nearly the central position in the exact plane of the Milky Way; but I am not aware that any writer has taken the next step and, combining these two conclusions, has stated definitely that our sun is thus shown to occupy a position very near if not actually at the center of the whole visible universe, and therefore in all probability, in the center of the whole material universe.

"This conclusion no doubt is a startling one, and all kinds of objections will be made against it, yet I am not acquainted with any great inductive result of modern science that has been arrived at so gradually, so legitimately, by means of so vast a mass of precise measurements and observations and by such wholly unprejudiced workers. It may not be proved with minute accuracy as regards the actual mathematical center. That is not of the least importance; but that it is substantially correct there seems to be no good reason to doubt, and I therefore hold it right and proper to have it so stated and provisionally accepted until further accumulations of evidence may show to what extent it requires modification.

"This completes the first part of our inquiry, but an equally important part remains to be considered: our position in the solar system itself as regards adaptability for organic life. Here, too, I am not aware that the whole facts have been sufficiently considered, yet there are facts that indicate our position in this respect to be as central and unique as that of the sun in the stellar universe."

Then as to the materialistic objection, that to make

man the purpose, and his home the center, of this vast universe "is a ridiculous anticlimax," he says. "The Agnostics and Materialists will no doubt object that the want of all proportion between the means and the end condemns this theory from its very foundation. But is there any such want of proportion? Given infinite space and infinite time, and there can be no such thing as want of proportion if the end to be reached were a great and worthy one, and if the particular mode of attaining that end were the best, or perhaps even the only possible one; and we may fairly presume that it was so by the fact that it has been used and has succeeded." And his conclusion is as follows:

"The three startling facts that we are in the center of a cluster of suns, and that cluster is situated not only precisely in the plane of the Milky Way, but also centrally in that plane, can hardly now be looked upon as chance coincidences without any significance in relation to the culminating facts that the planet so situated has developed humanity. Of course, the relation here pointed out may be a true relation of cause and effect, and yet have arisen as the result of one in a thousand million chances occurring during almost infinite time; but, on the other hand, those thinkers may be right who, holding that the universe is a manifestation of mind and that the orderly development of living souls supplies an adequate reason why such a universe should have been called into existence, believe that we ourselves are its sole and sufficient result, and that nowhere else than near the central position in the universe which we occupy, could that result have been attained."

Intelligent and thoughtful Christians will at once recognize in all this a remarkable agreement with what the Scriptures say as to man's place in creation and the relative importance of our earth in the universe. Though Dr. Wallace goes even further than the Bible in this claim to pre-eminence. And they will both wonder and rejoice at such strong confirmation to these teachings of Holy Writ, coming as it does so unexpectedly, from such a source, and from a purely scientific investigation of the subject. Nor will the value of this confirmation and agreement be wholly lost or much diminished, even though the scientific world be not ready to admit that all these statements are absolutely correct, or all these arguments wholly valid, or this conclusion "necessary" and true beyond all question. For unless utterly discredited, which is not likely, this article will show even to "modern skeptics" perhaps that the teaching of God's word and the belief of God's people as to the place and importance of our earth and our race are not irrational and absurd, as they have so confidently affirmed, but on the contrary may be eminently reasonable and scientifically correct. So after all and looking at it from a merely scientific standpoint, the Bible and the Christian claim may be true, probably is. And for this we do rejoice, yea, and we will rejoice. "Thy word is truth." G. L. L.

### Book Notices.

"Memory Talks on Spiritual Power," by Rev. R. A. Hutchison, Altoona, Pa., is a late contribution on a practical, current theme. This new book is fresh, attractive and fascinating. The method of treatment is novel, entertaining, and at the same time a delightful discussion of spiritual power and the source from which derived. Strong testimonials of the book are given by Dr. J. Wilbur Chapman, Bishop John H. Vincent and Dr. Wm. M. Grier, late President Erskine College, Due West, S. C. Price \$1.00; sold by Fleming, Revell and Co., Publishers, Chicago, Ill, and U. P. Board, Pittsburg, Pa.

## Devotional.

### How to Learn to Love Christ.

By Robert E. Speer, A. M.

Some Christians love Christ instinctively. They cannot help it any more than they can help loving their mothers. Perhaps they grew up to love him from infancy. In their homes he was often mentioned, but never without tenderness. They have learned to go to him in all hours of need for help, and in all other hours for companionship.

But there are other Christians who cannot describe themselves in this way, much as they would like to do so. They want to love Christ, but they cannot feel his reality. They want to love him, but all they can say is, "We will do whatever we find out to be his will, but we cannot see him or feel him, and, while we want to love him, we have no such sense of love for him as we have for earthly friends."

How may those who want to love Christ learn to love him? First of all, we do not love what we do not know or think we know. We love what we have met. If we would love Christ, we must know him. And we know him in two ways: by surrendering our lives to his present control, and by studying the facts of his earthly life.

If we will resolve to please Christ, and to make his will the law of our life, we shall find ourselves growing more and more attached to him. We cannot choose a captain and serve him perfectly without coming to love him. In the case of Christ, we do more than choose a captain—we admit a life. It is as when a State not only acknowledges the sovereignty of the ruler of another State, but receives that ruler to dwell in its own territory. There is something even beyond this. Christ himself comes into our lives, not as a ruler who is yet not a part of us, but he fills our life as the life of the vine flows through the branches. And in us he creates a great love for himself.

The study of Christ's earthly life must win the deepest love of the heart of anyone who will honestly strive to understand it, and to repeat it. We cannot think of his loving ways with little children and the poor, of his tenderness, patience, and sympathy, of his strength and truthfulness, and of his salvation of the world, without loving him, for what he was and did and suffered.

It is good to make our thought of Jesus very personal. Think of what he did for you, and ask whether you would have done as he did, or if you are doing now what he would have you do. Remember that, in spite of the fact that you would not have done what he did, and are not doing now what he would have you do, he loves you and will love you always. Can you keep from loving such a Saviour?

### Daily Quiet Virtues.

It is the bubbling stream that flows gently; the little rivulet which runs along day and night by the farmhouse, that is useful, rather than the swollen flood or warring cataract. Niagara excites our wonder; and we stand amazed at the powerful greatness of God there, as He pours in from the hollow of His hand. But one Niagara is enough for the continents of the world, while the same world requires thousands and tens of thousands of silver fountains and gently flowing rivulets that water every farm and meadow, and every garden, and shall flow on every day and night with their gentle, quiet beauty. So with the acts of our lives. It is not by great deeds, like those of the martyrs, good is to be done, but by the daily and quiet virtues of life.

We all need to be reminded that what God wants of us is fidelity, and that He has placed most of us in positions where we can be faithful only in a few things. He seeks character, a training that will prepare us to be rulers over many things hereafter. Hence, the man or woman who lives in the lowliest sphere on earth may be polishing a jewel that will shine the brightest in the Saviour's crown.—Selected.

## Missionary.

### Unseen Brethren.

"Isn't it a strange thought that those poor unenlightened souls out in China, Africa and Japan are our brethren?"

"Well, rather, Lillian, but so it is. Yet I never thought of looking upon them as any near kin of mine until I heard Dr. Cox talk. Think of those poor little African boys worshipping those miserable idols, and not knowing anything about Christ and His love for humanity.

"Yet He just as truly died for them as for us, dear. I wonder if we ever fully realize the privilege of having been born in a Christian land and of Christian parents. Christ's pardoning blood was shed as truly for them as for us.

"It makes life so responsible, dear, this knowledge that Christ has entrusted to us the salvation of souls, and while we may not all be adapted to carry to them the message, yet there is none so weak and small but they can help with their sympathy, prayers and means.

"Yes, our means become a blessing to us when we are able to use it to Christ's honor and glory. Consecrated money the missionary called it, and if we give it in the proper spirit we are sure to reap a blessing.

"When a certain good man I once knew died," mother said, "we were all surprised to learn how poor he really was in this world's goods. We had thought him a man of moderate circumstances, he had always supported so freely every cause of the church at home and abroad.

"Ah, yes," said the pastor, when questioned on the subject, "he laid up his treasures in heaven, where moth and rust cannot corrupt."

"And he died poor," some one said. "Not so," was the answer, "he died rich in the promises of God's word."

"I smiled yesterday when I heard grandfather speak of his bank account in heaven, but now I know what he meant. The dividends there are sure and the banks never fail, he said."

"The money that gives me the most satisfaction," said a religious lawyer, "is the money I spend in promoting Christ's kingdom. I am interested in home missions, but it is the foreign missions that appeal most to my heart and sympathy. Here the Gospel is open to most people, but there how shall they know unless they are taught. And I have trained the baby hands of my children to give even at the cost of self denial."

Our unseen brethren, by God's grace we may rescue their souls from darkness and sin.—Sarah V. DuBois in *Christian Intelligencer*.

A good deal of agitation seems to have been created among scholarly Hindus by a proposal to introduce the Bible in the schools of India, and indirectly a striking tribute to the power of the Christian Scriptures has been paid. The universities of England and America study the sacred books of India, and are not afraid of their influence. But the people of India believe that the study of the Bible would prove to be dangerous to Hinduism. They have no protest to make against the study of Shakespeare, but the press of the country bristles with objections to the suggested introduction of the Bible. There are some among the people, however, who desire to see the study of our Scriptures undertaken. One paper has the courage to say, "The Bible if made the centre of India's religious thought, would work out the moral regeneration of the land." And that is the end to be desired above all else.—Selected.

The story of the Christian missions is one of thrilling interest and marvelous results. The services and the sacrifices of the missionaries for their fellow-men constitute one of the most glorious pages of the world's history.—The late President McKinley.

We can often do more for other men by correcting our own faults than by trying to correct theirs.—Francis Fenelo.

## Sunday School Lesson.

CONDUCTED BY REV. H. G. HILL, D. D.

### Paul Arrested.

Acts 21-30-40. May 3, 1903.

When Paul reached Jerusalem he received from James and the elders of the Church some counsels as to taking steps to conciliate the Jews. They advise him to comply with certain requirements of the Mosaic law, respecting a Nazarite's vow, in order to convince the Jews that he was not an enemy of the institutions given them by Moses. They admit that the Gentiles were not required to observe the ceremonial law but deem it wise for Paul to silence reports, regarding his hospitality to Mosaic demands by pursuing the course indicated. The apostle as was his custom when no principle was involved, follows their advice and appears in the temple to indicate the fulfillment of his vow and the completion of his purification. His appearance there leads to the events recorded in this lesson.

1. The Assault on Paul.—This was made by a mob of angry Jews. It was caused by false charges. Certain Jews from the province of Asia "stirred up the people and laid hands on him." They declared that he was an enemy of the Jewish people of the Mosaic law and of Jerusalem and the temple. They affirm that he had taught people every where against them and that he had polluted the temple by bringing Gentiles, within its sacred precincts. Thus aroused to madness the mob drew Paul out of the temple, closed the doors and proceeded to beat him for the purpose of taking his life. Mob violence is often thus produced by baseless prejudice, false views and rampant passions, that are not controlled by reason or conscience. The innocent too oftentimes suffer as did Paul from an infuriated mob. Mob law which sets aside the authority of the civil magistrate is always dangerous and frequently defeats the ends of justice and inflicts cruel injuries. But the Lord did not choose to allow his servant to be slain by his incensed countrymen.

2. Paul Rescued.—The Chief Captain of the temple guard from the Castle of Antonia, hearing that Jerusalem was in an uproar, arrested Paul and delivered him from his enemies. The turbulent Jews had a wholesome dread of Roman authority and ceased their assault upon Paul so soon as they saw the soldiers. The Chief Captain deeming him a malefactor, commanded him to be bound with two chains for safe-keeping. Unable to learn with what offence the prisoner was charged on account of the confusion, he commanded him to be carried unto the castle. The maddened Jews fearing Paul's escape, followed him crying, "Away with him," and pressed with violence upon the soldiers. These protected him from assault and bore him upon the stairway above the people. The Lord can readily provide protection for his servants, prolong their lives, until their earthly work is done and accomplish His purposes even by means of the mistakes and evil passions of sinful men. It was His purpose that Paul should bear witness for him at Rome and He allowed the Jews to assail him and the Romans to arrest him, that this design might be realized.

3. Paul's Defense.—From the stairway Paul requests the Chief Captain that he may speak unto the people and receives permission. He addresses the Roman commander in Greek and surprises him with this evidence of culture. The officer intimates that He suspects him to be a notorious Egyptian rebel and leader of a band of murderers. Paul declares himself to be a Jew, and a citizen of Tarsus in Cilicia, a city noted for its culture, refinement and many advantages. Being allowed to speak to the people, Paul shows his tact and knowledge of human nature by addressing them in the Hebrew tongue. This was their sacred language, in which the Mosaic law was written and by using it Paul manifested his identity with them and reverence for their institutions. He desires to show his fellow-countrymen that he was not their enemy nor hostile to the law of Moses, to Jerusalem or the temple worship.

## Westminster League.

CONDUCTED BY REV. HUGH W. HOON.

### What the Story of Zacchaeus Teaches.

Luke 19:1-10. Topic for May 10.

Christ had almost finished His ministry of the Gospel by word and deed and was going up to Jerusalem for the final act of His work of redeeming the world. The time for the paschal offering was drawing near when He should be the Paschal Lamb. On His way up he was to pass through Jericho. The rumor that He, who had raised Lazarus, a citizen of neighboring Bethany, from the dead, was to pass that way seems to have preceded Him, for the inhabitants of Jericho had thronged out into the street in the way by which He must pass to greet Him.

Among others who had come was a man, "little of stature." He tried to get through the crowd, but was prevented. It was not only his height which was an obstacle to his getting into the presence of Jesus, but his occupation likewise. He was a chief publican: But he had a true desire to see the Master. He knew that Jesus must pass through a certain street and that overhanging that street were the great sycamore trees. Into the branches of one of these he climbed and presently he has the joy of seeing the throng turn into that street. But a greater joy was in store for him. When the Chief Traveller, the One around whom the people were crowded came under the place where Zacchaeus was, He looked up and addressed the publican. "Make haste, Zacchaeus, and come down, for to-day I must lodge in your house."

Hastily and joyfully the publican comes down and with the greatest pleasure receives Christ into his home. A feast is spread and while the company is eating of the food which Zacchaeus has laid before them, the Holy Spirit has spread a feast for the soul of Zacchaeus. Full of this new principle which has come into his life with the advent of Jesus into his home, Zacchaeus stands before the Lord and speaks from the depths of his heart: "The half of my goods I give to the poor, and if I have wrongfully exacted ought of any man, I restore four-fold" (R. V.) Jesus replies confirming the new hope which has arisen in the publican's heart: "To-day is salvation come to this house."

The story of Zacchaeus affords us many important truths about coming to Christ and what Christ accepts.

In the first place we learn that whenever one has a real desire to get into the presence of Jesus, all obstacles to his coming become as nothing. It is not enough for one to say he wants to come to Jesus and would do so were it not for certain reasons which he keeps to himself. If a man or woman wants Christ, he will get Him and no reason will keep him away. A young man who grew up in a congregation where in addition to making a profession of Christ to the session, it was the custom for new members to present themselves before the pulpit and there in the presence of the assembled congregation repeat the vows, said he would accept Christ and connect himself with the Church but he hadn't the courage to face the congregation. His mother said to him, "My son you don't really want to come to Christ or you wouldn't let a little thing like that stand in the way." A few weeks later the young man experienced a change of heart and not for an instant did he hold back because of the public profession which he had to make.

Another lesson is that coming to Christ has to do not only with the present and the future but also with the past. Zacchaeus could not rest as long as any ill-gotten gain was in his possession. Restitution is hard sometimes but the willingness to make restitution is one of the evidences of a changed heart.

There were plenty of priests in Jericho; half as many as in Jerusalem yet Jesus lodged with the publican who was an outcast from the best circles. So it is always. Jesus still, "lies in wait for sinners and eateth with them," as a literal translation reads.

## Contributed.

### A Knowledge of Missions Conducive to Interest.

By Rev. R. L. Benn.

The flippant remark is often made that missions is a "dry subject." And with this impression, very many, probably, when it is previously known that this phase of Christian work will constitute the theme of the minister's discourse, either remain at home or worship with a neighboring congregation. The disposition, to say the least, implies a want of interest in the greatest work next to redemption itself on the part of the Godhead, and betrays extreme selfishness in withholding support. For, it is hardly probable that more than a paltry amount is contributed, if anything at all, to foster and maintain the most comprehensive and enduring enterprise that ever yet elicited the attention and engaged the energies and gifts of mankind.

The question arises, therefore, as to how one may overcome this lack of interest and shameful infecundity respecting missions, and the work thrill with renewed and increasing motion. There is one way which seems feasible. A correct understanding of what missions involves and purports, and what it is gradually and surely realizing will invariably awaken interest, engender sympathy and draw forth personal effort.

This is true from the fact that no one is ever very materially interested or very substantially moved in anything so long as there is ignorance and insensibility to the benefits or pleasures, predicted. Without adequate notions of a given subject, so far as that particular subject is related to the attention and interest of the individual, it is as a nonentity. The cause which determines and actuates rational beings in the prosecution of anything,—a course of study, a business, a given work, is interest in it. What is interest? It is the reason made practical; and the means by which this is effected is knowledge. Some knowledge of missions is requisite to interest in it. He who studies the subject and acquires correct notions of its origin and authority, its absolute necessity on the part of men, its marvelous achievements in a world of sin and wretchedness, will be filled with interest or moved in its support. The missionary spirit was kindled in Carey by studying God's word, by reading the life of Brainerd among the Indians of the new world, by pouring over "Cook's voyages," which, in imagination, conducted him around the world and enabled him to learn man's state and need, and he grew so interested that he yearned to bring God's Word and the needy world together. The same means aroused the lethargic spirit of Duff, who became the pioneer of education in India and an authority on Indian affairs and Christian missions. These men studied the meagre missionary literature of their time, until the needs of the heathen appeared as real and momentous, as their own needs of divine grace; and they were earnestly moved as is instance by Captain Wilson and the thirty who set sail with him for the South seas, and by Williams who subsequently followed, and by the Countess of Huntingdon whose gifts of consecrated generosity made missionary effort possible.

A correct understanding of missions has wrought advantageously in multitudes of cases where rigid indifference or stern unbelief closed the heart against every appeal. It is simply impossible to trace the path of Jno. G. Patton from his small beginnings in the Glasgow missions to the New Hebrides, where he stands the hero of holy adventure and the spiritual father of hundreds of savages won to Christ; or to follow the footsteps of Titus Coan along the shore-belt of Hawaii, and witness the wonderful outpouring of the spirit upon the natives and the effectual work of godly repentance in reconciling hatred, in reclaiming drunkards, in regenerating thieves and murderers, in cleansing adulterers, and in the abandonment of superstitions and false gods for Jesus; or to view the privations and unshaken courage of Hunt amid the cannibals of Fiji and Moffat amid the Hottentots of Africa—impossible to

read these marvelous records of the triumph of divine grace over heathen brutality and savage ferocity and millenniums of superstitions tradition, and not be interested, aye, not be moved to cheerfully and literally support the work. By studying the subject one sees revolutions as great and momentous as that by which Adam fell: for regeneration is as great a change as apostasy. That fact, that actual exertion of divine power, which causes joy among the angels, as it enters upon record in the archives of the church here upon earth, and as it is read and pondered, must even have the effect of creating interest.

A correct understanding of missions puts the matter in its true light and imperative bearing upon the Christian believers. It shows that each member of the church in proportion to his means and opportunity is under obligation to preach the gospel to every creature. It is a work which Christ has assigned. It does not devolve upon a few disciples, but upon all. Each and every one has laid upon him a certain portion of this Christian service which he is solemnly bound to render. Hence, the work of evangelizing the world is distributed among the countless individuals composing the Church; and were each one as faithful in his own sphere and time as were Diaz in the West Indies, and McCall in France, and Mackay and Judson among the Mongolian and Malayan population of the Orient, this sinful world would present a far different aspect from what it now does.

Inasmuch as every disciple of Christ is duty-bound to contribute his share towards evangelizing the world, it is certainly important that he learns what portion of this service he is expected to perform during this short life and give himself to meeting the responsibility. Nothing aids in this function so much as a clear and definite conception of the origin and relation of the work. A candid study of the subject reveals most perceptibly that each believer, from the nature of the case, is essentially a missionary. And with enlightenment, that heaven-born love of the heart for the Redeemer's honor and for the perishing souls of mankind, sweeps away all geographical lines and obliterates all distinction, and either in person or by proxy, yearns and seeks to give the gospel to every child of Adam. In the biography of Mrs. Wakefield, whose labors and life were expended in eastern Africa, there occurs a pathetic anecdote which beautifully exhibits the feeling of every true Christian. Upon the sad event of her death, one of the boys, Kamuazo, wrote a letter of condolence to her brother, and after touchingly referring to her kindness to him, goes on to describe how she came with a torch to the dark land of Ribe, that all the people might take it and each be enlightened in his own soul; then pass it on that others might take it and each be enlightened in his own soul; and thus be prepared for the coming of the Son of Man. The simple notion of this poor African boy is the essential notion of every devout Christian, and very clearly defines and enforces the obligation resting upon each, to send the torch of the gospel to enlighten those people who are yet in darkness.

That which engages one's energies and gifts is always interesting. But no one ever puts his talents and money into anything of which he is in profound ignorance; and this principle probably explains why the support of large numbers is so meagre. It is not human nature to invest in a scheme about which nothing is definitely known. A knowledge of missions overcomes this reluctance and encourages investment. He who has studied the history of missionary activity knows something about its accomplishments, and can readily answer all questions of doubt about its intrinsically possible merit with intelligent certainty. He knows what the effort to preach the gospel over the entire globe is doing for the degraded inhabitants of it, how it is continuously enriching every department of science, literature and language and to what enormous proportions it is increasing the pecuniary wealth of those countries which occupy a liberal attitude towards it. But apart from all strictly economic considera-

ions, the fact, alone, that human souls are saved and human lives redeemed, is a sufficient guarantee to merit any amount of money and enlist any number of men and women in the maintenance and perpetuation of this heavenly ordained work.

The introduction of knowledge is revolutionary. The various objections urged against missions betray ignorance and the need of proper information. One or two instances will suffice to show how puerile they really are and how readily they vanish when true understanding of the work is reached. The objection based on the parity between the moral teachings of Confucius and the Vedas and Zend-avesta and those of Christ, assumes that because the millions of these countries possess good moral maxims, they obey them; that because they have them, they are prepared for a pure and holy heaven; that salvation is by the amount of moral truth and law, and over-looks the inevitable truth that salvation is by the gospel whose essential provision is the atonement and whose essential condition is faith in the Divine mercy revealed in Christ, which is found in no teaching outside the pale of the Gospel. The degraded populations of China and India no more obey their excellent moral traditions and are no more qualified for heaven than the millions of Christendom who have the moral law, obey it and are prepared for heaven. In both cases, alike, the internal effect of the atonement is incident to living up to excellent moral laws and to an entrance into heaven. Then that objection which so daringly presumes on the Divine goodness; that God is too good to punish the heathen, for it would be unjust in Him to punish them for not having heard of Christ. But the heathen is not punished for not having heard of Christ, but for their sin and the awful, incorrigible, deep, dark cast of guilt which Paul and Livingstone and others graphically depict. And the assertion that one nation has no right to thrust its religion upon another nation, very erroneously apprehends the origin and method of missions. It regards man as the author, whereas, a knowledge of the subject from the New Testament shows that Christ authorized this work and ordered that it be done in His name. His name is the authority and reason which men and women have for sailing the seas and enduring hardships and preaching the gospel in savage lands. They are in the service and are carrying out the plans of Almighty God. When that eminent and successful missionary, Dr. Morrison, was about to sail for China nearly a century ago, the kind-hearted and unbelieving owner of the ship who had offered him passage in one of his vessels addressed him in these words: "And so you really expect to make an impression upon the Chinese empire." "No, sir, but I expect that God will," was the confident and calm reply of the man of God. The only reason for missions is that God authorizes it and no higher reason is possible. He authorizes the work, he takes care of all events and results, and will ultimately bless the vision of the Church with the sight of his consummated plans.

A correct knowledge of what missions mean is a possible antagonist of indifference and unbelief. It is true that there are phenomena, such as calamities to lives and property, famine and disease, wars and persecution, which tend to discourage and disparage further effort. But when it is remembered that the promise of God is pledged and the blood of Christ incarnate has been shed for the conversion of nations and races, and that all events, however strange and startling and paralyzing, belong to God and contribute to the fulfillment of his unflinching purpose, faith triumphs over doubt, courage over dismay, activity over lethargy; for across the field of discouraging hindrances, as was the case with Francis Xavier at Rome, the Christian disciple sees souls converted and kingdoms become the kingdoms of his Lord and without haste and without rest, he pushes on, confident of the goal. This is the lofty Biblical theory of missions. To know it from a study of the Bible, from implicit faith in His word, from the achievement already apparent on the field of action, makes believers confident and courageous workers.

### Outline Bible Study—Galatians, Chapter V.

Vers. 1. "The liberty wherewith Christ hath made us free." Here is a most interesting and profitable subject for our study, Christian liberty. What is a Christian freed from? 1, Ro. 7:1-4, Gal. 2:19; 2, Ro. 6:18, Jno. 8:32-36; 3, Gal. 1:4; 4, Isaiah 51:12, 1 Cor. 7:23; 5, Heb. 2:15. What is a Christian not freed from? 1, vs. 13, last clause, vs. 14, Ro. 13:8; 2, 1 Pet. 1:6, Heb. 12:14, last clause; 3, Ro. 8:2, Gal. 5:25. What false liberty does the world offer? Vs. 13, second clause, 2 Pet. 2:19.

Vers. 2-4. Paul's last argument against ritualism, legalism, self-righteousness and similar errors which had crept into the Galatian Church. Notice how he repeats and sums up former arguments.

Vers. 3. "A debtor to do the whole law." What is the argument in this verse? Compare ch. 3:10.

Vers. 4. "Christ is become of no effect unto you." If a man should say, "I trust partly in keeping the law, and where that fails, in Christ," how does Paul answer this? Compare also ch. 2:21. "Ye are fallen from grace." Taken in its connection, does this expression bear the meaning which some have put upon it? Compare Phil. 1:6, Jno. 10:27-29. What two expressions in the two preceding clauses of this same verse, is this expression, "fallen from grace," equivalent to?

Vers. 6. "In Jesus Christ." Putting this with ch. 6:15, what do you learn, 1, as to what is essential to salvation; 2, as to the connection of regeneration and faith, 1 Jno. 5:1; 3, as to the nature of saving faith, Jas. 2:22?

Vers. 11. "The offence of the Cross." What is this? See 1 Cor. 1:23, compare also Mat. 16:21-24. "Ceased." In our own time, 1, what doctrine which centers in the cross do many men oppose? See refs. on ch. 1:4, first clause; 2, What practical requirement of the gospel do many shrink from? Mark 8:34.

Vers. 16, 25. "Walk in the spirit." A great fundamental command, which cannot be studied too deeply, or obeyed too faithfully. What does it mean? See vs. 18, first clause, Ro. 8:14, Ro. 6:13, 16. What does it comprehend? Eph. 4:1, Eph. 5:2, first clause, Eph. 5:8, last clause, Eph. 5:15, Eph. 4:17.

What is the opposite treatment of the Holy Spirit? Acts 7:51, 1 Thess. 5:19, Eph. 4:30; which of these are addressed to Christians? "The flesh." How often does this expression "the flesh" occur in this chapter? What other terms are used elsewhere for the same thing and what one thing do they all mean? 1, Eph. 4:22; 2, Ro. 8:7; 3, Ro. 7:17, 20; 4, Jer. 17:9.

Vers. 17. "The flesh against the spirit . . . The spirit against the flesh." What chapter in the Epistle to the Romans describes this same conflict? Is this conflict felt by every Christian? When does it end? Heb. 4:9, 1 Jno. 3:2.

Vers. 19-21. How many "works of the flesh" are here enumerated? Is this list complete? See vs. 21, the words, "and such like;" compare Ro. 1:29-31, 2 Ti. 3:2-5. What is the certain destiny of all who practise these things? Gal. 5:21, last clause, Ro. 1:32, first clause.

Vers. 22-23. How many Christian graces here mentioned? How many in 2 Pet. 1:5-7? Make a similar list from the commands in Ro. 12:8-21. In this chapter Gal. 5:22-23, these Christian graces are termed, "the fruit of the Spirit," in 2 Pet. 1, and Ro. 12, they are enjoined upon us as what we ourselves must do or be—what do you learn from this?

Vers. 24. "Crucified the flesh." What similar expressions do you find, 1, in Ro. 8:13, last clause; 2, Col. 3:5, first clause; 3, Eph. 4:22; 4, 1 Cor. 9:27; 5, 2 Cor. 10:5 last clause; 6, Mk. 8:34? How are we to obey these commands? 1, Heb. 12:4; 2, Phil. 4:13, Eph. 3:16, last clause, Ro. 8:13. Is this an immediate attainment or a gradual process? Prov. 4:18.

Vers. 25. "If we live . . . let us walk." What test of the genuineness of our religious life is here given?

Looking over this chapter especially vs. 13-26, what

abuse or perversion of the doctrine of justification by faith is here answered? Compare Ro. 6:1.

What additional argument is there to confirm this doctrine? Compare Ro. 8:3, 4.

R. A. Lapsley.

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### A Bible Study—Part III.

By Rev. S. S. Laws, D. D., LL. D.

In all the instances adduced or adducible from the cosmic process of the innocent suffering for or on account of the guilty, there are at least three fatal points of disparity between them and the Messianic procedure.

1. In these cosmic instances the sufferers have no freedom of choice. The wife, children, kindred, and friends of the criminal, the executed criminal, or the abandoned drunkard are the helpless, as well as the innocent, victims of the misdeeds of the guilty ones. Yet how common the sad cases?

2. In the second place, the suffering of the innocent in these cases has no legal and little, if any, moral influence or effect on the guilty.

3. A third disparity is the total absence of motive on the part of the sufferers. It is merely passive endurance of what has overtaken them as an unavoidable calamity.

This appeal to the course of nature for illustration and support of the vicarious sufferings of Christ is, therefore, a radical mistake. He who makes it fails to perceive the palpable inversion of the relations of the parties. And as analogy is the resemblance of relations, the very basis of analogy is subverted and swept away. The supposed semblance is a ghostly delusion.

Now turn to the simple but profound language of the Redeemer himself, covering the very issue involved. In the Gospel of John x:7-18: "I am the good shepherd. . . I lay down my life for the sheep. No one taketh it from me, but I lay it down of myself."

Here is perfect freedom and choice, and the benefit to accrue to others—to the guilty ones—is the motive of the action. The atmosphere is at once almost wholly cleared of its malarial murkiness and sunshine illumines the scene.

But look again and listen to these words: "I have power—*eksousia*—rightful power, to lay it down, and I have rightful power to take it again." Here is the amazing assertion of rightful power over his own life which no mere creature could affirm. This is a declaration of his competence and perfect right to engage in this transaction involving life and death. But wait, the crowning circumstance is still to be mentioned, and it should silence every cavil. The whole procedure was not only freely and of perfect right undertaken by him and approved by the Father, but was actually authorized and commanded of the Father: "This commandment received I from my Father."

Behold all is now in a glow of light shed down from the very throne of God. Thus viewed strictly from the standpoint of a Bible study, without pursuing the matter more in detail, it may be safely submitted that it is not possible to find, nor to conjecture, a valid objection to or criticism of this vicarious transaction in which the innocent Redeemer suffered for the guilty sinner. He had the perfect right and the full sanction of Heaven to do what he did. Hence there was no one in the universe competent to question it and object. And he had an adequate and an infinitely important and sufficient reason or motive for what he did. The whole transaction, therefore, was pre-eminently reasonable, wise, and just, and infinitely merciful, and is entitled, on its own inherent merits, to be esteemed the source of judgment to be passed on the cosmic process rather than the reverse.

7. The truth which the endeavor has now been made to state with simplicity and clearness is commonly termed the doctrine of the atonement. On its Godward side and on its manward side it is primarily realized in justification. And no better definition of justification has ever been given, or is likely to be given, than that in the Shorter Westminster Catechism: "Justifica-

tion is an act of God's free grace, wherein he pardoneth all our sins and accepteth us as righteous in his sight, only for the righteousness of Christ imputed to us and received by faith alone."

Attention will be given later to what should be esteemed the proper understanding of the clause, "accepteth us as righteous in his sight."

What is meant by the righteousness of Christ has been brought forth from its equivocal and obscure hiding place, and in simple terms intelligible to the wayfarer; and the Bible solution of the problem how can man be just with God, or, conversely, how can God be just and yet justify the sinner, has been concisely enunciated. This is the Bible's answer to the question; and all this has a direct bearing on the removal of the legal obstacle in the way of man's salvation.

Nature knows nothing of justification and forgiveness. She makes no promises, no covenants, but ever and anon proclaims in fulminating tones from the skies, Do this and live—do this and live: "Cursed is every one who continueth not in all things that are written in the book of the law (not merely in parchment or stone, but in the fleshly tablets of the soul) to do them" (Gal. 3:10; Rom. 2:13-15). Nature knows no mediator or Saviour. No; it leaves man as does Buddhism or Confucianism, absolutely alone, to battle with the problems of life. But Christianity concedes to man all that can be justly and rationally claimed for him, and then by a wholly supernatural mediatorial system of interposition supplies what is lacking. It is in this light that the fundamental doctrine of the atonement must be viewed to be understood and appreciated, as the divinely appointed and provided remedy for the legal obstacle that bars man's way to heaven.

Those who profess to preach this gospel and eliminate from it its supernatural and legal elements, set at defiance the injunction of the Apostle and incur his condemnation: "Take heed unto yourselves and to all the flock over which the Holy Spirit hath made you overseers, bishops, to feed the Church of the Lord which he purchased with his own blood. I know that after my departing grievous wolves shall enter in among you, not sparing the flock; and from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them." The Church was purchased not by example, but by blood, without the shedding of which there is no remission. To those who obey not this truth, but seek the favor of men by vainly attempting to popularize or modernize the Gospel as a rationalistic system, the language of Paul to the disturbers of the soundness of doctrine and of the peace of the Church of the Galatians may be justly applied as the warning of a fearful responsibility:—

"I marvel that ye are so soon removed from him that called you into the grace of Christ unto a different gospel: which is not another gospel [it does not deserve the name]: only there are some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be anathema. As we have said before, so say I now again, If any man preacheth unto you any gospel other than that which ye received, let him be anathema. For am I now seeking the favor of men, or of God's or am I striving to please men? If I were still pleasing men, I should not be a servant of Christ." Gal. 1:6-10.

(To be continued.)

### Presbytery of Atlanta.

We have all heard recently a great deal about the "Atlanta Spirit." The phrase seems to stand for that unity, harmony and enthusiasm which blend a body of people into a solid mass, and inspire them with a determination to win in the conflict. If such be the meaning of the "Atlanta Spirit," it has evidently spread beyond the city of Atlanta, and taken possession of the Atlanta Presbytery.

This court of the Lord's house met on the 15th inst. in the beautiful and prosperous little town of Hogans-

ville. It organized by electing Brother W. Lee Harrell, moderator, and Brothers Herndon and Bell, temporary clerks. These are all young men, but they filled their positions with the proficiency of tried and experienced veterans.

The railroads which contracted to carry your correspondent from his distant home to the place of meeting failed to fulfill their contract within the specified time, and for this reason he did not reach the scene of action until the morning session of the second day. When he arrived the last guns were being fired in the great battle over the "Latin Thesis." The mighty issues were hotly contested, and every inch of ground was disputed with strenuous energy and dauntless valor. The form of the motion before the house was, "recommended that we answer the Assembly's overture in the negative." When the vote was taken a very decided majority declined to answer in the negative. Then a motion was made to answer the Assembly's overture in the affirmative. It seemed to be a foregone conclusion that this motion would carry the same majority by which the preceding one was lost. But the redoubtable champions of the Latin tongue asked for time. Recess was taken till after dinner. They rallied their scattered and demoralized forces, and when the Presbytery reassembled, they renewed the conflict with fresh and impassioned ardour. The valiant leader fairly outdid himself, and decided the affair of the day by declaring that Latin was not only a near and dear relative to English and French, but was the actual, bona fide mother of German; that whereas he had never studied German, he found, on meeting this fair daughter, that she was by no means a stranger because of his intimate acquaintance with her venerable mother. Such knowledge was too wonderful for us, and the hearts of many fainted within them. The majority melted away, and when the second vote was taken, the result was a tie. It was thus that the "Latin Thesis" was saved, to serve in the future, as it has in the past, as the badge of our high and accurate scholarship.

Obviously this battle royal exhausted the martial spirit of the body. From that time to the hours of adjournment the most delightful spirit of harmony remained undisturbed. A truly blessed fellowship of truly brotherly love grew stronger and stronger, and when the time for final separation arrived, the expression was universal among the members that in sweetness of social and Christian intercourse, this was the best meeting that Atlanta Presbytery had ever held. Better than all, it was felt and gratefully acknowledged that the meeting had been an occasion of very unusual spiritual enjoyment and profit. The brethren who preached, preached as if the Holy Spirit were moving their hearts, and those who listened, listened as those whom God had made willing. There was a conviction in many hearts, to which expression was freely given, that the first droppings of a great shower of blessings were already falling on us. I believe there will be sad disappointment throughout Atlanta Presbytery, if the coming months are not marked by revivals of remarkable power. May God anticipate and prevent such sad disappointment by fulfilling abundantly the expectations of his anxious and prayerful servants!

The reports from the churches showed that the past year has been one of unusual fruitfulness. Many congregations have been warmed into more vigorous life by special manifestations of God's favour. The number of additions on confession of faith has been gratifying, and an increase in contributions to the causes of Christian benevolence showed growth in the grace of liberality. While the reports mentioned something that were not as we would have them, the review of the year inspired a most hopeful and grateful feeling; and preachers and elders were moved to gird themselves with fresh courage for the work to which God is calling them. One of the very hopeful things in the present condition of Atlanta Presbytery is the spirit of earnestness manifested by the ruling elders. They not only show a disposition to hold up the hands of their preachers, and take upon themselves a part of the labour; but they

voice an earnest desire that the preachers shall call the Church to a higher spiritual life. They seem much impressed with the defects which mar the Church, and demand that those who speak for Christ shall be faithful in warning his people, and admonishing them of their sins. When the eldership of the Presbyterian Church becomes fully aroused to the responsibility which rests upon them along with the ministers of the word to separate the children of God to a more unworldly and Christ-like manner of living, the beginning of better things will already have come.

One of the most pleasing incidents in the proceedings of the Presbytery was the reception of an attractive young man under care of the Presbytery as a candidate for the gospel ministry. He belongs to the Westminster Church of Atlanta, and is the first fruits of that young Church's offering to the Lord. It is a blessed omen. The Westminster Church is only about two years old, a daughter of the Central, and is thus early proving that she is going to walk in the footsteps of her worthy mother. More than one of the Atlanta Churches is demonstrating that it is not necessary that the pulpits should so largely depend on the country churches to furnish them with occupants. The grace of God can reach the hearts of young men in the city, and make them feel and know how great the honor, how blessed the privilege to give themselves to the Master in the work of the ministry.

The chairman of the committee on church and Christian education testified to a growing zeal in behalf of this great cause. The whole Synod of Georgia seems to be thrilling with a great awakening on this subject and is looking longingly and hopefully to a brighter future. Agnes Scott Institute is already her glory and pride. This noble nursery of learning conjoined with piety is taxed to her utmost with pupils from fifteen states and is seeking enlargement to accommodate an ever enlarging patronage. With Donald Frazer added to its faculty, it is fast forging to the front as a preparatory school for boys. Blackshear Institute is pressing in its footsteps and shedding an ever brightening light on South Georgia. Other institutions, both higher and lower, are taking shape in plans for the not distant future.

Drs. Rice and Bull were selected to represent the Presbytery in the approaching General Assembly. Associated with them are Ruling Elders, S. M. Inman of Atlanta, and B. W. Boyd of Hogansville.

So delightful was the impression of this meeting of Presbytery, that when the time came to select a place for the Fall meeting, invitations poured in from every direction. After much friendly, but earnest competition, Carrollton, one of the churches under charge of Brother Dosier, was finally selected. Clark.

#### Y. W. C. A. Work in North Carolina.

A Young Woman's Christian Association has just been organized in Greensboro, N. C., and one in Charleston, S. C., a few weeks ago. These are the first two city Associations in the Carolinas organized under the supervision of the State Executive Committee, and there are twenty-five college Associations.

There are two different organizations in the United States working under the name, "Young Women's Christian Associations." One of these is supervised by the International Board with its headquarters in Baltimore. It does philanthropic work of all kinds and its local associations are controlled by women who are not necessarily members of Churches. The other has its national headquarters in Chicago where the American Committee supervises the work of the entire United States. This organization is a part of a movement which has associations all over the world and through its affiliation with the Young Men's Christian Association is the only woman's organization in America that is in the World's Student Christian Federation. It carries on its work on the same principles as the Young Men's Christian Association. It strives for the full development of young women along physical, mental and spiritual lines, and the constitution

requires that its officers and the voting members shall be members of evangelical churches.

This association has two lines of work, college and city. In the college associations, because of their interdenominational character, all the young women in the college can be members, if church members as active members, and if not, as associate. The purpose of this Association is to encourage Bible study, to deepen the spiritual life, and to develop young women in Christian work.

In the city Association, rooms conveniently located are secured, and a young woman secretary is put in charge whose business it is to study the needs of the young women of the city and in every way possible to plan to meet these needs. The secretary works under the supervision of a board of directors who are members of evangelical churches. In North and South Carolina the work of the two States has been fostered for six years by a State Executive Committee with the headquarters at Asheville, N. C. The work of supervision by the Committee is carried on by correspondence, and by the visits of a traveling secretary. Miss Mabel K. Stafford is the secretary this year and will visit cities or colleges wishing her assistance if application is made to the Southern Summer Conference which is conducted by the secretaries of the American Committee.

At the Conference there is a daily Bible study under efficient leaders, methods of Association work are discussed, and addresses are given by prominent men and women which are of great inspiration to the delegates. There has been an increasing interest in this Conference during the eight years of its existence, and the speakers already secured for this year make its success assured. Among them are Robert E. Speer, Mrs. Margaret E. Sangster, Prof. W. W. White of New York City; Rev. Carter H. Jones, D. D., Louisville; Rev. Ira Landrith, D. D., Nashville; and Dr. R. G. Pearson, Asheville, N. C.

Full information will be given in regard to the Conference by Miss Elizabeth Wilson, 1312 Champlain Building, Chicago, Ill. The Conference will be held June 12-23.

#### A Call from China.

Some of your readers may have noticed in the notes of the executive committee the statement that the North Kiangsu mission of China had asked that a re-enforcement of seven new men, including at least one Doctor, be sent to us during 1903.

I hope that some, among the numerous readers of the Standard, may have felt enough interest in the matter to think whether or not that many men are needed or whether it is feasible to send them out to us. If the money is not in hand it cannot be done; if men do not offer to come, it cannot be done, for the time has not yet come, apparently when a Presbytery or church may lay hands on a man and set him aside for a certain work. Nowadays we seem to wait entirely for the initiative to come from the individual who does the work, not from the body for whom the work is to be done. Though ordinarily the latter is the course taken in ecclesiastical moves and changes.

If any one is interested enough in this question to give it a second thought or to wish to know more, I will take the liberty of rehearsing a few facts about this district. This district in which the North Kiangsu mission work is located, as its name indicates, in the northern part of the Kiangsu Province—one of the most important and populous provinces in China. Both Shanghai and Soochow are in this province, in its southern part. The grand canal, of which every school boy has heard, runs the whole length of the province between 400 and 500 miles.

Our mission's main work lies north of the great Yang-tse River—one of the largest rivers in the world. Chinkiang, our oldest station, lies on the south bank of the river, and several out stations are also on that side of the river; but practically the Yang-tse River is our southern boundary. This district is, roughly speaking, about 80 to 100 miles wide and 350 to 400

miles long. It touches, on the north and west, the work of the Northern Presbyterians. There are long distances between the Northern Presbyterian stations and our own, and one of our aims is to fill up these gaps.

This country, except in the northern part of it, is quite level, and forms part of the great plain. There is nothing that could be dignified with the name of hill within 80 miles of this place.

The land is very fertile, produces every year enormous quantities of wheat, barley, corn, sorghum, potatoes, peanuts, beans, rice, buckwheat—fruits of various kinds, peaches, apricots, apples, plums, grapes, pears, persimmons (you people at home do not know how luscious a persimmon can be), also a great many vegetables, with which you are familiar—cabbage, turnips, carrots, lettuce, radishes, beets, onions and various kinds of melons. Their agricultural instruments and methods are crude, but effective. The animal life is just what you see every day. The horses not so numerous, are used entirely for riding, the donkey and cow and mule are the principle beasts of burden. The razor-back pig and the fat tail sheep are of interest because of their somewhat different appearance. The principal trees are the locust, the elm, mulberry, willow, aspen, as well as a few I have never seen in U. S., i. e., the Wu Tong, the Pohko, etc. I have never seen a hickory, oak, maple, gum or ash in this section, though they may be here. But of course the chief object of interest here is the people, people, people everywhere. They simply swarm. I never saw anything like it anywhere else in the world. You cannot get out of sight of people. In towns and cities the houses are so thick and close together that they hardly leave room enough for the streets. The city streets in this section average above 15 feet in width this must accommodate foot passengers, riders, carts, barrows, chairs, carrier coolies, and at the same time give room for children to roll around and play their games. A walk along one of these city streets is interesting but not easy.

In this district of say 90 miles by 400 miles there are 30 odd walled cities ranging from 40,000 to 400,000 people. Besides dozens of large market towns, almost any of which are as large as your largest cities in North Carolina; also hundreds of smaller market towns which on market days are a surging mass of people. In addition to this there are the thousands of villages scattered every mile or so over the whole country. It is a rare thing to find a single farm house off by itself, owing to the patriarchal form of the family life, the children and laborers of a land-owner all build near the chief man's home.

Now my chief object in writing all this is to bring out the further fact that for this population of possibly 12,000,000 (it may be 1,000,000 more or less, it is impossible to be accurate as to numbers in China), that is to say, that for practically a population as large as the whole of our Southern States, there are now at work 12 families from the Southern Presbyterian Church—4 families of the China Inland mission, one family each of the Methodist and Baptist Churches, working in 7 of the 30 walled cities as centres! Probably no more preachers, all told, than are working in the two cities of Charlotte and Raleigh. As you see from the above, this district, has been practically given over to our mission, we should do more for it than we are. We have been working now for years, laying foundations by preaching, spreading tracts and gospels, doing medical work, trying to live upright lives, removing prejudices, getting the people used to our presence, etc. Now we feel that the time has come when we must do more aggressive work, occupy more cities as centres, work in the soil which we have been all these years in preparing, or else be unfaithful to a trust God has committed to us. You must remember that this preparation has been made by much patience, tact, sickness, hardship, danger. The Church sent us here to do this much of the work; it has been done; we ask now for 7 men to help us carry it on. We want good men, mentally, physi-

ally, spiritually. Is the man who reads this able to come himself? I ask you by the love you owe to God to be ready to give Him your reason for not doing this work. If you can't come yourself are you doing as much as you can by prayer and effort to make it possible for others to do this work which you cannot do? Read Proverbs, 24:11, 12. James R. Graham, Jr. Tsinghiangpu, China, Feb. 27, '03.

#### A Mistaken Idea.

Alexander Smith, the Scottish poet of one poem, gave rise to the phrase "that in life a man throws the hammer as far as he can, by forty-five years of age."

It is not true with regard to the army and navy, nor statesmanship, nor the law and medicine, nor to merchants nor to railroad managers, nor to farmers and artisans.

Nor is it true with the highest calling of all; viz, God's ministry.

And yet a committee of a vacant church in Texas sits down and adopts a resolution and allows it to be published that they will not consider, in their search for a pastor, any man over forty-five years of age.

Young men themselves ought to put the seal of condemnation on such a mistaken view of the capacities of God's ambassadors.

Elders and Church officers cannot too soon put a stop to this craze for turning down God's servants just at the time when they are prepared to take hold with a firm grip for twenty-five years longer.

The writer, who would hide his name from the editor if he could, not because he is ashamed of what he writes, is nearly seventy-three years of age, and his four churches have unanimously requested Presbytery to grant permission to him to continue the relation of stated supply. He has no grievance of his own, but he feels deeply for the Southern Presbyterian Church.

To take two extremes—what more beautiful and honorable than the long pastorates of Drs. Palmer and Hoge in large cities, and that of Rev. Mr. James in small churches—fifty-two years in South Carolina. A pilgrimage to Bro. James' field of labor would be an eye-opener to every student in our Theological Seminaries. He will doubtless not be far behind those eminent divines when he presses around the throne. Let every elder, and all the older members of the churches adopt the standard of usefulness at whatever age.

#### Heart to Heart Bands.

The following card from Mrs. Hawkins will be read with regret by many of her friends. Her excellent service in connection with the Heart to Heart Bands has been very much appreciated. It is hoped the Bands will continue their interest, especially in our Africa mission. The money contributed for that purpose will be expended in the maintenance of the mission. All the friends in the bands will be glad to know that the work in Africa has been marvelously blessed this year. Remittances for this special object should be made to the Forward Movement Committee, Nashville, Tenn. The editor of The Missionary is the chairman of the Sub-Committee on the Forward Movement and has charge of special funds of this character.—Editor.

Our missionary, Mr. DeYampert, after a long delay is at last in the field. We thank God for this with full hearts. Owing to long continued pressure on heart and strength and a state of suffering and invalidism as well as other things, I feel it best to resign my position as secretary of the Bands. Hereafter all offerings in support of the special work in Africa should be sent to Rev. H. F. Williams, Chairman Forward Movement Committee, Chamber of Commerce Building, Nashville, Tenn. Checks and drafts should be made payable to Mr. Erskine Reed as usual. The account will be kept in the home office in Nashville.

My heart is joined as before with yours in prayer for Africa and for the missionary God has enabled us to send out. No other fields lie quite so close to my heart as do Luebo and Ibang with their handful of brave and

devoted workers. I am often asked how it is that the Bands contribute to the support of Mr. DeYampert and at the same time his support is provided by the Church of Selma, Ala. The answer of the office of the Executive Committee is that the amount provided by the Selma Church is only a part of the expense connected with the work of Mr. DeYampert and therefore the contributions of the Bands are needed to pay the full cost. The bands now in existence will continue in their work as before.

M. Anderson Hawkins.

#### A Wholesome Fear.

If one may judge the question by the reported condition of the general morals of the country, and also the state of religion as represented by the Churches in the land, there is a great lack of the fear of God among people of all classes. It seems to be a fact that in the most of the preaching of the day there is but very little concerning the fear of God presented to the hearers. This appears to be due very largely to the fashions of making very much of the love of God, representing God as a being of the utmost loveliness, as one whose mercy and compassion for sinners overshadow all of his other attributes and exercises. Great emphasis is now placed upon God's kindness of heart, upon the sweet gentleness of his nature, and upon his fatherly forbearance. Now, it seems to me that the great tendency of such preaching, and the general diffusion of such sentiments is that it leads to general moral laxity. All history shows that where there is a prevalent lack of the fear of God among the people of a country, there is also a prevalent lawlessness, and hence a low state of morals.

It was as in the history of the Israelites. The lost fear of God, long continued and wide-spread, was accompanied by a forsaking of God and by a wanton disregard of his laws, commands and ordinances. Thus, in the days of the prophet Malachi there was a general backsliding and a ruinous disrespect for the word and ways of God. Notice these reproving words of God, spoken to the wayward Israelites through that prophet: "A son honoreth his father, and a servant his master; if, then, I be a father, where is mine honor? And if I be a master, where is my fear?" The words, "Where is my fear?" are deeply significant. They imply that the priests were destitute of the fear of God; and it is evident that the common people were also without such fear. It is no wonder that they had become lawless and morally weak. Now, it is well for preachers and others to declare the love of God to people, but this needs to be balanced by the equally important truth that God holds every sinner accountable to Him for their conduct. A wholesome fear of God greatly conduces to such a reverential regard for Him as to deter people from abusing His love and trampling on His mercy. From pulpit and press the people should be taught the need and the necessity of fearing the great God of heaven and earth.

C. H. Wetherbe.

#### Marah.

Through the bright, sunny meadows I journeyed,

And gathered the flowers blooming there.

With a shudder I thought of the river,

I must come to—I knew not where.

My heart it was happy and lightsome

As the flower-sprinkled meadows I trod,

But 'twas in the deep waters of Marah

I found mirrored the face of my God.

Elizabeth Dinwiddie.

We often do more good by our sympathy than by our labors and render to the world a more lasting service by absence of jealousy and recognition of merit than we could ever render by the straining efforts of personal ambition.—Dean Farrar.

Even in ordinary life the unselfish people are the happiest—those who work to make others happy and who forget themselves. The dissatisfied people are those who are seeking happiness for themselves.—Mrs. Besant.

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## The Southern Educational Conference.

(EDITORIAL.)

The trip to the Athens Conference last year was undertaken with pleasurable anticipation, on account of the reputation of the distinguished speakers who were to address the Conference. But the Athens Conference taught the reading public that this educational movement is in the hands of men who are not only able to contribute a worthy quota to our knowledge of educational matters, but who, by reason of an intelligent sympathy would speak no word that could offend. So it was with the pleasures of hope and experience mingled, that we boarded the train for Richmond. The Seaboard Air Line is a Southern road that is constantly improving its service, as the road itself prospers, and we should like to express our appreciation of the polite and efficient young ticket agent at Hamlet, who succeeded in getting an absent-minded traveler in connection with his ticket and baggage, when the case seemed well-nigh hopeless. At Raleigh, Editor Josephus Daniels came aboard with a broad smile and a long manuscript. He had been invited to take the place of Ex-Governor Jarvis on the programme. We discussed the speech, and it was a good one, and then talked of the Watts Liquor Bill and its School-House Loan Fund, of the last Legislature and the next President, of Calvinism and Arminianism, of some wild editors we have known, and we agreed in deprecating the belated raising of the "nigger issue" in recent attacks upon the Educational Boards in Western North Carolina.

The Capitol and the Washington and Jackson monuments are about the only things that are unchanged in Richmond according to childhood's recollections. The city has built upwards and outwards until a country house on "Grove Road" where we used to visit is now on Grove Avenue, and solid blocks of buildings extend beyond the place. They are talking of adding two wings to the Capitol for the use of the House and Senate. It would be a pity to make any change in the appearance of the historic building that would make it unfamiliar to eyes that have looked upon it with love for its priceless associations.

The Conference was called to order in a brief business session before the first public session on Wednesday night. Mr. Ogden makes one of the best presiding officers we have ever seen. Governor Montague made the address of welcome and it was more than the proffer of hospitality. It showed an intelligent appreciation of the ends of the Conference, whose members "do not come as strangers to impose hostile theoretical views upon our people. You do not come to dogmatize, but to co-operate. . . . Patriotism is not so much love of country as of the people of the country, and the success of our scheme of government rests largely upon the confidence of the people of one State in the people of another State. The fellowship of such a people is immensely quickened and strengthened by the noble purpose of education which is the supreme task of statesmanship and the supreme need of the people."

President Ogden responded in suitable terms, mentioning the fact that he had once tried very hard to get into Richmond, but had failed. He then read the annual address, which we wish we could reproduce entire. Dr. Ogden is a Presbyterian elder, the President of the Presbyterian Union of New York City. He said this true word among many others, that "two common grounds of meeting for all humanity are found in the fellowship of sin and the fellowship of service. Fellow sinners, we all are by our common human nature: fellow-servants of human need, we may all be and ought to be through human sympathy.

"This great audience is here because of sympathy with the object of this conference. There is no indifference here. It indicates that the cry of the child is falling upon sympathetic ears; that the fundamental right of every American-born boy and girl to a good English education appeals to the sympathetic heart; that illiteracy, the great undone margin of national education, claims the sympathetic thought of the patriot; that the public conscience is being reached by the demand that an heredity of intelligence and civic righteousness should be created as the birthright, the patent of nobility, of every American.

"We are a proud people. The vast resources, growth of wealth, increase of population, achievements of enterprise, tremendous material strides forward witnessed by recent years, appeal to the imagination with overwhelming force, and we are dazzled by the brilliance of the pageant as we are confused by its incomprehensible magnitude. I freely admit the blessings of commercialism and recognize, with a good healthful spirit, that trade is the vanguard of civilization and the ally of education.

"We are, indeed, a proud people. We boast of our civilization. We are vain of our national achievements in science, literature, the fine arts, education, philanthropy and social progress. There is an aristocracy of intellect and culture, as of money, and in it all self is the object of highest worship.

"We should be an humble people. Are the wily arts of the demagogue, North and South, who finds in prejudice, produced by ignorance, the opportunity to serve himself through the triumph of that which is false, a subject of pride? Is the prevalence of provincialism, urban or metropolitan (the latter the greater), which narrows the view to things local and selfish, a subject of pride? Is the heredity of ignorance, that transmits its baleful and growing blight from generation to generation, a subject of pride? Is the failure of law, North or South, to punish crime and the freedom of the criminal to prey upon society a subject of pride? Is the arrogance and indifference of wealth to human need a subject of pride?

"When we look fairly at the under side of things, with a good, honest purpose to know the truth, does not all our pride melt away, and does it not seem that, instead of boasting of our exalted civilization, we should confess with humiliation that we are just emerging from barbarism?

"I am no pessimist. This is not a pessimistic assembly, but it does appear as the duty of the moment that we should squarely look at our worst conditions. Only thus can we comprehend the personal call to service."

### REPORTS AND ADDRESSES

The Conference Thursday morning opened with the reading of the reports of the officials of the Southern Education Board. Mr. J. B. Graham told of his work in Alabama. He has been making an evangelistic educational campaign, speaking sometimes at camp-meetings themselves.

By comparison with its past history, he said, Alabama

enters the new century well equipped educationally. More than half of the income from the State is set aside for the instruction of the youth of the State. Its organic law gives suffrage only to those who can exert their intelligence to some good. The doctrine of local taxation for education in Alabama, he said, would win. "Although her people are poor, Alabama's organic law permits no discrimination in its educational work as to race or conditions."

Dr. Charles W. Dabney gave the report on Southern Educational statistics, though admitting that as yet there was no efficient system of getting reports on the working of the public schools in the various States. Among the great needs of the South he mentioned:

Men and money to do more missionary work among poorer and more isolated populations. The people in one half of the counties of the South are probably not able to support any kind of a decent school, even if they knew how to do so. They must first be taught the farm and household arts, how to cultivate the soil properly, how to utilize their forest and other resources and so to make money with which to maintain their schools. On that great territory covering the Appalachian region, reaching from Virginia to Alabama, there is a population of healthy, vigorous and noble people, our brothers in blood, or 'our contemporary ancestors,' as President Frost has so aptly called them, which this board has scarcely touched. The people of the better counties east and west of the mountains have all they can do for a generation or more to develop their own schools. The burning question is, Shall we permit another generation of these mountain boys and girls to grow up in ignorance? In the mountain counties of Virginia, West Virginia, Kentucky, Tennessee, Georgia and Alabama there are already, out of 1,000,000 white males 21 years of age, nearly 200,000 who cannot read and write. These are our brethren, fellow citizens of these States and of the great republic. The appeal is, therefore, to the whole nation. How dare we permit so large a portion of our fellow citizens to live any longer under these conditions?

Dr. H. B. Frissell, principal of Hampton Institute, gave his report as field agent for Virginia. Harry H. George Tucker is one of the men who have been working in the educational campaign in Virginia under Dr. Frissell's direction and his eloquent and taking addresses have had a fine effect.

Dr. Alderman, in his charming style, that can make even statistics interesting told of the successful campaign in Louisiana and Mississippi and Arkansas.

Dr. McIver told of the work in North Carolina, South Carolina, Georgia and Florida. Dr. McIver always makes the finest impression of sincerity and earnestness upon his audience. He is recognized as one of the most unselfish leaders in this great movement. North Carolina is still carrying the banner of educational enthusiasm.

Following Dr. McIver came the address of Dr. St. Clair McKelway of the Brooklyn Eagle on the the North and the South. In lieu of any commendation of the address it is our purpose to give it in full to our readers at a later date.

By the way, this was a Presbyterian morning. If Graham is not a Presbyterian, he or some ancestor fell from the grace of sturdy Scotch Calvinism. Ogden, Frissell, Alderman, McIver, McKelway—Presbyterians all, men and brethren. And the best thing about Presbyterianism, perhaps, is the fact, that Presbyterians are able to work with such single-heartedness in a common cause, that nobody would ever know what faith they held, except for the fact that a paper of unblinking partisanship, like the Presbyterian Standard, will tell on them sometimes.

The Personnel of the Conference is a remarkable one. "The most distinguished gathering of men and women that ever met in Virginia," said one of the Richmond papers. Dr. Lyman Abbott's countenance is already familiar to the American people. His dome-like head and white beard give him a striking likeness to the best known picture of the Apostle Paul, of whom, by the way, the Doctor is very fond, barring Paul's Calvinism. Mrs. Abbot is evidently gratified at the marked attention her distinguished husband received on every hand. Professor Bailey, of Country Life in America, is the editor of the most beautiful illustrated magazine in the world, as might be judged by its name. He made a most interesting talk on Thursday night, on the science of land cultivation. Professor Claxton is as energetic

and as animated as ever and his address on "A Model School," made Dr. Abbott envious, so he said, of its advantages, unequalled, so far as Dr. Abbott knew. George Foster Peabody is one of the Southern men now living in the North who has been deeply in the educational movement from the beginning.

William H. Baldwin is a doer of big things and does not appear often as a platform speaker though he is a quite effective one. He is almost an extremist on the negro question, so far as the insistence that the negro must work out his own salvation, that he has been bolstered up too much, and must henceforth stand on his own feet. Over yonder a daughter of Henry W. Longfellow, Mrs. J. G. Thorpe of Cambridge, Massachusetts. Richard Watson Gilder, of the Century, made a brief address in expressing the thanks of the Conference for the abounding hospitality of the Richmond people. Walter H. Page, of the World's Work, presided at one of the meetings, being vice-president of the Conference. Hamilton W. Mabie, of the Outlook, made one of the closing addresses, in his inimitable style. Albert Shaw, of the Review of Reviews is one of the most genial and modest of men. He spoke at the last Conference and seems to be thoroughly enjoying this one. He is one of the men to whom the South is under obligations for the fair treatment of Southern problems.

These, with Clarence Poe of the Progressive Farmer, J. W. Jenkins of the Baltimore Sun, Gonzales of the Columbia State, Daniels of the News and Observer and Villard of the New York Evening Post, make up the editorial force of the Convention. Mr. Villard's full name is Oswald Garrison Villard and he is a grandson of William Lloyd Garrison. Last year, at the Conference, he met a maid of Athens, from whom he was as unwilling to part as she was to give him back his heart, as the poet has said, in words to that effect. So the grandson of Garrison married the beautiful and accomplished daughter of Brigadier-General Sandford, and their new-found happiness lent the needed element of romance to the gathering this year. We are sure that her influence will prevent a certain paper from being the New York Evening Whipping Post, as the South used to think it was. Not that the whippings were not sometimes deserved.

There are college presidents and professors galore. Alderman and Barringer and Venable and Brauson and McIver and Pell and Dabney, to begin with the North Carolina constituency, for we claim Dabney by right of discovery; and Denny of Washington and Lee and McIlwaine of Hampden-Sidney, and Frissell of Hampton and Hill of the University of Georgia, and Fulton of the University of Mississippi, who has declined, by the way, the proffered presidency of the Presbyterian University at Clarksville, and Johnson of Rock Hill, and Vardell of Red Springs. We may have missed some in the crowd. But the fact that while there was no money to be distributed, yet so many institutions of the South are interested in this great movement is significant. Professor Brooks of Harvard is in attendance this year, the one that made that delightful address at Athens. Yonder is Mr. John Crosby Brown, one of the large benefactors of Union Seminary, New York. We wish he could be interested in the older and better seminary of that name, in Richmond. The Richmond Seminary professors, Dr. Strickler and Dr. English and Dr. Johnson, all attended the Conference. Dr. Burrell of the Marble Collegiate Church, New York, was the guest of Rev. J. Calvin Stewart, and is as strong a Calvinist by nature as his host is in name. He preached in two of the Presbyterian Churches in Richmond, on Sunday, and we should like to say to him here, that the Central Presbyterian's editorial of last week, on the danger of the union of our two communions, is not entirely representative of the feelings of the Southern Church. Drs. Buttrick and Dickerman of the Southern Board are here and so is Edgar Gardner Murphy, who has dropped the Reverend from his name and given up his office in the Episcopal ministry, in order to serve more effectively, as he thinks, in the cause of education. Rev. Teunis S. Hamlin of Washington, may be recalled by some of our readers by an excellent sermon of his we published not long ago. Dr. Francis G. Peabody, Professor of Ethics in Harvard University is the only Unitarian minister present, and his two addresses, of perfect taste and admirable culture, were not of such nature as permitted any allusion to his creed, which the South believes in not at all and does not wish to believe in.

(To be continued.)

## NORTH CAROLINA.

The Presbytery of Wilmington met in Kenansville at 4 p. m., April 8th, and the opening sermon was preached by Rev. C. W. Trawick.

Rev. R. M. Mann was chosen Moderator and Ruling Elders W. J. Boney and C. S. Carr, clerks pro tem.

Rev. Dr. A. D. McClure, Wilmington, N. C., and Ruling Elder C. S. Carr, Kenansville, N. C., were elected commissioners to the General Assembly and Rev. J. E. L. Winecoff, Whiteville, N. C., and Ruling Elder B. F. Hall, alternates.

Presbytery voted aye as to the overture on the Latin Thesis.

One Church organized in Brunswick county and a commission was appointed to organize a church at Hallsville if the way be clear.

The church at Hub was dissolved.

The school at Teachey's was taken under the care of Presbytery. A male department in connection with the James Sprunt Institute was granted and a committee was appointed to visit Ivanhoe with the view of establishing a school there if desirable.

Rev. D. P. McGeachy was granted permission to labor out side of the bounds of our Presbytery for the next six months.

Presbytery will hold an adjourned meeting in the Lecture Room of the First Presbyterian Church, Wilmington, at 3 p. m. the 19th of next June.

Only two of our ministers were absent and eighteen Ruling Elders were present. Our progress was never more encouraging and the outlook more hopeful. The people of Kenansville abounded in their hospitality.

Presbytery will meet at Wallace the 30th of next September.

A. McFadyen, S. C.

Orange Presbytery met at Mt. Airy, N. C., April 7, 1903, and continued in session until the evening of the 10th. Twenty ministers and twelve elders were present.

The opening sermon was preached by the Rev. John H. Grey, retiring moderator, on the text, Psalm 139:23-24.

The Rev. W. A. Murray was elected moderator and the Rev. J. W. Goodman and Mr. J. A. Rankin were chosen temporary clerks.

A call from the Second Presbyterian Church at Durham, N. C., for the services of Rev. R. G. Matherson was placed in his hands and accepted, and order was taken for his installation in the near future by Rev. E. R. Leyburn, Rev. J. W. Goodman and Ruling Elder T. B. Fuller.

The pastoral relation between Rev. A. S. Caldwell and the High Point Church was dissolved, and Mr. Caldwell was dismissed to unite with Mecklenburg Presbytery.

The Rev. R. W. Boyd, Supt. of the Orphan's Home, was heard with great interest, and the following resolution was adopted:

Resolved, That we are impressed with the fact that our people need information concerning this Institution, and especially what is recommended by the Synod. Therefore we would earnestly enjoin our ministers to take steps looking to the enlargement of the knowledge and interest of the people, calling their attention especially to the periodical published by the Home, and making a point of more frequent and systematic collections in behalf of our Master's Fatherless Ones.

A very important paper on apportionments and assessments was adopted. The old schedule was thoroughly revised, and the new one is constructed on systematic principles. It will appear in fall in the printed minutes.

The proposed change in the form of government in reference to the Latin Thesis, after a spirited discussion, was answered in the affirmative by a vote of 12 to 9.

The following resolution offered by Dr. Smith was adopted:

Resolved, That we, as ministers and elders of Orange Presbytery, engage ourselves to see to it that the spiritual needs of the Prisoners and Convicts in our respective counties are attended to.

The Second Presbyterian Church at Durham and the Snow Memorial Church at High Point were reported as duly organized and they were enrolled.

Rev. R. G. Matherson was appointed to find out the true condition of Rangemont and Holloway Churches, and the Rev. C. E. Hodgkin the same in reference to Worthville Church, and report at the fall meeting.

The Rev. W. A. Murray tendered his resignation as Evangelist in Alleghany county, which was accepted and he was dismissed to unite with the King's Mountain Presbytery.

The Rev. C. E. Hodgkin and the Rev. John H. Grey were elected commissioners to the Assembly, with alternates, Rev. J. W. Goodman and Rev. R. W. Culbertson; and Ruling Elders W. C. Rankin and Dr. G. W. Long, with alternates, W. C. Herndon and E. C. Murray.

In the case of Rev. Allen Jones, Jr., after a careful and prayerful investigation, and a formal trial, he was deposed from the office and functions of the gospel ministry.

The Executive committees on Home and Foreign Missions, Colored Evangelization, Ministerial Relief and Education, all made encouraging reports.

A Foreign Missionary sermon was preached by the Rev. Dr. E. C. Murray, and through the committee, the work of the Woman's Missionary Union was reported and heartily commended. The report shows 523 adult members, 480 juniors, and 58 in the Cradle bands, making a total membership of 1,061 and \$1,179, contributed to Foreign Missions, with 216 copies of the Missionary, 75 copies of the Prayer Calendar and 100 copies of the Children's Missionary taken.

In the Home Mission work, very few changes are made in stated supplies, but new groupings are contemplated.

It is probable that Dr. Mebane will remove to Mt. Airy, and candidates J. B. Massey will succeed Rev. W. A. Murray in Alleghany, and W. M. Sikes will temporarily succeed Rev. C. Miller in Stokes county. There were received in the Home Mission fields last year 74 new members on profession of faith, almost one-third the number in the whole Presbytery. The work is well in hand and encouraging.

The hospitality of the people of Mt. Airy, with whom the Presbytery met, was abundant, and a hearty and well deserved vote of thanks was adopted.

The next stated session will be held at the Alamance Church, Sept. 1, 1903.

D. I. Craig, S. C.

Mecklenburg Presbytery met in Tenth Avenue Church, Charlotte, N. C., April 14, 1903, at 8 p. m. After a sermon by Rev. P. H. Gwinn from Gen. 4:10 the Presbytery was called to order by Rev. J. A. Dorritee the last moderator present.

Attendance—There were in attendance 25 ministers, and 27 elders.

Organization—The Rev. Jno. W. Moore, Missionary from Japan, was elected moderator.

The Rev. Hugh W. Hoon and Elder C. A. Spratt were elected Temporary Clerks.

The Rev. John W. Moore and Rev. J. R. Bridges, D. D.; and Elders William Anderson and John C. McLaughlin were elected commissioners to the General Assembly.

Their alternates are Rev. A. J. McKelway, D. D., Rev. G. L. Cook, and Elders Dr. W. P. Craven and W. F. Stevens.

Dissolutions—The pastoral relation between Rev. D. McIver and Morven Church was dissolved, and Mr. McIver will henceforth give all his time to Wadesboro Church, of which he is pastor.

The Rev. A. H. Temple was released from the pastoral charge of Beulah (S) Church; and granted permission to labor out of the bounds of the Presbytery.

The pastoral relation between Rev. John W. Stagg, D. D., and Second Church of Charlotte, N. C., was dissolved, and Dr. Stagg was dismissed to North Alabama Presbytery, in order to assume the pastorate of the First Church of Birmingham.

Report on Rankin Overture—The report of the committee on the Rankin overture, which was read to Presbytery last spring and has been on the docket ever since, was taken up and after a lengthy and animated discussion was rejected by a vote of 17 to 22.

The overture itself was docketed for the fall meeting of Presbytery.

Synodical Home Missions—Rev. E. E. Gillespie addressed the Presbytery upon the Synod's Mission work. The following paper was adopted with reference to closer co-operation with the Synod in this work.

1, That Presbytery advise the sessions of the churches to support heartily the Synodical superintendent by giving him appointments with their congregations, and by earnestly co-operating with him in his efforts to secure liberal contributions from their people.

2, That the apportionment made to Asheville Presbytery, and all contributions to Synodical Home Mission objects, out-

side the bounds of the Presbytery, be sent through the Synod' committee, in order that the Presbytery may receive due credit for the same.

**Presbyterial Missions**—The annual report of the Home Missions committee was submitted to Presbytery, and a popular meeting was held on Thursday night in the interest of this work. Addresses were made by Elder J. M. Harris, Rev. D. McIver, Rev. Dr. R. F. Campbell, of Asheville, and Rev. Dr. Howerton.

The group of churches in Union county will continue without change to be ministered unto by Rev. A. W. White.

The Rev. H. M. Pressly of Minneapolis, Minn., has recently taken charge of the churches at Albemarle and Norwood.

A new group was formed in Anson county to be composed of Lilesville, Morven and Polkton Churches. A petition was granted for the organization of a church at Seversville, and the following commission was appointed to organize it if the way be clear.

J. R. Howerton, D. D., chairman, J. A. Dorritee, G. W. Belk, G. H. Atkinson, and Elders J. C. Brroughs and R. A. Dunn.

**Stevens Church**—It having been learned that all the members of Stevens Church had moved away, the Presbytery erased the name from the roll, and a committee consisting of Rev. W. H. Davis and Rev. J. H. Dixon and Elder W. F. Stevens was appointed to dispose of the church building to the best advantage.

**Place and Time of next meeting**—Wadesboro was chosen as the place for the next meeting, and Sept. 30, at 11 a. m. as the time.

**Addresses**—Rev. J. R. Bridges, D. D. President of the Presbyterian College for Women at Charlotte made an earnest address in behalf of that institution, showing its great advantages and increasing prosperity.

Rev. R. W. Boyd, superintendent of Barium Springs Orphanage, presented the needs and encouraging outlook of the Synod's Home.

Dr. J. P. Monroe, President, and Dr. I. W. Faison, Dean of the Presbyterian Hospital at Charlotte addressed the Presbytery in behalf of that institution.

**Committee on the Sabbath**—The following permanent committee on the Sabbath was appointed, viz: Rev. J. J. Harrell, chairman, Rev. J. H. Dixon, Rev. H. W. Hoon, and Elders, William Anderson and A. H. Rhyne.

**Trustees of Presbyterian College**—Messrs. Jno R. Pharr, and William Anderson were elected to vacancies in the Board of Trustees of the Presbyterian College for Women at Charlotte, N. C.

**Adjourned Meeting**—An adjourned meeting was ordered to be held in the First Presbyterian Church of Charlotte, N. C., on May 12th, at 10 a. m.

**Visitors**—The greetings of the Presbytery were formally extended to the following brethren who attended the sessions of the Presbytery: Rev. J. B. Cochrane, Rev. E. E. Gillespie, Rev. H. M. Pressly, Rev. R. F. Campbell, D. D., Rev. R. A. Miller, Rev. R. W. Boyd of the Presbyterian Church; Rev. W. W. Orr, D. D., and Rev. J. M. Bigham of the A. R. P. Church; and Rev. J. R. Brooks, D. D., of the Methodist Church.

**Thanks**—An unanimous vote of thanks was passed for the abundant and cordial hospitality of the Tenth Avenue Church in entertaining the Presbytery.

**Home Missions Committee**—The following members were elected to constitute the Home Missions committee for the ensuing year; T. J. Allison, Chairman, J. R. Howerton, D. D., G. L. Cook, J. A. Dorritee, P. H. Gwinn, J. M. Grier, J. A. McMurray, G. H. Atkinson, and Elders G. B. Hanna, F. H. Andrews, D. W. Oates, John McDowell, P. S. Gilchrist, J. A. Henderson, and J. M. Harry.

Before adjourning the Presbytery offered special prayer, led by Rev. P. H. Gwinn, for our moderator, Rev. J. W. Moore, that he may have a safe return to Japan, and great blessings from God upon his work in that land.

T. J. Allison, S. C.

The Presbytery of Albemarle met in the Atkinson Memorial Church, Winston, N. C., April 14, at 8 p. m. and was opened with a sermon by the retiring moderator, Rev. John E. Wool of Oxford, N. C.,

Present—Twelve ministers and seven ruling elders.

**Officers**—Rev. J. H. Henderlite, of Henderson, moderator, and Rev. H. S. Bradshaw and Ruling Elder N. B. Daniel, Temporary Clerks.

Rev. C. W. McDonald, of the Presbytery of Montgomery, was present and was invited to sit as a corresponding member.

**Received**—Rev. F. G. Hartman, of the Presbytery of Greenbrier, and Rev. R. L. Grier, of the Presbytery of South Carolina. Mr. Hartman will have charge of the Greenbrier field and Mr. Grier of the Elizabeth City field.

**Home Missions**—The report on this cause was, in some respects, the best we have ever had.

Church and Sabbath-schools are being organized and more money contributed for this cause than ever before. Still the needs are very great and Presbytery was so impressed with this fact that an aggressive Forward Movement was inaugurated, which it is hoped will result in great good for this cause.

**Churches Organized**—One has been organized at Makelyville, Hyde county, with 17 members, and a commission was appointed to organize one in the suburbs of Washington, to be known as the Payne Memorial Church.

**Commissioners**—Principals: Rev. W. D. Morton, D. D., Rocky Mount, N. C., and N. B. Daniel, Satterwhite, N. C. Alternates: Rev. E. P. Bradley, Williamsboro, N. C. and Prof. Jas. Dinwiddie of Raleigh, N. C.

**Missionary Supplies**—Rev. John E. Wool, one Sunday at Shiloh. Rev. J. H. Henderlite to take oversight of Young Memorial until supplied and preach one Sunday there.

Rev. E. P. Bradley one Sunday at Young Memorial, Rev. J. H. Jarvis, needy points in Hyde county, Rev. G. W. Lawson, to take oversight of Aurora and preach one Sunday there. Rev. W. D. Morton, one Sunday at Strickland, Rev. Jas. Thomas, one Sunday each at Weldon and Roanoke Rapids, Rev. F. G. Hartman, one Sunday at Scotland Neck, Rev. W. D. Morton, one Sunday at Nahalah. Rev. F. W. Farries, one Sunday at Dover, Rev. R. W. Alexander, one Sunday at Crisp, Rev. H. S. Bradshaw to have oversight of Dover and preach one Sunday there.

Next regular meeting will be held at Goldsboro, N. C., on Tuesday, Oct. 6, at 8 p. m. E. D. Brown, S. C.

#### A Deserving Request.

I was very much pained to find upon my return from the recent meeting of Albemarle Presbytery that on last Tuesday a whirlwind struck our church building, crushing all the pillars and otherwise damaging the building.

If the windows and floor had been in, it is quite likely that no damage would have been done, though the wind must have been terrible. Our work here is suffering for the want of our Church, and I appeal to every Presbyterian in our beloved Synod, to come to our rescue and help us to repair the damage done by the storm, that we may soon have our church ready for service. Our people here have made great sacrifices, and have indeed done all they can. They deserve encouragement. The blessing of God upon our labors here during the past year is good evidence that Presbyterianism is adapted to these people. The fact that God has given us forty-two souls as our heir for the first year's work, is evidence that every dollar we have invested in Hyde county has paid good interest, if we are to look at it from a business standpoint.

Therefore, we appeal to every member of our beloved Church who desires to honor the Lord with his substance to come to our rescue in this time of urgent need.

Sincerely thanking, and praying the blessing of our dear Saviour upon all who may help us, I am your fellow-servant in Christ Jesus,

J. H. Jarvis.

Swan Quarter, N. C.

**SPENCER.**—On April 122 we observed Holy Communion in this congregation. The sermon was preached by Rev. J. Wakefield, former pastor. In connection with service seven persons were admitted into membership with the congregation making a total of eighteen accessions during six months.

The prospects of this congregation are very good for a steady increase in numbers. We contemplate a new church during this year in a better location, which will be very helpful to us.

WASHINGTON.—The work here since the present pastorate began has proven true the Scripture which says: "One soweth and another reapeth." The pastor has entered into the labors of his predecessors. The pastoral relationship began nine months since. During this time thirty-one have united with the church. Four had united previously during the year, making thirty-five additions in twelve months. Of this number twenty-one came on profession of faith. These results are due to the steady week to week preaching of the Gospel. No special services have been thought of, but officers and Sabbath-school teachers have done faithful work. Witness that fifteen came through Sabbath-school work.

This church is blessed with good officers and faithful members. The tongue evil and worldliness are little found. Christian love abounds if the pastor can judge truly. Hence the church advances.

This year the church guarantees part of a Foreign Missionary's expenses and will soon undertake part of the support of a Home Missionary. In addition, through its large assistance and constant oversight, a church building is being erected in a suburb of the city.

This suburban mission is a blessed work. It will soon be organized into a church—a result of nine months of steady preaching and Sabbath-school work. It is hoped that a pastor will soon be obtained for this important part of a new mission work in Albemarle Presbytery.

"The Lord hath done great things for us: whereof we are glad."  
G. W. L.

#### FLORIDA.

The Presbytery of St. Johns met at Clearwater, Fla., April 10th. Rev. Caleb E. Jones was elected moderator and Rev. A. W. Pierce, temporary clerk. There were 10 ministers and 7 elders present. Rev. DeWitt C. Snyder, M. D., our former missionary to Africa, was at his own request dismissed to the Presbytery of Brooklyn, U. S. A.

Rev. J. B. Morton, of Holston Presbytery, and Rev. Dr. O. C. Morse of the Congregational Church, were present as visitors. The former is supplying the Plant City field with a view to the pastorate and the latter as vice president of Rollins College, presented the claims of that institution.

Rev. C. O. Groves who has been called to the church at Braidentown was prevented from attending by serious illness.

Rev. W. B. Y. Wilkie, of Dunedin, and his elder, John M. McClung, were elected principal commissioners to the General Assembly, and Rev. J. I. Norrie, of Orlando, and Col. J. L. Young, of Plant City, were elected alternates.

A call from the church at Clearwater for three-fourths of his time was placed in the hands of Rev. D. L. Lander. He was given permission to retain the call till the fall meeting of Presbytery.

The commission appointed for that purpose reported that they had installed Rev. C. E. Jones pastor of the Sanford church, Nov. 19, 1902.

Rev. J. I. Norris was appointed to preach the doctrinal sermon next fall. Subject, "Effectual calling the work of the Holy Spirit in regeneration."

The narrative to the General Assembly revealed a lamentable lack in the matter of family worship and the catechetical instruction and training of the children in the home. Promptness in the payment of Pastor's salaries. No special religious interest, but too much worldliness on the part of church members.

After making an able report and address on Home Missions Rev. J. G. Anderson, D. D., tendered his resignation as chairman of that committee. The resignation was promptly laid on the table till the next meeting of Presbytery. The Doctor has filled that position for four years to the entire satisfaction of the Presbytery and his place would be hard to fill.

Wildwood was chosen as the place for holding the fall meeting.

The Woman's Missionary Union was held at the same place preceding the meeting of Presbytery. Their reports were the best of any year "since the freeze."

D. L. Lander, S. C.

#### GEORGIA.

Presbytery of Savannah met at Blackshear, Ga., April 16th, 1903. After a sermon preached by the Rev. J. McD. A. Lacy from Prov. 4:18-19, Presbytery was constituted

with prayer by the Rev. W. P. McCorkle last moderator present. The Rev. J. L. Yandle of Marlow, Ga., was elected moderator and the Rev. W. F. Hollingsworth of Brunswick, reading clerk.

Ministers in attendance were Revs. W. P. McCorkle, W. A. Nisbet, O. O. Carson, N. Keff Smith, D. D., W. F. Hollingsworth, A. S. Allen, J. McD. A. Lacy, Chas. Montgomery, R. A. Brown, A. L. Patterson, S. W. DuBose, J. L. Yandle, D. F. Sheppard.

The Rev. Mr. DuBose was received at this meeting, and will be located at Statesboro, Ga., Mr. C. S. Wood of Savannah, was continued as Treasurer of Presbytery.

The session was quite an interesting one and many vital topics discussed.

Two churches were added to the roll since last meeting and petitions to organize another at MrGregor, Ga.

At the request of the principal, Mr. Lucas, of the Presbyterian Institute, Presbytery and the Ladies' Union visited the Institute and were highly pleased with the conduct of the same. The report of the trustees of this Institute was very gratifying to the Presbytery, and the school certainly deserves the liberal support of the Presbytery. Stated Clerk reported that the part of the indebtedness of the Assembly's Home and school allotted to this Presbytery had been apportioned to the various churches, and most of the churches reported the assessments paid.

An interesting discussion on the report of committee on Sabbath-school, was aroused, and the chairman, Mr. Hollingsworth of Brunswick, was instructed to secure Dr. Phillips to hold several Institutes, throughout the Presbytery if possible. The report of the Home Missions Committee was very encouraging.

Commissioners to the Assembly: Ministers W. P. McCorkle, Savannah, Ga., Alternate, J. L. Yandle, Marlow, Ga., Elder Y. J. Wright, Brunswick, Ga., Alternates, J. Y. Brantley, Waycross, Ga.

Calls for pastoral services of the Rev. Mr. Dubose from Statesboro and Bryan Neck churches were placed in his hands and accepted and committees were appointed to install him at these places.

Presbytery adjourned to meet at Trinity Church, Hazelhurst, Ga., Oct. 27, 1903.

The session was closed with prayer by the moderator.

D. F. Sheppard, S. C.

#### VIRGINIA.

##### The Presbyterian Orphan's Home.

This Home is to be opened the first of July at Lynchburg. The board of directors have purchased a fine tract of land in the best suburb of the city and will use a farm house for temporary quarters for twenty-five orphans.

The farm contains three hundred and seventeen acres lying a mile beyond the Woman's College on the main Rivermont road. The first need of the Home is five thousand dollars to build the first cottage. Who will give this in part or the whole? Send the money to Richard Hancock, Lynchburg, Va. The Superintendent would like to hear from the pastors and any Presbyterian who knows of orphan or destitute children within the bounds of the Synod who need the help of the Home. We have already more applications than we can accept at first, but we want to help the most deserving cases.

We will take boys from three to ten years of age and girls from three to twelve. Presbyterian Orphans have the preference but all will be taken for whom we have room.

Lynchburg, Va.

C. W. Maxwell, Supt.

#### MISSOURI.

The Presbytery of Upper Missouri met in regular session, April 14th at 8 p. m. in the Second Church, St. Joseph, and was opened with an address in the interest of Sabbath-school work, by Dr. J. E. McAfee of Parkville, Mo. Rev. R. S. Kinnaird was chosen temporary clerk. Revs. B. H. West of the Presbytery of Christ Church, New Zealand, and Dr. E. McNair of the Presbytery of Pueblo were invited to sit as corresponding members.

Home Missions.—The report of this committee shows the work to be in very prosperous condition. Some of the churches which have been receiving aid from this committee are making a substantial growth.

The amount contributed to this work is \$400 over that of last year.

The following action was also taken: "That all churches be notified that aid will not be given beyond the term of five years unless substantially decreasing each year, or in case of extraordinary circumstances."

**Sabbath-schools.**—From the report of the Sabbath-schools it was seen that 50 per cent of the whole number admitted to the communion last year on profession of faith came from the Sabbath schools. It was ordered that the third annual Sunday-school Institute be held in connection with our next regular spring meeting of Presbytery.

**Ministerial Relief.**—A special honor was given to the hearing of the report on this work, and by previous request several made short talks on this subject.

The report showed that the contribution had increased over last year about 75 per cent.

**Young People's Societies.**—There are twelve such societies in our Presbytery with a membership of 306. The total amount contributed for current expenses, Foreign Missions etc., was \$347. It was ordered that a Young People's convention be held in connection with the regular fall meeting of Presbytery.

**Overture.**—Presbytery of Upper Missouri hereby overtures the General Assembly in session at Lexington, Va., to direct the committee of publication to prepare for use of our young people and larger pupils of our Sunday-schools a paper corresponding in grade to the "Forward" published by the General Assembly, U. S. A.

**Commissioners.**—Principals, Rev. L. E. McNair, St. Joseph, and Elder J. M. Love, Central Church, Kansas City. Alternates, Dr. S. M. Neel, Kansas City and Elder J. L. Leonard, St. Joseph.

**Next Place of Meeting.**—Morton-Hardin Church, Sept. 29, 1903.

Rev. N. H. McCain of Kansas City was chosen moderator.  
Chas. P. Foreman, S. C.

#### MISSISSIPPI.

At an adjourned meeting of the Presbytery of North Mississippi, April 14, 1903, at Water Valley, Miss., the pastoral relation between Rev. W. L. Milne and the College Hill Church was dissolved. A call duly attested, from the First Church, Waco, Texas, for the pastoral services of Rev. J. E. Hobson, of Water Valley, was read and the parties concerned all heard, the Church at Water Valley strenuously opposing his removal, whereupon the call was placed into the hands of Mr. Hobson with the advice that he should not accept, and it was declined.  
S. L. Grigsby, S. C.

Meridian Presbytery met at Newton, April 6th. There were present 11 ministers and 11 elders. Rev. M. S. Smith moderated the services and Rev. Alexander Newton was clerk.

Rev. E. H. Gregory was received from Tombcbee and will serve Mars Point as pastor. Ellisville church has called the present pastor, Rev. Chas. Oberschmidt for all his time. Rev. John M. Rhea resigned Meridian Second and Rev. A. B. Coit resigned the pastorate of Enterprise church. Rev. W. B. Bingham will supply Sandersville and Heidelberg in connection with his present work.

Churches will be organized at Merrell Bay, St. Louis, Magic and Hamlet.

Mr. Lamar Ferguson, candidate for the ministry, was endorsed for the foreign field.

Presbytery voted "No" on Assembly's overture to change Latin Thesis to English.

Commissioners to Assembly are: Rev. John M. Rhea, Meridian; alternate, Rev. A. A. Craig, Montrose; Mr. A. W. Washburn, Meridian; Mr. C. F. Neill, Montrose.

Montrose was chosen as the place of the fall meeting.

The Ladies Missionary Union was commended and co-operation promised them.

The Sunday-school institute was a success and another was ordered for next spring on second day of Presbytery. The committee was authorized to employ two Sunday-school workers and a collection was ordered to be taken up in our churches and Sunday-schools for this cause on second Sabbath in June.

Presbytery adjourned to meet at Ellisville July 6, 8 p. m.  
A. B. Coit, S. C.

#### TEXAS.

The Presbytery of Central Texas met in Temple, April 9th, and was opened by a sermon by request of the moderator from

Rev. J. L. Bowling; text, 2 Chron. XV:7, after which the moderator, Elder M. M. Johnson, presided, and the following officers were elected: Rev. J. L. Bowling, moderator, and Elders E. B. Carruth and J. L. Roxburgh, clerks; subsequently Rev. L. H. McInnis was substituted for E. B. Carruth, at the latter's request.

Present in all, nineteen ministers and eighteen ruling elders.

Rev. M. C. Taylor was dismissed to the Presbytery of Ouachita. Revs. W. S. Baker and J. M. Sedgwick were examined and received into the Presbytery. Revs. G. T. Storey and J. F. Lloyd were allowed to labor within, and Rev. W. S. Baker without the bounds of the Presbytery.

The churches of Iredell and Aquilla were dissolved. Bell county evangelist, Rev. C. W. Peyton reported the organization of a church at Valley Mills, and the church was received and enrolled.

The Stated Clerk-Treasurer was re-elected for three years. Rev. H. C. Kegley and Dr. W. M. Woodson were re-elected, and Elder N. C. Erskine substituted for W. McE. Smith removed from the bounds, as the Permanent Finance committee.

The Presbytery answered the overture of the General Assembly relative to the Latin Thesis in the affirmative; that is, to strike out the word "Latin."

Commissioners to the Assembly as follows: Principals: Revs. H. B. Rose and W. V. Frierson; and Elders W. D. Paden of Cameron and Cooper Sansom of Georgetown. Alternates: Revs. T. B. Southall and J. A. Montgomery; and Elders J. W. Sherrill of Gatesville and D. B. Penick of Highland Church, Austin.

A call from Wortham Church for the pastoral services of Rev. J. M. Sedgwick was presented and accepted; and a commission appointed to install him.

A resolution was adopted looking to the placing of a colporteur in the bounds of the Presbytery; providing a wagon and team, to distribute our Church literature.

A Presbyterial sermon on Baptism was preached by Rev. J. L. Bowling.

The next sermon is on the Second Coming of Christ, and Rev. J. D. Leslie as principal and Rev. T. B. Southall as alternate to preach it.

Beiton was selected as the place of the fall meeting. A hearty vote of thanks was tendered the good people of Temple.  
M. C. Hinton, S. C.

The Presbytery of Paris met at Detroit, Texas, at 8 p. m., April the 8th.

Present—Fourteen ministers and 13 ruling elders. Ruling elder W. Y. Chester of Paris Church was elected moderator and Elder W. S. Thomas of Clarksville, temporary clerk.

Ministers Received.—Rev. G. F. Robertson was received from Presbytery of Tuscaloosa, and arrangements made for installing him pastor of Paris Church. Rev. J. G. Varner was received from Ft. Worth Presbytery and granted leave to supply the Mt. Pleasant group of churches.

Churches Enrolled.—The churches of Rose Hill, Roxton and Waskam were added to the number of our churches.

Ministers dismissed.—Rev. J. L. McAdams was dismissed to Presbytery of Ft. Worth.

Commissioners to Assembly—Principals, Rev. W. J. Caldwell, Honey Grove, Tex., and Ruling Elder Henry Moon of Texarkana, First Church. Alternates, Rev. E. B. Fincher of Commerce. Ruling Elder A. B. Moore, M. D. of Neyland Church.

The Assembly's Overture on the Latin Thesis was answered in the negative.

Reports from churches showed a very gratifying increase in all departments of work over last year.

Statistical Reports showed 100 per cent increase in number added on examinations, 25 per cent increase in Sunday-school scholars, 45 per cent increase in contributions to Foreign missions, 30 per cent increase in contributions to Home missions and 50 per cent increase in contributions for support of Pastors.

Rev. J. E. McLean, of Marshall was called to the evangelistic work in the bounds of the Presbytery, and plans were put on foot for more aggressive Home mission work.

New Boston was chosen as the place for next stated meeting. An adjourned meeting will be held in Marshall, Tex., May 7th, at 8 p. m.  
W. J. Caldwell, S. C.

## Marriages.

SCALES-WALL.—At the home of the bride near Madison, N. C., April 8, 1903, by Rev. B. W. Mebane, D. D., Mr. J. A. Scales, the Register of Deeds in Rockingham county, N. C., and Miss Carrie S. Walls the only daughter of Mr. William Wall.

FENNEL-DOBSON.—At the home of the bride near Kenansville, N. C., April 15, 1903, by Rev. Walter Johnson, Mr. B. M. Fennell and Miss Josephine Dobson, both of Duplin county.

## Deaths.

"One more in heaven!  
Another thought to brighten cloudy days,  
Another theme of thankfulness and  
praise,  
Another link on high our souls to raise  
To home and heaven!

NASH.—After many weeks and months of painful illness, Mr. Shepard Nash passed away at his home on Broad street at 7 o'clock Wednesday morning in the 42d year of his age.

Mr. Nash was a native of North Carolina and his early life was spent in that State. He was a member of a notable family there, his grandfather having been Chief Justice of the State for a long while, and other ancestors of his having achieved prominence in various walks and avocations of life. The deceased was educated in the common schools and entered Davidson College afterwards, passing through the Junior class. He was exceedingly popular while in College and took a fine stand there. His associates thought so highly of him that he was elected Chief Marshal while a Junior, this being the most coveted College honor, in spite of the precedent established that the position should go only to members of the senior class.

Mr. Nash was a member of the Constitutional Convention of 1895.

When Mr. Nash came to Sumter county it was as a teacher. He had charge of the Bishopville High School for a number of years, after which he went to farming near St. Charles, in which occupation he was engaged when he was appointed to fill the office which is made vacant by his death, and when Col. James D. Graham died in 1895 he was appointed to fill out his unexpired term by Governor John Gary Evans. Twice was he re-elected by very large majorities, as he was generally conceded to be as efficient and competent an official as could be found in the State.

Mr. Nash was married several years ago to Miss Annie Law, daughter of the late J. McD. Law, who with six children survives him. The stricken widow and fatherless children have the heartfelt sympathy of all in their sad affliction and sore bereavement.

The deceased was a man true in all the relations of life. He was a sincere friend; a worthy and patriotic citizen; a man who loved men and was in his turn loved by them; a tender and indulgent husband and father, and one who

exemplified in his life and conduct those Christian graces and virtues which adorn humanity and link it to that which is grand and noble and enduring. He was exceedingly popular, and his popularity was based upon a recognition of his sterling worth and unbending integrity. Many are mourning to-day because of his death, and it can truly be said that he was a type of man that we can ill afford to lose. His influence and example will be missed, and the county and State are poorer because of his death. Such characters are a tower of strength to any community and commonwealth.

The funeral services were held at the Presbyterian church, of which Mr. Nash was an honored official member, at 10 o'clock yesterday morning, and were conducted by Rev. N. W. Edmunds, D. D. Sumter, S. C., Herald, April 10th, 1903.

## The Household.

### Cheerfulness in the Home.

Margaret E. Sangster, in Success.

It is so very easy not to be cheerful at home that people whom nobody suspects elsewhere of giving way to moods are as depressing in their melancholy, behind their own front doors, as a London fog in January. The man in the counting-room, in the shop, or in the street, has pleasant word and an alert, bright look, if he meets a neighbor, he raises his hat, with a courteous bow, and his greeting matches the little act of everyday politeness; but, when he has turned his own latchkey, too often he is suddenly metamorphosed. The change is extraordinary and swift. Somehow the man collapses,—or slumps, for I cannot think of a better word,—is dispirited, cross, fault-finding, and melancholy. It is a black fiend, that demon of the low mood, that perches on one's shoulder, veils his countenance with gloom, and acts as a wet blanket on the mirth of children, and the joy of the children's mother. Talk of a sunshiny wife,—a sunshiny husband is as much a necessity in the average household, as much a factor in the average successful home living, as she can ever be. A man, having been out of doors and away from the "trivial round, the common task," of sweeping, dusting, baking, brewing, cooking, and contriving, should come home like a fresh breeze, bringing a waft of gladness with him, waking the shouts of boys and the laughter of girls, and adding to the wholesome store of family joy. This, thank heaven, is what most men do. The chronic fault-finder and the inveterate and ever-chilling hypochondriac are exceptional among men.

If a man should be cheerful at home, it goes without saying that a woman should be. Whatever her cares or anxieties, the wife and mother must make it part of her religion to live above them. What is most prized in household economy is not a temperament which is gay by fits and starts, up to-day and down to-morrow, full of hilarity on occasions, and heavy as lead at other times, but an even serenity of soul which makes people at ease and happy under the roof. A home in which one treads

## THE OLD RELIABLE



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**THERE IS NO SUBSTITUTE**

always on thin ice cannot be tolerable. A cheerful disposition will influence its possessor to make the best of existing circumstances, forget the discomforts of yesterday, and anticipate delightful things to-morrow. To live largely in the present, doing one's best and trusting God, is to maintain an almost unbroken cheeriness of demeanor and of experience.

A distinction may always be made between high spirits, the sanguine optimism which makes people gay to effervescence, and the equanimity which is a good outfit for the common road. In choosing a life-partner, either a man or a woman does wisely who seeks one whose habitual cheerfulness will fit him or her for good comradeship.

Much of the lack of cheer which undermines home comfort may be laid to the score of insufficient health. A dyspeptic sees the world as through a haze of indigo. Inability to assimilate food makes poor blood, poor blood means low vitality, and low vitality brings, in its wake, an absence of joy and a presence of pain, which result in fretfulness and morbidness. A resort to the dentist or the doctor, a change of diet, an increased amount of exercise, more sleep, less worry, will often restore, to a jaded mind and wearied body, the lost sense of happy cheer, and make a whole family glad where they have been sorrowful.

Put an emphasis on that little word, worry. I hear some one say, "Ah! preaching is easy, practice is difficult." There are things that worry us, doubtless, but it is possible to eliminate them from most lives. We are living, perhaps, in too complex style, and should cut down expenses, retrench, and aim at greater simplicity. We have uncongenial relatives around us, or somebody in the circle of the kindred is a trial, or we are afraid of the future that is unknown, and we give way to worry and are not cheerful. Then we seem to lose all interest in life and living.

I once met an elderly lady in a fur cloak, on a melting Fourth of July.

"Pray, why don't you wear something thinner?" I asked. "I have no summer clothes," was the answer, "and I can't buy any. General — and I must live

with the greatest frugality or we'll go to the poorhouse!" This was a rich woman, by the by, but she was a pauper in spirit, never cheerful,—because always looking out for disaster. Worry harassed her into her grave, and, as soon as he decently could, the general married a frivolous girl, who promptly spent all her predecessor had saved. She died, in her turn, and the old gentleman married a third mate, who survived him. The first incumbent might as well have taken more cheerful views, forborne worry, and enjoyed herself as she went along.

As an important part of children's development, they should grow up in the open air of cheerfulness and the sunshine of love. No child can be symmetrical or strong, however carefully trained, who has a famished spiritual nature; and, if a horse be gloomy, cold, and wretched, the nature will starve, even amid material plenty.

Curiously, people who give the reins to moroseness and allow the disagreeable and the perverse tendencies of life to run away with them, are not those who have most cause for real griefs. Real sorrows may make the heart sad, but from such a state it presently rebounds. The curse of melancholy is that it springs, in numerous instances, from mere fancied intangibilities, from causes that never could be defined though one should try for years to discover their reasons for existing.

Better than a fortune,—than gold, silver, and jewels,—better than anything that can be weighed in earthly balances, is a sunny hopefulness of habitual thought, which makes the common day and the rough road cheery and smooth, for "a merry heart doeth good like a medicine."

Just one word more! At home we are apt to be off our guard. This is why "company manners" are careful, and home ones sometimes brusque. This is why people are too candid to home folks, too quick with caustic comment to those they love best. When a man is so far gone in moodiness that he eclipses the gaiety of society, we send him to a sanitarium. Then he is mentally distraught in earnest. But the person who can control himself among strangers may do so at home, if he will, and persistent lack of cheerfulness there is simply a sin and shame.

The chief aim of every family should be contentment. Without this quality, no home can be maintained on the lines of peace, happiness and progress. Contentment will bring more comfort than scores of costly paintings or thousands of dollar's worth of furniture. It is a great study; it means all that home life stands for.

Those who imagine that home is only a place in which to sleep and eat, have a mistaken idea of the most constructive measures of life, and little of no regard for their country. The men and women who have located and established homes are the ones who maintain good government, and not those whose lives are given to idle roaming and whose homes are "under their hats."

The seriousness of this matter is

apparent to all. We have only to look around us, and note the conditions of our townspeople. The most solid, the most respected, and those who carry the greatest weight in a municipality, are those whose homes have been established the longest. Several years ago, a man was considered as a candidate for the mayoralty of an eastern town. When the critical moment for selection came, his party refused to nominate him, because he had been in that town only five years! I only mention this to show the advantages of having a well established, well guarded, well conducted home.

#### Facts About Turkeys.

From Country Life in America.

There is a great diversity of opinion as to whether the rearing of turkeys is profitable in America. Not infrequently the mortality of turkey chicks is tremendous, and quite sufficient to eat up any possible profits. But there are persons who for years have raised almost every chick, and under these circumstances rearing turkeys yields a very fair return.

It is a mistaken idea to suppose that turkeys do not thrive in confinement. Some of the best fanciers of these birds in the country practice yarding successfully. Of course, the space in which the turkeys are enclosed should not be too small, not less than from one to three acres for a moderate sized flock. One advantage of yarding is that it enables the breeder to get all the eggs laid by the hens. Another is that it facilitates the protection of the chicks against the attacks of hawks and predatory animals. It is commonly supposed that because a turkey will fly up a tree to roost, it would fly over the moon if it saw a grasshopper on the other side. A turkey will fly over anything on which it can alight, but it will not attempt to fly over a wire-netting fence, as it cannot see anything to rest its feet upon. As an Illinois lady pointed out in a leading poultry journal not long ago, turkeys will travel along a woven-picket fence half a day at a time to find a place to get out. Turkeys may be prevented from flying over a fence by attaching a light board or shiner, ten inches long by five inches wide, to their backs by means of soft, flat strings run through holes in the boards and tied under the wings. By this method the birds can be as easily confined as sheep or other small stock without injury. When not allowed to run at large, turkeys need something in the nature of gravel as grinding material.

Turkeys can be fattened in a week or ten days. In this country they are usually fed all the corn they can eat three times a week to bring this about. But in England the birds are principally fed upon mixtures of equal parts of barley-meal and wheatmeal, made into a crumbly mass, either with skim milk or water. The use of skim milk for this purpose has been largely on the increase of late years, as it has been found that its employment leads to the production of a beautifully white and fine quality of flesh.

Considering the little labor required in raising turkeys, they pay very well, despite the large mortality among the young

birds, and it is surprising they are not more extensively bred. With the continual increase in our population and decrease in the acreage available for grazing, it is a foregone conclusion that there will be a corresponding increase in the demands for turkeys and other fowls. The breeder of these birds will therefore never lack a market.

The selection of a breed depends largely upon the demands of the market. Of course, when one is not compelled to regard turkey rearing from a commercial standpoint fancy may be given a free rein. Some turkeys are as ornamental on a lawn as peafowls. I have in mind a Maryland greensward loping down to a tidal creek that served as a background for a flock of pure white turkeys. Nothing could have been more beautiful than the effect produced.

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### Presbyterial Meetings.

#### Virginia—

The Presbytery of Winchester met in Berryville, Va., on April 7, and was opened with a sermon by Rev. A. C. Hopkins, D. D. moderator, from John 3:3. Twenty ministers and 23 ruling elders were present.

Officers—Rev. P. D. Stephenson, D. D., moderator; J. W. Harlan and Rev. R. A. White, temporary clerks.

Minister received—Rev. J. A. Trostle from the Presbytery of Maryland.

Minister dismissed—Rev. J. H. Cooper to the Presbytery of Clarion, Presbyterian church in the U. S. A.

Calls received—For the pastoral services of Licentiate J. A. McClure, now in Princeton Seminary, from Front Royal and Nineveh churches; from the Elk Garden, Bayard, Gormaniana and Dobbin churches for the pastoral services of Rev. J. A. Trostle.

Installations—Third Sunday in May at Elk Garden, Rev. S. S. Oliver to preside and preach the sermon. Rev. E. A. Snook to charge the people. Rev. J. E. Triplett to charge the pastor. E. A. Harness the other member of the commission.

Fourth Sunday in May at Gormaniana 11 a. m. Bayard 3 p. m., and Dobbin 7:30 p. m. Commission Revs. J. H. Moore, S. M. Engle, J. G. Leps and Ruling Elder W. Clayton with privilege to arrange parts at will.

Report of Commission—Rev. S. S. Oliver installed pastor of the Petersburg church November 30, 1902.

Resignation of Stated Clerk.—Whereas, Rev. J. R. Graham, D. D., who has been Stated Clerk of Winchester Presbytery for 50 years this month, now offers his resignation of this office; therefore your committee recommends that the Presbytery take the following action:

Resolved 1, That the Presbytery hereby grants Dr. Graham's request, that he may be relieved of the burden and responsibility of this office at the close of this meeting of Presbytery.

2, That it is due to Dr. Graham and expressive of our sincere feelings that we testify to his fidelity, accuracy and proficiency as a Stated Clerk during his unusually long term of service. During these 50 years he has been but once absent from any Stated meeting of the Presbytery and three times from Synod. So impartial and courteous has been the spirit in which he performed the duties of this office and so wise his counsel that he has deserved and received the love, confidence and admiration of his brethren: It is therefore with much pain that Presbytery now feels obliged to permit him to lay down this office at its feet. Presbytery commends him to God and to the word of His grace.

Rev. A. Gibson Link was elected Stated Clerk to succeed Dr. Graham.

Commissioners to the General Assembly—Rev. J. R. Graham, D. D., and Rev. A. C. Hopkins, D. D., principals, and Rev. G. W. White, D. D., and Rev. Charles Ghiselin, D. D., alternates, respectively. Ruling Elders H. C. Magruder and W. C. Clayton, principals, and A. J. Thompson and G. C. Crawford, alternates, respectively.

Committee Reports—The Executive Committee on Foreign Missions made its annual report, which was considered in a popular meeting that was addressed by Revs. J. Sibley, J. A. Trostle, and W. J. Webster of the Presbytery of Deer, Scotland.

The Executive Committee on Ministerial Relief reported that because of the pressure of other financial schemes they had been able to do practically nothing. They had raised all but \$28.15 of amount asked of the churches for the liquidation of the debt on the General Assembly's Home and School at Fredericksburg, Va. The committee recommended that the sessions take up the matter of an Endowment fund, determine what can be done, adopt measures for the execution of their plans and report to Chairman of Presbytery's Committee R. A. White, Gerrardstown, W. Va. The other committee made verbal reports.

Observance of the Sabbath—A report was adopted and forwarded to Rev. James Stacy, D. D., chairman of the General Assembly's Sabbath Committee, and certain recommendations ordered printed by the Stated Clerk and a copy sent to each minister of our Presbytery to be read from our pulpits.

Professor Shepherd placed at the disposal of the Presbytery three free scholarships in Fairfax College, which were accepted with thanks and referred to Presbytery's Committee.

Rev. R. W. Carter—Presbytery having heard of the illness of Brother Carter and wife and several children, special prayer was offered for them.

Presbytery adjourned to meet in Front Royal, Va., Wednesday, June 3, at 10 a. m.

Next Stated Meeting—Petersburg, W. Va., Tuesday, September 1, 1903, 7:30 p. m. A. Gibson Link, S. C.

#### Missouri.

Presbytery of St. Louis met at Clayton, Mo., April 7th, and was opened with a sermon by the Moderator Rev. J. Layton Mauze. There were present twelve Ministers and seventeen Ruling Elders. Rev. G. L. Washburn was elected Moderator and Rev. J. L. Mauze Temporary Clerk, Rev. B. A. Pendleton of the Presbytery of North Alabama and Rev. L. J. Washington of the Presbytery of Central Alabama, both now laboring within the bounds of this Presbytery, were invited to sit as corresponding members.

A call from the Troy church for the pastoral services of Rev. B. D. Kennedy was presented, placed in his hands, and being accepted by him, arrangements were made for his installation by Rev. Dr. Farris, Rev. W. M. Langtry, and Elder Hill, at such date as Pastor and church may designate.

People's Church.—The Committee appointed to examine into the affairs of this church reported recommending that in view of the fact that we could not sustain the work, Presbytery order the dissolution of the organization.

The Home Mission Committee reports that all of the churches had been supplied with regular preaching since the last meeting. All the appropriations made by Presbytery at the last Spring meeting

have been paid in full, the Committee has made diligent efforts to secure subscriptions and contributions to this cause and valuable assistance has been rendered by the Synod's Secretary, Dr. G. L. Leyburn; all Ministers and sessions are urged to see that the claims of this important cause are fully and faithfully presented to their congregations, and that all churches receiving aid be urged if possible to decrease the amount asked for from year to year. After a brief statement by the Secretary of the work in the Synod the following paper was adopted. "The Presbytery has heard with pleasure Dr. Leyburn's account of his work in the bounds of our Synod and desires to express its hearty appreciation of his services as Secretary of Home Missions and its full sympathy with the plan of work which is now being followed by the Synod's Committee."

Commissioners to the General Assembly—Rev. S. M. Watson and Ruling Elder Dr. W. M. McPheeters, with Rev. J. Addison Smith, D. D., and Elder A. G. Moore alternates.

In reply to the Synod's overture regarding the payment of the traveling expenses of delegates to Synod, the Presbytery expressed itself willing to co-operate in the said plan.

The following overture to the Assembly was adopted. "The Presbytery of St. Louis being assured of the superior importance of the Ministerial Relief Fund and that the month of July is not most favorable for the realization of the best results for the above cause, does hereby overture the General Assembly to change the date of the offering for the Bible cause from October to July and that the offering for Ministerial Relief be taken in the month of April."

The Committee of Foreign Missions reported as something to be thankful for the manifestly growing interest in this great cause and the increased contributions thereto: also as a cause of special gratitude God's signal blessing on our African mission; and in view of the open door and loud calls urges yet deeper interest and enlarged contributions. In reference to the death of Dr. Rankin the following was adopted.

1. With the whole church we mourn the loss of the Rev. Dr. Rankin, editor of our missionary publications, who died in Korea, while visiting our missions in those parts. Rarely gifted for the important work committed to his charge, and rarely imbued with the missionary spirit, his praise is in all the churches for the most helpful service he was privileged to render in this department. We may say of him as was written of Barnabas "he was a good man and full of the Holy Ghost and of faith."

2. The same sovereign, unerring Providence which caused us to grieve over the death of Dr. Rankin, has shown marked favor to us in providing a successor in the person of the Rev. H. F. Williams, a man of like spirit and qualifications.

After hearty thanks to the church and people of Clayton for their cordial hospitality the Presbytery adjourned to meet at the Newport church next fall.

S. Clerk.

Lafayette Presbytery met at Lamar, Mo., April 14, and in the absence of the Moderator, Rev. W. E. Beattie, by reason of sickness, was opened with a sermon by Rev. S. F. Shiffler. And Rev. B. C. Bell was elected Moderator and Rev. C. E. Thomas, Temporary Clerk.

Commissioners to the Assembly are Principals, Rev. W. L. Hickman and Ruling Elder C. R. Vandiver; alternates, Rev. E. C. Gordon, D. D., and Elder C. W. Hedger.

The Home Mission Committee's report showed a healthy financial condition, all dues being paid up to April 1, and a larger balance on hand than last year, with a good outlook for the present. Several churches and fields have been supplied, but more than one is still vacant.

As to the outlook, the report says, it is in some respects cheering. At the meeting of Synod's Home Mission Committee it was resolved to co-operate with this Presbytery vigorously in prosecuting our work in the Ozarks and liberal appropriations were made, accordingly: the Rev. Dr. O. W. Gauss was assigned to work in that field and has already entered thereupon: his support being provided for by a special contribution.

A summer school has been begun at Forsyth in Taney county, being taught by Rev. S. F. Forsyth, and the hope is that in the near future this may lead to the establishing of a permanent school at this or some other suitable place.

The work is in a hopeful condition and the prospect is full of encouragement. Calls were made for the pastoral services of Rev. W. T. Howison for half his time from the Calhoun church: by Blackburn to Licentiate E. D. Allen; and by Springfield to Mr. A. Y. Beatie a student of Louisville Seminary, and the first being accepted, order was taken for Mr. Howison's installation the 4th Sabbath of May by Messrs. Gordon, Abbott and Leyburn. The call to Mr. Beatie was left in the hands of the Stated Clerk, to be acted upon at the adjourned meeting of Presbytery to be held at Boonville, June 2; and the call from Blackburn church was placed in Mr. Allen's hands, and being accepted by him, Presbytery proceeded to his examination with a view to ordination, and this proving satisfactory, order was taken for his ordination at Blackburn, and his installation if the way be clear. Calls were also made by the churches of Saline and Miami for the pastoral services of Rev. W. L. Barber, and arrangements made for his installation in both churches.

The Committee on Church and Christian Education reported: That for the Dormitory Building and Science Hall about \$60,000 has been secured in the last three years for the equipment of Westminster College, that considerable and valuable improvements have also been made in the Synodical College, Fulton, Mo., and after mentioning the prospect of a school in Taney county, mentioned above, the committee says: These movements show an intelligent interest on the part of some of our people in this great department of the Church's work. And in reply to the offer of a scholarship, on certain conditions, from Fairfax College,

Winchester, Va., the following was adopted:

Resolved, that the thanks of this Presbytery be given to the authorities of Fairfax College, for the offer of a scholarship in that institution and that the offer be accepted, and that the Committee of Church and Christian Education be instructed to notify the churches of the Presbytery of this action, and be also authorized to appoint to the scholarship from among the applicants a suitable person for the position.

The following overture to the Assembly was adopted:

The Presbytery of Lafayette respectfully requests you to appoint a committee ad interim, consisting of one teaching or one elder from each Synod of our Church, to take the following action:

1. To revise the proof-texts now in the editions of our doctrinal standards published under the authority of the General Assembly, and to report the same to the next General Assembly with a view to their approval and subsequent publication.

2. To prepare and report to the next General Assembly with a view to its submission to the Presbyteries for consideration and adoption, the following:

One or more paragraphs to be added to the Confession of Faith, and corresponding questions and answers to the Catechisms, which shall more explicitly and fully set forth the office and work of the Holy Spirit in the application of Redemption to the elect people of God.

Without undertaking in this overture to give fully the reasons which impel us to make the above request, we beg leave to call your attention to the following:

1. It is well known that the proof-texts now in use were hastily compiled more than a hundred years ago; that some do not correspond with the revised text of Holy Scripture nor with the best results of exegetical study.

2. It is well known that our standards are incomplete in regard to the work of the Holy Spirit and the important branch of the Biblical truth therein involved.

After hearty thanks for the hospitality and kindness shown by the Church and other friends in Lamar, Presbytery adjourned to meet at Boonville, June 2, and in stated session at Hughesville, Mo., in September. G. L. L.

Do not think of your faults; still less of others' faults: in every person who comes near you, look for what is good and strong: honor that; rejoice in it; and, as you can, try to imitate it: and your faults will drop off like dead leaves, when their time comes.— John Ruskin.

Do whatever you can to help every struggling soul, to add new strength to any staggering cause—the poor sick man that is by you, the poor wronged man whom your influence might vindicate, the poor boy in your shop that you may set with new hope upon the road of life that is beginning already to look dark to him. I cannot tell you what it is. You know your duty. No man ever looked for it and did not find it.— Phillips Brooks.

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## Our Young People.

Papa, the Chaplain, or Enduring Hardness.

By Leigh.

It was on a raw, gloomy Saturday morning about the middle of February, eighteen sixty-five, that Jack and Polly Dysart stood with their father on the slope just outside of the small town of Osage. At its foot flows the Edisto, narrow, but deep, black and treacherous, and flanked by impassable swamps. Just here where the road enters the town, a long causeway furnishes a passage and across the river is a strong bridge. At present the place is strangely occupied. A busy group of men in gray or brown clothes are adjusting a cannon so that its fire would sweep the bridge and causeway and all seem to be hastening their preparations. Ordies come and go, and a shabby man in epaulets, with tarnished gold braid on his slouch hat gives orders rapidly.

All these things the Dysart children watch with devouring eagerness. They have quite forgotten the raw damp air, their thin clothing and poor shoes, in observing the soldiers. In fact they have so long been accustomed to these things that they are accepted as a matter of-course, without repining, as you, dear child, wear your well-fitting, comfortable clothes without gratitude. Polly's faded and shrunken gray homespun and Jack's out-grown and often mended suit call forth no remark—they are only sharing the general poverty and scarcity. Yet in spite of their dress you could have been struck by their appearance. Their pale, fair complexion whose clearness was heightened by jetty hair and eyes, and their lively looks and gestures as they questioned their father about the doings of the soldiers.

For it is General Sherman's army of invasion which is lying yonder behind the swamp. Osage lies right in his path, and it is to detain him as long as possible that the men in gray are working. But that cannot be long, and so Mr. Dysart has brought Jack and Polly out to prepare them in his own way for their first sight of that war of which they have heard and felt so much.

He himself had but recently returned from Virginia, a broken down chaplain, and was now barely risen from a sick-bed. His suit of brown homespun hung loosely on his small, delicate figure; and his shoulder straps and slouched hat accorded strangely with his broad white forehead, and scholarly face. But for all that it was the strong bright spirit of the hero that shone out of his blue eyes, the spirit that had carried comfort and cheer to the suffering and dying; and had lightened anxious hearts in the dark bomb-proofs of Gregg and Wagner. Now and again as he talked with the children his words were interrupted by the roar of distant guns: and now and then a sharp shooter on the river's edge far up among the tree-tops discharged his piece at some rash intruder who had ventured to show himself. Presently a scout rode up and the pickets were seen approaching. "We must retreat, young

folks," cried Mr. Dysart, "the main body of the enemy is advancing, and the cannonading will soon begin."

"Will they fight there at the bridge?" asked Jack lingering boy-like, longing to see the fun.

"Hardly, I think," answered his father, "it will not be necessary"—

"But, Papa," said the trembling Polly, "they can't pass, can they while Colonel Auld has his cannon there? And they will drown if they try to get through the river and the swamp!"

"Ah, little Polly, you don't know what a handful our boys in gray are: they will do their very best, but all they can do is to halt the blue-coats for a short time: by to-night at farthest some negro will show them a ford above or below us, and then our brave fellows must run for it. No, little daughter, we must make up our minds to that: the Yankees will be in Osage by to-morrow."

"And our soldiers," faltered the little girl.

"Why sis," broke in Jack, "have you forgotten the train that's waiting at the depot, right in front of our house, to take them to Columbia. I bet she's getting her steam up now."

"Yes," said Mr. Dysart, "that's all arranged. When they have done what they can for us they will retreat as the enemy enters the town,—and then children we are all going to be soldiers ourselves." He spoke cheerily, looking down smiling at the four bright eyes intent on his. What could papa mean? Jack drew himself up; he was nearly fourteen, and if he had been but a few years older would have been a soldier in truth, but Polly shivered, and her face grew whiter. "We are too little papa," she whispered, holding tight to his hand. "Let us see," he answered gently, "is fighting all a soldier has to do?" "Run away," answered Polly, with renewed spirits, and mindful of what she had just heard about the plans of their defenders. "Hem! well, sometimes, but—what else?"

"Sleep on the ground, go barefoot, eat hard-tack," said Jack. "Just so," said papa, "in a word learning to bear things patiently with a strong, cheerful heart.

I've got a verse to give you, that exactly fits. I want you to think of it and see if it doesn't, 'Enduring hardness as good soldiers.' You see that takes in everything—pain, privations, captivity, losses, everything. For we don't know exactly what is going to happen next, and Papa wants you to resolve to be good soldiers. Now a soldier must be brave, not allow himself to be frightened." Here he looked tenderly at Polly's quivering lips; "nor allow himself to say foolish things, if provoked and taunted: for that is being weak, not strong," here he smiled at Jack's scowl and clinched fists: "he must be patient and true and unselfish if he wants to do a soldier's full duty."

"But Papa," questioned Jack after an instant's pause, "do you mean mamma too?" He saw her pale worn face as he spoke, Mamma, who never knew what it was to be well, yet who

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CRADDOCK-TERRY CO. LEADING

SHOE MANUFACTURERS OF THE SOUTH. LYNCHBURG — VA.

had had to bear so much trouble and anxiety. He could not mean her too. But Papa really laughed.

"You dear foolish boy," he said, "why Mamma is a Confederate Veteran! She's buckled on the armor and worn it ever since April, eighteen sixty-one. Ah! who else has endured hardness if not she? But now, children we are almost at home, and there's just one word more. He paused for there was a crash and roar and the earth shook. Polly shrieked and hid her face in his bosom, and even Jack looked frightened for they had never heard cannon before, but Papa only stroked his little girl's hair, and then led her towards home. "But as I was saying, we have a captain; every soldier has, and ours is the wisest and strongest of all. 'The Saviour,' said Polly. "Yes, we must ask him for faith and courage." "But papa," said Jack as they opened the gate; "we have been praying so long; we have asked for the victory, and it seems we are to be beat after all. I thought God had promised to hear us"—Again and yet again the cannon broke in upon the voice which the boy tried so hard to keep steady.

"So he does, so he will, son. I'm glad you asked me about that, because it's this way. Some things are good for everybody all the time. When we ask for courage, and patience and trust, we ask for things that are always good for every soul, and so we may be sure we shall have them. But there are other things such as the good things of this life, even liberty itself that it may be best for us to have at this time, or it may not. So we have to leave it with God, and say always, "Thy will be done." If we can do that with a strong undisturbed spirit we are richer than mortal man could make us."

Yet his own tones trembled and he looked from his helpless children to his fair home all he had in the world, in its bowers of great oaks, and wondered what should be on the morrow.

#### Chapter 2.

All that day the cannon boomed at short intervals, but with nights lence fell upon Osage, the silence of suspense, as of strained ears listening for the movement of that mighty host beyond the swamp. Perhaps, perhaps even yet, thought some of those who waited in the town, they might turn aside and take an easier, an open path. But the men in the grey coats knew better; they pointed to the puffing engine, to the cars standing ready, and answered briefly, "You'll see in the morning." And so dawned the strangest Sabbath that little town had ever seen. The doors of the four white churches remained closed, the bells silent; the streets empty, the houses filled to overflowing with women and children, many of them refugees.

The home of the Dysarts was a great rambling many-roomed house with large halls and porches, and now packed to its utmost capacity with people gathered there for greater safety—women whose protectors were dead or in the army—families from the country who had fled from the invaders, some from the seaboard, where their homes have been

laid waste, all gathered under that hospitable roof, and now in this hour of panic huddled together in the rear of the mansion. For the crisis had now come; word had arrived that as had been expected the Federals had found a ford, and by a detour of five or six miles, and wading the swamp and then the river, had made a crossing and were now entering the place.

A few of the bravest inmates of the house among whom were Jack and Polly lingered at the front door, to see what would befall. "Ah, here came the gray-coats at double quick down the road: now they have turned to the left to reach the waiting train: again and again they stop to fire at the foes who are close behind. The shots rattle through the yard, out now they board the cars and have steamed away, before the others reach the track. These latter the children watch with the fascination of terror: for here are in the flesh those blue-coated soldiers of whom they have heard, as of those terrible genies in their Arabian Nights. They seem plentiful as grasshoppers; the fields across the way, behind the town are swarming with them, as if the streets and road were not sufficient to hold them. Polly wonders dully how they found the way through there; then suddenly she and Jack realize with a start that their companions have all vanished, and their own grounds are filling with the strange soldiers. One look, and they beat a noiseless retreat.

In the sitting-room they join a group at one of the large windows. A youth of seventeen, a helpless cripple lies upon a couch near,—and his mother whose weeds tell how much she has given to the South is beside him. They are of Huguenot descent, and like their ancestors have fled for their lives, leaving all behind them. The mother sits in the listlessness of despair, but the young man strains eye and ear to know what is passing outside, and which is drawing forth exclamations from those who are gazing out. A band of raiders coming up knocked down the panels of the fence with the ease of much practice and without a pause began to ransack the place. "O law" moaned an old lady from North Carolina who was journeying to seek a son supposed to be in some Wayside Hospital, "Oh, law, jest look out there: we're all goners! Don't I wish I'd stayed in North Carolina? There goes every piece of fence kicked down by them roarin' lions. Laws-a-mercy, what you want with them air fences?" addressing the bidders outside.

"Ef they aint' a-building fires with them," wheeling round and speaking to the youth, Charles Carriere, as she caught his inquiring glance. "What for, do you think?" he asked. "What fer? Bless your soul, Honey, ain't they got the big caldron on the fire with a whole panel of fence under it, and skinning turkeys and chickens, yes, an' there goes a suckin' pig, to put in it. If that there ain't rich! I never see no sich mess sence I was born. Now they're bustin' open the store-room an' that there strappin' felow with mud up to his neck is drivin' off the cow. My

# Painkiller

(FERRY DAVIS')

CURES

**Colic, Cramps,  
Stomach Complaints.**

25c. & 50c. bottles.

#### READING NOTICE.

On the first and third Tuesdays of April, May and June the Frisco System (St. Louis & San Francisco Railroad) will have on sale reduced one-way and round trip tickets from Birmingham, Memphis and St. Louis to points in Arkansas, Missouri, Oklahoma, Indian Territory and Texas. Write to W. T. Saunders, G. A., P. D., Frisco System, Atlanta, Ga., for information.

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Commission Merchants,

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Meat, Flour, Salt,

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Samples and prices on request.

#### Confederate Veterans' Reunion, New Orleans, May 19-22.

For the above occasion the Southern Railway will sell tickets to New Orleans and return at rates named below: Goldsboro, 19 75; Raleigh, 18 35; Durham, 18 25; Greensboro, 17 15; Winston-Salem, 16 95; Salisbury, 16 20; Hickory, 15 50; Charlotte, 15 30. Approximately low rates from other points. Tickets sold May 16 21, inclusive, with final limit to leave New Orleans without validation May 24. Original purchaser may secure extension of final limit, leaving New Orleans up to and including June 15th, by personally depositing ticket with Special Agent at New Orleans on or before May 24, and upon payment of fee of fifty cents at time of deposit. These rates apply via Atlanta, Montgomery and Mobile, or via Atlanta and Birmingham.

General J. S. Carr has selected the Southern Railway, via Atlanta, Montgomery and Mobile, as the official route for his annual "Confederate Veterans' Special," which will consist of first-class day coaches and standard Pullmans, to be handled through to New Orleans without change. This special train will leave Raleigh, N. C., at 3:52 p. m., Sunday, May 17, and will reach New Orleans about 8:30 p. m. next day. Berth rate from Raleigh and Durham \$6.00; Greensboro, \$5.50; Salisbury and Charlotte, \$5.00. Two persons can occupy a berth without additional cost. Excellent service on regular trains in both directions. Special low rates to New Orleans from nearby points. Ask your agent for rates from your station. For further information and sleeping car reservation write to

R. L. VERNON, T. P. A.,  
Charlotte, N. C.

sakes a—" She stopped dumb-founded, her mouth wide open. 'What is it, Mrs. Bloom, queried the invalid, when our Rebecca in this new version of the famous scene in Ivanhoe, suddenly broke into a shrill, irrepressible laugh. "Well," she cried presently, "Carrie Bloom ef that ain't a plum sight you never seen none. Them there busters has broke into somebody's premises and brung away the spoils. One's got fifty yards of lace streaming to his hat, another fellow's got a lot of peacock feathers and a guitar and he, he, there's one in a pink satin' train and another in a blue ridin' skirt all a-dancin' roun' that pot o' vittles."

By this time thanks to the good woman's monologue, those about her were becoming somewhat calm and reassured. They realized that no worse slaughter was intended than that of pigs and chickens and laid aside their fears to watch the grotesque scenes enacted under their eyes.

It was at this moment that Mrs. Dy-sart entered the room and beckoning Jack and Polly to her said, "I shall have to be absent a short time, as I am going to General Howard at the Court House. I shall ask for a guard and bring home your papa." "Papa! what has happened to him, mamma?"

"He has been taken prisoner!"  
(To be continued.)

**The Sword of Damocles.**

There was once a king whose name was Dionysius. He was so unjust and cruel that he won for himself the name of Tyrant. He knew that almost everybody hated him, and so he was always in dread lest somebody should take his life.

But he was very rich, and he lived in a fine palace, where there were many costly and beautiful things; and he was waited on by a host of servants who were always ready to do his bidding. One day a friend of his, whose name was Damocles, said to him:

"How happy you must be! You have everything that a man could wish."

"Perhaps you would like to change places with me," said the tyrant.

"No, not that, O King!" said Damocles; "but I think that if I could only have your riches and your pleasures for one day I should not want any greater happiness."

"Very well," said the tyrant; "you shall have them."

And so on the next day Damocles was led into the palace, and all the servants were bidden to treat him as their master. He sat down at a table in the banquet hall, and rich foods were placed before him. Nothing was wanting that could give him pleasure. There were costly wines, and beautiful flowers, and rare perfumes, and delightful music. He rested himself among soft cushions, and felt that he was the happiest man in all the world.

Then he chanced to raise his eyes toward the ceiling. What was it that was dangling above him, with its point almost touching his head?

It was a sharp sword, and it hung only by a single horse hair. What if

the hair should break? There was danger every moment that it would be so.

Then the smile faded from the lips of Damocles. His face became ashy pale. His hand trembled. He wanted no more food; he could drink no more wine; he took no more delight in the music. He longed to be out of the place and away, he cared not where.

"What is the matter?" said the tyrant.

"That sword! that sword!" cried Damocles. He was so badly frightened that he dared not move.

"Yes," said Dionysius, "I know there is a sword above your head, and that it may fall at any moment. But why should that trouble you? I have a sword over my head all the time. I am every moment in dread lest something may cause me to lose my life."

"Let me go," said Damocles. "I see now that I was mistaken, and that the rich and the powerful are not so happy as they seem. Let me go back to my old home in the poor little cottage among the mountains."

And so long as he lived he never again wanted to be rich, or to change places, even for a moment, with the king.—Selected.

**Others Before Self.**

The Northeast Relief Co. was selling coal at ten cents a pailful. A long line of customers reached to the sidewalk and far down the street, waiting and shivering in the bitter air. Sarah Conley was almost at the office door. She was glad her turn was so near. She was chilled, and her breakfast had been scanty that morning. Moreover, she was old and not strong.

"It's hard standing," she remarked to the woman behind her.

"It is that," returned the woman. "I'd rather freeze at home if it wa'n't for the babies. They're crying with the cold."

"Look here," said Sarah, "You take my place; it'll get you there one quicker," and she stepped out of the ranks and in behind the woman.

"Lor, that's nothing!" she continued, smiling away the mother's thauks. Her change of position brought Sarah in front of a young girl who coughed and shivered pitifully in the searching wind.

Just then a rumor was passed that the coal supply was giving out. The waiters pressed close. Sarah glanced unasily around.

"You can have my chance," she said, suddenly, as she slipped back of the sick girl.

Sarah did not look behind her again. She was so cold and she trembled from weariness. The slow progression of the line had brought her within the office door, when she noticed a little girl standing at one side carrying an empty pail and crying softly. Sarah beckoned to her.

"You won't get your coal if you stay there," she said. "You'll have to run round to the end of the line."

"I've lost my money," whispered the little girl.

"I'll hold your pail while you go home

# SEABOARD

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**Vestibuled Limited Trains.**

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SOUTH and WEST.

**SOUTHWARD**

	Daily No. 31.	Daily No. 27.
Lv New York, P. R. R.....	12 55 p m	12 10 a m
Lv Philadelphia, ".....	3 29 p m	7 20 a m
Lv Baltimore, ".....	5 45 p m	9 34 a m
Lv Washington, W. S. Ry..	7 00 p m	10 41 a m
Lv Richmond, S. A. L. Ry..	10 37 p m	2 15 p m
Lv Petersburg, ".....	11 20 p m	2 53 p m
Lv Norfolk, ".....	1 55 a m	5 18 p m
Lv Henderson, ".....	2 28 a m	5 41 p m
Lv Raleigh, ".....	4 15 a m	6 58 p m
Lv Southern Pines ".....	6 16 a m	8 50 p m
Lv Hamlet, ".....	7 35 a m	9 45 p m
Lv Columbia, I ".....	10 25 a m	12 20 a m
Ar Savannah, ".....	2 35 p m	4 55 a m
Ar Jacksonville, ".....	7 00 p m	9 15 a m
Ar Tampa, ".....	6 45 a m	6 00 p m
	No. 33.	No. 41.
Lv New York, N. Y. P. & N.	+ 7 55 a m	8 55 p m
Lv Philadelphia, ".....	10 16 a m	11 21 p m
Lv New York, O. D. S. S. Co.	+ 3 00 p m	.....
Lv Baltimore, B. S. P. Co.	.....	+ 6 30 p m
Lv Wash'ton, N. & W. S. B	.....	6 30 p m
Lv Portsmouth, S. A. L. Ry	9 05 p m	9 25 a m
Lv Weldon, ".....	11 45 p m	11 55 a m
Lv Norfolk, ".....	1 55 a m	1 35 p m
Lv Henderson, ".....	2 28 a m	2 02 p m
Lv Raleigh, ".....	4 15 a m	3 45 p m
Lv Southern Pines ".....	6 16 a m	6 18 p m
Lv Hamlet, ".....	7 40 a m	9 45 p m
Lv Wilmington ".....	.....	3 20 p m
Ar Charlotte, ".....	10 33 a m	10 32 p m
Lv Chester, ".....	10 30 a m	12 51 a m
Lv Greenwood, ".....	12 37 p m	3 25 a m
Lv Athens, ".....	2 52 p m	5 58 a m
Ar Atlanta, I ".....	4 00 p m	7 35 a m
Ar Augusta, C. & W. C.....	5 40 p m	.....
Ar Macon, C of Ga.....	7 20 p m	11 35 a m
Ar Montgomery, A & W. P	9 20 p m	6 25 p m
Ar Mobile, L & N.....	2 55 a m	.....
Ar New Orleans, L & N.....	7 25 a m	.....
Ar Nashville, N. C. & St. L	1 30 a m	6 55 p m
Ar Memphis.....	4 15 p m	8 20 a m

**NORTHWARD**

	Daily No. 32.	Daily No. 38.
Lv Memphis, N C & St L.....	12 45 a m	8 00 p m
Lv Nashville, ".....	9 30 p m	9 30 a m
Lv New Orleans, L & N.....	8 10 p m	.....
Lv Mobile, ".....	12 40 a m	.....
Lv Montgomery, A & W P..	6 45 a m	1 00 p m
Lv Macon, C of Ga.....	8 00 a m	4 20 p m
Lv Augusta, C & W C.....	10 05 a m	.....
Lv Atlanta, I S A L Ry.....	12 00 n n	8 00 p m
Ar Athens, ".....	2 57 p m	11 23 p m
Ar Greenwood, ".....	5 15 p m	1 58 a m
Ar Chester, ".....	7 17 p m	4 15 a m
Lv Charlotte, ".....	7 27 p m	5 01 m
Lv Wilmington ".....	3 20 p m	.....
Lv Hamlet, ".....	10 40 p m	7 50 a m
Lv Southern Pines ".....	11 33 p m	8 44 a m
Lv Raleigh, ".....	1 35 a m	11 15 a m
Lv Henderson, ".....	3 05 a m	12 50 p m
Lv Norfolk, ".....	3 50 a m	1 45 p m
Lv Weldon, ".....	5 0 a m	3 00 p m
Ar Portsmouth, ".....	7 15 a m	5 35 p m
Ar Washington, N & W S B	.....	6 55 a m
Ar Baltimore, B S P Co.....	.....	+ 6 30 a m
Ar New York, O D S S Co.	.....	+ 5 00 p m
Ar Philadelphia, N Y P & N	+ 5 46 p m	5 10 a m
Ar New York, ".....	8 15 p m	8 00 a m
	No 34	No. 66.
Lv Tampa, S A L Ry.....	8 00 p m	8 00 p m
Lv Jacksonville, ".....	9 30 a m	7 50 a m
Lv Savannah, ".....	1 40 p m	12 10 p m
Lv Columbia, S ".....	7 05 p m	5 30 a m
Lv Hamlet, ".....	10 40 p m	8 40 a m
Lv Southern Pines ".....	11 33 p m	9 36 a m
Lv Raleigh, ".....	1 35 a m	11 50 a m
Lv Henderson, ".....	3 05 a m	1 10 p m
Lv Norfolk, ".....	3 45 a m	1 55 p m
Lv Petersburg, ".....	5 53 a m	4 07 p m
Ar Richmond, ".....	6 55 a m	4 55 p m
Ar Washington, W S Ry..	10 10 a m	8 36 p m
Ar Baltimore, P R R.....	11 25 a m	11 25 p m
Ar Philadelphia, P R R.....	1 36 p m	2 56 a m
Ar New York, P R R.....	4 13 p m	6 30 a m

R. M. COFFEY, C. T. A.,  
Charlotte, N. C.

and get more," suggested Sarah.

"There isn't any more," sobbed the child.

Sarah stood still a moment. Then she slipped her dime into the girl's purple little palm. It was the last money she had, but she did not say so. Then she went home to a cold room. The bowl of soup she had saved for dinner stood frozen on the table. She took the clothes from the bed and wrapped them around her.

"My rent's paid and I've got a job of scrubbing for to-morrow," she said to herself. "There's lots worse off than I am."

Her teeth chattered and her joints ached. But away down in her heart there glowed a warm spot as she thought of the babies, mother, the sick girl and the child, all with their heaping pails of coal. — Youth's Companion.

Does Education Pay?

Some years ago my father, a natural genius in some respects but uneducated, was a day laborer in a factory located in a Northern State. Four sons were born and reared in the humble home of that uneducated, untrained day laborer. They all learned their father's trade.

I was the oldest son and I used every opportunity to get a little education, attending the winter school, as did all my other brothers. All of us grew to manhood and all learned our father's trade, as I said above. I still continued my education largely by home reading. But for several years I worked at my trade only a few months of the year and with the money I earned attended school. My two brothers next of age seemed not to care for an education, neglected the common school, and took the first opportunity to leave it forever.

I succeeded in encouraging my youngest brother to remain in the common school until he completed its course of study. In addition to this common school training this brother secured a term or two of normal school training.

My education soon enabled me to secure a foreman's position in the factory, but my two brothers, naturally as gifted as myself, had to remain laborers because they had not enough education to take higher positions. From a foreman's place I rose to be manager of the factory. I now manage a number of factories and am a director in several large corporations. My youngest brother whom I kept in school is one of my foremen and is earning a good salary. My other two brothers now work for me. They are still day laborers. They can not get higher because they have no education. During the past ten years I could have put both of them in positions paying from \$1,500 to \$2,500 per year, if they had had even a thorough elementary school education.

(The editor by request withholds the name of the author of the above interesting biography. All the statements, however, are literally true and speak their impressive lesson. It may add something to this story to know that its author and all concerned now live in the South. — Editor.) — Southern Education.

A Perfect Laxative

is one which is palatable, pleasant to take and can be relied upon to act gently, but thoroughly; cleansing the entire system of all impurities. Such a remedy is Mozley's Lemon Elixir. It is a pleasant lemon tonic, acceptable to the most delicate stomach, and a thoroughly effective laxative, acting upon the bowels, liver, and kidneys, without the slightest unpleasantness.

MOZLEY'S LEMON HOT DROPS are without an equal for coughs, colds, sore throat and bronchitis.

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HAS CASH AND LOAN VALUES.

1. Is fully paid-up in 20 years.
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6. Provides a fixed income for the insured during disability and old age.
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J. VAN LINDLEY, President.  
GEO. A. GRIMSLEY, Secretary.  
R. E. FOSTER, Actuary.

Another Appreciation of the Aetna

LUMBERTON, N. C., November 26, 1902.

J. D. BOUSHALL, Esq., Manager Aetna Life Insurance Co., Raleigh, N. C.

Dear Sir :—After a careful comparison of policies submitted to me by the Aetna Life, Bankers' Life of New York, Equitable of New York, Northwestern, New York Life and Prudential, I have accepted \$10,000 in the Aetna on the 20-payment life plan, with option of 25 year 3 per cent. Gold Bond Contract.

I have been a policy-holder in the Aetna for nearly eight years, and therefore feel somewhat prepared to judge of its merits from actual results. With all due deference to other companies, it affords me great pleasure to say that in my opinion the Aetna cannot be surpassed for plain and liberal contracts, and for just, conservative and economical management. I now have \$12,000 in the Aetna. My partner, Mr. W. W. Carlyle, has \$16,000 and one of our clerks, Mr. John T. Biggs, has \$2,000, nearly all of which was written and delivered by your special agent, Mr. H. T. Spears.

Wishing you and the grand old Aetna continued success, I am,  
Yours very truly,  
ROBERT D. CALDWELL.



Write for our New Catalogue

Raleigh Marble Works.

COOPER BROS., Props.

RALEIGH, N. C.

MONUMENTS,

Tablets, Headstones, Iron Fences.

We Pay the Freight.

Please mention the Standard.

## Our Little Folks.

CONDUCTED BY MRS. A. J. MCKELWAY

### Children's Letters.

Rocky Mount, N. C., April 15, 1903.

Dear Standard:

As I have never written before, I thought I would write. I have five sisters and three brothers. I have one pet hen; her name is Dit. We live in the country. I go to [Sunday-school nearly every Sunday at Bethlehem church. My teacher is Aunt Georgia. I like her very much. I am learning the child catechism. Our pastor is Dr. Morton. I like him fine. He preaches every third Sunday. I will close by asking the little folks a question. What one of the Apostles that preached unto them ready to depart on the morrow and continued his speech until mid-night.

Your little unknown friend,  
Age 10. Annie Belle Joyner.

Clarkton, N. C., April 17, 1903.

Dear Standard:

As I have never written to you before I thought I would write. Papa takes the Standard and I enjoy reading the little boy's and girls' letters so much. I enjoy my self these days picking strawberries. My little friends come to help us and we sure race to see who can pick the most. I go to Sunday-school every Sunday. I am studying the shorter catechism. Aunt Carrie McEneen is my teacher. It is right remarkable for a country Sunday-school to live so long as ours. It has been progressing nicely for the last 13 years without a break. And is attended well. I have six sisters, three younger than I. The baby is as sweet as she can be and we all pet her a great deal. I will answer Samuel Smith's question, Washpot is found in Psalms C V. III, chap, and 9th verse. I will close by asking where is class found in the Bible, hoping to see my letter in print. I am

Your little friend,  
Pearl McKee.

Fayetteville, N. C., April 14, 1903.

Dear Mrs. McKelway:

As I have a short time after learning my lessons I will write you a short letter.

This afternoon Douglas Southerland, Katherine Robinson, and I went to the cemetery and put some flowers on Kate's grave as it was her birthday. I always think of her as one of my sweetest friends. We then went to the Presbyterian Church to see how it is being fixed. I think it is very pretty. Last Saturday I went to Gentry's Dog and Pony show and I certainly did enjoy it. It is wonderful how well the animals are trained. A monkey "looped the loop," in a tiny automobile in seven and one half seconds.

We are all looking forward to the carnival with much pleasure.

My Sunday-school class went on a picnic seven miles in the country and what a fine time we had. I must close as it is so late.

With love,  
Age 12. Elizabeth H. Robinson.

Belmont, N. C., April 20, 1903.

Dear Standard:

I am a little girl nine years old. Our pastor is Rev. R. A. Miller. My Sunday-school teacher is Mrs. Stowe. I have three brothers and two sisters. Mr. Walknp staid all night with us.

Your little friend,  
Alice Hall.

Lovesville, N. C., April 13, 1903.

Dear Standard:

Papa takes your nice paper now. I enjoy reading the little children's letters and other nice stories. I am going to school. My teacher is Miss Essie Alexander. I like her very well. I study grammar, Harrington speller, geography, philosophy and arithmetic. I go to Sunday-school. My teacher is Mrs. Harkey. Our pastor's name is Rev. W. H. Wilson. I think he is a fine preacher. I have a pet rabbit he is white spotted. He is very fond of cabbage. He will eat rye or almost anything I give him. I can help mamma cook. I have four brothers and one little sister, 9 months old. I am the oldest. Our grandma lives with us. I got a little Testament for reciting perfectly the child's catechism. I am now learning the shorter catechism. I have been to Charlotte once and hope to go again some time. As this is my first letter I will not make it too long.

Your unknown friend,  
Age 13. Minnie Miller.

Goodwill, S. C., April 6, 1903.

Dear Standard:

We all in our house love your good paper. It is a very polite paper to little people. I have a cat and five beautiful kittens. I have named one kitten Smile-eyes, Louise and Pink toes. I have a beautiful pansy bed. We live in a lovely country place. We have flowers, birds, and long grey moss. I have recited the shorter catechism, and received a diploma. With love,

Your little friend,  
Nancy W. McKay.

7398 Court St., Montgomery, Ala.

April 14, 1903.

Dear Standard:

Mother takes the Standard, and I like to read the nice little letters in it. I have two brothers and two sisters. Their names are, Marion and Eugene, Rachael and Mary. Marion has a nice little Shetland pony and a little dump cart with harness like a billy-goat's. He and I take long rides. Miss Sallie Bledsoe is my teacher, and Rev. Neal S. Anderson is our pastor.

Your little friend,  
Age 6. Wyatt Rushton.

Atlanta, Ga., April 12, 1903.

Dear Standard:

I have never written to you all before. I go to West End school. I take music and elocution. The same lady teachers me music and elocution. Her name is Miss Claud Scully. I attend the West End Sunday-school. I go to church. My Sunday-school teacher's name is Miss Alizze. My preacher's name is Rev. G.

## 1200 Bible Questions

In consecutive order without answers. The only work of its kind before the public. A new and simple plan, by which the masses are reached and induced to familiarize themselves with the Bible. Not a theory, but a practical outgrowth from years of experimental work by the author, the Rev. J. J. Hill. The questions are highly commended by those who have used them.

From Dr. S. M. Neel, pastor Central Presbyterian Church, Kansas City:

The questions have greatly stimulated and aided the ladies of my church in Bible study. It was an admirable thought of Dr. Hill's and I am sure all lovers of Bible truth who will use the questions will be grateful to him for thus helping them to gain a consecutive knowledge of God's Word. I wish every family of my congregation had these questions.

Pastors will find that women quickly take up the work, and all persons in a congregation should be urged to use the questions and take part in class work. A dozen questions each week make a good feature for the Sunday school or Prayer-meeting, and adds new interest.

A copy of the questions may be had for 10 cents—three copies 25 cents—by writing the Tribune, Liberty, Mo.

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Baltimore, Md.

W. Bull. I like all my teachers well. My mother takes your paper. We all like your paper well. But I missed my grandma very much. She died on Oct. 12th, 1902. My aunt stays with us.

Your little friend,  
Annetta McMaster Honour.

Age 11.

A Letter from Rev. L. C. Vass.

Dear Little Folks:

How I wish I could show you around in our yard. But it is such a long journey to come to see us that you would be very tired before arriving at Luebo, Africa. Now then just imagine that you are sitting on the broad veranda of our house. When I say, "Our house," I mean the old home of Dr. Snyder, now occupied by Mr. Morrison with whom I live when not away on a trip with the Lapsley.

This yard is quite full of all kinds of tropical plants and fruits.

Along the fence are very pretty palms. They are about ten feet tall, making a graceful background for our yard. In the middle of one half is a very large century plant. It does not have to be put in the house in the winter, for it is summer here all the time.

That bushy green tree loaded with large round fruit is a grape-fruit. Dr. Snyder brought it when a small plant all the way from Florida. Last year was the first time it had borne. Near the grape fruit is an orange tree. It also had fruit for the first time last year. We were so glad and thought, "Now we will have some good oranges." One day when they began to turn yellow we picked a fine looking one, and cut it all ready to eat. How good it looked! But, oh, how it tasted! Mr. Morrison screwed up his mouth, shut his eyes and whistled, "O-o-o!" That fine looking orange was as sour as vinegar. The guavas are much better. We cut them and eat them with goats' milk.

The mango is a large tree, growing much larger than an apple tree. The fruit is shaped something like a pear. It is not perfectly round but a little flattened on two sides. The stem is at the large end, and the fruit has a big seed in the middle. I can't tell you just how it tastes as I never tasted anything like it before I ate a mango.

The papaw we like very much. It is not a large tree, but grows straight and tall. It has no branches, and at the top of its straight trunk is a cluster of large leaves on very long stems. At the base of these stems the fruit grows out from the main body of the tree. There are the male and the female trees. The male tree has no fruit, only flowers; the female has a very small flower and bears the fruit. This fruit resembles a small cantaloupe. There are also plenty of lime trees all about the yard. They make such a refreshing drink on a hot day.

Look at this vine, you know what it is, for you recognize our own red raspberry. It is bearing nicely just now, and we have had several saucers full. But they are not so sweet and juicy as at home.

The walks in our yard are bordered

with pineapples. They grow very easily and make a pretty bordering as well as a useful one. Some tribes in Congo use the soft fibre gotten from the long leaves of the pineapple to make a very fine quality of native cloth which they wear.

That luxurious vine running along the back fence is the cashew. Hanging under the leaves you see a large oblong fruit. Cutting it open you find it filled with seed in a pulpy mass. The thick white rind looks very nice, but it is not good to eat. You eat the pulpy mass with a little sugar. It has a pleasant acid taste.

The Cour de Boeuf trees are yet young, so we have had no fruit from them. The plantains and bananas grow around a large hole just behind the store. This hole was dug to get dirt to build our house. It is now a fine place to throw trash, so the ground being rich, the bananas grow well.

Of these fruits that I have mentioned, all but the pine-apple and the banana have recently been introduced. Even the banana was brought here many years ago. They are never found except where they have been planted by man.

Many people think that in a tropical country you can just go to the forest and get almost any kind of fruit. This is not so in Africa. There are only a very few native fruits, so we are trying to make our yard a small tropical plantation.

It is very difficult to get a good garden here. At present we have only a few tomatoes growing. We are therefore glad that fruits are more easily cultivated than garden vegetables.—Kassai Herald.

A Runaway Automobile.

By James Buckham, in The Christian Work and Evangelist.

"Oh! here comes a steam-carriage!" cried Ralph. He could not say "automobile," it was such a long, queer word to pronounce. Bessie could say it, but it was hard work even for her. She liked Ralph's word better, and used it except when talking with older people, when she wanted to appear "grown up."

"Why! it's coming here!" announced Bessie, as the man who was riding in the automobile steered it out of the roadway and brought it slowly up to the edge of the sidewalk.

"Is your papa at home, children?" he asked.

"Yes, sir," replied Bessie, who was two years older than Ralph. "He is writing in the study."

"On his sermon, I suppose!" laughed the man. "Well, I'm sorry to disturb him, but business is business, and we all have to do business in the day time." So saying, he jumped out of his automobile, ran up the steps and rang the door-bell. The servant let him in, and the children were left alone with the wonderful "steam-carriage."

Then that old enemy and deceiver, the Tempter, began his battle with Conscience.

"Just climb in, and see how it would seem to be sitting in a real steam-carriage!" whispered the Tempter.

"No!" said Conscience, strongly and

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Geo. H. Pelzer, with Pratt Produce Co.,  
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## REDUCED RATES

VIA

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Richmond, Va. Southern Educational Conference. Tickets on sale from all points in Virginia, April 20th, 21st and 22d. Final limit April 23th, 1903. From all other points April 20th and 21st, final limit April 28th; one and one-third fares.

Savannah, Ga. Southern Baptist Convention and Auxiliary Societies. Tickets on sale from all points at one fare for round trip plus twenty five cents, May 4th to 7th, inclusive. Final limit May 20th, 1903. An extension of the final limit until June 1st may be obtained by deposit of tickets with Joint Agent at Savannah, on payment of fee of fifty cents.

New Orleans, La. United Confederate Veterans' Reunion. Tickets on sale May 16th to 21st, inclusive. Final limit May 24th, 1903. An extension of final limit to June 15th may be obtained by deposit of tickets with Joint Agent at New Orleans on payment of fee of fifty cents. Rate one cent per mile.

Call on ticket agents for exact rates and any other information and see that your tickets read via the Atlantic Coast Line.

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# Atlantic & N. C. R. R.

Time table in effect November 19, 1902.

Eastbound Trains.	Passenger Daily	Passenger Daily
Leave Goldsboro.....	8:30 p m	8:00 a m
Leave Kinston.....	4:22 p m	8:48 a m
Leave New Bern.....	5:50 p m	10:10 a m
Arrive Morehead City.....	7:15 p m	
Westbound Trains.	Passenger Daily.	Passenger Daily.
Leave Morehead City.....	7:05 a m	
Leave New Bern.....	9:00 a m	6:30 p m
Leave Kinston.....	10:12 a m	7:37 p m
Arrive Goldsboro.....	11:15 a m	8:30 p m

S. L. DILL, Superintendent

promptly on six-year-old Bessie's part, more slowly and weakly on four-year-old Ralph's part.

"Why, what harm would it do just to sit in the carriage?" argued the Tempter. "There could be nothing wrong about that, and the man wouldn't care."

"Papa and mamma would care," answered Conscience in Bessie's soul.

"It wouldn't be very naughty, but just a little naughty, I suppose," said a weaker voice in Ralph's soul.

"Come now!" urged the Tempter. "The man won't be gone much longer, and unless you get right in you won't have a chance to see how it seems to be sitting in a real steam-carriage—perhaps you'll never have another chance. Neither papa nor mamma will see you. Papa is busy with the man, and mamma is away shopping. Now is your chance! Only try it for a minute, and then you can jump out again, and no one will be the wiser."

"Let's!" said the other voice in Ralph's soul—the evil voice which is the echo of the Tempter's. "Let's!" said the little boy's own eager lips; and Conscience, fighting alone and more feebly in Bessie's soul, went down at that, and the two children and the Tempter climbed into the automobile! That was what the Tempter had been planning all along. One can never satisfy him by yielding to him. He asks for the inch only that may gain the ell.

"Just touch that shiny lever!" whispered the Tempter to Ralph; for he knew that Ralph was now well in his power.

The boy touched the piece of glistening steel. It felt so smooth and nice!

"Press it—just a little," suggested the Tempter.

Ralph gave the lever ever so slight a push. There was a sudden sputter of steam, a quick jerk of the machinery; then—chu-chu-chu-chug-a-chug-a-spizz-bnrr-r-r-r-r-r-, and the automobile started off down the road like a living creature.

Both children screamed, and then Ralph began to cry—to bawl, as his father would say, a regular boy's bawl, loud and lusty. Bessie did not cry. She felt the sudden weight of her responsibility. In that moment of danger she seemed to have grown twenty years older than Ralph. Two year's difference in age made the fault and sin seem all the little girl's—and the blame too, if anything serious should happen.

So far, luckily, the automobile had held its course beside the road, though not quite in it. Bessie caught hold of the long bar as a drowning man catches at the largest straw, and found that with it she could steer the machine. It steered very easily, turning just as one would think it should at the slightest moving of the bar. Bessie soon saw that she could keep the machine from running into things, if she did not lose her head. More than that she could not dare to try. How Ralph had started the automobile she did not know, and the little boy himself was so nearly frightened out of his wits that he could not remember. He knew that he had touched something shiny, but whether he had pulled it or pushed it, pressed it or lifted it, he could not even think.

All he could do was to cry louder and louder; and all Bessie dared try to do was to keep the machine going on the right side of the road. It was enough if she could fix her mind and attention on that.

So they kept going—smoothly and not very fast, but farther and farther from home all the time. Bessie kept hoping the machine would run down, but it didn't. It chng'd and chug'd busily and cheerfully; the air-cushioned wheels rolled softly through the dust, and the houses and trees fell steadily behind. Pretty soon Ralph stopped crying. He found that he wasn't getting hurt, and the ride was growing rather pleasant, after all. Before long a smile began to dawn on his freckled face; but Bessie's face was still sober and anxious.

People stopped to gaze in surprise at the two tots gliding by in the automobile. But the children seemed to be managing it all right, and were gone before one could really make up his mind whether to do anything about it or not. Bessie never took her eyes from the road in front of her. She did not seem to be conscious of anything else—men, women, children, electric cars, teams, dogs or cats. The one thing that she felt she could do, to atone for her sin, she did with all her might—she steered the automobile clear of every obstacle.

By-and-by, keeping straight on, they got out into the country, and for long distances had the road all to themselves. By this time Ralph was laughing and cheering with boyish delight. It was the greatest lark he had had since he graduated from skirts. "Why don't you holler?" he kept demanding of Bessie. "It's such fun!" But Bessie's face was still stern, and her heart was filled with dread and shame. "Don't bother me, Ralph," was her only reply. "Let me steer straight." And all the time she was praying in her heart, "O God! make this steam-carriage run down!"

And at last, when they were fifteen miles from home, it did run down. The gasoline in the tank gave out; the machine's chuga-chng began to choke; there was a final sighing p-hiz-z of steam—and then the wheels ceased to turn, and the automobile stopped in plain sight of the little railroad station at Mytsic.

A moment later a man came rushing out of the station, bare-headed. He was the telegraph operator and he had just been taking an odd message from the ticker—"Look out for runaway automobile with two children. Wire if seen."

"The very kids!" he cried, as he hastened up the steet toward the run-down automobile. "I'll send them in by the next train and wire their father to meet them. Poor, guilty-looking little things! I guess they have learned one lesson that they will remember."

Kind words are the brightest flowers of earth's existence; they make a very Paradise of the humblest home that the world can show.

Beauty is God's handwriting; welcome it in every fair face, every fair sky, every fair flower, and thank for it—Him, the fountain of all loveliness.—Charles Kingsley.

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NORTHBOUND	PASSENGER	MIXED
Chester, Leave	6 25 am	8 50 am
Yorkville, "	7 30 am	10 48 am
Gastonia, "	9 05 am	1 20 pm
Lincolnton, "	10 09 am	2 55 pm
Newton, "	10 54 pm	4 43 pm
Hickory, "	11 16 pm	5 50 pm
Cliffs, "	11 50 pm	7 05 pm
Lenoir, Arrive	12 35 pm	8 00 pm
SOUTHBOUND	PASSENGER	MIXED
Lenoir, Leave	2 10 pm	5 80 pm
Cliffs, "	2 54 pm	7 20 pm
Hickory, "	3 12 pm	8 10 pm
Newton, "	3 37 pm	8 45 am
Lincolnton, "	4 22 pm	10 09 am
Gastonia, "	5 27 pm	1 20 pm
Yorkville, "	6 32 pm	3 18 pm
Chester, Arrive	7 45 pm	5 20 pm

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Gastonia—Southern Railway.  
Lincolnton—S. A. L.  
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**The Charm of Self-Control.**

When Bessie went from her city home to her Aunt Margaret's place in the country she carried the pleasing conviction that she was a model young woman. Such conceit seems odious in the telling, and Bessie would not have owned that she held it—but she did. Perhaps it may be counted in her favor that she expected and hoped to make her "lady-like accomplishments" useful, and was willing to impart any of her gifts and graces to any one who seemed qualified to receive them.

But on the first evening of her visit self-satisfaction was threatened. She had flung herself over, rather than into, a chair, and Aunt Margaret glanced at her and drew herself up.

"Don't sprawl, dear," she said, with gentle decision.

This to a girl who had been complimented more than once on the "unstudied charm" of her attitudes! Bessie flushed, but she only said:

"I'm afraid its natural, aunty.

There the matter dropped. Probably Bessie forgot the reproof; but it was recalled to her twenty-four hours later, when Aunt Margaret brought to an unexpected conclusion a story of her own girlhood.

"Bessie," she said, abruptly, almost in the instant when she finished the tale, "has any one ever called you ill-bred?"

"Certainly not!" the girl blazed out.

"But dosen't it show ill breeding to be inconsiderate, as you are, of other people's nerves? You have dandled your feet and twisted that trinket and even drummed with you fingers while I have been talking. If I had been a nervous person, which happily I am not, your fidgeting would have driven me frantic. Setting aside any question of discourtesy to me, why don't you cultivate repose? It's more attractive—and more restful—than this perpetual motion."

"Cultivate repose? I never thought about it."

"I suspected as much," rejoined Aunt Margaret, grimly.

Then she went on to say that very few persons know how to sit, much less how to sit still; that this deficiency argues ill breeding or 'slackness' or want of self-control; that if one permits oneself to shuffle to lounge or fidget, one is in danger of losing the mastery over one's body and of falling into "a slovenly habit of mind."

It seemed to Bessie that Aunt Margaret's conclusions carried her a little too far; but the girl perceived, too, that in days when "liberty" is the general watch-word restraint may be all the more an individual duty. Therefore she dropped a few of the habits and mannerisms she had taken into the country, and began to practise certain other modes of behavior. It is not recorded that society or her own family finds her less charming because of the change.—Youth's Companion.

The world is full of life; each life is a tune; so the world is a great orchestra; and of them all how few tunes are played though! How many ended as they were not begun!—B. F. Taylor.

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Preacher: Do you think my sermons too long?

Listener: Oh no. They are not really long, for I have timed them. They only seem long.

Mrs. Hatterson—You don't mean to say that you have no theories about the education of children. Mrs. Catterson—No, I have too many children.

A man desirous of political perferment went to the leader of his party and made known his wish. "Are your personal opinions in harmony with those of the party?" the leader inquired. "I think there will be no trouble in securing a virtual conformity," the aspirant explained; "for five years I have been working as an echo at a mountain watering-place."—The New York American.

A woman who had been abroad was describing some of the sights of her trip to her friends. "But what pleased me as much as anything," she continued, "was the wonderful clock at Strasburg." "Oh! how I should love to see it!" gushed a pretty young woman in pink. "I am interested in such things. And did you see the celebrated watch on the Rhine, too?"

To Remove Paint—Sit down on it before it is dry.

The venerable Bishop Williams, of Connecticut, for many years presiding bishop of the Episcopal Church in America, a bachelor, was talking with a young man from the West about a possible tax a Western State was trying to impose on bachelors, the tax to be increased a certain per cent for every 10 years of bachelorhood.

"Why, Bishop," said the young man, "at your age you would have to pay about \$100 a year."

"Well," said the Bishop quietly and in his old-time vernacular, "it's wuth it."

Doctor Porter had responded to a note left at his door by a farmer, asking him to go as soon as possible to see his little boy, who had "a very bad cold."

The doctor took one look at the child and turned to the mother.

"Don't you know your boy is coming down with measles?" he asked, severely.

"Yes, doctor, I knew he was," said the woman.

"Then what in the world did you mean by writing me he had a very bad cold?" asked the doctor.

The woman hesitated for a moment; then, looking at her husband, she said, with a sullen frankness, "Neither him nor me knew how to spell measles."

Are we doing God's will? We do not mean, Are we doing God's work?—preaching, or teaching, or collecting money—but God's will. A man may think he is doing God's work when he is not even doing God's will. And a man may be doing God's work and God's will quite as much by hewing stones, or sweeping streets, as by preaching or praying. So the question means just this: Are we working out our common everyday life on the great lines of God's will?—Henry Drummond.

Real growth in character comes as so many of the best gifts of God come—by the way. In doing what we believe to be God's will for us, many things lie in the straight line of that fidelity. Every unselfish act makes unselfishness more possible.—H. W. Foote.

Let us be content to do little, if God sets us at little tasks. It is but pride and self-will which says, "Give me something huge to fight."—Charles Kingsley.

Unto the man of yearning thought And aspiration, to do naught Is in itself almost an act,— Being chasm fire and cataract Of the soul's utter depths unseal'd. Yet woe to thee if once thou yield Unto the act of doing naught!

—Dante Gabriel Rossetti.

My business is not to remake myself, But make the absolute best of what God made.

—Robert Browning.

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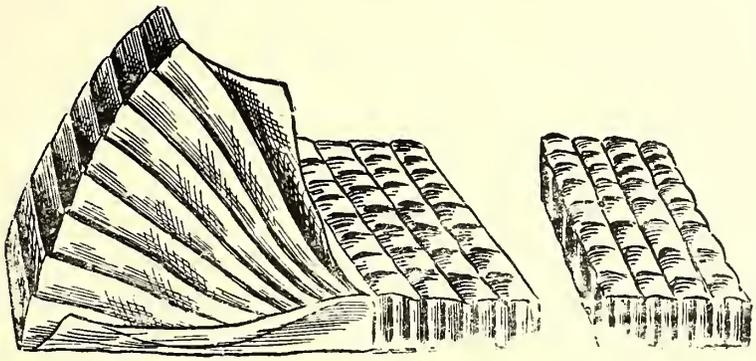
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- city which, while giving away to the weight of the body, ever continues to exert this springiness upward.
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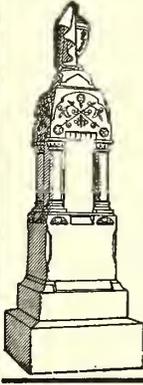
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# PRESBYTERIAN STANDARD

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Established 1858.

CHARLOTTE, N. C., MAY 6, 1903.

Vol. XLV.---No. 18

## A Prayer

IF any word of mine has caused one tear  
From other eyes to flow;  
If I have caused one shadow to appear  
On any face I know;  
If but one thoughtless word of mine has stung  
Some loving heart today;  
Or if the word I've left unsaid has wrung  
A single sigh, I pray  
Thou tender Heart of Love, forgive the sin.  
Help me to keep in mind  
That if at last I would thy "well done" win,  
In word as well as deed I must be kind!

—O. H.

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# Presbyterian Standard.

Established 1858.

CHARLOTTE, N. C. MAY 6, 1903.

Vol. XLV.---No. 18

## Event and Comment.

The Presbyterian Standard has for some time entertained the suspicion that there was something rotten in the Post-Office Department at Washington.

The gift of Andrew Carnegie to Tuskegee of \$600,000 was a great benefaction. It will render Tuskegee less dependent, however, on the good-will of Alabama Legislators and of Southern people generally. We trust that this useful institution will not do like Jeshurun of old who waxed fat and kicked.

One of the sentences in Lyman Abbott's address at the Educational Conference, which provoked a whirlwind of applause, was "Manhood suffrage means manhood first and suffrage afterwards." The Presbyterian Standard of November 17, 1898, commenting on the Wilmington Revolution, said, "Manhood suffrage needs to have a new meaning put into it, with the emphasis on manhood."

President Tucker and Dr. George A. Gordon will represent Trinitarian Congregationalism at the American Unitarian Association on May 20, while Professor Francis Y. Peabody and Edward Everett Hale will represent the Unitarian wing of Congregationalism. The reason Congregationalism has been able to soar no higher is on account of that crippled Unitarian wing.

The South has had a peculiar sympathy for the Boers in their heroic struggle against Britain. The Boers are themselves tasting one of the blessings of defeat. Some of the Dutch preachers went into exile in order to serve their captive brethren on the prison islands, and now 170 of these former prisoners have enlisted as missionaries of the cross. The Confederacy was not the only defeated cause that found "Christ in the Camp."

There were 400,000 pilgrims in attendance at Lowndes during Passion Week and 464 marble tablets were erected as memorials of miraculous cures. That is not so wonderful after all. At least one in ten of chronic invalids have nothing the matter with them and the only miracle necessary is the persuasion that they are well. The comparative insignificance, numerically, of the Christian Scientists shows that the percentage of European weak-mindedness is still much greater than the American.

We gather from the esteemed Interior that the memorial of the Tennessee brethren to the Northern Assembly, asking for a separate Presbytery for the Colored ministers and churches, would stand more chances of being granted, except for the dreaded comments of the interested "gallery folk," namely, the Southern Presbyterians. If things have come to that pass, the Standard will instruct all the gallery folk to stuff their handkerchiefs in their mouths and restrain any smiting together of the hands or shuffling as to their feet. To keep from saying: "I told you so," is to be almost great. The Southern Church will try to be almost great. Never mind the galleries.

Archbishop Gregoris Aglipay continues to exercise the Romanist authorities in the Philippines. Those authorities dallied so long over the Friar question, in the vain endeavor to save the Catholic reputation that these Catholic Mormons had badly damaged, that Father Aglipay and others, who had no doubts about the iniquity and the impossibility of the Friars, proceeded to set up for themselves. Of course he was ex-communicated, but he had been ordained a priest by Catholic authority and it is difficult for the ignorant and un-

taught Filipino to understand how the priestly power, once conferred in regular form, can be taken away. At any rate Aglipay is now an Archbishop and claims three million followers and really seems to be running a sort of Anglican Reformation in the Philippine Islands, holding on to the forms but denying the authority of the Catholic Church. American occupation is healthier for the Aglipays and for Protestants of all kinds than the Spanish rule ever was.

Extremes meet in wondrous ways. The Catholic opposition to the Bible in Public Schools is well known. But we were greatly surprised to read that in the meeting of the Executive Commission of the Pan-Presbyterian Alliance, the other day, Rev. W. S. Plumer Bryan, D. D., was opposed to the use of the Bible in the schools, as a relic of Popery. The Commission decided against Dr. Bryan's contention and also suggested that there should be some special training given as to the principles of the new psychology.

The Y. M. C. A. in South Africa is flourishing. It has an Association building at Cape Town, costing \$75,000, one at Durban, costing \$85,000, while the Johannesburg Association admitted one hundred and fifty seven members recently in one month and is contemplating the expenditure of a quarter of a million dollars in the Transvaal. It is good to know that the Y. M. C. A. stands open to receive the thousands of adventurous young men who have gone to South Africa for their fortunes and are too apt to leave their religion behind them.

Christendom is the name of a new weekly religious magazine modeled after the Outlook and the Independent and published in Chicago. It has only published two numbers and its editorials show a little crudeness as though the editors were not yet well in the current of thought and events. It always takes a little while for a new staff to work off accumulated material for which there has hitherto been no outlet. But the scope of the magazine is admirable, and if it is true to the ideals and can steer clear of the liberal faction in trying to be Catholic, it will serve a great end in the Kingdom of God. We have often thought that such a magazine might be established representing the fundamental faith of all Christians and wielding the force of the combined Christian conscience of the nation. We note that Dr. Edwin A. Alderman is a corresponding editor. We welcome Christendom to our exchange table and "wish it mighty well."

Says the Living Church: "One of the sectarian papers remarked recently that while the religious press generally gave sympathetic references to the memory of Phillips Brooks on the tenth anniversary of his death, the press of the Episcopal Church was a notable exception." It then attempts to defend this silence. It admits that "Phillips Brooks was the power that turned intellectual Boston away from Unitarianism back to the orthodox doctrine of the Triune God," but declares that he could not see that the love of God had extended the Incarnation, through time, to all men, by means of the Sacraments. He seems never to have appreciated that the incarnate life was born anew in Baptism, and given as food through the Holy Eucharist. And there was his narrowness. . . . He was not broad enough to be a Catholic Churchman." The only parallel to this accusation from The Living Church against Phillips Brooks for narrowness because he refused to believe in Transubstantiation, is the case of the drunkard who thinks the sober man is intoxicated. But if the Episcopal Church wants to emphasize how much bigger Phillips Brooks was than his church, the "sectarian papers" can urge no plausible objection.

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For table of contents see page 16

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### The Unity of Brethren.

One of the shortest psalms has one of the sweetest lessons: Behold how good and how pleasant it is for brethren to dwell together in unity. Such unity blesses the whole body—as the precious ointment upon Aaron's head ran down to the skirt of his garment. Such blessing reaches high and low with its gracious distillation—as the dew of High Hermon descendeth upon the lowlier mountains of Zion. And that unity commands the Divine blessing—even life.

To pass by other and familiar applications of the truth, in the family, the community, the church, it is evident to any man with an eye that the new and fragrant and gracious life of our nation must spring, is springing, from national unity.

The gathering of Northern and Southern men in Richmond last week was a manifestation of that new life. Northern men spoke fitting words of Southern statesmen and heroes. Southern men spoke frankly of Southern problems. But it was also evident that the sympathetic reception of every true word that was spoken pointed to the fact that the nation is beginning to claim the past glories of both sections as her heritage and the present problems of both as a national concern. We are more than Northerners or Southerners. We are Americans.

This result would never have been reached if either section had been untrue to its best ideals.

At times in the past it has seemed that those ideals were irreconcilable. They rose like two massive pillars, parallel, at first, as far as the eye could reach. The cowards and the fools would have had those pillars lean like Pisa from the line of the perpendicular, in the vain hope that the laws of moral gravitation could be defied and the two ideals be forced toward each other. That would have meant the loss of all noble traditions. Not so does truth deal with those who love it. There was a better way.

The ideals did seem hopelessly contradictory. The patriot of the South was the Rebel and the Traitor in the Northern view. The patriot of the North was the Invader and the Tyrant in the Southern view. The Southern slave-holder was a monster of cruelty. The Northern abolitionist was a fanatical infidel. And yet individuals of both species proved to be decent folk. Moreover the war had left the problem of the negro as an ever present reminder of its issues and consequences.

So North and South cherished their own ideals and each was true to its past. Gradually both sections began to recognize, as the two pillars grew upward into the sunlight, that each seemed straight and true. Then both began to understand.

The South made, at length, the great and sweeping admissions, first, that slavery was a curse from which it was well rid, and second, that a union of States was better than two rival nations. But the admissions have not been all on one side. The South held to other truths which have been yielded. It was seen first that Reconstruction was what General Armstrong said it was, a bridge of wood over a river of fire. It was learned next that the grant of unlimited suffrage to the negro was an error with infinite possibilities of evil for both races. It was seen that the negro was an inferior race and could not be lifted, by outside aid, into the equality that had been claimed for him; that he must work out his own salvation. It was recalled that slavery itself had its roots in man-stealing and man-selling and that New England man-stealers and man-sellers were at least equally guilty with Southern slave-buyers; and that it was eminently fitting that both sections should walk backward and throw the mantle of charity over the shame of a common sin. It was seen that Southern slavery had been an education for the negro from cannibalism and bestiality into comparative civilization, while Reconstruction, for which no one now has a good word, indicated the evils of the sudden and universal abolition of slavery against which the South protested. It is beginning to be seen, last of all, that the great argument as to the powers of the Nation and the State grew out of the silence of the constitutional founders of the Republic; that some time or other it had to be settled by the arbitrament of the sword; that the legal and constitutional right of secession was opposed by the natural right of a nation to protest against self-destruction by division; that the man who fought for the liberties of his State was as true a patriot as the man who fought for the preservation of the Union, and that only by the cementing power of heroic blood, freely spilled, could there be Liberty and Union, now and forever, one and inseparable.

So men builded better than they knew. And now the great plan is becoming visible. The two grand pillars of historic truth, of noble ideals, have risen side by side, from rugged base to polished capstone, and by mutual sympathy and respect support the triumphal arch beneath which pass in procession the heroes and statesmen and seers of the North and of the South, the immortals of the Nation!

This, it seems to us, was the real lesson of the recent Conference in Richmond. The last session of that Conference was held within a stone's throw of the old Confederate Capitol in memory of a member of the

Confederate Congress afterwards a Representative of the Federal Government at a Foreign Court. The lesson is well worth the learning by any who may have imperfectly grasped it. So we make no apology for yielding editorial space this week to the address which, perhaps, has best set forth the unity of the Nation and the new life that comes from that unity of brotherhood and peace.

#### NORTH AND SOUTH.

ST. CLAIR MCKELWAY.

An address delivered at the Southern Educational Conference, Richmond, Virginia, April 23, 1903.

"My friends: Those for whom and with whom I have the honor to speak would bring to those to whom I have the honor to speak the greeting of the North to the South. New York, from which I come, and Virginia, in whose capital city I speak, belong to the aristocracy of America. They are numbered among the original Thirteen. Both are battle-scarred, with revolutionary suffering and crowned with revolutionary triumphs. Both have been united to defend the Union against every foreign foe. Both are a unit in the spirit of right between men and of justice between states which makes and which alone can keep the Republic peace. Our public life and our public forces have undergone without structural shock a continuous development of a century and of a quarter of a century of years. Yours underwent prostration and re-creation into and under absolutely new conditions within a time less than half a century past. Of memories you have as rich an heritage as we. But from some responsibility and from some retarding causes you are free—and we are not. You had the not always injurious opportunity either for a man or for a state to begin all over again. We inherit and we carry all our years with all their infirmities and with all their errors, as well as with all their advances and successes. You should be better than we are, for "purified as if by fire" is the figure of inspiration which signifies disincumberment from alloy and deliverance from dross, release from rust and from many corrupting and corroding influences. The resultant is the contemporary South, which attests not only the originality, the resiliency and the indestructibility of your section, but also the homogeneous character of our now happily common country.

"The contemporary North is in sympathy with the contemporary South. We recognize that with you, as with us, the folk who face toward the future outnumber those who face toward the past by many to one. The young captains and the young soldiers of industry refuse no reverence to the veterans of the Civil War on either side, but the men of this generation are determined to run it. The sons will preserve and will magnify the fame of their fathers, but they will not foster or fight over again their feuds, since the fathers themselves, an illustrious and a pathetically thinning band, long ago renounced rancor and dissolved differences. Let what people that may elect to do otherwise, the Effectives, both of the North and of the South, to-day believe in factories quite as much as in pantheons, in energy more than in inquests and in school houses more than in graves. A spent quarrel not of our making and not of yours, shall not be revived or reworked to the unmaking of either of us. We will filially honor the shades of our ancestors, but we will not cut ourselves among their tombs. We will honor, as children their parents, the survivors of the struggle between the states. May their days and ours be still long in the land which the Lord our God gave to them—and to us. The fullness and the fervency and the faith of that prayer shall not, however, affect the fact that to the men of each generation belong the moiety of the duties and the whole of the destiny of that generation. Our fathers fought out the questions which their forefathers left unsettled. We recognize and rejoice in the settlement of those questions. But we are resolved that neither the charm of historical

study nor the passions nor the pathos of poetry, nor the pious exaltation which shrines incite and monuments inspire shall to-day hold back North and South from the new and noble obligations and from the benign and brotherly competitions of this teeming time. Better a decade of love and of peace than a cycle of the mutilations and of the memories of a civil war!

#### TWO SECTIONS ONE IN FEELING.

"Let what I have said explain and justify my omission to dwell on sentimental lines of allusion. Frankly, I think those lines have been overworked. There was reason for accenting them until a few years ago. The reason ceased when the object was attained. It was attained when it became neither singular nor unpopular to have and to hold in either section views which were different from those which predominate its thought. We of the North have opened to the men of the South among us the gates of all possible preferment. Those to whom such gates have been opened keep as holy traditions that estimate of the civil struggle which they maintained in the forum or defended in the field or learned from the songs their mothers sung over their cradles. Their cherished hold upon lapsed questions no more interferes with usefulness, acceptability and popularity with us than does any other heirloom in the furniture of their minds. Among them I could name congressmen, judges, legislators and many master helpers in great commercial and fiduciary trusts. Moreover, with us they belong indifferently to either political party or, better yet, some of their views are in every party and all of them in none. With you, I hope, is the same spirit of liberality. You can feel it as much as we do, though you cannot show it so readily as we do. We appreciate the reason why. With us there is no race question that comes as near to us as our doors. With you there is. Beside, there are not so many of you as there are of us, nor among you is there so large a proportion of those who differed from you in the past, as the case is with us. The number of people determines the quantity of government. The quantity of government determines the number of preferments. In the same way the amount of population determines the volume of business, and that in turn determines the appeal of ability to opportunity and the yield of opportunity to ambition. There is a fact, however, which has not escaped our Northern notice. Those of our people who come among you stay among you. They would not do that if they did not like you.

#### INDEPENDENCE INCREASING

"Nor has another fact eluded observation. They not only like you, but they grow into voting with you on questions which affect their business, their home interests and their racial instinct in the South. If with us they were adherents to one party, with you, by force of circumstances, they become adherents to another. This does not necessarily involve any change of fundamental views. It only involves a question of relationship. A blanket could cover both parties in nearly every state on any questions which they sincerely advance. But a blanket would not cover and it cannot be stretched to cover which of the two parties in all the circumstances is the better instrumentality for the results which must be fostered and preserved in the interests of civilization and the home. Still with you and with us in intellectual contemplation party is becoming a factor, not a fetish; a servant, not a master; a means, not an end. Any other view of it than this tends to make a man not a citizen, but a slave; not a suffragan, but a serf; not a voter, but a victim. However it may be with you here in the South, with us in the North only the politicians grieve over the disintegration between parties or within either party. Only those who have long lived and who would longer live upon the public treasury are sorry that the people are inclined with increasing frequency to change their servants at the capital either of the nation or of the state. That tendency corrects the vicious habit inherent in too many officeholders of fawning upon and of fearing their constituents instead of instructing them

and leading them. They would substitute isms for principles, devices for doctrines, bids for facts, promises for performance, diatribes for discussion and defamation for definitions. They would appeal to the prejudices and to the demands of an organized few instead of to the interests, to the honor and to the duty of all. With us the tide of truth and of manhood has risen higher among the people than among the managing politicians. There has been a manifest and an overwhelming revolt against the lowering conception of public intelligence by beaten bosses, by misleading leaders, by discomfited demagogues and by stranded cranks.

#### SOME ADMISSIONS.

"While at the confessional, let me admit that with us the question of how government shall be conducted on its business side outclasses the consideration of how it shall be conducted on the lines of its theories. The issue of clean and honest, frugal and simple, responsible, indictable and punishable administration with us overlays issues of purely fantastic import. We have got through with the currency question, and we hope you have also. As to you this supposition may be wrong or premature, but we have learned in a hard school of experience and of suffering that cheap money degrades not only our fiscal standing at home, but our commercial and moral standing among the nations of the world. To their opinion we cannot be indifferent. With their general welfare our own is bound up. We have also learned, and we hope you have, that periodical business uncertainty means periodical, if not intermediate, business prostration. And we have also learned that he should be regarded as selfish and not as statesmanlike who would gamble with the interests or fears of business for political purposes or for political effect. While bearing the ills we have rather than flying to others which we know not of, the sanity of the North and, we hope, the sanity of the South, would retire from the field of experiment the attempt to harmonize in a single enactment of mammoth proportions and of infinite intricacy the theories of any political party or the avarice of any two in combination. We would like to substitute a bi-partisan or non-partisan commission of business men as a permanent corps of experts on economic subjects for a system of competition responding to the greed of contributing and recouping monopolies, or to the intellectual indigestion of anemic visionaries. Our business laws should be a hodge-podge neither of hysterics nor of hypocrisy. The dictionary is too small for the mind of a child. The ramified needs, the multitudinous interests and the diversified resources and activities of our people are too large for settlement on party lines. The effort to satisfy the wants and the notions, the views and the dreams, the hunger and the appetite of combinations and sections by political legislation have freighted with scandal and clogged with confusion more than one endeavor to make the streams of revenue run up hill, to stimulate trade by destroying markets, to reduce the cost of living by taxing necessities and to promote the content of the poor by letting in luxuries free. Our people are aroused and, we hope, yours are aroused with us, to the nonsense, and worse, of all this sort of thing. We may have to postpone any new method of business adjustment till after the national convulsion of 1904. But after that task, from the very friction of two schools of opinion independent men should deduce a plan to secure just such legislation as will bring revenue to a needed figure and as will for the rest of the matter let well enough alone. We have been beset by theories and we have been confronted by contentions. We prefer the conditions we know to the theories we do not know, the devils which we have to the devils that may desire to have us.

#### AGREEMENTS OUT-CLASS DIFFERENCES.

"If I have touched upon public subjects, I have tried to do so without offense. No body of Americans can meet without thinking of them. No gathering called in the name and cause of education can well keep its mind from them. No company from an extremely

practical portion of the land can greet the representatives of the great state of Virginia without a consciousness of the common needs of a common nationality. From what I have said I have purposely left out the party nouns and the party adjectives which have to men, otherwise sane, the incensing effect of red rags on the horned and bellowing terrors of field and of plain. My countrymen, if we leave the quarrel words out of our contests or out of our contentions, out of our speeches and out of our journalism, we will go far toward finding out that the things wherein we agree vastly outnumber and immensely outclass the things whereon we differ. Take, for instance, the lapsed question of bimetallism. That was a great and mouth-filling word with us as well as with you. I never knew of a human being who was against it, if international agreement made it possible, or who could tell how such agreement could be brought about. We learned that if we went at it alone the nobler metal rose to a premium and its parity with the baser would become a barren ideality. We learned that if we undertook it in conjunction with other nations they must be nations of our own class and that such nations refused their co-operation. We could not undertake it of ourselves. We could not propose it to our peers among governments without drawing their respectful declination. Our politics had been better, our lives had been sweeter, our friendships had been finer, had we left such quarrel words as Silver Craze, Gold Bugs, Coin Clippers, Plutocrats, Bloated Bondholders and Roaring Repudiators out of the contention. Take any other of the subjects, for instance, by which with wind and tongue demagogues have divided our people. Recur for a moment to the tariff. The concern of it must be revenue for the government. An auxiliary consideration of it must be the wage of the people. The first must be enough, and the second must not be reduced. It logically follows that duties must conserve and preserve rates. That rule followed out would produce a business tariff which it would be a satire to baptize with any party name; as much of a satire as it would be politically to christen a civil or a criminal code.

"In the same way, take up Civil Service Reform. It is based on the proposition that public business is business, and that it is not more or less with the word public put in front of it than with that word left out. From this, it follows that as for all business competency, fidelity and intelligence should be a condition of appointment and a security of tenure, so in all business should merit, experience, capacity and character deserve and obtain promotion. Should our state governments and our national governments apply to their business the sanity, the justice and the enterprise which flowered into such Southern results as the Atlanta, the Nashville, the Charleston, and the New Orleans Expositions, making them splendid successes of art, skill, labor and co-operation, mixed with brains, we should almost reach the threshold of the golden age which is the desire of nations. What stands in the way of this is something of which we have no right to be proud and yet which we have no power to deny. We realize it in the silence of our consciences. We admit it in the candor of personal intercourse. It is the barbarous theory that politics is war, that offices are spoils and that elections are a motley alternation of eviction and of loot. But for the superiority of our national character to our national contentions, this theory would be carried from controversy into conduct. That done, we could almost dispense with all officers except sheriffs and receivers. I plead, for the debates of politics and for the arguments of journalism, the sanity of spirit which maintains the credit of our Republic and which gives to its service the stability, solidity and morality which should be questioned only in the caves of Sicilian bandits or on the decks of pirate ships in Chinese seas.

#### NEED OF CANDOR AND LIBERALITY.

"I might run the gamut of all questions by which, since the war, South and North have been at times divided, and by which they have been divided within parties as well as between them. My object, however,

will have been accomplished if I have suggested to the friends with whom I came and to the friends that we have made here, the fact that we all really agree rather than actually differ on matters of vivid and vital concern to our commonwealths and to our republic. Too little of our argument argues. Too little of our debate debates. Too much of our contention is about names rather than about things. Too much of our controversy is around terms rather than around truth. Too much of our talk is for victory rather than for veracity. Reform in these respects must be inductive rather than direct. It must begin with the chief sinners, our statesmen and our journalists. We must impart into our writings and into our speeches more of candor and less of passion. We must make our words purposely plain rather than deliberately ambiguous. The best place for us to look for the best public is in our own hearts. What there we find to be true will be everywhere and everlastingly true. The things other men are thinking about are the things we think about when we think within ourselves. The statesman or the journalist who does that becomes, by the laws of universal nature, on confidential terms with humanity. "To thine own self be true," was the injunction of Polonius to Laertes. "Know thyself," was the injunction of a still greater philosopher. Thereby comes courage. Thereby comes strength. Thereby comes the assurance, which made the heart of Paul indomitable and the words of Paul immortal: "If God be for us who can be against us!" The intense earnestness and the equal simplicity which will follow from the conjunction of our own heart with the heart of the race will make oratory unstilted, journalism unsophistical, statesmen fearless and free. It would deliver us from the miserable spectacle of Northern and Southern Senators and Congressmen voting for what they condemn in their own minds, yet voting for it, lest the rapacity or the ignorance of their sections may defeat them for re-election. The wretched manifestations of men of historic names and fames talking driveling slush to rabble throngs would not then challenge the scorn of man or the judgment of heaven. The people of both sections are far better than those who give to them a low moral rating. Their intelligence is far greater than is that of those who serve out to them the food on which fools are fed. Readers better edit editors than editors their papers when the latter put into them anything which they know to be wholly false or only partially true.

#### LEADERS EARNESTLY WANTED.

"My state, your state, our nation, await the men of thought and the men of action to clear the way. At no time was the need of them greater or the prospect of them more auspicious. None of the periods of the politics of mediocrity or of intellectual immorality in America has been long. When one party has seemed nearly destitute of statesmen and when the other has seemed to be overstocked with partisans of the second rank, some thinker or some moralist has risen or recurred to view, to speak the longed-for and the desired word to the attentive ear and to the hoping heart of a noble people. I know that such a man will somewhere be found—or rediscovered. I know not whence he will come, but I know that at our end of the country political philosophy was not all buried in the grave of Hamilton, or judicial greatness with the bones of Kent, and that practical statesmanship was not committed to the dust when DeWitt Clinton was laid to rest or Silas Wright tenderly entombed. And so I know that not in Virginia is the roll of great men the roll of the dead alone. The spirit of Patrick Henry is as alive as are his words. The sublimity of Washington can be conceded to no single mortal, but portions of his transcendent qualities can be ascribed to the heirs of his fame and to the guardians of his dust. The versatility, the philosophy and the genius of Jefferson may be united in no one being, but his virtues and his principles cannot be confined or restrained—or parodied—in the state which he virtually made and which in large sense made him. The example as well as the decisions, the charac-

ter as well as the logic," the life as well as the learning of John Marshall are neither an extinct nor an outlawed inheritance among his people. The genius and the faith of Stonewall Jackson will ever be a factor among these whom he led and for whom he died. The greatness and the grandeur, the magnanimity and the modesty, the consecration and the courage, the example and the incentive, which were personified on the field of war and in the still air of delightful studies in collegiate shades, will be not only forever a benediction, but forever a transforming influence, not only within Virginia, not only within the South, not only throughout the Republic, but across the seas and around the world, wherever is said or read the name of Robert E. Lee.

"Nor can any New Yorker, nor can any Virginian any more than any Georgian, nor can any American, especially can no American of my profession, despair of commonwealth or of country when he recalls the familiar figure and the shining face of Henry Grady. His presence was an incarnate welcome. His voice was an inspiring appeal. His thought and the memory of it are an uplifting power. From the South he gathered, so to speak, his heart and mind. His experience of it made the very blood and brawn and brain of his life. He gathered the best of what he was and knew and felt and had wrought into deathless words which he came up among us to deliver, and, delivering, to die. More immortal he than the immortals he joined. He entered their ranks younger than they were at their translation. The initial date of his eternity was earlier than theirs. Better, perhaps, that he died on the threshold of a great career. He died at the zenith of the possibilities of youth. He was saved from the misinterpretation of the years and from the disappointments and the misconceptions of the evil to come. Neither mental nor physical decrepitude was to be his. Of him and of all the great souls of the South in whom the North rejoices as in a precious national possession it can be said:

While 'round the sun old Mother Earth  
Pursues the ever fleeting years,  
A nation shall recount their worth  
With mingled pride and joy and tears.

"Fellow citizens, let us remember the oneness of our American derivation and destiny. Let us be thankful that in the baptism of blood all serious causes of division and reproach were purified away. Let us be grateful for the years of peace through progress and of progress through peace. Let us hail them as but the prelude of still better days to come. From this tableland of time, looking backward on the past, and forward on the future, let us strike hands for the betterment of politics: for the cleansing of rule; for the moral trusteeship of private wealth and of public office; for the lifting of poverty, through self help, into comfort; for the considerate leadership of ignorance into knowledge; for the transmutation of provincialism into patriotism and of patriotism into philanthropy. In this work while our country is our solicitude let our field be the world. While our countrymen are our preference, let humanity be our client. By recasting ourselves on the lines of God's laws in our hearts, our state shall prosper, our cities shall come to honor, our communities shall conquer the pinnacles of material and of moral achievement, and our nation shall attain to the benign purposes of Deity in its discovery and in its development. And from the vantage ground of this republic will sweep streams of blessings to all the race of man. If to this we here dedicate and here consecrate ourselves, the North of our homes and the South of your hearts, the North and the South of our country, will eventually be constrained to admit that we sought well and thought well and wrought well for their behoof and for our own."

The requisite two-thirds of the Presbyteries in the Northern Church have voted to accept the revision of the Confession as recommended by the last General Assembly. Only two Presbyteries have voted against the overtures.

## Devotional.

### Five Essentials.

If you will stop a while to think into it you will find that a rightly rounded Christian life has five essential characteristics

The second of these is a heart-love for the old Book of God: Not reading it as a duty. Taking a chapter at night because you feel you must. I do not mean that just now. But reading it because you love to; as you would a love letter or a letter from home. Thinking about it as the writer of the one hundred and nineteenth psalm did. Listen to him for a moment in that one psalm, talking about this book: "I delight," "I will delight," "My delight"—in all nine times. "I love," "O! how I love," "I do love," "Consider how I love," "I love exceedingly," again nine times in all. "I have longed," "My soul breaketh," speaking of the intensity of his desire to get alone with the book. "Sweeter than honey," "As great spoil," "As much as all riches," "Better than thousands of gold," "Above gold, yea, above fine gold." And all packed into less than two leaves. Do you love this Book like that? Would you like to? Wait a moment.

The third essential is right habits of prayer. Living a veritable life of prayer. Making prayer the chief part not alone of your life, but of your service. Having answers to prayer as a constant experience. Being like the young man in India who said, "I used to pray three times a day: Now I pray only once a day, and that is all day." Feet busy all the day, hands ceaselessly active, head full of matters of business, but the heart never out of communication with Him. Has prayer become to you like that? Wait a moment.

The fourth essential is a pure, earnest, unselfish life. Our lives are the strongest part of us—or else the weakest. A man knows the least of the influence of his own life. Life is not mere length of time, but the daily web of character we unconsciously weave. Our thoughts, imaginations, purposes, motives, love, will, are the under threads: our words, tone of voice, looks, acts, habits are the upper threads: and the passing moment is the shuttle, swiftly, ceaselessly, relentlessly, weaving those threads into a web and that web is the life. It is woven, not by our wishing, or willing, but irresistibly, unavoidably, woven by what we are, moment by moment, hour after hour. What is your life weaving out? Is it attractive because of the power in it of His presence? Would you have it so? Wait just a moment.

The fifth essential is a passion for winning others one by one to the Lord Jesus. A passion, I say. I can use no weaker word than that. A passion burning with the steady flame of anthracite. A passion for winning: not driving, nor dragging, but drawing men. I am not talking about preachers just now, as preachers, but about every one of us. Do you know the peculiar delight there is in winning the fellow by your side, the girl in your social circle, to Jesus Christ? No? Ah, you have missed half your life! Would you have such an intense passion as that, thrilling your heart, and inspiring your life, and know how to do it skillfully, and tactfully?

Let me tell you with my heart that the secret not only of this, but of all four of these essentials I have named lies in the first one which I have not yet named, and grows out of it. Given the first the others will follow as day follows the rising sun.

What is the first great essential? It is this—the unrestrained, unhindered, controlling presence in the heart of the Holy Spirit. It is allowing Jesus' other Self, the Holy Spirit, to take full possession and maintain a loving but absolute monopoly of all your powers.

S. D. Gordon, in Daily Bible.

The colored sunset and the starry heavens, the beautiful mountains and the shining seas, the fragrant woods and the painted flowers, are not half so beautiful as a soul that is serving Jesus out of love, in the wear and tear of common, unpoetical life.—F. W. Faber.

## Missionary.

### Two of the Seven.

You have heard of the call for seven men to reinforce the North Kiangsu Mission.

I would like to press the call for two of the seven, in this portion of the mission.

Why? Because the present force is inadequate for the needs.

Look at our immediate field. Making a very moderate estimate, it includes 4,800 square miles. Allowing a village or town for every four square miles, we have 1,200, varying in population from one hundred to one hundred thousand. Of these not one in ten has ever been visited by a missionary, while those that we are able to visit regularly could be counted on your fingers.

Indeed, to adequately carry on the work in and around the one city of Hsuchoufu, would require all the time of our whole force.

But look beyond. I am now visiting a field in the province adjoining us on the South. This field, full of towns and villages, is not worked by any denomination, and looks to us for light.

On returning, I hope to visit Honan, the province on our west. The eastern part of that province, larger than our own field, has never been evangelized.

One lone Baptist has been living there a few months, but I understand that he expects to go elsewhere. Destitution on every hand. All is darkness!

For this great work we have only a few sharpshooters. Of this force, Dr. Moore is occupied with the patients that come from far and wide. The station work in this city, as large as Richmond, Virginia, including Sabbath meetings, hospital work, street chapel school, and other lines, take all of Mr. Grier's time and part of mine. The ladies have their hands full in the city and suburbs. Thus the hundreds of cities and towns and villages with the two outlying fields, get only part of one man's time, and are not adequately evangelized. *Quod erat demonstrandum.*

But the field is open for work. Wherever I go the people crowd around, and buy books as fast as I can sell them. Rarely, if ever, do I visit a city without finding a few people of good standing who come to call on me, and wish to be friends.

The officials are usually friendly, at least on the exterior. There is a strong desire for all knowledge about Western things.

Now is the time to press the work. The night of 1900 is past; other nights will doubtless intervene before the light finally dispels this awful darkness; let us work while it is day.

Yours in Christ,

Hugh W. White.

Hsuchoufu, China, March 18, 1903.

Writing in mid-ocean, on his way from San Francisco to China, Dr. W. S. Ament alluded to his glad anticipations of participating in the work of building up the Christian civilization in the old empire. "I shall rejoice," he says, "when the walls of the old city of Peking have in sight. I long for them as for hid treasures. The old city belongs to God, bought by the blood of the martyrs and tears of the saints, consecrated by years of Christian labor. We want our heritage."—Dominion Presbyterian.

An undenominational work among the Arabic speaking Jews in Bombay has been carried on by Mrs. Cutler since 1895. A day school and a Sabbath-school, in connection with the work, were broken up in 1898, after the baptism of one of the teachers (a Jewess), and even to-day the anger of the Jews is so great that they still refuse to send their children to the schools. A large work among the 14,000 Beni Israel (black Jews) in Bombay and neighborhood is carried on by Miss Trott and Miss Campbell, in connection with the Zenana Bible Mission, who have 3 large schools of many year's standing.—Dominion Presbyterian.

## Sunday School Lesson.

CONDUCTED BY REV. H. G. HILL, D. D.

### The Plot Against Paul.

Acts 23:12-22. May 10, 1903.

The day after his arrest Paul was brought before the Jewish Council for further investigation of the charges against him. In this assembly were both Pharisees and Sadducees, who differed much in their religious views, and their violent dissensions respecting Paul caused the chief captain to have him removed to the castle. That night the Lord appeared to Paul to comfort and encourage him. So multiplied had been his troubles since reaching Jerusalem that he might have feared that he made a mistake in going there, and the events of the next day showed that dangers were thickening around him. But the Lord says, "Be of good cheer, Paul," and assures him that as he had "testified of him at Jerusalem so he must bear witness at Rome." Our lesson then describes the plot against Paul and we may consider it under several heads.

1. The Conspirators Against Paul.—These were fanatical Jews, assuming that Paul was an enemy of the Jewish faith and worship, and that it was lawful and praiseworthy to destroy him by any means.

They were bold, desperate men, willing to employ deception and bloodshed to accomplish their purpose and to resort to violence, even in the presence of the soldiers, representing Roman authority. They were numerous, for more than forty engaged in this conspiracy. They bound themselves to slay Paul, not only by covenant, but by oath and endeavoring to confirm their purpose by the sanctions of religion. They determined to postpone the most vital matters for achieving the end proposed and to "neither eat nor drink until they had slain Paul. No doubt they supposed that they were doing God's service and that they should deem their design approved of God, argues great blindness of mind and deadness of conscience. But fanatics often have perpetrated most wicked deeds in the name of religion, and have given thanks to God that they were enabled to commit murder. The massacre of St. Bartholemew's day is a memorable historic example.

2. The Co-operation of the Priests and Council.—It is not so surprising that some misguided men moved by religious passion and prejudice should have originated this plot against Paul. But it seems singular that they should have sought the sanction and co-operation of the priests or ministers of religion and of the council or highest court among the Jews. The conspirators tell these plainly their purpose and seek their aid in securing access to Paul and accomplishing their nefarious design. They propose to the council to share in the deception, to pretend that they desire to inquire something more particularly concerning Paul and to give them an opportunity for slaying him. What a fearful state of morals existed among the Jews at this time, when the priesthood and the highest tribunal for maintaining law and order could be appealed to, to approve and further a scheme like this. But since Paul's day priests and Ecclesiastical courts have often lent themselves to the perpetration of wickedness.

3. The Plot Defeated.—Human plots that interfere with the designs of God always fail. It was the Divine purpose that Paul should go to Rome as a witness-bearer, and this attempt upon his life only served to start him on the way to his destination.

The design of the conspirators was foiled, not by miraculous means, but by the operation of natural causes, guided by Divine Providence. The plot became known as a wicked design, shared by many, is liable to be divulged. Paul's nephew, prompted by natural affection, warns the apostle of the impending danger. By Paul's request the young man is brought to the chief captain and tells his story. His account shows the Roman officer that an attempt may be made to set aside his authority and to impair his efficiency in maintaining law and order.

## Westminster League.

CONDUCTED BY REV. HUGH W. HOON.

### The Lad with the Loaves and Fishes.

John 6:9-13. Topic for May 17.

The religion of Jesus Christ is different from all other religions in many respects. It is the only religion which offers an atonement for the sin of a world. It is the only religion in which the Supreme Being worshipped, is just and yet the justifier of those who come to Him. It is the only religion where justification rests upon faith and not upon the actions of the justified. Not only is it different in its basal principles but it is different in its details. It is the only religion whose saving principles are so simple that they may be grasped by the lowliest and most ignorant and which at the same time offers rich treasure to the profound student who delves deep into the deposits of truth which it contains. It is the only religion which makes a large place for childhood and for those of small capacities to perform important work.

In the story of the lad with the five barley loaves and the two small fishes we have an illustration of how Christ used the small capital of a boy to accomplish what a few minutes before had seemed an impossible undertaking to grown men. It is ever so. The five barley loaves were insignificant, but back of them lay the power of God and they became just as sufficient for the needs of the people as is God himself, for the storehouse of God was in them so far as the physical needs of the people were concerned that day. So God still "hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty; and the base things of the world and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are."

And men are constantly discounting these small things and continue to figure as did the disciples: "There is here a lad with five barley loaves and two small fishes, but what are they among so many?" Whenever any great task is to be performed, men say, "what are we with such a task before us?" Like the disciples they do not know their Lord. He is as strong as the world's need, but people can't believe it.

Christ told the disciples to bring the lad to him, and to make the people sit down. They must do just as far as they had the power. We must bring our capacity for work, even if it is small, and we must do all we can if we expect Jesus to do the rest. But are we doing this? How many are refusing to offer their small abilities to Jesus because they are not big!

The children have something to do for Jesus and He would have them do it. They ought to be encouraged to do their own little part. They ought to be made to feel that in the eyes of Jesus their little, well performed, is just as pleasing as the larger tasks of those more capable.

It was Andrew who brought the lad to Jesus. If we study the character of Andrew we find that it seemed to be a fundamental principle of his life to be bringing someone to the Saviour. Once it was his own brother, Peter; again it was some Greek stranger, and now it is a small boy. To one who is in earnest to be useful in bringing folks to Jesus, it will make no difference whether it is a man or a boy who is to be brought, he will receive the same attention. Some people have tried to apply the arithmetical rule of ratio and proportion where a man is made equal to two or more boys, as to the value of bringing boys to Christ. If there should be a difference made at all, it ought to be made in favor of the boy. The man has the wasted life behind him. The boy has life with all of its promise and influences before him. If possible stop him before he starts on the journey to the "far country."

The child as a unit may seem a small thing but childhood taken collectively, is the reserve force of the Nation and the Church.

## Contributed.

### THE SOUTHERN EDUCATIONAL CONFERENCE.

(Editorial.)

Dr. Peabody's address on Thursday night on "knowledge and service" was one of the features of the Conference. Dr. Lyman Hall of the Georgia Institute of Technology rode the hobby of industrial education a little too fast and too far. But he rode well. He did not see why the training necessary to take the legs off of a man should be any more honorable than that required to put good legs on a mahogany table, or why the men who were to get something out of the ground should not be taught as carefully as the doctors are in order to put people into the ground.

He was followed by Josephus Daniels, who made an excellent address, concealing nothing of the attitude of Southern people toward negro education, detailing eloquently the conditions of poverty that the South has had to face, describing the further obstacles of isolation by mountain and swamps and the sparseness of our population and yet with a note of resolute hopefulness, declaring that the South was advancing rapidly in education as in wealth, and that her people were afraid to close the door of hope and opportunity upon any people, however disappointing educational experiments had hitherto been. We noticed that Mr. W. H. Baldwin applauded Mr. Daniel's propositions.

Chancellor Kirkland of the Vanderbilt University made a ringing address, with the note of true Americanism vibrating throughout.

On Friday afternoon Dr. Venable, of the University of North Carolina, spoke of the work of the University in the Southern States, an admirable address. Professor Mims, of Trinity University, talked of the necessity of consolidating the small colleges, some of which were perpetrating frauds upon the public. He wished that the remark about Mark Hopkins and the log had never been made. He had heard of one man who said he had just built two colleges and had the logs cut for a third. We think Professor Mims made a rather unfair impression as to the prevalence of freedom of speech in Southern colleges. Trinity has been standing for that, but too much insistence on it may lead to a lack of disciplined thought, which is also a desideratum. We suspect that a Calvinistic teacher of the Bible would not be tolerated at Trinity. And certainly there are a plenty of colleges, where the teachers can lecture and the students orate all they please and what they please about child-labor and Whittier and Lowell and Webster and Lincoln, to use Professor Mims' illustrations.

Friday night the Conference adjourned to meet at the University of Virginia. The speakers that evening were Mr. R. Fulton Cutting of New York City, who referred to the unlimited suffrage of the Southern States as having constituted an "impossible situation," that the remedy had been an arbitrary one but could be justified in the eyes of the world by fair treatment of the weaker race. Richard Watson Gilder also undertook to get into Richmond some years ago, but was taken prisoner before he had gotten any Southern blood on his hands. He spoke of the hospitality of this city of great memories and heroic traditions.

Hamilton Mabie declared that his affection for the South gave him the right to speak for the South. He recalled the Virginian who wanted to die on Virginia soil before going to Heaven that the transition might be less abrupt. And with reference to Southern woman he quoted the droll misquotation,

O, Woman, in thine hours of ease,  
Uncertain, coy, and hard to please,  
Yet seen too oft, familiar with thy face,  
We first endure, then pity, then embrace.

Mr. Mabie believed that the genius of the South will subordinate education to the setting loose of the power of the individual. It will introduce the element of sentiment and poetry into our national education. Greece learned its traditions and its art from a poet. We need the poet in the school-room.

He then declared that he owed his education out of sectionalism into Americanism to the Conference and that every visit South made him less a Northerner and more an American.

He closed with an earnest plea for the necessity of education and an earnest protest against the tragedy of the untrained man and the untrained woman in this age of the world.

Chancellor Hill of the University of Georgia made one of the best addresses on the negro problem that we have ever heard. It was in perfect good taste, true in every line to the best traditions of the South and yet not in the slightest degree offensive to the best traditions of the North. We hope to publish this in full at a later date, and an abstract can do scant justice to its delicious humor, its noble spirit, and the moral earnestness underlying all.

His three periods of negro history are well worth remembering for their originality and wit: First, Uncle Tom in another man's cabin. Second, Uncle Tom without a cabin. Third, Uncle Tom in his own cabin, perhaps in his own home.

Dr. Lyman Abbott summed up the salient features of the Conference with his "impressions." First, the extraordinary hospitality of the people of Richmond. He had supposed that he was coming to a city of strangers. He left with the possibly pleasing illusion that he had more friends in Richmond than in any city in the United States.

Second, Americans are an eloquent people. In proof he made special mention of President Ogden, St. Clair McKelway, Dabney, Claxton, Kirkland and Peabody. He had been much impressed with the simple, sincere, genuine, oratory of the occasion. It would be only fair to add that Dr. Abbott contributed his fair share of it.

Third, Our faces are turned toward the future. Questions that were discussed two years ago have been answered.

Fourth, The character of the educators. The leaders of education in the South are the peers of any in the North, in Canada, or in Great Britain. The North and the South are one. We are never to forget the past but we must make the past the foundation for the future. We have learned to honor and respect one another.

Dr. Abbott then gave his impressions of the movement itself, paying a well deserved compliment to Presidents McIver and Alderman for having begun, fourteen years ago, their educational evangelistic campaign in North Carolina. Among other good things that he said were: "That is the best education for any man to have that educates him for the best service he can perform for the world. Better to pound an anvil and make good horseshoes than to pound a pulpit and make poor sermons."

This revival of educational life is also a revival of liberty. We have learned that the suffrage is a prerogative and a duty rather than a right. In manhood suffrage, manhood comes first and suffrage afterwards.

It means also a revival of domestic life. It is connected with the laws for the prevention of child-labor, North and South. That is a one-sided system that protects manufactures and does not protect children.

It means a revival of religion. The end of education is the development of perfect manhood. That is also the end of the church. "He gave some to be prophets, and some apostles, for the building up of the saints unto a work of ministering, till we all come unto the perfect man!"

It means at last a common faith in the Lord Jesus Christ as our Redeemer and Saviour. I should be sorry to see the school-room take the place of the Church. But there is a great power in the gathering together of the children under one roof. A perfect man is worth more than a perfect creed or a perfect ritual. We need a religion that is less hysterically emotional and less intellectually dogmatic, whose inspiration is God and whose end is service.

The keynote of the Nineteenth Century was Liberty. Napoleon helped in bringing liberty to Europe. Every

tate in Europe is now a free state, and yet the oldest buildings used for parliamentary purposes in the world, are the Washington Capitol and the Boston State House. The Keynote of this century is Education. This movement seems to have come from the breath of God. There are currents greater than man has created, and which man cannot control.

Bishop McVickar of Rhode Island, with his giant frame and deep, mellow voice, (a benediction in itself) pronounced the benediction and the Conference adjourned.

The party went on an excursion on Saturday to the University of Virginia. President Ogden declared that the hospitality of the hosts had been so delicate that he did not know whom to thank for the excursion, the Railroad, the Richmond people or the University and its friends. It was a most enjoyable trip. Dr. Baringer made an address of welcome and took occasion to explain the architectural peculiarities of the scheme of buildings devised by Mr. Jefferson. Dr. Ogden delivered a fine address in reply, made in the best spirit. Dr. Kent of the University recited some of its ideals just coming into fruition, as the articulation of the public school system with the University. Dr. Peabody again charmed his auditors with the humor and eloquence of his address. He gave an interesting account of an old lady in Massachusetts, who willed her money to a board of trustees, to do what good with it they could, the trustees finding themselves in the position of the man who donated the ten commandments, in marble, to a church, with the remark, "I can't keep them, maybe they can." This money had been given to the University of Virginia as a token of good will. Dr. Peabody declared that Harvard had come to the University of Virginia for two great ideas in the life of that university, the elective system and volition in the administration of religion. He referred to the fact that John Adams' last words, as he lay dying, on July 4th, the fiftieth anniversary of the signing of the Declaration of Independence, were, "Thomas Jefferson still survives." And by one of the most marvellous co-incidences in history Jefferson died on the self-same day. But there was a sense in which this university is the lengthened shadow of one man. In that sense, Thomas Jefferson still survives.

Professor Heath Dabney, of the University, made a delightful address emphasizing especially the Jeffersonian traditions as to freedom of learning and freedom of teaching, the voluntary principle in religion and the honor system. He made this fine quotation from the sage of Monticello, "I have sworn on the altar of God eternal hostility to every form of tyranny over the mind of man."

The exercises were brought to an end with the speech of Dr. Charles Dabney, an alumnus of the University. By the way, there were lively rumors floating around that either Dabney or Alderman or Venable would be elected to the new office of President of the University.

On Sunday morning we went to the First Baptist Church to hear Dr. Lyman Abbott preach. Dr. Burrell, of the Reformed Church, New York City was also preaching in Richmond that day and he has been one of Dr. Abbott's keenest and most unsparing critics. Perhaps he put Dr. Abbott on his mettle to declare himself fully on some subjects. His text was, "Unto you is born this day in the city of David, a Saviour, who is Christ, the Lord."

The theme was "Christ, our Helper," and an eloquent, evangelical sermon it was, with abundant references to the divinity of Christ and the enthronement of the Christian religion as the only one that could give help and salvation to the man in the ditch. It was really a great sermon.

How Dr. Abbott can preach that way and yet allow the Outlook to cast such reflection upon the account of the Birth of Christ, as we attempted to criticise in last week's Standard, we are unable to say. We have no working hypothesis, even.

The hour on Sunday night was given to the memorial exercises in honor of Jabez Lamar Monroe Curry,

scholar, soldier, author, orator, statesman, diplomat, educator, man of God.

The service was held in the Academy of Music, which was packed to the doors. Seated on the platform were Drs. Ogden, McIver, Kent, Alderman, Albert Shaw, General Fitz-Hugh Lee, and the Rev. Drs. J. William Jones, Peabody, Abbot, and Cooper, the latter being the pastor of the First Baptist Church with which Dr. Curry was so long connected. Dr. Ogden stated briefly that these services were held under the direction of the Conference, by the wish of those who were nearest and dearest to Dr. Curry. He spoke tenderly of the widow, on her sickbed in her home by the sea. Dr. Cooper led in prayer, and after singing by the choir, President Boatright, of the Richmond College, delivered a worthy eulogy of the man whom the nation found teaching at Richmond College and called to the national work of superintending the distribution of the Peabody Fund. He declared that in Dr. Curry's own summing up of his life-work, he had made his educational labors the main part, and with the noble end of national unity and political association.

Dr. Alderman's oration was the despair of the reporter. If we had not promised so much to our readers we should hope to add this to what may subsequently appear in full. From introduction to peroration he was graceful, eloquent, brilliant. We believe that this is the best creation of his artistic genius that we have yet seen or heard.

The exercises were closed with the singing of Richard Watson Gilder's hymn, written for the occasion and distributed in printed slips through the audience; and so the Conference ended with a note of triumph, in praise of the great man and good man who has gone to his reward.

## I.

God of the strong, God of the weak,  
Lord of all lands, and our own land;  
Light of all souls, from thee we seek  
Light from thy light, strength from thy hand.

## II.

In suffering thou hast made us one,  
In mighty burdens one are we;  
Teach us that lowliest duty done  
Is highest service unto thee.

## III.

Teach us, Great Teacher of mankind,  
The sacrifice that brings thy balm;  
The love, the work that bless and bind;  
Teach us thy majesty, thy calm.

## IV.

Teach thou, and we shall know, indeed.  
The truth divine that maketh free,  
And knowing, we may sow the seed  
That blossoms through Eternity.

## V.

May sow in every living heart  
That to the waiting day doth hope.  
Not ours, O God! the craven part,  
To shut one human soul from hope.

## VI.

Now, in the memory of thy Saint,  
To whom thy little ones were dear,  
Help us to toil and not to faint,  
Till earth grows dark and heaven comes near.

The Congregationalist is fighting a man of straw when it asserts that the Southern position respecting the negro, "condemns the entire race to a permanent state of political exile, educational kindergarten and economic vassalage." No representative Southern man has any such purpose toward the "entire race." The South makes all proper exceptions. The trouble has been the unwise effort of the long-range philanthropists to treat the mass of negroes on the theory that the exception was the rule.

### The New Doctrine Concerning Infant Salvation.

The old doctrine concerning the salvation of all who die in infancy, as held by Presbyterians from Calvin down to Charles Hodge, is well stated by Hodge in his systematic Theology, Vol. I, pages 26-27. Says Hodge: "What the Scriptures teach on this subject, according to the common doctrine of evangelical Protestants is first: All who die in infancy are saved."

This, says Dr. Charles Hodge, was the common doctrine of evangelical Protestants up to his time. It is doubtless the common doctrine still, notwithstanding the new doctrine that in these days is being advocated by some who claim to be evangelical Protestants. There are very few errors in the Church that are not also old. But so far as I know, the first to state the new doctrine concerning the salvation of infants was Dr. Stewart Robinson.—Discourses on Redemption, pages 89-99. Says Dr. Robinson: "The Scriptures being intended for those only who can understand them, and to declare to such the terms of their salvation, and the grounds of their hope and comfort, without gratifying curiosity, no where expressly declare, in direct terms, that all infants shall be saved: while they do declare that the elect of God, adults and infants alike, shall be saved through the effectual working of the Holy Spirit. When the Bible stops speaking the Confession always stops."

Three years later, there appeared a commentary on the Confession of Faith by A. A. Hodge. On page 210 of his commentary A. A. Hodge says: "It is not positively revealed that all infants are elect, but we are left, for many reasons, to indulge a highly probable hope that such is the fact. The Confession affirms what is certainly revealed, and leaves that which revelation has not decided to remain without suggestion of a positive opinion upon one side or the other."

These two statements of the new doctrine are wonderfully alike, and wonderfully like the statement of the same new doctrine by the present advocates of it in the Church papers of to-day.

It is one of the curiosities of psychology that such men as Stewart Robinson and A. A. Hodge, as well as their more modern disciples, should not see the inconsistency of their new statements with their own old settled faith, which old settled faith they still cling to after they have as they think cut away the foundation of it.

If you would see a clear and strong statement of the good and necessary inferences from the Scriptures for the faith, or shall we say hope, that all infants dying in infancy are saved, read Stewart Robinson's discourses on redemption, pages 93-96. If, however, you don't want your faith and hope wrecked, don't read page 92. On pages 93-96, he gives eleven steps in the good and necessary inferences from Scripture for the faith or hope that all infants dying in infancy are saved. He says these eleven good and necessary inferences are "from statements of Scripture directly in reference to this point," and he says further that we find "the argument culminating at every successive step of the view of the analogy of faith, and the direct statements of Scripture concerning the nature of the future state." His eleventh good and necessary inference he calls "the cap stone upon this argument thus culminating at every step." His cap stone argument is from what he says is an "express declaration," from the book of Revelations 20:12, which says "and another Book was opened, the books of life." This other book he says, "can be understood in no other way so clearly as in the supposition of three classes at the judgment—believers and unbelievers, out of the two books, and the little ones, who had done no works, were recorded in a third book specially appropriated to such a book of life."

I wish the Standard had room to print the whole of Robinson's eleven good and necessary inferences from the Scriptures for our faith in the salvation of all infants that die in infancy. For advocates of the new doctrine, having cut away, as they suppose, the foundation of faith, and having only hope to stand upon, have gathered up a good deal of good and necessary in-

ferences for their comforting hope. Robinson, however, seems to lose sight of this distinction between faith and hope, for at the conclusion of his argument he says: "Such are the general grounds of our faith concerning the children who die."

It is hard for a false witness to construct a consistent story. The whole argument for the new doctrine is based upon assumed distinction between faith and hope. It is assumed that there may be ground of hope where there is no ground for faith sufficient to justify a credal statement in the Confession. This assumes that faith and hope are two distinct exercises of the soul, resting upon two separate and distinct kinds of testimony. A true psychology points out that faith and hope both rest upon the same testimony. Hope has reference to things not seen. "What a man seeth why doth he yet hope for." Faith has reference to things not seen. "Faith is the substance of things hoped for, the evidence of things not seen." Faith is the substance of the things that hope hopes for. That is, faith gives us a present realization in foretaste of the substance of what hope hopes for. Hope does the same thing. Hope gives us a present realization in foretaste of the substance of what faith believes in. If there is no testimony from God for faith to rest upon, there can be none for hope to rest upon. Faith and hope are only different phases or aspects of the same exercise. Hope is the culmination of faith, the highest form of faith. Hope therefore is the anchor of the soul, sure and steadfast, entering into that within the veil. If hope is sure and steadfast, it must have a sure and steadfast foundation. Is the foundation of the anchor of the soul less sure and steadfast than the foundation of faith which investigates and therefore makes sure of the holding power of hope. If the assurance of hope is a higher form of faith than assured faith, then how can faith require a clearer testimony than hope. Hope is nothing except as anchored in the assured foundation of faith. Thus anchored hope can rise and fly to things within the veil. The new doctrine therefore reverses the psychological fact, as it makes the testimony required for a credal faith stronger than the testimony required for a flying hope. Hope therefore can never fly so high any more, if it has not as strong testimony as the faith from which it rises. Faith is the root that bears hope as its stem and flower. Does the root bear the stem and flower, or the stem and flower the root? The new doctrine says the latter. The new doctrine, therefore, being based upon a false psychology, is false, and the old as stated by the old Dr. Charles Hodge remains.

Dr. Charles Hodge's good and necessary inference from the Scriptures, which he says is regarded by all evangelical Protestants as sufficient ground for a credal statement, that all who die in infancy are of the elect and therefore saved, is from Rom. 5:18,19. His argument is that the all, upon whom the free gift came by the righteousness of one, includes all who are not expressly excluded from the kingdom of God.

Infants are not so excluded; therefore infants are saved. That is that the fact of their death in infancy is proof to us of their election. Hodge says "this appears to be the clear meaning of the Apostle, and therefore he does not hesitate to say that where sin abounded, grace has much more abounded: that the benefits of redemption far exceed the evils of the fall; that the number of the saved far exceeds the number of the lost." Robinson adds here, "if we count the abounding of grace only in the numbers of adult sinners saved, this statement seems not to be realized. But it puts another face on the statement when we conceive of the dead children as all called by Jesus Christ to himself." Robinson adds much more to the same effect, and stronger even than Dr. Charles Hodge puts it.

From all this it appears that while the new doctrine professedly proceeds upon the assumption that the ground of hope is separate and distinct from the ground of faith, in the process of the argument, apparently without knowing it, the professed assumption is given

p, and the argument really proceeds upon the true assumption that the ground of hope is the same as the ground of faith, and therefore the proof of the hope is the proof of the faith denied.

The new doctrine therefore condemns itself and proves what it seeks to deny.

One brother had the boldness to preach a sermon recently on the basis of the new doctrine, and his sermon was published in one of the church papers.

His good and necessary inferences from the Scriptures of his ground of comforting hope is one of the best specimens I have seen in the papers of the good and necessary inferences for the faith which he professedly denies.

Let it cease therefore to be said by Presbyterians that the Confession is silent as to the salvation of all infants that die in infancy. The Confession is not silent on this point, but it is capable of being so interpreted as to make it silent. The Confession's statement therefore on this point needs revision, provided it could be so revised as to state clearly and unambiguously what the whole Church really believes, viz., the death of an infant is proof to us of its election and salvation without the ordinary means of grace; and this whether the parents are Christian or brethren, believers or infidels, wicked or moral.

#### A Bible Study.

Rev. S. S. Laws, D. D., LL. D.

The Redemption provided by the incarnate Mediator as prophet, priest, and king would not, apart from the work of the Holy Spirit, save a single soul. It would be a richly spread banquet in the midst of the starving multitudes and yet without a guest.

Hence we learn, and it is especially noteworthy, that one of the primary effects of the service and satisfaction rendered by Christ was the removal, in some way not explained, of an otherwise insuperable obstacle in the way of the procession of the Holy Spirit from the Father and of his being sent by the Son. The classic Scripture relative to this matter is John xiv: 14-21, xv:26, with John xvi:7-15 and vii:39. To select a single verse: "Nevertheless I tell you the truth: it is expedient for you that I go away; for if I go not away, the Comforter (paracletos) will not come unto you; but if I go away I will send him unto you" (xvi:7). Pentecost was the initiative of this enduring promise. This topic gave rise to the Filioque controversy in the early church, and the blighted spiritual condition of the Greek Church, which denied the mission of the Spirit from the Son, as well as His procession from the Father, is a matter of history.

The view that regards Pentecost as the completion of the passover festival, the two thus constituting one feast, is not only favored by certain ceremonial details, blending in retrospect the exodus from Egypt and the giving of the law, but it is entitled to consideration as significantly pointing to the oneness and co-operation of the services of the second and third persons of the Trinity in practically initiating and completing the work of deliverance from the bondage of sin—"the power of sin is the law"—contemplated by them and the Father in their joint covenant of redemption and grace. The plain import of this suggestive view of the unification of these feasts is that the forensic, legal righteousness wrought out for us by the Son of God and the personal righteousness wrought in us by God—i. e., justifying righteousness, together with sanctifying righteousness—constitute the one complete righteousness required of us in completely satisfying the divine claims of the pure and holy God on every sinner. This is the consummation attained on the removal of these two obstacles. Our administration is pre-eminently the administration of the Holy Spirit. The righteousness of justification for penal deliverance from the law, wrought out for us by the Son of God should not be confounded, as is so often done, with the righteousness of sanctification wrought in us by the Spirit of God as delivering us from the worse than Egyptian internal bondage of sin. One is objective

and the other is subjective; one is internal and personal and the other is external and putative. To provide a forensic or legal righteousness was the special work of the Christ; but to put man in the actual possession of it by faith and to transform his personal character into conformity therewith, this is the work undertaken by the Holy Spirit. This inner righteousness, which constitutes character, is not an infusion, nor a transfusion from without, but an internal transformation, a change in the moral state of the soul, which is "transformed from glory to glory even as from the Lord the Spirit" (2 Cor. iii:18).

2. As to man's moral condition, nothing is more plainly taught in the Bible and confirmed by history than man's demoralization and urgent need of the very work which the Holy Spirit has undertaken in his behalf.

In the language of the Psalmist (Ps. xiv), "They (all men) are corrupt; they have done abominable works; there is none that doeth good. Jehovah looked down from heaven upon the children of men to see if there were any that did understand, that did seek after God. They are all gone aside; they are together become filthy; there is none that doeth good; no, not one." The figure in this passage is that of a bird craning its neck and looking down and around in search of some object; but no pure and sinless individual of the race is found. As previously indicated, the Apostle Paul, in his letter to the Romans, quotes and applies this language of the Psalmist in placing Jews and Gentiles on the same footing under the broken law as naturally corrupt and condemned. He emphasizes it by adding the declaration, "There is none righteous; no, not one." Man's experience fully sustains the indictment (Rom. iii:9-20).

In meditating on the love of God for this sinful world that impelled him to send forth the Son and the Holy Spirit for its salvation, the mind experiences no little perplexity, for the reason that we cannot think otherwise than that some ground of perceived excellence and congeniality in the object is necessary to the exercise of love, even on the part of the sovereign God. What is it in man that meets this demand and shows the genuine reasonableness of this movement of saving love? There must be something in man besides his sin or such love would have been absolutely impossible. Perhaps some relief may be found by pointing out that, so far from sin being the whole of man, it is not even a property or essential constituent of his make-up as man. It is an accident and even a separable accident. Perhaps I may be allowed to appropriate from class-room an illustration of this perfectly valid but somewhat technical distinction. It was a university class of about eighty mature young men and some young women, in logic. The distinction just intimated having been made between property and accident, the next question related to the different kinds of accident. It came to a young woman, who correctly answered that there are two kinds of accidents—the separable and the inseparable. For illustration of the inseparable accident, she mentioned that she was born in the State where the university was located and could not be other than a native of that State. Being then asked for an illustration of the separable accident, her eyes rolled around, seemingly in search of it, the class being all attention, when suddenly she emphatically answered, moustache. The class exploded. The answer, though colloquial, was correct and apt. Sin is no more a necessary constituent in the constitutional make-up of man than moustache, and although it may not be so easily separated or removed, still it is in fact as really separable. To-day Adam is sinless; tomorrow he is sinful; but he does not cease to be a man. Some days or years thereafter, it may be, he is pardoned, sanctified, glorified, but he does not cease to be a man when thus divested of sin and transformed; indeed, he is then more of a man than before. In all of the essential characteristics of manhood, he is the same individual personality in all these conditions and changes. The leprosy of sin mars man-

hood, but does not extinguish it. Luther, it is said, was asked where the church was before the Reformation, and he answered, "Where was your face this morning before it was washed?" Paul exhorts the Ephesians to put off the old man and to put on the new man. Leprosy still baffles human skill, but the Saviour healed ten on a single occasion. This revealed his deity.

After the Fall man was a ruin, but it was a ruin so noble as to command divine regard. It was like the ruins of a temple or a palace whose grandeur and magnificence are not wholly extinguished, but are half revealed by the broken columns, the fragments of the frieze and cornice and architrave of the entablature, the shattered and moss-grown walls and towers. The genius who originally constructed the edifice would detect in the sad ruins before him sufficient traces of his own handiwork, amidst the desolation, to mingle admiration with his sadness.

I find the following pertinent language of Augustine quoted by Calvin, with approval, in his Institutes (B. 2, 16, 4): "Therefore our reconciliation by the death of Christ must not be understood as if he reconciled us to God, that God might begin to love those whom he had before hated; but we are reconciled to him who already loved us, but with whom we were at enmity on account of sin. And whether my assertion be true let the Apostle attest: 'God,' says he, 'commendeth his love towards us, in that while we were yet sinners, Christ died for us' (Rom. v:8). He loved us, therefore, even when we were in the exercise of enmity against him and engaged in the practice of iniquity. Wherefore, in a wonderful and divine manner, he both hated and loved us at the same time. He hated us as being different from what he had made us; but as our iniquity had not entirely destroyed his work in us, he could at the same time in every one of us hate what we had done and love what had proceeded from himself."

There is here a suggestion of vital importance in the adjustment of the relation of justice and love. Both of these attributes are equally essential and eternally distinct forms of perfection in the character of God. Sin had invoked the inevitable punitive destructive agency of justice before love projected, in view of it, the mission of rescue in harmony with the claims of justice, from the present and final ruin. This necessary presupposition of justice so wilfully ignored by man is never forgotten by God. It is sharply disclosed in that notable passage in the Saviour's interview with Nicodemus (John iii:16-17): "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life. For God sent not the Son into the world to judge the world; but that the world should be saved through him." Love, then, sent the Son to save the lost, by propitiating offended justice and giving man a new heart.

What was in man besides his sin made him a most noble ruin, but nevertheless the sadder ruin. God saw what was there and also its glorious possibilities, and his Son rushed down from the shining heights.

(To be continued.)

#### Northern Correspondence.

Pittsburg continues to grow in wealth and population with marvelous rapidity. Its immense iron and steel mills, the coal, oil and natural gas traffic of which Pittsburg is the center, accounts in part, for this rapid growth.

The Westinghouse Electric Works, already an immense concern, employing many thousands of men, is doubling their capacity this spring.

The churches have corresponding growth and command a vast amount of wealth. Few cities in the land have as many churches paying large salaries to their pastors. The Fourth Avenue Baptist Church recently called Dr. Warren G. Partridge, of Cincinnati, O, to become pastor at a salary of \$3,600 per annum. It is expected this call will be accepted as Dr. Partridge preached for this church on last Sabbath. Among

other wealthy churches in the city are the Sixth United Presbyterian, with a membership of over thirteen hundred; the Highland Avenue and the old First Presbyterian and the Second Church on Pennsylvania Avenue. The old First Presbyterian, on Wood Street, occupying one of the most prominent points in the city, has at last given way to the pressure of business. For 119 years this congregation has occupied this place of worship. On Sabbath the 12th of April they worshipped in that building for the last time. It was in deep sorrow that the older members retired from that sanctuary for the last time, made sacred by a century of devotion and by hallowed memories. In a few days the rude hands of workmen were busy pulling it down, that it may give place to a fine business block. Rev. Maitland Alexander, D. D., the pastor, preached this farewell sermon. It must have been the occasion of many tears, as church memories are the most sacred in life. The congregation worshipped in the Alvin Theatre the following Sabbath and it is estimated 1,800 persons attended the evening service. The Pittsburg Presbytery held their regular meetings of Presbytery in the chapel of the First church, so that it was also a sacred center for the Presbytery. But a fine new church edifice will be erected soon on a part of the church lot fronting on Sixth Avenue. They have been removing the dead buried there, among these were some distinguished soldiers of the American Revolution. There is no rest to the ashes even of a Revolutionary soldier, before the push and pressure of modern enterprise. This pressure is felt by all the down-town churches in all our older cities. Even old Trinity Church looks lonely standing on Broadway, N. Y. City, amid a forest of sky scrapers. Is the church forced to retire before the advance of growing wealth is a question yet to be settled.

With three Theological Seminaries in Alleghany City, and perhaps, a hundred and twenty-five flourishing churches in the twin cities, the moral condition grows worse rather than better. Sabbath desecration gains ground each year. More saloons are licensed this year than ever before and the city government is still involved in a chronic ferment growing out of factional strife, not between different political parties but within the party in power. Wealth does not bring peace nor tranquility to the city having most of it.

Pennsylvania is at present in a state of intense agitation over a new Libel law passed by the Legislature which adjourned only last week. The purpose of this law is to punish the press using the cartoon. The effect of this law is to muzzle the press and put an end to free speech. The bill has not yet been signed and the action of the Governor is awaited with much anxiety by press and people. The measure is the creation of Boss politicians, who do not wish to have the light thrown upon their dark doings.

The Liquor traffic seems to gain power in view of the fact that the business is legalized. The laws in most of the Northern States favor the traffic, as a result the business flourishes.

The office of Judge, once a non-partisan office, is now made a political office and in most cases favors the liquor traffic. The license system adopted as a restrictive measure, makes the business lawful and magnifies the amount of drunkenness. The Anti-Saloon League has not yet accomplished much in the way of restraint. When will God arise to place his own curse against the mighty? Not until his own people show more concern than they do now.

On Sabbath, April 19, Rev. Dr. Francis Horton, pastor of the Temple Presbyterian Church, Philadelphia, was stricken with apoplexy while preaching a special sermon to young men and died soon after being removed from the pulpit to his own home. On the same date Prof. David McDill, D. D., LL. D., of Xenia, Ohio, died from heart trouble. Dr. McDill was for many years a professor in Montmouth College, Ill, afterwards professor in Xenia Theological Seminary for over a dozen years. As an author he was well and widely known by his valuable publications.

The General Assembly of the United Presbyterian

Church meets this year on the 27th of May at Tarkio, Mo. There will be more than ordinary interest this year on account of the questions and measures to occupy the attention of this Assembly.

Rev. Chalmers Martin, D. D., president of Pennsylvania College for Women, East End, Pittsburgh, Pa., has offered his resignation which has been accepted. This is one of the growing Institutions of Western Pennsylvania which commands brilliant talent in the Faculty. It need not be surprising if this Institution casts covetous eyes through the ranks of the Southern Presbyterian Church, as did Princeton Seminary, in search of a brainy, warm-hearted President. No better exchange can be made in the best interests of our common country, than this work of transplanting the brilliant, warm blood of the South to the North, and in return as a compensation sending the cold blooded fossils of the North, Southward to get warmed up.

Rev. Dr. T. H. Robinson and Oliver McClintock were appointed a committee in search of a new President. If you meet these gentlemen South you may surmise their mission. My next from Northern Presbyterian General Assembly. W. H. McMaster. Blairsville, Pa.

#### The Responsibility of the Librarian of Sunday Schools.

Elizabeth L. Foote, Librarian of the New York Public Library, at the close of an admirable article in the Sunday-school Times for January 11, 1902, speaks so much to the point upon this topic that we can do no better than to quote the passage and ask the prayerful attention of every Sunday-school Librarian.

After speaking of the subtle influence of literature and the effect it has upon the child mind, she says: "The true Librarian knows this, and in the Sunday-school, far more than in the public library can he watch the personnel of his readers, and place in their hands the best books for each one. The personal element possible in the Sunday-school library is one of its peculiar opportunities, and the most valuable part of its work.

"The librarian must consider his part of the school routine to be quite as religious as that of any teacher, and must come to it with as great a degree of solemn devotion and careful preparation. The detailed methods are only the tools which in his hands may make careful readers of those with whom he deals. He must know his books, every one of them; he must also know the readers, and then fit the books to the readers."

The idea of going to the library with a sense of religious obligation, and of careful preparation, may not be a very popular one, but if the work of distributing Sunday-school books is the Master's work, if the librarian feels called to this work, then how dare he or she go to it carelessly? Go to it without a prayer for patience, wisdom, tact?

Some day that librarian may hear from the lips of a boy or girl, a young man or young woman the testimony:

"The book which you told me would just snit me led me to take Christ as my Saviour."

Oh the possibilities! Oh the responsibility! Oh, the prayers and the care it needs to make a good Sunday-school librarian. W. S.

#### Report of Committee on Colored Evangelization.

Of all branches of church work that of Colored Evangelization seems to be at once the most pressing and the most discouraging. The colored man and the white man living side by side in the South are further apart to-day than ever; and the gulf widens.

The patriarchal condition of master and servant is of the past. That attitude of friendly tolerance on the one hand and respectful regard on the other which characterized the decades between 1870 and 1890 has gone. In its place the one race exercises steadfast watchfulness, and holds to a grim determination that the social gulf shall be impassable. Left to itself, the other race sinks in self-respect, loses in moral character and nourishes a hidden resentment against those who disfranchised them.

There is a feeling to-day that to educate the negro is a mistake, and that the best thing to do with him is to let him alone—socially, politically, educationally, religiously. Even leading secular papers quote with approval the hostile criticisms of a German army officer on the work of Christian missionaries in Africa. According to this authority the bad negro is the converted negro. Brethren, can these things be true? Is it best to let the negro alone both in Africa and at home? Has the negro a soul? If he has, then Christ died for him as well as for us, and whether he be in Africa or America we cannot afford to let him alone.

To refuse him help is to deny the power of the gospel and its obligation upon ourselves. The white man of the South is peculiarly the negro's keeper. Providence has placed the colored man on his hands, and God will hold him accountable for His trust.

The situation is a delicate one. On the one hand there is what we believe to be the God-given race instinct, which demands the preservation of the white race in its purity. On the other there is the obligation to defend and help and teach, to morally strengthen and save the black man.

If these two positions are irrevocably antagonistic, one or the other must be abandoned. But we cannot believe them hopelessly irreconcilable: one white race will remain white, and one of the forces that will keep it so will be the Christian Church in its midst; Christianizing and civilizing, giving moral tone, industry and character to a race naturally shiftless and emotional, morally degraded and coarse in its instincts. For a little the white Christian Church seems to be partially stultified in its effort to reach the colored man by the estrangement and bitterness of the political upheavals of recent years. But she will recover and do greater things in the future than she has in the past. If the race problem is to be fairly and justly solved without cruelty or harm to either race it must be solved by the Church, animated by the Spirit of the Master.

In the face of the discouragements and difficulties already referred to your committee has found but little opportunity to advance the cause committed to its keeping. The only thing that seemed feasible was the placing of a colored evangelist as a pioneer among the colored people in our Presbytery. We thought we saw how to solve the financial problem of his support and we wrote to the Rev. D. Clay Lilly, the Assembly's secretary for colored evangelization asking for a man to put in the field; but the reply was that there was no man available, and that the greatest need of the work everywhere was more men. So far as we can see this is all that we may hope to do at present, and this opening is closed for lack of workers.

We would call the Presbytery's attention to the encouraging features of our work, viz., schools for colored students of which there are three, one at Abbeville, S. C., one at Vicksburg, Miss., and the Stillman Institute. At the latter nineteen students are preparing for the ministry. The second encouraging feature is the Mission Sunday-school of which there are several throughout the South, taught by white teachers—ladies and gentlemen of the bluest blood of the South working for the Lord in this direction. The third encouraging feature is an increase of 50 per cent in five years in the membership and Sunday-school attendance in the Colored Presbyterian Church.

In conclusion your Presbyterial committee would recommend the requests of the General Assembly's committee in the matter of Colored Evangelization. These requests are:

1. That the ministers of our churches who are accessible to schools for colored youth—which have no Theological departments be requested to visit such schools and lay before the students the claims of the Gospel ministry, and invite them to take up their preparation for the ministry under our care at the Stillman Institute.

2. The committee earnestly requests each Presbytery of our assembly to send at least one student to the Stillman Institute each year. P. M. McIntyre,

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PERSONALS.

Rev. Wm. Black has been preaching at Salisbury, N. C., during the past week.

Rev. P. R. Law, pastor of the church at Rockingham, N. C., has declined the call to Boston, Ga.

Rev. Jas. I. Vance, D. D., of Newark, N. J., will preach at the Second Presbyterian Church, Charlotte, next Sabbath.

Rev. R. M. Mann, of Clinton, N. C., preached the annual sermon at James Sprunt Institute the fourth Sabbath in April.

Rev. W. McC. White, of Petersburg, Va., is assisting Rev. J. M. Wells in a series of meetings this week at the First Church, Wilmington, N. C.

Rev. R. P. Kerr, D. D., pastor of the First Presbyterian Church, Richmond, Va., has been called to the pastorate of the Boundary Avenue Presbyterian Church, Baltimore, and is considering the same.

Rev. A. W. Clisby, D. D., died at his home at Thomasville, Ga., on Monday morning, April 27th, in the 76th year of his age. He was buried from the Presbyterian Church in Thomasville, Ga. Dr. Clisby had been blind for several years, and his death was caused from a fall which he had on Thursday, April 23rd, severely shocking his system and inflicting injuries that were fatal.

Changed addresses:  
 Rev. S. L. McCarty, from Tallahassee, Florida, to Thomasville, Ga. Rev. J. M. W. Elder, from Putney's, Va., to Capitola, Va. Rev. W. W. Williams, from Opelika, to Horse Shoe, N. C.; Rev. W. H. Morrow, from DeVall's Bluff to Cotton Plant, Ark.; Rev. R. B. Hudson, from Abingdon to Bland, Va.; Rev. F. P. Ramsey, from Chicago, Ill., 1110 McCullough St. Baltimore, Md.

ALABAMA.

The Presbytery of Tuscaloosa met at Centreville, Ala., April 14-17. There were present 20 ministers and 19 ruling elders.

Ruling Elder E. S. Gatchell was elected moderator, and Ruling Elder E. B. Nuzum and Rev. N. B. Keahey, clerks.

Rev. J. A. Berry was received from the Presbytery of West Lexington, and will labor in the Pickens county group. Forty-nine of the fifty-five churches of the Presbytery are now supplied; and of the six that are vacant two are in correspondence with brethren who will probably engage with them.

Rev. T. Peyton Walton, of Holston Presbytery recently elected President of the Alabama Synodical College for Women was present and addressed the Presbytery in the interest of his school.

The reports from the churches were in larger numbers than usual, and their tone was generally encouraging. With fewer vacant churches on the roll than has been the case in many years, and with the prospect that these vacancies will all soon be filled, there is much reason for congratulation. Two of the churches reported accessions of from fifty to sixty each, and many others tell of gains in their membership both by profession of faith and by letter.

Rev. John Van Lear, Tuscaloosa, and Ruling Elder J. Foote Hooper, Selma, were elected principal commissioners to the General Assembly, with Rev. A. A. Little, Selma, and Dr. S. G. Todd, Plantersville, alternates.

The Presbytery voted to retain the Latin Thesis

The General Assembly was overtured by a narrow vote to send down to the Presbyteries an overture amending Chap. X, Sec. 3, of the Confession of Faith by striking out the word "elect" from the sentence "elect infants, dying in infancy, etc."

An adjourned meeting will be held in the First Church, Selma, 2 p. m., Thursday, May 28th.

The next stated meeting will be held at Newbern 7:30 p. m., Tuesday, Oct. 6th, 1903. J. G. Praigg, S. C.

North Alabama Presbytery met in Birmingham, April 14. Officers—Rev. J. D. Wallace, moderator and Revs. F. Marsten and J. W. Orr, Clerks.

The Editor's Chat With the Reader.

O. H.'s poem on our first page this week is one of the finest things we have yet seen from her gifted pen. It is a prayer we should all commit to memory and repeat it sometimes while we are thinking twice.

This is rather an educational number this week. We hope it will be also educative. We do not attempt to conceal the fact that we are rather proud of the address on North and South. Most of our Southern exchanges have already printed it, however. Other contributed articles are excellent. Dr. Laws continues his discussion of a great theological theme that has needed fuller statement. Rev. K. M. McIntyre says the final word about the "hopeful" brethren and he is a philosopher whose propositions it is hard to gainsay.

Rev. W. H. McMaster sends us an interesting letter on Northern Presbyterian matters. Rev. P. McIntyre speaks an earnest word on the subject of colored evangelization. While W. S. has a suggestive article on the Responsibility of Sunday-school Librarians. Send this copy of the Standard to your neighbor and ask him if he does not think it worth the price. Thirty-six pages every week.

Note.—We note that a Texas Presbytery has endorsed Rev. George Summey, D. D., for the office of Assembly's Secretary of Publication. Dr. Summey has recently joined the editorial fraternity of newspaper men, by accepting the position as editor and manager of the Southwestern Presbyterian. And in view of Dr Phillips' eminently satisfactory service in the Publication Office and the reported endorsement of him by the Committee, we doubt very much that Dr. Summey would allow his name to be used in such a candidacy.

Meeting of Mecklenburg Presbytery.

When Presbytery adjourned, on my motion, to meet in Charlotte on May 12th for the licensure of candidates, I was under a misapprehension as to the date of the closing of Union Seminary. I find now that the Seminary closes on Wednesday, May 13th, and the candidates have written me that they cannot come before Presbytery until May 20th. I would suggest, then, that brethren at a distance do not put themselves to the trouble of coming on the 12th, and that the brethren who will be at the Home Mission Committee meeting on that day, organize and adjourn Presbytery to meet on the 20th, without transacting any other business. J. R. Howerton.

Receptions—Rev. E. W. Bedinger, D. D., of Louisville Presbytery, Rev. S. J. Foster of Memphis Presbytery, Rev. J. M. Batte of Chickasaw Presbytery, Rev. Frances Tappey of Tuscaloosa Presbytery.

Dismissals—Rev. C. A. Hyland to New Orleans Presbytery, Rev. D. McQueen to Ebenezer Presbytery and Rev. B. A. Pendleton to St. Louis Presbytery.

Mr. W. F. Trump was licensed to preach.

Commissioners to the General Assembly: Rev. K. A. Campbell, Rev. R. M. DuBose, Col. W. H. Denson and Mr. W. G. Montgomery. Alternates: Rev. F. B. Webb, D. D., Rev. J. S. Park, Mr. G. H. Smith and Mr. C. L. Odell.

Overture to Synod—The Presbytery of North Alabama hereby respectfully overtures the Synod of Alabama, (as it is the only Synod that owns an interest in both the Southwestern Presbyterian University and the Columbia Theological Seminary) to use its influence for the consolidation of these institutions and their removal to a location more central to the Synods which control them.

Overture to the General Assembly: The Presbytery of North Alabama hereby respectfully overtures the General Assembly (for the guidance of church sessions in preparing their statistical reports for Presbytery) to define at what age baptized non-communicating members are to be dropped from the roll, if ever they are to be dropped while within the jurisdiction of the local church where they are enrolled.

Also the General Assembly is requested to use its episcopal authority in requiring Presbyteries to secure full and accurate reports from their churches touching the number of baptized non-communicants under their jurisdiction.

W. I. Sinnott, S. C.

The Presbytery of East Alabama met at Troy, April 15, 1903, and was opened with a sermon by Rev. R. J. McIlwain, after which it was constituted with prayer.

Organization—Rev. G. W. Patterson, D. D., was elected moderator and Messrs. W. M. Stakely and A. J. Stewart, Clerks. On account of the indisposition of Mr. Stewart, Mr. J. L. Dean was elected in his place.

Reports—Permanent committees on Home and Foreign missions, education for the ministry, Sabbath-schools, Sabbath observance, church and Christian education, History, Ministerial Relief and General Assembly Home Missions made favorable reports of the work committed to their hands.

Commissioners—The Rev. G. W. Patterson, D. D., was elected principal ministerial commissioner to the General Assembly and the Rev. E. L. Hill, alternate. Ruling Elder A. J. Stewart of Alexander City was chosen principal and D. C. Carmichael, of Dalton, alternate commissioners from the eldership.

Presbyterial Sermon—Rev. R. B. Morrow was appointed to preach the presbyterial sermon at the next regular meeting on the subject of "Family Religion."

Evangelistic—Rev. T. J. Ponder was clothed with evangelistic powers to organize a church at Ross Chapel; Rev. R. B. Morrow to receive members in destitute places in Randolph county and Rev. J. A. Hall to receive members at Tallassee; and on their election of officers to ordain and install them.

Commissioners—A commission reported the organization of a church at Downs of eleven members. Commissions were also appointed to receive Rev. R. L. Bell and install him pastor of Dothan, Ozark and Elba churches; ordain licentiate E. M. Stewart and install him pastor of Hayneville and Lowndesboro churches and organize a church at Highland Park, a suburb of Montgomery.

Stated Supply—Permission was given Phalnix City Church to employ Rev. G. A. Hongh, of Macon Presbytery as stated supply for all his time until the next meeting of Presbytery.

Education—The claim of the colleges for men and women in Alabama were presented in the report on Church and Christian Education. The new president of the Alabama Synodical College for Women at Talladega, Rev. T. P. Walton, was present and addressed the Presbytery in behalf of that institution.

Time and Place of Next Meeting—Lebanon Church was chosen as the place and October 27th., 1903, at 7 p. m., as the time of the fall meeting.

Calls—Calls from Verbena and Pine Flat Churches for the pastoral service of Rev. T. J. Ponder were received and placed in his hands; and he was allowed to hold them until the next meeting of Presbytery. Tnskegee, Lanett, Roanoke

and West Point were permitted to employ the Rev. R. B. Morrow as stated supply for the next six months.

After tendering a vote of thanks to the people of Troy for their liberal hospitality, the Presbytery adjourned with singing and prayer.

Stated Clerk.

#### VIRGINIA.

The Presbytery of Norfolk met at Belle Haven, Va., April 14th, at 8 p. m.

In the absence of the retiring moderator, Rev. W. J. King, the opening sermon was preached by Rev. J. N. H. Summerell, D. D.

There were present 17 ministers and 9 ruling elders.

Rev. Arnold Hall was elected moderator and Rev. A. C. Hopkins, Jr., and Rev. J. B. Waller, temporary clerks.

Public worship was held at 11 a. m., and 8 p. m. each day with strong sermons by members of Presbytery.

Stirring meetings were held in the interest of Foreign and Home Missions.

Reports on the various causes of the Assembly were made and each enlisted the interest of Presbytery.

Definite amounts for all the Assembly's causes were ordered to be apportioned among the churches.

The executive and permanent committees were revised.

Chaplain R. E. Steele, a member of Presbytery, gave a deeply interesting account of his work among seamen in the navy and on merchant ships.

Rev. W. M. Thompson, of Brazil, gave a vivid presentation of mission work in the great field in which he labors.

It was made a permanent order that the committee on minutes of the General Assembly shall consist of the commissioners to the last Assembly.

It was ordered that a correspondent of the Home Missions committee be appointed in each church.

An overture asking if sessions may use funds for other causes of the church than those for which the funds were contributed, was answered in the negative.

The presbyterial sermon was preached by Rev. E. T. Wellford, subject: "Sabbath Observance."

The report on the narrative was made by the chairman, Rev. Arnold Hall, and reveals devotion and activity throughout the churches.

The first annual report of the Woman's Foreign Mission union was received and presents a flattering outlook for that department of the church's work.

Presbytery requested that Dr. Bishop, Professor in William and Mary College, continue his efficient services as supply of the Port Norfolk Church.

Rev. A. S. Venable presented a report on the twentieth century fund and Presbytery appointed Dr. S. K. Winn as agent for raising this fund.

A scholarship in Fairfax College was accepted by Presbytery with expression of thanks.

The Suffolk and Onancock Churches were given authority to solicit funds from our congregations for church buildings.

Presbytery voted "yes" on the Assembly's overture relative to the Latin Thesis.

Rev. Dr. Summerell was appointed to preach the presbyterial sermon at the fall meeting. Subject: "Christian Giving."

Reports on Sunday-schools and Young People's Societies indicate great activity in behalf of the children and youth of the church.

Rev. C. E. Bishop, D. D., was chosen as moderator of the fall meeting.

The following were elected commissioners to the General Assembly.

Principals—Rev. J. Earnest Thacker, Ph. D., Norfolk, Va., Rev. W. J. King, Williamsburg, Va. E. R. Barksdale, Portsmouth, Va., F. D. Pinkerton, Norfolk, Va.

Alternates—Rev. E. R. Steele, Hampton, Va., Rev. A. R. Shaw, Portsmouth, Va., F. E. Nottingham, Norfolk, Va., W. E. Thomas, Newport News, Va.

In the department of Home Missions twelve hundred dollars was apportioned for presbyterial work. All the 25 churches of Presbytery were reported as supplied with regular preaching and pastoral ministrations.

After a delightful welcome to the homes of Belle Haven on the hospitable Eastern Shore, Presbytery adjourned to meet at the Gloucester church, Oct. 6th, at 8 p. m.

E. B. McCluer, S. C.

## NORTH CAROLINA.

SPARTA.—Mr. J. H. Carson of Charlotte, formerly of Alleghany county, offered to give the money for a church at Sparta, in that county, costing not less than \$800 if the Presbytery would agree to build a manse costing an equal sum. Rev. W. A. Murray has just finished the canvass of the Orange Presbytery for that amount. The canvass was successful, and the building of both church and manse will proceed at once. This is an example of liberality which we wish others could follow, and it is the kind of liberality that duplicates itself.

GREENVILLE.—By order of Albemarle Presbytery, Rev. F. G. Hartman was installed pastor of the congregation at Greenville, N. C., on Monday, April 27, at 8 p. m. A good and deeply attentive congregation assembled. Dr. W. D. Morton presided and propounded the constitutional questions and delivered charges to pastor and people. Rev. James Thomas, of Wilson, preached the sermon. The Greenville congregation is much encouraged to have a pastor, and gave to him a cordial greeting.

The most important action of Albemarle Presbytery at its last meeting in Kinston was the Forward movement for Home Missions. While there is much to encourage us in the Home Mission work, and while we have invaded and organized churches in four new counties since our district organization as a Presbytery, our progress is in reality very slow. We must have a large increase of men and of money or our thirteen counties now destitute of Presbyterian Churches and preachers will not be supplied in this generation.

One of our most valuable and consecrated elders suggested and led in warm advocacy of a "Forward Movement" and it was unanimously resolved to enter upon it. The object is to explore our neglected territory; to place travelling and local evangelists in the field; and to assist feeble congregations in erecting churches. The first step is to raise several thousand dollars beyond and additional to the Home Mission contributions already provided for.

All of the pastors, evangelists, church sessions and communicants of the Presbytery are urged to contribute, canvass and co-operate. A canvass of the congregations by various ministers was decided on, and it is sincerely hoped and expected that a new era in Home Mission progress is to dawn upon our Presbytery now.

The prayers and sympathies of the Standard and of its readers are earnestly invoked in this our effort to reach hundreds of thousands within our bounds who have never heard the Gospel from the lips of a Presbyterian minister.

W. D. Morton,

Treas. Home Miss. Albemarle Presbytery.

HIGH POINT.—Rev. A. S. Caldwell, who has resigned this pastorate, preached his closing sermon April 17th, to a large and appreciative congregation, the other churches in the little city joining in the services.

During Mr. Caldwell's pastorate of two years, ninety new members were received into the church, and the handsome new church building was erected. Also the Snow Memorial Church has been organized, with a membership of forty-five, and a manse valued at \$2,000 has been built. Mr. Caldwell will live at Barium Springs.

GILWOOD CHURCH.—On the 5th Sabbath in March we had a quarterly communion with preaching on Saturday before. There were five young people united with the church on profession of this faith; and there would have been several others by letter and profession, but for the exceedingly disagreeable weather.

They will unite with us at an early day. This makes a total of seven additions to this church since the present pastorate began last August; and the outlook is very bright.

RED SPRINGS.—The program for commencement exercises of Red Springs Seminary is this:

Baccalaureate sermon, Sunday, May 17th, Rev. J. M. Wells, pastor of the First Presbyterian Church of Wilmington, N. C., Monday, 8:30 p. m. Senior Class Day exercises; Tuesday 11 a. m., meeting of the Board of Trustees, 1 p. m. Alumnae dinner, 4 p. m. Art Exhibit and Reception, 8:30 p. m. Annual Concert.

We are most happy to announce that on Wednesday at 11

a. m. Governor Aycock will deliver the Commencement address and many of his admirers will have an opportunity of hearing the Governor at his best. Special rates will be arranged on all railroads.

It is expected that the fine pipe organ being built for the Seminary by John Brown of Wilmington, Del., will be installed in time for Commencement and our friends will have the pleasure of listening to the splendid instrument.

We had our spring communion at Poplar Tent on last Sabbath. We had eight persons to unite with the church. Rev. J. M. Grier and Rev. J. C. Kennedy did the preaching.

Our spring communion was at Sherers on the 3rd Sabbath of April. Preaching on Friday and Saturday before. We had one to unite with the church and eight infants baptized.

BETHPAGE CHURCH.—On April 26th we had our regular communion with preaching Saturday and Sunday by Rev. W. W. Pharr, D. D., of Mooresville. There were four children of the covenant admitted to the communion on profession of faith; making a total of eleven since the present pastorate began last August.

Dr. Pharr was pastor of this church for twenty-seven years, and the old people whom he baptized, received into the church and married, heard him gladly. "His bow still abides in strength," he enjoys a vigorous old manhood, and preaches with great force.

A. J. Crane, Pastor.

TOPSAIL SOUND.—We closed Sunday a splendid meeting at Topsail Sound, Pender county. More than seventy professions. Thirty-six were added to the Presbyterian church. A Sunday-school with 60 pupils, and 12 teachers was organized.

About \$30 were raised for the Sunday-school, and Synodical Missions. The whole church was revived, and is now moving forward heartily in the work of the Lord.

Rev. William Black lead the meeting, and preached with great power.

T. H. Isler.

## Peace Institute Commencement.

RALEIGH.—On Sunday, May 17, Rev. E. W. Smith, D. D., Greensboro, will preach the baccalaureate sermon.

On Monday evening the 18th, a lecture will be delivered by Rev. Frank Stringfellow, D. D., chief of Scouts of General Lee's army, on Scout Life in the Confederacy.

Tuesday night—Grand concert; Wednesday morning, at 10 a. m., commencement exercises, delivering diplomas and reading distinctions. At 11 a. m. annual oration by Rev. Frank Stringfellow, D. D.

## GEORGIA.

BARNESVILLE.—At a regularly called meeting of the church held here last Sunday, Dr. John A. Corry was elected to the office of deacon for this church. Dr. Corry, who is one of our most prominent young Georgia physicians, and whose reputation is by no means bounded by the limits of his town and county, will make us a most efficient officer. He will be installed, the way being clear, Sunday night, May 3rd, prox.

Rev. R. H. Morris, the minister, has been asked to preach the Commencement sermon for the North Georgia Agricultural and Military College, at Dahlonga, on the first Sunday in June.

Mr. Morris delivered the Memorial address at Forsyth this year, and in so doing took occasion to preach a little sermon from the text "Love your enemies," endeavoring to show that it is at variance with the spirit of the Master to be harboring enmity against men, even though they have "despitefully used" us. A very large audience was present, and the oration was well received, as was evinced by the bursts of applause which several times interrupted the speaker.

The people of Barnesville, who are proud of Gordon Institute, our Military School, are expecting to have Dr. Lindsay, of the First Presbyterian Church, Ocala, Fla., to preach the commencement sermon this year, on Sunday, June 14. As people from all over the state are present at our commencements, the Presbyterians at Barnesville feel honored that a young Presbyterian minister should be chosen to preach the sermon for them. The congregation which assembles in the vast auditorium at such times is made up of 1500 or 2,000 of the most cultured people in the South.

**FORSYTH.**—At our last regular Sabbath service, five new members asked to be received into the church on a profession of faith, and one by letter. As soon as the Presbyterian University is established in Atlanta, Presbyterianism will take on a growth in this part of Georgia which it has never dreamed of before. The fields are white unto the harvest, in a sense, and the university will be a vast reaper to help do the work of gathering in the sheaves for the Lord.

**CLIMAX GROUP.**—After my arrival here, three months ago, it was found necessary to build a manse—the churches took hold of the matter with a great deal of the interest—and we have now in sight about \$800, the work on the manse is progressing, and we hope soon to have it completed, and be settled in our new home.

There have been four additions to the churches on profession of faith and four on certificate.

We have been most kindly received by the people, and there is a good outlook for our church, in this field.

R. D. [S.]

### FLORIDA.

**ST. PETERSBURG.**—Sabbath, April 19th was the second anniversary of my pastorate here. It has been a most successful year in every way and our prospects are very flattering for a strong church here in the near future. The church is well organized, thoroughly alive, united and deeply pious. We had special anniversary sermons morning and evening (all members can't come to one service), and on Wednesday morning our annual reports. Our membership is 62, Sabbath-school 67. Contributions for all causes this year, \$1,904—an average of \$30.70 per member. Two years ago we had 23 members, no Sabbath-school and gave, to church causes, \$10; salary, \$200; in all \$210—an average of \$9.10 a member. This year we gave \$134 to causes. On the last day of March we cancelled the mortgage on our church, of about \$1,200. This leaves us free from debt.

Our church building is a handsome two-room frame building, costing about \$3,500 and is handsomely furnished with modern pews of Florida cypress.

W. W. Powell.

The Presbytery of Florida met in Florida, Ala., April 7, 1903, and was opened with a sermon by Rev. J. W. Lafferty, the retiring moderator, on Matthew 6-10.

There were present ten ministers and nine ruling elders.

Ruling Elder Wm. Fisher of Pensacola was elected moderator, and Ruling Elder D. K. Gillis of De Funiak Springs, temporary clerk.

Received—Rev. J. F. Ford was received from the Mobile Presbytery.

The pastoral relation between Rev. S. L. McCarty and the Tallahassee Church was dissolved, and Brother McCarty was dismissed to the Macon Presbytery to take charge of the Thomasville Church to which he had been called.

Rev. Lynn R. Walker and Ruling Elder Wm. Fisher of Pensacola, Fla., were chosen principal, and Rev. R. Q. Baker of Argyle, Fla., and Ruling Elder W. C. McLauchlin of Florida, Fla., alternate commissioners to the General Assembly.

Sunday-school Institute was held during the sessions of Presbytery, when several addresses were made and prayers offered for God's blessing on this cause.

The reports from the churches indicate some encouraging and some discouraging features.

The interest manifested in the benevolent causes of the church and especially in that of Foreign Missions is cheering; the very general neglect of family religion and lax views of the observance of the Sabbath are discouraging.

Most of our churches have enjoyed the regular ministrations of the Word.

This Presbytery has given its consent to striking out the Latin Thesis from the parts of trial for licensure.

The cause of Ministerial Relief was considered and the sessions of our churches were urged to appoint a committee in each church to gather subscriptions according to the plan of the Assembly.

The next regular meeting will be held in Madison, Fla., on Saturday, Nov. 14, 1903, 7:30 o'clock, p. m.

B. S. Baker, S. C.

### SOUTH CAROLINA.

#### Thornwell Orphanage.

All visitors to the Thornwell Orphanage at this season of the year are much pleased with the general appearance of the "campus" of about twenty-five acres on which are located the twenty or more buildings of the institution. The native forest growth has been preserved and towns folk on visiting us, often remark "How pleasant it is to get into the country." The trees are grown, flowers are blooming, birds are singing and the children are just as happy as birds and as lovable as flowers. Yes, even more so; because of the 200 here with us, 116 are children of the King (members of His church) and trying to be faithful, while the rest, mostly too young yet to make the great choice, are following in the foot steps of the older. Why should they not be happy,—they have loving matrons and teachers, are taught, watched over, prayed with and prayed for, and are most strangely provided for by the hand of the loving God. Each day they find their daily bread provided for and all other things that are needed. To-day letters came, one from Ocala, Fla., the other from St. Joseph, Mo., each offering to care for a little child and to send for that purpose \$5 monthly, while two other letters, one from Yorkville, S. C., and the others from Nashville, Tenn., each enclosed the \$60 needed for a year's support. So God brings together the love of friends scattered afar off to the care of His little ones here.

Never in anything, was the hand of God more clearly shown, than in the wonderful way in which he makes provision for these, His fatherless ones. It has been so from the beginning; it is still so. If He withheld his hand, very quickly all this world would come to naught. They rejoice that in some wonderful way they are under the care of the Great King; hence the happy hearts and the bright smiles and the busy work and the ready hands.

Still give us your prayers, dear friend, and send your help usual to Rev. W. P. Jacobs, Clinton, S. C.

Charleston Presbytery met at Beech Island on April 14th, and was opened with a sermon by the moderator, Rev. F. D. Jones.

Rev. Alexander Martin was made moderator.

Rev. H. M. Parker (James Island P. O.) and Mr. Martimer Glover, Orangeburg, were elected commissioners to the Assembly.

Rev. Alexander Martin, Summerville, and Mr. J. Sam'l Perry, Charleston, were made alternates.

Rev. W. H. Mills was received from Harmony Presbytery.

Presbytery declined to make the change in the Book of Church Order, touching the Latin Thesis.

Summerville was chosen as the place for next meeting and October 6th, as the time.

A new manual was adopted.

Presbytery adjourned to meet in the Lecture Room of the First Church, Columbia, S. C., on the second Wednesday in May at 12 m.

Stated Clerk.

Harmony Presbytery met at Summerton Church, April 8th, and continued its session about two days. The opening sermon was preached by Rev. James McDowell.

Twelve ministers and 21 ruling elders were present.

Rev. J. E. Stevenson was elected moderator and Elder J. E. McCutchen, reading clerk.

Reports were received from nearly all of our 4 churches, and they were generally encouraging.

A committee was appointed to revise the Manual of Presbytery.

Elder D. E. Gordon was elected trustee of Davidson College to fill out the unexpired term of Mr. A. White, deceased.

Rev. F. W. Gregg, A. M. McNaull and Elder James Reaves were elected trustees of the Presbyterian College of South Carolina to serve for one year.

Rev. J. C. Bailey and Elder J. E. McCutchen were elected principal commissioners to the General Assembly. Alternates, Rev. A. M. McNaull and Elder I. W. Bradley.

Dr. H. C. DuBose was present and delivered a very instructive address to a large congregation on Foreign Mission Work in China.

The weather was all that could be desired, the meeting was quite harmonious, the preaching was of a high order, and the hospitality of the good people of Summerton was abundant and cordial.

W. W. Mills, S. C.

## VIRGINIA.

The Presbytery of Abingdon had its regular spring meeting in Central Church, Bristol, Va., April 21-25, 1903.

The opening sermon was preached by Rev. G. B. Harahan, the retiring moderator.

Rev. D. W. Hollingsworth was elected moderator, and Rev. S. W. Moore, and Rev. G. B. Harahan, were chosen temporary clerks.

The pastoral relation existing between Rev. R. B. Hudson and the Bearer Creek Church, and between Rev. O. M. Gordon, and the Walnut Grove Church were dissolved.

Rev. R. B. Hudson was allowed to accept calls of Sharon, Leyburn, and Bland Churches, and Rev. S. O. Hall was allowed to accept the call of Burke's Garden Church for one-fourth of his time, and arrangements were made for their installation.

Rev. C. M. Gordon was dismissed to Holston Presbytery.

The Presbytery declined to transfer candidate Jos. R. Sevier to Montgomery Presbytery, because it wanted him to labor in our own territory.

The reports of the Presbytery to the Assembly showed that progress had been made during the year.

The Home Mission committee reported a successful year, and the committee was instructed to secure and put into the field a suitable man who shall be the superintendent of Home Missions to give his whole time to this growing work of the Presbytery.

The report of the committee on Twentieth Century Fund showed that about \$9,500 has been raised during the year for the purchase of Stonewall Jackson Institute, and that there is a lack of about \$1,500 in order to purchase that property. A determined effort will be made at once to secure this amount.

River View was chosen the place of the next stated meeting and September 30, 1903, at 7 p. m., the time.

And adjourned meeting will be held in Bristol, Va., May 19, 1903, at 3 p. m.

Jno. R. Herndon, S. C.

## TEXAS

The Presbytery of Dallas met in College Park Church, Sherman, Tex., April 10th.

Present twenty-two ministers and twenty elders. Rev. J. N. Ivy was elected moderator, Rev. H. S. Davidson, Rev. Robert Hill, Rev. G. T. Story, and Elder W. W. McCullough were elected clerks. Rev. E. C. Story was received from the Presbytery of Western Tex. Mr. A. G. Norton and Mr. G. J. Orr were received under the care of Presbytery as candidates for the ministry.

Denton Street Church of Gainesville was given permission to prosecute a call before the Presbytery of F. N. Worth for the pastoral services of Rev. W. M. Fairley.

Commissioners; ministers—Rev. J. S. Moore, D. D., Sherman, Tex., Rev. S. B. Campbell, D. D., Lancaster, Tex.

Elders—J. L. Thompson, Dallas, A. F. Hardie, Dallas.

On the "Latin Thesis" the vote was in the negative and unanimous.

Rev. W. A. Wynne was dismissed to the Presbytery of Paris, and Rev. H. M. Perkins to the Presbytery of Ouachita. There will be an adjourned meeting at Dallas First Church, June 8th, 3 p. m., at which time two candidates, Motte Martin and Fred Galbraith expect to apply for license.

E. M. Munroe, S. C.

## MARYLAND

On March 29th E. S. Hatton was ordained and installed Ruling Elder in DeKey Memoria Church.

On April 15th communion service was held and ten persons were welcomed to the Lord's table—nine on profession of faith, three of whom received ordinance of baptism. This church has recently supplied itself with new Psalms and Hymns, music editions, and the improved congregational singing is marked already and we are much pleased with the Book.

## MISCELLANEOUS.

## Annual Commencement.

Here is the program of the annual commencement of the Presbyterian Theological Seminary of Kentucky held at Louisville, May 3-5:

1. Baccalaureate sermon, Sabbath, May 3, 8 p. m., by Rev. Henry E. Dosker, D. D., Professor-elect in the School of Church History.

2. Reception, Monday, May 4, 8 p. m., by the First Presbyterian Church, to the Seminary and its friends in all the churches.

3. Final Exercises, Tuesday, May 5, 8 p. m., the Rev. J. McClusky Blayney, D. D., presiding. Announcement of Class Lists. Conferring of Diplomas and Degrees. Closing Faculty Address by Professor Beattie, its Chairman for the year. Subject, "The Changeless Gospel for a Changing World."

The Board of Directors met Tuesday, May 5, at 9 a. m.

These services had special interest this year. It is the fiftieth anniversary of the founding of Danville Seminary, the tenth of Louisville Seminary, and the second of their consolidation.

## Foreign Mission Receipts for April.

Our receipts for April were \$13,494.77 a gain of \$4,735.44 over those of last April. As in the case of our annual receipts, the principal part of this gain comes from the churches who have entered the Forward Movement. We take it as a good omen for the new ecclesiastical year.

S. H. Chester, Secretary.

## Children's Foreign Missionary Day.

A Children's Foreign Missionary Day Exercise has been prepared for the use of Sabbath-schools on the Children's Day recommended by the General Assembly. Sunday, May 31st, is suggested as the day to be observed.

The Missionary Exercise is ready and all Sabbath-schools are asked to send requests at once for such numbers as may be desired. They are furnished free by the Executive committee. It is believed that the contents and arrangement of the Exercise are such that its use will greatly assist in arousing interest in the observance of Children's Day and in the cause of Foreign Missions among the young people in our Churches.

Requests for the Missionary Exercise should be addressed to Publication Department, Executive Committee of Foreign Missions, Chamber of Commerce Building, Nashville, Tenn.

## General Assembly.

To Commissioners and others who will attend the General Assembly at Lexington, Va., May 21, 1903:

The Railroads of the Southeastern Passenger Association, together with the Seaboard Air Line and the Chesapeake and Ohio Railway, have agreed that all persons in the territory South of the Ohio and Potomac and West of the Mississippi Rivers attending the General Assembly shall be granted a reduction in their return fare by the route traveled in going. The return rate will be one-third the first-class limited fare, plus 25 cents. Tickets for the return journey will be sold at this rate only to persons holding certificates of the standard form, procured when you purchase your ticket going signed with ink by the Stated Clerk of the Assembly and visited by Mr. S. O. Campbell, at the City Ticket Office of the C. and O. Railway, Lexington, Va. No certificate will be honored for reduced fare returning which was procured before May 18th, or after May 23rd, or which shall be presented after June 5th. No refund of fare can be expected because of failure to secure proper certificate, nor will a mere receipt for fare be accepted in lieu of these certificates. Certificates will not be honored by conductors. They must be presented to the ticket agent at Lexington. You would do well to see your local agents in ample time for them to procure for you through tickets and certificates when you require them, if they do not have them on hand. If tickets and certificates cannot be procured at minor offices, apply in time at the nearest important station. Certificates and return tickets are non-transferable, and the latter are limited to continuous passage by first train leaving Lexington after purchase. Certificates will be of no value where less than 75 cents is paid for the going passage.

If a through ticket cannot be procured at starting point, purchase to the most convenient point at which such ticket can be obtained, and there re-purchase through to Lexington, procuring a standard certificate from each agent from whom a ticket is purchased, and presenting all of the certificates to the clerk and Mr. Campbell at Lexington. Fuller information will be sent by the stated clerk to all parties requesting it.

## The World.

### Dedication Ceremonies Louisiana Purchase Exposition.

The one hundredth anniversary of the acquisition of the Louisiana Territory was commemorated by the formal Dedication of the "Louisiana Purchase Exposition" at St. Louis April 30th—the anniversary of the purchase—and May 1 and 2, 1903. For this event special and elaborate preparations had been made not only by the Exposition Company, but by the city and by many citizens as well, for the reception and entertainment of the many visitors—distinguished and others—who expected to be present. These expectations were fully met, and the city was filled as never before with vast throngs of people from all parts of our own land and from many lands beyond the seas.

Besides the Dedication proper there have been other things to interest and attract during the week: First: The arrival of the United States Monitor, Arkansas, as representative of the Navy: she is by far the most formidable vessel of war ever seen in these inland waters, and has been the centre of attraction for thousands as she lies at anchor in mid-stream just below the Eads Bridge.

The Military Parade was arranged for the first day, Thursday, and was carried out according to program. There were some 15,000 soldiers in line and they were near two hours passing a given point. The pageant was one of the largest, most attractive and brilliant ever witnessed in this country, and seldom in our history has so large a body of soldiers been assembled in one place and marched in one procession, never before I believe in time of peace.

The Dedication was carried out according to the following program, in the Liberal Arts Building, one of the largest on the Exposition grounds and with a seating capacity of 25,000 or 30,000 people.

Promptly at two o'clock the assembly was called to order by Hon. David R. Francis, President of the Exposition Company. The ceremonies were as follows:

First—Invocation by his eminence, James Cardinal Gibbons.

Second—Introduction of Hon. Thomas H. Carter, of the National Commission, President of the Day.

Third—Chorus, Creation Hymn—Beethoven.

Fourth Presentation of the Buildings, by Hon. David R. Francis, President of the Exposition Company.

Fifth—Dedication address by the President of the United States.

Sixth—Chorus, "Unfold, Ye Portals"—Gounod.

Seventh—Address by Hon. Grover Cleveland.

Eighth—Hymn, "America," by chorus, band and audience, standing.

Ninth—Prayer by Bishop E. R. Hendrix.

Tenth—Benediction by Rt. Rev. Henry C. Potter.

Eleventh—Centennial salute of one hundred guns.

Of these exercises, besides giving a synopsis of the two addresses, little can be said: The choruses were a notable feature, being rendered by 2,000 voices accompanied by a fine band: these could be heard by everyone present and were greatly enjoyed.

Ex-President Cleveland, "the foremost private citizen of the United States" as he was described when being introduced by President Carter, was received with almost or quite as much enthusiasm and prolonged applause as was the President himself; and which of the two was better pleased at the ovation tendered him it would be hard to tell—both seemed immensely pleased.

The President's Speech—An evening paper summarized it thus and not inaptly, "President praises policy of Expansion, Louisiana Purchase, he declares, made a great expanding Nation out of a small and stationary one, and furnished the world a new precedent." He began by reminding his hearers that "the soil upon which he stood, before it was ours, was successively the possession of two mighty empires, Spain and France," and that we owe much to the courage and patience of those early pioneers, soldiers, missionaries, and traders. Then he said, and in this really announced his subject:

"We have met here to-day to commemorate the hundredth anniversary of the event which more than any other, after the foundation of the government and always expecting its preservation, determined the character of our national life—determined that we should be a great expanding na-

tion instead of relatively a small and stationary one."

And by this act, this acquisition of "Louisiana" from France, he declared "we had taken our place among those daring and hardy nations who risk much with the hope and desire of winning high position among the great powers of the earth." This was the greatest work of our people during the first 75 years of our history as a nation; and though there were other things of moment and importance "the greatest feat of our forefathers of those generations was the deed of the men who with pack train or wagon train, on horseback, on foot, or by boat upon the waters, pushed the frontier ever westward across the continent."

Then at some length he showed how our fathers had been called, "with little encouraging precedent," to solve two very difficult problems, one to secure both freedom and strength in the government, the other to expand without either breaking up—as did Greece—or becoming a centralized tyranny—as Rome did: and how they did in fact solve both satisfactorily for the first time in the world's history. And this example has been followed since by all the great peoples capable both of expansion and self-government. And he concluded with:

"The old days were great because the men who lived in them had mighty qualities; and we must make the new days great by showing these same qualities. We must insist upon courage and resolution, upon hardihood, tenacity, and fertility in resource; we must insist upon the strong virile virtues; and we must insist no less upon the virtues of self-restraint, self-mastery, regard for the rights of others; we must show our abhorrence of cruelty, brutality, and corruption, in public and in private life alike. If we come short in any of these qualities we shall measurably fail; and if, as I believe we surely shall, we develop these qualities in the future to an even greater degree than in the past, then in the century now beginning we shall make of this Republic the freest and most orderly, the most just and most mighty nation which has ever come forth from the womb of time."

The speech of Ex-President Cleveland was in some respects on a higher plane than that of the President, at least in this that he acknowledged and emphasized God's Providence in our growth as a nation as well as in all our greatness. The same evening paper summed up this address in these words: "Cleveland sees the hand of God in the purchase of Louisiana. Former President points out Jefferson's scruples as to treaty, and Bonaparte's unexpected necessities, which made the splendid territory ours." The following paragraphs are perhaps the most significant and interesting and will show the general tenor of his speech. He began:

"The impressiveness of this occasion is greatly enhanced by reason of an atmosphere of prophecy's fulfillment which surrounds it. The thought is in our minds that we are amid awe-inspiring surroundings, where we may see and feel things foretold a century ago. We are here in recognition of the one hundredth anniversary of an event which doubled the area of the young American nation, and dedicated a new and wide domain to American progress and achievement. The treaty whose completion we today commemorate was itself a prophecy of our youthful nation's mighty growth and development. At its birth prophets in waiting joyously foretold the happiness which its future promised."

Towards the close he said:

"In conclusion I hope I may be permitted to suggest that our thoughts and surroundings on this occasion should lead us to humble recognition of the providence of God in all that has made us a great nation. From our beginning as a people our course has been marked by occurrences and incidents so striking, so significant, and so constant, that only superstitious dullness or intellectual blindness will place them to the credit of luck or chance.

And his last word was:

"We are all proud of our American citizenship. Let us leave this place with this feeling stimulated by the sentiments born of the occasion. Let us appreciate more keenly than ever how vitally necessary it is to our country's well that every one within its citizenship should be clean-minded in political aim and aspiration, sincere and honest in his conception of our country's mission, and aroused to higher and more responsive patriotism by the reflection that it is a solemn thing to belong to a people favored of God.

George L. Leyburn.

## Marriages.

**STATNAKER-EVANS.**—In the Baptist Church, Jefferson, S. C., April 6, 1903, at 8 p. m., Mr. B. D. Statnaker, to Miss Mary Etta Evans, both of Jefferson, S. C., Rev. J. M. Harris, officiating.

**KING-WICKER.**—In Buffalo Church, near Sanford, N. C., April 15, 1903, by Rev. M. D. McNeill, Mr. Chas. B. King and Miss Norah Wicker, both of Sanford, N. C.

## Deaths.

And we shall find once more beyond earth's sorrows,

Beyond the skies,

In the fair city of the "sure foundations,"

Those heavenly eyes

With the same welcome shining through their sweetness

That met us here.

**WILKINS.**—At the home of his daughter, Mrs. Edward Waddy, Occomac, Va., April 8th, 1903, Mr. William Bayly Wilkins, aged sixty-six years, for ten years a member of Makemie Church.

## The Household.

### Grateful for Common Mercies.

By Emma C. Dowd.

I had been shopping one cold winter afternoon, and stopped to call on an old lady, whose humble little home was on my road. She met me at the door, her face eager and smiling.

"I'm so glad to see you," she said, as she led me into her cozy sitting room. "This is the finishing touch to my happy day."

"What has happened?" I asked. "I knew there was something, the moment I saw you."

"Oh, I have had such a beautiful day!" said she, making me comfortable in a low rocker beside the stove, and seating herself with a sigh of contentment, "such a beautiful day!"

"What is it?" I urged. "Has a fortune been left you?"

"I feel as if I had two or three fortunes—or half a dozen," she answered, with a happy, little laugh. "I will tell you all about it; I had been wishing I had somebody to tell—there, put your feet right up on that fender, and get them warm. To begin with, things seemed different when I first woke up. You see, I had a good night; and didn't feel tired to start with, as I do sometimes. Then the sun shone so clear that my rooms were lighter than usual. I don't get much sunshine in here this time of year, but when it streams in early in the morning, it always makes a difference with my spirits. I do not suppose it ought to, but I know it does.

"The postman comes while I am doing up my breakfast dishes, unless I am unusually early. I do not have many letters, but Wednesday is the day for my paper, so I knew he would stop this morning. He leaves it on the stairs, and I go down after it. I heard the door

shut, and looked to see if it had come, and if there were not two letters on top of it! I guess it did not take me long to go down and back. I had been expecting a letter from a man that owed me a couple of dollars, but it had gone on and on, till I had about given it up and here they were, two spick and span new dollar bills. If I wasn't glad to see those, for it just made my last month's rent, and I had been afraid I would have to let it go over, and I cannot bear to do that.

"The other letter almost took my breath away! It was from a lady I used to know in Montvert, and she stops here once in a while on her way up or down from New York; so she knew I crocheted silk mittens, and—what do you think? she sent me an order for a dozen pairs. They are for a fair at her church, and she has told me long enough beforehand so that I will have plenty of time to do them. Isn't it lovely of her? I thought I had enough for one day, but the nice things have kept coming right along ever since. I never saw anything like it.

"It has been a beautiful day. My grocery man comes in every Wednesday to take an order. I don't always want anything; but he is real good to stop and see if I do, for I cannot get out much this weather. Well, I was saying something about a certain kind of candles that I used to get at another store; but he does not keep them. I like them better than any other kind, because they last longer and don't drip. I didn't suppose that he would want to get them for me, so I did not ask him to. But if that man didn't go and bring them up with the other things this afternoon! He is so kind! Then he brought me some home-made rye bread. I said this morning that if I felt able to bake, I should buy some rye flour and bake some bread, and he said he could get me some that was real home-made. I told him I would like to try it, and oh, it is delicious! I had to go and cut off a piece, it looked so good. You wait a minute, and I will bring you a slice. I know you will like it."

In a twinkling my hostess returned, and I soon found myself eating rye bread and butter from a china plate that would have enraptured a curio-lover, while a century old embroidered napkin was spread in my lap. Meantime the story of the day was resumed:

"Then, another thing, I ordered some washing powder. It wasn't the kind I usually buy; they were out of that. But the man said that this was just as good, and the same price. So I let him bring it. When I went to put it away, I looked to see if it was used any differently, and it said that in every package was a cake of toilet soap. I could hardly believe it, but, sure enough; there it was. I had been wanting some soap to wash my hands with, but I did not feel as if I could spare the money for it just now; so, I tell you, I was glad to get that nice little cake.

"And, as if all those things were not enough, I had another letter this afternoon from a friend out West, that I had not heard from in ever so long. I was

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afraid she was sick, or a letter was lost, or something; but she had been to California to see her son, and that was the reason I hadn't heard. It was a nice long letter, and I was so glad to hear Oh, it has been such a beautiful day! If I never have another so good, I shall always have this one to think of, and that will be something. I like to have pleasant things to remember, don't you?

"Yes, this has been a beautiful, beautiful day!" and she closed her eyes for a moment, while a smile of contentment played over her face.

As I walked home, I wondered how many of us would have summed up these few, common occurrences into a "beautiful day." Only the refreshment that follows a night of rest, the sunshine, the tardy payment of a small debt, an order for work, a loaf of bread, some candles, a cake of soap, friendly letter! But they were enough to make for one lonely woman a day always to be remembered as "beautiful"—New York Observer.

### The House-keeper's Estimate or Time.

By Ellen Conway.

"We live in deeds, not years; in thoughts, not breaths," wrote the friends of our sentimental youth in our autograph albums and if their memories served them a little further they added, "We should count time by heart throbs." An odd way of counting time that, to the practical housekeeper in the midst of active life! She counts time in the spring by cleaned closets and moth balls; in the summer by piles of new guimpes and trunks packed for outings; in the fall by jars and glasses stored in the preserve closet; in the winter by bargains at all manner of Monday sales. "Heart throbs" do not figure on her schedule except as unavoidable interruptions.

And yet, in spite of all this concentration of energy and interest, perhaps no set of workers are so dissatisfied with their success. The professional housekeeper, of course, is able to take the average amount of comfort in her accomplishment. But the woman who combines the offices of housekeeper,

mother and wife rarely attains even a reasonable and modest degree of content with herself and her achievements. She complains that her days are spent in tithing mint and anise and cumin; she struggles against the neglect of the weightier matters and yet feels that she neglects them still; she visits with her intensest scorn the man—it must have been a man—who said that duties never conflict. They conflict all the time.

Part of these perplexities will yield to simple, practical remedies. One housewife's conscience tells her that procrastination is the thief of her time; another is at fault in the management of money, and so cannot relieve herself by as much outside help as the family income really warrants; a third needs more "system" and a fourth needs less; the fifth should give more attention to her health, with a view to returns in energy and good cheer.

But it is in discriminating between the important and the unimportant that the real solution of the problem lies for the housekeeper, as for all the other busy people who are bewildered by glimpses of the ideal in the midst of the bustle of the actual. It is true, the quaint, old line. We should count time by "heart throbs," estimate it by the experiences which are really of abiding significance. It is too precious a possession to be reckoned in terms of material things. Time is money, but it is more than money, and neither time nor money is of lasting worth except as it is transmuted into beauty and joy and holiness and love.

Counting time thus, the housekeeper would make room for things that are crowded out now, or done with a guilty sense as of stolen pleasure. The five minutes snatched from the sewing machine to watch the child at play with his new sled would not seem wasted then. Tested by the new standard, those might be the best spent moments of the whole day. Lingering out of doors to enjoy a sunset or a cloud effect may be the thriftiest use to make of time, if one will estimate it in terms of spiritual refreshment and invigoration. The woman who lets her washing lie in the tubs, and calmly takes the street cars for the beach to see the great waves roll in, sets her conscience by a truer timepiece than her neighbors who stay behind and lament that the big storm did not hold off till the middle of the week.

The crises of life correct our common estimates of value. The little child is sick. We do not mourn because his nursery went untidy and his clothes were not of the latest mode. It is the little, unheeded requests for sympathy and companionship that memory brings back in a flood to overwhelm us. Our friend is in bitter grief. We do not regret that she found an undusted parlor when last she called, but we are cut to the quick to remember that we gave her only absent-minded attention for thinking of the peaches waiting to be put up. Instinctively we are counting time by "heart-throbs" now. The habit ought to go down with us into the level routine of ordinary days.

## MRS. IDA McDONALD,

Supreme Deputy of the Maccabees of the World.

**M**RS. McDONALD, No. 477 Beaubien Street, Detroit, Mich., is a prominent woman who was greatly benefited by the great woman's medicine, Wine of Cardui. Mrs. McDonald is the supreme deputy of the Maccabees of the World, and one of the most widely known women in the United



Mrs. Ida McDonald.

States. Thousands of women gather to hear her lecture everywhere she goes. The great work she has done for the Maccabees is appreciated by every member of the order. She was so absorbed in her work that she neglected to give her health proper care—failed to take warning that the symptoms of approaching kidney trouble gave her, the sallow complexion and torpid liver. But Wine of Cardui cured her the same as it has cured thousands of others and Mrs. McDonald has written this letter in order that other suffering women may secure from Wine of Cardui the same relief she got from it.

"For four years I suffered with torpid liver until my skin looked yellow and dull. I then found my kidneys were affected and had severe pains across my back, and I felt

that I must do something to regain my health. A friend advocated your Wine of Cardui treatment so strongly that I decided to try it, although I had little faith in patent medicines. I am now very thankful that I did so, for within ten days blessed relief came to me, and in less than three months I was cured, and have enjoyed fine health

ever since. I know there is nothing better for a sick woman who wishes to enjoy perfect health and am very pleased to give my hearty endorsement."

No suffering woman can afford to ignore such a letter as Mrs. McDonald writes. Her plans and advice have proved valuable in building up one of the greatest women's organizations in the United States and she takes time to give advice which she knows will help you.

Do not delay in securing this medicine. There is nothing to gain and everything to lose by delay. The choice is before you. Will or will you not secure relief now by taking Wine of Cardui? All druggists sell \$1.00 bottles of Wine of Cardui as well as 25c packages of Theford's Black-Draught.

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## PRESBYTERIAL MEETINGS.

## Arkansas—

Pine Bluff Presbytery met in First Church, Pine Bluff, April 9th, 7:30 p. m.

Presbytery was called to order by Rev. L. R. Simpson and constituted with prayer. Opening sermon by Rev. H. L. Paisley, of Hamburg, from Prov 18:24.

Rev. E. P. Kennedy was elected Moderator and Rev. H. L. Paisley Clerk pro tem. Seven ministers and seven elders present. Dr. G. H. Steen presented a letter of dismissal to this Presbytery from Memphis Presbytery. All things being in order he was examined and received.

A call from Clarendon Church was placed in his hands, and being accepted, the following committee as appointed to install him: Dr. S. C. Alexander and Mr. Fred Fox.

Rev. B. E. Wallace resigned his position as Chairman of Home Missions and Dr. S. C. Alexander as appointed in his place.

A popular meeting for home missions was held Friday evening and addresses by four of the brethren listened to with great interest.

Rev. J. L. Caldwell was elected principal to the General Assembly, Rev. S. O. Alexander, alternate; Elder J. W. Craford principal, W. B. Alexander alternate.

Princeton as chosen for the fall meeting, October 1st, 7:30 p. m. Arkansas City dropped from the roll. The following committee was appointed to present a memorial at the fall meeting relative to the death of Dr. J. M. Brown: Rev. J. W. Moseley, Sr., Dr. J. W. Martin and J. G. Patillo.

Rev. J. W. Mosely, Sr., preached the Presbyterial sermon on Infant Baptism Sunday night in the First Church.

## North Carolina—

The Presbytery of Fayetteville met April 14, at Sanford, N. C., and was opened with a sermon by the retiring moderator Rev. J. P. McMillan, D. D. Twenty-four ministers and fifty-three elders were present.

Organization—Rev. J. M. Rose, D. D., was elected moderator and Rev. C. F. Rankin, and Elder J. M. Brown, Temporary Clerk.

Ministers Received—Rev. D. Monroe of Albemarle Presbytery and Rev. Letcher Smith of Abingdon Presbytery were admitted to membership upon certificate.

New Candidates—Messrs. E. T. McKeithan and M. N. Bulla were taken under the care of the Presbytery as candidates for the ministry.

Commission—Rev. H. G. Hill, D. D., Rev. P. R. Law, Rev. L. Smith and Elders F. Smith and R. N. Prior were appointed a commission to go to Benson and organize a church there if the way be clear.

Latin Thesis—The overture of the General Assembly in the matter of the Latin Thesis was approved.

Commissioners—Rev. K. M. McIntyre and Rev. C. F. Rankin and Elders John Bluo and Hon. D. E. McIver were elected Commissioners to the General Assembly. Rev. W. R. Coppedge, Rev. H. Tucker

Graham and Elders alternates in the order named.

Next Meeting—Lumber Bridge was chosen as to place and October 6, 1903 the time for the next stated meeting. Ministerial Relief—The Executive committee on ministerial relief submitted its report in popular meeting. Addresses were made by Rev. P. R. Law. Ruling Elder J. M. McIver and Rev. H. G. Hill, D. D. The following important recommendation was adopted. That the sessions of churches be directed to appoint a committee of one or more to have oversight of this cause in their bounds and report the same at the earliest day practicable, with their post offices, to the chairman, Rev. P. R. Law.

Church Finance—The subject of Church Finances was considered in popular meeting and the following resolutions were adopted:

1. That it be enjoined upon the churches to use the pledge and envelope system.

2. That the stated clerk be directed to write to the churches and notify them of this action.

Foreign Missions—Rev. H. Tucker Graham read the report on Foreign Missions in popular meeting. Rev. D. Monroe and Rev. W. T. Walker made addresses on the subject to a large and attentive audience.

Church and Christian Education—Rev. P. R. Law read the report on Church and Christian Education. It showed that the enrollment at Davidson this year was 221 students being forty more than the enrollment last year and by far the largest in the history of the college. The new dormitory is up to the third story and the work of remodeling the commencement hall is going on with the expectation of having it ready for the next commencement. Over 40 candidates for the ministry are in the student body and eight of them made up their minds to preach since they entered college.

Red Springs Seminary was reported to be having the most prosperous year in its history. The enrollment showed 342 pupils. There has been no real need for a single girl to go to the infirmary this year. Twenty-seven teachers are employed. There are 114 students in the Collegiate department, 30 electives, 46 in the primary, 31 in the preparatory and 24 in the kindergarten. The States represented are New York, District of Columbia, Virginia, Tennessee, South Carolina, Georgia, Alabama and North Carolina. One hundred and twenty are from the bounds of Fayetteville Presbytery. The second wing of the new brick building has been erected. A central heating and an electric light plant has been put in. A fine pipe organ has been provided for the auditorium.

Donaldson-Davidson Academy was reported to be in a flourishing condition. It has now between 70 and 80 students. The future of the school promises to be prosperous.

The report was heard with keen interest and Rev. C. G. Vardell made an address on the condition, needs, and prospects of Red Springs Seminary that was heard with much pleasure and profit.

Ministerial Education—Rev. C. F.

Rankin, Chairman, read the report on ministerial education. The report showed that there are eleven candidates under the care of the Presbytery, 3 in theological schools, 6 at Davidson college, one in a preparatory school, and one teaching. Careful inquiry was made about the standing of the several candidates. The resolve to keep a proper oversight of their work and progress was apparent from the time given to the consideration of the subject. Action looking thereto was taken.

The Narrative—Rev. W. R. Coppedge read the narrative. It showed that reports from about three-fourths of the churches tell of a steady but slow advance in almost all departments. But family worship is sadly neglected in all the churches. Barring this sad note there are grounds upon the whole for encouragement.

Systematic Beneficence—Rev. L. Smith read the report on systematic beneficence. It showed contributions for Foreign Missions to have been \$3,052.79. Assembly's Home Missions, \$298.24, Local Home Missions, \$2,908.57; Colored Evangelization, \$147.34; Relief Fund, \$207.11; Education, \$1,434.95; Publication, \$193.70; Bible Society, \$107.48, making an aggregate of \$8,350.18.

Home Missions—Rev. H. G. Hill, D. D., read the report on Presbyterial Home Missions in popular meeting. Rev. E. E. Gillespie made an address on Synodical Home Missions and Rev. P. R. Law read an address on General Assembly's Home Missions. Changes were made in the supplies of churches as follows: The Johnston county group is to be supplied by the chairman of the committee voting the modification that \$300 be appropriated to the field provided a pending call is answered in the affirmative. Dunn is to be supplied by Rev. L. Smith and Philippi by Rev. J. A. Caligan. Haywood is to be supplied with services of Elder J. Alton McIver, Cypress by Rev. L. Smith, and Sharon, Wadeville, Pee Dee, Ellerbe Springs and Mt. Carmel is to be supplied under the direction of the chairman of the Home Mission committee.

Sabbath-schools—Rev. J. K. Roberts read the report on Sabbath-schools. It showed that there were 84 schools, an enrollment of 4,890 pupils and teachers, \$1,950 was contributed for current expenses and \$2,678 to all objects. A popular meeting was held in the interest of Sabbath-school work. Rev. J. K. Roberts, Rev. J. M. Rose, D. D., and Rev. C. G. Vardell made the addresses. The following resolutions were adopted:

1. That our sessions be urged to adopt as far as possible the plans by the Assembly's committee for the improvement of our Sunday-schools.

2. That special attention be given to teachers meetings and the Home Study department.

Presbyterian Standard—Mr. H. M. McAllister, Business Manager of the Presbyterian Standard, was present and made a brief and telling talk in behalf of the paper.

Installation—Calls from Big Rockfish and Hope Mills churches for Rev. D.

Monroe as pastor were placed in his hands and accepted by him. It was ordered that he be installed fifth Sabbath in May by Rev. D. Fairley, Rev. H. Tnecker Graham, and Elder J. H. Currie, with Rev. P. R. Law, Rev. V. G. Smith and Elder Neill McNeill, as alternates in the order named.

The meeting was a delightful one and the body never had more elegant entertainment at the hands of any folks than at the hands of the hospitable people of Sanford. A warm resolution of thanks was adopted and Presbytery adjourned to meet at Lumber Bridge in October.

P. R. Law, S. C.

#### Tennessee—

Presbytery of Memphis met at Alabama St. Church, Memphis, April 14.

Opening sermon by Rev. W. W. Akers. Present, fifteen ministers and nineteen ruling elders. Only one minister was absent, his absence being due to infirmities of age.

Rev. H. R. Taylor, moderator. Ruling Elder, R. J. Rawlings, Temporary Clerk.

Reports showed increased contributions to nearly all the causes.

Narrative, while showing evidences of growth in some churches, was not, on the whole, encouraging. An hour was devoted to consideration of the state of religion in our bounds.

There does not appear decided evidence of better observance of Sabbath.

Six candidates for the ministry, five of whom are pursuing their studies, with commendable progress. A careful, comprehensive, encouraging report on this cause.

Increased interest in missions at home and abroad. Popular meeting in behalf of Foreign Missions addressed by A. B. Curry, D. D.

An unusually good year in behalf of Assembly's Home Missions.

Ministerial Relief received greatly increased contributions. Each session is urged to appoint a committee to secure endowment fund.

Most churches active in Sunday-school work, very few not having one, some more than one school.

A colored evangelist is maintained in the city of Memphis. Good house of worship, but no organization. One colored church in the country.

Nothing doing in the interest of Church and Christian Education.

Presbytery continues relation with North Mississippi Presbyterian College, electing one member of Board Directors.

J. H. Lumpkin, D. D., was made chairman of Local Home Missions. Only three churches dependent on this fund not now supplied.

Rev. B. M. Cowan permitted to accept call of Collierville Church for half this time, remainder given to White Haven as formerly.

Overture to strike out Latin, answered in the negative.

Overtured Assembly to provide blanks for reports on Home Department of Sunday-schools.

Fall meeting Bolivar, Tenn., to be immediately preceded by Sunday-school Institute.

Joseph H. Lumpkin., S. C.

#### Missouri—

The Presbytery of Potosi met in 109th stated session in Cape Girardeau, Mo., April 14, 1903, and was opened with a sermon by Rev. A. J. Cheatham from Matthew V:14-15.

Ten ministers and twelve ruling elders were present.

Officers—Rev. A. J. Cheatham, moderator and Rev. C. E. Hickok, Temporary Clerk.

St. Genevieve Church consisting of 12 members, 2 ruling elders and 1 deacon, organized Oct. 19, 1902, was received and enrolled, and its representative ruling elder, A. H. Chadwell, took his seat in Presbytery. Licentiate A. F. Cunningham was received from the Presbytery of Upper Missouri. Having signified his willingness to accept the call to become pastor of Caruthersville Church, the examination, including the trial sermon, took place and was sustained; whereupon a commission, consisting of Revs. J. L. Alsworth, C. W. Latham, R. E. Porterfield and Elder T. E. Baldwin with Rev. A. J. Cheatham as alternate, was appointed to ordain and install him as pastor of Caruthersville Church.

Kannett Church—A committee consisting of Revs. C. H. Little, A. F. Cunningham and Elder Z. B. Penney was appointed to install Rev. R. E. Porterfield as pastor of this church.

Rev. J. L. Alsworth was appointed chairman of the Executive Committee of Colored evangelization.

Systematic Beneficence—An Executive Committee was appointed consisting of Revs. C. E. Hickok., C. H. Little and Elder A. V. Cashion.

Presbyterial Sermon—Rev. C. E. Hickok preached this sermon on Christian Liberty, Gal. V:1.

Commissioners to the General Assembly were elected as follows: Rev. J. L. Alsworth and Ruling Elder L. W. Morton; Principals Rev. C. E. Hickok and Ruling Elder A. V. Cashion; Alternates.

Latin Thesis—The overture was answered in the negative.

Reports of Executive Committees on Foreign Missions, Home Missions, Colored Evangelization, Ministerial Relief, Education, Sabbath-schools and Publication, were all duly considered and adopted. The narrative presents on the whole, an encouraging view of the state of religion within our bounds.

A popular meeting on Sabbath observance was held Thursday night when after the reading of the report of the Executive Committee by Rev. Geo. W. Harlan, short addresses were delivered by Revs. R. E. Porterfield, A. J. Cheatham, W. W. Killough, also Elder A. V. Cashion and Hon. R. B. Oliver of Cape Girardeau.

The exercises were of unusual interest and we trust will result in a higher appreciation of the privileges of the Lord's Day and a more faithful obedience to the law of the Sabbath.

Presbytery by a rising vote returned its heartfelt thanks to the minister, officers and members of the Cape Girardeau Church for the courteous and generous hospitality extended. They are now occupying a new and beautiful House of Worship most eligibly situated

and altogether this church seems to be in a more prosperous condition than it has been for many years.

After a meeting memorable for its large attendance, and the unusual importance and interest of its proceedings, Presbytery adjourned to meet in Caruthersville Church, September 25, 1903 at 7:30 p. m. Stated Clerk.

#### Mississippi—

Louisiana Presbytery met in Gloster, Miss., April 9, 1903.

Present—nine ministers and 12 elders. Rev. D. O. Byers was elected Moderator and W. J. Stockett, Temporary Clerk. The name of "Comite Church" was changed to "Norwood Church." The pastoral relation between Rev. D. F. Wilkinson and the Crowley Church was dissolved. The Commissioners to the General Assembly are, viz: Principals—Rev. D. O. Byers, Norwood, La., and Hon. D. W. Pipes, Clinton, La. Alternates—Rev. E. L. Siler, Baton Rouge, La., and W. J. Jenkins, Centreville, Miss.

Education—Contributions to this cause amounted to \$1,093. Only \$187 of which went to the Assembly's Committee. The churches were urged to contribute more liberally to this cause. Presbytery undertakes to raise \$100 for Candidate Rudolph Miller, and instructs him to remain at Clarksville.

Foreign Missions—Churches, Societies and individuals are reported as giving \$1,546 to this cause. The churches at Centreville, Miss., and Jackson, La., report that they will undertake to support a Missionary between the two. The churches west of the river are urged to organize Missionary Societies, and to form a "Union" for that side of the river, to meet with the fall meetings.

The "Young Peoples Societies" report contributions for all purposes of \$445.

The Colored Work has been much hindered by disturbances in Amite county, but will be continued in Louisiana. The work in Baton Rouge, under the care of the session, was reported in a favorable condition. The Narrative presents both lights and shadows—encouragements and discouragements, but the former exceeds the latter.

Home Missions—All of our churches have supplies. Churches are urged to co-operate with Synod's Church Building Fund. Presbytery declines to put an Evangelist in the field, unless in cooperation with some other Presbytery.

The following are chairmen of standing committees for the ensuing year.

Rev. J. Y. Allison, Lake Charles, La., Chairman of Home Missions. Rev. M. E. Shaw, Centreville, Miss, of Foreign Missions, Sunday-school and Church and Christian Education; Rev. F. W. Lewis, Clinton, La., Rev. R. F. Patterson, Baton Rouge, La., of Publication; Rev. E. L. Siler, Baton Rouge, La., of Education; Rev. D. M. Hawthorne, Plaquimine, La., of Ministerial Support; Rev. M. B. Shaw, of Colored Evangelism; Rev. D. O. Byers, Norwood, La., of Systematic Beneficence, and Rev. D. F. Wilkinson, Baker, La., of Ministerial Relief.

M. B. Shaw, S. C.

## Our Young People.

### Papa, the Chaplain, or Enduring Hardness

#### Chapter 3.

To understand how it befell that Mr. Dysart, though a minister of the Gospel, should be a prisoner in the hands of Sherman's men we must go back a little.

When early on Sunday morning it was learned that the invaders were really upon them, all the rumors and reports which had been reaching their ears from the districts already passed by the raiders, now rushed into their minds with fearful force. We who live in times of peace have no idea of the misery that one word of rumor can contain. What to believe? What to disbelieve? Who could say?

Mrs. Dysart usually so calm and self-contained, now alone with her husband, gave way to an agony of fear. She was for catching up their children, and flying. "Where, Dearest, where?" he asked, "where is the place of safety? I tell you Clara it is here. The business of these men is to lay waste and destroy, not to slay, nor even to injure non-combatants. Their orders are not to burn occupied houses; the sure way to destroy your home is to leave it, the surest way to be insulted and frightened is to forsake its shelter where even their Code protects you."

"But you then, dear Arnold, you at least must go. Your uniform, the only suit you have, will mark you for injury, and you know how at least one minister has been insulted and abused by them in the last few days. Besides, there is the little bag of valuables to be hidden in the woods, as well as Mrs. Roper's box of jewels, which she left in my care. Do go at least for to-day: they will hardly halt longer than that."

So it was that yielding to his wife's entreaties Mr. Dysart, with the package of which she had spoken, betook himself to the woods at the rear of his house, though with a shake of his head and a grim smile as he muttered, "After all I seem to have the same idea of soldiering as Polly."

So little did he relish his position that after secreting his property and marking the place, he remained as near the road as possible.

Thence he soon observed how the firing had changed its course and to his horror was near his own home, which giving him ample excuse for leaving cover he hurriedly set forth on his return. But in a very short time as he neared a great pine at the road-side, a sentry stepping from behind it, presented a glittering rifle, and cried, "Halt you are my prisoner." Silently the minister submitted and in a few minutes more found himself marched under guard to the court house square where others also under arrest were waiting for their cases to be investigated. On the withered grass they sat or stood viewing with mingled emotions the scene around them. Already the public buildings had been set on fire so that the heat and smoke were oppressive and the stores being broken open the blue coats were busy with the spoil. Many

regiments remained in ranks, drawn up in the streets as yet, and the commanding general with his staff was at their head. Mr. Dysart, staring absently at them saw two of the officers who were obstructing the side walk suddenly rein back their horses, in order to permit to pass—his wife and the Lady Principal of the Orphan Asylum. As if they had been accustomed from youth upwards to walk amid bodies of hostile troops they made their way to the table at which sat an officer to whom they were directed; stated their desire for the protection of a guard, and pointing out Mr. Dysart explained that he was a minister, an ex-chaplain, and not a captain, as his shoulder straps might indicate, and asked for his release. This being obtained and a guard of two Union soldiers for each of the two homes detailed, our friends turned thither with lightened hearts. But meanwhile how had it fared with those whom they had left behind?

But a few moments had elapsed after Mrs. Dysart's departure were those who had become comparatively calm and reassured received a fresh alarm. Old Mrs. Bloom had taken upon herself the task of 'chirking up' Polly. "Don't you be no ways oneasy about your Mar," she said soothingly. "I b'leve most of them furriners is a-gettin' scattered rummagin. I don't see none of 'em no more only the two fellows what's stirrin' that air stew-kettle. O, good sakes alive what's that?" as a terrific explosion shook the air, making the glass rattle in the windows, and causing a general shriek from the panic-stricken women and children. Jack and Polly, though frightened themselves, endeavored to quiet some of the smaller children and Jack soon had a cluster around him, as he did wonderful things with a piece of twine. It was then that Polly stole unperceived into the front hall, longing for her mother's safe return and crying out to her Captain in the depths of her childish heart to help her to be quiet and brave. Just then there dashed up the steps three men to give an account of whom we shall need a new chapter.

#### Chapter 4.

I have said the three men now entering were strangers, but not so to our little heroine, who knew at once her Brother Tom, a tall active young man, whose mechanical genius had caused him to be placed in charge of a government foundry near by, as the first comer. Following him closely was a fat jolly looking individual, Capt. Bronson, a noted blockade runner, and a friend of the family, while in the last a very small and timid Israelite she recognized a merchant of the town, Mr. Meshech, better known as "Meek." His large pale blue eyes were dilated with fear, and he leaned panting against the wall as he wiped the cold sweat from his forehead. But Tom seizing him by the elbow dragged him in and not daring to shut the door lest he should attract attention, led the way into a small room. No sooner had they entered than her brother addressed the child in a low hurried voice. "You are surprised to see me here little sis?" She nodded, yes. "I was turned back in my flight by conflicting reports as to the direction of the Yankee

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columns and concluded to hide here in town. So I joined Capt. Bronson in his retreat, but it got too hot to hold us, and now quick, Polly, you were always a clever little soul at such things, show us a place to stow ourselves in that no one knows but yourself. The child wrinkled her forehead a minute, her eyes on her Brother's face, then ran to open the door to a big black closet. "Up there," she whispered, "the boards of the ceiling are loose, and there is a great loft that nobody knows but Jack and me."

"The very thing! Come Cap'n, Meek! up with you. We are victualled for the siege Polly, but if anything turns up try to warn us, if you can."

He swung himself up by the openings in the plank, and the Jew hastily essayed to follow. Laying hold of the abutment of the chimney with one nerveless hand, and clinging with his feet by the crevice of the ill-fitting ceiling he tried to grasp the boards above, but limp with fright and the unwonted exertion, fell helpless to the floor. Tom Dysart gave a smothered ejaculation of impatient dismay, but Capt. Bronson, with a sailor's coolness lifted the little man as if he had been a child, then in a voice smothered with laughter, bade Tom "Hoist away." So said, so done Mr. Meshech felt a pair of strong hands grasp his shoulders and himself safely landed in the dust of the loft. The worthy Captain was preparing to follow, with all speed when the gentle voice of a Daughter of Eve stopped him, "What is it, little Polly. I must get up there quick, Lass, so that I can laugh, I feel it coming on."

"Yes, but please, I can understand about you and Tom, but what has poor Mr. Meek done?"

"Ha! Ha! I knew you'd set me off: why, those blue-coated scamps who are scouring the town right now for me, set fire to his store right in the middle of the business block,—so that of course everything will go with it. That was what drove us from cover for we were hidden in Meek's house: but the funny part of the thing is that they vowed the poor little booger had set fire to his own property, and that if they could only catch him he should hang for it."

"And he believes it?"

"He actually believes, so between his present losses, and his fear of another"—the Capt. breaks off, touches his neck significantly, that neck which as he knows perfectly well, is in real and immediate jeopardy, and with a knowing wink, as if it were all the greatest joke of his life, swings himself up into the attic where with his face to the floor he lay down to laugh at leisure.

Hardly had he done so, and Polly having closed the door regained the hall when the sound of foot-steps once more made her start, and she turned to throw herself into the arms of Father and Mother. But there was no time for even the faintest hint about her Brother, since the guard was so near, and besides, there was much for the elders to do.

The raiders were pouring back into the yard seeking fresh mischief. The cook, who was bringing in the dinner for the family was compelled, amid shouts of laughter, at the negro's protests, to hand

over the best portion of the meal to them. The hungry family too thankful at being united around their table, to care much about the food hastily consumed such dishes as the soldiers had rejected, and as they rose from their repast the heads of the family were summoned by the guard. These men warned them to remove to the house any stores, which they wished protected. They would promise to safe-guard anything within those walls, but nothing further. This they proceeded to do, and one of their protectors lending his aid, they succeeded in getting their contents of smoke-house into the dwelling. Scarcely was this task completed when the minister was appealed to once more; but returned presently with a face full of relief and gratitude. God had been good, he said presently: he himself had such weak faith, and was trembling for fear of the coming night for this housefull of helpless creatures, and now God had sent protection in such a strange way. The surgeons in charge of the Hospital corps had asked to spend the night in the empty front rooms of the house, and the hospital tents would be pitched in a semi-circle clear around it. Better guaranty of safety they could not have: the little ones might be put to bed, with comparatively little fear of rude awakening. But Polly heard the news with very different sensations. Only she knew about Tom—there had been no opportunity to breathe so important a secret, and now if those doctors in the rooms beneath their hiding-place should discover them, nothing could save their lives, so she had heard. And yet would she be able to warn Tom, unseen? Patiently and silently she hung about, while the guard, true to his trust paced back and forth. But just at dusk as he was called to supper, her white kitten much disturbed by the strange noises and the presence of so many strangers seeking a quiet corner fled past her into the very room she was longing to enter. So following, as if in pursuit of it, she sought the closet and in cautious tones she told her Brother what had happened, and ended with "O, do be careful." Then snatching up Pussy she ran out fairly against one of the surgeons, who was just coming in. Seeing only a little girl holding a cat, who shrank startled from him he said with gruff kindness, "Don't be uneasy. I don't eat little girls, nor kittens either." Yet after a moment's reflection he walked in saying, "Odd, I was sure I heard voices," he even peeped into the dark closet, felt its walls, and then shut the door again. "She must have been entertaining that playing cat." Then stalking away, he was quite unconscious of a pair of bright dark eyes glancing just above his head, a strong hand holding a clubbed pistol ready to strike if need were. Lucky doctor, who saved himself a broken head, when he shut that door!

(To be continued.)

**The Original "Spotless Town."**

Broeck, in the north of Holland, is said to be the original "Spotless Town." A writer in Public Opinion thus describes it:

"The palings of the fences of Broeck are sky blue. The streets are paved

# FORMULA.

"GOOD LUCK" Baking Powder is prepared by an especial Formula that produces the greatest possible Leavening Power and the most nutritious and wholesome bread. Its power in the oven is what has placed it first in the estimation of the people of this country.

Richmond, Virginia.

## REDUCED RATES

VIA

## ATLANTIC COAST LINE

Richmond, Va. Southern Educational Conference. Tickets on sale from all points in Virginia, April 20th, 21st and 22d. Final limit April 28th, 1903. From all other points April 20th and 21st, final limit April 28th; one and one-third fares.

Savannah, Ga. Southern Baptist Convention and Auxiliary Societies. Tickets on sale from all points at one fare for round trip, plus twenty-five cents, May 4th to 7th, inclusive. Final limit May 20th, 1903. An extension of the final limit until June 1st may be obtained by deposit of tickets with Joint Agent at Savannah, on payment of fee of fifty cents.

New Orleans, La. United Confederate Veterans' Reunion. Tickets on sale May 16th to 21st, inclusive. Final limit May 24th, 1903. An extension of final limit to June 15th may be obtained by deposit of tickets with Joint Agent at New Orleans on payment of fee of fifty cents. Rate one cent per mile.

Call on ticket agents for exact rates and any other information and see that your tickets read via the Atlantic Coast Line.

W. J. CRAIG,  
General Passenger Agent.

# Atlantic & N. C. R. R.

Time table in effect November 19 1902

Eastbound Trains.	Passenger Daily.	Passenger Daily.
Leave Goldsboro.....	3:30 p m	8:00 a m
Leave Kinston.....	4:22 p m	8:48 a m
Leave New Bern.....	5:50 p m	10:10 a m
Arrive Morehead City ..	7:15 p m	
Westbound Trains.	Passenger Daily.	Passenger Daily.
Leave Morehead City.....	7:05 a m	
Leave New Bern.....	9:00 a m	6:30 p m
Leave Kinston.....	10:12 a m	7:37 p m
Arrive Goldsboro.....	11:15 a m	8:30 p m

S. L. DILL, Superintendent

**Do You Ever  
Use an  
Ice Cream Freezer?**

If you do and have not a  
**"PEERLESS,"**

then you have not the best. Why not use the best? We sell the best and guarantee satisfaction or refund your money.

**Weddington Hardware Comp'y.  
Charlotte.**

**OPIUM COCAINE AND WHISKY**

Habits Cured at my Sanatorium, in 30 days. Hundreds of references. 25 years a specialty. Book on Home Treatment sent FREE. Address  
**E. M. WOOLLEY, M. D., Atlanta, Ga.**

with shining bricks of many colors. The houses are rose-colored, black, gray, purple, light blue or pale green. The doors are painted and gilded. For hours you may not see a soul in the streets or at the windows. The streets and houses, bridges, windows and barns show a neatness and a brilliancy that are absolutely painful. At every step a new effect is disclosed, a new scene is beheld, as if painted upon the drop-curtain of a stage. Everything is minute, compact, painted, spotless and clean. In the houses of Broeck, for cleaning purposes, you will find big brooms, little brooms, tooth-brushes, aqua fortis, whitening for the window panes, rouge for the forks and spoons, coal dust for the copper, emery for the iron utensils, brick powder for the floors and even small splinters of wood with which to pick out the tiny bits of straw in the cracks between the bricks. Here are some of the rules of this wonderful town:

"Citizens must leave their shoes at the door when entering a house.

"Before or after sunset no one is allowed to smoke, excepting with a pipe having a cover, so that the ashes will not be scattered upon the street.

"Any one crossing the village on horseback must get out of the saddle and lead the horse.

"A cuspidor shall be kept by the front door of each house.

"It is forbidden to cross the village in a carriage, or to drive animals through the streets."

#### Davy the Conquerer.

No boy in the Chuck Ridge school had a better time than Davy. He thought of so many things to do to amuse himself and the other pupils that Mr. Watson was glad when something occurred to keep him at home for a day.

"And yet he isn't a bad boy," the teacher said when talking with Davy's father about him; "but he is so full of mischief I am obliged to be continually calling him to order."

Davy's father looked troubled. "I don't like to whip him," continued Mr. Watson, "but I can not have him disturbing the school."

After the talk his father had with him, Davy promised to do better. He really meant to keep his promise, but he "forgot." One day the boys suddenly saw him sitting bolt upright, his comical "Indian lock" twisted into more than usual prominence, knees crossed, brow knitted, while he intently regarded his book conspicuously held wrong side up. It takes very little to make boys laugh in school, and to them Davy's appearance was very funny. It meant, too, that other pranks were to follow; so Davy went back to his old ways again.

Finally Mr. Watson lost all patience and gave Davy a whipping. But this did not end the trouble. No; the sad thing was that the more Davy was whipped, the more he needed it. In spite of Mr. Watson's efforts, Davy was growing worse rather than better.

After a while Mr. Watson went away and a new teacher came in his place. By this time Davy had come to think whipping a necessary part of his education.

When the boys would say, "Most time you were getting another whipping, Dave," he would answer carelessly: "Well, let it come."

The boys liked "Stouty," as they called him among themselves, and Davy did too; but they wouldn't say so. He tried to feel that the teacher, whoever he might be, was his natural enemy. Poor Davy, he ought to have known better. Several weeks passed. Mr. Stout saw plainly that Davy was a disturbing element in the school, he noted, too, that he was quick to learn.

"Stouty" thought and thought about Davy when he was going to and from school, even after he was in bed at night he thought about him. He was trying to find out how to make a good boy out of him.

There was one other source of annoyance to Mr. Stout in the school. This was a mouse. It was allured there by the lunch which the children brought to eat at the recess. They were not always careful to brush away the crumbs, and sometimes the mouse would even find a stray crust. Often at night he crept in there, and not satisfied with crumbs, gnawed the children's books; so he was very troublesome.

"Davy, said Mr. Stout suddenly, one day, when he was stirring up a spirit of mischief in one way and another.

"Yes sir," answered Davy promptly. He supposed a whipping was to come, though Mr. Stout had never yet punished him.

"Davy, will you please come here?" The tone was kind, but Davy looked a little sullen as he went forward to the desk.

He was saying to himself, "I don't care, I don't care for whipping," and he thought it was true; but down under that feeling there was another a great deal truer. It was that he did care, that he ought to be ashamed of himself, and that he was sorry he forgot to be good.

When Davy reached the desk, Mr. Stout did not speak at once, but waited for him to look up. When he did lift his eyes, Mr. Stout was looking at him very pleasantly; there was actually a merry twinkle in his eyes. Davy wondered what was coming. Mr. Stout pointed to the knot-hole.

"Every little while, Davy. I see the mouse that gives us so much trouble stick his head up through that hole. I want to know if you will watch for him and try to catch him. Would you be willing to try?"

Davy was willing. Mr. Stout went on with his work. The boys having nothing now to distract their attention, studied their lessons, and Davy diligently watched the knot-hole. Mr. Stout congratulated himself on having him so quietly employed.

After some little time of watching and manuevering on Davy's part, there was a sudden scramble, a cry of triumph, and there he stood with flushed face actually grasping in his hand the struggling mouse. He ran out with the mouse; but when he came in and was about to take his seat, Mr. Stout detained him.

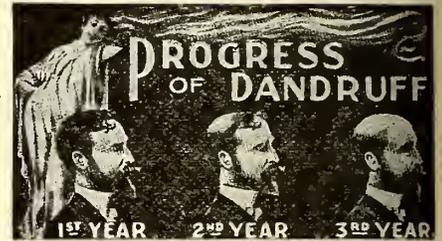
"Please stop a moment, Davy. I wish to thank you for delivering us from that

## Tetter, Itch, Eczema.

"I take off my hat to a 50c. box of Tetterine. It has cured me of a long-standing Skin Disease which doctors in seven states failed to cure." W. G. Cantrell, Louisville, Ky.

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50c. at druggists, or by mail from  
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BARIUM SPRINGS, N. C.

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SOUTH, SOUTHEAST, AND SOUTHWEST; ALSO CUBA, CALIFORNIA AND MEXICO

OFFER MANY INDUCEMENTS TO THE TOURIST.

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"THE LAND OF THE SKY."

And "Sapphire Country."

TICKETS ON SALE

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STOP-OVERS

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Dining Car Service Unexcelled.

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W. A. TURK, S. H. HARDWICK,  
Pas. Traffic Mgr., Gen'l. Pass. Agent,

offender. And boys," he continued, addressing the school, "I think we all feel under obligations to Davy for what he has done. It took patience on his part, and prompt action, and a sort of courage, too, I do not know that I should like to grab a live mouse in my fingers. It isn't a pleasant thing to do. I think the boy who has done this service for us is deserving of our respects. If he could do this he can do greater things. I hope to see him go on to gain other victories besides this one of the knot-hole—victories over himself. That is all, Davy. I hope I haven't taken so much of your time that you can not have your geography lesson.

Davy took his seat, his heart swelling with all sorts of feeling that he did not even know the names of; but he wished to be a good boy, and he felt sure he could be. That knot-hole experience was the turning-point in his life. Of course, it can not be said that he never did a wrong thing again; but from that time Mr. Stout considered him one of the most studious and faithful boys in the school.

Davy is no longer a boy, but you can easily guess what kind of a man he makes. He began by conquering a mouse, and ended by conquering himself.—Journal.

**A Thorn in the Foot.**

Fidele was a little Indian boy, tending his father's goats in the Alban Hills near Rome. While at his post of duty he was thinking of the King of Etruria, who had threatened to make war upon the Roman republic. Suddenly there burst forth in the distance the glitter of arms. It is the foe advancing to Rome's capture. Without a moment's hesitation this brave boy set out to warn the city of its danger. Fleet of foot, the little brown mountaineer went skipping over hills, across rocky plains, and through reed-grown morasses in which re-deyed buffaloes looked at him in apparent wonder. On and on he sped as fast as his sinewy legs could carry him. But the distance was long, the sun fiercely hot, and no fresh water at hand. Wearied, worn, thirsty, warm and almost exhausted, yet he could not think of surrendering his purpose. At length with fainting body but increasing heroism he passed the city gates and ascended the Capitol hill. The Senate was in session. Only by whisper could he speak and give the startling news. This done, he sank to the floor. Being asked where his pain was, he whispered that it was in his foot. Upon examination it was found that a thorn had penetrated far into the flesh. In the operation of extracting it, the noble lad died. To honor this boy's heroism and patriotism the Senate decreed that thereafter all the gate-keepers of the city should come from Vitrochiano, his native village, and they should be called Fidele, the faithful. When in Florence the writer saw the beautiful marble statue carved by a great artist in his honor. It represents him sitting and trying to pull out the thorn. This posture is not strictly accurate, as the little hero was too much exhausted for even such an effort. Boys can be heroes to-day right here in America as really as in any other land or age. My boy, resolve to be one in the truest sense.—Exchange.

**The Punctuation Points.**

Six little marks from school are we,  
Very important, all agree,  
Filled to the brim with mystery,  
Six little marks from school.  
“.”

One little mark is round and small;  
But where it stands the voice must fall,  
At the close of a sentence all  
Place this little mark from school.  
“.”

One little mark, with gown a-trailing,  
Holds up the voice, and, never failing,  
Tells you not long to pause when hailing  
This little mark from school.  
“.”

If out of breath you chance to meet  
Two little dots, both round and neat:  
Pause, and these tiny guardsmen greet—  
These little marks from school.  
“.”

When shorter pauses are your pleasure,  
One trails his sword—takes half the  
measure,  
Then speeds you on to seek new treasure;  
This little mark from school.  
“.”

One little mark, ear-shaped, implies,  
“Keep up the voice—await replies;”  
To gather information tries,  
This little mark from school.  
“.”

One little mark, with an exclamation,  
Presents itself to your observation,  
And leaves the voice at an elevation,  
This little mark from school.

Six little marks! Be sure to heed us;  
Carefully study, write and read us;  
For you can never cease to need us,  
Six little marks from school!  
—Julia M. Colton, in St. Nicholas.

Once upon a time  
A man—for an hour—doubled  
up with cramps, took  
**Painkiller**  
(PERRY DAVIS')  
was cured immediately. His  
friends being told, said—"Pooh,  
we've all used PAINKILLER—  
for years.  
**Moral.** Don't suffer—an hour—keep Pain-  
killer (Perry Davis') in the house.

**Carolina and Northwestern Railway**

**TIME CARD.**

**BLOWING ROCK ROUTE**

Effective November 24th, 1901

NORTHBOUND	PASSENGER	MIXED
Chester, Leave	8 25 am	8 50 am
Yorkville, "	7 30 am	10 48 am
Gastonia, "	9 05 am	1 20 pm
Lincolnton, "	10 09 am	2 55 pm
Newton, "	10 54 pm	4 43 pm
Hickory, "	11 18 pm	5 50 pm
Cliffs, "	11 50 pm	6 35 pm
Lenoir, Arrive	12 35 pm	8 00 pm
SOUTHBOUND	PASSENGER	MIXED
Lenoir, Leave	2 10 pm	5 30 pm
Cliffs, "	2 54 pm	7 20 pm
Hickory, "	3 12 pm	8 10 pm
Newton, "	3 37 pm	8 45 am
Lincolnton, "	4 22 pm	10 09 am
Gastonia, "	5 27 pm	1 20 pm
Yorkville, "	6 32 pm	3 18 pm
Chester, Arrive	7 45 pm	5 20 pm

**CONNECTIONS.**

Chester—Southern Ry., S. A. L., and L. & C.  
Yorkville—S. C. & G. Extension.  
Gastonia—Southern Railway.  
Lincolnton—S. A. L.  
Newton and Hickory—Southern Ry.

**Another Appreciation of the Aetna**

LUMBERTON, N. C., November 26, 1902

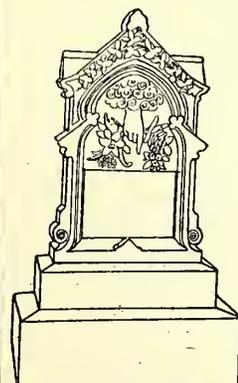
J. D. BOUSHALL, ESQ., Manager Aetna Life Insurance Co., Raleigh, N. C.

Dear Sir:—After a careful comparison of policies submitted to me by the Aetna Life, Bankers' Life of New York, Equitable of New York, Northwestern, New York Life and Prudential, I have accepted \$10,000 in the Aetna on the 20-payment life plan, with option of 25 year 3 per cent. Gold Bond Contract.

I have been a policy-holder in the Aetna for nearly eight years, and therefore feel somewhat prepared to judge of its merits from actual results. With all due deference to other companies, it affords me great pleasure to say that in my opinion the Aetna cannot be surpassed for plain and liberal contracts, and for just, conservative and economical management. I now have \$12,000 in the Aetna. My partner, Mr. W. W. Carlyle, has \$16,000 and one of our clerks, Mr. John T. Biggs, has \$2,000 nearly all of which was written and delivered by your special agent, Mr. H. T. Spears.

Wishing you and the grand old Aetna continued success, I am,

Yours very truly,  
ROBERT D. CALDWELL.



**Raleigh Marble Works.**

COOPER BROS., Props.

RALEIGH, N. C.

**MONUMENTS,**

Tablets, Headstones, Iron Fences.

**We Pay the Freight.**

Please mention the Standard.

Write for our  
New Catalogue

## Our Little Folks.

CONDUCTED BY MRS. A. J. MCKELWAY

### Children's Letters.

Elmwood, N. C., April 23rd, 1903.

Dear Standard:

I am a little girl thirteen years old. I have written to you once before and thought I would write again. I will tell you of the sad death of papa's brother on the 11th of April. This was the first death in a family of eleven boys all grown. I feel so sorry for Grandpa and Grandma in the great loss they have sustained. As Mr. Brown said in his funeral discourse, one whom we all loved has passed away. I will close by asking a question. Who went forth weeping in the morning of life, yet saw in the evening many bringing sheaves with them?

Your friend,

Ethel Summers.

Red Springs, N. C., April 22nd, 1903.

Dear Standard:

As you were so kind as to print my last letter I am going to write you again. I love to read the Standard so much. I always turn to the children's letters first. I am not going to school now, but go to Sunday-school every Sunday and love to go. We have a fine Sunday-school; Mr. Rankin is such a good Superintendent; he is our Pastor too. My teacher, Miss Isabell Robeson, has organized a band of 'Covenanters.' We have eleven members, all little boys. We are proud of our society and want to do all the good we can. We were going to have a picnic last Saturday, but were disappointed as Miss Isabell was not well and could not go, but we hope to have it again. I gave my dog Carlo away, to a man in the country. I miss him too. I have no pets now, but my cat, sister plays with her dolls. I am reading a nice book now. I went with Mama on a nice visit Saturday to see her Auntie, who lives at Wakulla about four miles from here. I enjoyed it very much. I will answer Huie Hill Wooten's question, it was Jonah the whale swallowed. I will close, as I am tired and sleepy. Many good wishes for the Standard.

Your little friend,

Jim Edens.

Coucord, N. C., April 23, 1903.

Dear Standard:

I thought I would write to you as I have never written before. I go to school at Patterson's Mills. My teacher's name is Miss McCartney. I like her very much. I go to Sunday-school and preaching. I have two sisters and one brother. I do hope some little girl will be glad to read mine.

Your little friend,

Age 10. Bessie L. Taylor.

Greensboro, N. C., April 26, 1903.

Dear Standard:

I thought I would write a little letter, as I have never written before. My papa takes your nice paper. I love to read the little folk's letters. Every Sunday I go to Sunday-school. My teacher's

name is Miss Minnie Whitsett at Sunday-school. I am a little girl eight years old. I have no pets. I have one big brother. I go to school at Greensboro. I like to go to school. I like my desk mate. My desk mate is so kind to me. Her name is Edna Pauline Gillilant. At school we read in Old Stories of the East. I think I will close, hoping to see my letter in print. Good-bye.

Your unknown friend,

Nellie Ross McLean

Hopewell, N. C., April 23, 1903.

Dear Standard:

I will write you a letter as I have never written before. I am not going to school now. Our school is out. I was so sorry, we had such nice times playing at school. I will tell you about my pets. I have two pet calves; their names are Daisy and Bess. My little brothers and my self have fine times driving them to pasture. I am eight years old. I have five brothers, one of them older than myself. I go to Sunday-school at Hopewell; my teacher's name is Mrs. Lizzie Winders. Papa takes your paper. I like to read the little letters so much. I will close now, hoping to see my letter in print,

Maggie Bell Allen.

Burlington, N. C., April 26, 1903.

Dear Standard:

As I have not written to you for several weeks thought I would write to-day. Our school will soon be out and so sorry I will be, because I dearly love to go. Am expecting to have a big time at the close. I extend to you and all the little cousins that have been writing these dear little letters in the Standard a cordial welcome to our close the 15th of May. We have been having quite an abundance of rain. Hope we will have some pretty weather after this. Oh! I forgot I had a big time Easter up at my Aunt's at Gibsonville, hunting eggs which Auntie dyed and hid for us children's to hunt. My brother's Grady and Jamie lost their pet cats, Goal and Buff. They cried like their hearts would break. I was sorry for them, but they now have a nice lot of pigeons and Bantons chickens. My pet is my large Dolly. Guess if it should go like brother's pets I would cry too. I will answer Kate McPhail's question, Old Testament contains 39 Books and New Testament contains 27 Books, making in all 66. I will ask one where is the word candle stick found in the Bible. I will close hoping to see this in print.

Your little friend,

Age 9. Hattie Belle Smith.

Pineville, N. C., April 27,

R. F. D., box 29.

Dear Standard:

I enjoy reading the letters from the little folks. I help mamma work her flowers, and feed the little chickens. I have a flower yard all my own. I like to make clothes for my doll. I have a nice time riding horse-back to Papa's mail box, which is about one mile from here. I will answer Ethel Gibson's question, Presbytery is found in 1 Tim. 4:14. I will also answer Huie Hill Wooten's question, Jonah was swallowed by a

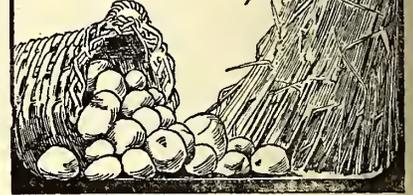
## A Golden Rule of Agriculture:

Be good to your land and your crop will be good. Plenty of

# Potash

in the fertilizer spells quality and quantity in the harvest. Write us and we will send you, free, by next mail, our money winning books

GERMAN KALI WORKS,  
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## CROUP AND WHOOPING COUGH

Charmingly Relieved by

## Vick's Magic Croup Salve, 25c.

No relief, money returned. Sold by druggists.

Trade supplied by  
L. Richardson Drug Company,

Wholesale and manufacturing Druggists,  
GREENSBORO, N. C.

## Confederate Veterans' Reunion, New Orleans, May 19-22

For the above occasion the Southern Ry will sell tickets to New Orleans and return at rates named below: Goldsboro, 19 75; Raleigh, 18 35; Durham, 18 25; Greensboro, 17 15; Winston-Salem, 16 95; Salisbury, 16 20; Hickory, 15 50; Charlotte, 15 30. Approximately low rates from other points. Tickets sold May 16-21, inclusive, with final limit to leave New Orleans without validation May 24. Original purchaser may secure extension of final limit, leaving New Orleans up to and including June 15th, by personally depositing ticket with Special Agent at New Orleans on or before May 24, and upon payment of fee of fifty cents at time of deposit. These rates apply via Atlanta, Montgomery and Mobile, or via Atlanta and Birmingham.

General J. S. Carr has selected the Southern Railway, via Atlanta, Montgomery and Mobile, as the official route for his annual "Confederate Veterans' Special," which will consist of first-class day coaches and standard Pullmans, to be handled through to New Orleans without change. This special train will leave Raleigh, N. C., at 3:52 p. m., Sunday, May 17, and will reach New Orleans about 8:30 p. m. next day. Berth rate from Raleigh and Durham \$6.00; Greensboro, \$5.50; Salisbury and Charlotte, \$5.00. Two persons can occupy a berth without additional cost. Excellent service on regular trains in both directions. Special low rates to New Orleans from nearby points. Ask your agent for rates from your station. For further information and sleeping car reservation write to

R. L. VERNON, T. P. A.,  
Charlotte, N. C.

whale. What relation was Ruth to David, and of what glorious person was Ruth the ancestress?

Yours truly,  
Age 9. Marion Guthrie Sledge.

Gastonia, N. C., April 27, 1903.

My Dear Standard:

I am a little girl 10 years old. I have two sisters and one brother. I lost a little sister. I go to church and Sunday-school. My teacher is Miss Irene Costner. I like her very much. My little brother is sick. I hope my letter will not reach the waste basket. My papa owns a drug store. I have two dolls, one of them is as large as a baby and the other one is small. My Grandpa takes your nice paper and I love to read the little folks letters and the nice stories. My elder sister's name is Marie. The one smaller than I is named Lois and my brother's name is Charlton. I will close.

Your little friend,  
Hallie Torrence.

Gastonia, N. C., April 27, 1903.

Dear Standard:

I thought I would write to you as I have never written before. I go to Sunday-school and my teacher's name is Mrs. Baker. I like her very much. I go to school and am in the second grade. I study three studies. They are Baby's Plant life, spelling, and arithmetic. My sister is in the fifth grade. She studies History, reading, grammar, geography, spelling, arithmetic and stepping stones to Literature. Her teacher's name is Miss Janie Whitesides, and my school teacher is Miss May Stewart. I like her very much. I will close.

Your little unknown friend,  
Age 8. Lois Torrence.

Hopewell, N. C., April 25, 1903.

Dear Standard:

I thank you ever so much for the paper you sent me. I told mamma I must keep it. I took papa on a surprise when he saw my letter in print. Brother cried because I didn't let him know; he wanted to say something too. We live near Grandpa's and Grandma's they love to read your nice paper. This is little sister's birthday. She is a year old and has ten little teeth. Papa got brother and myself a little goat. We were in Charlotte some days ago and saw a little girl in a wagon driving a goat on the pavement, and it did step along so proud. Oh! how I wish brother and I had a little wagon. We would take a ride. Papa took us all down to Derita to see our little cousins and we had a time. We played sheep and run-away horses and many other things. Rev. J. W. Moore, one of our missionaries, gave a talk at Hopewell Church Sunday on his church and work. We do miss our dear pastor so much and Robbie, his son. He came to see brother and I so often. We will ask a question, Where is the longest name in the Bible? We will close by answering Lola Fespermen's question, Figs is the only fruit that bears without blooming.

Your little friends,  
R. Chalmers McNeely.  
Landon H. McNeely.

Woodleaf, N. C., Apr. 27, 1903.

Dear Standard:

As I have not seen any letters from Woodleaf, I thought I would write. I am a little girl twelve years old. I go to school. My teacher's name is Cousin Nathan Fleming. I like him very much. I have three brothers and four sisters. I like to read the little letters and stories in your nice paper. My papa takes it. We have been living at Woodleaf about a year and a half. I like to live here very much. Our Sunday-school started the first Sunday in April. I like to go. My teacher's name is Miss Annie Arrowood, and my preacher is Rev. R. S. Arrowood. I will close for this time, hoping to see my letter in print.

Your unknown friend,  
Elizabeth Kincaid.

Woodleaf, N. C., April 27, 1903.

Dear Standard:

As I have never written to you I will try to write you a very little letter. I am going to school. My teacher's name is Miss Eliabeth Bailey. I like her ever so much I am in a fourth reader, spelling and arithmetic. I have four sisters and three brothers. My youngest brother is a little baby, three months old and is as sweets as he can be. I will close for this time.

Your little friend,  
Age 7. Annie Lee Kincaid.

Charlotte, N. C., April 25, 1903.

Dear Standard:

As I have never written to your nice paper, I thought I would write, as my mamma takes your good paper, and I like to read the children's little letters and stories. I have one brother and two sisters and I have one brother and sister dead. I will answer some of the children's questions, Figs is a fruit that never blooms. There is 39 books in the Bible, and 27 in the New Testament. The whale swallowed Jonah. Presbyterian is found in 1 Tim. 4:14. I will close by asking a question, Where is the word pipe found in the Bible. I will close.

Your friend,  
Age 13. Maggie L. Downs.

Hopewell, N. C., April 22, 1903.

Dear Standard:

I am a little boy. I thought I would write to you as I have never written before. I love to hear mamma read the children's letters in your nice paper. I go to school at Hopewell. But our school is out now. Miss Uetter Husten was my teacher. I loved her very much. We live on the farm. I love to hunt and fish and help papa on the farm. I have two sisters and one brother. I am the oldest. I can help papa a lot and do turns about the house for mother.

Age 10 years. Badger Battie.

Lodo, N. C., Apr. 26, 1903.

Dear Standard:

As I have never written before I thought I would write to you. Papa takes your nice paper. I like to read the little letters so much. I go to Sunday-school at Beattie's Chapel every Sunday. My

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Lv New York, P. R. R.....	12 55 p m	12 10 a m
Lv Philadelphia " "	3 29 p m	7 20 a m
Lv Baltimore " "	5 45 p m	9 34 a m
Lv Washington, W. S. Ry..	7 00 p m	10 41 a m
Lv Richmond, S. A. L. Ry..	10 37 p m	2 15 p m
Lv Petersburg, " "	11 20 p m	2 53 p m
Lv Norfolk " "	1 55 a m	5 18 p m
Lv Henderson, " "	2 28 a m	5 41 p m
Lv Raleigh, " "	4 15 a m	6 58 p m
Lv Southern Pines " "	6 16 a m	8 50 p m
Lv Hamlet, " "	7 35 a m	9 45 p m
Lv Columbia, I " "	10 25 a m	12 20 a m
Ar Savannah, " "	2 35 p m	4 55 a m
Ar Jacksonville, " "	7 00 p m	2 5 p m
Ar Tampa, " "	6 45 a m	6 00 p m
No. 33.	No. 41.	
Lv New York, N. Y. P. & N.	+ 7 55 a m	8 55 p m
Lv Philadelphia, " "	10 16 a m	11 21 p m
Lv New York, O. D. S. S. Co.	+ 8 00 p m	
Lv Baltimore, B. S. P. Co.		+ 6 30 p m
Lv Wash'ton, N. & W. S. B.		6 30 p m
Lv Portsmouth, S. A. L. Ry	9 05 p m	9 25 a m
Lv Weldon, " "	11 45 p m	11 55 a m
Lv Norfolk, " "	1 55 a m	1 35 p m
Lv Henderson, " "	2 28 a m	2 02 p m
Lv Raleigh, " "	4 15 a m	3 45 p m
Lv Southern Pines " "	6 16 a m	6 18 p m
Lv Hamlet, " "	7 40 a m	9 45 p m
Lv Wilmington " "		3 20 p m
Ar Charlotte, " "	10 33 a m	10 32 p m
Lv Chester, " "	10 30 a m	12 51 a m
Lv Greenwood, " "	12 37 p m	3 25 a m
Lv Athens, " "	2 52 p m	5 58 a m
Ar Atlanta, I " "	4 00 p m	7 35 a m
Ar Augusta, C. & W. C.....	5 40 p m	
Ar Macon, C. of Ga.....	7 20 p m	11 35 a m
Ar Montgomery, A. & W. P.	9 20 p m	6 25 p m
Ar Mobile, L & N.....	2 55 a m	
Ar New Orleans, L & N.....	7 25 a m	
Ar Nashville, N. C. & St. L.	1 30 a m	6 55 p m
Ar Memphis.....	4 15 p m	8 20 a m

NORTHWARD

	Daily No. 32.	Daily No. 38.
Lv Memphis, N. C. & St. L.....	12 45 n 'n	8 00 p m
Lv Nashville, " "	9 30 p m	9 30 a m
Lv New Orleans, L & N.....	8 10 p m	
Lv Mobile, " "	12 40 a m	
Lv Montgomery, A & W. P.	6 45 a m	1 00 p m
Lv Macon, C. of Ga.....	8 00 a m	4 20 p m
Lv Augusta, C & W. C.....	10 05 a m	
Lv Atlanta, I S A L Ry....	12 00 n 'n	8 00 p m
Ar Athens, " "	2 57 p m	11 23 p m
Ar Greenwood, " "	5 15 p m	1 58 a m
Ar Chester, " "	7 17 p m	4 15 a m
Lv Charlotte, " "	7 27 p m	5 01 m
Lv Wilmington " "	3 20 p m	
Lv Hamlet, " "	10 40 p m	7 50 a m
Lv Southern Pines " "	11 33 p m	8 44 a m
Lv Raleigh, " "	1 35 a m	11 15 a m
Lv Henderson, " "	3 05 a m	12 50 p m
Lv Norfolk, " "	3 50 a m	1 45 p m
Lv Weldon, " "	5 0 a m	3 00 p m
Ar Portsmouth, " "	7 15 a m	5 35 p m
Ar Washington, N & W S B		6 55 a m
Ar Baltimore, B. S. P. Co.....		+ 6 30 a m
Ar New York, O. D. S. S. Co.		+ 5 00 p m
Ar Philadelphia, N. Y. P. & N.	+ 5 46 p m	5 10 a m
Ar New York, " "	8 15 p m	8 00 a m
No. 34.	No. 66.	
Lv Tampa, S A L P y ...	8 00 p m	8 00 p m
Lv Jacksonville, " "	9 30 a m	7 50 a m
Lv Savannah, " "	1 40 p m	12 10 p m
Lv Columbia, S " "	7 05 p m	5 30 a m
Lv Hamlet, " "	10 40 p m	8 40 a m
Lv Southern Pines " "	11 33 p m	9 36 a m
Lv Raleigh, " "	1 35 a m	11 50 a m
Lv Henderson, " "	3 05 a m	1 10 p m
Lv Norfolk, " "	3 45 a m	1 55 p m
Lv Petersburg, " "	5 53 a m	4 07 p m
Ar Richmond, " "	6 35 a m	4 55 p m
Ar Washington, W S Ry. ...	10 10 a m	8 38 p m
Ar Baltimore, P R R.....	11 25 a m	11 25 p m
Ar Philadelphia, P R R.....	1 36 p m	2 56 a m
Ar New York, P R R.....	4 13 p m	6 30 a m

R. M. COFFEY, C. T. A.,  
Charlotte, N. C.

teacher is Mrs. Ella Sloan. We have preaching twice a month by Mr. Gwinn of Steel Creek. I have four sisters and two brothers at home. Our school was but about a month ago. Our teacher was Miss Nannie Rhyne. We had a nice pic-nic. Mr. Sample, of Mulberry, was there and made a good talk. I will close by asking a question. Where in the Bible is the word Coffin found?

Your unknown friend,  
Emma Fisher.

Lowell, N. C., April 25, 1903.

Dear Standard:

As I have never wrote to you before, I will try to write. Well I have three pets, a dog, and two cats. The dog's name is Trix and John, and Tom are the cat's names. Our school has closed and I am sorry of it too, for I love to go to school. We go to Sunday-school every Sunday. My teacher is Miss Mary Craig. I just love her dearly. We haven't any pastor now. Well I have four sisters living and one dead. Mamie, Lena, Loe, Bertie and Lula, are their names. We have two cows, Doll and Pet. I will answer Huie Hill Wooten's question. Jonah was swallowed by a whale, and I will also ask a question, What three men was thrown into a furnace of fire. I will close hoping to see my letter in print.

Your unknown friend,

Age 12. Minnie Torrence Stowe.

Hopewell, N. C., April 22, 1903.

Dear Standard:

I am a little girl 6 years old. I go to Sunday school at Hopewell. I study catechism. I love to go very much. Our Uncle Wash and Aunt Patsie spent Easter with us. We love our Uncle Wash. He is papa's only brother. He brings us nice presents. I have one sister and two brothers. I will close for fear of the waste basket. I will answer Iola Fesperman's question, Fig trees bear without blooming.

Calyer Battie.

#### What the Parrot Said.

By Bessie C. Belk. 11 years of age.

It was the day before Christmas, and Harold Burton pranced proudly on the front steps, because "Uncle Billy" was coming all the way from New York to spend Christmas; and best of all, he had written a letter to Harold, himself, saying that he had a grand play-mate for him and would give it to him as a Christmas present.

Harold was the only child, and often wished for a play-mate, and he was "nearly dead" to see what "Uncle Billy" would bring him.

At last he saw the carriage driving up the beautiful avenue that led to their home. "Uncle Billy" jumped out, and before Harold knew it, he was in "Uncle Billy's" arms. Mama and papa ran out to greet "Uncle Billy." After he had seen and spoken to every one on the place, he called Tom, the butler, to bring him the large box that was in the back of the carriage. Harold was wild with joy, as "Uncle Billy" took out a large gilt cage with a chattering parrot in it.

The Christmas was spent merrily, and after Christmas was over and "Uncle

Billy had gone home, Harold would spend an hour every day in teaching his parrot to talk. When Harold would grumble over anything, his mother would say gently "Have faith, Harold dear."

One afternoon Harold took the parrot out of the cage and let her hop about in the trees.

He did this every day now as Polly (the parrot) enjoyed it until one day, seeing her chance, she flew off to the large oak grove about half a mile away.

When Harold came out to give his parrot her dinner of seed, she was not there. Harold looked all over the yard, in all the trees, but she was not there.

Harold ran into the house crying.

After petting Harold gently, his mother said, "Have faith, Harold, dear."

Harold bounded off to look again for his parrot, but all in vain.

He could not sleep any that night.

Early next morning he jumped on his bicycle and rode hurriedly up the large oak grove.

He had roamed all over the woods, and was about to come home again, when he heard a voice, like his mother's, saying: "Have faith, Harold dear." He thought it was his mother, and then, knowing she was not there, thought it was imagination, but he heard the same little voice, right over his head, saying: "Polly wants a cracker," "Polly's hungry," and "Have faith, Harold dear." So looking up, he saw his beloved parrot. He took her home again and would not give her any breakfast for behaving so naughty. Polly never ran off again.

#### The Queen Story.

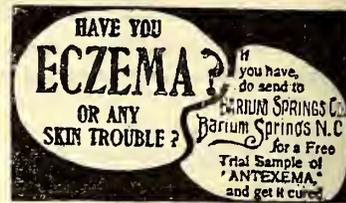
"O Auntie, just one more! Won't you?" Auntie had been telling stories to a trio of little folks till she was tired; but still they wanted more. Whether you are an auntie, or whether you are a child, you know how it is yourself.

"Well," said auntie, with a merry twinkle in her eye, "I'll tell you my queen story."

Then Auntie began: "There was once a queen who had three beautiful daughters. I will give you their names and you must remember them to tell me when I ask you. The eldest had lovely silken hair that fell in golden curls below her waist. This little princess was named Gloriana on account of her dazzling hair. The second little princess had the most charming eyes that were ever seen; they were like violets, and her name was Violetta. The youngest, who was really the most beautiful of them all, was a cripple, and had never walked. Her great blue eyes, so bright to look at, were of no use to her, for she was stone blind. And because she was thus shut away from pleasure they named her Shnt-mp. The queen was going on a journey, and she called the three princesses and asked what they would like to have for presents when she returned. Now, being princesses, they had almost everything they could think of, so it was very hard to name anything they wanted. But finally the eldest little princess—what was her name?"

"Gloriana!" replied the children, all together, after a little thought.

"Right. Gloriana said: 'Please bring



#### READING NOTICE.

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me a milk-white Arabian pony and a saddle with scarlet silk fringe, also golden stirrups.'

"I will, dear," said the queen, writing it all down on her ivory tablets.

"Then the second daughter spoke—do you remember what her name was?"

"Violetta," answered the children.

"Yes. Violetta said: 'I want a bird of paradise, in a great golden cage, and I want it so very tame that it will eat from my hand.'

"You shall have it, my darling," said the queen. And then drawing her youngest child tenderly to her side—what was her name?"

"Shut-up," shouted the children.

There was a dead silence. The children waited and stared at auntie.

"Why don't you go on?" they asked.

"I'm not in the habit of talking to children who tell me to shut up!" said auntie.

"O we didn't!" they cried; "that was her name! do please go on!"

"That is all there is to the story," laughed auntie; and the children laughed too.—Mattie M. Baker, in Little Folks.

**Prairie Dog Town.**

To the casual observer, prairie dogs seem the jolliest and most docile of animals. But a visitor in a dog colony soon finds that there are few more belligerent creatures on four feet than these amusing prairie dogs. If a visitor will place himself on any fine day where he may see all, and at the same time not be seen, in a dog village, when the inhabitants are trotting about the community thoroughfares and each resident seems at peace with all his race, he will see sudden tiny dust storms arise now and then among the sand heaps. There will be a momentary tossing and heaving of fur while the dust rises high and higher. These are but personal encounters between the residents of the town. The adjacent dogs pay no attention to them. The writer has seen seven or eight tooth-to-tooth conflicts at once in a little colony of prairie dogs. These street brawls are brief but hot, and are ended by the vanquished taking unto himself legs when he can find them and transporting himself to his hole. For the prairie dog is a wise animal and will not allow his anatomy to be chewed a moment after he knows his adversary is the better dog.—Correspondent of New York Post.

**The Pebble's Lesson.**

How smooth the sea-beach pebbles are!  
But, do you know,  
The ocean worked a hundred years  
To make them so.  
And once I saw a little girl  
Sit down and cry,  
Because she could not cure a fault,  
With one small "try!"

—Jewels.

I am not aware of a single supreme effort for the amelioration of the manifold miseries of mankind which has not been due to the inspiration of Christian enthusiasm.—Archdeacon Farrar.

When you fret and fume at the petty ills of life, remember that the wheels which go round without creaking last the longest.

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**Clippings**

Hetty Green of New York had a way of taking care of her own, even in her youth. A Vermont neighbor tells that while she was living on her New England farm she had for a neighbor a particularly unneighborly old bachelor. One day, while the threshers were at work on her wheat crop, the winnowing-fan broke and she sent over in great haste to borrow her neighbor's machine.

"Certainly," was the reply, "Mrs. Green may use the fan, but I make it a rule never to allow my implements to be taken from my farm. The machine is in the barn, and she may bring her grain there to be winnowed," an offer it was manifestly impossible to accept.

Mrs. Green had not forgotten the implied refusal when the old bachelor sent his hired man over one morning to borrow her side-saddle for the use of a visiting relative.

"I shall be only too glad to favor him," was the word sent back by the astute Mrs. Green, "but I never allow anything I own to be carried off the farm. My saddle is hanging across a beam in the barn loft. Tell Mr. Browne to send his aunt over. She may ride there as long as she likes."—Philadelphia Ledger.

Our sympathy to Seymour Palmer of the town of Dresser who locked himself in his bed-room and fired two shots. When the neighbors broke down the door they found him unwounded and in perfect health. He was trying to scare his wife, and the exasperating woman was out calling and never heard about it until it was all over. It is remarkable how some women are never around when they are wanted.—Exchange.

Oliver Wendell Holmes had occasion to write to a man who had become rich suddenly. He received an exceedingly pompous letter beginning: "Mr. ——— instructs me to say that he has received your letter of March 10 and would say in reply, etc. John Jones, secretary." The rich man was doubtless surprised to receive this in return: "Mr. Holmes has directed his valet to instruct his secretary to tell his typewriter to say that he is in receipt of your secretary's letter of some days since and would say in reply, etc. Sarah L. Hodgkiss, typewriter."

Three Philadelphians visited Richmond, Va., and, asking as to the use and purpose of this or that building, were told in every case that it was a tobacco factory. An aged negro gave them the information; and they, tiring of the monotony of the reply, pointed to a white frame building on a hill and asked whose tobacco factory it was. The old fellow replied: "Dat, sah, am no fact-ry. Dat am S'n' John's 'Piscopal Church, where Marse Patrick Henry done get up an ax de Lawd to gib him liberty or gib him deaf." "Well, uncle," asked one of the trio, "which did the Lord give

him?" "'Pears to me yo' must indeed be strangers hereabouts," he answered; "else, it strikes me, yo'd know dat, in due time, de Lawd gabe Marse Henry bofe."—Exchange.

Judging by Sargent's portrait of President Roosevelt, he doesn't like Sargent, or his excellency was thinking of his negro policy.—The Houston Chronicle.

The most conspicuous feature of Mr. J. Pierpont Morgna's countenance since the anti-merger decision is the smite that won't come on.—The Atlanta Journal.

The one who acknowledges no obligation to God does not as a rule deserve the confidence of others. The senator mentioned in the following incident showed sound sense, which doubtless was the result of long experience:

It is related of the French senator, Renaud, that when he came from his home in the Pyrenees he engaged a room at a leading hotel and paid a month's rent, 150 francs, in advance. The proprietor asked him if he would have a receipt.

"It is not necessary," replied Renaud. "God has witnessed the payment."

"Do you believe in God?" sneered the host.

"Most assuredly," said the senator. "Don't you?"

"Not I, monsieur," declared the host. "Ah!" said Renaud: "in that case please write me a receipt."—Christian Commonwealth.

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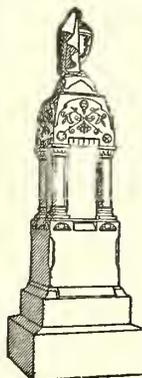
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# PRESBYTERIAN STANDARD

Established 1858.

CHARLOTTE, N. C., MAY 13, 1903.

Vol. XLV.---No. 19

State Library

## Compensation

The truest words we ever speak  
Are words of cheer.  
Life has its shade, its valleys deep ;  
But round our feet the shadows creep,  
To prove the sunlight near.  
Between the hills those valleys sleep—  
The sun-crowned hills,  
And down their sides will those who seek  
With hopeful spirit, brave though meek,  
Find gently flowing rills.

\*\*\*

For every cloud a silvery light ;  
God wills it so.  
For every vale a shining height ;  
A glorious morn for every night ;  
And birth for labor's throe.  
For snow's white wing, a verdant field ;  
A gain for loss.  
For buried seed, the harvest yield ;  
For pain, a strength, a joy revealed,  
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# Presbyterian Standard.

Established 1858.

CHARLOTTE, N. C., MAY 13, 1903.

Vol. XLV.---No. 19

## Event and Comment.

The Congregationalist notes in a Methodist paper that there is a "downward progress toward Congregationalism," and that Congregational journals are demanding a modified Episcopacy. That is perfectly natural. An these extremes should meet on the middle ground of Presbyterianism.

The editor of the New York Christian Advocate wrote, "Total abstinence for all rests on an impregnable foundation," and the printer, with facts before his eyes and no theories to sustain, changed it to read, "Total abstinence for all rests upon an impregnable foundation." And the joke is on the editor.

William A. Sunday, formerly the best ball player in the country, was recently ordained by Chicago Presbytery to the evangelistic work, in which he has proved himself eminently successful. Mr. Sunday did not write a Latin thesis, but he will probably have more souls for his hire than some of the readiest quotationers from Turretin and the Vulgate.

President Roosevelt is needed in Washington to take a firm grip on the postoffice situation. And the American people had better be taken into full confidence as to the extent of the frauds that have been perpetrated on the Government. The present programme is to cleanse the system "quietly." It might be better to shorten the present presidential vacation than to secure a much longer vacation in 1905.

Commenting on the issue in Hillsboro, a community with an honorable history and a refined people, though dominated in late years by the saloon element, Rev. J. W. Goodman, who has been indefatigable in his efforts to organize victory, asks that Hillsboro be put on the "honor roll." Really, when a town is dominated by the saloon, is it not rather a reflection upon the ministers of the gospel, and does it not prove that they lack either consecration or common sense if they are not able finally to drive the saloon out?

An organization like the Y. M. C. A., supported by all denominations, should be very careful about teaching any distinctive doctrines of Presbyterianism or Methodism, for instance. But it is worse for it to become a propagator of an ism that is not held by any of the churches and is disbelieved by the majority of their membership. It is very much like a breach of trust to use a common fund for indoctrination on private lines. A Y. M. C. A. should be what its name denotes, and not a Young Men's Second Adventist Association, for instance.

The Living Church says that it is the conviction that the Episcopal Church is actually a part of the organism founded by Christ, "that brings to us nine out of ten of our converts—except, of course, from among those unhappy ones who come from unworthy causes, such as that Episcopal Church is fashionable, or that it does

not interfere with their dancing or card-playing." If The Living Church means that these converts are convinced that the Episcopal Church is a part of the Church founded by Christ in any other sense than that in which the Presbyterian Church is also a part, then they have been convinced of a falsehood. And it would be doubly strange that the only Church that is a part of the one founded by Christ should be the one to attract men for unworthy motives.

In the municipal elections in North Carolina last week the temperance cause won some notable victories. In Charlotte the Reform Administration was endorsed by re-election, and by a decided majority. In Durham the ticket that was backed by the anti-saloon league, was elected by a large majority. In Hillsboro, a board of commissioners was elected pledged to refuse license to the saloons after July 1. In Asheville the temperance forces in some way antagonized the dominant party and were defeated. But this will not prevent the effort for a dispensary later on. Many other communities are waiting for the more favorable chance that is given under the Watts bill for voting the saloons out.

New York Presbyterians are becoming aroused to their loss of prestige in New York City. According to Dr. Van Dyke, they have neglected work at home, have put forth no intelligent effort for the welfare of Presbyterianism which is accordingly not so great a factor in the life of the city as it was fifty years ago. Dr. Stevenson added that the present generation had contributed practically nothing to the wealth of the denomination in church buildings. We wonder if the present generation had not better return to the old-fashioned Calvinism of a former generation. Presbyterianism without Calvinism is a tasteless thing. It is outclassed on the ritualistic side by the Episcopal and on the liberal side by the Congregationalist Church. It can win on the old platform and on that alone.

The Church Standard, which is about as Low as The Living Church is High, tells with much humor of an opera buffe performance by the Rev. Lewis T. Wattson, an Episcopal minister. He belongs to the Diocese of Delaware, but is now living at Garrison's, New York. To New York went the Bishop of Delaware, and at "St. Paul's Friary," received from Rev. Lewis Wattson the vows of Poverty, Obedience and Chastity. This constituted Mr. Wattson the General of the Society of the Atonement, and changed his name to Father Paul James Francis. At present the General is in command of "two battalions, consisting of one monk a piece." He applied to the Pope to be admitted as a branch of the Franciscan Order. The Pope declined, but Father Paul, etc., does not think the refusal was given ex cathedra. So he ventures to disregard the Pope while laboring for the consummation, when "all the Christian Churches will be united under the Bishop of Rome." Of course there are cranks in all the churches, but it is rather an anomaly for a Bishop to lend his aid to such a roaring farce.

## PRESBYTERIAN STANDARD

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For table of contents see page 16.

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**Another Revision Suggested.** Mr. Charles Francis Adams, of Massachusetts, recently delivered an address in Charleston, South Carolina, on the "Constitutional Ethics of Secession." The address has been printed and a most significant foot-note added, amounting to the proof that General Lee was taught the right of secession by the United States Government. When he was a student at West Point the textbook, "Rawles View of the Constitution," was the recognized authority on constitutional law. Rawles was a prominent member of the Philadelphia bar. The quotations from this book, which Mr. Adams makes, are as follows:

"If a faction should attempt to subvert the government of a state for the purpose of destroying its republican form, the paternal power of the Union could thus be called forth to subdue it. Yet it is not to be understood that its interposition would be justifiable if the people of a state should determine to retire from the Union, whether they adopt another or retained the same form of government. (Page 289.)

"The states, then, may wholly withdraw from the Union; but while they continue they must retain the character of representative republics. (Page 290.)

"The secession of a state from the Union depends on the will of the people of such state. (Page 295.)

"The people of a state may have some reasons to complain in respect to acts of the general government; they may in such cases invest some of their own officers with the power of negotiation, and may declare an absolute secession in case of their failure. Still, however, the secession must in such case be distinctly and peremptorily declared to take place on that event; and in such case, as in the case of an unconditional secession, the previous ligament with the Union would be legitimately and fairly destroyed. But in either case (conditional or unconditional secession) the

people is the only moving power. (Page 296.)"

It would seem, therefore, that obedience to the instruction which he had received at the hands of the Federal Government made it the duty of General Lee, a Virginian, to acknowledge the authority of his state, when that state decided to exercise the right which the Federal Government thus acknowledged as a right.

Mr. James Callaway, a correspondent of the Macon Telegraph, calls attention to these citations from Rawles' book, and makes the point that there were six threats of secession before the threat was carried into execution. One of these was made by South Carolina following the nullification proceedings. This threat was withdrawn on account of the desired modification of the tariff laws of 1832. The other five attempts to secede were made in New England, the first just a hundred years ago. It was feared that the Louisiana Purchase, which the nation is just celebrating, was likely to "diminish the influence of our part of the Union." So Senator Pickering, of Massachusetts, openly advocated the formation of a Northern Confederacy. In 1807, Jefferson caused the repeal of the embargo act, as he had been informed that "there was even some danger that some of the New England States would withdraw from the Union unless the act was repealed."

In 1811, Joshua Quincy, of Massachusetts, protesting against the admission of Louisiana as a state, declared that the passage of the bill would be "a dissolution of the Union," and that "as it would be the right of all, so it would be the duty of some, definitely to prepare for a separation, amicably if they can, violently if they must."

In 1814 came the Hartford Convention, representing the New England dissatisfaction with the management and results of the war of 1812. And in 1844 the Legislature of Massachusetts passed a tentative ordinance of secession, declaring that "the annexation of Texas, unless arrested on the threshold, may tend to drive these States into a dissolution of the Union," and that the State of Massachusetts itself "is determined to submit its undelegated powers to no body of men on earth."

Such being the testimony of historical documents, it would seem that it were time that such quarrel words as "traitor" and "rebel" were dropped. There was some excuse for them before the passions excited by the war had died down. Passion expresses itself naturally in objurgation. But now the use of such words to designate the people of the South whose patriotism regarded the State as their Fatherland, is due to ignorance or unmannerliness, or both.

These quarrel words are being dropped from the newspaper vocabulary—even of partisan sheets. We read now of the Civil War instead of the Rebellion, while the attempt of the Grand Army of Pensioners to raise a discussion as to whether or not Lee was a traitor, was frowned down by the Northern leaders of thought and opinion. It is with some misgivings as to the propriety of the suggestion from this quarter that we ask if the time has not come to expunge these words from the records of the Northern Presbyterian Church.

It is questionable propriety for the reason that the Southern Church, in talking over matters once with the Northern Church, very promptly and cordially agreed to count as unsaid, any offensive terms that

had become embodied in our records during the plastic period of civil strife. And the Northern Church agreed to take back such pleasant little accusations as those of heresy, schism and blasphemy, that had been hurled pretty freely at the Southern Presbyterians, along with other language which it would do no good for us to quote, and which no Northern Presbyterian paper could be induced to publish for any consideration. But unfortunately, the very tender of apology was accompanied by the re-affirmation of the charges of disloyalty and rebellion. In the case of two gentlemen who had been engaged in a controversy, when one had made a full and frank apology and the other had made only three-fifths of one, there remains nothing more for the first gentleman to say. It is impossible for him to reopen any of the questions formerly discussed between them; but the instincts of brotherhood are and should be stronger even than the usages that obtain among gentlemen. In the name of that brotherhood, therefore, we simply ask if it be not time to drop the quarrel words. Considering the interests involved, is it not really more important to revise those records, even by the insertion of an explanatory foot-note, than ever it was to smoothe things over for the Quakers who object to taking an oath in a court of justice, or to flatter the moralists with the amended paragraph regarding the works done by unregenerated men?

The times call for a revision of the records along these lines.

**Truth Versus Chop-Logic.** Says the Christian Observer, of last week: "Let it be kept in mind that not any Presbyterians either hold or teach that any who die in infancy are among the lost. We do not know of a single Presbyterian now on earth who so believes."

Whereby the Christian Observer either unchurches or takes off the earth several Southern Presbyterians whom we might mention, including editors, some on its own staff, theological professors, and two or three pastors, names and quotations furnished on application.

There is another alternative, namely: that these good brethren have seen the error of their way and have repented.

And now, that statement of the Christian Observer seems clear and explicit enough, does it not? By the rules of language, logic and law, the proposition, "Not any Presbyterians either hold or teach that any who die in infancy are among the lost," means that all Presbyterians hold that none who die in infancy are lost. If we should say, "We do not believe that the Christian Observer could be guilty of sophistry," we should mean "We believe that the Christian Observer could not be guilty of sophistry." The sense is the same, or the non-sense, no matter at which end the negative is placed.

But our esteemed contemporary goes on to say: "The question that is at issue is simply whether it is important—at the cost of much agitation—to amend our standards, to which all our ministers and elders must subscribe, so as to assert as to these infants what many Presbyterians believe that God has chosen to keep secret unto himself, namely: what individuals are included among the elect."

So! Not any Presbyterians believe that any infants

are lost; but many Presbyterians believe that God has chosen to keep secret unto himself whether any or all are lost or saved.

To recur to our illustration. "We do not believe that the Christian Observer could be guilty of sophistry." But that does not necessarily mean, "We believe that the Christian Observer could not be guilty of sophistry." Thus remains the "agnostic position." We may hope that it could not be. But we have no grounds for a "credal statement."

There remains the sophisticated alternative, "We do not believe, either, that it could not be guilty of sophistry."

In such pitiable plight does that "handicap to reason and conscience," the elect infant clause, leave its thick and thin advocates. One could prove from the files of the Christian Observer itself, that it means several things. And now the Observer claims that it means nothing. It actually closes the paragraph which we have quoted by saying: "The position of our Standard is not a denial of anything touching the infants, but simply a position of reticence where the Bible is reticent."

"Not a denial of anything touching the infants." Is not a denial therefore of infant damnation? Dr. Woods discusses that subject this week with gloves off. The Observer tries to get away from that awful alternative, but there is no escape. It makes absolutely no difference so far as the blasphemy of the dogma is concerned, whether one believes that God does send millions of babies to an eternal hell, or that he may be sending them for all we know. Either position is dishonoring to God—belief in infant damnation or in its possibility. More than half of the human race are involved in the truth of this matter, and that truth can only be learned from Revelation. It is the belief of this paper that God has revealed in his Nature and in his Word the universal salvation of infants dying in infancy. We shall attempt to give a reason for the faith that is in us, in the next issue of the Standard, answering this indirect challenge from the Observer, and a direct one from the Central Presbyterian. And we hope that a patient constituency will justify such an article in considering the fact that it apparently requires a great deal of proof to convince some Southern Presbyterian papers that the God of the Bible, who sent His Son to redeem the world and His Spirit to regenerate even His bitterest enemies, included in His great plan of redemption "His own most innocent images."

In this connection we point out also the unanswerable logic of that learned theologian Dr. S. S. Laws. The course of his valuable Bible Study Lessons has led directly to this point, that all the dead infants are saved. Incidentally he gives some excellent quotations from John Calvin. The logic of the article of Dr. Laws furnishes the needed contrast to the chop-logic of the Christian Observer. It gives the proper defence of the Confession and at the same time declares "It seems hardly needful to say that such equivocation should be removed from any credal statement by revision, exposition or annotation." What would be an iniquity in a political platform, an ambiguity of statement, can hardly be righteously defended in a church's creed.

**Devotional.****A Vision of Glory.**

A young Scotch girl, who was taken ill in this country, knowing that she must die, begged to be taken back to her native land. On the homeward voyage she kept repeating over and over the sentence, "Oh, for a glimpse o' the hills o' Scotland!" Before the voyage was half over it was evident to those who were caring for her that she could not live to see her native land. One evening, just at the sunsetting, they brought her on deck. The west was all aglow with glory, and for a few minutes she seemed to enjoy the scene. Some one said to her, "Is it not beautiful?" She answered, "Yes, but I'd rather see the hills o' Scotland." For a little while she closed her eyes, and then opening them again, and with a look of unspeakable gladness on her face, she exclaimed, "I see them noo, and aye they're bonnie." Then, with a surprised look, she added, "I never kened before that it was the hills o' Scotland where the Prophet saw the horsemen and the chariots, but I see them all, and we are almost there." Then, closing her eyes, she was soon within the veil. Those beside her knew that it was not the hills of Scotland, but the hills of glory that she saw. Perhaps there are some fair hills toward which you are now looking, and for which you are now longing, and you may be thinking that life will be incomplete unless you reach them. What will it matter if, while you are eagerly looking, there shall burst upon your vision the King's country, and the King himself comes forth to meet you, and take you into that life where forever you shall walk with Him in white because you are found worthy.—Watchman.

**Restless Heart, Don't Worry.**

Dear restless heart, be still! Don't fret and worry so;  
God hath a thousand ways His love and help to show;  
Just trust, and trust, and trust, until His will you know.

Dear restless heart, be still; for peace is God's own  
smile,  
His love can every wrong and sorrow reconcile.  
Just love, and love, and love, and calmly wait awhile.

Dear restless heart, be brave! Don't moan and sor-  
row so.  
He hath a meaning kind in the chilly winds that blow.  
Just hope, and hope, and hope, until you braver grow.

Dear restless heart, repose upon His heart an hour.  
His heart is strength and life, His heart is bloom and  
flower;  
Just rest, and rest, and rest within His tender power.

Dear restless heart be still! Don't toil and hurry so;  
God is the Silent One, forever calm and slow.  
Just wait, and wait, and wait, and work with Him be-  
low.

Dear restless heart, be still! Don't struggle to be free.  
God's life is in your life, from Him you may not flee.  
Just pray, and pray, and pray, till you have faith to see.  
—Edith Willis Linn.

**Missionary.****Arctic Missions.**

The first Christian missionaries in the extreme north went to Norway from England in the tenth century. But long before this, Scotch missionaries, known as "Papar," "crept northward to Iceland." It was from Iceland, says Dr. George Smith, "that Greenland was first Christianized. It had seventeen bishops in succession up to 1408, after which the "black death" decimated the settlers, and the Eskimos exterminated the rest. Tradition tells of a Scots missionary who from Greenland found his way to North America, and there died a martyr for the faith."

The best known of all the early missionaries to the far north was Hans Egede, a Norwegian pastor, who was sent forth by the Copenhagen College to Greenland in 1721. With his wife and four children, and about forty other persons, he sailed from Bergen in the Hope. "They found no Greenland, but endless hummocks of ice, which they coasted for weary days, and in imminent danger of shipwreck, until they landed at a small bay, and began to build on what they called 'Hope's Island.'" "For two years Hans Egede had to labor all alone, but he devoted himself to his work with heroic patience. He visited the filthy huts of the Greenlanders in order to win their confidence and their language. He took native youths into his own house, and induced them to learn, offering them the tempting reward of a fish-hook for every letter that was acquired." But slowly he made the gospel known. The King of Denmark, Christian VII, withdrew his aid, but Egede and his wife remained at their work. Smallpox came, and he and his wife received the people into their home, and loved them in spite of their filthy lives, and toiled for them, until, at the age of 73, the old missionary died on the island of Falster. The Moravians had already joined him, and took up his work.

The first missionary to reach Labrador was Christian Erhardt, a Moravian brother, who landed in July, 1752. He and the sailors of his boat were all murdered. Erhardt was followed by Jans Haven, who was moved to go when he heard that Erhardt had fallen. "Not until 1804 did the gospel meet acceptance. Then patience was gladdened by a widespread awakening among the people. Today, from six centers, thirty-five missionaries minister to all but about 200 of the scattered Eskimos, and in summer care for the spiritual needs of the fishermen who visit the coast."

Mrs. Isabella Bird Bishop, the well-known traveler and writer, said recently, in reply to a question whether Chinese made good Christians: "The very best. They stand before you as men, and when they have accepted the Christian faith they will endure any torture rather than renounce it. If a man is converted, he will not rest content until he has converted others."

The residents of the Chicago Old People's Home recently contributed \$7.25 to missionary work in Africa. Bishop Hartzell was much touched by the humble offering.

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**Sunday School Lesson.**


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**Westminster League.**


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 CONDUCTED BY REV. H. G. HILL, D. D.
 

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 CONDUCTED BY REV. HUGH W. HOON.
 

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**Paul Before Felix.**

Acts 24:10-16, 24-26. May 17, 1903.

Five days after Paul was sent to Caesarea, Ananias and the elders of the Jews came down for the purpose of accusing Paul before Felix. They employ a certain orator named Tertullus to present their cause. With flattering address to placate the governor, the speaker represents Paul as a "pestilent fellow, a mover of sedition, a ring-leader of the Nazarenes, and a profaner of the temple," who should have been judged according to their law. He also affirms that the prisoner had been taken from them with great violence by the chief captain, and that by him the accusers had been commanded to appear before Felix. The Jews assented to these charges, and Paul permitted to answer for himself, makes the defense recorded in this lesson. We will consider three phases of his appearance before Felix.

1. Paul's Denials.—The charges preferred against him he emphatically denies. He affirms his willingness because Felix was a competent judge, having filled his office for many years. He denies that he had been in Jerusalem long enough to stir up sedition, and that he had gone there for any such purpose. He denies that he was found in the temple disputing with any man, or exciting the people either in the synagogues or in the city. He avers that he came up to Jerusalem to worship, and that his adversaries could not prove the charges made against him. He challenges proof of the accusations preferred.

2. Paul's Confessions.—While Paul boldly denies false charges, he freely admits certain truths which some of his opponents did not sanction. He acknowledges that after the way that some of them called heresy, he worshipped God. He declares that he believed "all things which were written in the law and the prophets." This was more than his opposers could say, and is a creed that will not be accepted by many religious teachers of modern times. He confesses that with many of his adversaries, he cherishes "a hope of the resurrection of the dead, both of the just and of the unjust." He affirms that he exercises himself to have an approving conscience, "a conscience void of offense toward God and toward man." Paul's confession that he worshipped God, that he believed the entire Scriptures, that he expected the resurrection and a future life, and that he endeavored to obey his conscience, deserves to be pondered and imitated by all men.

3. Paul's Preaching Before Felix.—The trial of the apostle evidently excited in Felix a desire to know more of the Christian faith. Hence a few days after he sends for Paul, and in the presence of his wife, Drusilla, hears him expound the doctrines and duties of Christianity. Paul on this occasion, as on others, while tactful and courteous, is faithful to his Master and his creed as well as to the souls of his hearers. He does not deal in dry abstraction, nor in orthodox doctrines without any practical applications. He selected the truths presented in their adaptation to the moral needs of his hearers.

**Power and Prayer.**

Acts 1:13, 14; 21-4, 41. Topic for May 24.

"More things are wrought by prayer than this world dreams of."

With this sentiment of Lord Tennyson, everyone will agree who has given much time or much thought to the question. Prayer is communion with God, but it is more. It is a force and one that is above all other forces. True prayer sets aside all other forces that are in the way of the accomplishment of that which is prayed for. Of course to exert this power, the prayer must in itself fulfil the conditions which are laid down.

Christ told the disciples to tarry at Jerusalem until they should receive power from on high. This tarrying which extended through ten days, was not an idle waiting, but it was a waiting on the Lord in prayer. The Lord simply fulfilled His promise: "They that wait upon the Lord shall renew their strength; they shall mount up on wings as eagles; they shall run and not be weary; they shall walk and not faint." This waiting on the Lord brought down the Pentecostal shower and that meant power. Prayer and power are so closely linked that when one quits praying, he no longer has power. The most powerful life that this world has known anything about was the praying life of the Lord when He was here in the flesh. It was when He prayed that the Spirit descended upon Him; it was when He prayed that He became transfigured and the voice of God told of the favor of the Son in heaven; it was when He prayed that angels came to Him in the garden and strengthened Him; and it was after He had spent the night in prayer that He went among the people doing His heaviest day's work, healing the sick and relieving the distressed.

Other lives which have been strong have been so just in proportion as they have been lives of prayer. Paul was a praying man and we do him the homage of declaring that he was the very greatest of the apostles; John, the beloved, was a man of prayer. It was when he was in the Spirit on the Lord's day that Jesus made His final revelation of Himself and told of the glories of the New Jerusalem.

We will have power as we pray, for prayer "is the faucet whereby the reservoir of heavenly grace is opened into human life; it is the point of contact whereby the circuit of power is completed between the infinite and the finite. By the exercise of its mysterious might Moses and Joshua and Elijah and Daniel and David were enabled to prevail. And the same power today makes it possible for the sainthood of earth, like St. Paul, to do all things through Christ who strengtheneth me."

But there are certain prerequisites for the prayer that is powerful. "If I regard iniquity in my heart the Lord will not hear me." James tells why so often our prayers are not answered: "Ye ask and receive not because ye ask amiss, that ye may consume it on your lusts." Prayer that is selfish will always lack power.

We must ask for those things which are according to the Father's will.

## Contributed.

### The Damnation of Infants.

BY REV. NEANDER M. WOODS.

A dogma which requires us to believe that since the creation of Adam God has consigned to the torments of hell several billions of little children, who had never committed known sin, or received any warning of their danger, or had any opportunity to know of a Saviour, is so revolting to mind and heart, and so utterly unlike anything else God has ever been known to do, that it would seem one might dismiss it as being unworthy of a formal refutation. But we cannot ignore the fact that in the published creeds of all those churches which are tainted with baptismal regeneration and the more extreme forms of ritualism we find more or less elaborate endorsement of the dogma of infant damnation. As to our own Church, its creed does not state whether all who die in infancy are saved or not: the question is not attempted to be decided. Language is used, however, in regard to elect infants who die in infancy which, to most persons who read it, seems to imply that there are some dying infants who are not elect. I have no idea there is a minister in our Church who really believes and teaches that there are any babes in hell. I also believe that there is not a congregation in our Church that would long retain a pastor who did thus teach. But we have ministers and elders who have such an uncertain feeling as to the teaching of the Bible on this point, that they seem to think it would be almost a crime for us to say in our Confession—what nearly all believe in their hearts—that all who die in infancy are saved. This attitude on their part causes thousands, both within and without our communion, to believe that our Church does at least squint at the damnation of some infants.

One argument for the salvation of all who die in infancy is, that such has been the belief of an overwhelming majority of the most evangelical elements in the Christian Church from its organization to this day. Let it be carefully noted that the dogma of infant damnation was unknown in the Church from the days of the apostles to the close of the fourth century. Not till the great Augustine began to poison the Church with heresy of baptismal regeneration, did parents begin to feel uneasy about delaying the baptism of their children till the annual festival of the resurrection, which before that had been customary. The simple truth is, the dogma of infant damnation was not only hatched in a nest of doctrinal corruption, but it had its most vigorous development during the very darkest ages of the Christian Church. When the Reformation began to dawn upon the darkness of Europe, this dogma began to encounter opposition. Zwingli (who died in 1531) boldly taught that it was a false doctrine. So did Calvin, as now is believed by many. In the Second Scotch Confession, published in 1580, we find this clear testimony, to-wit: "We abhor and detest the cruel judgment against infants dying without baptism."

When the Westminster divines framed their Confession (about 1647), they took a position far in advance of nearly all the Reformed Churches by omitting to endorse the doctrine of infant damnation, and emphatically condemning the heresy of baptismal regeneration, which was the foul nest in which that doctrine had been hatched ages before. At this day it is

not likely there is one evangelical minister in a thousand who would preach the doctrine. The late Dr. Charles Hodge, in his Systematic Theology, Volume I, Pages 26-28, uses these words, to-wit: "What the Scriptures teach on this subject, according to the common doctrine of evangelical Protestants is first: All who die in infancy are saved." He then proceeds to prove the doctrine from the Word of God. In his third volume of the same grand work (foot of page 605) he answers the unjust charges of those who say Presbyterians teach the damnation of infants, and declares that he had never, in his life, seen a Calvinistic divine who held that doctrine.

A second consideration which ought to have great weight is that the Bible does not contain one passage which, when fairly interpreted, teaches that God damns any human beings who have done no personal sin. Every threat of damnation has reference to persons capable of knowing what the threat means. The Bible passes sentence on impenitent idolaters, murderers, open rejecters of Christ, etc., but nowhere does it consign little babies to perdition. It does indeed teach that all infants have original sin and a corrupt nature, and that therefore they are by nature under the curse, but those very passages which tell us this sad truth grow jubilant with the glad news that Jesus Christ has more than undone all the harm Adam did for them, using language so sweeping that it keeps us busy explaining how it is the Universalists are mistaken in thinking everybody is saved. It certainly is but fair to demand that those who advance a theory which consigns myriads of little ones to perdition who have never committed actual sin shall furnish the amplest proof of its truth. But this is something which the advocates of infant damnation can never do.

The Bible is not silent as to the salvation of those who die in infancy. In truth, it contains multitudes of passages which can have no real meaning except on the assumption that "it is not the will of your Father which is in heaven that one of these little ones should perish." That God can and does renew and save at least some babes our Confession affirms, and the Bible teaches that John the Baptist was regenerate from his mother's womb. Whilst there is no text which expressly states, in so many words, that all those dying in infancy are saved, there are many texts which teach it by fair and necessary inference. We have heard a good deal said of late, by way of disparagement, about "mere inferences," as though inferences were not cogent arguments to employ; and it is time to inquire what this sort of talk means. Are we to understand by it that a doctrine which rests only on inference from Scripture teachings has not a valid foundation, and hence is unfit to have a place in a creed? The genius who made this discovery deserves a regular patent in addition to the pewter button usually awarded in such cases. The pity is he could not have given the Westminster divines of 1643 the benefit of his wisdom, for those misguided men (?) actually based more than two-thirds of their creedal statements upon "mere inferences" from Bible texts. And the funniest part of it was that the very section of the tenth chapter of the Confession, which some of our brethren so profoundly venerate, and which explains how elect infants are saved, is nothing but one of these same "mere inferences." But it is in the first chapter of their Confes-

sion that the high water mark of the inference inundation is reached, wherein it is said: "The whole counsel of God, concerning all things necessary for his own glory, man's salvation, faith, and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture." The plain meaning of this is that every utterance of the Bible is liable to have imbedded in it one or more inferences, and that these inferences are just as much a part of the counsel of God as the express statements of the same can be. All that we need insist on is that our inferences be just and necessary. There are, as I sincerely believe, many large groups of texts which clearly and necessarily involve the salvation of the dead babes. From some of them, perhaps, escape might be found in the total annihilation of the infants, but that is, to Presbyterians, unthinkable.

The first group of texts I rely upon has as its main foundation in Romans 5:12-21. And just at this point I wish all of my readers could turn to this passage before going on with this discussion. Here we have the analogy between Adam and Christ, the main point of which is that what was done by Adam for all whom he represented was most gloriously undone by Christ for those whom he represented. By the disobedience of Adam all were made sinners, but by the obedience of Christ all were made righteous, but so overwhelming and far reaching were the triumphs of the Redeemer that where sin had abounded grace did much more abound. Now, that the "all" whom Christ makes righteous and saves cannot mean literally every human being is certain; for the Bible shows a vast company of adults to be lost. Hence we are compelled to exclude some persons from the "all." The crucial question now is: Whom shall we exclude from the "all?" There is no trouble about deciding to exclude all who have knowingly sinned and stubbornly refused to repent, for the Bible requires us to exclude them, and we can see the justice of so doing. But before any man dares to point to the countless millions of little babes, who have never committed a known sin, and demands their exclusion from the number of the saved, and consigns them to a hopeless perdition, I confront him with this challenge: "Show your Scripture for this. And if you have no clear teaching of the Bible compelling you to cut off these babes, I declare you to be guilty of the most diabolical cruelty possible to man." When God says hardened sinners must be excluded from the "all" who are saved, but does not say one word about the babes we are profane meddlers if we undertake to cut off, even in theory, one-half of the human race merely to preserve intact certain theological assumptions which God's Word does not require. 1 John 2:2, Luke 3:6 and 1 Corinthians 15:22, all have a similar bearing on this point. Another group of texts consists of those which reveal to us Christ's tender feeling towards little children. It is not the children of the godly in particular of whom he speaks so lovingly, but of children in general. We have not an intimation that any of the children he spoke of in the texts to be referred to had believing parents; for all we know their parents might have been heathen or unbelieving Jews who came near him out of mere idle curiosity. The parallel passages of Matthew 19:13-15; Mark 10:13-16; Luke 18:15-17 are familiar to all. So is Matthew 18:1-14. I am cer-

tain that if a thousand intelligent and good men, who had never heard of the disputes about "elect infants," and had read the whole Bible through devoutly, were asked to state the natural and unavoidable inferences to be drawn from these passages they would, with scarcely a dissenting voice, declare that Jesus had a peculiarly tender love and compassion for helpless little children, as such, regardless of the character of their parents; that he regarded childhood as the emblem of most of the gentler and sweeter virtues of humanity; that what he said was meant to teach that infants who died before being capable of actual sin were the special care of himself and angels; that heaven was literally full of them; and finally, that nothing could possibly be farther from his heart than to allow a single one of these little ones to perish in hell, unless they lived to mature years and wilfully resisted the offers of his grace. This is the Christ of our faith and hope; but the Christ of the infant damnation theory alters his visage till we know him not, and he becomes the stern executioner who hands over countless millions of babes to the devil to be by him tormented forever.

Another group is one which reveals to us God's attitude towards human suffering, and shows that even those trials and calamities which are purely disciplinary chastisements, and temporary in character, are so to speak, extremely painful and distasteful to him. They are, as Isaiah 28:21 puts it, "His strange work,"—uncongenial to him, and sent upon mortals only because the outbreaking sins of men render them necessary. In Ezekiel 18:32; 1 Timothy 2:4; and 2 Peter 3:9 God is set before us as tender-hearted and compassionate, as one who could not inflict one moment's suffering except as a fatherly correction to reclaim and save the offender, or as a just and unavoidable retribution for wilful and persistent wickedness. He has no pleasure in the death of any human being, but finds his delight in seeing sinners turn and live. If this be his feeling towards murderers and high-handed rejecters of his Son, how immeasurably more true must it be towards helpless babes who know no actual sin, and are incapable of knowing how to be saved. But this theory of infant damnation turns all this lovely looking fruit to dead sea ashes on our lips, for it reveals judgment as his main work, which has already consigned one-half of the human race to perdition for no offence of their own, and without ever having given them the slightest chance to escape eternal death. That this awful theory completely robs these texts of all their beauty, and runs counter to all their sweet intimations of the divine compassion no man can successfully deny. And what one of us could ever again preach from that glorious text, John 3:16—"God so loved the world, etc." made to believe myriads of babies were brought into this world just long enough to be eternally damned? We had thought it surely meant God really, deeply loved the whole race of man, Jew and Gentile, adults and infants, so loved them all, and so desired the salvation of all, that he deprived heaven of its brightest jewel, his Son, and sent him down here to die for the whole world; and that nothing could prevent his saving any sinner, even the worst, except a wilful, contemptuous rejection of his grace. But, alas! this dogma opens our eyes to the appalling discovery that God never did have, in all the past eternity, the slightest notion of saving a single unbaptized in-

fant, and that one-half of the race, consisting of babes, had been decreed to be damned while babes, so that they not only couldn't live long enough to commit sin, but could never have one offer of salvation. To ask me to believe that the loving Father depicted in John 3:16 has done this is to ask me to believe that black is white. One gaze into the hell which this horrible dogma paints for us would be enough to dethrone the reason—the memory of the spectacle would be a hell for any man. To watch the writhings, to listen to the unavailing cries, and witness the look of pain and despair on myriads of sweet child faces among the damned would be too much for any of us to bear.

The simple question is: Can our beloved Church afford to maintain an attitude which makes us seem to believe that this doctrine may be true? Does not God's Word show us that it cannot possibly be true? If it does, we ought to say as much in our creed, and forever set this question at rest.

### Outline Bible Study.

#### GALATIANS, CHAPTER 6.

Verse 1. "Restore . . . in . . . meekness." In addition to doctrinal error (or perhaps growing out of it) what personal evils must have existed in the Galatian Church? See chapter 5:15, 20, 26. What very different spirit is inculcated in this verse? See also five words in chapter 5:22-23. Does this spirit forbid the exercise of church discipline for heresy or gross sin? See (1) as to heresy, Titus 3:9-10; 1 Tim. 1:20; (2) as to gross sin, 1 Cor. 5:1-5, see what Paul expected to do at Corinth, 2 Cor. 13:2. What two degrees of discipline are prescribed? (1) 1 Tim. 5:20, Tit., 1:13; (2) Titus 3:10 1 Tim. 1:20, Mat. 18:17 last clause. What course does our Lord lay down in a case of personal difficulty? Mat. 18:15-17. What however is to be the end aimed at in all discipline? 1 Cor., 5:5 last clause.

Verse 2. "The law of Christ." Is this the law which Christ commanded or which he himself exemplified? John 13:34, Matt. 20:28. Is this law of Christ to be obeyed in order to our justification or our sanctification?

Verse 3. "When He is nothing." What is the connection between verse 3 and verse 1? See especially the last part of verse 1.

Verse 4. "Prove his own work." What is the effect of self-examination on self-conceit? Show then the connection between verses 4-5 and verses 1-3.

Verse 6. From this verse and the condition of the Galatian Church shown in this epistle would you suppose them to have been "up on the pastor's salary?" What is the requirement of Scripture in this matter? 1 Cor. 9:14. How then do you explain Paul's example: Acts 20:34, 2 Cor. 11:7 last clause, 1 Cor. 9:18?

Verse 7-9. What fundamental natural law holds in the spiritual world? Show that this is both (1) a promise, Ps. 126:5, 6, John 4:36, 1 Cor. 15:58 last clause, Heb. 6:10; (2) a warning, Hos. 8:7 first clause, Prov. 1:30-32.

Verse 8. "He that soweth to his flesh . . . he that soweth to the Spirit." How would you connect this with chapter 5:19-23?

Verse 9. "In due season." What is the great need of the Christian worker? Ps. 62:5, Luke 21:19, Heb. 10:36.

Verse 10. "Do good unto all men." Putting this

with verse 6, what practical application of the spiritual law laid down in verses 7-9 is evidently in the Apostle's mind?

Verse 11. "With mine own hand." Were Paul's epistles usually in his own handwriting? See Ro. 16:22, compare 1 Cor. 16:21, Col. 4:18, 2 Thes. 3:17 especially.

Verse 14. "Glory . . . in the cross." What is included in the expression "The cross of our Lord Jesus Christ;" (1) what facts? Acts 10:39 last clause, Acts 13:27-29; (2) what doctrines? Gal. 3:10, Ro. 3:25 first clause, Acts 13:38-39; (3) what influence over our lives? 1 Cor. 1:23, 24, 2 Cor. 5:14 note the word "because," compare Mark 8:34 with the last part of this verse (Gal. 6:14). Give the first lines of four hymns founded on this verse. See New Psalms and Hymns, Nos. 143, 142, 192, 252.

Verse 15. "A new creature." What expressions are used in the Scriptures to describe regeneration? (1) John 3:3, 7, 1 Pet. 1:23; (2) Ezek. 36:26; (3) Titus 3:5; (4) 2 Cor. 5:17 and here; (5) Eph. 2:1, 5; (6) Acts 26:18. What central thought do you find in all these expressions? See Eph. 1:19.

Verse 16. "The Israel of God." Viewed in the light of this whole epistle, what did Paul mean to teach the Galatians by the use of this expression? Compare Ro. 9:6 last clause, Ro 2:28, 29.

Verse 17. "The marks of the Lord Jesus." The word in the Greek is *stigmata*, the marks of a branding iron on a slave. What does Paul call himself Phil. 1:1, Titus 1:1, Philemon 1? What experiences in his life does he refer to here? 2 Cor. 11:23-27.

"Unto the Galatians, written from Rome." (These words were not a part of the inspired text of this epistle, but were added at some later time). What is there to show that this epistle was not written from Rome, but was written earlier, probably from Ephesus or Corinth? (1) See what earlier epistles of Paul Galatians closely resembles. Compare Gal. 2:16 with Ro. 5:1, Ro. 3:20; Gal. 3:6-29 with Ro. 4:1-25; Gal. 4:6-7 with Ro 8:14, 17. Compare Gal. 1:8-9, Gal. 3:1 with 2 Cor. 11:3, 4; Gal. 4:11:20 with 2 Cor. 11:1-2, 6-20.

(2) See what is shown by the words "so soon removed." Gal. 1:6 compared with Acts 16:6, Acts 18:23.

[The writer has in preparation a supplementary lesson in the form of examination questions on the whole epistle. It is hoped that answers to this may be sent by those who have studied the course, even though they have not sent in answers to the studies on each chapter.]

R. A. LAPSLEY.

Staunton, Va., R. F. D. No. 1.

The esteemed Manufacturers' Record must have been hit hard by the Standard's recent exposure of motives and methods in the attacks upon the Southern Education Board. It accuses the Standard of "far-fetched imputation of motives," but is careful to keep from its readers what motives were imputed. After the campaign which the Record has waged, in which all sorts of mean motives were attributed to the Northern and Southern members of the Education Boards, its outcry against the Standard is excruciatingly funny. The facts remain that the Record, its correspondent, Mr. Edward Ingle, and the papers in sympathy with its commercialism, did place themselves on the side of barbarism in their advocacy of the continuance of child-slavery in the cotton mills.

## A Bible Study of the Two Obstacles between Man and Heaven. Part II. The Moral Obstacle.

(Continued.)

Rev. S. S. Laws, D. D., LL. D.

3. The Holy Spirit humbles himself on entering the vile abodes of sin to dwell and minister there, as truly as the Son humbled himself by the incarnation.

As the Holy Spirit performs his part of the covenant by engaging in the work of applying Christ's redemption by imparting new life to the souls of men and nourishing it to maturity, He finds all alike in their need of the spiritual birth. But in effecting the consequent transformation and conformation to the image of the Son, he finds two classes of sinners so unlike in the practical treatment required that there is good reason for sharply distinguishing them: These are infants and adults.

a. But *who* are infants? Legally, they are minors or those who cannot speak in court for themselves. Morally and religiously infants must include all children prior to the age of personal responsibility for wrong doing. An authority observes: "Natural infancy is that period of non-responsibility which, by presumption of law, ends with the seventh year of the person's age." Competence to take an oath, which implies the responsibility for the crime of perjury, and is therefore of the nature of a test of responsibility, was formerly fixed at a given age, but courts now examine a young person offered as witness. The initial age of responsible discretion doubtless varies, but it is a reasonable opinion that it may range generally from five to seven. It seems to be well ascertained that lasting memory does not as a rule go back of about the close of the third year. Mr. Darwin claimed that his memory did not go back of four. If six then be taken as a reasonable average upward limit of the age of moral infancy, *the number* of children that die before that age is attained may be approximately computed. It is surprisingly large. The total population of the earth is estimated to be about at least (1,500,000,000) fifteen hundred millions. The average age of man is reckoned at thirty years; then fifty million, on the average, must die annually. Births and deaths are about equal, and six years being one-fifth of thirty years, the result is that one-fifth of fifty millions of this age die annually, or over twenty-seven thousand die daily under six. This estimate is probably too low. The question of infant salvation, therefore, is a question of tremendous import.

Infants cannot respond to the outward and ordinary call of the Gospel and are incapable of faith and of works. There is no Scripture warrant to say that they are innocent or sinless, and if so they would not need a Savior nor be fit subjects for Heaven, which is the abode of pardoned and sanctified sinners. "The covenant being made with Adam, not only for himself, but for his posterity, all mankind, descending from him by ordinary generation, sinned in him and fell with him in his first transgression." Hence these infants are participants of the estate whereinto man fell, which consists of the guilt of Adam's first sin, the want of original righteousness, and of that sinfulness which is commonly called original sin. But infants are not chargeable with actual transgressions which proceed from this corruption, as is the case with adults. In the language of Dr. Chalmers, "Adam has transmitted

a guilt the same with his own, as well as a depravity the same with his own" (Chal. on Rom., 127, col. *b*, and 129, col. *a*). And Jonathan Edwards vindicates the justice of God "concerning the derivation of depravity and guilt from Adam to his posterity," as "plainly and fully taught in his holy Word."

The notion that sin and virtue attach only to acts, and that character is only the product of personal action, is erroneous. Adam as created had character; infants as born have character. Actions presuppose character as the fruit reveals the character of the tree.

If the *legal element* in our relation to Adam be ignored, the whole subject falls into hopeless vagueness and inexplicable confusion—a mere matter of conjectural moralizing; and just the same results follow as on ignoring, or disregarding as fundamental, the legal element in our relation to the second Adam. In my own language, used by another: "In other words, our legal and not our natural oneness with Adam made his disobedience our disobedience as truly and justly as though the act had been our own personal act; just as our legal and covenant oneness with Christ makes his satisfaction of the law our satisfaction as real and actual as though personal by us." The *physical death* of infants is the providential and divinely appointed sensible proof positive of their suffering for Adam's sin, and that implies a just and a fair probation in him without, as with Adam himself, a literal and active personal participation in the disobedience (Rom. 5:14).

To speak of sinful character as inherited from fallen Adam is no explanation, but a mere statement of the fact to be explained.

The soul that sinneth, it shall die is not to be understood as excluding the representative sinning in Adam, and those guilty of actual transgression voluntarily become thereby accessories to Adam's sin after the fact. The thing asserted is individual responsibility, and it is denied that there is any such federal relation betwixt children and their ancestors other than Adam as to make them responsible for their misdoing as for his.

But the notion that men are responsible for or receive benefits and evil only from their personal acts is at fault. If true, the business and social and moral world would at once be in a deadlock. Daily observation and experience disprove it. And what holds true of the fall of infants as to personal participation is in like manner realized in their salvation.

Without any individual or actual participation in the procedure, the Holy Spirit sets down the meritorious righteousness of Christ to the account and benefit of the infant as satisfying the legal penalty or curse, and thereupon proceeds to remove the moral obstacle or internal turpitude and power of sin by regenerating and establishing the child in holiness, an internal condition corresponding and in harmony with the imputed righteousness. The guilt of sin is thus blotted out and its dominating defilement is washed away. It is, therefore, because infants are sinful that they can be and are saved by grace. Christ's righteousness calls for and demands all the blessings of salvation as his right by purchase under the stipulation of the covenant of redemption that he should have a seed to serve him. But what is his by covenant right comes to his followers as a gift of grace or benefaction. Internal sancti-

fication or personal holiness of character as matching the accredited righteousness of Christ is inseparably conjoined therewith. They are the obverse and reverse of the current coin of the Kingdom.

There seems to be no reasonable question but that we have in such a case as that of infants a direct or immediate imputation of Christ's righteousness, accompanied or meritoriously followed by a direct new creation by the Holy Spirit in holiness, as certainly as the imputation of Adam's guilt (*reatus*) was followed by sinfulness (*sulpa*). How can this new creation be expressed better than in the Westminster Confession of Faith where it says, "Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit, who worketh when and where and how he pleaseth." The antithetic clause is, "So also are all other elect persons \* \* \* incapable of the outward call"—*i. e.*, adult idiots and insane. (Ch. 10:3.)

There is agreement as to inheriting Adam's sinfulness, but some make it merely a matter of natural descent, and then make it the medium or ground of visiting the legal consequences of Adam's sin; others more wisely regard original sin as penal. The only assignable ground of mediate imputation is the false philosophy of realism.

The question whether all infants that die before they attain the age of discretion and moral accountability—that is, before they attain the minimum age and estate of adults—are saved is one that has perplexed the most serious inquirers. Touching that point, the language of the book just quoted is equivocal. Sacramentarians, who have embodied in their doctrine of the sacraments baptismal regeneration, exclude from heaven all but a mere handful of the hosts of dying and deceased infants. It was doubtless against this narrow and arbitrary, this unscriptural and shocking view that the liberal and more scriptural deliverance in the Confession of Faith (ch. 10:3) in regard to elect infants was drawn. The salvation of infants and incompetents is not limited by church ordinances, but is due to the free executive work of the Holy Spirit. It is perfectly certain that all infants are not elect in any true and saving sense, as is sadly manifest in the lives of multitudes that survive infancy and grow up to adult years.

The extent of infant salvation is not directly asserted, nor necessarily implied, in the language "elect infants dying in infancy are saved." The grammatical subject of this sentence is the noun "infants." This noun has two modifying adjuncts, *elect* and *dying in infancy*. It is agreed that all the elect are saved, and, of course, this includes all *elect infants*, whether they die in infancy or not. But it is manifest that all infants are not elect, as is sadly shown by the ungodly lives of multitudes who survive infancy. All poets are men; not all men are poets; all elect infants are saved; not all infants are elect. The other qualifying adjunct, "*dying in infancy*," is the sole reliance, therefore, for giving universality to this subject, as "elect" does not do so. When a term is taken in its widest sense it is said to be distributed, and the signs of distribution are simple and familiar, such as *all*, *each*, *every*, *any*, *none*, *not one*, *no one*, etc. This rule is easily applied. Thus: All infants dying in infancy are saved; *every*, *each*, infant dying in infancy is saved, etc. In the absence of any sign of the extent in which the subject "infants"

is taken, it is not surprising that discord should be the consequence. We see that when the sign of distribution or maximum extension is used there is no opening for a difference of opinion as to whether the subject includes some or all infants dying in infancy. The language of the Confession of Faith, x, 3, does not determine the inference, for it is indefinite.

It seems hardly needful to say that such equivocation should be removed from any credal statement by revision, exposition, or annotation; but it cannot be truthfully denied that the overwhelming faith of Presbyterians who accept the Confession accepts the universal salvation of infants dying in infancy as the teaching of God's Word, however they may differ as to this language of the creed. The explanation of this seems to be, that they have learned this doctrine more from the Bible, by a semi-conscious inference, than from the Confession of Faith.

Unless this doctrine has a reasonable warrant from the sacred Scriptures, however, it has no claim on our religious faith, although it were set forth in an explicit and unequivocal credal statement. As a matter of fact, there is not in the Bible a verbal declaration of the universal salvation of infants, and yet it is believed that the materials of a valid inference in its support, as in other cases, are found therein. I now propose to submit what I shall term a Bible argument in support of this doctrine of the salvation of *all* "infants dying in infancy."

Let it be understood that to argue simply means to marshal evidence, and that the case before us, like all the practical questions of life, admits of only probable or contingent proof, which has all degrees, from bare presumption to moral certainty. It is only in the narrow sphere of the pure mathematics that we have demonstration which admits of no degrees. In probable reasoning, both reason and faith side with bare preponderance of evidence or presumption. On principle, therefore, it appears fallacious to hold that credal faith accepts only doctrines sustained by moral certainty. Courts and juries demand moral certainty, or the removal of all doubt, in cases of life and death, but it is not exacted in the ordinary affairs of life. It was a wise saying of Bishop Butler that probability is the guide of life, and valid presumption is valid probability. Although it is the lowest, yet it is a sure and safe rung in the ascending ladder of proof and cannot be ignored. If, therefore, in the absence of explicit declaration we, nevertheless, find a valid scriptural inference in support of the salvation of all infants dying in infancy, the conclusion transcends mere conjecture or opinion and becomes a doctrine of faith. Of course, fundamental doctrines require a higher degree of proof than others.

The passages in the Gospels which offer a special study in this connection are the following: Matt. 18:1-35, and 19:13-15; Mark 9:33-50, and 10:13-16; Luke 9:46-50, and 18:15-17.

A large part of our credal doctrines rest on inferences of various degrees. The same is true of all the sciences.

1. These passages in the gospels where the Savior laid his hands on children and took them in his arms and blessed them are made to do heavy duty in this connection, touching the fact and extent of infant salvation, and properly.

There are two distinct instances in which the Saviour gave his disciples an object-lesson from babes and little children. Each of these instances is narrated by Matthew, Mark and Luke. The occasion of one of these child-lessons was the ambitious disputation among the disciples as to their relative pre-eminence in the prospective kingdom; and the occasion, in the other case, was the spontaneous presentation of babes (— and little children (——) by mothers and friends for his blessing; and when the disciples officiously undertook to restrain this movement, and Jesus saw it, he was much displeased, rebuked them and said: "Suffer the little children to come unto me, and forbid them not; for of such is the Kingdom of God. Verily I say unto you, Whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein. And he took them up in his arms and blessed them, laying his hands upon them" (Mark 10:14-6). The Saviour's object-lesson in the two cases is substantially the same, but in the former case he grouped or classed the humbled disciples with the little children as partakers of a like character and destiny. Nor does there seem to be any sufficient reason for dissociating them when afterwards spoken of as among the believing. "Verily I say unto you, Except ye be converted and become as little children ye shall not enter into the Kingdom of Heaven." "And whoso shall receive one such little child in my name receiveth me" (Matt. xviii:3,5). The lesson was cogently enforced in the correction of bigotry and worldly selfishness in warning against the peril of offending these little ones and also their angels who beheld the Father's face and are sent forth to minister to the heirs of salvation, and likewise in impressively illustrating the mission to save the cost by the search for the one sheep that had strayed from the ninety and nine in the fold. This shows the shepherd's zeal for every one in the flock, to save it from peril.

As I understand it, the general conclusion from these lessons and reflections is concisely stated by the Savior in these words: "Even so it is not the will of my (your) Father who is in Heaven that one of these little ones should perish." (Matt. xviii: 14). The exhaustive alternatives in contemplation here are to perish or to be saved. There is no middle ground. All that are excluded from one of these alternatives are necessarily included in the other. The conclusion as stated is a universal negative proposition and excludes, therefore, all the little ones, whoever they may be, from the alternative to perish and includes them in the alternative to be saved. An expedition starts for Egypt and Palestine and a life insurance company, to inspire confidence, guarantees under penalty that not one of the passengers or crew of the vessel should die on the trip or excursion. That would be a guarantee, for whatever it was worth, that all would finish the voyage and return alive.

This verse gives the key-note of these object-lessons.

The only open question is this: Who are "these little ones?" The answer must be found, in part at least, in the contexts out of which this conclusion is drawn. If this concise and comprehensive utterance be accepted as a summation or conclusion, then the reason or argument in support of it must or should be found in the context. There is an exegetical comment on this scrip-

ture in Calvin's Institutes, so forcible and conclusive that it is proposed to use some extracts from it as helpful in this inquiry. This will unquestionably give us a Calvinistic send-off. And yet our inference from the accepted comment will probably be different from what Calvin himself would have made. He says: "Wherefore the Lord Jesus, to exhibit a specimen from which the world might understand that he was come to extend rather than to limit the mercy of the Father, kindly received the infants that were presented to him, and embraced them in his arms, chiding the disciples who endeavored to forbid their approach to him, because they would keep those, of whom was the Kingdom of Heaven, at a distance from him who is the only way of entrance into it. \* \* \* But it is necessary to consider the conduct of Christ with more attention than it receives from persons of this class. For it is not to be passed over as a thing of little importance that Christ commanded infants to be brought to him, and added as a reason for this command, for of such is the Kingdom of Heaven, and afterwards gave a practical testimony of his will when, embracing them in his arms, he commended them to his Father by his prayers and benedictions. \* \* \* How unjust shall we be if we drive away from Christ those whom he invites to him; if we deprive them of the gifts with which he adorns them; if we exclude those whom he freely admits." Again: "The other cavils by which our opponents endeavor to elude the force of this passage only betray their ignorance, for they argue that, as Christ said 'Suffer little children to come,' they must have grown to such an age and stature as to be capable of walking. But they are called by the Evangelist . . . . and . . . ., two words used by the Greeks to signify little infants hanging on the breast.\* 'The word 'come,' therefore, is merely used to denote 'access.' To such evasions are persons obliged to have recourse who resist the truth. Nor is there any more solidity in the objection that the Kingdom of Heaven is not said to belong to infants, but to those who resemble them, because the expression is not of them, but of such is the Kingdom of Heaven. \* \* \* Nothing can be plainer than that he (Christ) intends those who are in a state of real infancy. And, to prevent this from being thought unreasonable, he adds, 'of such is the Kingdom of Heaven;' and if infants be necessarily comprehended, it is beyond all doubt that the word 'such' designates both infants themselves and those who resemble them" (B. IV, 16, 7).

In the confident and unequivocal language of this eminent expositor, "Beyond all doubt," these Scriptures designate infants "in a state of real infancy" and adult believers as alike belonging to the Kingdom of Heaven. "The word such designates both infants themselves and those who resemble them." Together, then, they constitute the group of little ones of whom the Saviour says, Not one of them shall perish. It has already been indicated that "real infancy" in moral and scriptural sense embraces all children up to five or six years of age. The natural and insuperable bar-

rier between this "real infancy" and the minimum adult age is death. Death is the seal of this "real infancy." All infants dying thus in infancy (i. e. within this limitation of age) are, therefore, by the explicit

language of the Saviour excluded from the number of those who perish; and, as there is no middle ground, they are included among the saved.

Any special virtue in this presentation arises from a recognition and due appreciation of the relation of this 14th verse of Matthew 18 to the previous discourses about infants. I conceive that this exposition is entirely valid and places the supreme lesson from these colloquies in a true light. (Appendix a, p. 73.)

Here, then, in a most emphatic way in these Scriptures, according to the faithful and plainly valid exposition of John Calvin, on record for 350 years, infant nurslings and little children (. . . . . and . . . . .) are classed with and put on the same footing in the Kingdom of Heaven with adult believers, and together they are by synecdoche alike spoken of without discrimination as "little ones" and "little ones that believe on me." If no little one is lost, then all dying in infancy are saved. The logic is like that of Paul in connection with his shipwreck: "For there shall not a hair perish from the head of any of you." They all escaped safe to land." (Acts xxvii:34,44.)

### Thinking the Truth about One's Self.

BY REV. THORNTON WHALING, D. D.

Gal. 6:3. "If a man think himself to be something when he is nothing, he deceiveth himself."

It is God's prerogative alone to give to nothing the currency and the power of something; because He alone can make something out of nothing. He can take empty space and fill it with worlds throbbing with energy and bristling with life. He can take stones and clods and raise up out of them children of Abraham and heirs of the everlasting promises. It is God's delight to take nothing or the "next door to nothing," and breathe into it the breath of life and power, and use it as if it were a host. When God wanted to capture one world, he sent his Son through the gateway of the discredited virgin birth into a stable and to a carpenter's bench, and when he wished to confederate with his Son the forces which were to carry on his work, he passed by the palaces of the Caesar and the schools of philosophy and chose a dozen weather-beaten fishermen, strangers to Grecian culture and Roman power.

The divine method of procedure is embraced in Paul's ringing words, "God hath chosen the foolish things of this world to confound the wise, and God hath chosen the weak things of this world to confound the things which are mighty. And base things of the world and things which are despised hath God chosen, yea and things which are not to bring to naught the things that are." If God can get hold of a man who really thinks he is nothing, God can fill him with His grace and power and use him with mighty effect to the overturning of the strongholds of Satan. Here is one who offers to fill with pure gold every vessel brought to receive the gift; some being empty vessels and get a golden load; others bring vessels filled with mud and sediment and get a little surface film of the true metal on the top. Some souls come to God consciously empty, and are filled with grace; others come filled with self-satisfaction and there is little room for grace or for the infilling of the divine power.

1. We ought to think of ourselves just as God thinks

of us, i. e., we ought to think the truth about ourselves. We are to think ourselves nothing in those points in which we are nothing, and we are to refrain from thinking ourselves something in those points in which we still remain nothing. This duty is a section of a wider duty which obliges us to think the truth upon every subject on which we think at all. We have no right to think as we please, but we are to make our thinking conform to the facts in the case. (a) The question is raised, for example, whether there is a God; a man announces that he does not believe there is, and adds that every man has a right to believe as he pleases. No, sir; not unless he pleases to believe what is right and true. A man may be tickled half to death by some flattering falsehood hugged to his deluded bosom, but his being pleased to believe it does not alter the duty to believe only what is true. (b) A man is asked whether he believes that Jesus Christ is the Son of God. He replies that he does not; and that he has a right to believe as he chooses. No, sir; the only right he has is to believe the truth upon this subject. Of course, men are not to visit him with physical pains or penalties for his unbelief, but God will inflict upon him everlasting death as the penalty of his refusing to believe the truth. (c) The question is asked as to what is the natural character of men. God's testimony is quoted; "there is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God, they are all gone out of the way, they are together become unprofitable." Well, says a man, I do not believe that; it is hard and harsh and overdrawn, and I have a right to believe as I please about myself. No, sir; you have no such right. The only right you have in your opinion as to yourself is to believe the truth about yourself; and if you resolve to believe what is true rather than what pleases, you may find that every word of God's statement about you is true.

2. We are in grave danger of thinking ourselves to be something when we are nothing. There are two of the most powerful allied principles of our sinful nature which lead us in this direction, one self-love, and one pride. We love to think we are something; and our pride, like a hungry vulture, delights to gorge itself with the notion of our worth and value.

(a) We are inclined to over-value our gifts; even when we acknowledge them as coming from God, we are apt to imagine they are greater than they really are. It takes a sane mind, balanced by religious principle, to take its own measure. (b) We are inclined to over-estimate our own attainments in knowledge and skill. One of the great advantages of a great university, with all of its co-ordinate departments, is to show the learner the paltry dimensions of his own knowledge and the boundlessness of his ignorance, and thus to clothe him with the modesty and humility of the true scholar. I once knew a student who announced that he could answer any question asked him; of course, he was a fool raised to the tenth degree. There are only a few who could equal this excess of folly, but there are degrees of it, against which we had better guard. (c) We are all inclined to over-estimate our worth and value from the standpoint of character. In fact, it takes an almighty exercise of divine power upon the mind and heart and will of a sinful man before he will

believe the truth in reference to himself. By nature, we are all spiritually dead, destitute of the life of God in the soul; and sin as a corrupting force pervades our entire being, blinding the intellect, perverting the conscience, defiling the imagination, hardening the heart, destroying all spiritual power in the will; and yet the sinner is deceived into ignoring these awful facts, and thinking soft, sweet things about himself. And even after we are converted, God's best efforts have to be directed to the point of keeping us humbly conscious of our spiritual nothingness. This is the well nigh invincible obstacle which fetters God the spirit in building us into redeemed manhood, after the pattern of Jesus Christ.

3. The disastrous result which follows from thinking ourselves to be something when we are nothing.

"He deceiveth himself." The man who thinks himself to be something, when he is nothing, remains nothing despite his thinking and his belief. Here is a man who sees the mirage floating over a sandy desert which he owns, and he thinks he is the proprietor of magnificent plantations graced by palatial residences, but all that he really owns is a sandy, squalid desert abandoned by the very birds and insects. He is a guilty, diseased sinner covered with "wounds and bruises and putrefying sores" from the crown of his head to the sole of his foot; he imagines he is a favored child of heaven, admired by the ministering angels, but he is a wretched, vile sinner despite his belief. Here is an immature, undeveloped Christian, fancying he has made eminent attainments in grace which rank him high in the kingdom, but he is a dwarf or a babe all the same.

This deception is practiced by the man on himself—"himself." It is an awful thing to be deceived by others, but it is more awful still to deceive ourselves. Such deception must be injurious. The clumsy, fumbling, uncertain musician who fancies himself a consummate artist on organ, piano or violin, will spend no weary hours or sleepy night in the effort to reach a musical skill he fancies already his. The man who thinks himself patient, courageous, unselfish, liberal, loving and lovely, although every one else knows him to be impatient, cowardly, selfish, stingy, hating and hateful, will never strive to get these blessed fruits of grace. From this standpoint our Lord said, "Blessed are the poor in spirit for their's is the kingdom of heaven."

It is this self-deception which keeps the soul from Jesus Christ. Sinner, the reason why you do not come to Jesus Christ is that you think yourself to be something, when you are nothing. You think yourself white and fair, when you are black and foul and covered with polluting, abhorrent sins. You fancy yourself a prince, when you are a poor, blind beggar covered with "filthy rags." I can describe you to yourself, and I can tell you of the grace of Jesus Christ, but neither of these do you see. Your only hope is to apply to Jesus Christ. Tell him the story of your case. Tell him you do not see your need of him. Tell him you are not attracted by his claims. Tell him all and ask him to show you the truth about yourself and himself.

"I can but perish if I go,  
I am resolved to try;  
For if I stay away I know  
I must forever die."

Try, O try Him and make the discovery that he will show you your need and then give you Himself to meet them.—Amen.

### Watchfulness Needed over College Students.

BY HAMPDEN C. DUBOSE, D. D.

The two thousand young men in our State colleges and universities attract the attention of our Church courts. Diligent students, cultivated gentlemen and many of them earnest Christians, they are to be the leaders in Church and State, and in business circles. The most assiduous attention has been bestowed upon them during the period of boyhood, are they comparatively forgotten by the Church as they approach manhood?

We are not to forget the splendid endowments the State gives to her institutions of learning. The individual right of the parent to select the school to which he sends his son—though the choice may not be the wisest—has never been questioned by Presbyterians. Advice may be given, but in this matter review and control does not pertain to the pastor and session.

It is said that few from these institutions enter the ministry. Has the field been cultivated? During my middle year at the Seminary, the "Oxford Seven"—with four others during my junior and senior years—came from the University of Mississippi, where Dr. Waddell was chancellor, to the School of the Prophets. The "Presbyterian Presidents" in several, and the Presbyterian professors in all these institutions offer a basis for religious work.

Could not the Executive Committee of education take the moral and religious oversight of all our college students, the secretary visiting the universities, and with the assistance of theological professors and special agents kindle the flame of zeal and piety?

A catalogue printed in newspaper form, with the names of all our Presbyterian students, should be published annually. Most of the universities have a denominational list of those who enter their halls. The name of the church should be placed beside the name of the student as a sacred reminder to the pastor of his solemn relation. The catalogue will be the basis for individual prayer to the Lord of the Harvest of the people of God.

Near the college grounds there might be a Presbyterian hall, a home for our boys, where the ladies can give receptions and the pastor meet with the students, and if the dormitories are not suited for religious growth, rooms could be added.

The churches in the college towns should be manned, as many of them are, by preachers who can be "all things to all boys," and attract our students. Whenever the local church is not able to employ an able minister of the New Testament, let the Synod assist in paying the salary. Why should evangelists be sent to ignorant mountaineers and the Church neglect the scholarly youth in college halls? Neither should be left undone. These give the "hearing ear." They are specially pleased with pastoral attention.

The whole question is presented to the Lexington assembly by an overture from the Presbytery of Pee Dee. The object of this plea is that while great religious attention is given to our Presbyterian colleges, the students in our State universities be not neglected.

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THE EDITOR'S CHAT WITH THE READER.

Misfortunes never come singly. It never rains but it pours. These proverbs and others to the same effect have been quoted in The Standard office this week. Three of the important people in the printing office were taken sick and the Standard shows its dependence upon the help of the neighbors this week. And, worst of all, the indispensable associate editor had to take a "much-needed rest" as the preachers say in vacation time, and left the editor and the business manager to get along as best they could by main strength and masculine awkwardness. Nevertheless there is good stuff in the Standard this week, despite appearances. Dr. Laws reaches the climax of his argument and sweeps away the moral obstacles between the little ones and heaven, while Dr. Woods draws aside the curtain from a wholly imaginary and unscriptural place, the infants' hell. Considering all the circumstances we do not think that the paper has confined itself too much to over half the population of the present and the eternal worlds.

We are glad to introduce to our readers again Rev. Thornton Whaling, D. D., whose sermon on Thinking the Truth about One's Self, is an admirable one. They can well understand why Dr. Whaling's people think so much of him. Moreover, he is the Gaius of the Assembly this year. Dr. DuBose sends us a needed admonition about the young men in our colleges. The regular departments are up to the standard, while Mr. Lapsley's Bible Outline Study is stimulating and profitable. The Missionary column should be credited to Robert E. Spier, in S. S. Times. We call special attention to the serial story, Papa, the Chaplain, written expressly for the Standard. The Church News Department crowds out The World this week. Next week is the First Assembly Number.

Church News.

THE THEOLOGICAL SEMINARY OF KENTUCKY

Commencement Exercises.

The Baccalaureate sermon was preached in the First Church, Louisville, Ky., Sabbath evening, May 3, 1903, by Rev. Henry E. Dosker, D. D., Professor-elect of Church History in the Seminary. And a most favorable impression was made upon the large audience that filled the church. The sermon was able and appropriate, and the minister showed himself to be a preacher as well as a man of learning and ability.

A delightful reception was tendered the officers, students, and friends of the Seminary on Monday evening by the Ladies of the first church. This was greatly enjoyed by all who were able to be present.

The regular annual meeting of the Board of Directors was held at the Seminary on Tuesday, May 5th. Reports were received first from the faculty, stating that there had been 56 students in attendance during the year, 45 taking the regular course and 11 the elective, these coming from eighteen states, and representing 30 colleges, and of these 9

are regular graduates and two others complete their elective course; and making a number of recommendations and suggestions; also from the Treasurer, showing the financial condition of the Seminary to be sound and satisfactory. The librarian submitted his report with facts and suggestions as to present and future plans; the Intendant also reported as to conditions in his department, recommending certain changes and improvements. Altogether the reports were very encouraging and satisfactory.

The final exercises were held Tuesday evening in the First Church in the presence of a large audience. Nine young men, having completed the whole course, received the degree of Bachelor of Divinity, and two others certificates. The diplomas were presented in a few well-chosen words by the President of the Board, Rev. Dr. Blaney.

The address to the graduating class was by the Chairman of the faculty, Rev. Dr. F. R. Beattie. His subject was "The Unchanging Gospel for a Changing World." He first referred to the fact that this was the fifth anniversary of Danville Seminary, the tenth of Louisville Seminary, and the second of the Kentucky (consolidated) Theological Seminary; then mentioned several things for which all friends of the Seminary were very grateful, and others that were still needed; and then discussed the subject under two heads: The Message, and The Sphere of its Declaration. He concluded with several practical hints and suggestions. It was an admirable address, thoughtful, appropriate, stimulating, and was well received. Thus closed another successful year.

G. L. L.

MISSOURI.

NAPTON. The people of this place and vicinity, most of them belonging to the Mount Olive church, propose the erection of a Presbyterian church here. Subscriptions amounting to \$3500.00 have been made, a lot secured, work will be begun at once, and the building will be completed within a few months. This is part of the field of Rev. D. M. Claggett, who is pastor of Longwood and Mount Olive churches; and the rection of this house will be another step forward.

LEE'S SUMMIT.—Several things have recently happened in this church, which have greatly cheered the hart of the pastor, Rev. S. Shiffler, and encouraged all his people. At a recent communion there were thirteen additions by letter, including four entire families, and others are expected.

Work on the new manse they are building has been commenced, all the rock needed is on the ground, and the masons have begun the foundation. When completed, as it will be at once, it will be a handsome, commodious and comfortable seven-room cottage.

A new work was opened the first Sabbath of May at the Cyclone (Union) church, five miles north-east of Lee's Summit. Here Mr. Shiffler has been invited to preach every first Sunday afternoon, and this he will do, possibly giving them preaching twice a month; there was a large and attentive audience present at the first service, who seemed to appreciate what was being done, and arrangements have been made for these services for six months, and the hope is that they will continue a year, perhaps indefinitely. And our correspondent says, "the future prospect for Lee's Summit church was never any brighter than it is at present." And much of this is due to the wisdom, fidelity and energy and hard work of the young pastor.

ARKANSAS.

WASHBOURNE PRESBYTERY.—The Presbytery of Washbourne met at Russellville, Ark., April 8th. There were present ten ministers and seven ruling elders.

Officers.—Rev. J. F. Lawson, moderator, and Rev. J. W. Cobb, temporary clerk.

Dismissed.—Rev. J. Leighton Green to Ouachita Presbytery.

Received.—Rev. R. Q. Riley, from Memphis Presbytery.

Candidates.—Presbytery has two candidates for the ministry under its care. One, Mr. W. A. Ross, completes his course in Union Theological Seminary, Virginia, at the end of the present session. Presbytery recommends that he labor under the direction of its Executive Committee of Home Missions until the fall meeting of Presbytery, without licensure.

Home Missions.—Rev. J. B. Wylie resigned the position of Presbyterial Evangelist, and accepted calls to labor in Springdale and Hazel Glen churches. He was continued as Chairman of the Executive Committee of Home Missions. Rev. J. F. Lawson was added to the Committee in place of Ruling Elder L. S. Lewers. So that the Presbytery's Executive Committee of Home Missions, as now composed, is as follows: Rev. J. B. Wylie, Chairman, Rev. S. W. Davies, D. D., Rev. M. McN. McKay, Rev. J. F. Lawson and Messrs. J. D. Van Winkle, H. C. Reed.

The committee was directed to secure an evangelist, if the way be clear.

Presbytery makes the following announcement to its churches:

That its purpose and policy to be put in operation at the end of this year are, first, that it will not make appropria-

tions to churches which refuse to accept the natural grouping which circumstances, in its judgment demand; and second, that it will reduce appropriations to churches receiving aid every year, and they will be expected to increase their contributions toward their own support.

**Systematic Benevolence.**—Reports from the churches show a gain both in the number of churches contributing and in the aggregate amount contributed to the causes. The increase over last year is \$452.

**Ministerial Relief.**—Presbytery adopted the recommendations of the Assembly's committee to secure the appointment by the sessions of all our churches, of permanent committees on Ministerial Relief, and to aid in every proper way the formation of a permanent fund to supplement the annual collections for this cause.

**Next Meeting.**—Bentonville, Wednesday, September 30, 7:30 p. m.

**Latin Thesis.**—At its fall meeting, Presbytery refused to concur in the proposed change in the Book of Church Order abolishing the Latin Thesis.

S. W. Davies, S. C.

#### NORTH CAROLINA.

**CHARLOTTE.**—Rev. James I. Vance, of Newark, N. J., preached at the Second Church, Charlotte, Sunday morning and night. Dr. Vance had been attending the meeting of Associated Charities in Atlanta. It is needless to say that the congregations were edified and delighted, and at night the First Church and Tenth Avenue being closed, they filled every seat in both auditoriums and the galleries. The people were glad to have with them also their former pastor, Dr. J. W. Stagg, who was on his way to Virginia. We should be mighty glad to have Dr. Vance back in the Southern Church again.

#### Commencement Speakers at Elizabeth College.

The most successful school year in the history of Elizabeth College for Women, at Charlotte, N. C., is drawing to a close. The commencement takes place May 31st and June 1st and 2nd.

There are twelve young ladies in the Senior Class this year.

The Rev. W. H. Greever, of Columbia, S. C., will preach the Baccalaureate Sermon on Sunday, May 31st; on the evening of the same day Rev. J. A. B. Scherer, of Charleston, S. C., will deliver an address to the Y. W. C. A.

Rev. T. F. Marr, Charlotte, N. C., will make the Commencement address on the evening of June 2nd in the College auditorium. Alumnae Meeting on the morning of the 1st; Art reception on the afternoon of the 1st; Annual concert evening of the 1st; Senior Class Day Exercises, Tuesday morning the 2nd; and Commencement exercises, awarding of diplomas, etc., and address by Dr. Marr Tuesday evening.

**Lenoir, N. C., May 11.**—We have had Rev. Walter Edge, of Morgantown, with us. He preached very acceptably to our people Friday and Saturday. To the great regret of our people he was called back to Morgantown Saturday evening by a telegram announcing the death of one of his members. He made a fine impression upon our people both as a preacher and as a man. On Sabbath the ordinance of the Lord's supper and Baptism were administered by the pastor. Three accessions, one by letter and two by examination to our Communion. Three children were baptized. Our new church building is growing slowly but surely and begins to look like "a city set on a hill." C. A. M.

#### WINSTON-SALEM.

Rev. Dr. R. E. Caldwell has been pastor of the First Presbyterian church ten years. At Sunday morning's services he read to his congregation the following interesting report regarding the membership, receipts and disbursements, etc., for the last church year.

In connection with the reading of the annual report, the pastor called the attention of the congregation to the fact that this was the tenth occasion, on which such a report has been presented during his ministry, thus marking the completion of ten years of service with this beloved people.

He came to Winston March 18, 1893, and was regularly installed pastor the following month, April 23d, by the representatives of Orange Presbytery.

From a special entry made on the records by the Clerk of the Session, under date of March 19, 1893, it appears that there were at that time 247 communicants. During the ten years 560 persons have been received into full membership of the church—262 by letter, and 298 by profession of faith, and a total of \$57,777.81 have been contributed for all causes; the first year showing a total of \$4,515.46, and the last year a total of \$36,755.39.

The most significant fact which has been brought to light from a review of the annual reports for the ten years past is the fluctuation of the membership. To the original number, 247, there have been added 560 communicants, making a total of 807, but the last report shows a membership of only 457 at the present time.

The congregation today is almost a different one from the congregation ten years ago. Of the 247 persons who welcom-

ed the pastor, at the time of his coming here, only 132 remain on the roll, and ten of these are non residents. Of the 560 new members welcomed by the pastor 325 are on the present roll.

**DAVIDSON.**—The commencement exercises of the North Carolina Medical College began on the 10 inst. with a baccalaureate sermon by Rev. R. E. Caldwell of Winston-Salem. In the afternoon Mr. R. O. Alexander, of Charlotte made the address before the Y. M. C. A.

Dr. Caldwell preached both services here on the Sabbath, his own pulpit being supplied on this occasion by Rev. Dr. A. T. Graham. President Munroe has been disappointed in his expectations about an orator from a distance to deliver the annual address. Dr. H. L. Smith has, however, kindly consented to step in and fill the vacancy, and Dr. Munroe has no fear that the place will not be well filled. The year just closing has been an eminently prosperous one in numbers and in other particulars for the medical college. Dr. Munroe's connection, as President, with the large Presbyterian Hospital in Charlotte has made it possible by special arrangement with a number of the first physicians of that city for his Senior class to have the benefit of the best clinical advantages the city affords. This class is resident now in Charlotte for a large part of, if not for the whole of their Senior year. Davidson continues to give unmistakable evidences of healthy and vigorous growth. The new bank building is going up rapidly. Both Dr. Wooten and Mr. Robt. Shelton are having commodious dwellings erected, the first on Academy street and the second, on Concord. The changes and additions on the campus have been frequently noted, and it is believed that in another week definite announcement can be made of another improvement in the village that concerns both college and town alike.

**BARNARDSVILLE.**—The bigamist, John Riddle, against whom Jumbo and the deacon got in their work was sentenced in Superior Court at Asheville on 29th inst. to two years in the penitentiary. The sentence was made light in consideration of the criminal's age—an old man man, beyond sixty—a federal pensioner.

The fight on the moonshiners takes on a sensational feature. A moonshiner subpoenaed to appear at court on the 30th ult. intimidated a witness and drove him out of the city (Asheville). Now the moonshiner is in jail charged with perjury and intimidation of witness. We hope and expect to send this man to United States prison.

A preacher in these parts must not only be a consecrated Christian, but also a concentrated one—many offices center in him. It is not pleasant to perform the functions of some of these legislature lobbyist and whiskey raider for instance, and some brethren think for a preacher to appear in such roles is not proper. Maybe not; but then—Two deacons have assumed civic responsibility; one has done valiant service against the bigamist, the other against the moonshiner. The preacher's departure from the beaten paths laid down by the professor of pastoral theology is justified by the developments of these two young men.

Miss Annie McDonald who has already taught two terms at a mission point in Madison County has returned from her home in Michigan and has again undertaken school work. F. O., Paint Fork.

**HENDERSONVILLE.**—The installation service of Rev. R. B. Grinnan was held on last Sunday Rev. R. F. Campbell D.D., preached the sermon and propounded the questions. Rev. S. U. Newell delivered the charge to the pastor and elder J. D. Murphy charged the people. Altogether an impressive service. There have been seven additions since the first of March. Preparations are being made for a new church building.

**WAYNESVILLE.**—At our adjourned meeting of Asheville Presbytery on April 28th, the pastoral relation between Bethel church and Rev. Frank D. Hunt was dissolved, to take effect June 1st, and the request of the Waynesville church for services of Mr. Hunt for whole time was granted. This made a forward step in that church and is an advance of over one hundred per cent in pastoral support as compared with what this church has ever done before the present pastorate.

Mr. H. C. Lindsley and Mr. J. P. Swift, as elders and Mr. Geo. W. Maslin and Mr. Charles E. Quinland, as deacons, have just been elected, ordained and installed. "D."

#### COMMENCEMENT LEES-McRAE INSTITUTE.

Banner Eik N. C. May 10-12 1903.

SUNDAY MAY 10.

11 a. m. Annual sermon by Rev. E. E. Gillespie, Greensboro, N. C. 8 p. m. sermon by Rev. C. A. Munroe, Lenoir, N. C.

MONDAY MAY 11.

11 a. m. Industrial prize award for the best bread made by any of the girls.

3 p. m. meeting of Board of Trustees.

8 p. m. Literary, Recitations, Dialogues.

TUESDAY MAY 12.

11 a. m. Address on Westminster shorter catechism by Rev. E. E. Gillespie. Awarding of honors and delivering of diplomas and Bibles for reciting the Shorter Catechism.

## DAVIDSON.

Rev. E. E. Gillespie, representing the interests of Synodical Home Missions, spoke in the church Wednesday evening. The personal canvass made by him and Dr. Graham on yesterday resulted in a gratifying increase of subscriptions over last year's list. The annual prize debate between the two literary societies took place on Tuesday night, and the faculty, acting by invitation as committee of award, decided that the medal should go to Mr. J. W. McNeill, of the Phi. Society, and to Mr. R. K. Timmons, of the Eu. Both of these young gentlemen are members of the Junior class. On Saturday night the same committee pronounced in favor of Mr. W. F. O'Kelly, of Georgia, as the best declaimer among the contestants in the Eu. Society.

The work in the main auditorium of the college has progressed so rapidly that there is no fear that it will not be in readiness for commencement. Its acoustic properties are wonderfully improved. The brick work in the new dormitory, three stories high, is practically complete.

Dr. Smith lectured on Thursday evening before the Scientific Society at Clemson College. Rev. William Black begins a meeting with Dr. Rumble in Salisbury on the coming Sabbath. Dr. Martin addresses the Y. M. C. A. of Charlotte on last Sunday afternoon.

The base ball team ended up their series of games for this season by a trial of skill with the University of Virginia, in Charlotte, this afternoon. The score was 8 to 1 against the Davidson men. They lost two games this week to their Methodist brothers, one on the college grounds at Durham, and the other at Concord, but won against the A. and M. at Raleigh. All these were close and rather exciting contests.

It is a great pleasure to be able to say that Dr. Shearer continues to gather strength, though somewhat slowly. We hope to see him outside of his home before many days, now that the spring season advances toward warm weather.

## WOMAN'S FOREIGN MISSIONARY UNION, ORANGE PRESBYTERY.

The sixth annual meeting of the Woman's Foreign Mission Union, of Orange Presbytery, convened at Lexington, N. C., on March 25th to 27th. The little town was in gala dress, and its people welcomed our little band of women, devoted to our Master's great cause, with their warmest smiles of welcome. On Wednesday night Rev. J. H. Grey, pastor of the Presbyterian church of Lexington, gave the delegates glad welcome to the town, and the Church then followed an hour in exchange of kindly greetings.

On Thursday morning the first regular session of the Union was held. The exercises were most interesting and helpful as, indeed, were those of all the sessions of the meeting. It would be impossible to describe them in their order, but should you ask me the real object of the Union, and of what good these meetings are, I should answer: Its object is to bring missionary workers together, thus bringing them into closer touch with one another, and by interchange of thoughts and opinions, inspire them with a greater interest in this great work for our Lord. It hopes too, to arouse a greater interest in and love for those who leave home and loved ones to carry the story of the Cross to those who still sit in heathen darkness.

Through its delegates the Union hopes to infuse new life, new zeal, new love into their respective societies, and thus inspire and encourage them to greater efforts to aid in sending more of Christ's messengers to preach His Gospel and teach his love to those who know them not.

I wish that not only one or two, but a half dozen members from each society might attend the Union meeting and share in the great soul uplift. I think it would be the best spur to their missionary zeal that could be applied.

Among the best features of the day sessions were the papers on different subjects connected with missionary society work, read by both our own delegates and our friends of other denominations. It would be hard to say which of these papers was most helpful, for each had its own particular merit. I wish to mention a few which particularly impressed me. Mrs. Wiley, of Winston, who, with her husband, the late Calvin H. Wiley, have been among our greatest missionary workers, read a paper on "The Rise of Missionary Societies in Orange Presbytery," showing how the tiny seed sown in good ground may become the great tree. The Pioneer society since the war was, I believe, founded at Winston in 1875, by Mr. and Mrs. Wiley.

This was followed by Mrs. Wheeler, of Chapel Hill, on "The Tithe." In her paper she ably defended the claims of the tithe and showed in a happy and convincing manner that "The earth is the Lord's and the fullness thereof."

"God's Open Door in Missions," by Mrs. Menafee, of Graham, showed us the great headway the legions of our Lord are making in the dark places of the earth, and told of the mountains of difficulty climbed, the lions slain, the dragons routed, the hitherto impenetrable barriers broken, and the entrance of Christ's messengers into the strongholds of heathendom and idolatry.

Miss Frances Burkhead, of the Lexington Methodist Society, gave us new interest in missionary literature, and her paper on missionary literatures was, in my opinion, one of the most helpful features of the Union. A companion to this paper was "A Plea for More Missionary Knowledge" from the Lexington Reformed Society.

"Personal Responsibility," from the Baptist Missionary

Society of Lexington, brought us face to face with the fact that every member of our respective societies is personally responsible for its success or failure; that it must be "a long pull, a strong pull, and a pull all together" in our work.

The concensus of opinion in conferences as to the best means of arousing interest and zeal in societies, and as to what has been most helpful in this matter was, more study and more knowledge, well-laid plans, and strict adherence to those plans. In this, as in all other conferences concerning the advancement of our work, all present showed great enthusiasm and interest. In these conferences, as in all the work outside the actual business details, we were greatly encouraged by the presence and hearty co-operation of our sisters of all the other denominations of Lexington, and we offer them our warmest thanks for their assistance.

Thursday afternoon was devoted entirely to the Children's Society of the Presbyterian Church of Lexington, and their entertainment was one of the pleasantest features of the Union.

I was very glad to notice among those present at all sessions, not only those whom time has touched with its silver wand, but young women, and young girls eager to learn, eager to do more each day in our missionary work.

The election of officers on Friday resulted in the unanimous re-election of Mrs. R. D. Blacknall for president, and Mrs. Murray as secretary and treasurer. Mrs. Sterling Jones, of Greensboro, was made vice president of the Union.

The Union could have made no happier choice than that of Mrs. Blacknall for their leader for another year. None is better fitted to wear the honor. She rules with ease, grace, and dignity, and by her own deep interest in and devotion to her work, infuses life into each member of the Union, and Mrs. Murray is none the less a happy choice in her position of secretary and treasurer. It would be difficult to fill her place.

The evening sessions consisted of a missionary address by Rev. Mr. Moore, of the Japan mission, on Thursday night, and an address by Rev. Egbert Smith, of Greensboro, on Friday night. Both addresses were much enjoyed.

Dr. Smith's address closed this year's session of the Union, and on Saturday all of us who had enjoyed the two days' feast of the good things of the Union, the music so generously bestowed by Lexington's sweet singers, the addresses, and last, but not least, the delightful hospitality of Lexington's fair people, went to our several homes feeling that our two days' visit to Lexington had been especially blessed, and that it had been good for us to be there.

Mrs. Frank H. Curtiss.

## THE COMMENCEMENT OF STATESVILLE FEMALE COLLEGE, MAY 17, 1903.

The programme is as follows:

1. Sunday, May 17th, at 11 o'clock a. m. The Baccalaureate Sermon will be preached before the students in the First Presbyterian Church, by Rev. Wm. N. Scott, D. D., of Staunton, Va.

2. Monday, May 18th, from 3 to 5 o'clock p. m.—Reception and Art Exhibit at the college, the teachers and students receiving.

3. Monday, May 18th, 8 p. m.—The students' Final Concert in College Hall, showing the training of our students in piano, voice, and in elocution.

4. Tuesday, May 19th, at 4 p. m.—The Alumnae Banquet, given at the college, and marked by appropriate addresses and toasts.

5. Tuesday, May 19th, at 8 p. m.—The Commencement Evening. It will be characterized by announcements from the president, essays by graduates, commencement addresses and other exercises.

The session of 1902-3 has been a very successful one. There are nine young ladies who graduate at commencement.

## THE SABBATH SCHOOL INTEREST IN FAYETTEVILLE PRESBYTERY.

During the sessions of Fayetteville Presbytery, Sanford, N. C., the Presbyterial Committee of Sabbath Schools held a popular meeting Wednesday morning, April 15th. The following subjects were discussed:

1. "Three Reasons for Greater Interest in Sabbath School Work," Rev. John K. Roberts.

2. "A Model Presbyterian Sunday School," Rev. John M. Rose, D. D.

3. "Our Assembly's Graded System," Rev. C. G. Vardell. A large congregation gave close and earnest attention to the speakers. The committee was highly gratified with the sympathetic interest in the work shown by the Presbytery.

The following resolutions were adopted:

Resolved, That our sessions be urged to adopt as far as possible the plans devised by the Assembly's committee for the improvement of our Sunday School.

2. That our Sunday School be urged to organize the "Teachers' Meetings" and "Home Study Department."

The committee has decided to hold three Sunday School institutes in Fayetteville Presbytery during the summer. Popular and enthusiastic Sabbath School speakers will give addresses. Six Sunday Schools, at least, must be represented in each institute. One of the institutes has been al-

ready promised. The committee would suggest early applications for the institutes, so that the best speakers may be secured.

John K. Roberts, Ch'm S. S.,

Fayetteville Presbytery, Carthage, N. C.

**UNION CHURCH, MOORE COUNTY.**—The regular spring communion will be held the fourth Sabbath in May. Mrs. T. D. McLean was received by letter from the Carthage M. E. Church. We are grieved to hear of the sad death of one of our former members, Mrs. Flora McLochlin, nee Flora Ferguson, wife of Rev. Murdock McLochlin, pastor Presbyterian Church Childress, Texas.

Our pastor, Rev. John K. Roberts, announced some weeks ago that he would teach a singing school if each family in the congregation would buy the new hymn book, note edition. In less than ten days over fifty copies had been distributed and now on Fridays and Saturdays the congregation meets at the church to practice the new hymns.

Carthage, N. C.—On the first of April the weekly envelop system, which had been adopted by our session, went in to operation in our church. Our church building is now undergoing extensive repairs.

**THE WOMAN'S MISSIONARY UNION OF ALBEMARLE PRESBYTERY,** convened in the Baptist Church, Kinston, N. C., April 15, 1903.

On account of a meeting of Albemarle Presbytery at the same time in the Atkinson Memorial Church, we met in the Baptist Church, which was so kindly tendered by this sister denomination.

Mrs. Hatcher gave us a most cordial welcome in behalf of those friends, which was appreciated by the Union. The first session was opened with singing of the Doxology, followed by the reading of God's Word and prayer by Dr. Morton. Mrs. E. D. Brown, of the Atkinson Memorial Church, welcomed us with many happy words. We then heard the response by our president, Mrs. W. W. Faison, who voiced the sentiment of each member of the Union in her hearty appreciation of this welcome. The president, Mrs. Faison, then took the chair.

The minutes of the Rocky Mount meeting, read by Miss Annie Isler, Recording Secretary, were approved. We then heard the president's address. There were in this address many suggestions which, if carried out, would add greatly to the work of the Union.

Reading of the Constitution and By-Laws by Mrs. N. O'Berry.

After singing the hymn, "To the Work," the morning session closed with repeating the Lord's Prayer in concert.

The afternoon session was opened with devotional exercises by Rev. Mr. Jarvis, who does missionary work in Hyde county. He gave us a very encouraging account of his work and asked the united prayers of the Union next year.

The minutes of the morning session were read and approved.

Report of Secretary and Treasurer read and approved. The Executive Committee was commended by the Union for the economical way in which they had carried on the work of the Union. Report of the Corresponding Secretary was read by Mrs. Monroe and approved. The Corresponding Secretary (pro tem.), Mrs. W. J. Jones, was commended by the Union for her faithful work.

We gather the following items from reports: Number of Societies represented, 20; number of members, 534; number of magazines taken, 90; number of children's magazines, 72; amount received from all sources, \$871.10.

Miss Fov, of the Newbern Church, reported that their Church had undertaken the support of a Seminary student to work in Pamlico county during the summer months.

We then heard a most instructive paper, "The Study of Missionary Literature to Promote Interest in Mission Work," by Mrs. Telfair, of Washington, read by Mrs. Hargrave.

A motion was made by Mrs. Brown that a special agent be appointed in societies in which no such exists, to solicit subscriptions for missionary magazines. This motion was approved.

We then heard a paper, "The Necessity of Training Young People in Missionary Work," by Mrs. Candace R. Emmett. The Union so thoroughly appreciated this paper that the Secretary was instructed to send to the Standard for publication. The afternoon session was closed with singing of the 284th hymn.

Thursday morning's session was opened with devotional exercises by the President. Minutes of the afternoon session read and approved after correction. We then heard a most excellent paper, "Missionary Work in Our New Possessions," by Mrs. Samuel Watkins. A motion was made and approved that this paper be sent from Society to Society so that every member may have the benefit of the information in the paper.

We then had a solo by Miss Wooten, which was greatly enjoyed by the Union.

The Union next heard a most beautiful Memorial of Dr. Rankin, by Mrs. Orren Williams, read by Mrs. Bauman. The Union returned thanks to Mrs. Williams for the paper and to Mrs. Bauman for reading it.

A motion was made and approved that the corresponding secretary be requested to write to each society who has not

a specific object asking them to take a share in Rev. Mr. Jarvis' salary and report to the secretary. Reports from committees were then heard.

The resolution thanking the Baptists for their church, drawn up by Mrs. Hartman and Mrs. Rowland, were read and adopted.

Resolutions thanking the citizens of Kinston for their kind hospitality, were read and adopted.

We then heard the report from the committee consisting of Mrs. Bauman, Mrs. Hargrave and Mrs. Watkins, recommending the officer for the coming year, as follows:

Mrs. Ball, President; Mrs. Shaw, Corresponding Secretary; Mrs. Brown, Recording Secretary and Treasurer.

These officers were elected by a rising vote of the Union. The Union was closed with a Missionary Rally at Atkinson Memorial Church, lead by Rev. Dr. Morton, on Home Missions, and Rev. James Henderlite, of Henderson, on Foreign Missions.

## VIRGINIA.

### UNION SEMINARY NOTES.

During his recent stay in Richmond, conducting a series of meetings at the various shop districts and at Centenary Methodist Church, Rev. Geo. L. McNutt, known as "the dinner-pail man," gave one hour of his time to the student body, addressing them on "The Relation of the Church to the Masses." This gentleman has had a unique experience, graduating from Princeton Seminary, occupying several pastorates and then retiring from the ministry to learn the problems of the laboring man by entering the ranks. Mr. McNutt is an interesting, earnest speaker, and had the closest attention of his hearers, stating the problem at length, but proffering no solution. He is a strong advocate of the abolition of all class distinction in religion and the so-called working man's church. While all are not ready to accept his ideas without careful weighing of the same, there was abundant food for thought in his remarks.

During a business meeting of the Missionary Society of Inquiry (Y. M. C. A.) April 20th, the following officers were elected for the ensuing year: President, W. M. Walsh; Vice President, Warren H. Stuart; Secretary, H. L. Ross; Treasurer, M. F. Pilson. Mr. H. L. Ross was also elected as superintendent of the Jackson Ward Mission, among the colored people, with two assistants, Messrs. Clark and Currie. The Society has secured the use of a room on the ground floor of Watts Hall for a Missionary Museum, and is to be congratulated on the gift of a curio case from the covenanters of the Second Presbyterian Church, of Richmond. It is expected that this will be an attractive feature of the Society's work next year.

The editorial staff of "Union Seminary Magazine" for session of 1903, 1904, is as follows: Editor-in-Chief, John I. Armstrong; Associate Editors, C. S. Matthews and James P. Smith, Jr.; Missionary Editors, W. M. Walsh and W. H. Stuart; Book Editor, E. C. Caldwell; Review Editors, Prof. W. W. Moore, D. D., LL. D., and Prof. T. C. Johnson, D. D., LL. D.; Business Manager, H. H. Munroe.

On last Monday morning at 9 o'clock, Dr. A. L. Philipps gave some valuable suggestions as to the practice of missionary principles during vacation months. His spirit is always overflowing to the benefit and inspiration of others. At this meeting a letter was read and adopted, expressing to Dr. R. P. Kerr the high esteem and affection of the student body for him, and the earnest wish that he might see his way clear to remain in Richmond.

The programme for commencement as already announced is: Sunday evening, May 10th, mass meeting of all the Presbyterian churches in the city at the First Church, and a missionary address by Rev. Eghert Smith, D. D., of Greensboro, N. C.; Tuesday evening, 8 to 11, reception to the Senior class and members of the Board of Trustees in Spence Library; Wednesday morning, May 13th, graduating exercises, addresses by Dr. Whaling, of Lexington, Va., and Dr. Howerton, of Charlotte, N. C. Sunday night, May 3d, is the time appointed for the annual communion service, arranged especially for the Senior class. Dr. Russell Cecil, of Richmond, will conduct the service. This is always a significant and most impressive occasion.

Dr. and Mrs. G. B. Strickler gave a delightful reception to the student body on the evening of May 1st, a fitting introduction to the series of examinations beginning next Tuesday.

W. M. W.

## TEXAS.

**THE PRESBYTERY OF WESTERN TEXAS,** San Marcos, April 9th, opened by a most excellent sermon by Rev. Josephus Johnson, the last Moderator present, from Mark 12:34, "Thou art not far from the Kingdom of God."

Present: Eighteen ministers, 4 licentiates and 21 churches represented.

Absent: Six ministers, 1 licentiate, and 32 churches not represented.

Officers: Rev. Jesse W. Siler, Moderator, and Rev. Josephus Johnson, temporary Clerk.

Corresponding Members: Rev. T. R. Sampson, of the Presbytery of Dallas; and Rev. J. D. Wilson, of the Presbytery of Tombeckbee.

Dismissed: Rev. Edgar L. Storey, to the Presbytery of Dallas; and Rev. Jas. G. Cunningham, to the Presbytery of Brazos.

Ordained: By a Commission December 14, 1900, F. A. Barnes, at Cotulla; and by the Presbytery April 13, 1903, Elias Trevino, Reinaldo Avila, and Abram Fernandez.

Installations: Rev. F. A. Barnes was installed December 14, 1902, at Cotulla, and the three Mexican ministers will be installed at such time as shall be arranged by the Commissions appointed for the work: Rev. Elias Trevino at Corpus Christi, pastor of the Mexican Church; Rev. Abram Fernandez, pastor of the San Antonio Mexican Church; and Rev. Reinaldo Avila, pastor of the Gongales Mexican Church.

Calls: Besides the above four calls for pastoral services, a call for the pastoral services of Rev. J. D. Wilson, of the Presbytery of Tombeckee, was presented from the Kerrville Church. This call was by the Presbytery found in order, and permission was given the Kerrville Church to prosecute the call before the Presbytery of Tombeckee.

Organized: The San Antonio Mexican Church was organized January 4, 1903, with 43 members, 3 ruling elders, and 1 deacon.

Next Meeting: At Lockhart, Texas, September 30, 1903.

Commissioners to General Assembly: Principals—Revs. A. G. Jones and R. D. Campbell, and Ruling Elders Thos. I. Ramsey, of the Utica Church, San Antonio, and V. H. Henderson, of the Yoakum Church. Alternates—Revs. R. E. Vinson and Jesse W. Siler, and Ruling Elders A. R. Harwood, of the Gonzales Church, and A. C. Millican, of the Luling Church.

Presbyterial Sermons: The doctrinal sermon was by Rev. C. G. Christian, and in the absence of Rev. E. L. Storey, appointed, Rev. S. J. McMurry was selected to preach the sermon on Missions. The appointments for the next meeting are: Rev. A. G. Jones, to preach the doctrinal sermon on "The Abrahamic Covenant," and Rev. W. T. Ahrenbeck, to preach the sermon on Missions.

Chairmen of Permanent Committees: Home Missions, A. H. P. McCurdy; Foreign Missions, R. M. Hall; Education, S. J. McMurry; Publication, L. E. Selfridge; Colored Evangelization, B. I. Dickey; Sunday Schools, J. R. Jacobs; Young People's Societies, F. A. Barnes; Church and Christian Education, S. M. Luckett; Bible Cause, C. G. Christian; Relief Fund, J. W. Siler; Sabbath and Sabbath Observance, A. G. Jones.

Contributions: For Church causes, \$3,657.00, as against \$5,192.00 in 1902, and \$8,402.00 in 1901. In 1901-10 Churches contributed to all the causes of our Church in; in 1902, 8 Churches contributed to all; this year only 8 Churches contributed to all the causes.

Sessional Records: Very few Sessional Records were approved without exceptions. Sessions and Clerks of Sessions should exercise growing care not only that right actions be taken, but also that they be rightly recorded. A little care to profit by the criticisms or exceptions by Presbytery would help much in keeping the Sessional Records.

Sabbath: By the appointment of the Permanent Committee on Sabbath, Rev. A. G. Jones preached an excellent sermon on the subject of Sabbath Observance. This was much more profitable than a "scatter-gun" programme of more than twice the length.

Missionary Union: The Woman's Missionary Union of this Presbytery made its first report to the Presbytery and presented a copy of its Constitution and By-Laws for the approval of the Presbytery. Article IV. of the Constitution makes the Union subject to the control of the Presbytery. The report was received, the Constitution and By-Laws were approved, and all the churches of the Presbytery were urged to encourage the women to organize themselves into Missionary Societies, and connect themselves with the Presbyterian Union.

Sunday Schools: Reports were received from 38 Sunday Schools with 348 officers and teachers and 2,784 scholars, with only 72 scholars admitted to the communion, as against 40 scholars last year with 342 officers and teachers, 2,803 scholars, and 157 admitted to the communion.

Overture: On overture to the General Assembly was unanimsly adopted, asking the Assembly to instruct the Assembly's Committee of Publication to use the Authorized Version of the Scriptures in preparing the "optional" forms for use in opening and closing our Sunday Schools.

Assembly's Home and School: Presbytery asks each pastor and supply to take a collection for the debt on the Home and School, very soon.

The meeting was a delightful one, being in a delightful place and among delightful people.

Many encouraging reports came up from the churches, but there are discouragements enough to keep us very humble, and keep us looking unto the Lord for His blessing upon His work.

We feel that quite a forward movement has been made in the Mission work among the Mexicans. If the Assembly could see this work as it is, we feel sure that it would be more important in the judgment of the Assembly, and more adequate, proportionally adequate, appropriations would be made for it.

I urge every minister and ruling elder to cut out these minutes and put them where he can refer to them. The

smaller amounts contributed and the smaller number received into the Church on profession of faith, call for serious consideration on our part.

Stonewall J. McMurry, Stated Clerk.

TYLER.—Our reports to Presbytery show 39 additions to roll. Sabbath School has enrolled in school in H. Department 186, against 102 the year previous. An interesting Westminster League of 33 members has been organized. Contributions to benevolent causes of the General Assembly \$500, against \$202 last year. To the Lord be all the praise.

THE PRESBYTERY OF BROWNWOOD.—This Presbytery met at Sterling City, Texas, April 8, 1903, at 8 p. m., and was opened with a sermon by the Moderator, Rev. R. E. Hardin, from Acts 1:14.

There were present, in all, eight ministers and six Ruling Elders.

Officers: Ruling Elder A. J. Baker, Moderator; Rev. E. D. Brown, temporary Clerk, and Elder Jno. I. Guion, Reading Clerk.

According to previous appointment, Presbytery devoted Thursday morning to the consideration of the Office and Duties of the Ruling Elder. The brethren appointed to take part had all made careful preparation, and each one contributed to the success of the programme.

Rev. R. M. Hall, of the Presbytery of Western Texas, was invited to sit as a corresponding member. Permission was given to the Ballinger church to employ him as stated supply for the next six months.

Rev. R. E. Hardin reported that he had organized a Church at Miles Station with fourteen members and two Elders.

The special committee to prepare a pastoral letter to the churches on the observance of the Sabbath presented a report which was adopted.

The overture of the Assembly on the Latin thesis was answered in the negative.

Rev. C. H. Dobbs, Sr., preached the Presbyterial sermon on "Effectual Calling."

The commissioners to the General Assembly: Principals, Rev. J. P. Robertson, Elder A. J. Baker. Alternates, Rev. J. C. Grow, Elder C. F. Crumb.

Pastoral relations dissolved: Rev. J. C. Grow and the Comanche church, and Rev. E. B. Witherspoon and the San Angelo church. The latter to take effect July 1, 1903.

Place and time of next meeting of Presbytery: Paint Rock, Texas, August 28, 1903, at 11 a. m.

Next Presbyterial sermon is to be preached by Rev. E. D. Brown, on "The Priestly Office of Christ."

Presbytery gave an evening to the consideration of Church and Christian education. A sermon was preached by Rev. E. D. Brown, and this was followed by a general discussion of the subject.

The claims of Daniel Baker College were presented before Presbytery, and a committee was appointed to formulate the mind of Presbytery in regard to the college.

This committee reported as follows: The Presbytery of Brownwood has heard with pleasure of the increasing success of Daniel Baker College, and express their entire confidence in the management of the institution.

We congratulate the Board of trustees on having secured such an efficient president and faculty.

We would commend the college to the sympathy and financial support of all our people, and recommend that they patronize the institution by sending their sons and daughters there to be educated.

(Signed.) R. E. Hardin, Ch'm.  
Malcom Black,  
Jno. I. Guion.

Evangelistic powers were given to the following ministers for one year: Rev. R. E. Hardin, A. O. Browne, Malcom Black.

The following resolution of thanks was adopted by a rising vote:

Brownwood Presbytery, now in session at Sterling Creek, extends sincere thanks for the warm-hearted reception given us; and assure the good people of this city of our thorough appreciation of the genuine hospitality of their homes. We desire also to thank the pastor and people of the M. E. Church, South, for the use of their commodious and comfortable church building.

J. C. Grow, Stated Clerk.

#### COMMISSIONERS TO GENERAL ASSEMBLY.

##### Synod of Alabama.

North Alabama: Rev. K. A. Campbell, Rev. R. M. DuBose; W. G. Montgomery, W. H. Denscn.

East Alabama: G. W. Patterson, D. D., Montgomery, Ala.; A. J. Stewart, Alexander City, Ala.

Tuscaloosa: Rev. John Van Lear, Tuscaloosa, Ala.; J. Foote Hooper, Selma, Ala.

Mobile: D. A. Planck, D. D., Mobile, Ala.; Dr. E. G. Wheeler, Mobile, Ala.

Central Alabama: Rev. G. W. Covington, Havana, Ala.; John Ford, Selma, Ala.

## Synod of Arkansas.

Pine Bluff: Rev. J. L. Caldwell, D. D., Pine Bluff, Ark.; J. W. Crawford.  
 Washbourne: Rev. J. A. Creighton, Des Arc, Ark.; L. B. McClure, Russellville, Ark.  
 Ouachita: Rev. C. C. Williams, Hope, Ark.; Judge S. C. Harley, Gurdon, Ark.  
 Arkansas: R. B. Willis, D. D.; Searcy, Ark.; E. R. Long, Batesville, Ark.

## Synod of Florida.

Florida: Rev. Lynn R. Walker, Pensacola, Fla.; William Ficher, Pensacola, Fla.  
 Suwanee: Rev. L. R. Lynn, Smitherville, Fla.; M. C. Marion.  
 St. John: Rev. W. B. Y. Wilkie, Dunedin, Fla.; J. M. McClung, Dunedin, Fla.

## Synod of Georgia.

Athens: Rev. H. F. Hoyt, Harmony Grove, Ga.; J. McC. Bryan, Philomath, Ga.  
 Augusta: J. T. Plunkett, D. D., Augusta, Ga.; R. C. Wyly, Sparta, Ga.  
 Atlanta: T. H. Rice, D. D., Atlanta, Ga.; Col. W. M. Boyd, Hogansville, Ga.; G. W. Bull, Ph. D., Atlanta, Ga.; S. M. Inman, Atlanta, Ga.  
 Savannah: Rev. W. P. McCorkle, Savannah, Ga.; L. J. Wright, Brunswick, Ga.  
 Macon: Rev. W. H. Frazier, Macon, Ga.; C. P. Hanrell, Thomasville, Ga.  
 Cherokee: J. H. Patton, D. D., Marietta, Ga.; G. H. Miller, Rome, Ga.

## Synod of Kentucky.

Transylvania: A. S. Moffitt, D. D., Lebanon, Ky.; M. F. Arbuckle, Kirksville, Ky.  
 West Lexington: Edwin Muller, D. D., Louisville, Ky.; W. A. Moore, Walnut Hill Ky.  
 Louisville: Rev. W. H. Miley, Louisville, Ky.; Dr. T. E. Converse, Louisville, Ky.; Wm. Wilson, Shelbyville, Ky.; J. A. Quarles, Esq., Louisville, Ky.  
 Muhlenburg: Wm. Irvine, D. D., Bowling Green, Ky.; Judge E. DuBose, Bowling Green, Ky.  
 Ebenezer: Rev. H. R. Laird, Millersburg, Ky.; H. M. Taylor, Carlisle, Ky.

## Synod of Louisiana.

Louisiana: Rev. D. C. Byers, Norwood, La.; D. W. Piper, Clinton, La.  
 New Orleans: Rev. John M. Williams, Covington, La.; S. D. Moody, New Orleans, La.  
 Red River: Rev. W. A. Zeigler, Plain Dealing, La.; Col. Jno. S. Young, Shreveport, La.

## Synod of Mississippi.

Mississippi: Rev. W. H. Perkins, Magnolia, Miss.; Jonathan McCaleb, Pine Ridge, Miss.  
 Central Mississippi: Rev. F. L. McCue, Jackson, Miss.; W. A. Alexander, D. D., Clarksville, Tenn.; J. R. Dobyns, Jackson, Miss.; S. P. Armstrong, Vaiden, Miss.  
 Meridian: Rev. John M. Rhea, Meridian, Miss.; A. W. Markburn, Meridian, Miss.  
 Tombeckbee: D. H. Ogden, Columbus, Miss.; S. L. Wilson, Van Vleet, Miss.  
 Chickasaw: Rev. R. H. Sydenstricker, Corinth, Miss.; Capt. W. A. Boyd, Ripley, Miss.  
 Ethel: Rev. E. W. Benjamin, Vicksburg, Miss.; R. C. Jones, Heidelberg, Miss.

## Synod of Missouri.

St. Louis: Rev. L. M. Watson, Howell, Mo.; Dr. W. M. McPheeters, St. Louis, Mo.  
 Missouri: W. H. Marquess, D. D., Louisville, Ky.; J. C. Crawley, Kevtesville, Mo.  
 Palmyra: T. T. Trimble, La Belle, Mo.; W. S. McClintic, Monroe City, Mo.  
 Upper Missouri: Rev. L. E. McNair, St. Joseph, Mo.; J. M. Love, Kansas City, Mo.  
 Lafayette: Rev. W. L. Hickman, Independence, Mo.; C. H. Vandiner, Higginsville, Mo.  
 Potosi: Rev. J. Leslie Alsworth, Cape Girardeau, Mo.; L. H. Morton, St. Genevieve, Mo.

## Synod of North Carolina.

Concord: Rev. J. A. Scott, Statesville, N. C.; O. D. Davis; J. M. Wharey, D. D., Mooresville, N. C.; G. A. Reid.  
 Asheville: Rev. F. D. Hunt, Waynesville, N. C.; B. S. Boswell, Brevard, N. C.  
 Orange: Rev. C. E. Hodgin, Greensboro, N. C.; W. C. Rankin.  
 Wilmington: A. D. McClure, D. D., Wilmington, N. C.;

C. S. Carr, Kenansville, N. C.

Fayetteville: Rev. K. M. McIntire, Carl, N. C.; Rev. C. F. Rankin, Red Springs, N. C.; John Blue, Aberdeen, N. C.; Hon. D. E. McIver, Sanford, N. C.  
 Albemarle: W. D. Morton, Rocky Mount, N. C.; N. B. Daniel, Satterwhite, N. C.  
 King's Mountain: Rev. R. C. Morrison, Wildermere, N. C.; W. M. Allison, Henrietta, N. C.  
 Mecklenburg: Rev. J. W. Moore, Taylorsville, N. C.; J. R. Bridges, Charlotte, N. C.; William Anderson, Charlotte, N. C.; J. C. McLaughlin, Wadesboro, N. C.

## Synod of South Carolina.

Harmony: Rev. J. C. Bailey, Scarboro, S. C.; J. E. McCutchen.  
 Charleston: Rev. H. M. Parker, James Island, S. C.; Mortimer Glover, Orangeburg, S. C.  
 Bethel: W. T. Hall, D. D., Columbia, S. C.; Rev. J. R. Hall, McConnellsville, S. C.; R. E. Wylie, Lancaster, S. C.; J. A. Maxwell, Blacksburg, S. C.  
 South Carolina: Rev. J. I. McLin, Anderson, S. C.; Rev. R. L. Rogers, Walhalla, S. C.; J. T. Smith, Liberty, S. C.; R. A. Thompson, Walhalla, S. C.  
 Enoree: W. H. Hudson, Greenville, S. C.; A. G. Wardlaw, Union, S. C.; Dr. H. B. Stewart, Fountain Inn, S. C.; J. E. Colton, Union, S. C.

## Synod of Tennessee.

Columbia: Rev. S. M. Kennedy, Pulaski, Tenn.; Hon. A. A. Lipscomb, Columbia, Tenn.  
 Western District: Rev. C. S. Sholl, Brownsville, Tenn.; L. K. Gillespie, Humbolt, Tenn.  
 Nashville: Rev. M. W. Millard, Bethesda, Tenn.; R. A. Webb, D. D., Clarksville, Tenn.; C. S. Ivie, Shelbyville, Tenn.; J. D. Blanton, Nashville, Tenn.  
 Memphis: Rev. W. W. Akers, Memphis, Tenn.; James R. Hall, Mt. Carmel, Tenn.  
 Knoxville: Rev. R. L. Benn, Cleveland, Tenn.; J. A. Caldwell, Chattanooga, Tenn.  
 Holston: J. A. Wallace, D. D., Bristol, Tenn.; J. N. Fisher, Morristown, Tenn.

## Synod of Texas.

Fort Worth: C. R. Hyde, D. D., Fort Worth, Texas; S. B. Davies, Fort Worth, Texas; Rev. O. G. Jones, Big Springs, Texas; O. T. Maxwell, Cisco, Texas.  
 Western Texas: Rev. Arthur G. Jones, San Antonio, Texas; Rev. R. D. Campbell, Laredo, Texas; Thos. I. Ramsey, San Antonio, Texas; Col. W. H. Henderson, Toakum, Texas.  
 Central Texas: Rev. H. B. Rose, Georgetown, Texas; Rev. W. V. Frierson, Mayesville, Texas; W. D. Paden, Cameron, Texas; Cooper Samson, Georgetown, Texas.  
 Dallas: John S. Moore, D. D., Sherman, Texas; G. B. Campbell, D. D., Lancaster, Texas; J. L. Thompson, Dallas, Texas; A. F. Hardie, Dallas, Texas.  
 Paris: Rev. W. J. Cardwell, Honey Grove, Texas; Henry Moore, Texarkana, Texas.  
 Brownwood: Rev. J. P. Robertson, Cuero, Texas; Hon. A. J. Baker, San Angelo, Texas.  
 Eastern Texas: Rev. J. P. Ward, Henderson, Texas; W. H. Sory, Jacksonville, Texas.  
 Brazos: Rev. J. D. West, Bryan, Texas; E. E. Bryan, Dime Box, Texas.

## Synod of Virginia.

Abingdon: Rev. S. W. Moore, Pocahontas, Va.; J. B. Painter, Pulaski, Va.  
 East Hanover: James P. Smith, D. D., Richmond, Va.; Rev. J. R. Rennie, Amelia, Va.; William H. Mann, Nottoway C. H., Va.; Edwin Pleasants, Richmond, Va.  
 West Hanover: Rev. J. H. Davis, Raines, Va. Prof. F. P. Dunnington, University of Virginia.  
 Kanawha: J. C. Barr, D. D., Charleston, W. Va.; Jno. McCulloch, Pt. Pleasant, W. Va.  
 Greenbrier: M. L. Lacy, D. D., Lewisburg, W. Va.; Rev. M. H. Bittinger, Grenville, W. Va.; Jas. Laing, Sun, W. Va.; M. H. Walkup, Sink's Grove, W. Va.  
 Roanoke: H. A. Brown, D. D., Saxe, Va.; J. R. Leigh, M. D., Clarksville, W. Va.  
 Winchester: A. C. Hopkins, D. D., Charlestown, W. Va.; J. R. Graham, D. D., Winchester, Va.; H. C. Magruder, Woodstock, Va.; W. C. Clayton, Keyser, W. Va.  
 Norfolk: J. Ernest Thacker, D. D., Norfolk, Va.; Rev. W. J. King, Williamsburg, Va.; E. R. Barksdale, Portsmouth, Va.; F. D. Pinkerton, Norfolk, Va.  
 Maryland: Rev. R. L. McNair, Rockville, Md.; Albert Nicollason, Baltimore, Md.  
 Lexington: Thornton Whaling, D. D., Lexington, Va.; Col. W. T. Poague, Lexington, Va.; Rev. G. L. Brown, Deerfield, Va.; Hcn. J. A. Waddell, Staunton, Va.  
 Montgomery: T. W. Hooper, D. D., Christiansburg, Va.; Rev. J. K. Harris, Floyd, Va.; J. L. Mann, Clifton Forge, Va.; B. W. Logan, Salem, Va.

## Marriages.

McPHERSON-BELL.—At the Louisville, Ala. M. E. church April 29, 1903, by the Rev. H. A. McCann, pastor of said church, and Rev. M. McGillivray of Clayton. Mr. W. M. McPherson formerly of Fayetteville, N. C. and Miss May M. the second daughter of Mr. and Mrs. John Bell, Barbour county, Ala.

## Deaths.

### McINTYRE.

Daniel McIntyre died at his home with his son, Alex McIntyre, Corona Ala. April 1st 1903 in the 75th year of his age.

He was born in the bounds of old Buffalo church, Moore county, N. C. September 1st 1828.

Reared by pious parents, he became a member of this church in which he was brought up, in early life.

He was educated at the famous Bingham School and spent his whole life in teaching. His school at Buffalo church was for a long period of its history of considerable note. Here he accomplished his greatest and most enduring work. Subsequently, he taught at Lillington, Harnet county, and at Cameron this county. His work was not confined to North Carolina for he taught outside of his native state, notably in Florida.

Mr. McIntyre was happily married in the summer of 1855 to Miss Annie Jane McLean, a cultivated and lovable woman of Harnet county. A sister of Hon. D. H. McLean, Burlington, N. C.

She with all of a large family of children except two, Mr. Alex McIntyre of Corona, Ala. and Mrs. Warren of Appleton, S. C. have gone from the scenes of death to the life beyond.

The body of Mr. McIntyre was laid to rest among his dead in Buffalo cemetery. He leaves at least one brother Rev. Kenneth McIntyre of Fayetteville Presbytery and one sister Mrs. Mary Furgurson, Cameron, N. C.

Mr. McIntyre loved truth and righteousness for their own sake with a constancy and steadfastness beautiful to behold. He served his God and generation until in a sunny hale mature age he suddenly fell on sleep and was gathered unto his people. He was a faithful, humble, active, conscientious follower of Christ. His sunny affable nature and cultivated mind gave him a power to do good nor did he neglect the opportunities thus presented.

A Ruling elder in the church practically all his life, he took an active part in all the interest of the church. While he conducted his flourishing school at Buffalo he was a telling factor for good in the church of his youth and early manhood. Afterwards he was an elder in the Cameron church and later in the Presbyterian church of Ocala Fla. And was the elder commissioner from his Presbytery to the New Orleans Assembly. His life was a useful well spent one. He has simply passed on to his eternal reward.

M.

## Educational

### UNIVERSITY OF NORTH CAROLINA SUMMER SCHOOL.

June 15 to July 10, 1903.

The tenth annual session of the University Summer school for teachers, at Chapel Hill, N. C., will begin on the morning of June 15 and close on the afternoon of July 10. All the resources of the University will be open to those who attend, and neither labour nor expense has been spared to make the Summer School a greater educational force in the upbuilding of the state than ever before.

The new movement for better teaching and better schools in North Carolina is not now merely a city movement or a county movement. It has made itself felt more or less in every town and in every county, and has thus become in the broadest sense a state movement. For this reason it is especially desirable at this time that the teachers of the state, who are the leaders in the new movement, should be given the opportunity to know one another, to compare methods, to hear reports, and to familiarize themselves with the peculiar needs and conditions of their own state. The University Summer School will be the meeting place for teachers from every section of the state. More than thirty-five hundred teachers have attended the Summer School in the past, and the attendance this year bids fair to be much larger than for any other single year.

A glance through the courses here offered will, it is believed, convince the teachers of North Carolina that it is the part neither of wisdom nor of economy for them to leave the state in order to secure the best results in text-books, in methods, and in the practical direction of their work. Certificates will be issued to those members of the school who regularly attend and satisfactorily complete course of not less than twenty-four periods.

In arranging the course of study, a special effort has been made to provide for the following:

1. Those who are preparing to teach in either public or private schools.

2. Those who wish to study under experts the best methods employed by up-to-date teachers.

3. The teachers in both public and private schools who desire to broaden their scholarship or to improve their methods of instruction and discipline by a careful study of the theories and results of practical and successful teachers.

The subjects taught range from the practical every-day topics of the kindergarten and primary school to the more advanced studies of the college and university. Forty-three courses are offered.

In pedagogy and allied subjects, instruction will be given by Professor M. C. S. Noble, of the University Faculty; Professor Arthur B. Morrill, Principal of the State Normal School of Connecticut; and Professor H. H. Horne, of Dartmouth College, New Hampshire. In the English language and literature, composition and rhetoric, courses will be given by Mr. M. G. Fulton, of the University of Michigan; Mr. George M. McKie, of the University Faculty; and Dr. C. Alphonso Smith, of the University Faculty. In history, ancient and modern, courses will be offered by Dr. Franklin L. Riley, of the University of Mississippi; Dr. C. L. Raper, of the University Faculty; and Professor Noble, of the University Faculty. In mathematics, elementary and advanced, instruction will be given by Professor Julius I. Foust, of the State Normal and Industrial College, Greensboro, N. C.; and Mr. M. H. Stacy, of the University Faculty. In geography, courses will be given by Professor R. M. Brown, of the New Bedford Schools, Massachusetts. In geology and mineralogy, elementary courses will be given by Professor Collier Cobb, of the University Faculty. In physics and manual training, four courses are offered by Dr. J. E. Mills, of the University Faculty, and Professor W. C. A. Hammel, of the Maryland State Normal School. In botany, courses will be given for the teachers in common and graded schools by Dr. N. D. Shoemaker, of the Welch Neck High School, Hartsville,

## THE OLD RELIABLE

# ROYAL



# BAKING POWDER

**Absolutely Pure**

**THERE IS NO SUBSTITUTE**

S. C. In physiology and hygiene, elementary and advanced courses will be offered by Dr. C. S. Mangum, of the University Faculty. In drawing, elementary and advanced courses will be taught by Miss Melville Fort, of the State Normal and Industrial College, Greensboro. In chemistry, elementary and advanced work is offered by Dr. A. S. Wheeler, of the University Faculty. In the construction of programs in kindergarten work and in manual training for kindergarten grades, two courses will be given by Miss Margaret A. Johnston, of the Beaufort Training School, N. C.

In Greek grammar and in Greek literature in English, Dr. Eden Alexander, of the University Faculty, offers three courses: in elementary and advanced Latin, Professor William L. Poushee, of Richmond College, Va., offers two courses: in French, Dr. J. D. Bruner, of the University Faculty, will conduct two courses for teachers; and in German, Professor W. D. Toy, of the University Faculty, will give two courses in grammar, translation, and literature.

In addition to the regular courses offered, a series of general lectures will be delivered dealing directly or indirectly with school work or with the larger aspects of literary or scientific culture. The following speakers have consented to deliver one or more of these lectures: Governor Aycock; Dr. Charles D. McIver, President of the Normal and Industrial College, Greensboro; Professor James Y. Joyner, Superintendent of Public Instruction; Dr. Henry Louis Smith, President of Davidson College; Professor John B. Carlie, of Wake Forest College; Dr. Edwin Mims, of Trinity College; Dr. Anomas Hume, of the University Faculty; Dr. Kemp P. Battle, of the University Faculty; Judge J. C. McRae, Dean of the University Law School; Dr. J. W. Bailey, Editor of the Biblical Recorder; Dr. Wallace Butterick, Secretary of General Education Board; Rev. Edgar Gardner Murphy, Executive Secretary of the Southern Education Board; and Dr. Richard H. Lewis, Secretary of the North Carolina Board of Health.

Many subjects of vital importance to the teachers of the State—such as the proper maintenance of the grounds and buildings, the erection of better schoolhouses, methods of lighting, heating, and ventilating, what trees and flowers to plant—find no place in the regular school curriculum. These subjects will be discussed by Dr. B. N. Shoemaker, Dr. R. H. Lewis, and other

well-known specialists. All the lectures free.

The University Library, which contains more than 40,000 volumes, will be open daily to members of the Summer School. There will be furnished, free of cost, a most excellent opportunity for collateral reading on any of the courses of the study and for general reading in a wide range of subjects.

The Physical, Chemical, Botanical and Zoological Laboratories of the University are modern in their equipment and are at the services of the Summer School. Laboratory methods and experience are necessary only to the most successful teachers of today, and can be readily acquired only by actually doing laboratory work under the guidance of skilled instructors.

The University buildings are located in a well shaded campus of fifty acres, and Chapel Hill, with an elevation of five hundred feet, shady streets and pure, cool drinking water, offers a delightful summer home.

There will be no charge for tuition in the Summer School. An incidental fee of five dollars will, however, be charged. The new University dormitories, furnished with electric lights, baths, and other modern conveniences, will be thrown open for the accommodation of teachers. Board and rooms in the dormitories will be furnished at \$10 a month. It will be necessary to bring sheets, pillow cases, and towels.

Board and rooms may be obtained in the village at from \$9.00 to \$10.00 for the four weeks.

The railroads will sell round-trip tickets to Chapel Hill for one first class fare and twenty-five cents additional. These tickets will be on sale June, 12, 13, 15, 16, 22, 29.

This is but an outline of what will be the best equipped and the most largely attended summer school ever held in North Carolina.

For additional details, address  
F. P. Venable President,  
Chapel Hill, N. C.

**ARE YOUR FEET TANGLED?**

He was little and old and gray and black and bent. With an axe in hand he came to cut a load of wood.

"What's your name?" I asked.  
"Archie Brown, boss," was his reply.

"How old are you?"  
"Gwine on eighty-fo', sah."  
"Are you a Christian, Uncle Archie?"

"Yesser, an' Ise a Baptis' too."

"Well, Uncle Archie, if the Lord were to call you to go home this afternoon, would you be willing to go?"

A reminiscent look swept over his face, and, pushing his hat back, he leaned on his axe, chuckled to himself, and said: "Boss, I'm dest a-waitin' wid my footsies ontangled."

A few months later I heard that Uncle Archie was dead, and I thought it must have been easy for him to leave.  
—Exchange.

**Southern States Trust Company**

Capital,  
\$200,000.

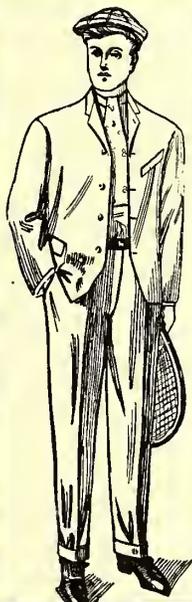
GEORGE STEPHENS, President  
T. FRANKLIN V. President.  
W. H. WOOD, Treasurer.

**A Co-worker**

This is what your money becomes when you put it on deposit in our

**Savings Department.**

We pay four per cent. interest and compound it quarterly.



**Ed. Mellon Co.**

Charlotte's Foremost Clothing Store.

Is now magnificently stocked with all the new styles out this season in . . . . .

**Men's, Youths' and Children's Clothing.**

The highest class garments that expert tailors can make are represented in this beautiful collection of ready-to-wear apparel, at prices most reasonable.

**Ed. Mellon Company.**

Mail orders have prompt attention.

**The Security Life and Annuity Co.**

(LEGAL RESERVE)

Home Office : Greensboro, N. C.

**Guaranty Capital, \$100,000.00**

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## The Home Circle.

WESTMINSTER ABBEY.  
(Concluded.)

The most striking monument in the Abbey, though Walpole calls it "more theatrical than sepulchral," is that of Lady Elizabeth Nightingale. In the Dr. W. W. Moore in *Children's Friend*, lower part of the sculpture a skeleton figure, Death, has broken through the iron doors of the grave, and, grasping the ledge above him with one bony hand, is in the act of hurling his dart with the other at the lady, who with her husband occupies the upper part of the sculpture and who is represented as falling back into the arms of her horror-stricken husband, while he makes frantic but futile efforts to shield her from the stroke. Wesley said Mrs. Nightingale's tomb was the finest in the Abbey, as showing "common sense among heaps of unmeaning stone and marble"; but Washington Irving, while granting that the whole group is executed with terrible truth and spirit, says it appears to him horrible rather than sublime, and asks, "Why should we thus seek to clothe death with unnecessary terrors, and to spread horrors round the tomb of those we love? The grave should be surrounded by everything that might inspire tenderness and veneration for the dead; or that might win the living to virtue. It is the place, not of disgust and dismay, but of sorrow and meditation."

We have seen that Lord Macaulay speaks of Westminster Abbey as "the great temple of silence and reconciliation, where the enmities of twenty generations lie buried." In the same strain Sir Walter Scott writes:

"Here, where the end of earthly things  
Lays heroes, patriots, bards, and kings;  
Where stiff the hand and still the  
tongue

Of those who fought, and spoke, and  
sung;

Here, where the fretted aisles prolong  
The distant notes of holy song,  
As if some angel spoke again,  
'All peace on earth, good will to men';  
If ever from an English heart,  
Oh, here let prejudice depart!"

These are fine sentiments, and certainly the policy of the authorities of the Abbey has been broad enough in some respects, far too broad indeed, as many think, in the matter of admitting the bodies of men of skeptical views and evil lives to lie here alongside of the great and good in God's house.

But in some other respects the policy has been a narrow one. The erection of a monument here to Louis Napoleon, the late Prince Imperial of France, who fell in Zululand while fighting in the cause of England, was prevented by what has been called "the illiberal clamor of an ignorant faction." By the way, within the precincts of the Roman Catholic Oratory of Brompton, in west London, stands a statue of Cardinal Newman, the most distinguished of modern apostates, who forsook the English Church for the Romish; it was intended for Oxford, but was refused by the University, and not allowed a place in the streets of London. These two are not very good examples of the kind of narrowness to which I refer,—I for one am in full sympathy with the treatment accorded to Newman's statue,—they are simply instances which naturally came to mind in connection with the general subject. I will give an example presently of the complete triumph of prejudice in the exclusion from the Abbey of the greatest man of action that England ever produced.

Meantime, as leading up to that, let us note the remark of Dr. Gregory to Dr. Johnson when, in 1737, the monument of Milton was placed in the Ab-

bey: "I have seen erected in the church a bust of that man whose name I once knew constituted a pollution of its walls." He was referring to the action of Dean Spratt in cutting away a part of the fulsome epitaph on the tomb of John Phillips, which compared him to Milton, of whom he was a feeble imitator. "The line, 'Uni Milto secundus, primo que paene par,' was effaced under Dean Spratt, not because of its almost profane arrogance, but because the royalist dean would not allow even the name of the renegade to appear within the Abbey—it was too detestable to be read on the wall of the building dedicated to devotion." The line was restored under Dean Atterbury," and, as already noted, a bust of the great Puritan genius was installed in the Abbey a few decades later, so that the triumph of prejudice in this case was short-lived.

The story reminds one of the action of General Meigs in removing the name of President Davis from the record-stone of the Cabin John Bridge near Washington. This magnificent aqueduct bridge, one of the largest and most beautiful single stone arches in the world, was erected by Jefferson Davis while Secretary of War for the United States, and of course his name, with those of the then President and other high officials of the government, was placed on the completed structure. When the Civil War came on and Mr. Davis was elected President of Confederate States, General Meigs had the misfortune to lose a son in battle in Virginia. One can feel profound sympathy with him in such bereavement, but does it does not seem a small contemptible thing that he should then have had Mr. Davis name chiselled off of the bridge in revenge? And has not his action, like Dean Spratt's defeated itself? The blank made in the inscription excited curiosity and gave rise to questions, which brought out the whole story, and thus reminded many people who might otherwise have forgotten it, what eminent services Jefferson Davis had rendered to the united country before the unhappy division which made him the President of that portion of it with which his greater fame is now associated.

To but few men in her long history is England so deeply indebted as Oliver Cromwell, Clarendon's History of the Rebellion, written by a bitterly hostile and prejudiced contemporary, effectually blackened Cromwell's character for some two hundred years, the misrepresentation being continued by other royalist writers, such as Sir Walter Scott in *Woodstock*. Carlyle's publication of Cromwell's own letters proved that he had been grossly slandered, and put it beyond question that the Protector a sincere and Godly man and a true patriot, as well as the greatest man of action that had ever lived in England. This is the view taken of Cromwell by the more recent biographies of him, which have been coming from the press in significantly rapid succession, such as Hood's *Gardner's*, John Morley's and President Roosevelt's. So that in several senses Cromwell is coming to his own again, though his work seemed at one time to have failed utterly and to have been swept away by the restoration of Charles II to the throne.

It is of the indignities visited upon Cromwell's remains at the time of his restoration that I wish to tell you. The great men of the Commonwealth and several members of Cromwell's family were buried in the extreme eastern end of the Abbey. After the Restoration they were disinterred from this honorable place of sepulcher, and the only member of the Protector's family who was allowed to remain in the Abbey was his second daughter, Elizabeth Claypole, "as being both a royalist and

a member of the church of England."

The bodies of Cromwell, his son-in-law, General Ireton, and Bradshaw the judge who had condemned Charles I., were dragged through London on sledges and hanged at Tyburn, and their heads were set up on the high roof-gable of Westminster Hall, the very building in which Cromwell had been made Lord Protector of the Commonwealth. It is safer to kick a dead lion than a living one. Fancy these valiant royalists treating Cromwell that way in his lifetime! Cromwell's head, having been embalmed before his burial, "remained exposed to the atmosphere for twenty-five years, and then one stormy night it was blown down, and picked up by the sentry, who hiding it under his cloak, took it home and secreted it in the chimney corner; and, as inquiries were constantly being made about it by the Government, it was only on his death-bed that he revealed where he had hidden it. His family sold the head to one of the Cambridgeshire Russell's and in the same box in which it still is, it descended to a certain Samuel Russell," who, being in need, sold it to James Cox, the keeper of a famous museum. Cox in turn sold it, about the time of the French Revolution, for \$1,150, to three men who made a business of exhibiting it at half a crown per head in Bond Street, London. At the death of the last of these three men, it came into the possession of his three nieces. These young ladies, being nervous at keeping it in the house, asked Mr. Horace Wilkinson, their physician, to take charge of it for them, and finally sold it to him; and in his house at Sevenoaks, Kent., the head of Oliver Cromwell remains to this day.

It is a ghastly story, though I have been careful to leave out the most gruesome details.

Today, immediately in front of Westminster Hall, where his head was first exposed in dishonor, stands a bronze statue of the Great Protector, with a Bible in one hand and a sword in the other,—erected within the last five years,—and doubtless the day will come when a monument of "the greatest prince that ever ruled England" will be given its rightful place in Westminster Abbey.

The Song-Sparrow.

There is a little bird I know so well  
It seems as if he must have sung  
Beside my crib when I was young;  
Before I knew the way to spell  
The name of even the smallest bird,  
His gentle-joyful song I heard.  
Now see if you can tell, my dear,  
What bird it is that every year  
Sings "sweet-sweet-sweet—very merry  
cheer."

He comes in March, when the winds  
are strong.

And snow returns to hide the earth;  
But still he warms his heart with  
mirth

And waits for May, he lingers long  
While flowers fade and every day  
Repeats his small, contented lay;  
As if to say, we need not fear  
The season's change if love is here  
With "sweet-sweet-sweet—very merry  
cheer."

He does not wear a Joseph's coat  
Of many colors smart and gay;  
His suit is Quaker brown and gray,  
With darker patches at his throat.  
And yet of all the well-dressed throng  
Not one can sing so brave a song.  
"It makes the pride of looks appear  
A vain and foolish thing to hear  
"Sweet-sweet-sweet—very merry  
cheer."

—The Builders and Other Poems, by  
Rev. Henry Van Dyke, D. D.

Who goes to bed and does not pray,  
Maketh two nights to every day.

## Selected Miscellany.

## HAMBURG CHILDREN.

A curious and pretty custom is observed every year in the city of Hamburg to celebrate a famous victory which was won by little children more than four hundred years ago. In one of the numerous sieges, Hamburg was reduced to the last extremity, when it was suggested that all the children should be sent out unprotected into the camp of the besiegers as the mute appeal for mercy of the helpless and the innocent. This was done. The rough soldiery of the investing army saw with amazement, and then with pity, a long procession of little ones, clad in white, come out of the city and march boldly into their camp.

The sight melted their hearts. They threw down their arms, and, plucking branches of fruit from the neighboring cherry orchards, they gave them to the children to take back to the city as a token of peace. This was a great victory, which has ever since been commemorated at Hamburg by a procession of boys and girls dressed in white, and carrying branches of the cherry-tree in their hands.—Selected.

## LITTLE FAILINGS.

Do you know people who are as good as gold, who have odd little ways of their own, little feelings that annoy and inconvenience their friends? Some have trying little habits that rasp others, and put them in a fidget much as they love those who are unconsciously forgetful, others that have trifling tricks of manner that make their friends exclaim inwardly: "Oh, I wish you wouldn't!"

There are foibles as well as faults; there are weaknesses as well as wilfulnesses, and all these must be borne with. In some cases they may be corrected, but oftener these small idiosyncrasies are fixed in the character, are flaws even in the fine gold. We must make the best of them; we must make the most of the gold and not magnify what mars it.

When we are tempted to be impatient with these little failings, it is good to remember that others have to bear with ours. How do we wish them to do it? Let us mind the Golden Rule then. If others were perfect, how would they get on with our imperfections? If others were perfect, would we feel at ease with them? If we had nothing to bear with, could we be truest friends?—Young People.

## SCOTTISH LEGENDS.

Many and varied are the legends and traditions connected with the Scottish villages. But perhaps there is none more interesting than the legend of the "Maiden Stane" of Tullibody, which lies in the "kirkyaird" of that place. The stone coffin (stands near, what is now, the back of the church, and was erected in 1450 to the memory of a lady called Martha Wishart, daughter of Laird of Myerton. Tradition has it that this young lady fell in love with the priest, who reciprocated her feelings. As the laws of the Church would not allow marriage the priest broke the unpleasant news to her, with the result of her breaking her heart and hurrying her prematurely to death. Love in those days was pretty much like the article we know today—Earth knows no rage like love to hatred turned, Nor hell no fury like a woman scorned.

On her death bed the lady instructed her friends to bury her remains in a stone coffin and to place the coffin near the door of the church, so that the false lover going out and in to Mass

could not fail to see it and remember. But the priest was equal to the occasion, and at once had the doorway closed up, and a new one made at the south end. He thereby evaded the resting-place. The stone and doorway stand today in evidence of the truthfulness of the legend.—Robert Reid, Glasgow.

Those who regret now that so little is now said of Mr. Gladstone in the whirl and bustle of this fast age will be glad to be assured that, after all, the "Grand Old Man" is not forgotten, for the people are still making pilgrimages from all parts of the world to Hawarden. Pleasant stories of this splendid man are continually coming to light. One Sunday, in the depth of winter, a friend going for a preaching appointment met the great statesman just emerging from a very dirty by-lane, and was asked by him where he was going. "To Dublin, sir." (not the Irish capital, but a mining village near.) "And how is it that you are out on such a day, sir?" "Oh, I came home from London last night, and they told me old Mrs. W., the carrier, was very ill, and after church I couldn't rest till I had seen her."—Episcopal Recorder.

So long as Faith and Freedom reigns,  
And loyal Hope survives  
And gracious Charity remains  
To heaven lowly lies;  
While there is one untrodden tract  
For Intellect or Will,  
And men are free to think and act,  
Life is worth living.

—Alfred Austin.

The bartenders of Chicago have organized a total abstinence society. From figures presented at the last meeting it was shown that fully one-third of the bartenders and saloon owners of the city are abstainers. In many of the large saloons the proprietors will not employ a man who drinks. There are so many things one might say about this that one is discouraged from saying anything. —Exchange.

The name November comes from the Latin novem—nine—as it was the ninth month in the Roman year.

November was one of the most important months in connection with the religious rituals of the Romans.

It was known among the Saxons as Blot month, or hlod month, on account of the general slaughter of cattle at this time for winter provisions and sacrifice. This custom was not confined to the Saxons, but prevailed in northern Germany, and even as far South as Spain.

## A THANKFUL SOUL.

They raised his salary two years ago last May.

The said increase amounting to 30 cents a day.

Since then they have raised prices

Of carrots and of heets,  
Of flour and of meats,  
Of corn and coal and fruits,  
Of babies little boots,  
Of potatoes, milk and cheese,  
Of the product of the bees,  
Of hats and socks and coats,  
Of all that sinks or floats.

He's paying out the money that he saved before his raise,

But prosperity's upon us, and his heart is full of praise.

The little one made a beautiful answer without knowing it. "What? kiss such a homely man as papa?" said the mother in fun. Oh, but papa is real pretty in his heart," was the reply.

## CROSSING THE BAR.

Sunset and evening star,  
And one clear call for me!  
And may there be no moaning of the bar,  
When I put out to sea.  
But such a tide as moving seems asleep,  
Too full for sound and foam;  
When that which drew from out the houndless deep,  
Turns again home.  
Twilight and evening bell,  
And after that the dark;  
And may there be no sadness of farewell,  
When I embark.

Oh, do not pray for easy lives. Pray to be strong men! Do not pray for tasks equal to your powers. Pray for powers equal to your tasks! Then the doing of your work shall be no miracle. Every day you shall wonder at yourself, at the richness of life which has come in you by the grace of God.—Phillips Brooks.

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## Our Young People.

PAPA, THE CHAPLAIN, OR ENDURING HARDNESS.

BY LEIGH.

CHAPTER V.

Night had fallen now on Osage: a night illumined on all sides by lurid flames on which hung clouds of smoke which shut out the sky and yet were spangled with innumerable stars, which as they soared higher and yet higher might have been the multitudes of cherished hopes escaping at that moment from wrung and tortured hearts.

So thought the Chaplain as he saw the torch applied successively to the railway buildings, Wayside Hospital, with the adjacent warehouses, from which private dwellings becoming ignited the conflagration threatened to sweep the portion of the town which had thus far escaped. The howls of the reckless and tipsy soldiery could be distinctly heard applauding the rush of the flames. Within Mr. Dysart's sitting-room where all beneath his roof were gathered to share his watch, no words were spoken—only the weary, haggard faces betrayed the anxiety within. For who knew at what instant the great buildings of the Orphanage next door might be a sheet of fire: Heaven help us all then! At last, however, the flames seemed weary of their work of destruction, and sank smouldering into gray ashes. Then, at length, the minister spoke. "Dear Friends, the immediate danger is over; let us give thanks and commit ourselves to Him who keepeth Israel." What a relief to those over-burdened hearts of these watchers as they fell upon their knees, as in fervent words their leader prayed for those who but this hour had been rendered homeless, and invoked a blessing upon them from Him whose glory it was to be a Helper of the Helpless. He prayed for that peace of God to keep themselves beneath this roof, so that they might be able to lie down and sleep even this night, so that they might rise prepared for the morning's duties. And so calmed and uplifted, they separated to seek the repose so much needed.

It seemed but a moment when at earliest dawn the notes of the reveille floating in roused the sleepers to consciousness. It's strange sounds at once recalled the situation, and after hurried toilets, our two young friends, Jack and Polly found themselves at an upstairs window, looking down at the movements in the yard. I said the fences had been burned; but one, a partition of clapboards, had been spared, and along this, on beds of straw or leaves dozens of men rolled in blankets had been spending the night. They were springing up now, and in a few minutes breakfast was prepared over the replenished fires, and hastily eaten. The white tents of the Hospital collapsed, and bedding was rolled up for transportation. Time was snatched for last bits of destruction till now overlooked.

"Look Jack," said his sister, "they are rolling that buggy right over the fire! What can they be doing? O, they've broken the caldron with an axe, and now they're setting fire to the buggy. Ain't they mean?" "Mean?" returned Jack, looking unutterable things, "That is nothing; just wait till they're gone and I can go out and show you."

But the music was striking up again, another call this time, and now the Yankees began a quick-step for

the road when as the drum beat continued they fell into ranks, and before the childre fearily knew what was happening, were off; gone as swiftly as they had come, leaving but a wreck behind. And what words were those shouted back time after time—"On to Columbia!" Days after when the news of the terrible disaster was brought back from what had been a fair and beautiful city they knew why mamma had hid her face, and papa had murmured a prayer.

It was some hours later that Jack called from the piazza, "Come, papa, Polly, everybody! You can't guess what I have to show you!"

"I think I can," called back Mr. Dysart. "I expect it's Sherman's black army."

"How did you know, papa?" asked Jack, as several of the household appeared.

"It always travels just in the rear of the other army. Here, Polly, let me set you up where you can see," lifting her on the railing, "for it is a curious spectacle." And so it was, yet one to which I have never seen an allusion.

The whole air was filled with crows and blackbirds which were descending to the ground. They alighted in battalions and their officers flying down separately at once began running up and down as if addressing the ranks, and to judge from their caws and scolding tones, threatening a dressing down if they did not drill better. The others responded by a series of marchings and evolutions absurd enough, and yet so imitating the movements of soldiers as to have an uncanny look. There seemed to be millions of them, and after a short time spent in parade drill they were soon busily employed in picking up the remnants with which the earth was strewn.

"Papa," said Jack once more, "look what has been wasted, and now we must all starve"

His father pointed to the birds. "Consider the fowls of the air; your Heavenly Father feedeth them; fear not therefore, ye are of more value than many sparrows."

"Papa," came a whisper close to his ear, "I want to tell you a secret so nobody will hear."

"Well, my little lady, I think you may venture now," was the jesting spirits rising; had not the invading answer. For Mr. Dysart found his force passed by, and left them all safe, within the walls of their home? So he bent his head, smiling, to hear Polly's small secret, but his face showed his surprise when she had made known Tom's whereabouts; and how she had first hidden them, and then prevented their being discovered. He held her close and kissed her, then stood thinking. The army was gone, it was true, but aside from the danger of straggling parties, always possible, and more to be dreaded than the regular corps, there was the rear guard which would follow in a day or two, and which might pick up the traces of the fugitives. It would be better that before then, there should be a flitting.

On seeking an interview with our friends of the loft he found them entirely of his mind. Captain Bronson especially was eager to depart being fearful that should they be run to earth here, the favorite punishment of the torch would follow. It was finally agreed that they should resort to a certain spot in the swamp, known to Tom and sometimes used in his hunts as a camp. Jack having, by this time, informed himself of the whole affair, begged so hard to go too that he finally obtained permission, his father realizing that if any

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messages had to be carried Jack would be the person least likely to attract attention. And all objections from the weaker sex being over-ruled a proud and happy boy set forth, with the three men just at nightfall, on the long tramp to their new hiding-place.

CHAPTER VI.

Walking two and two and leaving some distance between so as to attract the less attention, they passed through the streets deserted and obstructed with rubbish.

The whole centre of the town was a scene of desolation; dwellings, stores and public buildings were a mass of smoking ruins. Poor Meek paused with a groan at the charred wreck of his former place of business, but was allowed scant time for lamentation, Captain Bronson linking his arm in his own, and hinting that he saw a very suspicious looking lubber around the corner, dragged him forward at such a gait that they were soon clear of the town, and crossing the river, gained the causeway.

The night was dark, though clear, and the weather mild for the season. All was silence except the rushing of the river, and the sound of their own footsteps on the rough logs.

Jack was familiar enough with the place by day, but he had never before been in the swamp at night. The darkness of itself gives a kind of spell to such a spot; the sense of danger, too, is ever present: an incautious step, a dizzy head, a slight stumble and you are in those slimy depths which may never surrender their prey alive. Nor were these their only perils, as the boy knew well enough;—so it was with the tense nerves and keen delight which such natures as his experience when there are risks to be run, that he kept pace with Tom.

Suddenly in the very middle of the way appeared a large black form, a little darker than the surrounding gloom, ambling rapidly towards them. He gripped his brother's arm. "Look Tom," panted he, motioning in the direction of the object.

"In the name of wonder, a bear? Is it possible? And my pistols unloaded! Perhaps, as they are not apt to attack man, I can scare it back into the swamp. You get behind a tree, youngster!" Tom, ignorant of the look of scorn bestowed upon him by the "youngster," sprang forward, swinging his hat, and yelling in his most ferocious style, landed directly in front of his bearship.

Whereupon Bruin immediately rose on his hind legs and said, "Ki, Marse Tom, ain' yo' shame o' yo'self to try an' scare po' nigger dat way?" The young man recoiled with a joyous exclamation. "Eph! I might have known it was you; but what do you mean by trying to pass yourself off for a bear; you'll maybe get yourself accidentally shot, old fellow!"

The negro was a queer looking creature enough to the group now surrounding him. His gigantic body was set upon stumps of legs so that he seemed a bronze image resting on the ground. His eyes rolled and his teeth shone in intense enjoyment of the fright he had given Marse Tom. He seemed, however, embarrassed in replying to Tom's question, and scratched his head as he stammered, "Wh, you see, Massa, eber sence Ole Eph hab his feet frosted an' dey sawed his laigs off its kinder slow tabelin', 'specially in de dark, an' so, when its lonesome dis way, sometime I jes nabigates like I was den, but I low I'll be kinder kearful arter dis. But," turning the subject by a return question, "Mars Tom, whar you gem-

mens gwine dis time o' night?" "Bear hunting, Eph," laughed Captain Bronson, as they prepared to move on.

"But now please jes' hol' on a minit, Massa—if you gemmens is—" he hesitated—"wantin' to camp out to-night, you take Ole Eph along! It'll save me a long scramble into town, an' short rations when I gits dar, I spec; Ole Eph he know de swamp; keep you a good fire with little smoke; an' cook, an' all, and Mars Tom here, he know Eph, he know he kin trust him." Tom reflected. He thought the negro was trustworthy, and if risk there were it would be safest for the day or two they would be out to take him along with them. So he answered briskly, "All right, Eph, if you're willing to cook, you may go along."

"Ki," chuckled the negro as he stumped along after the party, which now entered the recesses of the swamp. "Eph ready 'nuff to cook if he kin only fin' de vittles. Dat's de ting! Nuttin' to do to git a bite; no cow to milk; no pigs to feed; all dead. 'Don't you wan' me to spade de gyarden. Missy? mos' spring.' 'No, Eph, fence all down, seeds all 'stroyed.' No switch to min' at de railroad, track all gone; spec Eph hab to start now all along o' dem blame Yankees." With this running monologue he beguiled the way, as under Tom's skilful leading they threaded the solid path which twisting about led through the morass. Presently Meek, hitherto silent, rebounded with a yell, "A snake!" he cried, shaking all over with terror. I stepped on it, a monster!" The sea-captain gave him a friendly shake and then leaned against a tree in a convulsion of merriment. "Great snakes!" he gasped at length. "You'll be the death of me yet Meek—snakes at nine o'clock at night, the middle of February!"

"Suppose we go on," exclaimed Tom impatiently; "we are by no means safe, and have made a lot of noise tonight; all things considered." "Dat's so," muttered the negro, "Marse Bronson usen to de freedom eb de sea dunno how to modiform him remarks," and with few more words spoken, they pushed on in the midst of what would appear to the uninitiated an impenetrable morass.

Here Tom produced a lantern and lighting it, swung it to the one large tree which their asylum afforded. It was a tulip-tree, hollow in the centre, and the negro, diving into its trunk drew forth a rusty utensil or two, an axe, and various odds and ends. After scrutinizing them in turn, he grinned significantly at the whites and explained briefly, "Some-time come here to fish." Then taking the axe he collected stuff for a fire and speedily had one burning.

Meanwhile the others divested themselves of the budgets they carried—a blanket apiece and a small store of provisions. Having given the negro some supper, they gathered about the fire, as notwithstanding the lateness of the hour no one for a time seemed disposed to sleep and amused themselves alternately by telling stories and chaffing Eph. This worthy had, ever since his crippled condition been practically free: his master allowing him to employ himself as he pleased, and even the night patrols usually allowing him to pass unhindered. It was rumored that Eph often, in consequence, was able to assist runaways who were harboring in the swamps, though nothing definite was known, and his various excursions were accounted for by his never failing strings of fish, which he would hold up, recounting

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Savannah, Ga. Southern Baptist Convention and Auxiliary Societies. Tickets on sale from all points at one fare for round trip, plus twenty five cents, May 4th to 7th, inclusive. Final limit May 20th, 1903. An extension of the final limit until June 1st may be obtained by deposit of tickets with Joint Agent at Savannah, on payment of fee of fifty cents.

New Orleans, La. United Confederate Veterans' Reunion. Tickets on sale May 16th to 21st, inclusive. Final limit May 24th, 1903. An extension of final limit to June 15th may be obtained by deposit of tickets with Joint Agent at New Orleans on payment of fee of fifty cents. Rate one cent per mile.

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W. J. CRAIG,  
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Time table in effect November 19, 1902.

Eastbound Trains.	Passenger Daily.	Passenger Daily.
Leave Goldsboro.....	3:30 p m	8:00 a m
Leave Kinston.....	4:22 p m	8:48 a m
Leave New Bern.....	5:50 p m	10:10 a m
Arrive Morehead City.....	7:15 p m	
Westbound Trains.	Passenger Daily.	Passenger Daily.
Leave Morehead City.....	7:05 a m	
Leave New Bern.....	9:00 a m	6:30 p m
Leave Kinston.....	10:12 a m	7:37 p m
Arrive Goldsboro.....	11:15 a m	8:30 p m

S. L. DILL, Superintendent

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with great gusto his good luck.

He parried with equal ease the jokes of Tom and Captain Bronson tonight, until drowsiness overtaking the party, one by one they rolled themselves in their blankets and lay down with their feet to the fire. Then chuckling to himself the black sought his own corner, and was soon fast asleep.

It seemed but a moment to Jack, though in reality day was dawning, when he was awakened by a vigorous shaking of his shoulder, and raised himself to find his brother bending over him. "Jack," he said, "Captain Bronson has been taken suddenly and violently ill. Could you go for a doctor, or for some medicine? But no, it is wrong to ask you. You come and sit by him while I go." "No sir," cried the boy, leaping to his feet. "I'm awake now, just tell me what is wanted, and I'm off." Tom looked at him admiringly. Jack, in fact, was eager to be gone and to be of use. "Well then, youngster, I thought instead of going to Osage you had better strike for Dr. Moss's house. It is not very far, and you have been there, and can't miss the road. The Doctor, while he doesn't practice regularly, is fully competent to do so, and will gladly help us. I have written a line here as to the trouble. Shall I go with you to the road?" He would have held the childish hand he grasped, but the boy snatched it away and laughed out "No" and scampered down the path. He knew the path by daylight, having been here once before and had quickly gained the road. Before, however, he had traversed twenty steps of it, a rough hand held him fast, and a rough voice cried, "Hold up there!"

(To be continued.)

#### A GENEROUS GIFT.

"One doesn't have to be worth a great deal of money to make costly gifts," said a man who goes about the streets with wide-open eyes. "I've been interested in a little street urchin that I've met going to and from the hospital on the street cars. There was something wrong with one leg—he had met with an accident, I believe—and he was receiving treatment through the free clinic. He had a ticket entitling him to treatments, or something of that sort, and he was never tired of praising 'his doctor.'

"One day I saw him on the car with a very shabby man whose arm was in a sling. Tim nodded to me brightly enough, but avoided conversation. When I met him two hours later he was alone.

"How is the leg?" I asked.

"Gettin' along first-rate. See that fellow with me on the car? He got an awful arm, but I know my doctor can make it all right, and I asks him if he'd give that fellow half my treatment. He didn't want to at first, but bime-by 'greed; so that's where I was takin' him. Me? O, I'll get along somehow. Why, mister, that man's got a wife and three little girls to take care of!"

"No, I don't suppose the little fellow will be allowed to lose any part of his cure, but he doesn't know that; and think of the gift he is making!"—Wellspring.

#### THE FIRST DIAMOND AT KIMBERLY.

It was not until the autumn of 1870, that the first diamond was found on the present site of Kimberly. There was a shallow, circular depression, known as Dutoitspan, on the edge of which a farmer named Van Wyk lived in a cabin plastered with mud. This hut had no architectural pretensions,

but, in its way, it went beyond the luxury of Fifth Avenue, for the mud with which it was daubed was sprinkled with diamonds. One day Van Wyk's children prospected the plastering of their home and extracted several gems. The farmer and his friends began digging at the spot from which the mud had been taken, and found more diamonds.

Miners swarmed in, and a new camp, called Dorstfontein, sprang up. In June, next year, the Kimberly mine proper—one of the four great deposits that form the present Kimberly group—yielded its first diamond.—From "Romances of the World's Great Mines," in the May Cosmopolitan.

#### SOME HISTORICAL QUESTIONS.

We print herewith a fourth group of questions, which should stimulate the interest of our readers in the recollection of historical events:

1. What American was a Brigadier-General at the age of twenty-three.
2. What son of "Light-Horse Harry" fought in the Civil War?
3. Which of the United States was called at the time of its settlement by the Spaniards "The New Philippines"?
4. When the Bastille was demolished, to whom was the key sent?
5. What commander in the war with Spain led the Greely-relief expedition?
6. Which President of the United States was called at The Hague "General Washington's Boy Minister"?
7. Name the only instance of an ex-President of the United States becoming afterward a member of Congress.
8. Who was "Young Hickory"?
9. What President of the United States served as captain in the Black Hawk War?
10. What general, after having lived for many years among the Indians as an adopted warrior, was elected President of the Republic of Texas?
11. What President of the United States lived to see his son President?
12. What midshipman in the war of 1812 became a noted admiral in the Civil War?
13. What youth took charge of the first colored regiment after the death of its colonel?
14. What presidential candidate was known as "The Boy Orator of the Platte"?
15. Who said "Liberty and Union, now and forever, one and inseparable"?
16. Which President of the United States was under arms in the Revolutionary war at the age of thirteen?
17. What nineteenth century orator said, "One on God's side is a majority."
18. What American naval officer discovered the Antarctic continent?
19. What man, lacking but a single vote to the presidency of the United States, was afterwards denounced as: "His country's curse, his children's shame, Outcast of virtue, peace and fame"?
20. Which of our great naval heroes was styled "The Bayard of the Sea"?—The Delieator.

#### THE CHILDREN OF THE YEAR.

BY MISS LILLIAN M. YENDES.  
IN NEW YORK OBSERVER.

April, the rainy month, is the beautiful name given to this second month of spring, comes from a Latin word Aprilis, meaning to open.

In April the snows melt, the little

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brooks awake and chatter over their pebbly beds, the leaves peep from their nests, and the birds return with their songs.

The Anglo-Saxons called April Ooster, or Easter-month; the Dutch called it Grass-month.

'April hath come on,  
And the cool winds feel softer.'  
N. P. Willis: April.

The custom of sending one upon a bootless errand on the first day of this month is perhaps a travesty of the sending hither and thither of the Saviour from Ananias to Caiaphas, and from Pilate to Herod, because, during the middle ages this scene in Christ's life was made the subject of a miracle play, at Easter, which occurs in the month of April.

It is possible, however, that it may be a relic of some old heathen festival. The custom, whatever its origin of playing off little tricks on that day, whereby ridicule may be fixed upon unguarded individuals, appears to be universal throughout Europe.

In France one thus imposed upon is called un poisson d' Avril (an April fish). In England, such a person is called an April fool; in Scotland a gowk. Gowk is the Scotch for cuckoo and also signifies a foolish person. It is curious that the Hindoos practice precisely similar tricks on the 31st of March, when they hold what is called the Huli festival.

'Sweet April showers,  
Do bring May flowers.'

Tusser: Five Hundred Points of Good Husbandry.

The lovely month of May is next.  
'May is here!

The air is fresh and sunny.'  
T. B. Aldrich: May.

Some say the name May is taken from Maia, the mother of Mercury, the winged messenger of the gods. Others say, and I think this is more correct, that it comes from a Latin word Magius, meaning to grow, so that May is the month of growth. As far as I can learn the name was in use among the Romans long before they knew anything either of Mercury or his mother.

'Sweet May hath come to love us,  
Flowers, trees, their blossoms don.'

Heine: Book of Songs.

The first of May, May-day, was the chief festival both in ancient and modern times.

In England it was customary during the middle ages, for all, both high and low—even the court itself—to go out on the first May morning to pick flowers. In the reign of Henry VIII the heads of the corporation of London went into the high grounds of Kent to gather the May—the king and his queen, Catherine of Aragon, coming from Greenwich, and meeting these respected dignitaries on Shooter's Hill.

In every town was erected a fixed pole called the May pole, as high as the mast of a vessel of one hundred tons, on which, each May morning they suspended wreaths of flowers, and round which the people danced in rings all day long.

'No doubt they rose up early to observe

The rite of May.'

Shaks.: Midsummer Night's Dream.  
'For I am to be Queen o' the May, mother,

I'm to be Queen o' the May.'

Tennyson: The May Queen.

A severe blow was given to these merry customs by the Puritans, who caused May poles to be uprooted, and a stop put to all such jollities.

'Among the sweetest months, May stands confest,  
The sweetest, and in fairest colors dressed.'

Thompson: On May.

'The voice of one who goes before to make,

The paths of June more beautiful, is thine,

Sweet May.'

Helen Hunt Jackson: May.

June is the sixth month in our year, but it was the fourth among the Romans. It is often called the month of roses. It was named in honor of the stately Juno, queen of the gods; Juno is the goddess of happy marriages, and June is a favorite month for weddings.

'What is so rare as a day in June?

Then, if ever, come perfect days.'

James R. Lowell: June.

June consisted originally of twenty-six days, to which four were added by Romulus, one taken away by Numa, and the month again lengthened by Julius Caesar.

The Anglo-Saxons called this month Sear-monath, or dry month and mid-summer monath.

'It is the month of June,

The month of leaves and roses.'

N. P. Willis: The Month of June.

July was named in honor of Julius Caesar, because he was born in that month. July in Latin is Julius. Julius Caesar was a great statesman and writer. He was also the greatest of the Romans in the art of war. The Romans called July Quintilis. The Anglo-Saxons called July the after mid month.

In July we find the greatest day of the year—the Fourth of July, or Independence Day. Every one knows that on this day our nation was born. The flags, drums and cannon awake in the breast of every American a thrill of love and pride that will never pass away.

'My native country, thee—  
Land of the noble, free,  
Thy name I love.'

Octavius Caesar was the nephew of and heir of Julius Caesar, the great commander. He became emperor of Rome and ruled wisely and well; he received the title of Augustus, which means "worthy of reverence." From him the eighth month receives its name—August.

'The August cloud suddenly  
Melts into streams of rain.'

Bryant: Stella.

September comes from a Latin word septem, which means seven. It was the seventh month of the Roman year, but it is the ninth according to our reckoning, though we preserve the original name.

The Saxons called it gerst-monath, or barley-month, because barley, their chief cereal crop, was generally harvested during this month. It has always contained thirty days.

On the first Monday in September comes Labor Day. This has been celebrated for only a few years, but the meaning of the holiday lies deep in the minds and hearts of men who realize that labor is man's greatest blessing and hope.

'Oh, sweet September, thy first breezes bring  
The dry leaf's rustle and the squirrel's laughter.'

G. Arnold: September.

The name October comes from a Latin word which means eight, as this month was the eighth month in the Roman year.

'October turned my maple leaves to gold.'

T. B. Aldrich: Maple Leaves.

He that cannot forgive others breaks the bridge over which he must pass himself; for every man has need to be forgiven.

# SEABOARD

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#### SOUTH and WEST.

##### SOUTHWARD

	Daily No. 31.	Daily No. 27.
Lv New York, P. R. R.....	12 55 p m	12 10 a m
Lv Philadelphia, ".....	3 29 p m	7 20 a m
Lv Baltimore, ".....	5 45 p m	9 34 a m
Lv Washington, W. S. Ry..	7 00 p m	10 41 a m
Lv Richmond, S. A. L. Ry..	10 37 p m	2 15 p m
Lv Petersburg, ".....	11 20 p m	2 53 p m
Lv Norfolk, ".....	1 55 a m	5 18 p m
Lv Henderson, ".....	2 28 a m	5 41 p m
Lv Raleigh, ".....	4 15 a m	6 58 p m
Lv Southern Pines ".....	6 16 a m	8 50 p m
Lv Hamlet, ".....	7 35 a m	9 45 p m
Lv Columbia, I.....	10 25 a m	12 20 a m
Ar Savannah, ".....	2 35 p m	4 55 a m
Ar Jacksonville, ".....	7 00 p m	9 15 a m
Ar Tampa, ".....	6 45 a m	6 00 p m
	No. 33.	No. 41.
Lv New York, N. Y. P. & N.	+ 7 55 a m	8 55 p m
Lv Philadelphia, ".....	10 16 a m	11 21 p m
Lv New York, O. D. S. S. Co.	+ 3 00 p m	.....
Lv Baltimore, B. S. P. Co.	.....	+ 6 30 p m
Lv Wash'ton, N. & W. S. B	.....	6 30 p m
Lv Portsmouth, S. A. L. Ry	9 05 p m	9 25 a m
Lv Weldon, ".....	11 45 p m	11 55 a m
Lv Norfolk, ".....	1 55 a m	1 35 p m
Lv Henderson, ".....	2 28 a m	2 02 p m
Lv Raleigh, ".....	4 15 a m	3 45 p m
Lv Southern Pines ".....	6 16 a m	6 18 p m
Lv Hamlet, ".....	7 40 a m	9 45 p m
Lv Wilmington ".....	.....	3 20 p m
Ar Charlotte, ".....	10 33 a m	10 32 p m
Lv Chester, ".....	10 30 a m	12 51 a m
Lv Greenwood, ".....	12 37 p m	3 25 a m
Lv Athens, ".....	2 52 p m	5 58 a m
Ar Atlanta, I.....	4 00 p m	7 35 a m
Ar Augusta, C. & W. C.....	5 40 p m	.....
Ar Macon, C of Ga.....	7 20 p m	11 35 a m
Ar Montgomery, A. & W. P.	9 20 p m	6 25 p m
Ar Mobile, L & N.....	2 55 a m	.....
Ar New Orleans, L & N.....	7 25 a m	.....
Ar Nashville, N. C. & St. L.	1 30 a m	6 55 p m
Ar Memphis.....	4 15 p m	8 20 a m

##### NORTHWARD

	Daily, No. 52.	Daily, No. 38.
Lv Memphis, N C & St L.....	12 45 n n	8 00 p m
Lv Nashville, ".....	9 30 p m	9 30 a m
Lv New Orleans, L & N.....	8 10 p m	.....
Lv Mobile, ".....	12 40 a m	.....
Lv Montgomery, A & W P.	6 45 a m	1 00 p m
Lv Macon, C of Ga.....	8 00 a m	4 20 p m
Lv Augusta, C & W. C.....	10 05 a m	.....
Lv Atlanta, I S A L Ry.....	12 00 n n	8 00 p m
Ar Athens, ".....	2 57 p m	11 23 p m
Ar Greenwood, ".....	5 15 p m	1 58 a m
Ar Chester, ".....	7 17 p m	4 15 a m
Lv Charlotte, ".....	7 27 p m	5 01 m
Lv Wilmington ".....	3 20 p m	.....
Lv Hamlet, ".....	10 40 p m	7 50 a m
Lv Southern Pines ".....	11 33 p m	8 44 a m
Lv Raleigh, ".....	1 35 a m	11 15 a m
Lv Henderson, ".....	3 05 a m	12 50 p m
Lv Norfolk, ".....	3 50 a m	1 45 p m
Lv Weldon, ".....	5 10 a m	3 00 p m
Ar Portsmouth, ".....	7 15 a m	5 35 p m
Ar Washington, N & W S B	.....	6 55 a m
Ar Baltimore, B S P Co.....	.....	+ 6 30 a m
Ar New York, O D S S Co.....	.....	+ 5 00 p m
Ar Philadelphia, N Y P & N	+ 5 46 p m	5 10 a m
Ar New York, ".....	8 15 p m	8 00 a m
	No. 34.	No. 66.
Lv Tampa, S A L Ry.....	8 00 p m	8 00 p m
Lv Jacksonville, ".....	9 30 a m	7 50 a m
Lv Savannah, ".....	1 40 p m	12 10 p m
Lv Columbia, S.....	7 05 p m	5 30 a m
Lv Hamlet, ".....	10 40 p m	8 40 a m
Lv Southern Pines ".....	11 33 p m	9 38 a m
Lv Raleigh, ".....	1 35 a m	11 50 a m
Lv Henderson, ".....	3 05 a m	1 10 p m
Lv Norfolk, ".....	3 45 a m	1 55 p m
Lv Petersburg, ".....	5 53 a m	4 07 p m
Ar Richmond, ".....	6 35 a m	4 55 p m
Ar Washington, W S Ry..	10 10 a m	8 38 p m
Ar Baltimore, P R R.....	11 25 a m	11 25 p m
Ar Philadelphia, P R R.....	1 36 p m	2 56 a m
Ar New York, P R R.....	4 13 p m	6 30 a m

R. M. COFFEY, C. T. A.,  
Charlotte, N. C.

## Our Little Folks.

CONDUCTED BY MRS. A. J. MCKELWAY

Falkland, N. C.,  
April 27, 1903,

Dear Mrs. McKelway:

I enjoy reading the Standard very much and especially the children's letters. We have services in our church once a month. Rev. F. G. Hartman is our pastor. We like him very much. We have a right good Sunday school now. Miss Mamie Pierce is my teacher. Lillian Crisp, Ada Smith and myself play the Hymns for Sunday school and sometimes we play for church. Our school closed the thirteenth of March. Miss Bettie Tyson was my teacher. She had three music pupils. I will answer some of the children's questions. The fig fruits without blooming. There are twenty three books in the New Testament and Saint Paul wrote thirteen of them. Barefoot is found, 1 Samuel 15:30 and in Isa. 20:2,3. There are sixty two books in the Bible. Penknife is found Jer. 36:23. What was the city of David and how long did he reign over Israel? I will close with best wishes to the Standard.

Your little friend,  
Mary Lillian Fountain.

Age 10.

Raynham, N. C.  
April 27, 1903,

Dear Standard:

I am a little girl nine years old. My papa takes your nice paper. I like to read the children's letters and stories. My Sunday school teachers name is cousin Bell Townsend. Our pastor is Rev. Mr. Ashley. My teachers name is cousin Anna McLeod. My desk mate is Donnie Greyard and Lula Townsend. I study spelling, geography, arithmetic, reading and grammar. I have 30 little goslings and 28 little biddies. I didn't go to school this week. I will answer Evelyn H. Jackson's question. There are 27 books in the New Testament. St. Paul wrote 14. I will ask a Bible question how old was Moses when he died. I will close in fear of the waste basket.

Your little friend,  
Lois Thompson.

Lawesville, N. C.  
May 2, 1903,

Dear Standard:

I am going to school to cousin Estelle Alexander. I like her fine. My school will close in June and I will be sorry for I like to go to school. I go to Sunday school. My pastor is Rev. W. H. Wilson. He is a great big fat man and a good preacher. I will close by asking a question. Where is butter found in the bible?

Your unknown friend,  
Georgie Belle Nance.

Atkinson, N. C.  
Feb. 2, 1903,

Dear Standard:

My papa takes the Standard and I enjoy reading the little letters. Have often thought I would write to you. So this is my first attempt. I am going to school. My teacher is Miss Maggie Johnstone. She is such a sweet lady. We love her very much. We also go to Sunday school. I have three brothers and one sister. We are members of a society called the "Earnest Workers." We meet after Sunday school. We are trying to build a manse now for our pastor. So we think we will soon build one. I will answer Ola Griffith's question. Chapel is found in Amos. 7:13. I will close for fear of the waste basket.

Your little friend,  
Mildred Moore.

Age nine.

Ivanhoe, N. C.  
April 4, 1903,

Dear Standard:

I see so many letters in the Standard from the little folks, I thought I would write too. I go to school to Miss Maggie Johnson. I like her splendid. It is a private school. It only lasts a month longer. I will be right glad when school is out. I have six studies viz: spelling, grammar, geography, physiology, history and arithmetic. I go to Sunday school every Sunday. Our pastor's name is Mr. V. H. Starbuck. His home is in Florida. He is going off to have vacation now. Will be gone a month. I will close by asking a question. Where is the word "girl" found in the bible? With best wishes for the Standard.

I am, your friend,  
Joel M. Merrimon.

Age 10 years.

Rose Hill, N. C.  
April 30, 1903,

Dear Standard:

As I have never written to you before I will now. Bettie, Alma, Lucy and myself have a nice time playing in a play house. Papa takes your nice paper and I enjoy reading the letters. I have two pets they are a dog and a cat. I live one mile from Rose Hill. My teachers were Misses Laura and Havens Carroll. I will close by asking a question. Where is the word "organ" found in the Bible?

Your little friend,  
Sudie Southerland.

Rose Hill, N. C.  
April 30, 1903,

Dear Standard:

As I have not written to you in such a long time, I will write now. I am here visiting my little cousins, Alma and Sudie Southerland. I live three miles from Kenansville, the seat of Duplin county. My cousins live out in the country and we have a lovely playhouse, out under the trees. I have recited the shorter catechism and will get a Bible for it. I like to read the letters in your nice paper. I will close by asking a question. Where is the word "noses" found in the Bible.

Your little friend,  
Bettie Southerland.

Purpolis, N. C.  
May 4, 1903,

Dear Standard:

Mamma takes the Standard and I enjoy reading the stories very much. My school closed the last of March. My teacher is Miss Mamie McNair. I have no pets except a sweet little sister. Her name is Dorothy. My birth day is the eighteenth day of May. I will answer Ruth Sadler's question. The 117 psalm is the shortest and 119 is the longest psalm. I am writing this to surprise mamma and papa.

Your little friend,  
Ella Alderman.

Age 10.

Purcepolis, N. C.  
April 20, 1903,

Dear Standard:

Our school was out last Friday. Cousin Mary McLaughlin, was my teacher. I have one little kitten and one little puppy. I go to Sunday school at Montpelier. Cousin Neila Livingston is my teacher. We have over a hundred little chickens and nineteen little turkeys. Hoping to see my letter in the Standard.

Your little friend,  
Caro May McNeill.

Age 8 years.

Rankin, N. C.  
April 25, 1903,

Dear Standard:

We children of Carmel are going to

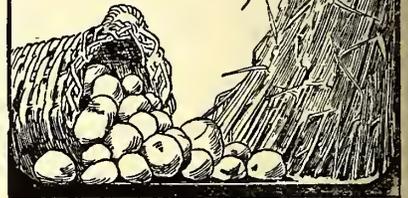
### A Golden Rule of Agriculture:

Be good to your land and your crop will be good. Plenty of

# Potash

in the fertilizer spells quality and quantity in the harvest. Write us and we will send you, free, by next mail, our money winning books

GERMAN KALI WORKS,  
93 Nassau Street,  
New York.



### CROUP AND WHOOPING COUGH

Charmingly Relieved by

## Vick's Magic Croup Salve, 25c.

No relief, money returned. Sold by druggists.

Trade supplied by

L. Richardson Drug Company,

Wholesale and manufacturing Druggists,  
GREENSBORO, N. C.

### Confederate Veterans' Reunion, New Orleans, May 19-22

For the above occasion the Southern Ry will sell tickets to New Orleans and return at rates named below: Goldsboro, 19 75; Raleigh, 18 35; Durham, 18 25; Greensboro, 17 15; Winston-Salem, 16 95; Salisbury, 16 20; Hickory, 15 50; Charlotte, 15 30. Approximately low rates from other points. Tickets sold May 16-21, inclusive, with final limit to leave New Orleans without validation May 24. Original purchaser may secure extension of final limit, leaving New Orleans up to and including June 15th, by personally depositing ticket with Special Agent at New Orleans on or before May 24, and upon payment of fee of fifty cents at time of deposit. These rates apply via Atlanta, Montgomery and Mobile, or via Atlanta and Birmingham.

General J. S. Carr has selected the Southern Railway, via Atlanta, Montgomery and Mobile, as the official route for his annual "Confederate Veterans' Special," which will consist of first-class day coaches and standard Pullmans, to be handled through to New Orleans without change. This special train will leave Raleigh, N. C., at 3:52 p. m., Sunday, May 17, and will reach New Orleans about 8:30 p. m. next day. Berth rate from Raleigh and Durham \$6.00; Greensboro, \$5.50; Salisbury and Charlotte, \$5.00. Two persons can occupy a berth without additional cost. Excellent service on regular trains in both directions. Special low rates to New Orleans from nearby points. Ask your agent for rates from your station. For further information and sleeping car reservation write to

R. L. VERNON, T. P. A.,  
Charlotte, N. C.

help build little Joe's church. We made stars for a quilt and our mother's met at cousin Cyrus Hutchinson's and quilted it. The children went too and had a real nice time. We will soon have our church done. The ladies are all going to sell a hen and get a carpet and then we will sell something else and get the lamps. Our little cousin Sallie Martin from Charlotte is visiting us.

We will close,  
Sallie Martin,  
Nettie Jennings,  
Mary Jennings.

Rowland, N. C.  
April 26, 1903,

Dear Standard:

I am a girl eight years old. I live in the nice little town of Rowland, N. C. My papa takes the Standard. I enjoy the little folks letters. My papa is a member of the Presbyterian church at Ashpole, one mile from town. We also have a new Presbyterian church organized in town and the building is expected to be completed this summer. I am going to school. I study spelling, fourth reader, grammar and arithmetic. I am taking music. I like music very much. My principal teacher's name is Mr. Reed Smith. He is a graduate of Davidson college. Hoping to see this in print some time.

Bessie Gray McCormac.

Chester, S. C.  
April 28, 1903,

Dear Standard:

Thought I would write to you. My papa takes your nice paper. I like to read the little letters and stories. I had one pet it was a big black manx cat. It came from Scotland. It did not have any tail. It could almost talk. When he wanted out he would come to you and mew and look at the door. He wanted to go to bed with some of us every night and would catch on to our sleeve and suck like a little kitten. I got a new Testament as a prize in Sunday school and I am reading it through. Miss Annie Davidson is my Sunday teacher. I study the shorter catechism. Every Sunday morning we have verses some times on love, snow and flowers. Last Sunday we had them on bread. Rev. D. N. McLaughlin is our pastor. I like him well. I will close.

Yours truly,  
Lex Klutz.

Age 9.

Lumber Bridge, N. C.  
May 1903,

Dear Standard:

I saw so many letters in the Standard this week I thought I would write one. I am going to school these days, but our school will soon be out. We will have a concert. I am taking music lessons. My teacher is Miss Alice Taylor. I am going to play two duets at the concert. My other teacher is Miss Hattie McArthur. We have preaching at our church twice a month. Our pastor is Rev. J. A. Caligan. We all like him very much. I must close for fear of the waste basket.

Your little friend,  
Lena Shaw.

Age 11 years.

Triangle, N. C.  
May 5, 1903,

Dear Mrs. McKelway:

As I have never written to you before I thought I would write. My cousin takes your nice paper and she sends it to us. I enjoy reading the childrens letters and other nice stories. I got a Testament for reciting the child's satechism perfectly. We live on a farm. I have two pet lambs. Their names are Ottie and Otis. They will come up on the porch and eat from my hand. They cut all kinds of antics and capers. I will answer Lena and Nina Whites

question. The word penknife is found in Jeremiah 36 chapter and 23 verse. I will close by asking who was the mighty hunter mentioned in the Bible?

Your little unknown friend,  
Cornelia King.

Age 9.

### THE BEAR AND THE BOY.

About two hundred years ago a rich and powerful nobleman named Leopold was duke of the province of Lorraine. The duke was very fond of animals.

Among his savage pets was a great bear, whose name was Marco.

Marco was housed in a rough hut in a corner of his royal master's park. He was supplied with the best of food by the keeper of the animals; and on state occasions he was led out by a big iron chain and made to dance for the amusement of Leopold's friends.

Marco was fierce, and when he swung his shaggy head out of his hut and showed his white teeth in an ugly snarl, no one dared to go near him. One blow from his paw would have knocked a man senseless, and those white teeth of his were very sharp.

One cold winter night Marco, having swallowed his supper at a few gulps, shambled back into the farthest corner of his hut, and curled himself up to sleep. He was just at the "falling off" point when he heard a sound at the house door. He started up; and what should he see but a small boy, hopping first on one foot and then on the other, and shivering with the cold.

The boy was a homeless child, who had lost his way in the duke's forest and had run into the bear's hut for shelter.

Marco did not know who his newcomer might be, but he was so surprised that he quite forgot to growl.

Then a strange thing happened—so strange that, if this were not a true story, I should not ask you to believe it. The boy ran over to Marco, peering into the shaggy face, cried joyfully: "Why, you're the duke's funny bear that I saw dancing the other day! Won't you be my friend? I need one so much!"

The bear Marco did not understand what the boy said, but he understood the kind hand that stroked his head. That hand meant "I love you." Marco had never been loved in all his rough, bearish life—at least, not since the days before he had been caught in the forest, a frightened baby screaming for his mother.

Now a great answering love filled his wild heart. He allowed the little lad to lie down beside him, warmed by his furry coat, and together they slept through the night.

In the morning the boy went away, but came back to his friend in the evening. This happened for several days. Marco shared his dinner with his visitor and they became fast cronies.

One day the keeper was surprised to see that Marco had left his supper untouched; and, instead of hurrying away to feed the other animals, he stayed to watch the bear.

Marco sat in the door of his hut, patiently waiting for his boy. The keeper offered to take the food, but he received such a fierce look that he set it down again and hid behind a tree to see what would happen next. In a moment, to his amazement, a child ran up to the bear. The keeper sprang forward to snatch him out of harm's way, but the boy had already thrown his arms about his faithful friend, and in a twinkling they had finished the waiting supper together.

## Tetterine

**Will cure that Irritating Eczema—stop the progress of that Ringworm and heal it completely.**

A convenient, cleanly local application, harmless to sound tissue, death to microbes. The only sure remedy for all forms of itching skin diseases.

50c. at druggists, or by mail from  
**J. T. SHUPTRINE, Savannah, Ga.**  
Sole Proprietor.

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JUNE 15th—JULY 10th.

Excellent corps of teachers. Dormitories open for women. Board and lodging four weeks \$10.

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AND

### Commission Merchants,

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BAGGING and TIES.

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**DROPSY** Cured! Gives quick relief, removes all swelling in 15 to 20 days; effects a permanent cure in 30 to 60 days. Trial treatment given absolutely free to every sufferer. Write to Dr. H. H. Green's Sons, Specialists, box 6, Atlanta Ga.

## UNIVERSITY

### LAW SCHOOL.

The Summer Term begins June 10 to continue three months. Thorough instruction in courses admitting to the bar. Special lectures by eminent lawyers.

For catalogue, address

JAMES C. MACRAE, DEAN,

Chapel Hill, N. C.

Duke Leopold was brought to the hut to see this wonderful pair, and soon the story of the boy and the bear had spread throughout the land.

Duke Leopold gave orders that the poor child should be brought to his palace, to be educated and cared for. The little lad made many friends in his beautiful new home, but I think that he never found a dearer one than the bear, Marco.—Little Men and Women.

#### BEING POPULAR.

BY MARIANNA WOOD ROBINSON.

"Who was elected, Rob?"

"Tom Leighton, of course. No other fellow had any show at all. He's the most popular boy there is. They say it is because he is so good-natured."

"Well, Tom is the kindest boy—the kindest big-boy I know," said Sadie, Rob's little sister.

"Huh! That's all right, but what does he have to keep him from being kind? He has every single thing he wants. He never has to work till the very last minute before school time. And he always has lots of money to treat the fellows with. I could be kind, too—maybe popular, if I had time. You have to have something to make you popular."

"Right you are, my son. I have felt that way a great many times. It's the men who have money so they can do things for people, or leisure to make themselves agreeable, that are popular. It takes time even to be kind. When a man has to work all day in the shop as hard as I do, he's got no time to make himself popular."

#### DICK, THE ENGINEER'S CAT.

A father and little son were traveling from St. Louis to a town in the western part of the State, and among the things they carried was a small yellow kitten in a basket.

They had a sixty-mile ride before they changed cars. The gentleman pulled out a newspaper and began reading. The little boy amused himself by looking out of the window. At last, tired of that, he thought of his pet kitten, and, taking him out of the basket, played with him until he went off to sleep. The kitten, being left alone, climbed into the next seat and went to sleep.

The train arrived at the station where the man and little boy were to change cars. And the man, folding up his newspaper, took the little boy and his bundles and the empty basket and rushed into the other train. The boy had been awakened so quickly that he had not thought of his kitten.

The first train passed on. At night, when it drew up to its final station, the conductor went through the train and found the little kitten asleep on one of the seats. He carried it to the fireman, who was fond of cats. The fireman fed the kitten and put him in the baggage car for the night.

When the train went out the next day the kitten, which the fireman called Dick, went with it. Dick rode in the baggage car for a week or so, when his master took him on the engine with him one day. Dick was quite frightened at first, but soon got over it, and always rode on the engine after that.

One thing very much frightened Dick—that was, when he heard another train coming. He would crouch on the floor of the cab at his master's feet and would remain so until the other train passed. His master tried in vain to break him of this.

A year passed, and Dick was on the engine with his master, who had been promoted to be an engineer. Dick still

appeared frightened at hearing another train.

One day in winter Dick's master was running in the western part of Missouri, when a severe snow-storm came up. They reached one station at 4:30 in the afternoon, and a freight was due about the same time. They waited fifteen minutes for the freight, and then the conductor decided to go on to the next station, ten miles beyond. So he telegraphed to the next station to keep the freight until he reached there; and receiving no message back that the freight had left that station, he thought it all right, and Dick's train started. They had gone about five miles when Dick suddenly raised his head, listened for a moment, and then jumped to the floor and crouched at his master's feet. The engineer knew that Dick had heard a train. Then it flashed into his mind that perhaps it was the freight. He reached his head out of the cab window and listened, but he could hear nothing but the wind. He had so great confidence, nevertheless, in Dick, that he signalled for the conductor. The conductor came and inquired into the matter, and when the engineer told him how Dick had acted, he advised the engineer to back the train to the last station. The engineer lost no time in taking the conductor's advice, and backed the train at full speed. They had been in the station about five minutes when in came the tardy freight. They were all agreed that it had been a narrow escape from a serious accident. When Dick's train arrived at the next station they asked why they had not telegraphed back that the freight had already started. The station agent said that he had received no message from the conductor at all. The next day the wires were found broken, so that the station agent had not received the dispatch.

Dick received due praise. His master is very proud of him, and he is a general favorite on that railroad.—Our Dumb Animals.

#### BOBBIE'S QUESTION.

The scholars were standing in two little rows:

The sun through the window shone bright,

While soft little airs on the tips of their toes

Came tripping with April delight. And Bobbie looked up as they gently went by;

They told him a tale of the spring. And talked of the clouds in the happy blue sky,

And all that the summer would bring.

He heard not the voice of the teacher at all;

His thoughts had gone out with the sun,

He stood with the others, his back to the wall,

Absorbed till the lesson was done.

"Now ask me some questions," the teacher had cried,

"Just any that chance to occur."

Bobby's fingers went up, and he solemnly sighed:

How long till the holidays, sir?"

—John Lee, in Cassell's Little Folks.

#### JUST A CHILD.

I sobbed bitterly one Baby Day because my aunt wanted me to do "heaps of things."

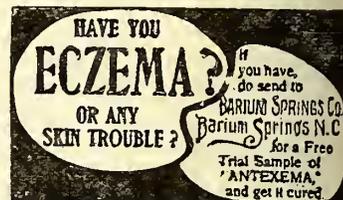
"I can't do evysing," I protested.

Wept one Grown Up Day because I couldn't "do evysing." Wanted to "do evysing." Ah, the Selfishness even in our best moments. Smiled one Old Lady Day because I didn't want to "do evy sing. There the light shown across the way. Had lived nine thousand and four hundred and ninety days—

#### A definition—

**"Painkiller,"** a sure cure for Cramps, Colic, and all Stomach Complaints. There is but one Painkiller, Perry Davis'."

From the people's dictionary.



## Atlanta & West Point RAILROAD COMPANY.

### The Western Railway of Alabama.

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Operate Pullman's finest vestibuled sleepers. Unexcelled dining car service on all trains.

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Traffic Manager, Pres. & Gen. Mgr.,  
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### Carolina and Northwestern Railway.

#### TIME CARD.

#### BLOWING ROCK ROUTE.

Effective November 24th, 1901.		
NORTHBOUND	PASSENGER	MIXED
Chester, Leave	6 25 am	8 50 am
Yorkville, "	7 30 am	10 48 am
Gastonia, "	9 05 am	1 20 pm
Lincolnton, "	10 09 am	2 55 pm
Newton, "	10 54 pm	4 43 pm
Hickory, "	11 16 pm	5 50 pm
Cliffs, "	11 50 pm	6 35 pm
Lenoir, Arrive	12 35 pm	8 00 pm
SOUTHBOUND	PASSENGER	MIXED
Lenoir, Leave	2 10 pm	5 30 pm
Cliffs, "	2 54 pm	7 20 pm
Hickory, "	3 12 pm	8 10 pm
Newton, "	3 37 pm	8 45 am
Lincolnton, "	4 22 pm	10 09 am
Gastonia, "	5 27 pm	1 20 pm
Yorkville, "	6 32 pm	3 12 pm
Chester, Arrive	7 45 pm	5 20 pm

#### CONNECTIONS.

Chester—Southern Ry., S. A. L., and L. & C.  
Yorkville—S. C. & G. Extension.  
Gastonia—Southern Railway.  
Lincolnton—S. A. L.  
Newton and Hickory—Southern Ry.

and grown old during those long days had found out after all the search for knowledge and peace—what I knew long ago on a Cloudy Baby Day. It is with life. There is one thing we all may do. Find it! After many fruitless efforts to do things, after crying many long nights for the things we must not have, we tuck our tired heads under our tired arms; those arms that have reached out for many, many objects, and fall asleep to awake and find out we are just a child in the knowledge of life and its meaning. Ah, but what is it to be Just a Child? Isn't it to love and to trust, and work, and play? To say: "I'm sorry" when we have hurt a play mate. To tell our play fellows as a little fat baby tells her own: "Youse so good and purty, love you." Let us try not to be wise, but just a child.

ELIZZABETH RAY.

**BRIGHTEN UP.**

A widow went into a photographer's studio to have her picture made. She was seated before the camera wearing the same stern, hard, forbidding look that had made her an object of fear to the children living in the neighborhood, when the photographer, his head out from behind the black cloth, said, suddenly, "Just brighten the eyes a little."

She tried, but the dull, heavy look still lingered. "See here," the woman retorted sharply, "if you think that an old lady that is dull can look bright, that one who feels cross can become pleasant every time she is told, you don't know anything about human nature. It takes something from the outside to brighten the eye and illuminate the face."

"Oh, no, it doesn't! It is something to be worked from the outside. Try it again," said the photographer, good-naturedly.

Something in his manner inspired faith and she tried again, this time with better success.

"That's good! That's fine! You look twenty years younger!" exclaimed the artist, as he caught the transient glow that illuminated the faded face.

She went home with a queer feeling in her heart. It was the first compliment she had received since her husband had passed away, and it left a pleasant memory behind. When she reached her little cottage, she looked long in the glass, and said: "There may be something in it, but I'll wait and see the picture."

When the picture came, it was like a resurrection. The face seemed alive with the fires of youth. She gazed long and earnestly, then in a firm, clear voice, "If I could do it once, I can do it again."

Approaching the little mirror above her bureau, she said, "brighten up, Catherine," and the old light flashed up once more.

"Look a little pleasanter!" she commenced, and a calm and radiant smile diffused itself over her face.

Her neighbors soon remarked the change that had come over her face.

"Why Mrs. A., you are getting younger! How do you manage it?"

"It is almost all done with the inside. You just brighten up inside and feel pleasant.—From Book Notices, Missionary Review.

"I am fixing up a surprise for John but I'm afraid that if he stays around the house he will discover it."

"That's all right. You just tie a towel around your head and ask him if he can't stay at home today and help you take up the carpets."

**A Perfect Laxative** is one which is palatable, pleasant to take and can be relied upon to act gently, but thoroughly; cleansing the entire system of all impurities. Such a remedy is Mozley's Lemon Elixir. It is a pleasant lemon tonic, acceptable to the most delicate stomach, and a thoroughly effective laxative, acting upon the bowels, liver, and kidneys, without the slightest unpleasantness.

MOZLEY'S LEMON HOT DROPS are without an equal for coughs, colds, sore throat and bronchitis.

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**Your Style is here, Because all Good styles are.**

**Long-Tate Clothing Co.**

42 Sout Tryon Street. Goods sent on approval returnable at our expense.

Clippings

MORE OR LESS PUNGENT.

Worried—Mrs. Pin: "You look terribly!"

Mr. Pin: "You don't know what I've been through."—Harvard Lampoon.

The preacher had apparently almost reached his peroration, but he had apparently almost reached it before, and the congregation was suspicious.

"What can I say more?" he asked in impassionate tones.

"Amen," answered a man in a back seat.—Chicago Post.

Enjoyment.

I don't think we injye other people's sufferin'. Hinnessy. It isn't achally-injyement. But we feel bettther fr it.—Mr. Dooley.

"Say, Pat, why don't you go on a strike for more wages?" asked the inquisitive man of an Irish laborer.

"Faith," replied the son of Erin, "an' ef iver Oi go on a stroike 'twill be whin Oi'm out av a job an' have nothin' ilse ter do."—Exchange.

From Brooklyn Life.

The Parson—"I intend to pray that you may forgive Casey for having thrown that brick at you."

The Patient—Mebbe yer riv'rence 'ud be saving toime if ye'd just wait till Oi get well, an' then pray for Casey."

Edgar: "Ethel, I've left my umbrella down town."

Ethel: "Well?"

Edgar: "I'm afraid you'll have to lend me the gold-handled umbrella you gave me on my birthday."—Detroit Free Press.

Why Rome was burned.—Nero had ordered the burning of Rome.

"It was my only hope," he apologized to those around him; "my wife was going to clean house."

In the joy of his heart he played his violin, thus turning against him many who would otherwise have forgiven him.—New York Tribune.

"Did you say that my face would stop a clock?"

"Not exactly, I intimated that it would tempt Father Time himself to pause in admiration."

Johnny had been told to write a short composition in which he should say something about all the days of week. The little fellow thought a few minutes, and then triumphantly produced this: "Monday father and I killed a bear; and there was meat enough to last over Tuesday, Wednesday, Thursday, Friday, Saturday and Sunday."

"Why, Johnny, how much you look like your father!" remarked a visitor to a small four-year-old. "Yes'm, answered Johnny, with an air of resignation, "that's what everybody says, but I can't help it."

Their supply—Mater (proudly): "I supply milk for mankind."

Calf (impudently): "Huh! I supply the brains."—Harvard Lampoon.

Teach us to work when work seems vain,

This is half victory over fate—  
To match ourselves against our pain;  
The rest is done when we can wait.  
Unseal our eyes to see how rife  
With bloom this thorny path may be;  
And how it leads to heights of life  
Which only Thou canst see.

Another Appreciation of the Aetna

LUMBERTON, N. C., November 26, 1902.

J. D. BOUSHALL, Esq., Manager Aetna Life Insurance Co.; Raleigh, N. C.

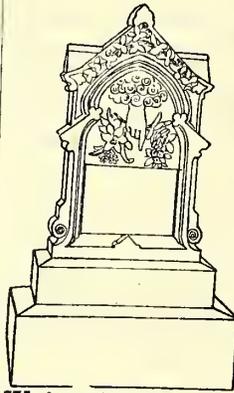
Dear Sir:—After a careful comparison of policies submitted to me by the Aetna Life, Bankers' Life of New York, Equitable of New York, Northwestern, New York Life and Prudential, I have accepted \$10,000 in the Aetna on the 20-payment life plan, with option of 25 year 3 per cent. Gold Bond Contract.

I have been a policy-holder in the Aetna for nearly eight years, and therefore feel somewhat prepared to judge of its merits from actual results. With all due deference to other companies, it affords me great pleasure to say that in my opinion the Aetna cannot be surpassed for plain and liberal contracts, and for just, conservative and economical management. I now have \$12,000 in the Aetna. My partner, Mr. W. W. Carlyle, has \$16,000 and one of our clerks, Mr. John T. Biggs, has \$2,000, nearly all of which was written and delivered by your special agent, Mr. H. T. Spears.

Wishing you and the grand old Aetna continued success, I am,

Yours very truly,

ROBERT D. CALDWELL.



Raleigh Marble Works.

COOPER BROS., Props.

RALEIGH, N. C.



MONUMENTS,

Tablets, Headstones, Iron Fences.

We Pay the Freight.

Please mention Standard.

Write for our New Catalogue

GOOD ADVICE.

"If you are interested in buying a good mattress and want to be safe in your investment, drop a postal to the DEXTER BROOM AND MATTRESS CO., PEI ZER, S. C., and they will send you by Return mail, a book of Advice."

GEORGIA NORTHERN RAILWAY COMPANY.

Local Time Table No. 2. Effective Sunday, May 3rd, 1913.

DAILY No. 2.	DAILY No. 4.	DAILY Ex. SUN No. 6.	DAILY Ex. SUN No. 8.		DAILY No. 1.	DAILY No. 3.	DAILY Ex. SUN No. 5.	DAILY Ex. SUN No. 7.
A. M.	P. M.	P. M.	A. M.	Lv. Pidcock Ar	P. M.	A. M.	A. M.	P. M.
		2 35	7 35				11 35	7 35
		2 55	7 50				11 20	7 20
		3 10	8 05				11 05	7 10
		3 15	8 10				10 55	7 00
		3 35	8 20				10 45	6 45
		3 45	8 30				10 25	6 30
		3 48	8 35				10 20	6 20
		4 00	8 52				10 05	6 05
		4 15	9 08				9 50	5 47
		4 20	9 10				9 45	5 45
		4 35	9 20				9 35	5 35
10 15	6 50				5 20	9 00		
10 25	7 00				5 10	8 50		
10 35	7 10				5 00	8 40		
10 43	7 18				4 50	8 30		
10 48	7 23				4 44	8 24		
10 54	7 29				4 37	8 17		
11 05	7 40				4 30	8 10		
11 19	7 58				4 15	7 55		
11 25	8 00				4 07	7 47		
11 35	8 10				4 00	7 40		
11 45	8 20				3 50	7 30		
Pass	Mail	Mail	Mixed		Pass	Mail	Mail	Mixed

Connection at Pidcock with East and West bound A. C. L. trains  
Trains Nos. 2 and 4 make close connection at Albany with lines diverging.  
Trains Nos. 1 and 3 make close connection at Albany with trains from Atlanta, Macon, Columbus, Savannah and all points from the North and West.  
New sleeping car service between Albany and Atlanta via Central of Georgia Railway, leave Albany 8:35 P. M. arrive Atlanta 7:25 A. M.; leave Atlanta 1:40 A. M. Arrive Albany 7:15 A. M. making close connection with trains to and from Georgia Northern Railway Company.

C. W. PIDCOCK,  
Vice-Prs. and Gen. Mgr.

G. F. SMITH,  
Gen. Passenger Agent.

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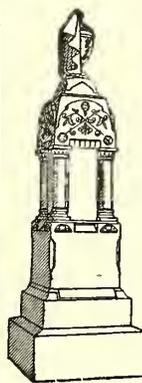
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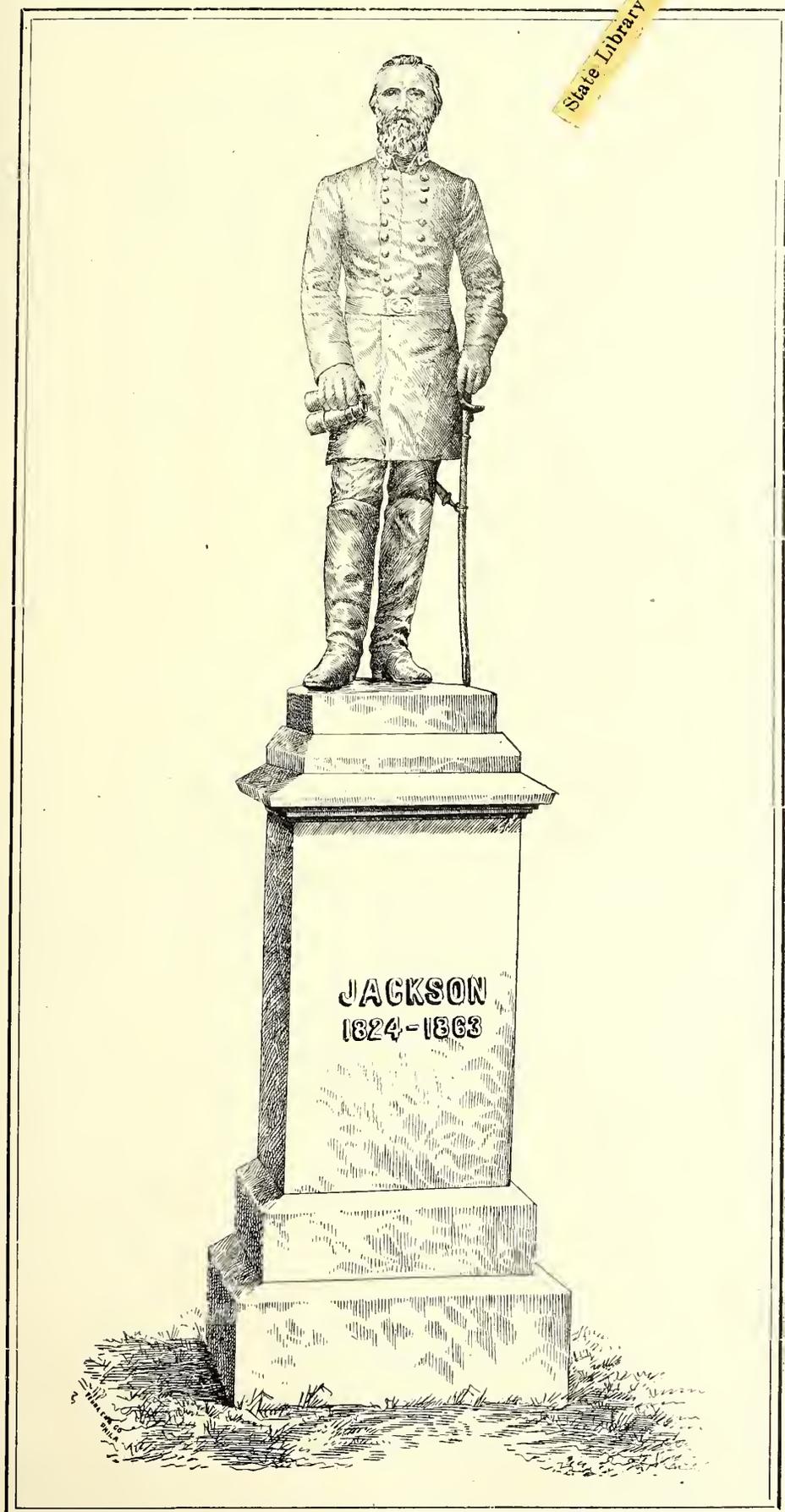
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# PRESBYTERIAN STANDARD

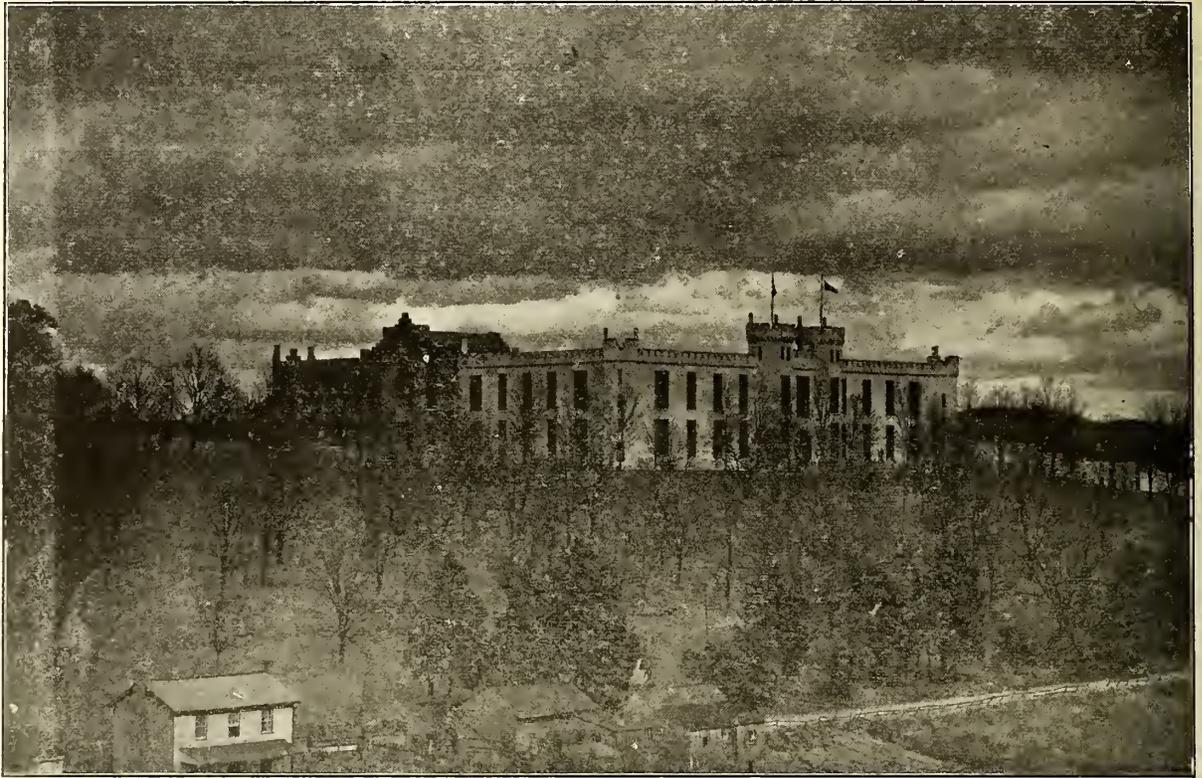
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# Presbyterian Standard.

Established 1858.

CHARLOTTE, N. C., MAY 20, 1903.

Vol. XLV.---No. 20

## Event and Comment.

Charlotte whose pride it is that it is the home of the gracious woman who was Jackson's beloved wife, and the home of his grand-children, sends greetings to Lexington that guards his heroic dust and has built the monuments to his memory.

It is said that the Southern Cotton Spinner's Association which met in Charlotte last week represented 1,000,000,000, of capital. That is a pretty good showing for the South. And the centre of this wonderful industry is this Scotch-Irish Presbyterian city of Charlotte.

A writer in 'The Cumberland Presbyterian is opposed to union with the Northern Presbyterian Church, because "the Confession of Faith still contains the doctrine of fatality." Evidently there is still adherence among Cumberland Presbyterians to the distinctive doctrine of an uneducated ministry.

We take off the hat of compliment to Bishop Burgess of Long Island who has put his episcopal foot down on raising money for churches by card playing functions and the church-fair fraud. He says, "the time has come when the church should be particular about the money it receives." That time never went away.

From a cursory glance at the personnel of the Southern Assembly, this year, we venture the prediction, that whether or not it goes any farther than the Jackson Assembly, in the matter of infant salvation, it will certainly not frame a "fifth resolution" in answer to the overtures requesting that the church's belief be put into the church's creed.

Dr. S. S. Laws, in the appendix to the pamphlet which has been appearing in serial form in the Standard, puts the doctrine of universal infant salvation as found in Matthew 18:14, into the form of a syllogism: No little ones are lost. All infants dying in infancy are little ones. Therefore, no infants dying in infancy are lost. By conversion, all infants dying in infancy are saved.

The Southwestern Presbyterian mentions the interesting fact that the great explorer, Du Chaillu, whose recent death the scientific world is mourning, was a protégé of our own Dr. J. Leighton Wilson, who found him, a homeless waif, and befriended him, and that Du Chaillu's discoveries of dwarfs and gorillas in Central Africa were the re-discovery of what the veteran missionary already knew.

Dr. Sparhawk Jones, of Philadelphia, formerly of Baltimore, who is to preach the Baccalaureate sermon at Davidson, this year, is one of the great preachers of America. Professor Gildersleeve used to go to hear his pastor in the morning "for the benefit of his heart," and to hear Dr. Jones at night "for the benefit of his head." It is one of the cheering signs of the present day that intellectual preaching is no longer discounted on the sole ground of its appeal to the intellect.

It was proposed recently to have in St. Paul's Cathedral, "a celebration of the Holy Communion for the repose of the soldiers who died in the South African War." It was to be a re-introduction of the Requiem mass into the Cathedral, after the lapse of 350 years. There has been tremendous and it is hoped effective protest and the younger Kensit, son of the John Kensit who protested against these Romanizing tendencies so

bravely, has threatened to interrupt the service if it is allowed to begin.

We have been much interested in the controversy in The Cumberland Presbyterian over the question of union with the Northern Presbyterian Church. In the issue of May 7, one writer is quoted as favoring the use of the present opportunity "to let the world know that we are not Methodists or Arminians." Another writer rejoins: "Why not use it to let the world know that we are not Calvinists? It would be more to our credit." Perhaps so. It would also be greatly to the credit of Cumberland Presbyterianism, with educated people, if it could only find out whether it is Arminian or Calvinist.

This is the day, one hundred and twenty-eight years ago, when a company of Mecklenburg men met together, heard how there had been shed "the blood of American patriots at Lexington," and made mention of the "inherent and inalienable rights of man." Thomas Jefferson a year later wrote in his original draft of the Declaration of Independence, "the inherent and inalienable rights of man," while the Committee who decided the final form struck out the first adjective and changed the second to "unalienable," as it stands in the Declaration to-day. And yet some people claim that the Mecklenburg Declaration was based upon the National Declaration of 1776.

The Rev. Robert S. Brown has an article in last week's Southwestern Presbyterian (which is singularly hospitable to such views) which goes a little farther in the direction of the infant damnation dogma than anything we have yet seen: "The Bible nowhere teaches that 'all infants dying in infancy are elect' either by positive statement or the least inferential implication." He declares that we have no more authority for saying that all infants are saved than for saying that all adults are lost. We are bound to say that this is just what we should have expected from the Rev. R. S. Brown. But certainly the Southern Presbyterian Church needs protection from such an ambiguity in its creed as permits that sort of misrepresentation of the faith of the church and that sort of reflection upon the nature of God, by its authoritative teachers.

The Standard ventures to depart from the traditions of the Southern Presbyterian Press for once and to suggest the name of Dr. James P. Smith, the editor of the Central Presbyterian, for the Moderatorship of the Assembly. His election would be so eminently fitting for the Assembly meeting in Lexington that we feel sure the suggestion will be taken in the spirit in which it is made. Forty years ago this month he was one of the faithful lieutenants on Stonewall Jackson's staff, who helped his wounded commander off the field of battle and protected his fainting body with his own in the terrible storm of shells and bullets that swept their road. It was he who brought Jackson the news of the victory at Chancellorsville, who rode the long and dangerous way to Richmond for help to nurse him, who ministered to him in his last hours and who accompanied the body of his chief to its resting place in Lexington. This Assembly will necessarily have many of its associations connected with the name and fame of General Jackson. To say nothing of the service Dr. Smith has given the Southern Church as pastor and editor, to say nothing of the fact that the veterans of the Civil War, in the course of nature, can not be with us very long, the Lexington Assembly will honor, as perhaps it could do in no more fitting way, the memory of Stonewall Jackson, by honoring the man in whose piety Jackson trusted as firmly as in his courage and fidelity.

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**The Magna Charta of Childhood.** The Child is the Saviour of the Race. The fact of childhood is the essential difference between the two orders of immortal, created beings, of which the Scriptures tell us, angels and men. There is no relation of blood or descent, no marriage or giving in marriage, among the angels. Each was an immediately created being, standing for himself, responsible for himself. Therefore, for the angels that kept not their first estate there was no redemption, but everlasting chains and darkness.

But with the fall of man there was a different problem, if we may so speak. For all we know there were already the stirrings of infant life in the womb of the "Mother of all living," ere Eden was lost. And the human race is to be propagated through the birth of children into the world, and their growth from the innocence of childhood into the responsibilities of manhood, with its knowledge of good and evil. Moreover, since death has entered into the world with sin, and the children are the heirs of that curse also, it follows that they must suffer the pain of dissolution, while the soul, with its endowment of immortality and its inheritance of sin, must suffer eternal death. So the Child was the appeal of the human race to a merciful God.

Moreover, this race of ours, despite its tainted life, begins anew with each generation in outward innocence. The divine law has ordained that there is no added increment of evil. Though the child, through inherited traits, by evil example and actual tutelage in sin, may surpass his parents in wickedness, yet as a child he is as innocent as any other child. Childhood, therefore, with its renewal of childish purity, has saved the race from challenging the judgment of heaven to the complete extinction of the race. And it is the improbability of the race through the new start given in childhood

with each generation that is the hope of humanity today.

There were intimations of the high honor put upon the Child in the Old Testament. "Out of the mouth of babes and sucklings hast thou ordained strength," says the Psalmist. In that glorious picture drawn of the golden age of the world, the crowning touch is that which shows the subjection even of brutish natures to innocence—"And a little child shall lead them." The same prophet caught the vision of the salvation that should come and shouted, "Unto us a Child is born, unto us a Son is given." For it was seen that through the spotless gate of childhood, God himself might enter the race of men. And then, when the fulness of time was come, an angel was sent to a peasant woman, pure in heart, to say to her, "The power of the Highest shall overshadow thee. Therefore that holy thing which shall be born of thee shall be called the Son of God." And within the year the angel said to the shepherds of the Bethlehem plain, "Ye shall find the babe, wrapped in swaddling clothes, lying in a manger." The Child was the Saviour of the Race, for the Saviour had become a child. Blessed be all the children for his dear sake!

Henceforth childhood itself is sanctified through the Holy Child, Jesus. As childhood was the door of his entrance into humanity, he made it the door and the only door of entrance into the Kingdom of Heaven. To enter that Kingdom one must be born again. And when men would keep from freest access to him the very babes at the breast, he who had been a babe and was trying to teach men that they must become as little children, took those little ones up in his arms and said, "Suffer the little children to come unto me and forbid them not, for of such is the Kingdom of Heaven." The very kingdom which he came to establish is made up of these and only these who actually or spiritually are "little children." Nor should we forget that as he said this he had the little ones in his arms of love, that there was no difference essentially between those little ones and a million other babes in the world that day, and that whomsoever he meant by "of such," he must have meant the little ones themselves, who gave the occasion for his great declaration concerning the nature of the inhabitants of his kingdom, "both infants themselves and those who resemble them."

But it is the eighteenth chapter of the Gospel according to Matthew that contains the "Magna Charta of Childhood," to adopt the apt phrase of another. Jesus called to him a little child and set him in the midst of the twelve grown men who were contending as to who should be greatest in the kingdom of heaven. Please observe and remember that little child in the midst. Do not lose sight of him. The child is the center of the situation. He is the object-lesson for the disciples. He is the type of heavenly citizenship. And Jesus, with that authority which made him the prince of all teachers, shifts the question, first from that of preferment in the kingdom to that of entrance into it. Entrance is of more importance than preferment. And the door of entrance, the only door, is the door of childhood. So it may be that the discussion as to whether the children are the heirs of the heavenly kingdom when they pass from childhood into the eternal world might profitably be shifted to this one: Are we who are discussing their claims like enough to them to have any hope of entrance ourselves? For the word is plain, "Except ye be converted and become as little

children ye shall not enter into the kingdom of heaven." So far then from the possibility of Christ's excluding any little child from his kingdom, he teaches us that only those who are children can enter it. These children may be of three classes, those who have passed from childhood into adult age and then have been converted and have become as little children. Those who have passed from childhood into maturity, but who were regenerated in childhood itself, so that such conversion was never known by themselves. They have retained the child-spirit and the child-nature. The other class is a far larger one, as yet in the history of the world, than the other two combined. It consists of those who are never anything but children in this world. They pass from the estate of childhood into eternity.

Christ speaks first of the general and essential characteristics of childhood, when he says, "Except ye become as little children, ye shall in no wise enter into the kingdom of heaven." He then makes child-like humility the path of preferment in the kingdom. He next pronounces a blessing upon any who, in his name, receive one such little child, as he doubtless was just then receiving that little one into his loving arms. He passes freely from the consideration of one class to the other, for both classes are children. Then he pronounces the woe against those who cause to stumble, "These little ones that believe in me," evidently the child-like ones, since faith in Christ is one mark of that child-likeness which is essential to entrance into the kingdom of heaven. Christ follows this with a general exposition of stumbling-blocks and offences. And then, with the child still the center of the situation, the center of interest, he says, "Take heed that ye despise not one of these little ones." There is no limitation here as in the former case. Whether it means more than the children themselves, is unimportant for our present purpose. With that child in Jesus' arms, it is impossible that he did not include all children when he said, "Despise not one of these little ones." The reason for that admonition is that their angels (by which Christ meant, according to high authority, the glorified spirits of the dead children), "do always behold the face of my Father which is in heaven."

Next follows the parable of the lost sheep and the tender shepherd seeking that which is lost. And the passage closes with a positive statement as wide as the whole world of little children, "Even so it is not the will of your father in heaven that one of these little ones should perish," while many authorities, some of them ancient, add here the verse, "For the Son of Man is come to save that which was lost."

Now we know that the first two classes of children, those who have been converted and become as little children and those who have never passed from the estate of childhood, being regenerated as children, can claim this text as proving the doctrine of the perseverance of the saints. But surely also the language will embrace every little child of earth, caused to pass from earth as a little child. Nor could language be more sweeping: "It is not the will of your father in heaven that one of these little ones should perish." Not . . . one. Not . . . one. Then whose will shall cause them to perish? When God's Son has said that it is not the Father's will that one of these little ones should perish, who shall resist his will? Here the preceptive and the decretive will are one. Children shall not per-

ish though they pass from our sight. "Not one of these little ones shall perish" and one of those little ones was safely enfolded in the Saviour's arms as he spoke.

All these little ones need regeneration. But only one class of the three need conversion. Since true conversion is conversion into the nature of little children, those who are already little children need no conversion into their own nature. They cannot turn into that which they already are. John the Baptist, full of the Holy Ghost from his mother's womb, needed no conversion. Nor do those fortunate ones, who, from earliest infancy, have loved and served their Lord. Nor do those whom death seals forever as little children need conversion. Conversion into what?

But they do need regeneration, the removal of the unconscious taint of sin. Hence, as regeneration is essential, and it is not the will of the Father that one of them shall perish, the Spirit that proceedeth from the Father, in his own mysterious way, breathes upon their spirits the breath of heavenly purity.

But some man will say, "Then are all regenerated? If so, all men will be saved, since all were once children, and we are Universalists. Or, those who are lost will fall from their saved condition, and we are Arminians." Not so fast. It is Calvinism that saves the day for the little ones just here.

Dr. Dabney used to tell his students when they were needing some relief from Immediate Imputation: "God saw every man as he was."

In all the millions of little children born into the world God sees, because God has ordained, that some are children forever, passing out of this world, children; that some are children always, having kept their hearts pure, and that some by his grace become little children through conversion. These are all "little children" in Christ's use of the phrase. God sees, moreover, from the beginning, those who pass from childhood into adult age, and from adulthood into eternity, unrepentant and unforgiven, dying in their sins.

These are not children, but men and women, guilty of actual sin. These and these only—for the description fits none else,—are those who are judged, every man according to his works, at the last day. Hence God could say, "Jacob have I loved, but Esau have I hated," before either had done good or evil, because he saw the end from the beginning; saw Jacob, in spite of his meanness and shiftiness, a man with an eye for the value of spiritual things, and that Esau, in spite of some noble traits of character, was irreverent, violent, murderous. Jacob had faith in God and Esau had not. So God saw Jacob becoming a little child and Esau become an ungodly man, the one dying with a testimony to the power of the Almighty, the other dying in his sins. Nor does it diminish aught from the argument, but rather enhances it, that the essential difference between them was the bestowal of divine grace upon Jacob and the withholding it from Esau.

It is this Calvinistic conception that enables us to extend infinitely the mercy of God and that reveals the Infinite Love of God as the very throbbing heart of Calvinism.

Every great catastrophe in which the judgment of heaven has been visited upon men for their wickedness was also a mercy in delivering the children from the fate of their parents, the flood, the destruction of Sodom and Gomorrah, and their modern imitators, Pompeii and St. Pierre. It makes literal "The great

multitude whom no man can number of all nations and kindreds and peoples and tongues," redeemed by the blood of Christ. Whole nations have passed away without one believer in the true God. But God in his infinite mercy took unto himself, more than half, even of heathen nations, as little ones, not one of whom should perish. This is the answer of Calvinism to Universalism. That he who is the arbiter of life and of death has brought into the world and then taken from its temptations unto himself, the large majority of our race. How far the period of childhood extends he has not revealed. But he has revealed his will, in the words of Christ, that no little child shall perish.

Those who are children indeed, are all regenerated, in infancy or in manhood, this side the hour of death. It is only those who have reached or will reach manhood and womanhood, having lost forever the child-nature, whom in his sovereign will he chooses to pass by, "Ordaining them to dishonor and wrath for their sin."

Across the street, as we write these lines, there is a home from whose door yesterday there fluttered the little ribbon of white crepe, the sign of the death of a little child. What shall the minister of Christ say to the desolate hearts of the parents? Shall he tell them that the little one had been baptized and is therefore safe? Is not that an affront to the intellect, that a few drops of water sprinkled by human hands is what makes the difference between heaven and hell, for that little child? Shall the minister talk about the covenant? But just the day before there died a drunkard's death, after a life of sin, a child of the covenant, dedicated to God in infancy, sealed with the baptismal sign. Shall the minister say that his parents must have been unfaithful? That they were like Eli of old whose sons made themselves vile and he restrained them not? But who can claim faithfulness? What is the measure of faithfulness that we must fulfil ere we can know that our children are safe? And if the covenant did not save the grown man why should it save the dead child of the same parents? Does not this theory, that the covenant alone insures the salvation of the dead children, throw a darker shadow into that bereaved home, into every home in which there is one dead lamb? It is only in the belief that all are saved that we find the grounds of our faith that our own are saved, O Christian parent! What can the minister say better than to tell how Jesus gathered the little ones in his arms, in old Judea, and said, "Of such is the Kingdom of heaven"? And that he, the same yesterday, to-day and forever, who would not let his disciples come between him and the little ones on earth, will not let all the devils in hell keep them from his arms when they have passed the dark river.

What better to say than that Jesus made the Child the type of heavenly citizenship, and said of all children, the world over and the ages through, "It is not the will of your father in heaven that one of these little ones should perish."

"There is no difference between the Jew and the Greek. The same Lord over all is rich unto all that call upon him," whether with the cry of faith, or the cry of helpless, appealing childhood to the great Father of all.

### Our Presbyterian Hero.

It has been forty years this month since "Stonewall" Jackson died. The student of the philosophy of history will count May 10, 1865, as the real ending of the Civil War, rather than 1865. But for the fatal volley that wounded Jackson, Chancellorsville would have spelled annihilation rather than defeat for Hooker's army. The third day at Gettysburg would not have been, nor Appomattox. It is worse than idle to make comparison between the military greatness of Lee and Jackson. Both men acknowledged the genius of the other with a generosity that might well be imitated by some of our present-day captains, on sea and land. Jackson persistently refused to share the responsibility that rested upon his commander-in-chief, but carried out Lee's plans with consummate skill and unflinching success. And Lee, to his everlasting renown, was so free from anything like jealousy of the brilliant achievements of Jackson, that he wrote him this note just after hearing the news of Jackson's wounding:

"General: I have just received your note, informing me that you were wounded. I cannot express my regret at the occurrence. Could I have directed events, I should have chosen, for the good of the country, to have been disabled in your stead.

"I congratulate you upon the victory which is due to your skill and energy. Most truly yours,

R. E. Lee, General.

It is idle to compare Lee and Jackson, perhaps idle to speculate on what was not to be, but Lee's right arm was broken when Jackson died.

It is not our purpose in this brief space to detail the story of his life or to describe his military greatness. But there were certain traits of his character which are comprised under the general name of Calvinistic which made him affiliate naturally with the Presbyterian Church and makes the Presbyterian Church in these Southern States regard him as the fittest type of the Presbyterian hero that the Civil War produced. We may be permitted to point out some of these traits.

Thomas Jonathan Jackson came of Scotch-Irish stock, and his ancestor John Jackson could trace his ancestry to the same parish, near Londonderry, from which the family of President Andrew Jackson came. So that there was a probable kinship between these two great captains. Thomas Jonathan Jackson was left an orphan at the age of seven years and his mother's dying admonitions and prayers left an indelible impression upon his mind. He made his home with his father's sister, a Mrs. Brake and at the age of eight years he showed that invincible determination, that self-respecting tenacity of his rights and that high sense of justice that have been notably exemplified in the great Calvinists of the world's history. It seems that his uncle-in-law had in the boy's view been unjust to him so he left his roof, and telling his relatives "Uncle Brake and I don't agree; I have quit him and shall not go back any more," he walked alone to the home of another uncle, eighteen miles distant, and could not be persuaded to return. He manifested the same traits as a boy at school and was known as one who could be overcome but never subdued.

Jackson was led into the faith of the Christian life through the ministry of an Episcopal clergyman, Rev. Mr. Parks. But his conscientiousness was exemplified by his request that he be admitted not into the Episcopal Church, as such, but into the Church Catholic. He

had already dismissed the claims of popery, and he had not yet found a church with which he was in thorough harmony. After his election as professor in the Virginia Military Academy he sought out Dr. White, the pastor of the Presbyterian Church in Lexington, and laid his troubles as to church membership before him, with the result that he joined the Presbyterian Church, November 22, 1851.

He was unwilling to take this step, even, being at first inclined to the principles of Arminianism rather than of Calvinism until he was told that only the official members of the Presbyterian Church are required to subscribe to its distinctive doctrines. After a matured study of the Calvinistic system he became one of its firmest advocates.

And the two principles of that system, the Sovereignty of God and the sense of moral responsibility to God alone, became the regulative principles of his life. His faith in God was absolute. His conscientious performance of every duty was unique.

The stories of how he refused to get his mail on Sunday, or even to post a letter on Friday or Saturday, that would travel on Sunday, except in cases of necessity; of his discharge of his duties as a deacon; of his rising from lamentable failure in public prayer to the genuine eloquence that accompanies sincere and heartfelt talking with God; of his labors in his Sunday-school for the negroes; of his adherence to the tithe system in giving, until he adopted a larger ratio—these stories are all familiar.

But the great secret of Jackson's career was his absolute faith in the Providence of God. Says Dr. Dabney, commenting on this trait of his character, "No man ever lived who seemed to have a more practical and living sense of this truth of Christianity." It was this that made him a man of prayer as his regard for duty made him the man of action. "God blessed our arms with victory at McDowell yesterday" was a laconic dispatch that appealed to the religious fervor of the Southern people. But Jackson believed in a Providence that was over small things as well as over great. Commenting on the text "Pray always," he explained to a friend once, while deprecating the charge of egotism, that he never took a drink of water without thanking God, nor mailed a letter nor received one, without a prayer to God. In battle, more than once he was observed sitting motionless, save for moving lips, with right hand uplifted and eyes closed, as his soldiers swept by into the charge. In the famous Valley Campaign, and in the contest with Shields, a bridge was in the possession of the Federal forces which it was necessary to capture. "With a tone and mien of inexpressible authority" he ordered the bayonet charge and as soon as he had uttered the command he dropped the reins upon his horse's neck "and raised both hands toward the heavens while the fire of battle in his face changed into a look of reverential awe." Over and over again he insisted that all the glory of his victories should be ascribed to God.

On receiving the note from General Lee which we have quoted he said, "General Lee is very kind but he should give the glory to God."

And when at last he was stricken down, his acquiescence in the will of God was sublime. He even desired to depart and to be with Christ. Such was our Presbyterian hero. Such the heritage that belongs to us. He was a Bonaparte without ambition, a Cromwell with-

out cruelty. His fame is secure. The time has come when his name is revered by the people of the North almost as much as by the people of the South. But the Church that meets this week in historic Lexington, where lies his sacred dust, has a peculiar claim upon him. Let these traits of his character be remembered by her when others speak of his military genius, and let them be told to children and to children's children.

Tuscaloosa Presbytery, with two votes opposing, overtures the Assembly to strike out the first "elect" from Chapter X, Section 3, making the sentence read: "Infants, dying in infancy, are regenerated and saved by Christ through the Spirit. . . . So also are all other elect persons who are incapable of being outwardly called by the ministry of the word." Evidently the second "elect" refers to infants dying in infancy as also elect, while the ambiguity is removed. For our own part we prefer a form, which is a possible interpretation of the language as it now stands. "Elect" means "being included in the election of grace." Transposing the phrases we have: "Infants dying in infancy, being included in the election of grace, are regenerated and saved by Christ, through the Spirit." The amendment of Chapter X, Section 3, by the Northern Assembly is in the form of a foot-note, which has now been adopted by a constitutional majority of the Presbyteries. It reads:

"With reference to Chapter X, Section 3, of the Confession of Faith, that it is not to be regarded as teaching that any who die in infancy are lost. We believe that all dying in infancy are included in the election of grace and are regenerated and saved by Christ through the Spirit, who worketh when and where and how he pleaseth."

Dr. C. R. Hemphill has a proposal in this week's paper for the Assembly to send down a similar footnote to the Presbyteries for their adoption in the same way that an amendment is adopted.

We throw out the suggestion to any who may be opposed both to amendment and organic union that one way to secure amendment would be the way of organic union and that one way to aid organic union sentiment would be to deny the relief of amendment on this point.

### Review of Contemporaries.

Schools for the training of young men for the Christian ministry are usually known as "theological seminaries," or as "divinity schools." A fair inference is that they teach theology, or divinity, and that they do well what they really undertake. There seems no good reason for doubting this.

But men who enter the Christian ministry have, or ought to have, a fitness to win individual souls. Do they get any help for that mission, or any special zest for it, while under training for their work? The fullest knowledge of theology or of divinity certainly does not either fit men or stimulate men to realize the importance of that work. What assurance, therefore, is given to God or to men that a young student leaves the theological seminary or the divinity school reasonably well fitted for his chief mission, or zealously desiring to perform it well?

Among the helpful suggestions that a pastor can bring home to a new convert is to subscribe for and read carefully a religious newspaper. No pastor can hope to do the best work with people who have no religious reading during the week. He may urge the faithful reading of the Bible, and he cannot do it too strongly. But as a supplement, never as a substitute, the religious newspaper fills a place that nothing else can fill. There should be good books too. But they never take the place of literature that comes to us every week, bringing news of the churches and helps to Christian living.—Dominion Presbyterian.

The healing of the world is in its sinless saints.—Bayard Taylor.

## Devotional.

### Prayer and Promises.

Extracts selected by Mrs. H. N. Reading.

"The Spirit of God alone acquaints us with the grace and mercy prepared for our relief in the promises. What God has promised we are to pray for, and nothing else. There is nothing we want, but God has promised it, and there is nothing He has promised that we do not want. It is, therefore, very necessary that we should know what God has promised. He knows our wants infinitely better than we do ourselves, for we know nothing but what He is pleased to teach us . . . By the Spirit alone we know the things that are freely given to us of God, namely, the grace, mercy, love and kindness of the promises."

Dr. Arnold's daily prayer was a model: "O Lord, I have a busy world around me. Eye, ear and thought will be needed for all my work. Now, ere I enter into it, I would commit eye, ear and thought to Thee. Do Thou bless them and keep their work true, that, as through Thy natural laws my heart beats, my blood flows without any thought of mine, so my spiritual life may hold on its course at these times when my mind can not consciously turn to Thee to commit each particular thought to Thy service."

Miss Anna Shipton, whose life was a prayer, says in one of her helpful little books: "If I wanted a pin and could not get it, I would ask God for it."

There is the oft-repeated prayer of Fenelon, the famous theologian: "Lord, take my heart, for I cannot give it, and when Thou hast it, keep it, for I cannot keep it for Thee, and save me in spite of myself."

Adam Clarke, the aged commentator, after working to exhaustion, far into the night, was watched by an attendant to see what he would do about his prayer. The old man leaned his tired head upon the table and reverently said: "Lord, Thou knowest; we are on the same old terms."

In Dr. Bethune's Bible was found written: "O God, pardon what I have been. Sanctify what I am. Order what I shall be, and Thine shall be the glory and mine the eternal salvation through Jesus Christ, my Lord."

The prayer of faith rests upon God's wisdom. He knows precisely what I need, and for that reason I am emboldened to ask. I would not dare to ask if God were no wiser than myself. I would not dare to kneel down and ask Him for a temporal gift which might be to my moral and eternal ruin, for all I know. But I can trust Him. My Father knows—knows what is best for me. There is supply under God's bounty forever, if we will. What limits the supply? Faith. God's resources are infinite. The oil flows on forever, but the vessels give out. O for faith—a faith which rests upon His unbounded power, goodness and wisdom—a faith which believes His word: "If ye abide in Me and My words abide in you, ye shall ask what ye will, and it shall be done unto you."—D. J. Burrell, D. D.

### Prayer.

Most gracious God and Father, in whom dwelleth all fullness of light and wisdom, enlighten our minds, we beseech thee, by the Holy Spirit, in the true understanding of thy Word. Give us grace to receive it with all reverence and humility. May it teach us to put our whole trust in thee only, and so to serve and honor thee that in all our life we may glorify thy holy name and be profitable to our fellow-men. And inasmuch as it hath pleased thee to remember us with thy servants and children, grant that we may render unto thee the love and obedience which we owe thee, as children to their father and servants to their lord. We ask all for the sake of Jesus Christ our only Saviour. Amen.—John Calvin.

Every kind word you say to a dumb animal or bird will make you happier.—Exchange.

## Missionary.

### African Missions.

Letters dated March 26th have been received from Rev. L. C. Vass of the African Mission written from Leopoldville, where he had arrived with the steamer Lapsley, bringing Rev. W. H. Morrison, who is returning to America for a much needed rest and recuperation. Mr. Vass writes that the trip from Luebo to Leopoldville was made in seven days, but that it would require nearly a month to make the return trip against the strong current, the distance being more than seven hundred miles and with very dangerous navigation.

The same mail brought the April number of the *Kassai Herald*, a quarterly that was started by Dr. Snyder and is managed and edited by Messrs. Morrison and Vass, aided by a number of natives who have been taught to set type and to operate the press.

This publishing house, named for the first African missionary, Rev. J. Leighton Wilson, is destined if properly managed and supported, to exert a wide influence on the Dark Continent. A number of small books for the use of the mission have been printed and used with success. A much larger outfit is needed, and it will no doubt be furnished in the near future.

This mission has been greatly blessed in the large number of conversions, being greater in proportion than in any other mission of our church.

The Southern Church will be pleased to know that Mr. Morrison has sailed from England for the United States, and that he will be at the meeting of the General Assembly, which meets at his home in Lexington, Va., and the Church at large will unite in hoping and expecting that he will be restored to full health by his sojourn in this country.

Although the African missionaries never handle any money, yet they no doubt cost the mission committee more than the missionaries to other countries. The country produces very little food at present that is suitable for use of the missionaries. The agent in London purchases canned food, also cloth, beads, cutlery and other articles that can be used for barter for native food. These supplies are sent from London to Antwerp, thence to Matadi at the mouth of the Congo River, where they are subject to duty to the Belgian Government. From there they are carried by railroad about two hundred and fifty miles to Leopoldville, to be transported on the steamer Lapsley, seven hundred miles up the Congo and Kassai Rivers to Luebo. One can easily imagine the interest that is felt at the mission when the steamer is reported to have arrived with supplies and with mail from home.

Mr. Vass seems to be much interested in his work. The brick machine has been in use and the first brick house, which is to be used for a work shop and storage room is nearing completion. He is now manager and editor of the *Herald*, and hopes to be able to send out the paper as usual. We hoped that it might have been possible for him to have had a vacation of a few months this summer, but he says that it is impossible for him to leave the post before next spring. At present he is the only white person at the mission and he has retained his health remarkably well. He has had fever several times, but recovered without serious damage.

George Allen.

The love for the Bible is one of the most marked traits of the people of Uganda. A missionary writes: "A chief who has gone to build a church in a distant part of the land, where one is much needed, will receive no earthly reward for his labor, but I promised him that when he had finished I would give him a Bible, the better to teach his people, and he was overcome with joy. Friends at home would be surprised to know how much they deny themselves clothes and other things that they may get books. Two of the porters with us on a recent intneration, returned their pay that they might buy a testament."

## Sunday School Lesson.

CONDUCTED BY REV. H. G. HILL, D. D.

### Paul Before Agrippa.

Acts 26:19-29. May 24th, 1903.

As Paul has appealed to Cæsar to avoid being sent again to Jerusalem and exposed to the assaults of the Jews, Festus the governor, desired some further information concerning him. Hence he avails himself of King Agrippa's visit to give Paul a public hearing before an audience largely composed of those in exalted social station. Permitted to speak for himself the Apostle addresses King Agrippa and the Assembly, with his usual tact and courtesy. He declares himself to have been reared a strict Pharisee, and to have been well known as such among the Jewish rulers. He avows his purpose in going to Damascus with letters from the Chief priests to have been the persecution of Christians. He describes the revelation made him of Jesus Christ by the way. In that portion of his address that constitutes our lessons he presents several topics.

1. Paul's Obedience to Jesus Christ.—Paul had a vision of Christ and received from him certain commands which he pledged himself to obey. At the very time when the Lord was revealed he said, "Lord what wilt Thou have me to do." The reply given was "Go to Damascus and it shall there be told thee what thou must do." Hence he says to Agrippa, "Whereupon, O King, I was not disobedient unto the heavenly vision." Complying with the directions given, he affirms that "he shewed first unto them at Damascus and at Jerusalem and throughout all the coasts of Judea and then to the Gentiles that they should repent and turn to God and do works meet for repentance." He faithfully taught Jews and Gentiles that they should repent of sin, turn to God in Christ and bring forth the fruits of penitence in a holy life. For doing these things in obedience to Divine commands, he had incurred the hatred of the Jews who had arrested and endeavored to kill him.

2. Paul's Witness-Bearing.—Paul was not only a servant obeying his Divine Lord, but a witness-bearer of important truths for Christ and humanity. The ability to be a faithful witness he derives from God, and thus it is with all believers. Paul says: "Having therefore obtained help of God, I continue unto this day witnessing to small and great." He affirms too that the truths published were only those sanctioned by Moses and the prophets. They were that, "Christ should suffer," that He should rise from the dead and should shew light unto the people and to the Gentiles. He bore witness to Christ as a suffering Messiah, a risen Saviour and the "Light of the world," and he claimed that the Old Testament Scriptures inculcated these views. The diligent student of the prophets must admit that Paul's claim was well founded. He bore testimony to these truths to all classes, Jews and Gentiles, great and small, because all human beings need their saving power.

3. The Effects of Paul's Preaching.—The results produced by preaching may be influenced by many things. They may be in part due to the truths presented, to the manner in which they are illustrated and enforced and to the state of mind and attention of the hearer. Above all, saving effects are wrought by the application of the truth to the rational soul by God's Holy Spirit. Perhaps all these causes co-operated on this occasion in rendering Paul's discourse profoundly impressive. The truths proclaimed are among the grandest known to the human mind. They were elucidated and enforced by all the power pertaining to one of the noblest and most cultivated intellects of the Apostolic age. The attention given them was intense and absorbing. Doubtless too the Holy Spirit applied the truth to the minds, consciences and hearts of those present. It was not surprising therefore that Paul's address stirred his audience, convinced them of his innocence, and left its impress upon their characters.

## Westminster League.

CONDUCTED BY REV. HUGH W. HOON.

### Missions in the Island World.

Isaiah 42:10-17; 60:8,9. Topic for May 31.

The Island World has been more or less known for 300 years, but it was not until Captain Cook made his voyages of discovery in the last half of the 18th century that much was known as to the character of the people living in these islands. Captain Cook did what he could in his short stays among the people to introduce the civilization of the English among them but he had little success. He did not believe very strongly in the ultimate transformation of the people and even went so far as to say that he thought they would never be anything else than savages. There were men however who did not agree with him and the missionaries were sent out, and just as always, the religion of Jesus has exerted its transforming power and thousands today of those whose ancestors were cannibals but a generation or two back, are now the followers of this Saviour who can save all classes and conditions of men.

It has been the observation of those who have been in positions to note the conditions among these islanders that all attempts to introduce civilization apart from the religion of Jesus have been futile.

Many have gone among these people for other objects than the betterment of the natives. They have gone among them in the way of trade, but in almost every instance where they have not carried the gospel of Christ they have made the people worse rather than better.

The degraded state of these islanders has been heart-rending to behold. Their religious ceremonies were always connected with sorcery, human sacrifices, and bestial orgies such as might be expected in the infernal regions. Bad as these conditions were, when traders and adventurers in sailing from the Atlantic to the Pacific, "hung up their consciences off Cape Horn," they always carried to these degraded people vices and forms of immorality which the natives had never dreamed of.

Physically the natives of many of these islands are powerful and symmetrical, and in disposition, "are affable, light hearted and generous, but fickle, and under provocation, irritable and brutal." To bring this people to a high standard of living has been, and is the task of Christianity.

One writing of what the attempts to civilize these races have taught, says: "We have noticed in the islanders of the Pacific certain developments of good that promise future conquest of their barbarism by Christian civilization. We cannot take much account of the influences of mere civilization apart from Christianity. The influences of civilization have never had power to cause the moral renovation that is essential for the beginning of true civilization, as well as for its continuance and development. It has been true of the people of the Pacific, as of all heathen races elsewhere, that they have needed provision for their spiritual wants before they would accept civilization. But the influences of civilization have not only been useless, they have been actually harmful when not accompanied by Christianity. They have only awakened cupidity, instigated robberies, murders and piracies, and have been accompanied by an immorality that has been more degraded and deadly than heathenism itself. The only way to evangelize these benighted races is to employ consecrated Christian men and women to bear to them the light and blessings of the Gospel."

One who had made many voyages among these islands in the Pacific said that one of the strangest sights to him was to hear the children of those who were cannibals at the time of his earlier voyages, singing hymns as they came out of their village to meet him and his party. He could scarcely believe that he heard aright, or if he did that he must certainly have mistaken the island, and landed at another than the one he had intended to visit.

## Contributed.

### Sketch of History of Lexington Church.

By Thornton Whaling, D. D.

Dr. Wm. Henry Foote (Sketches of Virginia, 1st. Series, p. 102) makes the statement that "Soon after (1738) the congregations of Timber Ridge and Forks of James in Rockbridge were commenced," and (Same Vol. p 119) that "Mr. John Blair visited the Valley in 1745 and again in 1746 and during the last visit organized the Congregations of North Mountain, New Providence, Timber Ridge and Forks of James." The last three Churches are all in Rockbridge County and are known to-day by the same names, except that Forks of James was called in succession Hall's Meeting House and afterwards New Monmouth, (of which Lexington Church was a part till 1819) under which name it still exists as one of the most prosperous of our County Congregations, under the present pastorate of Rev. D. A. Penick.

The founder of the Presbyterian Churches of Rockbridge was one of the most useful and considerable men in the early history of the Presbyterian Church in the United States. Educated at Tennent's Log College, a brother of the still more famous Samuel Blair (out of whose school at Fagg Manor came the great Samuel Davies) John Blair continued this school after his brother's death "with reputation" until in 1767 he became Professor of Divinity and Moral Philosophy in the College of New Jersey, and officiated as President.

The Churches founded by him were in connection with the Synod of New York which sympathized with the earnest evangelism of Whitfield and the Tennets, while the churches of Tinkling Spring and Augusta, in Augusta County, under the pastorate of the Rev. John Craig, (the first settled pastor in the colony of Virginia) were connected with the Synod of Philadelphia, which disapproved of the measures of these early evangelists.

This division, however, was healed in 1758, since which time the Churches in this portion of the Valley have never been separated by different ecclesiastical lines.

The first minister called to this Church was the Rev. Wm. Dean, a member of the Presbytery of New Castle, in connection with the Synod of New York, who in 1747 received a call from the congregations of Timber Ridge and Forks of James: he died in 1748 at the early age of 29 and is declared by Samuel Davies to have been "one of their most useful ministers."

The first minister settled in the bounds of what is now Rockbridge County, was the Rev. John Brown, who in 1753 was called to Timber Ridge and Providence, the Commissioners of the congregation presenting the call being Archibald Alexander and Andrew Steel.

This call is worthy of preservation. "We being, for these many years past in very destitute circumstances for want of the ordinances of the Gospel stately among us, many of us under distressing spiritual languishments, and multitudes perishing in our sins for want of the bread of life broken among us; our Sabbaths wasted in melancholy silence at home, or sadly broken and profaned by the more thoughtless among us; our hearts and our hands discouraged, and our spirits broken with our mournful condition and repeated disappointments of relief in this particular. In these afflicting circumstances which human language cannot paint, we have had the happiness by the good Providence of God, of enjoying a share of your labors to our abundant satisfaction; and being universally well satisfied with your ministerial abilities in general, and the particular agreeableness of your qualifications to us in particular, as a gospel minister, we entreat you to have compassion on us, and accept this our call and invitation to the pastoral care of our immortal souls."

For nearly a quarter of a century Mr. Brown was the only pastor in Rockbridge County, and was "abundant in labors" not only in his own particular charge,

but in the vacant churches and in the destitute places. Occasional missionary supplies for vacant churches were for many years sent to this region by both the Synod of New York and Philadelphia, but no pastor came except the honored and useful John Brown, whose name will be had in "everlasting remembrance" in all this region.

Mr. Brown resigned the charge of Timber Ridge in 1767, but remained pastor at Providence until 1796 when he removed to Kentucky, following his children there.

The inscription over his grave in Frankfort is, "The tomb of Rev. John Brown, who after graduating at Nassau Hall, devoted himself to the ministry and settled at New Providence, Rockbridge County, Virginia. At this place he was stated pastor forty-four years. In the decline of life he removed to this Country to spend the feeble remainder of his days with his children. He died in the 75th year of his age A. D. 1803."

Mr. Brown kept up for years a flourishing school, near his residence and in 1774 Mr. William Graham became teacher of this school under the care of Mr. Brown, having graduated in the first rank the year before at Princeton College in a class of 24 members, 14 of whom became ministers of the Gospel and four Presidents of Colleges and three governors of States. Having been licensed by the Presbytery of Hanover, in 1776 Mr. Graham was ordained pastor of Timber Ridge and Hall's Meeting House, as Forks of James was now called, continuing however in charge of the school as Rector, which in 1782 was incorporated as Liberty Hall Academy, having been removed several times in the meanwhile and at last to the site near Lexington where the picturesque ruins of the old Academy still arrest every eye.

In 1785 Mr. Graham's connection with Timber Ridge and Hall's Meeting House was dissolved, but in 1789 he became pastor of Hall's Meeting House alone, which, for convenience, was divided into two parts in the same year; one part worshipping in Lexington, took the name of the place of its worship, the other worshipping at the old place of assembling, after building a new store house (whose ruins still remain) was called New Monmouth. These two churches remained united until 1819. "The original limits of the village of Lexington were very small, and in 1780 it contained but four houses. Its name was taken from the battle ground in Massachusetts in 1776." In 1788 it was agreed that Mr. Graham should give one fourth of his time to Lexington, and for this the subscription the first year was £22, 18s. 6d. Mr. Graham was eminently useful both as rector of the Academy and as pastor of Lexington and New Monmouth. A large proportion of the young people of his charge became hopefully pious; and under his ministry a great and blessed revival of religion visited his churches.

In consequence of this revival and in connection with his academy, a new duty devolved on the Pastor Rector, viz.: "The instruction of a class of theological students, the first ever formed in Virginia.

Among these students was the first Dr. Moses Hoge and Dr. Archibald Alexander, the most distinguished and useful son of the Lexington Church. Dr. Alexander says in his famous Alumni address: "After the great revival which commenced in the year 1789, Mr. Graham held a theological class of seven or eight members under his tuition, which was kept up for several years. It was his custom to devote one day in the week to hearing the written discussions of these candidates and to free discussion of theological points.

In these exercises he appeared to take a great delight, and the students were always gratified and commonly convinced by his lucid statements and cogent reasonings. As most of those who enjoyed the benefit of his instructions, in this incipient theological seminary, are not now in the world, it may not be improper to say, that some of them rose to eminence in the church, and as Professors or Presidents of literary institutions.

The influence which he gained over the minds of his pupils while under his care, was unbounded. Seldom did any of them venture to maintain an opinion, differ

at from those which he inculcated. Yet he encouraged the utmost freedom of discussion and seemed to aim, not so much to bring his pupils to think as he did, as to teach them to think on all subjects for themselves."

In 1796 Mr. Graham resigned the Rectorship of Liberty Hall Academy, ten days before George Washington's gift of one hundred shares in James River Company (which still yields \$3,000 annual income) doubtless not knowing of this gift; and soon after emigrated to West Virginia, but died in Richmond, Va., in 1799 while on a visit on legal business.

George Addison Baxter, an old student of William Graham succeeded him as Rector of Liberty Hall Academy, now become Washington Academy in honor of Washington's gift, and as pastor of New Monmouth and Lexington.

For thirty years Dr. Baxter served as President of Washington College (changed from Academy to College in 1813) and for thirty-two years as Pastor of Lexington Church, being pastor of said Church alone after 1819, when it was organized as a separate Church with 94 members. For the three years prior to the formation of Lexington Church as distinct from Monmouth the Rev. Andrew B. Davidson, an eminently useful and diligent minister of the gospel, alternated with Dr. Baxter in preaching in Lexington on Sabbath morning.

In 1831 Dr. Baxter succeeded Dr. John H. Rice as professor of Systematic Theology in Union Theological Seminary filling this position with great distinction until his death in 1841. The thirty-two years which Dr. Baxter spent in Lexington were filled to the brim with the highest form of useful service. Under his direction 450 students completed their academic studies, and by "his successive classes of students was held in peculiar estimation as a kind, fatherly, resolute President. They gave him the significant title "old rex." The cry of "old rex is coming" and they could always know when he was coming, without much watching for he always gave the alarm by his half suppressed cough "old rex is coming,"—the mischief was all done, the boys in their places and at work. The students loved him, they loved him through life; they loved to talk about him, and his absolute dominion and his inherent greatness, and the winding up of their various little pranks, always getting off easier than they deserved."

As an Ecclesiastic and scholar Dr. Baxter ranked amongst the very first men of his day and time, and his power as a preacher is attested not simply by tradition but by some who still remain to tell us of the unction and tears and holy fervor with which he declared the "whole counsel of God." Under his ministry there were added to the Lexington Church 405 members—355 on examination, 50 by certificate.

In 1832 the Rev. J. W. Douglass succeeded Dr. Baxter as pastor of the church remaining for one year and ten months, when he removed to Fayetteville, N. C., where he had a very useful and successful pastorate, as also during his ministry in Lexington, 99 having been added to this church, 69 on examination and 30 on certificate. Mr. Douglass is remembered as an organizer, arranging his members into classes for the study of the Scripture and providing also for the instruction of the colored people; he was also an earnest advocate of total abstinence, some of the older people amongst us still reciting some of the lines of a hymn which he composed and taught the children of his church to sing,

"Do not put that sugar in,  
For me to drink would be a sin."

The Rev. Wm. M. Cunningham, D. D., then a young student fresh from Princeton Seminary, and recommended by Lexington's distinguished son Dr. Archibald Alexander, at that time Professor of Systematic Theology in Princeton, became pastor of the Church in 1834, remaining until 1840.

During his ministry special efforts were made to reach the colored people, with the ministrations of the Gospel, the Records of the session showing that "certain members of the church and session were appointed to superintend and be present at the meetings of col-

ored people in this place and that each alternate Sabbath was appropriated to religious services for the colored people in the Lecture Room."

Earnest efforts were also made for the circulation of religious literature amongst the people, the session purchasing for example 100 copies of Dr. Samuel Miller's book on Presbyterianism for gratuitous distribution and all the benevolent causes of the General Assembly were maintained with unusual care and the most thorough system.

The following resolution of the session may be of interest: "On motion, Resolved that it be considered the duty of the pastor on the first Sabbath of the first month appropriated to each benevolent object to preach a sermon or make an address in behalf of the object about to be presented to the Church and at the same time a public collection be taken up in the church for said object.

Resolved, that it be recommended to the Several Committees who have charge of the several benevolent objects, to hold special meetings and have addresses made, on behalf of the object that is before the Congregation."

During this pastorate there was added to the church 88 members, 47 on examination and 41 on certificate. After leaving Lexington Dr. Cunningham became, and for many years remained pastor at La Grange, Ga., and died early in the seventies just after his election to the Presidency of Oglethorpe college.

Rev. Dr. John Skinner, a minister of one of the Scotch secession churches, became pastor in 1840 remaining till 1847. During this pastorate 175 members were added to the church, 130 on examination and 45 on certificate. Dr. Skinner was an industrious pastor, a capable ecclesiastic, master of all the graces of rhetoric in preaching, and closed his life as pastor of a church in Canada.

In 1848 the beloved and saintly Dr. Wm. S. White, began his happy and successful pastorate of nearly a quarter of a century. In the prime of life, with the experience of both an educator and a pastor, tactful, consecrated, wise, sound in the faith, he was well fitted for the work he now assumed, and faithfully fulfilled for many fruitful years.

Under his ministry "Stonewall" Jackson was received into the Presbyterian Church and when the Board of Deacons was organized, was elected as the first of the deacons, to himself a "good degree" by the faithfulness of his diaconal service, and subsequently becoming Superintendent of the Colored Sabbath-schools in our Lecture Room, which the Records of the Session show was established years before under the pastorate of Dr. Cunningham.

The distinguished military career of our first deacon as Lee's great Confederate Lieutenant has attracted the eye of the world towards this now famous Colored School.

The story of Dr. White's life and services has been told in a volume published by our Committee of Publication written by his son, now one of the venerable ministers of the Synod of Virginia, and the perusal of that volume would doubtless be an excellent preparation for attendance upon the Assembly which meets in the section and church where Dr. White was for a long time the well known and influential pastor and ecclesiastical leader. During his pastorate there were added to the church 459 members, 228 on examination and 171 by certificate.

In 1868 that brilliant and "golden-tongued" preacher Dr. John W. Pratt succeeded to the pastorate and for more than five years preached to crowded houses, made up largely of students of the University, which under the Presidency of Gen. Robert E. Lee had a largely increased attendance from all over our Southland. A volume of posthumous sermons show Dr. Pratt to have been an accomplished theologian, an able thinker, an accurate scholar, and a master of a well-nigh faultless English style, and the universal testimony is that in all the graces of elocution and delivery he had no superior.

He left Lexington in 1874 to become President of

Central University, and afterwards pastor of Dr. Stuart Robinson's church in Louisville, Kentucky. During his pastorate there were added to the church 190 members, 98 on examination and 95 on certificate.

The Rev. Francis P. Mulally, D. D., a favorite pupil of Dr. Thornwell and formerly pastor of First Presbyterian Church, Columbia, S. C., became pastor in 1877 serving until 1882. During this pastorate there were added to the church 140 members, 85 on examination and 55 on certificate. Dr. Mulally resigned his pastorate to become President of Adger College, Walhalla, S. C., and is now a member of the Presbytery of New York.

In 1883 the Rev. Thos. L. Preston, one of the beloved sons of the church, entered upon the pastorate of this church of his fathers, the relation being terminated by his death in 1895. Wise, prudent, tactful, sympathetic, sound in the faith, strong with saving common sense; for nearly twelve years his ministry here was crowned with the approval of God, and the edification of his people. During this pastorate there were added to the church 363 members, 162 on examination and 201 on certificate.

In 1896 the Rev. Thornton Whaling, D. D., then Professor of Philosophy in the Southwestern Presbyterian University became pastor; a relation which has now lasted for more than six years. During this pastorate there have been added to the church 198 members 118 on examination and 80 on certificate.

Besides the services of these nine pastors, the church has had as stated supplies in the interval between pastors the Rev. Dr. Henry Ruffner, the Rev. Dr. J. L. Kirkpatrick, the Rev. Dr. J. A. Waddell, the Rev. Dr. D. C. Irwin, and for the years 1895-6 the Rev. Dr. J. A. Quarles, now professor of Philosophy in Washington and Lee University, whose "bow still abides in strength," and who lives among us crowned with the love and honor of all who know him.

Forty-three elders and thirty-one deacons have served the church, and many of them made most valuable contributions to its history and work.

There have been 2,420 members, 1,093 men and 1,327 women. But this does not fully represent the work and service of the church, hundreds of its young people before reaching church membership have gone to other sections of our country, and many of them become ministers of the Gospel, officers of the church or members therein, representatives of the mother church in which they were trained.

More than ten thousand young men in all these years as students at the University or Institute have come under the influence of this church, a large proportion of whom acknowledged themselves to be its spiritual debtors.

Fifty-three men have gone from its membership into the Gospel ministry, most of them in the Presbyterian Church and doubtless many others whom the church records do not reach have gone through its influence into this work. Three of its people are now in the foreign mission field. In addition to its home pastor the church maintains as its Missionary representative the Rev. P. P. Price of Kashung, China and Mrs. W. M. Junkin of Kunsan, Korea. It furnishes teachers for three Sabbath-schools in addition to its own, has twelve elders, and twelve deacons and reports 504 members. Perhaps there is no other town of 3,000 inhabitants in the whole country, which has so large a Presbyterian Church. It is planted in a Presbyterian region, settled by the Scotch-Irish and still dominated by them,—May it ever be so!

There are nineteen Presbyterian Churches in Rockbridge county, 15 connected with us, 4 with the Seceders. The Presbytery of Lexington has met in Lexington 25 times, beginning with its first meeting here in 1789, and the Synod of Virginia 12 times, beginning in the same year 1789.

But the General Assembly for the first time meets in the center of Presbyterian life and history as well as of Southern tradition and sentiment in May, 1903. Many of those who come up to this august Assembly

will be returning to their own home, or to the home of their fathers or grand-fathers, but all will receive a genuine and hearty Presbyterian welcome.

### The Confession of Faith, Chap. X.

The subject of chapter X of the Confession of faith is effectual calling. The chapter is occupied mainly with two questions:

1. Who are effectually called?
2. How they are effectually called?

To the question who, the Confession answers all those whom God has predestinated unto life, or the elect.

The chapter divides the elect into two classes: Elect adults and elect infants.

The chapter does not define elect adults because we do not know, and have no way of knowing, who among adults are elect, except as they give evidence of their effectual calling by a credible profession of faith.

The chapter does define elect infants, as those infants who die in infancy. This assumes that the fact of one's death in infancy is proof to us of his election.

Who are effectually called? One class who are effectually called are elect adults.

And who are elect adults? The children of wrath even as others, so far as we know, until they manifest the fact of their effectual calling by their Christian walk and conversation.

And who else are effectually called? Another class who are effectually called are elect infants. And who are elect infants? The children of wrath even as others, so far as we know, until they manifest the fact of their effectual calling by their death in infancy. Hence the elect class of infants are defined as the class of elect persons who die in infancy. This is the exact sense of the Confession's phrase: "elect infants, dying in infancy."

This interpretation makes the statements of the chapter consistent. Two classes spoken of: elect adults—not defined, and elect infants—defined as those dying in infancy.

Then the chapter explains how elect adults are effectually called viz., by the word and spirit, and elect infants, dying in infancy, by the spirit without the word.

But the Confession's phrase "elect infants dying in infancy," has been interpreted as implying that the Confession is silent as to whether all infants dying in infancy are elect, and therefore saved, or not. According to this interpretation the Confession does not deny that there may be infants in hell, notwithstanding Christ said that "of such is the Kingdom of heaven." This leaves the Confession silent when Christ speaks in express words that "of such is the Kingdom of heaven. It leaves the Confession silent, where the whole Protestant faith is outspoken. It leaves the Presbyterian Church under the slander of her enemies that so far as we are authorized from the Scriptures to make a credal statement to the contrary there may be infants in hell.

The enemies of Presbyterianism have always tried to palm off this interpretation upon the Confession's infant clause, but it was strenuously denied to be the Confession's meaning and hurled back as a slander upon the Confession and upon Presbyterianism, until about the middle of the last century, Stuart Robinson and A. A. Hodge had the boldness to admit the slanderous interpretation, with the effort to escape the slander through the door of a "well-grounded hope."

And still we have our well-grounded hope brethren trying to comfort themselves and their friends in regard to the dead infants by a well grounded hope, whose ground gives faith no room to stand upon.

How can there be a well-grounded hope of a thing concerning which there is no well-grounded faith? The hope brethren are just as strong in their hope that all the dead infants are saved, as the faith brethren are strong in their faith that all are saved. The whole church either believes or hopes that all the dead children are saved; and since the distinction between faith and hope does not hold, therefore the simple fact is that the whole church believes that all the dead chil-

children are saved. Why then should we hesitate so to amend the Confession of faith as to make it, unambiguously, say so, and not be a reed shaken with the wind, bending to the slander of the enemy, silent where it is expected to speak out, and when forced to speak out, give forth not a credal faith but a doubtful hope? What can be the value of a silent Confession, putting doubtful hope for credal faith where doubtful hope means nothing? For either all infants that die in infancy are saved, or if only all may be saved and some be lost, it is merely mocking us to tell us that some may be saved, when we have no means of finding out which infants that die in infancy are saved and which are, or may be, lost. Thus the new doctrine on infant salvation turns the serious question in regard to it unto mere frivolous mockery.

The very existence of the hope brethren thus seals the proof of the needed amendment. How? Why before the hope brethren appeared with their new doctrine, all Presbyterians were agreed that the infant clause had but one meaning, and that that one meaning was that all the dead children are safe in heaven. None but our enemies gave it a meaning different from this, until our hope brethren appeared and joined our enemies in giving the clause but one meaning, and that one meaning is that the clause is silent as to whether all the dead infants are saved.

Our hope brethren say we have no authority from the Scriptures to make a credal statement to the contrary, because say they, the Scriptures are silent on this point and where the Scriptures are silent the Confession is silent. The whole body of our hope brethren thus join the whole body of the enemies of Presbyterians in giving the clause an interpretation which Presbyterians never understood it to have before. The clause therefore must be ambiguous—capable of more than one interpretation, else Presbyterians of our own body would never have joined our enemies in saying it means something different from what Dr. Charles Hodge says that, up to his time, all Protestants believed it to mean.

The clause therefore needs amendment and our hope brethren have emphasized this need in a way that makes the church dissatisfied with it as ambiguous. And the church is going to be more and more dissatisfied with it until it is amended. The clause as it stands is a thorn in the flesh, and its a thorn in the flesh that is going to irritate and disturb the Church more and more until it is removed.

But it is believed by some that if we open the door of amendment, we shall have more guests than we can entertain. Well, if we open the door with the understanding that it is to admit this one clause, viz., the infant clause, and no more, we might hope that this, for the present at least, would stop all the rest from knocking at the door. This one is clamoring for admission and there is ground for clamoring. It can be pleaded as a precedent therefore no farther than there may be equally good ground for clamoring in another case. The Church is agreed on this that the Confession does not state the faith of the Church in unambiguous terms.

How about our hope brethren? Will they not oppose a credal statement, seek to avail themselves of the opportunity to seal upon the church a silent doubting Thomas for the infant clause?

My answer is that there seems to be evidence that our hope brethren have become ashamed of their position and will at least make no resistance. If the whole church is of one faith, that all the dead children are saved, and the Confession does not state that faith in unambiguous terms, surely it is safe to propose amendment as to this one clause. And when ever the same may be said of any other clause of the Confession amendment of that clause will be in order. All that is proposed is so to amend a particular section of the Confession as to make it state what evidently is and always has been the faith of the Church. If the hope position be referred to as a temporary exception, the answer is that a well-grounded hope is the same thing

as a well-grounded faith, and the agitation which has brought out this fact, has, at the same time, brought out the ambiguity on account of which amendment is needed.

Carl, N. C.

K. M. McIntyre.

#### The Proposed Union With the Reformed Church.

The time is at hand when our representatives at Lexington must decide upon the possibility of union, or rather closer relations with the Dutch Reformed Church. This question goes to the General Assembly with considerable pressure for favorable action, three Synods having overtured for the beginning of negotiations, the Reformed brethren also manifesting much desire for the union. A coy courtship has been intermittently carried on for years; now the question is out. No important issue is without its two sides, else there could be no virtue in right choice. No doubt there are difficulties in the way of this proposed change. But are there not duties and advantages, which far exceed in importance the differences and difficulties? In the discussion of this question much light may come from the practical side of our church life: its missionary enterprises and possibilities.

The world offers to no church larger prospect for evangelistic work than our Southern Church has within her own wide borders. Our duties and privileges as a church are worldwide; but our most manifest destiny is to bring to Christ in the homeland, communities which are spiritually desolate, and to lift others to higher ideals of truth. The urgent need of an aggressive and united evangelistic effort will impress us, if we consider, even in outline and hurriedly, the two great departments of our home mission work: among the negroes, and among the white immigrants rapidly filling large sections of the South.

The most serious problem of the South, demanding immediate solution, is the religious condition of the negro. Other sections have assumed to solve it, but ultimately it must become the business of the white people of the South. In the black man the strength and endurance of racial character are not such that he can long survive a policy of uncertainty. Every year of immoral conditions, of intemperate habits, of misdirected education, of distorted religious ideals, is not merely a year lost; far worse, it is a year of irremediable retrogression. All the rhetorical and sentimental effusions of alien theorists to the contrary, we may well pause before asserting that the negro race, as a race, has made substantial progress.

In some sections the property holdings of the negro have increased, but not in proportion to the rapid material advance of the South. An insignificant number of the race have entered professional life. As an illustration, in one of our Southern cities with a negro population of twelve thousand, the majority of criminal cases being from that race, there is not one negro lawyer. Although more than half the sickness in this particular town is among them, they have only one or two physicians, and they are without professional standing. In our growing manufacturing industries the negro has little part, except as unskilled helper. He is either servant or petty farmer. Even the part which he had in the trades in days of slavery, as blacksmith, barber, carpenter, coachman, is being taken from him by skilled white labor. Although the second generation has arisen since emancipation, the negro is still literally unknown in mercantile life. Those who give any evidence of ability customarily become preachers or teachers, not always with benefit to their race, these being the very positions for which they are unfit. It would be a great boon to the race in the far Southern States, if no negro were permitted to teach or preach, except after the severest tests of fitness; for certain fall must come both to blind leader and to blindly led.

The most deplorable feature of the negro question is religious. While there are conspicuous and happy exceptions, the majority of their churches, in teaching, worship and conduct, are a menace to the peace and progress of the race. The typical negro church con-

tains several local preachers who are ignorant and often morally unfit for spiritual leadership. The pastor rules as a dictator among these, himself after having several other churches with their respective bodies of local preachers. I have known one negro minister with six churches, more than one of these being alone sufficient for his energies, if properly directed. I have also heard of sixteen local preachers in a town church of four or five hundred members. And then there is that countless company of travelling preachers, for whom collections are always taken. I have seen two such collections taken in one service, and have heard of three. This undisciplined ecclesiastical army lives and fattens on the hard earnings of servants and croppers, and rules them with despotic hand. Woe betided the black man when he lost the care and instruction of his white friend.

The reader knows this, if he has ever attended the services of the real typical negro church. Emotionalism of the lowest order! Prayers beginning simple enough, but ending in unintelligible and ecstatic ravings! Sermons which are half-chants, bringing the hearers into a frenzy! Rhythmical cadencies sweeping through the audience all the while! Time-beating with clapping of hands and patting of feet! Untimely but vociferous responses! And worst of all are those emotional outbreaks, called "getting religion," but much resembling epileptic attacks, which are enough to unfit an ordinary nervous system for duty through many following days. I have seen one person have two such spells in one night. And these protracted meetings may continue for months, lasting each night until after midnight. Is it strange that the servant question grows grievous, that the moral strength of the race is giving way, that our asylums for the colored insane must be enlarged, that there is not room in our jails for the criminals?

The Northern Presbyterian Church has faithfully endeavored to enter this difficult field and to overcome these evils by an educated ministry, orderly worship and equipped schools.

But it is becoming apparent that the interest of our Northern brethren does not grow with the growing needs. There is before me a letter from a prominent official of that Church, answering the suggestion that a promising field of negro evangelization might be entered, which letter states that instead of taking new work they may have to abandon work already organized. So the responsibility for evangelizing and teaching the negro is returning to the Southern white man. This is our work. And in the day when we face the issue and grapple with this problem, the known sympathy and the praiseworthy liberality of the Dutch Church may insure a blessed result. For this reason the proposed union is not idle talk.

The mission work of our Church among the rapidly increasing white population of the South is the most hopeful feature of her life. The vigorous and broad-minded advance of the able secretary of our Assembly's committee and the achievements of the various Synodical agencies have brought new hope to the hearts of our people. It is being found that Presbyterianism is indeed for the people. We are well able to overcome and possess the lands into which we go up bravely and quickly. To our wide and inviting mission field in the Southwest other denominations look with longing; and some are aggressing, among these the latest aspirant being the Reformed Church in America, now planting its mission stations readily and substantially in Oklahoma. It is possible that this has given the recent and decisive impetus toward union between the two churches. This is the situation: Indian Territory is the proper field of the Southern Church, while the Dutch Church now supplements our weak position in Oklahoma. It is thought that an united body, with its mutually cheering and sustaining forces, might become the greatest factor in evangelizing these future states. If present conditions continue, we may expect to give over our interests in Oklahoma to Northern and Cumberland Presbyterians, Congregationalists,

and other denominations.

Those who are familiar with the geography and development of the Southwest, see that the greatest opportunity of our Church is in Texas and the two territories above mentioned. Texas alone is an empire, into which our Assembly might pour all of its mission funds and men, and yet this would be just a beginning. If the Louisiana line were a hinge on which the State of Texas might be turned, it would lap over all the gulf states, and its western extremity would reach out into the Atlantic Ocean. New railroads are building all the time, towns spring up in a year, the soil is inexhaustible, new lands are being opened. The Pan Handle alone is as large as an ordinary state. But the most striking feature of the great Southwest is its people. They are not ignorant, nor reprobate, nor the refuse of other sections; but brave, ambitious, intelligent, moral people, who have entered a land of promise to build better homes and to win a larger place for them and theirs. They are like to the true and brainy men, who made the old American colonies, and established our Republic. The future greatness of the South lies in this wonderful section. When irrigation becomes feasible, as it certainly will, West and Northwest Texas will be crowded until prosperous farms, the arid lands of New Mexico and Arizona will be redeemed, and the great highway of continental traffic will lie through this part of our land, making it a center of industry and population. What are Presbyterians going to do for this great future?

What has union with the Reformed Church to do with our duty to this great field? Possibly very much. Two will be better able to stand than one alone. The momentum, which we would naturally expect to be given to this work by the larger united body, is just what is needed in a growing country among earnest and practical people, who put energy and enthusiasm into all that their hands find to do. The minor matters that divide Christians become meaningless in a new country under the pressure of boundless opportunity and imperative duty for evangelistic work.

Our missions do not cover the same ground, but from a claim through Indian Territory and Southern Oklahoma, attracting the same class and kind of people. The union of these forces would inaugurate a more aggressive movement than the two separately could ever hope to press. We should then have an army organized and ready to invade and possess the Pan Handle and Western Texas. Alone the Southern Church has neither the men nor the money for this grand campaign. Union will not merely enlarge the sources of mission revenue, but possibly through the accompanying enthusiasm increase the gifts of money and consecrated men from our own borders.

Are the differences too great for harmonious union? The answer to this question is the province of another writer. But we are constrained to say that where the hearts and sympathies of two churches are one, the laying aside of external divergencies and the overcoming of local or racial prejudices must be well-pleasing to God, as also an edifying spectacle to men. "See how these Christians love and trust each other!" may become the happy turning of hearts and communities to Christ. Certain it is that alone we have not the strength and readiness for this our great mission. United we may avail. Let us then give due consideration to what may be our opportunity.

The Foreign Mission work of the two churches would easily coalesce. In Japan it is already one. To them would be given an interest in Mexico, Cuba and the Congo; while the field of our interests and sympathies would be enlarged to include Southern China and India.

We should expect that those who represent us at Lexington in May will not allow local and personal prejudices or regard for minor divergencies to deny careful consideration to a providential suggestion, which may bring blessing to our Church, and glorious extension of her influence and principles.

Shreveport, La.

Edward Mack.

**"Elect Infants Dying in Infancy."—A Suggestion.**

Rev. C. R. Hemphill, D. D., LL. D.

It seems that the Assembly at Lexington, like several of its immediate predecessors, must needs deal with the question of changing the language of our Confession in regard to elect infants. At least one Presbytery has forwarded an overture on the subject. On the supposition that the Assembly will give the matter consideration I overture to renew a suggestion I made at the Jackson Assembly but withdrew before it was discussed. The suggestion is to leave the Confession unchanged and by a foot-note adopted according to the method provided in our Constitution remove all possible misconstruction of our Church's doctrine concerning the destiny of infants dying in infancy. When in the Jackson Assembly the choice lay between the present ambiguous statement of the Confession and a proposed amendment that would remove the ambiguity. My vote was cast for the amendment. But it was then and still is my conviction that there is a more excellent way.

To me it appears a distinct misfortune that our Confession and Catechisms should have suffered their several revisions by a process of excision and modification of their original phraseology. These documents were framed by a body of men never surpassed, as I believe, by any like assembly in learning and piety. For this and other reasons our Doctrinal standards should have been preserved in their integrity, while necessary changes and additions should have been made by notes or by supplementary articles.

It is in the interest of this idea that I submit an explanatory note concerning Chapter X, Section III of the Confession of Faith, which should take the orderly course prescribed in Chapter VII, Section III of the Form of Government, and which, if adopted, should be hereafter inserted at the foot of the page containing the section of the Confession above cited. This note would read as follows:

"This language is not properly construed as teaching that any persons who die in infancy are not saved.

It is the teaching of the Scriptures that all persons who die in infancy are included in the election of grace, and are regenerated and saved by Christ through the Spirit."

Perhaps I ought to add that I have assumed that this note expresses the real faith of the Church. My present concern is solely with the best method of incorporating the Church's belief in the standards of her faith. The method suggested has of course no novelty, and has commended itself to other Presbyterian communions which have like precious faith with us.

**The Lack of Educational Ideals.**

There appears an article in the April number of the South Atlantic Quarterly, from the pen of Dr. Kilgo, President of Trinity College, Durham, N. C., which seems hardly fair to the South and to those Northern friends who are working with such untiring zeal for the cause of education in the Southern States, and while I doubt not the real meaning which Dr. Kilgo intended to convey, we at the same time differ with Dr. Kilgo on one point. "There are two prominent difficulties," he says, "that obstruct the growth of education in the South. First is lack of Educational conscience and the second is the lack of sound educational doctrines and correct educational ideals."

Are we as a Southern People not judged rather harshly, and with some injustice in Dr. Kilgo's statement, standing as we now do and reviewing the past. From whence came we, and what have we attained?

Is there any section that has ever suffered greater poverty and privation than the South during the Civil war, and the days of re-construction. We have but to go to one of the great financiers of this country and a North Carolinian to find out what privation confronted progress at that time and the strenuous effort which was necessary on the part of many Southerners for their maintenance and meager support, it was not a matter of solving educational problems, but a problem of establishing a means of support for himself and family. True

it is that Education did not receive the attention at that time which it would have received had the conditions and surroundings been different, and while elevated educational ideals are naturally more fully acquired and more easily developed in children whose parents have been able to avail themselves of every educational advantage and the intellectual influences which surround them, the Southern people have labored for a modest livelihood, they have ever retained those conscientious scruples of justice characteristic of their ancestors and that indomitable spirit and determination to achieve, that high Educational and commercial position to which they were entitled. They labored first for a meager subsistence, secondly an humble cottage which they could call home, and as gradually their efforts were crowned with success we find them sharing their limited means with those around them for the cause of education, and for the betterment of the surroundings of the communities in which they lived, and when from 1871 till 1902 we see the enormous sum of \$650,000,000 expended by the South for educational purposes for which \$121,000,000 was for the colored race, it seems to us that the South had educational ideals, and problems to solve which time could alone enable her to work out.

The South may not have attained that position in the intellectual world which will enable her to hold up as an ideal to other sections those methods which are only applicable to the South, and while we may lack to some extent that educational conscience to which Dr. Kilgo refers, we have ever possessed a conscientious desire backed by our hard earned means for a practical education, which through our untiring effort to achieve has enlisted the support of our Northern friends in behalf of the promotion of those ideals which have long been erected in the hearts and minds of many of our foremost Southern educators.

I believe that I voice the sentiments of the Southern people when I say that we appreciate the warm feeling, and untiring effort now being put forth by our Northern friends in this great work and the good results which have already been accomplished along educational lines. We appreciate the great need of a higher standard of morality, and the creation of higher ideals in the hearts and minds of our fellowmen, and that only through a practical education can we hope to attain the goal for which we are striving. To do this and reap the full benefit of our efforts, we cannot hope to at once take a man from the slums of illiteracy and place him upon the pinnacle of intelligence, we must take the vocation from which his subsistence is derived, that on which his time, energy and brain is exerted as a means of interesting and improving his condition, thereby bringing him in touch with better things and creating a desire which will inspire an effort on his part to give to his sons and daughters better advantages than were afforded him, and as our surroundings are improved we are unconsciously made better. Thus our extreme poverty has been a menace to our intellectual achievements and as this yoke of poverty is gradually lifted, in this era of prosperity, we see the New South. The New Man and the New Woman in their freedom and liberty, on which is laid the corner stone of success, bow in homage to that Great God of the Universe whose providential hand is leading us forth from illiteracy to intelligence and from degradation and strife to that sacred shrine of peace, love and unity, so essential to the future welfare and progress of our nation, and the issues for which we have stood and proclaimed a higher education for all people regardless of their creed or color, thereby instilling that thrift, fidelity and constant courage and indomitable spirit of independence which comes by the elevation of mankind by educating and creating within him a tenacious desire for better living and a fuller realization of the lofty heights to which man is capable of aspiring and how fully those aspirations may be realized, when his whole being becomes imbued with that determination to succeed which knows no rebuff, and his moral life lived up to the full standard of his God given privileges.

J. S. K.

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The Editor's Chat With the Reader.

This is rather a Stonewall Jackson number, with its illustration of the Jackson Statue in the Lexington Cemetery, its Stonewall Jackson Memorial, which the Cadet Barracks of the V. M. I., are, and the other references to our Presbyterian Hero. The Virginia Military Institute will always be associated with his name, and it will be well worth the while of the Assembly just to see those boys drill once. Some of the Jackson traditions for promptness and exactness seem to have remained.

Dr. Thornton Whaling contributes a timely sketch of the historic church in which the Assembly meets. Dr. Whaling himself is one of the most successful in the long list of its honored pastors.

Dr. Edward Mack has another timely article on the subject of our union with the Reformed Church, from the viewpoint of missions. Rev. K. M. McIntyre and Rev. C. R. Hemphill, D. D., have valuable suggestions as to the proposed amendment to the Confession. Our friend, J. S. K. has an interesting defence of the Southern people and their educational ideals as against the President of Trinity College. A good deal depends upon the point of view and each side furnishes a part of the truth. The reader will find some excellent matter this week in the Devotional, Missionary, Sunday-school and Westminster Departments.

Erratum — Some of the copies of this number have 1865 instead of 1863, as it should be, in the fourth line of the editorial entitled, "Our Presbyterian Hero"

Church News.

PERSONALS.

Rev. W. M. Morrison of the African Mission may be addressed during his furlough, at Lexington, Va.

Rev. S. M. Smith, D. D., will preach the Baccalaureate for the State Normal at Greensboro, next Sunday.

Rev. Jos. Rennie, D. D., of Norfolk, Va., will preach the Baccalaureate sermon at Peace Institute, Raleigh, N. C., on Sunday, May 24th

Rev. R. P. Kerr D. D. has accepted the call to the Boundary Avenue Church, Baltimore, Northern Assembly.

Rev. R. C. Reed, D. D., will preach the Baccalaureate sermon at King College on May 31, and will make the annual address at Blackshear Presbyterian Institute, Georgia, on June 2.

Changed addresses:

Rev. J. F. Pharr, from Laurens to Cross Hill, S. C.  
 Rev. L. A. Simpson, from Elijay, to Clarksville, Ga.  
 Rev. K. L. McIver, from Columbus, Ga., to Butler, Ga.

MISSOURI.

Home Mission Notes.

The outlook for our Home Mission work in the Ozarks is in many respects more hopeful and promising than ever before. Several recent occurrences give good reason for this opinion and hopefulness. One and perhaps the most important is that the committee has recently secured the services of Rev. O. W. Gauss for the work in the lower Ozark region, in Christian and Taney Counties, notice of which has been already published. Our brother was hindered in his work for several weeks by the serious illness of his son with typhoid fever: nevertheless the whole field had been visited before the sickness began, and he was able to fill his Sabbath appointments once or twice. At last accounts the son was recovering, and Dr. Gauss doubtless has returned to his field and work: as soon as possible his family will remove to Sparta in Christian County, where one of his churches is. He will preach there three times a month and once at Forsyth in Taney County, meanwhile looking after the regions beyond and around as he is able and preaching in the schoolhouses as opportunity offers. Another interesting thing is that we have started a summer school at Forsyth: this school is in charge of Rev. Mr. Forsyth who has been occupying the field for two years, and there were more than thirty pupils the first three weeks. There is also a prospect of establishing a permanent school, a Christian academy and the first of the kind in all that region, either at Forsyth or some other point in Taney County. Of this Dr. Gauss says, "The people are very much interested in the permanent school proposition and are anxious to see the matter set on foot." Mr. F. will also preach at various points in the County.

For the upper Ozark field, Crocker and Montrose, we have gotten for the summer a student of Louisville Seminary, Mr. O. L. Byrns; he will begin work at once, and besides preaching regularly at the two churches named he will act as Sabbath-school Missionary in the regions round about, and will preach in different neighborhoods as the way may be opened, especially on Sabbath afternoon and night. Much good work in the way of spying out the land and organizing Sunday-schools has already been done by Mrs. E. L. Rinehart during the last ten months: and it is the earnest hope of all who know the facts that this good woman will be continued in her work, which has been already so greatly blessed.

Dr. J. Addison Smith, who is the "bishop" of two Counties and supplies regularly four churches, has been greatly encouraged of late: in both Counties new fields are opening up with most encouraging prospects. There is however far more work than any one man can do,—full enough for two, one in each County—but if those near by will all lend a helping hand and do what they can, and if he can get some needed assistance, pecuniary and other, from abroad, much may be accomplished in spite of many difficulties.

G. L. L.

Sunday School Institute of Upper Missouri Presbytery.

The Second Annual Sunday-school Institute was held in connection with the regular spring meeting of Presbytery, April 14, in the Second Church, St. Joseph, Mo. We believe it was a success in every particular. Every church except four was represented, making in all thirty regularly appointed representatives from fourteen churches:

Besides the above there were twenty-one other Sunday-school workers from different schools, but not sent as representatives. The discussions on every subject were enthusiastic and practical. We believe much good will be the result. Presbytery ordered the third Institute to be held next spring. The address in the evening, taking the place of the opening sermon before Presbytery, was delivered by Dr. J. E. McAfee,

of Parkville, Mo. His subject was "The Great Fact, the Challenge and the Sabbath-school." This alone was worth more than the whole cost of the Institute. Dr. McAfee is one of the most original thinkers and speakers I ever listened to. After the address this remark was made by one of the members. "That man thinks in chunks." We are glad to see the interest that is being taken in this work by our churches. The importance of the work is shown by the fact that 50 per cent of the whole number received on profession last year in our Presbytery came from our Sabbath-schools.

Let us begin now to plan for the Institute next spring.

C. P. F.

### ARKANSAS

Presbytery of Arkansas held its spring session at Conway, April 21. Rev. C. P. Browning delivered the opening sermon, Gen. 7:1. R. W. Porter was elected Moderator, and W. H. Morrow, Clerk. Present, nine ministers and eleven elders. Rev. J. A. Creighton and J. W. Cobb of Washburne Presbytery were present as corresponding members.

The Pastoral relationship between Rev. C. P. Browning and Wynne and Augusta churches was dissolved, and calls from Black Rock and Walnut Ridge churches placed in his hands, accepted, and a committee—Latham and Johnson—appointed to install him.

An adjourned meeting was ordered for June 2, at Little Rock, Second Church. The church at Baring Cross was dissolved. The Rev. R. B. Willis, with Rev. Jasper K. Smith, alternate, was chosen Commissioner to the Assembly—E. R. Long, with R. W. Porter alternate, also chosen.

The church building at Powhatan was sold and the proceeds under certain conditions donated to Brinkley church. Permission was granted Rev. J. A. Creighton to labor within our bounds.

Reports from the churches (unusually full) showed our Presbytery in a fairly prosperous condition, the decay of the "Family Altar" and Sabbath observance being the dark spots.

The Assembly was overtured to appoint a committee to take up the question of the Sabbath with our National Government and the great railway corporations.

Searcy was chosen as the next place of meeting. J. E. Latham and S. G. Miller were appointed to preach on "The Sabbath" and J. A. Creighton on the "Family Altar" at next meeting of Presbytery.

J. E. Latham, S. G.

### GEORGIA.

**KIRKWOOD.**—On Sunday morning, April 26, Mr. Norwood Robson, and Mr. Fred K. Aram, having been previously elected, were ordained and installed ruling elder and deacon, respectively, in this church of which Dr. W. G. Woodbridge is pastor.

**MOULTRIE.**—On May 6th, there was a deplorable accident in which Col. Matt. J. Pearsall and Dr. Frank Daniel were killed. They were riding on a motor car, which, in the darkness and rain, collided with a log train. Col. Pearsall is a brother of Secretary Pearsall in Gov. Aycock's office at Raleigh, N. C., and had many relatives in North Carolina. Funeral services were held at the Presbyterian Church here, and the remains were carried to Morganton, N. C., for burial. In commenting on the sad affair, the Moultrie News writes thus of him:

Since his death Thursday morning, the city has seemed stunned. Few realized how intimately his personality was interwoven into all the activities of our people. His soul was many-sided; and his nature, infinite in its variety, affiliated with every mood and class. There was no class of our population that did not claim him as its own; and when the astute counsellor and the fastidious critic lay dying there were scores who wept because they were powerless to help him. The historian of William the Silent in describing his virtues completes his climax by saying that "when he died the little children wept in the streets;" and the most touching thing seen at Matt Pearsall's funeral was the tears of the children whose companion this childless man loved to be in life. We doubt not that while like shadows we enter again into our pursuit of shadows, his soul, 'neath some summer sunlit sky, finds perfect peace.

### FOREIGN.

#### Committee Notes.

The executive committee of Foreign Missions met in regular session in the Mission Rooms on Tuesday, May 12th.

Rev. W. H. Hudson of Mid-China Mission, was present and gave a most interesting account of the work at Kashing station, of which he is a member. In 1895 Mr. Hudson and Dr. Venable opened the work at Kashing spending their first winter in a three room mud hovel with a dirt floor and no fire place except under the oven where they cooked.

There are now at Kashing three comfortable dwellings for the three missionary families residing there, a hospital plant with four buildings, and accommodations for about forty in-patients, the female department of which is under the care of Miss Venie J. Lee, M. D., formerly of the Peabody Hall, the funds for which were provided by the Independent Presbyterian Church of Savannah. This Church has given Mr. Hudson during his visit home additional funds for an addition to this building of a second story. In 1896 the first convert was baptized. There is now an organized church of forty members. One native minister is at work who has been trained by the members of the station, and two others now in process of training will soon be ready to work. Dr. Venable has two medical students who are now assisting in the hospital work. Kashing is now an ideally equipped station with all of the different branches of work represented, evangelistic, educational and medical. Some of the members of the church are of the well to do middle class of people, and the outlook for the future is most promising.

A letter was read from Rev. H. S. Allyn of the Southern Brazil Mission announcing the death of Rev. Chas. R. Morton of Yellow Fever and detailing the very sad circumstances under which the death occurred. It seems that it was caused by his being removed by the health authorities to the pest house after he had seemed to be on the road to recovery, but before he had the strength to endure the exertion necessary for the transfer.

A letter of sympathy was ordered to be written to Rev. J. G. Hall, of the Cuban Mission, who is now at his home in Chester, S. C., in feeble health.

It was announced that Dr. J. R. Wilkinson, of the China Mission, was expected at his home in Greenville, S. C., on the 10th, and that Rev. W. M. Morrison of the African Mission was expected to arrive at his home in Lexington, Va., during the latter part of this month. Both of these brethren were requested to meet with the Executive Committee at its next regular meeting.

At his own request Rev. H. F. Williams was relieved of the Chairmanship of the Forward Movement Committee in order that his whole time might be given to the publication department and the development of our leaflet literature, as is made necessary by the constantly increasing work in these departments. Hereafter all correspondence connected with the Forward Movement should be sent to the Secretary.

Rev. Angus McDonald, D. D., who has been the Chairman of the Executive Committee for the past five years, in view of his removal from Nashville, offered his resignation as Chairman and member of the committee.

The Secretary was instructed to write Dr. McDonald a letter expressing the appreciation which the Committee felt of his faithful and efficient services as Chairman.

Very interesting letters were read from Messrs. Hawkins, Phipps, Sheppard and DeYampert, and Misses Thomas and Brown giving most encouraging accounts of the continued prosperity of the work of that mission.

A letter from Rev. W. C. Porter of the Northern Brazil Mission states that all the seats in the church at Natal had been taken, and that it had been found necessary to supply additional seats to accommodate the congregation.

Mr. J. G. See, of Union Theological Seminary, was appointed as a missionary to Southern Brazil and expects to go out during the summer to supply the place made vacant by the death of Rev. C. R. Morton.

Dr. H. S. Hedges, of Charlottesville, Va., was appointed as a medical missionary to Korea.

Letters were read from Rev. A. Sydenstricker of the Chinkiang, China, station, setting forth the urgent need of developing the school work at that point.

After the transaction of the usual routine business the committee adjourned. S. H. Chester, Secretary.

NORTH CAROLINA.

Two Graduates Recitals at Red Springs Seminary.

During the month of April, graduating recitals were given by Misses. Rosalie Williams and Clara Devane, of Red Springs, these young ladies having spent six years each under Mrs. Vardell's teaching, and having finished the prescribed course in piano, harmony, music, history and theory.

The two programs were quite heavy, and unusually well rendered for young girls of sixteen and eighteen years.

The following program of Miss Williams was given on April 3, 1903, in which she was assisted by Mrs. Edwin Holt Williamson, of Fayetteville:

PROGRAM.

- Schumann... Novelette.
- Beethoven... Sousata op. 27, 1st Movement.
- Kullak... Octavo Etude
- Miss Williams.
- Stebbins... When Love is gone.
- Shepherd... Only a Pair of Blue Eyes.
- Dudley Buck... Where the Lindens Bloom
- Mrs. Williamson.
- Chopin... 1st Concerto, op. 11.
- Allegro—Romance—Rondo.
- Miss Williams.
- (2nd Piano, Miss Lytch.)
- Woodman... The Seed's Song.
- Franz... Born of a Pain Undying.
- Alice Adelaide Needleam... Hoz Making.
- Mrs. Williamson.
- Chopin... Prelude in D Flat
- Bach... Gigue from 3rd Parteta.
- Leszh... Rhapsodie Houghroise No. 6.
- Mrs. Williams.

The rendition of this brilliant progra mby a young girl of sixteen proved the presence of decided musical gift. Miss Williams is possessed of the true musical temperament, and that added to the careful training in technique and interpretation received by Mrs. Vardell, has made her already an exceptionally good young pianist. All her numbers were greatly enjoyed, but those which left a decided impression of her ability were the Sonata movement, her playing of which showed artistic feeling and delicacy, the Chopin Prelude, played with breadth and finish, and the really brilliant action work in the Kullak Concert Etude and the 6th Rhapsodie.

The Concerto was most enjoyable and there was an excellent display throughout, of good pleasing, singing tone and well finished arpeggie work.

She was assisted in this number by Miss Ellen Lytch, who is a sympathetic, safe accompanist.

Mrs. Williamson's songs were highly enjoyed. Her voice, always loved by the Seminary girls, was never heard to better advantage, the acoustic properties of the auditorium having been rendered perfect by the recent changes in the structure of the stage.

An abundance of beautiful roses and carnations, generous applause and recalls testified to the popularity of the singer and player.

On April 24th, came Miss DeVane's recital, in which she was assisted by Misses. Sara Mullins and Alice Boyden, two among the best of the voice pupils of the Seminary.

Miss DeVane has rather a powerful touch, and played the in command of herself in the outset. The Nocturne was smoothly done, and the Beethoven Variations one of her best numbers. They are of the distinct type of variation, the theme being closely followed in each form, and present grave difficulties to the student in points of technique and momerization.

Miss DeVane did her best work in the last group, playing the Polonaise quite artistically and leaving an impression of strength and breadth with the MacDowell number and the 8th Rhapsodie at the close. Both Miss Williams and herself, in turn, bore off such masses of flowers that it required half a dozen ushers to handle them.

These two young ladies, beside carrying off musical diplomas this year, are full graduates of the Literary Department, receiving simultaneously their diplomas from both departments. This grade of scholarship entitles them to the degree of Bachelor of Music.

Their work has reflected great credit upon the school, and upon their able teacher, Mrs. Vadell.

Miss Alice Boyden supplied both voice numbers, Miss Sara Mullins having become ill at the last moment. She won hearty applause by her contralto songs.

Special Rates to Davidson Commencement.

For the Davidson Commencement, which begins May 24th, and closes with commencement day, May 27th, special excursion rates have been granted from all points in North Carolina and South Carolina, including Norfolk, Suffolk and Danville, Va. These rates are granted over the Atlantic Coast Line, the Seaboard Air Line, the Southern Railway, and all their branches. Such tickets will be on sale each day from May 22 to May 27th instant, and will be good returning on any date from May 22nd to May 29th. The rates are very low, as will be seen from the following

taken as examples: Raleigh, \$6.05; Greensboro, \$3.75; Maxton, \$5.40; Columbia, \$4.85; Spartanburg, \$3.75. With these commencement rates and a most attractive program, it is hoped that there will be an unprecedented attendance on the commencement exercises.

ASHEVILLE—The Normal and Collegiate Institute will close the most prosperous year of its history, June 9th. Three hundred and twenty-three have been enrolled in all departments; the graduating class from the Normal Department numbering twenty-four, and as many more will graduate from the Commercial, Dress-making and Millinery Departments. A beautiful school chapel, erected through the beneficence of the Rev. D. Stuart Dodge, D. D., of New York, as a memorial to his late wife, will be dedicated in connection with the closing exercises.

The campus, which constitutes the most beautiful suburb in the city of Asheville, has been very greatly improved and rendered still more attractive.

The Institute never had a more efficient and enthusiastic corps of teachers, and the outlook for the year 1903-04 is in the highest degree encouraging.

CHARLOTTE—Mecklenburg Presbytery met in the First Presbyterian Church on May 12, 1903. There were present six ministers and three elders. The Rev. J. A. McMurray acted as moderator.

A call from Sharon Church was read and placed in the hands of Rev. W. H. Davis. In order to the acceptance of this call he requested that the pastoral relation between himself and Providence Church be dissolved. The request was granted and he will take charge of Sharon on June 1st.

The Presbytery decided to hold an adjourned meeting in Charlotte First Church on May 21st at 10 a. m.

The following appointments were made for summer supplies:

- Morven—G. H. Atkinson, one Sabbath.
  - Lilesville—J. R. Howerton, D. D., one Sabbath and Communion.
  - Polkton—P. H. Gwinn, one Sabbath and Communion.
  - Marshville—J. J. Harrell, one Sabbath.
  - Beulah—G. W. Belk, one Sabbath.
  - Salem—W. H. Davis, Sabbath.
  - Beulah (S)—J. A. McMurray, one Sabbath and Communion.
  - W. C. Hagan and J. H. Dixon each one Sabbath.
  - Mallard Creek—W. O. Sample, one Sabbath and Communion.
  - Hopewell—H. W. Hoon, one Sabbath, J. M. Grier one Sabbath and Communion.
  - Banks—G. L. Cook and J. R. McAlpine, each one Sabbath.
  - Bethlehem—J. A. Dorritee, one Sabbath.
  - New London—G. H. Atkinson, one Sabbath.
- T. J. ALLISON, S. C.

SALISBURY—Last evening, May 10th, we closed a very precious meeting in the Salisbury Presbyterian Church, that resulted in the hopeful conversion of more than fifty persons, most of them the young people of the church for whom we have been laboring and praying for a long time. Most of them will become members of our church, and a number also will connect themselves with the other evangelical churches of the city. Rev. Tom Black, our Synodical Evangelist preached with great power and acceptance for eight consecutive days, and we realize more than ever what a blessing our Synod has in the services of such a laborer in the field. Our people made a suitable contribution to Synodical Home Mission as a recognition of that great work. Mr. Black went to hold a meeting in Madison this week.

Yours fraternally,  
J. RUMPLE.

SOUTH CAROLINA.

ENOREE PRESBYTERY.—Enoree Presbytery held its spring sessions at Fairview church, Greenville county, S. C., April 16-19.

Officers.—Hon. T. J. Moore, elder of Centre Point church, moderator, and Prof. J. W. Reid, elder of Nazareth church, temporary clerk.

Licentiate J. Fairman Preston was ordained an evangelist for the foreign service, and goes soon to the Korea mission.

Received.—Rev. J. F. Pharr, from Concord Presbytery, and calls to the pastorate of Rocky Springs and Todd Memorial churches were placed in his hands.

Call.—Rev. B. P. Reid accepted a call from Mt. Calvary church, and a commission was appointed to install him.

Rev. T. B. Craig resigned the pastoral care of Dorrah and New Harmony churches that he might accept an invitation to give his whole time to Fountain Inn church.

Latin Thesis.—Presbytery declined to adopt the proposed amendment touching a thesis in Latin.

Overtures.—Presbytery overtured the Assembly to take steps to amend the Constitution, Paragraph 87, by changing "shall" to "may," so as to leave it optional with the large Presbyteries whether they shall send a double delegation

o the Assembly. Presbytery also adopted the following:

The Presbytery of Enoree respectfully overture the General Assembly in session at Lexington, Va., 1903, to add to the permanent committees of the body on the Bible cause.

The object of this proposition is, through the annual reports of the committee, to secure for the Assembly more complete, accurate, and up-to-date information concerning the condition and progress of this great department of our evangelistic work, which the Assembly endorses and urges all our churches systematically and liberally to support.

The reasons upon which this overture is based, are:

1. The Assembly often lacks sufficient information about their work for intelligent and practical action in regard to it. Even if one of the corresponding secretaries of the American Bible Society addresses the body and furnishes the report of that Society, there is still wanting information concerning our own special relations to the work.

2. As nearly all the Synods, and many of the Presbyteries, already have such permanent committees, this will be but to complete the system throughout our Church organization and render it more efficient.

3. The cause is worthy of it. The great work of circulating God's Word among the people, underlies our whole enterprise of Christian avengalization, is of vast and rapidly increasing importance in both our home and foreign fields, and therefore should be adequately brought before the supreme Court of the Church at its annual sessions.

Since the provision asked for will not involve the appointment of another secretary, or additional expense, we earnestly pray that the Assembly will duly consider and comply with this overture.

Chairmen of Committees.—Rev. Robert Adams, Home Missions; Rev. Thornwell Jacobs, of Sabbath Schools; and Rev. W. L. Boggs, of Colored Evangelization, the committees otherwise remaining the same as before.

Ferguson-Williams College.—Presbytery assumed its share of the \$1,000 debt on the Ferguson-Williams College due by the Synod of South Carolina, and directed its committee to apportion the amount among its churches.

Cowpens.—Steps were taken looking to the organization of a new church at Cowpens, if the way be clear.

T. H. Lak, S. C.

#### CHARLESTON, SOUTH CAROLINA.

The Ninety-Fourth Anniversary of the Organization of the Second Presbyterian Church Fittingly Observed Yesterday—The Rev. Mr. Fraser's Tribute to Dr. Brackett.

The service in the Second Presbyterian Church yesterday morning was unusually impressive in character, being the occasion of the ninety-fourth anniversary of the organization of the church. A beautiful tablet was unveiled to the memory of the late pastor, the Rev. G. R. Brackett, D. D. The Rev. J. Keir G. Fraser, pastor of the church, preached the sermon, choosing as his text the article from the cred: "I believe in the communion of the saints," and also the 1st verse of the 11th chapter of Hebrews: "We are encompassed about by a great cloud of witnesses." The sermon, which was listened to by a large congregation, was meant to answer the questions: (1) The extent of the relation sustained between the spirits in Heaven and their friends on earth, and (2) the effect which this sublime truth should have on the living.

The tablet reads:

In loving remembrance  
of

Gilbert Robbins Brackett

For more than thirty years

the faithful and beloved Pastor  
of this Church.

Born in Newton, Mass., July 9, 1833.

Installed Pastor of this Church  
June 16, 1872.

Died in this City November 30, 1902.

He fought a good fight,

He finished his course,

He kept the faith.

Made perfect through suffering.

News and Courier.

EASLEY—We have very greatly enjoyed a full meeting of South Carolina Presbytery at Easley, and they abundantly assured us that they enjoyed their stay among us. The call for the services of Rev. J. T. Wade was received by him and an order was made for his installation April 19th.

Of those appointed on the commission, Rev. S. J. Cartledge and Rev. John G. Law were present. Brother Cartledge preached an excellent sermon and Dr. Law followed with a brief account and effective charge to the pastor and people. These exercises were followed by communion. In the afternoon a number of friends joined the brethren at the home of the pastor and baptized his little infant girl, which was to us a very sweet service.

J. T. W.

PEE DEE Presbytery met in Conway, S. C., April 28, at the request of Rev. C. E. Robertson, the moderator. Rev. J. G. Richards preached the opening sermon. Present, thirteen ministers and seventeen elders. Officers, Rev. H. C. DuBose, D. D., Moderator and Gen. W. E. James temporary clerk.

Received—Rev. H. M. Dixon, from Mecklenburg Presbytery and Rev. Bunyan McLeod, Ph. D., from Charleston Presbytery.

Calls were accepted by Rev. H. M. Dixon, from the Church of Red Bluff, Clio and Carolina, and commission was appointed to meet at McColl and install him pastor of these churches on the 2nd Sabbath in May. A Call from the Bennettsville church was accepted by Rev. Bunyan McLeod, Ph. D., and a commission was appointed to install him on the 4th Sunday in May. Calls from the Hartsville and Society Hill Churches were accepted by Licentiate J. P. Marion and a commission was appointed to ordain and install him at Society Hill on the 2nd Sunday in June, and to install him at Hartsville on the evening of the same day.

Four overtures were sent to the Assembly.

1. To refer to the Presbytery the question of increasing the salaries of ministers receiving less than \$900 a year.

2. To forbid the Committee of Publication to teach Easter and ritualism in the Sunday School literature.

3. To give the Executive Committee of Education the oversight of all Presbyterian students in colleges and universities.

4. To appoint a committee on the Bible cause.

Hon. W. F. Stevenson and Rev. A. H. McArn were elected trustees of Davidson College.

Rev. J. P. Marion, Jr., was elected trustee of the Presbyterian College of South Carolina.

Rev. Melton Clark, of Florence and Major J. D. McLucas, of Marion, were elected commissioners to the Assembly. Alternates: Rev. F. A. Drennan, of Claussen and D. S. Matheson, of Cheraw. A proposition from Florence in regard to establishing a Presbyterian High School in the town was accepted by Presbytery and eight trustees of the school were appointed. There is not a vacant church in the Presbytery.

After one of the most delightful meetings in its history Presbytery adjourned to meet in McColl next fall.

A. H. McARN, S. C.

ANDERSON—Rev. T. W. Sloan, of the First Church, Greenville, has just closed a series of sermons in the Central Presbyterian Church, of Anderson, S. C. Brother Sloan is a preacher of rare ability and the sermons all produced a profound effect upon the hearts and lives of the multitudes who heard him. I have never witnessed such a steady unabating attendance. Notwithstanding many attractions in other parts of the city the church was packed every night with eager listeners. On the Lord's Day Brother Sloan had to return to his flock, but by the enterprise of one of our deacons he was brought through the country from Greenville to Anderson by carriages, a distance of thirty miles, to meet a congregation of some 800 people who had gathered in the First Baptist Church to hear him preach that night. While much that he said appealed to the unconverted, yet this was a revival of God's people, those already converted. He did not upraid but he rather made one feel his imperfections by throwing the light of Gods Word into our hearts. He comforted the mourners and gave aspirations to the disconsolate and made all who heard him desire to be better and do better.

My brother pastors were very cordial with their help and presence. Rev. S. J. Cartledge assisted in the music. We wish to especially record our thanks to the brethren of the First Baptist Church who turned over their large and comfortable church to us when the crowds outgrew ours on the Sabbath.

H. R. M.

Anderson, S. C., May 1, 1903.

SOUTH CAROLINA PRESBYTERY—South Carolina Presbytery convened at Easley, S. C., April 15, and was opened with a sermon by Rev. W. H. Hudson by request of the moderator, after which the Presbytery was constituted with prayer by the Moderator, Rev. J. L. McLin. There were seventeen ministers and thirty-five ruling elders present. Ruling Elder W. A. Templeton was elected moderator and Rev. F. H. Wardlaw was elected assistant clerk.

Pastoral relations were formed between Rev. J. T. Wade and the Easley Church, also between Rev. J. C. Shive and Westminster Church.

Pastoral relations with Rev. W. J. Wyly and the Hodges Church was dissolved. There are many important vacancies in the Presbytery at present, viz: Pendleton and Fort Hill; Upper Long Cane and Little Mountain; Hodges, Ninety-Six and Coronaca; Liberty and Central; and Lebanon, Betha and Hopewell. Rev. R. L. Grier was dismissed to Albemarle Presbytery. Revs. R. L. Rogers and W. J. Wyly and Ruling Elder W. E. Perham were elected trustees of the Presbyterian College of South Carolina.

Rev. Hugh R. Murchison was elected a trustee of Davidson College, Rev. W. S. Hamiter was elected chairman of

the Permanent Committee on Local Home Missions.

Revs. J. L. McLin and R. L. Rogers, with Revs. Hugh R. Murchison and R. G. McLees as alternates, and Ruling Elders J. P. Smith and R. A. Thompson, with F. L. Sitton and W. M. Hagood as alternates, were elected commissioners to the General Assembly. Rev. H. C. Fennell delivered a very able address on the "Sabbath."

Helpful conferences were on the "Ministerial Relief," Cause and Foreign Missions.

Revs. S. J. Cartledge and J. G. Law and Mr. J. P. Smith were appointed a commission to remain over and install Rev. J. T. Wade as pastor of Easley Church.

Presbytery agreed to assume its proportion of Synods debt for Ferguson-Williams College.

Liberty is the next place of meeting.

Easley is a growing town and the Presbytery received a most hospitable welcome within her borders.

The list of commissioners, with their addresses, follows: Revs. Jas. L. McLin, Anderson, S. C.; R. L. Rogers, Walhalla, S. C. Alternates: Revs. Hugh R. Murchison, Anderson, S. C.; R. G. McLin, Greenwood, S. C.

Elders—J. P. Smith, Liberty, S. C.; R. A. Thompson, Walhalla, S. C. Alternates: F. L. Sitton, Townville, S. C.; W. M. Hagood, Easley, S. C.

HUGH R. MURCHISON, Stated Clerk.

#### Report on Foreign Mission Adopted by Harmony Presbytery, April 9th, 1903.

Your committee reports that since our last meeting the cause of Foreign Missions has sustained a great loss by the death of that faithful man of God, the Rev. D. C. Rankin, D. D. This beloved brother was licensed by Harmony Presbytery in 1874, and for some years was the faithful pastor of several important churches, but the last thirteen years of his life were devoted to our Foreign Mission work, in which he served as treasurer, assistant secretary, and editor of the Missionary. From his boyhood he longed to be a missionary to the heathen, but feeble health prevented this. Last summer he left home to visit our foreign fields, and wherever he went he encouraged our missionaries and preached through interpreters, accomplishing great good. In China he was attacked with cholera. Barely escaping with his life he went to Korea, where in his weakened condition, he was stricken with pneumonia, and on the 27th of December he was called to his heavenly home; and two days after his body was laid to rest in that far off heathen land. This was a mysterious providence, but we believe that God will overrule it for the advancement of his cause. The Lord has been prospering his work in our various fields. In our churches in Africa 133 have recently been received on profession of faith, and been baptized.

Encouraging reports come from Cuba, from Japan and indeed from our missions generally. But the universal cry from them is: "Send us more laborers." The following appeal comes to us from a committee of Mid China. "We need help. We are praying that God will lead many of you to read this appeal. May the distance between us, not cause our cry to be faint upon your ears. We are in the midst of men and women, who are on their way to eternal death. We are unable by reason of their multitude to meet the demands made upon us, to teach them the gospel. Every one who knows anything about China, understands that today is her opportunity. The people are asking for knowledge, scarcely knowing what they wish. Thousands are ready and willing to receive the truth. We call upon you for immediate assistance because our need is pressing."

The following additional appeal comes to us from the North Kiangsu Mission:

"After carefully considering the present pressing needs of the whole field, and what we might reasonably expect from the church, we unanimously determined to appeal for seven new men; six of them evangelists and one a doctor. As a mission we unanimously agreed to unite in prayer every day at noon, that the seven men called for will be sent out by the home church during the coming mission year. Now these seven men are far from being all we need, but they are what we feel we must have, and must have now and what we believe the church can send us, for we agreed to ask for what we would expect, as an answer to our prayers. The North Kiangsu field is peculiarly our own. We beg you to consider this. The whole province has been almost exclusively left to our Southern Presbyterian Church. We are virtually the only ones to carry the gospel story; and we believe that Christ alone can save these multitudes from eternal woe.

We wish our whole church could realize what vast multitudes of people are on these broad plans. They are teeming with life. There are millions and millions in this district left to us. The thought of their numbers is oppressive. Since the trouble of 1900, the prospects for the future are brighter than ever. Brethren, we are not discouraged, but we must say that our forces are wholly inadequate. Here is a call, brethren. We appeal for help. Who will answer? Who will come? And who will send these, who at the command of our Master, present themselves to preach Him, and His unsearchable riches among the Gentiles?"

## ALABAMA.

**MONTGOMERY.**—The folder of the Central Presbyterian Church of Montgomery, gives the names of thirty-six new members received since the beginning of the new year.

The Pastors of all the churches in the City, the Elders and Deacons of the Central Church together with their wives were entertained by Mr. and Mrs. Neal L. Anderson at the home on Washington Street on April 19th. This was the first time in the history of the Ministerial Union in Montgomery that the Pastors of the city and their wives, have met for a social evening.

The Young Women's Guild has presented the Church with a handsome carpet for the Sabbath School Room.

The work of the school has been greatly increased in efficiency by the Weekly Teachers' Meeting, the attendance averaging from fifteen to twenty-five. A program of the meeting is printed in advance for the following month.

**Highland Park**—A Presbyterian Church at Highland Park was organized on May 10th by a commission of the East Alabama Presbytery with twenty-one members, eight from the First Presbyterian Church, nine from the Central Church, three by letter from other churches and one on profession.

The congregation elected the following elders and deacons, all but one of whom had been ordained and served in other churches, Elders, O. E. Ament, M. L. Ray, Deacons, W. F. Thetford, Jr., Luther G. Ray.

## INDIAN TERRITORY.

**DURANT PRESBYTERY.**—According to order of the Synod of Texas the Presbytery of Durant was convened at Durant, I. T., May 2, 1903, by Rev. E. Brantley and was duly organized with six ministers and twenty churches possessing a total membership of three hundred and eighty-five.

Rev. R. E. Telford of Caddo, was elected Moderator. Rev. R. F. Kirkpatrick, of Wafanucka, stated clerk, and Rev. R. P. Walker, of Hugo, temporary clerk.

Rev. H. S. Davidson was examined and received from Dallas Presbytery.

Licentiate W. S. Lacy was examined for ordination, and after highly satisfactory examinations he was ordained as an extraordinary case (being deficient in Hebrew) to the full work of the ministry as an evangelist. His field consists of Cameron, Poteau, Spiro and Shady Point.

Presbytery voted unanimously for the proposed change of the Book of Church Order abolishing the Latin Thesis.

Commissioners to the Assembly: Rev. W. P. Dickey, Durant, I. T., and Prof. W. B. Morrison of Durant, I. T., alternates: Rev. Jno. A. Williams, Ada, I. T., and Elder Joe Newberry, Sterret, I. T.

Rev. W. P. Dickey was appointed to preach a sermon before Presbytery next fall on Religion in the family.

Fall meeting: Ada, I. T.; Time, September 25th, at 8 p. m.

This new Presbytery comprises all the distinctively white churches in the Territory and Oklahoma, and begins its work under the most favorable auspices. It is composed largely of live, energetic young men, and it enters upon its career determined to push the work in this rapidly growing country.

R. F. Kirkpatrick, S. C.

## COMMISSIONERS TO GENERAL ASSEMBLY.

### Synod of Alabama.

North Alabama: Rev. K. A. Campbell, Rev. R. M. DuBose; W. G. Montgomery, W. H. Denson.

East Alabama: G. W. Patterson, D. D., Montgomery, Ala.; A. J. Stewart, Alexander City, Ala.

Tuscaloosa: Rev. John Van Lear, Tuscaloosa, Ala.; J. Foote Hooper, Selma, Ala.

Mobile: D. A. Planck, D. D., Mobile, Ala.; Dr. E. G. Wheeler, Mobile, Ala.

Central Alabama: Rev. G. W. Covington, Havana, Ala.; John Ford, Selma, Ala.

### Synod of Arkansas.

Pine Bluff: Rev. J. L. Caldwell, D. D., Pine Bluff, Ark.; J. W. Crawford.

Washbourne: Rev. J. A. Creighton, Des Arc, Ark.; L. B. McClure, Russellville, Ark.

Quachita: Rev. C. C. Williams, Hope, Ark.; Judge S. C. Harley, Gurdon, Ark.

Arkansas: R. B. Willis, D. D.; Searcy, Ark.; E. R. Long, Batesville, Ark.

## Synod of Florida.

Florida: Rev. Lynn R. Walker, Pensacola, Fla.; William Ficher, Pensacola, Fla.  
 Suwanee: Rev. L. R. Lynn, Smitherville, Fla.; M. C. Marion.  
 St. John: Rev. W. B. Y. Wilkie, Dunedin, Fla.; J. M. McClung, Dunedin, Fla.

## Synod of Georgia.

Athens: Rev. H. F. Hoyt, Harmony Grove, Ga.; J. McC. Bryan, Philomath, Ga.  
 Augusta: J. T. Plunkett, D. D., Augusta, Ga.; R. C. Wyly, Sparta, Ga.  
 Atlanta: T. H. Rice, D. D., Atlanta, Ga.; Col. W. M. Boyd, Hogansville, Ga.; G. W. Bull, Ph. D., Atlanta, Ga.; S. M. Inman, Atlanta, Ga.  
 Savannah: Rev. W. P. McCorkle, Savannah, Ga.; L. J. Wright, Brunswick, Ga.  
 Macon: Rev. W. H. Frazier, Macon, Ga.; C. P. Hanrell, Thomasville, Ga.  
 Cherokee: J. H. Patton, D. D., Marietta, Ga.; G. H. Miller, Rome, Ga.

## Synod of Kentucky.

Paducah: Thos. Cummings, D. D., J. M. Waggoner.  
 Transylvania: A. S. Moffitt, D. D., Lebanon, Ky.; M. F. Arbuckle, Kirksville, Ky.  
 West Lexington: Edwin Muller, D. D., Louisville, Ky.; W. A. Moore, Walnut Hill Ky.  
 Louisville: Rev. W. H. Miley, Louisville, Ky.; Dr. T. E. Converse, Louisville, Ky.; Wm. Wilson, Shelbyville, Ky.; J. A. Quarles, Esq., Louisville, Ky.  
 Muhlenburg: Wm. Irvine, D. D., Bowling Green, Ky.; Judge E. DuBose, Bowling Green, Ky.  
 Ebenezer: Rev. H. R. Laird, Millersburg, Ky.; H. M. Taylor, Carlisle, Ky.

## Synod of Louisiana.

Louisiana: Rev. D. C. Byers, Norwood, La.; D. W. Piper, Clinton, La.  
 New Orleans: Rev. John M. Williams, Covington, La.; S. D. Moody, New Orleans, La.  
 Red River: Rev. W. A. Zeigler, Plain Dealing, La.; Col. Jno. S. Young, Shreveport, La.

## Synod of Mississippi.

Mississippi: Rev. W. H. Perkins, Magnolia, Miss.; Jonathan McCaleb, Pine Ridge, Miss.  
 Central Mississippi: Rev. F. L. McCue, Jackson, Miss.; W. A. Alexander, D. D., Clarksville, Tenn.; J. R. Dobyns, Jackson, Miss.; S. P. Armstrong, Vaiden, Miss.  
 Meridian: Rev. John M. Rhea, Meridian, Miss.; A. W. Markburn, Meridian, Miss.  
 N. Mississippi: Rev. W. L. Milne, H. W. Byers.  
 Tombeckee: D. H. Ogden, Columbus, Miss.; S. L. Wilson, Van Fleet, Miss.  
 Chickasaw: Rev. R. H. Sydenstricker, Corinth, Miss.; Capt. W. A. Boyd, Ripley, Miss.  
 Ethel: Rev. E. W. Benjamin, Vicksburg, Miss.; R. C. Jones, Heidelberg, Miss.

## Synod of Missouri.

St. Louis: Rev. L. M. Watson, Howell, Mo.; Dr. W. M. McPheeters, St. Louis, Mo.  
 Missouri: W. H. Marquess, D. D., Louisville, Ky.; J. C. Crawley, Keytesville, Mo.  
 Palmyra: T. T. Trimble, La Belle, Mo.; W. S. McClintic, Monroe City, Mo.  
 Upper Missouri: Rev. L. E. McNair, St. Joseph, Mo.; J. M. Love, Kansas City, Mo.  
 Lafayette: Rev. W. L. Hickman, Independence, Mo.; C. H. Vandiner, Higginsville, Mo.  
 Potosi: Rev. J. Leslie Alsworth, Cape Girardeau, Mo.; L. H. Morton, St. Genevieve, Mo.

## Synod of North Carolina.

Concord: Rev. J. A. Scott, Statesville, N. C.; O. D. Davis; J. M. Wharey, D. D., Mooresville, N. C.; G. A. Reid.  
 Asheville: Rev. F. D. Hunt, Waynesville, N. C.; B. S. Boswell, Bredford, N. C.  
 Orange: Rev. C. E. Hodgkin, Greensboro, N. C.; W. C. Rankin.  
 Wilmington: A. D. McClure, D. D., Wilmington, N. C.; C. S. Carr, Kenansville, N. C.  
 Fayetteville: Rev. K. M. McIntire, Carl, N. C.; Rev. C. F. Rankin, Red Springs, N. C.; John Blue, Aberdeen, N. C.; Hon. D. E. McIver, Sanford, N. C.  
 Albemarle: W. D. Morton, Rocky Mount, N. C.; N. B. Daniel, Satterwhite, N. C.

King's Mountain: Rev. R. C. Morrison, Wildermere, N. C.; W. M. Allison, Henrietta, N. C.  
 Mecklenburg: Rev. J. W. Moore, Taylorsville, N. C.; J. R. Bridges, Charlotte, N. C.; William Anderson, Charlotte, N. C.; J. C. McLaughlin, Wadesboro, N. C.

## Synod of South Carolina.

Pee Dee: Lev. Melton Clark, Major J. D. Lucas.  
 Harmony: Rev. J. C. Bailey, Scarboro, S. C.; J. E. McCutchen.  
 Charleston: Rev. H. M. Parker, James Island, S. C.; Mortimer Glover, Orangeburg, S. C.  
 Bethel: W. T. Hall, D. D., Columbia, S. C.; Rev. J. R. Hall, McConnellsville, S. C.; R. E. Wylie, Lancaster, S. C.; J. A. Maxwell, Blacksburg, S. C.  
 South Carolina: Rev. J. L. McLin, Anderson, S. C.; Rev. R. L. Rogers, Walhalla, S. C.; J. T. Smith, Liberty, S. C.; R. A. Thompson, Walhalla, S. C.  
 Enoree: W. H. Hudson, Greenville, S. C.; A. G. Wardlaw, Union, S. C.; Dr. H. B. Stewart, Fountain Inn, S. C.; J. E. Colton, Union, S. C.

## Synod of Tennessee.

Columbia: Rev. S. M. Kennedy, Pulaski, Tenn.; Hon. A. A. Lipscomb, Columbia, Tenn.  
 Western District: Rev. C. S. Sholl, Brownsville, Tenn.; L. K. Gillespie, Humbolt, Tenn.  
 Nashville: Rev. M. W. Millard, Bethesda, Tenn.; R. A. Webb, D. D., Clarksville, Tenn.; C. S. Ivie, Shelbyville, Tenn.; J. D. Blanton, Nashville, Tenn.  
 Memphis: Rev. W. W. Akers, Memphis, Tenn.; James R. Hall, Mt. Carmel, Tenn.  
 Knoxville: Rev. R. L. Benn, Cleveland, Tenn.; J. A. Caldwell, Chattanooga, Tenn.  
 Holston: J. A. Wallace, D. D., Bristol, Tenn.; J. N. Fisher, Morristown, Tenn.

## Synod of Texas.

Indian: Rev. C. J. Ralston, Ermon Cole.  
 Durant: Rev. W. P. Dickey, Prof. W. B. Morrison.  
 Fort Worth: C. R. Hyde, D. D., Fort Worth, Texas; S. B. Davies, Fort Worth, Texas; Rev. O. G. Jones, Big Springs, Texas; O. T. Maxwell, Cisco, Texas.  
 Western Texas: Rev. Arthur G. Jones, San Antonio, Texas; Rev. R. D. Campbell, Laredo, Texas; Thos. I. Ramsey, San Antonio, Texas; Col. W. H. Henderson, Toakum, Texas.  
 Central Texas: Rev. H. B. Rose, Georgetown, Texas; Rev. W. V. Frierson, Mayesville, Texas; W. D. Paden, Cameron, Texas; Cooper Samson, Georgetown, Texas.  
 Dallas: John S. Moore, D. D., Sherman, Texas; G. B. Campbell, D. D., Lancaster, Texas; J. L. Thompson, Dallas, Texas; A. F. Hardie, Dallas, Texas.  
 Paris: Rev. W. J. Cardwell, Honey Grove, Texas; Henry Moore, Texarkana, Texas.  
 Brownwood: Rev. J. P. Robertson, Cuero, Texas; Hon. A. J. Baker, San Angelo, Texas.  
 Eastern Texas: Rev. J. P. Ward, Henderson, Texas; W. H. Sory, Jacksonville, Texas.  
 Brazos: Rev. J. D. West, Bryan, Texas; E. E. Bryan, Dime Box, Texas.

## Synod of Virginia.

Abingdon: Rev. S. W. Moore, Pocahontas, Va.; J. B. Painter, Pulaski, Va.  
 Chesapeake: Rev. D. J. Shopoff, M. D., R. M. Preston.  
 East Hanover: James P. Smith, D. D., Richmond, Va.; Rev. J. R. Rennie, Amelia, Va.; William H. Mann, Nottoway C. H., Va.; Edwin Pleasants, Richmond, Va.  
 West Hanover: Rev. J. H. Davis, Raines, Va. Prof. F. P. Dunnington, University of Virginia.  
 Kanawha: J. C. Barr, D. D., Charleston, W. Va.; Jno. McCulloch, Pt. Pleasant, W. Va.  
 Greenbrier: M. L. Lacy, D. D., Lewisburg, W. Va.; Rev. M. H. Bittinger, Grenville, W. Va.; Jas. Laing, Sun, W. Va.; M. H. Walkup, Sink's Grove, W. Va.  
 Roanoke: H. A. Brown, D. D., Saxe, Va.; J. R. Leigh, M. D., Clarksville, W. Va.  
 Winchester: A. C. Hopkins, D. D., Charlestown, W. Va.; J. R. Graham, D. D., Winchester, Va.; H. C. Magruder, Woodstock, Va.; W. C. Clayton, Keyser, W. Va.  
 Norfolk: J. Ernest Thacker, D. D., Norfolk, Va.; Rev. W. J. King, Williamsburg, Va.; E. R. Barksdale, Portsmouth, Va.; F. D. Pinkerton, Norfolk, Va.  
 Maryland: Rev. R. L. McNair, Rockville, Md.; Albert Nicollassen, Baltimore, Md.  
 Lexington: Thornton Whaling, D. D., Lexington, Va.; Col. W. T. Poague, Lexington, Va.; Rev. G. L. Brown, Deerfield, Va.; Hon. J. A. Waddell, Staunton, Va.  
 Montgomery: T. W. Hooper, D. D., Christiansburg, Va.; Rev. J. K. Harris, Floyd, Va.; J. L. Mann, Clifton Forge, Va.; B. W. Logan, Salem, Va.

## Marriages.

**ROBERSON-RAY**—At the home of the bride's parents, Malmaison, Miss., on the evening of May 6th, 1903, by the Rev. Dr. John W. Primrose, assisted by the Rev. William Therburne, of Carrollton, Mr. Malcolm Whitten Roberson, of Batesville, Miss., and Miss Cora Terry Ray.

## Deaths.

**MacLAUHLIN**—Mrs. Flora Margaret MacLauchlin, wife of Rev. A. Muldrow MacLauchlin fell asleep on April 24th, at her home, Childress, Texas. Devoted husband and infant daughter are sorely bereft of loving wife and mother.

Hers was a peculiarly beautiful character. All who knew her loved her.

## The Household.

### TO HANG IN THE LAUNDRY.

By Isabel Gordon Curtis.

It is hard for the housewife of large experience to remember exactly the simple agent for removing various stains. Knowledge of the average maid or laundress is still more limited, hence a device which serves in our house is a constant jog to the memory. It is a set of rules printed upon a yard of the blackboard cloth used on schoolroom walls. Instead of writing with chalk I printed the rules neatly in the form of a table in white oil paint, thinned with turpentine. The medium, if properly dried, is permanent; it cannot be disturbed either by steam or by rubbing. After allowing it to dry for four or five days it was tacked on the kitchen wall, inclosed in a frame of plain pine picture moulding, I measured the blackboard before hanging and hought the moulding properly cut to the corners, so that it fitted together with no lahor except putting in the tacks. Below is given a copy of the table for any one who may care to make one.

**Ink Stains.**—Soak in sour milk. If a dark stain remains rinse in a weak solution of chloride of lime.

**Blood Stains.**—Soak in cold salt water; then wash in warm water with plenty of soap; afterward boil.

**Grass Stains.**—Saturate the spot thoroughly with kerosene, then put in the washtub.

**Iodine Stains.**—Wash with alcohol, then rinse in soapy water.

**Hot Tea and Coffee Stains.**—Soak the stained fabric in cold water; spread out and pour a few drops of glycerine on each spot. Let it stand several hours; then wash with cold water and soap.

**Iron Rust.**—Soak the stain thoroughly with lemon juice; sprinkle with salt and bleach for several hours in the sun.

**Grease Spots.**—Hot water and soap generally remove these. If fixed by long standing, use either, chloroform or naphtha. All three of these must be used away from either fire or artificial light.

**Pitch, Wheel Grease, Tar Stains.**—Soften the stains with lard, then soak in turpentine. Scrape off carefully with a knife all the loose surface dirt; sponge clean with turpentine and rub gently till dry.

**Mildew.**—Soak in a weak solution of chloride of lime for several hours. Rinse in cold water.

**Sewing-Machine Oil Stains.**—Rub with lard. Let stand for several hours, then wash with cold water and soap.

**Scorch Stains.**—Wet the scorched

place, rub with soap and bleach in the sun.

**Fruit Stains.**—Stretch the fabric containing the stain over the mouth of a basin and pour boiling water on the stain. In cold weather fruit spots can frequently be removed by hanging the stained garments out-of-doors over night. If the stain has been fixed by time soak the article in a weak solution of oxalic acid or hold it over the fumes of sulphur.

**Soot Stains.**—Rub the spots with dry cornmeal before sending the clothes to the wash.

**Vaseline Stains.**—Saturate the spots with ether and lay a cup over it to prevent evaporation until the stain is removed. Use the ether with very great care.

**Chocolate and Coco Stains.**—Wash with soap in tepid water.

**Varnish and Paint.**—If the stain is on a coarse fabric dissolve by saturating with turpentine; use alcohol if on a fine fabric. Sponge with chloroform if a dark ring is left by the turpentine. Be very cautious not to use the chloroform or turpentine where there is either fire or artificial light.

### BEAUTIFUL WINDOW GARDENS.

Most persons who attempt window gardens in boxes fail with them, therefore the impression prevails that it is not an easy phase of gardening. But the reason of failure, nine times out of ten, is that not enough water is given to supply the needs of the plants. A little is applied in the day, and because the surface of the soil looks moist the owner takes it for granted that it must be damp enough. An examination would convince her that a few inches below the surface the soil is almost, if not quite, dust dry. The fact is, evaporation takes place so rapidly from a box exposed to the action of air and wind and sunshine, as most window boxes are, that small amount of water do but little toward supplying the plants with the moisture needed at the roots. To keep it in proper condition at least a pailful of water should be applied every day, and in very hot weather even that may not be enough. Make it a rule to use so much water that some will run away through the cracks and crevices of the box. When this takes place you may be quite sure that all the soil in the box is saturated with it. And if you keep it saturated throughout the season you can grow good plants in any window box. This is the secret of success, provided of course, you have the chosen plants adapted to window box culture. Do not make use of delicate varieties, but use geraniums, both flowering and fragrant-leaved sorts, coleus, heliotrope, fuchsia, lantanas, phlox, nasturtiums, wignonette, sweet alyssum, and such vines as money wort, tradescantia, vinca, verhena, lohelia, and saxifraga. Plant these at the sides of the box, to droop over and hide it.

A morning-glory at each end can be trained up and over the window, and will provide you with a floral awning if you give it something to clamher over in the shape of a framework projecting from the top of the window.—Lippincott's Magazine.

### THE SECRET OF HEALTH.

Don't worry. Don't hurry. "Too swift arrived as tardy as too slow." Simplify! simplify! simplify! your diet! Don't overeat. Don't starve. "Let your moderation be known unto all men." Court the fresh air day and night, "Oh, if you knew what was in the air!" Sleep and rest abundantly. Spend less nervous energy each day than you make. Be cheerful. "A light

## THE OLD RELIABLE



# ROYAL BAKING POWDER

Absolutely Pure

**THERE IS NO SUBSTITUTE**

heart lives long." Think only healthful thoughts. "As he thinketh in his heart, so is he." Seek peace and pursue it." "Work like a man, but don't be worked to death. Avoid passion and excitement. A moment's anger may be fatal." Associate with healthful people. Health is contagious as well as disease. "Don't carry the whole world on your shoulders, far less the universe. Trust the Eternal." Never despair. "Lost hope is a fatal disease." "If ye know these things, happy are ye if ye do them."—Exchange.

### A TRAP TO CATCH MOTHS:

Has any housekeeper found the so called moth exterminators efficacious? I never have. There are certain remedies, that will kill the older pests, but the eggs remain to emerge from their hiding places with new vigor in the next spring.

Why not set a trap for them, and give them the things they like best to eat? That is what I do, and this is my way:

I take strips of soft, old woolen dress waists, skirts, or anything old and soiled, (for that is what they like best) Of these strips I make soft very loose balls, and scatter them about my room in the spring months.

They much prefer this to my carpets and furniture, both to eat and lay their eggs in. Try it, if you doubt it, and look at the halls in a few weeks, they will tell their own story, and it is no loss in pocket to drop these in the fire.

### THE QUIET TONE.

\* \* \*

In the morning, when your little girl was trying to dress herself, you said: "I wish you would hurry." Try putting the accent and the upward inflection on the word "hurry," and see if it does not sound better. Then, at the breakfast table, when you happened to look at that small son of yours and found him making "hash" of his milk and the rest of his breakfast, and stirring it with his finger, you might have said: "What are you doing?" (rising inflection); but instead you said: "What are you doing?" I do not pretend to say that this plan will work like a charm at first; but if it does not, perhaps the chief reason is that you have not always spoken to your children in that way, and if it may take time for them to grow accustomed to the new and better way. Then, when your little daughter wanted to wear her "birthday dress," and asked if she might do so, you said, "You know perfectly well that you can't." You might

have said, "No dear, we are going to keep that dress for best, and if you wear it now, it will not look 'best' any longer."

If you want your little girl to learn to be a help to you, do not say to her, "I want you to take that duster and dust everything in the room; you are plenty big enough." Instead of that, tell her that you want her to learn to be your little housekeeper, and to see how nicely she can dust the room, and if you can, call to mind some of the things that you used to do when you were a little girl, and tell her about them. She will be interested.

And as for your little son, do not say to him abruptly, "You must do this," "You must do this right away." Help him to find some pleasure in doing the things which are to make a man of him, for they will never seem to him like pleasure if your voice is not sweet when you speak to him about them.

Remember that tone of voice! Do not find fault any more than is necessary, and when it is, do it in a quiet voice.—Southern Corinthian.

#### THE STEADFAST ONE.

The world may laugh to see me fall,  
But mother won't!  
The world may deem me weak and small,

But mother won't!

The crowd may say, if I, some day,  
Succeed in winning, that I won  
Through luck or in some shameful way  
That all but fools or knaves would shun,

But mother won't!

The world may cavil at my song,  
But mother won't!

My friends may sneer if I go wrong,  
But mother won't!

The child that claims my love and she  
That gave me all her heart one day,  
May, some time, lose their faith in me  
And mercilessly turn away—

But mother won't!

—Exchange.

#### THE HOUSEHOLD.

How to Care for Old Portraits.

I have often been asked to give a receipt or good method for cleaning old family oil portraits, but until I was sure of a safe method I have never attempted it, but the following method can be used by any careful person without fear of injury to the picture. Take the picture from its frame, and lay it on a large table, face upwards. Have a bowl of tepid water, and add a little pearlone to it, and use a good-sized sponge. Peel a large potato, and cut it in half; then with a sponge and water go over the entire surface of the picture; then take the potato and go over it while wet. The dirt will soften and make the water quite black. Keep rubbing until all the spots disappear, and then wash carefully with tepid water, and place it where it will dry slowly. Never use soap on oil portraits. It is wonderful how new and clean an old picture will look.

#### NEW USE FOR DENIM.

A new idea in decorating fabrics for sofa pillows, portieres, bookcases, curtains and other draperies is the employment of fresco colors on denim. The discovery was made by a bright woman of this borough, who used the fresco colors left by decorators on finishing their work in her house. A piece of green denim was utilized by this amateur decorator as a background for a pomegranate design, which was found, on drying, to hold its own in spite of rubbing.

Other pieces of this work have been a pair of curtains for a bookcase, the

design being peach blossoms on old rose denim; a sofa pillow, showing a group of crimson tipped mushrooms, and a dragon fly on deep cream colored denim, and an orange colored sofa pillow top, having a group of beautifully toned brown ferns for design.

Tall sprays of California larkspur showed out from a background of granite stoned denim, used as another sofa pillow top, while a delft blue set of hangings had snowballs for design. A denim table cover of peachblow denim was decorated with rhododendrons of a deeper tone.—Brooklyn Eagle.

#### TEMPERATURE IN HEALTH AND SICKNESS.

The ordinary temperature of an adult when a thermometer is placed in the armpit is 94.4 degrees, in the mouth 99.5 degrees; the blood is about 100 degrees. Blood heat is marked on the thermometer at 99 degrees Fahrenheit. In fevers this is much exceeded, and the heat of the patient may rise to 105 degrees to 106 degrees; a higher temperature than this will generally prove fatal, unless it decend very quickly. The highest temperatures recorded have been in some cases of rheumatic fever, when that of the body rose to 109 degrees, and even to 111 degrees.

#### VIOLETS ALL THE YEAR.

Break a half ounce of orris root into small pieces and put them into a bottle with two ounces of alcohol. A few drops of this on the handkerchief give the odor of fresh violets. The mixture should always be tightly corked and allowed to stand a week before using.

#### NEAT AND ATTRACTIVE.

We say a man lacks taste who fails to keep in good order the patch of ground about his house, who sets out no shrubbery, no plants, no flowers, and does not keep his lawn neat and beautiful. But it is something worse than lack of taste—it is lack of grace. All slovenliness is sin, all want of cleanliness. Though one has to live in poverty, it is one's duty to make even the barest room as neat and attractive as possible.—J. R. Miller.

In broiling a chicken it should be opened down its back. It is best to remove the breastbone or at least to divide it, if the chicken is small, and to quarter it if the chicken is of fair size, always taking care not to cut or tear the flesh. The joints of the wings, thighs and legs should be broken and their tendons clipped, except the bird be very young, when the joints can be severed at the table. It is customary, if a broiled chicken be of fair size, to quarter it by cutting across it each way with a knife that is so sharp that the crisp skin is not torn. The removal of the bones before broiling a chicken does not impare its appearance, nor is their absence noticeable, because they are taken from the inside and only the outside is visible on the platter. If carving scissors are used, a removal of the bones and a severing of the ligaments before cooking will not be required.

#### INFLUENCE OF THE BEAUTIFUL.

Women cannot be too careful in the matter of dress. If they wear ugly or unbecoming clothes they are positively hindering the cause they wish to help. The beautiful is a part of life and should enter into our homes, our persons, and our surroundings. By giving due care to these outward things, we provide a real pleasure for others.—Lady Henry Somerest.

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# The Home Circle.

## THOREAU WAS A LOVER OF CHILDREN.

The common notion that Thoreau was a mere stoic, without much feeling for others, is a great mistake, as anyone who studies his writings will discover. He was reserved, and as shy as an Indian of expressing emotion. But he was fond of children, and children were fond of him; and there are passages in his letters, still more in the diaries, which show that he had a deep vein of pity. The episode of little Johnny Riordan, who is spoken of now and then in the diary, sometimes by name and sometimes as a nameless urchin, is sufficient proof of this fact. "They showed me Johnny Riordan today, with one thickness of ragged cloth over his little shirt, for all this cold weather, with shoes having large holes in the toes, into which the snow got, as he said. . . . This little specimen of humanity, this tender gibbet of the fates, cast into a cold world with a torn lichenleaf wrapped about him. Is man so cheap that he cannot be clothed but with a mat or rug? That we should bestow on him our cold victuals?" In another place we find this description of Johnny's going to school: "I saw a little Irish boy come from a distant shanty in the woors over the bleak railroad to school this morning, take his last step from the last snow-drift on to the school-house door-step, floundering still—saw not his face, nor his profile, only his mien! I imagined, saw clearly in imagination, his old, worthy face behind the sober visor of his cap. . . . Here he condescends to his a, b, c without a smile, who has the lore of worlds uncouneted in his brain. He speaks not of the adventures of the Causeway. What was the bravery of Leonidas and his three hundred boys at the Pass of Thermopylea to this infant's?"—From "Books About Nature," by Henry Childs Merwin, in the April Scribner's.

## GAINING A REAL TREASURE.

A precious treasure may be ours for the asking if in early life we begin to memorize from the Bible, from Shakespeare, Tennyson and Wordsworth, and from the hymn writers whom we love.

Not only are our vocabularies very much enlarged and enriched by the familiarity which is gained by frequent repetition of a beautiful sentiment or a stirring speech or a comforting chapter, but our ideals are elevated and our critical faculties are developed. And much time is saved for us in the busy years when time passes if our minds are our convenient reference books, so that when we hear an allusion in a sermon or meet a quotation in a newspaper we can instantly verify or place it, or recall its context, because it is one of the treasures committed to memory.

You know of nothing about it now, my bright-eyed friend, in the blithe strength and gladness of the twenties; but there may dawn a day in the long march of the days when you will not sleep as you sleep in youth. If one must lie awake when others sleep there is great joy and consolation in having some pleasant food for thought. The hours drift slowly, it is true, but are neither desolate nor unprofitable when stanzas of poetry, thrilling lyrics, fine ballads, and beautiful scenes from favorite books come at a call and give one "song in the night."

Commit to memory's keeping many

texts of Scripture, and a few beloved chapters of Isaiah and St. John and St. Paul; learn by heart the Beatitudes, and, indeed, the whole Sermon on the Mount. You will find your intellectual equipment vastly greater and your power of assimilation in every direction much increased by the simple process.—Margaret Sangster.

## LIFE A REHEARSAL FOR HEAVEN.

I learned a lesson this morning that will always be helpful to me. A friend was telling me of an incident in her life as a musician. Her husband had arranged a musical entertainment for the benefit of some charity and my friend was playing the organ and leading the band of music as well as the choir boys, but in the midst of it all she became so fascinated with the fine execution of the band and so delighted with the singing of the choir boys that she ceased playing and listened. All at once her husband rushed up to her exclaiming: "Don't you know that you are leading? They are waiting for you!" In an instant her hands were on the organ and she resumed the leadership. How quickly I saw how careful we must be. Others are following us and we must not stop. When Christ said to Peter: "I have prayed for thee, that thy faith fail not," he had his mind on others. My friend said afterwards, when she realized what she had done, she was almost overcome at thinking how serious a matter it might have been. I am sure we do not know what our keeping the music of faith and hope and love going is doing for others: "No man liveth unto himself." I suppose all of life is a rehearsal for the perfect concert of heaven, but we have our part to play and others are following us, whether we know it or not.—Mrs. Margaret Bottome.

## WHY FINLAND USED MOURNING STAMP.

By William Rittenhouse.

One of the curiosities of philately is the Finnish mourning stamp suppressed by the despotic power of the Czar almost as soon as it was issued, but very eloquent in its silent witness against oppression. It is completely black, except for the arms of Finland in red, and the name of Finland in Finnish and Swedish characters. At the time this stamp was issued, every woman in Helsingfors, the capitol of Finland, went into mourning also. A traveler, who visited the city, recorded that "twice within a few months I have seen a capital where every woman was in black. One was London, where the people were mourning their dead queen; the other was Helsingfors, where people mourned their lost liberty." The Russian Government confiscated every stamp possible, forbidding their sale, and even destroying any letter that bore one; but even the Czar could not interfere with the dress of the women, and on the last anniversary of the publication of the Russian edict curtailing the liberties of Finland, the houses of Helsingfors were hung with black curtains, and a deputation of ladies openly placed a mourning band on the monument of Alexander the Second, in the public square.

At the same time, here in America, Finnish emigrants began to pour into our ports. Four times as many Finns as usual left their northern home in 1899 to take refuge with freer nations, some going to the north of Sweden, but the majority to Canada and the United States. These emigrants were young men, the very finest and hardest of the race, and our western settlements will be the betetr for their coming. But Finland mourns them. In some districts

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Lv Philadelphia, " .....	3 29 p m	7 20 a m
Lv Baltimore, " .....	5 45 p m	9 54 a m
Lv Washington, W. S. Ry..	7 00 p m	10 41 a m
Lv Richmond, S. A. L. Ry..	10 37 p m	2 15 p m
Lv Petersburg, " .....	11 20 p m	2 58 p m
Lv Norfolk, " .....	1 55 a m	5 18 p m
Lv Henderson, " .....	2 28 a m	5 41 p m
Lv Raleigh, " .....	4 15 a m	6 58 p m
Lv Southern Pines " .....	6 16 a m	8 50 p m
Lv Hamlet, " .....	7 35 a m	9 45 p m
Lv Columbia, " .....	10 25 a m	12 20 a m
Ar Savannah, " .....	2 35 p m	4 55 a m
Ar Jacksonville, " .....	7 00 p m	9 15 a m
Ar Tampa, " .....	6 45 a m	6 00 p m
	No. 33.	No. 41.
Lv New York, N. Y. P. & N.	7 55 a m	8 55 p m
Lv Philadelphia, " .....	10 16 a m	11 21 p m
Lv New York, O. D. S. S. Co.	7 30 p m	.....
Lv Baltimore, B. S. P. Co.	.....	7 30 p m
Lv Wash'ton, N. & W. S. B	.....	30 p m
Lv Portsmouth, S. A. L. Ry	9 05 p m	9 25 a m
Lv Weldon, " .....	11 45 p m	11 55 a m
Lv Norfolk, " .....	1 55 a m	1 35 p m
Lv Henderson, " .....	2 28 a m	2 02 p m
Lv Raleigh, " .....	4 15 a m	3 45 p m
Lv Southern Pines " .....	6 16 a m	6 18 p m
Lv Hamlet, " .....	7 40 a m	9 45 p m
Lv Wilmington " .....	.....	3 20 p m
Ar Charlotte, " .....	10 33 a m	10 32 p m
Lv Chester, " .....	10 30 a m	12 51 a m
Lv Greenwood, " .....	12 37 p m	3 25 a m
Lv Athens, " .....	2 52 p m	5 58 a m
Ar Atlanta, " .....	4 00 p m	7 35 a m
Ar Augusta, C. & W. C. ....	5 40 p m	.....
Ar Macon, C of Ga. ....	7 20 p m	11 35 a m
Lv Montgomery, A. & W. P.	9 20 p m	6 25 p m
Ar Mobile, L. & N. ....	2 55 a m	.....
Ar New Orleans, L. & N. ....	7 25 a m	.....
Ar Nashville, N. C. & St. L.	1 30 a m	6 55 p m
Ar Memphis .....	4 15 p m	8 20 a m

#### NORTHWARD.

	Daily No. 32.	Daily No. 38.
Lv Memphis, N C & St L....	12 45 n n	8 00 p m
Lv Nashville, " .....	9 30 p m	9 30 a m
Lv New Orleans, L & N .....	8 10 p m	.....
Lv Mobile, " .....	12 40 a m	.....
Lv Montgomery, A & W P.	6 45 a m	1 00 p m
Lv Macon, C of Ga. ....	8 00 a m	4 20 p m
Lv Augusta, C & W C. ....	10 05 a m	.....
Lv Atlanta, S A L Ry .....	12 00 n n	8 00 p m
Ar Athens, " .....	2 57 p m	11 23 p m
Ar Greenwood, " .....	5 15 p m	1 58 a m
Ar Chester, " .....	7 17 p m	4 15 a m
Lv Charlotte, " .....	7 27 p m	5 01 m
Lv Wilmington " .....	3 20 p m	.....
Lv Hamlet, " .....	10 40 p m	7 50 a m
Lv Southern Pines " .....	11 33 p m	8 44 a m
Lv Raleigh, " .....	1 35 a m	11 15 a m
Lv Henderson, " .....	3 05 a m	12 50 p m
Lv Norfolk, " .....	3 50 a m	1 45 p m
Lv Weldon, " .....	5 00 a m	3 00 p m
Ar Portsmouth, " .....	7 15 a m	5 35 p m
Ar Washington, N & W S B	.....	6 55 a m
Ar Baltimore, B S P Co. ....	.....	7 30 a m
Ar New York, O D S S Co. ....	.....	7 50 p m
Ar Philadelphia, N Y P & N	7 46 p m	5 10 a m
Ar New York, " .....	8 15 p m	8 00 a m
	No. 34.	No. 66.
Lv Tampa, S A L Ry .....	8 00 p m	8 00 p m
Lv Jacksonville, " .....	9 30 a m	7 50 a m
Lv Savannah, " .....	1 40 p m	12 10 p m
Lv Columbia, " .....	7 05 p m	5 30 a m
Lv Hamlet, " .....	10 40 p m	9 40 a m
Lv Southern Pines " .....	11 33 p m	11 50 a m
Lv Raleigh, " .....	1 35 a m	1 50 p m
Lv Henderson, " .....	3 05 a m	1 20 p m
Lv Norfolk, " .....	3 45 a m	1 55 p m
Lv Petersburg, " .....	5 53 a m	4 07 p m
Ar Richmond, " .....	6 35 a m	4 55 p m
Ar Washington, W S Ry. ....	10 10 a m	8 38 p m
Ar Baltimore, P R R .....	11 25 a m	11 25 p m
Ar Philadelphia, P R R .....	1 36 p m	2 56 a m
Ar New York, P R R .....	4 13 p m	6 30 a m

R. M. COFFEY, C. T. A.,  
Charlotte, N. C.

ardly a young man is left they all  
ave sailed for the land of liberty,  
ross the Atlantic, where no conscript  
icer can drive them into the armies  
the Czar. There is no more interest-  
g bit of history in modern times than  
e struggle, going on before our eyes  
day, of this small, free, patriotic,  
ghly-educated, Protestant land  
gainst the tyrannous encroachment of  
ussia, uneducated, despotic, huge, su-  
erstitious, and without mercy wher-  
er she holds the power to crush and  
dominate.

When the Grand Ducy of Finland,  
which had formerly been a province of  
Sweden, was annexed to the domina-  
tion of the Czar, in 1809, Alexander the  
First willingly agreed to leave it the  
power of autonomy, or self-govern-  
ment, and each Czar since, in his cor-  
onation proclamation, has confirmed the  
agreement. In return, Finland has kept  
her part of the contract by giving the  
Czar so many Finnish regiments, and  
so much money, year by year. She had  
her governing Diet, elected by the  
people, her post office, her schools,  
her taxes, her tariff, and has flourish-  
ed under them, poor and cold as her  
soil is, while Russia has groaned un-  
der higher taxes and oppressive customs  
duties, and no public education to  
speak of. Finland is centuries ahead of  
Russia, and knows it. Her libraries, her  
universities, her beautiful cities, aston-  
ish the traveler. Helsingfors has "no  
slum, no tumbledown poor district, no  
criminal quarter, no dirt." The tele-  
phone and the trolley are familiar in  
Finland. Best of all (and largely the  
reason of it all), the Finnish peasant,  
unlike his Russian brother, is abso-  
lutely sober, and means to keep so. Not  
a drop of liquor can be bought except  
in the larger towns, and under great  
restrictions even there. Finland repla-  
ces the saloon by the savings bank,  
the average being six savings banks  
to a town, and the savings of the people  
amounting at present to nearly two-  
thirds the amount of the whole national  
debt.

Yet no land has greater natural dis-  
advantages than this outpost toward  
the Arctic. Wood and water form its  
only riches. In times past, the Finnish  
farmer has often mixed his black bread  
with ground pine bark and chopped  
straw, and even now he seldom tastes  
fresh meat, eating salt fish instead.  
But he is an idefatigable worker; and  
Finland has often been compared with  
New England in the character of its  
inhabitants and their conspicuous  
success in life. The Finnish sailor is  
known all over the world, and Finland,  
also, is the land of many poets, and has  
a collection of thousands of native  
songs, from the old tunes of the bards  
to the splendid national hymn of their  
greatest singer, Runeberg, whose stat-  
ue stands in Helsingfors:—

Sons of a race whose blood was shed  
On Narva's field, on Poland's sand,  
At Leipzig; Lutzen's dark hills under,  
Not yet is Finladn's manhood dead;  
With foemen's blood a field may still  
be tinted red.

The tempest loosens; lightnings flash,  
And o'er the field the cannon thunder,  
Hearm high! thou banner victory-  
sealed!

In the gray bygone days, long since,  
all battle-worn,  
Be still our splendid colors, though  
tattered, onward borne!

Of Finland's ancient standard there's  
still a shred untorn.

No wonder the men of Finland emi-  
grate, and the women go into black,  
when, at one stroke, Russia has abro-  
ken over the postoffice by the ac-  
counted a Russian as Secretary of State,  
taken over the post office be the ac-  
cepted official language, suppressed or

censored the Finnish newspapers, and  
instituted a new law of military ser-  
vice. It is not surprising that the Fin-  
nish young men prefer to emigrate at  
once; and that the United States,  
which a few years ago had but eighty  
thousand Finns within its borders, will  
probably have hundreds of thousands  
of the best and bravest of these New  
Englanders of Europe as its citizens  
before the luckless conscript of today  
serves out his term with the Russian  
colors.—Forward.

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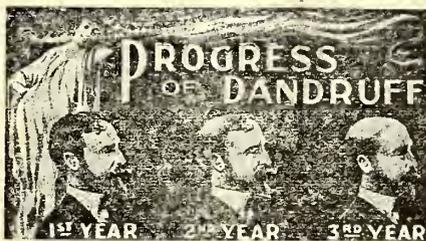
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Yorkville, "	7 30 am	10 48 am
Gastonia, "	9 05 am	1 20 pm
Lincolnton, "	10 09 am	2 55 pm
Newton, "	10 54 pm	4 43 pm
Hickory, "	11 16 pm	5 50 pm
Cliffs, "	11 50 pm	6 35 pm
Lenoir, Arrive	12 35 pm	8 00 pm
SOUTHBOUND	PASSENGER	MIXED
Lenoir, Leave	2 10 pm	5 30 pm
Cliffs, "	2 54 pm	7 26 pm
Hickory, "	3 12 pm	8 10 pm
Newton, "	3 37 pm	8 45 am
Lincolnton, "	4 22 pm	10 09 am
Gastonia, "	5 27 pm	1 20 pm
Yorkville, "	6 32 pm	3 18 pm
Chester, Arrive	7 45 pm	5 20 pm

### CONNECTIONS.

Chester—Southern Ry., S. A. L., and L. & C.  
Yorkville—S. C. & G. Extension.  
Gastonia—Southern Railway.  
Lincolnton—S. A. L.  
Newton and Hickory—Southern Ry.

## Our Young People.

By accident Chapter 8 was printed in lieu of 7. The error was seen too late to remedy. The omitted chapter will appear next week.

### PAPA, THE CHAPLAIN, OR ENDURING HARDNESS.

BY LEIGH.

#### CHAPTER VIII.

The long, low, rambling house with its porch in front, was a picture of desolation, broken glass, torn garments, papers, broken furniture, scattered everywhere; bedding and beds were torn to pieces and flung about the yards; the Doctor's books and office belongings were trampled in the dirt. In the first apartment entered, empty and comfortless, sat Dr. Moss, an immensely tall man, before a fire; his bandaged leg lay upon a chair, his moody eyes staring into the flames. His whole appearance was eloquent of the fury and despair he was in, over his own helpless condition and misery of those he loved.

However, he roused himself to hear Jack's errand, and read the note he brought. "I will see if there is anything left I dare use," he said. "Do you know, Jack, they actually poured the bottles of poison and such drugs with the others? But perhaps I can find something." He rose, groaning from his seat with the aid of a walking stick and rummaged among his few medical stores for a short time and then returned with a small vial. He added the directions verbally. "It is the best I can do, unless I write with a coal on a chip," he remarked, grimly. Then he dropped his composure and ground his teeth. "Do you know, Jack Dysart," he cried, "that out yonder in my kitchen lies a straggler, pretending to be sick, cooking and eating the food he has stolen from me, and wont give my perishing wife and babies a bite? His gun is kept loaded, standing beside him. Now I have done what I can for you and I want you to tell your brother Tom to come and help me kill that man, or even lend me his gun—the brute's carried off mine."

"Oh, I know what to do, Dr. Moss," cried the boy, "the Scouts; they passed me just now; said they were going to Felder's plantation. If they hear of him—" "You're right," interrupted the Doctor, his eyes flashing. "Get them word; that is a good fellow. I shall sleep better if I can see them lead him off," he added savagely.

Jack said he would see what they could do, thanked the Doctor for the medicine and left the room hastily. Not only was he anxious to return to his party with the prescription, but but such hate as that of Doctor Moss' was a painful sight. Once outside, he paused a moment to reflect. This straggler—he was a poor, mean creature, a thief who plundered and half starved women and little children—yet would it be right to hand him over to the Scouts? They had no jail, no stronghold; if they came there could be but one end: he thought of another way.

The kitchen was an outbuilding but a few steps from the dwelling. He called out as if in reply to the Doctor, "All right, sir, the Scouts are right here at the next plantation, and I'll take your message to them at once."

There was the noise of a hasty movement in the kitchen, and a tall lanky Yankee with an agitated face appeared in the door-way, only to perceive the boy, who met his gaze for a moment take to his heels and tear down the road as if life depended on his swiftness. Indeed Jack would not have been much surprised

to hear a bullet whistle after him, but the man in blue merely followed him with a string of oaths, and then rapidly gathering up gun, knap-sack and blanket, he made all speed to depart in an opposite direction,—so that the Moss family saw him no more. The children running in with the glad tidings were astonished to have their father repulse them. They could not, happily, understand the bitter disappointment it was to his anger at having the last of his foes depart in safety.

Meanwhile, well aware of the effect his parthian arrow would have, Jack hurried on his way, distressed at having been so long detained, and very fearful as to what might be the results, but when at length he reached camp, the Captain was better and sleeping quietly. Meek, too, was dozing, his back against the tulip-tree, while Tom and Eph kept guard. "I tole Mars Tom," remarked the latter, complacently "dat I knowed how to 'minister root tea; an' 'ginst I gib 'im dat an' a good drink ob apple-jack I brung him roun'. I did, Mars Jack. But what keep you so long?"

"I tell you what, Eph," burst out the sententious Jack, "I am going to have my breakfast before I tell you anything." And it was not until the corn-bread, rye-coffee and bacon had disappeared that they got another word out of him. Then bit by bit they extracted his story, turning away with affected indifference but very real bashfulness from the praises bestowed upon him.

"Say, Eph," he suggested finally, "couldn't we fish a little? Cat-fish bite any time, don't they?"

"Sam's poor sinner at Satan's hook" eagerly replied the negro, "ef you know how to work 'em, an' Eph's de feller fer dat game. Knows ebery hole in dis yer swamp. Ketch no end of shiners widout goin' out ob hollerin' distance."

So it was agreed that while Tom ventured to Dr. Moss' house with such of their provisions as they could spare, and return immediately, Jack and Eph might fish close by. Having rigged up therefore the hooks and lines which the boy produced from his pockets they set out, and soon reached the spots selected by the negro, a deep and turbid stream flowing sluggishly through the swamp. Here they found excellent sport, and in the course of an hour or so, having secured an ample supply of fish, Eph began to prepare for their return to headquarters.

Jack meanwhile wandered about exploring the place, when suddenly Eph heard him say "For goodness sake, come here—there's somebody in the water!" The negro reluctantly enough laid down his work and hobbled up, grumbling as he came, "Somebody—ob cose—dead Yank, I reckon—sharpshooters done hit him and draped him in de water—dat's all. Mebbe, do he might hab some new cose, or," with a wink, "a little change." So saying, he stooped to the water's edge and exerting all the strength of his powerful arms, wrested from the mud the body of a young man clad in the blue of an officer's uniform. The head and shoulders had remained above the water, and were resting against the bank.

"A Major," said Jack, looking at the shoulder-straps, and then turning away from the dreadful sight.

"Eph, how comes he to be here?" The negro laid his burden down and straightened his back before he answered, "Why, you see Mars Jack, I jes' tole you de troof. Ole Eph was out not fur from here. I was ketched, and feared ob 'em, an' I crawled in a big holler tree an' hid, so I knows,

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Leave Kinston.....	4:22 p m	8:48 a m
Leave New Bern.....	5:50 p m	10:10 a m
Arrive Morehead City.....	7:15 p m	
Westbound Trains.	Passenger Daily	Passenger Daily
Leave Morehead City.....	7:05 a m	
Leave New Bern.....	9:00 a m	6:30 p m
Leave Kinston.....	10:12 a m	7:37 p m
Arrive Goldsboro.....	11:15 a m	8:30 p m

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Dey wus all about here, rippin' an' tearin' an' tryin' to fin' our fellers would climb up an' shoot minie balls, an' dis yer ossifer, I 'spose he got struck, you kin see where de bullet hit him in de thigh, an' he drug along slow, an' it was gittin' dark, an' he fell in here an' dat was de las' ob him. Dey miss him' hunt him, got no time to tarry, an' he stick here an' bleed to death. Boss," he concluded, addressing the unconscious form, "if it hadn't been cold weather, the 'gators would a got you sho.' Now, Mars Jack, what we gwine do wid him?"

"We'd better get Tom first," and putting his fingers to his lips the boy gave an ear-piercing signal agreed on between his brother and himself. In a few minutes Tom stood beside them. The negro was perhaps disconcerted at having no moment alone with the dead man, but if so he was too cunning to show it. He looked on in silence while Tom took from the pockets of the corpse his watch and purse, and then a variety of trinkets, rings, earrings, brooches, etc. Last of all were five or six smooth silver objects resembling coins, but engraved with a Lamb and a Latin motto, which the young man scrutinized in silence.

"What are those?" Jack demanded at last. His brother slowly rose and extended the objects in a hand that trembled. "They are," he said, "the silver communion tokens used by the Scotch churches, and stolen from one of them by this—" He left his sentence unfinished, and after a pause turned to the negro.

"Ephraim, I'll tell you what we'll do. You shall get a spade and some one to help, and bury this man in some place near where there is solid ground, and you shall be paid for it out of this purse. The rest of his money and his watch we shall keep, sealed up—his name is on his watch—James Barrington—but the rest of these things, if as is they remain unclaimed, must be sold for the poor." "Lawd knows, we'se dat," Mars Tom," sighed the black. "Not poor enough to steal, Eph," answered the other, as he tied into hard knots the handkerchief into which he had been placing the articles. "I can depend on you, Eph?" for the water was near, the labor of digging would be considerable.

"You kin," answered the negro firmly. "Eph aint want no hants follerin' him roun' case of sheatin' dead folks outen dey rights. No, Mars Tom, Eph'll plant dis yere Yank good an' deep an' mark his grave in case he's called for. Yo' say you-all's gwine leave here dis ebnin' an' I'll des slide 'long soon as dinner's ober an' git dis job ober fore night. Yes, Lawd, Eph wants to git away fum here an' be in town fo dark, sho'." As he spoke he carefully covered the dead man with the uniform coat, and further protected it with come branches of trees. This done they gladly turned away to hasten their preparations.

(To be continued.)

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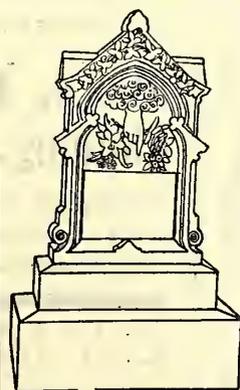
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## Children's Letters.

Richmond, Va.,

Dear Standard:

I enjoy reading the little letters so much, have decided to write you myself, or rather get some one to do it for me. Dr. Cecil is our pastor, and Mrs Cane is my Sunday School teacher. I go to the Westminster Kindergarten School. Am so sorry we will move away before school closes. My brother James had a pair of pretty rabbits. And do you know one of these Virginia rats ate all the flesh off one of his legs and the poor thing died.

Loveingly,  
Annie Frost Cobb.

Charlotte, N. C.  
May, 8 1903.

Dear Standard:

I will write you a letter. I am a little boy nine years old. My papa takes your paper and I enjoy reading the little folks letters. My school closed a week ago. My teacher was Miss Shannon Ranson. I love to go to school to her. We had an entertainment the night it closed. I go to Sunday School at Sugar Creek. My teacher is Miss Cora Gibbon. I will close for fear of the waste basket.

Your little unknown friend,  
Joe Berryhill.

Pineville, N. C.,  
May, 8 1903.

Dear Standard:

I enjoy reading the little childrens letters. I think it is profitable to be studying the Bible. I am studying the Shorter Catechism and want to answer it perfectly. We have children's day at our house once a year. Mrs. Agness Knox has one often too. No other children knows how we enjoy them but children that have experienced them. Sometimes 15 or 20 in number. We live near the Catawba River and often go to see it when it is swollen to its highest water mark. My Grand-father Garrison lives in Mallard Creek township. He is a ruling elder in the Presbyterian church. He is 90 years old. My Grand mother Stewart lives near us. She recited the catechism when she was 70 years old. She is 80 now. I will answer Hattie Bell Smith's question. Candle stick is found 10 times in the Bible. First, in Lev. 24:4 second, in Num. 8:2 third, in second Kings 4:10 fourth, Dan. 5:5 fifth, Zech. 4:2 sixth, Mathew. 5:15 seventh Mark 4:21 eighth and ninth in Rev. 1:20 tenth in Rev. 2:5. I will answer Guthrie Sledges question. Ruth was Davids Great-grand-mother. Ruth was an ancestor of Christ. I will answer Maggie Downs question. Pipe is found Zech. 4:2 and 4:12.

I will close, with love,  
Annie Mable Garrison..

Age 11.

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G. Halsted Boyland, A.M., M.D., *Paris, Member of the Faculty of Medicine, Paris*, "Spring No. 1 is perhaps more than any other water in the world a specific for diseases of the Female Pelvic organs. Both Springs 1 and 2 regulate the monthly function in much the same manner that digitalis regulates Cardiac Action."

Dr. William T. Howard, *Professor of Diseases of Women and Children in the University of Maryland*, referring to Spring No. 1, gives to this water high commendation "in all the affections Peculiar to Women that are remediable at all by mineral waters," and adds the following: "If I were called upon to state from what mineral waters I have seen the greatest and most unmistakable amount of good accrue, in the largest number of cases in a general way, I would unhesitatingly say, the Buffalo Lithia Springs."

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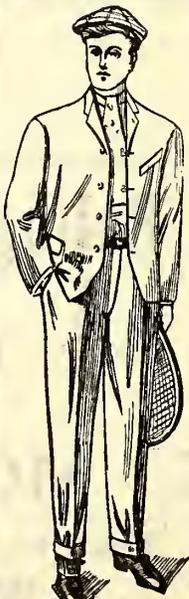
Dr. William B. Towles, *Formerly Professor of Materia Medica and Therapeutics, University of Virginia*, referring to Spring No. 1: "In Monthly Irregularities, notably in Suppression in young women, Spring No. 1, in my experience, has shown special and happy adaptation. I have witnessed some very remarkable results from its use in this class of cases where the most approved treatment of the profession had proved unavailing."

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Thomas Arnold.

What calling is nobler and more fruitful of good than that of a teacher, especially that of the head of a great public school, such as those of Rugby, Winchester and Harrow, in England, and the academies at Andover and Exeter, in this country? By a teacher we do not mean a mere pedagogue who has no lofty ideals of his calling, or keen sense of its responsibilities—whose mind moves in a rut, and never grows or broadens—and who is content if his pupils parrot the lessons which they have learned by rote without love or comprehension. Neither do we mean a schoolmaster who has no genius or love for his work, but has adopted it a temporary makeshift, to be abandoned the minute he has earned money enough to enter upon the study of the law or medicine, or to fit himself for some other lucrative pursuit. We mean a man who has an inborn genius and passionate love for teaching; who, while instructing others, is incessantly engaged in self-construction; whose teaching, if not deep, yet rests on depths; and who is forever studying the best ways of quickening, strengthening and training the intellects placed under his care.

Such a teacher was Dr. Arnold, of Rugby; a man known, while living, to but limited circle, but whose biography by a loving and brilliant pupil was no sooner given to the world than it found thousands of sympathetic and delighted readers, and men of all creeds and parties came forward to express in newspapers, magazines, and reviews their admiration of its subject. They had discovered that he was an intensely earnest man; one who felt keenly life's responsibilities as well as to enjoyments; who had the deepest sympathy for all that was good and true, modern social life, and an utter abhorrence for all that he deemed false; who battled bravely for every cause that he deemed a righteous one, and waged ceaseless war, regardless of ill consequences to himself, against all shams, especially in religion.

The interest of Dr. Arnold's life is in character, not in incidents, although a more active, wide-awake, and effective life is hard to conceive. He was a scholar and a thinker, who roused and moved the world through his school and with his pen, rather than by engaging directly in its stress and struggles. He was born on the Isle of Wight in 1795, and was educated at Warminster and Winchester schools, and Corpus Christi College, Oxford. As a boy he was shy and retiring, giving few indications of the frankness and intrepidity which he manifested in manhood; yet he won the Chancellor's prize for the University essays, in Latin and English, and was elected a Fellow of Oriel College in 1815. Here he availed himself of the opportunity for research and study afforded by the great Bodleian and other libraries of Oxford, where he gathered and hived much of that historic lore which he afterwards used in his histories and lectures. The beauty of the city and its neighborhood, its intellectual advantages, and the friendships he formed there aroused in his soul an enthusiastic passion for Oxford, which no subsequent changes of place, no new friendships, could extinguish.

While in college, his active and inquiring mind was beset with doubts on religious subjects; but he struggled through the jungles and quagmires of skepticism till he found at last what he believed to be solid ground. In 1819 he settled at Laleham, near Stines, where for nine years he was engaged in preparing youths for the universities. In 1820 he was happily married

to Mary Penrose, the daughter of a rector in Lincolnshire. In the intervals of his attention to the mental and moral culture of his pupils, he was studying Greek and Roman history, and exploring the hidden meanings of the Scriptures. He was passionately fond of his calling, and threw his whole self into it, body, mind and soul. He loved his pupils, and they loved him. Identifying himself with them, instead of dwelling in an upper atmosphere, or surrounding himself, as too many masters do, with chevaux-de-frise of false dignity and etiquette, he mingled in their field sports; bathed with them; leaped, sailed and rowed with them; giving and claiming confidence, talking, laughing, and sorrowing with them; and thus binding them to him with hooks of steel.

For mere cleverness, or intellectual acuteness, without moral goodness and mental strength, he had little esteem. Not such was his feeling toward a boy of slender capacity, who was honestly and zealously striving to cultivate his mind. "To that man," he once said, "I would stand hat in hand." Once, when a dull boy to whom he had spoken rather sharply looked up in his face and said, "Why do you speak angrily, sir? Indeed I am doing the best that I can," the tender-hearted teacher felt keenly the boy's protest—as, years afterwards, he used to say to his children, more than anything else in his life—"that look and that speech I have never forgotten."

The high reputation Arnold won at Laleham pointed to him a fit successor to Dr. Wool, on his resignation as master of Rugby School. Elected in 1823, he began with his wonted zeal and energy the great work the successful prosecution of which he made his name almost a synonym for an ideal teacher, whose memory the world will not willingly let die. A born reformer, he had long lamented the condition of England's public schools, too often seminaries of idleness and vice, and he determined to ascertain whether a high and true Christian education in them was really practicable, or a Utopian dream. The central aim of his system was to promote the self-development of his pupils—to stimulate and encourage them to cultivate their own minds; and, next to this, the investment of school exercises with the seriousness of actual life-work.

The fruit of education which he above all else longed for was "moral thoughtfulness, the engrossing love truth, with the devoted love of goodness." He earnestly desired to train men to independence of thought, so that they should form their own opinions, and hold them firmly, instead of taking their judgements and notions at second hand. Though not a party man, he was bold and decided on all great questions, political and religious. Neutrality and conservatism he alike abhorred; his sympathies were all with the cause of progress. The neglect of the poor by the rich—the lack of sympathy for the masses of the people—"haunted him," he said, "almost night and day." In his scheme of education, the era of responsibility was anticipated, and boys were dealt with as men and gentle men. Love, no fear—obedience to God and profound reverence for truth and holiness, not servility to a master—were the feelings he sought to instill into the minds and hearts of his pupils. Feeling his way at first, but finally manifesting more and more boldness and decision as he was encouraged by success, he finally, to his great joy, enlisted the boys themselves in his work, as fellow-laborers cooperating in the improvements he sought to introduce. The result of all this was that Dr. Arnold's pupils went up to the universi-

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ties with characters remarkably distinguished from those of other youths; even men who disliked his views were struck with the contrast, and in a few years Rugby School became one of the most famous in England.

A higher honor than he had yet achieved now awaited him. In 1841 he was appointed Regius Professor of History at Oxford—an office whose duties would not clash with those of the mastership of Rugby; and his introductory course of eight lectures created the next year an extraordinary sensation in the old university. In the midst of his indefatigable labors, and the very heyday of his strength and of his steadily growing usefulness, when yet more brilliant results were expected from his toils, he was suddenly cut down—dying, just at the beginning of the summer vacation of his school, on June 11, 1842, at the age of forty-seven, of angina pectoris.

Dr. Moses Hodge and Mr. Thomas & Edward Irvin's nephew mentions the following incident in his reminiscences of Thomas Carlyle:

"In the winter of 1863-'64, when the American war was raging, Dr. Hoge visited this country. I took him to see Carlyle, with whom he was anxious to have an interview. He described the scenes of the war through which he had just passed, and told with great simplicity and graphic power the influence of passages of scripture quoted to the dying as they were passing away from the earthly scene. Carlyle listened with intense interest. He became the hearer, and not the speaker as he generally was. His eyes filled with tears, and at the conclusion of the narrative he said that sending Bibles to these soldiers was the noblest work he had heard of."

Note—A few days afterwards, I find that the great philosopher speaks of the narrative in the following terms: "Brevity, perspicuity and perfect veracity, gentleness, the justness of all sides.—N. M. D. in Central Presbyterian.

Celebrating our joys.

But they's one thing I've often thought about, doc, that I have to see, an' that's the way human creatures is everlastin'ly buildin' memorrials o' their sorrers. I don't see why we should celebrate only when we're scourged, I've often thought that God might enjoy the novelty of havin' a steeple rise up into the sky in joy an' thanksgivin', instid o' which most of 'em is sent up with a wail. Ef houses for orphans is needed,—an' it's a livin' disgrace that they are,—but if they are, why not build one when God sends a little child into a home instid o' when he sees fit to take it away? The lady that give the "author's readin'" here, she was tellin' us about a little mountain settlement where the young engaged couples paid for the stained-glass winders, ez love come along, to celebrate their happiness—little bright-colored panes to stand for joy an' to fetch the color of it into the worship. Now, that struck me ez purty. I wish't they was more thankfulness brought into our religion, an' less mournin'. Nct that I'd take out one sweet memorial of the dead. Of co'se ez we git along further in spiritual growth, an' come to realize the unimportance of death an' the importance of life a number of these things 'll pass away of theisselves.

Monuments commeoratin' personal errors is ap' to be selfish things, to my mind. When they stand for principle, why, that's different. Sometimes I think the world shows mo' selfishness in sorrer than it does in anything else, anyhow — Ruth McEnery Stuart in April Century.

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**R. E. FOSTER, Actuary.**

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singeth low in every heart.  
We hear it each and all—  
song of those who answered not,  
however we may call,  
they through the silence of the breast;  
We see them as of yore—  
the kind, the true, the brave, the sweet,  
Who walk with us no more.

s hard to take the burdens up,  
When these have laid it down;  
they brightened all the joy of life,  
they softened every frown.  
O! 'tis good to think of them  
when we are troubled sore:  
thanks be to God that such have been  
though they are no more.

re homelike seems the vast un-  
known  
since they have entered there;  
follow them were not so hard,  
Wherever they may fare.  
they cannot be where God is not,  
On any sea or shore,  
hate'er betides, Thy love confides,  
Our God forever more.

—John W. Chadwick.

Be not afraid to pray—to pray is  
right,  
pray, if thou canst with hope; but ever  
pray.  
pray in the darkness, if there be no  
light.  
at if for any wish, thou dar'st not  
pray,  
when pray to God to cast that wish  
away.

—Henry Coleridge.

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DAILY	DAILY	DAILY	DAILY		DAILY	DAILY	DAILY	DAILY
No. 2	No. 4	Ex. SUN No. 6.	Ex. SUN No. 8.		No. 1.	No. 3.	Ex. SUN No. 5.	Ex. SUN No. 7.
A. M.	P. M.	P. M.	A. M.	Lv. Ar	P. M.	A. M.	A. M.	P. M.
		2 35	7 35	Lv. Pidcock			11 35	7 35
		2 55	7 50	Oaklawn			11 20	7 20
		3 10	8 05	Barwick			11 05	7 10
		3 15	8 10	Hollis			10 55	7 00
		3 35	8 20	Pavo			10 45	6 45
		3 45	8 30	Shelly			10 25	6 30
		3 48	8 35	Ione			10 20	6 20
		4 00	8 52	Autreyville			10 05	6 05
		4 15	9 08	Cooper			9 50	5 47
		4 20	9 10	Corbetts			9 5	5 45
		4 35	9 20	Moultrie	5.20	9 00	9 35	5 35
10 15	6.50			Blasingame	5.10	8 50		
10 25	7.00			Sigsbee	5 00	8 40		
10 35	7.10			Doerum	4.50	8 30		
10 43	7 18			Ticknor	4.44	8 24		
10 48	7 23			Pritchett	4 37	8 17		
10 54	7 29			Carlisle	4 30	8 10		
11 05	7 40			Neims	4 15	7 55		
11 19	7 53			Wetherbee	4 07	7 47		
11 25	8.00			Darrow	4 00	7 40		
11 35	8.10			Albany	3 50	7 30		
11 45	8 20							
Pass	Mail	Mail	Mixed		Pass	Mail	Mail	Mixed

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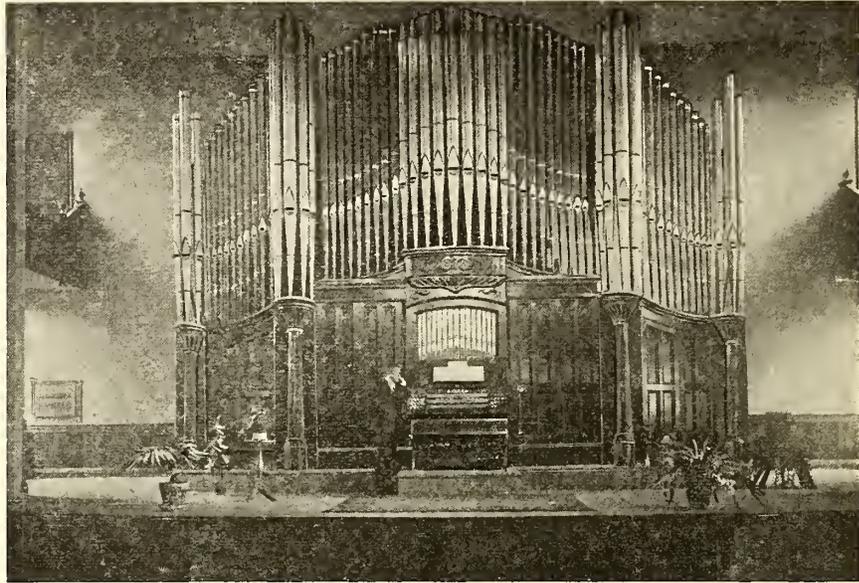
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Vol. XLV.---No. 21



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Established 1858.

CHARLOTTE, N. C., MAY 27, 1903.

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## Event and Comment.

We are glad to welcome to our exchange table the Irish Presbyterian. Its cover is green but its contents are by no means unripe. A sketch of Presbyterianism in Antrim, another of Scotch-Irish Presbyterianism, and the ordination charge to the two congregations of Drumhanagher and Jerrettspass, are among the features of the number we have seen.

Rev. Abner C. Hopkins, D. D., the Moderator of the Lexington Assembly, was born in Powhatan county, Virginia, educated at Hampden-Sidney College and at Union Seminary, was a noted Chaplain in the Confederate service, and has been pastor of the church at Charleston, W. Va., since 1866. He is eminently worthy of the honor conferred.

In the opinion of our esteemed contemporary, the Southwestern Presbyterian, a Southern Assembly declaration stating our belief in universal infant salvation is of no authority, but a Northern Assembly's Brief Statement "will and ought to be accepted as the construction of the Constitution by the supreme court of the Church." The Southwestern is apt to get cross-eyed when it looks northeastwardly.

The Stated Clerk of the Northern Assembly reports \$12,000,000 as contributed to the Twenty Million Dollar Twentieth Century Fund. Yet the gross increase in the actual contributions of the churches is a little over \$7,000,000. The Atlanta contribution to the cause of Christian Education, if accepted, will bring up the full quota of a million dollars which the Southern Church has undertaken to raise for that one cause.

Men and brethren, would it not be just as well for the sake of the honor of Calvinism and of Presbyterianism, to drop the theory that the largest body of Presbyterians in the world, with more than a million members, is an apostate church, because it has let all the dead children into heaven, so far as its creed is concerned, has yielded to the Quakers on the sin of refusing an oath, has suggested that the Pope is not the only Anti-Christ, and has made a slight mess of it concerning the good works done by unregenerate men? Now, really, would it not?

The organ of the Thornwell Orphanage, "Our Monthly," has received an infusion of youthfulness and seems to grow younger and fresher every month. Commenting on the stand the Standard has taken regarding the Presbyterian University, it wants to know why we do not favor the removal of Davidson College to Atlanta. That is easy. Davidson is prospering as never before in its long and honorable history, is pulling down its barns and building dormitories for the accommodation of its thronging students and is daily making the conviction firmer that one good college is essential to the Presbyterianism of the Carolinas. Next!

At the recent banquet of Princeton Seminary Commencement President Patton said that the fundamental aim of the Seminary would be to send out men who could preach, while the Seminary would maintain the highest standard of excellence in theological learning; that the seminary had been somewhat mixed up with Calvinism in the past "and it is pretty likely it will be"; but that the fundamental issue of our time is whether the Living God "has revealed himself under the forms of time and space in the Gospel of his Son, Jesus Christ, whether Christianity is from heaven or from men." Dr. Patton never talks without saying something.

The Presbyterian Banner rises to remark, concerning the St. Louis, Missouri, Exposition: "It is humiliat-

ing to the American people to have all the world know that both State and city governments in recent months have been proved to be almost shamelessly corrupt." No citizen of the Banner's own State of Pennsylvania and especially of its largest city, Philadelphia, need have any conscientious scruples on that account about going to the World's Fair in St. Louis.

The Presbytery of New Castle, Delaware, according to the statement of The Christian Work and Evangelist, defeated resolutions denouncing corruption in politics, urging that Christians support only good men for office and condemning the Governor for vetoing the repeal of the Voter's Assistant law. The denouncing part was all right and Delaware needs a deal of denouncing in press and pulpit and church court, just now, for corruption in politics. As to supporting only good men for office, it sometimes happens in politics that the better of two unworthy men is the only choice that is left, and a Southern Presbyterian would draw the line distinctly against the meddling with a technical detail of administrative politics, such as the Voter's Assistant Law. No doubt the Governor has sold himself, body and soul, to Addicks the Unspeakable. But there are some things beyond the province of the Supreme Court of the United States according to the Constitution and there are also some things beyond the scope of any Church court, according to the Word of God. So we cannot agree with our contemporary, that the result of the Presbytery's vote was encouraging to Satan. There were certain resolutions passed by the Presbyterian Assembly of Philadelphia in 1861, which disrupted the Presbyterian Church and which we think were highly encouraging to Satan.

Says the Southwestern Presbyterian, commenting on the success of the movement to amend the Confession in the Northern Church: "Let it be remembered that all this agitation began with tampering with the one clause on elect infants." The Southwestern has put the cart before the horse. The "tampering" was not accomplished until this Assembly of 1903. The agitation over the one indefensible position concerning infant salvation began the agitation for confessional revision which was finally averted by the confessional amendments which "with the exception of the elect infant clause our objection has not been so much against," as the Southwestern puts it.

It is the part of wisdom to strengthen a weak position. The Southwestern admits that "The slander that Presbyterians held, there 'were in hell infants a span long,' rests upon the much discussed clause. Yes, in defending that clause the Southwestern, only last summer, contended that, "When the Psalmist says: 'The wicked are estranged from the womb, they go astray as soon as they be born, speaking lies', it does seem to imply the possibility that the children of the wicked perish with their parents."

That looks as if it gave ground for the above mentioned slander unless the Southwestern has a private tape line which puts only those over a span long into the possibility of perishing with their parents.

No, the way to stop agitation is to mend the weak place. That mended, not a corporal's guard could be found in the Southern Church to ask for any other amendment. Unmended it provokes a reaction from the untenable positions that have been successively taken by the "doubtful" and "hopeful" brethren. And the Southern Church is facing the new condition of contending with two Presbyterian Churches which have strengthened that weak place in their walls, while the Southern Church has been made ten-fold more vulnerable through the admission of every Southern religious paper, except the Standard, that there may be infants in hell. The creed was made for the Church and not the Church for the creed.

## PRESBYTERIAN STANDARD

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A RELIGIOUS NEWSPAPER FOR THE FAMILY DEVOTED TO THE INTERESTS OF CHRIST'S KINGDOM AS REPRESENTED BY THE SOUTHERN PRESBYTERIAN CHURCH.

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PR SBYTERIAN STANDARD, Charlotte, N. C.

We do not know anything better for our Assembly commissioners to talk about this year, in the informal meetings that are held in the ante-rooms of the church, than the Presbyterian University that is to be. Dr. Rice and Mr. Inman from Atlanta will be there with a plenty of information concerning its prospects, while the friends of Clarksville and Columbia will doubtless divide on the question before the house. Clinton will also take a hand in the discussion, as Clinton imagines itself to be profoundly interested, since one reason for its existence is that it contains two feeders for Columbia Seminary, while it manifests its loyalty to that excellent institution by sending their graduates to Princeton and Louisville and Union.

The Standard trusts that the discussion of this great enterprise may be able to take the high ground of a consideration of the best interests of Southern Presbyterianism, for that means a discussion of the best interests of Christ's Kingdom so far as the Southern Presbyterian Church is responsible for those interests. It is not a question as to what Atlanta wants or Columbia or Clarksville. It is not a question how strenuously a distinguished citizen of Clarksville is opposing the measure or how zealously he has been able to enlist the members of his family on his side. And here is one point where all phases of opinion are united. All of us are advocates of Christian Education to the extent of believing that the Church should concert measures to secure a well-equipped ministry, in numbers adequate to do the pastoral and pulpit work of the Church. Let us consider the question from the standpoint of the Seminaries and the present visible supply of candidates for the ministry. In this the whole church is interested, and if the Presbyterian University affects this question the whole Church is interested in the University, as perhaps it has been in no educational enterprise of Southern Presbyterianism since the separ-

ate existence of the Southern Presbyterian Church. Union Seminary will hardly be affected except as the increase of educational advantages may indirectly inure to its advantage. It has a splendid constituency in the Presbyterianism of Virginia, North Carolina, Maryland and West Virginia, with such educators of Presbyterian youth as Davidson, Hampden-Sidney, Washington and Lee, King College, Elkin and Fredericksburg. It is true that Davidson divides its students the effort being conscientiously made to send the North Carolina boys to Union and the South Carolina boys to Columbia. But this constituency will amply support Union and the territory is pretty adequately covered from the point of view of Christian education under Presbyterian influences. Union reports 67 students this year, but two of these are members of the Virginia Conference and we presume are Methodist Ministers taking advantage of the proximity of the Seminary to pursue their theological studies. So there are 65 students at the Seminary from which the Church may hope to deplete its failing ranks. It should be said, however, and this remark applies to all the Seminaries, that the number of candidates for the ministry has reached its lowest ebb and the tide is now turning in the direction of the flood. But it will be some time before the increase becomes very much apparent in the Seminaries. It is plainly evident in the number of those who have been taken under the care of the Presbyteries.

Louisville Seminary is conducted under the joint control of Northern and Southern Synods. The Southern Church is especially interested in the number of students from the Southern Presbyteries, as these are the ones upon whom it can count for its future ministry. Louisville Seminary reports 56 students registered. Leaving out those from Northern Presbyteries and ministers of the Gospel in attendance upon the Seminary classes, there remain 24 students from Southern Presbyteries. For these the Southern Church should be very thankful. It is better that they are in a Seminary upon which our Church has a valid claim than in one altogether Northern. Nevertheless it must be apparent that the Synods of Kentucky and Missouri will not for years to come furnish any large quota of Southern ministers.

The Texas Seminary has started out well with the very laudable object of putting the fact of a Presbyterian Seminary in that great empire before the minds of the Presbyterian young men of the State and at the same time controlling through the same fact the location of the graduates. There has always been a not unreasonable complaint that too many men sent by Texas to Eastern Seminaries had their attention turned toward the churches in the East and forgot the destitutions and the opportunities of their mother Synod.

Remain the Columbia and Clarksville Seminaries, to call them by their popular rather than by their long official names. Time was when the territory covered by both institutions belonged to Columbia, so far as the theological field was concerned. With Thornwell in the Seminary and Palmer in New Orleans, the whole of the South and Southwest, from Georgetown on the Atlantic to Georgetown, Texas, was considered the territory of Columbia. And it was on account of the Woodrow Controversy that Dr. Palmer transferred his interest to the Divinity School at Clarksville.

When we say "Woodrow Controversy" we do not

mean to lay the responsibility for that unfortunate episode in Southern Presbyterian history upon any particular shoulders or to shift it from any. It does not belong to our generation save as the memory of it still embitters and the echoes of it still annoy the life of the church. But the fact remains that this division of the territory was largely due to an ecclesiastical controversy.

Columbia Seminary still suffers from the controversy and will for another generation if it remains in its present location. Columbia, the city, is divided on the question and it will be a long time before the cordial relations between the Seminary and the Presbyterianism of Columbia will be restored, something that the innocent students of the seminary find it hard to understand. And it is difficult for the Synod of South Carolina, even yet, to combine its splendid strength of heart and brain for the common good. The Seminary itself is a witness. It ought not to be a difficult thing in South Carolina to-day, with all the proud associations of the past that cluster around the old Seminary and with all the wealth that is coming into Presbyterian hands, to provide the needed additional endowment of \$100,000. And yet when the Synod discouraged the removal of the Seminary, a few years ago, on the ground that the alternative proposition of raising that sum of money was the better one, it only succeeded in securing some \$5,000 of the amount in pledges, about \$1,000 as we understand having been paid in.

Nevertheless Columbia is regaining its lost hold upon its constituency. It has twenty-seven students and the number is increasing. But it needs the endowment that it seems to be unlikely to obtain under present conditions, its buildings are hardly able at this date to preserve the worthy traditions of Presbyterian education, and it would seem to us that every true South Carolina friend of the Seminary would swallow his very natural local pride and state pride and agree to the projected reunion of the divided territory at the central location of Atlanta.

Clarksville has an endowment of \$286,000 and a student body now numbering 91. So far as the student body as a whole is concerned Clarksville has now to compete with growing and successful Presbyterian Colleges in Missouri, Arkansas, and Texas, while the newly equipped Central University of Kentucky has so effectually satisfied its constituency that there is not a single Kentucky student at Clarksville, though it is not far from the Kentucky line. The projected Alabama College, which might give way to the successful University, will cut off the Alabama students which now form no inconsiderable part of the whole. So Clarksville on its academic side has been progressively isolated, and it always was a charming oasis in the midst of a Presbyterian desert.

From the point of view of the Presbyterian ministry the situation is worse. There were twelve students in the Divinity School last year and we understand that from the knowledge of what may be expected from the present student body, next year there will be only three. It should be remembered that both the Louisville and the Texas Seminaries are covering the field once covered by the Divinity School at Clarksville.

Now it strikes us that it is pretty nearly a waste of valuable material to have R. A. Webb, that prince of theologians, to say nothing of Price and Alexander and Fogartie, teaching three Seminary students.

The proposition is to unite Clarksville and Columbia with their endowments at Atlanta, which has generously offered a quarter of a million dollars for the privilege of having this combination there. It is claimed that \$50,000 of the Clarksville endowment may have to be given up, as it was conditionally bestowed by the town of Clarksville itself. But the best legal advice has been obtained affirming the legality of transferring the rest of the endowment with the institution itself, and we throw out the suggestion that in making no binding legal restrictions the donors of the endowment funds were actuated by the sincere desire of benefiting the Southern Presbyterian Church and through that the Kingdom of Christ; and that if these funds are failing now to bear the richest harvest it would really be a breaking of faith with those benefactors, living and dead, who were giving to the cause of Presbyterian education and not to that education in a particular community, and who trusted that their funds would be wisely used by those to whom they were entrusted.

We present these considerations to our readers this week at the Assembly and to our constituency in all the Synods that are vitally interested, South Carolina, Florida, Georgia, Alabama, Louisiana, Mississippi, and Tennessee. The Standard has no axe to grind and no educational institution in the vicinity to defend. Some of the other papers do not seem to be so fortunately situated. But the Standard would hate to see a ten thousand dollar endowment defeat the prospect of a million dollar Presbyterian University, or a Seminary that only half belongs to us use its organ successfully to defeat a competitor in Atlanta, or our New Orleans contemporary consider Dr. Palmer's influence in later years only and forget the institution of his first love, of which he was the most distinguished alumnus, the promised prosperity of which would be hailed to-day by none more gladly, were he alive, than by the eloquent voice that is still. Let us discuss the matter on a high plane, not with the idle threats of insuperable obstacles, but with the advance of such propositions as are concerned with the interests of Southern Presbyterianism and the Kingdom of Christ.

Perhaps the Los Angeles Assembly will be such a Pacific Assembly that it would be even willing to rescind the post-bellum deliverances as to the disloyalty and rebellion of Southern Presbyterians, especially as the host of the Assembly, Rev. Hugh K. Walker, is himself a Southern Presbyterian.

The editor of this paper desires to say a personal word to his constituency. Some months ago he found himself able to give the time and the labor necessary for the principalship of a Graded School in one of the factory suburbs of Charlotte. It was then surmised and published that the editor's connection with The Standard had terminated. It was feared by others that The Standard would deteriorate. The Standard is its own witness as to the groundlessness of that fear. Last week, for reasons that appeared convincing, the editor of The Standard accepted editorial control of the Charlotte Evening News. It is desired to contradict in advance any assertions that there has been any change in the relations between The Standard and its editor and to assure the friends of this paper that it will continue to improve its service of them and of the Southern Church. We can say of the Standard, as Dr. Stagg said recently of the Second Church, Charlotte: We have put our blood into it.

## Contributed.

### The Melody of Spring Time.

The world's all love and beauty  
With its harp attuned to praise,  
And everything beneath the sun  
Joys in his genial rays.  
On the purple plains of morning  
There's delight we can't define;  
In the shimmer of the star light  
Comes a thought that's half divine.

All nature is enchanted  
And cries out Rejoice! Rejoice!  
And a thousand feathered songsters  
Blend in with happy voice;  
While the rippling rills are running  
Through their fringed and daisied way,  
Adding melody to music  
Which makes the whole world gay.

A wandering zephyr sighing  
And reluctant to depart,  
Makes love to all the flowers  
And touches every heart.  
While waving boughs; and insects,  
And birds upon the wing,  
Join in to make the music  
Of the soulful song of spring.

And caressing breezes linger  
To kiss the blushing rose,  
While above a feathered singer  
To his mate makes dainty pose;  
And Cupid, wicked Cupid,  
Persues his primrose way,  
With his little bow and arrow  
To seek whom he may slay.

Oh, this life is sweet in springtime  
When the old world's young again,  
And the heart beats rhythmic cadence  
To its ravishing refrain.  
'Tis the great Creator speaking,  
In a voice now soft, now strong,  
That sets the soul to music  
And the bursting heart to song.

—Geo. F. Vielt.

### Outline Bible Study—Galatians—Whole Epistle.

Give references in Acts, showing to what churches this Epistle was written. During what period in Paul's life was this Epistle written? On this point give reasons from Scripture in support of your view. Give the general outline of the Epistle, introductory portion, argumentative, practical. Give outline of Paul's argument in 3rd Chap; state his two main objects in writing this Epistle. What allusions are there in this Epistle to events in the life of Paul, found elsewhere in Scripture; what allusions to other events found in this Epistle alone? (Answer by giving chap and vs. in Gal. and elsewhere.)

What special experiences of Paul do you find here alluded to? Name all the Bible characters found in this Epistle.

The Epistle to the Galatians touches upon a large number of the great doctrines of the Christian faith. Give chap. and verse where you find the following doctrines:

1, The Chief End of Man; 2, Inspiration of Scripture; 3, The Trinity; 4, The Decrees of God; 5, The Fall of Man; 6, The Plan of Salvation; 7, The Incarnation of Christ; 8, The Atonement of Christ; 9, Regeneration; 10, Saving Faith; 11, Repentance; 12, Justification; 13, Adoption; 14, Sanctification; 15, Apostolic Office; 16, Call to the ministry; 17, Education for the ministry; 18, Ministerial Support; 19, Church Discipline; 20, New Testament Worship.

A number of interesting and helpful practical lessons are taught either in this Epistle or other Scriptures referred to. Show where these are, giving chap and verse: 1, Our Life in Christ; 2, The fruit of the Spirit; 3, Benefits following Adoption; 4, What a Christian is and is not freed from; 5, Conflict between the flesh and the spirit; 6; Growth in grace, evidenced by increasing sense of sin; 7, Difference of motive under Law; and Gospel; 8, Love the Supreme motive (two places in this Epistle); 9, True Consistency; 10, Faithfulness in administering, meekness in receiving reproof; 11, Graces brought out under temptation and trial; 12, How to settle personal difficulties; 13, The Law of Christ; 14, Christian grace most needed by the Christian worker; 15, Power of the Cross of Christ.

In your study of these outlines what have you found most instructive? What have you found personally helpful?

R. A. Lapsley.

Staunton, Va., R. F. D. No. 1.

### An Admirable Idea.

The following letter sets forth one of the best plans ever devised for the systematic support of the Orphan's Home.

“Rev. R. W. Boyd,

Barium Springs, N. C.

Dear Sir: Enclosed you will find a check for \$10. This amount will be sent you each month by the Orphans' Aid Association of the Presbyterian Church, Salisbury, N. C.

This Association has recently been formed among the men of our church and each member of the Association has agreed to pay 25cts. a month to the Support Fund of the Orphanage at Barium Springs.

In approaching men and asking them to join this Association, we have been very much impressed with the fact that the great cause of Orphan support and education is near the heart of every man, and that any movement for the assistance of our own Orphanage at Barium Springs does, and will always meet with the hearty approval of every Presbyterian.

Every man approached joined our Aid Association and more than one voluntarily placed his name on the roll.

The formation of like associations in other towns and churches would not only increase the Support Fund of the Orphanage very materially, but would be a most systematic way of collecting for that fund.

Very respectfully,

The Treasurer Orphans' Aid Association.”

We commend this plan to the careful and prayerful consideration of the men of the Presbyterian Church. With such an Association in every congregation a heavy load would be lifted from the shoulders of the Board of Regents.

The monthly collections in our Sunday-schools are an undoubted success though the plan has slowly gained favor and grown slowly. The funds received from this source are contributed principally by the youth and children. The Ladies' societies clothe their orphan sending two entire outfits yearly.

Now lastly the men of our church are given an opportunity to contribute monthly to the support and education of the orphans of their church.

May this plan be richly blessed and rapidly gain in favor until these Associations can be counted by the scores.

The Treasurer of the Orphan Aid Association of the Presbyterian Church of Salisbury, will, we are sure, give any information in regard to organization to any who may wish to form like Associations.

We do not feel that it is necessary to urge our people to take this step, all will feel its importance and as our Salisbury friend says, all that is necessary is an opportunity offered to join.

Systematic giving is worth almost twice as much to the Orphans' Home as is spasmodic contributions.

R. W. Boyd,  
Supt. Orphans' Home.

### o Proof that God Saves only Some Dying Infants.

Will the editor permit a very few words on the infant question?

It seems to this writer that when the Westminster assembly framed the clause concerning elect infants, that the words, "dying in infancy" were meant to define them as elect: to say that all such were elect.

There is no explicit statement in Scripture supporting the proposition that only some infants of this class are elect and regenerated by the Spirit. Nor can this proposition be deduced from the Scripture.

The proof-texts in the foot-notes are irrelevant. One states the fact that Jesus took little children in His arms and blessed them. We do not know that any of them died in infancy. The other quotes from Peter's speech that the promise is to us and to our children, and does not touch the matter in question, for the promise is to us adults as well as to our children and not to those only of our children who die in infancy.

If the clause as it stands teaches no more than that some children dying in infancy are elect—then it cannot be substantiated by Scripture. Let us see. It is clearly a revealed truth that all the elect are regenerated, and therefore we have in our Confession—not a proof-text, but an inference—that elect infants dying in infancy are regenerated. But it remains to be proved that any elect infants do so die. What proof have we? We are promptly pointed to Jeremiah and John. But neither of these died in infancy. These instances undoubtedly show that some devoted worshippers of God were regenerated in infancy. The only reason we can have for believing that some infants dying in infancy are elect is that all such are elect, and this is easy of proof.

One of our Church weeklies challenges us to show and to furnish the proof-texts that, "The Holy Scriptures positively, definitely and clearly teach that all members of the human family dying in infancy are saved by the blood of Christ and the regenerating power of the Holy Spirit." We ask the challenger to furnish a single proof-text that the Holy Scriptures positively, definitely and clearly teach that some of the human family dying in infancy are saved.

The Bible does not say a word explicitly as to the election of some infants of this class. Nor in any single instance does it assert the election of a dead infant.

But to this writer it seems clearly taught by good and necessary consequence that all of this class are elect. A gratuitous proffer of salvation available for all who will accept it, is made to every child of Adam. The salvation is conditioned on faith; the proffer itself is without conditions. God himself cannot, without provocation, withdraw this proffer of grace. The child dying in infancy does not refuse to comply with the condition. The act of God makes compliance impossible. Does God take away its life in order to damn it? Has He elected it to perdition? In taking a child out of this world He either revokes the proffer—or saves the infant. Which?

A recent article by Dr. Woods shows many other necessary inferences with the same result, but the above is, we think sufficient.

Greenville, Miss.

John W. Primrose.

### A Card From Dr. Bryan.

Dear Dr. McKelway:

I find in your issue of this week a notice of the recent meeting of the Executive commission, western section, of the Presbyterian Alliance and a mention of my name in that connection, which is evidently based upon a report of the proceedings published in a secular journal of New York City.

The question was not, as your note seems to imply, whether the reading of the Bible in our schools was desirable. On this there was no division of opinion among us, nor is there any need for me to enlarge upon my views on this subject. The question was rather, whether we, as Protestant Christian, could insist upon the reading of the Bible in the public schools against the protests of Romanists and Secularists, who are as

much patrons of the schools and taxpayers as we are, and who claim that their religious freedom is invaded when their children are forced to listen to "the Protestant Bible" or their money is used to support teachers who read it. The question involves the law of the State in its relation to the law of God and even among those who receive God's word as we have it there is today no little difference of opinion as to the proper solution of it.

Because of these and other facts, the report which occasioned the discussion was recommitted and will be represented at our next meeting in Toronto. There is reason to hope that, despite the perplexity of the questions involved, a clear course will be indicated which, while recognizing the limitations of our public school system, will protect it from destruction and also from being made the hot-bed of secularism. The alliance could in my judgment do no greater service than to lead a movement which with a view of counteracting the prevailing tendencies will restore the family altar in the Christian home, exalt the Word of God in the Christian school and college and develop in our Sabbath-schools a new zeal for the study of the Scriptures.

This service has already been undertaken, so far as the Sabbath-schools are concerned, for the commission took steps to bring to the notice of all the churches the need of improvements in this direction.

Yours faithfully,

W. S. Plumer Bryan.

### Faulty Versions.

The writer has been inclined, for a long time, to question the phraseology of our Bibles in English, which represents baptism as "into" a name. I would prefer, in all such cases, the proposition "unto." The "into" is replied upon by many as favorable to immersion.

Classical Greek would probably sustain this view, but in the New Testament, the usage is very much against it. The phraseology referred to, contradicts it; for immersion, or dipping into a name, is a transaction that defies even the imagination. But the proposition, e. i. s., which is so rendered in these expressions, by no means proves the introduction of one object within another. In multitudes of cases it is questionable and in some, impossible. When Peter and John went to the sepulchre of Jesus, they merely approached it at first, but the proposition is e. c. s. Then it is said (John XX. v. 4.) "the other disciple out-ran Peter, and came first to the tomb." The proposition again is the same. But in the next verse he "went not in." In vs. 6, we are told that Peter came and "went into the tomb," when the proposition is repeated. In vs. 8, the other disciple "went in," and the e i s is again repeated. In almost every case, the New Testament expresses the idea of entrance, by two propositions, one in composition, and the other before a noun. If "baptism into a name" meant immersion, it would imply a virtual use of e i s in composition, as well as before the noun. But this concedes the ground to the Baptists.

In fact, baptize does not involve the idea of a personal entrance. Philip and the eunuch, both approached the water, before the baptism took place. The latter was a subsequent act. If both stood in water, a total immersion, by Philip did not take place. The eunuch had partially baptized himself, and Philip only completed the act.

"Into a name" is hard to conceive. But "into a baptism," is harder, as in the Revised version, Acts xix, 3. "Dipped into a dipping," defies exegesis. All circumlocution seems absolutely necessary. Translation, word for word, is impossible in many cases, and this one of into before certain nouns, illustrates it. Immersion into a name, or into an immersion, is absurd, but baptism, by a given authority, is intelligible.

Senex.

Life carries evil with it, but the remedy for the evil is not death, but more life, better life, higher life.—Dr. Lyman Abbott.

## Devotional.

### The Beauty of Death.

If there is one thing especially of which many people cannot possibly believe that, under any circumstances, it would seem beautiful, I suppose it must mean death. That must always be dreadful. Men seldom see any misery in life so great as to outweigh the misery of leaving it. But yet it comes to all of us, that he who made death made it, like all things else, to be beautiful in his time. When a life has lived its days but in happiness, grown old with constantly accumulating joys, and then, at last, before decay has touched it, or the grounds soften under its feet, the door opens, and it enters into the new youth of eternity; when a young man has tried his powers here and dedicated them to God, and then is called to the full use of their perfected strength in the very presence of the God whom he has loved; when a man has lived for his brethren, and the time comes that his life cannot help them any longer but his death can put life into dead truths, and send enthusiasm into fainting hearts; when death comes as a rest to a man who is tired with a long fight, or as victory to a man who leaves his enemies baffled behind him on the shore of time—in all these times, is not death beautiful? "Nothing in all his life became this man like leaving it," they said of one who died.—Phillips Brooks.

What fairy palaces we may build of beautiful thoughts, proof against all adversity, bright fancies, satisfied memories, noble histories, faithful sayings; treasure-houses of precious and restful thoughts, which care cannot disturb nor pain make gloomy, nor poverty take away from us—houses built without hands for our souls to live in!—Ruskin.

Goethe in his tale of tales tells of a fisherman's rough log hut, which by virtue of a lamp within was gradually transformed into solid silver, and the uncouth hut became an exquisite temple of finest workmanship. This fairy tale beautifully illustrates how rough, uncouth, sinful humanity is gradually transformed into His likeness and image by the light of His grace in His hearts.—Baptist Banner.

We shall never be the "light of the world" except on condition of being the "salt of the earth." You have to do the humble, inconspicuous, silent work of checking corruption by a pure example before you can aspire to do the other work of raying out light into the darkness, and so drawing men to Christ himself.—Alexander Maclaren.

When we settle down to enjoy the blessings of God's grace, when we make the culture of our immortal souls a chief end of life, we find in the practice of religion not merely refreshment, but immunity from the harassing cares of worldliness, quiet of soul, a full sequestered life of inward communion. Encanopied by God, overshadowed by His protecting love, we recover calm and equipoise, and a sweet reasonableness, and an all spanning trust, and an overmastering hope and joy, which make us strangely indifferent to the hard rubs of life, and alive only to the realities of the soul and of Heaven.—Dr. John Smith.

The crosses of the present moment always bring their own special grace and consequent comfort to them; we see the hand of God in them when it is laid upon us. But the crosses of anxious forebodings are seen out of the dispensation of God: we see them without grace to bear them; we see them indeed through a faithless spirit, which banishes grace. So everything in them is bitter and unendurable; all seems dark and helpless. Let us throw self aside; no more self-interest, and then God's will, unfolding every moment in everything, will console us also every moment for all that He shall do around us, or within us, for our discipline.—Fenelon.

The one thing worth living for—yes, worth dying for—is the chance to make somebody useful and happy.—Exchange.

## Missionary.

### Needs of the Work.

In all our fields our opportunities are incalculable and our obligation is immeasurable. The need of the work everywhere is enlargement. Besides the two men who are about to be sent to reinforce the African Mission, at least two others should be sent at once in order to reoccupy the places that have been occupied heretofore and have been abandoned because there were none of the present force that could be spared to take charge of them.

We need to assist the Church in Northern Brazil to develop its educational work, so that the native force necessary to evangelize the field can be trained on the ground. The cost of sending a candidate for the ministry from any of the points in Northern Brazil to Sao Paulo is prohibitory, and when they are sent they find the fields that are open to them in Southern Brazil more attractive than their own home fields and are tempted not to return to Northern Brazil.

There is a great need for a boarding school for the sons of our Protestant believers in Southern Brazil. At Campinas we have a building and grounds for such a school and a competent teacher should be sent at the earliest possible day to reopen that work.

The appeal of the North Kiangsu Mission for seven men to occupy the places that are assigned to us in the division of territory among the different Missions in China is pathetically urgent. The Mid-China Mission needs an additional physician and not less than three preaching missionaries, besides some enlargement of the women's work in that Mission.

Korea needs two physicians and at least two ordained male missionaries. The time has also come when they need to begin a Girls' Boarding School in that Mission.

Additional workers could be most profitably employed in both Cuba and Mexico.

But a more urgent need than all these is that we take better care of our present force of workers than we have been doing for several years past; that we supply them more promptly with the funds appropriated for their support, and that we give them better equipment and better facilities for the work they are expected to do.

We believe that larger results will be attained in all our fields when we make a much larger outlay than we have done heretofore in the training and use of a competent native ministry. Therefore, the most urgent need at present is the enlargement of our income to a point where there will be something left after our own missionaries have been properly provided for, to be applied in this direction.

From Report of F. M. Committee to the 1903 Assembly.

### A Strange Missionary School.

Out of the Boer prison camps in St. Helena, Ceylon, and the Bermudas has come a movement of religious life which is destined to be one of the fashioning forces in the reconstruction of South Africa. The exiled soldiers, when the time hung heavily on their hands, found their chief diversion and solace in religious exercises. Several of their ministers of the Dutch Reformed Church joined themselves to them, and labored assiduously for the quickening of their spiritual life, with the result that one hundred and seventy-five young Boers have returned to South Africa pledged to missionary service. The Dutch churches have undertaken to provide for their support while they are being trained for the work. One church has given an annual subscription of \$2,500, which sum is sufficient to educate twenty-one missionaries.—Exchange.

I would like to urge upon all young people the study of the Word of God. Study it, make up your minds that you are going into active service, and therefore you must be armed and equipped. O, feed and sustain yourselves by going straight to the Word of God.—D. L. Moody.

## Sunday School Lesson.

CONDUCTED BY REV. H. G. HILL, D. D.

### The Life Giving Spirit.

Romans 8:1-14. May 31st, 1903.

In this 8th chapter of Romans the Apostle describes the blessings, privileges and eternal security of believers in Christ. He not only presents Christ as the Divine source of these blessings, but indicates the functions of the Holy Ghost in their bestowment. In the passage now studied Paul directs attention to two classes of persons "the carnally minded," and "the spiritually minded." "The carnally minded" are the unregenerate who live according to the depraved appetites and passions of man's fallen nature. "The spiritually minded" are those who renewed by the Divine Spirit are controlled in heart and life by His indwelling power. The moral condition of both these classes and the results of having Christ's spirit will claim our attention.

1. The Blessings of the Spiritually Minded.—These are stated in the first five verses. One is freedom from condemnation. The whole world stands guilty before God as the Apostle has proved in the previous part of his Epistle. But for the believer in Christ there is no condemnation and the Divine law does not sentence him to death. "The law of the spirit of life," or the Gospel has made him free from the condemnation of the broken rule of duty or the law that reveals sin and denounces death. This law could not free him from condemnation or justify him, not because of any defect in it, but because of the weakness of his own depraved nature. What this law could not do Christ sinless, in our nature has done. Those free from condemnation through Christ and His Gospel "walk after the spirit." Set free from the domination of "the flesh," or depraved nature they yield habitually to the promptings of God's indwelling spirit. "They mind the things of the spirit" or give attention to what He suggests rather than to those urged by the carnal nature. Again the spiritually minded "fulfill the righteousness of the law." Rescued from condemnation and guided by the Spirit, they work righteousness by obeying from love the law of God.

2. The Ills of the Carnally Minded.—Those controlled by "the flesh," the "carnal mind," or the depraved nature the apostle affirms to be subjected to manifold evils. They are dead and exposed to death in a more appalling sense. They are dead in trespasses and sins and liable to eternal death. "To be carnally minded is death." They are not only at enmity with God but are "enmity" incarnate. They are innately hostile to their Maker, and are at hopeless strife with Him. They are in rebellion against God's law. "The carnal mind is not subject to God's law neither indeed can be." "They that are in the flesh can not please God." Dead, hostile to God, the source of life, and rebels against His authority, they can not enjoy His favor but are exposed to His displeasure. The carnal and the spiritual are separated from Christ. "If any man have not the spirit of Christ he is none of his." The spirit of Christ here means "The Divine Spirit, the Holy Ghost." Dead in sin, hostile to God, condemned rebels and without the Divine Saviour, the pressing needs of the carnally minded are regeneration and faith in Jesus.

3. The Results of Having Christ's Spirit.—If the carnal have been rendered spiritual, they pass into a new sphere and secure important benefits. The bodies of renewed believers are in process of dying because they belong to a sinful race. But the indwelling Spirit of God is to them a source of spiritual life because of His righteousness. On account of Christ's imputed righteousness they are entitled to life and because of growing personal righteousness or holiness wrought by the Spirit they enjoy increasing spiritual life.

## Westminster League.

CONDUCTED BY REV. HUGH W. HOON.

### Modern Lessons from the Rechabites.

Jer. 35:1-6, 18, 19. Topic for June 7.

When the children of Israel were wandering in the wilderness they met a tribe of people who became their fast friends. They were the Kenites. Some of the principal men of the line were Hemath, Rechab and Jonadab. Jonadab lived during the days of Elijah. He was a confederate of Jehu in overcoming the house of Ahab and in putting down Baal worship. Jonadab was a righteous man. As he looked about him he saw the terrible degradation of the people of Israel. He was a thinking man and at once began to cast about for the cause of the terrible condition which had befallen Israel and was not long in reaching a conclusion. The Israelites were given to much wine and the attendant evils of tarrying long over the cups. He didn't want his own posterity to reach a like depth of immorality and degradation and so calling his sons and their families to him, he commanded them to drink no wine, neither to plant vineyards nor to ever build houses, but to be content to remain a pastoral people, dwelling in tents.

Two hundred and fifty years pass. Israel has continued in the downward way and God is about to meet out punishment upon His chosen people. Nebuchadnezzar is making a conquest of the kingdom and the people of the country are driven to Jerusalem to seek protection and shelter. It is a motley multitude that is gathered in the city, filling every tenement and inn within the city's limits. With the others who have sought refuge from the king of Babylon, are the descendants of Rechab. Following their tribal law, they bring their tents with them and pitch them in some unoccupied portion of the city.

The old prophet Jeremiah, travelling about among the crowds that throng the city, comes upon this particular people. He inquires about their customs and finds out the story of their father Jonadab's command. Then the Lord speaks to the prophet and tells him to make an object lesson of those people to Israel.

He invites them to come to the temple. When they are gathered within its sacred precincts, he sets wine before them and bids them drink. They very stoutly refuse and give as their reason that their father of two hundred and fifty years before had given a command that they should never indulge in wine and they cannot violate his command.

Then the word of the Lord came to Jeremiah again: "Go tell the men of Judah and the inhabitants of Jerusalem, Will ye not receive instruction to hearken to my words? saith the Lord. The words of Jonadab, the son of Rechab, that he commanded his sons to drink wine, are performed: for unto this day they drink none, but obey their father's commandment: notwithstanding I have spoken unto you, rising early and speaking: but ye hearkened not unto me." The Lord then tells His people that they shall be cut off for their disobedience, while the Rechabites shall live on and on, because of their obedience.

The popular thing in Israel was for men to drink wine, but the Rechabites chose to be unpopular rather than to disobey the command of their father or violate a principle. How different their policy from that of those who would enforce upon us the necessity of being a Roman when in Rome, even to the extent of doing many things which we would never think of doing otherwise. To follow with the throng and do the will of the majority, is always wrong when the principles of morality must be violated to do so.

The Spirit of the age should never make us to forsake the righteous teachings of our fathers. To keep from thus wandering away because of our surroundings it is necessary for us to keep close to God and may we all pray, "Lord God of Hosts, be with us yet, Lest we forget—lest we forget!"

## The Lexington Assembly

The forty-third General Assembly of the Presbyterian Church in the United States convened in Lexington Presbyterian Church, on Thursday, May 21st. The opening sermon was preached by the retiring Moderator, Dr. W. T. Hall, Professor of Theology in Columbia Seminary. His theme was Inspiration. Dr. Hall is a native of North Carolina, and one of the sons of whom the Synod is justly proud. He was born in Reidsville, N. C., educated at Davidson College and Columbia Seminary, licensed by Concord Presbytery and ordained by the Presbytery of Bethel, to his first charge in Lancaster, S. C. From '61 to '72, he was the beloved and successful pastor of the first Church, Lynchburg, from which position he was called to the professorship of Theology in the Theological Seminary at Columbia. Dr. Hall was also a chaplain in the Confederate army, and is succeeded in the moderatorship by another Confederate chaplain.

After the sermon, the enrollment of commissioners was completed, showing that 155 were present. Three new Presbyteries were also reported organized, namely, King's Mountain, Mobile and Durant. With the completion of the roll nominations for the moderator were made as follows: Dr. J. P. Smith, editor of the Central Presbyterian, Richmond, Va., Dr. A. C. Hopkins, pastor of the Presbyterian Church at Charlestown, West Virginia, Dr. R. A. Webb, Professor of Theology in the Southwestern Presbyterian University, Dr. W. H. Marquess, Professor in Louisville Seminary, Dr. W. D. Morton, of Rocky Mount, N. C., and Dr. J. S. Moore, of Dallas, Texas.

The first ballot showed such a wide diversity of opinion that the Assembly adjourned without making an election. At the afternoon meeting Dr. A. C. Hopkins was elected on the final ballot, his election then being heartily made unanimous.

Dr. I. S. McElroy read the following report on Ministerial Relief:

Abstract from the Second Annual Report of the Executive Committee.

Mr. S. H. Hawes continued his services as Secretary until August the first when the Rev. I. S. McElroy, D. D., entered upon the duties of this important office to which he had been called by the unanimous vote of the last General Assembly.

Roll.—The number of beneficiaries enrolled was 161, an increase of 16 over preceding year. If the dependent children in the families of these beneficiaries are counted, there were not less than 400 persons who received last year through this Committee a greatly needed assistance and they or their fathers or husbands were until recently among the most active and useful and honored of our pastors and of our home and foreign missionaries.

That we pay only an average of \$100 per annum for each family is not to the credit of our Church, but our people are waking up to the duty and privilege of making a more comfortable provision for these beloved members of our household of faith.

Receipts.—The total credits on the Treasurer's book were \$24,635.63 of which \$17,015.42 was for the Annual Fund and \$7,346.82 for the Endowment Fund. There was an increase in the Annual Fund of \$2,145.56 over the contributions of last year and additions of \$2,871.62 to the Endowment Fund which will shortly be increased to \$11,094.82 by the acquisition of \$3,618 from the legacy of Dr. John Sutton and of \$130 from the balance of the legacy of 1,000 from Mrs. Mary A. Moore whose husband was for many years a member with Dr. Sutton of the Session of the Midway, Ky., Church.

Organization.—Cheering progress has been made in each department of the Assembly's threefold plan which includes organization Annual Fund and Endowment Fund. Permanent Committees have been appointed by our Synods and Presbyteries and by many

of our Sessions and it is exceedingly important that these Sessional Committees shall be appointed in all our Churches to have special charge of this work and sustain to this cause some such relations as is sustained to Home and Foreign Missions by our Missionary Committees and Societies.

Annual Fund.—We are dependent upon our Annual Fund to pay the appropriations requested by the Presbyteries and it is supplied almost entirely by the collections ordered to be taken in July, the most unfavorable month in the year for large collections from our stronger Churches. As a consequence last midwinter our treasury was exhausted and the outlook was gloomy in the extreme but in response to our earnest appeal many delinquent churches sent their contributions, and some liberal friends sent generous gifts, so that all appropriations were paid in full. It would be unfortunate for our last midwinter experience to become a frequent occurrence and therefore earnest attention should be given to the collections for the Annual Fund. These were larger last year than ever before yet if they should reach \$40,000 this year the language of the Assembly of 1900 would still be in order: "That we are far behind other Churches and come sadly short of what we ought to do in this respect."

Endowment Fund.—The Assembly's plan for accumulating an Endowment Fund has been approved by our Synods and Presbyteries and adopted by a number of our churches by whom it is cordially commended after trial as simple and efficient and every way satisfactory.

It is doubtless the intention of all our churches to adopt this plan at an early date and their prompt action is essential to a large and speedy success in this important movement not only because of the amounts that would be contributed through these pledge cards but also because of the interest that would be aroused and the atmosphere that would be created and out of which would come large gifts from liberal friends.

Applications.—Great care has been exercised to equalize our appropriations and to administer the limited funds at our disposal in strict compliance with the spirit and limitations of our constitution.

Home and School.—It was not deemed wise at the present at least to undertake any consolidation with the Fredericksburg Home and School.

Requests should be made to "The Executive Committee on Ministerial Relief of the Presbyterian Church in the United States."

Dr. S. H. Chester, Secretary of Foreign Missions read the report of the Executive Committee, from which we publish the following abstract:

Report—Executive Committee of Foreign Missions.—The Executive Committee of Foreign Missions herewith submits to the General Assembly the report of this work, together with the volume of its Minutes, for the year ending March 31st, 1903.

The total number of additions to our Mission churches on profession of faith is fifteen hundred and seventy-four. This is seven hundred and ten more than the number reported last year.

The largest ingathering is that of our African Mission, which reports an addition of 737 on profession of faith. There has been a large number of inquirers in our Mid-China Mission, and a much larger accession of members could have been reported but for the wise action of our missionaries in admitting new members under the conditions that have prevailed for the past two years in China.

There has been an especially marked change in the attitude of the higher classes in China toward our missionaries and their work. Some of them have sought instruction from the missionaries, for which they have offered liberal remuneration. One of the problems now connected with the work in China is the wisdom or the unwisdom of encouraging this movement among the literati and of accepting all the various gifts which they are ready to make to our work in return for such benefits as they have sought from our missionaries.

together the situation in China is more hopeful than ever before.

The report of our Korean Mission indicates that the great opportunity which we have had in that field for years past still exists, and that it is only because of the eagerness of our force that the progress of the work has not been more encouraging than it has been.

The spirit of revival which prevailed in Japan last year and which, at times, was accompanied by some questionable features, has settled down to a condition in which steady old-fashioned gospel work is being done on a larger scale and with more encouraging results than in years past.

The Presbyterian Church in Brazil, which has grown out of the co-operative work of the Presbyterian churches, North and South, is making steady progress, both in the increase of its membership and in the organization of its agencies for aggressive work.

The statistical tables show that our work in Mexico has made all the progress that we could reasonably expect when we consider that we have in the field only one regularly ordained missionary who has been in the field long enough to do regular work.

The development of the church in Cuba is limited only by the smallness of the force which has been carrying it on. The educational work of that Mission has been self-supporting. At Cardenas the school has not only paid incidental expenses, but has paid about half the salary of one of the lady missionaries in charge.

Finance.—The receipts for the year from all sources were \$180,458.29. This is \$15,575.29 more than the receipts of last year. Notwithstanding this gratifying increase in our total receipts the cost of the work for the year was so much enlarged on account of the increase in the number of missionaries, and of the expense of the work in the field incident to its natural development, that we find ourselves at the close of the fiscal year indebted to the Bank for \$4,500. This amount is a little more than covered by the advance payment of \$4,568 which had been made to the Missions before the 31st of March, on the new fiscal year.

The gain made in this year's receipts is largely due to the work done in connection with what we have called our Forward Movement.

The work has been in progress for ten months of the fiscal year. During the time 192 churches have assumed the salaries of missionaries or taken shares in the general expenses of mission stations, promising an aggregate of \$71,990 per year. These pledges are a gain of \$45,259. over the amount contributed by the same churches last year. This represents an average contribution of \$1.71 per member as compared to 62 cents last year. These results are conservative estimates of what may be safely counted on from each church. The year based upon personal subscriptions, and in every case have been passed upon by the pastor and officers of the Church.

Reinforcements.—Eleven new missionaries were sent out during the year. Rev. L. A. DeYampert and Miss M. A. Brown were sent to Africa, Rev. and Mrs. P. H. Hensley, Jr., Miss M. E. Craig, and Mrs. R. L. Wharton were sent to Cuba, Rev. and Mrs. C. A. Logan were sent to Japan. Rev. L. O. McCutchen and Dr. A. J. A. Alexander were sent to Korea. Rev. J. O. Shelby was sent to Mexico. Miss Kate Hall of Villa Americana, Brazil, was added to our Southern Brazil Mission by marriage to Rev. Alva Hardie. The total number of missionaries now on our roll is 174. Besides these Rev. and Mrs. Cameron Johnson have become associate members of our Japan Mission and are regularly engaged in our work, although the Executive Committee has not assumed the obligation of their support.

We are most thankful to report that there has been no death among our missionary force during the year. Miss L. E. Wimbish who has served us long and usefully in Japan has been compelled, on account of ill health, to return home, as we fear, permanently. Dr. Alexander, having been only a few months in Korea,

was also providentially compelled to come home without any immediate prospects of being able to return to his work.

Five male missionaries and one lady missionary are now under appointment expecting to be sent out this summer, if the way is clear. Eight candidates are now at present before the Committee seeking appointment.

Dr. S. L. Morris, Secretary of Home Missions read the following report:

Home Missions.—The thirty-seventh annual report closes the second year of the present administration, and shows the work in fine condition. The increase in contributions was \$1,153.70, and the year has perhaps been more prosperous than any before, with more new territory occupied and more new churches organized. The total in the hands of the treasurer during the year, Mch. 31, 1902, to Mch. 31, 1903, was \$47,217.33 including balance at beginning of year, receipts from the churches, and the Moore Church Erection Fund.

The disbursements were as follows:

Home Missions, Church erection, \$33,545.01; Church loans, \$1,500; Expense account, \$4,105.49; Balance in treasury, \$8,066.83: Total, \$47,217.33.

I. Home Missions.—The receipts for this department of work, including contributions, from Loan Fund, legacies, and interest on railroad bond, \$36,447.57. The disbursements have been for support of five missionaries among the Mexicans; 104 ministers and 234 churches in Texas; 22 ministers and forty-four churches in Arkansas; 14 ministers and thirty churches in Indian Territory; 20 ministers and 57 churches in Florida; 1 minister and 3 churches in Georgia; and the support of 11 schools in Indian Territory. The entire number of ministers and teachers supported in whole or in part was 111 and 23 teachers; and the whole number of churches aided, 362.

Tables are given showing receipts and expenditures for the past nine years under present plan of work. These figures show an increase of churches contributing from 1,250 to 1,513, making 263. Legacies vary from year to year. The churches have increased contributions by more than \$5,000. The total receipts from all sources have increased by about \$11,000. This year the total receipts are somewhat larger than in any previous year.

II. Church Erection.—Appropriations have been made to the building of ten churches, making in all \$1,435.77. And Durant College received \$1,000 ordered by the Assembly, and \$910.11 through Dr. Sampson.

III. Moore Loan Fund.—From \$5,000 left by Mr. Moore to aid churches in building, money at 3 per cent. interest has been loaned to five churches. There is now out on mortgage 3,169, and in cash 1,990.66.

Sphere of Operation.—Arkansas, Florida, Texas, and the Indian Territory are the fields in which this Committee has its largest work.

The Indian Territory especially is a hopeful and fruitful field for our church. There is a rapid development in progress, increase of population, new railroads, new towns and cities. In twelve months a dozen new churches have been organized. The new Presbytery of Durant will consist of about eight ministers and twenty churches. Five men have been secured and are doing most fruitful work. There has been a large advance in mission schools—to 11 schools, with 23 teachers and 1,200 scholars. The majority are self-supporting, and cost the Committee nothing. A friend has offered to contribute \$500.00 to the erection of an academy in a growing town.

Durant College has been completed, costing nearly \$15,000. It has 7 teachers and nearly 300 scholars. It needs dormitory rooms and furniture. One thousand dollars would relieve embarrassment and multiply its usefulness.

New Mexico, Oklahoma, and the Mexican work in Texas, are opening fields of great promise. Two evangelists and three Mexican licentiates are at work among the Mexicans, and valuable progress has been made. There are 13 organized Mexican churches, 675 members,

and 6 church buildings.

This report recommends the support of individuals by churches and societies; and quite a number are now so supported.

The Executive Committee is much encouraged. It suggests:

1. That the Assembly ask for \$50,000 for Home Missions.
2. That churches having loans for building be asked to take measures to meet their obligations.
3. That churches, societies, and individuals that support individual missions and ministers be warmly commended.
4. That the monthly concert of prayer for missions be observed, remembering the cause at home in prayer and offerings.

S. L. Morris, Secretary.

Dr. A. L. Phillips, Secretary of the Committee of Publication, read the report of that Committee, which is as follows:

Abstract of the Forty-second Annual Report of Publication:

This report contains an interesting illustrated sketch of the life of the late Rev. J. K. Hazen, D. D., for twenty-five years the efficient and beloved Secretary of Publication, together with an account of the growth of the cause under his administration. This historical matter makes the report of unusual value and interest. The work of the year went on without serious interruption. The Committee promptly met the demands of a fast increasing business by the temporary appointment of a Business Superintendent, Editor, Treasurer and Secretary. The Department of Sabbath-schools and Young People's Societies was thoroughly organized and worked with great satisfaction. The Business Department was in urgent need of thorough organization, and the election of a Superintendent became necessary. Mr. R. E. Magill was made Business Superintendent and Treasurer, and has done a most valuable piece of construction work. The old building was sold for \$62,815 net, yielding a profit of \$19,000.

This step seemed wise because it was in the center of the office and banking district, and it would have required extensive repairs to make it especially suitable, for which there was no available money. A most desirable lot was bought for \$25,000, quite near the heart of the retail district, on which a specially designed building of moderate cost will be erected this summer. Meantime the business will be conducted at 12 Governor Street, at a small cost for rent.

During the year 305,250 copies of old books and tracts have been issued and 640,800 copies of new ones, containing together thirty-eight million pages. The following valuable manuscripts are now in hand for publication,—“Sermons,” by Dr. M. D. Hoge; “Apologetics,” and “Modern Evolution and Christianity,” by Dr. F. R. Beattie; “Discussions on Theological Subjects,” by Dr. J. L. Girardeau; “Pioneering in Africa,” by Rev. S. P. Verner; and “Life and Letters of R. L. Dabney,” by Dr. T. C. Johnson. Besides these there are several valuable tracts and Sunday-school books in hand.

Bibles, Testaments, tracts, Sunday-school library books, hymn books, catechisms, Sunday-school and miscellaneous papers were donated to the amount of \$5,947.

During the year the receipts from Churches and Sunday-schools amounted to \$10,234; for 1902, \$9,963. This latter sum included \$1,235 as legacy. So the receipts for 1902 were more than \$2,000 increase. There was paid back into the work of the Church, through salaries and traveling expenses of Sunday-school missionaries, and donations, the sum of \$14,439, which was \$1,205 more than was received.

COMPARATIVE TABLE

	1902	1913
Collections from Churches and Sunday Schools, \$	9,968	10,234
Sales of Merchandise.....	30,009	43,587
Collections on personal accounts.....	20,976	30,775
Paid Sunday School Missions and Donations..	10,162	14,437
Assets.....	121,646	131,898
Liabilities.....	234	2,002

The growth of the Sunday-school work is most encouraging and full of promise. Conferences or Institutes or Conventions have been held in more than half of the Presbyteries. Many new Teachers' Meetings have been started. Home Departments and Cradle Rolls are being established far and wide. The "Manual of the Graded Course of Instruction in School and Family" has been issued, and is highly praised by experts. There has been an increase in the circulation of our Sunday-school periodicals all combined of more than a million copies. A new contract has been made for issuing all of these periodicals, which requires all orders to come directly to the Committee.

Plans are carefully being made for extension and needed improvement in the editing, printing and circulation of the Sunday-school helps of all kinds.

New interest is awakening in Young People's Work, especially in the Covenanter Companies for boys and young men, which is resulting in added denominational loyalty, missionary intelligence, and zeal and skill in Christian work.

It is recommended in connection with the Sunday-school work that parents be more careful in home instruction; all concerned be diligent to bring the children to Jesus; normal classes be formed for teacher-training; Home Departments be everywhere formed; Sunday-school Institutes be conducted in every Presbytery; Sunday-school day be celebrated on the first Sabbath in October; and that a diligent effort be made to plant a school in every destitute neighborhood.

As to the work in general for the coming year, amongst other things the Committee recommends that Dr. A. L. Phillips be elected Secretary of Publication and be continued as General Superintendent of Sunday-schools and Young People's Societies; that it be authorized to elect an Editor when the way opens; that it be directed to apportion \$20,000 for Publication among the Presbyteries.

The Committee makes grateful acknowledgement of God's blessing on its plans and work, and for the large co-operation of the Church.

Secretary.

Thursday night.

The session of the Assembly this evening was given to a meeting in behalf of the Bible Cause. Rev. T. H. Law, D. D., of Spartanburg, S. C., for so long a time the successful agent of the American Bible Society, presided, addresses being made by Dr. E. P. Ingersoll of New York, a representative of the Bible Society, and Dr. H. C. DuBose, who spoke specially of the great aid which the Bible Society has given to Foreign Mission work in the translation of the Scriptures into all the tongues of earth.

Friday morning.

The members of the Assembly attended chapel exercises in the Lee Memorial chapel of the University, this morning, addresses being made by President Denny, of the University, and Dr. T. H. Rice, of Atlanta.

In the course of Dr. Denny's address he mentioned the fact that while there was universal complaint of the dearth of candidates for the ministry, Washington and Lee had a greater number among her under-graduates than at any time in her history. Your correspondent was told afterwards that there are here now eighteen candidates, twelve Presbyterians, five Episcopalians and one Methodist; besides at least ten more young men who have the ministry in view, but are not yet formally under the care of the Church.

Dr. Rice's response to President Denny's address was most admirable. Besides the eloquent terms of expression, the well-chosen illustrations, and apt allusions to the historic scenes and hallowed associations of Lexington, all of which were to be expected from the Atlanta pastor, he turned aside from the ordinary course of remark on such occasions, to preach a most impressive gospel sermon to the college boys, the main burden of which was, "what shall it profit a man if he shall gain the whole world, and lose his own soul."

The Assembly then met in the Presbyterian Church at ten o'clock, and was opened with prayer by Dr. C.

L. Hyde, of Fort Worth, Texas. Dr. Whaling, the genial host of the Assembly, presented Moderator Hopkins with a gavel, sent by Frank Price, the beloved, missionary to China. After a felicitous reply, the Moderator announced the names of the Standing Committees, the chairmen of which are given here, for convenience: Bills and Overtures, according to the long list of precedents, the retiring Moderator, Dr. W. T. Hall. Judicial, Rev. J. P. Smith, D. D. Education, Dr. T. C. Converse. Publication, Dr. Henry C. Moore. Foreign Correspondence, Dr. R. A. Webb. Foreign Missions, Dr. W. H. Marquess. Assembly's Home and School, Dr. W. D. Morton. Sabbath-schools and Young People's Societies, Dr. J. H. Patton. Systematic Beneficence, Dr. W. E. Perkins. Narrative, Dr. J. L. Caldwell. Bible Cause, Dr. A. D. McClure. Church and Christian Education, Dr. James R. Bridges, The Sabbath, Rev. W. V. Frierson. Devotional Exercises, Dr. Thornton Whaling. Leave of Absence, Dr. L. R. Walker. Home Missions, Dr. J. S. Moore. Colored Evangelization, Dr. T. H. Rice. Theological Seminaries, Dr. D. A. Planck.

The Ad Interim Committee of Home Missions made its report through Dr. S. L. Morris, secretary. The Standard has already given its hearty commendation to the resolutions published below, and hopes that the plan will be adopted by the Assembly.

In response to an overture from the Presbytery of Arkansas, as to the best method of conducting the work of Home Missions, the General Assembly in session at Little Rock, Ark., May 1901, took the following action, namely:

"That the General Assembly appoint an Ad Interim Committee of which the Secretary to be elected shall be Chairman, and which shall be composed of the Chairmen of the Synodical Committees of Home Missions, who shall take into consideration the whole matter of our Home Mission work, in order to devise, if they find it practicable, a more efficient plan of Home Mission work, and report the result to the next Assembly for their action."

In accordance with the above action of the General Assembly, the Ad Interim Committee met in the First Presbyterian Church of Chattanooga, Tenn., February 4, 1902, and submitted a plan for the consideration of the Assembly at Jackson, Miss. After some discussion, it was evident that the Assembly could not be unified along the line of the plan suggested, and it was referred back to the same Committee for further consideration to be reported to the next Assembly.

This Committee met again in Nashville, Tenn., February 3, 1903.

Each session was opened and closed with prayer; and after a most careful consideration of the whole matter, the following is suggested as a plan of Home Mission operation for the consideration of the Assembly at Lexington, Va.:

1. The Home Missionary work of the Church is a unit, but for its better administration, it is divided into two departments, Local and General.

2. The Assembly urges upon all its Synods and Presbyteries to prosecute the work of Local Home Missions within their own bounds to the extent of their ability, and reserves for the use of these Courts the months of February, June and August for collections to defray the expenses of their Local Work.

3. The Assembly's Home Mission work embraces the whole church for the purpose of aiding the weaker Presbyteries and frontier districts, in the various Synods, but more especially in the new territory and unorganized sections of the West.

4. The Executive Committee shall aid, within its ability, the work in any Presbytery, where it is shown to the satisfaction of the Committee that said Presbytery is unable to compass the work; and in all cases, the Presbyteries shall secure offerings for this cause from their churches during the months designated for this purpose.

5. The General Assembly appoints two annual collections for Assembly's Home Missions, including the

causes formerly known as Sustentation, Evangelistic and Church Erection; and appoints the months of January and September for the presentation of this work, and urges upon all its Synods and Presbyteries to endeavor to have this department of the work presented to the Churches distinctly upon its own merits, and to secure liberal collections from the Churches in their bounds.

1. The General Assembly's Executive Committee of Home Missions shall be composed of the Assembly's Secretary and one representative from each Synod, ordinarily the Chairmen of Synodical Home Missions, together with two business men residents of the city where the Committee has its main office, a majority of the whole Committee constituting a quorum.

2. The Executive Committee shall hold one regular meeting at the office of the Assembly's Secretary on the third Wednesday of February of each year, at which all appropriations for the ordinary Home Missions work of the year beginning April the first next thereafter, shall be made.

3. The Assembly, at the time of the election of said Committee, shall designate seven of the members as a sub-committee, a majority of whom shall constitute a quorum, who shall meet monthly at the Secretary's office to issue all such business as may be committed to it by the Executive Committee. Said sub-committee shall also hold such special meetings as may be called by the Secretary.

1. No appropriation shall be made to aid in repairing or erecting a church edifice except where the Presbyterial Committee of Missions shall certify: 1. That the congregation themselves have not the means to do it. 2. That no application has already been made to the churches which are expected to contribute to the general fund. 3. That the amount appropriated by this Committee will be payable only when the building shall have reached a stage free from debt from which this money will be sufficient to put the house in condition to be used for public worship and leave it free from debt.

2. Ordinarily no grant or loan for church erection shall be made to any congregation, unless such congregation own in fee simple, and free from all encumbrances, the lot on which their house of worship is situated, or on which they propose to build; provided however, that in case a church is building upon leasehold property the Committee, at its discretion in extraordinary cases, may make such grant or loan, taking such precautions by the way of security or otherwise, as will protect the Church therein.

3. The sum granted to any congregation shall never be more than one half of the amount contributed, i. e., one-third of the entire cost.

4. In all ordinary cases, the grant to any church shall not exceed \$500; and in making grants the Committee shall give special consideration and preference to the weaker churches and less costly buildings, when other things are equal.

5. The Committee is directed, whenever practicable and in accordance with the best interests of the church aided, to engage with said church that the amount shall be regarded as a loan, without interest, and to be repaid to the Committee in specified annual payments.

6. The appropriation, whether grant or loan, is subject to the following conditions, to wit: That in case the church or congregation shall cease to be connected with the General Assembly of the Presbyterian Church in the United States, or their house of worship be alienated, except for the building or purchase of a better house of worship, they shall refund to the Committee the amount they have so received.

7. When the appropriation is a loan (then unless other satisfactory security be accepted) a mortgage upon the church property, duly executed and acknowledged by the Church, through their legally appointed representatives, and recorded in the county clerk's or recorder's office, shall be returned to the Committee with a certificate endorsed thereon by an attorney at

law, designated by the Presbytery or its Home Mission Committee, to the effect that the church has a valid title to the property, and full power to mortgage the same, and that said mortgage is a first line upon said property, and has been executed, acknowledged, and recorded according to law. Said mortgage shall be accompanied by a policy of insurance on said property in some reliable Insurance Company, in the sum of at least the amount of said loan, and for the period of said loan (if obtainable), the policy to contain a provision that loss, if any, shall be payable to the Executive Committee of Home Missions, as its interest may appear.

8. When the appropriation is a donation in all ordinary cases, the title of said property shall be vested in the Trustees of the General Assembly of the Presbyterian Church in the United States, to be held in trust for the benefit of said congregation.

#### IV.

We further recommend that the Assembly's Manual be so amended as to make it conform to the plan herein presented; and that this proposed plan shall go into active operation on the first of April 1904; provided however, that the Assembly of 1903 shall, in addition to the Committee appointed under the proposed plan, reappoint a Committee under the proposed plan which shall conduct the work until April 1904, with the exception that the Committee of the proposed plan shall hold their first meeting in February, 1904, and arrange for the work of the ensuing ecclesiastical year, taking full charge April 1st, 1904.

Respectfully Submitted,

S. L. Morris, Chairman.  
 E. P. Davis, Synod of Alabama.  
 S. G. Miller, Synod of Arkansas.  
 T. P. Hay, Synod of Florida.  
 T. H. Rice, Synod of Georgia.  
 W. C. Clark, Synod of Kentucky.  
 W. R. Dobyns, Synod of Missouri.  
 E. E. Gillespie, Synod of North Carolina.  
 Alex. Sprunt, Synod of South Carolina.  
 W. M. Anderson, Synod of Tennessee.  
 A. H. P. McCurd, Snod of Teaxs.

Dr. J. H. Lumpkin, Secretary of Committee on Ministerial Education read the committee's report, from which we give the following extract:

The executive committee of education for the ministry reported that they had endeavored to raise \$30,000, but only \$20,297 was received—the largest sum, however, contributed for several years. They enrolled 178 beneficiaries, as compared with 162 last year. The sum paid them was \$15,459. The balance on hand is \$5,668. The increased enrollment encouraged the committee to hope that in the near future more men would offer themselves for the ministry. The lack of a sufficient number of ministers adequately equipped is perhaps the most serious impediment in the way of the progress of the Church. Important as are other causes, they necessarily depend very largely upon this one. In order to do the work that ought to be done at home and abroad, there must be a larger supply of ministers.

Overtures of Presbyteries and Records of Synods were read and given to the Assembly for disposition and consideration.

The Committee on the Twentieth Century Fund offered its report.

The Synods of Tennessee, Alabama, and Missouri, and the Presbyteries of Fort Worth, Red River, Brazos and Maryland, submitted overtures, asking for union with the Dutch Reformed Church. These overtures were referred to the committee on Foreign Correspondence.

Rev. D. Clay Lilly, D. D., read the report on Colored Evangelization, showing an increase in receipts from the churches, pointing out the need for a more thoroughly trained ministry, giving a general invitation to the church to send more students to Stillman Institute, which has been made largely self-supporting, and stating that 2,000 colored children are being taught in Sunday-schools officered by white teachers. This

latter is a most interesting development of our work of Colored Evangelization.

The Assembly adjourned in the afternoon, in order for the Committees to take charge of their allotted tasks, and at night a popular meeting was held in the interests of the Sabbath-schools. Dr. J. D. Wallace of Bristol, Tenn., presiding, Dr. A. L. Phillips making one of his stirring addresses and Dr. R. A. Webb, of Clarksville making a thoughtful and able appeal in the interests of Sabbath-school work.

Assembly Paragraphs—In the abundance of material for the moderatorship which was placed before the Assembly by the six nominations, the process of selection was much shortened by a motion to drop after each roll-call, the two names receiving the lowest number of votes.

Dr. Hopkins, who alone survived the three roll-calls will abundantly justify the Assembly's choice. He is one of those veterans of the Synod of Virginia who embody in themselves a distinct type of the Southern Presbyterian ministry—and that, one of its best and highest.

You can hardly think of a meeting of the Synod of Virginia without Dr. Hopkins, and the venerable colleague whose nominating speech placed him in the chair, and the two brothers of Winchester and Moonfields.

According to custom, Dr. Webb occupied the chair in the afternoon and night sessions and showed that so far as the duties of office are concerned, it would have mattered little if the seven votes between him and Dr. Hopkins had gone the other way.

Lexington—"whither the tribes go up"—and they are coming up, and many are already here. Lynchburg sends Dr. Fleming, Clifton Forge, Dr. E. W. McCorkle as visitors, and Lexington Presbytery, a solid phalanx, who will stand by the Assembly and see it safely through its deliberations.

There was quite a stiff little breeze blowing in the Assembly over the motion made by Rev. J. P. Robertson of Brownwood, Texas, to lay on the table the overture from the Presbytery of Western District recommending Dr. Summey for secretary of Publication. Mr. Robertson took the ground (he made his speech first and his motion afterwards) that such an overture was an invasion of the interests and rights of the Assembly to select its own officers and appointees without outside suggestion. He also took occasion in this connection, to haul the Standard over the coals for that paragraph at the bottom of the right hand column, p. 3, First Assembly Number.

As he coupled this, however, with a most complimentary reference to the paper and its editor, the feelings of the Standard were not deeply hurt.

There is some comfort also in the fact that the Assembly buried Mr. Robertson's motion under an overwhelmingly adverse vote.

Those who have heard Dr. Phillips' stirring Sunday-school address in part of which he warns against the ritualistic propagander carried on through the Sunday-schools, would have enjoyed watching his face under the overture five against the Committee of Publication for this very thing (alleged). It is Dr. Phillip's turn to-night, however, at the popular meeting in the interests of Sunday-schools and Young People's societies.

(Later report on page 16.)

Prayer.—Thy Word, O God, is a lamp to my feet, and a light to my path. Increase its power in my life, and help me to help others to find therein its sufficient satisfaction for themselves.

Prayer is a breath of fresh air—much else of course, but certainly this. It is inspiration on a hill top for new toiling on the plain.—Selected.

If God made no response except to perfect faith, who could hope for help? He is the God of sprouting seeds, and little vital beginnings.—Maltbie Davenport Babcock.

### North Carolina Home Mission Echoes.

Rev. P. C. Irwin has been secured for the Yadkin County field and has entered upon his labors, making headquarters at Yadkinville, the county seat. A Presbyterian Church has recently been erected at Yadkinville. This is the only church of our denomination in the county. Brother Irwin has a broad and encouraging field and will no doubt do a great work in his new charge.

Rev. W. A. Murray has accepted a call to Lincoln, but the good work he did in Alleghany county will continue to go forward. Mr. Clyde Johnson of Senatobia, Miss., has accepted the work and will enter upon his labors about the first of June. A church and manse will be built in Sparta at once. Bro. Murray secured all the funds for these two buildings before leaving for his new charge.

Rev. I. N. Clegg, of the senior class of Union Seminary, has been called by the Synodical Committee to the Second Church of High Point and has signified his intention to accept, provided his Presbytery does not object. This church is a new organization and has never had a pastor. There is a membership of over forty. Bro. Clegg will devote three Sundays a month to this church and one Sunday to the neighboring town of Thomasville.

A new field has been opened in Albemarle Presbytery to which Rev. C. W. McDonald from the Synod of Virginia has been called. He commenced his work the first of May. In addition to his evangelistic work in connection with the new church, Payne Memorial, he will serve Nahalad and Aurora and Blount's Creek. Bro. McDonald is an earnest worker and is a valuable acquisition to our Synodical force.

Rev. F. G. Hartman has been placed in the Greenville field in Albemarle Presbytery. All the fields in Albemarle are now supplied except the Weldon group. We trust a suitable man may be secured soon.

The Superintendent recently visited the first church of Statesville in the interest of Synodical Home Missions. The church responded in a most liberal manner pledging the sum of \$604 for the cause of Home Missions within the bounds of North Carolina. This is more than this church has ever done before and speaks well for its growth in the grace of liberality. It will have its representative in the home field as well as in the foreign. The congregation has chosen as its evangelist the Rev. J. P. Hall who labors in Mitchell county with headquarters at Plum Tree. The cause of Synodical Missions was presented recently to Davidson church and Bro. Graham's congregation responded in a most generous manner. The sum of \$365 was subscribed and Rev. Edgar Tufts chosen as the Davidson representative in the Home Field. Rev. William Black has just closed a very fruitful meeting in the first church of Salisbury. There were over sixty professions of faith and the majority of them have joined the Presbyterian Church. Other churches will receive additions as the result of the gracious outpouring of the Holy Spirit upon the services.

The month of June is the time when the collection for the support of this good work is to be taken. The cause is a most worthy one and we trust a large offering will be made by each member of the Presbyterian Church in North Carolina.

June Collection.—We would remind all ministers and Sunday-school Superintendents of the action of last Synod in reference to the collection for the cause of Synodical Missions. It is as follows:

"That all the churches of the Synod devote the collections during the month of June to the cause of Synodical Home Missions in order that the month of September may be devoted to the Assembly's Missions, and the Synod thereby conform to the scheme of collections recommended by the Assembly."

"That the Sunday-schools devote one collection to the cause of Synodical Home Missions and said collection be taken the second Sabbath of June."

For two reasons, a special effort should be put forth to secure a liberal offering during the month of June.

First, this is the only month devoted to this cause, September having been given to the Assembly's Missions. Second, our work has been greatly enlarged and our expenses have been proportionately increased. We trust earnest notice will be given the congregation and Sunday-school setting forth these facts at least one week previous to the time when the offering is to be made. The work is prospering and new territory is being occupied by our beloved church.

We expect a liberal response from God's people in support of this work so dear to the heart of the Master. Pray for the cause.

E. E. Gillespie, Supt.

### Northfield Conferences and Summer Bible School.

The schedule of religious gatherings to be held at Northfield, Mass., this summer is fuller than ever before. In addition to the resumption of the Northfield Young Women's Conference, which was omitted last year, the Summer Bible School will continue its second year and be in session the whole of July.

Never before in the 21 years of "religious gatherings" at Northfield has there been a more representative body of Biblical teachers and speakers, considered from a cosmopolitan or denominational standpoint, than the group of men engaged to occupy the platform this coming season. As is well known, it is not the attitude of Northfield to work for the propagation of any one denomination, not her motive to be critical, but pre-eminently her effort to teach the clear and simple truths of the Gospel. With this end in view, the services of some of the foremost men in Christian activity, both foreign and American, have been secured. With such men as Rev. G. Campbell Morgan, now abreast of the best Bible students in America; Rev. R. J. Campbell (Dr. Joseph Parker's successor) of London; Rev. W. H. Griffith Thomas, B. A., rector of St. Paul's, Portman Square, London; Rev. George Jackson, M. A. of Edinburgh (Methodist); Prof. Frank K. Sanders of Yale Divinity School; Rev. Anson Phelps Stokes, Yale University; Rev. Samuel Chadwick of Leeds, England; Rev. R. A. Torrey, fresh from his remarkable work in Australia; Rev. John Hopkins Denison of Boston; Mr. Robert E. Speer of New York; Mr. John R. Mott of New York; Hon. Samuel B. Capan of Boston; Rev. Cleland B. McAfee of Chicago; Rev. H. C. Mabie of Boston; Rev. Wm. Lawrence, D. D., of Chicago and Rev. A. T. Pierson of Brooklyn, to address the sessions this coming summer, the object of the Conference—to deepen the spiritual life, to train leaders in Christian service, to inspire interest in Bible study and to promote Christian activity among the churches—will be more largely met than ever before. Following are the announcements for the Conferences:

Commencement Exercises of Northfield Seminary, June 13-17.

The Young Men's Student Conference, from June 26 to July 5, inclusive, represents the colleges and preparatory schools of the East, and is the official inter-collegiate student assembly.

The Young Women's Conference, from July 7 to 15, corresponding to the Young Men's Conference.

Northfield Summer Bible School, July 1 to 29, inclusive, offers continuous and consecutive courses in Bible study. Rev. James Orr, D. D., of Glasgow will be present during the last week of the session.

The General Conference of Christian Workers, from July 31 to August 16, inclusive, the largest gathering held at Northfield.

Post Conference Addresses, from August 18 to September 21. Rev. G. Campbell Morgan and Rev. Samuel Chadwick will remain over to speak at these meetings and be followed by Rev. James Orr, D. D., of Glasgow.

For the convenience of people visiting Northfield during the summer, Hotel Northfield will be open from June 12 to September 25 and Camp Northfield, an outing place for young men, from June 25 to September 1.

East Northfield, Mass., May 7, 1903.

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## The Editor's Chat with the Reader.

We send our greetings to the brethren of the Assembly with this and wish we could have been with them. We understand that a friend of the Standard criticised it on the floor for "nominating" Dr. J. P. Smith for the Moderatorship. We are very well satisfied with our motives as to that. And also charitable to our critic.

The Assembly reports take up a good deal of our space. Next week's paper will probably have the entire account and written in Rev. R. A. Lapsley's charming style.

But we have some good things for the folks that do not care as much as they ought to about the Assembly.

That poem, The Melody of Spring, is artistic in the extreme. Mr. Lapsley contributes his outline Bible Study as well as the Assembly reports.

Mr. Boyd has a word about the support of the Orphanage and Dr. Primrose makes a point on the elect infant's question.

Dr. Bryan makes a correction of our statement and Senex discusses "Faulty Versions." The Devotional, Missionary, Sunday-school and Young People's Departments are all good. Rev. Eugene Gillespie has a readable report about the Home Mission work and the note about the Northfield Conference may be of interest to some of our readers.

## PERSONALS.

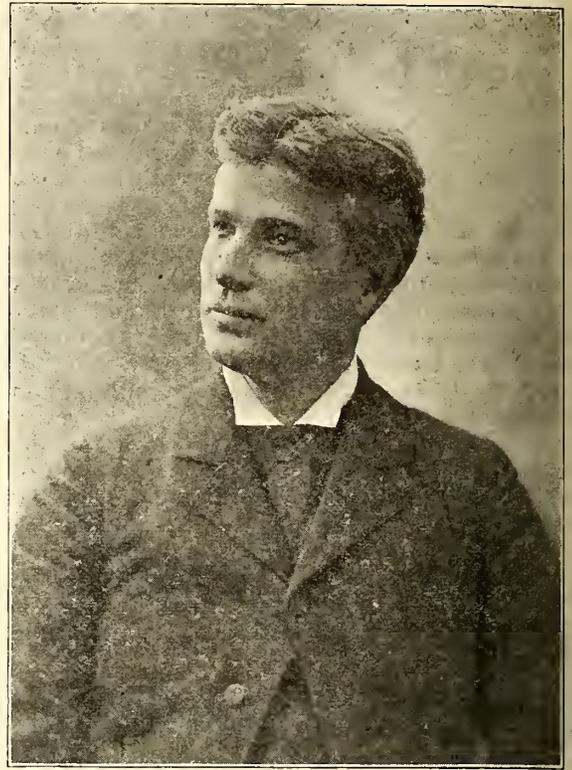
The address of Rev. Herbert W. Hawes, D. D., still remains Covington, Va., though he has taken charge of the church at Hot Springs.

Rev. J. R. Howerton, D. D., of Charlotte, N. C., will exchange pulpits with Rev. A. G. Jones of San Antonio, Texas, next Sunday morning.

Rev. J. Sparhawk Jones, of Philadelphia, preached to a large congregation at the First Church, Charlotte, last Sunday night one of the greatest sermons ever heard here.

Rev. J. W. Stagg, D. D., was installed pastor of First Church at Birmingham, Ala., last Sunday afternoon. Dr. Hendley preached the sermon, Rev. U. D. Mooney charged the pastor and Rev. J. G. Snedecor, the people.

Concord Presbytery will hold an adjourned meeting in Statesville on Thursday, the 28th inst., at 2 o'clock, p. m. W. R. McLelland.



REV. THORNTON R. WHALING, D. D.,  
PASTOR LEXINGTON PRESBYTERIAN CHURCH.

## The Lexington Assembly

(Concluded from Page 14.)

Friday night.—The addresses made by Rev. Drs. R. A. Webb and A. L. Phillips on Friday night were each a masterpiece of its kind.

Dr. Webb's address was didactic and scholarly to a fault, yet admirably suited to its subject, "The Bible in Current Thought." He said in substance that there were four distinctions being made in current religious literature. 1, Between dogmatic and historical method; 2, between systematic and Biblical theology; 3, between matter and form; 4, between doctrine and life.

These distinctions were valid and true in themselves, yet were being constantly misapplied, and thus misapplied they made the Bible more important as ancient literature than as an authoritative source of doctrine, more important as the record of human consciousness than as a revelation of the mind of God, more important for substance of thought than for its divinity inspired expression, and more important as a handbook of conduct than as a sort of faith.

Dr. Phillip's address started out along the same lines and began with an allusion to the Religious Education Association the outcome of that noted gathering in Chicago last February. This association proposes to influence methods of religious instruction in the direction of prayers, and particularly in Sabbath-school work. We would welcome all improvement in methods which they might suggest, if it were not that along with their methods there is also insinuated this matter. The substance of their teaching is nothing else than the conclusions of the radical criticism and we are to fight this to the death. The only question before us is along what lines are we to fight?

He was glad that the bugle note had been sounded in Dr. Webb's address. We are to carry out these sound consecrative views in several practical directions.

First, there must be a revival of old fashioned family religion. Again we must conduct a vigorous evangelistic campaign in our Sabbath-schools for the salvation of the souls of our children. Third, we must put into practice the lines of policy in Sabbath-school work already enjoined by the repeated action of our highest church court.

Dr. Phillips in vigorous style touched on such matters as sessional control of the Sabbath-school, teacher's meetings, the home department, Sabbath-school institutes, Rally day, Sabbath-school institutes, Sabbath-school missionaries in destitute places. Under this last head to use his own phrase, Dr.

Phillips, "put on de rousements." One moment he had the assembly convulsed with his skillful adaptation of the old soap's Fable, concerning Mrs. Lion with her one cub (Presbyterian) and Mrs. Fox with her large retinue of frisky little cubs (Methodist and Baptist). The next moment all were thrilled and hushed as he closed with a tender picture of Him who touched childhood with gracious hands saying: "Snuff the little children to come unto me and forbid them not, for such is the kingdom of God."

It has been very dry in Lexington, and Friday night, there came up a fine shower, in the middle of Dr. Webb's address. Some of the brethren were wicked enough to suggest that the heavens had come to his aid—he had introduced his remarks with the expressed hope that the discussion might not prove too dry!

Prof. Gage, who addressed the Assembly on the overture from the Synod of Missouri looking to a legalizing of the relation of stated supply, is not a commissioner and was only given the floor after a spirited debate. It was contended that if the precedent were followed it might flood the assembly with speeches from outsiders (with the implication I suppose, that his might suppress the flow of eloquence from the Assembly itself).

Prof. Gage won, however, on a vote of 99 to 57 and was given the floor for 20 minutes. What determined the vote was the fact that Prof. Gage was a member of the last Assembly and had begun the discussion in that body and was cut off by its adjournment.

A number of communications were received and referred.

The committee of Bills and Overtures made a report which had been set for 10:30 this morning as an overture from the Synod of Missouri touching the stated supply system. The overture proposes either a limited pastorate or the legalizing of the relation of stated supply.

Prof. D. T. Gage, President of Westminster College, the author of this overture and its advocate in the Synod of Missouri was given the floor as noted below and made a strong speech in advocacy of his measure.

He made the striking statement that one half of our churches and one-third of our ministers occupy this anomalous relation to each other. He showed that the evil is growing worse if anything, and he took the wind out of the sails of some of the brethren when he said that the growth of the evil is most marked in such Synods as Virginia, Kentucky and South Carolina.

After Prof. Gage's speech the Assembly took recess until 8:30 to-night, and this matter will come up again as unfinished business.

(An excellent sermon was preached before the Assembly by Rev. Dr. J. L. Caldwell of Pine Bluff, Ark.)

R. A. L.

#### Report of the Permanent Committee on Sabbath Observance

The Permanent Committee on Sabbath Observance, would report that they have received reports from fifty-seven of the seventy-nine Presbyteries in connection with the Assembly. From these reports, it appears that the general condition upon the whole remains very much the same, with the exception of some hopeful signs of improvement in some directions. We note a decided advance in the matter of Presbyterian activity, looking to a better observance of the day, as many as sixteen of the Presbyteries reporting "special effort" in that direction, and in many instances with a good degree of success. In accordance with the instructions of the last Assembly, quite a number of the Presbyteries have held conferences and popular meetings on the subject at their regular meetings. One Presbytery reports that it had a special sermon on Sabbath Observance, preached before it, and by its own appointment. Another reports "careful consideration" given the subject, another, "unusual interest and activity," another, that it had appointed a committee to prepare a circular letter on the subject, and still another, that "many were zealously defending the Sabbath." The Presbytery of Washbourne reported that Dr. E. E. Thompson of the Sunday-school League engaged to go through the Presbytery lecturing on the Sabbath. The Presbytery of Western Texas reports that they have made it a standing order to devote one evening at each meeting to the consideration of the subject. The Presbyteries holding conferences and popular meetings were: Atlanta, East Alabama, Kanawha, Potosi, Transylvania, Winchester and South Carolina, in some of these meetings the

subjects and speakers being arranged and appointed beforehand.

As the result of this activity three of the Presbyteries report what seems to be a hopeful reaction towards greater reverence for the day; whilst others give some instances of improvement in certain localities, as for instance, in one congregation, under the preaching of the Word, certain parties were influenced to cease the practice of hunting and fishing on the Lord's day. Another, as the result of one of these popular meetings, the Mayor of the city, where the meeting was held, gave orders to close all of the business houses on the Sabbath.

The Presbytery of Atlanta reports the existence of a Ministers Association in the city of Atlanta which has been very active and successful in resisting encroachments upon the day, and in creating a healthy public sentiment against certain forms of Sabbath desecration as, baseball playing, bicycle riding, and the so-called sacred concerts.

The Presbytery of Abingdon reports, that the order of Railroad Conductors has taken up the question of Sunday labor, with a view of lessening it as far as they were able.

These, and other instances of the kind which might be mentioned, go to show the deep interest felt by some of our people, and what might yet be accomplished by united, constant and persistent effort.

Whilst we thankfully record these little encouraging tokens, we can not close our eyes to the fact that the evil, like the increasing waters of the swelling flood, is still a great and growing one.

The reports all unite in declaring that whilst there may be here and there a temporary arrest, and also a "wide difference between the manner of our peoples' keeping the day and others," as experienced in one of the reports—that upon the whole, the tendency is downward.

Sunday travel and traffic are none the less but rather more, with the exception of locals, Sunday freights continue to run with the same number and frequency as ever. So with the publishing, selling and reading of the Sunday papers. Instead of diminution there is a constant increase. With outsiders, and especially in the cities, the day is becoming more and more a day of recreation and pleasure. The formula that expresses the situation is rightly put in one of the reports when it says, "The church is holding to the Sabbath, the world is drifting from, and secularizing the day."

From the summary here given, we not only are led to hope that something may be done to arrest the evil, but to see one of the most promising methods of procedure. From our experience in the matter, we feel assured that there is no better way of awakening public interest on the subject than by popular meetings and conferences, held by our Ecclesiastical Assemblies. We would therefore ask the Assembly to renew its request to the Presbyteries to continue to hold such meetings in the future.

And to this same end we would respectfully ask your venerable body, if it seems meet to them to do so, to set the example, by appointing some evening during its present session, for the special consideration of this subject. We ask this for the reasons, first, that we regard this to be a matter of sufficient importance to receive such prominence, and second, because in no other way could the attention of the Church and the country at large be more successfully directed to the matter.

(By Telegram Monday.)

The morning session was devoted to hearing communications, receiving reports from the Committee on Bills and Overtures.

Annual report of the Trustees of the General Assembly was made, showing a total from all sources, of \$19,958 Disbursements, \$15,881, balance on hand, \$4,027. Miss Mary Stuart of Alexandria has bequeathed to the Assembly the sum of \$3,955.

The Committee on Bills and Overtures reported adversely on the overture to amend the Book of Church Order by substituting "may" for "shall."

The overture from Columbia Presbytery to make the Synod of Tennessee a representative body was rejected.

Dr. Crafts, of Washington, addressed the Assembly on Sabbath Observance.

The Assembly then adjourned till the night service

The General Assembly met in session to-night but did not transact any business, the session being converted into a popular meeting. The topic of the evening was ministerial relief. Many commissioners availed themselves of the long recess between sessions to-day to visit the Natural Bridge. A large audience assembled at the popular meeting and was addressed by Drs J. T. Plunkett of Augusta, Ga., W. M. Micheters, of St. Louis; I. S. McElroy, of Richmond and Henry A. Moore, of Texarkana, Texas.

## NORTH CAROLINA.

The Presbytery of Mecklenburg met on 21st in First Church of Charlotte at 10 a. m. There were present nine ministers and one elder. Candidates J. Eldred Flow and W. M. Walsh were licensed as probationers for the gospel ministry.

Mr. Flow was dismissed to Upper Missouri Presbytery.

Revs. P. H. Gwinn, J. A. McMurray and J. A. Dorritee were appointed a commission to install Rev. W. H. Davis at Sharon on Saturday before 5th Sabbath of this month.

**CHARLOTTE; Second Church.**—This church had the pleasure of having its former pastor, Rev. R. C. Reed, D. D., with it Sunday on the interesting occasion of the Baccalaureate sermon to the Presbyterian College for girls. Many students of the Elizabeth College also attended and the sermon was one well worth hearing and remembering, on "Keep thy heart with all diligence, for out of it are the issues of life."

**DAVIDSON.**—There is every promise of a fine Commencement this week. Sermons by Dr. Sparhawk Jones and Dr. Campbell will make baccalaureate Sunday a notable day, and Dr. Remson, President of the Johns Hopkins, is sure to make an unusually attractive address. Speaking of Dr. Jones' presence here as an event in Commencement, one is reminded of the statement that was published a number of years ago when Dean Stauly was on a visit to America, in which he is quoted as saying that Dr. Jones was about the ablest preacher in the United States.

It is matter of regret that so few of the trustees, a larger number of whom will be at Commencement than usual, will be present on Sunday.

Dr. Martin delivered the closing address at the Crescent High School near Salisbury on yesterday.

Notice is given that Professor Dickinson, who has had charge of the Rock Hill High School the past year, has resigned and a new principal will be needed. A similar report comes from the Donaldson-Davidson School at Fayetteville to the effect that Professor Simson has sent in his resignation, and a new appointment will have to be made.

Rev. Dr. Harding, recently of Farmville, is visiting relatives in the village.

**CLEVELAND.**—The Twentieth Century Canvass of Rev. R. S. Arrowood's field was completed here after an address by the Rev. D. P. McGeachy last Sunday night. Our little church responded with cash and subscriptions amounting to about \$300. The sum raised for this important course in this field reaches nearly \$800.

**SWANNANOVA.**—After due notice to the congregation two additional deacons were elected, Mr. Robt. W. Patton and Arnold Shepe—two promising young men. Last Sabbath, May 10th, they were duly installed into the office and work of the Deacon. This election fills a long-felt need in our church and we are quite certain that we shall now make new progress.

**LITTLE RIVER.**—This church is yet without a pastor. We have not had any service in our church, more than Sunday-school and prayer-meeting till this month when our beloved brother, Rev. L. M. Kerschner of Spencer, N. C., came and preached three excellent sermons to us. On Saturday, May 9, at two p. m., he preached from the text, Psalm 47:4; Sunday, May 10, at eleven a. m., from Philipians 3:12-14, after which the Lord's Supper was administered. In the afternoon his text was, "Prepare to meet thy God." We trust that the lessons so well taught may prove a great blessing to us.

The congregation on Sunday was supposed to be between five and six hundred people.

Bro. Kerschner preached for us twice a month for a year beginning in September of 1901. Much good was accomplished by his work among us. We are glad to be remembered by him and appreciated his visit to us.

May the Lord bless him and his work. A Member.

## MISSISSIPPI.

**Wanted.**—Three more preachers in the Presbytery of Chickasaw at once. One married man with small family; salary \$600 and a manse. Two young single men; salary \$600. These salaries are guaranteed. These men are needed at once. Write, with references, to Rev. H. M. Sydenstricker, Chairman of Home Missions, Corinth, Miss.

Rev. J. B. Hutton of Jackson preached several days at the church here, having begun on Thursday night, the twenty-second; Presbyterian received seven additions, the Methodist one. Dr. J. B. Hutton, of Jackson, has been doing the preaching during the protracted meeting here this week, and his sermons have all been the finest ever heard in this town. As a thinker, scholar, reasoner, and a pulpit orator of force and power, he has no equal in the state. We are glad that he has come among us and feel sure that his labors here will result in great and lasting good.

Ackman, Miss., May 4.

Presbytery of Mississippi met in Hazlehurst April 28, 1903, at 11 a. m., and was opened with a sermon by Rev. C. M. Grafton, D. D., from text Gen. 17:1, 7.

Moderator—Ruling Elder, S. D. McCallum of Union Church.

Clerk.—Ruling Elder, John I. W. Ross, of Red Lion Church.

Received—Rev. W. T. Wadley was received from Meridian Presbytery.

Dismissed—Candidate E. S. Brainard to Presbytery of Meridian.

Ordained—Licentiate John W. Henderson who has been for years a Ruling Elder in the Natchez church, Supt. of the Sunday-school and superintendent of the Public schools, was ordained as an evangelist and assigned to a field.

New Grouping—Fayette and Pine Ridge churches were granted permission to employ the whole time of Rev. E. M. Stewart, if the way be clear. Hermanville, along with Carmel and Greenwood, was placed under the care of evangelist Henderson.

Committee Reorganized.—Rev. J. L. Still and Rev. C. M. Huber were made chairmen, respectively, of Foreign and Home Mission Committees.

Education.—The committee reported that we have had but two candidates during the past year. Mr. Brainard of Clarks ville will complete his studies in June and go into regular work in S. E. Mississippi. Mr. Thos. Grafton has been at Louisville and will apply for license at next fall meeting.

Chamberlain Hunt Academy is no longer under the care of Presbytery, but of the Synod of Mississippi. Rev. S. C. Caldwell, appointed at the last meeting of Presbytery to make the formal transfer to the Synod, reported the duty discharged.

Commissioners to Assembly: Rev. W. H. Perkins of Magnolia, Elder Jonathan McCaleb of Pine Ridge, Principals Rev. H. H. Brumlee, of Port Gibson, and Elder Jno. Harper, of Natchez, Alternates.

Latin Thesis: The overture touching this matter was answered last fall in the negative.

Installation: Committee consisting of Rev. W. H. Perkins, Rev. S. C. Caldwell and Rev. C. M. Huber reported that they installed Rev. E. W. Ford pastor of McCount church on the last Sabbath of March.

Supplies: Rev. C. M. Huber was appointed to preach one Sabbath each month (or oftener) at Osyka.

Special sermons of ability and edification, according to appointment were preached on Family Religion by Dr. C. W. Grafton; the Bible cause by Rev. W. H. Perkins; Foreign Missions by Dr. J. J. Chisolm.

Place of next meeting: Ben Salem church, Sept. 29, 1903.  
S. C. Caldwell, S. C.

## GEORGIA.

**NEWMAN.**—From the night of April 27, through May 5th the pastor of this church, Rev. C. O'N. Martindale, was ably assisted in a series of meetings by the Rev. Griffin W. Bull, Ph. D., of the West End Church of Atlanta. Thus far there have been ten accessions on profession of faith, and a great revival of the Church, such as has not been experienced in many years. The whole city flocked to listen to the delightfully searching and spiritual discourses of Dr. Bull. The church is planning to spend some \$5,000 on improvements in the building as early as practicable. Saints and sinners have been greatly blessed through the meetings just concluded, whereof we all are glad, and encouraged to press forward as never before. C. O'N. M.

## Missionary Union

The third annual meeting of the Woman's Presbyteria

Foreign Missionary Union was held in the Presbyterian Church at Cordele, Ga., April 16th.

Not full in numbers, but full in deep, earnest enthusiasm, these Christian Women met together to sing His praise, seek His guidance, and to unite their efforts in sending a message of Salvation to those who are still in darkness.

Our reports for the last year show a wonderful Missionary interest in all the churches represented, but there are still a large number of weak churches in our Presbytery who have not been awakened to their Missionary obligation, or privilege. It was decided that our main effort for the next year should be to arouse interest in all these by making each church responsible for two or three of the weaker ones. In dividing the work we do earnestly hope and pray they may be all brought within the Union.

In the past year the Union has suffered a great loss in its loved and efficient President, Mrs. H. T. Darnall, who has served since its organization. She sent her resignation, her home is no longer in the Presbytery. A letter from her, full of prayerful, sympathetic interest in our work, was read to the Union.

The secretary was requested to express our regret, that circumstances beyond their control have deprived us of our President, and our Corresponding Secretary, Mrs. L. G. Henderson, now of Griffin, Ga.

May the Master's promise be fulfilled in them, "He shall guide you into all truth," and may He enable them gladly to enter every door of opportunity He may open to them in their future lives.

The President God has given us for the coming year is surely one who is willing to spend and be spent in His service, Mrs. E. P. Morgan of Americus.

The Union now consists of fourteen Societies, only one having come in since our last meeting, but with the united prayers and efforts of fourteen, we feel that our possibilities for service are almost unlimited.

After making many plans for future work, it was with a feeling of real sadness the meeting adjourned, for it was a great blessing and benefit to those who were present, and we all feel inspired to go forward with renewed zeal and earnestness in this work for Christ's Kingdom.

The Union earnestly recommend all the Churches (the ladies of the Churches), and all the Societies, to subscribe for at least one copy of "The Missionary Review of the World," and let it be read as a great help to Missionary information.

The address is: Dr. A. T. Pierson, 1,127 Dean Street, Brooklyn, N. Y.

## TEXAS

### The Texas Presbyterian College for Girls

The Executive Committee has recently held a meeting, which we regard as one of the most important ever held in the interest of the college. Its friends will be glad to know that we have secured what we regard as the very man as Financial Secretary, Rev. J. J. Grier of Birmingham, Ala. He comes to us highly endorsed by some of the ministers of our Synod, who personally know him. By correspondence with the several members of the Executive Committee a unanimous expression of approval having been secured, Mr. Grier was asked to meet the committee in Milford, April 18th, which he did, bringing his excellent wife with him. After a full and candid conference between Mr. Grier and the committee, he was unanimously elected to the position, and accepted it. He will enter immediately upon the work of carrying out the following resolution, which was adopted: Resolved:

That the Financial Secretary be instructed to begin work at once to raise \$100,000 for the thorough equipment and partial endowment of the college: \$40,000 of which is needed at once for the erection and equipment of two buildings: one to be erected by the first of September, 1903, and the other by Feb. 1, 1904.

The scholastic year is closing under the most favorable auspices. There has not been a case of serious sickness during the year.

President Evans told me he is receiving applications for rooms next year; and if the buildings indicated materialize, we firmly believe they will be filled by the close of next year,

as the present one has been during the present year. Let every minister in the Synod see that our Financial Secretary is provided with a home while visiting the churches; which will lighten the expenses of the Synod. Let all the Presbyterians in the Synod give this brother the benefit of their prayers, their sympathies, and a liberal portion of their money, and we shall soon have one of the best Female Colleges in all our Southland.

It may be well to add, for the benefit of any who may not know it, that the health of our excellent Financial Secretary, Dr. S. M. Lockett, failed last fall; and after waiting to see if he could resume his duties, and being disappointed, Dr. Lockett sent in his resignation, which, owing to ill health, was accepted, and hence the foregoing action.

Cordially,

M. C. Hinton,

President Board of Trustees of T. P. C. G.

LAVONIA.—On Sunday, May 3 the Rector Chapel Church at Lavonia, Tex., called Rev. Jno. B. Hudson, a Licentiate of this Presbytery as pastor. The call was hearty and unanimous. Mr. Hudson is doing a fine work in this field where he has been preaching since January 1st.

AUSTIN.—The closing exercises of the first session of the Austin Presbyterian Theological Seminary were held on Tuesday, May 5, 1903, with the final examinations of the year. On Sabbath, May 10, 1903, at eleven o'clock a. m. the Missionary Address was delivered by the Rev. Josephns Johnson, D. D., of Victoria, Texas.

The Board of Trustees of the Seminary met on Wednesday, May 13, at 7 o'clock p. m., and at 8 o'clock p. m. the Rev. S. A. King, D. D., made the Inaugural address as Professor of Systematic Theology. On Thursday, May 14, at 7:45 o'clock p. m. the Board of Trustees heard the Inaugural Address of the Rev. R. E. Vinson, D. D., as Professor of the Old Testament Languages and Exegesis. Immediately after this address there was a reception given to Dr. and Mrs. Sampson and the Board of Trustees by the Faculty and the Ladies' Society of the Free Presbyterian Church of Austin.

The students of the seminary are all located for the Summer months, and will engage in Home Mission work in the bounds of the Synods of Texas and Arkansas.

R. E. Vinson, Clerk of the Faculty.

## SOUTH CAROLINA.

FLORENCE.—Last night, Sunday, May 10th, we concluded the series of meetings that have been held daily for the past eight days. Rev. R. G. McLees preached twice a day and we have enjoyed the most gracious outpouring of blessings that our community has experienced in many a year. The Holy Spirit was with us in great power. A most profound solemnity pervaded the meetings. There were many obstacles to begin with and it seemed that there were many things against us.

We were, however, convinced that the time had fully come.

At our last communion service, held April 5th, seven were received, and there was every indication to lead us to believe that a revival had already begun. Last Sabbath, as a result of the meetings, the session received fifteen persons into the full communion of the church; of whom nine were children of the Sabbath-school and six were men and women who had grown to maturity and still knew Him not. Besides these, two were received by certificate, making a total of seventeen.

Without a doubt yesterday was the greatest day of my ministry here.

It was a sight to cause angels to rejoice, to see young boys and maidens consecrating their lives, full of promise, to God, and strong men bowing humbly before the Almighty and giving their lives to the service of Christ. Nor is the chapter closed. There are others who will come, having heard the Spirit's call. The Lord has been very gracious to us whereof we are glad.

We expect to begin the erection of our New Church in the course of a month or so. And also the Presbyterian High School which Presbytery established at its last meeting. The High School is located here and is to be a Classical School. This means great things for Presbyterianism in this section.

Bro. McLees left this morning for Charleston, and expects to spend next week in Yorkville assisting Bro. Neville. Our prayers in his behalf will continue and may God bless his labors in Yorkville as he blessed them here.

Melton Clark.

## Church News.

### MISSOURI.

LEXINGTON.—On Sabbath, May 17, 1903, Dr. E. C. Gordon closed the 5th year of his second pastorate of the church in Lexington, Mo. It will be remembered that after nearly five years of service he was called from this church by the board of trustees to the office of President of Westminster College at Fulton, Mo.; and then after another five years of faithful service at the college, a unanimous call was again extended to him to become pastor at Lexington: Dr. Moffett having returned to Kentucky. So in the providence of God Dr. Gordon was restored to his former charge, people who loved him and whom he loved in return.

The writer was not at all astonished to hear him say from the pulpit that the last five years had been the happiest of his life. Herewith is given a brief summary of the statistics of the church during that period.

On April 1st, 1898 the enrolled membership numbered 259. There were added on examination 89, and by letter 45; making a total of 393. There were removed by death 17, dismissed 81; total decrease 98; membership, April 1st, 1903, 295, net gain of 36; contributions to foreign missions, \$3,844; Local Home Missions, \$2,573; Assembly Home Missions, \$184; Total, \$6,601. To other causes of beneficence, \$978. Congregational, Presbyterian and miscellaneous, \$4,813; Pastor's Salary, \$6,027; Total contributions, \$18,419.

In pastor's work at home 601 public services; abroad in church work, 215; total, 816.

This congregation has also given two of its members to the ministry, two to the Foreign Mission field and one in course of training. In connection with its regular Sabbath-school the church has two mission Sabbath-schools among the miners in the coal fields of Lexington. Dr. Gordon's ministry has been chiefly directed to one purpose; to hold his congregation in closest touch with God's Word. His sermons have been largely expository work in the Scriptures; he has "emphatically preached the word" and declared the whole counsel of God; and has taught the people to depend upon the Holy Spirit alone for guidance, efficiency and power in all successful Christian work.

The Lexington church is not wealthy. Its membership not large. It has no reason to be ashamed of this record. Blessed as it is with an instructor in Bible truth not excelled in ability and faithfulness anywhere in the church it must continue to be useful in the Master's service. It is always a pleasure to listen to the exposition of God's Word by Dr. Gordon. He has been a great help to the writer. May the Lord spare him for many years to this people is their expressed wish and my ardent prayer! Xenophon Ryland.

Addendum.—As our Brother Gordon has been a good deal in the public eye of late, and as some brethren may perhaps imagine that he is chiefly a student and a scholar—and he is both—greatly interested in the understanding and interpretation of Scripture truth, doctrine and duty and in its proper "credal statement," but not a man of affairs and knowing little of the business side of church work, I wish first to endorse every word of the above. And then to add, that for 4 or 5 years Dr. Gordon has been Chairman of Home Missions in the largest Home Mission Presbytery of the Synod, covering fully a fourth of the State, and that, besides his writings and his manifold pastoral and pulpit duties, he has done an immense amount of work most thoroughly, efficiently and successfully in this department also. I know of no man who has a more level business head or who can do more or better work. He is a "workman that needeth not to be ashamed." G. L. L.

WASHINGTON.—Rev. G. L. Washburn has recently taken charge of two churches in St. Louis Presbytery, Newport and Bocuff, and also of the church at Washington, U. S. A. His address is Washington, Mo.

CARUTHERSVILLE.—Rev. A. F. Cunningham was ordained and installed pastor of this church on Sabbath, May 17, by a commission of Potosi Presbytery.

FARMINGTON.—Rev. C. E. Hickey, who has been serv-

ing this church as stated supply for a year, has been unanimously elected pastor with an increase of salary.

The pastor and session of the Farmington Church has undertaken to carry on, for the time at least, a very interesting work among the miners in the Flat River district, distant some 10 or 12 miles.

### Conferences for Leaders.

Place—Conferences for Leaders in Sunday-schools and Young People's Societies will be held under the auspices of the Young People's Missionary Movement on Lookout Mountain, Tennessee, July 1-8, 1903, and at Silver Bay, La. George, July 22-31, 1903.

Purpose—The purpose of these Conferences is to enable denominational Missionary Secretaries and leaders in Sunday-school and Young People's work to spend a week or more in unhurried conference and prayer, outlining, under the guidance of the Holy Spirit, a comprehensive plan of campaign for the ensuing year. The Conferences are also intended to be training schools for the better equipment of leaders in the work of local churches and Sunday-schools.

Program—The first hour of each day will be spent in devotional Bible study. This will be followed by an hour of conference concerning approved methods of work in Churches, Sunday-schools and Young People's societies. The third hour of the day will be given to mission study classes. The afternoons will be devoted largely to recreation with exceptional favorable environment. The evening hour will be occupied by an out of door vesper service followed by denominational group meetings, where denominational leaders and representatives may formulate plans for the work of the coming year in local churches and societies of their respective denominations.

Personnel—It is expected that the missionary secretaries and their official representatives of the leading Missionary Boards will be present. In addition to these, an invitation is extended to leaders and workers in National, State, District and local Sunday-school and Young People's organizations.

### The Children's Mission Schools.

Dear Children and Sabbath-school Workers:

The most successful year of our Mission School work is just closing. On May 31, 1903, will occur the last fifth Sabbath that you will have opportunity to assist the Schools during this school term.

The following list shows what a splendid service has been rendered this year by these schools:

1. Durant Pres. College, Prof. E. Hotchkiss, Principal, with 7 teachers and 303 scholars.
2. Antlers—Rev. E. Brantley, Principal, 3 teachers and 242 scholars.
3. Cameron—Rev. W. S. Lacy, Principal, 3 teachers and 131 scholars.
4. Goodland—Mrs. J. P. Gibbons, Principal, 3 teachers and 122 scholars.
5. Shady Point—Mrs. Cora Lindsay, Principal, with 10 scholars.
6. Cold Spring—Mrs. Elizabeth Allison, Principal, with 60 scholars.
7. Wapanucka—Mrs. J. J. Read, Principal, with 11 scholars.
8. Bennington—Miss Leola Russell, Principal, about 40 scholars.
9. Chish Oktah—Miss Anna Paxson, Principal, about 30 scholars.
10. Caney—Rev. C. J. Ralston, Principal, about 40 scholars.
11. Tuli Hikia—Miss Mollie Francis, Principal, about 30 scholars.

This makes a total of 11 schools, 23 teachers and 1,211 scholars. Is there a more blessed work in which the Sabbath-school children can engage? Will you not take part in this noble educational work for Christ by contributing something on May 31st?

Forward offerings promptly to W. A. Powell, Atlanta, Ga. S. L. Morris, Sec'y Home Miss., Pres'n Ch., U. S.

### Railroad Men's Religion.

The Conference of the Railroad Department of the Young Men's Christian Association which has just been held at To-

...a, Kas., brought together nearly fourteen hundred railroad employees. These men spent four days in the consideration of the problems touching the religious life of railroad men. Among those present were the leading railroad presidents, engineers, firemen, conductors, brakemen, car greasers and holders of railroad securities.

The Pennsylvania Company provided a special Pullman at the company's expense from Philadelphia to Topeka and return for the benefit of the employees of that company. The Great Western Railroad provided a special train for the entire distance from Kansas City to Topeka without charge. Both these companies recognized this to be a good thing to do for their men as well as good railroad sense.

The sessions of the conference were directed by Col. J. J. Cook, Attorney for the New York Central Railroad. President G. W. Stevens of the Chesapeake and Ohio Railroad was present in his private car and President H. G. Burt of the Union Pacific and President B. F. Yoakum of the Frisco Railroad was also in attendance.

A feature of the Conference was the laying of the corner stone for the new railroad Y. M. C. A. building at Topeka by President Roosevelt. The railroad company contributed twenty thousand dollars towards the erection of this building, which, when completed, will be one of the finest in the country. S. S. Magill.

#### Lees-MacRae Institute.

The Commencement of the Lees-MacRae Institute, embracing 10th, 11th, and 12th May, was a brilliant success "ab initio ad finem." The minister invited to preach the baccalaureate sermon at 11 a. m. Sabbath, filled his appointment punctually and faithfully.

The church was filled with an attentive congregation. The text was, "As we have therefore opportunity let us do good to all men especially unto them who are of the household of faith," Gal. 6:10. The honored young Bishop who is not "the husband of one wife" did not in that presence emphasize the "men" nor the "all men"; but with earnest words, burning logic and unctious delivery he "laid himself out" on the "opportunity" and the "doing good."

What it is not and what it is and the reasons therefore, etc. The sermon was about fifty minutes long, but did not seem more than twenty. The brother who discoursed Sunday night, being an elder, Bishop and one who is "the husband of one wife" and the father of another delivered by request a practical address to the students.

He took the bold position that Woman's main business in life is to be the "help meet" of man for "the man was not created for the woman but the woman for the man." Therefore her training, education, etc., from her youth should be mainly to prepare her for an intelligent and efficient time-maker and home-keeper. You will perhaps not be surprised to learn that in less than twenty-four hours after the aforesaid bishop had ended his address he was vigorously attacked by one of the fair teachers of the Institution. He is still alive, however, and "may live to fight another day." There were several addresses, extempore talks, remarks, etc., made during the commencement by visiting friends. But of all these the address of the above mentioned young bishop Tuesday morning on the origin, progress and chief end of the Westminster shorter catechism just simply "capped the climax." It was very interesting not only to hear, but to catch the expressions of surprise, astonishment, bewilderment, depicted in the countenances of our diverse friends of other churches, while the speaker set forth the unique and stupendous facts connected with the place, the personnel, the times and gradual production of this marvelous compendium of Christian doctrine as to what "we should believe concerning God and what duty God requires of man."

At the close of this instructive address nineteen girls and one boy came forward to receive each a Bible and diploma for having recited perfectly during the year the shorter catechism. Six young children also were presented with each a New Testament for having recited correctly the child's catechism. I will venture the statement that there is not another Sabbath School Mission school in our whole Synod in which such a large proportion of its pupils have made such commendable progress in the study of our Catechisms. To one who for a number of years has seen and heard and taken knowledge of these mountain children in their homes and elsewhere—the

charge in personal appearance—in tidiness of dress—in courtesy of speech and in gracefulness of manners—manifested in the pupils of this institution is most delightfully amazing. In addition to the awards made to the most successful students on the catechisms, there were four other prizes given. Mrs. Edgar Tufts offered a gold medal for the best essay. Rev. J. P. Hall offered a medal of some precious metal for the greatest progress in music. The school offered a large unabridged dictionary for the best Latin student in the senior class. Mrs. Cone of Blowing Rock, offered a five dollar gold piece for the best loaf of bread prepared and baked by one of the students. Miss Bessie Ingram won the essay medal. Master Robert Barr secured the music prize. The Latin medal was awarded to two sisters from Yancy county whose names I can't recall. The closest and most exciting contest was for the "bread" prize. Eleven of the girls entered this contest and therefore eleven beautiful loaves of toothsome bread were on public exhibition Monday morning. They were inspected and sampled by many of the visiting friends and referred finally to a committee consisting of three experts, two expert makers and one expert bread eater, (your correspondent was both surprised and disappointed that he was not chosen as the last named committeeman). After thorough examination by sight and touch and smell and taste the committee, with much difficulty, decided in favor of Miss Hattie Goforth.

The exercises of the pupils Monday night were speeches, orations, dialogues and recitations, interspersed occasionally with music, vocal or instrumental.

All of these exercises gave evidence of faithful and diligent work on the part of all the teachers of the institution.

Quite a few years ago our church had no school property at Banner Elk. But the land and buildings now owned for Christian school work aggregate about \$6,000; all paid for except about \$350, needed to finish the last building mentioned above. C. A. M.

Banner Elk, N. C.

#### Ward Seminary Commencement

Sunday, May 31, 11 a. m.—Baccalaureate Sermon by Rev. E. C. Gordon, D. D., of Lexington, Mo., at First Presbyterian Church.

Monday, June 1, 8 p. m.—Commencement Recital.

Tuesday, June 2, 3 p. m.—Senior Banquet at the Maxwell.

Tuesday, June 2, 8:30 to 10:30 p. m.—Alumnae Reception.

Wednesday, June 3, 10 a. m.—Commencement Exercises.

Address to Graduating Class by Rev. J. H. McNeilly, D. D., of Nashville, Tenn.

#### The Denver Christian Endeavor Convention.

The Twenty-first International Biennial Convention of the Societies of Christian Endeavor is to be held at Denver, Col., July 9 to 13. As the conventions are now held only every other year it is expected that the attendance will be very large.

The Southern Presbyterian Rally will be held in the North Denver Presbyterian Church, West Thirty-fourth Avenue and Bert Street, on Friday, July 10, at 2 p. m. and I shall be very glad if members of our church who expect to be present will kindly let me know at an early date. I shall also be glad to give any information possible regarding the convention.

Railroad rates for round trip from St. Louis will be \$21 with return ticket good till August 31. It is expected that the rates to St. Louis will be one fare for the round trip, but this cannot be stated positively at present.

Lexington, Virginia.

Jas. Lewis Howe.

The first annual meeting of the North Carolina State Nurse's Association will be held in Asheville, N. C., beginning June 9, 8 p. m., in the Swannanoa Hotel. On June 11th, St. Barnabas Day, special church services will be held by the Guild.

All nurses are expected to attend in a body, wearing simple white dresses. All trained nurses and friends of the profession are invited to attend the meetings of the Association. Special rates to Asheville for meeting of Civil Engineers, June 8-12., also season rates.

Mary L. Nycler, Pres.

Anna Lee DeVane, Sec.

## Marriages.

**TERRY-SHERRILL.**—At the home of the bride, Swannanoa, N. C., Mr. Claude C. Terry and Miss Elizabeth Sherrill, April 19, 1902, Rev. R. S. Eskridge, officiating.

**JOHNSON-FORTUNE.**—At the home of the bride in Ahseville, N. C., Oct. 15, 1903, Mr. H. I. Johnson and Miss Alda Adline Fortune, Rev. R. S. Eskridge, officiating.

**YARBOROUGH-ESKRIDGE.**—At the home of the bride on S. LaFayette St. Shelby, N. C., Nov. 20, 1902, by Rev. R. S. Eskridge, brother of the bride, Mr. J. E. Yarborough of South Carolina and Miss Mary Louis Eskridge.

**DAUGHERTY-ALBRED.**—In the Methodist Church, Black Mountain, N. C., Dec. 24, '03, by Rev. R. S. Eskridge, Mr. C. C. Daugherty and Miss Janet Albred, both of Black Mountain, N. C.

**FORTUNE-BURGIN.**—At the home of the bride, April 6, 1903, Mr. J. Yancey Fortune and Miss Mary Irene Burgin, the eldest daughter of Mrs. B. I. Burgin, Rev. R. S. Eskridge, officiating.

## Deaths.

"Death bringeth men unto their own!  
He tears aside Life's thin disguise.  
And man's true greatness, all unknown,  
Stands clear before our eyes."

**CURRIE.**—Margarett B. Currie, May 16, 1903. She was a member of Shiloh Presbyterian Church aged sixty-nine years.

**WITHERS.**—At the home of her parents in Raleigh, N. C., May 16, 1903, after a week's illness, Susannah Daniel Withers, daughter of Professor W. A. Withers and Mrs. Elizabeth Witherspoon Daniel Withers, aged five years and seven months.

**WATKINS.**—Charles Watkins died at his home near Swannanoa, N. C., April 30, 1903, after a brief illness. He was buried at the Swannanoa Presbyterian Church beside his father who died less than a year ago. He leaves three brothers, two sisters and a host of friends to mourn his loss.

**M'MILLAN.**—At the old home in Robeson county sixty years of age Miss Belle McMillan, May 9, 1903. For many years she had been a consistent member of Big Rockfish Presbyterian Church. A day or two before her departure she expressed herself as quietly waiting the Master's will. She was buried May 10th, in the family cemetery. A large number of friends and relatives attended the funeral services. It is their privilege to sorrow not as those who have no hope, "For if we believe that Jesus died and rose again even so them also which sleep in Jesus will God bring with him."

Again God is saying to us all, "Be ye also ready."

D. M.

**SHAW.**—Duncan R. Shaw, who departed this life March 27, 1903, was born March 20, 1822 in Cumberland county. A few years after his birth, his parents moved to Moore county and settled near Bethesda Church where our departed brother spent the whole of his life.

He united with Bethesda Church under the ministry of the Rev. Archabald Smith, D. D., and for more than a half century was a regular attendant upon public service.

Bro. Shaw was venerated and honored by the congregation with which he worshipped, and loved and trusted by the community in which he lived. The host of loving friends who visited his home from day to day to inquire of his condition in his illness, bespeak for him a life of high esteem.

To the sorrowing wife and bereaved children, the congregation and community extend a deep sympathy and commend them to the grace of God who does all things well. "And we know that all things work together for good to them that love God, to them who are called according to his purpose" Rom 8:28.

T. F. Haney.

Lee Gilmer Wharton was born in the present limits of the City of Greensboro, N. C., on the 30th day of May, 1873. His parents, both of whom survive him, are Jesse R. Wharton and Mary Rankin Wharton, a union of two of the oldest and most substantial families of Guilford County. The Whartons and Rankins have for more than a hundred years been distinguished in Presbyterian councils, having furnished probably more Presbyterian preachers and elders than any other two families in the State, and there is hardly a State in the South where their representatives do not now reside. The subject of this sketch was therefore blessed in having a Godly ancestry, and inherited the sturdy qualities for which the two families had been distinguished for generations. He was raised on his father's farm along with his brothers, Rev. T. A. Wharton, Henry W. Wharton, Earnest R. Wharton and Robert H. Wharton, and while ample time was given for education and all manly sports, their father wisely taught them to work and to know the value of time and money. After finishing his education, he went into business with his brother, Henry, and rapidly developed into a careful, energetic and successful business man, and before his death he saw the business, started at first on a small scale, grow into one of the best and most successful in the City.

When a boy of sixteen years he joined the First Presbyterian Church, and at an early age took the greatest interest in its work. He became specially active in the Sunday-school and in the Christian Endeavor, and was faithful to every trust committed to him. On July 4th, 1897, while still almost a boy in years, the congregation called him to the office of deacon, and about three years later, in March, 1900, he was elected a ruling elder. He was frequently put on committees requiring hard work and tact, and always cheerfully undertook the task put upon him.

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He was of a remarkably sweet disposition, and we do not know of an enemy he ever had. He was unobtrusive, modest and as gentle as a woman, and yet he was anything but effeminate. He had the courage of his convictions, and held to them tenaciously and could say no when the occasion required as firmly as any one we have known. He excelled in many of the sports where manly strength and endurance are required. He was always a courteous gentleman in the true sense of that word, and he never failed to respect the rights and feelings of others. He was one of the most congenial men it has ever been our good fortune to know, and if he had any vices we have never known of them. He was liked by all that knew him, and, as may well be imagined, the influence for good of such a life, especially on young men, was unbounded.

About one year ago his health began to fail, and he continued to grow weaker until his death on the 8th day of March, 1903. He endured his suffering with the greatest patience, and without complaining though he had long prayed that his end might be peaceful and free from pain. His prayer was answered. He fell asleep as quietly and sweetly as a child.

He died in the full bloom of young manhood, in the midst of his success with years of usefulness and service behind him, and we had thought with long life of Christian work ahead of him. The Session realizes only too well the great loss it has sustained in the death of this beloved young elder. The Church has lost one of its most useful members and the State one of its best citizens. The bereaved family has our most heartfelt sympathy and prayers, and we commend them to the God of all comfort.

And it is resolved that a copy of this paper be sent them as a slight token of our love for our beloved brother in Christ and a copy be spread upon the minutes of Session, and that it be published in the Presbyterian Standard in the hope that a truthful record of such a life may be an inspiration to others.

The Household.

Floral Notes

February is a good time to start pansy for early blooming.

Put back oleanders early in spring are starting into growth.

Grouping house plants will revive if sprinkled with camphor water.

Plant gladiolus bulbs early, as soon as the frost is out of the ground.

This is a good time to take heliotrope cuttings for your flower garden in the summer.

All things considered, the Virginia creeper is the best climber for shading porches.

Do not forget to plant a few dahlias about the middle of March; then the plants will bloom this year.

Polihocks can be made to bloom the next year if the seeds are planted now in boxes and transplanted later on.

Bring your fuchsias up from the cellar. Cut back old plants, and cuttings may be taken from plants that are well grown.

A little lime water occasionally will keep your pot and other plants, at the same time it will kill all angle worms in the soil.

Sweet peas can be started in a cool place in the house and transplanted outdoors as soon as the ground is ready. They perhaps hasten bloom somewhat.

Put branches of the lilac and other woody shrub, or fruit or wood's tree, bring them in the house and place in water in the living room; they will burst into bloom.

Canary bird vine is a good annual summer. It is very easy of culture, and profuse bloomer; its pale green, fine foliage and yellow fringed blossoms are very attractive.

Unless your rubber plant is growing it do not give much water. Keep the leaves free from dust, and give fresh water frequently. Do not place in full sunlight, but do not keep it in much shade. Aim to have the temperature about seventy degrees.

February is a good time to start verbenas seed. A light rich soil is required. Verbenas growing thriftily can use considerable water, and they should be in full sunlight. Pinching in the ends of the shoots in the early stages of growth causes the plants to branch freely. When sowing is left until late in spring should not then be attempted, but cuttings can be procured at small cost. Exchange.

Rev. W. R. Lambuth, D. D., Secretary of the Missionary Society of the Methodist Episcopal Church, South, who has recently returned from Cuba, will give an address on "Cuba as a mission field" at Lookout Mountain Missionary Conference.

Rev. A. L. Phillips, D. D., Secretary of the Board of Publication and Sabbath-school Work of the Presbyterian Church, South, will conduct a class on Home Missions at the Conference for Missionary Leaders on Lookout Mountain, Tenn., and at Silver Bay, New York, in July.

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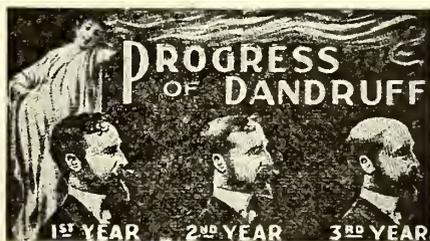
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Richmond, Va. Southern Educational Conference. Tickets on sale from all points in Virginia, April 20th, 21st and 22d. Final limit April 28th, 1903. From all other points April 20th and 21st, final limit April 28th; one and one-third fares.

Savannah, Ga. Southern Baptist Convention and Auxiliary Societies. Tickets on sale from all points at one fare for round trip, plus twenty-five cents, May 4th to 7th, inclusive. Final limit May 20th, 1903. An extension of the final limit until June 1st may be obtained by deposit of tickets with Joint Agent at Savannah, on payment of fee of fifty cents.

New Orleans, La. United Confederate Veterans' Reunion. Tickets on sale May 16th to 21st, inclusive. Final limit May 24th, 1903. An extension of final limit to June 15th may be obtained by deposit of tickets with Joint Agent at New Orleans on payment of fee of fifty cents. Rate one cent per mile.

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Time table in effect November 19, 1902.

Eastbound Trains.	Passenger Daily	Passenger Daily
Leave Goldsboro.....	3:30 p m	8:00 a m
Leave Kinston.....	4:22 p m	8:48 a m
Leave New Bern.....	5:50 p m	10:10 a m
Arrive Morehead City.....	7:15 p m	
Westbound Trains.	Passenger Daily	Passenger Daily
Leave Morehead City.....	7:05 a m	
Leave New Bern.....	9:00 a m	
Leave Kinston.....	10:12 a m	
Arrive Goldsboro.....	11:15 a m	

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## The Home Circle.

Angels Unawares.

By Elizabeth Mortou Johnston.

Farmer Willis was taking his accustomed after-dinner stroll. His face brightened as he viewed the fields of waving grain now ripe for the harvest. The rich dark green of the slender young corn, bending gracefully with the breeze, blended harmoniously with the golden hues of the ripening grain. He has reached the end of the lane, and as if in reverence for the peace and harmony of nature, stands with bared head, looking from the east to the west, "the proud Monarch of all he surveys." His eyes rest lovingly on the stately old brick house which has been the home of his father and his father's father.

With a feeling of pride he gazes, and for the hundredth time that morning congratulated himself that he has never parted with one acre of the old plantation. Suddenly, in the midst of his musings, he is accosted by two of the most uncouth specimens of African progeny, that ever met man's gaze. The elder, a stout boy of about seventeen, dressed in an old Confederate uniform, advances, and with much stammering and hesitation addresses the astonished farmer with these words, "Me and Johnny gwine wuk fer yon." Having recovered his composure to some extent the farmer inquired their names, asked them the necessary questions as to their ability to plow, cut wood, etc. To all his inquiries he was answered in the most decided affirmative by Johnny. Then the trio marched in silence homeward. Arrived there the farmer leads the way into a massive kitchen and having ordered a supply of bread, meat, and potatoes, sits down with an air of satisfaction, mentally observing that the boys' capacity in one direction at least is not to be despised. At last Will, having diligently applied himself to the pleasant task imposed upon him by the generous farmer, arises and declares that he has "got bout enough," but Johnny, having evidently had instilled into his mind one Biblical principle, does not cease until he has gathered up the last fragment and is assured that nothing may be lost. Then the farmer rises and beckoning to the boys leads the way to the barn, "Now Will," he said, "take one of the horses and ride to the office and get my mail. You Johnny, take the black mule to the shop and have him shod." "All right sir," came from the abysmal depths of the husky throats. Amused and a little doubtful in regard to his new friends the farmer walks leisurely toward the house. In the sitting room he is greeted by a chorus of eager questions. Hans, a scholarly looking boy of seventeen, looks up as his father enters. "Father," said he, "there were some typical Africans here a few moments ago. I could have sworn one of them was the 'missing link.' They wanted work, but I told them you had engaged your hands, then Tom told them where you were. He actually became very much interested in them and I could hardly tear him away. He declares he could train them for a circus."

The farmer loved his children and indulged them to the extent that the neighbors prophesied, "they would all be so stuck up they couldn't see their shoes," but their forebodings gave way when Jack, the eldest, after four years abroad, on the very day of his arrival home had mounted his horse and ridden to the home of each old neighbor carrying with him some token of his remembrance and love.

In due time Will and Johnny returned and the farmer's relief was great. "Well, Will," said he, "did you bring me much mail?"

"Never got no mail, never seen none to get, I seen a student walking long had snmpen look like mail and I says, 'Gimme Mr. Willis' mail and he look like a fool and turned round and says, 'you gits mail at the Post Office, I knowed nothin' bout dat so I come home.

"Well, Will," said the farmer, "that will do, put the horse up, eat your supper and go home." The big eyes-opened wider, the thick lips parted but seemed powerless to form aught but the accustomed reply, "All right sir." And now Johnny rode up. "Well, Johnny," said the crestfallen farmer, "you got him shod did you?" "No sir, I never seed no body looked like dey knowed how to shoe a horse. I seen one boy and told him I show would like to git the mule shooed," and he says, "Gimme your hammer and nails." I says, "Mr. Willis orter sent his hammer and nails, den I come home," and breaking into a loud laugh he trotted off on the limping mule, before the chagrined farmer could regain his composure. In due time the boys came into supper. Will had already begun to cast sheepish eyes of admiration at the trim yellow girl who reigned supreme in the kitchen. With wonderful tact, day by day, she managed to impose new tasks on her ever willing selves, and as a recompense for their services at night as the three sat out on the little back porch, she read to them alternately, from "Jack the Giant killer," and the "Shorter Catechism." Lulled by the monotonous spelling out of the words, first one head after the other would nod, till finally the reader herself having come to the limit of her familiarity would likewise doze to be recalled by the loud mewling of a hungry cat, whose supper she had forgotten, or by the merry laugh of little Jim, the spoiled darling of the house.

Time passed on and autumn came. Very reluctantly, one by one the boys and girls returned to their college duties. The farmer generously continued to give employment to the boys, overlooking their many blunders, which were always of the head and not of the heart. He taught them patiently and noted with pleasure the thoroughness of their work. Their affection grew into devotion utterly unlooked for from such sources. Their love for little Jim was almost pathetic. Never were they too tired to dismount at his command and hold the little fellow on for a ride while one or the other would walk by his side and listen with sincere pride and pleasure to his prattling questions.

The eighth of December dawned bright

and clear, and in all the dignity of six years Jim arose early to have a birthday. Late in the afternoon he missed from the home. A servant sent to the fields to search for him, no sight of the familiar little figure gladdened the eyes of the distressed parents. Will and Johnny were sent out to alarm the neighborhood, and search began at once. Men and boys alike sprang into their saddles and galloped off in all directions, and from each heart went up a prayer for the little favorite. Johnny and Willie, for once moved out of their state of placid indifference, wide-eyed and excited started off on foot. Instinctively they turned their course toward the little hut, where so often they had carried their little master to get some of Mammy's "luscious cake." "Hits near train time but I go on de railroad no how Will," said one with one accord they started up the track. Suddenly Will gave a wild whoop of delight exclaiming "Lord Johnny dar is de chile er setting midway of trestle. Run nigger and lessen we do have time fo' the train come you git dis track and run down dar and stay de creek under de trestle and I'll pit dat chile to you." A shrill whistle put an end to Will's command and was enough for the figure of Johnny was just disappearing beneath the bank. At the end of the trestle for an instant Will paused, a kind of calculation going on in the dull brain, his life or the child Jim sees him and claps his hands joyfully. "Wait dar, honey, Will gwine come and fetch yon home on his back." Set right still." The train was now plainly visible. In a moment more it would be on the trestle. With three quick leaps Will had reached Jim's side, in a moment more he snatched him in his arms "Look out nigger," he screamed, "catch dis child."

Johnny was ready below and in his outstretched arms the little fellow was soon safely encircled. Will turned dizzy the conductor sees him, but alas! too late. In a moment more a soul is in eternity, on the track a mangled body floating on the water below the tattered fragments of an old Confederate uniform and the train rolled on.

Surely never a soldier more worthily wore the gray.

### The Life and Best Works of Emerson

On the twenty-fifth day of this month the one hundredth anniversary of the birth of Ralph Waldo Emerson was celebrated at Concord, Massachusetts, where he spent the greater part of his life; in Boston, where he was born; and in many places throughout the country which he loved so deeply and served so well.

The poet, philosopher and essayist was born in a parsonage in what was then a little provincial city; was educated at a small college which has since become a great university; entered the Unitarian ministry, and retired from it after a brief experience as a pulpit teacher; settled in the little town with which his ancestors had been associated, and, with the exception of three journeys to Europe, remained there until the end, writing books and delivering lectures.

He was in no sense a recluse, but I

"the quiet life" as simply and ly as any man of his time. Reputa- came to him early, but it was not ral for many years. He lived in its later as simply as he had lived in erty. He read widely, knew litera- in several languages, was familiar the older thought of the East and the younger thought of the West with the younger thought of Europe; he believed that each age must do its thinking, write its own books, and its own life. He believed profoundly e divinity of man; in the right of man to have a personal relation God, and in the equality which access to the Infinite establishes an indestructible basis. He was, efore, an American of the Americans is faith in free government, in free ols, in open libraries, in the widest rtunities for education and growth. him America meant Opportunity. rejoiced in the simplicity of Ameri- life, in the democracy of American ety. He was the most eloquent cher of self-reliance we have had. was not afraid of commercial pros- ty and he took delight in the work- power of the country; but he insisted keeping the things made with the ds in subjection to the things made he spirit, in keeping the soul free a bondage to conventions or to the eus and cares which come with th, in placing civic greatness above tical success, and in the duty of the ublic to give the world a new kind plomacy and a new example of nish ublic life.

Emerson's most characteristic works his poems, his essays, "Representa- Men," "Nature," "Society and Soli-," and his occasional addresses. was not a great poet in the range of thought or the perfection of his art, he has left a few poems descriptive terpretive of Nature on her more erions or symbolic sides which have ace of their own by reason of their ght, their sense of the unity of gs, their pure and spiritual beauty. he occasional addresses, spoken ly to young men and on college sions, Emerson presented the ideal- ception of life with noble nry and a quiet and persuasive confi- e, expressed not only in his words also in the serenity of his bearing in the rare beauty of his expression. was a winning speaker; his voice singularly expressive of his thought, he bore himself like one who came a higher and purer world than ours. message to young men was a simple as all really deep and noble mes- sages must be; follow the highest things utely; believe in the best that is in "hitch your wagon to a star"; trust yourself; live your own life; keep your- unspotted from the world. How his s contain his philosophy of life and his confession of faith, his view of cracy, his thought about hman ions, occupations, resources, pleas- in a style which seems obscure at s because the results of thinking r than its processes are presented, which is, at its best, marvelously le, sincere and beautiful.

The essays are full of passages of that kind of eloquence which is the matching of great thoughts with great words. He belongs, with Hawthorne and Poe, in the front rank of American writers; and in range, insight, spiritually, he is our foremost man of letters. The best books about him are the Memoir, by Mr. J. E. Cabot; the shorter biography in the American Men of Letters Series, by Oliver Wendell Holmes, and "Emerson in Concord," by Dr. Edward Waldon Emerson, his son; but real acquaintance with his pure and beautiful genius and life can be made only by acquaintance with his books. This country has given the world nothing finer; they ought to be in every American home and school. —Hamilton W. Mabie, in May Ladies' Home Journal.

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Every ambitious and industrious boy and girl should remember that there is a "section" in every can of "GOOD LUCK" Baking Powder and should get his mother and his house-keep- ing sisters, cousins and aunts to save them for him.

Richmond, Virginia.

**Do You Ever  
Use an  
Ice Cream Freezer?**

If you do and have not a  
**"PEERLESS,"**

then you have not the best. Why not use the best? We sell the best and guarantee satisfaction or refund your money.

Weddington Hardware Comp'y.  
Charlotte.

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SHORTHAND BY MAIL.**

You need not leave your home to learn this system. It is easy to learn, easy to write and easy to read.  
Typewriter sent to responsible students.  
Send today for Booklet C.

**Southern Shorthand and  
Business University.**  
J. M. RESSLER, President.  
Norfolk, Va.

**GEORGIA NORTHERN RAILWAY COMPANY.**

Local Time Table No. 2. Effective Sunday, May 3rd, 1903.

DAILY	DAILY	DAILY	DAILY		DAILY	DAILY	DAILY	DAILY
No. 2.	No. 4	Ex SUN No. 6.	Ex SUN No. 8		No. 1.	No. 3.	Ex SUN No. 5.	SUN No. 7.
A. M.	P. M.	P. M.	A. M.	Lv. Ar.	P. M.	A. M.	A. M.	P. M.
		2 35	7 35	Lv. Pidcock			11 35	7 35
		2 55	7 50	Oaklawn			11 20	7 20
		3 10	8 05	Barwick			11 05	7 10
		3 15	8 10	Hollis			10 55	7 00
		3 35	8 20	Pavo			10 45	6 45
		3 45	8 30	Shelly			10 25	6 30
		3 48	8 35	Ione			10 20	6 20
		4 00	8 52	Autreyville			10 05	6 05
		4 15	9 08	Cooper			9 50	5 47
		4 20	9 10	Corbetts	5 20	9 00	9 45	5 45
		4 35*	9 20	Moultrie	5 10	8 50	9 35	5 35
10 15	6 50			Blasingame	5 00	8 40		
10 25	7 00			Sigsbee	4 50	8 30		
10 35	7 10			Doerum	4 44	8 24		
10 43	7 18			Ticknor	4 37	8 17		
10 48	7 23			Pritchett	4 30	8 10		
10 54	7 29			Carlisle	4 15	7 55		
11 05	7 40			Neims	4 07	7 47		
11 19	7 53			Wetherbee	4 00	7 40		
11 25	8 00			Darrow	3 50	7 30		
11 35	8 10			Albany				
11 45	8 20							
Pass	Mail	Mail	Mixed		Pass	Mail	Mail	Mixed

Connection at Pidcock with East and West bound A. C. L. trains.  
Trains Nos. 2 and 4 make close connection at Albany with lines diverging.  
Trains Nos. 1 and 3 make close connection at Albany with trains from Atlanta, Macon, Columbus, Savannah and all points from the North and West.  
New sleeping car service between Albany and Atlanta via Central of Georgia Railway, leave Albany 8:35 P. M. arrive Atlanta 7:25 A. M.; leave Atlanta 1:40 A. M. Arrive Albany 7:15 A. M. making close connection with trains to and from Georgia Northern Railway Company.  
C. W. PIDCOCK,  
Vice-Prss. and Gen. Mgr.  
G. E. SMITH,  
Gen. Passenger Agent.

## Our Young People.

Papa, the Chaplain, or Enduring Hardness.

By Leigh.

Chapter VII.

Jack Dysart, thus suddenly "brought to" stopped and stared around him. He stood in the midst of three sinister looking individuals, in nondescript garments. They might be Yankees, Rebels, bush-whackers, anything; but of one thing the boy was sure—he was in the hands of desperate and hardened men: so he stood still with beating heart, wondering what would come next.

The man who held him prisoner gave him a shake, "Now then, where's them horses?" he growled. "Horses?" repeated Jack, inquiringly. Another shake. "No lies now, 'twont do no good: you know you've been out to feed them horses your folks is got hid; tell us where they are and you may go." "And if you don't, Good-bye," chimed in another. "That's the ticket," exclaimed the third. "But I haven't been to feed any horses," replied Jack, "and know nothing about any."

The first man released his hold to hold up an admonishing finger. "Now young feller," he said, "I'm going to tell you once and for all how 'tis. Me and my friends here are in a hurry, for reasons that no ways consarn you, and we need them hosses, and if you'll show us where they are you may go free; if you don't we'll tie you to a tree, and shoot you like a dog, so help me!" There was a growl of assent from the other two, and as the boy's eyes glanced from one to another, he read his doom in their faces. What to do he did not know: if he cried out, Tom would probably hear and come to his aid, to be shot down, after which his other friends would most likely be murdered too. No, he would not shout and he could not get away. There was nothing to be done.

"I have told you the truth," he answered quietly—perhaps after all the men were merely trying to frighten him. He was soon undeceived. No sooner were the words spoken than he found himself seized and placed with his back to a tree: a dirty cord was produced to bind him. "Ain't we going to try stringing him up a little, first?" asked one.

"I tell you the ain't no time," snarled the leader. If we can't get them horses quick, we got to silence him, so he can't tell no tales and get on, and hunt some elsewhere."

"Now, you're talking," cried the next. "Ready there," and three pistols were pointed at the slight form with its white face and blazing eyes, which fronted them so bravely. The young heart was beating as if would burst. Jack felt as if they must be able to see its throbbing, so as to know where to aim: but he never thought of crying out or begging for mercy.

"Want to say any prayers? Got any last words, Youngster?" sneered one. Jack closed his lips tightly. No need they should know the petition rising from his agonized spirit that he "might

be a good soldier, and that God would bless."

The rough voice recalled him. "Once more and for the last time will you give up them horses."

"Didn't I tell you I've got no horses?" flashed back the boy, in desperation.

With a terrible oath the outlaw raised his weapon to fire, when a new voice called out, "Halt there," and the boy stared bewildered at a body of men on horseback, who, advancing at a sweeping gait, had unexpectedly surrounded his tormentors.

The new comers were in full uniforms of gray with broad hats ornamented with black plumes. They were well mounted and equipped. Jack knew them at once, for the famous "Stono Scouts:" and the officers at their head for a personal friend of his father. "Capt. Walpole," cried in a quivering voice, "its me, Jack Dysart, save me," and then he fainted away.

When a few minutes later he came to himself he was lying on the ground with somebody's coat under his head, and the men in gray were tying the last knots in the ropes which secured their prisoners' hands behind their backs.

So complete had been the surprise that not a shot had been fired: the strangers had been knocked down and searched, their pistols being examined were found loaded with ball; their pockets were filled with plunder, rings brooches watches, teaspoons and valuables of all sorts.

No sooner had Jack's eyes opened than Capt. Walpole accosted him: "Now, then Jack if you're better, look sharp son, and tell us what these scoundrels were up to, as far as you were concerned. We have learned a good part of their past history already," with a smile under his black moustache that augured ill for evil-doers.

"We weren't going to hurt the boy," muttered one of them; but the Captain gave no heed; only nodded to Jack who told his story in his own laconic fashion.

Capt. Walpole listened without comment or question, and at its conclusion merely gave an order to the troop: "Ready there, all, forward, march!"

In a moment the troop was in the saddle, the prisoners walking in the center. It was now their turn to look white. Jack left standing, gazed after them as in a dream. He could not comprehend what was to be done with the prisoners, or why Capt. Walpole should leave him without a word.

Before he had collected his scattered senses he heard the sound of returning hoofs, and there were the scouts once more, but no prisoners. Where could they be?

The captain checked his horse. "You'll be safe now Jack, I think," he said. "I believe you told me you had not far to go. Only to the next plantation? Then goodbye, we have more to do. Tell your father, his youngest son is a brave soldier." And they were off leaving him still bewildered, pondering, as he sped at last on his way what they could have done with those men.

He thought of the stern, set faces of the scouts as their captain said, "We have more to do!" What was it they

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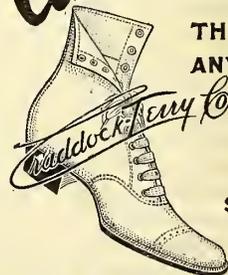
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IF YOUR DEALER DOES NOT CARRY THEM A POSTAL CARD TO US WILL TELL YOU WHERE YOU CAN GET THEM.

CRADDOCK-TERRY CO. LYNCHBURG, VA.

done?" Then he caught his breath: new now. He had heard that these is constituted the only protection of istricts that had been over run, that administered speedy justice to rob- and outlaws, and now he understood his would-be murderers had been hted and dropped, bound as they into that swollen and maddened r. It was part of their terrible day's k. Jack shuddered: he seemed to see still despairing looks those condemned men east on him as they passed to meet r fate, and all his fear and anger forgotten at the thought of their arable end. et a turn of the road gave his ideas w direction. He had almost neared residence of Dr. Moss, and Annie Felicia two little daughters of the tor, hand in hand were coming ly towards him, and uttered a joyous at seeing him. Hello," he responded, "what in the d are you girls doing away from the se?" Trying to find something to eat," Annie simply, then as Jack opened mouth for a question she sat down in road and began to cry. Felicia stood helplessly, the tears rolling down her ks. "It's so," she said. "O, Jack, dreadful to be hungry and have noth- to eat! I never"—here she broke n too. There was a lump in the s throat, which alarmed him,—a e more and he. Jack Dysart, would crying too,—so he said abruptly, here's your father? I must have him ome medicine for a sick man and I've such a time on the way, may be dead by now." "Papa?" exclaimed ie, "Oh, don't you know he was vn through his mill ten days ago and hardly walk a step." But he can ride, drive. Where's ay Lind and the buggy?" nce more the children's tears, bitter scalding, flowed and sobs choked n, as for an answer they turned and ed with him towards their home. until the next summer when Jack spending a week with them at Poplar ng did they tell him the story. ou know," they said "that before the kees came they had sent spies ahead had lists made of all the people who e rich or in the government service, then they treated them worst of all. one that came here was at your house pretending to be an old man deaf poor and a little lame, and he told a pitiful story that everybody gave money." I remember," said Jack grinning, pa took him in the study and prayed him,—the old wretch, he needed it, then all the folks in the house helped . Well," pursued Annie, "afterwards scouts caught him, they took off his , and rubbed off his false wrinkles, then searched him. His old coat was ally lined with money,—Confederate greenbacks, and the lists were in his -book. Papa's name was on the k list, marked with double crosses to w that he was rich and working for government. "But," began Jack— d," shaking her head, "of course we

are not rich, but the negroes had said we were, and so we could not convince them: they thought we were living in this plain house to deceive them and that our real home was somewhere else—so they were mad, and stripped us of every- thing, even the last morsel. They tied up the last bit of meal in the baby's last dress and carried it off, and we never tasted food from Friday morning until Sunday. Then as they had gone we stole out and found some grits where they had fed their horses, and we cooked and ate that; Jack, then was so little that we dared not even wash it; the next day we found a few small sweet potatoes, but we were still so hungry that we were starting out to look for something more, when you met us that morning." "Yes," cried Felicia, "and you asked about Jenny Lind and we couldn't bear to tell. "I heard about it afterwards," said Jack, "how they hitched that beauti- ful horse to the buggy, loaded it with all the meat in the smoke-house and set it on fire—the cruel beasts!" "She ran a mile," said Felicia and then plunged into the river. How glad we were when we knew her suffering as over. But we had enough else to think of: the Yankees swarmed all over our house for two days and nights, breaking and spoiling everything they could—oh, it was a good thing Papa was too lame to get up. He would have tried to fight and been killed." "When that man pointed his gun at Mama," struck in Annie, "he dragged himself around, asking the rest to tell him that one's name so that he could find him afterwards, but they only laughed. Then when they went away you know they left us nothing!" Yes, Jack remembered well the scene on that miserable morning.

Once upon a time *✿*  
A man—for an hour—doubled up with cramps, took  
**Painkiller**  
(PERRY DAVIS')  
was cured—immediately. His friends being told, said—"Pooh, we've all used PAINKILLER—for years."  
**Moral.** Don't suffer—an hour—keep Pain-killer (Perry Davis') in the house.

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SCHOOL BOOKS, OFFICE SUP-  
PLIES, and HURD'S VERY  
FINE STATIONERY.  
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Salt Fish, Molasses.  
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**BAGGING and TIES.**  
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The Fall Term Opens September 16, 1903.  
1. A normal course for the thorough training of Teachers under instructors from best Normal Schools  
2. A Commercial Course, including Stenography, Typewriting, Bookkeeping, etc.  
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Systematic study of the Bible in all Departments.  
Terms for Board and Tuition in any of the Departments, \$50.00 per term, or \$100.00 per year.  
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**Men's, Youths' and Children's Clothing.** . . . . .  
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**Ed. Mellon Company.**  
Mail orders have prompt attention.

## Our Little Folks.

CONDUCTED BY MRS. A. J. MCKELWAY

### Children's Letters.

Belmont, N. C., May 9, 1903.

Dear Standard:

I have a cousin boarding here and going to school to my sister. I have two brothers. The oldest one is in far-a-way Montana. He left home the first of January and said he would not be home until the first of next year. I will be so glad to see him. The other one is a senior at the North Carolina M. C. One of my sisters, Maggie, has gone to attend commencement. I have no pets, except a flock of little chickens. When I go into the poultry yard they fly upon my head and shoulders and they will eat from my hand.

We have no pastor now. We attend church at McLean's chapel. I have recited the child's catechism. I am now learning the shorter catechism. I live near the bank of the Catawba near the South Carolina line. With best wishes for the Standard, I am,

Your little friend,

Nell McLean.

Red Springs, N. C., May 11.

Dear Standard:

I am going to school at Red Springs Seminary. I stay at Grandpa Conoly's. We have 43 scholars in the primary room. Miss McFadyen is one of my teachers. I like her very much. The commencement will be from the 17th to the 20th. Governor Aycock will speak on Wednesday. I have four little brothers. One of them is going to school at Antioch. With best wishes, I am

Your little friend,

Charlie McL. Hodgin.

Dallas, N. C.

Dear Standard:

I have never made no attempt to write to you. I will try and write to-day. I have been hoeing corn. But rather plow than hoe. I can do most anything that Papa can. I have no pets only a little dog; his name is Jess. I am not going to school now. But I go to Sunday-school. Most every Sunday at Dallas. My teacher is Miss Carrie Puett. We all like her fine. I like to live out in the country. It is so nice and pleasant. Mama has raised about 75 little chickens this year. I believe I will close for this time, hoping to see my letter in print.

Your unknown friend,

Thomas Clemmer.

Mooresville, N. C., May 15, 1903.

Dear Standard:

I have been wanting to write a long time. We have six old turkeys and thirty-four little ones.

I have a pet cat. It is white, yellow and gray. I also have a little black dog. My little sister and myself have a nice time playing with him. We have the prettiest spring on our place I ever saw. There are so many pretty flowers on the hill. We have a nice time gathering flowers of all kinds. When our friends

## The Juice of Lemon Will Prevent Typhoid.

IF THE JUICE OF THE SOUR FRUIT IS USED.  
DOCTORS DECLARE IT WILL KILL  
TYPHOID GERMS.

New York, Dec. 31.—Dr. Ernest G. Ledele, president of the health department, referring to the discovery said to have been made recently in England that lemon juice would kill typhoid germs in water and to have been proved by experiments in Chicago, says he knows these experiments have been tried often before and that many physicians treat their typhoid patients with lemon juice.

"I haven't made any experiments myself but I am sure that lemon juice in water will kill germs if enough is used. Orange juice will kill germs if enough is used. Orange juice will do the same thing, and, in fact, we have been feeding patients that right along. There is nothing new in this discovery of lemon juice. It takes more orange juice than lemon juice, because the former has not so much citric acid in it and yet it is a powerful neutralizer. There is no doubt that acid will kill typhoid germs."

## Mozley's Lemon Elixir

is a perfect liquid laxative, made from the juice of choice lemons, the medicinal value of which is recognized everywhere. It is pleasant to take and acts gently but thoroughly. It regulates the bowels and keeps the system free from all impurities, thus enabling it to resist fever and other dangerous diseases. Good for every member of the family. 50c and \$1 bottles at any drug store.



## Atlantic Coast Line

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FLORIDA ————— CUBA

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## Raleigh Marble Works

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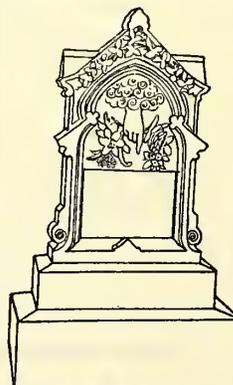


## MONUMENTS,

Tablets, Headstones, Iron Fences

We Pay the Freight.

Please mention the Standard.



Write for our  
New Catalogue

to see us. We go and gather  
 ers.  
 go to church at Prospect and Sunday-  
 ol. Our pastor's name is Rev. W.  
 Pharr. I will close by answering some  
 tions, Sudie Southland is found  
 en. 4:21, Job. 21, 12, Ps. 150, 4,  
 Joll M. Merrimon's question girl is  
 nd in Joel 3, 3, Zech. 8, 5, with best  
 es to the Standard.

Lena E. Sloop.

Mooresville, N. C, May 15, 1903.

r Standard:  
 have one brother and four sisters. I  
 e a good many pets. I have some tur-  
 and a calf and some little kittens.  
 have some cherries ripe now. We  
 e a pretty hickory tree at the well.  
 teachers' name is Miss Bess Aber-  
 ny. I go to Sunday-school. My  
 her's name is Miss Vena Jones. I  
 close by answering Georgie Belle  
 ce's question, Butter is found in the  
 e, Gen. 18, 8, Ps. 55:21, Prov.  
 33, Isa. 7, 18.

Your friend,  
 Eunice Sloop.

Clover, May 15, 1903.

r Standard:  
 s I have not yet seen a letter from  
 section and as I like so much to  
 te, thought I would write the Stand-  
 d.

apa takes your delightful paper, and  
 ight in reading the letters written  
 he different little girls all over the  
 ces.

ur school has been out for some time,  
 ed 9th of April. Miss Jessie Black  
 ght for us this session. We have a  
 school building for only a country  
 pool, have nice desks, and a large bell  
 all the truant lads and lassies back  
 their tasks. We liked Miss Black very  
 indeed. Sister had a letter from  
 the other afternoon. I have four  
 thers and a sister, Margaret. Helen  
 ny sister's name.

am nine years old. I go to Sunday-  
 pool and church at Bethel. Rev. W.  
 Arrowood is our past r. My Sunday-  
 pool teacher is Miss Lizzie Quinn.

We have a cute little pug dog named  
 . We also have a pet goat and a  
 y that I can ride or drive.

Our Cousin Frank Riddle of Yorkville  
 pending the summer with us, he is  
 arded as brother by all of us and we  
 ight in having him with us.

We live on Crowder's Creek and have  
 ovely little row boat and it is such  
 at fun to row. Sister can row fine.

was christened the "Queen Bess." I  
 l close for fear of the waste basket

sister tells me I have written too much  
 y. I will answer Minnie Tor-  
 ce Stowe's question, Shadrach, Me-  
 sch, and Abednego were cast into the  
 y furnace. I will close hoping to see  
 s letter in print.

Your little friend,  
 Martha Riddle.

Lumber Bridge, N. C., May 10th,

r Standard:  
 I will try and write you a few words,  
 ping I will see them in print. You

# THIRTY YEARS' EXPERIENCE WITH BUFFALO LITHIA WATER

## The Use of Buffalo Lithia Water in the Clinique.

Dr. E. C. LAIRD, formerly of Haw River, N. C.,  
 now Resident Physician Hot Springs, N. C.

To the Editors of the New York Medical Times:

I want to state to your read-  
 ers some of my experience with **BUFFALO LITHIA WATER**, covering a  
 period of  
 more than thirty years, since my first visit to those now far-famed springs. Each year of  
 my professional life I have used these waters more and more extensively, finding their  
 virtues applicable to a wider range of diseases.

I am thoroughly convinced of the correctness of the views expressed so well by Dr.  
 Hunter McGuire, in the following words, when speaking of the waters of the Buffalo  
 Lithia Springs: "I know from constant use of it personally, and in my practice, that the  
 results obtained from its use are far beyond those which would be warranted by the  
 analysis given. I am of the opinion that it either contains some wonderful remedial  
 agent, as yet undiscovered by medical science, or its elements are so delicately combined  
 in Nature's laboratory, that they defy the utmost skill of the chemist to solve the secret  
 of their power."

I have often and repeatedly prescribed the various preparations of lithia and  
 potash, but am thoroughly convinced that the results obtained from the pure  
**BUFFALO LITHIA WATER** are far superior.

I have frequently heard Prof. Wm. T. Howard, declare, before his class in the Univer-  
 sity of Maryland, THAT HE HAD SEEN MORE AND GREATER BENEFIT DERIVED FROM  
**BUFFALO LITHIA WATER** THAN FROM ANY OTHER KNOWN MINERAL WATER.

**BUFFALO LITHIA WATER** Spring No. 1, is unexcelled as an appetizer  
 and promoter of digestion in all forms of  
 dyspeptic trouble affecting the whole, or any part of the alimentary tract.

Physicians and patients all testify to its virtues as a powerful restorative of the broken  
 down or enfeebled system, whether resulting from overwork, worry or disease. It acts  
 directly in producing a better quality of blood, and invigorating and toning up the nerv-  
 ous system generally. Its aphrodisiac properties are very distinctly shown in many  
 cases each year.

As an alkaline diuretic and **HEART TONIC**, it has proved most efficacious and  
 certain.

In the various forms of **LITHAEMIA** it is especially effective and happy in its action.  
**HEPATIC** disorders, whether of **GOUTY** or **MALARIAL** origin and attended with  
**JAUNDICE** or **BILIARY CALCULI**, yield to the action of this Water like magic.

In many cases of **DIABETES** I have seen most gratifying results from its use.  
**DISEASES PECULIAR TO WOMEN**, **AMENORRHOEA**, **MEMORRHAGIA**,  
**DYSMENORRHOEA**, are each regulated and adjusted in a wonderful degree by these  
 waters. Especially is this the case with young and anemic girls just entering  
 into womanhood.

**GOUT**, **RHEUMATISM** and **ALL URIC ACID** troubles are markedly relieved  
 by Nos. **BUFFALO LITHIA WATER**. "I have now under treatment a  
 1 and 2 most interesting case of "SENILE  
 or **GOUTY HEART**," in which my patient is comparatively comfortable, and often  
 able to attend to large business interests, so long as he is fully under the influence of  
 these waters, but to suspend their use for even one day so intensifies all of his symptoms  
 of failing circulation, as to utterly prostrate him.

As a solvent and **ELIMINATOR** of **PHOSPHATIC** or **URIC ACID GRAVEL**,  
 these waters have never failed me. I have often placed **GRAVEL** in the fresh water,  
 and to hasten the disintegrating process, changed the water a few times, when the gravel  
 would first become "honey combed," and then break down into fine sand. It is this  
 action on **LARGE STONE** in the **KIDNEY, BLADDER** or **GALL BLADDER** that  
 causes the continued outpouring of small particles, so often, for days or weeks, with  
 the ultimate complete relief of all those distressing symptoms from which the poor  
 sufferer has so long complained, and sought relief in vain from "many physicians."  
 Under the in- No. 2, I knew a patient to  
 fluence of **BUFFALO LITHIA WATER**, **PASS SIXTY-EIGHT CAL-**  
**CULI** in one day, following an attack of **NEPHRITIC COLIC**. Another patient (a  
 lady) after a severe attack of **HEPATIC COLIC** passed ten gall stones in one  
 night, at once experiencing entire relief from most distressing symptoms, from  
 which she had suffered for months.

**CYSTITIS** and **URETHRITIS**, simple or gonorrhoeal, often yield to the healing  
 influence of these waters, at once, when other and standard remedies have failed  
 completely.

**BRIGHT'S DISEASE** in every stage and form, is benefited by these waters.  
 In many cases large amounts of **ALBUMEN**, **EPITHELIUM HYALINE** and **GRANU-**  
**LAR CASTS** entirely disappeared from the urine, while in those whose kidneys  
 are too far gone to hope for permanent benefit, all those distressing symptoms  
 are ameliorated in an astonishing degree.

In **NEPHRITIS** following **SCARLET FEVER**, the action of these waters is espe-  
 cially gratifying. I invariably **BUFFALO LITHIA WATER** as soon as the  
 put my scarlet fever patients on disease is sus-  
 pected, and have yet to see any kidney trouble follow where this has been done.

In the **NAUSEA** and **VOMITING**, **URÆMIC POISONING** and **ALBUMINURIA** of  
**PREGNANCY**, I know of **BUFFALO LITHIA WATER**. So uniformly  
 nothing to compare with gratifying has  
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 prophylactic, as well as most potent remedy through all the stages of **GESTA-**  
**TION**.

My object in this letter is to lead my professional colleagues to think of this agent in  
 cases where they have not before used it, with the belief that the experience will accord  
 with my own, which covers so many years.  
 Haw River, N. C., Feb. 7, 1896. Fraternalty yours, E. C. LAIRD, M. D.

Testimonials which defy imputation or question mailed on request.

Hotel at Springs Opens June 15.  
 PROPRIETOR BUFFALO LITHIA SPRINGS, VA.

need not expect much from me as I have never been to but very little school. I would have gone this season but my Ma has been sick in bed all of this year and she has no one to keep me in fix to go. I love to read the little children's letters in your good paper. Mr. Caligan is the preacher at Lumber Bridge and he is liked well. I have two brothers and one sister. The younger brother is two years old and the oldest, eleven. My sister, M. A. will be six next month. I love to attend to the chickens and feed the little bidies. I will tell how it was with the bidies that McD. of Big Rockfish spoke of about the hawk caught one out of five and kept five. The hawk dropped it and it came back. So I will say no more this time, hoping to see this in print.

Your little friend,  
Age 8. Laura L. McLean.

Cherryville, N. C., May 12, 1903.

Dear Standard:

As I have not seen any letters from Cherryville I thought I would write. I am a little girl eleven years old. I have two brothers; one is eight years old and the other one is three. Their names are Thomas and Earuest. I have two dolls. Their names are Julia and Bessie. Rev. J. J. Kennedy preached at our church last Sunday. He is blind. Our free school went out in March. The teacher's names were Mr. Rufus Carpenter and Miss Maud Torrence. I recited three lessons to Mr. Carpenter and one to Miss Torrence. Mama takes your nice paper. I enjoy reading the children's letters so much that I always turn to them first. Me and my oldest brother are learning the child's catechism. I will close by answering Minnie Torrence Stowe's question, It was Shadrach, Meshach, and Abednego. I will ask a question, How long did the waters prevail upon the earth?

Your unknown friend,  
Annie May Stroup.

Lowesville, N. C.

Dear Standard:

I am a little boy five years old. I go to school. I am in the second reader. I can write my name all by myself. I have a dog named Rowdy. I go to Sunday-school. My teacher is name Miss Anna Killian. I will close as this is my first letter to a paper. I want to surprise mama and papa.

Your little friend,  
Carl Miller.

The following were given Bibles for reciting the Shorter Catechism at Lees-McRae Institute commencement and we put them on the honor roll:

Misses Ruth Lowe, Jennie Banner, Buaa Huskins, Maud Wiseman, Alice West, Bessie Banner, Nellie Calver, Florence Love, Sallie Goforth, Pearl Rowe, Hattie Culver, Julia Young, Maggie Ingram, Sallie Banner, China Piper, Bessie Jennings, Mary Banner, Edna Prof-foth, Maud Rowe, Eva Lowe; Mr. Lee Blackwelder.

The Child's Catechism and Testament to the following:

Tom Whitehead, Blanche Shoemaker, Essie Phillips, Christie Jones, Flora Rowe, Clarence Dagger, Pell Vauco.

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Clippings.

... Cobbs: "William, if your ... should have \$10 and some one ... ld give him \$5 what would he ... ?"

... William: "Nothing.. But ma would ... a new hat!"—Chicago News.

... you would win success in life, ... t waste time reading maxims like ... and taking advice from the success- ... Just get busy.—Somerville (Mass.) ... al.

... teacher: "Can you tell where the ... Mississippi River rises, Johnnie?"

... Johnnie: "Along its entire length, ... m."—Cleveland Plain Dealer.

... the pressure of a hand, a kiss, the ... of a child, will do more to save ... times than the wisest argument, ... rightly understood. Love alone is ... om, love alone is power; and where ... seems to fail, it is where self has ... eed between and dulled the potency of ... ays—George Macdonald.

... hat can a man do more than die for ... ountrymen? Live for them. It is ... nger work, and therefore a more ... ult and nobler one.—Charles Kings-

... the sun's rays cannot be perfectly ... mitted through even the finest glass ... it is dimmed by dust and smoke. ... the soul may be so clouded by ... y and complaint that it cannot show ... to the world the full beauty of the ... of righteousness.—Rev. J. R. Mil-

... the least error should humble, but ... should never permit even the greatest ... discourage us. Bishop—Potter.

... or the church to evangelize the world ... out thinking of the Jew is like a bird ... g to fly with on wing broken.— ... z Delitzsch.

... dge (sarcastically): "Did you ever ... a dollar in your life?" Vagrant: ... , yes; I voted for your Honor once!" ... ack.

... merican politeness is aptly illustrated ... e unanimity with which we refer ... e steel trust's income as "earnings." ... e Detroit News-Tribune.

Charity for Bad Housekeeping.

... among the discoveries the explorer ... this world makes is that life is full ... mpensation. One learns to overlook ... house-keeping, when it is discovered ... a cross, impatient word is never ... en by the house-mother; that the ... dren are the companions of the ... her; that no one else is so attractive; ... she is never too busy to listen to ... hting that interests them. One learns ... rgive the needlessly shabby dressing ... ildren, when it is discovered that ... are well nourished and cared for, ... that the husband and father never ... t to declare that his wife is the best ... t in the city and always has his meals ... ime. Usually this mother is fat, ... of fun and laughs as though tears ... e not in the world.—From Lillian ... 's The Leaven in a Great City.

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Lv New York, P. R. R.....	12 55 p m	12 10 a m
Lv Philadelphia " "	8 29 p m	7 20 a m
Lv Baltimore, " "	5 45 p m	9 34 a m
Lv Washington, W. S. Ry..	7 00 p m	10 41 a m
Lv Richmond, S. A. L. Ry..	10 37 p m	2 15 p m
Lv Petersburg, " "	11 20 p m	2 58 p m
Lv Norfolk, " "	1 55 a m	5 18 p m
Lv Henderson, " "	2 28 a m	5 41 p m
Lv Raleigh, " "	4 15 a m	6 58 p m
Lv Southern Pines " "	6 16 a m	8 50 p m
Lv Hamlet, " "	7 35 a m	9 45 p m
Lv Columbia, I " "	10 25 a m	12 20 a m
Ar Savannah, " "	2 35 p m	4 55 a m
Ar Jacksonville, " "	7 00 p m	9 15 a m
Ar Tampa, " "	6 45 a m	6 00 p m
	No. 33.	No. 41.
Lv New York, N. Y. P. & N.	+ 7 55 a m	8 55 p m
Lv Philadelphia, " "	10 16 a m	11 21 p m
Lv New York, O. D. S. S. Co.	+ 3 00 p m	.....
Lv Baltimore, B. S. P. Co.	.....	+ 6 30 p m
Lv Wash'ton, N. & W. S. B	.....	30 p m
Lv Portsmouth, S. A. L. Ry	9 05 p m	9 25 a m
Lv Weldon, " "	11 45 p m	11 55 a m
Lv Norfolk, " "	1 55 a m	1 35 p m
Lv Henderson, " "	2 28 a m	2 02 p m
Lv Raleigh, " "	4 15 a m	3 45 p m
Lv Southern Pines " "	6 16 a m	6 18 p m
Lv Hamlet, " "	7 40 a m	9 45 p m
Lv Wilmington " "	.....	3 20 p m
Ar Charlotte, " "	10 33 a m	10 32 p m
Lv Chester, " "	10 30 a m	12 51 a m
Lv Greenwood, " "	12 37 p m	3 25 a m
Lv Athens, " "	2 52 p m	5 58 a m
Ar Atlanta, I " "	4 00 p m	7 35 a m
Ar Augusta, C. & W. C.....	5 40 p m	.....
Ar Macon, C. of Ga.....	7 20 p m	11 35 a m
Ar Montgomery, A. & W. P.	9 20 p m	6 25 p m
Ar Mobile, L & N.....	2 55 a m	.....
Ar New Orleans, L & N.....	7 25 a m	.....
Ar Nashville, N. C. & St. L.	1 30 a m	6 55 p m
Ar Memphis " "	4 15 p m	8 2 a m

**NORTHWARD.**

	Daily No. 32.	Daily No. 38.
Lv Memphis, N. C. & St. L....	12 45 n 'n	8 00 p m
Lv Nashville, " "	9 30 p m	9 30 a m
Lv New Orleans, L & N.....	8 10 p m	.....
Lv Mobile, " "	12 40 a m	.....
Lv Montgomery, A & W. P.	6 45 a m	1 00 p m
Lv Macon, C. of Ga.....	8 00 a m	4 20 p m
Lv Augusta, C & W. C.....	10 05 a m	.....
Lv Atlanta, I S A L Ry.....	12 00 n 'n	8 00 p m
Ar Athens, " "	2 57 p m	11 23 p m
Ar Greenwood, " "	5 15 p m	1 58 a m
Ar Chester, " "	7 17 p m	4 15 a m
Lv Charlotte, " "	7 27 p m	5 01 m
Lv Wilmington " "	3 20 p m	.....
Lv Hamlet, " "	10 40 p m	7 50 a m
Lv Southern Pines " "	11 33 p m	8 44 a m
Lv Raleigh, " "	1 35 a m	11 15 a m
Lv Henderson, " "	3 05 a m	12 50 p m
Lv Norfolk, " "	3 50 a m	1 45 p m
Lv Weldon, " "	5 00 a m	3 00 p m
Ar Portsmouth, " "	7 15 a m	5 35 p m
Ar Washington, N & W S B	.....	6 55 a m
Ar Baltimore, B S P Co.....	.....	+ 6 30 a m
Ar New York, O. D. S. S. Co..	.....	+ 5 00 p m
Ar Philadelphia, N Y P & N	+ 5 46 p m	5 10 a m
Ar New York, " "	8 15 p m	8 00 a m
	No. 34.	No. 66.
Lv Tampa, S A L Ry.....	8 00 p m	8 00 p m
Lv Jacksonville, " "	9 30 a m	7 50 a m
Lv Savannah, " "	1 40 p m	12 10 p m
Lv Columbia, S " "	7 05 p m	5 30 a m
Lv Hamlet, " "	10 40 p m	8 40 a m
Lv Southern Pines " "	11 33 p m	9 36 a m
Lv Raleigh, " "	1 35 a m	11 50 a m
Lv Henderson, " "	3 05 a m	1 10 p m
Lv Norfolk, " "	3 45 a m	1 55 p m
Lv Petersburg, " "	5 58 a m	4 07 p m
Ar Richmond, " "	6 35 a m	4 55 p m
Ar Washington, W S Ry....	10 10 a m	8 35 p m
Ar Baltimore, P R R.....	11 25 a m	11 25 p m
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Linked with a past that has been so fruitful of good, with wise conservatism she maintains the old curriculum as the basis of academic thoroughness, while meeting with prompt alertness, the demand for enlarged facilities in the Sciences and broader scope in every department of the work. Thus, at the option of the student, courses may be taken, leading up to degrees in the literary and scientific departments, or to preparation for business in the commercial. A library of sixteen thousand volumes, apparatus for instruction in Physics and well-equipped physical and chemical laboratories are among the main accessories to the various courses of study.

Withdrawn from the distractions of city life, yet in touch with all wholesome activities, the college forms the centre of a little community made up of families of culture and refinement. The site is commanding and picturesque, the country rolling and the whole section is famous for its salubrity. Hygienic arrangements leave nothing wanting to safe-guard the health of the students, and to the attractions of woods and fields in promoting out-door exercises have been added specially prepared athletic grounds and a well-furnished gymnasium. Upon the highest point of the campus stands the main dormitory building, an imposing pile erected seventy years ago. The lower central section of this, once the Chapel, is now fitted up as a gnasium, a lofty and spacious hall which is often utilized for social gatherings. Within a convenient distance eastward rises Memorial Hall, a lasting monument to the noble energy of President McIlwaine. In this are the New Chapel, the Lecture rooms and the Chemical Laboratory; under the mansard are the hall of the two literary societies, the Union and the Philanthropic. The Library Building Grecian in style is also a modern structure, with accommodations for many thousand volumes.

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# Some Characteristics of College Life at Davidson

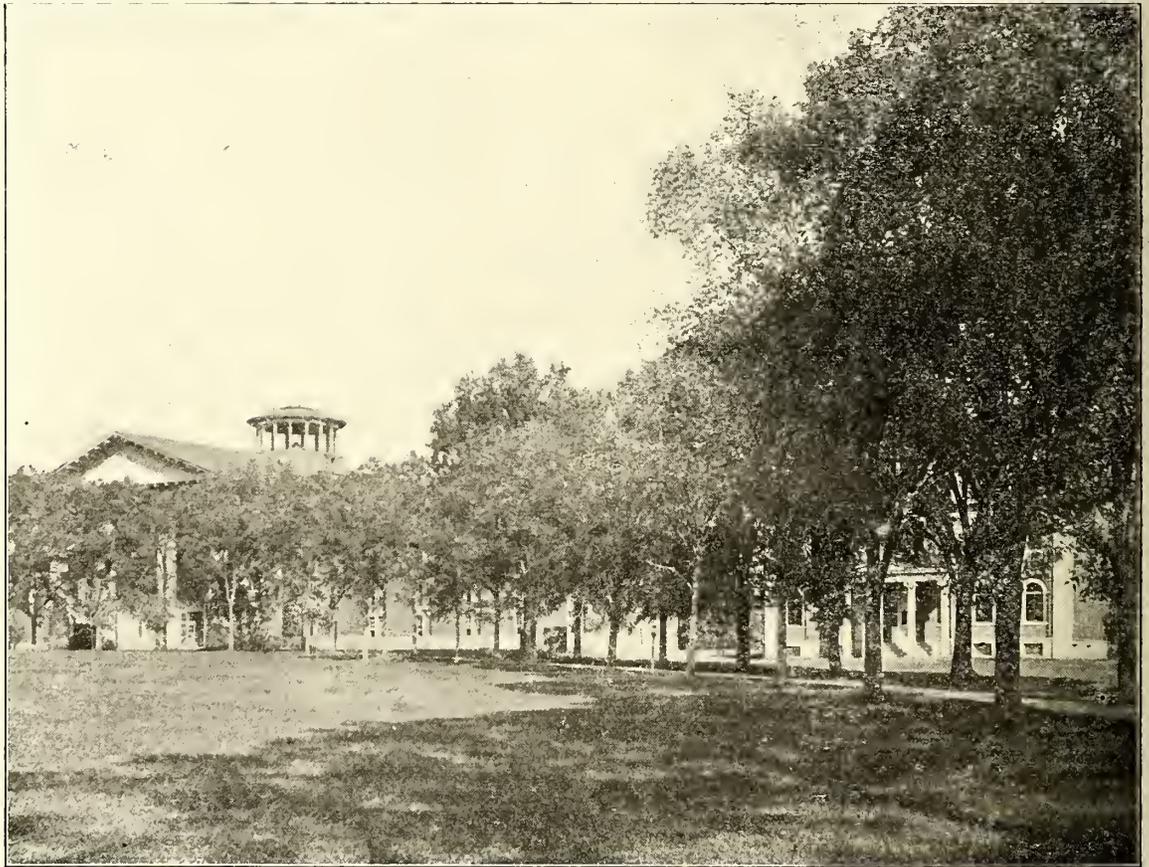
EVERY institution of learning develops in the course of years a definite individuality, often so marked as to impress even a casual visitor. Nearly all those acquainted with other colleges and universities, who learn to know familiarly student life at Davidson, assert that the "atmosphere" of the Davidson campus is unique. A traveling College Secretary of the International Y. M. C. A., after visiting four hundred other institutions of learning, spent several days and nights on the Davidson campus with the Davidson students. At the conclusion of his visit he told the writer that he had never met such a large number of young men. "If," said he, "the South knew what you have on this campus, there would be seven hundred students applying for matriculation at the opening of the next term." Similar testimonies could be added almost without limit. As the South ought to "know what can be found on the Davidson campus," let us enumerate a few of the special advantages possessed by Davidson College for the right training of young men.

1. The Select Patronage Enjoyed by Davidson, which is the envy and admiration of similar institutions. Its value cannot be over-estimated. Her students represent the flower of Southern Presbyterianism, coming from homes where culture and godliness have moulded for generations the family habits and ideals.

2. The Character and Attainments of the Faculty.—Of the eight full professors at Davidson, six are Ph. D's, four of Johns Hopkins and two of the University of Virginia. The seventh completed all his courses and examinations for the Doctorate at Johns Hopkins, but was called away before completing his thesis. The eighth is an ante-bellum M. A. of the University of Virginia. There is, so far as the writer can learn, not another College or University, North or South, three-fourths of whose Faculty (practically seven-eighths) are Doctors of Philosophy from such institutions, or, indeed, from any institution.

With one exception, all these Professors are young men, in full sympathy with the young men under their care. Several of them are trained athletes, and take active part in coaching the various college teams. Their social and official relations with the students are peculiarly cordial and friendly.

Every member of this Faculty was a professional teacher before obtaining his University degree, and each one is an active, conscientious Christian, of irreproachable life and character.



A CAMPUS VIEW—Showing Martin Laboratory and Chambers Building.

3. The thorough Study of the English Bible, which is required of all Students.—The Bible is the chief classic in the English language, the standard of literary beauty and sublimity, the basis of all Anglo-Saxon law, the inspiration of heroic souls in every age, and the Revelation to man of God's will, power, and love. No education is complete without a careful study of the Book of Books, and no one receives a diploma at Davidson who has not successfully completed a two year's course in the history, geography, prophecy, archæology, and ethics of the Holy Scriptures. A third year of advanced Biblical study is optional, but chosen by a large majority of the students. The teaching in this department is not a course of sermons, nor Sunday School lessons, nor theological discussions. The classes study the English literature; study Milton and Shakespeare. They are tested by the same rigid examinations, and must reach the same standard. For general culture and the formation of moral character, for personal uplift and inspiration, this course, as taught by Rev. J. B. Shearer, D. D., L. L. D., is of inestimable value.

4. Reinforcing all other moral and spiritual agencies in College life at Davidson is the privilege enjoyed by her students in spending these formative years under the daily pastoral care of Dr. A. T. Graham. The honored guest at all class fraternities, banquets, the genial companion of the boys at all social functions, and their favorite referee on the athletic field, their constant attendant in sickness, their warm personal friend and trusted adviser at all times—all who know Dr. Graham, and his work, unite in calling him "the ideal College pastor," and his place and work unique among institutions of learning.

5. All these causes have combined, especially of late years, to make the moral standards of the Davidson campus, and the spiritual life among her students, altogether exceptional. To those knowing the drift of modern College life, especially in the upper classes, away from the religion of our fathers, it may seem incredible that within the past year and a half, eight of the students, nearly all of them in the higher classes, not one of whom had such an intention upon entering College, have declared their intention of studying for the ministry, most of them having already placed themselves formally under the care of their respective Presbyteries. Yet such is the case, and to make it still more remarkable, there was no "revival" of any sort during the time mentioned, nor did any two of these young men, so far as the writer knows, make the decision in the same month. It is claimed that a young man cannot find evil companions at Davidson nor fall into bad habits, but for every one choosing evil courses, a score are inspired and uplifted by breathing the moral atmosphere of the campus and class-room.

For Catalogue and Information address

**HENRY LOUIS SMITH, President**

THIRD ASSEMBLY NUMBER.

# PRESBYTERIAN STANDARD

Established 1858.

CHARLOTTE, N. C., JUNE 3, 1903.

Vol. XLV.---No. 22

**A**ND then suppose that the Christian life, in its daily manifestation, should come to be marked and known by simplicity and happiness. Suppose that the followers of Jesus should really escape from bondage to the evil spirits of avarice and luxury which infect and torment so much of our complicated, tangled, artificial, modern life. ~ ~ Suppose they should truly find and clearly show their happiness in the knowledge that God loves them and Christ died for them and Heaven is sure, and so set their hearts free to rejoice in life's common mercies, the light of the sun, the blue of the sky, the splendor of the sea, the peace of the everlasting hills, the song of the birds, the sweetness of flowers, the refreshment of sleep, the charm of music, the blessings of human love and friendship—rejoice in all these without fear or misgiving, because they come from God and because Christ has sanctified them all by His presence and touch.

Suppose, I say, that such a revival of the joy of living in Christ and working for Christ should silently sweep over the Church in the Twentieth Century. What would happen? Great would be the peace of her children. Greater still would be their power.

—From Dr. Henry Van Dyke's opening sermon, Northern Assembly.

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# Presbyterian Standard.

Established 1858.

CHARLOTTE, N. C., JUNE 3, 1903.

Vol. XLV.---No. 22

## Event and Comment.

Rev. R. J. Campbell, of the City Temple, London, evidently the attraction for Northfield this summer.

The Northern Assembly unanimously ratified the vote of the Presbyteries adopting the overtures which amend the Confession. The next Assembly meets in Buffalo.

The Biblical Recorder, commenting on the amended Confession of the Northern Church, says: "A live man revises his creed every morning." The editor of the Political Recorder is one of the liveliest men we know.

One of the blessings from the settlement of the Reunion controversy in the Northern Church is that The Presbyterian, of Philadelphia, can now speak of Henry D. Dyke's sermons in glowing terms of admiration.

We gather from some of our Baptist exchanges that the Savannah Convention was rather afraid to ventilate the facts about Diaz and the Cuban muddle. We have heard of a fellow to die as hard as the ex-missionary.

Both the Northern and the Cumberland Assemblies have adopted resolutions appointing standing committees on comity and union. The committee is the proved body for promoting wise and for killing unwise movements quietly.

Dr. Robert F. Coyle, the Moderator of the Northern Assembly, is a native of Ontario, Canada, and a graduate of Wabash College. He was pastor of the Fullerton Avenue Church, Chicago, before going to his present charge, the Central Church, Denver.

Circuit Attorney Folk persuaded several more of the "woodchoppers" to make a clean breast of it the other day. He has also declined the present of a house that his admirers wanted to give him. He is merely doing his duty. But if he does not mind he will be elected President some of these days.

The Congregationalist tells of a perpetual candidate for vacant churches who has had his four pages of testimonials printed to save the trouble of copying them. The perpetual candidate is a nuisance to be abated. He is mainly responsible for the impression a church sometimes gets of the place-hunting preacher.

Now that Mr. George Cadbury, the most eminent Quaker maker of England, has determined to endow a training school for Quaker preachers and even the Salvation Army is being exhorted to do the same thing, perhaps we shall not hear so much of the theory that the Holy Spirit can use an untrained intellect to better advantage than a disciplined mind.

We hope the quashing of the New Orleans overture, thinking that no amendments be made to the Confession of Faith, and the embarrassment resulting from an overture to do nothing, will prevent future obstructive overtures of this kind. We know how blue the atmosphere is about New Orleans and how much we love the old Confession. Nevertheless we need not be Bibliolaters.

The Diocese of West Missouri recently changed its own name to that of Kansas City and now wants the name of the Protestant Episcopal Church changed to the American Catholic Church in the United States. Napoleon said that the Holy Roman Empire was neither Holy nor Roman nor Empire. The Anglicans who are arguing for that name are neither American nor Catholic.

After a while it will be better for rich divorced people to hire a justice of the peace than to get a minister in trouble for tying a second knot. The Bishop of London has denounced the latest, possibly not the last, Vanderbilt re-marriage as a "moral scandal." He might have called it an immoral scandal. The Bishop says he will not visit the church in which the marriage took place, until amends are made.

The division that the Assembly has made of the Sunday-school and Publication Offices is probably a wise disposition of the matter. The Standard tried to prevent any electioneering for the office temporarily filled by Dr. Philipps and believes that it succeeded. Mr. Magill has proved himself a good man and certainly the Sunday-school work is enough for the mind and heart of any man.

The Baptist Union of Great Britain and Ireland proposes to change the declaration, "The immersion of believers is the only Christian baptism," into a little more liberal form, "Christian Baptism is the immersion in water of those who have professed repentance toward God and faith in the Lord Jesus Christ." That defines what Baptists believe without being so cock-sure that all the rest of the Christian world is wrong.

The family of a negro who was lynched in Ohio has recovered \$5,000 from the county in which the lynching occurred. That is a good law for Southern States to adopt which are sometimes troubled with the same spirit of lawlessness. We are glad to note that since 1892 the number of lynchings has decreased, though there have been enough of them in all conscience, 1,872 negroes and 1,256 whites, 108 whites for the crime for which thirty-five per cent. of the negroes are lynched.

We learn from a published interview with Mr. W. P. Fife, who has lately gone into the mining-stock business, that it was after "entire nights spent in agonizing prayer to God" that he proceeded to organize the investment company of which he is president, and that the company "never makes any deal without invoking the blessing of the Almighty." After such an advertisement as that one must be skeptical indeed not to invest his money with the Fife Investment Company. The "drummer evangelist" has become an evangelistic drummer.

In Victoria, recently, there was a strike of railroad employes. The railroads are owned by the Government. The Government declared that the railroad employes, as public servants, had no right to enter labor organizations. When the strike began, the Parliament passed a law providing that any railroad employe who left his work without four days' notice would be subject to fine and imprisonment. That stopped the strike. The Postoffice officials never strike. Government ownership of public utilities may be a necessity some day.

Rev. Edward Abbott, D. D., of Cambridge, rector of St. James Parish, proposes to interpret that "canon" which has been quoted so often against the preaching of non-Episcopal ministers in Episcopal Churches, more liberally. He proposes to allow any baptized person to address any parish, the rector being present. That will do more toward church unity than the Lambeth Articles. It is no new thing in Virginia. Presbyterian ministers have preached in Episcopal pulpits in Lexington in the last few days. The Bishop of Massachusetts consents to the plan, and we suppose The Living Church will attribute it to the pestiferous influence of Phillips Brooks.

## PRESBYTERIAN STANDARD

Established January 1, 1858.

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### Still the Protestant Episcopal Church.

It is with sincere pleasure that we have watched the rising tide in the Protestant Episcopal Church sweep over the Protestant sentiment and decide that the church shall be Protestant in name as it is Protestant in sympathy and inheritance. Perhaps it may be said also that the lay delegates have saved the day for the old name and for the things the old name stands for. In many of the dioceses that have been voting on the subject they reversed with a heavy majority the decision of the clerical delegates. It has been difficult for the lay mind to grasp the idea which the clerical mind has been trying so hard to teach, that as far as the Episcopal Church was concerned there never was a Reformation, that Rome split off from England rather than the Anglican Church from Rome, and that except for such a minor matter as Papal Infallibility, which of course unchurches Protestant Episcopacy and is therefore not to be tolerated, there is a much closer sympathy between Anglicanism and Romanism than between Anglicanism and Protestantism.

The Living Church is the main organ of this branch of the Clericals. A few quotations will give the point of view of this party in the Episcopal Church.

"The Church being so largely influenced by the Protestantism about her and within her, shares in this inevitable decadence of spirituality". "The title of the Protestant Episcopal Church does not suggest to other Christian people, that continuity with the historic Church, that point of contact with the person of our Lord through the eleven apostles, that is our highest claim to their allegiance." The reader must not be too greatly shocked at this claim upon the allegiance of "other Christian people." "The term, Protestant, in England, rightly describes the Pope and his followers, who protested against the Reformed Prayer Book, against the resumption of the communion in both kinds,

against the Royal Supremacy, and against the Reformation generally, finally culminating this protest in withdrawal of their adherents from the ancient Church in England." This is history as she is wrote and logic as she is taught in the Romanizing circles of the Protestant Episcopal church, and nowhere else in the world.

For consider the well known facts of history. So far as the continuity of the Protestant Churches with the New Testament Church is concerned, the claim can be made good for one as well as for another. All must trace their descent through the Roman Catholic Church. That Church did not grow corrupt all at once. And down to the very time of the Reformation, and even since, it taught the great essentials of Christianity to true disciples of Christ, however overlaid those essentials were with error and superstition. The case was no whit different in England and in Germany and in Switzerland. The claim of the Roman Catholic Church to the obedience of the people of Western Europe was nowhere denied. The hierarchy of England and of France were equally under the authority of the Pope. And it makes the veriest non-sense of history to make any other claim.

Luther and Calvin and Cranmer were all Romanists to begin with, all priests of the Roman Catholic Church. Luther made his memorable protest against the errors in doctrine and the corruptions in practice which he had found to be errors and corruptions through the study of the Scriptures and the testimony of his outraged conscience, and the Reformation dawned upon the world. Henry the Eighth, king of England, denounced the doctrines of Luther, even wrote a book against them which received the applause of the Roman See. The Reformation, nevertheless, won its way in England, in spite of persecution by the English Church, following the example of the Roman Catholic Church everywhere. Calvin, in France, renounced the doctrines of Romanism and became a Protestant. He went to Geneva and wrought out the principles and the order of the Reformed Faith. But in England, the many-wived Harry wanted to be divorced from Catharine, having seen Anne Boleyn and having been convinced at the same time that it was unlawful for him to have married his brother's widow, he applied to the Pope for the divorce, which after a period of vacillation, was refused. Henry thereupon, with the connivance of Cranmer, the recently appointed Archbishop of Canterbury, held an ecclesiastical court which pronounced sentence of divorce. The Pope summoned Henry to appear before the papal court and Henry refused, shortly afterwards, calling into operation the act of Parliament entirely abolishing the papal power in England, the power having been given to the king by the Parliament to call the act into operation when he pleased. More, and Fisher, the Archbishop of Rochester, were put to death for refusing to acknowledge the king's right of headship to the church as opposed to the Pope's. This is what the Living Church calls, The protest of the Pope and his followers against the Royal Supremacy and the withdrawal of their adherents from the ancient Church of England.

So far, therefore, as the succession is concerned, The Living Church will pardon "other Christian people" if they prefer tracing their descent from the early church, through the Roman Church, with Luther or Calvin or Knox as the connecting links between the

ld and the new, rather than with Cranmer and Henry  
e Eighth as the connecting links.

Of course God brought good out of evil. The Reforma-  
tion in England was the real ground on which the  
Parliament was able to pass the bill abolishing papal  
authority. It is true that the Anglican Church again  
acknowledged the supremacy of the Pope during the  
reign of Bloody Mary and Bishop Bonner, but their  
reign was brief, and with the accession of Elizabeth  
the principles of the Reformation were fully and finally  
acknowledged. Now we might ask, what claim has  
the Anglican Church upon the allegiance of us other  
Christian people that we cannot make good for our  
own churches.

The lay delegates have saved the Episcopal Church  
from a very practical error as well as from historic  
foolishness, in the attempt to drop the name Protestant.  
It is a glorious name. It stands for a glorious fact  
in the history of the Church of God. It unites the  
Episcopal Church to the great Churches of Europe and  
America, the Lutheran, the Presbyterian, the Congrega-  
tionalist, the Baptist, the Methodist. While the  
name, The American Catholic Church, would have allied  
the Episcopal Church with Romanism besides being  
false in fact. There is an American Catholic Church,  
the best part of the Roman Catholic Church, by far.  
And it is losing its hold upon the American people and  
would be a fast disintegrating body save for the addi-  
tions that come to it from European immigration, the  
next generation even of the immigrants being generally  
lost to Catholicism. And for the Protestant Episcopal  
Church to yield to the Romanizing tendencies within  
her pale, forego the glorious history which it shares in  
common with the rest of Protestantism and still be a  
sort of imitation of the real Roman Catholicism, would  
have been a disaster to Protestant Episcopacy and to  
Protestantism and to Christianity.

And we should like to close this word of congratula-  
tion with quoting the following paragraph from the  
Southern Churchman, our excellent Virginia contem-  
porary and the representative of the historical Episco-  
pacy of that state, which might be profitably imitated  
by states to the South of it:

"When we say, in the Apostles' creed, 'I believe  
in . . . the Holy Catholic church,' and, in the Nicene  
creed, 'And I believe one Catholic and Apostolic  
church,' and when 'more especially we pray for Thy  
holy church universal,' we do not mean, or certainly  
we ought not to mean, 'The Protestant Episcopal  
church in the United States of America' alone; but  
we do mean, or certainly we ought to mean, the whole  
of Christ's Body or church, i. e., 'all who profess and  
call themselves Christians.' \* \* \* being at unity with  
'The Protestant Episcopal Church in the United States  
of America' in the essential doctrines of the Apostles'  
creed, though differing otherwise, of course, are all  
members of the one Body, Christ's Body or church,  
'the church, which is His Body,' or 'The church  
catholic or universal,' as it is called—in other words,  
they are distinct and separate colleges or schools  
of the one great University of Christ, their theological  
distinctions originating in the scholastic acerbity and  
controversy of individual schoolmen, rather than in  
any differences on the essential doctrines of the  
Apostles' creed, as to which all of them are agreed—  
many members of one family or 'spiritual fraternity'  
—radii of a common circle with a single centre—bil-  
lows or waves of one only sea—branches of a vivifying  
vine—separate segments of a solitary sphere—scattered  
sheep of the same sheepfold—and so forth.

Therefore, a new name (if, indeed, a new name is  
necessary, or is to be had) should be found for 'The

Protestant Episcopal church in the United States of  
America," which will not have the arrogant appearance  
of attempting to exclude from "The church catholic or  
universal" any others, who also may be entitled to in-  
clusion."

**The "Net Gain" of the Churches.** Christendom, the new weekly re-  
ligious magazine, published in  
Chicago, comments upon the small  
net gain of the churches, taking the  
Presbyterian Church for a text. The figures show  
that the church received 63,000 members last year on  
profession of faith, making the whole membership  
1,059,130, a net gain of 13,792.

Christendom comments: "There must be something  
disappointing in a net gain which is barely one new  
member for every thousand old members. A business  
investment that could not show a larger increase would  
be regarded as in need of reorganization."

Well, that may be a business way of looking at it,  
though even then the net gain is 13 in a thousand,  
Christendom having made a misprint that upset its cal-  
culations. But it is not the gospel way of looking at it.  
It is not exactly the thing for a church to be counting  
its members in the spirit in which a miser counts his  
dollars or an Indian his scalps. Doubtless, the Pres-  
byterian church, and the other churches mentioned by  
our contemporary, ought to do more than they are do-  
ing. But we recall High Authority that said: "There  
is joy in the presence of the angels of God over one sin-  
ner that repenteth." We should not be contemptuous  
about a net gain of 13,000, if the records show that 63,-  
318 souls have at least given credible evidence of their  
faith in Jesus Christ.

And this whole talk of the "net gain," is misleading  
and savors of making the Father's house a house of  
merchandise. Why is it that there is only a net gain  
of 13,000 with 63,318 souls received on profession alone?  
For it has often been proved that the Presbyterian  
Church, for some reason, gains more from than it loses  
to other denominations while it does not believe in  
preseclyting either. The simple explanation is that out  
of a million people several thousand die every year.  
And surely those whom the church, by its ordinances  
and means of graces, turned toward Christ, and trained  
in lives of sanctity and usefulness in this world for  
blessedness in the world to come should not be counted  
"lost by death." More than this. There is many a  
man doing a noble work for Christ which is all the  
nobler because it is a failing work.

The statistics from his church show a "net loss" in-  
stead of a "net gain." Children trained for Christ  
move from country fields to the cities when manhood  
and womanhood come. And the old saints die. And  
the faithful pastor stays by his charge and trains the  
children for the prosperous city churches and visits the  
sick and buries the dead, while ever and anon there is  
joy in the presence of the angels because he has led  
some soul into repentance and light. Shall he stop his  
work because, forsooth, "a business investment that  
could not show a larger per cent of increase would be  
regarded as in need of reorganization." Suppose there  
are left almost none in a community who have not given  
themselves to Christ. shall the community be punished  
for that by a withdrawal of the preacher and the taking  
away of the preached word? Then it will be a poor  
Church, from the business point of view, when the earth  
is full of the knowledge of God as the waters cover the  
sea.

## Devotional.

## He Leadeth Me.

In pastures green? Not always; sometimes He  
Who knoweth best, in kindness leadeth me  
In weary ways, where heavy shadows be.  
Out of the sunshine warm and soft and bright,  
Out of the sunshine into darkest night,  
I oft would faint this sorrow and afflict,  
Only for this—I know He holds my hand,  
So whether in green or desert land  
I trust, although I may not understand.  
And by still waters? No, not always so;  
Oft-times the heavy tempests round me blow,  
And o'er my soul the waves and billows go.  
But when the storms beat loudest, and I cry  
Aloud for help, the Master standeth by,  
And whispers to my soul, "Lo, it is I."  
Above the tempest wild I hear Him say,  
"Beyond this darkness lies the perfect day,  
In every path of thine I lead the way."  
So, whether on the hill-tops high and fair  
I dwell, or in the sunless valleys, where  
The shadows lie—what matter? He is there.  
So where He leads me I can safely go;  
And in the blest hereafter I shall know  
Why, in His wisdom, He hath led me so.

What a vast proportion of our lives is spent in anxious and useless forebodings concerning the future—either our own or those of our dear ones. Present joys, present blessings slip by and we miss half their flavor, and all for want of faith in Him who provides for the tiniest insect in the sunbeam. Oh, when shall we learn the sweet trust in God that our little children tell us every day by their confiding faith in us? We, who are so mutable, so faulty, so irritable, so unjust; and He, who is so watchful, so pitiful, so loving, so forgiving? Why cannot we, slipping our hand into His each day, walk trustingly over that day's appointed path, thorny or flowery, crooked or straight, knowing that evening will bring us sleep, peace, and home?—Phillips Brooks.

It requires a well-kept life to do the will of God, and even a better kept life to will to do His will. To be willing is a rarer grace than to be doing the will of God. For he who is willing may sometimes have nothing to do, and only be willing to wait; and it is easier far to be doing God's will than to be willing to have nothing to do—it is easier far to be working for Christ than it is to be willing to cease. No, there is nothing rarer in the world to-day than the true willing soul, and there is nothing more worth coveting than the will to do God's will. There is no grander possession of any Christian life than the transparently simple mechanism of a sincerely obeying heart.—Professor Dummer.

When we settle down to enjoy the blessings of God's grace, when we make the culture of our immortal souls a chief end of life, we find in the practice of religion not merely refreshment, but immunity from the harassing cares of worldliness, quiet of soul, a full sequestered life of inward communion. Encanopied by God, overshadowed by His protecting love, we recover calm and equipoise, and a sweet reasonableness, and an all-spanning trust, and an overmastering hope and joy, which make us strangely indifferent to the hard rubs of life, and alive only to the realities of the soul and of Heaven.—Dr. John Smith.

If I am asked what is the remedy for the deeper sorrows of the human heart—what a man should chiefly look to in his progress through life as the power that is to sustain him under trials and enable him manfully to confront his afflictions—I must point to something which, in a well-known hymn, is called "The old, old story," told of an old, old Book and taught with an old, old teaching, which is the greatest and best gift ever given to mankind.—William Ewart Gladstone.

## Missionary.

## Training Native Leaders in Korea.

Kunsan, March 27, '03.

Owing to the rapid development of our work we already have some very serious problems confronting the Mission. No one of these is more serious than the question of supplying native leaders and pastors for the local congregations. In addition to our three regular stations where we have a small force of resident missionaries, we have twelve outstations. By an outstation is meant a place where there is a body of believers and where regular Sabbath and mid-week services are held. There are twelve of these already and our work has reached that stage when, under the blessing of God, we hope and expect them to multiply rapidly. Among the male members it is a rare exception when there is one who is not willing to lead in prayer in public or take charge of and conduct Sunday services or a mid-week prayer-meeting. Their willingness in this respect is very commendable but is not, however, in itself sufficient to make efficient leaders. The training and developing of these leaders, by whom the vast bulk of the evangelistic work is to be done, is the problem now confronting us.

To partially supply this need we have adopted the plan of having annual Bible and training classes. The class for this year is now in session at the Kunsan station with Messrs. Tate, Junkin, Bull and Bell as instructors. The subjects taught are: Biblical and general geography, Life of Christ, Old Testament and Church History, Theology, Church Government, etc. During the class, conferences are held at which a free discussion is had as to the best way of developing and maintaining the work on a self-sustaining basis. There are fifty-eight present from the most intelligent of our fifteen groups of believers. From these we hope to raise up faithful and efficient leaders, church officers and pastors. As the men earn their own living and most of them have families depending on them we can only keep them two weeks at a time now. But after we have regular candidates for the ministry we hope to have them in secular and theological training a larger part of their time.

As is the case with the other departments of our work, this also is on a self-supporting basis and each attendant at the class pays his own board. A similar class has recently been held for women by the members of the Chunju station. So in this way we hope to train competent leaders who will help us care for the large number of babes in Christ and go with us out into the highways and hedges and compel a multitude of others to come in.

Eugene Bell.

## A Call From the Darkness.

In a recent letter from Brother Hawkins at Luebo occurs these lines: "Sometimes old Joka comes waddling over this way, and is always tickled when we can tell him you have been heard from and are well. 'When,' in his gross, grum voice he will ask, 'will Verner come back?'"

Joka is Ndombe's Prime Minister. The Gospel is heard no more at Ndombe's capital. We have at Stillman Institute four good men ready to go. King Leopold promised us our concession at Ndombe whenever we were ready for it. I can not live there now, but I can send, and perhaps go for a short trip. For this I have written my book, for this I write my magazine articles, for this I lecture. With voice and pen I work incessantly to help discharge my obligations to those poor friends over there. Who will help?

Tuskaloosa, Ala.

S. P. Verner.

The representatives of the "Forward Movement" of the Presbyterian Church, South, Messrs. Preston, Moffatt and Stuart, who have been doing such exceptionally successful work among the Presbyterian Churches, will give the benefit of their experience to the Lookout Mountain Missionary Conference.

## Sunday School Lesson.

CONDUCTED BY REV. H. G. HILL, D. D.

### Paul's Voyage and Shipwreck.

Acts 27:33-44. June 7, 1903.

During his voyage to Rome Paul identified himself with his traveling companions and shared their experiences. He did not hold himself aloof, but gave them the benefit of his counsel and co-operation. With those associated with us in life we should do the same. For a life of isolation can never be one of great influence or usefulness. In the signal emergencies and crises of life the Master spirit present habitually comes to the front and assumes leadership. Thus it was with Paul during the storm and the shipwreck.

In our lesson Paul appears as the dauntless leader and presents several important topics.

1. He Encourages his Shipmates. — He speaks cheering words. He urges them after long fasting, to take heed that they may have strength for further struggle. He assures them upon Divine authority, that not one of them should perish or sustain the slightest injury. He maintains a cheerful demeanor himself and "gave thanks to God in the presence of them all" for the food provided and for his continued care. He stimulates them to eat by setting them the example. Thus by his words, by giving Divine promises, by his cheerful temper and by his personal conduct, Paul becomes a source of encouragement to his desponding companions. He shows us on this occasion, how we too amid life's multiplied trials may become sources of cheer and help to our discouraged fellows.

2. Measures are taken for attaining safety. — The Lord had assured Paul that He had given him the lives of all who sailed with him. He had furthermore informed him that while the ship would be lost, not the slightest injury should be sustained by his companions. But this Divine promise by no means justified supine inaction on the part of the inmates of the ship. They were to be saved according to the promise of God by the wise use of appointed means. Hence when the sailors during the storm attempted to leave the ship by a boat, Paul said to the centurion "Except these abide in the ship ye can not be saved." The skill of the sailors was needful to navigate the vessel and to secure a safe landing. So when the storm abated and they approached the island where they went ashore, wise steps were taken to prevent disaster.

The anchors were raised and after they had eaten of the ship was lightened by throwing the cargo overboard. Men have sometimes to lose their possessions to save their lives. Many have lost their souls by clinging too eagerly and obstinately to worldly goods. When they drew near to the shore they directed the ship towards the land, so as to afford to the ship's company the best opportunities for escape.

3. All Escape to Whom the Lord Promised Salvation. — Not a soul was lost, though the waves were violent, though the vessel was wrecked and though there were two hundred and seventy-six persons aboard the ship. Despite multiplied dangers, the whole company came safe to land. All the prisoners were saved even though the soldiers counseled putting them to death to prevent escape. The Centurion was favorably impressed by Paul, who was fully aware of the services he had rendered, and used his authority to preserve the lives of the Apostle and his fellow prisoners. Though they reached the land, they did not attain safety in precisely the same way. They each had different experiences and every one had to use his natural endowments and providential means placed within his reach. They employed their physical organs and mental powers and required skill. Some swam, others floated on boards or broken pieces of the ship, but all attained safety by Divine decree, but in the use of Divinely appointed means. The same is true of all to whom God has promised eternal salvation.

## Westminster League.

CONDUCTED BY REV. HUGH W HOON.

### Gold, or God.

Luke 18:18-30. Topic for June 14.

Christ's method of dealing with the young man who is mentioned in the verses from which our lesson is taken this week, seems to us to be harsh and not according to the ordinary gentleness of our Saviour. But whoever has such feelings while reading of the way in which Christ received the young man who came asking the way of life, has been a superficial reader. Sometimes a man is borne into the hospital and placed upon the operating table. We who are not experienced might think better to put him quietly to bed where he can rest peacefully. Instead we see the surgeon bury the knife deep in his flesh, and it is not until we see the knife separating between the healthy flesh and the morbid, diseased mass that we know that there is life in the knife; that it is in the hands of a skillful and learned physician who knows that in the use of the knife alone is there life for the patient. Just so when we come to look carefully and closely into the case of this rich young ruler who came to Jesus. The words of Jesus sound hard at first, but when we understand the case in hand we see that the Master was using the only method to free the young man from that which was bearing him down. The rich young ruler was talking about heaven when all the time he was glued to earth. Christ saw that heroic treatment was needed and He is far too kind to allow present ease to be bought at the price of eternal misery.

The young ruler was right, but it was not because he was rich that he was in danger. Abraham, the father of the Jewish race, was rich, but he was called the friend of God. The trouble with the young ruler was that for him life consisted "In the things which he possessed." His riches came between him and God. Therefore when Jesus put him to the test, "Go sell all that thou hast and give to the poor," he went away sorrowful because his earthly treasure was worth more in his eyes than "treasure in heaven."

One doesn't need to be rich in order to be in danger, just as this young man was. One doesn't necessarily have to give up all that is possessed in order to have treasure in heaven, but there must be the willingness to give up everything for Christ's sake. Many a person who hasn't a nickel has the same spirit as the rich young ruler who had great possessions. Many people are putting their life's blood into their efforts to heap up wealth and yet are always poor. If their minds turn more toward these things than toward God, they belong to the same class with the rich young ruler.

When we learn that religion consists in the spirit which animates our lives, we will have learned a lesson which will help us over many of the pit-falls that have been laid for our unwary feet. Jesus said to the woman at Jacob's well, "God is a spirit and they that worship Him must worship Him in Spirit and in truth." Too many people are still making religion to consist in action. Their question constantly is, "What good thing can I do to inherit eternal life." From this attitude, we must get away.

Then the bare searching for gold is in itself one of the greatest dangers of the present day. Men go to church services, but their minds are on the things of the world. Few people are willing to confess it, but there are many who belong to the class of the man who admitted that while he had been a regular attendant on the services of the Church for twenty years, he had never heard a sermon. As soon as the preacher announced his text this citizen began to plan his work for the coming week and his mind was not on what the preacher was saying during the entire time. How little time is really given to God that we claim to devote to His service!

We need to hear the Saviour's words constantly as He says, "Lay not up for yourselves treasures upon earth where moth and rust doth corrupt" etc.

## Contributed.

### The Lexington Assembly.

Fourth Day—Monday.—Your correspondent spent Sunday at his own church, 26 miles from Lexington, having with him Dr. Wilkinson, who gave our people a most interesting account of the work in the Elizabeth Blake Hospital, Soochow, China, of which he has charge.

Reaching the Assembly again at 10:30 this morning, I found that Dr. Hall, Chairman of the Committee of Bills and Overtures, had had the floor for some time, and the process of nipping in the bud insipient legislation, which forms a large part of the annual business of each Assembly, was proceeding at a lively rate.

The overture from the Presbytery of Enoree on double representation in the General Assembly; from Columbia Presbytery, to make the Synod of Tennessee a representative body; from the Presbytery of Nashville, to print the names of clerks of sessions in the minutes of the Assembly; from the Presbytery of East Hanover, to print the names of churches in the order of priority of organization—all these died without a struggle. Other overtures, some favorably recommended by the Committee of Bills and Overtures, and some unfavorably, went to the docket and will come up again.

Among these is the overture from the Presbytery of Tuscaloosa, to strike out the word "elect" from the elect infant clause of the Confession of Faith, another was the overture from the Presbytery of Lafayette, popularly known as Dr. Gordon's overture, to amend the Confession of Faith in the direction indicated by Dr. Gordon's articles in the Standard.

Each of these overtures comes up before the Assembly, with the unanimous vote of the Committee of Bills and Overtures against it.

Several overtures managed to run the gauntlet of the committee and were adopted by the Assembly. One of these was from the Presbytery of Abingdon, to resume the printing of the Sabbath-school lesson on the fourth page of the Children's Friend, which was discontinued by order of the last Assembly.

Another was from the Presbytery of Charleston, and directs the stated clerk to make suitable publication in the religious papers, of all days or special seasons ordered by the Assembly, such as Children's Day, Rally Day, days of special prayer, etc.

The answer of the Committee of Bills and Overtures to an overture from the Presbytery of Augusta asking for an interpretation of Par. 103 Book of Church Order, was adopted as follows: "The congregation has power to elect any male member of that church to moderate a congregational meeting called by the session, when it is impracticable to secure the attendance of a minister."

About this stage of the proceedings, the Assembly determined to make haste slowly, and recess was taken until 8:30 p. m.

Night Session.—This was devoted to the cause of Ministerial Relief, the first time, the Secretary stated, that a special popular meeting has been held by the Assembly in the interest of that cause.

Before the exercises of the evening began, this telegram was read:

"Los Angeles, Cal., May 25th, '03.

The General Assembly in session at Los Angeles, cordially responds to your fraternal salutations. 2 Cor. 9:8.

Robt. F. Cayle, Moderator,  
Wm. H. Roberts, Stated Clerk."

Dr. McElroy, secretary of Ministerial Relief, conducted the devotional exercises and introduced the speakers. Addresses were made by two ruling elders, Hon. Henry Moore, Texarkana, and Dr. W. M. McPheeters, Grand Avenue Church, St. Louis, Mo., and Rev. J. T. Plunkett, D. D. Augusta, Ga.

Fourth Day.—We have a suspicion that sometimes a Presbytery which has a member with a cranky notion in his head, allows him to put his notion in the form of an overture to the General Assembly.

The Presbytery passes the overture, sends it up to the Assembly (taking care not to send with it a cranky brother who was the author of it) and the Assembly gives the overture a public funeral, which is presided over by the Committee of Bills and Overtures.

At least one old lady of Scotch-Irish extraction, presumably a resident of the country of Rockbridge, who has an appetite for speechifying was disgusted with the brevity of the Assembly's proceedings to-day. She was overheard saying: "I came here to hear something and there ain't been nothing worth hearing yet."

The reason alleged on the floor of the Assembly for the early adjournment (about 11 a. m.) was a desire to give the committees an opportunity to complete their work.

In this connection, however, it might be stated that the far-famed Natural Bridge is just 12 miles from Lexington.

It might also be supposed that judgment had been passed upon somebody for some reason; for just in the middle of the afternoon there came up a heavy thunder storm and towards night there was a report going the round that seven miles out of the city, two secretaries and one stated clerk and one business manager of a certain Presbyterian paper, were standing in the mud surveying the wreck of a vehicle which had been unable to be picked up under so much Presbyterian dignity.

(As a matter which is somewhat confidential, but which will be very consolatory to the many friends of the stated clerk, your correspondent will state that about the time of the accident he saw a well known silk hat hanging serenely on the hat-rack of the manse in Lexington, so that it was not involved in the catastrophe.)

Fifth Day—Tuesday.—The first thing this morning the Assembly got into one of those discussions which kills time with the avowed purpose of saving it. A motion was made to limit all speeches hereafter to ten minutes, this was amended by a motion to limit speeches to five minutes, and after twenty minutes wasted in discussing these motions they were both voted down.

The committee on Foreign Correspondence, Rev. R. A. Webb, D. D., chairman, then got the floor recommending to answer various communications, which answers were adopted.

Philadelphia, Pa., April 23, 1903.

Rev. W. A. Alexander, D. D., Stated Clerk,

501 College Street., Clarksville, Tenn.

My dear Sir:

The Presbyterian Historical Society recently celebrated the Fiftieth Anniversary of its organization. A display was made from every denomination represented in the Society. These loans were temporarily placed on screens and in show cases, and the return of this material, coming in many instances from private sources, leaves your church without adequate representation in the Collections of the Gallery and Museum. Will you not, at the forthcoming meeting of the General Assembly, Presbyterian Church in the United States, bring the subject to the attention of those interested in the preservation of historical material before it is irretrievably lost, and attempt to secure pictures and relics either of churches or individuals, illustrating your Church History?

All donations are carefully catalogued, and are so preserved as to be safe yet readily accessible to our visitors and members. Deposit may be made for temporary display or safe keeping in the rooms of the Society.

Records of the past, and all contemporary church histories, are deposited in the library where they are catalogued and preserved.

Trusting that through your efforts, and those of the brethren of your Church, much valuable material may be secured, I am

Very truly yours,  
Alfred Percival Smith, Curator.

Per H.

There has been referred to your Committee on Foreign Correspondence a letter from the Curator of the "Presbyterian Historical Society" of Philadelphia.

is letter informs the Assembly that the 'Society's Gallery and Museum' are entirely destitute of pictures and relics illustrating the history of our Church, and asks for any donations the Assembly may desire to make of Historical materials. We recommend that the stated clerk be appointed a medium of communication on this matter, to transmit to the society any materials of the kind which he may gather up, or which may be placed in his hands for the purpose.

There has been referred to the Committee on Foreign Correspondence the Annual Report of the Western Section of the Executive Commission of the Alliance of the Reformed Churches. This report asks this General Assembly to take important action on several matters.

1. It asks the Assembly to appoint an Evangelistic Committee to co-operate with other similar committees, appointed or to be appointed by other allied bodies in the hope that there may result a general revival of religion, covering our entire continent. We recommend that the Assembly decline to make this appointment; that refer the subject matter of the proposal to the Executive Committee of Home Missions to render such co-operation as it may deem wise and practicable.

2. The Alliance has submitted a scheme of advanced studies in the Bible for Sabbath-schools. This matter has been referred by the Assembly to its Standing Committee on Sabbath-schools, and consequently calls for no recommendations from the Committee on Foreign Correspondence.

3. The Alliance asks that the Second Sabbath in September be set apart as a day of prayer for public schools. We recommend that the Assembly so order it.

4. The Alliance asks that the Assembly appoint a delegate to a "Joint Conference on Divorce and Re-marriage." We recommend that the Assembly decline to make such appointment, inasmuch as it would be contrary to our well-established practice.

5. The Alliance asks the Assembly to pass to all its ministers strong injunction, forbidding them to marry persons who have not been divorced for Scriptural reasons. We recommend, in lieu of the action proposed by the Alliance, that the Assembly declare its superlative regard for the sanctity of marriage and the purity of the family; that its standards of faith and practice clearly teach that all re-marriages, except such as are scriptural, are sinful; and that it would disapprove the solemnizing of any unscriptural marriages by its ministers.

6. The Alliance asks this Assembly to pay four hundred and eighty dollars to its Treasurer, as the portionment of our Church for the annual expenses of the Alliance. We recommend that the Treasurer of the Assembly be directed to pay this amount.

7. The Alliance asks that the names and addresses of the thirty-two representatives of our Church to the General Council to meet next year in Liverpool be sent both the American and the English Secretaries of the Alliance. We recommend that the Stated Clerk comply with this request.

8. The Alliance informs the Assembly that the Reformed Churches in France, Italy, Austria, Hungary, and Russia are surrounded with conditions unfavorable to their growth and prosperity, and it asks that persons interested in the state of these churches communicate with Rev. James I. Good, D. D., Reading, Pa. We recommend that the Assembly hereby express its sympathy and sympathy, and hopes for a brighter story in its respect in the next annual report.

Respectfully submitted,

R. A. Webb, Chairman.

Philadelphia, Pa., May 4, 1903.

The General Assembly of the Presbyterian Church in the United States:

Members and Brethren:

The Western or American Section of the Executive Commission of the Alliance of the Reformed Churches, regarding the Presbyterian System, respectfully presents to you its annual report.

The Commission has held during the past ecclesiastical year two meetings, one at Philadelphia, Pa., Oct.

27th and 28th, 1902, and the other at New York, N. Y., April 15th and 16th, 1903. Both meetings were well attended. The Philadelphia meeting had as distinctive features on Monday evening a dinner tendered by the Presbyterian Social Union of Philadelphia, and on Tuesday evening a popular meeting in the interest of Sabbath-school work. During the business sessions special attention was given to the topics: The Formation of Union Churches in Missionary Lands, and Evangelistic Work in the Congregations connected with the Churches of the Alliance.

On the subject of Presbyterian Union in India, the following Resolution was unanimously adopted: Resolved, that this Executive Commission cordially commends the Union of the various Presbyterian Bodies in India into a single Church.

In connection with the subject of Evangelistic Work, the Secretary of the Commission was authorized to send out a circular to all the congregations of the Alliance inviting their co-operation in the evangelistic movement undertaken by the General Assembly of the Presbyterian Church in the U. S. A., and the General Synod of the Reformed Church in America. A circular was sent to fifteen thousand pastors of the Churches in the Alliance asking, "immediate organized effort for the salvation of souls and united and earnest prayer to the throne of grace for the out-pouring of the Holy Spirit upon the evangelistic work of all Christian Churches throughout the World. So far as the Commission has received information, this united evangelistic movement resulted in much good.

The following resolution on Evangelistic Work is submitted to your venerable body for action:

"Whereas, the general conditions on this continent favor a wide-spread evangelistic effort, therefore:

Resolved, That the Western or American Section of the Alliance, rejoicing in the Evangelistic work already accomplished, cordially commends to the General Judicatories of all the churches the appointment of evangelistic committees, with power to co-operate each with the other in evangelistic effort, in the hope that under the divine blessing there may be a revival of religion covering the entire continent."

At the meeting in New York City in April, 1903, the Commission met at the Marble Collegiate Reformed Church, 29th St. and 5th Ave., for the business sessions, and were the guests on Thursday evening at a reception of the Reformed Church Union of New York. On Wednesday evening members of the Commission spoke upon the interests of the Alliance, in many of the Presbyterian and Reformed churches of the city.

Three matters considered at the New York meeting are presented for action by you, viz:

The Commission adopted unanimously a report upon an advanced course of Sabbath-school lessons, and directed that it be presented to each of the Supreme Judicatories of the churches of the Alliance for their action. This matter is so important that the entire report has been put in print, and is submitted to you in a separate communication.

The Commission also requests that as last year, so this year the Second Sabbath in September be set apart as a day for prayer for public schools.

The Commission further requests that your Church appoint a delegate to a joint conference on the subject of Divorce and Re-marriage, which has been established by the co-operative action of the General Convention of the Protestant Episcopal Church in the United States, the General Assembly of the Presbyterian Church in the North, and the Baptist Churches, North. The purpose of the Joint Conference is to secure action from the ecclesiastical side upon this deeply important matter, vital to the welfare both of the Church and of the State. The Conference has already held a meeting and an Executive Commission has been appointed, the chairman of which is the Right Rev. Wm. Crosswell Deane, Bishop of Albany of the Protestant Episcopal Church; and the Secretary, the Rev. Wm. H. Roberts, D. D., LL. D., of the Presbyterian Church in the U. S. A. The work done thus far, however, is purely

preliminary, and with a view to the fuller representation in the conference of the Christian Churches of the U. S. A. It is hoped that the action taken by your body will be such as to strengthen this movement in behalf of the interests of the family. Should the way be clear, it is also suggested that the following Resolution be adopted by your Body.

Resolved, That all ministers under our care and authority are hereby enjoined to refuse to perform the marriage ceremony in the cases of divorced persons, except as such persons have been divorced upon grounds and for causes recognized as Scriptural in the Standards of this Church.

The Alliance has appointed as a delegate to carry to your venerable body fraternal greetings, the Rev. R. P. Kerr, D. D.

It is respectfully requested that provision be made for the payment of the apportionment of your Church for the annual expenses of the Alliance. The amount is \$480, and should be sent to the Treasurer, F. K. Hipple, Esq., LL. D., President Real Estate Trust Co., Philadelphia, Pa.

Notification was given in last year's report, of the appointed meeting of the Eighth General Council of the Alliance at Liverpool, England, 1904. The date of the assembling of this Council will probably be June 21st of that year. The number of your representatives in the Council is 32 and it is requested that the names and addresses of the delegates be forwarded at an early date to the American Secretary of the Alliance, Rev. Wm. H. Roberts, D. D., Philadelphia, and also to the General Secretary, the Rev. George D. Matthews, D. D., London, England.

Your attention is once more drawn to the needs of the Reformed Churches on the Continent of Europe, in particular in France, Italy, Austria Hungary, and Russia. While there is much encouragement in connection with the work of some of them, the conditions which surround them are still to a large extent unfavorable to their growth and to the highest development of their spiritual life. Especially is this true in Russia. Earnest prayer is requested on their behalf, and contributions for the promotion of the welfare of the congregations connected with them are recommended whenever the requests for aid are properly authorized. In this connection attention is drawn to the need of providing during the summer months, Stated Supplies for preaching stations to be established where American tourists most congregate.

There are American evangelical churches in the larger cities of the Continent such as Paris and Berlin. While these and similar congregations should be liberally supported, there is an interesting demand for temporary religious services at various points on the Continent. It is requested that parties interested in this work communicate with the Chairman of the Committee of the Alliance upon "Work on the European Continent," the Rev. James I. Good, D. D., Reading, Pa.

Tendering to you the cordial regards of all the other Churches in the Alliance, invoking the blessing of God upon our co-operation in so many lines of Christian Work, and rejoicing in our spiritual unity, we are, in behalf of the Western Section of the Commission of the Alliance.

R. P. Kerr, Chairman.

Wm. Henry Roberts, Secretary.

Fifth Day—Tuesday.—The three Synods overturing in favor of the appointment of a committee of conferences were Tennessee, Alabama and Mississippi, the four Presbyteries were Brazos, Fort Worth, Red River and Maryland. The committee's report, which was finally adopted was in substance that in response to these overtures its confidence in the doctrinal soundness of the Reformed Church in America, its appreciation of their testimony to the spirituality of the Church, its genuine and warm affection for them; and expresses its readiness to appoint the committee asked for in these overtures, whenever the Synod of the Reformed shall indicate that such an appointment would be agreeable to them.

Rev. J. P. Wood, of Henderson, Texas, offered and warmly advocated a substitute for the committee's report, to the effect that our Assembly take the initiative and appoint a committee of conference at once. Rev. J. W. Moore of the Japan Mission spoke very earnestly in favor of Mr. Wood's substitute, characterizing the course recommended by the committee of Foreign Correspondence as unnecessary, unwise and dilatory.

Dr. Webb then took the floor in defence of the action of his committee and against Mr. Wood's substitute. He said that the action recommended by the committee was really the best way to secure the end aimed at in Mr. Wood's motion, and was as far as it was expedient for our church to go at this time. He referred to a mass of correspondence which had been in the hands of his committee giving an inside view of the state of feeling on the subject of union both in their church and ours.

If we appointed a committee they would be compelled in courtesy to do the same; and if the matter was not ripe on their side, the conference would drive the two churches apart rather than draw them together.

Dr. Graham spoke in the same line with Dr. Webb, referring to his acquaintance with brethren of the Dutch Reformed Church for many years, speaking of the result of a former effort at courtship on our part, and expressing his conviction that the committee's report was the best thing in the present stage of affairs.

The substitute of Mr. Wood was then voted down, and the committee's report adopted by a very considerable majority.

In this connection Dr. Graham was appointed to prepare a suitable response to the letter of Rev. Peter Crespell, fraternal delegate from the Dutch Reformed Church to ours, expressing our appreciation of it, conveying the salutations of our Church to his, and communicating this action just taken by our Assembly, looking to closer relations.

After a brief recess in which the Assembly had its photograph taken, an address was heard from Rev. Jno. Balcom Shaw, representing the forward evangelistic movement in the Northern Presbyterian Church.

Several other matters of minor interest were transacted before the dinner recess. An answer to a communication from the American Anti-Saloon League was adopted, expressing the hearty sympathy of the Assembly with the cause of temperance, but declining to take any steps which commit our Church as a Church to any affiliation with organizations outside of the Church.

Another item of interest was the turning over to the committee of Ministerial Relief for its permanent endowment fund, the legacy of Mrs. Mary Stewart of Alexandria, Va. This legacy had been left to the trustees of the General Assembly without instructions as to the use which should be made of it and amounts to \$3,700. The heartiness with which this sum was voted to this cause, amidst many other conflicting claims, is one of many indications of the new hold this blessed interest is taking on the affection and benevolence of the Church.

Afternoon Session.—The first thing this afternoon was Dr. Rice's most excellent and stimulating address on the subject of Church and Christian Education. While Dr. Rice made no direct allusion to it, the Assembly could see the towers of the Atlanta Presbyterian University gleaming in the background of all that was said.

In the line of routine business, the committee of Bills and Overtures cleared the docket of several unimportant overtures, and then came the first grapple between the two parties in the Assembly, over an overture from the Presbytery of New Orleans. This overture asked the Assembly to decline all propositions looking to the amendment of the Confession of Faith. The committee of Bills and Overtures recommended that this overture from the Presbytery of New Orleans be read to the Assembly, and no further action be taken on it.

This recommendation was debated at length, the main ground of objection to it being that it made no dispo-

on of the overture, but left it still before the Assem-

Dr. Webb, in behalf of the committee explained that the considerations which influenced the committee were, that if the Assembly granted the overture, it would imply the judgment of the Assembly that the Confession ought not to be amended in any particular, if the overture was answered in the negative it would be a step in favor of amendments to the Confession, several of which were pending on the Assembly's docket. The committee of Bills and Overtures thought the best course was to allow the Presbytery of New Orleans an opportunity to deliver its testimony by reading its overture to the Assembly, and to take no action for or against the substance of the overture.

Dr. Wm. Irwin of Bowling Green, Ky., then made a square issue, by moving that the overture be answered in the negative. Then came further debate, amendments, points of order, an appeal from the moderator's decision, all of which were ruled out or voted down, and then, that master of parliamentary tactics, the pastor of the Lexington Church, offered the following substitute which was promptly adopted and ended the matter.

"In answer to the overture of the Presbytery of New Orleans touching amendments to the Confession of Faith, the Assembly informs the Presbytery that its overture has been received and considered without either adoption or denial."

The rest of the afternoon was occupied with the report of the Standing committee on Ministerial Relief. This would have gone through unanimously and heartily, had it not been for one item of the report which proposed to change the time for the collection from July to December. This of course antagonized the loved evangelization which has its collection in December, besides throwing the whole scheme of collections into confusion.

After protracted discussion this item was referred to the committee on Systematic Beneficence. The rest of the report was adopted.

Night Session.—Japan was before the Assembly tonight, presented in addresses by Dr. Chester and Rev.

W. Moore of the Japan Mission. There was also a stereopticon exhibit of Japanese views by Rev. H. F. Williams, editor of *The Missionary*, and explained by Dr. Moore. The meeting was presided over by Dr. Marquess, chairman of the Assembly's Standing committee of Foreign Missions.

Paragraphs.—The Assembly evidently did not want tag-law, judging by the decisive majority with which the effort to put in operation a ten-minutes rule was voted down.

A more effectual time-saver, if it were in any way practicable, would be to muzzle the enterprising brother whose strident and insistent "Mr. Moderator, Mr. Moderator!" becomes as monotonous and vexatious as the buzzing of a big, blue bottle fly on a weary summer afternoon.

The magic lantern feature of the missionary meeting to-night was a new departure. It might be well for those in charge of such exhibitions to give special consideration both to the views which are thrown on the screen, and the views which are known to be entertained by a considerable part of the membership of every assembly.

Sixth Day—Wednesday.—Among the orders of to-day fixed this morning is to make the report of the Committee on Bills and Overtures on the Elect Infant Clause of the Confession, the second order for to-morrow. The first order will be the report of the ad interim committee upon the law of commissions. This pushes the former pretty far along into the meeting of the Assembly.

Foreign Missions had the right of way this morning. Dr. Marquess read the report of the Standing Committee of this Assembly. Then the Assembly wasted ten minutes in the effort to save time, discussing two notions, the one to take up the report item by item, the other to adopt it as a whole. This last was finally

withdrawn and the report went through section by section until Section 10 was reached. This section is the response to the request of the Korean Mission that its members be permitted to go into the organization of a native Presbytery in which they shall have the rights of voting and speaking out still be connected with their home Presbyteries.

The Assembly's committee recommended the reference of this matter to an ad interim committee who shall report to the next Assembly a plan to meet the necessities of the case in Korea and other missions.

Rev. W. H. Hudson of the China Mission commissioner from the Presbytery of Enoree moved as a substitute for the committee's report that the Assembly declines to make any delivrance on the subject and refers the missionaries to their own Presbyteries as the seat of original jurisdiction.

Dr. Marquess in defence of the committee's action said that the committee did not wish to antagonize the Korean missionaries, but were led by the action of the last Assembly which had decided adversely to the request of the missionaries on this very point. Also they feared the missionaries would find that if their request was granted and they were allowed to organize a independent Presbytery on the plan proposed it would work badly in practice. The native pastors might resent their anomalous position and serious friction might result. And in answer to Mr. Hudson's main point he said that our ministers in foreign fields while as ministers they are under the jurisdiction of their Presbyteries, as missionaries are under the jurisdiction of the General Assembly.

Dr. Marquess' speech settled the matter; the amendment was voted down and the committee's recommendation to appoint an ad interim committee was adopted.

The regular business was suspended at this point to hear addresses from four foreign missionaries.

Sixth Day—Wednesday.—Four most excellent missionary addresses were then made, on China, by Dr. Wilkinson of Soochow, on Corea by Dr. C. C. Owen, on Brazil, by Rev. S. R. Gammon, on the Congo work, by Rev. Morrison. This last was especially thrilling. Nothing so far has so stirred the Assembly as his account of the marvelous work at Luebo and Ibanj, with 500 pupils in the day schools, 600 in the Sabbath-schools at Luebo, 2,000 communicants in the two churches—this on the bright side of the picture. And on the other side, the atrocities of the Congo Free State authorities, with 15,000 cannibal soldiers let loose to mutilate and murder and enslave a helpless population, and a settled policy to drive out all Protestant missionaries from the bounds of the Congo State.

Afternoon Session.—The report of the Standing committee of Foreign Missions occupied all the earlier part of the afternoon. The remaining sections of the report went through smoothly with no further effort at amendment or discussion, until the last section was reached, the appointment of the secretary and the Executive committee.

Here two amendments were offered. The first offered by Rev. R. M. Dubose, of North Alabama Presbytery, favored the appointment of a co-ordinate secretary, who shall share the duties of the office, and with the present secretary, have charge of *The Missionary* and other editorial work. This was lost with very few votes in favor of it. The second, offered by Rev. J. P. Robertson of Brownwood, Texas, revived a matter that most of us hoped was dead and buried beyond resurrection. The amendment was in the form of a proposition to take the matter of fixing the secretary's salary out of the hands of the Executive committee, and have the Assembly fix the amount at \$2,500—\$500 less than as fixed by the committee.

Much was said about the spirit of luxury creeping into the Church and invading the ministry itself. Comparisons were made between the salaries of this secretary and some other secretaries, and between the secretary's salary and the average salary of the average Presbyterian minister.

A few remarks by Dr. Alexander, the stated clerk,

and by Prof. J. D. Blanton of Nashville, served to put this matter in its true light before the Assembly.

First, that it is the uniform practice of the Assembly to leave the fixing of the salaries of our secretaries in the hands of the Executive committees, who are as careful of the Church money as any member of the Assembly can be, who know the cost of living and the other circumstances of each individual case. And again, that in the case under discussion the salary had originally been \$3,000; in 1893 it was reduced, on a voluntary proposition from the secretary himself to \$2,500, and in 1894 to \$2,400, on account of the financial stringency affecting all of our benevolent causes. It had been restored by the committee to the original figure when times grew easier and at the same time the cost of living had largely increased.

The amendment was voted down by an overwhelming majority, the recommendation of the committee adopted and then the report adopted as a whole.

The next order of business developed another storm center. This was a majority and minority report from a joint committee composed of the Standing committees on Publication and the committee on Sabbath-schools. The majority report recommended the consolidation of the office of Secretary of Publication with that of General Superintendent of Sabbath-schools.

The minority report recommended that these two offices be kept distinct, in accordance with overtures from four Presbyteries, Orange, Nashville, West Hanover and Abingdon to this effect.

Col. Livingston, of Atlanta, and Capt. Baker, of San Angelo, Texas, championed the minority report and Rev. Dr. J. A. Wallace, of Bristol, Tenn., defended the report of the majority. This discussion was still on when the Assembly took recess until 8:30 this evening.

Night Session.—Dr. Morris and Rev. J. L. Caldwell, D. D., of Pine Bluff, Arkansas, Rev. Lynn R. Walker, of Pensacola, Florida, Rev. O. G. Jones, Big Spring, Texas, and Rev. W. P. Dickey, Durant, I. T., gave the Assembly a most stirring Home Mission meeting. One of the last speakers, Rev. Mr. Dickey was himself a most impressive object lesson in Home Mission work. His father went to Texas in a wagon with his wife and baby 43 years ago, moved, as the speaker said, not by hope of salary, for hardly \$100 was promised him, but hearing the dumb cry of those appalling destitutions.

Mr. Dickey is pastor in Durant, where there is a Presbyterian college with seven professors and three hundred students, and a \$15,000 building which a year and a half ago had no existence. He represents the Presbytery of Durant with eight ministers and twenty-two churches. All these ministers have come into the territory and twelve or fifteen of these churches been organized in the last year and a half.

Seventh Day—Thursday.—The status of our Publication business is fixed so far as this Assembly can fix it. The issue of the discussion, began yesterday afternoon, and which occupied nearly all the morning session, was the displacement of the majority by the minority report and its adoption by the Assembly.

The discussion took a wide range and was participated in by a number of speakers.

The main points made against the majority report, viz., the combination of secretary of publication and superintendent of Sabbath-schools in one man, were, first, that the business was too great for any one man; and the interests of one or the other office, and particularly the Sabbath-school interest, must suffer by the consolidation. Further, that the work of the two was essentially different. The place of the secretary is in an office chair, and the place of the superintendent is, so to speak, in the saddle. The same sort of man cannot succeed in both departments, the man of business, methodical and painstaking, is needed for the secretary, the man of magnetism, enthusiastic and winning, is needed for the superintendent of Sabbath-school work. In connection with the speeches on these points, there was some criticism of a number of matters in the business management of the work of publication, such as the sale of the building, the selection of a new loca-

tion, some statements in the expense account, etc. The charge here, of course, was simply bad judgment, with no hint even of anything wrong.

The principal defense of the majority report was made by Dr. J. P. Smith. He explained most satisfactorily, so your correspondent thought, the matters criticised in the business management, making the point that these matters, particularly the sale of the old building and the purchase of a new site, had been passed upon by some of the best business men in Richmond who are on the committee of publication. He explained also the plan of organization which the committee had been following in the crisis of its affairs which preceded and succeeded the death of Dr. Hazen. This plan follows largely that of the Northern Board of Publication. They have four executive officers—a secretary of publication, a business manager, a superintendent of Sabbath-school work, and an editor of Sabbath-school literature. It is evident that these four officers are necessary to successful conduct of the departments into which this work naturally divides itself. Now our committee also felt the necessity upon them for economy, and the question with them was, how to carry on these departments with the least expense to the Church, and yet with the most efficiency in the work. The best plan seemed to be the combination of the secretary and the superintendent of Sabbath-schools in one man, as these departments naturally go together. As a part of Dr. Smith's speech, Mr. R. E. Magill, the business manager recently elected by the committee, made a statement before the Assembly, showing the great increase in the business recently, and explaining other matters connected with the practical work of the committee.

While Dr. Smith's remarks cleared up any difficulties in the mind of the Assembly touching the management of the business, it did not satisfy the majority of the Assembly as to the wisdom of making the same man the secretary and the superintendent of Sabbath-schools.

When it came to the vote, the minority report carried the Assembly by a vote of 105 to 51 and there was added to this action which keeps the two offices separate and distinct, the election of Mr. R. E. Magill as Secretary of Publication and Business Manager. It is understood that to complete this action, the standing committee on Sabbath-schools will recommend the reelection of Dr. Phillips General Superintendent of Sabbath-school work. (This was done in their report presented this afternoon, but docketed for future consideration.)

It may be further said that what more than anything else determined the Assembly in this was the widespread desire to keep Dr. Phillips at the head of the Sabbath-school interest, and to allow no other demands on his time.

#### The Inspiration of the Scriptures.

Rev. W. T. Hall, D. D.

This was the subject of the sermon with which the General Assembly of the Southern Presbyterian Church opened. The text on which the sermon was practically founded was in Paul's second letter to Timothy, Chapter 3, and the first clause of verse 16. All scripture is given by inspiration of God.

The first question discussed was the Nature of inspiration. It was claimed that this can be learned only from the Scriptures, their didactic statements and their phenomena. Paul used a simple word to express all that is contained in the long phrase, "Given by inspiration of God." The literal meaning of the Greek word is God-breathed. All Scripture is God-breathed. In this case the literal is also the historical meaning of the word. It appears from this that the Scriptural nature of inspiration is fixed: and that Paul meant to say that the Scriptures are the Word of God in a very literal sense. Other Scripture passages were used to show that Paul's notion of inspiration was common to all the sacred writers. There was, however, also a human element in inspiration. God was pleased to em-

chosen men in communicating his will to men, and to make a permanent record of that will in human language. This feature was also proved and illustrated in the Scriptures, and the whole was made to yield the following definition of inspiration: A supernatural influence of the Holy Ghost exerted and chose men which rendered them the organs of God in communicating his mind and will to men. Inspiration was then fully distinguished from Revelation and from Spiritual Illumination, and it was shown that this Biblical doctrine of inspiration implied that the autographs of the books of the Bible were free from all error.

The second topic handled was the Extent of inspiration. Paul says: All Scripture is given by inspiration of God. By this he meant, first, that every book in the Bible, in all its parts, is inspired; and second, that words as well as the thoughts are inspired. Both these points were shown to be taught in the text, and to be taught in common by all the sacred writers.

The third topic was the Proof of the doctrine. On this point the speaker dwelt with special emphasis. He merely alluded to the inferential arguments, such as the claims of the writers to speak for God, the organic unity of the Bible, and the supernatural truths in the record. He passed at once to the Miracle as the single positive proof assigned in the Scriptures. He showed that it is true that the Bible Proof of inspiration is the Miracle and that alone. The speaker said that the enemies of supernatural revelation have always and uniformly recognized the fact and hence their war without truce on the miracle. But he said the friends of revelation had not been as wise in their generation as their enemies. Works on inspiration in this day, even when written by evangelical men, make scant deference to the miracle as evidence. In fact some of them have taken the ground that a miracle when witnessed and when reported on satisfactory proof, is not decisive of the inspiration of an Apostle or a prophet.

This led the speaker to raise the question what the Bible meant by a Miracle. He showed that three terms were used in the Scriptures to describe the phenomenon. First, the word wonder.

This impressed the effect on the mind of the hearer. Wonder comes on beholding the unexpected. Every wonder is not a miracle, but every miracle is a wonder. The specific difference of the miracle as a wonder is the violation of that order in nature which we expect from ordinary experience to be uniform. The second word used is power. The idea of power is weakened in beholding an effect. Every effect must have a cause and an adequate cause. We judge of the nature of the power by the effect. The Miracles of the Bible are supernatural effects and consequently require mighty power. No being but God can raise the dead. Hence the Miracle when wrought in connection with the claim to be a message from God, is a clear confirmation of the claim. God becomes a witness in the miracle. The third term used is sign. A miracle, simply as a phenomenon, is proof of the presence of God, but as a sign it is proof of his presence for a specific purpose. In other words it seals the claim of a commission from God. This point was closed by a refutation of the claims of spurious miracles.

The fourth and last topic discussed was the relation of the text to the remaining part of the verse. The speaker showed that the Apostle claimed in the four words used in the second claim of the verse, that the Bible is a sufficient rule of faith and practice. That the first and second words refer to it as a rule of faith, the third and fourth present it as a rule of life. The Bible teaches all that we need to know in order to be saved; and also all that we are required to do. Now, said the speaker, the Apostle claims all this for the Bible because it is inspired of God. The main element of inspiration gives infallible certainty to the Gospel. It binds the law and the conscience with divine authority. The second element—the \* \* \* \* gives stability to Bible truth to all classes and conditions of men.

(Continued on page 16.)

### A Great Loss.

The entire Church of Jesus Christ has of late years sustained a great loss in losing a sense of the "sinfulness of sin." The writer has recently attended a Baptist Convention, a Methodist Conference and a meeting of Presbytery.

During these meetings many prayers were offered and in each of them the writer listened in vain, with a few exceptions, to hear the leaders in prayer confess their guilt before God. If the ministers of Christ have lost a sense of sin, how can they expect the congregations to produce the fruits for which they pray? We are in a most deplorable condition in this respect. It strikes at the very foundation of Christianity; because the crucifixion loses its significance in proportion to our loss of the sense of sin.

Said Jesus to a certain class, "The harlots go into the kingdom before you." The reason that sin is not confessed, is because it is not felt. In brief, let us glance at some of the causes and some of the effects. First, unregenerated men attempting to lead others; "the blind leading the blind." Such men are ashamed on account of pride and self-righteous conceit to even acknowledge what the Bible teaches them upon this subject.

They are afraid that they will lower themselves in the estimation of their congregations, forgetting that "He that humbleth himself shall be exalted." The sinless Christ made Himself of no reputation. Surely if He bore our sins it is as little as we can do to confess them.

Second, another cause is due to the fact that ministers study books written by men at the expense of Bible study. We should not ignore books; but we should not neglect "the Book."

Whatever other qualification a minister may have, if he has not a knowledge of sin, he has no right to preach. This the Bible affords.

Third, a superficial theological education. I would not intentionally reflect upon any teacher of the school of the Prophets; but it is a striking fact that the students under Thornwell, Girardeau and Dabney are peculiarly marked by ability in presenting the "sinfulness of sin."

Fourth, the holiness movement has not failed to impress itself even upon the orthodox Presbyterians.

It is our duty not only to protest against it, but to explain true Bible holiness.

Fifth, perhaps no better explanation can be found than the home affords. The first lessons of a child's religious education consists in teaching it to be a Pharisee. Neither the father nor mother informs the son or daughter that they are born in a lost world without the redemption purchased by Christ. In stating the causes I have suggested the remedy.

But what have been the effects of this loss we have sustained? In brief, it has dried up the fountain of sympathy both for Christ in His sufferings and for the wretched condition of the lost. It has made more adept methods by which to save men rather than the blood of Christ. It has resulted in fewer true conversions. It has impressed men with the idea that the Church is only a decent society. It has paralyzed prayer itself. It has caused the Lord to withdraw His spirit from us. It has ignored Christ as a substitute and made Him a mere example to man. Hence, it has destroyed the idea of the necessity of the atonement. Dr. Neander Woods opened the Assembly in Little Rock with a sermon from the text, "Fools make a mock of sin," but in that assembly many of the prayers did not even so much as notice sin. I trust that the coming Assembly will be baptized with the spirit of the sense of sin and that its holy influence will spread through our Church till the cry thereof will be heard the world around.

Anxiety.

The only way to be loved is to be and to appear lovely; to possess and to display kindness, benevolence, tenderness; to be free from selfishness and to be alive to the welfare of others.—Jay.

### A Second Chance.

The potter's house becomes the scene where the prophet Jeremiah was taught some instructive lessons. He was directed to go to the potter's house and study the process of moulding, for that process had its spiritual application to the house of Israel. He would observe that the potter, while at work moulding vessels of every variety, would occasionally spoil a vessel in the process. But the same clay of the marred vessel, while yet soft, untempered and pliable could be moulded again, and altogether another vessel formed out of the same clay. "So he made it again." Upon investigation this object lesson will be found full of instruction, fraught with spiritual truth and moral lessons applicable to modern times. God shows economy in dealing either with individuals or nations, in all his dispensations toward them. One present purpose of this vivid illustration was that God gave to a nation a second chance. The clay that was marred the first time was given a second chance by being used a second time. So of a nation. If a nation upon which the doom of destruction has been pronounced repent, God will exercise forbearance and give that nation a second chance. Ninevah is an example in proof of this. The reverse of this principle is just as true. If a nation to which prosperity has been granted wilfully and persistently sin against him he will rebuke that nation and withhold prosperity. This was verified both by Judah and Israel at different periods of their history. God deals with nations according to general fixed principles. These principles are uniform and hold true to-day. Again, men get a second chance. The spiritual import of this suggestive parable was to the effect that upon condition of repentance and reformation the national life would be prolonged, national tranquility restored and perpetrated. Not this alone, but the people constituting the nation would also be spared to the enjoyment of spiritual and temporal blessings. Repentance and reformation were moral acts of the people. Being made again would be a lengthening of tranquility to the nation itself, to the home and citizen, and also the continuance of their civil and religious liberties.

The ordinances of worship would have continued and the worshiper would have had a second chance. But the second chance is in this world.

These conditions are applicable to this present life, not to the world beyond this life. Nations as such do not have a future state. Individuals do, and their future state is determined in this life. That there may be ample time, a first and second chance is given. The prodigal son neglected the first, but seized hold upon his second chance. It would have been fatal had he not done so. The second chance is the crisis in the career of men and nations.

Some inferences worthy of attention may be drawn from this brief discussion.

1. God is absolutely sovereign. He is more sovereign in his dealings with men and nations than the potter over the clay.

2. God has a plan and a purpose in his own mind. The potter had a plan. If his first design was marred he could form another plan. The plans and purposes of the infinite mind are infinitely wise and gracious. They cannot be frustrated.

3. The gracious nature of God is unfolded and magnified in granting the sinner a second chance. No state or government can confer upon any criminal such a dispensation of grace as God confers upon the apostate, hardened sinner, when "he made it again." The criminal will bear the brand of his crime while he lives, but the true penitent becomes "a new creature: old things are passed away; behold, all things are become new." Let no man or nation presume upon the forbearance of God and sin away the first chance.

W. H. McMaster.

### An Equitable Schedule of Apportionments.

The question has been asked scores of times on the floors of Presbyteries: "On what principle are these apportionments for the beneficent causes determined for each church? What is the basis of calculation?"

Has any one ever received a satisfactory answer? Memberships, of course, cannot constitute a just basis. Nor does pastor's salary; for while many churches are straining every nerve to support their pastor, with others pastor's salary is merely one item in a large budget. If neither membership nor pastor's salary is a just basis, of course a combination of the two is not; two wrongs do not make a right. Liberality is, we fear, the generally accepted basis, each church being apportioned what it will probably give to each cause. This is simply putting a tax on liberality and a premium on stinginess. Moreover, as each church has its favorite causes, such a schedule abounds in inconsistencies; no law of proportion can be observed. The schedule too, must be altered with every change of pastors, and in a few years becomes a curious Chinese puzzle.

Now the committee on apportionments of Orange Presbytery, at its recent meeting, brought in a report and schedule which were so highly commended and adopted with such practical unanimity that the main features are herewith submitted.

The basis of calculation throughout is the apportionment for foreign missions. This is taken as being the largest amount and therefore a convenient dividend. This apportionment for foreign missions is determined for each church as follows: Town churches are apportioned at the rate of about 70 cents per member, village churches at about 50 cents, country churches at 30 cents, and mission churches at 20 cents. The exact rate for each church is determined by the financial ability of its members. The apportionments for all other causes are determined by taking a certain fractional part of that for foreign missions: Assembly's missions, one-third; Synodical and Presbyterial missions and orphanage, one-half; ministerial education, one-fourth; Presbyterial Fund, one-sixth; relief fund and colored evangelization, one-seventh; colportage, one-eighth; church and Christian education and Bible cause, one-thirteenth. The last two causes were included because they are parts of our regular schedule and should not be overlooked by church treasurers.

The total amounts according to the above ratios are just about what are needed for the various causes, taking into consideration the special contributions of stronger churches to certain causes. The apportionment per member for all causes amounts, for town churches, to about \$2.70; for village churches, to about \$1.90; for country churches, to \$1.15; and for mission churches, to 80 cents. It may be objected that these rates are unfair to the country churches. That would be true but for two facts: 1. The great demands upon town churches for local mission and charitable work; and 2, their generous contributions to certain causes. Foreign, Synodical and Presbyterial missions are largely supported by town churches interested in special fields.

The merits of the whole scheme are: 1. It is constructed according to a definite principle, and is consistent throughout. 2. While the principle is permanent, its application to each church is elastic, and the whole schedule may be easily revised every year to meet changing conditions. 3. The distribution of the burden among churches is effected on an equitable basis, and if there is any unfairness it can be readily detected and corrected. 4. The apportionments being partly on the basis of membership, sessions will be incited to transfer non-resident members. E. C. Murray.

### The Atheist.

(Affectionately inscribed to Rev. Dr. Alfred H. Moment.)

By Henry Jerome Stockard.

A column of sand before the Kamsin's breath,

Colossal, mad, inane,—

Wrought of the desert's death, that threats with death

The pilgrim of the plain,—

Such is the atheist, shapen of shadow vast,—

A ghost dancing the storm,

That flings back to the dead, lone tracts at last

Its spent, collapsing form!

## The Open Court.

### A Change in the Ecclesiastical Year.

r. Editor:—

Can you tell us why our church calendar runs from April to April instead of coinciding with the ordinary year? It would seem more natural for the two to harmonize unless there is some cogent reason for the diversity, and your correspondents have sought in vain for such reason. On the other hand, many practical advantages would follow the changing of our time-schedule so that the year would end Dec. 31st instead of March 31st.

First, the change would bring harmony. December the month for overhauling the books and closing accounts. The farmer and business man and house-keeper wind up the business of the year, take an inventory of their stock and prepare for the new year. It is more natural and convenient for the accounts of the church to be settled at the same time. It is more business-like.

Morally the effect would be better than to wait till March for the annual church settlement. The preacher could direct the thoughts of the people to their spiritual accounts and to their church obligations. These could thus become an integral part of the annual reckoning, as things to be taken into account in balancing the books for the year past and in planning for the year to come. The moral pressure of this association of business and adjustment of spiritual claims, and, in a financial way, would result in the devising of more liberal things for the coming year. Moreover December is the season of joy when the heart is warm and open, and a man will give more to make up any deficits that may occur in church apportionments. Money is scarce in March. The merchant has bills for spring goods to meet. The farmers are a most important class in our agricultural South and at that season have their fertilizers to buy and other heavy expenses to bear. So financially the change would be beneficial.

Second, the greatest advantage lies in the wider range of possible dates for the spring meetings of Presbytery. The General Assembly meets about the middle of May. Hence the Presbyteries have to wait till after March 31st for the sessional reports from the churches, they have to limit their time of meeting to some date between April 1st and May 15th; and practically this margin narrows down with most of them to the second and third weeks in April. Let the year end Dec. 31st and there would be a range of four months or more in which the Presbyteries could each choose the most convenient date for its spring meeting.

1. In that case they could select different dates, instead of so many meeting at the same time.

The church suffers every spring from a Presbyterial congestion. Out of a list of eighty meetings of Presbyteries, thirty-one occurred in one week and twenty-four in another. Nearly three-fourths in two weeks. Of the eight Presbyteries in the Synod of North Carolina, five met one week, three the next. Now here is the evil of such a condition plainly manifest. The various agents and secretaries are debarred from attending the vast majority of the Presbyteries, and must confine their visits to the General Assembly and various Synods. The representative of one of our most honored and useful colleges, that is furnishing more ministers to the Synod than all others combined, after making an address before Albemarle Presbytery that will be felt in every church represented there, expressed his regret at owing to the present custom of bunching the meetings together he thought he would not be able to visit the Presbytery again for five years. Rarely does the secretary of Foreign Missions or Home Missions or the other great causes appear before a Presbytery. Now what the people need is enlightenment of a specific and practical kind as to the condition and claims of these causes. Personal interest springs from personal knowledge, and then the money follows. Of course the

quickest and surest way to the church at large is through its nearest court, the Presbytery. It is the working body of the church and an impression made on it yields vastly larger results than one made on the higher and remoter courts. It directly touches every church in its bounds, and thus touches the individual member.

Let the Presbyteries meet at different dates and thus give our secretaries and agents an opportunity to attend, instead of confining them to Synods and Assemblies, and the good results would speedily appear throughout the church. A visit from Dr. Phillips would be felt in every Sunday-school in Albemarle Presbytery, for every school would endeavor to be represented if he were expected to be present. And so it would be with the other causes and the other Presbyteries.

2. In a range of four months Presbytery could better adapt its time of meeting to circumstances. Each could choose the date that would secure the largest attendance and greatest convenience of the delegates, and that might chance to fit best all round. This date would probably vary in different sections and under varying conditions.

A minister or candidate would have a better chance of being transferred from one Presbytery to another without having to wait six months for the fall meeting.

The wider range of possible dates would obviate the necessity for many a pro re nata or adjourned meeting.

Especially the matter of convenience and comfort could be considered in selecting the time of meeting.

E. g., in this section April is about the most inopportune month that could be chosen. It is a busy month with nearly all classes. Farmers are preparing their crops. Merchants are either getting ready to go North for goods, or have gone, or just returned, have interests involved that require their personal attention. Physicians are kept busy with the many ills of this mercurial month. And house-keepers dread the ordeal of entertaining Presbytery in April, when the pantry is empty and the garden bare.

Here are some practical benefits that would accrue from such a change. Others occur to the mind that lack of space precludes mentioning. Emphasis is laid on the advantage gained in this section by its Presbyteries' being enabled to select an earlier date of meeting. In other sections of the Assembly a later date may be more opportune. In this very thing lies one virtue of the proposed change: Each Presbytery is enabled to choose its own best time, with regard to climatic conditions, the docket and special items of business.

Now what obstacles are in the way? The change would in no wise affect the Book of Church Order. It is true that in the introduction of the new policy one difficulty would emerge, only one and that comparatively trivial.

The first year of the change the reports from the churches would be incomplete (covering only from April to January) and to that extent the clerical work of the courts would be disarranged. Then the business of the church, readjusted to a more natural and practicable calendar, would move forward the more rapidly and smoothly. The obstacle is a small one, whereas the benefits are numerous and worthy of serious consideration.

Minister and Elder.

Men weary of platitudes; they have a disgust of crudities. They tire of spiritless, dry, and heartless forms. They believe in sincerity and earnestness. They relish manly words. They like to feel the pull of a great soul on their souls—the tug and draw of a sympathetic heart. They require the grip of mind. They must believe in the absolute honesty of the preacher. In every service of worship they demand, with the force of an instinct, that it shall be worship; it must have the soul.—Bishop Foster.

In his old age Bishop Randolph Foster said of himself: "Every morning I say, Father, let me come home. My work is done. Why may I not come home to-day?"

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## The Editor's Chat with the Reader.

Our Assembly Correspondent has certainly made the scenes of the Assembly live before us. This issue concludes the report with the exception of some of the Assembly papers which will be published in full next week "for information and attention."

We reserve comment also on some of the items which Mr. Lapsley reports, until next week,—when we shall give a review of the three Assemblies—the Southern, the Northern and the Cumberland.

But by cutting down two pages of the editorial space and moving other departments forward we have found room for some interesting contributed matter. Rev. W. H. McMaster sends a suggestive article, *The Second Chance*. Rev. E. C. Murray, D. D., discusses *An Equitable Schedule of Apportionments*. *A Change in the Ecclesiastical Year* is another suggestion that is worth considering. The poem, by Henry Jerome Stockard, dedicated to Dr. Momet, who has been supplying the Raleigh Church, is a gem of its kind.

## THE LEXINGTON ASSEMBLY.

(Continued from page 13)

Seventh Day—Thursday.—The publication discussion occupied so much of the morning that there was little room for anything else.

The report of the standing committee on Theological seminaries was read and adopted. So also was he report on the Assembly's Home and school. This last was accompanied with a brief address from Mr. S. W. Somerville, superintendent in which some of the interesting facts relating to that most deserving institution were presented to the Assembly.

Afternoon session.—It will interest the many devoted friends of the Latin Thesis to know that the official count of the vote of the Presbyteries was presented to the Assembly this afternoon, and showed that this landmark of consecration is retained by a vote of 47 Presbyteries in its favor, 27 against it, and 3 who did not know how to vote (presumably).

The report of the standing committee on Education was read and adopted; the reports of the committees on Sabbath-school, and Publication were read but put on the docket.

Then came that gust of eloquence which always accompanies the choosing of the next place of meeting. Dr. Plunkett put Augusta, Ga., in nomination, urging the plea that the First Church, Augusta, the mother church of the Assembly, would celebrate her centennial next year, and she asks that the Assembly come and help her keep her one hundredth birthday.

Rev. D. A. Planok, D. D., of Mobile, Ala., put that city

in nomination, presenting the invitation from the venerable Government Street Church, Mobile, endorsed and backed up by the new Presbytery of Mobile.

There were many seconds to both nominations, and when the vote was counted, Mobile showed up 90 and Augusta 76. As a facetious brother, whose home is not far from Waynesville, N. C., expressed it, the Augusta man Plunk-ed in the eloquence, but the Mobile man Plan(c)k-ed down the votes.

The Assembly then got back to serious business by taking up the report of the standing committee of Home Missions.

Things went on smoothly until it came to the question of adopting the new plan of Home Missions presented by the ad interim committee (printed in the Standard with its commendation last week.) This was endorsed by the standing committee with only one slight amendment. The Assembly locked horns over an amendment offered by Rev. C. R. Hyde, D. D., to the effect that the Assembly adhere to its present plan.

This fight was on when the Assembly took recess until 8.30 p. m.

Just before recess, however, by unanimous consent the following resolution offered by Judge W. H. Mann, of Nottoway, Va., was adopted.

Resolution on conferring with the President.—Resolved: by the General Assembly of the Presbyterian Church in the United States that a committee, of which Rev. W. M. Morrison shall be Chairman, consisting of five members be appointed by the Moderator, whose duty it shall be to prepare and present to the President of the United States, a memorial setting out the rights of Missionaries from this country in the Congo Free States, under the treaty of Berlin, and how these rights are disregarded by the Government of the Congo Free States, and urging the Government of the United States to take such action as may be necessary and proper under the circumstances to ascertain and correct the wrongs complained of and to secure the rights to which citizens of the United States, who are Missionaries to Africa, are entitled.

And the senators and representatives for the states under the jurisdiction of this Assembly are earnestly requested to give to the committee appointed under this resolution all the assistance which it may be in their power to afford.

Night session.—A fine meeting was had tonight in the interest of colored evangelization presided over by Rev. Melton Clark, of Florence, S. C., and participated in by Rev. I. C. Champney, of Montgomery, Ala., (colored) and the secretary, Rev. D. Clay Lilly, D. D.

The colored brother's address was a sensible well worded address, giving a fair picture of the condition and needs of his race. Dr. Lilly was at his best and his conclusion in which he pleaded for white teachers to gather the colored children into Sunday-schools, was especially affecting.

After Dr. Lilly's address the Assembly resumed business. It was evident to an experienced eye, that there was throughout the Assembly that parliamentary restlessness which precedes a coming storm.

First, a motion to adjourn was voted down by a close vote on a division of the house. Then one or two minor matters were put through quietly.

The report of the standing committee on colored evangelization, which had been read as a part of the popular meeting, was adopted unanimously.

With like unanimity the Assembly adopted a resolution offered by Rev. R. B. Willis, D. D., Searcy, Ark., that the devotional exercises of to-morrow morning's session should be devoted to special prayer for our missionaries on the Congo, in view of their dangerous and difficult situation as disclosed by Mr. Morrison's address. The resolution also asks for special prayer on the part of all our people in their churches and their homes.

The Assembly also adopted most heartily a resolution offered by Rev. A. D. McClure, D. D., of Wilmington, N. C., expressing its great appreciation of the work of Rev. Dr. Phillips as ad interim secretary of publication.

Then a little storm center developed around a report from the committee of foreign correspondence, presented by the chairman, Rev. Dr. Webb. This was in response to a telegram received this afternoon from the general assembly of the Cumberland Presbyterian Church now in session at Nashville, Tenn. Their telegram asked that we appoint a committee of conference with a view to close relations and if possible or-

union, between all the Presbyterian Churches in this country. Dr. Webb's report recommended that we send this telegram in answer:

"While this Assembly sympathizes with your telegram we do not see our way clear to appoint the committee requested."

This brought Rev. Dr. Willis to his feet, who said that he felt that it was almost a waste of words to ask this Assembly to take any other course than that recommended by the committee. But for the sake of those situated like himself, he wished some other action might be taken. He explained the situation in Arkansas and throughout the West, where the Cumberland Presbyterians are at least as numerous as we are. He said that church is made up of two elements, one Arminian and the other Calvinistic. With the hope of one day attracting to our church that Calvinistic element he wished that a committee of conference might be appointed. But he felt that in urging this on the Assembly he was beating against a granite wall.

Rev. J. W. Moore, of Japan, followed in the same strain, saying that he did not believe the Southern Church would go to union with any other church, even if that church could be made to order.

Dr. Webb explained that the brethren had overlooked the language of the telegram from the Cumberland Church. That did not ask for a committee of conference with the Cumberland Church, but for a committee to consider union with all the Presbyterian churches in this country. That step he did not think our church was prepared to consider.

The vote was then taken almost unanimously in favor of the committee's report.

After this little ripple came the great wind—another set to for the elect infant clause.

Dr. Whaling got the floor, and held it in spite of every effort to take him off his feet by amendments and substitutes, and motions to adjourn.

He first moved to take from the docket the report of the committee of Bills and Overtures answering in the negative the overture from the Presbytery of Tuscaloosa asking to strike out the word "elect" from the clause, "elect infants during infancy, etc."

Dr. Whaling stated in advance that his purpose in calling this matter from the docket was to make a motion which would put the said infant to sleep so far as this Assembly is concerned.

The point of order was at once raised that as this matter was made a special order for to-morrow afternoon, it could not now be taken up. The moderator ruled that it was always competent for a court to order the taking up of business even in advance of a special order. The vote was taken on the motion of Dr. Whaling, and the vote stood on a division in the house, 60 to 60. The clerks, however, who had not voted at first, put in their vote, both voting for Dr. Whaling's motion and so the matter came before the Assembly.

After a number of interruptions, the motion having been made to adopt the report of the committee of Bills and Overtures, Dr. Whaling made his speech. He said in substance that he believed a very large majority of our ministers and people all over our church were nansated with the discussion of this question, and that at least eighty per cent of the members of this Assembly were willing to abide by the decision of the Jackson (the last) Assembly, and did not even want the matter discussed at this meeting. He did not think it right that at the other fifteen or twenty per cent should be allowed to have this fire-brand amongst us. And as the pastor of the church in which the Assembly was meeting, and in behalf of the other pastors and Christian people of the community, he did not want the Assembly to leave behind it the legacy which this discussion would entail.

And so to test the sense of the Assembly, he said "Mr. Moderator, I call for the question."

And then came a scene as near approaching disorder as is possible among Presbyterians, who sometimes get excited, but rarely lose their temper. One brother (from North Carolina, the way) waved his hand and said: "Mr. Moderator, he has no right to muzzle this Assembly!" Another brother moved to adjourn, cries of "No! No!" rose from all over the house. The Moderator said, "shall the question now be put?" and then said (after the vote) "the noes have it, and the mo-

tion is lost!" A division was called for and the vote stood 68 to 62 against Dr. Whaling's motion!

The Assembly was then ready to go to bed, and promptly adjourned with prayer by Dr. Marquess.

Eighth day—Friday—morning session.—After protracted debate occupying a good part of this morning's session, and finally limited by the adoption of a five minutes rule, the Assembly voted overwhelmingly for the amendment offered by Rev. Dr. C. R. Hyde of Fort Worth, Texas, as noted in the account of yesterday afternoon's proceedings. This takes the milk out of the cocoanut so far as the report of the ad interim committee on Home Missions is concerned. The part stricken out by Dr. Hyde's amendment (see p. 13 last Presbyterian Standard, top of right hand column) is sections 1, 2, 3, as follows:

1. The General Assembly's Executive committee of Home Missions shall be composed of the Assembly's Secretary and one representative from each Synod, ordinarily the Chairmen of Synodical Home Missions, together with two business men residents of the city where the committee has its main office, a majority of the whole committee constituting a quorum.

2. The Executive committee shall hold one regular meeting at the office of the Assembly's secretary on the third Wednesday of February of each year, at which all appropriations for the ordinary Home Missions work of the year beginning April the first next thereafter shall be made.

3. The Assembly, at the time of the election of said committee, shall designate seven of the members as a sub-committee, a majority of whom shall constitute a quorum, who shall meet monthly at the secretary's office to issue and such business as may be committed to it by the Executive committee. Said sub-committee shall also hold such special meetings as may be called by the secretary.

For this the amendment simply substitutes the words: "The Assembly's executive committee of Home Missions shall be as at present constituted."

The debate was participated in by Rev. J. S. Moore, D. D., Sherman, Texas, Rev. J. L. Caldwell, D. D., Pine Bluff, Ark., Dr. Hyde, the author of the amendment, Rev. O. Y. Jones, Big Spring, Texas, Rev. J. H. Patton, D. D., Marietta, Ga., Rev. J. P. Robertson, Brownwood, Texas, all of whom spoke in favor of Dr. Hyde's amendment and against the committee's report. These brethren urged the expense of getting the members of the committee together, if it should consist of a member from each Synod, consisting in railroad fare enough to support a home missionary half a year. Also it would differentiate this committee from all the other executive committees; as well might the Foreign Missions committee be composed of at least one member from all of our mission fields. Making up the committee in this way would cause it to be largely composed of interested members, each of them representing divergent interests, instead of being composed as at present of those who have an outlook over the whole field and represent no particular field. And finally it would make it difficult for the Presbyteries to get their needs directly before the committee, as each would feel bound to present his case through his Synodical representative on the committee.

The other side of the question in favor of the ad interim committee's report was represented by Rev. W. D. Morton, D. D., of North Carolina, Elder J. M. Love, of Kansas City, Missouri, and Rev. Lynn R. Walker, of Pensacola, Fla.

They argued that this new plan was the product of two years' deliberation on the part of those who had studied the situation from every point of view; and it was endorsed by a committee of this Assembly, and so entitled to the utmost consideration.

It came also from those who represent the Synods that raise the money which supports the work, while those who spoke on the other side were, with one exception, the representatives of the beneficiaries of it.

It also was necessitated by the complications which had beset the Home Mission work, growing out of the constantly increasing local Home Mission movement. It was urged by Mr. Walker especially that the Home Missions committee as at present constituted was organized in the interest of the frontier work, instead of the whole church; and that the destitutions in the older Synods were, in his judgment, woefully neglected. He said it was time to call a halt in that policy of

(Continued on page 20.)

## Church News.

### TENNESSEE

**BETHANY**—The Bethany Church, Presbytery of Columbia, had a communion service, the first Sabbath in May. The services beginning Friday evening, were conducted by the Pastor and were well attended. It was a pleasant, and to many, a profitable service. One member, a young man, was received by letter, making six who have been received by letter and one by examination since the beginning of the present pastorate, Dec. 1, 1902. A. L. Doak.

### LOUISIANA.

**SHREVEPORT**; First Church.—During the year closing March 31st, 1903, nineteen members were received by confession, twenty-two by letter. Fifteen thousand dollars were contributed to all causes. The support of two foreign missionaries was undertaken. A suburban mission work was begun under the care of Rev. Geo. G. Woodbridge. A beautiful and well-equipped church-house was erected, containing school, Bible-class, missionary, reception and kindergarten rooms. The Sabbath-school enrollment has increased about one hundred during the year. Since the close of the church-year special meetings have been held by Rev. Frank Wright, and twenty-three new members were received at the May quarterly communion.

### ALABAMA.

#### Stillman Institute.

Our boys here will have a few months vacation in the summer, during which they are anxious to secure employment, to support themselves, and also, if possible, to help them along in their school term.

Any one wishing to employ labor might do well to communicate with us. These colored young men have been working under Southern white gentlemen, and recognize the point of view of the Southern people, and are polite and sensible in their relations toward the white people. Some of them are fairly good gardeners, some will make excellent butlers, table-waiters, house-servants, etc., a few can teach school, and all can perform ordinary manual labor.

Our friends could help us materially in securing employment for these young colored men this summer.

S. P. Verner.

**EUTAW**—We have recently enjoyed a very delightful meeting here, beginning the first Sabbath in May and continuing through the following Sabbath. Rev. D. C. Lilly, of Tuscaloosa, preached the first sermon on Sabbath night greatly to the edification of our people, and on Monday morning Rev. R. C. Gilmore, of Livingston, came to our assistance and continued the services through the week.

Bro. Gilmore is an excellent preacher, easy and quiet in his manner, but earnest and forcible in his presentation of truth. His preaching was greatly enjoyed by our people, and Christians were quickened in the spiritual life, and brought to a heartier consecration in the Master's service. There were four additions to the church on profession of faith, to two of whom the ordinance of baptism was administered. We are thankful to God for this season of refreshment and encouragement and pray that God's blessing may rest upon our brother in his own field of labor.

### NORTH CAROLINA.

#### Davidson Commencement.

Commencement of 1903 would have been notable if only for the presence on the Sabbath of Dr. Jones, of Philadelphia, and Dr. Campbell, of Asheville, and for the address on Tuesday of President Ira Remson, of the Johns Hopkins. Dr. Remson spoke on "Scientific Methods," putting his remarks in popular form, but evidencing throughout the trained scientist and the scholar worthy to be at the head of a great university.

Dr. Campbell is too well known in the North Carolina and adjacent Synods to need any introduction or to make fitting any lengthy notice of his sermon. It is enough to say that both personal friends (and they are legion here) and all others that heard him, were open in their expressions of satisfaction and pleasure in his work. Dr. Sparhawk Jones, though a preacher of national reputation, is not so well known in the South, and a word about his discourse may be

in place. All here, with one consent, agree that the back laureate was a great sermon. Barring two defects, and there are real ones, a too rapid utterance at times, and a too indistinct articulation, making it impossible for those in the back part of the church to hear, Dr. Jones was at his best, and exhibited the perfection of his art. He possesses an attractive personality, indeed a striking face, with its keen eye, indicative of the light that burns so brightly and so steadily within. The rapid play of feature and the quick and varied movement in expression betoken the actor that plays his part true to life. In pose of the head, in gesture even in the pause and seeming hesitancy when turning a page, as if the eye could not for the instant catch the looked-for word, or, if memory were failing to recall it, in it all there lies an indescribable charm. A voice not rich and deep, but under full control and whose varied intonations delight the hearer, sometimes with its mellow softness and then again with genuine oratoric thrill. The text was John 6, 67 and 68, "Would ye also go away? Simon Peter answered him, Lord, to whom shall we go, thou hast the words of eternal life." The meager outline of the thought is 1, the evanescent, fleeting character of popularity, the necessity for ebb and tide in human honors; 2, the grand contradictions and seeming inconsistencies of Revelation; but a little while before the Saviour had confidently declared the ultimate triumph of His Kingdom, "all that which the Father giveth me shall come unto me." and now apparently His soul has over it a shadow of gloom. Would ye also go away? Christianity has its contradictions, its mysteries, but as the world despite its valleys and mountains, its depressions and lofty eminencies, still retains its sphericity, so paradoxes and contradictions stand reconciled in the mind of God; 3, the bold inspiring and inspired utterances of Peter, "to whom shall we go," which translated means "if we reject the Gospel, what remains what better can others offer," to men across whose pathway sooner or later the shadow of religion will and must fall. We hesitate to outline so imperfectly a sermon that was great both in its perfection of form and in its spiritual import, teaching the old but ever engaging truth that Jesus alone has the words of eternal life. It may be compared to an exquisite fabric of artistic design, woven in the richest colors and illuminating in its beauty the immeasurable worth and preciousness of the Gospel of Christ.

At the reunions in the societies' hall on Monday evening addresses were made by W. F. Stevenson, Esq., and A. L. Gaston, Esq., valedictories and responses by W. M. Dunn, R. G. McAlilly, A. R. McQueen, W. M. Bain. The closing moments of the two sessions were further enlivened by bright and witty impromptu speeches from the many visitors.

On Tuesday night in the Junior Contest, orations were delivered by J. W. Currie, R. D. Dickson, J. W. McNeill from the Phi., C. A. Cornelson, B. G. Team, L. W. White, from the Eu. At a later hour the Alumni Association was called to order by President G. H. Cornelson.

Rev. W. L. Lingle, of Rock Hill, and Dr. John R. Irwin, of Charlotte, were elected trustees, and Mr. Lingle succeeds the late Hutchison White on the executive committee. The officers of the association for the coming year are: Rev. G. W. Cornelson, President; Rev. W. C. Brown, vice-President; Prof. John L. Douglas, secretary. At 11 a. m. a general reception was tendered the alumni in the rooms of the Biblical Hall at which were present trustees, faculty, alumni, and visitors. The hour was of course the more delightful by reason of the presence of the ladies. A great crowd always assembles on Wednesday. The auditorium just completed in time for the exercises is as large as ever, but thoroughly renovated and greatly improved in appearance, and is equipped in more modern style. The entrance doors open in either direction and are provided with large glass panels, so that speakers and audience can be easily seen by those standing outside on the fourth floor balcony. A new rostrum, not so high as before, sloping floors and ornamental wood carvings above the windows are noticeable features among the changes. Above all, the acoustic qualities are good.

The programme announced orations by the following members of the graduating class: W. W. Arrowood, valedictory; H. H. Caldwell, salutatory; W. M. Dunn, philosophical oration, R. D. Daffin, A. R. McQueen, R. S. Johnston.

Rev. G. W. Cornelson, in a tasteful speech, presented prizes from the Eu. Society to R. K. Timmons, debater's

al; W. E. Cooper, essayist's; W. F. O'Kelly, declaimer's, from the Phi., to J. W. McNeill, debater's medal; H. E. Murray, essayist's; H. B. Smith, declaimer's.

ev. Dr. W. E. Boggs, of Jacksonville, Fla., well known one of the gifted speakers of the Southern Church, delivered the orator's medal, won the evening before, by C. A. Nelson; the William Banks' Biblical medal to H. H. Caldwell, and a Bible from Dr. Shearer to W. W. Arrowood, for special proficiency.

oll of honor, grade of '95 or more, in order of merit.

eniors—H. H. Caldwell, W. W. Arrowood, W. M. Dunn. sors—E. D. Kerr, J. W. Currie, L. W. White, C. A. Corson, R. D. Dickson. Sophomores—S. C. Williams, W. T. on, N. S. Stirewalt. Freshman—E. G. Finley, E. J. in, L. T. Wilds, W. T. Bailey, L. W. Moore, R. R. g.

he degree of A. B. was conferred on 15 men, that of B. on 5.

he degree of D. D. was conferred on Rev. K. M. tyre, Carl, N. C., and Rev. C. G. Vardell, Red ngs, N. C. The degree of LL. D., on Judge Platt D. ker, Charlotte.

he closing exercises were pleasantly interrupted when Smith introduced Dr. Graham, who came forward with announcement that two generous friends had together n him a thousand dollars for the purchase of a pipe or- to be placed in the church as soon as the work of enlarg- the building this summer is completed. Dr. Graham ex- ned that another \$200 for a larger instrument and another le of hundreds for an organ loft would be highly accept- gifts. Mr. R. O. Alexander, of Charlotte, at once sent is card for \$25. The election of Dr. J. M. Douglas to permanent professorship of Physics, the chair he has been ng so ably for two years, will give universal satisfaction. year just closed has been the most prosperous in the his- of Davidson, the enrollment reaching 225. The revenues a fees were 25 per cent. in excess of those of the preceding . Dr. Smith has just cause to felicitate himself and to as do his friends that his success as president is assured the wisdom of his selection abundantly vindicated.

ADISON.—Rev. Wm. Black, our Synodical Evangelist, with us in Madison for nine days. We had a delight- and profitable meeting. We used a tobacco warehouse, as church could hold the crowds. In the morning the busi- men closed their stores and came to preaching. We had ut two hundred in the morning and five hundred at night. ink the most profitable part of the work was reclaiming mber of professing disciples who had wandered so far y. Besides these there were about sixty confessions ug the whites and ten or twelve among the colored peo- who came in considerable numbers to the meeting. I k we have had a great and gracious meeting. Bro. Black ched with power. It was faithful and full of enthusi-

'KINNON Memorial Church.—The gradual growth of church under the efficient ministry of Rev. W. A. Gillon ery marked and encouraging. Hardly a Sunday passes out the reception of members. Twenty have been re- ed within the last two months and seventy-six during the year. The growth of the work demands the services of dditional man and the Rev. R. P. Bavless of Columbia inary, has been secured and is now in the field. Mr. less is an earnest, consecrated young man and a valuable isition to the ministerial fraternity of Concord.

HARLOTTE; Steele Creek.—The regular spring com- ion was held Sunday, May 24th, services beginning on rsday evening preceding. The pastor was assisted by . W. H. Davis, whose preaching was of a high order of lfluence and very helpful to the large congregations in at- tance upon the services. Twenty-one persons were added he communion—nineteen on profession of faith and two etter; and eighteen infants were baptized.

#### Commencement at Peace Institute.

another session of this strong institution for the education onng women has closed. It has been a year eminently sfactory from all points of view. The school has been sed in health and results, and its personnel was never r,—a fact, in view of the record at Peace, which speaks mes.

On Sunday, the 17th, Dr. Egbert W. Smith preached the annual sermon. His theme was service—not to be ministered unto, but to minister—and the speaker left a lasting impres- sion for good upon all who heard him.

On Monday afternoon a large number of friends and alu- maue gathered upon the beautiful lawn, the occasion being the class day exercises. An attractive programme was given, many features of which were unique. Original poems and songs, bright speeches, clever responses, a letter from the grand daughter of James Russell Lowell, etc., contributed to the pleasure of all.

Tuesday evening came the grand concert. The music was of the highest order. Visitors from a distance, whose oppor- tunities of travel and culture in athletics pronounced it sur- prisingly fine.

The graduating exercises were on Wednesday, the 20th.

A large audience assembled at 10:30, a. m. Among those, besides the graduates, who occupied the platform, were Drs. Moment, Smith, Stringfellow, and Dinwiddie. After a sol- emn, fervent invocation by Dr. Moment, an invocation char- acteristic of the great divine, a well-arranged program was carried out.

The young ladies who received diplomas were the follow- ing:

Hazel Doles, Elm City, N. C.—First Honor. Literature and language.

Helen Wilson Easley, South Boston, Va.—Literature and Science.

Fannie Myatt Fort, Raleigh, N. C.—Literature and Sci- ence.

Annie Dudley Green, New Bern, N. C.—Literature and Science.

Kate Bernard Hill, Fulton, Ky.—Second Honor. Litera- ture and Science.

Irene Lacy, Raleigh, N. C.—Literature and Science.

Etta Ferebee Peace, Oxford, N. C.—Second Honor.— Literature and Science.

Jennie Mabel Powell, Raleigh, N. C.—Second Honor. —Literature and Science.

Myrtle Maude Surratt, Jackson Hill, N. C.—Second Honor. Literature and Science.

Lillian Russell Beavers, Raleigh, N. C.—Violin.

Elizabeth MacMurtrie Dinwiddie, Clarksville, Tenn.— Steuography and Typewriting.

Annie Dudley Green, New Bern, N. C.—Elocution.

Elizabeth MacMurtrie Dinwiddie, Clarksville, Tenn.— Second Honor. Full Graduate.

The following certificates were issued:

Annie Clark, Raleigh, N. C.—Mathematics.

Edua Earl McEachern, Jacksonville, Fla.—English, History and Science.

The President then read the following:

Honor Roll.—Whit Bond, 96.2; Hazel Doles, 96.13; Mary Sherrill, 96.13; Kate Hill, 95.87; Etta Peace, 95.8; Bula Brown, 95.51; Annie Laud, 95.49; Louise Finley, 94.41; Myrtle Surratt, 95.17; Lily Pair, 95.03; Evelyn Vroom, 94.9; Minnie Lon Kelly, 94.7; Ruth Pilson, 94.59; Daisy Eggleston, 94.56; Kate Lee Banks, second term, 94.43; Elizabeth Dinwiddie, 93.75; Jennie Powell, 93.75; Buena Spruill, 92.65; Lila McLean, 92.17.

Preparatory Department.—Eugenia Clark, 96.5; Alice Mc- Farland, 65.86; Amelia Stockard, 95.45; Marion Keav, 94.52; Bernice McAden, 94.37.

After the presentation of diplomas Dr. Dinwiddie spoke very feelingly as his last words to the graduating class. He was brief, but intensely to the point. "The straight and narrow way" was his theme, the way he himself has walked so far.

Dr. Stringfellow, o Boydton, Va., then addressed the assembly. His message was one of helpfulness and encour- agement. He paid a high tribute to the young women of the institution. They impressed him as being of an unusually high type socially and intellectually. He paid his respects in strong terms to society, and his warnings were worthy the remembrance of everyone.

The Everitt Mathematics Medal was presented to Miss Maude Surratt, of Jackson Hill, N. C. Miss Hazel Doles, of Elm City, N. C., was a close competitor, falling below only a small fraction. Miss Doles made the highest average in her class, and was especially commended by the president.

An elaborate banquet followed, at which Miss Doles was toast master. Dr. Bratton, Hon. Josephus Daniels, Dr. Alfred A. Moment, Dr. Stringfellow, Dr. Dinwiddie, and others responded most felicitously to appropriate toasts and they all arose and sang the song composed by Mr. Stockard for the commencement. As Dr. Moment said, it was an occasion to be remembered. He had attended commencements at the most notable institutions in this country, from our own Princeton, in New Jersey, to Leland Stanford, in California, but had never been present on a more delightful occasion.

### THE LEXINGTON ASSEMBLY.

(Concluded from page 17.)

expansion which the present committee was pursuing until the destitutions of the older portions of the church were better overtaken.

As already indicated, however, it may have been as to argument, the vote went strongly against the report of the committee. The fact that Dr. Moore, chairman of the standing committee, spoke against the report and Dr. Morris, the secretary, gave it only a qualified support, may have had something to do with the result. But outside of this the determining factor, as far as your correspondent could see, was that the work has taken on new life under the committee as at present constituted, and it might be a set-back to this new impetus if the machinery were interfered with.

Besides the settlement of this important question a number of other items were transacted at the morning session. The report of the auditing committee and of the standing committee on the Bible cause were adopted. The records of the Synods of Louisiana, Mississippi, Georgia, Virginia, North Carolina, South Carolina and Alabama were approved.

The Assembly was engaged in a discussion of another item of the report of the standing committee of Home Missions, the answer to an overture from Greenbrier Presbytery when recess was taken for dinner. Just prior to the recess the Assembly spent a half hour in special prayer for our missionaries on the Congo in accordance with the resolution offered last by Dr. Willis.

Afternoon session.—The agony is over, so far as the elect infant question in this Assembly is concerned.

Though championed by such a man as Rev. Wm. Hoge Marquess, D. D., of the Louisville Theological Seminary, not even an explanatory foot-note is to be sent down to the Presbyteries for their adoption.

The discussion occupied the entire afternoon session and was participated in by Dr. Marquess, Elder Jas. Quarles, of Louisville, Ky., Dr. Hall, Elder W. M. McPheeters, of St. Louis, Rev. K. M. McIntyre, North Carolina, Rev. O. B. Jones, Big Springs, Texas, Dr. Converse, Dr. J. A. Wallace, Dr. Webb, Rev. W. P. McCorkle, Savannah, Ga. Of these, Marquess, Quarles, McPheeters, McIntyre, Jones, Converse, McCorkle, "lined up" on the side of Dr. Marquess' paper given below. Hall, Wallace and Webb were against it, and championed the winning side.

Only a synopsis of the discussion will be attempted, though your correspondent took full notes, and if a special edition of the Standard is called for, devoted to this subject, the discussion can be reproduced in full.

First, I give Dr. Marquess' paper which he presented at the close of his speech.

"In answer to the overture from the Presbytery of Tuskaloosa, asking an amendment to the Confession of Faith, Ch. 10, sect. 3, striking out the word 'elect,' we recommend that the request of the Presbytery of Tuskaloosa be answered in the negative, for the reason that the section as thus amended would not fully state and properly correlate the doctrines of grace as held by our Church in relation to the salvation of infants.

In lieu of the proposed amendment the General Assembly does hereby recommend and send down to the Presbyteries for their advice and consent the following explanatory foot-note to the Confession of Faith, Ch. 10, sect. 3, to wit:

1. This language is not properly continued as teaching that any infants dying in infancy are not saved.
2. The Holy Scriptures, when fairly interpreted, warrant

us in believing that all infants, who die in infancy are included in the election of grace, and are regenerated and saved by Christ through the Holy Spirit."

The first part of Dr. Marquess' paper, answering the Tuskaloosa overture in the negative and giving the reason therefor, was adopted by the Assembly with but two dissenting votes.

The two proposed foot-notes were voted on separately an aye and no vote. On the first roll-call the ayes were the noes 76; on the second roll-call, the ayes were 53, noes 86.

In the discussion there were some matters which were disputed by anybody. First, the thorough Calvinism and entire loyalty to our standards of both sides of the discussion; second, the entire accord of both sides in the belief that infants dying in infancy are elect and so saved.

It is to be noted again that the Assembly was a unit (with but two dissenting votes) against the proposition to amend the Confession.

The simple question on which the discussion turned was, it expedient to have adopted by the Presbyteries and printed in the Confession a foot-note explaining this much disputed clause?

It was contended that this clause is ambiguous, or whether ambiguous or not, it is continually misconstrued. Ambiguity is not the genius of Calvinism. Our creed is not a political platform which is framed to mean one thing to one man and another thing to another. And this ambiguity and misconception is not found among our enemies alone; it is found by our own people.

It was even said that a storm is slowly gathering which when it breaks will raise not only this clause, but may sweep away the very foundations themselves. By a reasonable concession to this feeling now, we may quiet this agitation and avert this more serious danger which threatens us in the future. So much in advocacy of the foot-note.

On the other hand, it was pointed out that this movement has a history, and is inseparable from its history. That history shows that the objection is not to the word elect in the one clause, but to the doctrine of election wherever found. And if we make one concession, even to the extent of an explanatory foot-note, we will simply feed the flames. The agitation will grow bolder and more determined; this pressure which began with our enemies will not be lifted, until the trace of the word elect is found in our entire system.

In the judgment of your correspondent, it was this view, evidently, which determined the Assembly. A majority of our church has set its face like a flint against not only the lowering of our flag, but even anything that looks like lowering it.

The discussion of this subject, as said, occupied the entire afternoon session, and the Assembly took recess until 8:30 p. m.

Night session.—It was thought by many that the Assembly would strike a more rapid pace to-night and business would go through on railroad schedule.

But though the Assembly resisted all motions to adjourn early, and held on to business until towards mid-night, only a few matters of consequence were disposed of.

The report of the standing committee of Home Missions was finally adopted, with two important amendments. The first amendment was the cutting out of the report the important change recommended by the ad interim committee, proposing to give Synodical representation on the Executive committee. This, as we have seen, was stricken out and the committee remains as at present, with the addition of two members on the side of Atlanta, Rev. T. P. Hay, of Florida, and Rev. E. F. Davis, of Alabama.

The second amendment was in relation to the overture from Greenbrier Presbytery, which was under discussion this morning just before recess for dinner. This overture recommends the appointment of an ad interim committee, which shall suggest to the next Assembly some remedy for a great and wide spread evil, viz., the many ministers without charge and the many vacant churches.

This overture had been referred to the standing committee of Home Missions and they recommended that the Assembly decline to appoint the committee, on the ground that the Book of Church Order leaves this whole subject in the hands of the Presbyteries.

Plunkett, who defused this recommendation of the committee, said that he had been appointed by his Presbytery years ago to look into this matter and draft an overture to the Assembly on the subject. He had written to Drs. Hey, Strickler, Palmer, Barnet, and other fathers of the church and learned theologians, and they had answered that evil was without remedy, except in a more vigorous exercise of the episcopal powers of the Presbyteries.

On the other side and in advocacy of the appointment of a committee, facts and instances were given to show that the value of the good advices of these learned theologians, varies continued and increased: good ministers were left out of work and were thinking of turning to secular occupations; other denominations kept their pulpits supplied and ministers employed—surely *jure divino* Presbyterianism could be so worked as to accomplish the same end.

The outcome of the discussion was that the Greenbrier Conference was acceded to by the Assembly, and the ad interim committee appointed, to consist of Rev. Eugene Daniel, D. D., Rev. M. L. Lacy, D. D., Rev. R. L. Telford, D. D., T. C. Johnson, D. D., Rev. C. D. Gilkeson and Elder Preston of Lewisburg, W. Va.

In the report of the committee of Home Missions, the report of the standing committee of Sabbath-schools and Young People's societies ran the gauntlet of the Assembly, though numerous amendments were proposed, it went through with but little change. In connection with this report Dr. Phillips made a stirring little talk, commending the Young People's Societies for boys which have their headquarters in Richmond, and have proved a most effectual means of instilling boyish energy and enthusiasm in the direction of Christian work: and particularly of imbuing them with the spirit of Presbyterianism.

The report of the committee on Systematic Benevolence was called up, and here another storm center developed. The report recommended a change in our schedule of collecting education from the month of November and putting it in July, and giving November to collections for the fund.

Dr. Alexander, who is a member of the assembly's Executive Committee of education, strongly opposed this and Dr. Plunkett, and the secretary of Ministerial Relief, Dr. McPherson, as strongly advocated it. Rev. T. E. Converse, D. D., moved to amend the committee's report by putting the date of the fund in April instead of November, as proposed. Another brother moved as a substitute for both propositions that the schedule of collections remain just as it now is. Without reaching a vote on this proposition the Assembly adjourned until to-morrow morning at nine o'clock, leaving the matter and a number of important items of business still undecided.

Thursday—Saturday morning.—Unfortunately for the interests of journalism, the mailing facilities of Lexington will not permit of your correspondent's getting off the account of the last hours of the Assembly in time for the Standard's last issue to press.

There are still on the docket the reports of the standing committees of publication and of church and Christian education; and the report of the ad interim committee on the subject of commission, which was printed and distributed to members of the Assembly early in the session, made an order of the day a number of times, and this shoved aside until the next day and which will almost certainly go over to the next assembly.

There is one other action which the Assembly will certainly take and with more than usual heartiness and unanimity.

That is, a most sincere vote of thanks, to the church and people of Lexington, the warmth and abundance of whose hospitality has seldom been equaled and never excelled; to the genial pastor of the church, whose effort to stave off unpleasant discussion will be swallowed up by the memory of his abundant courtesy, unflinching tact and skillful arrangement of the Assembly's popular exercises; to the committee of arrangements, and the fair postmistress who handed out letters to all, and discussed theology—and—and—other things, with the unmarried members; to the railroads, telegraph and telephone companies, the court-house and even the jail (!) which afforded unusual facilities for the convenience of the Assembly; to Washington and Lee University and the Virginia Military Institute for courtesies exchanged—in short, to everybody and everything who have contributed to make this one of the pleasantest and most successful meetings of the General Assembly of the Presbyterian Church in the United States.

Your correspondent has only to add that he sat down to the reporter's table, when the moderator took his text in the opening sermon, and expects to be found there, when the Assembly shall sing: "Blest be the tie that binds," and within the limits of time and (newspaper) space has described all he heard and saw to the best of his knowledge and belief.

R. A. Lapsley.

Staunton, Va., R. F. D. No. 1.

From Associated Press—Saturday.

Consideration of reports by committees developed so much discussion that a five-minute rule of speech-making was adopted. The committee on the narrative of the state of religion was submitted and ordered to be inserted as an appendix to the minutes. The report showed that 81 out of 82 Presbyteries had submitted narratives to the committee. The committee on foreign correspondence reported relative to a communication from the Synod of the Reformed Presbyterian Church asking that a committee be appointed to consider, with a like committee, a closer union of the Reformed Churches, that the appointment of such a committee be not made, as there was evidence in sight that justified the Assembly in hoping that the object proposed might be gained in another way.

A resolution of thanks to Robert White, elder of Regent Square Presbyterian Church, Loudon, England, for services rendered the Assembly's African mission as its representative in London, and for kindly aid given missions and missionaries, was passed. The report of the committee on Sabbath-schools was adopted by the Assembly. Dr. A. L. Phillips, of Richmond, as recommended in this report, was retained as general superintendent of Sabbath-schools and Young People's societies. The report on systematic benevolence was adopted. It showed that every Presbytery on the rolls, including two new ones organized during the past year, had sent a report. This report showed that a grand total of \$466,753 had been given for specific causes during the year ending March 31, which, compared with last year's report, showed a net gain of \$13,975.

The forty-third General Assembly of the Southern Presbyterian Church formally adjourned to-night.

The executive committee of publication was directed that after conference with Presbyterian authorities, the sum of \$20,000 be raised for the publication cause. The Assembly's standing committees of publication and Sabbath-schools and Young People's Societies were consolidated into one committee under the name of Committee of Publication and Sabbath-school Work.

*Peele College*

BETTER THAN A SAVINGS BANK

A high-grade school for training young men and women for business pursuits. Not a single full graduate out of a position in years. No discount to individuals, hence, lower rates for scholarships. Beautifully equipped. Electric lights, Steam heat, public elevator. Business taught by an experienced accountant. Stenography taught by a court reporter. Board \$10.00 to \$11.00 month; good fare, with furnished room, in Christian home.

PEELE COLLEGE, Greensboro, N. C.

## Marriages.

**KERR-WATT.**—At the residence of Mr. W. T. Watt, of Pressley, N. C., April 16, 1903, by Rev. W. C. Brown, Mr. Wm. Watson Kerr and Miss Minnie E. Watt, both of Iredell county, N. C.

**MURDOCK-BRAWLEY.**—April 23, 1903, at the residence of Mrs. Elizabeth Brawley, near Statesville, N. C., by Rev. W. C. Brown, Mr. John T. Murdock, of Statesville, N. C., and Miss Rosalie Brawley.

**ALEXANDER-WOODSIDE.**—May 13, 1903, at the residence of Mr. J. F. Woodside, Fancy Hill, N. C., Mr. Joseph Davidson Alexander, of Mecklenburg county, N. C., and Miss Carrie A. Woodside of Fancy Hill, N. C., Rev. W. C. Brown, officiating.

**HARRIS-JARVIS.**—In Swan Quarter, N. C., on Sunday, April 26, 1903, by Rev. J. H. Jarvis, Mr. W. A. Harris, a Ruling Elder in Calvary Presbyterian Church, and Miss Bessie Jarvis.

**OVERTON-WILLIAMS.**—At the Presbyterian mans., on May 6, 1903, by Rev. J. H. Jarvis, Mr. C. H. Overton and Miss Emlions Williams, both members of Calvary Presbyterian Church.

**WILLIAMSON-SEAY.**—At the residence of Capt. J. L. Dean, Opelika, Ala., May 20, 1903, by Rev. E. P. Davis, assisted by Rev. J. W. Shoaff, D. D., Mr. Thomas Frederick Williamson and Miss Lura Seay, all of Opelika.

**HUFFINES-WHARTON.**—At the home of the bride's mother, Mrs. Mary Wharton, near McLeansville, N. C., May 21, 1903, by Rev. J. McL. Seabrook, Mr. R. Monford Huffines and Miss Callie A. Wharton, both of Guilford county, N. C.

## Deaths.

"In that great cloister's stillness and seclusion,  
By guardian angels led,  
Safe from temptation, safe from sin's pollution,  
They live whom we call dead"

**SUMMERS.**—Clayton Neri Summers of Statesville, N. C., died April 11, 1903, in his 29th year. His was a noble Christian character. He will be missed by a host of friends who loved him. While we mourn our loss we believe that to him to die was gain.

**SOWERS.**—Earnest Franklin Sowers died at the home of his father, Statesville, N. C., March 6th, 1903, age 13 years, 7 months, 5 days. The sweet influence of a godly home led him to love Jesus in childhood and though young in years he was a bright Christian.

**PRICE.**—At the home of her son-in-law, Mr. Plato D. Price, in Steele Creek,

N. C., May 24, 1903, Mrs. Laura E. Robinson, in the sixty-first year of her age. She was the widow of the late W. W. Robinson, Esq., who was at one time Superintendent of Education of Mecklenburg county. Three children survive her, Mrs. P. D. Price, Mrs. Wm. McGinn, and Mr. Bryce Robinson who has just finished his second year at Union Theological Seminary. Mrs. Robinson was a faithful member of the Steele Creek Church.

**MORRISON.**—James Sidney Morrison died at his home at Pressley, N. C., April 11, 1903. He was a faithful member of New Salem. "Precious in the sight of the Lord is the death of his saints," Ps. 116:15.

### In Memoriam.

Esther Phifer White was born of godly parentage at Concord, N. C., on Nov. 27th, 1843. Her father, Robt. W. Allison, was for many years a ruling elder in the First Presbyterian Church at Concord, while her mother daily ministered to the necessities of the Saints. Consecrated to God in infancy and reared in an atmosphere of piety, in early life, she gave her heart to the Saviour and was permitted to witness a good confession and by a consistent life commend the religion of Christ. She was educated at the old Barhanville College at Columbia, S. C., as also the Burwell College at Charlotte, N. C., and was thus fitted by nature, culture and grace, to adorn any sphere in society. She was married Nov. 21, 1866, to Capt. Samuel Elliot White and at once removed to Fort Mill, where for 37 years, she was not only his loving companion, but the friend of the entire community. Identified with all its interests, everything that tended to the financial, moral, or religious prosperity of the town, met her hearty approval and support. She was an influential member of the Fort Mill Memorial Association, and in a tribute to her memory, the ladies say, "She was our first vice-President and the most ardent and influential member of the Association: Her wise counsel, prudent forethought, and prompt liberality made her our moving spirit and proper leader. Sad indeed, are our hearts, when we feel that no more will we have her dear presence with us, and no more hear her sweet words of wise and loving counsel."

The Kings Mountain Chapter of D. A. R.'s say, in speaking of their loss, "She was a woman of unusual charm of manner and grace of character, combined with intellectual gifts of a rare order."

By inheritance her veins were filled with patriotic blood and so she ably seconded her husband's efforts in erecting the Monument to the soldiers, the women, the faithful slaves and the Catawba Indians that adorn Confederate Park and very much of the beauty and grace of the marble as well as of the eloquent and thrilling inscriptions are the product of her taste and fluent pen.

Everybody loved Mrs. White. Wherever she went, she made friends. And in hundreds of letters received by the

family, tributes are paid by old and young, rich and poor, to the loveliness of her character, the gentleness of her disposition and the purity of her life.

Her Christian life was beautiful in the harmony with which she had learned to speak a word in season to the weary and lend a helping hand to the needy. Man rise up to bless her memory and like the friends of Dorcas in the Upper Chamber unfold the precious memories of her loving care. She looked after the operatives in our mill, (of which her husband was president) with a motherly interest ministering to their necessities, sympathizing with them in their sorrows and advising them in their perplexities, and there were no sincerer mourners in the large concourse that attended her funeral than the Mill population, many of them with flowers for grave and tears of sorrow on their cheek.

Expressions of sympathy for their honored President in his great sorrow was signed and forwarded by every operative in the factory. She was loyal and true to her Church and her pastor for a quarter of a century she was a teacher in the Sabbath-school—the organist, and the alto singer in the choir. She was a Charter member and the first vice-President of the Foreign Missionary society and the returned traveller from Foreign lands will miss her cordial greeting and her liberal contribution.

In a service of 21 years she was the pastor's friend, ready at all times to assist by influence, prayers and means. Constant in her attendance upon the services of the sanctuary and always ready with a pleasant greeting and the helpful word. The writer never heard her gossip or slander; the bright side of her church, her friends and her neighbor was for the public: the dark side was for an interview with the Master who heareth in secret. Loved by every one and surrounded by every comfort, she had much to detain her on this side of the river: there were ties she would not willingly break and yet, with father, mother, sisters, four children and many friends waiting on the battlements to greet her, she was not a stranger in her Father's house. With exquisite taste and a dear lover of beautiful things, we cannot begrudge her the company of her Saviour and the glories of the new Jerusalem. One child, Mrs. LeRoy Springs of Lancaster, two brothers, Rev. J. Y. Allison, of Louisiana, and Hon. J. D. Allison of Concord, N. C., and one sister, Mrs. J. M. Odell, of Concord, survive to join her beloved husband in mourning their irreparable loss.

She died suddenly in her home at Fort Mill, Tuesday afternoon, April 28th 1903, at about five o'clock. For several days she had been suffering with an attack of gastritis, but on the day of her departure seemed unusually well. She had promised her little grand-son, Elliot Springs, to take a walk with him and the little fellow becoming tired of waiting for her went into the house and found his grand-mother upon the floor dead. "It is evident that she expired in a few minutes, the cause being acute gastritis, complicated with heart trouble." Just a few hours before he

g away, she had expressed her entire  
business and the wish that the sum-  
s might come suddenly; even then the  
ariots and horsemen were at the  
in waiting."

Thursday morning after services at  
house, conducted by the Rev. J. H.  
rnwell, the present pastor, and Rev.  
B. Mack, a former pastor, the inter-  
took place in the town cemetery  
essrs. J. W. Ardrey, J. M. Spratt, J.  
McMurray, M. J. Muir, L. L. Wor-  
L. N. Culp, R. F. Grier, and W.  
Stewart, being the pall-bearers.

She was a good woman and full of the  
Ghost and so devout men carried  
to her burial and made great lamen-  
over her.

tender, yet sad farewell,  
from her grieving lips was heard,  
softly she crossed that quiet stream,  
that it was not by a ripple stirred.

was spared the pain of parting tears,  
he was spared all mortal strife,  
scarcely dying, she only passed,  
a moment to endless life.

o not for the swift release,  
from earthly pain and care,  
grieve that she reached her home and  
rest,  
re she knew that she was there.

think of the sweet surprise,  
he sudden and strange delight,  
felt as she met her Saviour's smile,  
ad walked with him in light."  
A Friend.

**The Household.**

**The Guest Room.**

the natural instinct of hospitality  
is one to give to one's guests the best  
the house affords. True welcome  
in this outpouring of one's love and  
ght, but when one takes for the  
t room the best room in the house,  
a mistake. The guest room, being  
occupied, needs only to be pleas-  
and have a good outlook, but the best  
in the house should be for the heads  
of the family.

The first duty of the guest room is to  
make the guest comfortable, and to this  
everything should be turned which  
can be done within the room. There should  
be nothing in the room so expensive that  
if an accident happens to it the guest is  
made unhappy by a sense of having  
lost something which cannot be re-  
placed. Let the room be furnished as  
taste and means of the housewife  
dictates, but have these minor mat-  
ters carefully noted.

The bureau should be left to the tem-  
peramental occupant; so should the closets  
and small writing desk or table should  
provide all the conveniences for writing  
which the guest would require, even  
envelopes and postal cards being provided.  
The dresser should be a cloth brush,  
and all the minor conveniences  
of the toilet. Some good housekeepers  
go so far as to supply a curling iron  
and the means for heating it, though  
this is rather more than is required.  
It is always well to have a conch in  
the guest room, because sometimes the

guest wishes to rest and yet hesitates  
to disturb the bed.

Nor is it necessary that this should  
be expensive. A cot with wire-woven  
mattress on which is any cheaper mat-  
tress and a fancy cover will be com-  
fortable and if supplied with many  
gay pillows will be an ornament for  
the room. The imitation Bagdad rings  
make artistic covers.

One of the fancy work baskets or  
bags, which are so pretty, may well be  
devoted to the comfort of the chance  
comer within the home. Let it hold  
needles of all sizes; fine and coarse  
thread, both black and white; darning  
cotton, thimble, scissors, hooks and eyes,  
and buttons. This may be so tastefully  
and yet inexpensively made that it is an  
ornament to the room. Most women  
carry with them their own toilet appli-  
ances, still it does no harm for the hos-  
tess to place on the washstand a little  
almond meal, rose water, and glycerine,  
or such conveniences as one most  
approves. Of course, every housekeeper  
provides liberally towels, face cloths, and  
such essentials, but not every house-  
keeper send drinking water to the room  
at night, or sends in, with the morning  
call, a pitcher of hot water where the  
house is not provided with all modern  
improvements. Such little additions add  
greatly to the comfort of the guest and  
really take but little time and strength.

Matches and small lamps should be  
provided even where the house is lighted  
by gas or electricity. Many persons who  
are bad sleepers like a lamp beside the  
bed and by its light they read them-  
selves asleep. Other light does not serve  
the same purpose, for the exertion of

turning out the gas drives away the  
sleepy impulse. In the room let there  
be some reading matter—prose or poetry,  
or a volume of both. Magazines or  
lighter reading will be preferred. There  
need be only a few volumes, and these  
may be in paper covers if no better is in  
the house, but the reading matter itself  
is of great importance, as every one can  
testify who has been a guest in a strange  
house and has not wanted to appear too  
early to the family.

The guest room should speak of quiet,  
welcome and repose. There is a fancy  
just now for the guest book in which  
each occupant of the room writes his or  
her name and anything else that seems  
applicable to the visit. The prettiest  
thing for the outside of such a book is a  
design of poppies, which hold within  
their frame these verses:

**OUR GUEST.**

Sleep sweetly in this quiet room,  
Oh, thou, whoe'er thou art,  
And let no mournful yesterdays  
Disturb thy peaceful heart.

Nor let to-morrow mar thy rest  
With dreams of coming ill;  
Thy Maker is thy Changeless Friend;  
His love is round thee still.

Forget thyself and all the world;  
Put out each glaring light.  
The stars are watching overhead;  
Sleep sweetly then,—good-night.

—Household.

Chancellor Wm. F. McDowell will  
be one of the speakers at the Confer-  
ence for Missionary Leaders which is  
to be held at Silver Bay, Lake George,  
July 22-31.

**MISS IDA M. SNYDER,**

Treasurer of the Brooklyn East End Art Club.

**M**ENSTRUAL irregu-  
larities are gener-  
ally the beginning  
of a woman's trou-  
bles. With the vitality at a  
low ebb, the blood weak-  
ened, the digestion disor-  
dered, she goes about pale-  
faced, hollow-eyed and hag-  
gard, a piteous contrast to  
the blooming health of  
her former self. But over  
1,000,000 women have found  
health again by taking Wine of Cardui.  
As a regulator of the menstrual periods  
Wine of Cardui has never been known  
to fail. It has seldom failed to restore  
perfect health, even in the most persis-  
tent and aggravated case of weakness.

Miss Ida M. Snyder, of No. 535 Ber-  
gen Street, Brooklyn, N. Y., has used  
Wine of Cardui and she says it helped  
her into a new life. Health to Miss  
Snyder is worth a great deal. She is  
an attractive young woman with intel-  
lectual attainments and she occupies  
the position of Treasurer of the Brook-  
lyn East End Art Club. This position  
marks her as a person of intellect, cul-  
ture and refinement and it speaks highly  
of the respect and trust her fellow  
women have in her. She writes:

"If women would pay more attention



Miss Ida M. Snyder.

to their health we would  
have more happy wives,  
mothers and daughters, and  
if they would use more intel-  
ligence in the matter of medi-  
cines, observing results, they  
would find that the doctors'  
prescriptions do not perform  
the many cures they are given  
credit for.

"In consulting with my  
druggist he advised McElree's  
Wine of Cardui and Thed-  
ford's Black-Draught, and so I took it  
and have every reason to thank him for  
a new life opened up to me with restored  
health, and it only took three months to  
cure me."

You may secure the same relief as  
Miss Snyder, if you take Wine of Cardui  
as she took it. Thedford's Black-  
Draught is the companion medicine of  
Wine of Cardui and it is a liver and  
bowel regulator which assists greatly  
in effecting a cure. If you take these  
medicines according to directions, the  
relief and cure is simple. Some cases  
are cured quickly and others take longer  
because the disease has run longer.  
Remember how Miss Snyder took Wine  
of Cardui and has health. The same  
medicines are offered you to-day.

**WINE of CARDUI**

A million suffering women  
have found relief in  
Wine of Cardui.

## The Home Circle.

### Inverness and Memories of Flora Macdonald.

Our farthest north on our European tour was Inverness, the capital of the Highlands, which we reached from Oban by way of the magnificent route through the Caledonian canal, and which we left by way of the railroad that runs southwards through the battlefield of Culloden, where the young Pretender was defeated and the cause of the Stuarts finally overthrown in 1746. The town has 20,000 people, is well built of substantial materials, a fresh-looking pink stone predominating, and is the cleanest city we have seen in Great Britain. It has a fine situation, its business portion occupying the more level ground on both sides of its broad, clear river, while handsome villas stretch along the terrace which rises above the valley. At a short distance from the town there rises from the level plain on the riverside a strikingly beautiful wooded hill, on the summit and sides of which the people of Inverness have made their cemetery, one of the loveliest of all the lovely cities of the dead.

From elevated points, and especially from the Castle Hill in the midst of the town, one gets a very fine view of richly diversified scenery, comprising, besides river and firth and valley, a wealth of hills, some wooded and others gay with purple heather and green ferns. This central hill, on which the handsome castellated county Buildings now stand, was the site of Macbeth's Castle, concerning which Shakespeare represents King Duncan as saying: "This castle hath a pleasant seat; the air nimbly and sweetly recommends itself unto our gentle senses." Just in front of the buildings which now occupy this celebrated site stands a graceful statue of Flora Macdonald. She is represented as a comely young woman, with her left hand lightly holding her dress skirt and her right raised as though shading her eyes while she gazes intently across the water. A very finely executed Scotch colliie at her side looks up into her face.

**The Career of a Royal Adventurer.**—Being a native of North Carolina and having most pleasant memories of the Highland Scotch communities of the Cape Fear country and the fine old town of Fayetteville, where Flora Macdonald lived during a portion of her maturer life, I was delighted to be thus reminded that I was now so near the scenes connected with the romantic incidents of her younger days, when, at the peril of her own life, she saved the worthless life of Prince Charles Stuart, the young Pretender to the British throne.

Students of that period of English history, or readers of Waverley, that immortal romance which, as the first venture of its then unknown author in this line of literature, gave its name to the whole series of those unrivalled historical romances which were put forth thereafter in rapid succession by Sir Walter Scott, and which have given a greater amount of wholesome pleasure to the world of readers in general than any

other series of books that were ever written—students of history and readers of Waverley, I say, will remember that, after the Pretender's delusive victory at Preston Pans, near Edinburgh, and his disappointment at the failure of the Roman Catholic population of western England to rise in support of his cause, he fell back to the northern part of Scotland, and there, on the desolate moor of Culloden, four miles from Inverness, he was overwhelmingly defeated by the Duke of Cumberland, and his army of devoted Highlanders cut to pieces. Over that bloody field the star of the Stuarts, a race which had so long been a curse to Great Britain, sank to rise no more, and the Protestant succession has never since seriously been called in question.

**A Fugitive in the Hebrides.**—The Pretender, with a few faithful friends fled through the wild country to the southwest, and, after many hardships and hairbreadth escapes, reached the Outer Hebrides, and was concealed in a cave there on the wet and windy island of Benbecula. But the fact that he was on this island soon became known to the government, and then his position became perilous in the extreme. By sea and land every precaution was taken to prevent his escape, every road, pass and landing place being guarded, and the whole coast being patrolled by government vessels in such numbers that no craft, however small, could approach or leave the island unobserved, except perhaps under cover of darkness by special good fortune, while some two thousand soldiers made diligent search on shore; in addition to which a prize of \$150,000 was offered for his capture. In this crisis of his affairs it was agreed that a final attempt for his rescue should be made through the agency of a young lady of the neighborhood, Miss Flora Macdonald, then twenty-four years of age, two years younger than the Prince himself, but whose selection for this perilous office argues a prudence and strength of character far beyond her years.

**A Woman to the Rescue.**—This remarkable young woman was well born, being the grand-daughter of the Rev. Angus Macdonald, known throughout the Isles as "the strong minister," on account of his extraordinary physical strength. She was also well-bred and well educated, having enjoyed not only the advantages of her own home and of the other respectable families of her native island, but also the benefit of long residence in the home of her kinsman, Sir Alexander Macdonald, of Monkstadt, in the Island of Skye, and of three years in the Ladies Seminary of Miss Henderson, at Edinburgh. Sir Alexander was loyal to the house of Hanover, and had refused to take any part in supporting the pretension of Prince Charles. Flora also was indifferent to the claim of the Stuarts, and saved the Pretender's life out of pure compassion. Indeed, afterwards, when she had been released from her imprisonment at London on the charge of treason, and the Prince of Wales called on her and asked her, half jocularly, how she dared to assist a rebel against his father's throne, she answered

with characteristic simplicity and plainness that she would have done the same thing for him had she found him in a distress.

**Feminine Courage and Resource.**—The plan adopted and successfully carried out for the escape of the Pretender from Benbecula to Skye was this: The heroine having expressed a strong desire to visit her mother, then living in Skye, procured a passport for herself and two servants from her step-father, Captain Hugh Macdonald, who though in command of a body of the King's militia, Benbecula, shared the general compassion for the beaten prince, and the general desire that he might escape with his life. One of these servants was Nathaniel Macdonald, a faithful, intelligent, and pretty well educated youth, who had spent several years in Paris, and therefore spoke French fluently, and who, after the adventures with which we are here concerned, followed the Pretender to France, and became the father of the celebrated Marshall Macdonald, Duke of Tarentum, one of Napoleon's great generals. The other, ostensibly an awkward and overgrown Irish girl, was really Prince Charles himself. With the principal member of the party thus disguised, and armed with the passport for use in case of need, these three, with a picked boat crew of six, set out on a dark night when the rain was falling in torrents, and, after an exceedingly tempestuous and perilous voyage, arrived safely in Skye, where the coolness, courage and resourcefulness of Flora Macdonald baffled the King's officers, overcame all difficulties, and eventually accomplished the desired end of getting the Pretender to the mainland, when, after three months more of severe hardships he got aboard of a French vessel and so reached the continent. That was utterly unworthy of the great service rendered him, is clearly shown by the fact that, though he lived for more than forty-two years after he parted with her on the beach of Portree, he never acknowledged by letter or otherwise the dangers to which she exposed herself in order to save his life. At his death his body was appropriately laid to rest in St. Peter's Cathedral at Rome with the rest of his Romish kindred.

Flora Macdonald's part in the escape of the young Pretender could not long be concealed. As soon as it became known she was arrested and taken aboard one of the King's vessels, and General Campbell sent to Dnnstaffnage Castle on Loch Etive, his note to the Governor of the castle referring to her as "a very pretty young rebel." After ten days of imprisonment there, she was taken to Leith, the port of Edinburgh, and placed on board the Bridgewater, where she was detained for nearly three months, being lionized the while by the aristocracy and professional men of the Scottish metropolis in a way that would have turned a weaker head. An Episcopal clergyman of the place wrote of her as follows:

"Although she was easy and cheerful yet she had a certain mixture of gravity in all her behaviour, which became her situation exceedingly well, and set her

great advantage. She is of a low complexion, and well shaped. One would not discern in her conversation that she had spent her former days in the Highlands, for she speaks English easily, and not at all with the Erse tone. She has a sweet voice, and sings well; and no lady, Edinburgh-bred, can acquit herself better at a table, than what she did when in the Western Isles. Her wise conduct in one of the most perplexing scenes that can occur in life,—her fortitude and good sense—are memorable instances of the strength of a female mind, even in those circumstances that are tender and inexperienced.”

November, 1746, the Bridgewater was with our heroine and others, to stand trial on charges of treason. Her popularity, however, was so great, and public sentiment so strongly opposed to the infliction of any stern punishment upon a young and attractive woman for the performance of a self-sacrificing act of humanity, that, after a confinement in the gloomy Tower of London, whose walls have enclosed so many heavy hearts in the course of the centuries, she was turned over to friends, and became responsible to the Government for her appearance when demanded, after remaining a State prisoner in a mitigated manner for some twelve years, she was set at liberty, under the Indemnity of 1747. The first use made of her freedom was to solicit a special favor that her fellow-prisoners from the Isles should be granted the liberty as herself, and the request granted, one of those thus released was her future father-in-law, Macdonald Kingsburgh.

Marriage.—Some three years after her return to her native islands, she was married, in 1750, to Allan Macdonald. In his Journal of a Tour to the West Indies he describes the man to whom his heroine yielded her heart and hand: “He was completely the figure of a great Highlander, exhibiting the gracefulness and manly looks which our Scotch song has justly attributed to that character. He had his tartan thrown around him, a large blue sash with a knot of black ribbon like a sash, a brown short coat, a tartan coat with gold buttons, a bluish sash, and tartan hose. He had jet-black hair, tied behind, and was a large, manly man, with a steady, sensible appearance.”

Entertains Dr. Johnson and Boswell.—It was in 1773 that Boswell and Samuel Johnson were entertained at the hospitable home of Allan Macdonald and his famous wife. The great biographer and moralist was delighted with his hostess and describes her as “a woman of middle stature, soft features, gentle manners, and elegant.” He asked her as a special favor to let him sleep in the bed which had been occupied by the unfortunate Prince, a request which she readily granted, and, to his immense gratification, she would also furnish him with the usual sheets on which the Prince had lain, and which, by the way, she will till the end of her days, taking with her to North Carolina and

where they continued to live comfortably and happily for eight or nine years. She died on the 5th of March, 1790, and was buried in the church yard of Kilmuir, in the north end of Skye, her funeral being more numerously attended than any other that has ever taken place in the Western Isles.

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NORTHBOUND	PASSENGER	MIXED
Chester, Leave	8 25 am	8 50 am
Yorkville, "	7 30 am	10 48 am
Gastonia, "	9 05 am	1 20 pm
Lincolnton, "	10 09 am	2 55 pm
Newton, "	10 54 pm	4 43 pm
Hickory, "	11 16 pm	5 50 pm
Cliffs, "	11 50 pm	6 35 pm
Lenoir, Arrive	12 35 pm	8 00 pm
SOUTHBOUND	PASSENGER	MIXED
Lenoir, Leave	2 10 pm	5 30 pm
Cliffs, "	2 54 pm	7 20 pm
Hickory, "	3 12 pm	8 10 pm
Newton, "	3 37 pm	8 45 am
Lincolnton, "	4 22 pm	10 09 am
Gastonia, "	5 27 pm	1 20 pm
Yorkville, "	6 32 pm	3 18 pm
Chester, Arrive	7 45 pm	5 20 pm

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Yorkville—S. C. & G. Extension.  
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Lincolnton—S. A. L.  
Newton and Hickory—Southern Ry.

hook, and in which, at her own request, her body was wrapped after her death. Before leaving the house next morning Dr. Johnson laid on his toilet table a slip of paper containing the pencilled words, Quantum cedat virtutibus avrum, which Boswell renders, “With virtue weighed, what worthless trash is gold.”

She Moves to North Carolina.—Through no mismanagement or extravagance of his own, but solely in consequence of losses incurred by his father, by the part he had taken in the Pretender's cause, Allan Macdonald had become seriously embarrassed, and so, in the hope of mending his fortune, he determined to emigrate to North Carolina, where many other families from Skye had already settled. Accordingly in 1774, with his wife and their nine children, he sailed for Wilmington, and, after receiving various attentions there, whither the fame of his wife had preceded them, they went up the Cape Fear River to Cross Creek, now called Fayetteville, and after some months in Cumberland county, where they were regular worshippers in the Presbyterian Church, purchased a place on the borders of Richmond and Montgomery counties, which they named Killiegray.

Misfortunes in the New World.—Their life in America was a sad one. Two of their children died, a bereavement made the more trying to the mother because of the absence of her husband, whose duties as a military officer required his presence elsewhere. The Revolutionary War was on the point of breaking out, and Governor Martin, seeing the honor paid to Allan Macdonald by the Highlanders, made him Brigadier General of a command of his countrymen, which became a part of the ill-fated army that was defeated by the American patriots at the battle of Moore's Creek. He was captured and committed to Halifax jail, Virginia, as a prisoner of war. With misfortunes thickening around her, her husband in prison, her five sons away from home in the service of the King, her youngest daughter enfeebled by a dangerous attack of typhus fever, and her adopted country in the throes of war, Flora Macdonald resolved, on the recommendation of her imprisoned husband, to return to Scotland, and, having obtained a passport through the kind offices of Captain Ingram, of the American army, she went to Wilmington, and later to Charleston, when she sailed in 1779.

Her Return to Scotland and Her Last Days.—During this voyage she had the last of her notable adventures, in a sharp action between the vessel on which she sailed and a French privateer. She characteristically refused to take shelter below during the engagement, but appeared on deck and encouraged the sailors, assuring them of success. She had an arm broken in this battle, and was accustomed to say afterwards that she had fought both for the house of Stuart and the house of Hanover, but had been worsted in the service of both.

When peace was restored between Britain and America, her husband was released from his long imprisonment and returned as speedily as possible to Skye,

## Our Young People.

### Covenanters Play Baseball

We are always glad to hear from our Covenanter boys. Below we publish a letter from Company 17, telling of their visit to a neighboring town and playing a game of base-ball. There is no better place to try a boy's faith than on the ball ground, and we are happy to be able to say that the boys of the Davidson company, showed themselves to have the true spirit in their conduct on the diamond. From a private source we happen to know that their behavior under trying circumstances on another occasion led to the organization of a company of Covenanters because the people saw the beneficent influences of their society on the lives of the boys.

The base-ball nine of the company of Covenanters No. 17 of Davidson, N. C., played the Concord High School on the home ground, on the sixth day of April, and easily won by a score of 13 to 1. The next game between the two teams was played in Concord on the twentieth. It was a great day for the boys, despite their being beaten 9 to 4, and will be remembered by them all.

Three buggies, three surries, and one large three-seated hack were occupied by the seven girls and the eighteen boys, who constituted the party that arrived safely in Concord at 2 p. m., chaperoned by Miss Mary Martin and Dr. Maxwell.

Immediately after the arrival, rain began to pour in torrents; and soon it was seen that the prospects for a game were poor. It continued to rain until five and then every one prepared to return.

Just at this time the captains decided to play a game of five innings, which was played under the greatest difficulties to both sides, resulting in the Covenanters being beaten 9 to 4.

At 6:30 the party from Davidson began their homeward journey with eighteen miles of muddy road and two or three swollen creeks before them.

They were hardly out of the city before darkness set in, with only here and there a lonely star visible.

The first half of the trip was free from accidents, except that one of the whippertrees on a surry was broken which was kindly fixed by Mr. Charlie Hamilton, near whose home it was broken. During the return there were none except that a surry, having been driven a little out of the road, for it was so dark that one could not see more than ten yards ahead, ran against a large stump, had to be backed, and the road found again. Sometimes a buggy in front would suddenly stop, its occupants asking something about eating some supper, and thus cause the whole line of vehicles, which were going at a rate that would befit a funeral procession, to stop.

They reached Davidson about half past eleven. The day was enjoyed immensely by all those who were in the party, and from that time the Covenanters have taken a greater interest in their work and more people are becoming acquainted with the name of "Covenanters" as a religious society for boys.

C. B. F.

### Papa, the Chaplain, or Enduring Hardness,

By Leigh.  
Chapter IX.

It was weeks after the time of our last chapter, and early spring in Osage. Mr. Dysart and his children were taking their accustomed Saturday morning walk in the woods, when they vied with each other in collecting all sorts of specimens to exhibit at home. But this practice which had been somewhat discontinued of late had led them to-day beside the railroad, where broken and twisted rail, telegraph wires torn down, and charred sleepers and poles made a sorry show, and then turning into the woods the mouldering bodies of slaughtered animals made them plunge hastily deeper into the pine forest.

The laugh had died off Jack's lips, and the spring out of Polly's step. In silence they sat down on a bank overlaid with the velvety pine-needles to wait their father's approach. As he came up he saw the boy moodily digging on the earth beside him with his knife while his sister watched absently: evidently her thoughts were of the ruin she had just seen. This would never do. He pointed to a yellow jessamine which had climbed to the very top of a pine-tree, and there where the sunlight had touched it, a long spray full of buds had burst into bloom, and waved a golden banner above the dark green. "Come, come Jack," he said, "don't you see that challenge. I thought this morning we were to see who could take back the first yellow jessamine to mamma. Agile as a cat the boy sprang into the low branches of the tree, and in a few seconds descended with the prize; but seeing the wistful look on his sister's face laid the flowers on her lap. Mr. Dysart gave his son's shoulder an approving pat, and then as they all sat down again said meditatively, "I wonder how that jessamine had the courage to bloom!"

Polly raised her eyes in astonishment: "Why, Papa, they always do bloom in March, and this is the very last of the month!"

"Well then I wonder how they always have the courage to bloom in March! It's no time at all since we had frost and sleet and chilling rains, and"—here a strain of clear, sweet notes from a neighboring branch interrupted him—"and if there isn't a red bird and yonder a blue bird, come back. What in the world are they thinking of?"

"Papa, what are you thinking of?" cried Polly, it isn't always winter: we have had that a long time, and now the days are beginning to be warm and the birds and flowers know it, and so they are coming back."

"And you are sure it will?" continued Papa, looking quizzically at the earnest face before him.

"Why of course, it is always so."

"And yet," said Papa, "though the birds and flowers instead of looking back at the dark skies and nipping frosts of winter, put forward to the joyous spring. I know a boy and girl who are acting just the other way. Although we have been kept so wonderfully through the long, dark winter of war, they seem to

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no hope, no faith at all, for the future. Why, just think! The fever, the pestilence, the famine, have laid us low, and that should give us hope for the days to come. Surely these young soldiers are not going to forget their courage, and lose heart now?"

"But, sir," said Jack, "you spoke of peace. How can it be that when the war is all going on?"

Mr. Dysart shook his head with a sigh. "A very little longer, Jack," he said, "his eyes were as the eyes of a man who has stood by the bed-side of the dying and knows that he is watching the struggle. 'It will soon be over and peace will come.'"

"You mean Papa, that we will have peace up," the boy said in a choking voice, "and you call that spring?"

"Not the spring we would have chosen for dear Boy; not the one we have dreamed and prayed for; yet for all that the will of God's sending: and what we are to do is to accept it, not only with submission, but trustingly and bravely, there is good wrapped up in it since it comes from a Father's hand."

There was a pause while the birds sang and the children sat thinking. Then Jack jumped up, smiling, "Then Papa, I expect we had better go back by 'Middle Branch' and get white violets and blue flowers. They always bloom earliest."

Mr. Dysart knew that his two soldiers had gotten their courage back, and were ready for a new campaign.

As they bent their heads together over the bunch of white violets Polly whispered to Jack, "Does Papa think the Yankees will give us a better?"

"Yes," very glumly, "and this is just the way he took to let us know it, to shake our minds, you know?"

"Yes," said Jack again, "but it was for you Polly; any fellow knows that how long can't starve forever like our fathers have been doing."

"Well," said the little girl looking up at her father, the tears shining in her eyes, "that's one good we've found all right, they won't have to be hungry any more."

She ran gaily off to exhibit her new dress to her father, Jack whistled to himself; he should have to look to his laurels in this sort of fighting, or his little brother would show herself the better warrior.

It was easier to face danger than to shake off the gloom and anger he felt knowing that the war was ending, and defeat for the South. He betook himself to breaking and gathering clumps of bay, but all the time he was struggling with bitter thoughts. "I don't believe I can do it," he said aloud unconsciously. "You must if you are to be a good soldier," said his father's voice to him.

"Must what, sir?" stammered Jack concerted at being overheard.

"Why endure the hardness of defeat and disappointment, and face the future as a brave strong man," replied his father smiling.

"How did you know what I was thinking of, sir?" asked the boy.

"Because I know what I was thinking of," was the answer. "Do you sup-

pose I haven't been preaching this doctrine to myself to-day and other days?" He held out his hand. "It's a hard fight," he said, "let's try it together," and Jack returned his father's grasp without a word.

On an April evening we take our last peep at the Dysart family. The tidings of Lincoln's assassination had just reached the town, and people aghast were looking blankly at each other.

Mr. and Mrs. Dysart, with their two younger children were seated upon their front piazza listening to Tom Dysart who had just brought the news. "It is a terrible misfortune," murmured Mr. Dysart, when the tale was ended. This experience was quite beyond Jack's comprehension. He had always supposed Mr. Lincoln to be the cause of all their woes, if he were out of the way would not things go better, and yet here were all the grown folks looking like mourners. Some mutterings to this effect caught his father's ear.

"Mr. Lincoln was a just and moderate man," he responded quietly. "Now, the policy he would have exercised will be overturned: the South will be blamed for what really comes to it as a shock, and we shall suffer again."

He relapsed into silence, broken by Tom. "Just what I think, sir; and so I came to tell you and mother that I have decided to join the party soon to start for Brazil." A slight exclamation from his Mother's quiet lips checked him an instant. "You see Mother," he resumed presently, "no mortal can tell what is to happen next, and so Dr. Gaston and the rest have arranged to leave at once. It is best so because if things go badly here I can have matters arranged for you all to join me. They say it is the very best place for a mechanic, and Jack here will soon be old enough to be my right hand man."

"But what about me, Brother Tom," said Polly half crying at the idea of ever leaving home for good and all.

"You," said her Brother, catching her in his arms, "why you will grow up into a lovely Senorita, and marry a rich Brazilian, to be sure!"

The children's dreams that night were of the strange country of which Tom had talked. Jack hunted and fished in tropical forests, while Polly gathered brilliant flowers and beautiful fruits, or watched the flight of the wondrous birds of which her brother had told her.

Were those dreams to come true? And did they really seek a new home, in South America?

Well that is in the next verse of the song.

The End.

#### A Curious Tree.

There is a tree in the West Indies that the natives say "grows in dishes!" It looks like an apple tree. They call it the calabash.

It bears very queer leaves and large white blossoms that grow right from the trunk and larger branches. After the flower comes the fruit, just as our apples or peaches do. But this fruit is in the shape of a gourd, only stronger and much larger, sometimes a foot in diameter,

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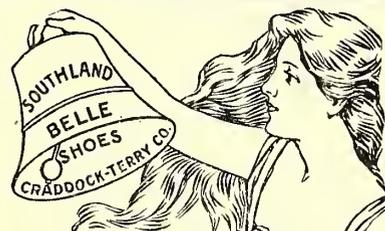
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Now, see what a use the people of that country make of this fruit. The shell is so hard that all sorts of big and little dishes drinking cups can be carved out of it. Even pots and kettles are made and used over the fire, but of course they cannot last as long as our iron ones. Is not this a serviceable tree? No wonder the natives are proud of it.—*Montreal Star.*

#### Lincoln's Promise.

While a member of Congress, Abraham Lincoln was once criticized by a friend for "his seeming rudeness in declining to test the rare wines provided by their host." The friend said to him: "There is certainly no danger of a man of your years and habits becoming addicted to the use of wine."

"I mean no disrespect, John," answered Lincoln, "but I promised my precious mother only a few days before she died that I would never use anything intoxicating as a beverage, and I consider that promise as binding to-day as it was the day I gave it."

"But," the friend continued, "there is a great difference between a child surrounded by a rough class of drinkers and a man in a home of refinement."

"A promise is a promise forever," answered Lincoln, "and when made to a mother it is doubly binding."—Selected.

#### Forty Thousand.

Every woman who wears a bird on her has is a party to the taking of innocent life, thoughtlessly though it may be. God made the beautiful songsters for a wiser and more beneficent purpose than merely to gratify a passing fancy. A startling and it would seem incredible report is to the effect that "forty thousand birds, mostly sand pipers, have been recently killed on the North Carolina coast for millinery purposes." Forty thousand innocent lives sacrificed! Surely, there ought to be some action taken against this wanton destruction, this war that is being waged, the world over, against "the free tenants of land, air, and ocean, Their forms all symmetry, their motions grace."

—*Westfield Times.*

#### Boys' Hymn

"Just as I am," thine own to be,  
Friend of the young, who lovest me,  
To consecrate myself to Thee,  
O Jesus Christ, I come.

In the glad morning of my day,  
My life to give, my vows to pay,  
With no reserve and no delay,  
With all my heart I come.

"Just as I am," young, strong and free,  
To be the best that I can be  
For truth, and righteousness and Thee,  
Lord of my life, I come.

With many dreams of fame and gold,  
Success and joy to make me bold,  
But dearer still my faith to hold,  
For my whole life, I come.

And for Thy sake to win renown,  
And then to take my victor's crown,  
And at Thy feet to cast it down,  
O Master, Lord, I come.

—*Marianne Farningham.*

#### Catching a Train in China.

In the great cities of America what a hurrying and scurrying there is to board a through Pullman train, which one knows will pull out majestically at the appointed moment, regardless of your or my comfort or discomfort!

Several years ago, one sunny day in Tien Tsin, China, found the writer comfortably seated in a north-bound train, scheduled to leave at "thirteen o'clock."

It lacked a minute or two of the hour and every thing promised a speedy departure, when a perfect Babel of noise without brought the passengers to the car windows to see what could be the trouble.

Several panting and dripping chair coolies were violently gesticulating and debating, while from the red and green sedan chairs, which they had just set down were alighting a Chinese mandarin of high rank and the women of his family.

His face was the picture of perplexity. Liveried servants, official style, costly garments were for the moment forgotten in his perturbation over trying to be on time for this wonderful "fire-wheel cart," this belching thing of iron and fire, which he was told would leave exactly at a fixed time.

How plebeian this unseemly haste! Neither he nor any of his ancestors had ever had such an experience. Hitherto his cavalcade of mule litters, chairs, and carts had waited his pleasure for starting. But this was quite different! What if some of the family and luggage should board the train and some be left!

He hastened here and there, ordering about both sons and servants in the loudest of voices.

"Are all the little boys here? Where is the green chest? Who has the blue cloth bundle? Who has the bundle of caraway seed cakes? Where can we put the women? Are the waiting-maids all here?" All this, and more, in breathless excitement, as he hastens to and fro on the station platform.

The ladies entered my car at last, and stopped to gaze at me curiously, smiling and nodding in a friendly way as they hobbled on, supported by their women and taken to a private apartment.

Servants continue to pass in and out with parcels of all sizes and kinds, depositing them under the seats and in racks, regardless of how much room they monopolized. The sons appear at intervals to assure their father that the baggage is safe in the second car behind, with servants guarding it. Still he is not quite sure, and rises nervously every few minutes to stream out of the rear door some question about the "pigskin trunk," or the "cash-bag."

All of this time the engine puffs and rings, setting the old man's nerves at highest tension. But still the train waits, and not until quiet is restored and we rest assured that no mistake has been made and that no smallest bundle has been overlooked, do we slowly pull out for the day's travel.

Twenty minutes late? What matter if in truth we can say: "All aboard!"—*Western Advocate.*

#### THE HEART MAKES THE WISH.

Two little Indian boys, to whom the missionary, going back and forth across plains on his errands of love was a familiar figure, were talking the other day as to what they would like to be and to do when they were men.

One exclaimed, "I wish I could be a preacher. Then I'd go and tell everybody of all the good things I know."

The other hesitated for a while. But suddenly his face brightened and his shrill little voice rang out with a note of triumph.

"I wish I could be a horse and sug-

A definition—

**"Painkiller,"** a  
sure cure for Cramps, Colic,  
and all Stomach Complaints.  
There is but one Painkiller,  
Perry Davis'."

From the people's dictionary.

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**DIXON & CO.,**  
SCHOOL BOOKS, OFFICE SUPPLIES, and HURD'S VERY FINE STATIONERY.  
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**HALL & PEARSALL**  
**Wholesale - Grocer**

AND

**Commission Merchants,**  
*Wilmington, N. C.*

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**Meat, Flour, Salt**  
**BAGGING and TIES.**

Samples and prices on request

## Symptoms of Eye Troubles.

Many people enjoy good vision, but have eye imperfections of which they are not conscious.

HEADACHES,  
NERVOUSNESS,  
NEURALGIA,  
INDIGESTION,

and many other disorders  
are directly traced to eye  
troubles.

**Examination free**

**Dr. J. H. Spilman,**

22 West Trade Street,  
Blair's Drug Store, Charlotte.

'd carry the preacher to tell the things."  
 ose who heard it didn't laugh. knew the earnestness of the from which it had come—a heart ng to be anything so that the d things" might "go" to others. ng to be even the preacher's horse buggy if he couldn't be the preach-  
 e heart will make the wish. What- is in it will come to the lips and e itself felt and seen in deed of and usefulness or to the contrary. I have noticed that whenever the is running over with earnest de- the one to whom the heart be- is not only wishing all the time ow the love, but is willing, like ttle Indian boy, to do anything, to anything, however humble, to e its sincerity.—Exchange.

Else our lives are incomplete,  
 Standing on the wall of Time,  
 Broken stairways, where the feet  
 Stumble as they seek to climb.

Build to-day then strong and sure,  
 With a firm and ample base;  
 And ascending and secure,  
 Shall to-morrow find its place.

Thus alone can we attain.  
 To those turrets, where the eye  
 Sees the world as one vast plain,  
 And one boundless reach of sky.  
 —Longfellow.

Estab. '32 **SCALES** of every description. Satisfaction Guaranteed.  
 Write for prices. **JESSE MARDEN**  
 100 S. Charles St. BALTIMORE MD

## Tetterine

— FOR —

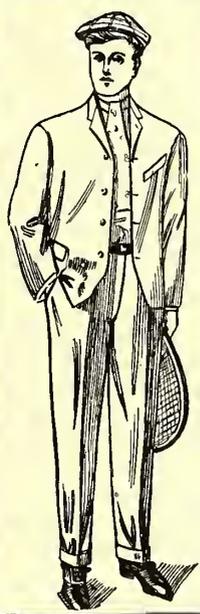
**Chafing Sores,  
 Barbers' Itch,  
 Salt Rheum,  
 Ringworm,  
 Ground Itch.**

• A Sovereign Remedy for Any Skin Disease •

50c. at druggists, or by mail from  
**J. T. SHUPTRINE, Savannah, Ga.**  
 Sole Proprietor.

**THE ARMY OF SMITHS**

writer in the Ladies' Home Jour-  
 nals says there are 600,000 Smiths in the  
 United States—one out of every 127  
 men goes by this name. Uncle Sam  
 employs 3,000 Smiths outside of army  
 and navy, and the pay roll of them is  
 \$10,000 per year. Smiths die yearly in  
 America to the number of 6,800 or  
 more a month.  
 That is interesting, but here is a fact  
 generally known: Only one of the  
 signers of the Declaration of Indepen-  
 dence was a Smith—James, an Irish-  
 man who came to Pennsylvania in  
 1776. He was a learned and witty law-  
 yer and his drollery was heightened  
 by an awkwardness of gesture, a ludi-  
 crous cast of countenance, and a draw-  
 ling utterance. By what slender  
 means are some names withheld from  
 history!



**Ed. Mellon Co.**  
 Charlotte's Foremost Clothing Store.

Is now magnificently stocked with all the new styles  
 out this season in . . . . .

**Men's, Youths' and Children's  
 Clothing.** . . . . .

The highest class garments that expert tailors can  
 make are represented in this beautiful collection of  
 ready-to-wear apparel, at prices most reasonable.

**Ed. Mellon Company.**  
 Mail orders have prompt attention.

**A PERFECT LADY.**

A little girl from a crowded tenement-  
 house was delightfully telling a  
 friend in the College Settlement about  
 her new teacher.  
 "She's just a perfect lady, that's  
 all she is," said the child.  
 "How do you know she's a per-  
 fect lady?" questioned her friend.  
 "I've known her only two days."  
 "That's easy enough telling," was the  
 friend's answer. "I know she's a per-  
 fect lady because she makes me feel  
 like all the time." The Youth's Com-  
 munion.

**The Builders.**

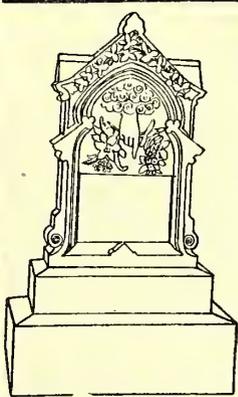
They are architects of fate,  
 Working in these walls of Time;  
 Some with massive deed and great,  
 Some with ornaments of rhyme.  
 Nothing useless is, or low;  
 Each thing in its place is best;  
 And what seems but idle show,  
 Strengthens and supports the rest.

For the structure that we raise,  
 Time is with materials filled;  
 For to-days and yesterdays  
 We use the blocks with which we  
 build.

They are fully shaped and fashion these;  
 Leaves no yawning gaps between;  
 Sink not because no man sees,  
 Such things will remain unseen.

In the elder days of art  
 Builders wrought with greatest  
 care  
 Each minute and unseen part;  
 For the Gods see everywhere.

Let us do our work as well,  
 Both the unseen and the seen;  
 Make the house, where Gods may  
 dwell  
 Beautiful, entire, clean.



**Raleigh Marble Works.**

COOPER BROS., Props.

RALEIGH, N. C.

**MONUMENTS,**

Tablets. Headstones, Iron Fences.

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**NORTH and SOUTH**

**FLORIDA ————— CUBA**

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 latest Pullman Dining, Sleeping and Thoroughfare Cars.

For rates, schedule, maps or any information, write to

WM. J. CRAIG,

General Passenger Agent, Wilmington, N. C.

## Our Little Folks.

CONDUCTED BY MRS. A. J. MCKELWAY

### Children's Letters.

Red Springs, N. C., May 23, 1903.

Dear Standard:

We take your nice paper. I read the children's letters first. My school is out. My teacher was Miss Sallie Lytch. Our pastor is Rev. L. A. McLaurin. He is sick with typhoid fever. My papa has gone to the Confederate Reunion in New Orleans. I will close for this time.

Your little friend,  
Age 8. Malcolm McBryde.

Lucia, N. C., May 20, 1903.

Dear Standard:

I like to read the children's letters. I go to Sunday-school every Sunday. I have recited the child's catechism, and am studying the shorter catechism. My teacher is Mrs. Harkey. I have got five brothers and five sisters. Our pastor is Rev. W. H. Wilson. I have joined the church. I will close by asking a question, Where is Presbyterian found in the Bible?

Your unknown friend,  
Age 13. Minnie Killian.

Statesville, N. C., May 21, 1903.

Dear Standard:

As my other letter was printed, I will write again. Many thanks for the papers that you sent me. I love to read the children's letters. I will answer Kate McPhail's question, There are 38 books in the Bible. I will ask a question, Who was the oldest man, and who was cast on the Island of Patmos. We had the picture of our home taken not long ago. Papa, mamma and Leland and myself were standing in the yard and we had our little dog. I will close, hoping to see my letter in print.

Your unknown friend,  
Huie Hill Wooten.

Waxhaw, N. C., May 16, 1903.

Dear Standard:

We are two little girls who live near Tirzah Church, and go to Tirzah High School. Our school is out now and our teacher, whose name was Mr. C. B. Brown, has gone to his home in Tennessee. We were very sorry to see him leave. We will answer Lois Thompson's question, Moses was 120 years old when he died, Deut 34:7. We will ask a question, Who slew a lion in a pit on a snowy day? Uncle John Walkup gives mama the Standard, and we enjoy reading the children's letters very much.

Your little friends,  
Eunice Robinson, 12 years.  
Janie Robinson, 10 years.

Hopewell, N. C., May 20th, 1903.

Dear Standard:

I am an orphan boy from Wilmington. I was sent to Thompson Orphanage when I was a little tot in dresses and remained there until six years ago. A lady came to the orphanage to get a little boy to live with her. I was the chosen one. Oh! how glad I was to go to the country to

live. I have one brother. His name is Fred. He left the orphanage before I did. He went to Kittrell to live with a widow lady. The lady I am living with is a member of Hopewell church. We go there to Sunday-school and preaching. We have no pastor now since Mr. Stimson left. I am so sorry he is gone.

I recited the child's catechism and got a little Testament; also the shorter catechism and got a Bible. My Sunday-school teacher was Miss Ella McNeely but she got married and left Hopewell. I was so sorry for she was the best teacher a boy ever had. I have a nice teacher now; her name is Miss Annie Barnet. I didn't go to school last winter but studied lessons at home. I have had nine teachers since I have come here but I liked Miss Rose Miller more than all the others.

I will answer some of the questions asked by the little folks.

Moses was one hundred and twenty years old when he died. Butter is found in Proverbs, 13:33. The word "girl" is found in Joel, 3:3. The word "nose" is found in Psalm 150:6. David reigned over Israel forty years. Nimrod was the mighty hunter.

I have been through the Testament twice and have started through the Bible. Have read nine books. I read a chapter every night. I want to get through this year. The lady I am living with takes the Standard. I like to read children's letters and all the short stories. I will close by asking the little friends a question, Where is the word "consumption" found in the Bible?

Your little friend,  
Frank Dalmer.

Kenansville, N. C., May 16, 1903.

Dear Standard:

I am a little girl 8 years old and my Sunday-school teacher is Mrs. Shaw (the pastor's wife) a few week's ago we met at her home and formed a society we call "Little Helpers." I was made president. We have promised to give a tenth to the Lord, and are saving up our money so we will have some, when it is needed for any good cause. I have learned the child's catechism. As our every day school has closed at the James Sprunt Institute I am now on a visit to little cousins, and am having a lovely time.

Your's truly,  
Hester James Farrior.

Begonia, N. C., May 20, 1903.

Dear Standard:

I see so many letters in the Standard from the little folks that I often think that I would like to write one too, and hope that you will not let my letter reach the waste basket. I like to go to school very much, but our school is out now. I have recited the child's catechism and received a nice Testament which I am very proud of. My little brother, Walter, recited the child's catechism last year and received a Testament with his name engraved on it. We are both studying the shorter catechism now. He is nine years old and I am eleven. My Sunday-school teacher is Miss Clara Patrick, and our pastor is Rev. G. A. Sparrow. I am very fond of my dolls. I have one real

## Young Drummer

We want every industrious boy and girl become a drummer for "GOOD LUCK" Baking Powder. It can be made very profitable to them (call at once on all of your married sisters, cousins, aunts and friends and ask them to ask you the "sections" from the "GOOD LUCK" cans. Get your mother to explain the matter to you thoroughly.

Richmond, Virginia.

## Do You Ever Use an Ice Cream Freezer?

If you do and have not a "PEERLESS,"

then you have not the best. Why not use the best? We sell the best and guarantee satisfaction or refund your money.

Weddington Hardware Comp.  
Charlotte.

## CROUP AND WHOOPING COUGH

Charmingly Relieved by

Vick's Magic  
Croup Salve, 25c

No relief, money returned. Sold by druggists.

Trade supplied by  
L. Richardson Drug Company,  
Wholesale and manufacturing Druggists,  
GREENSBORO, N. C.

## GREGG SHORTHAND BY MAIL.

You need not leave your home to learn this system. It is easy to learn, easy to write and easy to read.  
Typewriter sent to responsible students.  
Send today for Booklet C.

Southern Shorthand and  
Business University.  
J. M. RESSLER, President.  
Norfolk, Va.

## ULCERINA.

The only cure for Chronic Ulcers on the market. The most reliable remedy known for Ring-Worms, Old Sores, Wounds of all kinds and chronic skin diseases. For sale by all druggists. Price 25 cents.

Manufactured by  
R. G. ROZIER, M. D.,  
LUMBERTON, N. C.

me. I will answer Lois Thompson's question. Moses was one hundred and twenty years old when he died. A King's question is, Who is the mighty hunter mentioned in the Bible? I think it is Esau. I will ask what King was it that had a bed of iron and what was the length and breadth of it.

Your little friend,  
Lois Wilson.

**A Little Hero**

Reginald Morton taught a class in his school, to the great wonder of his friends. If he had been connected with the Sunday-school of the aristocratic church in which he held a pew, he would have been some allowance made to teach a class of newsboys. The blacks in that low quarter of the city seemed to them sheer waste of talent. He was well-nigh worshipped by the people. To do as Mr. Morton said, and with an approving smile, became the desire of every boy's heart; for he was to be a helpful personal friend, and with their love for him he was teaching them to know and love the Master, who he so devotedly served.

One morning just as the newsboys were going out with the early edition of the paper there was an alarm of fire from the hotel in which Mr. Morton had apart. Instantly all was confusion, and later there appeared upon the scene a boy with a bundle of papers slung over his shoulder and under the arms of the firemen and between the fire engines, shouting, "Is there any one here?"

He was not yet out of the doomed building when he was killed. Then Benny dropped his head and unheeding the rushing waters which almost washed away his feet, made a rush for the doorway. At the entrance he was met by a fireman, who said roughly: "Get out of the way, boy! This ain't no place for the likes of you. Do you want to be killed?"

"Get out of me, mister, do! I'm after my father; I know his room—been to it."

He was squirming himself out of the doorway, when he dashed up the smoking stairs, then up another, through a passage where the flames were reaching their tongues across as if to lick him. Pressing his hands to his eyes and covering his face, he stumbled through the smoke which fortunately was not locked, and found his way to the bed on which lay the body of his beloved friend, who was suffocated with the smoke pouring through the transom.

The boy's cries and shakings were unheeded, and with almost superhuman strength he succeeded in dragging Mr. Morton on to the floor, where the current of smoke, more free from smoke, partially covered him to a sense of danger. Pulling some blankets from the bed to protect himself, they crawled along to the hall,

where the man again lost consciousness; but brave Benny was not going to desert him now, and springing to his feet he dragged him down the hall, where the flames had given way to scalding steam; but at the stairway they were met and carried down and out by the valiant firemen amid the cheers of the excited throng.

The nearest hospital received them, with other victims of the fire, some of whom were past all earthly help, as was poor Benny. Mr. Morton so far recovered in a few hours as to be helped to his bedside to weep over him unavailing tears, to listen to his last broken utterances, and bid him God-speed on his journey.

"My precious boy! What made you risk your life for mine? The firemen might have found me."

"But I—loved ye—an' Him, ye know; I reckoned He'd—like it."

"If I could only help you somehow, Benny!"

"You be a-helpin' me—jest—a seein' ye. I'm goin' up—yender—ner I ain't afraid—'cause He'll—know how't happened—an' let me in—won't He?"

"Indeed He will, dear child!"

"An' tell the chaps that—I love 'em—an' it better be me 'n them—'cause they've—got folks; an' could you—read that there place—where—He liked their children—ye know?"

The nurse brought a Testament, and Mr. Morton, with trembling hands, turned to the chapter from which the last Sunday's lesson had been taken, and read the tender story, and, even as he read, the child's eyes closed, and it seemed as if he had already gone into the kingdom; but after a little he looked up sleepily, and said, "An' mebbe you'll take—some other boy 'stead o' me—'n be good ter him?"

"Indeed I will! The dear Lord helping me, Benny, you shall not have died in vain."

"An' could—could ye jest sing 'bout—'by 'n by?'—an' ye don't think—but wot it'll be—al right—an'—an' He'll be glad—ter see me?"

"My precious child, yes! If I could ever hope to be as welcome in Heaven as you will be!"

And then (although it was the hardest thing that he had ever done) he sang softly.

"There's a land that is fairer than day," and before the song was finished the passing soul had found its wings and was away.

They who know this story, wonder no more that Reginald Morton has given up all the brilliant worldly promise of his youth to become a city missionary; but his useful life is a monument to the little unselfish hero, Benny.—Congregationalist.

**A PARADE THAT STOPPED.**

There was to be a circus in town and the empty block on which the great tents were to be pitched was not very far from Johnny Clark's home. Johnny was, of course, excited.

The circus people came in the night, and the next morning when Johnny climbed to the top of the high board fence in the back yard the tents were already up. Johnny was disappointed. He had hoped to see all the first pre-

# SEABOARD

## AIR LINE RAILWAY.

In Effect November 23rd, 1902

**Vestibuled Limited Trains.**

DOUBLE DAILY SERVICE Between New York  
Tampa, Atlanta, New Orleans and points

SOUTH and WEST.

**SOUTHWARD**

	Daily No. 31	Daily No. 27.
Lv New York, P. R. R.....	12 55 p m	12 10 a m
Lv Philadelphia ".....	3 29 p m	7 20 a m
Lv Baltimore, ".....	5 45 p m	9 34 a m
Lv Washington, W. S. Ry..	7 00 p m	10 41 a m
Lv Richmond, S. A. L. Ry..	10 37 p m	2 15 p m
Lv Petersburg, ".....	11 20 p m	2 53 p m
Lv Norfolk, ".....	1 55 a m	5 18 p m
Lv Henderson, ".....	2 28 a m	5 41 p m
Lv Raleigh, ".....	4 15 a m	6 58 p m
Lv Southern Pines ".....	6 16 a m	8 50 p m
Lv Hamlet, ".....	7 35 a m	9 p m
Lv Columbia, ".....	10 25 a m	12 20 a m
Ar Savannah, ".....	2 25 p m	4 55 a m
Ar Jacksonville, ".....	7 00 p m	9 15 a m
Ar Tampa, ".....	6 45 a m	6 00 p m
	No. 33.	No. 41.
Lv New York, N. Y. P. & N.	+ 7 55 a m	8 55 p m
Lv Philadelphia, ".....	10 16 a m	11 21 p m
Lv New York, O. D. S. S. Co.	+ 3 00 p m	.....
Lv Baltimore, B. S. P. Co.	.....	+ 6 30 p m
Lv Wash'ton, N. & W. S. B	.....	30 p m
Lv Portsmouth, S. A. L. Ry	9 05 p m	9 25 a m
Lv Weldon, ".....	11 45 p m	11 55 a m
Lv Norfolk, ".....	1 55 a m	1 35 p m
Lv Henderson, ".....	2 28 a m	2 02 p m
Lv Raleigh, ".....	4 15 a m	3 45 p m
Lv Southern Pines ".....	6 16 a m	6 18 p m
Lv Hamlet, ".....	7 10 a m	9 45 p m
Lv Wilmington ".....	.....	3 20 p m
Ar Charlotte, ".....	10 33 a m	10 32 p m
Lv Chester, ".....	10 30 a m	12 51 a m
Lv Greenwood, ".....	12 37 p m	3 25 a m
Lv Athens, ".....	2 52 p m	5 58 a m
Ar Atlanta, ".....	4 10 p m	7 35 a m
Ar Augusta, C. & W. C.....	5 40 p m	.....
Ar Macon, C. of Ga.....	7 20 p m	11 35 a m
Ar Montgomery, A. & W. P	9 20 p m	6 25 p m
Ar Mobile, L. & N.....	2 55 a m	.....
Ar New Orleans, L. & N.....	7 25 a m	.....
Ar Nashville, N. C. & St. L	1 30 a m	6 55 p m
Ar Memphis.....	4 15 p m	8 20 a m

**NORTHWARD**

	Daily No. 32.	Daily No. 38.
Lv Memphis, N. C. & St. L.....	12 45 n 'n	8 00 p m
Lv Nashville, ".....	9 30 p m	9 30 a m
Lv New Orleans, L. & N.....	8 10 p m	.....
Lv Mobile, ".....	12 40 a m	.....
Lv Montgomery, A. & W. P.	6 45 a m	1 00 p m
Lv Macon, C. of Ga.....	8 00 a m	4 20 p m
Lv Augusta, C. & W. C.....	10 05 a m	.....
Lv Atlanta, S. A. L. Ry.....	12 00 n 'n	8 00 p m
Ar Athens, ".....	2 57 p m	11 23 p m
Ar Greenwood, ".....	5 15 p m	11 58 a m
Ar Chester, ".....	7 17 p m	4 15 a m
Lv Charlotte, ".....	7 27 p m	5 01 m
Lv Wilmington ".....	3 20 p m	.....
Lv Hamlet, ".....	10 40 p m	7 50 a m
Lv Southern Pines ".....	11 33 p m	8 44 a m
Lv Raleigh, ".....	1 35 a m	11 15 a m
Lv Henderson, ".....	3 05 a m	12 50 p m
Lv Norfolk, ".....	3 50 a m	1 45 p m
Lv Weldon, ".....	5 10 a m	3 00 p m
Ar Portsmouth, ".....	7 15 a m	5 35 p m
Ar Washington, N. & W. S. B	.....	6 55 a m
Ar Baltimore, B. S. P. Co.....	.....	+ 6 30 a m
Ar New York, O. D. S. S. Co.	.....	+ 5 00 p m
Ar Philadelphia, N. Y. P. & N	+ 5 46 p m	5 10 a m
Ar New York, ".....	8 15 p m	8 00 a m
	No. 34.	No. 66.
Lv Tampa, S. A. L. Ry.....	8 00 p m	8 00 p m
Lv Jacksonville, ".....	9 30 a m	7 50 a m
Lv Savannah, ".....	1 40 p m	12 10 p m
Lv Columbia, S. ".....	7 05 p m	5 30 a m
Lv Hamlet, ".....	10 40 p m	8 40 a m
Lv Southern Pines ".....	11 33 p m	9 36 a m
Lv Raleigh, ".....	1 35 a m	11 50 a m
Lv Henderson, ".....	3 05 a m	1 10 p m
Lv Norfolk, ".....	3 45 a m	1 55 p m
Lv Petersburg, ".....	5 53 a m	4 07 p m
Ar Richmond, ".....	6 35 a m	4 55 p m
Ar Washington, W. S. Ry..	10 10 a m	8 36 p m
Ar Baltimore, P. R. R.....	11 25 a m	11 25 p m
Ar Philadelphia, P. R. R.....	1 36 p m	2 56 a m
Ar New York, P. R. R.....	4 13 p m	6 30 a m

R. M. COFFEY, C. T. A.,  
Charlotte, N. C.

parations for the circus, and had got up very early for that purpose, only to find that he was too late.

Partly to make up for his disappointment, he coaxed his big brother, Fred to walk with him around the circus grounds later in the forenoon. There was really not much to be seen, for the animals were all inside the smaller tents, and only very ordinary-looking men were hurrying here and there. But one thing they saw did interest Johnny, and Fred, too. The preparations for dinner had already begun, and in the shade of the tents a group of eight or ten men sat paring potatoes, and there were ten bushels to be pared for dinner. After Fred and Johnny had recovered from their astonishment at the startling piece of news, Fred began to ask the men questions.

There were several tubs of fish standing by, and he learned that all those were to be cooked for dinner, too. Johnny stared in amazement. He had not dreamed that there could be such an army of people with just one circus, that they could eat three tubs of fish and ten bushels of potatoes at one meal.

"What makes you pare the potatoes so thick?" asked Fred, noticing what seemed to him the wasteful manner in which the men were doing their work.

"Oh," answered one of the men, with a laugh, "the peels go to the elephants, and they won't eat just skins; but I tell you an elephant likes potatoes as well as a boy likes candy."

"Oh, I see," said Fred, looking somewhat relieved by the explanation.

Johnny didn't say anything, but he was thinking hard.

If there was one peculiar animal that was a source of constant wonder to him it was an elephant. He had studied pictures of elephants by the hour, he asked questions about them, and he begged to have stories read to him about their ways and the manner of trapping them, but never had had a good look at one. To be sure, he had once seen one in a parade, but it had passed him so soon that he was not half satisfied. Now he hoped to see one again, for Fred had read in the paper that the parade was to pass their house. He did wish he could see it a good long time, instead of just a minute in a parade! And then, suddenly, to Fred's amazement, Johnny turned a summersault and ran on ahead of him the rest of the way home.

It was not long before the parade started. There was a great shouting of orders, a prancing of horses, then a burst of music, and the procession had started.

Mamma, Aunt Carrie and Fred came out upon the porch, Nora stood in the kitchen doorway and Johnny stood out by the shed.

The band passed first, then there were great gilded cages, and next a troop of riders on horseback. After that came another band, and back of it—and Johnny's heart gave a great bound at the sight—came, with steady, ponderous tread, an immense, great elephant.

It had reached the corner, was directly in front of the house, and then, to the horror of mama and the amazement of everybody else, a small figure, dragging a bright-red express cart loaded with potatoes, dashed down the slope of the yard, and dumped the potatoes in the middle of the street.

The elephant stopped, lifted a potato in his trunk and began to eat. Johnny pushed his cart to the edge of the yard, sat down in it and watched the elephant.

The chariot and their drivers came to a sudden stop; the cage of lions stopped, too. Back of the lions were a set of clowns, who were also halted.

Presently there was a great shouting,

"Move on there!" "What's the matter?"

Then a lot of men came running along. They discovered the elephant delightfully eating potatoes. They shouted to him, they tried to drive him, they poked him with great sticks but he would not move.

Then the people who were watching began to laugh, and the men grew angry, with no effect.

"I'd like to know who spilled those potatoes there!" one of them exclaimed, fiercely; but it never occurred to him that it could have been the small boy sitting in the express cart; and, fortunately, before he had time to find it out, the last potato disappeared down the elephant's throat, and the parade again moved on.

"Whatever possessed that boy?" exclaimed mamma, when she could find breath to speak. "And how did he know that elephants liked potatoes?"

But it was sometime before Fred could stop laughing to explain.—Julia Darrow Cowles, in Youth's Companion.

#### CLEVER MR. FOX.

The fox about which I am going to tell you and his mate had two young ones. As they were always hungry, like most healthy children, he was out hunting from morning till night, and often through the night, too, trying to get them enough to eat. But sometimes luck was against him, and now and then Mrs. Fox complained that he was letting the children starve.

One day off he started, after telling the little ones to be good and not worry their poor mother. As he trotted along he reflected, "Now it won't pay to go near the barnyard again today. They will surely be on the lookout for me. And I'm not ashamed to say that I'm afraid of the gun, for I can't dodge shot, no matter how fast I scamper." Just here he came to the river, and stopped to look at his own reflection in the water. I'm quite a good-looking fellow," he thought. Then his attention was attracted by some crawfish swimming along the bottom. A bright idea struck him. "I wonder if I can't catch some," he thought. He tried hard.

Still he wouldn't give up. "I've seen to reach them with his paw, but they always dodged the stroke.

boys fishing with lines," he meditated. "Why can't I try to fish with my tail? It's quite long." So, very quietly and cautiously, he dropped his tail into the water, just above the fish. "Rather cold work," he thought. But soon he got a bite. One of the crawfish had caught his tail with his claws. Up with a swish, he jerked it out of the water. With a good nip he made it let go. Then he sat down and quietly ate it, smiling all over. The trick struck him as such a good one that he threw back his head and silently laughed till he nearly fell into the water.

He recovered himself, and said seriously. "I must catch some more for the children," and again dropped his line into the stream. The crawfish nipped him every time and every time he landed them successfully. When he thought he had as many as he could carry, he took them up in his mouth and started for home. Mrs. Fox welcomed him and the fish with sparkling eyes. "I hope the children will like them!" she exclaimed.

The little foxes did like them very much, and soon the whole catch had disappeared. Now things looked a little brighter to the family.

"But still, you know," said Mrs. Fox, "that won't last us till tomorrow. You must try to bring in something more."

So away went Mr. Fox again. "Children are a great care," he sighed. He trotted along the river bank, hoping that something might happen to help him. Finally he came to the fish house. He didn't like to approach too near, as

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VIA

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Richmond, Va. Southern Education Conference. Tickets on sale from all points in Virginia, April 20th, 21st and 22d. Final limit April 28th, 1903. From all other points April 20th and 21st, final limit April 28th; one and one-third fares.

Savannah, Ga. Southern Baptist Convention and Auxiliary Societies. Tickets on sale from all points at one fare for round trip, plus twenty-five cents, May 4th to 7th, inclusive. Final limit May 20th, 1903. Extension of the final limit until June 1st may be obtained by deposit of tickets with Joint Agent at Savannah, on payment of fifty cents.

New Orleans, La. United Confederate Veterans' Reunion. Tickets on sale May 16th to 21st, inclusive. Final limit May 24th, 1903. An extension of final limit June 15th may be obtained by deposit of tickets with Joint Agent at New Orleans, on payment of fee of fifty cents. Rate one cent per mile.

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On the first and third Tuesdays of April, May and June the Frisco System (St. Louis & San Francisco Railroad) will have on sale reduced one-way and round trip tickets from Birmingham, Memphis and St. Louis to points in Arkansas, Missouri, Oklahoma, Indian Territory and Texas. Write to T. Saunders, G. A., P. D., Frisco System, Atlanta, Ga., for information.

men were working inside. But  
 ily he found some stray fishheads  
 ch had been thrown out.  
 "Ha, ha! here's luck," he cried, and,  
 uring several, away he scampered,  
 rying a little as he heard a dog  
 k.  
 ut while running along he thought,  
 I take these things home, the wife  
 complain. People can't live on fish  
 the time, and I've just given them  
 fish course."  
 e was troubled and sat down to re-  
 . While wondering whether he had  
 er take the fish heads home or not,  
 was disturbed by a party of crows  
 g above him. They had been at-  
 ted by the appetizing odor.  
 f I could catch a crow, that would  
 worth while!" he thought. "But  
 ?" That was the problem. "I have  
 he gleefully cried, as he suddenly  
 d a hollow tree.

t once he set to work and placed  
 fish heads temptingly in a row be-  
 it. Then he hid himself in the hol-  
 and waited.

Now we shall see fun," he said to  
 self, and chuckled over his clever

he crows kept circling about the  
 t, attracted yet fearful. As the fox  
 disappeared, they became bolder.  
 e first bird dropped upon the prize  
 ck as a flash, out sprang Mr. Fox  
 seized him by the neck. There was  
 ort, sharp struggle, and then the  
 was again in his hiding-place, his  
 y still and silent beside him. Back  
 e the other birds. Another descend-  
 warily, and was in a like manner  
 tured by the nimble fox. And yet  
 ers were his victims, so that before  
 afternoon was over he had caught

r.  
 ff he started for home, dragging his  
 ws after him.

Won't the good wife rejoice?" he  
 ught.

nd she really did. For now the  
 ole family dined well, and still  
 ething was left for the morrow's  
 akfast.

he two foxes laughed loudly over  
 trick.

You really are the wisest fox I ever  
 ew," said Mrs. Fox, admiringly.  
 I think perhaps I am up with the  
 es," answered Mr. Fox in a very  
 -satisfied tone.—St. Nicholas.

**AT SCHOOL AND AT HOME**

teacher doesn't think I read  
 o very special well,  
 's always saying, "what was that  
 ast word?" and makes me spell  
 d then pronounce it after her,  
 s slow as slow can be.  
 ou'd better take a little care"—  
 hat's what she says to me —  
 r else I'm really 'fraid you'll find,  
 some one of these bright days,  
 re way behind the primer class."  
 hat's what my teacher says.

t when I'm at my grandpa's house,  
 He hands me out a book,  
 d lets me choose a place to read;  
 And then he'll sit and look  
 me, and listen, just as pleased!  
 know it from his face.

d when I read a great long word,  
 He'll say: "Why, little Grace,  
 u'll have to teach our district school  
 Some one of these bright days!  
 ther, you come and hear this child."  
 That's what my grandpa's says.

—St. Nicholas.

**LITTLE JACK FROST.**

Little Jack Frost went up the hill,  
 Watching the stars and the moon so  
 still,  
 Watching the stars and moon so bright  
 And laughing alone with all his might.  
 Little Jack Frost ran down the hill,  
 Late in the night when the winds were  
 still,  
 Late in the fall when the leaves fell  
 down,  
 Red and yellow and faded brown.

Little Jack Frost walked through the  
 trees,  
 "Ah," sighed the flowers, "we freeze,  
 we freeze."  
 "Ah," sighed the grasses, "we die, we  
 die."  
 Said Little Jack Frost, "Good-bye,  
 Good-bye."

Little Jack Frost tripped 'round and  
 'round,  
 Spreading white snow on the frozen  
 ground.  
 Nipping the breezes, icing the streams,  
 Chilling the warmth of the sun's  
 bright beams.

But when Dame Nature brings back  
 the spring.  
 Brings back the birds to chirup and  
 sing,  
 Melts the snow and warms the sky,  
 Little Jack Frost will go pouting by.  
 The flowers will open their eyes of  
 blue,  
 Green buds peep out and the grasses  
 grow;  
 It will be so warm and scorch him so,  
 Little Jack Frost will be glad to go.—  
 Exchange.

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Clippings

Of a certain bishop, famous as one of the plainest men in England, the Liver pool Post tells a pleasing tale. One day as this homely parson sat in an omnibus, he was amazed by the persistent staring of a fellow passenger, who presently said:

"You're a parson, ain't you?"  
"Yes."

"Look 'ere, parson would you mind coming home with me to see my wife?"

Imagining the wife was sick, the clergyman went with the man. On arriving at the house, the man called his wife, and pointing to the astonished parson, said:

"Look 'e 'ere, Sairy! Yer said this morning as I wrn the hugliest chap in England. Now, just yer look at this bloke!"

"Why did you not help the defendant in the fight, if that's the case?" asked the examining counsel. Mr. Cassidy looked at the lawyer with contempt, and answered in a tone of blighting scorn, "For the r'ason that at that toime oi had no means of knowing which o' thim would be the defendant."—Exchange.

The principle that one man's opinion is as valuable as that of another was not approved by the professional man in the following story, taken from the Chicago Tribune:

"These shoes, doctor," said the cobbler, after a brief examination, "aint' worth mending."

"Then, of course," said the doctor, turning away, "I don't want anything done to 'em."

"But I charge you fifty cents just the same."

"What for?"

"Well, sir, you charged me five dollars the other day for telling me there wasn't anything the matter with me."—Forward.

"Diplomacy is a curious game," said one statesman.

"It is," answered the other; "it is one in which the most satisfactory results are achieved when both sides can go home and claim a victory."

A definition of the difference between "Old School" and "New School" has been thus: "The children of Old School Presbyterians sin as soon as they are born, and the children of New School Presbyterians as soon as they know how!"

Rev. W. R. Dobyms, D. D., of St. Joseph, Mo., and Rev. H. F. Williams, of Nashville, Tenn., will have charge of the Bible Study hour at the Lookout Mountain Missionary Conference in July.

Mr. J. E. McCulloch, Young People's Secretary of the Missionary Society of the Methodist Episcopal Church, South, has been added as one of the Southern representatives of the Executive Committee of the Young People's Missionary Movement.

One prominent feature of the Conference for Young People's Leaders at Silver Bay, New York, and Lookout Mountain, Tenn., will be the denominational group meetings, where the denominational Secretaries will meet with the delegates from their respective denominations to confer concerning denominational missionary work.

Mr. John Willis Baer, formerly Secretary of the United Society of Christian Endeavor, and now Secretary of the Home Missionary Board of Presbyterian Church, has been elected a member of the Executive Committee of the Young People's Missionary Movement.

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GEORGIA NORTHERN RAILWAY COMPANY.

Local Time Table No. 2. Effective Sunday, May 3rd, 1903.

DAILY	DAILY	DAILY	DAILY		DAILY	DAILY	DAILY	DAILY
No. 2.	No. 4	Ex. SUN No. 6.	Ex. SUN No. 8		No. 1.	No. 3	Ex. SUN No. 5	SUN No. 7.
A. M.	P. M.	P. M.	A. M.	Lv. Pidcock Ar.	P. M.	A. M.	A. M.	P. M.
		2.35	7.35				11.35	7.35
		2.55	7.50	Oaklawn			11.20	7.20
		3.10	8.05	Barwick			11.05	7.10
		3.15	8.10	Hollis			10.55	7.00
		3.35	8.20	Pavo			10.45	6.45
		3.40	8.30	Shelly			10.25	6.30
		3.48	8.35	Ione			10.20	6.20
		4.00	8.52	Autreyville			10.05	6.05
		4.15	9.08	Cooper			9.50	5.47
		4.20	9.10	Corbetts			9.45	5.40
10.15	6.50	4.85	9.20	Moultrie	5.20	9.00	9.35	5.35
10.25	7.00			Blasingame	5.10	8.50		
10.35	7.10			Sigsbee	5.00	8.40		
10.43	7.18			Doerum	4.50	8.30		
10.48	7.23			Ticknor	4.44	8.24		
10.54	7.29			Pritchett	4.37	8.17		
11.05	7.40			Carlisle	4.30	8.10		
11.19	7.53			Netms	4.15	7.55		
11.25	8.00			Wetherbee	4.07	7.47		
11.35	8.10			Darrow	4.00	7.40		
11.45	8.20			Albany	3.50	7.30		
Pass	Mail	Mail	Mixed		Pass	Mail	Mail	Mixed

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# PRESBYTERIAN STANDARD

Published 1858.

CHARLOTTE, N. C., JUNE 10, 1903.

Vol. XLV.---No. 23

## The Touch of Human Hands

Among the hills of Galilee,  
Through crowded city ways,  
The Christ of God went forth to heal  
And bless, in olden days.  
The sinning and the sad of heart  
In anxious throngs were massed  
To catch the Great Physician's eye  
And touch Him as He passed.

..

We have not in our hours of need  
His seamless garment pressed,  
Nor felt His tender human hand  
On us in blessing rest ;  
Yet still in crowded city streets  
The Christ goes forth again,  
Whenever touch of human hand  
Bespeaks good will to men.

..

Whenever man his brother man  
Upholds in helpfulness,  
Whenever strong and tender clasp  
A lonely heart doth bless,  
The Christ of God is answering  
A stricken world's demands,  
And leading back a wandering race  
By touch of human hands.

—*Women's Missionary Magazine.*

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# Presbyterian Standard.

Established 1858.

CHARLOTTE, N. C., JUNE 10, 1903.

Vol. XLV.---No. 23

## Event and Comment.

There is projected a union of the Unitarian and Trinitarian branches of Congregationalism. The Congregationalists who believe in Christ should pray to be delivered from the body of that death.

The next Southern Assembly meets in Mobile with an outlook upon the great Gulf. There will not be so many Confederate memorials there as in Lexington, shut in by the changeless hills, but perhaps it will be a good time for the men of this generation to assert their determination to run it.

There seems to be a reaction in New England circles toward more stalwart Calvinism. Said a Baptist speaker in Boston the other day, "The Pilgrim Fathers planted at the corner of a building lot a school-house under public control where we would plant a public house under brewery control."

Rev. William Morrison, of Lexington, Virginia, of the African Presbyterian Mission, has done a public service in bringing to light the abuses of the Congo Free State, which is in reality the worst sort of a tyranny under Leopold of Belgium, who seems to be more ambitious to become a money-king than to be worthy of the royalty he possesses. Mr. Balfour has taken notice of the matter and has promised to bring the subject to the notice of the signatory powers.

The Passive Resistance to the Education Act in England takes form of the old historic opposition to the church rates. The passive resister sits at home and lets the tax collector take what he can find or levy on his household goods. Under the last the offended is liable to a three month's term of imprisonment in jail. It is safe to say that not many will be imprisoned before there will be an overturning of the governmental majority and an appeal to the country.

The resistance will prove to be no idle matter. W. Robertson Nicoll is thundering away in the British Weekly, Professor Fairbairn, standing at the head of a deputation of the Free Churches, said to be the most influential delegation that ever waited upon a prime minister, said, "We will not submit." Professor Massie, of Oxford, has resigned his chair in order to devote his whole time to the overthrow of the act. Rev. F. B. Meyer has announced that he will go to prison before he will pay his part of the tax. It looks to us as though disestablishment itself would be secured before the matter is done with.

Rev. R. J. Campbell, of City Temple, London, says that the most malicious gossips he has ever known among men are preachers. We have known some ourselves who are as careless of their neighbor's good name as if they had never heard of the Ninth Commandment. The true woman is never a gossip, but all gossips are women, whether they wear pantaloons or petticoats, whether they wear clerical coats or business suits. And perhaps that is one reason why reference is sometimes made to "the women and preachers."

A writer in the Congregationalist shows that the Congregationalists have been enjoying the benefits of an "unintentional Twentieth Century Fund." They have raised for their educational institutions the sum of \$8,641,000 and for paying off Church debts and giving to ministerial relief funds, the sum total is \$10,500,000 in three years. The Methodist Church raised \$20,000,000 for the same causes during the same time. The Congregationalist per capita, however, is \$22 per member while the Methodist per capita is \$9. This is

certainly a splendid showing for the Congregationalists and one upon which we heartily congratulate them.

The Northern Assembly met so far away this year and the reports in the secular papers were so meager that we shall have to await the reception of our Presbyterian exchanges from the North before giving an intelligible review of that body. Three things stand out prominently, the unanimous enactment of the amendments to the Confession, the appointment of a permanent committee of Presbyterian Fraternity and Union, and appointment of an ad interim committee to report to the next Assembly whether it will be possible to put a white Presbytery and a negro Presbytery in the same territory.

It is rather amusing that Dr. Lyman Abbott and Dr. Hillis should be contending, the one in his magazine and the other in his pulpit, for the honor of echoing the sentiments of Henry Ward Beecher on the Negro Question. In the Outlook for May 30, Dr. Abbott published a letter from Beecher, written in 1885 which was a clincher. Dr. Hillis practically acknowledged himself defeated and did what the lawyers have been known to do when losing a case, went down to the tavern and swore at the court. We shall not repeat Dr. Hillis' profane remark, but it is just as well sometimes for a man of his intellectual size to betray his Lilliputianess.

A late statistician estimates that there are 140,000,000 Protestants, belonging to the Calvinistic, Lutheran and Arminian Churches and that the Lutherans have 70,000,000, the Calvinistic coming next. Some of the Lutherans are Presbyterian in government and some are Episcopalian. It is proposed to have an Ecumenical Lutheran Council after the order of the Pan-Presbyterian Council, to meet in Saxony, the old home of the Reformation. Probably the reason for the large estimate of Lutherans is the fact that the Calvinistic churches are not State churches, while the Lutheran Church is the State church of the German Empire which is growing so rapidly and colonizing so widely.

The Commissioners of the Northern Assembly stopped over Sunday in Salt Lake City and saw something of Mormonism and the tremendous fight Protestantism is making against it. The Assembly passed strong resolutions against the seating of Senator-elect Smoot. It also passed strong commendatory resolutions touching President Roosevelt. Unfortunately, while the Assembly was passing the Anti-Mormon resolutions the President was hobnobbing with Smoot. Such are sometimes the inconveniences of ecclesiastical meddling with political affairs. The Presbyterian way to down the Mormons is to send more missionaries to Utah and they are needed there a long sight more than they are in their competitive work with Southern Presbyterian missions in Texas, for example.

The Interior recites an act of Romish tyranny in Chicago. A young priest was summarily removed from his church where he was much loved and the suspicion was that some higher dignitaries had been offended by the priest's plain preaching against loose living in the priesthood. His people held an indignation meeting. Later the chairman of that meeting signed a most abject apology for his part in it, saying that he knew naught against any one in authority and promising to "bow in humble obedience whenever the constituted authorities deem fit to issue a command." The Interior remarks that one can almost feel the choke of the hand that was on the poor fellow's throat. And we call this a free country, and Cardinal Gibbons would have us believe that Romanism was always synonymous with liberty.

## PRESBYTERIAN STANDARD

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A RELIGIOUS NEWSPAPER FOR THE FAMILY DEVOTED TO THE INTERESTS OF CHRIST'S KINGDOM AS REPRESENTED BY THE SOUTHERN PRESBYTERIAN CHURCH.

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The whole phrase is, "the light of the knowledge of the glory of God in the face of Jesus Christ." The glory of God does shine in the face of Christ, but it is the knowledge of that glory, the faith that Christ does reveal God, that is the light of life. It is the assurance that Christ is the brightness of the Father's glory and that the Son is the express image of the Father's person, that brings God near to men, and in such attractive guise, that our doubts of his goodness are turned into immovable faith, our awe into adoration, our fears into love.

The heavens declare his glory. Man himself is a very Shechinah. The prophets disclosed his character and his attributes. But to us in these last days God has spoken by his Son, and the revelation is all that heart could wish or mind conceive.

He who once walked among men, going about doing good, healing, comforting, cleansing, delivering, loving the sons of men, is setting forth in all that work of beneficence the very heart of God. He who said to the woman that was a sinner, Thy sins be forgiven thee, manifests the forgiveness of the Almighty. He who prayed for his enemies, Father forgive them, they know not what they do, displays the long-suffering of God. He who wept at the tomb of Lazarus shows the sympathy of the great Father of All. He who took up the little ones in his arms and breathed upon them his benediction discloses the compassion of God for helplessness everywhere. He who yearned over doomed Jerusalem reveals the infinite love of God, even for those who will not own his sway or accept his proffered help. This is one great purpose of the Incarnation, to show to men, in the person of a man, what sort of a God it is who created them and rules over them and will judge them at the last.

There are other attributes of God of which our own consciences tell us in tones that cannot be mistaken.

Just as we see around us the evidences of wisdom and power, so when we look within us we know that the ideal which our own imaginations frame of God is that of a being, infinite in holiness and justice and truth. Perhaps, if our hearts had not been marred by sin, so that the image of God reflected there had not been distorted, we should have known from human philosophy that infinite goodness also is at the heart of things. But because of sin, the Incarnation was a necessity to show us the goodness of our God.

And the crowning proof of that goodness is to be found on Calvary, where God the Father gave up his only-begotten, his well-beloved, to die, and where God the Son freely chose the thorny way of suffering. There is nothing beyond that. In fact the proof is so overwhelming that men have staggered at the greatness of this proof of the divine goodness, and yet the world has accepted the thing proved. The only popular philosophy at all to-day is that which exalts the goodness of God, without pausing to consider sometimes that the knowledge of that goodness has come to the world as it was reflected from heaven itself in the face of the Christ.

May the light of that knowledge shine into our hearts and illumine our lives.

The two matters in which the Standard was especially interested at this Assembly were the ad interim report on the unification of our Home Mission work, and the disposition to be made of the proposed amendments to the elect infant clause of the Confession. The Home Mission report had the heart of it taken out by the amendment declining to appoint a representative committee from the different Synods. The speeches made against the report were with one exception made by the beneficiary Synods of the West. The Eastern Synods that support the work were in favor of the new plan. It looked a little ungenerous for the Western Synods to oppose the plan with the argument that the Eastern Synods might not then give them as much as before. The men who know most about home mission work, from the point of view both of raising and of spending the money for that cause, were in favor of the plan, and it is only a question of time when something like it will be adopted. It is a pity, however, that more ministers do not have some business training and do not grow accustomed to considering large enterprises from some other standpoint than the size of the expense account. We are taking the admirable report of our special correspondent as an exact statement of the case. And according to him the idea was advanced that the expense of the meeting of a large committee from the different Synods would support half a missionary for a year. That kind of talk makes a business man ashamed for his church.

With regard to the other matter, we again take our correspondent's report and are even glad of his evident bias against amending the Confession in any way. If the former opponents of the Standard on that business are satisfied, we are.

The Standard made its main fight against the "fifth resolution" of the Little Rock Assembly. That resolution was unceremoniously and unanimously rescinded by the Jackson Assembly and a resolution contradicting it was unanimously passed, the Assembly by a

all majority refusing to inaugurate the amendment of the Confession to the same effect. The Standard pronounced itself as abundantly content with that and never advocated any amendment of the Confession until the attempt was made to nullify the force or destroy the effect of the deliverance of the Jackson Assembly. Undoubtedly a large number of the Presbyteries could have been carried for amending the Confession, if the Standard had chosen to do more than make its open and public statements concerning the matter. The amendment proposed in the overture from Tuscaloosa Presbytery we knew would be open to attack by way of appeal to the ignorance and prejudices of the Assembly, and so it turned out. The overture was to strike out the word "elect," in the elect infant clause. The friends of amendment proposed two foot-notes to be submitted to the Presbyteries in the same way that an amendment is submitted. This course was pursued by the Northern Assembly, and this may have prejudiced the minds of some.

We do not blame Dr. Whaling for not wanting any discussion of the matter in his church. Dr. Whaling reads the Standard and knows the horrible statements that some of the brethren have made, which the Standard duly quoted and keeps on file. Our patriotism has extended a little further and we have wanted a constitutional quietus put upon the brethren aforesaid for the sake of the whole Southern Church. For it is a peculiarity of a certain type of mind, that when once a thing becomes constitutional it becomes even more sacred than if it were scriptural. Witness the effective settlement of the deceased wife's sister agitation by constitutional amendment.

But in the judgment of our correspondent the view which determined the Assembly to defeat the recommendation of the explanatory foot-notes was "that history shows that the objection is not to the word 'elect,' but to the doctrine of election wherever found. . . this pressure, which began with our enemies, will not be lifted until no trace of the word 'elect' is found in our system."

Now, there are some things that strike a fairly well informed newspaper man as so silly that there is not even material for characterization. The speech that carried the day against the amendment of the Confession last year at Jackson was an appeal to the fears of the ill-informed, which would have been ridiculous if it had not been so earnest. The New York Evangelist, then edited by an Episcopalian, was held up as a representative Northern Presbyterian paper, and its Anti-Calvinistic remarks made the result of opening the door of amendment. Well, the Evangelist sold out shortly afterwards to save itself from bankruptcy, and it did not have, though published in New York City, the supposed hot-bed of radicalism, nearly as many subscribers as the Presbyterian Standard of Charlotte. Where is that much talked of history to be found, that shows the real objection is to the doctrine of election instead of to the doctrine of the doubtfulness of infant salvation? The enemies of Presbyterianism are certainly not objecting to our holding on to a phrase that has been so misinterpreted by our own people as to make us appear to believe in infant damnation. The thing is balder-dash, tommy-rot, buncombe, and other things to the same effect. We say this in ignorance as to who used the argument. Certainly any theologian ought to know that even the Arminian believes in

election, and that while some Presbyterians have objected to the doctrine of reprobation as extra scriptural, no one, not even a Cumberland Presbyterian, denies election. And yet this was the argument that moved the Assembly! Well, let us be philosophical. The only remedy for that state of things is the gradual enlightenment of the Church through the diffusion of information and the gradual elevation of newspapers to the dignity of their calling, that of printing the news and telling the truth.

But we would have the reader note that Dr. Whaling, speaking for the opponents of any amendment, declared that eighty per cent. of the Assembly were willing to abide by the decision of the Jackson Assembly, which was a straight-forward declaration of the truth of universal salvation as scripturally taught; that while Dr. Whaling's figures were excessive, those not satisfied with it were in favor of putting the same doctrine into its creed; that, according to our correspondent, there was entire accord on both sides in the belief that all infants dying in infancy are elect and so saved. Certainly it is something to have one Assembly unanimous about that and a succeeding Assembly equally unanimous. We call attention also to the fact that Dr. T. C. Converse, of the Christian Observer, was one of those that spoke for the foot-note that declared, "The Holy Scriptures, when fairly interpreted, warrant us in believing that all infants who die in infancy are included in the election of grace and are regenerated and saved by Christ through the Holy Spirit."

The Central has said recently that nobody now doubts this blessed truth. And the editor of the Southwestern is perfectly sound on that subject when he is preaching a sermon instead of editorially defending the impossible position that we should leave our creed ambiguous on a question which we believe that the Scriptures settle for us.

Finally, men and brethren, this is an impossible situation for logical folks like Presbyterians to remain in forever. We devoutly hope that the last notes of the controversy have been heard for some time to come. But we wish to place this on record: The controversy will again arise. The Southern Church has said that the Scriptures teach that all the dead children are saved. Our Confession has not said that quite so clearly, if it has said it at all. Our Confession of Faith is presumed to be a confession of our faith. Here is a confession of our faith, on a subject that touches every home, every father's heart, every mother's heart; that involves the fate of over half the human race; that is concerned with our conception of the very character of God. And we say this confession of our faith, on such a subject as this, must not become a part of our Confession of Faith. That is bibliolatry, the revering of a book rather than the reverence of the truth which is supposed to be the very object and end of the book. For our part, we put the truth first.

And when the controversy comes again, perhaps in another generation, we think that the future editor of the Presbyterian Standard will find that the old files of that paper contain a pretty thorough discussion of the subject in all its phases; that the paper was consistently on the side which the whole Church will have come to believe, and that some eminent ministers and some esteemed contemporaries whose opinions are also imbedded in those files, appeared to have lapsed on that particular subject into a doctrine of the dark ages.

**The Cumberland Assembly.**

This Assembly held its sessions in Nashville, Tennessee. Dr. Tinnon was elected Moderator. The Assembly continued in session from Thursday morning, May 21 to Thursday afternoon of the following week. The most important matter that came before the Assembly was the subject of union with other bodies, especially union with the Northern Presbyterian Church. The following was the paper adopted on a majority report of the committee on union.

"Your committee has carefully considered all memorials and resolutions on the subject of organic union that have been submitted to us. We note with pleasure a manifest tendency toward closer co-operation in the Christian work among all Protestant denominations, and particularly a disposition among ecclesiastical families which are allied in doctrine and polity to set aside their minor points of difference and to emphasize only things essential. This tendency is in accord with the spirit of the Master and with the history of the traditions of the Cumberland Presbyterian Church, and is certainly calculated to advance the kingdom of God among men. It is a matter of devout prayer by the whole church that this tendency may continue in its growth toward closer affiliation and organic union among members of the Presbyterian household in the United States until there shall be such a removal of the differences in doctrine, polity and social conditions as will insure the consummation and realization of a glorious and united Presbyterianism in the United States.

"We, therefore, recommend to the General Assembly the adoption of the following resolutions:

"Resolved, 1, That a committee of nine on Presbyterian fraternity and union be appointed by this Assembly to confer with such like committees as may be appointed by other Presbyterian bodies in regard to the desirability and practicability of closer affiliation and organic union among the members of the Presbyterian family in the United States, and if in any particular case after conference and investigation, union shall seem to be desirable and practicable, to suggest suitable measures for its accomplishment and to report such basis of union as may be mutually agreed upon to the next General Assembly.

"2. That the above resolution be reported immediately to the Presbyterian bodies now in session, and in due course to all other Presbyterian bodies in the United States."

The committee on Presbyterian Fraternity and Union was found by dividing the Assembly into four districts with about an equal number of commissioner in, each, and the districts elected their representatives in the committee. Moderator Tinnon was added to the committee and Rev. W. H. Black, D. D., of Missouri, was made chairman. The other members are Rev. Ira Landrith, Nashville; Judge E. E. Beard, Lebanon, Tenn.; S. M. Templeton, D. D., and Judge M. B. Templeton, Texas; B. P. Fullerton, D. D., St. Louis, and Judge W. E. Settle, Franklin, Ky.; D. E. Bushnell, D. D., Alton, Illinois, and President A. E. Turner, Waynesburg, Pa.

We suppose that the union between the Cumberland and the Northern Presbyterian Churches is pretty far off in the future as yet, and dependent upon a good many contingencies.

We learn from a private letter that we were misinformed as to the number of theological students expected at Clarksville next year. The three we mentioned were members of the present junior class. There are seven or eight men in the Academic department who expect to take the theological course at Clarksville next year and several more are expected from elsewhere.

**Book Notices.**

**Studies of Familiar Hymns.** Louis F. Benson, D., The Westminster Press, Philadelphia. \$1.50. This interesting book grew out of six papers prepared for *Forward* and *The Wellspring* and their original simplicity has not been sacrificed. Beginning with Phillips Brooks' beautiful "O Little Town of Bethlehem," the story of the origin of many of the best loved and most generally used hymns is given. As the real beauty of a hymn can not be known until it is traced to its source and studied in its birth, Dr. Benson has conferred a great benefit to the Church in preparing this work. The make-up of the "Studies" is very attractive.

**Books for Sunday-school Libraries.**—David the Hero. Sarah Dickson Lowrie. The Westminster Press, Philadelphia. \$1.00. David's heroic and fascinating career has been placed in a setting that may bring him much closer to the heart of the children, by whom he is so often regarded as a "gold-crowned person, given over to the constant playing of a harp."

**That Dear Old Sword.** Nettie Gray Daingerfield. Presbyterian Committee of Publication, Richmond, Va. Price 75 cents.

A sweet, simple story of a child, dubbed Sir William Bathurst by his father, stolen by some strolling players, and discovered through his motto "Noblesse oblige." "Mamma taught it to me. It means that we must be good and do right things because we are gentlemen and ladies. I must be brave because I am my Papa's knight. Mama 'splained it to me," was his translation of it to his captors.

**The Ivy Vine.** Annie E. Wilson. The Presbyterian Committee of Publication, Richmond, Va., \$1.00. Those who have read short stories by the author need no introduction to this longer work. What she writes is helpful, stimulating, sympathetic, and this is a book no one need fear to place in the hands of a young girl. "The Ivy Vine" is the name of a club of four girls—the name suggested by the letters I-V in the number four, and the story covers a period until they have taken upon themselves the crowning glory of womanhood.

**Dorris and Her Mountain Home.** Translated from the German by Mary E. Ireland. The Presbyterian Committee of Publication. Richmond, Va. 75 cents.

A story of a girl's life in Italy and Switzerland, led under her Father's guiding hand, which took on additional beauty from the natural beauty that surrounded her.

**Hillsboro, Colonial and Revolutionary.** Francis Nash, Hillsboro, N. C. Any one interested in North Carolina history will wish to add this pamphlet to his collection of reference works, for the history of Colonial Hillsboro forms a vital part of the history of Colonial Carolina. The larger part of the contents appeared in the *Charlotte Observer* during years 1901 and 1902. Mr. Nash is peculiarly fitted for the work of putting into permanent form, the story of his native town. It is a valuable contribution to State records.

The lover of fiction—especially in the form of short stories—will turn with pleasure to the June issue of *The Cosmopolitan*. Here appear a charming love-story by Francis Willing Wharton, beautifully illustrated by Thomas Mitchell Peirce; a dramatic railroad story by R. H. Farnham; a romance of the business world by Trumbull White, and contributions by H. R. Martin and Henry Seton Merriman. In the same number, Edward Everett Hale writes on "Old-Age Pensions;" Dr. Albert Shaw, editor of the "Review of Reviews," discusses "Journalism" as a profession; H. G. Wells advances some more of his ideas on "Love and the Cultivation of the Imagination;" and Mary E. Thornton gives some practical advice on "How to Care for the Sick in the Home." An essay on "The Rose of Yesterday and To-day" is illustrated with photographs. In all, there are twenty-one stories and articles in the June *Cosmopolitan*.

## The Open Court.

### The Ambisedent Presbyter.

As an overture from the Mid China Mission to the assembly at Jackson has been followed by another from the Korean Mission to the Lexington Assembly, which has appointed an ad interim committee to consider and report, it is now a live question before our church.

**The Term Defined.**—As an ambidextrous man is one constituted by nature that he can use either right or left hand with equal facility, so for the lack of a better term the one at the head of this article is chosen, because:

1. The fact, if not the word is already in existence at Amoy and elsewhere in China in the persons of ordained missionary evangelists from the English Presbyterian and Dutch Reformed churches, who not only sit in their home Presbyteries according to their standards but also sit, debate, and vote in the local Chinese Presbyteries according to the constitution adopted by those bodies.

2. There is, so far as the writer knows, no one word to express what is proposed, viz: that a missionary evangelist, while retaining the full rights and privileges of sitting in his home Presbytery, yet may when the Constitution of the Native Presbyterian Church in China or Korea admits, also sit, debate and vote in such bodies. It is clearly understood, however, that the Constitution of the Native church, does, or shall provide that the foreign evangelist may be excluded from the Native Presbytery for disorder (not for doctrine) within its jurisdiction, but such exclusion can from the nature of the situation, have no effect on his standing in his own home Presbytery.

3. The term ambisedent then is both expressive and adequate.

**The Discussion.**—As this question is supposed to raise some points of expediency in our Mission policy as well as the interpretation of constitutional Presbyterian Church Law, the bounds of original and final jurisdiction, together with the history of the effort to decide the status of the Foreign Evangelist and the adjustment of extra-territorial Presbyteries; a calm, careful and thorough discussion is important in order to secure safety as well as progress in our Missionary operations.

**The Result.**—Whatever this ad interim committee may recommend to the next Assembly at Mobile, the solution of this problem not only bears upon the immediate conduct of our own work in China and Korea, but also in a measure holds the key to the larger question of uniting the adherents of various Presbyterian bodies in those fields into National, Independent, Presbyterian Churches.

The fullest light upon all phases of this subject should be welcome not as obstructing, but as facilitating progress.

W. H. Hudson.

[The editor has great faith in the elasticity of our Presbyterian system. We do not see anything in the essential principles of the constitution to forbid the membership of a missionary in a home and a foreign Presbytery at the same time. We have an instance in mind where we believe injustice was done a good man in the mission field because his membership was in a foreign Presbytery and there could be no appeal to the church courts at home. The question appears to be one of expediency and the best interest of the mission work ought to be the controlling fact in settling it. It is akin to the policy of making a minister a member ex-officio of three courts, the session, the Presbytery and the Synod, while the elder is a member ex-officio of the first only.—Editor.]

Every act of the man inscribes itself in the memories of his fellows and in his own manners.—Emerson.

### The Presbyterian College of South Carolina.

To the Editor of the Standard:

In your editorial of May 27th "on the Presbyterian University," among other things you say, "Clinton will also take a hand in the discussion, as Clinton imagines itself to be profoundly interested, since one reason for its existence is, that it contains two feeders for Columbia Seminary, while it manifests its loyalty to that excellent institution by sending their graduates to Princeton, Louisville and Union." I do not know the source of your information, but you are generally accurate in your statements and in this instance have been honestly misled. From 1889 to 1902 Davidson sent thirty-one students to Columbia, the Presbyterian College twenty-six, and the Orphanage two. Dr. McPheeters, in furnishing the information, says: "That some of the brightest and worthiest men that we have had during my connection with the Seminary have been from Clinton College. With scarcely an exception they have been men who gave promise of real usefulness in the ministry." The Catalogue of Columbia, 1902-03, gives five from the Presbyterian College of South Carolina; two from the Thornwell College and six from Davidson College, so that Clinton has seven out of twenty-seven students. The catalogue of Union 1901-02 shows one from the Presbyterian College of South Carolina. My recollection is (I have not the catalogue) that there is one at Louisville and I do not know of any at Princeton. The fact is eighty per cent. of our candidates have entered Columbia Seminary; fifty-six per cent. of our male graduates are now preaching the Gospel in ten different states and on Foreign soil. The entire class of 1900, one fourth of the class of 1901, are either preaching or preparing to preach. In the course of sixteen years there have been only four classes where there were not from one to three candidates for the ministry. One year this institution had as many as twenty-two candidates. I desire to correct your statement unless you have information that is not in my possession.

The Presbyterian College "has taken no hand in the discussion" and cannot, as it is a matter for the controlling Synods, and so far as my connection with the college is concerned, we have tried not to meddle with things that do not concern us.

Fraternally,

J. H. Thornwell,

Chancellor Presbyterian College.

[We are glad to publish this letter from the Chancellor of the Presbyterian College of South Carolina. We spoke of "Clinton." Clinton is the home of two of our church institutions for which the Standard has always tried to say a good word. It is also the home of two publications which affect to represent these institutions as a sort of family property. One of these publications is like Poe's lost Lenore, "Nameless here forevermore." The other one is Our Monthly, which rewards the liberal space given to the Thornwell Orphanage in the Standard by abusing that paper, we suppose for family and business reasons. A recent accession to the staff of Our Monthly was educated at Princeton and so was his successor in the pastorate he recently resigned and we still contend that "Clinton" loyalty to Columbia Seminary, in the editorial and not the institutional sense, is a roaring farce. But as we said, we are glad that Dr. Thornwell has published this correction of the impression our paragraph made, possibly on others beside himself, as our language was open to misrepresentation. We have nothing but good will for the institutions themselves, though we may perhaps recognize their limitations more fully than their more interested friends.—Editor.]

It makes a great difference to the force of any sentence, whether there is a man behind it or no.—Emerson

## Devotional.

## The Gospel of Thoughtfulness.

Seeking others' comfort and weal, making others happy and glad. Not our own, but others. This is a divine art, this is a gift of the Holy Ghost. Not to be ministered unto, but to minister. Not self-consideration, but for the glory of God in the good of others. Thoughtful kindnesses, going about doing good. Looking out for the interests of the people. Jesus filled with the Holy Spirit manifested this spirit, making the parents happy by receiving and blessing their children, showing His interest in the child He had restored to life by saying, "She is hungry." When the multitudes were famished for food, He not only fed them abundantly, but set them down in a grassy place gently. He sent out His disciples by couples. He wrote in the sand to ease the mind of an accused woman, and to relieve her of embarrassment. He mentioned "And Peter" so kindly; He said, "Mary," so sweetly. Little things so full of power, of beauty, of blessing, come through thoughtfulness, the gift of the Holy Ghost.—Selected.

"When, passing southward, I may cross the line  
Between the Arctic and Atlantic Oceans,  
I may not tell by any tests of mine,  
By any startling signs or strange commotions  
Across my track.

But if the days grow sweeter one by one,  
And e'en the icebergs melt their hardened faces,  
And sailors linger, basking in the sun,  
I know I must have made the change of places  
Some distance back.

When, answering timidly the Master's call,  
I passed the bourne of life in coming to Him,  
When, in my love for him, I gave up all,  
The very moment when I thought I knew Him,  
I cannot tell.

But as unceasingly I feel His love,  
And this cold heart is melted to o'erflowing,  
As now, so clear, the light comes from above,  
I wonder at the change, but move on, knowing,  
That all is well."

—Exchange.

The crosses of the present moment always bring their own special grace and consequent comfort to them: we see the hand of God in them when it is laid upon us. But the crosses of anxious forebodings are seen out of the dispensation of God: we see them without grace to bear them; we see them indeed through a faithless spirit, which banishes grace. So everything in them is bitter and unendurable all seems dark and helpless. Let us throw self aside; no more self-interest, and then God's will, unfolding every moment in everything, will console us also every moment for all that He shall do around us, or within us, for our discipline.—Fenelon.

Whatever befall thee, receive it not from the hand of any creature, but from Him alone, and render back all to Him, seeking in all things His pleasure and honor, the purifying and subduing of thyself. What can harm thee, when all must first touch God, within whom thou hast enclosed thyself?—R. Leighton.

"Terse sentences briefly expressed have great power in leading to a happy life."

Are there not scores of men and women living lives of discontentment which are always tending to become lives of self-reproach because the culture which is within the reach of others is not within their reach? Some hard, absorbing work consumes their time. . . . Will it be nothing, will it not be everything, for them to know that the greatest of all human beings lived not for culture, but for service? What He lived for is perfectly within their grasp—nay, it is crowding itself upon them all the time—the opportunity of unselfishly glorifying God, of unselfishly serving man.—Phillips Brooks.

## Missionary.

## Clippings from the Kassai Herald.

(It is interesting to know that this interesting little magazine is set up entirely by three of the mission boys, Madi, Mukendi and Mpanyi.)

It is with great thankfulness that we receive the news from Ibanj that the hearts of the Bakuba are softening toward the Gospel. Mr. Sheppard, while here attending the Annual Mission Meeting, reported that they had only recently baptized over thirty Bakuba. We have all long prayed that the hearts of that people might be broken, for they have seemed so hard.

The school at Luebo now has over two hundred pupils. An exhibition of school work was given as part of the Christmas entertainment and our European visitors were kind enough to compliment very highly the work of some of the small children. In order to cope with this continual increase we have decided to increase the hours for school work each day. We have about a dozen native teachers now and they add much to our teaching force. There is no age limit for pupils, consequently there are many married men and women in school.

A few weeks ago a native man from a village five days distant came with his two sons to enter them.

The latest book turned out from the Press is a catechism for use in the Catechumen Class. Two of our boys did all the type-setting. One of our boys, Madi, has been down at Matadi for a year in the excellent printing establishment of the Swedish Mission there. He has just returned and we are expecting him to be of great assistance. When we get our new Cylinder Press we shall be able to keep several hands busy all the time.

Lukenga, the chief of the Bakuba people, has recently paid a visit to the State post at Isaka, bringing his tribute. It is to be sincerely hoped that the State will not permit him to indulge in the barbarities of the former Bakuba chiefs. Though he has been in power for only a few months, yet we learn that he has killed several slaves to go into the spirit world with a dead relative.

Forty Protestant missionary societies are at work in Africa. But great as is the force, there are vast regions of unreached people. Only three years ago it could be said that "Northern Africa has one Protestant missionary to 125,000 Mohammedans. The Sahara has one Protestant missionary to 2,500,000 Mohammedans. The Soudan States have one Protestant missionary to 45,000,000 Mohammedans and Pagans. West Africa has about one Protestant missionary to 30,000 Pagans. Central Africa has one Protestant missionary to 80,000 Pagans. Southern Africa has one Protestant missionary to 14,000 Pagans."

## Resolution passed by the Assembly:

Resolved, First, That the General Assembly having listened with profound interest to the thrilling recital, given by Rev. W. M. Morrison, of the labours and perils of our Missionaries in Africa and realizing that our work there is probably passing through a great Crisis, being exposed to dangers from which the hand of our Sovereign Lord alone can rescue it, devote the entire time for devotional exercises of Friday to prayer and supplication that God may bring to naught the wrath of man and preserve and prosper His work in the Independent Free State of Africa.

Second, That as far as may be practicable we agree as members of this Court of our Lord Jesus that we will, on our return home, call our people together, give full explanation of the dangers that threaten our African Mission and call on them to pray together and in private as well that God may protect, and greatly enlarge His work in the said Independent Free State.

## Sunday School Lesson.

CONDUCTED BY REV. H. G. HILL, D. D.

### Paul at Rome.

Acts. 28:1-24, 30-3. June 14, 1903.

After much delay and many adventures, Paul finally reached Rome. It was ordained of God that he should go thither and there testify concerning the faith of Christ. It was also appointed of God that he should be carried to Rome, not as a free herald of the Cross, but as a fettered prisoner. In this condition he obtained access to Caesar's household and to many hearers that he could not have otherwise reached and had leisure for penning many of those Epistles to churches planted, by which the people of God have been instructed and comforted in subsequent ages.

Our lesson deals with Paul's prison life at Rome and presents three topics claiming our attention.

1. Paul's Interview with the Jews.—Three days after his arrival he sent for his fellow countrymen, that he might acquaint them with the facts concerning himself and his position. He affirms that though he had committed no offense against his people or the customs of their fathers, yet he had been delivered as a prisoner to the Romans. He also asserts that when examined by the Romans they would have let him go because there was no cause of death in him. But when the Jews spake against his release he was constrained to appeal unto Caesar, though he had no accusations to bring against his nation. For this cause "he had called for them" that he might make this explanation and that he might testify that "for the hope of Israel" he was a bound prisoner. The Jews reply, "We neither received letters out of Judea concerning thee, neither any of the brethren that came shewed or spake any harm of thee." They express a desire to hear him as to the faith of Christians, and refer to them as "a sect everywhere spoken against." They appoint a day when they would come to his lodging and hear him expound his views.

2. Paul's Testimony Concerning Christ.—Granted his opportunity, the Apostle is not wanting in fidelity to his brethren or his Lord, because Christian doctrines and disciples were unpopular. He expounded his tenets and testified as to the spiritual Kingdom of Messiah. He persuaded them concerning Jesus of Nazareth as the Christ. He addressed their understanding, their heart and conscience, with the view of moving their wills to embrace and obey the Gospel. He would render them willing, devoted servants of Christ and therefore endeavors to win over their whole rational nature. Thus only can real Christians be made. The agency Paul employed was the sacred Scriptures. Doubtless he prayed too for the Holy Spirit to apply the truth as otherwise it would not be effectual. "He persuaded them concerning Jesus, both out of the law of Moses and out of the prophets, from morning till evening." He showed how these Scriptures described Messiah and how the descriptions given were verified in Jesus' life and death. His testimony, though not crowned with complete success, was not in vain. "And some believed the things which were spoken and some believed not." It is ever thus. Testimony concerning Jesus sustained by the Scriptures and enforced by the Holy Ghost is believed by some and rejected by others.

3. Paul's Mode of Life at Rome.—We are told that Paul dwelt in his own hired house with a soldier that kept him for two years. The soldier was doubtless changed from day to day and the Apostle had an opportunity of expounding the Gospel to many members of the Roman guard during this period. His friends and fellow-countrymen also had access to him and we learn "that he received all that came in unto him." He was at liberty to publish Gospel tidings and spent much of his time in "Preaching the Kingdom of God and teaching those things which concern the Lord Jesus Christ with all confidence."

## Westminster League.

CONDUCTED BY REV. HUGH W. HOON.

### How we May Learn to Use Our Sword.

Eph. 6:17; Heb. 4:12-13; 2 Tim. 2:15.

Topic for June 21.

In the sixth chapter of Ephesians the Holy Spirit gives us a list of the parts of the armor of the Christian. This is for a defensive warfare. There is an offensive warfare to be waged and for this we are not left unequipped. There is but one weapon, but it is a powerful one. It is the sword of the Spirit, that is, the Word of God. In any warfare the matter of arms is an essential one. Our government and every other progressive government, spends millions of dollars in equipping our soldiers with the most approved arms. They are constantly throwing away thousands of arms that are as good as they ever were, but that have become antiquated, though manufactured only a few years ago and at the time looked upon as the best that the world could provide. The reason for this expenditure is plain. Our soldiers must always have the very best that can be procured so that when the order to join the battle comes, they may have every advantage that improved weapons can give them.

The greatest warfare that has ever been known to earth is the conflict which is always being waged between Satan and the hosts of Immanuel's army. Yet how poorly equipped many of us are when the battle is being waged most fiercely!

In this spiritual warfare we have a great advantage over the armies that wage the earthly fights. Their arms soon become old-fashioned and of no use. Ours become more efficient the longer they are used. We need never lay aside our arms for anything more approved. Though of an old model, "the sword of the Spirit" is still just as effective as it ever was. What is needed is that we train ourselves in its use. Soldiers undergo all sorts of drills, and the government spends much money on target practices and imitations of the manoeuvres of war in order that our soldiers and sailors may know just what to do and how to do it when the time for actual fighting comes. Just so, the soldier in the army of Jesus should be in practice.

To this end he should not wait until the enemy has joined the battle before he begins to arm himself or to learn the use of his weapon. He should spend much time in drill and target practice. That weapon which we are to use should be our constant companion.

Then a country that is well prepared for war does not have to go to war as frequently as the little unprepared ones. The enemy will be careful about engaging with one known to be stronger than he. So the child of God who has been prepared for the fight "against principalities and against powers and against the rulers of the darkness of this world," will not have so many skirmishes with the enemy as that one who has not made the preparation. If the Word of God abide in us we will be ready at all times to meet our foe.

When Jesus was here in the flesh He gave us a lesson about meeting His enemy and ours. Had Christ successfully baffled the devil by some divine power, such as you and I cannot possess, we might rightly think the odds against us in trying to withstand this same foe. But Christ used a weapon for driving the tempter away which is at the disposal of each one of us. Every answer which he gave to the devil during the temptation began, "it is written." Written where? In God's Word where you and I may read it and from which we may commit it to memory and thus have a whole arsenal within us.

In answering the Jews and all those who sought to trap Him in His words, he appealed to the same blessed Scriptures for weapons with which to put them to rout.

What we need to learn then, is that the Scriptures alone can supply us with the facilities for successfully overcoming the enemies of our souls. History shows us that those who have done the most effective fighting are those who have known the Scriptures best.

## Contributed.

### The New and Living Way.

Once I walked through an endless and dark passage-way. The farther I walked the more its walls contracted—the more hopeless I felt of exit. I could not retrace my steps, for an inner, irresistible impulse urged me forward. On I went, but with a growing sense of despair. No light, no end of the way appeared. Dark and endless as was this dreary way, it was the way in which the souls of men have walked from Paul in the Seventh of Romans to the latest striver after holiness through self.

Trying to be good enough to be saved, is an endless and dark passage way, closed at the furthest end!

In this lone conflict-walk of the spirit, goodness fit to avail before God never gets the upper hand. It never has enough consistency to stand alone. It is always in danger of yielding to the onslaught of desire, and at last it is sure to fail. Can the effort to appeal to God by our goodness, or if that strikes us as impossible, at least to bring forward a good excuse for our failure, ever be successful, even if every energy of one being were bent to the task? Yet many suppose such an effort as this to be religion! It may be a species of religion, but it is not Christianity!

God in his kindness asks not that way of us, "weak through the flesh." Why do we demand it of ourselves? Salvation by self-effort may now be lawfully abandoned, since God in Christ has set before us a new and living way.

While still I walked in the suffocating, dusky lane shut in to self and its powerless efforts after perfect goodness—suddenly a door opened on my right. A flood of sunshine poured in, like a very morning of heaven. birds sang, dew drops silvered all the grassy ground. The soft green foliage, lightly lifting under the breeze, cast luminous shadows and the air was elixir.

"What can this be?" I cried, in utter freedom and joy of spirit. What is this escape from paralyzing effort and certain defeat? It was to me no other than God's new way—the way of immediate and entire forgiveness of all my sin, past, present and to come—the perfect restitution of thy spirit to the fulness of the Father's love and his affection. The scene was like a smile of God, resting on me, the struggler, the oft-defeated one!

It was a new way of being and becoming good. It was to take the goodness of Another, and the obedience of Another—a perfect One, for my own. I saw that "the Gift of God is eternal life," and in simple reception of that gift there came a power with the gift to do the will of God from the heart.

Since then I have lived in the garden,  
In the sun-lighted smile of the Lord.  
I work not for my salvation,  
For that He has fully secured,  
But I help the Lord of the garden,  
To give of its fruits and flowers,  
To the wearily passing pilgrims,  
Or constrain them to rest in its bowers.

And dwelling with Him in the garden,  
I shall daily look on his Face;  
And grow in his holy likeness,  
And learn to serve all by his grace.  
He has put within me his Spirit,  
And his life is new life in me—  
A Fountain of living waters  
That floweth eternally.

Mary C. Gates.

I have been helped by praying for others; for by making an errand to God for them I have gotten something for myself. — Samuel Rutherford.

Never be discouraged because good things get on so slowly here; and never fail to do daily that good which lies next to your hand. Do not be in a hurry, but be diligent. Enter into the sublime patience of God.

### Why the Church Paper Should Go to Every Home.

Rev. R. W. Alexander, Tarboro, N. C.

The place of the church paper in the home is one of vast importance. Why? The reason is legion. Only a few can be recited at this time. It keeps one informed as to the movements and doings of the Church, and so in touch and sympathy with her hopes and interests. This is a fact that cannot be too much stressed. The attitude of indifference which the church has assumed toward the prosperity of Zion finds its explanation, largely, here;—want of information. Ignorance tends to death. It is not because men are so bad; it is not because men are unwilling to support and advance the interests of Christ's kingdom that the Church treasury is always empty and the Church is everlastingly begging. It is, largely, because men do not know what the Church is doing; it is because they are ignorant of her urgent need of funds, for when the facts are brought to their attention, when the appeal is made to them in Jesus' name and for his sake their response is always liberal and gratifying. The Church never refuses to support, and that right royally, a worthy cause when that cause is faithfully and clearly brought to her attention. Much of the Master's vineyard lieth in waste to-day, not because of the unwillingness, but because of the Church's ignorance. How is this ignorance to be dissipated? One of the cheapest and most efficient means is the universal circulation of our church paper. Let it come into every home. It will bring in every issue just that that will be the death-blow of ignorance,—information. It is a significant fact that where our church paper goes and is read our people are interested, really and genuinely, in the great work of the Church, as their abounding liberality abundantly proves.

But, another important mission of the church paper—it strikes down error. Men of genius, of intellectual strength, aided by the devil, are industriously doing all they can to counteract the force of the truth. A constant stream of Atheistic and pernicious literature is flowing through the land beguiling, deceiving and destroying the souls of men! Not a few quasi-religious papers are the vehicles of error. They are splendid organs for the dissemination of falsehood. Error is so sandwiched with truth that many are decoyed "into the land of strangers." For instance, in a recent issue of one of these papers appeared an editorial denying the necessity of Regeneration! That paper finds its way into many of our Sabbath-schools. That editorial is read, the poison is injected! Who can forecast the result? Now, the church paper unmasks the falsehood, tears open the sandwich and reveals the error. It points out the "rocks and dangerous shoals," and also the truth which shall "establish you in every good word and work." In proportion as one knows the truth is he strong and vigorous and valiant in the cause of righteousness and truth.

Finally, the church paper should come into every home because of its happy, ennobling effect upon the young. "A man is known by the company he keeps." No less true is it, a man is known by what he reads. And the associations of childhood tell upon the habits of manhood. As an illustration of this, there lives, or did live, a man in the Southern States who, in the good Providence of God, reared an interesting family. He succeeded in equipping them well for discharging creditably the duties of life, giving to each a complete college education. Secular newspapers, magazines, etc., etc., found their way to that home; but if a church paper did it was a chance "sample copy," or was sent through mistake of the mailing clerk! Result? Not one of that family, notwithstanding their many and splendid opportunities, has developed any love for and distinction in the work of the Church. At any rate, their neighbors have never so charged them! The case is a simple one, and easy of diagnosis: The great and precious doctrines taught in God's Word and emphasized in our Standards are unknown, and, of course, unloved, for love presupposes knowledge.

The wise man says, "train up a child in the way he should go; when he is old he will not depart from it."

### Timely Sermon by Rev. William Hayne Leavell,

Pastor of First Presbyterian Church, Houston, Texas.

Text: Proverbs xiv. 34: "Righteousness exalteth a nation, but sin is a reproach to any people." This is the cry of the prophets. Not one of them has ever failed to cry it aloud in the hearing of the generations. Righteousness exalteth a nation, a community, a family, an individual; but sin is a reproach and a calamity to everybody. All the lessons of human history are a running commentary on the text. Every nation built up by corrupt forces and fraudulent chicaneries is predestined to destruction: for whatever is rotten at the core, unsound in heart, must fall sooner or later. "Every plant which my Heavenly Father planted not, shall be rooted up," is what Jesus Christ said; and never a "jot or tittle" of His word shall ever be falsified by the facts. We may think otherwise. We see fraud triumph, apparently; see the wicked flourish like the "green bay tree;" see selfishness and pride and corruption crowned amid the plaudits of the mad crowd, but "be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." That and more—that in kind and more in bulk. If you "sow the wind, you reap the whirlwind," for the harvest is more abundant than the sowing. You can't sow cheat and harvest wheat; your harvest will be cheat inevitably and more abundantly.

You may think otherwise. You may fail to read aright the lessons of the past. You may shut your eyes to the lowering skies and not discern the signs of the times. You may sing in hilarious notes:

"It's a long time a-comin'."

But, notwithstanding, nevertheless, God always arrives. Men and communities and nations have mistaken God's patience and forbearance before this. They have assumed that He was not, or, if he was He did not know, or if He knew He did not care. Sodom and Gomorrah assumed something of the kind, and where are they? The Roman empire failed to learn that sin is a reproach and a snare, and it is wrapped in endless night. The French monarchy for years stamped upon the text, trampled it in the dust, and all its glories crinkled in the flames of the revolution. "Be not deceived. God is not mocked." Nor is God "slack" as men count "slackness." When the hour strikes and all hope of righteousness under other and gentler ministrations fail, the flames devour and it is found that God has not forgotten how to scourge. If you abuse the long suffering of God, you will find that He will overturn and overturn until He comes, whose right it is to rule. He will rule and rule in righteousness.

I do not undertake to fix the times and the seasons. I do not determine for God the "metes and bounds." I do not know the time when nor the method how He will arrive. I say only that the voices of all the prophets and the lessons of all history tell us that God does arrive, and that He does execute vengeance upon the devices of the wicked.

Now, my friends, what is the actual situation in our own city of Houston? We live here, and work here, and our duty is here. We can not determine the policies of the general government, we can not dictate the manner of our dealing with Cuba and the Philippines, we can not even force the general judgment in a specific case upon the naval department, but we can determine whether righteousness shall exalt this community, and whether the unblushing front of lawlessness and corruption shall plant itself in the open. This is the field of our operations, and here lie both our duty and our responsibility.

Do not mistake my meaning. I am not a political preacher. I am not even a politician. It is not my business nor my purpose to advise you to vote for one man or another in the coming municipal election. Of themselves I rarely expect much from any set of officials in the way of independent and unselfish action. Almost all officials among a free people reflect the sentiment and do the will of those who put them in office and

who can put them out. Public opinion controls, not the opinion of the best portion of the public, nor that of the worst, but the opinion of the majority, of the dominant portion of the public, that portion which makes and unmakes officials. If that be the best portion, then public opinion is the opinion of the best citizens. If otherwise, then otherwise. It is almost impossible to range all good citizens in the same ranks. They are good citizens in different degrees. They see things in different lights. And so they divide upon almost all questions. And yet it should not be impossible to get everybody who believes that faith is better than faithlessness, honesty is better than fraud, morality better than immorality, sobriety better than drunkenness, and decency better than indecency, to co-operate in order to bring righteousness to the throne. But it is difficult to do this much, because our vision is not single and our motives are mixed. And this is the reason that in this and other communities in our favored land we are suffering for want of vigorous righteous pursuit of the best purposes; suffering from the unwholesome fires of evil which needs but little encouragement to make a mock of righteousness. We suffer from these things because in our indifference and unselfishness we suffer them. If we were determined that a certain policy should be administered here we could have it administered. If the churches, churches which profess and preach righteousness, were united in heart and purpose to make this community one where disorders and lawlessness should cease, cease at once and forever, they could have their will. There are almost no communities in our whole land where the professors of righteousness could not control the situation if they were but of one heart and purpose. And so I declare that right here in Houston we could make the devil hide his diminished head if the entire constituency of the churches were agreed on just who and what the devil is and that we wanted no more to look upon his face forever.

It is a comparatively easy matter and, constituted as we are, with always a leaning toward evil, a not wholly uncomfortable matter to lay the blame of the moral situation upon the officials. Whose officials are they? How did they get to be our officials? To whom are they responsible? Whose will do they execute? I do not mean to say that the officials are doing their duty. I do say, however, that I never knew a set of officials indifferent to the will of the people whose officials they were. If we honestly desire, if the dominant citizenship of Houston honestly desires to exact righteousness here in the administration of our municipal affairs it would be difficult to find and put in office any set of officials who would not try to do the thing we insist upon it they shall do. However blameworthy the officials may be, we who put them in place and keep them there are the more blameworthy. We can not hide behind the inefficiency of the officers. They are inefficient because we are not insistent. The fault is ours in the last analysis.

Let me give you one illustration: The laws of this great commonwealth of Texas as to the regulation of the liquor business are in many respects admirable. Faithfully executed they would greatly diminish the number of drinking places in Houston, and greatly diminish the amount of drinking, and would make it hazardous for men to enable or induce minors to drink. No one who claims to be even a respectable citizen could hesitate to give in his adherence to the desirability of these things. There is nothing extreme in these notions, no fanaticism, nothing that should deter conservative and respectable citizens from giving their influence to have these laws executed. The laws are not enforced. I am told this by men who should know, and their statement is not denied. Now, in one of the spasmodic efforts made by certain communities or individuals to do something for the cause of righteousness, a public meeting in Houston was called on a Sunday afternoon to secure the co-operation of our influential citizenship to the end that the laws governing saloons might be enforced by the sworn officials who

were not enforcing them, and who needed prodding. I went down to that meeting and sat where I could overlook the number of people in attendance. Everybody knew of the meeting, everybody approves of enforcing law, and everybody knows that in this matter it is not enforced. Present at that meeting there were very few of the influential citizens of Houston. Why? There is but one honest answer to that question. They did not care enough about the matter to attend.

Very well, those who were there attempted something. The services of a most competent firm of lawyers were enlisted who proposed to see that every liquor dealer complied with the law. Some dealers were arrested, taken before the proper tribunals and, I am told, were turned loose. Why? Largely, because the officials knew the whole thing to be but a spasm from which we would soon recover and nothing more would be heard of it. We soon grew "weary of well doing" and stopped. The law firm found itself standing largely alone, and stopped. And the law still suffers violation among us all the time.

Is the fault the fault of the officials alone? Not by any means. Had those officials believed that every one of them aiding and abetting the violation of law would at the very next election be officially decapitated they would have done their duty. I am told that some of these officials are before the people for re-election and few of them, if any, will fail because of anything they did in connection with our virtuous spasm of some months ago. They felt sure we would recover and forget, and that the next spasm that afflicted us would have another cause. And sure enough we have now directed our concentrated energies to secure the passage of the anti-expectoration ordinance. A man with a quid of tobacco in his mouth will walk along the street, soil it with expectoration and say to you: "You know I rather think this anti-expectoration ordinance a good thing. Every one of us will think of it every time he expectorates on the sidewalk." And I am thinking that will be the extent of its practical value. However, the thing is indicative of this age of sanitation and mush. We let up on the matter of moral safety of our young men and interest ourselves in the preservation of our women's skirts and the lessening of our laundry bills.

The fault and the responsibility are ours. The actual moral situation here in Houston, unless I am greatly misinformed, is serious enough to awaken the deep concern of every one of us who has any reverence for God and any hatred of sin and desire for the triumph of righteousness; and the moral sentiment among us must be at very low tide when we get amazed that one of our judges is increasing the efficiency and maintaining the dignity of his court merely by enforcing certain minor requirements which have lain for long in supposed "innocuous desuetude."

In the matter referred to before. I am told that the liquor interests in Houston persistently, impudently and safely violate the law in very many ways, and that neither the officials nor the citizens are ignorant of this violation; and yet nobody does anything to uphold the law. I am told the officials incriminate one another; that one lot complain that when they do arrest a man for such disregard of law the first trial officer turns him loose, and that the other complain that the men who are arrested are the insignificant offenders, while the significant fellows who have money and influence are left alone. These things I am told. The one thing I know is that the law is violated with impunity; this I see every time I walk down the street.

Every little while the city papers record a murder. Somebody is shot down openly on the street by his personal enemy. Life is not respected; everybody who wants to do so carries a pistol on his person, although there is a law against carrying concealed weapons. Few men who have a serious quarrel think themselves safe enough under the protection of the law and think they must needs carry a pistol for their own protection. When a life is taken the man who commits the deed rarely even undertakes to run. He delivers himself up,

feeling pretty certain he can prove to the satisfaction of some jury that he acted in self-defense, or otherwise justifiably, although it turns out that the dead man did not himself have a weapon. The trial is deferred until the public interest is as dead as the murdered man and then the one who killed him is cleared by a jury of his peers, and some lawyer is congratulated on his skill in handling the evidence, if not the jury. The thing is not done in a corner; it is not done once, but openly and often. We have lost our respect for the right of men to their 'life, liberty and pursuit of happiness.'" I am not sure but it would be a good thing to adopt the suggestion of an eminent chief justice of one of our sovereign States where homicide is frequent, and enact a law making every homicide which is the result of carrying concealed weapons a murder.

I am informed that the laws against gambling in Texas are very strenuous, strenuous to the extent that card playing in public places, on the trains even, is prohibited and yet it is asserted on all sides that gambling houses are openly run here in Houston without being interfered with at all. Of my own knowledge I do not know where these places are to be found, but I do know this, that not a few times I have been approached by distressed parents and brothers and friends to help save some young fellow who has stolen money from his employer and dropped it into the pit of some gambling house here in Houston. There is no more disastrous crime against good morals, none that is more productive of shame and sorrow and distress than this offense of gambling; and I am told that there is no passion so fascinating and so terrible as the passion for gambling. The devil allows a few men to prosper by this sin!—prosper so far as to accumulate money by this form of robbery; but he can not hinder their degradation from every standard of moral decency. There is no man more characterless, more wanting in every instinct and quality of honest manhood than the gambler; there is no vice more insidious. Laws are enacted to prevent every form of gambling and, not the officers merely, but public sentiment, the public sentiment here in Houston, allows the law to be a dead letter.

And yet there are numerous examples and illustrations of incipient gambling, practically schools where the gambling proclivities are fostered and educated, right here in Houston among people who even lay claim to Christian character. Notwithstanding the shame that too often results from gambling; notwithstanding the ruin that frequently follows; notwithstanding the tears of parents and the degradation of children; notwithstanding the terrible fascination of this vice and the havoc it creates; notwithstanding that the laws of our own and every other civilized State prohibit gambling under severe penalties, it, or something that bears a most dangerous and striking family likeness to it; it or its progenitors of the first generation; it or its equivalent is practiced persistently in the parlors of Houston homes, I am told.

There is no need that I should stop to argue the question that things which are equal to the same thing are equal to each other, for that is an axiom both in mathematics and in morals. It is the same thing in principle if I play for a \$1000 in money, or for a silver service bought by the thousand dollars; if I play for a ten cent whistle or for the dime 'twill take to buy it. It is the same thing if I contribute to the treasury of a club for the purpose of providing prizes to be played for, or if, as one of a temporary club of four, I contribute my share of the money to make a lump sum to be played for. You may thrash the devil around the stump, but it is the same devil. You may say that you do not believe the two things are the same, do not believe them to be equal to each other, but that merely reduces the matter to a question of competency either of intellect or conscience, one or the other is at fault.

You may keep a straight face and declare that the prizes for which you play in card parties are in the same category with the prizes offered in Sunday-school

or learning so many chapters of the Bible, or so many questions and answers in the Westminster catechism, or the prizes offered in school or college for the best class standing or the best essay, best intellectual production. I have too much respect for your intelligence to believe that you mean what you say, that to stimulate a youth to store his mind with healthy thought and by mental exercise develop and discipline his mental powers, is in the same category with the prizes offered for the most skillful and most successful card playing. If you believe that sort of thing you have been caught by the similarity of sound between two widely different things, and need a stimulus to develop and discipline your other powers. Why, you had as well say that the prizes in your card playing tournaments are in the same category with the stimulus that moved Moses to make his great decision and choose God for his portion rather than "enjoy the pleasures of sin for a season," "for he looked unto the recompense of reward;" as well claim they are in the same category with the inspired purpose of the great apostle Paul, who forgot the things behind and pressed forward toward the mark "for the prize of the high calling of God in Christ Jesus." You are not serious about it, surely! To stimulate one to do some morally valuable thing must be morally different from stimulating him to do some morally valueless or hurtful thing.

Then there is another morally impossible thing I am told is done here among us. Some people think they can play in a game where prizes are played for and yet not be morally blameworthy; that because they do not keep the score and therefore never win the prizes they are not morally at fault. That is a most inconsequent subterfuge. Three men ask me to join a game for a \$1000 just to make up the hands. I put up no money, indeed, but I abet the gambling and make it possible in a specific instance and can not be morally blameless if there is any moral blame attached to the thing. That is a mere bit of ethical sleight of hand. The tar is made all the same if I merely tend the fire, but do not contribute a single stick.

I am told, too, some other things are seen and done hereabout; that some of the women lose their tempers when they fail to win the prizes, or when their less skillful partners blunder in the play; and losing their tempers lose a good many other elements of admirable womanhood. That some of the women neglect their homes and children for the sake of their prize-playing card parties, and attend one, two, sometimes three such gatherings in one day; and that their cowed or incompetent husbands do not object. (Before I believe that they do not object I would have to get them into the confessional and in secret hear them say it where I could look them squarely in the eye and tell them just what I think of thoughtless husbands like that, the more particularly if they have children in their so-called homes.) That the returns show that the vice of gambling is just as fascinating and just as demoralizing for women as it is for men. That the tendency of this prize playing business is showing itself already, and some of the women are playing poker for money, are telling their friends how deliciously exciting it is, how much more exciting than mere playing for prizes. The devil is always that way. Give him "an inch and he'll take an ell," whether you pronounce that way or English it. I am not saying these things of my own knowledge, for I have never attended a card-party of any sort since I have been grown. I am telling you what is told me by persons who say they see and hear these things. But many of you know whether they are true. If people want to play cards, I can not see why it is not just as interesting to play for the game, as you do in chess or dominoes, and certainly it is far more innocent and morally sane.

Are these things true? Are our homes being converted into places for the demoralization of the young? Do any of you women have sons, or husbands, or both, who crowd the billiard and bar-rooms at the various hotels and public haunts of Houston? You women who do any of the things we have been talking about?

Then, you can not be surprised, for you are all "tarred with the same stick," and you do not deserve any better fate.

But this is enough! Enough!

Now this is the moral situation in Houston: The laws against gambling are not enforced; the laws regulating the saloon business are violated and trampled in the dust with impunity and impudence; the laws against carrying concealed weapons are universally disregarded and life is held cheap; our women are leaving the things for which God made them and for which our civilization elevated and preserved them, to follow the same laughing imps which have ever been busy unwinding the stout cord of our conscience and snapping its separate threads, are converting our homes into kindergartens for the training of gamblers.

And we, what are we doing? We have our eyes on the ship channel, on the cotton business, on the lumber yards, on the wholesale trade, on things utterly and only material. We are faltering with our duty. We are organizing pleasure clubs of all sorts and sizes. We are desecrating the Day of the Lord in many ways. And are shutting our eyes to the moral status: blind as bats; blind as the devil would have us. We are blaming officials who are doing their best to reflect our wills, who are anxiously and always keeping their fingers on the public pulse. These officials are doing what the next officials will do—reflecting the public conscience and doing the public will. No set of men you can elect will do otherwise. Water can not rise above its source without being forced above it by constant pressure. If you elect men to execute the laws and then show them you do not care a rap whether the laws are enforced or not, they will not care a rap either. That is human nature, official or unofficial, and human nature remains human nature. The moral atmosphere must be changed if we will change the conditions here in Houston.

Do you have the notion that there is no relation between your behavior as parents and the behavior of your children? No relation between your playing for stakes of any kind at your fireside and your sons playing for money in gambling hells? No relation between your violation of the law in your homes and the violation of law on our streets? Then you are criminally ignorant of the most primary operations of moral principle.

The decent doing of wickedness in our homes is bound almost as cause and effect, as parent and child, to the vulgar doing of wickedness on our streets and in the dens of vice. If we eat bitter grapes we inevitably set our children's teeth on edge. You are very largely responsible for the lawlessness and crime of which great complaint is made because you are yourselves guilty on velvet of what others are guilty on tessellated pavements and puncheon floors. Only the surroundings are different, the morality is the same. And God will bring you into judgment.

What then? You are Christian men and women. You make up the force of the Church of Jesus Christ in this community. What you do or fail to do will determine the influence for good or evil of the Church here in Houston. Do I want the Church to go into city politics? Never. What I want is that membership in the Church and profession of faith in Jesus Christ shall be the equivalent of good citizenship and the guarantee of good morals. What I want is that as Christian men and women you shall stand for the highest ideals of right in your homes and on the streets; that you shall not foster lawlessness and break down the moral barriers in the security of your parlors; that you shall pray for the triumph of righteousness here in Houston and honestly meet your responsibility as citizens in the spirit of your prayers.

Let the Christian men and women of Houston but cleanse their hearts of selfish indifference to the public morals, and illustrate in themselves the virtues they should preach, set their own houses in honest and lawful order, and it will take no great while to bring into power the righteousness which exalts, and drive out

the sin and crime which are a reproach and a doom to any people.

If the Christian Church is not aiming at the redemption of our civilization, aiming at that through and by means of us who are its adherents, then it is false to the character and treacherous to the hopes of Jesus Christ, its founder. If we go with the world and do what the world approves and do not stand up stiffly for the righteousness that exalts, then are we two-fold more the children of hell than if we made profession of adherence to the devil. It is not possible for us to be really neutral. We can not establish the neutrality that cries out "Good Lord, Good Devil!" If you are not for God you are against Him. You can not serve God and Mammon. Christ has no concord with Belial. You can not blow hot and cold with the same breath. You must be one thing or the other.

What I beg of you in the name of God, in the name of humanity, in the name of civilization, in the name of our city, in the name of our homes, in the name of our children, and in the name of every interest and every hope of all these in one—what I beg of you is to stand up for Jesus Christ, to stand in His great might and fight for the righteousness that exalts, exalts a nation, a community, a family, an individual, and fight against the sin and the evil which are a reproach and a snare and a doom to everybody.

Keep in mind that life here in this world is not intended to be a mere rush after pleasure, after what men call happiness, a mad race for the things of this world in which men lose "all tidings of another and higher." "If what thou namest Happiness be our true aim, then are we all astray," says Carlyle in "Sartor Resartus." "With stupidity and sound digestion man may front much. But what in these dull unimaginative days are the terrors of conscience to the diseases of the liver! Not on morality, but on cookery let us build our stronghold. There, brandishing our frying pan as censor, let us offer sweet incense to the devil, and live at ease on the fat things he has provided for his elect!" Never.

My brethren, God is "slow to anger and plenteous in mercy," but He will not always forbear. Everything not planted of God shall be some day plucked up by the roots. He is not mocked. There is a reckoning in store. I adjure you by the mercy of God and the sacrifice of Jesus Christ that you stand up for righteousness in your homes and in your community, that you do what in you lies to bring to the throne that righteousness which exalts, and drive out from your hearts and lives the sin which is a reproach and a doom. May all your later life show you as loyal soldiers of Jesus Christ and lovers of the eternal righteousness.

Rev. James Phillips, D. D.

To one who has outlived the large majority of his contemporaries, there often come thoughts of those who were his associates in the days of his childhood and youth or of those who were then in the vigor of their manhood. When I was a youth the person above named was one of this latter class. While he was known as the able professor of mathematics in our State Institution at Chapel Hill he often preached whenever and wherever the opportunity presented itself. I never heard him preach a poor sermon; but the chief object of this brief notice is to make mention of one striking characteristic that made such an indelible impression that it has remained firmly fixed among the remembrances of him through the many years that have intervened since the scholar, preacher and above all, devout Christian passed from the scene of action. I have reference to his public prayers that produced a profound impression upon all listeners. There was a fervency and unction in these prayers that I have never seen equalled. The suppliant lost consciousness of any other presence than that of Him to whom he was speaking, and the volume of words poured forth from the lips, nay, from the heart like a mighty torrent and with an eloquence and power that had no thought of denial

His prayers were a standing rebuke to all luke-warm and formal suppliants.

Those who can recollect the genial mirth that exhibited itself in his cheerful face and sparkling eye when engaged in conversation, need not be reminded that his religion was of that cheerful type that dispelled gloom and successfully cultivated the joys that are the natural accompaniments of such a state as is described in Gal. 5:22.

There are yet living some who had the privilege of sitting under the instruction of Dr. Phillip in the class room (I never enjoyed this privilege) and who consequently knew him more intimately. Such doubtless could give to the public something in his life and character worthy of perpetuation. There was much relating to many of his day which posterity should not suffer to pass into oblivion but which is likely to do so.

J. C. Wharton.

### The Spring Fleeting of Our Presbyteries.

A careful comparison from time to time of the reports of the Presbyteries, as published in the church papers, reveals some startling truths. From spring to fall, and from fall to spring, there is about the same report. Some faithful work done, much hoped for, in the future, but coupled with this is the complaint of Sabbath desecration, worldliness, and the open neglect of the family altar. In great measure we seem to be "marking time," busy, yet making little, if any, progress. What is the reason? To me the reason is two-fold.

The standard of holy living, among us, is too low. The Bible is full of the positive command, to put away all sin and uncleanness from our lives, yet we are not doing it. A friend of mine, teaching her Sunday-school class not long since, was urging the hatred of sin. A little girl not more than eight years old, spoke up, "Well, Miss J., the catechism says we can't help sinning."

As a consequence of this, we are not actively concerned for the salvation of the great world, lying in wickedness.

I have carefully examined the copies of the Standard, since the reports of the Presbyteries, this year, have been published. The majority do not mention Foreign Missions at all. A few report that progress is being made, though they do not enlarge on the subject. Several have commended the Woman's Union, while some seem to ignore this work. The two exceptions to the rule, as far as I can see, are Roanoke and Harmony Presbyteries. Dr. Owen, one of our medical missionaries to Korea, was chosen moderator of Roanoke Presbytery, and gave a night session in the interest of Foreign Missions.

Harmony Presbytery sent in a report on Foreign Missions, adopted at their meeting, in which is a tender memorial to Dr. Rankin. I am not pessimistic, but do not the majority of the reports show that there is a strange apathy as to world-wide evangelization among our pastors and elders? And can we doubt that the confessed leanness at home is a result of this indifference? There is one church in my own Presbytery, which a few years ago was an "infant" among the churches. It became infused with the missionary spirit, several commenced conscientiously tithing their incomes, and soon they decided to assume the support of a missionary. At the meeting of Presbytery, a few months after their missionary had been assigned them, the elder representing the church, reported the amount contributed for the past year, more than was given by any church in the Presbytery, except one. Their membership is sixty, the only church giving more, has a membership of several hundred. Their representative added, "You don't assess us enough for Home Missions."

Does this not seem as if there is indeed, a reflex blessing, on those who are reaching out to the unsaved, in the "regions beyond?"

Oh, brethren, the Latin Thesis may have its place, but the Master wants soul-winning at home and abroad, to take the first place.

### Education in the Cove.

Education among the Coveites is neither scientific or classical, neither technical nor industrial. It is neither high school, nor grammar school, nor primary. Anything, it is only primitive. In quality it is merely the endowment which mother nature bestows upon all her children. The appetences, instincts and intuitions of the genus homo, somewhat reduced and developed by family traditions, personal experiences and hints gathered from fellow denizens of the forest. In quantity this education is little more than nothing. Nothing accentuated, with a plus and minus sign placed thereafter, about expresses the truth. The Coveite does not let his endowment out at usury. When the day of reckoning comes he loses all; for having not, he loses even that which he has. He is deficient both in knowledge and in wisdom.

It is of small moment that he does not know that "trek" is a South African term meaning an organized migration. It is of large moment that he is not wise to stay the ravages of the cankerworm and the march of locusts that go forth all of them by bands. It is of small moment that he does not know the genealogy of the House of Hapsburg. It is of large moment that he is not wise to regard the laws of heredity and consanguinity, the disregard of which has involved that house in ruin. It is of small moment that the chemical formula  $H_2O$  means nothing to him; but he allows the water to wash away his soil and has never so much as heard of reforestation. He is altogether ignorant of the rule of rhetoric that negatives negative one another. He is ignorant of that rule and thrives; but because he is ignorant of the fact that carbolic acid is a good antiseptic he permits putrefactive micro organisms to thrive beside him and when poisoned dies for the lack of an antidote.

The terms, psychology, and biology, chemistry and hygiene convey no ideas to the Coveite's mind. He is alike ignorant of geology and geography; alike ignorant of the typology of Scripture and of the topography of his native state. He does not distinguish between alchemy and chemistry. Aesthetics and anesthetics are alike strangers to him. He is ascetic enough to refuse the former and stoic enough to decline the later. He has never looked through a microscope to study a microbe, and bacteriology is a meaningless if not a senseless word.

He does not know physics, the science that treats of the phenomena associated with matter; he does know physics as cathartics; not physics in the singular, but physics in the plural, physics as cathartics, compound cathartics which his wife makes of herbs brewed and of roots boiled down. These she administers to him when he is ailing. He is ailing often, for culinary science in the Cove is neither scientific nor culinary. In fact of all the ologies he knows only the doxology. This he sings in long metre, in very long metre. Political economy to him means allegiance to a political party and voting the ticket which his grandfather voted. His knowledge of agriculture is inherited and he plants his seeds according to the phases of the moon and the signs of the Zodiac. He observes the wind and does not sow, he regards the clouds and does not reap.

I went by the field and by the vineyard of this man void of understanding; and lo it was all grown over with thorns, and nettles had covered the face thereof and the stone wall thereof was broken down.

At the head of the Cove I spied a school-house and was encouraged; but alas! on close examination, how inadequate I found it.

"Not big enough to cuss at cat in, sir; not big enough to cuss a cat in," said the Coveite to me as he saw me inspecting the house; "and, sir, if you should hold the cat by the tail you would get your mouth full of fur."

No, not big enough to cuss a cat in, nor warm enough to keep a horse in and yet—and yet.

I saw the teacher, a young man, too weak physically to drive a lumber wagon, too weak mentally to aspire to the legislature, too weak morally to preach

and too well satisfied with himself to marry. This man was teaching a score of children. The four-score other children were in the harvest field or in the swimming hole.

This is what he taught them: The direct object of an active transitive verb is to be put into the objective case. After that a thirteen year old tow-headed boy "spelled down the school" by correctly spelling reciprocity and ratiocination. Then came the lesson in geography. The little fellows were taught without map, chart or globe the location of Afghanistan, and Beloochistan and the boundaries of Kamtschatka. Such is school teaching in the Cove.

When the Coveite pressed him the teacher acknowledged that his own mind was not clear as to the meaning of an active transitive verb. When the aforesaid tow-head was unable to define reciprocity the teacher explained that he taught spelling and not definitions. The children seemed to know no more about the location of the Asiatic countries than they did about the location of the lost Atlantis.

### Western Correspondence.

A trip West at any time is of interest to the traveler, but much more in May, when our country puts on its finest appearance. Sabbath, May 24, was spent at Des Moines, Ia. The cause of moral reform was presented in the First United Presbyterian Church in two sermons. This church took a deep interest in the work. The pastor, Rev. A. C. Douglass, was chairman of the permanent committee on Reform and his report to the General Assembly was of the first order in point of merit.

The General Assembly of the United Presbyterian Church of North America was next point of interest.

Rev. Jas. P. Cowan, D. D., of Indianapolis, Ind., was chosen moderator by acclamation. Dr. Cowan has been engaged in Home Mission work for twenty years, or all his ministry. Rev. D. F. McGill, of Alleghany City, Pa., was chosen Principal clerk of the Assembly in place of the lamented Rev. W. J. Reid, D. D., who died since last Assembly. Dr. Reid was popular and universally beloved. Dr. McGill will prove a worthy successor. The Assembly is full of interest this year. The attendance is larger perhaps than ever before. The full number of delegates is 313. The cause of missions is absorbing most interest. India has asked the appointment of 180 new missionaries, Egypt asks for 280 and the Soudan 25. Already much enthusiasm has been created.

Union with the Associate Reformed Presbyterian Church, South, and the Reformed Presbyterian New School is up for consideration. It is hoped some progress will be made this year in the direction of union with other branches of the Church.

The Assembly has just now acted upon the united application for large increase of new missionaries to India and Egypt. The Church will undertake to send out the new forces as soon as it can be done. Never before perhaps, was there so much enthusiasm in the cause of missions as was shown when this action was taken. Revs. Messrs. McCannellee, Balentine, Morrison, and Misses Fulton, Morrison and Miss Elizabeth Good as returned missionaries from India, were introduced to the Assembly and made brief addresses; also Miss Finney from Egypt. Miss Gordon is now a veteran, having been in the service for 50 years. Provision has been made for the conventions to be held in 1905, in the interests of an inspired Psalmody, similar to that held last year at Belfast. No better place could be found for one of these conventions than Charlotte, N. C. If you send in your invitation in time no doubt you can get the Convention.

The announcement has just been made of a great calamity at Topeka, Kan. The loss of 250 lives by flood and fire. The Union Depot at Kansas City has 2 1-2 feet of water. More anon.

W. H. McMaster,

Tarkio, Mo., June 1.

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The Editor's Chat with the Reader.

The Table of Contents above gives a sufficient indication of the feast of good things before our readers in this issue. Since penning the review of the Southern Assembly we have received the information from an undoubtedly authentic source that the resolution of Dr. Marquess offering the foot-notes to the Confession was really defeated by those who desired an out and ont amendment, enough of those so voting having declared themselves afterwards to have made a majority, with those voting for the foot-notes. So the Assembly was really in favor of a constitutional change in the language of our creed. This might not mean a sufficient majority to carry a three fourths vote in the Presbyteries, however, as some of them are still almost wholly dependent upon reactionary papers for their religious pabulum. If we were inclined to boast we would say that this is a pretty fair indication of the influence of the Standard in the Southern Church, as it stood alone against the other religious papers, the Central, the Christian Observer and the Southwestern.

The Open Court will be found to be interesting, and we hope that the discussion opened by the editor and Mr. Hudson will be continued until the mind of the church is reached. That is a timely sermon by Dr. Leavell. The reasons given by Rev. R. W. Alexander for the circulation of a religious paper are of especial force, for the Standard was necessarily in mind. The letter of Mr. McMaster and Education in the Cove, complete the Contributed Matter, and the other departments, now of their normal size again, will be found of much interest and profit.

Presbyterian College Commencement.

The Commencement of the Presbyterian College for Women, Charlotte, began, as already published in the Standard, with the Baccalaureate sermon of Rev. R. C. Reed, D. D. On account of the pressure of the Assembly Reports the full account has not been published before. It was a fine exhibition of the high standard of work that is now being done in every department of the College. The graduating class numbered 12 including the music graduates and those with special certificates. A banquet was given the class by President Bridges and Mrs. Bridges on Thursday night preceding Commencement.

The standard has been raised so high that this year no first

or second distinctions were won in the collegiate department and in the Senior Class only one distinction, the third distinction.

This speaks volumes for the thoroughness of the work required and the faithfulness of the marking. The effort is being made to build up a school that shall be noted for the completeness of its scholarship. Its honors will be honors indeed.

The following is a brief account of the programme:

Commencement exercises were opened by a matinee pianoforte recital in the auditorium which reflected great credit both upon pupils and teachers.

None of those who took part in this entertainment belonged to the advanced grade, and many were only beginners, but there was real artistic merit in each rendition as well as genuine music.

The duets by Misses Hicks and Cooper, Misses Campbell and Lubin; Misses Fore and Irwin, Misses Annie and Ethel Todd and Misses McMillan and Bridges were greatly enjoyed by the audience for their beauty and for the perfect time and unison in which they were played.

Miss Julia Christian made the "Butterfly," by Lege, a "thing of beauty" to the ear, while Miss Madeline Orr's interpretation of Chopin's prelude in C minor and Schaikowsky's "Skylark" were especially good.

"Ravina," Etude No. 1, in the hands of Miss Virginia Robinson, was most skilfully and daintily executed.

Miss Nellie Van Stewart's presentation of Hayden's "My Mother Bids Me Bind My Hair," was quite a surprise to the audience; the strength and fullness of the voice and easy breathing show that she has a future before her.

Miss Edna Wright sang finely Massent's "Open Thy Blue Eyes," her clear tones filling the big hall and showed that she, too, needed only time and study to make her a finished singer. Miss Foil, Miss Benneson, Miss Matheson and Mrs. Stewart had the training of these pupils and the work accomplished shows that Charlotte has reason to be proud of her musical advantage.

Those who attended the annual Concert on May 18 had the pleasure of listening to good music, some of it brilliant. The selections were all made with care, sufficient in variety, and adapted to a commencement occasion. The pupils gave abundant evidence of very careful training. They knew thoroughly what they were about and musical intelligence marked every effort. The audience was highly delighted and the applause was enthusiastic.

The programme began with a favorite overture—Rossini's "Tancredi," played on the grand piano in admirable style by Misses Mattie I. and Lucy Penn. The Choral Class gave great pleasure by singing "The Fisherman" and "Rise Again, Glad Summer Sun." The stringed instruments—violins and 'Cello, made a happy variation of music. Mrs. Fisher, Misses L. E. Summer, Nellie Van Stewart and Mary Wilson charmed the audience with their violins, while Miss L. Hilda Gehrken, looked so extremely handsome, was so beautifully attired, and handled the 'Cello so gracefully and skillfully as to captivate everybody.

Miss Edna Whisnant gave evidence of great talent in her brilliant rendering of a pianoforte solo—Kullak's "Wild Ride." The vocal solos of Miss Matheson's pupils, Misses Ellen Norfleet, Gertrude McFadyen and Elma Warburton evinced the same careful training united with their natural endowments of good voices.

Dr. C. R. Fisher, Mrs. Fisher, Miss Helen Foil and Miss Ellen Norfleet brought from the great organ richness of harmonies and wealth of musical tones.

Misses Blanche Rosebro, Lena Reinhardt and Bentley Wysar showed themselves to be good pianists.

The most brilliant feature of the concert was the exquisite rendition of "William Tell." The overture was played on the organ, four violins, two piano and 'cello, Miss Lottie Gray, one of the graduates, played the leading part on the first piano.

Commencement proper was the night of May 18. Hon. A. M. Waddell made one of the most brilliant addresses ever heard by a Charlotte audience on the Irish Origin of North Carolina. It was as chaste in diction as it was sparkling with wit and was received with great applause by the student body and the friends who filled the large auditorium.

## Church News.

### Echoes from the Lexington Assembly.

This Assembly was worthy of our forefathers. It possessed a large measure what was called in the olden time "the gift of continuance."

Up to the time your correspondent started for home, at the inner recess on the ninth day, there were still a number of items on the docket, and the whole of Saturday morning had been taken up with the disposition of a few reports of standing committees.

Two of these reports were the occasion of considerable debate, and the things in dispute were of importance. First, was the report on systematic beneficence, which had been under discussion Friday night. The bone of contention here was the proposition already noticed, to exchange the months for education collection and the collection for ministerial relief, giving the latter November, and putting the former in July. This was the recommendation of the committee on systematic beneficence, and an effort was made to amend this, proposing to give education July and November and to put ministerial relief in April. Then a substitute was offered for both propositions, that the schedule of collections should remain unchanged, just as they now are. This substitute was finally adopted, but there was added to this action the appointment of an ad interim committee who shall consider the revision of the whole schedule of collections and report to the next Assembly.

The gist of this discussion lay in the fact that the collection for ministerial relief now has but one month allotted it, and that the very worst month in the year, the month of July. It was urged on the floor of the Assembly that with the revival of interest in this most worthy cause, better opportunity should be given for our people to make their offerings for it. As between this cause and that of education for the ministry, it was said that the young man could in a measure scuffle for himself, but all that was left the old man, or the widow and orphan, was to suffer in silence. The Assembly evidently felt the force of this appeal, but at the same time it was felt that if this next November were taken from the education collection that cause would fall sadly behind; and so between the two demands a compromise was finally reached as above stated, leaving the present order of collections unchanged, yet appointing a committee to suggest a revision of the whole schedule, mainly with the purpose of securing more adequate opportunity for ministerial relief to make its appeal to the people.

The other subject to which I wish to call attention, is the debate which also took a good slice of Saturday morning, upon the overture from the Presbyteries of Paris, Charleston and Pee Dee, criticizing the executive committee of publication. These overtures complained that the committee of publication had been disseminating unsound literature, and that our Sabbath-school publications had been made the vehicle of ritualistic views and practices, and asked the Assembly to put a stop to the matters complained of.

Your correspondent will confess that when these overtures were read and referred on the first day of the Assembly's session one thought that the brethren in Texas and South Carolina had found a mare's nest. And this was doubtless the feeling of the members of the Assembly. But when the facts behind these overtures were brought out, the case looked different. Not that there was anything as serious as the language of these overtures might lead you to expect, but it was evident that some things had crept in unawares through the business of the publishing house and in the Sabbath-school literature, to which the attention of the committee of publication might well be called. It was shown that there in Lexington during the sessions of the Assembly, the committee was offering for sale The Expositor's Bible, a commentary which contained much that was useful, but which embraced also some volumes that were tainted with the radical criticism.

It was also shown that in the Earnest Worker the statement had been made that the daughters of Philip were preachers, that this was the meaning of the word "prophecy" used in Acts 21:9.

And further, in the lessons for the month of April, there was found an Easter lesson, and while in one department of the Earnest Worker, the scripture teaching as to the com-

memoration of our Lord's resurrection by the change from the Jewish Sabbath to the Lord's Day, the first day of the week, had been correctly set forth, in another department the morning of the resurrection had been alluded to as "his blessed Easter morn."

Objection was also made to the liturgical forms which are printed on the first pages of the Earnest Worker as a responsive exercise, a part of one of them having been taken bodily from the Episcopal prayer-book.

Dr. J. P. Smith, who represented the publication committee on the floor of the Assembly, said in reply, that in regard to such books as the Expositor's Bible, the committee simply acted as agent for the parties ordering them and did not assume any responsibility for the views which these books contained. And if our committee is to be restricted to the sale of books which we can endorse in every particular, then the business of the committee would be contained within narrow limits indeed. As to the things criticized in the Earnest Worker, they were not in the department for which he was directly responsible, and they were just as contrary to his own convictions as to the convictions of any of the brethren who had spoken in the Assembly; and he could only say that he regretted that they had gotten into the Earnest Worker without his knowledge.

When this stage of the discussion was reached, it was evident that there was but one view in the Assembly as to the subject under discussion, and the only question was how to express that view in such a way as not to injure the work of the committee of publication and yet to put a stop to the evils complained of.

In this dilemma the Assembly was getting into a tangle of majority and minority reports, amendments to these reports and substitutes for the amendments, when the moderator relieved the situation by suggesting that a committee be appointed consisting of Dr. Marquess and Dr. W. P. McCorkle, who should retire and bring in as soon as possible a report which should express the mind of the Assembly. This was promptly moved and carried, and a little later Dr. Marquess presented a report which was unanimously adopted. This was in substance that the attention of the committee of publication be called to these overtures, and the committee be instructed to guard against the intrusion into its business or its publications of doctrines or practices which are not commonly believed amongst us.

And here the Forty-Third General Assembly passed into history, as far as the personal knowledge of your correspondent goes.

Looking back over its proceedings, there are some things which stand out prominently, to which parting allusion might be made.

One of these is the fullness of opportunity allowed for the presentation and consideration of every one of the benevolent causes of the Church. No man could say that the great aggressive work of the Church was crowded into a corner, while the Assembly spent its time wrangling over points of order, or discussing ad nauseam musty controversies. Besides full time allotted to the consideration of the reports of the standing committees during the business sessions of the Assembly every night except the very last was given to a popular meeting in behalf of one of the benevolent causes. One of the most notable features of the Assembly was a Foreign Mission meeting on Wednesday morning right in the heart of the Assembly's business, with addresses by four returned missionaries, and this in addition to a special meeting in the interest of the Japanese mission which had been held the night before.

But I am disposed to think that the cause for this may be looked for elsewhere. The Assembly took two afternoons off, Saturday and Monday, the very cream of its time. If the standing committee had sat up a little later Friday and Saturday nights and had made good use of Saturday afternoon, a whole day might have been saved. This is a matter of the greatest consequence if a full vote on important questions is to be had. Some of the best business men in the country are found in every Assembly, whose counsels and whose suffrages are of great value in a church court, but whose time is often very limited. Every effort ought to be made to expedite business in the earlier part of the proceedings, so that important measures may come to a vote in a full assembly.

R. A. Lapsley.

## NORTH CAROLINA.

**MOCKSVILLE.**—The Twentieth Century Canvass in Mocksville is practically complete. The sum subscribed, of which a part has been paid in, now amounts to \$650 and this will be increased by several small subscriptions. The Mocksville Church is small, having only about fifty members but under the able leadership of Rev. F. M. Allen rapid and gratifying progress is being made in every department of the work.

**BARIUM SPRINGS.**—The school year at the Orphans' Home has ended most propitiously. Much hard work has been done by both teachers and pupils. Constant improvement and progress is shown in each of the nine grades. Next session we hope to establish a tenth grade in which a class of children are prepared to finish next June. By adding this grade to the course those who care to pursue their studies further upon leaving us will be much better prepared to do so, and a number of them hope to do this.

When our children reach this degree of advancement and maturity their assistance is very valuable to the Home, as is also their influence.

All school exercises are now suspended for the summer and our teachers are away for the vacation. Everybody at the Orphans' Home is working with his hands the greater part of every day. [On our farm of 200 acres only the farmer and our own boys are at work. They are finding much to do since the illness of our farmer necessarily threw work behind.

We are hoping for a very favorable report from our Treasurer as to May collections. Many are still no doubt in the hands of church Treasurers. We hope these will be promptly forwarded to Mr. Brown so that we all may be encouraged in the outlook for the summer months.

The Carrie Burroughs Dula Memorial building is now completed, furnished and occupied. This building is a most delightful addition to our Home. In it our library presents a neat and attractive appearance. The Mary Watson Memorial Library by the Kings Daughters of Salisbury forms a valuable addition to our collection of books. A number of papers and periodicals are also contributed by friends and are greatly appreciated by our young readers here.

Our friends have not forgotten little Joe's Church, but contributions are still coming in.

Your Orphans' Home has been favored with some visitors who are much interested in the work the church is doing for the fatherless. These are heartily appreciated and welcomed. Let all who can, visit the Orphans' Home of this their Church.

R. W. Boyd.

## Red Springs Seminary Commencement

On May 20th Red Springs Seminary closed the most successful year in its history of unparalleled successes.

Standing on the stage of the handsome auditorium, and facing an audience of over fifteen hundred people, it seems impossible that just seven years ago, this was a piece of virgin pine land.

Dr. Wells, of the First Presbyterian Church of Wilmington, N. C., preached the sermon to the graduating class.

On Monday night the senior class, numbering twenty, entertained their friends with a splendid musical programme.

In the prophecy Miss Eunice Nimocks called the seniors out one by one and read from the palm of each, what the future holds for them. The whole program was carried out with ease and grace that did not in any way detract from the force and vim, characteristic of the class.

The Art Exhibit Tuesday afternoon was exceedingly fine.

Special mention may be made of the very dainty work in China that was displayed in large quantities.

The Annual Concert Tuesday night fully sustained the Seminary's well earned reputation as one of the foremost music schools in the South. The grace, finish and ability for musical interpretation shown by the performers, all testified to the thoroughness and intelligence of the work done during the year. The governor of North Carolina was a delightful auditor and expressed himself both astonished and greatly pleased.

Wednesday morning brought one of the largest crowds Red Springs has ever known. At 11 o'clock the governor addressed a splendid audience who listened most attentively to one of his earnest, thoughtful, and eloquent speeches.

The following certificates and diplomas were then pre-

sented: Certificates, Miss Ella Steed, English; Miss Bessie Johnson, English; Miss Lettie Wharey, English; Miss Lonnie Kenan, English; Miss Pearle Johnson, Elocution; Miss Araminta Robinson, Elocution; Miss Maie Rowland, Art; Miss Ethel Johnson, Art; Miss Georgia Pearsall, Art; Miss Rosalie F. Williams, Piano; Miss Clara DeVane, Piano; Miss Lida Law, Post Graduate Piano. Diplomas, Miss Elizabeth Rockwell Brown, A. B.; Miss Nina Carmichael, A. B.; Miss Nellie Elliot, A. B.; Miss Alice Lee Elliot, A. B.; Miss Clara DeVane, A. B.; Miss Celestian Fennell, B. L.; Miss Lena May Flowers, A. B.; Miss Ethel Johnson, B. L.; Miss Alice E. Mebane, B. L.; Miss Della P. MacGoogan, A. B.; Miss Mamie F. McIntyre, A. B.; Miss Nannie L. McIntyre, A. B.; Miss Eunice S. Nimocks, A. B.; Miss Mary F. Patterson, A. B.; Miss Georgie Pearsall, A. B.; Miss Araminta J. Robinson, A. B.; Miss Phebe W. Shaw, A. B.; Miss Jane E. Williams, A. B.; Miss Rosalie F. Williams, A. B.; Miss Harriet Ellen Wise, B. L.

Rev. H. T. Graham, of Fayetteville, N. C., presented the Bibles to the graduating class and the exercises were closed with the benediction by Rev. A. N. Ferguson, of Laurel Hill, N. C.

The attendance of the Seminary the past year numbered 342 from thirteen States. A large number of applications for rooms for next year are already coming in.

**CLARKTON.**—The Presbytery of Wilmington will hold an adjourned meeting in the First Church, Wilmington, at 3 p. m., June 19th, 1903.

A. McFadyen, S. C.

**BIG ROCK FISH AND HOPE MILLS.**—Rev. Dugald Munroe was installed pastor of Big Rock Fish and Hope Mills churches May 31. Rev. David Fairley presided, preached and propounded the questions at Big Rock Fish at 3.30 p. m. Rev. H. T. Graham charged the pastor. At night at Hope Mills, they exchanged places. Mr. J. H. Curric, Ruling Elder of Galatia church, charged the people of both churches.

These services were all solemn and appropriate.

The brethren came to us "in the fulness of the blessing of the gospel of Christ." May the relation thus established be for the glory of God and the welfare of the Redeemer's kingdom. Five new members were received at Hope Mills third Sunday in May, two by certificate, three on confession of faith. The outlook for this field is encouraging.

**DAVIDSON.**—Rev. Dr. Harding, formerly of Virginia and now of this state, filled the Davidson college pulpit on the 21st March.

The Doctor is always a welcome guest and his sermons are peculiar treats to our people.

He certainly has few equals as a scholar. His sermons are always beautiful and yet delightfully simple.

A. T. G.

**CARMEL.**—The pastor was assisted by Rev. J. B. Cochran in Sacramental services second Sabbath of May. Bro. Cochran delighted and refreshed us with his strong, plain gospel. There were six additions to the church—four on profession and two by letter.

**SHELBY.**—Our church has been greatly blessed in a meeting recently held. Rev. R. G. McLees, of Greenwood, S. C., preached for us for ten days—preached earnestly and graphically, tenderly and powerfully the Word of God. Large congregations attended, not only Presbyterians, but members of the other churches in town. God's people were helped and strengthened and fourteen were added to the Presbyterian Church on profession of faith. With increased devotion and faith this church takes up the work of the coming year.

**SHILOH.**—Dr. Geo. Oates and Mr. Chas. F. Hambricht were elected deacons of Shiloh church on second Sunday of May and on fourth Sunday of same month, in the presence of a large congregation, were ordained and installed. This church is making progress in its work and is very much encouraged.

## The Westminster School

One year ago the 600 Presbyterians of Cleveland, Rutherford and Polk counties, N. C., though divided into the small churches and scattered over three counties, resolving to establish a good Presbyterian school to prepare our boys and girls

college, but mainly to supply the demand for a Presbyterian mission work, went into their pockets to the five thousand and then into the woods and put up four comfortable school buildings and on September last with a corps of good teachers and a gratifying number of pupils, began the first year's work of the Westminster School.

And the first year has recently closed and more successfully than even its good beginning promised. An enrollment of nearly one hundred, good health, conduct and work on the part of teachers and pupils have made through the surrounding country a high reputation for our school and have increased the prestige and influence of our beloved church.

This year's work was brought to a close by a thoroughly enjoyable and enjoyed commencement.

Rev. M. McG. Shields, of Gastonia, N. C., preached the annual sermon. Mr. Jas. M. Carson, of Rutherfordton, delivered the literary address, which was followed by the school exercises, reading of honor roll, and announcements for next year.

The average price of board was \$4.85 per month and it was sufficient and neatly served. Here, from fifty to sixty dollars pays all expenses for a boy or girl for one year's training in a good Presbyterian school where the Bible is taught as faithfully as arithmetic. We wish we could adequately show to the reader the picture we have in our mind of a poor boy 14 years of age before he entered, and the picture he presented on commencement day as with flashing eyes, bright, happy-faced, he delivered his speech. This result was made possible by a kind friend giving him a scholarship which paid his tuition, \$16 in all. And of Robert Clark there are a score of duplicates convenient to this school, who with a scholarship in their reach, would, with even one year here, be a hundred fold better fitted for life's work.

The next session begins Sept. 10, 1903.

W. R. Minter.

#### SOUTH CAROLINA.

##### Columbia Theological Seminary.

The Board of Directors met in the Seminary chapel May 2, and continued its sessions about two days. Nine of the fifteen members were present.

The seminary was found to be in a healthy condition. Another year of uninterrupted and excellent work seemed to have been accomplished by both the Professors and students. Twenty-seven students had been enrolled during the year—two more than during the year preceding. Of these, five were in the senior class, nine in the middle, ten in the junior, and three took only a partial course.

Diplomas conferring the degree of B. D. were awarded to Messrs. E. N. Bradshaw, J. D. Henry, and J. P. Marion. Certificates were awarded to Messrs. P. S. Rhodes and R. F. Otts. To these graduates Rev. W. E. Boggs, D. D., delivered an earnest and helpful address.

A committee was appointed to consider and report to the Board at its next regular meeting the advisability of establishing a "Fellowship" in connection with the institution.

The financial condition of the institution is encouraging. All necessary expenses have been comfortably met from the income. By judicious investments the income has been increased several thousand dollars, and there is the prospect of a still larger increase.

Two hundred dollars worth of new books have been added to our already large and valuable library. And some improvements have been ordered to be made to the building and grounds.

The Board most cordially endorses and commends this seminary to the confidence and patronage of all wishing to prepare themselves thoroughly for the work of the gospel ministry.

#### TEXAS

PARIS.—Rev. Geo. F. Robertson was installed pastor of the First Presbyterian Church, Paris, Texas, April 12th by Rev. Messrs. A. W. Wilson, D. D., of Dodd City, Texas, and J. D. McLean, D. D., of Tyler, Texas, both old friends of the new pastor. Dr. Wilson took part in the pastor's examination for licensure at Rogersville, Tenn., in 1880.

Dr. McLean preached, presided and propounded the con-

stitutional questions and Dr. Wilson charged the pastor and the congregation.

This service was followed by a series of services conducted by Dr. McLean during which he won the hearts of the people by his earnest and helpful sermons. There were thirteen additions in examination amongst whom were a mother and her little girls. These three received the ordinance of baptism according to Bible precept and example.

Mr. Robertson took charge of this church early in December and he had the pleasure of welcoming forty-three new members. The congregations have increased and the Sunday school has more than doubled in attendance.

There are three flourishing ladies' societies in this church and a Junior Christian Endeavor band.

At a meeting of the session May 18, the pastor was granted by unanimous vote a vacation of two months beginning July 1st. He will spend most of this time in holding evangelistic services, the first being a tent meeting at Clarksville, Texas. Beyond this no definite arrangements have been made.

#### MISSOURI.

CALHOUN.—This church two months ago gave a hearty and unanimous call to Rev. W. T. Howison to become its pastor, and the call being accepted by him Lafayette Presbytery appointed a committee, Rev. Messrs. Abbott, Gordon and Leyburn to install him. This duty was performed by two of the brethren, Mr. Abbott being necessarily absent, on Sabbath, May 24, 1903; Dr. Gordon preaching the sermon and charging the people, and Dr. Leyburn presiding and charging the pastor. This is the first regularly installed and resident pastor this church has ever had; and this pastorate begins under very happy auspices, an earnest, energetic pastor with a united people ready to co-operate in every good word and work.

Rev. E. C. Gordon, D. D., of Lexington, Mo., preached the Baccalaureate sermon before the Ward Seminary, Nashville, Tenn., on the last Sabbath of May.

The address of Dr. O. W. Gauss is changed from Springfield, Mo., to Sparta, Mo. That of Rev. A. Y. Beatie is Springfield, Mo., he having taken charge of our church at that place, where he will be ordained and installed pastor, June 28th and that of Rev. Lynn F. Ross after July 1. will be Warsaw, Mo., where he goes to take charge of the Benton county mission field under direction of the Home Missions committee of Lafayette Presbytery.

LAFAYETTE PRESBYTERY.—An adjourned meeting was held at Boonville, Mo., on June 2. The chief purpose of this meeting was the examination of two young brethren for ordination, Messrs. Lynn F. Ross and A. Y. Beatie, Mr. Ross was a licentiate and after the usual examination was ordained as an evangelist to take charge of a mission field in Benton county, Dr. G. L. Leyburn his former pastor, giving the charge to the young evangelist. Mr. Beatie was first taken under the care of Presbytery as a candidate, and was then examined for both licensure and ordination, he having received a call from Westminster Church, Springfield, Mo., and after licensure the call was placed in his hands and accepted by him and a commission, Rev. Messrs. Abbott, Bonde and Leyburn with Elder F. C. Roberts, was appointed to ordain and install him the last Sabbath in June. These brethren are both recent graduates, Mr. Beatie of the Kentucky Theological Seminary and Mr. Ross of Union Seminary; the examinations were very creditable, the sermons of a high order, and the universal opinion is that Lafayette Presbytery has added to her ministers two choice young men.

Rev. W. L. Hickman offered his resignation as pastor of the Independence Church, and the church was cited to appear at the adjourned meeting to be held June 27, at Springfield, and show cause why the relation should not be dissolved.

#### VIRGINIA.

HAMPDEN-SIDNEY.—The one hundred and twenty-eighth annual session of the Board of Trustees of Hampden-Sidney college will be held at Hampden-Sidney, Va., Monday night, June 8th at 8 o'clock.

F. T. McFadden, Sec.

RANDOLPH-MACON.—This school closes its tenth session June 6th. Dr. R. D. Smart is to preach the Baccalaureate sermon and Dr. J. M. Buckley, of the New York Advocate, will deliver the literary address.

The session has been most prosperous. The dormitories

have been full. Sixty-nine surplus applicants were on the "waiting list" when the session opened September 11th to take the places of any who might fail to claim engaged rooms. The senior class numbers thirty-one, and a splendid body of students fill the lower classes.

The Woman's College has abolished all sub-collegiate work and maintains the entrance requirements of the Southern Association of Colleges, of which it is a member. It is classed by the U. S. Commissioner of Education as one of the thirteen "A" colleges for women in the United States.

**LEXINGTON PRESBYTERY.**—Lexington Presbytery met at Hebron Church, Snyder, Va., May 5th, 1903, at 11 a. m., and was opened with a sermon by Rev. Wm. N. Scott, D. D., the last Moderator present with a sermon on Matt. 18.20.

Moderator—Rev. J. E. Booker.

Clerks—Rev. J. E. Ballou and Dr. A. F. Kerr.

Present—38 ministers and 40 elders.

Ordained—W. D. Burkhead.

Installations—Revs. Henry Miller, at Bethesda; J. G. Reveley, at Immanuel, W. D. Burkhead, at Mt. Horeb; C. R. Stubling, at Waynesboro; T. Mowbray, at Oxford; John Ruff, at Cook's Creek.; J. Spencer Smith, at Fairfield; R. D. Carson, at Rocky Spring; Ivanhoe Robertson, at Pendleton; J. A. Thomas, at Windy Cove.

Supplies.—Revs. R. M. Tuttle, at Collierstown; H. H. Hawes, D. D., Hot Springs. (Rev. T. J. Thompson also supplies Buena Vista, S. C.)

Calls.—Millsboro for Rev. J. A. Thomas; Olivet for Rev. E. B. Drnen.

Commissioners to Install.—1. Rev. J. A. Thomas at Millsboro, time June 21st, 1903.

Rev. Wm. N. Scott, D. D., to preach, etc., Rev. C. R. Stubling to charge the pastor, Rev. R. D. Carson to charge the people.

Elders—J. S. Craig, and A. S. Bratton.

Excellent addresses were made on: Sunday-schools by Rev. A. L. Phillips, D. D.

Ministerial Relief, by Rev. I. S. McElroy, D. D.; Foreign Missions by Rev. H. C. DuBose, D. D.; Bible Society by Rev. Wm. S. Campbell, and made a profound impression.

Presbytery declined to consent to strike out "In Latin" in regard to the Thesis for Licensure.

Presbytery expressed special sympathy for Rev. J. H. H. Winfree in his sickness and for Rev. J. M. Plouden, whose little child was severely burned.

Home Missions.—Rev. A. H. Hamilton, for 11 years chairman, resigned, and Rev. Holmes Rolston was elected.

The usual reports were made and the great subjects were given due attention.

Pastorates dissolved.—Rev. R. D. Carson and Mountain Grove, Sinking Spring and Greenwood; Rev. H. P. McClintic and Basic City; Rev. L. R. Watson and Windy Cove, and Millboro; Rev. R. C. Gilmore and Olivet; Rev. S. S. Oliver and Broadway; Rev. J. A. Thomas and Beverly; Rev. J. C. Johnson and McDowell and Williamsville.

Dismissed—Rev. L. R. Watson to the Presbytery of Norfolk, Rev. R. C. Gilmore, Tuscaloosa; Rev. H. P. McClintic, Palmyra; Rev. H. H. White, D. D., Charleston; Rev. S. S. Oliver, Winchester; Rev. M. E. Sentelle, Fort Worth; Rev. J. C. Johnson, Greenbrier and Licentiate J. A. McClure.

The Presbyterian sermon was preached by Rev. R. A. Lapsley on "The Home training of children in Presbyterian families," Ps. 61:9, and was much enjoyed.

Assembly's Home Missions had a special half hour service.

A hearty vote of thanks was unanimously passed by a rising vote.

This was a delightful meeting.

The new church is handsome and commodious. The committee of arrangements had everything well in hand and the ladies provided bountifully for the large crowds in attendance every day. The tables were spread under a large tent, and the weather was all that could be desired.

Fall meeting.—Buena Vista, Oct. 13th, at 7:30 p. m.

Wm. C. White, S. C.

## ALABAMA.

### A Visit to Selma, Ala.

On the third Sabbath of May, in the discharge of my official duties, I presented the claims of our proposed Presbyterian college to the two Presbyterian churches in Selma. I was not an entire stranger in either of these churches, having spoken from both pulpits when I labored in Alabama as superintendent of Evangelistic work.

It goes without saying that I met a most cordial reception at the hands of the pastor of Broad Street Church, Rev. A. A. Little, and his people. It was exceedingly pleasant to be permitted to make so many new friends and to renew so many old acquaintances. The lines have fallen to Brother Little and his family in pleasant places. There are several larger churches than his in our Assembly, but Broad St. Church is large enough—nearly 500 members—and with its beautiful new church and large, comfortable manse, located in the heart of the city, this church is admirably equipped from a material point of view. But by far the best equipment lies in the character of the men and the women who compose its membership. Few churches in our General Assembly have had such a succession of wise leaders, faithful pastors and able preachers of the Gospel. Dr. Lowry was an eloquent Apollos. Dr. Hooper was indefatigable in his labors, Rev. Alfred J. Morrison, lived only long enough for the people to realize what they had lost in his death. Dr. Cecil served this people with great acceptability for eleven years and still has a large place in their hearts. And now Rev. Archibald Alexander Little forms another link in this chain of the true apostolic succession, and under his labors the Church is growing in numbers, and spiritual power. One of the peculiarities of this Church is that there are so many men in it who are constant attendants upon all its services and active workers in every department of church life.

From such a church, trained by such men, I fully expected to secure a generous contribution for our Alabama College and I was not disappointed. This church gave as follows: The Sabbath-school, \$600; the three Ladies societies, \$600; the congregation, \$3,705; the pastor, \$600; Total, \$5,505.

This amount was given unconditionally, but there is an earnest desire on the part of our people in Selma to secure the location of the college and as an expression of this desire, one man subscribed \$200, and another \$1,500, so that if we add these two subscriptions Broad Street church stands credited with \$7,205 for the college. The Alabama Street church in Selma is a mission church and not self-supporting, but its pastor, Rev. T. R. Best and its people gladly took part with us. So far they have subscribed over \$400 and will make the subscription \$500, thus bringing Selma's amount up to \$7,705. We have secured subscriptions from about fifty ministers, five churches, sixty Sabbath-schools and five Ladies Societies and we now have in sight about \$27,000 for the college. There are in the Synod of Alabama 220 churches.

Wm. E. McIlwain.

## MISSOURI.

**CROCKER AND MONTROSE CHURCHES.**—Crocker and Montrose Churches and the region round about form the upper Ozark field of our Home Mission work. Mr. O. L. Byrns, a student of Louisville Theological Seminary, has been secured for this field during the summer and has already begun work. His post office for the next four months will be Crocker, Missouri. He will pay special attention to the Sunday-school work in that region and what he does will be largely supplementary to and in connection with the work Mrs. Rinehart has been doing so efficiently during the past year in this same part of the State.

**SALINE CHURCH.**—Saline Church is in Saline county about seven miles from Marshall, and recently called Rev. W. L. Barber. A commission appointed by Lafayette Presbytery consisting of Rev. Messrs. Thomas, Claggett, and Leyburn, with Elder Abiel Leonard, installed Mr. Barber in this church on Sunday, May 17. The work begins under happy auspices and a pleasant and useful pastorate is anticipated.

**CALVARY.**—Rev. Lynn F. Ross, a Licentiate of Lafayette Presbytery, is to take charge of the Mission field in Benton county, consisting of Calvary and Edwards churches. He will begin work about the first of June.

## The World.

Our exports and imports are now more than \$2,250,000,000 a year.

The anti-clerical conflict in France seems to be losing its intensity.

Gov. John G. Carlisle is under engagement to deliver an address in Atlanta on the evening of June 26th.

Between January 1st and May 9th, there were 2,487 deaths from pneumonia in Chicago, or about one-fourth of the City's mortality.

Premier Balfour has indorsed Mr. Chamberlain's plan for a modified tariff, enabling Great Britain to give her colonies protection.

A decision has been handed down from the New York Court Appeals which declares that the law taxing public franchises is constitutional.

The British Government has seized three islands in the Cairn group, deeming them of value in view of the prospective building of the Panama Canal.

A site for a monument to Goethe has been chosen by Emperor William, in the Pincian Gardens at Rome, but the Germans declined the honor with thanks.

The United States Government is still waiting for Colombia's decision in the matter of the canal. The Colombian Congress has been called to meet June 20th.

By an earthquake which occurred April 29, at Melazgherd, a town situated on an affluent of the eastern Euphrates, 860 persons were killed and many houses destroyed.

The atmosphere in the Balkans has cleared somewhat since the warning to Turkey by Russia, Austria and France to refrain from stringent punishment of the Salonika outrages.

Mexico is the only one of the peace powers that has adhered to The Hague arbitration protocol signed by Mr. Bowen last winter, and by Secretary Hay for the United States.

The Russian government has expelled The London Times correspondent at St. Petersburg. He has been allowed three days grace through the good offices of the British ambassador.

Several thousand Boxers made an attempt last week to burn the city of Hwai Ching with intent to massacre the foreigners here, but were driven back through the efforts of a Chinese official.

The Supreme Court of the United States has decided that the restriction of suffrages brought before it to test the matter of Alabama, is outside of its jurisdiction. In other words, it is a political and not a judicial question.

An overhead railroad of the Elberfeld, Germany, suspension type is projected for London by a syndicate of German, American, and English financiers and engineers, and the necessary Parliamentary sanction is to be sought for this session.

In a discussion in Parliament last week the suggestion was made by Sir Charles Dilke that Britain should take the initiative in proposing to other nations a reduction of their naval forces. The suggestion is timely, in view of the present enlarging of the navies of the world.

An imperial edict has been issued appointing Wu Ting-fang, the former Chinese minister at Washington, to be a member of the Foreign Office. His rank will be below that of the five officials designated in the protocol. The appointment practically created a new office.

As a result of the heavy rains in the Piedmont section of North Carolina and a cloudburst at 6 o'clock a. m. June 6th six cotton factories are swept away in the vicinity of Spartanburg, S. C., and fifty people are reported drowned. Three railroad bridges are destroyed, and near Clifton, S. C., alone, 90 people are homeless and 4,000 are out of employment. The total property loss is estimated at \$2,000,000. Aid for the wounded and destitute ones has been asked from the Government. Mayor Brown of Charlotte, has designated C. M. Theridge, city treasurer, to receive and forward funds.

The new local anaesthetic of M. Conrtrade has the advantage over cocaine of being not poisonous, while its action is much less transitory. It is a para-amidobenzoic ether, a derivative of orthoform, and has been named anesthesine. It has proven especially useful in cases of throat ulceration by enabling the patients to swallow without pain.

Dispatches from the Bourges observatory show that the sun after a long period of quiescence has again entered into a state of activity. On March 27, there was visible on the solar disk a large spot measuring 1,864 miles in diameter. Again, on March 30, four sun spots, two of them extensive, were observed.

Rev. R. J. Campbell, pastor of the City Temple, London, has expressed his intention of allying himself with the "Passive Resistance" movement against the Education Act recently passed by Parliament. Instead of paying the portion of tax to be used for sectarian purpose, he will allow the collector to seize his chattels.

In South Africa the last of the concentration camps have been broken up and the burghers have resumed peaceful pursuits. About a month ago a British column of 500 encountered a native force of six thousand natives of Sokoto and Kano near the French sphere of influence, which terminated the Sokoto expedition and added one hundred square miles to Nigeria.

Two ex-senators in Missouri have made important confessions in regard to the corruption in the Legislature. One testified that he had handled a bribery fund of \$5,000 raised to defeat an election bill; that in 1897 he received \$1,000, for voting for the school text-book bill, and later received \$500 for his vote on the St. Louis transit bill, and that "as near as he could figure," he had made \$15,000 out of his legislative experience.

The other day at the convention of the American Medical Association, in New Orleans, where some 4,000 or 5,000 physicians and attendants were gathered, Dr. Billings drew attention to the decided over supply of medical men in the United States. He attributed the surplus to the fact that the medical colleges are graduating annually from 10,000 to 12,500 physicians, when the actual needs of the country call for only about 2,500.

Marshall, Field and Co., allow no work whatever to be done in their great Chicago stores on Sunday, they publish no advertisements in Sunday newspapers, and all the window-shades are kept down on Sunday. Thus the greatest retail business in the world honorably "remembers the Sabbath day, to keep it holy." In all three particulars, the example is worthy of universal imitation, and if generally followed, would be productive of great good.—Dominion Presbyterian.

Kansas City has been suffering from the greatest flood in its history, resulting from an almost continuous rainfall during ten days. It is estimated that 25,000 persons have been driven from their homes in that section, North Topeka being the greatest sufferer. Railway traffic is at a stand-still, dozens of bridges having been washed out. One hundred and fifty people are known to be drowned and a large number are missing.

A cyclone struck the city of Gainesville, Ga., on Monday, June 1, and within two minutes it killed nearly one hundred people and destroyed over \$300,000 worth of property. The cyclone did not touch the main part of the city, but did its work on the outskirts. It seemed to come from a cloudless sky. Rain immediately followed, and in five minutes the sun was shining brightly again. The villages of New Holland and White Sulphur also were struck. The mortality was largely among the factory operatives.

A movement is on foot in England to establish by popular subscription a memorial to Sir Henry Bessemer. That some recognition is due to the man who reduced the cost of steel from \$250 to \$20 a ton in less than half a century, goes without saying. The scheme has not as yet been fully developed; but the memorial will doubtless take the form of an institution for instruction in the various branches of metalurgy, under the direction of the University of London. A public meeting is to be held on June 29, at which it is to be determined what plan will be adopted.

**Marriages.**

**CONRAD-SINK.**—At the home of the bride's parents near Lexington, N. C., May 14, 1903, by Rev. J. H. Grey, Mr. Ernest C. Conrad and Miss Amelia E. Sink.

**LACY-FLETCHER.**—At the residence of the bride's parents, Washington, D. C., May 6, 1903, by the Rev. S. M. Newman, D. D., assisted by the Rev. W. C. Alexander, D. D., Rev. J. McD. A. Lacy, of Hazlehurst, Ga., and Miss Bessie Mabel Fletcher, of Washington, D. C.

**Deaths.**

One more in heaven  
Another thought to brighten cloudy days  
Another theme of thankfulness and praise,  
Another link on high our souls to raise  
To home and heaven!

**WHARTON.**—Mrs. C. N. Wharton had for six years been under the bondage of physical suffering when on the 7th day of May her heavenly Father set her free. She was the daughter of Mr. and Mrs. J. R. Gilmer, of Guilford county, N. C. Their child, Daisy, the subject of this sketch gave her heart to God at an early age and became a communicant in the Bethel Presbyterian Church at the age of thirteen, Dec. 28, 1879. On January 21, 1893, she was united in marriage to Rev. C. N. Wharton, pastor of the Presbyterian Church at Warrenton, where she resided until her decease. This earnest servant of God fully identified herself with the congregation of her husband. She lived and labored to do good and to increase the usefulness of the church where God called her to work. She conceived and executed the plan of organizing the Ladies' Aid and Missionary society and also the Ladies' Clothing society. Of both of these she became president; and not only in these but in the work of our orphanage she labored with zeal and effectiveness notwithstanding much pain and weakness until a short time before her death.

Mrs. Wharton was devotedly attached to her husband's charge and through her protracted illness they gave evidence in tireless acts of thoughtful kindness that they sincerely returned her affection. Her painful illness terminated at last and she fell asleep among her dearest and closest friends, in the manse at Warrenton. From the old church building where she loved to worship, after a funeral service among crowds of affectionate friends conducted by Dr. W. D. Morton, of Rocky Mt., the casket covered with flowers was borne to a waiting train and conveyed to Greensboro, thence to the cemetery of the Buffalo church, when the last rites of interment were conducted by Rev. J. McL. Seabrook. As we are reminded of her joyful release from pain and sorrow, the happy union with her infant son, little Charles Morton rises before us, the pain and sorrow forever gone, the eternal rest and peace now hers forever. We

invoke her own sweet poet's pen to express it for us.

"Safe at last from the billows  
Of earth's tempestuous sea  
Safe where the sun of righteousness  
Shines on through eternity."

Her sorely bereaved husband has the deep sympathy of his attached congregations and of his ministerial brethren who have long shared in his heavy sorrows.  
W. D. M.  
Rocky Mt, N. C.

**POWELL.**—Elam Powell, communing member of this church died May 25, 1903, in Lenoir. He was 27 years old, oldest son of Mrs. Horace Powell. He expected at one time to study for the ministry, but difficulties and circumstances he could not control, prevented. His sufferings were protracted and intense, but he told his pastor God had sanctified them to his good and he was ready to abide God's will, either to live or die. "The will of the Lord be done."  
C. A. M.

**LEE.**—Inasmuch as God, in his divine wisdom has taken from us our brother member, Chas. B Lee, we submit the following resolutions of respect,

First, Our Sunday-school and church has lost a faithful and earnest member; our community a noble young man whose short life is worthy of imitation.

Second, Although we miss his presence and help among us, yet we are willing to submit to him who knoweth best, and rejoice to think that his life has not been in vain, and he is at rest in the better world.

Third, That we extend our sincere sympathy to his bereaved family, especially the loving father, mother and young sister for whom the best years of his life were spent in labors of love.

Fourth, A copy of these resolutions be sent to the family, Laurinburg Exchange and Presbyterian Standard.

J. C. Wright,  
A. K. Jackson,  
J. G. Warwick,  
Committee.

Laurel Hill, N. C.

**M'QUEEN.**—Mrs Mary Moore McQueen, wife of the late Rev. James McQueen, fell on sleep May 9th, 1903. Six children and a host of friends remain to call her blessed.

An unusually large congregation of sympathizing friends came to pay the last tribute of love. The grave was covered with beautiful floral offerings.

A life of singular purity, sweetness, beauty and culture has closed as to this earth—the influence and precious memories still remain.

Her life was a constant blessing to others.

Through much patient suffering, she, for years, uncomplainingly bore a cross which He exchanged for a crown as she went up the shining pathway of the skies. She, with Christian faith, never referred to it as her cross or a cross, but with bright sunny disposition and

genial temperament, dispersed sunshine and gladness.

This ministry of suffering left the delicate tracery of the divine character stamped upon her soul.

The final passing was peace. Without pain she passed from the land of shadows to the home of eternal light. "Doth God exact day labor light denied I fondly ask? But patience to prevent That murmur soon replies God doth need

Either man's work or his own gifts.

They also serve who only stand and wait."

**Carolina and Northwestern Railway.**

**TIME CARD.**

**BLOWING ROCK ROUTE.**

Effective November 24th, 1901		
NORTHBOUND	PASSENGER	MIXED
Chester, Leave	6 25 am	8 50 am
Yorkville, "	7 30 am	10 48 am
Gastonia, "	9 05 am	1 20 pm
Lincolnton, "	10 09 am	2 55 pm
Newton, "	10 54 pm	4 43 pm
Hickory, "	11 16 pm	5 50 pm
Cliffs, "	11 50 pm	6 35 pm
Lenoir, Arrive	12 35 pm	8 00 pm
SOUTHBOUND		
	PASSENGER	MIXED
Lenoir, Leave	2 10 pm	5 30 pm
Cliffs, "	2 54 pm	7 20 pm
Hickory, "	3 12 pm	8 10 pm
Newton, "	3 37 pm	8 45 am
Lincolnton, "	4 22 pm	10 09 am
Gastonia, "	5 27 pm	1 20 pm
Yorkville, "	6 32 pm	3 18 pm
Chester, Arrive	7 45 pm	5 30 pm

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Chester—Southern Ry., S. A. L., and L. & C.  
Yorkville—S. C. & G. Extension.  
Gastonia—Southern Railway.  
Lincolnton—S. A. L.  
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**The Household.**

**Household Truths.**

Do you know the best way in the world to remove the charcoal from the bottom of your burned cake is to scrape it off with a grater?  
 That the easiest way to clean a coffee-pot is to boil it in water containing soda.  
 That if you put lye into the water in which you soak your granite kettle with, which something has been burned on the top, you will have no trouble washing it the next morning.  
 That soap suds take the new look from silver, and that frosted silver should be cleaned with water containing lye, and not with powder.  
 That windows will never be clear again if washed when the sun is shining directly on them.  
 That tissue paper is the best thing with which to polish mirrors.  
 That glasses will not become clear if put into hot water when milky.—Exchange.

**Making Use of Play.**

How may play be made to form a part of the training for real life—to give it interest and intelligence? The exhibition of domestic traits and the accomplishment of duty in this direction may not wisely be made perfunctory, but it may be guided and encouraged by older people to the end that the child may continue truly interested in home life. He may be taught many things that will make her an intelligent woman in the administration of her home duties. He may be taught to dress her dolly according to the demands of the weather, to keep the clothing in a good condition, to set the little table in a careful and attractive manner, to fashion the doll's clothing in a becoming style, to keep the playhouse tidy and wash the bits of china well. The fashioning of doll's bonnets and paper dresses by children has formed the foundation for much good taste in dress. It may be a means of securing sweeter tempered children if one may use this instinct of childhood by having them try to teach their dolls to be sweet and lovable. One may even remind a child who is petulant that if she gives way to temper she may expect her own children to be like her.—Martha van Rensselaer, in Home and Flowers.

**Still Striding.**

At a meeting of the stockholders of the Southern Loan and Trust Company held here to-day the capital stock was increased from \$100,000 to \$200,000 to be paid in on or before July 1st. Coincidentally with this increase of capital, the stockholders of this progressive company decided upon the establishment of a life insurance branch which will begin business on July 1st. The Southern Loan and Trust Company has increased its capital stock within the last two years from \$25,000 to \$200,000, and it is the purpose of its stockholders to continue to increase its capital from time to time, and to make it one of the strongest financial institutions in the South. The life insurance branch will be un-

der the direction of A. W. McAlister, the company's vice-president, and who will be the executive officer of this department. He will continue as manager of the Greensboro fire insurance companies which were organized by him and his associates, Messrs. E. P. Wharton and R. G. Vaughn, the conspicuous success of which has been one of the most noteworthy achievements of insurance management of recent years. Messrs. E. P. Wharton and R. C. Vaughn, the president and treasurer, respectively, will be closely identified with the management of the life insurance branch. Mr. McAlister will be ably assisted by W. W. Johnson, of Charlotte, and T. N. Winslow, of Greensboro. Mr. Johnson will occupy the position of field manager for the company, having had twenty years successful experience in the service of the leading insurance companies of the country. Mr. Winslow, who has made a reputation for his thorough knowledge of the subject of life insurance, will occupy a responsible position in the home office of the company. Dr. Thomas R. Little, of Greensboro, has been appointed medical director. The company has retained the services of Mr. David Parks Fackler, of New York, as consulting actuary, by whom all its rates and forms of policy will be prepared and approved. Mr. Fackler is the acknowledged fore-

most actuary of America, being ex-president of the Actuarial Society, and there is no more eminent authority on life insurance in the world.

The life insurance branch of the Southern Loan and Trust Company begins business equipped in the most thorough manner and proposes to offer to the public the best that there is in life insurance, and the most attractive contracts that have been devised. The company will qualify as an old line legal reserve company under the laws of the State of North Carolina.

It is a matter of more than passing interest that a \$200,000 legal reserve life insurance company is within the next thirty days to begin business in North Carolina under the same management which in the last ten years has built up a fire insurance business at Greensboro with combined security or surplus to policy-holders of half a million dollars, and by conducting the business on original and independent lines has to a large extent defeated a 25 per cent advance in rates in North Carolina and secured the adoption of rates for this State averaging from 20 to 30 percent less than the rates charged in the rest of the Southern States and producing a present annual saving to the people of North Carolina of a quarter of a million dollars.—Exchange. Greensboro, N. C.

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## The Home Circle.

Granville Sharp

By William Matthews, LL. D.

Granville Sharp was a poor English boy who began life as an apprentice to a linen-draper in Tower Hill, London, but whose name is inscribed high on the rolls of the world's benefactors. He was born in 1734, and thought the son of an archdeacon and the grandson of an archbishop; yet his father's poverty compelled him to begin life at the bottom of the ladder. At one time a fellow-apprentice, who lodged in the same house with him, assaulted his faith in the doctrines of the atonement and the trinity, and insisted that Sharp's misinterpretation of certain passages of Scripture arose from his ignorance of Greek. Thereupon he immediately set to work in his evenings to acquire a knowledge of that tongue, that he might wrestle with his opponent in Scriptural interpretation; and when a Jew became his fellow-apprentice and disputed the truth of Christianity itself, he studied and mastered Hebrew to refute the Israelite.

The cares of the linen-draper's shop engrossed seven years of his life, and the next eighteen were consumed in the equally obscure employment of a clerk in the British Ordnance office. Yet it was during this period that, as the Oxford professor of History, Sir James Stephen, says, Granville Sharp disclosed the nature, so singular and so lovely, which distinguished him; the most inflexible of human wills, united to the gentlest of human hearts; an almost audacious freedom of thought, combined with profound reverence for hoar authority; a burning indignation against injustice and wrong, reconciled with pity and long-suffering toward the individual oppressor; all the sternness which Adam had bequeathed to his sons, wedded to all the tenderness which Eve has transmitted to her daughters. He found the lineal representative of the Willoughbys de Perham in the person of a retired tradesman, and at once buried himself in pedigrees, feoffments, and sepulchral inscriptions, till his friend was enjoying his ancestral privileges in the House of Lords. He even dared to combat the great Hebrew scholar, Dr. Kennicott, in defense of Ezra's catalogue of the sacred vessels restored by Cyrus to the Jews, and of the chiefs and families, thus defending with signal ability the text of the Old Testament from the charge of corruption. At the age of thirty-two, he wrote and published a short treatise on The English Tongue, and, a year later, Remarks on Several Very Important Prophecies.

Besides these labors, he strove with all the energies of his great and ardent nature to abolish the outrageous practice of impressing seamen for the British navy, and, in a conversation with Dr. Johnson on the subject, boldly denounced "the plausible and important self-sufficiency" of the great dogmatist and Tory champion to his face. He denounced, also, to Lord Dartmouth, the British Secretary of State, the conduct of the Government in despoiling and exterminating, in the

Charib war, that wretched remnant of the aborigines of the Antilles. As a citizen of London, he fought valiantly for Crosby, the Lord Mayor, in his struggle with the House of Commons. But it was not for his countrymen only that he championed the right; Americans should revere his memory for his defense of the liberties of their forefathers. He advocated the independence of the United States with great zeal and ardor. When, at the opening of hostilities against the American "rebels," orders came to the Ordnance office to ship munitions of war for the subjection of the revolted colonies, he felt that to obey it would be to imbrue his hands in innocent blood, and at once resigned his place and his means of subsistence, at a time of life when he could no longer hope to find any other lucrative employment.

The labors we have mentioned would of themselves have entitled him to a high place on the roll of the world's benefactors; but his greatest achievement was yet to come. He had already distinguished himself as an earnest and implacable foe of negro slavery, when one day an incident occurred which gave a bias and direction to the main labors of his life. A poor negro, named Jonathan Strong, who had been brutally treated by his master, a Barbadoes lawyer then in London, had become lame, almost blind and unable to work. Thereupon his owner, deeming him now valueless, turned him adrift into the street to starve. The poor creature, a mass of disease, after begging for a time, found his way to a surgeon, William Sharp, a brother of Granville, who gave him medicine and took him to a hospital, where he became entirely well. The brothers got a situation for him, but one day, while he was attending his mistress behind a hackney coach, his former owner recognized him and tried to get possession of him, now become valuable by his restored health. The negro, recollecting the kind aid Granville Sharp had rendered him some years before, wrote to him for help. Going at once to the prison, Sharp warned the keeper, at his own peril, not to deliver up Strong to any persons whomsoever, until the prisoner had been carried before the Lord Mayor. To the latter Sharp next went, and obtained a summons against the persons who had seized and imprisoned Strong without a warrant. When the parties came before the Mayor, it appeared that the slave's former master had sold him to a new one who claimed him as his property; but the Lord Mayor, who was not competent to decide the legal question of Strong's right to his liberty or otherwise, discharged him, and no one dared to lay hands on him. His new owner gave Sharp notice, however, of an action to recover his property, "of which he had been robbed."

At that time, the right of every Englishman to personal liberty, though cherished as a theory, was daily and grievously violated. Besides the press gangs, who seized and held men for British ships of war, kidnappers were employed in all the large towns of England to seize men and impress them into the service of the East India Company;

and they were also shipped off to planters in the American colonies. Negro slaves were openly advertised for sale in the newspapers. The legal position of a reputed slave in England was clearly defined. Contrary to the popular opinion, the most eminent lawyers in England, including Yorke, Talbot, and the Chief Justice, Lord Mansfield, held that a slave did not, by touching the soil of that country, become free, but might legally be transported back to the West Indies. Even Sir William Blackstone, held, in contradiction to his former opinion, the same view. All this array of authority, which would have utterly disheartened and paralyzed a less earnest and courageous man, only roused the mettle of Granville Sharp and stimulated him to fight the battle of negro freedom to the end. "Forsaken by his professional defenders," he said, "I was compelled to make a hopeless attempt at self-defense though totally unacquainted with the practice of the law or the foundations of it, having never opened a law book, except the Bible, in my life."

As every hour of his time during that day was engrossed by his duties in the Ordnance Department, he was compelled to prosecute his new studies—those of the law—late at night or early in the morning. For two successive years he betook himself to his solitary chamber there night by night to explore the original sources of the law of England regarding personal liberty. In this dry, tedious and protracted investigation, he waded, without guide, assistant, or adviser, through a vast mass of repulsive reading matter, transcribing more or less of all the most important Acts of Parliaments, decisions of the courts, and opinions of leading lawyers. He now drew up and gave to the public the result of his studies in a plain, lucid and vigorous statement, On the Injustice and Danger of Tolerating Slavery in England, and sent copies of it to all the most eminent lawyers of the day. Meanwhile, the lawyers employed by the owner of the negro, Strong, were deterred from prosecuting the case against Sharp further, and their client was therefore compelled to pay treble costs.

Finally, after Sharp, by his indefatigable labors and promptness of action, had rescued many negroes from bondage, the famous case of James Somerset, a slave whom his master had brought to England, and afterwards sought to send to Jamaica for sale, came before the court of King's Bench. For the vindication of the freedom of that man, there followed a debate forever memorable in legal history for the masterly ability with which it was conducted, for the reluctant but utter abandonment by Lord Mansfield of a long cherished error, but, above all, for the magnanimity of the prosecutor, the tireless and heroic Granville Sharp, who, though poor, dependent, and absorbed in the duties of a laborious and irksome calling, supplied the money, the leisure, the persistence, and the learning for the great controversy. What a triumph! Alone, cheered on by no popular huzzas, against the opinions of the profoundest jurists, he fought out the most memorable battle for the liber-

of British subjects known to modern  
and won a complete victory.  
forth a slave, the moment his foot  
ed English ground, became free.  
any purer or more ecstatic joy fill  
human being's heart than that  
h, on the court's decision, thrilled  
of Granville Sharp.—Forward.

**Beethoven.**

is well known that Beethoven was  
and after having for some time  
a brass ear trumpet he found that  
ected his brain, and he took a slate,  
which those who conversed with him  
to write their answers. He had the  
rest ideas imaginable about the origin  
his deafness, and persistently pre-  
ed that the doctors knew nothing at  
out it, and that they had treated  
all wrong, and that the real seat of  
evil was by no means the ear but the  
ach. He used to be attended to by  
rt of housekeeper, whom, however,  
ften sent on errands. It therefore  
pened sometimes that visitors rang  
knocked without the slightest result,  
ause he did not hear them. They  
ply opened one door after the other  
il they found themselves in his pre-  
e, he being made aware of their arri-  
either by seeing them, or, when his  
was not turned toward the door, by  
sensation of their treading the floor.  
then instantly came forward, with  
slate in hand, to begin the conversa-  
in the only way possible for the poor

"I bear my ideas," said Beethoven,  
ry long with me in my brain ere I  
ept to write them down, and I can  
end upon my memory that I never  
et a phrase which has taken hold of  
mind. Sometimes I change some  
s, I entirely condemn others, and  
I try again until I think I have  
nd the right way, with which at last  
n satisfied myself. But then begins  
ny head the working out in width,  
readth, and height, without ever  
ng my hold on the fundamental idea,  
ch grows and grows and increases  
l the whole picture stands complete  
re my mind's eye—then I need only  
down and write it out, which, once  
un, I do quickly and steadily, as I  
find time to do it, because I usually  
k at different things at the same  
e, but as I told you, without ever  
using one with the other. Perhaps  
may ask, where do I take my ideas  
? That is more than I can say.  
ideas come, and there they are;  
etimes so palpable that I fancy I can  
my hands upon them while I am out  
he meadows or in the forest at sun-  
or while I lie sleepless in bed, as  
mood may seize me. The inspira-  
with a poet would come in words,  
reas to me it comes in tones that  
shout, storm or sigh sweetly, until  
ast they take quiet form in notes;  
when I have written it down I be-  
e calm again and look at my work  
turn it and mend it until I am satis-  
"

or the English people he had a great  
iration, for his two great wants, love  
money, were more likely to be satis-  
here. So he wrote to Ries: "I  
mend myself to your wife and to all

the fair English women who consent to  
receive my greetings." But, although  
he had a very inflammable heart indeed,  
he did not encourage love made to him  
where he was not the originator of the  
romance. A Mrs. Halm wrote to him  
when he had already lived half a cen-  
tury, and most sentimentally asked him  
for a souvenir—if possible, a lock of  
his hair—and he was cruel enough to  
cut some gray hair from a goat and to  
send it to her in a locket which she had  
transmitted to him for the purpose.  
There would not have been much harm  
in it, because Mrs. Halm, in perfect  
good faith, wore the locket; and since  
it is faith only that renders you happy,  
she, thinking that she wore the cher-  
ished hair on her heart, was happy.  
But after her delusion had lasted for  
years, a friend of Beethoven, to whom he  
had laughingly confided the whole story,  
suddenly revealed the secret to the very  
lady who was the victim of the hoax,  
and she, with bitter tears, wrote to  
Beethoven, telling him how cruel it was  
to take such unfair advantage of her  
admiration for and her unbounded good  
faith in him, and to render a friend, a  
sincere adorer, if she might say so, ridi-  
culous before all her friends, to whom  
she had often shown the relic with all  
veneration possible, and now it came out  
that it was all a goat's hair. She  
pleaded her case so well that Beethoven,  
touched with her resignation—she did not  
cry for vengeance, but submitted meekly  
—repented of his joke and sent her some  
of his real venerable gray hair, which  
made her happy.

Have you ever known an exception to  
the rule? It is just because they al-  
ways pose as victims that they excite  
our pity and adroitly make us the  
weaker sex, and we have always to do  
their will.—Temple Bar.

**Let Something Good Be Said.**

When over the fair fame of friend or foe  
The shadow of disgrace shall fall, in-  
stead

Of words of blame, or profit of thus and  
so,

Let something good be said.

Forget not that no fellow-being yet

May fall so low but love may lift his  
head;

Even the cheek of shame with tears is  
wet

If something good be said.

No generous heart may vainly turn aside

In ways of sympathy; no souls dead

But may awaken strong and glorified

If something good be said

And so I charge ye: by the thorny crown,

And by the cross on which the Saviour  
bled,

And by your own soul's hope of fair re-  
nown,

Let something good be said.

—James Whitcomb Riley.

Intense aspirations for holiness some-  
times seem to unfit people for living in  
this world. Christ never meant it to be  
so, however, and such religion is want-  
ing somewhere. You need a religion,  
not that will lift you up out of the  
weekday world into the seventh heaven  
of rapture, making you forget your

duties to those about you, but a religion  
that will bring God down to walk with  
you in all the hard paths of toil and ser-  
vice, making even drudgery divine, and  
prosaic and commonplace toil a joy:  
That is what Christ wants to be to us.

J. R. Miller.

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used Tetterine. Two boxes made a com-  
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azard way, are apt to be an in-  
jury to the eyes. This is a mat-  
ter in which you cannot afford  
to take any chances at all.

**The Small Difference of  
Price**

should not be considered when  
the question of eyesight is in-  
volved.

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**Atlantic & N. C. R. R.**

Time table in effect November 19, 1902.

Eastbound Trains.	Passenger Daily	Passenger Daily
Leave Goldsboro.....	3:30 p m	8:00 a m
Leave Kinston.....	4:22 p m	8:48 a m
Leave New Bern.....	5:50 p m	10:10 a m
Arrive Morehead City.....	7:15 p m	
Westbound Trains.	Passenger Daily.	Passenger Daily
Leave Morehead City.....	7:05 a m	
Leave New Bern.....	9:00 a m	
Leave Kinston.....	10:12 a m	
Arrive Goldsboro.....	11:15 a m	



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*Smithdeal*  
President.

"Leading bus. col. south Potomac river."—Paula. Stenographer.

## Our Young People.

### Aunt Tabitha's Letter.

My dear Girls:

It seems to me quite a long time since I wrote you, but you have all been so busy with examinations, and Recitals, that I am quite sure that you have not missed your old Auntie's letters; and now the time of commencements has come, and the voice of the sweet girl graduate is heard in the land, it is a matter of doubt whether you will find time to read this, but I have something to say, and will hope that it may catch the eye of at least one earnest-hearted girl.

By the way, did you ever wonder, as I have, why the closing exercises of schools and colleges are called commencements? Perhaps it was in order to suggest that the closing of school days is really the commencement of life? If that is the reason, the name gives food for thought, and for some searching questions—but you have not time for them just now amid the rush of preparations, for prospective Essay readings, musical recitals, and elocutionary performances. The excitement of large audiences and the admiring gaze of numerous beaux, sweep away all serious thought and you will not think one until you are stranded on the sweet home shore, and not so many even there!

Just now, however, I'm going to talk of dress again! You think I manifest a great preference for this subject? Yes, dears, I do. I hope that I recognize the actual size of its importance, I know that I wish to, and desire for my girl friends that they may rightly estimate it.

It is important but not all important; it is valuable, as I have said before, as an accessory to the girl's self—"only this and nothing more."

Of course we are talking now of the matter of dressing. A vision of all that it means just now to the thousands who are preparing for commencement, rises before my mind's eye. You perhaps are gazing fondly with the bodily eye on some creation of the dress maker's skill which is to grace your form—or lend its aid, I should say. Oh, dear girls, I trust that you have learned that simplicity is the most artistic adornment for youth.

I have in my memory now, the picture of a young girl, the child of people of ample means, whose graduation dress was of simple lawn, and its only trimming was the broad white ribbon sash, the pretty lace at her neck and wrists, and natural flowers in her hair, and at her waist.

Her mother thought of the girls in the class who could not afford expensive dresses, and she reminded her child of this fact—and since that daughter believed that mother could make no mistake—she dressed as I described, and presented, I thought, the loveliest picture of maidenhood, that I ever had seen.

But what I wish to call your attention to, is the exaggerated importance which some girls attach to dress. I will say frankly that I do not blame them as much as I do their mothers, for God gave girl's mothers to mould their characters for them, and their tastes too, but you to

whom I write, are old enough to think for yourselves.

Don't, I beg you, don't spend your days thinking about what you shall wear, and your nights dreaming of your clothes. Don't spend a half hour at a time studying the fit of your shirt-waists,—the hang of your skirt,—the droop of your pompadour,—indeed, I beg you don't have one that hides your brow, and spoils your eye-brow. It can be neither coquettish nor graceful. Don't waste time over the set of your hat, or the fit of your gloves.

Have you ever seen a girl, or a woman who devoted her time to dress who was of any special account to anybody—or who lived for the happiness of anybody but self? Have you ever seen one who was bright intellectually? Did you ever notice the kind of men that such girls attract?

Think about these things seriously, wont you? It will pay you to do it.

Remember too, dears, that Aunt Tabitha has not forgotten that she was young once, but she thanks God on her knees that there was a higher aim recommended to her than to be stylish—to look like a fashion-plate girl! Good-bye dears.

Yours affectionately,

Aunt Tabitha.

### The Story of the Reindeer in Alaska

This little study in geography has been prepared for the children who know and love the reindeer which Santa Claus drives in his big sleigh, and who would like to hear about other reindeer that live in our own country and that carry the Eskimo boys and girls of Alaska over the ice and snow of that far-away land.

How the Reindeer came to Alaska.—The reindeer have not always lived in Alaska, and they were brought there at first not to use for traveling, but for food. In 1890 Dr. Sheldon Jackson, our agent of education for Alaska, in making a long trip through the country, found that the poor Eskimos of Northern Alaska had very little to eat. The whales, the seals, the walrus, and the wild caribon, which had supplied the natives with food, were all disappearing; sometimes the Eskimo would have to tramp fifteen or twenty miles before he could catch a single seal. Hunters and whalers had driven all these animals away. Not only was the Eskimo losing his food, but what is just as important in such a cold climate, his clothing. When the whale, seal, and walrus were abundant and easy to catch, he not only had a plenty of food, but he could trade the whale-bone, the ivory tusks of the walrus, the seal skin, and the oil with the traders of Siberia for reindeer skins, which kept him warm in winter. Now he had nothing with which to buy clothes. So Dr. Jackson thought that if he could bring over from Siberia, which is on the opposite side of Bering Strait from Alaska, some of the fine reindeer that ran in great herds in Siberia, the Eskimos might have food and good, warm clothing.

At first our government would not give Dr. Jackson money to buy the deer, but several private persons became so interested in his plan that they gave him \$2,000. Capt. M. A. Healy was ap-

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BARIUM SPRINGS, N. C.

ed to buy the deer, but the Siberians  
not wish to sell to him, and he was  
ed to sail from village to village for  
0 miles before he found an owner  
would let him have any reindeer.  
ast he came upon a man who was  
ing to sell the deer in exchange for  
rican goods. These reindeer were  
n to Alaska and cared for, and now  
these herds and from others which  
bought later the Eskimos have large  
bers of deer, which increase rapidly  
y year

ood and Habits of Reindeer.—The  
deer in Alaska feed in winter on a  
of moss which they get by digging  
he snow with their strong little hoofs;  
pring and summer they graze on wil-  
sprouts, green grass, and mushrooms.  
ou see they are not expensive animals  
are for. The fawns are strong and  
lthy, and those born in Alaska are  
er and heavier than the ones born in  
eria. All the reindeer are so timid  
t it is easy for one man to guard a  
usand deer, because if a few of the  
imals stray off they soon become fright-  
d and return to the herd; so the  
der never has to look them up. The  
deer cow gives about a cupful of very  
milk, almost as thick as the best  
am, from which a delicious cheese or  
refreshing drink can be made. A  
rse, tough thread can be obtained from  
sinews of the deer, and the Siberians  
and powder the blood, which they  
for food. Then, of course, the flesh  
the deer gives food for the Eskimo  
the fur furnishes him with warm  
thes. The reindeer is to the far north  
at the camel is to the desert regions,  
animal which God has provided for  
b peculiarly frigid conditions. The  
ater the cold the better the reindeer  
ives.

Reindeer Used for Traveling Purposes.  
Until a short while ago the only way  
Eskimo could travel was by dog  
ms. The dogs traveled slowly, mak-  
g, on a long trip, only fifteen or twenty  
es a day, and in some parts of the  
untry where there were no roads they  
ld not make the long trips at all, be-  
use they were not strong enough to pull  
ficient food for themselves and for  
ir drivers. Now, however, the peo-  
can use the reindeer. A deer, with  
o hundred pounds on his sled, can  
vel over plains without a road or a  
il from one end of Alaska to the other,  
ing on moss found in the country  
ere he travels. During the past  
nter reindeer carried the United  
ates mail from Nome to Candler City,  
the Arctic ocean, a distance of 260  
es. The trains had heavy loads of  
ssengers and freight and made the trip  
eight days, while it would have taken  
gs fifteen or twenty days for the jour-  
y. The reindeer can travel at night  
well as in the daylight, and thus dur-  
g the long arctic night, which lasts  
months, when dogs cannot be used,  
Eskimo can travel with a reindeer  
m. The deer make good pack ani-  
als, and can easily carry one hundred  
d fifty pounds. They can also be rid-  
n in the saddle, and in Siberia one of  
sees a native Tunguse trotting along  
er-back.

**A Perfect Laxative** is one which is palatable, pleasant to take and can be re-  
lied upon to act gently, but thoroughly; cleansing the en-  
tire system of all impurities. Such a remedy is Mozley's  
Lemon Elixir. It is a pleasant lemon tonic, acceptable to the most delicate  
stomach, and a thoroughly effective laxative, acting upon the bowels, liver,  
and kidneys, without the slightest unpleasantness.  
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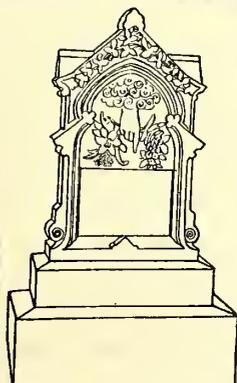


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The Bureau of Education at Washington hopes that after a while each mission station will own a herd of at least 5,000 deer. The reindeer can aid the missionaries in many ways; and, since gold has been found in Alaska and many Americans have gone there as miners, they will also be a great help to the miners. Food is scarce in Alaska, and groceries, bread-stuffs, and meats must be brought from other places. Steamers upon the Yukon can bring food to the mouths of the gold-bearing streams, but these provisions have then to be carried to the miners. It is very difficult for the dogs to do this. The reindeer will be able to transport an abundance of fresh food to the missionaries and miners; they will make it easier for the people of one settlement to go to another, and they will put all the people of Alaska in much quicker mail communication not only with each other but with the United States.

**Reindeer Industry.**—The raising of reindeer can be made very profitable. A fawn during the first four years costs his owner less than \$1.00 a year to keep, and at the end of that time it can be sold as meat for \$50 or \$100; if it has been trained to the sled it will bring \$150. If the deer are well-cared for and increase as rapidly as they have done so far, in the next thirty-five years there will probably be 10,000,000 in Alaska. Then the Alaskans will not only have a plenty of deer for food, warm covering, and traveling, but they will be able to ship carloads of meat to the United States.—Atlantic Educational Journal.

### Our Father Who Art in Heaven.

By Minnie Kennedy.

It was a cold, wintry day, and the wind drove the sleet so furiously along the streets that they were nearly deserted, except where here and there a solitary figure struggled against the storm.

Half an hour before, when there had been a lull in the wind, a great many children had ventured out, that they might be in their accustomed places in Sunday-school. A lady, who was also on her way thither, was hurrying along with swift feet, when her glance fell upon a little boy who was crouched in a doorway, shivering as the cold wind swept past him.

"Why, you will freeze here my boy," she said kindly. "You ought to go home."

The child looked up at her with wistful dark eyes, that were half-appealing and half-fearful in their expression.

"Me afraid," he answered in broken English, cowering still farther back into his corner. His imperfect speech, dark complexion and clustering black curls showed at once that he was an Italian.

"What are you afraid of?" asked Miss Wilson kindly. Then, as the wind blew still more fiercely, she drew her wrap more closely about her and said: "Come with me; I am going to a place where it is nice and warm, and you can tell me about yourself while we are on the way."

The kind face and gentle words reassured the boy, who was inclined to be somewhat shy of a stranger, and as they walked along together toward the church, he told Miss Wilson that his name was

Guiseppe Bazzeti, and that he was afraid of the man who had brought him with many others from his sunny Italian home. Every day he sent little Guiseppe out with his violin to earn what pennies he could by his playing and singing; and if he was successful and carried home a good deal of money, he was given a good supper before he went to his miserable bed on the floor of the cheap lodging house. If he was not successful—Guiseppe drew up the sleeve of his thin jacket, and showed a purple bruise that told of the treatment he received.

That morning he had started out as usual, but people did not want the quiet of the Sabbath day disturbed by the sound of the violin, and a policeman had forbidden him to play, so Guiseppe had wandered about in despair, not daring to go home penniless, and afraid to try to earn any money by his violin.

His troubles had reached their height when a party of rough boys had met him, and to gratify their love of mischief sport had taken away his instrument, notwithstanding his tears and entreaties.

Poor little Guiseppe! He did not know what to do. He was afraid to return to his master, for he knew that he would vent his vexation at the loss of the violin upon him, even though he was not at fault, and he had no friends to whom to go for refuge in this strange land.

Miss Wilson heard his sad story with great sympathy and interest, and Guiseppe felt as if he had gained a friend by the time they entered the door of the warm, well-filled mission-school.

The lady led the little stranger into the class that she herself taught, and sitting beside a ragged little boy of about his own age, Guiseppe listened wonderingly to the singing and the lesson. At the close of the lesson the whole school united in the Lord's Prayer, and the untaught child's eyes opened wide with amazement.

To whom were they talking? and who was it that the whole school called Father? Thus he questioned Miss Wilson when the school had been dismissed, and the children were dispersing. Sitting down beside him, the teacher explained that, poor and friendless as he was, he had a loving heavenly Father who was always watching over him and caring for him.

The brown eyes grew soft and velvety with tears as the little boy listened. It was a new thought to him that any one cared for him. He had been left an orphan when he was a baby, and the uncle upon whom he had been dependent had never been very fond of the child, and had been glad to get rid of him.

"Him love me? Sure?" he asked, and when Miss Wilson assured him of it, he went on. "If I ask something will He do it for me?"

"If he thinks it is best for you," was the gentle answer, and then Guiseppe, clasping his hands, prayed that he might never go back again to his master, but that he might have a happy home some where else.

You may be sure the boy's prayer was answered, for Miss Wilson would not send

him back to his cruel master again. His brother, who was a doctor, wanted just such a little boy to open the office door and go on errands, and he went to see Guiseppe's master, and easily prevailed upon him to give up all his claim upon the child. In the happy Christian home where he is learning to be a good and useful man, Guiseppe's face is no longer sorrowful. He loves his kind friends dearly, and night and morning when he kneels in prayer he never forgets to thank the loving heavenly Father, to whom he has given his young heart, for all His care and mercies.—Christian Intelligencer.

### A Temperance Dog

The old blue farm-wagon, with its load of fresh, green "garden truck," gave a pleasant touch to the city square, and the farmer had such a kindly face and such a homely air about him that many a man in the hurrying throng smiled half involuntarily as he caught his eye.

But it was the farmer's dog on which the glances of the passers-by rested longest—a magnificent, pure-blood Newfoundlander, black as coal, except for a little patch of white on his chest, and a hint of gray with which advancing age had touched his muzzle. He stood on the curb by his master, watching the passers with expectant eye, and wagging his tail in dignified approval whenever someone stopped to make a purchase.

By and by one man, who seemed to have more leisure than his fellows, paused a moment to speak to him.

"What's his name?"

"Dow," replied the farmer promptly.

"Dow? That's a queer name for a dog!"

"Yes, I s'pose it is, but it fits him. Neal Dow is his full name."

"O, I see! Temperance dog!" said the stranger, smiling. "Never takes anything but water, I s'ppose?"

"Yes, but he's more than that. He's a prohibitionist—a regular temperance reformer."

The stranger evidently wanted the story, and the farmer continued: "Yes, Jim Snow: a hired man up our way, got him of a tin peddler when he was about a year old. Jim was a good worker and a pretty decent fellow otherwise, but he never went to town without coming home the worse for liquor. One day, a week or two after he got the dog, he came home, as usual, staggering drunk. The dog was lying in the sun on the door-step. He had grown very fond of Jim; but this time, instead of running to meet him, he rose up, growling, with the hair on his back as stiff as bristles, and every tooth in his head showing. Any man in his senses would have kept away, but Jim was too far gone to know what he was doing. He spoke to him, but the minute he started to go a step nearer the dog fastened on his hand, and there he hung. Jim yelled, and the Spragues where he worked came running out, but the whole family had all they could do to make him let go. The next day the dog was as good-natured as ever, but when Jim came home drunk again a week or two later, he growled and snarled just as he had before, and finally went

off to the barn and stayed two days. Jim kind of took the thing to heart. He'd had plenty of good advice before, but it didn't seem to take hold of him as this did; and after it happened the third time, he said: "Well, if I've got so low my dog is ashamed to associate with me, I guess it's time to quit!" He stopped right there—never drank another drop, and never had another bit of trouble with the dog from that day to this. At the time it struck everybody as a mighty strange thing. We didn't know how to account for it. But about two years afterwards the peddler told somebody how one time a drunken tavern-loafer struck this dog's mother with a hot poker, and after that she would never let anybody who had been drinking come near her. I suppose her puppy got the trait from her."

"But how came the dog in your possession?" asked the stranger.

"Well," said the farmer with a wink, "you see my name is Snow—James Snow. I was the hired man. If it hadn't been for Neal here, I might be a hired man yet, instead of owning a good farm. Poor old dog! He's getting well on in years now, but I ain't likely to forget him."—Youth's Companion.

#### The Boy Hero.

Till time shall be no more there can be no grander deed, in every sense, done by mortal soldier—let alone by a boy just out of school, a mere lad of seventeen, who yet was an officer in the Seventy-fourth Highlanders, row the "Highland Light Infantry."

Everybody knows the story of "The Loss of the Birkenhead"—how the troopship struck upon a rock; how the soldiers were formed in ranks to die, while the women and children were being saved; how the whole force—officers and men—stood at the salute, while

"Still inch by inch the doomed ship sank low,  
Yet under steadfast men."

Russell was ordered into one of the boats carrying the women and children, for the purpose of commanding it, and he sat with dimmed eyes in the stern, some way off the doomed ship, watching the forms of his beloved comrades and fellows standing upright there. He saw the ship go down, carrying hundreds of brave hearts, saw those fearful creatures of the deep seizing their prey, and heard the screams of scores of human beings torn to pieces by sharks. Then, just when all for him was safe, when to him was given (with honor) life, ambition, and glory, he saw a sailor's form rise close to the boat, and a hand strive to grasp the side. There was not room in the craft for a single person more without great risk of upsetting the boat.

But as the sailor's face rose clear at the boat side a woman in the craft called out in agony, "Save him! Save him! He is my husband!" No room in that boat for one more! But Russell looked at the woman, then at her children, then at the sailor struggling in the waves, with his eyes beseeching help, then at the dreaded sharks feasting on every hand.

Alexander Cumine Russell rose in the stern of the boat. With a bold plunge he

jumped clear of it, and helped that sailor into what had been his own place—and safety. Then, amid a chorus of "God bless you!" from every soul in the boat, the young officer—a lad of seventeen, mind!—turned round to meet his death. And those in the boat shut their eyes and prayed. When they opened them again Alexander Cumine Russell was nowhere to be seen!—Windsor Magazine.

#### Origin of the Weeping Willow.

The weeping willow tree came to America through the medium of Alexander Pope, the poet, who planted a willow twig on the banks of the Thames at his Twickenham Villa. The twig came to him in a box of figs sent from Smyrna by a friend who had lost all in the South Sea Bubble and had gone to that distant land to recoup his fortunes. Harker's Encyclopedia of United States History tells the story of the willow's arrival in America. A young British officer who came to Boston with the army to crush the rebellion of the American colonies, brought with him a twig from Pope's now beautiful willow tree, intending to plant it in America when he should comfortably settle down on lands confiscated from the conquered Americans. The young officer, disappointed in these expectations, gave his willow twig, wrapped in oil silk, to John Parke Custis, Mrs. Washington's son, who planted it on his Abingdon estate in Virginia. It thrived and became the progenitor of all our willow trees.

#### To-Day.

To-day no coward thought shall start  
Upon its journey from my heart,  
To-day no hasty word shall slip  
Over the threshold of my lip.  
To-day no selfish hope shall rest  
Within the region of my breast,  
To-day no wave of wrath shall roll  
Over the ocean of my soul.  
To-day I vow with sword and song  
To fight oppression and the wrong,  
To-day I dedicate my youth  
To duty and eternal truth.

Robert Lovemann.

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Knoxville, Tenn.—Summer School, June 23 to July 31.

Monteagle, Tenn.—Bible School, July 1 to August 30.

Nashville, Tenn.—Peabody College Summer Schools, June 1 to July 30.

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The next session opens on the second Wednesday in September. For catalogue and other information as to course of study, apply to

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## Our Little Folks.

CONDUCTED BY MRS. A. J. MCKELWAY

June 10th, 1903.

Dear Little Folks:

We told you a secret not long ago, and we tell you another now. Every one of these letters, except the first, has been buried in the Editor's pocket for ever so long, and only reached the office to-day. You are not old enough to know that a man's pocket is worse than the waste basket. Please direct your letters to "The Presbyterian Standard, No. 216 N. Tryon Street, Charlotte, N. C." and you will see them promptly.

The Presbyterian Standard.

### Children's Letters.

Garland, N. C., April 2, 1903.

My dear Mrs. McKelway:

Strawberry season is with us again and the beautiful fruit is ripening fast and we are picking it. Our school has closed. I have no pets. I am the oldest girl and I have to pet the younger children. They have dogs and kittens and kids and every other kind of an animal that you find on a farm. Yesterday was all fool's day and we had cotton puffs for supper. What a jolly time we had fooling one another. Our missionary society is growing and we have twenty-two members. I will answer the children's questions that were in the last Standard. Washpot is found in Psalm 60:8, 108:9, sense is found in Hebrews 51:4. The man in the Bible that was left-handed was Edub; music is found in 1 Samuel 18:6 and in other places; Handkerchief is found in Act 19:12.

Your little friend,  
Mary Moore Sloan.

Hamlet, N. C., April 5, 1903.

Dear Mrs. McKelway:

Mama is taking the Standard and I like to read the letters and pieces for the children very much. I have five sisters; their names are, Bessie, Alice, Mary, Annette, and Gilmore. Three of us go to school to Miss Effie McNeil. We love her very much. She is going to take her scholars fishing Tuesday. I am raising chickens. I haven't many, for I have just started, I have twenty-one little biddies and three hens setting. I am saving eggs for Easter. Alice is raising pigeons and growing flowers. I will close by answering Grace Dun's Bible question and asking a few myself, Handkerchief is found in Ezek; 13:1.8 Where is moon and mulberry-tree found in the Bible? Where is mother first found? Hoping to see my letter in print very soon, I remain yours truly,

Age 12. Nancy Gordon.

Magnolia, N. C., April 17, 1903.

Dear Standard:

As our letters have not come out yet, I will write again. Mama said she knew you did not get them. My grand-ma takes your nice paper and I do enjoy reading the little letters so much. We don't have any Sunday-school, but we

study catechism and have learned the Ten Commandments. Grandma gave us nice Testaments and we are so proud of them. Brother Roy and I are picking berries trying to make some money and want to send some for little Joe's church. We have preaching once a month at Mt. Zion; Rev. R. M. Williams is our Pastor; we all love him so much. My little sister, Annie High, wants to write letters too, but she can't.

Your little friend,  
Age 7. Lidie Southerland.

Magnolia, N. C., April 17th, 1903.

Dear Standard:

I am a little boy just 10 years old this April, the 15th, and mama forgot it in time to make my strawberry pies, so we had them yesterday, and they certainly were good. Sister Lidie and I are picking berries. We don't get many as they are not ripening fast. Brother Lindon went to Uncle Lonnie's to pick. Our school closed some time ago. Miss Ada Williams was our teacher. I want to see her so much. I study grammar, geography, arithmetic, history and speller. We boys have a fine time working our ox, when we are not plowing. Our corn is up and growing. I expect we will have a big frost to-night by the way it is turning cold. My papa died 6 years ago, this April. I have two sisters and one brother. I hope soon to see my letter in print.

Your friend,  
Ray Southerland.

Dear Standard:

As I have never written to you before, I thought I would write you a short letter. My mother, Mrs. C. H. Clark keeps hotel and has several boarders. My father has been dead for five years; he died when I was four years old. I have two sisters and one brother; my oldest sister's name is Ethel; she is in Lumberton now. We have a very nice school here, the principal, Mr. R. C. Deal, has been sick for about three months. Capt. J. J. Huston is the commander of the military tactics. Mr. T. P. Bailey has been acting principal since Mr. Deal has been sick. I will close by asking a question, Where is loft found in the Bible?

Your little friend,  
Age 9 years Mabel Clark.

Dear Standard:

I am a little girl 5 years old the 19th of April. I like the little letters in your paper very much. I have five pets; Daisy, the calf's name; pig Dick; Muggins, the cat; Fitz Hugh Lee, the dog; (we just call him Lee) and hen Susie; I would like to have a pet lamb. I go to church to Bethel; Mr. Lapsley is our preacher; he has two little girls, whose names are Sara Pratt and Genie Brown, the baby boy is Samuel. I am glad that Sunday-school will soon commence; Miss Janie McClure was my teacher last summer. She is Mrs. Ed. Bumgardner now; sometimes she had a room full of little boys and girls. Miss Mary Berra Hogshead helped her often. The wild flowers were blooming in the woods, but they are covered with ice now. The

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little birds, robins, doves, blue-birds and many other kinds have come, and sing so sweetly. Old Santa Claus was so good to me at Christmas; I like him so much.  
Mary Katherine Argenbright.

**Watching for Papa**

He always stood upon the steps  
Just by the cottage door,  
Waiting to kiss me when I came  
Each night home from the store,  
Her eyes were like two glorious stars,  
Dancing in heaven's own blue—  
"Papa!" she'd call, like a wee bird  
"I'se looten out for oo!"

Alas! how sadly do our lives  
Change as we onward roam;  
For now no birdie voice calls out  
To bid me welcome home.  
No little hand stretched out for me,  
No blue eyes dancing bright;  
No baby face peeps from the door  
When I come home at night.

And yet there's comfort in the thought,  
That when life's toil is o'er,  
And passing through the sable flood  
I gain the brighter shore,  
My little angel at the gate,  
With eyes divinely blue,  
Will call with bird like voice, "Papa.  
I'se looten out for oo!"

—Selected.

**When Gladys Went to Market.**

She was lost; there was no getting out of that—even to herself. She had played first around her own home doorway; then she had seen something very pretty on the next corner, to which she took a fancy; then two bicyclists were trying which could make his feet go the faster up and down, and she followed them for a little way; and then a fire-engine rushed along, and it was so exciting that she could not help running a little with the rest of the crowd to see where the fire was; then the engine and the people went out of sight all at once, and she found herself mostly alone; then an aged gentleman came along yelling, "Old clo'es," and looked curiously at her, and she decided that she was tired and bored, and had better go home anyway.

So she started off toward the place where she lived, and walked very vigorously for a little girl six years old, and thought she spied the dear old house a little farther ahead. But houses in the city are so much alike, and it was not hers at all!

She felt homesick, desolate and a little frightened, she was sure this was about where she had left the house, and did not understand how it could have moved itself away during her short walk and run. She did not believe houses could play along the street, and run after fire engines, and get lost, the same as little girls could! She reluctantly concluded that she was really lost.

She asked the way of one boy who looked good-natured, and he laughed and told her to "go an' see a cop." Not knowing what that was, she felt more bewildered than ever, and was discouraged from asking anybody else. At last she saw, through an opening between two buildings, a church-spire which she was sure was close by her



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Local Time Table No. 2 Effective Sunday, May 3rd, 1913

DAILY No. 2	DAILY No. 4	DAILY Ex-SUN No. 6	DAILY Ex-SUN No. 8		DAILY No. 1	DAILY No. 3	DAILY Ex-SUN No. 5	DAILY SUN No. 7
A. M.	P. M.	P. M.	A. M.	Lv	P. M.	A. M.	A. M.	P. M.
		2 37	7 35	Pidcock			11 35	7 35
		2 55	7 50	Oaklawn			11 20	7 20
		3 10	8 05	Barwick			11 05	7 10
		3 15	8 10	Hollis			10 55	7 00
		3 35	8 20	Pavo			10 45	6 45
		3 47	8 31	Shelly			10 25	6 30
		3 48	8 35	Tone			10 20	6 20
		4 00	8 52	Autreyville			10 05	6 05
		4 15	9 08	Cooper			9 50	5 47
		4 20	9 10	Coibetts			9 45	5 40
		4 35	9 21	Moultrie	5 20	9 00	9 35	5 35
10 15	6 50			Blaingame	5 10	8 50		
10 25	7 00			Iggsbee	5 00	8 40		
10 35	7 10			Doerum	4 50	8 30		
10 43	7 18			Teknor	4 44	8 24		
10 48	7 23			Pritchett	4 37	8 17		
10 54	7 29			Carlisle	4 30	8 10		
11 05	7 40			Nelms	4 15	7 55		
11 19	7 53			Wetherbee	4 07	7 47		
11 25	8 00			Darrow	4 00	7 40		
11 35	8 10			Albany	3 50	7 30		
11 45	8 20							
Pass	Mail	Mail	Mixed		Pass	Mail	Mail	Mixed

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housse and tried to walk toward it as well as she could, along streets and around corners. She walked, and walked, and walked, but some how could never get sight of the church-spire again.

All at once she came upon a street where people seemed to be keeping several stores and groceries right out of doors, where the horses and wagons ought to pass. They were queer looking folks, too; nothing like anything she had ever seen. They had little hand-carts and wagons and baskets, and were yelling and hallooing to one another in a way which she had been always taught to consider very rude.

"Hullo, kid!" shouted a rough-looking fellow. "Come down to do your marketin' for the day? Goin' to carry the things home in your pocket, I suppose. Here's some prime fish; only ten cents a pound."

"No, she don't want any fish," screamed a burly woman. "She eats mutton chops to-day. Here's something, I'm sure you'll like, madame."

"You'll want some fruit with it all," interrupted another. "I'll take it right to your carriage for you, or deliver it at the house."

Now Miss Gladys, though very young, had a thinking-cap that she could put on when occasion served. She knew that she was probably a good way from home, and had been told that children were sometimes "stolen," if they ventured too far from their friends. She made up her mind not to be purloined if she could help it, and to get home by the very best method that presented itself, no matter what it cost her father. She knew that he would willingly pay a great many dollars rather than not take her on his knee when he came home at night, and tell her what he had seen during the day, and hear her observations concerning the same.

"I do not want to buy anything except some apples," she said, as quietly as she could, with her heart beating so wildly. "Nothing but some apples. If you will wheel these to No. 125 9th avenue, I will take them all."

"That's quite a ways," said the fellow who presided over the destinies of the push-cart.

"I'm afraid it is," faltered Gladys; "but I don't see how I can carry more than one or two of them, and I want them all."

"How do I know you'll pay for 'em when I get 'em there?" asked the man doubtfully.

"Because I tell you I will," replied the little girl.

"Can't you give me something for security?" said the fellow.

"Here is my watch," replied Gladys, with a new lump in her throat. It was a pretty little time piece that her father had given her on her sixth birthday.

"I'll just go around the corner and see if it's a good one," said the fellow.

"No you don't" broke in a still rougher-looking man, who had heard the whole conversation. "You give that watch back to that little girl and wheel the apples where she tells you, or I'll upset your apple cart in more ways than one. I've got a child or two of

my own, whether you have or not. Now, start along."

The two men scowled at each other a minute or two, and a crowd gathered about; but the fellow with the cart finally decided that it was best to obey orders.

"I'll go along to see that you don't go around any wrong corners," growled the other.

The strange little procession had not moved many blocks when it met a man whose face was wonderfully familiar to Gladys. She rushed into his arms and could not speak for sobbing.

"What does all this mean?" inquired the little girl's father.

She told the whole story as well as she could between sobs of fear and delight.

Gladys' father was a man with a sense of humor, as well as of justice. He laughed, but with a kind of anxious cadence in the laugh. He kissed the little girl repeatedly; he paid the man for his fruit, dumped it among a lot of street arabs who had gathered around, and laughed to see them scrambling for it; and he paid twice as much as he did for the fruit to the man who had compelled the other one to come.

"And now, Miss Gladys," he remarked, "you have been to market, and did very well for the first time. We'd better go home before your mother worries too much about you."

And tucking her under his arm, he walked away.—Everywhere.

#### The Lamb's Own Story.

It was a wild, hilly country where our flock lived, but the turf was sweet, and tiny wild flowers grew among the rocks. There were no fields enclosed by green hedges, to keep the sheep from straying, and sometimes it happened that one lost its way and died.

This my mother had told me; but I did not pay much heed. I would never be so foolish, I thought, as to leave my mother and run away alone.

Our shepherd was a kind man. The sheep were fond of him; but the lambs thought him too strict.

I had quite a happy time playing with the other lambs at "Hide and seek" among the rocks. But after a time I got tired of that game; I thought it was stupid for a lamb of my age.

One morning I noticed that the sun was shining brightly on a distant part of the hill, while we were in the shadow of a cloud. This put it into my head to go and see what it was like there. It looked so bright and pretty, and was not so far away. I would be back again before any one found out I had gone.

I looked about me; all the sheep were busy grazing, and the lambs playing. No one, not even the shepherd, saw me as I went.

Soon I was far away, and I was free! I could go where I pleased; the shepherd's dog could not find me here, I thought.

I had forgotten now about the sunny place on the hillside. Here everything seemed different; on I ran, this way and that, always wondering what would come next. What came next was always the same—rocks and stony places. I

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shed there had been a little grass growing, for I was hungry. The white dust on the hills made me wet and cold and frightened.

If only my mother would come now and take me home, I thought, and shivered; it was such a long way to go home, and I did not know which way I had come. If I called perhaps she might hear me; she always came when I called.

"Baa! baa!" I bleated again and again. No answer came, and I was very sad. I tried to find the way I had come; but I fell on a sharp stone and gave a cry of pain. Then, from somewhere out of the mist, I heard my mother's voice. In a moment I was by her side; now I was safe—she would take care of me. Just then we heard a screech, and the flapping of wings; and we saw coming down upon us a great bird with a cruel beak. I turned giddy with fright. My mother bleated piteously. With another screech the great bird was upon me, fixing its claws in my wool.

But help was at hand. Suddenly there came a blow from behind, and the eagle fell to the ground—dead.

The shepherd had missed us, and guided by his dog, had come just in time to save us. He carried me in his arms all the way home. That was the last time I ever tried to run away, and by my disobedience bring danger upon my mother and myself.—Nora Crombie, in *The Child's Own Magazine*.

#### Cat-Life.

Dozing, and dozing, and dozing!  
Pleasant enough,  
Dreaming of sweet cream and mouse-meat,—

Delicate stuff!  
Of raids on the pantry and hen-coop,  
Or light, stealthy tread  
Of cat-gossips, meeting by moonlight  
On a ridge-pole or shed.—

Waked by a somerset, whirling  
From cushion to floor;  
Waked to a wild rush for safety  
From window to door.

Waking to hands that first smooth us,  
And then pull our tails;  
Punished with slaps when we show them  
The length of our nails!

These big mortal tyrants even grudge us  
A place on the mat.  
Do they think we enjoy for our music  
Staccatoes of 'scat?'

What in the world were we made for?  
Man, do you know?  
By you to be petted, tormented?—  
Are you friend or foe?

To be treated, now, just as you treat us,—  
The question is pat,—  
To take just our chances of living,  
Would you be a cat?

Lncy Larcom.

The Seaboard Air Line railway is now operating Buffet observation and parlor cars on trains No. 39 and 40 between Charlotte and Wilmington. Prompt Buffet service at moderate rates. For full information as to summer rates, call in or address,

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#### Educational Matter—Stock Company Capitalized at \$300,000.00

One of the largest corporations, perhaps, in the world conducting Business Colleges has recently been organized by Prof. J. F. Draughon, President of Draughon's Practical Business Colleges at Atlanta, Nashville, St. Louis, Montgomery, Little Rock, Ft. Worth, Galveston and Shreveport. Fourteen cashiers and presidents of banks are on the Board of Directors of this company, which is sufficient evidence of the reliability of Draughon's Colleges.

Prof. Draughon has just issued a pamphlet entitled, "A Little Talk About A Big Success," which is one of the most interesting pieces of literature of its kind that it has ever been our pleasure to read. It tells of the ups and downs of the founder of Draughon's Colleges since his first one was organized on wheels fifteen years ago. Prof. Draughon will take pleasure in sending one of the pamphlets free to any one who will write him in care of either of his colleges.

We are also authorized to say that his Colleges are for the benefit of literary teachers, students and others, making a special summer rate, a reduction of almost one half for tuition. Send for catalogue, 23t1.

#### Special Rates.

Grand Chapter Royal Masons and Grand Command of Knight Templars, at Wilmington, N. C.—On account of above occasion the Seaboard Air Line will sell round trip tickets Charlotte to Wilmington at rate of \$7.75. Tickets on sale June 14th-16th, with final limit June 20th.

Grand Lodge K., of P., at Wilmington, N. C.—On account of the above occasion the Seaboard Air Line will sell round trip tickets Charlotte to Wilmington, N. C., at rate of \$7.75. Date of sale, June 15th to 17th, final limit 23rd North Carolina Teachers' Assembly, at Wrightsville, N. C.—On account of above occasion the Seaboard Air Line will sell round trip tickets Charlotte to Wrightsville, at rate of one first-class fare to Wilmington plus \$2.25, which includes arbitrary beyond Wilmington and membership fee. Tickets on sale June 5th to 14th inclusive, with final limit thirty days from date of sale.

R. M. Coffey,  
Pass. and Ticket Agent.

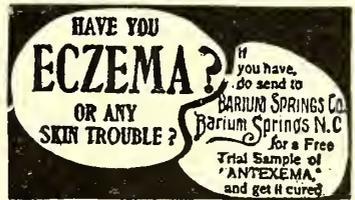
#### Cut Almost Half in Two.

In order to accommodate students of literary schools, Draughon's Practical Business Colleges, Nashville, Tenn., are now making a special summer rate, a reduction of almost one half as follows: To those who enter for three months, not later than July 10th, they will sell the Book-keeping course or the Short-hand course for \$25, or all courses combined for only \$30. Penmanship, spelling, etc., is free. A chain of eight colleges endorsed by business men. Incorporated capital stock \$300,000. Fourteen cashiers and Presidents of Banks are on its Board of Directors. Its Diploma means something. Send for catalogue, 23t2.

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#### REDUCED RATES

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Richmond, Va. Southern Educational Conference. Tickets on sale from all points in Virginia, April 20th, 21st and 22d. Final limit April 28th, 1903. From all other points April 20th and 21st, final limit April 28th; one and one-third fares.

Savannah, Ga. Southern Baptist Convention and Auxiliary Societies. Tickets on sale from all points at one fare for round trip, plus twenty five cents, May 4th to 7th, inclusive. Final limit May 20th, 1903. An extension of the final limit until June 1st may be obtained by deposit of tickets with Joint Agent at Savannah, on payment of fee of fifty cents.

New Orleans, La. United Confederate Veterans' Reunion. Tickets on sale May 16th to 21st, inclusive. Final limit May 24th, 1903. An extension of final limit to June 15th may be obtained by deposit of tickets with Joint Agent at New Orleans on payment of fee of fifty cents. Rate one cent per mile.

Call on ticket agents for exact rates and any other information and see that your tickets read via the Atlantic Coast Line.

W. J. CRAIG,  
General Passenger Agent.

#### READING NOTICE.

On the first and third Tuesdays of April, May and June the Frisco System (St. Louis & San Francisco Railroad) will have on sale reduced one-way and round trip tickets from Birmingham, Memphis and St. Louis to points in Arkansas, Missouri, Oklahoma, Indian Territory and Texas. Write to W. T. Saunders, G. A., P. D., Frisco System, Atlanta, Ga., for information.

Clippings.

Th' wan great object iv ivry man's life is to get tired enough to sleep. Ivirything seems to be some kind iv wurruk. Wurruk is wurruk if ye're paid to do it, an' it's pleasure if ye pay to be allowed to do it.—Mr. Dooley.

An Anglo-Saxon, Hinnyssy, is a German that's forgot who was his parents. They're a lot iv thim in this country. There must be as many as two in Boston: they'se wan up in Maine, an' another lives at Bogg's Ferry in New York State, an' dhrives a milk wagon. Mack is an Anglo-Saxon. His folks come fr'm the County Armagh, an' their naythional Anglo Saxon. I'm wan iv the hottest Anglo-Saxons that iver come out of Anglo-Saxony. Th'n name iv Dooley has been th' proudest Anglo-Saxon name in th' County Roscommon f'r many years.—Mr. Dooley.

"Well, Mary," said the minister to a little one aged six, "I hear you are going to school now."

"Yes, sir," was the reply.

"And what part of it do you like best?" asked the good man.

"Com in' home," was the prompt and truthful answer.—Leaves of Light

My subject this month is ants. There is 2 kinds of ants, namely, insects and lady unrels. They live in little hills of sand and with thier married sisters. 2 stay with us. They krawl in the sugar-hole. This is all I know about ants. Johnny Green.—St. Nicholas.

"Do you object to cigarette smoke?" asked young Softleigh, as he prepared to light a cigarette.

"Really, I don't know," rejoined Miss Cutting. "No gentleman ever smoked one in my presence."—Chicago News.

At the end of the interview: "I am sorry," said the Frenchman, "that I have cock-roached on your time so largely." "You must not say cock-roached," said the Englishman, "you must say hen-roached." "Ah!" said the Frenchman, "I always have so much trouble with zee gender of the English words."

Dawn.

By Alice Ward Bailey.

Darkness on which no ray hath risen,  
Fetter and guard and prison,  
In vain I bar to thee my soul,  
I give thee dole, I give thee dole!

Thy trailing robes I cannot reach,  
Deaf are thy ears, thou hast no speech;  
Thou art not what thou seem'st to be;  
O formless Dread, depart from me!

Hark! far away I hear a ringing note  
Answered from many a throbbing throat.  
The East is dappled like a fawn—  
It is the dawn, it is the dawn!

The day breaks and the shadows flee:  
Sing, sing your Benedicite!  
Let all the earth the shout prolong,  
Thank God for Light, thank God for Song!  
—From The Outlook.

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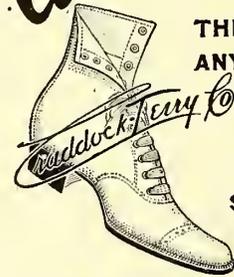
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Lv New York, P. R. R.....	12 55 p m	12 10 p m
Lv Philadelphia ".....	3 29 p m	7 20 p m
Lv Baltimore, ".....	5 45 p m	9 34 p m
Lv Washington, W. S. Ry..	7 00 p m	10 41 p m
Lv Richmond, S. A. L. Ry..	10 37 p m	2 15 p m
Lv Petersburg, ".....	11 20 p m	2 58 p m
Lv Norfolk ".....	1 55 a m	5 18 p m
Lv Henderson, ".....	2 28 a m	5 41 p m
Lv Raleigh, ".....	4 15 a m	6 58 p m
Lv Southern Pines ".....	6 18 a m	8 50 p m
Lv Hamlet, ".....	7 35 a m	
Lv Columbia, I ".....	10 25 a m	12 20 a m
Ar Savannah, ".....	2 35 p m	4 55 a m
Ar Jacksonville, ".....	7 00 p m	9 15 a m
Ar Tampa, ".....	6 45 a m	6 00 p m
	No. 33.	No. 34.
Lv New York, N. Y. P. & N.	7 55 a m	8 55 p m
Lv Philadelphia, ".....	10 16 a m	11 21 p m
Lv New York, O. D. S. S. Co.	7 30 p m	
Lv Baltimore, B. S. P. Co.		7 30 p m
Lv Wash'ton, N. & W. S. B		30 p m
Lv Portsmouth, S. A. L. Ry	9 05 p m	9 25 a m
Lv Weldon, ".....	11 45 p m	11 55 a m
Lv Norfolk, ".....	1 55 a m	1 35 p m
Lv Henderson, ".....	2 28 a m	2 02 p m
Lv Raleigh, ".....	4 15 a m	3 45 p m
Lv Southern Pines ".....	6 18 a m	6 18 p m
Lv Hamlet, ".....	7 40 a m	9 45 p m
Lv Wilmington ".....		3 20 p m
Ar Charlotte, ".....	10 33 a m	10 32 p m
Lv Chester, ".....	10 30 a m	12 5 a m
Lv Greenwood, ".....	12 37 p m	3 25 a m
Lv Athens, ".....	2 52 p m	5 58 a m
Ar Atlanta, I ".....	4 00 p m	7 35 a m
Ar Augusta, C. & W. C.....	5 40 p m	
Ar Macon, C of Ga.....	7 20 p m	11 35 a m
Ar Montgomery, A. & W. P	9 20 p m	6 25 p m
Ar Mobile, L & N.....	2 55 a m	
Ar New Orleans, L & N.....	7 25 a m	
Ar Nashville, N. C. & St. L	1 30 a m	6 55 p m
Ar Memphis.....	4 15 p m	8 2 a m

NORTHWARD

	Daily No. 32.	Daily No. 33.
Lv Memphis, N C & St L....	12 45 n n	8 00 p m
Lv Nashville, ".....	9 30 p m	9 30 a m
Lv New Orleans, L & N....	8 10 p m	
Lv Mobile, ".....	12 40 a m	
Lv Montgomery, A & W P..	6 45 a m	1 00 p m
Lv Macon, C of Ga.....	8 00 a m	4 20 p m
Lv Augusta, C & W C.....	10 05 a m	
Lv Atlanta, I S A L Ry....	12 00 n n	8 00 p m
Ar Athens, ".....	2 57 p m	11 23 p m
Ar Greenwood, ".....	5 15 p m	1 58 a m
Ar Chester, ".....	7 17 p m	4 15 a m
Lv Charlotte, ".....	7 27 p m	5 01 m
Lv Wilmington ".....	8 20 p m	
Lv Hamlet, ".....	10 40 p m	7 50 a m
Lv Southern Pines ".....	11 33 p m	8 44 a m
Lv Raleigh, ".....	1 35 a m	11 15 a m
Lv Henderson, ".....	3 05 a m	12 50 p m
Lv Norfolk, ".....	3 50 a m	1 45 p m
Lv Weldon, ".....	5 00 a m	3 00 p m
Ar Portsmouth, ".....	7 15 a m	5 35 p m
Ar Washington, N & W S B		6 55 a m
Ar Baltimore, B S P Co....		7 30 a m
Ar New York, O D S S Co....		7 50 p m
Ar Philadelphia, N Y P & N	7 54 p m	5 10 a m
Ar New York, ".....	8 15 p m	8 00 a m
	No. 34.	No. 33.
Lv Tampa, S A L Ry....	8 00 p m	8 00 p m
Lv Jacksonville, ".....	9 30 a m	7 50 a m
Lv Savannah, ".....	1 40 p m	12 10 p m
Lv Columbia, S ".....	7 05 p m	5 80 a m
Lv Hamlet, ".....	10 40 p m	8 40 a m
Lv Southern Pines ".....	11 33 p m	9 38 a m
Lv Raleigh, ".....	1 35 a m	11 50 a m
Lv Henderson, ".....	3 05 a m	1 10 p m
Lv Norfolk, ".....	3 45 a m	1 55 p m
Lv Petersburg, ".....	5 53 a m	4 07 p m
Ar Richmond, ".....	6 35 a m	4 55 p m
Ar Washington, W S Ry....	10 10 a m	8 38 p m
Ar Baltimore, P R R.....	11 25 a m	11 25 p m
Ar Philadelphia, P R R....	1 38 p m	2 58 a m
Ar New York, P R R.....	4 13 p m	6 30 a m

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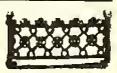
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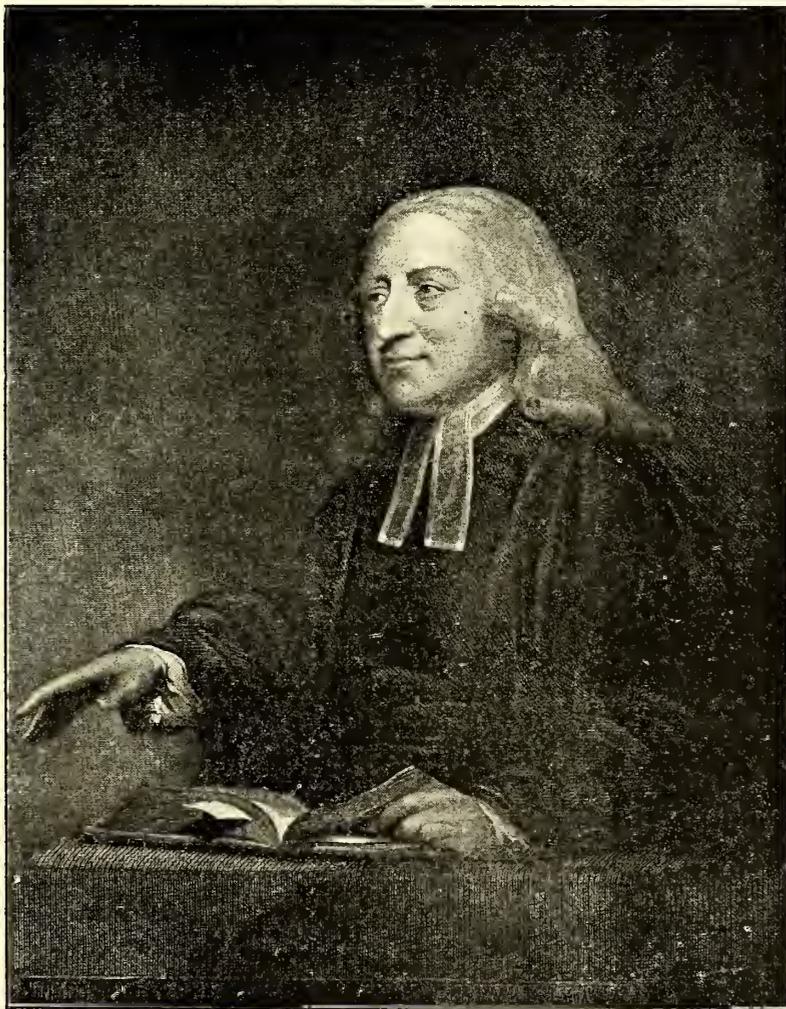
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Established 1858.

CHARLOTTE, N. C., JUNE 17, 1905.

Vol. XLV.---No. 24

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# Presbyterian Standard.

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CHARLOTTE, N. C., JUNE 17, 1903.

Vol XLV.--No. 24

## Event and Comment.

Professor George Adam Smith is to be at Chautauqua this summer.

A commission was appointed by the Northern Assembly to inquire what is being done for the religious culture of the students in state universities and non-religious colleges. An excellent suggestion.

The stained window to be placed in the City Temple, London, in memory of Dr. Parker will have the same subject as that chosen by Rev. R. J. Campbell for his memorial sermon—St. Paul taking leave of the elders at Ephesus.

The Presbytery of Manila is one of the latest to be organized. A Presbytery in Manila was unthinkable six years ago. That is one reason why folks who were interested in the evangelization of the world were not very much afraid of the threatened evils of expansion and imperialism.

The Irish Presbyterian remarks, "It is an open secret now that Mr. John McDermott will be our moderator." We always knew that the Irish were good politicians, but we did not know that they carried the matter into the courts of Presbyterianism or that they were able to slate a moderator in advance.

The Northern Assembly resolved to raise twelve million dollars in the next three years for the purpose of endowing Presbyterian institutions of learning. It is to be called the Presbyterian Educational Fund. It was also decided to elect a secretary to have the charge of raising this vast sum of money.

The Southern Churchman reports that two of the Dioceses are evenly divided as to the change of the name, Protestant Episcopal; that seven postponed action; that five were in favor of a change, and that twenty-four were against any change. This certainly looks as though the conservatives were in control in the Protestant Episcopal Church.

There are now some 269,000 Indians in America and those who know say that there are as many now as there ever were, even before the white man came. And they are being pretty well cared for, too, by a government that is popularly supposed to have been simply a high-handed robber and murderer, so far as the aboriginal inhabitants of North America are concerned.

The Report on Presbyterian Unity in the Northern Assembly, brought in by Dr. Van Dyke, proclaimed a desire for closer unity with all Christians who hold faithfully to the Headship of Jesus Christ and "especially with members of churches related to us by name, faith and order." That means a permanent committee on organic union. A committee always likes to justify its existence by doing what it can.

There was a protest in the Northern Assembly against Decision Day, but the protest, though securing some adherents, was buried under an adverse majority of votes. We are glad, however, that the protest was made. The thing is out of all harmony with Presbyterian ideas, both of religion and of propriety. But there are some people who can only find out about an obstacle in their road by butting their shins against it.

They have been debating how to pronounce Dr. Kerr's name in Baltimore. Some called it Cur and some Car. Then Dr. Kerr came to the rescue and said it was pronounced like the "err" in "daguerreotype" and added, "It is so pronounced by the Duke of Roxborough, head

of our house in Scotland and intimate friend of the Prince of Wales, and I preserve the correct pronunciation." One inducement for working for organic union now will be the prospect of having Dr. Kerr back with us with his noble kinships and their royal friendships.

The action of the Episcopal Church with regard to the change of its name and the Northern Presbyterian Church with regard to the amendments to its creed, indicate the reaction that is noticeable everywhere in the religious world away from radicalism. In the Southern Church there are no radicals. Its progressives would be called conservatives elsewhere and its conservatives, re-actionaries. Come to think of it, the moss is a little thick in some places and is even luxuriant down about the mouth of the Mississippi.

Says the Southwestern Presbyterian:

"The voice of the church has again been heard, in no uncertain way, against any effort to change her standards or to give explanatory foot-notes to clauses which are misunderstood only by those who wish to misunderstand."

Perhaps the Southwestern can tell us in a few plain words how it now understands or misunderstands the clause in question.

There were four ministerial representatives against amending the Confession to six in favor of it, from North Carolina. The Standard could not help wondering about the four and why they did it. And the result of its meditations took form something like this: "Yes, he is the son-in-law of his father-in-law. No, there is nothing so conservative as the new Stated Clerk of a new Presbytery. Yes, when there are more than one church in such places as Greensboro and Wilmington, and the pastor of one church is pronounced on one side, the other pastor is apt to take the other. That must have been the way it was."

Canon Henson recently told one of the Houses of Convocation some plain truths: that the Nonconformists equalled the Episcopalians in London, in numbers, and were superior in religious energy, and that no distinction could be drawn concerning the religious influence of the English Church and other branches of Christ's Church; that the alienation between Non-conformists and Episcopalians was immense, apparent and scandalous; that the laity of the Church of England could not understand the narrow and exclusive attitude of their church, and were therefore becoming estranged from the clergy; and then he asked the house if it was prepared to deny that there were non-episcopal branches of the true Church of Christ.

Now that the Northern Church has settled the subject of the salvation of the little ones, this is the way it begins to talk about the Southern Church and its unwillingness to do the same thing. The brethren on the frontier are likely to have a pleasant time shortly between the Cumberlanders and the Northerners together. It is the Presbyterian Journal that is doing the talking:

"The 'elect infant' was in attendance, as usual, at the recent session of the Southern Presbyterian General Assembly. A Presbytery had asked that the word 'elect' be eliminated from the Confession as applied to infants. This was denied, as also were two proposed foot-notes to the Confession, one stating that the word does not imply that infants are lost, and another that the Scriptures teach infant salvation. The brethren, we believe, have a 'hope' that the little spirits may be with God, but they do not know. The subject of foreign missions also interested the Assembly. What a cheerful message for the heathen!"

## PRESBYTERIAN STANDARD

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A RELIGIOUS NEWSPAPER FOR THE FAMILY. DEVOTED TO THE INTERESTS OF CHRIST'S KINGDOM AS REPRESENTED BY THE SOUTHERN PRESBYTERIAN CHURCH.

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PRESBYTERIAN STANDARD, Charlotte, N. C.

Two hundred years ago this day there was born in the manse of Epworth Parish a man child. There flowed in his veins the blood of Puritan ancestors. His mother, Susannah Annesley, was the daughter of an ejected minister and a woman of rare piety and intelligence. His father, Samuel Wesley, although he had conformed to the Church of England, was steadfastly opposed to the schemes of James II. and zealously supported the cause of the Revolution that seated William and Mary upon the throne.

His grandfather, John Wesley, for whom the boy was named, spent a good part of his time in jail and was often fined for preaching contrary to law; while his great-grandfather, Bartholomew Wesley, was ejected from his living by the act of 1662. The family name was supposed to be the same as Wellesley and it seems probable that John Wesley was related to the Duke of Wellington. Certainly he was of good English, Puritan stock, with an inheritance of non-conformity when conscience led the way against tradition. In fact the young John as an infant very nearly fell a victim to the evil passions of those evil days, some wicked parishioners whom Samuel Wesley had rebuked too plainly for their sins having tried to burn the manse while the family were within. The world would have been poorer if that infant had then lost its life.

After a good deal of conscientious struggle over the matter, John Wesley gave himself to the ministry, was ordained deacon in the Established Church in 1725 and graduated at Oxford with the degree of M. A. the following year. He was ordained priest in 1728 and remained till his death a priest of the English Church. While in Oxford he and his brother Charles were brought under the influence of a most earnest Christian man, John Law, who wrote the Serious Call. It was at Oxford also that the name of Methodists, was bestowed upon the Wesleys and the few that they had

associated with them in doing regular and methodic work, such as visiting the poor and the prisoners in the jails, and meeting at stated intervals for prayer and the study of the Scriptures.

When 32 years old John Wesley came to the new colony of Georgia with General Oglethorpe to preach to the colonists and the Indians, and on the journey he fell in with a party of that wonderful missionary people, the Moravians, whose evangelistic zeal made a profound and lasting impression upon him. He was something of an ascetic at this period of his life, and had an unfortunate love affair with the daughter of the Mayor of Savannah. He was persuaded to give her up and then when she found another husband very soon he refused to admit her to the communion table, for which her husband sued him at the law. Wesley shook the dust of America from his feet and went back to England after two years sojourn on this continent. It was the year after his return that he experienced what he called his "conversion," while hearing in a meeting the preface of Luther's commentary on Romans read. He describes his experience thus: "I felt my heart strangely warmed; I felt I did trust in Christ, Christ alone, for salvation, and an assurance was given me that he had taken away my sins, even mine, and saved me from the law of sin and death." Very probably Wesley had all along been a converted man, but this experience was one that had a great influence in his life.

In the following year, 1739, Wesley began his work of organization with "the first Methodist society." Some eight or ten persons had come to him in great trouble about the salvation of their souls, and Wesley appointed Thursday evening of each week to talk with them. This was the beginning of these societies that soon were organized all over England, and at the time of Wesley's death numbered 80,000 members all over the English-speaking world. Each society was divided into "classes," each class had a leader who was to visit and talk with each member of the class each week, and in this way there was a perfect system for the giving and receiving of mutual experiences. The societies in their turn were grouped into circuits, the circuits into district conferences and the district conferences into a General Conference. The first conference was held in 1774, when John and Charles Wesley met two or three other clergymen of the Church of England and some of Wesley's lay preachers. The whole machinery of Methodism as it exists to-day was outlined in the plans of organization laid down by John Wesley.

Of his influence upon the religious life of England and America it is almost impossible to say too much. Wesley found the religion of the people of England, whether of the Anglican or Non-Conformist faith, at a low ebb. It was all barren formality. Wesley changed all that. Of course the Methodist Church in all its various branches is the chief monument to his influence. But the historian will find in the development of other churches along the evangelistic lines which Wesley marked out another great mark of Wesley's genius for organization and his passion for souls. Wesley lived for a long time, eighty-eight years, and saw of the travail of his soul. He died in 1791. There is a tablet to his memory in Westminster Abbey which represents Wesley as preaching upon his father's grave in Epworth church-yard. He belonged to the Church of England, but he preached to the people from outside the church, from the church-yard as it were.

A recent writer, President of a Methodist University, shows that Wesley did not originate anything distinctive in his organization, but adopted and adapted the plans of others. He got the idea of the Methodist societies from the Moravians; of the classes from a scheme for paying church debts; his out-door preaching from the Calvinistic evangelist, Whitefield; lay preaching from Maxfield, and the itinerancy itself from Wyclif and others before him. Nevertheless he was successful in thus putting all these separate plans into the one great organization which he formed. It seems to us that the two great ideas of Wesley were, simplicity of life and the passion for souls. The experience of which so much was made belonged to a more ignorant age and one less analytic of emotion, especially religious emotion. But all that he did by way of organizing and controlling the force under him, was that souls might be snatched from the burning, and he was so much in earnest about this great concern of the Christian life, that he took with great literalness the Scripture injunctions against luxury of every kind.

He himself was generous to a fault. He would give away all that he had to the poor. And he taught his followers how to deny themselves the things of this world in order that with more single heart they might apply themselves to heavenly things, might give themselves to the work of winning souls. And these ideas, with different applications perhaps for differing ages, are permanent and lasting. They are ideas that the world needs to learn anew.

This is not the occasion to speak of his doctrines, those known and those disputed. But we wanted to say, that the world is a better world, and the Church of Christ a greater blessing to mankind, because of the life and the labors, the prayers and the zeal, the self-denial and the saving common-sense, the piety and the eloquence, of John Wesley and because of the great Church which he founded and sent on its useful way in the world.

**Evangelism**      The Southern Church has gained a good deal by "standing pat," as the politicians say. On the negro question, which we make mention of elsewhere, the Northern Church is coming over to the ground that we have occupied all along and is trying to persuade itself that the Southern Church has been holding a position of unfriendliness toward the negro that it never dreamed of. With the drawing together of the two churches on this question it might be observed that they are rather widely separated as regards simplicity of worship. There has been an effort after "an enrichment of the service" in Northern Presbyterian Churches that has gone so far that it is sometimes hard for a Southern Presbyterian visitor to imagine himself in a Presbyterian Church at all. As a minister conducting the service he would not be able to get through at all without a printed programme or a prompter at his elbow. Of course there are a few signs of this in some Southern churches, but they affect such comparatively harmless forms as repeating the Lord's prayer in unintelligible unison, or making a presentation of the contents of the basket to the Lord, with the deacons grouped around the pulpit, on the theory that worship after the offering would teach people that the offering was worship itself. And then in fashionable churches the choirs can always be counted on to throw in a few extras not in the Directory for Worship.

But in the main the Southern Church has stood pat. It has said that ritualism was something not needed in its business. And now it is really gratifying to see the reaction in the Northern Church toward that same sweet simplicity of worship which distinguishes the Calvinistic from the Ritualistic churches everywhere when Calvinists know what they are doing.

Says Dr. Henry Van Dyke, whom one would count among the Liberals on such matters as this:

"There is too much ritualism in the Presbyterian Church to-day. The minister at one end and the choir at the other do the whole thing. There is also too much variety in the service. It has become so that it is a sort of Dolly Varden performance. You don't know what will happen next—whether to stand up or sit down. I have seen you put your hand in your pocket when the doxology was started, your nervous system so shattered you didn't know when the collection was made. We need a revival of the evangelistic spirit more than anything else. There is no use in having the right doctrine if you haven't the spirit that will carry it abroad."

The story is told on the great Dr. Hoge, that he was once supplying a church in Albany, New York, during his vacation. As he went into the pulpit he was handed a printed programme indicating a variegated service of the most approved type. The Southern preacher quietly put the programme aside and said to the congregation:

"I have been accustomed to conduct the service after a somewhat more simple fashion, to open with a short prayer, then to have a hymn, then the reading of the Scriptures, another prayer, and another hymn, the sermon, a closing prayer and hymn and the benediction, and by your permission, I shall conduct the service that way!" And the story goes on to say that the people, so long wearied by the variety, smacked their lips and said that they liked the simplicity of it all.

Dr. Van Dyke has hit the key-note in saying that the evangelistic spirit is needed rather than ritualism. The two things are antipodal.

Ritualism exalts everything above the sermon. Evangelism makes the sermon the supreme thing about the service. It believes that the preacher with a message from God is of more importance than any rites or ceremonies, however aesthetically charming or emotionally pleasing they may be. The evangelistic service aims at the effectiveness of the saints and the conversion of sinners. The pastors and teachers are God-given for the perfecting of the saints unto a work of ministering, and that work of ministering is the building up of the body of Christ.

Moreover, while evangelistic work and the evangelistic spirit are not confined to Calvinists, the very core of Calvinism is Evangelism and the farthest extreme from Calvinism is Ritualism. And the two extremes are not only widely separated from each other, but their relative position, one toward another, is that Ritualism is at the bottom of the scale while Calvinism is at the very top, according to the very philosophy of worship. Hegel declares that while at a lower level it is only the aesthetical worship that liberates the spirit, its highest emancipation is found in the realm of the invisible and the spiritual.

So Von Hartmann: "At the lower stage, religion is still inclined to lose itself in the aesthetic form. The more religion develops into spiritual maturity, the more it will extricate itself from art's bandage, because art

always remains incapable of expressing the very essence of religion. Religion when fully matured will rather entirely abstain from this stimulant in order to concentrate itself wholly and exclusively upon the quickening of those emotions which are purely religious."

And Kuyper, who quotes these two men outside of Calvinism to prove the same point, says: "The fact that in these days, our Calvinistic churches are deemed cold and unbecoming, and a re-introduction of the symbolical in our places of worship is longed for, we owe to the sad reality that the pulse-beat of the religious life in our times is so much fainter than it was in the days of our martyrs.

"But so far from borrowing from this the right of descending to a lower level of religion, this faintness of the religious life ought to inspire the prayer for a mightier inworking of the Holy Spirit"—which comes back to Dr. Van Dyke's paragraph, with the philosophy of simplicity in worship.

So it is not such a small thing, this Calvinistic resistance for Presbyterian Churches of the beginnings of Ritualism, the celebration of Easter, the gymnastic performances of rising and falling of which Dr. Van Dyke speaks, the "enrichment of the service" for which some of the addle-pated are asking. These things do not belong to the Calvinistic system. They have their part in a less developed and more childish form of worship. Calvinism has put away childish things. It is a mistake to try the forcing upon it of swaddling clothes again. And unless Calvinism shall come to its second childhood it will eschew these ritualistic belongings as alien to its life and spirit. We agree with Dr. Van Dyke. Let us have no more Dolly Varden shows in the Presbyterian Church.

As has been before noted in the Standard the question came up by way of a memorial from the Synod of Tennessee, asking the Assembly to allow the setting off of separate Presbyteries for the white people and the colored people in the same territory. The memorial was answered by the appointment of a committee of seven, on which there are two negroes, to consider the question in all its bearings and report to the next Assembly.

Of course we do not know what the committee will do or what the next Assembly will do. But the appointment of a committee for the consideration of the subject is an important step. It certainly indicates an approach to the Southern position, when one recalls the lurid rhetoric that used to be employed about making the negro "stand aside at the communion table."

Perhaps a re-statement of the Southern position may not be out of the way. The Southern Presbyterian Church neither believes in nor practices such an absolute separation of the races in the Church of Christ as forbids negro membership in a white church, Presbytery, Synod or Assembly. But it has been deemed best for both races and for the interests of Christ's Kingdom that when the number of the negro members of a church, Presbytery, or Synod, become large enough for separate existence, then they be set apart. For Presbyterianism is an elective and representative system that does not need the complications of negro suffrage.

Moreover, as a matter of fact, and not of theory,

the Northern Presbyteries in the South have been doing just exactly that. Presbyteries have been pulled out of their proper Synodical connection because of the desire to have the Synod all white or all black, and the case may be.

And in Tennessee, the line of a colored Presbytery was so long and so crooked that its very crookedness impressed the brethren with the idea that perhaps there was a straighter way of doing the thing than by the political trick known as gerrymandering.

The overture of the Synod of Tennessee is an appeal of the men on the ground to be allowed freedom from the hypocrisy that has oppressed some consciences no little. Surely honesty is the best policy.

It is said that the negroes object and that the change will never be made as long as they do object. It seems to us that there would be more hope of a peaceful living together if the negroes did not object so strenuously to the separation. It is that very characteristic of the negro of late years, that he is bound to push himself where he is not wanted, that renders the task of dealing with him that much harder.

The time is bound to come when the Northern Church must settle the question of the negro's ecclesiastical relations. It may as well be done now as later. And the Southern Church will not be disposed at all to carp and criticise during the process, but is interested in its issue for more than one reason.

## Review of Contemporaries.

### Keep the Record Straight.

The Christian Observer has the following review of the action of the present and previous Assemblies:

"In 1901 objections were raised to the addition of a foot-note to the Confession by mere resolution, without submission to the Presbyteries, and the instruction of 1901 was rescinded."

The Observer forgot to add that its own objection to the Atlanta foot-note was the expressed fear lest, if we knew that any infants were elect it might lead to infanticide. The Observer also omitted to state that one of its editors was the author of the fifth resolution, which denied that we had ground in the Scripture for a credal statement on infant salvation.

The Observer continues: "The Assembly of 1902 adopted a resolution expressing the convictions of our people on the salvation of those who die in infancy; but when a motion was made to submit a similar declaration to the Presbyteries as an amendment to the Confession, the motion was rejected by a vote of 83 to 94."

The Observer again forgot to add that the "fifth resolution" was rescinded by this Assembly and by unanimous vote. What the Observer can forget when aiming at suppressio veri is a plenty.

And this gives another opportunity to point out the indefensible logic of the Observer's position. Of course if a man believes in the possibility or the probability of infant damnation he is logical in not wanting the opposite doctrine in his creed. But the Observer confesses that this declaration of the Jackson Assembly for universal infant salvation as taught by the Scriptures is one "expressing the convictions of our people." If the convictions of our people on such a subject as that do not deserve expression in their creed, what ought to be in a creed?

Another proof of the mental or moral obliquity of the Observer in discussing a question on which it has

made a record like this is to be found in its editorial comment on Dr. Marquess' resolution. It printed that resolution in one place, verbatim, thus: "We recommend that the request of the Presbytery of Tusca- coosa be answered in the negative, for the reason that the section as thus amended would not fully state and properly correlate the doctrines of grace held by our Church in relation to the salvation of infants." Out of this resolution the Observer makes Dr. Marquess say, "That the language of the Confession ought not to be changed." We take it that Dr. Marquess does not relish being stultified as much as the Observer delights in stultifying itself.

The Observer continues its review: "In the Assembly of 1903 the motion was made to submit the question of adopting a foot-note to the Confession upon this subject, and the Assembly refused, by a much larger majority, to submit the matter to the Presbyteries, the vote being 57 to 86."

It was just like the Observer to take the vote on the second resolution, after the report had been mutilated, instead of the first vote, which was 66 to 76. A change of six votes would have carried the question. Moreover, ten or more members who voted against the foot-notes afterwards asserted that they voted against the foot-notes because they were in favor of an out and out amendment. So the real majority of the Assembly was in favor of a constitutional change in our language here, either amendatory or explanatory. The reader will see how necessary it is to keep the record straight when the Christian Observer, with its constitutional limitations as to straight lines and square edges, starts out to make a record of its own and at the same time to take care of the record that it has made.

The following appeared recently in a San Jose, California, newspaper:

"Found Asleep—So you slept in church yesterday, did you? Well, it was rather a drowsy day, but if you had been at the Second Presbyterian Church you wouldn't have dozed. The pastor preached two earnest, enthusiastic sermons, and the music was alive and inspiring. Mrs. Hillman Smith sang that old favorite, 'The Holy City,' to the enjoyment of all, and the chorus choir rendered two anthems. The congregation was nearly as large as the church itself. An old-timer there looked around and remarked to a bystander: 'Well, I declare, I thought I knew every one who came to this church, but the last few weeks I don't seem to know more than half of them.'"

And yet there are people who do not believe in advertising.

#### The South's Unequaled Combination of Advantages.

From "Facts About the South," by R. H. Edmonds. Nature has given this section advantages unequalled by those of any other country. About 75 per cent of the world's cotton is raised in the South. More than one-half of all the standard timber in the United States is in the South. Iron and coal are in unlimited supply, and owing to their proximity, and to the low cost of mining, pig-iron and steel can be made at a smaller cost than in any other part of the country, if not in the world. Nearly every Southern State has an abundance of the best water-powers to supplement the advantages of cheap coal. It is not an exaggeration to say this favored land has greater advantages and resources, such as mineral, timber and agricultural potentialities, than any other section; it has greater advantages than any other country in the world; by virtue of its rivers and long seacoast it has the guarantee of the lowest freight rates; it has a climate that is conducive to good health and long life—a climate that reduces the cost of living to a minimum; it has all of these mighty factors to in-

sure its prosperity, and with fewer disadvantages than any other equal area in the world.

It can produce nearly everything, from the widest range of agricultural growth to the widest limit of manufacturing and mining diversity, at the lowest cost. It is becoming a great iron and steel centre; it is monopolizing the manufacture of coarse cotton goods, and is turning its attention to the finer grades; it is becoming the market garden of the North; its people can live more cheaply, because of natural advantages, than those of other sections, thus always insuring the maximum profit on everything that the South produces. The vast traffic of the West, which has heretofore sought a foreign market through Northern ports, is now turning to the South, and along the South Atlantic and Gulf coast there will of necessity grow up a number of opulent seaports. Climate attractions are making the South a winter home for an ever-increasing number of tourists and health-seekers, who annually spend in the aggregate many millions of dollars there.

Some countries have coal and iron, some have timber, some have oil, some have phosphate, some have good agricultural lands, some a good climate, some have water powers, some have other advantages, but no other country combines all these, and to them adds cotton, which is the foundation of one of the greatest manufacturing interests in the world. Nowhere else is this combination found.

The South is a well-watered country, with a regular and abundant rainfall. From the great mountain ranges that form its backbone innumerable streams and rivers flow to the Atlantic and the Gulf of Mexico. Some furnish cheap transportation and will forever regulate railroad rates; others afford water-powers, used only to a comparatively small extent now, but capable of furnishing sufficient power to spin all the cotton which the South produces.

The lumbering business of Michigan and the adjoining States was for years the foundation of much of their progress and prosperity; it afforded employment to millions of capital, to many thousands of hands, and yielded very large profits. In the extent and variety of its standing timber the South far surpasses any other section. It has the basis for a lumbering and wood-working business much greater than that of the North West. Its virgin forests of hardwood will furnish the raw material for as many factories to manufacture costly furniture and fine woodwork of all kinds as are now in operation in the entire country; its cheaper lumber will go into the lower grades of furniture, while its pine will continue, as it now is, indispensable in building operations.

Nowhere else are the natural conditions so favorable for the production of iron and steel on the largest scale that the increasing consumption demands and at the lowest cost. In the greater mineral and timber belt which stretches from West Virginia to Northern Alabama, covering, roughly speaking, an area of about 700 miles in length and 150 to 200 miles in width, there is a concentration of mineral and timber wealth greater than can be found in any other equal area in America or Europe, with ideal conditions for its development.

Instead of having to haul ore 1,000 miles, as many Northern furnaces do, and coke 500 to 600 miles, as many Western furnaces are compelled to do, the iron-maker in this section finds ore and coal and limestone within a few miles of each other. And as new railroads open up new and large fields, the cost of production should steadily decrease, against a gradual but certain increase in a very large part of the North and in Europe.

On one side of this mineral belt is the cotton, fruit and truck-growing and yellow-pine region of the South, needing the coal, iron and hardwoods of the mountains, and furnishing in exchange its cotton, its fruits, its vegetables and its pine lumber, creating a mutually profitable exchange. On the other side are the rich and populous prairie States, which will afford an almost unlimited market for all the manufactured products of this central work shop region, while the development of these industrial interests will create a new market for all diversified products of the farm.

## Devotional.

## Alone With God.

Still, still with Thee when purple morning breaketh,  
When the bird waketh, and the shadows flee;  
Fairer than morning, lovelier than daylight,  
Dawns the sweet consciousness, I am with Thee.

Alone with Thee amid the mystic shadows  
The solemn hush of nature newly born;  
Alone with Thee in breathless adoration,  
In the calm dew and freshness of the morn.

As in the dawning, o'er the waveless ocean  
The image of the morning star doth rest;  
So in this stillness Thou beholdest only  
Thine image in the mirror of my bresat.

Still, still to Thee! as to each new-born morning  
A fresh and solemn splendor still is given,  
So does this blessed consciousness awaking  
Breathe each day nearness unto Thee and heaven.  
—Selected.

## The Lord's Prayer.

The word for prayer in the original Greek, taken from the verb *prosenchomai*, conveys the idea of making vows, in addition to that of offering petitions, merely, unto God. This idea seems to have been incorporated and assigned first place and prominence in the remarkable formula given as a pattern of prayer by Christ himself.

The purport of the Lord's Prayer becomes more fully and forcibly apparent by regarding the body of it as composed of three vows and three petitions, instead of six petitions only. As readily observed, the first three petitions are in the form of resolutions pure and simple, while the second three are regularly framed petitions only. Christ evidently meant to inculcate the idea of a resolute determination on our part that God's name be hallowed, His Kingdom come, and His will be done, through our instrumentality, as being the requisite standpoint of legitimate petition to our Father in Heaven; and in connection and consistency with which we are privileged to ask what we will believing and it shall be done for us.

While it is true that the three vows treated as petitions imply such determination on our part, it is also true that their force as vows is seriously abated by shifting them from the vantage prominence assigned them, to the back ground of generalities in this way, in consequence of which the sinewy structure and grappling power of the Lord's Prayer is comparatively unavailing in our hands.

To our closets and houses of prayer God is calling us to-day as it seems he has never so urgently called us before.

A strenuous and world-wide exposition of God's Word in its fullness and exactness, and a general insulated connection with the centre of the universe constitute the net work by means of which the forces of this world may very soon be seized and harnessed for Christ.  
Jos. K. Rankin.

Charlotte, N. C., June 5th, 1903.

Sin is a frenzy of soul to-day as it has ever been. It is rampant in the world as from the beginning, and needs the same radical treatment that emanates from outside the man himself that is presented in the gospel. We recall here on this subject the words uttered by that great preacher, Phillips Brooks, in a sermon: "I have no patience with the foolish talk which would make sin nothing but imperfection, and would preach that man needs nothing but to have his deficiencies supplied, to have his natural goodness educated and brought out, in order to be all that God would have him be. The horrible incompetency of that doctrine must be manifest to any man who knows his own heart, or listens to the tumult of wickedness which arises up from all the dark places of the earth. Sin is a dreadful, positive, malignant thing." Let the sharp surgeon's knife do its terrible work.—Lutheran World.

## Missionary.

## Missionary Heroes.

One missionary sailed to the West, dropped anchor at the mouth of a little river in Ireland, and soon Christianity conquered the Celts, and it has never lost its hold on Belfast, Edinburgh, and Aberdeen. There came Augustine to Canterbury in 590, with Christianity's victory over five million Saxons, that are now thirty millions at home and one hundred millions abroad. In the next century the Germans and the Scandinavians yielded, and they, with their neighbors, are now one hundred and fifty millions. And if it be said that Christianity has lost its grip on the Latin nations, we answer that the Christian spirit there, is in the words of Christ, asleep, but not dead.

Even more signal the reforms that Christianity wrought. It began by rescuing unwelcome and orphan children; then, under the lead of Telemachus, the monk, in one dramatic stroke, stopped the gladiatorial games. Its law of love soon ameliorated the condition of the lame, the halt and the blind, through innumerable plans of relief. In the eleventh century Bernard and Peter the Hermit inaugurated their crusades; and, returning from the Holy Sepulchre, they sowed all Western Europe with the seed of Eastern civilization. Then came the great outburst. "Let us have buildings worthy of His worship," said the architects and the guild masons, and soon Europe was covered with cathedrals, all bearing the shape of Christ's cross. "Let us have music worthy of His praise," said Stradivarius, and the monks organized the skilled workmen of every city to make violins, and cellos, and bass viols, and organs, and wind instruments, while musicians wrote *Te Deums* worthy of his praise. "Let us paint the pictures of his divine career," said the artist, and when Cimabue unveiled his canvas, representing the infant Christ and his mother and the crucified Saviour, the people of Florence closed their shops, and forming a procession with banners they marched to the church, to unveil the new art.

Then the movement took on a new form. "Let the people have liberty and the laws." The city was Florence, and the speaker was the Monk of San Marco. "Let the people have direct access to God." The land is Germany, and the speaker is Luther. "Let the people control their own church life." The land is Switzerland, and the speaker is Calvin. "Let the people read the Bible for themselves, and own their own books." The land is Holland, and the speaker is Erasmus. "Let each present his own prayer to God." The city is Paris, and the speaker is Caligny. "There is only one king who rules by divine right, a sovereign citizen, to whom the monarch is responsible." The land is England, and the speaker is Cromwell. "Let us have a new country, where we may lay the foundations free from the debris of past centuries." The land is Massachusetts, and the speakers were our Pilgrim Fathers. And now has come the new era, when the old walls around China and the old cruelties in the islands of the sea, have fallen, and the world is becoming one world, and the nations are becoming one people, and the strong tribes are helping the weak ones to make their government safe, their laws just, their liberties secure. All this is history. All these are facts that cannot be denied, that cannot be minimized, that can only be confessed; verily, the leaven has worked; verily, the light could not be hid. Events prove that Christianity has a self-propagating power.—Newell Dwight Hillis.

If I could give you information of my life it would be to show how a woman of very ordinary ability has been led by God in strange and unaccustomed paths to do in his service what he has done in her. And if I could tell you all, you would see how God has done all, and I nothing. I have worked hard, very hard, that is all; and I have never refused God anything.—Florence Nightingale.

I dimly guess from blessings known of greater out of sight.—Whittier.

## Sunday School Lesson.

CONDUCTED BY REV. H. G. HILL, D. D.

### Paul's Charge to Timothy.

II Tim. 3:14-4:8. June 21, 1903.

Timothy as a youth had rare advantages for religious training. His grandmother, Lois, and his mother, Eunice, were both pious and faithfully taught him the word of God. He sustained to Paul peculiar and tender relations. Paul was his spiritual father and gave him much instruction and training for the Gospel ministry. The 2 Epistle to Timothy was written by the apostle from Rome, near the time of his martyrdom and contains many truths and counsels, useful not only to Timothy, but to all engaged in publishing Gospel tidings. The passage before us presents three most important topics.

1. Paul's Testimony to the Scriptures.—The apostle affirms that Timothy should continue in the tidings learned on account of the excellent character of his mother and grandmother from whom he had learned them. He also asserts that "the Holy Scriptures which he had known from a child, were able to make him wise unto salvation, through faith in Christ Jesus." He further declares that "all Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." He thus sanctions the Divine origin and authority of all the Scriptures that were deemed inspired in his day and states distinctly their manifold uses in settling creed and regulating conduct. He also testifies that the minister of the Gospel or the man of God "is complete and thoroughly furnished unto all good works," just in proportion to his practical acquaintance with the word of God.

What valuable testimony to the Scriptures do we find here? They make wise unto salvation even children faithfully taught by parents. They are all inspired and have multiplied in precious uses. They qualify the minister of the Word for all his functions and are essential to his highest success in serving God and man.

2. The Duties Enjoined on Timothy.—Paul proceeds to charge Timothy in view of his responsibility at the judgment seat of Christ to discharge with fidelity his ministerial duties. He urges him to "Preach the Word." As a herald he is intrusted with a message which he must faithfully deliver. He should preach not of himself, nor secular knowledge, but the Word of God which is able to save the soul. He should be diligent in doing this at stated seasons and at all times. He should proclaim the word in different forms as needed, as reproof, rebuke, exhortation and doctrine, with long-suffering patience. He must do this because some men would not endure sound doctrine, but moved by their own lusts, would multiply for themselves teachers tickling their ears with new things.

He intimates that such erroneous teachers would win disciples, turning them away from the truth and into fables. Amid such defections, Paul enjoins upon Timothy "Watchfulness." He must watch against evil and for the truth and for souls. He urges him to "endure afflictions," to encounter them as a servant of God, bearing them patiently and being developed by them. He charges him to do the work not only of a pastor, but of an evangelist and to make "full proof of his ministry by diligent toil."

3. Paul's Career and Reward.—Regarding his life as a sacrifice for Christ, Paul says: "I am now ready to be offered," the victim is prepared for the altar. About to leave the shores of time for the realm of eternity, he declares "The time of my departure is at hand." Looking back over his past life he exclaims "I have fought a good fight."

Cheerfulness is like money well expended in charity; the more we dispense of it, the greater our possession. —Victor Hugo.

## Westminster League.

CONDUCTED BY REV. HUGH W. HOON.

### Christ in Our Cities.

Acts 18:1-11; Luke 19:41-44; Matt. 11:23, 24. Topic for June 28.

Some one has said: "God made the country, but man made the city." What God made was perfect in all its parts, but man always makes a bungle of whatever he undertakes.

When one goes into a large city and views it superficially, he is apt to say that it is all grand. The first sight of a great city with its teeming thousands of people and its great sky-scraping buildings is apt to give one the impression of greatness and grandeur. One may stay for months in a city and not know anything about its real life when the months are gone. Possibly the thought that people are thrown together daily for years and yet do not know each other is one of the strangest facts that is brought to the notice of the stranger in a city.

But the real life of a city is the part which it is hard to get at. Oftentimes the very people who have spent all their lives in a great city are the most ignorant about it.

There are many reasons why the life in a city is so very different from life in the rural districts.

Great masses of people cannot be thrown together without causing conditions which cannot prevail in any other way. When people come to town to make their home, they lose their identity to a greater or less degree. One person in a hundred may be an important factor, but one person in tens of thousands is nothing. People who in the country were influential people in the community and in the Church, move to town and they are never heard from more. The country may develop the man with one talent, but seldom is the one-talented individual developed in a city.

In the city ordinarily people become like those with whom they are thrown. If their lot happens to fall with the virtuous and the good, then whatever is good in the new-comer is developed and possibly does not suffer from the transplanting. But too often, the humble and obscure are lost in the crowd, and in the course of time they go with the crowd.

In the country nearly everyone has a church affiliation. In the city where the churches are composed of people coming from a crowded community for blocks around, they are strangers to each other and when they meet on the Sabbath day they have seemingly little in common. This being true, people who move to town and do not form a church connection in the first few weeks of their sojourn in the new surroundings, do not form that connection at all.

The result is demoralizing. Jesus Christ is not the important factor in their lives that He once was.

Then there are so many other attractions in the city. Life is more or less of a whirl. Those who are used to life in the open, miss the fresh air of the country and when the Lord's day comes around, they find the fields more inviting to them than the Lord's house.

But in addition to this, the devil loves a crowd and therefore he is in the city with all the power he can command. One's life is lived among multitudes where each act is not scrutinized and the devil makes use of this fact to lead people into sins which they would not think of committing when under the gaze of neighbors and friends who had been known for years.

For all these reasons it is hard to get any tight grip on the masses in our cities. Because of the difficulties in the way, many who would do good resort to machine methods instead of the plain practical preaching of the gospel. We need to always keep in mind that the gospel of Christ is "the power of God unto salvation." Let us do all that we can to keep people up to the same standard of living in the midst of the multitude that they would adopt among their home friends.

## Contributed.

### President Roosevelt on Methodism.

I am glad to have the chance of addressing this representative body of the great Church which Wesley founded, on the occasion of commemoration of the two hundredth anniversary of his birth. America, moreover, has a peculiar proprietary claim on Wesley's memory, for it is on our continent that the Methodist Church has received its greatest development. In the days of our colonial life Methodism was not on the whole a great factor in the religious and social life of the people. The Congregationalists were supreme throughout most of New England; the Episcopalians on the seaboard from New York southward; while the Presbyterian congregations were most numerous along what was then the entire Western frontier; and the Quaker, Catholic, and Dutch Reformed Churches each had developments in special places. The great growth of the Methodist Church, like the great growth of the Baptist Church, began at about the time of the Revolutionary war. To-day my theme is purely Methodism.

Since the days of the Revolution not only has the Methodist Church increased greatly in the old communities of the thirteen original States, but it has played a peculiar and prominent part in the pioneer growth of our country and has in consequence assumed a position of immense importance throughout the vast region west of the Alleghanies which has been added to our nation since the days when the Continental Congress first met.

Great Work of the Pioneers.—For a century after the Declaration of Independence the greatest work of our people, with the exception only of the work of self-preservation under Lincoln, was the work of the pioneers as they took possession of this continent. During that century we pushed westward from the Alleghanies to the Pacific, southward to the Gulf and the Rio Grande, and also took possession of Alaska. The work of advancing our boundary, of pushing the frontier across forest and desert and mountain chain, was the great typical work of our nation; and the men who did it—the frontiersmen, the pioneers, the backwoodsmen, plainmen, mountain men—formed a class by themselves. It was an iron task, which none but men of iron soul and iron body could do. The men who carried it to a successful conclusion had characters strong alike for good and for evil. Their rugged natures made them powers who served light or darkness with equal intensity; and together with heroic traits they had those evil and dreadful tendencies which are but too apt to be found in characters of heroic possibilities. Such men make the most efficient servants of the Lord if their abounding vitality and energy are directed aright; and if misdirected their influence is equally potent against the cause of Christianity and true civilization. In the hard and cruel life of the border, with its grim struggle against the forbidding forces of wild nature and wilder men, there was much to pull the frontiersman down. If left to himself, without moral teaching and moral guidance, without any of the influences that tend toward the uplifting of man and the subduing of the brute within him, sad would have been his, and therefore our, fate. From this fate we have been largely rescued by the fact that together with the rest of the pioneers went the pioneer preachers; and all honor be given to the Methodists for the great proportion of these pioneer preachers whom they furnished.

Part Played by the Preachers.—These preachers were of the stamp of old Peter Cartwright—men who suffered and overcame every hardship in common with their flock, and who in addition tamed the wild and fierce spirits of their fellow pioneers. It was not a task that could have been accomplished by men desirous to live in the soft places of the earth and to walk easily on life's journey. They had to possess the spirit of the martyrs; but not of martyrs who could oppose only passive endurance to wrong. The pioneer preacher warred against the forces of spiritual evil with the same

fiery zeal and energy that they and their fellows showed in the conquest of the rugged continent. They had in them the heroic spirit, the spirit that scorns ease if it must be purchased by failure to do duty, the spirit that courts risk and a life of hard endeavor if the goal to be reached is really worth attaining. Great is our debt to these men and scant the patience we need show toward their critics. At times they seemed hard and narrow to those whose training and surroundings had saved them from similar temptations; and they have been criticised, as all men, whether missionaries, soldiers, explorers, or frontier settlers, are criticised when they go forth to do the rough work that must inevitably be done by those who act as the first harbingers, the first heralds, of civilization in the world's dark places. It is easy for those who stay at home in comfort, who never have to see humanity in the raw, or to strive against the dreadful naked forces which appear clothed, hidden and subdued in civilized life—it is easy for such to criticise the men who, in rough fashion, and amid grim surroundings make ready the way for the higher life that is to come afterwards; but let us all remember that the untempted and the effortless should be cautious in passing too heavy judgment upon their brethren who may show hardness, who may be guilty of shortcomings, but who nevertheless do the great deeds by which mankind advances. These pioneers of Methodism had the strong, militant virtues which go to the accomplishment of such great deeds. Now and then they betrayed the shortcomings natural to men of their type; but their shortcomings seem small indeed when we place beside them the magnitude of the work they achieved.

The Growth of Methodism.—And now, friends, in celebrating the wonderful growth of Methodism, in rejoicing at the good it has done to the country and to mankind, I need hardly ask a body like this to remember that the greatness of the fathers becomes to the children a shameful thing if they use it only as an excuse for inaction instead of as a spur to effort for noble aims. I speak to you not only as Methodists—I speak to you as American citizens. The pioneer days are over. We now all of us form parts of a great civilized nation, with a complex industrial and social life and infinite possibilities both for good and for evil. The instruments with which, and the surroundings in which, we work have changed immeasurably from what they were in the days when the rough backwoods preachers ministered to the moral and spiritual needs of their rough backwoods congregations. But if we are to succeed, the spirit in which we do our work must be the same as the spirit in which they did theirs. These men drove forward and fought their way upward, to success, because their sense of duty was in their hearts, in the very marrow of their bones. It was not with them something to be considered as a mere adjunct to their theology, standing separate and apart from their daily life. They had it with them week days as well as Sundays. They did not divorce the spiritual from the secular. They did not have one kind of conscience for one side of their lives and another for another.

We Must Face Facts as They Are.—Well, if we are to succeed as a nation we must have the same spirit in us. We must be absolutely practical, of course, and must face facts as they are. The pioneer preachers of Methodism could not have held their own for a fortnight if they had not shown an intense practicality of spirit, if they had not possessed the broadest and deepest sympathy for, and understanding of, their fellow-men. But in addition to the hard, practical common sense needed by each of us in life, we must have a lift toward lofty things or we shall be lost, individually, and collectively as a nation. Life is not easy, and least of all is it easy for either the man or the nation that aspires to do great deeds. In the century opening the play of the infinitely far-reaching forces and tendencies which go to make up our social system bids fair to be even fiercer in its activity than in the century which has just closed. If during this century the men of

high and fine moral sense show themselves weaklings; if they possess only that cloistered virtue which shudders from contact with the raw facts of actual life; if they dare not go down into the hurly-burly where the men of might contend for the mastery; if they stand aside from the pressure and conflict; then as surely as the sun rises and sets all of our great material progress, all the multiplication of the physical agencies which tend for our comfort and enjoyment, will go for naught and our civilization will become a brutal sham and mockery. If we are to do as I believe we shall and will do, if we are to advance in broad humanity, in kindliness, in the spirit of brotherhood, exactly as we advance in our conquest over the hidden forces of nature, it must be by developing strength in virtue and virtue in strength, by breeding and training men who shall be both good and strong, both gentle and valiant—men who scorn wrong-doing and who, at the same time, have both the courage and the strength to strive mightily for the right. Wesley said he did not intend to leave all the good tunes to the service of the devil. He accomplished so much for mankind because he also refused to leave the stronger, manlier qualities to be availed of only in the interest of evil. The Church he founded has throughout its career been a Church for the poor as well as for the rich and has known no distinction of persons. It has been a Church whose members, if true to the teachings of its founder, have sought for no greater privilege than to spend and be spent in the interest of the higher life, who have prided themselves, not on shirking rough duty, but on undertaking it and carrying it to a successful conclusion.

#### Scriptural Christianity.

A sermon preached by the Rev. John Wesley, M. A., at St. Mary's, Oxford, England, before the University, on August 24, 1744.

"Whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come and take him away, his blood shall be upon his own head."—Ezek 33:4.

"And they were all filled with the Holy Ghost."—Acts 4:31.

The same expression occurs in the second chapter, where we read, "When the day of Pentecost was fully come, they were all" (the apostles, with the women and the mother of Jesus and His brethren) "with one accord, in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost." One immediate effect thereof was, "They began to speak with other tongues;" in so much that both the Parthians, Medes, Elamites, and the other strangers who "came together, when this was noised abroad, heard them speak, in their several tongues, the wonderful works of God"

In this chapter we read that when the apostles and brethren had been praying and praising God, "the place was shaken where they were assembled together, and they were all filled with the Holy Ghost." Not that we find visible appearance here, such as had been in the former instance; nor are we informed that the extraordinary gifts of the Holy Ghost were then given to all or any of them—such as the "gift of healing, of working other miracles, of prophecy, of discerning spirits, the speaking with divers kinds of tongues, and the interpretation of tongues."

Whether these gifts of the Holy Ghost were designed to remain in the Church throughout all ages, and whether or no they will be restored at the nearer approach of the "restitution of all things," are questions which it is not needful to decide. But it is needful to observe this, that even in the infancy of the Church, God divided them with a sparing hand. Were all even then prophets? Were all workers of miracles! Had all the gifts of healing? Did all speak with tongues? No, in no wise. Perhaps not one in a thousand. Probably none but the teachers in the Church, and only some of them. It was, therefore, for a more excellent purpose than this that "they were all filled with the Holy Ghost."

It was to give them (what none can deny to be essen-

tial to all Christians in all ages) the mind which was in Christ, those holy fruits of the Spirit, which whosoever hath not is none of His; to fill them with "love, joy, peace, long-suffering, gentleness, goodness" to endure them with faith (perhaps it might be rendered fidelity), with meekness, and temperance; to enable them to crucify the flesh, with its affections and lusts, its passions and desires, and, in consequence of that inward change, to fulfill all outward righteousness, to "walk as Christ also walked," "in the work of faith, in the patience of hope, the labor of love."

Without busying ourselves, then, in curious, needless inquiries touching those extraordinary gifts of the Spirit, let us take a nearer view of these His ordinary fruits, which we are assured will remain throughout all ages—of that great work of God among the children of men, which we are used to express by one word, "Christianity;" not as it implies a set of opinions, a system of doctrines, but as it refers to men's hearts and lives. And this Christianity it may be useful to consider under three distinct views:

1. As beginning to exist in individuals
2. As spreading from one to another.
3. As covering the earth.

I design to close these considerations with a plain, practical application:

1. And first let us consider Christianity in its rise as beginning to exist in individuals.

Suppose, then, one of those who heard the apostle Peter preaching repentance and remission of sins was pricked to the heart, was convinced of sin, repented, and then believed in Jesus. By this faith of the operation of God, which was the very substance or subsistence of things hoped for, the demonstrative evidence of invisible things, he instantly received the spirit of adoption, whereby he now cried, "Abba, Father." Now first it was that he could call Jesus Lord by the Holy Ghost, the Spirit itself bearing witness with his spirit that he was a child of God. Now it was that he could truly say, "I live not, but Christ liveth in me; and the life which I now live in the flesh, I live by faith in the Son of God, who loved me and gave Himself for me."

This, then, was the very essence of his faith, a divine evidence or conviction of the love of God the Father, through the Son of His love, to him a sinner, now accepted in the Beloved. And "being justified by faith, he had peace with God," yea, "the peace of God ruling in his heart;" a peace which, passing all understanding, all barely rational conception, kept his heart and mind from all doubt and fear, through the knowledge of Him in whom he had believed. He could not therefore "be afraid of any evil tidings," for his "heart stood fast believing in the Lord." He feared not what man could do unto him, knowing the very hairs of his head were all numbered. He feared not all the powers of darkness, whom God was daily bruising under his feet. Least of all was he afraid to die; nay, he desired to "depart and to be with Christ"; who "through death had destroyed him that had the power of death, even the devil, and delivered them who, through fear of death, were all their lifetime (till then) subject to bondage"

His soul therefore magnified the Lord, and his spirit rejoiced in God his Saviour. "He rejoiced in Him with joy unspeakable, who had reconciled him to God, even the Father;" "in whom he had redemption through His blood, the forgiveness of sins." He rejoiced in that witness of God's Spirit with his spirit that he was a child of God; and more abundantly "in hope of the glory of God;" in hope of the glorious image of God, and full renewal of his soul in righteousness and true holiness; and in hope of that crown of glory, that "inheritance, incorruptible, undefiled, and that fadeth not away."

"The love of God was also shed abroad in his heart by the Holy Ghost, which was given unto him." "Because he was a son, God had sent forth the Spirit of His Son into his heart, crying, Abba, Father!" And that filial love of God was continually increased by the wit-

ness he had in himself of God's pardoning love to him; by "beholding what manner of love it was which the Father had bestowed upon him, that he should be called a child of God." So that God was the desire of his eyes and the joy of his heart; his portion in time and in eternity.

He that thus loved God could not but love his brother also; and "not in word only, but in deed and in truth." "If God," said he, "so loved us, we ought also to love one another;" yea, every soul of man, as "the mercy of God is over all His works." Agreeably here to the affection of this lover of God embraced all mankind for His sake; not excepting those whom he had never seen in the flesh, or those of whom he knew nothing more than that they were "the offspring of God," for whose souls His Son had died; not excepting the evil and unthankful, and, least of all, his enemies—those who hated or persecuted or despitefully used him for his Master's sake. These had a peculiar place, both in his heart and in his prayers. He loved them "even as Christ loved us."

And "love is not puffed up." It abases to the dust every soul wherein it dwells; accordingly he was lowly of heart, little, mean, and vile in his own eyes. He neither sought nor received the praise of men, but that which cometh of God only. He was meek and long suffering, gentle to all, and easy to be entreated. Faithfulness and truth never forsook him; they were "bound about his neck, and wrote on the table of his heart." By the same Spirit he was enabled to be temperate in all things, refraining his soul even as a weaned child. He was "crucified to the world, and the world crucified to him;" superior to "the desire of the flesh, the desire of the eye, and the pride of life." By the same almighty love was he saved both from passion and pride, from lust and vanity, from ambition and covetousness; and from every temper which was not in Christ.

It may easily be believed he who had this love in his heart would work no evil to his neighbor. It was impossible for him knowingly and designedly to do harm to any man. He was at the greatest distance from cruelty and wrong, from any unjust or unkind action. With the same care did he "set a watch before his mouth, and keep the door of his lips," lest he should offend in tongue either against justice or against mercy or truth. He put away all lying, falsehood, and fraud; neither was guile found in his mouth. He spake evil of no man; nor did an unkind word ever come out of his lips.

And, as he was deeply sensible of the truth of that word, "without Me ye can do nothing," and consequently of the need he had to be watered of God every moment; so he continued daily in all the ordinances of God, the stated channels of His grace to man: "in the apostles' doctrine," or teaching, receiving that food of the soul with all readiness of heart; in "the breaking of bread," which he found to be the communion of the body of Christ; and "in the prayers" and praises offered up by the great congregation. And thus he daily "grew in grace," increasing in strength, in the knowledge and love of God.

But it did not satisfy him barely to abstain from doing evil. His soul was athirst to do good. The language of his heart continually was, "My Father worketh hitherto, and I work." My Lord went about doing good, and shall not I tread in His steps? As he had opportunity, therefore, if he could do no good of a higher kind, he fed the hungry, clothed the naked, helped the fatherless or stranger, visited and assisted them that were sick or in prison. He gave all his goods to feed the poor. He rejoiced to labor or suffer for them, and whereinsoever he might profit another, there especially to "deny himself." He counted nothing too dear to part with for them, as well remembering the word of his Lord, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

Such was Christianity in its rise. Such was a Christian in ancient days. Such was every one of those who,

when they heard the threatenings of the chief priests and elders, "lifted up their voice to God with one accord, and were all filled with the Holy Ghost. The multitude of them that believed were of one heart and of one soul." (So did the love of Him in whom they had believed constrain them to love one another.) "Neither said any of them that aught of the things which he possessed was his own; but they had all things in common." So fully were they crucified to the world, and the world crucified to them! "And they continued steadfastly with one accord in the apostles' doctrine, and in the breaking of bread, and in prayer." "And great grace was upon them all; neither was there any among them that lacked: for as many as were possessors of lands or houses, sold them, and brought the prices of the things that were sold and laid them down at the apostles' feet: and distribution was made unto every man according as he had need."

2. Let us take a view, in the second place, of this Christianity as spreading from one to another, and so gradually making its way into the world: for such was the will of God concerning it, who did not "light a candle to put it under a bushel, but that it might give light to all that were in the house." And this our Lord had declared to His first disciples, "Ye are the salt of the earth," "the light of the world;" at the same time that He gave that general command, "Let your light so shine before men, that they may see your good works, and glorify your Father, which is in heaven."

And, indeed, supposing a few of these lovers of mankind to see "the whole world lying in wickedness," can we believe they would be unconcerned at the sight, at the misery, of those for whom their Lord died? Would not their bowels yearn over them and their hearts melt away for very trouble? Could they then stand idle all the day long, even were there no command from Him whom they loved? Rather would they not labor, by all possible means, to pluck some of these brands out of the burning? Undoubtedly they would; they would spare no pains to bring back whomsoever they could of those poor "sheep that had gone astray, to the great Shepherd and Bishop of their souls."

So the Christians of old did. They labored, having opportunity, "to do good unto all men," warning them to flee from the wrath to come; now, now to escape the damnation of hell. They declared, "The times of ignorance God winked at; but now He calleth all men everywhere to repent." They cried aloud, Turn ye, turn ye from your evil ways; "so iniquity shall not be your ruin." They reasoned with them of temperance and righteousness or justice, of the virtues opposite to their reigning sins, and of judgment to come; of the wrath of God, which would surely be executed on evil-doers in that day when He should judge the world.

They endeavored herein to speak to every man severally as he had need. To the careless, to those who lay unconcerned in darkness and in the shadow of death, they thundered, "Awake, thou that sleepest: arise from the dead, and Christ shall give thee light;" but to those who were already awakened out of sleep, and groaning under a sense of the wrath of God, their language was, "We have an Advocate with the Father; He is the propitiation for our sins." Meantime those who had believed they provoked to love and to good works; to patient continuance in well-doing; and to abound more and more in that holiness without which no man can see the Lord.

And their labor was not in vain in the Lord. His word ran, and was glorified. It grew mightily and prevailed. But so much the more did offenses prevail also. The world in general was offended, "because they testified of it, that the works thereof were evil." The men of pleasure were offended, not only because these men were made as it were, to reprove their thoughts;—"He professeth," said they, "to have the knowledge of God; he calleth himself the child of the Lord; his life is not like other men's; his ways are of another fashion; he abstaineth from our ways, as from filthiness; he maketh his boast, that God is his father"—but much more, be-

ause so many of their companions were taken away, and would no more run with them to the same excess of riot. The men of reputation were offended because, as the Gospel spread, they declined in the esteem of the people; and because many no longer dared to give them flattering titles or to pay men the homage due to God only. The men of trade called one another together, and said, "Sirs, ye know that by this craft we have our wealth. But ye see and hear that these men have persuaded and turned away much people. So that his our craft is in danger to be set at naught." Above all, the men of religion, so called, the men of outside religion, "the saints of the world," were offended, and ready at every opportunity to cry out. "Men of Israel, help! we have found these men pestilent fellows, movers of sedition throughout the world." "These are the men that teach all men, everywhere, against the people, and against the law."

Thus it was that the heavens grew black with clouds and the storm gathered a main; for the more Christianity spread and more hurt was done in the account of those who received it not; and the number increased of those who were more and more enraged at these "men who thus turned the world upside down;" inso-much that more and more cried out, "Away with such fellows from the earth; it is not fit that they should live;" yea, and sincerely believed that whosoever should kill them would do God service.

Meanwhile they did not fail to cast out their name as evil; so that this "sect was everywhere spoken against." Men said all manner of evil of them, even as had been done of the prophets that were before them. And whatsoever any would affirm others would believe. So that offenses grew as the stars of heaven for multitude. And hence arose, at the time foreordained of the Father, persecution in all its forms. Some for a season suffered only shame and reproach, some "the spoiling of their goods;" "some had trial of mocking and scourging; some of bonds and imprisonment;" and others "resisted unto blood."

Now it was that the pillars of hell were shaken and the kingdom of God spread more and more. Sinners were everywhere "turned from darkness to light, and from the power of Satan unto God." He gave His children "such a mouth, and such wisdom, as all their adversaries could not resist;" and their lives were of equal force with their words. But, above all, their sufferings spake to all the world. They "approved themselves the servants of God, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors; in perils in the sea, in perils in the wilderness, in weariness and painfulness, in hunger and thirst, in cold and nakedness." And when, having fought the good fight, they were led as sheep to the slaughter, and offered up on the sacrifice and service of their faith, then the blood of each found a voice, and the heathen owned, "He being dead yet speaketh."

Thus did Christianity spread itself in the earth. But how soon did the tares appear with the wheat, and the mystery of iniquity work as well as the mystery of godliness! How soon did Satan find a seat even in the temple of God, "till the woman fled into the wilderness," and "the faithful were again minished from the children of men!" Here we tread a beaten path; the still increasing corruptions of the succeeding generations have been largely described from time to time by those witnesses God raised up, to show that He had "built His Church upon a Rock, and the gates of hell should not (wholly) prevail against her."

3. But shall we not see greater things than these? Yea, greater than have been yet from the beginning of the world. Can Satan cause the truth of God to fail, or His promises to be of none effect? If not, the time will come when Christianity will prevail over all and cover the earth. Let us stand a little and survey (the third thing which was proposed) this strange sight, a Christian world. Of this the prophets of old inquired and searched diligently; of this the Spirit which was in them testified: "It shall come to pass in the last days, that the mountain of the Lord's house shall be estab-

lished on the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. And they shall beat their swords into plowshares, and their spears into pruning hooks. Nation shall not lift up sword against nation; neither shall they learn war any more." "In that day there shall be a root of Jesse, which shall stand for an ensign of the people. To it shall the Gentiles seek, and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set His hand again to recover the remnant of His people; and He shall set up an Ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah, from the four corners of the earth." "The wolf shall then dwell with the lamb, and the leopard shall lie down with the kid, and the calf, and the young lion, and the fatling together; and a little child shall lead them. They shall not hurt nor destroy, saith the Lord, in all My holy mountain. For the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

To the same effect are the words of the great apostle, which it is evident have never yet been fulfilled. "Hath God cast away His people? God forbid." "But through their fall salvation is come to the Gentiles." "And if the diminishing of them be the riches of the Gentiles, who much more their fullness?" "For I would not, brethren, that ye should be ignorant of this mystery. That blindness in part is happened to Israel, until the fullness of the Gentiles be come in; and so all Israel shall be saved."

Suppose now the fullness of time to be come and the prophecies to be accomplished. What a prospect is this! All is "peace, quietness, and assurance forever." Here is no din of arms, no "confused noise," no "garments rolled in blood." "Destructions are come to a perpetual end;" wars are ceased from the earth. Neither are there any intestine jars remaining; no brother rising up against brother; no country or city divided against itself, and tearing out its own bowels. Civil discord is at an end for evermore, and none is left either to destroy or hurt his neighbor. Here is no oppression to make even the wise man mad; no extortion to grind the face of the poor; no robbery or wrong; no rapine or injustice; for all are "content with such things as they possess." Thus "righteousness and peace have kissed each other;" they have "taken root and filled the land;" "righteousness flourishing out of the earth," and "peace looking down from heaven."

And with righteousness or justice mercy is also found. The earth is no longer full of cruel habitations. The Lord hath destroyed both the bloodthirsty and malicious, the envious and revengeful man. Were there any provocation, there is none that now knoweth to return evil for evil; but indeed there is none that doeth evil, no, not one; for all are harmless as doves. And being filled with peace and joy in believing, and united in one body by one spirit, they all love as brethren, they are all of one heart and of one soul. "Neither saith any of them, that aught of the things which he possesseth is his own." There is none among them that lacketh; for every man loveth his neighbor as himself. And all walk by one rule, "Whatever ye would that men should do unto you, even so do unto them."

It follows that no unkind word can ever be heard among them, no strife of tongues, no contention of anykind, nor ailing or evil speaking; but everyone "opens his mouth with wisdom, and in his tongue there is the law of kindness." Equally incapable are they of fraud or guile; their love is without dissimulation; their words are always the just expression of their thoughts, opening a window into their breast, that whosoever desires may look into their hearts, and see that only love and God are there.

Thus where the Lord omnipotent taketh to Himself. His mighty power and reigneth doth He "subdue all things to Himself," cause every heart to overflow with love, and fill every mouth with praise. "Happy are the people that are in such a case: yea, blessed are the people who have the Lord for their God." "Arise, shine (saith the Lord), for thy light is come, and the

glory of the Lord is risen upon thee." "Thou hast known that I, the Lord, am thy Saviour, and thy Redeemer, the mighty God of Jacob. I have made thy officers peace, and thy exacters righteousness. Violence shall no more be heard in the land, wasting nor destruction within thy borders: but thou shalt call thy walls salvation, and thy gates praise." "Thy people are all righteous; they shall inherit the land forever; the branch of My planting, the work of My hands, that I may be glorified." "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory."

4. Having thus briefly considered Christianity as beginning, as going on, and as covering the earth, it remains only that I should close the whole with a plain, practical application.

And first I would ask, Where does this Christianity now exist? Where, I pray, do the Christians live? Which is the country the inhabitants whereof are all thus filled with the Holy Ghost? Are all of one heart and of one soul? Cannot suffer one among them to lack anything, but continually give to every man as he hath need? Who, one and all, have the love of God filling their hearts, and constraining them to love their neighbor as themselves? Who have all "put on bowels of mercy, humbleness of mind, gentleness, long-suffering?" who offend not in any kind, either by word or deed, against justice, mercy, or truth; but in every point do unto all men as they would these should do unto them? With what propriety can we term any a Christian country which does not answer this description? Why, then, let us confess we have never yet seen a Christian country upon earth.

I beseech you, brethren, by the mercies of God, if ye do account me a mad man or a fool, yet as a fool bear with me. It is utterly needful that some one should use greater plainness of speech toward you. It is more especially needful at this time, for who knoweth but it is the last? Who knoweth how soon the righteous Judge may say, "I will no more be entreated for this people." "Though Noah, Daniel, and Job were in the land, they should but deliver their own souls." And who will use this plainness if I do not? Therefore I, even I, will speak. And I adjure you, by the living God, that ye steel not your breasts against receiving a blessing at my hand. Do not say in your hearts, Non persuadebis, etiamsi persuaseris, or, in other words, Lord, Thou shalt not send by whom Thou wilt send: let me rather perish in my blood than be saved by this man!

Brethren, "I am persuaded better things of you, though I thus speak." Let me ask you, then, in tender love and in the spirit of meekness, Is this city a Christian city? Is Christianity, scriptural Christianity, found here? Are we, considered as a community of men, so "filled with the Holy Ghost?" as to enjoy in our hearts and show forth in our lives the genuine fruits of that Spirit? Are all the magistrates, all heads and governors of colleges and halls, and their respective societies (not to speak of the inhabitants of the town), "of one heart and one soul?" Is "the love of God shed abroad in our hearts?" Are our tempers the same that were in Him? And are our lives agreeable thereto? Are we "holy as He who hath called us is holy, in all manner of conversation?"

I entreat you to observe that here are no peculiar notions now under consideration; that the question moved is not concerning doubtful opinions of one kind or another, but concerning the undoubted, fundamental branches (if there be any such) of our common Christianity. And for the decision thereof I appeal to your own consciences, guided by the word of God. He therefore that is not condemned by his own heart let him go free.

In the fear, then, and in the presence of the great God before whom both you and I shall shortly appear, I pray you that are in authority over us, whom I reverence for your office's sake, to consider (and not after the manner of dissemblers with God), are you "filled with

the Holy Ghost?" Are you living portraitures of Him whom ye are appointed to represent among men? "Ye have said ye are gods," ye magistrates and rulers; ye are by office so nearly allied to the God of heaven! In your several stations and degrees ye are to show forth unto us "the Lord our Governor." Are all the thoughts of your hearts, tempers and desires suitable to your high calling? Are all your words like unto those which come out of the mouth of God? Is there in all your actions dignity and love? A greatness which words cannot express, which can flow only from a heart full of God, and yet consistent with the character of "man that is a worm, and the son of man that is a worm."

Ye venerable men, who are more especially called to form the tender minds of youth, to dispel thence the shades of ignorance and error, and train them up to be wise unto salvation, are you "filled with the Holy Ghost?" with all those "fruits of the Spirit" which your important office so indispensably requires? Is your heart whole with God? Full of love and zeal to set up His kingdom on earth? Do you continually remind those under your care that the one rational end of all our studies is to know, love, and serve "the only true God, and Jesus Christ whom He hath sent?" Do you inculcate upon them day by day that love alone never faileth (whereas, whether there be tongues, they shall fail, or philosophical knowledge, it shall vanish away); and that without love all learning is but splendid ignorance, pompous folly, vexation of spirit? Has all you teach an actual tendency to the love of God and of all mankind for His sake? Have you an eye to this end in whatever you prescribe, touching the kind, the manner, and the measure of their studies; desiring and laboring that, wherever the lot of these young soldiers of Christ is cast, they may be so many burning and shining lights, adorning the Gospel of Christ in all things? And permit me to ask, Do you put forth all your strength in the vast work you have undertaken? Do you labor herein with all your might? Exerting every faculty of your soul? Using every talent which God hath lent you, and that to the uttermost of your power?

Let it not be said that I speak here as if all under your care were intended to be clergymen. Not so; I only speak as if they were all intended to be Christians. But what example is set them by us who enjoy the beneficence of our forefathers? by fellows, students, scholars; more especially those who are of some rank and eminence? Do ye, brethren, abound in the fruits of the Spirit, in lowliness of mind, in self-denial and mortification, in seriousness and composure of spirit, in patience, meekness, sobriety, temperance; and in unwearied, restless endeavors to do good in every kind unto all men, to relieve their outward wants, and to bring their souls to the true knowledge and love of God? Is this the general character of fellows of colleges? I fear it is not. Rather have not pride and haughtiness of spirit, impatience and peevishness, sloth and indolence, gluttony and sensuality, and even proverbial uselessness, been objected to us, perhaps not always by our enemies, nor wholly without ground? O, that God would roll away this reproach from us, that the very memory of it might perish forever!

Many of us are more immediately consecrated to God, called to minister in holy things. Are we then patterns to the rest "in word, in conversation, in charity, in spirit, in faith, in purity?" Is there written on our forehead and on our heart, "Holiness to the Lord?" From what motives did we enter upon this office? Was it indeed with a single eye "to serve God, trusting that we were inwardly moved by the Holy Ghost, to take upon us this ministration, for the promoting of His glory and the edifying of His people?" And have we "clearly determined, by God's grace, to give ourselves wholly to this office?" Do we forsake and set aside, as much as in us lies, all worldly cares and studies this way? Are we apt to teach? Are we taught of God, that we may be able to teach others also? Do we know God? Do we know Jesus Christ?

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 bath "God revealed His Son in us?" And bath He made us able ministers of the new covenant? Where, then, are the "seals of our apostleship?" Who that were dead in trespasses and sins have been quickened by our word? Have we a burning zeal to save souls from death, so that for their sake we often forget even to eat our bread? Do we speak plain, "by manifestation of the truth commending ourselves to every man's conscience in the sight of God?" Are we dead to the world and the things of the world, "laying up all our treasure in heaven?" Do we lord over God's heritage? Or are we the least, the servants of all? When we hear the reproach of Christ does it sit heavy upon us? Or do we rejoice therein? When we are smitten on the one cheek do we resent it? Are we impatient of affronts? Or do we turn the other also; not resisting the evil, but overcoming evil with good? Have we a bitter zeal, inciting us to strive sharply and passionately with them that are out of the way? Or is our zeal the flame of love, so as to direct all our words with sweetness, lowliness, and meekness of wisdom?

#### Echoes from the Lexington Assembly.

(Concluded)

And in connection with the waste of precious time, let me briefly allude to a figure always prominent in every meeting, and that is the Assembly Bore. As there is usually more than one of him, and as no individual of this species ever imagines that he could be the person spoken of, I may describe him with some particularity. We will call him for want of a better name, Young Lochinvar. One of the principal things he brings to the Assembly is a sonorous voice, and the sound of it is charming in his own ears. By the time the Assembly is half over every tone of that voice, every gesture and look of the countenance behind the voice is painfully familiar. Now there is a nemesis which waits for every man who wears out the patience of a deliberative body. There comes a time when some question is up in which he is deeply interested, and upon which he might have spoken in such a way as to influence the decision of it. But when this time comes he speaks indeed, just as he has spoken on every other matter great and small, but he is speaking to the empty walls. A few very conscientious brethren listen with weary patience, the rest read the church papers, or crack jokes, the burden of which is, how many times, all told,—has been on his feet during this Assembly, and is there not some good way to get him to heaven soon, so that he will never inflict on any other Assembly what this one has suffered. I think the members of the Assembly will agree that in this case nemesis fell upon the offender somewhere during Friday night's session.

Somewhere in Trevelyan's Life of Macaulay, he quotes a description of a struggle on the floor of Parliament. "When hungry Greek throttled hungry Greek on the floor of St. Stephens, until the loser cried, 'hold, the place is thine!'"

Something of this unpleasant impression was left on the Assembly and the Church by a struggle over the collections between the secretaries. Everybody knows, of course, that these brethren have no personal or selfish interest in the matter, and they are simply contending for what they conceive to be the interest of the causes committed to their trust.

But if they will take advice from the son of a lawyer, they will see to it that every case of this kind is settled out of court.

If the nation which has no history is blessed in its rulers, the church court which has no parliamentary tangles is blessed in its moderator. Only those who have seen the time wasted in needless debate and the interminable wrangling over many points of procedure when a poor parliamentarian is in the chair, can appreciate what it means to say that this Assembly went through without a parliamentary hitch. Not even the threat of such a tangle occurred except once, and that was promptly resolved by a simple suggestion from the

moderator. Of course there were times of excitement and animated debate and struggles for the floor, but the figure which stands out prominently in the memory of such scenes, is the venerable Moderator standing gavel in hand, erect and unmoved amidst the turmoil. "Like some tall cliff, that rears its awful form, Springs from the vale, and midway leaves the storm: Though round its base the battling clouds are spread, Eternal sunshine settles on its head."

R. A. L.

#### The New Plan of Home Missions.

At the last meeting of the General Assembly, the ad interim committee submitted its report on Home Missions, which was adopted in full except the modification of one section relating to the constitution of the committee.

Some have expressed the opinion that the new plan does not differ essentially from that which has been in operation for the past ten years; but a careful comparison will show very material differences between the two.

1. The former plan was local in its benefits. Arkansas, Florida, Texas, Indian Territory, etc., were named as the sphere of operations, and no other parts of the church could expect assistance except in very special cases.

The new plan adopted enlarges the sphere of operations to embrace the whole, making the Assembly's work to stand for all the destitutions of the whole church, "for the purpose of aiding the weaker Presbyteries and frontier districts in the various Synods," the only preference being "the new territory and unorganized sections of the West."

According to this plan, any weak Presbytery may apply for aid as well as Arkansas, Florida and Texas which aid is to be limited only by the ability of the committee considering all the applications. Local Home Missions will be pressed with unabated vigor, and the Assembly's committee will supplement the efforts of the weaker and more destitute sections. Instead of there being no difference, it will be found quite radical in its effects.

2. As to the Constitution of the Executive committee the change is also marked. Under the former plan the committee was local, being confined to Atlanta. The ad interim committee proposed one representative from each Synod.

The action taken by the Assembly was a compromise between the two. It reduced the number resident in Atlanta, and added the Synodical Chairmen of two adjacent Synods together with several prominent ministers in the Synod of Georgia outside of Atlanta. This new plan constitutes the committee exactly as the Executive committee of Foreign Missions is constituted. If there is still desire for enlargement, the next Assembly can add several more from other adjacent Synods.

3. A third change which has been made is in reference to donations and loans to churches, which places the matter more on a business basis and throws some additional safe guards around the funds of the Church.

As the appropriations for the present year are already made, the plan cannot go into full operation until the beginning of the new year. This is very fortunate, as it will give all parties time to adjust themselves to the changes. It will also give the Church opportunity to enlarge its contributions to the enlarged sphere of work. Unless the receipts for this work, are much larger the committee will be utterly unable to meet the increased demands upon it. The present amount of \$36,000 if spread over the entire destitutions of the Church would be so exceedingly thin as to be of but little benefit to any. If the Church expects to reap much benefit from this change, she must enlarge her efforts and her gifts, so the committee will be able to relieve as far as possible the destitutions. The committee can only administer and use the funds furnished for the needs of the work. May we not, as a Church, "attempt greater things for God and expect greater things from God!"

Secretary.

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The Editor's Chat with the Reader.

This is something of a John Wesley number. The Standard is not narrow enough to fail in recognizing the greatness of the Apostle of Methodism and the two hundredth anniversary of his birth seemed a fitting time to indicate the admiration we have always felt for his character and the appreciation we have had for his services to the Church Universal. The Presbyterian Church itself is richer to-day for the lesson of John Wesley's life and work.

However much we may differ from President Roosevelt's politics and policies, there is no doubt about the combined strength and charm of his literary work. We give an address of his on Methodism delivered at one of the Wesley Memorial occasions that have been plentiful this year. The sermon of Wesley reads mighty well, even after the lapse of a hundred and fifty years or so. The gospel is the same for all ages.

Rev. R. A. Lapsley sends the final echoes of the Assembly. The Standard can hardly resist saying that the Synod of North Carolina would not have to hunt far to find the Assembly Bore, or at least one of them. And we are glad of the explanation given by the Secretary of Home Missions of the plan adopted for the future of that great work. It does not seem to have been entirely ruined as our first reports indicated.

Church News.

PERSONALS

Rev. J. S. Crowley, of Lake City, Fla., will supply the Church at Ashland, Va., for a few months.

Rev. W. W. Moore, D. D., and family arrived in Salem, N. C., last Saturday, having sailed from Naples on the 5th.

Rev. L. G. Henderson, of Griffin, Ga., preached the commencement sermon at the R. E. Lee Institute, Thomaston, Ga., June 7th.

Rev. George Adam Smith, D. D., has been stricken with typhoid fever since his arrival in America and has cancelled all engagements.

Rev. W. H. Davis has been installed pastor of the Sharon Church, recently made vacant by the removal of Rev. G. T. Thompson to Indian Territory.

The editor has received an invitation to the marriage of Rev. Thorndell Jacobs, of Clinton, S. C., to Miss Mand Lesh, Newton Centre, Mass., June 30th.

Rev. W. T. Thompson, of Washington, D. C., is recuperating at Highlands, N. C.

The Idlewild Church, of Memphis, Tenn., has called Rev. W. C. Alexander, of Baltimore, to its pastorate. Mr. Alexander went to Baltimore from Concord, N. C.

Rev. F. M. Hawley, of Union Theological Seminary, will labor during the summer in the Pamlico county field, the work being supported by the New Bern Church.

We regret to learn, through a private letter, that Rev. Laoy Little, of our China Mission, has been so sick in London that he was unable to sail for home at the appointed time.

We extend our sympathy to Dr. and Mrs. George C. Worth, Missionaries to China, now at Wilmington, N. C., in the death of their little daughter, this being the second great sorrow that has come to them since leaving China.

Rev. J. R. Howerton, D. D., of the First Church, Charlotte, has returned from a three week's visit to Texas. During his absence Rev. Arthur Jones, of San Antonio, Texas, and Rev. E. E. Gillespie filled his pulpit and within the same period Rev. J. H. Patton, D. D., of Marietta, Ga., Rev. E. H. Harding, D. D., of Virginia, and Rev. C. R. Hemphill, D. D., of Louisville, Ky., preached at the Second Church. All of these sermons were noteworthy and heard with appreciative interest.

Changed addresses:

Rev. J. McD. Reynolds, from Kelso, Va., to Peaksville, Va.

Rev. D. S. Gage, from Fulton, Mo., to Blue Mound, Ill.

Rev. J. F. McKinnon, from Lebanon, I. T., to Little Rock, Ark.

Rev. J. McC. Seig, from Richmond, Va., to Quinimont, West Va.

Rev. C. L. Altfather, from Fort Worth, Texas, to Sutton, West Va.

Rev. J. A. Trostle, from Germania to Bayard, West Va.

Rev. J. J. Grier, from Birmingham, Ala., to Dallas, Tex.

Rev. L. R. Lynn, from Mikesville, Fla., to Palatka, Fla.

Rev. T. D. Johnston, from Morganton, N. C., to Burgaw, N. C.

SOUTH CAROLINA.

DONALDS.—Rev. W. T. Matthews closed a splendid revival at this church on May 31st, which began on the 26th. Bro. Matthews is well-known here and very much loved.

Large congregations attended. On Sunday the meeting was moved to Greenville church, the old mother church, for one service. The closing service was held at Donalds. One joined at Donalds on profession, and two at Greenville. Others have signified that they would join soon.

W. J. Wyly, Pastor.

SPARTANBURG.—The Thirteenth Commencement of Converse College passed off successfully and pleasantly on Monday, June 13. The baccalaureate sermon was preached the day before in the presence of an immense congregation assembled in the College auditorium, by the Rev. I. D. Bratton, D. D., President of St. Mary's College at Raleigh, N. C., formerly an instructor in Converse College. On Commencement day the Literary address was delivered by the Hon. Locke Craig, of Asheville, N. C., after which, with appropriate remarks, President Robt. P. Pell presented diplomas from the literary department to twenty-five graduates, and also the diploma awarding the degrees of Associate of Music to two young ladies.

President Pell's first year has been attended with satisfactory success, and the prospect of the college was never brighter.

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ENOREE PRESBYTERY; Trough Shoals Church.—The dreadful flood which wrought such fearful destruction of the Clifton and Pacolet Cotton Mills in Spartanburg county, S. C., on the 6th inst., swept away the Trough Shoals Church building situated at Pacolet Mills. This congregation, composed entirely of people connected with the cotton mill, and served by the venerable A. A. James, is also in large measure broken up by the scattering of the population consequent upon the utter destruction of two large cotton mills at that place.

The city of Spartanburg was not at all injured by the flood

which swept away the magnificent cotton mills at Clifton and Pacolet near by, and the people of the city promptly rallied to the relief of the sufferers at the mill town, contributing thousands of dollars in money and a vast quantity of clothing to supply the immediate wants of those who had been rendered destitute.

#### Commencement at Chicora College.

Chicora College for young ladies at Greenville, S. C., has just closed one of the most successful years in its history. Rev. J. W. Stagg, D. D., pastor of the First Church, Birmingham, preached the Baccalaureate sermon and also delivered the Commencement address.

Dr. Stagg is a forceful and eloquent speaker and delighted the large audiences assembled in the beautiful auditorium.

Prof. Josef Hagstrom, the accomplished Director of Music, has built up a large class. He is a graduate of the Royal Conservatory, Sockholm, Sweden, and is an eminent teacher.

The School of Expression is in charge of Miss Annie Lowe Jones, whose reputation as a splendid teacher and impersonator extends from New York to Texas. Her class is so full as to tax her strength. The Music and Expression recitals at Commencement, on separate evenings, merited the unstinted praise given them by the crowds that came.

The Art Department under the leadership of Miss Emma Oewell, never appeared to better advantage than at the Art Reception Saturday last, when the walls of the spacious and elegant parlors were covered with the most exquisite paintings in oil, pastel, and water-colors, and with skillfully wrought specimens of pyrography and china. Miss Oewell is a graduate of Julian Academy, Paris, France, and Woman's Art School, Cooper Union, New York. She has been four years at Chicora and her beautiful studio is crowded with pupils.

Monday morning, June 1st, brought the Commencement exercises to a close. There were eleven graduates taking the degree of Baccalaureate of Arts; two taking Baccalaureate of Literature; seven in special schools, and three in the extra branches. Dr. Stagg made an eloquent address on "The Importance of an Education," concluding with a few brief remarks to the graduates on "Enlargement of Circumstances." The school has grown to such an extent that the authorities have deemed it necessary to secure a Lady Principal and for that position Miss Ellen E. Dill has been engaged. Miss Dill has been engaged in this work in Columbia, Rogersville, Tenn., and for the past year was incumbent of the chair of Mathematics in the Presbyterian College for Women at Charlotte. After delivering the medals and diplomas President Preston addressed the graduates, taking for his subject the class motto "The End Not Yet."

During the past session one hundred and sixty-five pupils have been enrolled, of whom eighty are non-resident pupils, representing seven States. Few young colleges in the South have made a finer record.

Greenville is a city of 22,000, located in the Piedmont section of South Carolina in sight of the Blue Ridge, and is noted for its pure water from Paris Mountain, and its salubrious climate. The Presbyterians have builded more wisely than they knew in establishing this splendid school for our daughters. The advantages are not surpassed in older colleges, and the prices are very reasonable. The buildings will be full next year, as they have been for the past two or three years.

#### MISSOURI.

FARMINGTON.—On Sunday, June 7, 1903, Rev. C. E. Hickok was installed pastor of the Farmington church by a commission of Potosi Presbytery, consisting of Rev. Messrs. A. J. Cheatham, C. W. Latham, G. W. Harlan and Elder A. J. Leathers. A memorable occasion of great interest, as thus far during the 71 years since the organization of this church it has had only two pastors, Rev. Amos H. Rogers, four and a half years, ending April, 1852, and Rev. J. L. Alsworth, a year and two months, ending February, 1902. The outlook of the church is now very encouraging.

FLORIDA AND PERRY.—Mr. Thos. M. Stribling, a student of the Kentucky Theological Seminary, Louisville, Ky., has taken charge of these churches for the summer months, and his address until October will be Perry, Mo.

ELMWOOD SEMINARY COMMENCEMENT.—This insti-

tution is situated at Farmington, Mo., and is in charge of President F. T. Appleby. After a successful and satisfactory year on part of both teachers and pupils, the Commencement exercises were held from May 29th, to June 2nd. The Baccalaureate sermon was preached by Rev. B. M. Shive, of Campbellville, Ky., and on Commencement day an interesting address was delivered by Dr. J. Addison Smith, of Pattonville, Mo. There were also the usual exhibitions of different departments, the annual concert, the delivery of medals and diplomas. Announcement was also made that Mr. Appleby assisted by the same faculty, who have given such universal satisfaction, would continue in charge of the school. And a local paper in closing its account of the exercises says, "Thus ended one of the most successful years of Elmwood Seminary and one of the most interesting commencement seasons."

#### VIRGINIA.

ASHLAND.—The Presbyterian Church was crowded Sunday night, May 31st, with members of the various churches of the town, who assembled to hear Rev. Dr. R. Howison preach his farewell sermon. Out of respect to this honored reverend gentleman, services of the other denominations were suspended. Dr. Howison has been the faithful minister of his church here for nearly nine years, and the large gathering who braved the wretched weather gave ample and complete testimony of their love, respect and high esteem.

MONTEREY.—Rev. W. S. Trimble was installed on Saturday and Sunday, June 6th and 7th as pastor of Crab Bottom, Pisgah and Monterey group of Churches.

Rev. L. H. Paul, Rev. Ivanhoe Robertson and Rev. Henry Miller taking part in the services.

FRONT ROYAL.—An adjourned meeting of Winchester Presbytery was held at Front Royal, Va., June 3rd, 1903.

Ministers present, 10, ruling elders 3.

Communication from certain members of the North River Church, asking to be organized into a separate church to be known as the Hanging Rock Presbyterian Church—request granted. Commission to organize said church: Rev. E. D. Washburn, D. D., Rev. R. A. White, Rev. J. S. Sibley. Elders Himelwright of Capon Bridge and I. H. C. Paucake. Time to be fixed by commission.

Commissioners to General Assembly, instead of waiting until next regular meeting of Presbytery to present bill for expenses, are instructed to present itemized statement of expenses to an auditing committee composed of the Treasurer of Presbytery and the stated clerk. The Treasurer is instructed to pay the same, if found correct.

Candidate A. M. Earle licensed to the Gospel Ministry and dismissed to the Presbytery of Abingdon. Licentiate James A. McClure ordained and commission appointed to install him pastor of the Front Royal and Ninevah churches. Commission, Rev. A. G. Link, Rev. H. M. White, D. D., Rev. P. D. Stephenson. Elders, Henry Sommerville and Judge Giles Cook.

Rev. Geo. W. White, D. D. offered his resignation of the pastorate of the Moorefield Church. Rev. Chas. Ghiselin, D. D. offered his resignation of the pastorates of the Shepherdstown and Kearneysville Churches. All these congregations were cited to appear by their commissioner or commissioners at an adjourned meeting of Presbytery to be held in Martinsburg Presbyterian Church, June 30th, 1903, at 3:30 p. m.

Rev. H. M. White, D. D., S. M. Euple and Ruling Elder Jno. Raese, of the Davis Church, were appointed a committee to prepare for fall meeting of Presbytery a memorial of Rev. R. W. Carter.

A. G. Link, S. C.

#### NORTH CAROLINA.

RALEIGH.—By mistake, the name of Miss Minnie Sparrow, of Begonia, N. C., was omitted from the Honor Roll of Peace Institute. Miss Sparrow's average was 95.87.

Jas. Dinwiddie, President.

HOPEWELL.—A congregational meeting was held at Hopewell church on Sunday, 14th inst., for the purpose of calling a pastor. The Rev. A. J. Craue, of Concord Presbytery, was unanimously elected, and it is hoped that he will see his way clear to come to this important field.

**CROSS ROADS.**—Six members were received into Cross Roads church on first Sunday, 3 by letter and 3 by examination, one having been received on profession just before. Four of these are heads of families. This makes about 30 additions to this church within the past ten months. They carry on outpost work at three different points of the congregation. Also they have recently covered their neat and commodious church building with slate. R. W. C.

**GREENSBORO.**—A committee from the First Presbyterian Church of Richmond was here last night in consultation with Rev. Dr. Egbert Smith, of the First Presbyterian Church of Greensboro. It develops to-day that an effort is being made to get him to consent to accept a call to the pastorate of the Richmond Church at a salary of \$4,000 a year. All that Dr. Smith would promise the committee was that he would take the matter under advisement. The people of Greensboro, regardless of sect or creed, look upon Dr. Smith as one of the city's most important, valuable and beloved institutions, and the bare possibility of losing him has caused a commotion.—Charlotte Observer, June 10th.

**GASTONIA.**—Gastonia was the scene of the Twentieth Century work for last week. This place was first visited over two years ago and the present visit was intended mainly as a visit of inspection. The Twentieth Century work was found to be in excellent shape. Several new subscriptions were added to the list, \$400 in cash collected and some special contributions arranged. Rev. M. McG. Shields, the pastor, is doing a noble work and is supported in it by a loyal people.

**DAVIDSON.**—Dr. H. L. Smith spoke in Greenville on last Sabbath in the interest of Davidson. He made the annual address before the literary societies of Newberry College on the 9th inst.

Some slight reference was made in the report of commencement of proposed changes in the church building to be undertaken this summer.

The matter has now received definite form and the work will likely begin by the first week in July and with the understanding that the church will be available for use early in the fall term. The Shearer Biblical Hall, however, has an auditorium that will be an excellent and convenient substitute till the other building is ready. It is proposed to put on an annex and make other changes in the church building at a total cost of about \$4,000. The rapid growth in the number of students in both the colleges, the increased attendance at the Sunday-school and the present size of the village congregation, largely in excess of what it was some years ago, have made the enlarging of the church a necessity. As the college itself is directly interested in the matter of providing church privileges for its students and has to make provision against their over-crowding, Dr. Smith has promised to the building fund \$1,000 from the Davidson League. The changes proposed are as follows:

The pulpit to be placed on the south side of the present building, back of it a pastor's study, and on one side an organ loft for the new pipe organ, for the part payment of which the gift of a \$1,000 is already in Dr. Graham's hands. And it may be said here that the committee in charge are figuring on an instrument that experts say will be a very fine one.

The present site of the pulpit will contain a large central window answering to the one now on the west side, and on either side of this new window will be a smaller one, the window farthest north being in the form of a half door. The annex on the north side is 31 by 50 feet.

The question of new seats for the whole building is still undetermined, as the cost of different parts of the already enumerated work is not yet definitely known.

In a few weeks the Davidson campus will again be full of life. Beginning the 8th of July the Piedmont Summer School will enter on its first session, a teachers' summer school for which Prof. R. J. Cochran, the superintendent of education in this county, has arranged, assisted by the faculty of Davidson and prominent educators in this and other counties. Several adjoining counties are directly interested in the movement. Its success seems assured. Dr. T. P. Harrison is president, Prof. J. A. Butler, of Iredell, is secretary and treasurer, Prof. R. J. Cochran, superintendent.

A pleasant feature of Commencement, hitherto unnoticed in this correspondence, was the unveiling in the Biblical Hall

on Tuesday morning of the portraits of Dr. and Mrs. Shearer, a gift to the college highly appreciated by the Trustees and friends of the institution. Dr. Rumble presented the gift in behalf of the donor.

**CHARLOTTE;** Tenth Avenue Church.—The following officers have been installed in this church:

Ruling Elder—Mr. A. T. Walker; Deacons, Messrs. W. H. C. Barkley, O. D. King, C. P. Edwards and L. S. Boyd. There were two additions to the church on 7th instant.

#### KENTUCKY.

Rev. George H. Lowry, of Montgomery, Ohio, has been called to the church at Vanceburg, Ky.

Rev. C. D. Waller, of Marion, Va., has accepted the call to Georgetown, Ky.

Licentiate J. A. Thompson, of Mouroeville, Ala., has accepted an invitation to Hazard, Ky.

Mr. S. B. Lauder has taken the Letcher county group Matesburg is his post-office.

Mr. Thomas Grafton is aiding Rev. Fisher Bell, of Greenville, in his extensive field.

Mr. L. O. Carpenter is serving the McHenry group. Mr. Wm. H. Irvine accepts the Franklin group; Mr. Joseph Hagius goes to Ronsseau; Mr. C. V. Cobb is at Fulton; Licentiate W. R. Miller has accepted a call to the Third Church, Louisville; C. B. Currie takes Hawsville group; E. W. Elliot supplies the Hebron group; J. A. Simpson goes to Corbin and Pineville; Mr. Venable to Ford; D. M. Armentrout to Pike group and V. P. Merrell to Princeton.

There are thirty-three mission groups aided by the Synod of Kentucky. Only two or three are not supplied. There are many new fields presenting themselves for occupation.

Five more men could be given employment. Thirty-two have been engaged for the work. Since the inception of the Synodical work, twenty-one years ago, more than \$225,000 have been contributed, eighty-six churches have been organized, nearly 100 Sabbath-schools established, sixty-five houses of worship erected, twenty-eight new counties entered and more than 11,000 members added to our Church and many to other churches. The influence of the movement has been felt throughout the entire Church.

W. C. Clark.

#### MISSISSIPPI.

**MOSS POINT.**—On the last Sabbath in May, in the presence of a large congregation, Rev. E. H. Gregory was formally installed pastor of the Moss Point Church. Dr. J. E. Jones, of Meridian, Rev. R. L. Campbell, of Laurel, and Dr. J. T. Evans, of Scranton, were the commissioners appointed by Presbytery. In the necessary absence of Rev. Mr. Campbell, Dr. Jones preached the sermon, propounded the constitutional questions, and gave the charge to people and pastor, the whole service being deeply solemn and impressive. Notwithstanding, the occasion was a most happy one, for much good is looked for from this union. The church is in a prosperous condition, and the field beyond the limits of the cultured, well-to-do congregation, is a wide one, extending out amongst the lakes and bayous, where extensive lumber plants have drawn around them a population who also need the gospel and its privileges.

Mr. Gregory is an able preacher, and a man of very scholarly mind. In manner he is genial and sympathetic, while his experience as a man of business prior to entering the ministry, has given him a peculiar fitness for dealing with all classes of men. May God's richest blessings follow his labors.

#### GEORGIA.

**NEWTON.**—The commission appointed by Macon Presbytery to install the Rev. Archie McLanchlin as pastor of the churches of Newton and Camilla, performed that duty on Sabbath, May 31st.

These churches have taken on new life since the active work of Mr. McLanchlin began a few months since. The church at Newton with a small membership has just finished and furnished a very neat building at a cost of about \$1,800, which will be dedicated in the near future, free from debt.

In accordance with the request concurred in by Macon Presbytery, a church was organized at Palhem, Ga., with eighteen members, on Monday evening, June 1st. This church intends building a neat house of worship at once; and we be-

for them a bright and prosperous future with the blessing of God attending their work. They have secured the services of Rev. Archie McLaughlin, Camilla, Ga., for part of his time.

W. H. Ziegler.

#### Presbyterian Hospital of Atlanta

The Hospital located in Atlanta is under the care of the Board of Georgia. It has been in successful operation two years. Hundreds of patients have been treated free of charge.

Patients admitted from all parts of the world. Capacity of Hospital forty-five beds. No charge for patients unable to pay. Prices for those able to pay range from \$10.00 to \$20.00 per week.

Subscriptions now open to building fund. Address Rev. R. Holderly, D. D., or Dr. M. McH. Hull, Atlanta, Ga.

#### ALABAMA.

TUSCALOOSA PRESBYTERY.—At an adjourned meeting, held at Selma, Ala., May 28, candidate R. F. Otts was admitted to labor with Valley Creek Church, under the direction of the committee of Home Missions, until an adjourned meeting of Presbytery to be held in July.

The pastoral relation of Rev. R. S. Latimer with Elizabeth Church was dissolved, and Hadden Church permitted to employ him one-half of his time, instead of one-fourth as heretofore. He was requested by Presbytery to give at least one monthly service with the fifth Sabbaths to Elizabeth.

Presbytery adjourned to meet in the First Church, Selma, p. m., Thursday, May 30, 1903.

J. G. Fraigg, S. C.

#### Committee Notes.

The Executive Committee of Foreign Missions met in the Mission Rooms on Tuesday, June 9th, 1903.

Miss Jeanie de F. Junkin, of Huntersville, Texas, sister of Rev. W. F. Junkin, of Suchien, China, was appointed a missionary to China, to be sent out when the way is clear.

In accordance with the instructions given in the General Assembly Revs. Lacy I. Moffett and J. L. Stuart were elected the Special Representatives of the committee for the Forward Movement during the coming year. After careful consideration these brethren who were present signified their willingness to continue the work in which they have been engaged. The committee commends them most cordially and heartily to the churches and hopes for a great advance in our work this year through their labors.

The call of the Assembly for the present fiscal year is for \$50,000. We believe that this amount can be and will be raised.

The committee was re-organized by the election of Rev. J. M. Anderson, D. D., as Chairman, Mr. W. H. Raymond and Rev. W. S. Jacobs as first and second Vice-Chairmen, Rev. S. H. Chester, Secretary and Treasurer, Rev. H. F. Williams, Editor.

In accordance with this new arrangement all correspondence in the future, including that belonging to the Treasurer's department should be directed to the Secretary, and all checks and drafts should be made payable to him as Secretary and Treasurer. All letters relating to the editorial and publication departments should be addressed to the Editor.

The Japan Mission was authorized to employ the services of Miss Atkinson in the Nagoya school in order to relieve Miss Ella Houston, who has recently had the sole care of the school work and who has been suffering from overwork.

Dr. J. R. Wilkinson, medical missionary in charge of the Elizabeth Blake Hospital in Soochow, was present and gave a very interesting account of his work at the Hospital. Dr. Wilkinson was authorized to receive any funds that friends in this country might feel disposed to give him for the purpose of furnishing needed facilities for treating nervous diseases in the Hospital.

The Secretary was instructed to issue a special appeal for a medical missionary for Korea. It is hoped that some of the young physicians of our Church will speedily respond to his appeal.

Rev. W. M. Morrison, of Africa, was also present and gave a brief account of his work during his seven years on the Congo.

A letter was sent by the committee to Hon. W. H. Mann,

of Nottavay C. H., Va., Chairman of a committee appointed by the General Assembly, to lay before our State authorities, matters reported by Mr. Morrison concerning the violations of our Treaty rights in the Congo Independent State, and concerning the oppression of the natives by the representatives of the Belgian Government.

Rev. H. C. Slaymaker and Rev. Motte Martin were instructed to make their arrangements to start to Africa about the 1st of August.

On motion the committee adjourned to meet on July 7th.

S. H. Chester, Secretary.

## Educational.

STATESVILLE.—Statesville Female College closed its work of the session 1902-3 on May 17th-19th.

The attendance of friends, patrons and alumnae was large and gratifying. Every feature of the Commencement program was carried through successfully. The Baccalaureate sermon was eloquent, intellectual, spiritual. The Art Exhibit and reception gave entire satisfaction to the lovers of beautiful pictures. It showed how wide the range of art work and how high the standard at this college.

The alumnae banquet was largely attended and the exercises were bright and enthusiastic. The Commencement evening was full of interest. The hall was crowded to its utmost capacity. On the platform were seated the President and Rev. C. M. Richards and Dr. W. N. Scott, and the nine graduates. The exercises of the evening consisted in addresses by the graduates, beautifully written and well delivered; the announcing of certificates, distinctions and degrees by the president; a brief and impressive address by Dr. Scott; and music by the students.

There were nine graduates; two took A. B.; one took B. S.; four took B. L., and two took Business Graduate.

The session just closed was the most successful under the administration of President Scott, and, it is said, the most successful in the history of the college for many a year.

Raleigh, N. C., June 1, 1903.

To school officers of North Carolina:

A Summer School for Teachers will be held at the North Carolina College of Agriculture and Mechanic Arts during the month of July. We ask your attention to some special features of this school:

1. It will have the regular courses usually taught in a Summer School. These will include Normal Studies and Methods, History, Mathematics, Latin, German, French, English Language, English Literature, and Vocal and Instrumental Music.

2. In addition to these pedagogic and culture studies, the school will offer unusual advantages for the study of 1, Elementary Agriculture, Horticulture and Floriculture; 2, Nature Study; 3, Manual Training. All the equipment of the College in these departments will be used to make these courses interesting and useful.

3. The State Board of Agriculture will hereafter, in compliance with the School Law of the State, require the teaching of Elementary Agriculture in all our schools. The Summer School will have a special course to train our teachers for this new and most useful work and to show teachers how to devise apparatus and experiments.

4. The Civil Engineering Department of the College will give a practical course in Road-making. This will include Location, Drainage, Construction of Road-bed, Grading, Materials and Machinery, and such drawing and use of surveying instruments as is necessary.

5. An enjoyable succession of public lectures, Round Table Talks and musical entertainment will be added to the regular routine of work. Many of the foremost educators and public men of the State have promised to lecture before the School.

6. Raleigh will open wide its doors in welcome to the teachers, and every public institution in the city will cooperate to make their stay enjoyable.

The School opens July 1st and closes July 31st.

Expenses: For board and lodging \$10; for registration and tuition \$6.

Railroads give a rate of one fare.

Very respectfully,

George T. Winston, President.

## The World.

Further earthquakes are reported from Mexico.

King Edward's last levee of the season was largely attended.

The ruined cotton mills in South Carolina will be rebuilt at once.

Pierpont Morgan was presented to King Edward at a levee in London.

Thirty persons lost their lives from a water spout at Clifton, Arizona.

President Roosevelt has formally announced his candidacy for a second term.

Chicago hotel waiters are on a strike, twenty-five of the leading hotels being badly crippled.

The relations between Costa Rica and Nicaragua have been for the past few weeks very strained.

The Nicaraguan Government warned Costa Rica against interference in Nicaragua's internal affairs.

Three hundred natives were killed by the French during the recent bombardment of Zenaga, Morocco.

The Krupp works, in Germany, have been organized into a joint stock company with \$40,000,000 capital.

Alfred Dreyfus has written to the French War Minister, General Andre, asking that his case be reopened.

The sixth convention of the World's Christian Temperance Union is now in session at Geneva, Switzerland.

The presidential boom of Public Prosecutor Folk, of St. Louis, is attracting considerable attention at Washington.

The Pope received in private audience Bishop Leo Haid, of Belmont, N. C., and Thomas John Gafney, of New York.

The Finance Minister of France announced that budget considerations compelled an increase in the duty on coffee by \$4.

Thomas A. Edison has been appointed one of the Board of Technical Directors of the Marconi Wireless Telegraph Company.

Premier Balfour, by a dexterous and extraordinary speech in House of Commons, averted a political crisis in Great Britain.

The Italian Cabinet decided to resign, but was persuaded by King Victor Emmanuel to delay formal announcement of this step.

There are growing signs of serious complications in Chinese waters, and Russia and Germany are both re-enforcing their Asiatic fleets.

Two hundred lives were lost at Azoff, Russia, as a result of the collapse of a gangway while a pleasure party was landing from a steamer.

A French paper states that two Frenchmen recently succeeded in reaching the summit of Mount Ararat, in Armenia, at a height of 17,178 feet.

The opening of the first Transvaal Parliament marks the first step towards the establishment of representative government. Pretoria has decided to disfranchise negroes.

Two French steamers, the *Insulaire* and the *Liban*, came into collision last week off Maire Island, near Marseilles. The *Liban* sank carrying down over one hundred people.

Minister Thompson cabled that the President of Brazil asked Congress to provide \$600,000 for the St. Louis Exposition, and that the appropriation would probably be made.

James M. A. Watson, the Government clerk who was arrested for embezzling District of Columbia funds, waived a preliminary trial and was admitted to bail in the sum of \$80,000.

The Russian Government has issued a statement announcing that Americans will not be permitted to aid the Kishineff Jews, and that representations from foreign Governments will not be received.

Conservative, practical temperance men are asked to meet in Convention at Raleigh, July 7th. Because of the summer school in session there, there will be one fare for the round trip, plus a small fee.

A hurricane swept over the Philippine Islands last week and great damage has been done to shipping. The United States steamer *Pearla de Visayas* has been lost off Camote Island. Part of her crew were saved.

United States Consul McWade cabled the State Department from Canton, China, that an American has been kidnapped by Chinese pirates and held for a ransom of \$9,000. An American gunboat has been sent to the rescue.

Eleven lives have been sacrificed to the floods in East St. Louis. Five thousand men, under the leadership of Mayor Cook, labored without food, rest or sleep to protect the levees without avail. The property loss has not been computed.

A typhoon of extraordinary violence swept over Hanoi, Namdinh and Thabinh June 13th, causing much damage. Many natives perished, and several Europeans were injured. Three trains were overturned between Hanoi and Namdinh.

The average condition of the growing cotton crop on May 26th, was 74.1 as compared with 95.1 on May 26th last year, 81.5 on May 2th, 1901, and a ten-year average of 86.9 as percentage of 1 per cent. in acreage in the different States.

For three days busy men from the Northeast—lawyers, doctors, ministers, teachers and experts of all kinds have been in session at Lake Mohonk, planning how to further arbitration and the settling of all international troubles by peaceful methods.

Various documents received by the Vatican as well as the Cardinals personally by every mail from the Philippine Islands, tend to prove that the enmity between the secular clergy and the friars in the archipelago is far from abating.—Exchange.

Large sections of timber land in Maine and New Hampshire, Vermont, and New York have been on fire the past week, covering the Eastern States with a cloud of smoke, and producing a serious yellow haze even for several hundred miles at sea.

While the Italian consul to Havana, Vigio Tornielle, was seated in his office yesterday afternoon, a young Italian sailor entered and inquired whether he were the consul. Receiving an affirmative reply, he whipped out a revolver and fired. The bullet grazed the consul's head.

Colonial Secretary Chamberlain's preferential tariff scheme has resulted in a Cabinet crisis in Great Britain. The Colonial Secretary's plan was savagely attacked during the debate on the Finance Bill in the House of Commons, and he is reported to have resigned. Premier Balfour may also resign.

New York City has just celebrated the two hundred and fiftieth anniversary of its incorporation. In 1653 New Amsterdam was a village of a thousand souls, with a fort, a windmill and a gallows. At the first centennial anniversary the population was 25,000, to-day it is reckoned at 3,800,000, or twice what it was in 1880.

A Berlin newspaper prints a dispatch from St. Petersburg, announcing that a law has just been published there giving a list of 101 towns in Russia in which Jews will be allowed to acquire land and live without restriction. Jews are temporarily forbidden to buy land outside these places, where they will be legally settled.

On May 28 Rear-Admiral David Smith, U. S. N., retired, died at Washington at the age of seventy-two. He entered the navy in 1859 as an engineer. His career was most brilliant. Throughout the entire civil war he served at sea with distinction. Despite the fact that he was retired for age in 1896, he applied for duty during the Spanish-American war.

St. Ienne, France, June 14.—Violent rain storms have flooded many mines in this region, compelling a suspension of work. Washouts have interrupted railroad traffic. The rivers Coise, Marea and Glen, are in flood, while the Loire is ten feet above its usual level at Balbigny. The damage caused by inundations is already estimated at millions of francs.

A correspondent of the Berlin National Zeitung maintains that it is a mistake to regard the Kishineff outrages as merely of an anti-Semitic character. He attributes them chiefly to the general discontent caused by the agricultural depression, to badly managed taxation, and to distrust of the government.

The Ferris wheel, one of the attractions of the Chicago Exposition of 1893, was recently sold at public auction for \$1,800, engines, boilers, and all. Originally the contrivance cost \$362,000. It is said there are about \$300,000 worth of bonds outstanding against the owners of the wheel, as well as an indebtedness of \$100,000.

The Venezuelan Government has named Dr. Paul as its member of the arbitration board which is to meet at Caracas this month to consider American claims. Dr. Paul is a lawyer and eminent publicist of Venezuela and speaks English. Robert Morris, the United States agent, has concluded the reparations of his case. There are thirty cases in his hands, involving about \$3,000,000.—Exchange.

The alarms which have been sounded during the past two years regarding the trade relations between the United States and certain other countries of the world, find no justification in the figures of our commerce up to this time. The three countries which have been mentioned from time to time as likely to decrease their importations from the United States, are Russia, Austria-Hungary and Germany.

A military revolution broke out at Belgrade, Serbia, June 10. The troops who revolted under the leadership of Maj. Mikovics surrounded the palace and assassinated King Alexander, Queen Draga, the latter's sister, the Queen's brother, the Duke of Nemokodem, Premier Markovitch, and Ministers Petrovitch and Gedorovics, Gen. Pavlovitch, former Minister of War, and some members of the Royal Guard. Prince Karageorgvitch was proclaimed King.

Safe and sound after a rough passage from Gourock, Scotland, of 16 days and 22 hours, Sir Thomas Lipton's latest challenger for the America's cup, the Shamrock III., is now lying at anchor off Tompkinsville, Staten Island, in company with the steam yacht Erin, that had towed her most of the way across the Atlantic, and by the Shamrock I., towed by the British tug Cruiser. One hundred and fifty-six men manued the yachts and their convoys.

An expedition recently left Baltimore for the purpose of making an exhaustive study of the Bahama Islands. Its members will spend about two months amid the group, and the result of their labors will be compiled in a volume which will be donated to the United States government. The expedition, however, might be termed international in character, since it has the hearty co-operation of Great Britain and the governor of the Bahama Islands will place all of the facilities he possesses at its disposal.

The grand jury has reported an indictment against August W. Machen, former superintendent of the free delivery service of the Postoffice Department, who was arrested several days ago charged with sharing profits on government contracts for letter box fasteners. The indictment was brought for violation of section 5,501, of the Revised Statute. The amount which is a "fine not more than three times the amount asked or accepted or received, and by imprisonment not more than three years." The amount which the indictment finds he received illegally is \$18,987.79.

The greatest ocean depth ever discovered was sounded only a short time ago, during the recent cruise of the Albatross in the Pacific. Professor Agassiz was in charge of the expedition, and near the island of Guam. There the beam trawl, attached to a steel cable, was lowered to the depth of 28,878 feet, five miles, almost as high as Mount Everest. By means of thermometers attached to the trawl it was found that the water at this depth bore the temperature of only thirty-five degrees, just a little above freezing point.

News comes from Turkey that a terrific earthquake occurred on April 29 at Melazgerd in the vilayet of Van, eighty miles southeast of Erzerum. It is said that the entire town was destroyed, together with its population of 2,000, among whom were 700 Armenians and the garrison. About 500 houses in the neighboring villages are said likewise to have been destroyed. The town lies 40 leagues to the southeast of Erzerum, the capital of the vilayet. It is about 110 miles distant in a northeasterly direction from Mount Ararat and 700 from Constantinople.

The estimate of Governor Wong, of Kwang province, China, that over 1,000,000 natives are starving in the territory in his jurisdiction is pronounced here to be approximately correct. The distress in certain districts is most acute. Children and women are freely offered for sale. The rice harvest promises well, but it will not be available for from four to six weeks. Extensive relief operations will be difficult without foreign supervision which will be hard to obtain in Kwang-Si. The distribution of relief sent from America is to be through the American and British missionaries.

On the 19th and 20th of April the local Jewish community of Kischinev were attacked by a mob of working men. The riots began with the pillaging of Jewish shops and dwellings. Notwithstanding the efforts of the police and the troop, the ruffians spread over the town, smashing windows in Jewish houses, and, occasionally, also in Christian houses, pillaging or destroying property. The riots, renewed on the following day, assumed a threatening character. Fights took place in which stones, sticks, crow-bars and revolvers were used, whereby 25 persons were killed, about 75 seriously wounded, about 200 only slightly. By order of the Minister of the Interior, the town of Kischinev and its district have been declared in a state of enforced guarding.—St. Petersburg Herald.

A cablegram has been received by the International Reform Bureau in Washington, signed by the Methodist presiding elder in the Philippines, Dr. Stunz, appealing in behalf of the Evangelical Union and the Chinese Chamber of Commerce for assistance in defeating threatened legislation to establish an opium monopoly on the same plan that has been followed in Great Britain and India. The cablegram declares that this policy is not only bad morals, but worse politics. It is very desirable that all good citizens should appeal to the President to prevent the consummation of this legislation. The monopoly if put in force will stimulate the consumption of opium rather than restrict it. It is hardly credible that American public opinion will sanction the sale and distribution of opium in the Philippines.—Exchange.

About a hundred men and women recently gathered in the laboratory of Mr. Miller R. Hutchison, in New York city, for the purpose of witnessing tests of the Acousticon which he has devised to enable deaf mutes to hear. The results attained were almost incredible. A young woman of twenty-two who had lost sight and hearing at the age of six, listened rapturously to the sounds of musical instruments and the human voice, conveyed to her for the first time since her affliction, by the new instruments. A boy student of the New York Deaf and Dumb Institution, who although deaf, had been taught to speak by watching the lips of others, repeated words after hearing them.

The essential feature of the invention is a cup-shaped body, into the open end of which the soundwaves enter, the bottom or inner end of the body being shaped to reflect and concentrate the soundwaves and finally direct them backward until they strike the center of a vibrating diaphragm mounted in the cup at right angles to its axis.

The "acousticon" is not intended for indiscriminate use by the deaf. The art of hearing must first be taught. And for this purpose an instruction outfit has been devised, which, since it is not intended to be carried about by the deaf mute, is of more pretensions appearance and size than the "acousticon." The mouthpiece and the earpiece of this instruction outfit are each provided with a nose-piece by which the nasal sounds, which by other instruments are either lost or only partially transmitted to the ear, are wholly conveyed to the earpiece. The nose-piece serves the subsidiary purpose of preventing the pupil from watching the movements of the lips.—Scientific American.

## Marriages.

**COLLIER-ADCOX.**—June 7, 1903, at the residence of Mr. T. G. Garner, Cotton, N. C., by Rev. Dugald Munroe, Mr. John W. Collier and Miss Minnie C. Adcox.

**CONE-BERRY.**—At the bride's home in Portland, Ark., at 1 p. m., June 3, 1903, by the Rev. H. L. Paisley, Andrew E. Cone, M. D., and Miss Susie Berry.

**BACON-HENRY.**—In the Presbyterian Church, Brevard, N. C., June 1, 1903, by Rev. R. P. Smith, Mr. Earnest J. Bacon and Miss Lucy R. Henry, both of Louisville, Ky.

**CORBET-KERR.**—In Black River Chapel, Ivanhoe, N. C., May 6, 1903, at half past seven, p. m., Mr. Hugh McLaurin Corbett, of Olga, N. C., to Miss Elizabeth Ivey Kerr, Rev. Wm. M. Shaw, officiating.

**ESTES-REID.**—At Childress, Texas, May 11th, 1903, by Rev. A. Muldrow MacLauchlin, Mr. Arthur H. Estes and Miss Gena Beuson Reid, both of Childress.

## Deaths.

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

**WORTH.**—In New York City, Tuesday, June 2, of diptheria, Jean, youngest child of Dr. George C. and Mrs. Emma C. Worth, aged 1 year, 10 months and 17 days. "For of such is the Kingdom of Heaven."

**FLOW.**—Whereas, it has pleased God in his all-wise providence to call from our midst one of our most active and faithful members, Mrs. D. W. Flow, April 17, 1903. We, the members of the Ladies' Aid Society of Philadelphia church, desire to express in some measure our sorrow for her departure, therefore be it,

Resolved, First, That though we accept with humble resignation the righteous dispensations of our dear Father, we sorrow deeply for the dear one who has gone before, realizing that in her departure our society is bereft of one of its oldest, most faithful and untiring laborers, Mrs. Flow having been our first President when our Society was organized June 27, 1875. But thanks be unto God that, although we miss her presence, we sorrow not as those who have no hope, but as pilgrims whose task is not yet finished and who hope to clasp her hand again where partings are unknown.

Resolved, Second, That this society press onward with renewed energy and zeal, remembering that though God has called home this weary toiler his vineyard still needs workmen and He has bidden us to "Work while it is day, for the night cometh when no man can work."

Resolved, Third, That we extend our sympathies to the lonely daughter and commend her to the kind and loving care of a sympathizing Father, who has assured us that though "Weeping may endure for a night, joy cometh in the morning."

Resolved, Fourth, That this memorial be sent to the Presbyterian Standard for publication, and that it be entered on our society records.

Miss Nannie Junker,  
Miss Flora McDonald.  
Committee.

**RAMSEY.**—Thomas James Ramsey, aged 63 years, died at his home in Wilmington, N. C., June 1st, at night fall. The end came suddenly from an attack of heart disease, with which he had been afflicted for years. He was born on Harrison's creek in Pender county, Oct. 8th, 1836, and early in life united with the Presbyterian church. He was a fine man, devoted to his family and faithful in his work. He never told a falsehood but once in his life and then he corrected that, never tasted liquor and never used profane language. He was beloved by all for his gentle and genial spirit and his upright life—some one said of him, "No one could say anything against him without telling that which was not so." He was a member of the Third North Carolina Regiment and was one of the very truest and bravest in the command. On the evening before his death he attended service at Immanuel Presbyterian Church and listened to a sermon on Heaven which made an impression on his mind and he spoke of it within an hour of his death. He leaves a family of four devoted children, all of them grown who will cherish his memory. He was buried with his people in the family burying ground on Harrison's creek.

**RAINEY.**—Died at his home March 14, 1903 of paralysis, Mr. John P. Rainey in his 61st year. In connection with this event the officers and members of Red House Church as a tribute of respect and affection adopted the following:

1st, That while bowing in loving submission to the will of Him who is ruling in wisdom and love, we can but feel that our Church has suffered a sad bereavement.

2nd That for above 36 years he was a ruling elder of our Church and clerk of our session in which he discharged all his duties with loving fidelity.

3rd., That during his entire connection with our Church he was a faithful laborer in the Sabbath-school and for above 25 years the faithful and enthusiastic superintendent of our school. Never will he be forgotten by the young, who through so many years came under his instruction and guidance, wise and lov-

ing and well calculated to benefit the for this life and for the life to come.

4th, That in his death we all have lost a kindly genial, faithful friend our community a generous, upright honorable citizen, always standing up for what was right and ever ready to lend helping hand to those who needed help.

5th, That we tender to his brother, faithful deacon of our Church, and his loving, aged aunts, always so dear to him and all his other relations, our tender sympathy and pray God to sustain and comfort them

6th, That we enter this tribute on session record, send a copy of it to his sorrowing relatives and another copy to the Presbyterian Standard for publication.

J. M. Long, Clerk of Session.  
Hycotee, N. C., June, 1903.

**M'ASKILL.**—On the 19th of May, 1903, Miss Josiphene McAskill, aged fifty two years. She was a consistent and devoted member of Bensalem Church for many years. We sorrow not as those who have no hope.

"Rest from thy labour, rest,  
Soul of the just, set free!  
Blest be thy memory, and blest  
Thy bright example be!"

E.

**SLOOP.**—The ladies of the Missionary Society of Prospect Church wish to place on record this tribute to Mrs. D. A. Sloop, who fell quietly asleep Dec. 1, 1902, in her sixtieth year.

To many hearts there comes a peculiar sadness at this intelligence of a loved one gone up higher. She was thoroughly imbued with the spirit of human kindness that manifested itself in her cheerful countenance, kindly words and helpful deeds. "Miss Bettie," as she was lovingly called by many friends, had a smile for every one and was always ready in every good work; visiting the sick, giving to the needy. Everyone knew they would find in her a ready sympathizer in their sorrows and a sharer in their joys. She was cheerful under all circumstances. Even when in feeble health she was full of energy and thought of helping others. To be in her presence was to feel that a Christian's life is a happy, cheerful one. The world is better for her having lived in it.

She leaves, behind a sorrowing husband, a son, and three daughters besides a host of friends.

Mrs. Mary Steele,  
Mrs. D. A. Sorroance,  
Miss Kate Frontis.  
Committee.

**OLDHAM.**—At her home Accomac court house, Va., April 30th, 1903, Mrs. Nannie A. Oldham, aged fifty-two years, for many years a member of Makemie Church.

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### The Household.

#### Sitting Up Straight.

Children should be taught to sit erect, pecially if they are growing rapidly. When tired or in a position for rest, let them lie down, and entirely remove the strain from the muscles of the back.

If young persons who suffer from nervousness or headache are carefully observed, it will frequently be noticed that their position is faulty. The curved form of the spine results in the pulling of the muscles at the back of the neck, and the difficulty is quite certain to be removed by correcting the habit of sitting.

Growing people and children alike are inclined to fall into the very bad habit of sliding down into a chair and sitting for hours with the spine bent almost in a half-circle. That this is injurious thousands of people who indulge in it never so much as dream, but that it is the cause of many serious ills those who have investigated the subject are well aware. The continual strain upon one side of the spinal column, with the corresponding compression on the other, gives rise to nervous difficulties and affections of the brain. Dizziness, nausea, and blind spells are not infrequently the result of this practice. While the strictly upright position is undoubtedly the most healthy, it seems rather hard work to persuade the young and indolent to maintain it.

Remember, that portion of the human anatomy generally known as the backbone was intended to be worn in an upright position, and the constant pressure of the sections of the vertebrae upon each other is productive of various ills.—Selected.

#### How to Be Charming.

A woman can make or mar her attractiveness. She can, by an utter disregard of hygienic laws and a neglect of toilet accessories, in the opinion of Home Chat, lose entirely that charm of face and form that nature obviously intended should be hers. A few drops of soothing lotion will transform a pair of rough hands into soft ones; systematic care of the complexion will keep it smooth and ward off wrinkles and an eagerness to read clever books and to know things, and a lively interest in the current events of the day, will brighten the eyes as nothing else can, except it be the sympathy of the man one loves. The woman possessing this knowledge is far more charming and attractive than she in whose path no beautifying whims have ever come. And the woman who applies this knowledge is the one who will develop into the entertaining, interesting [grandmother] of the next generation, as dainty and as youthful as was the mother of the past generation.—The Presbyterian.

## MISS MONIE BOWEY,

No. 38 Perry Street,

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A couple of winters ago I slipped on a frozen sidewalk and fell flat on my back. On being examined I found that I had sustained internal injuries which laid me up for more than two months. After that I noticed that I had pains in the back and groin which I never had before. I doctored and doctored for several months but as the pains increased instead of growing better I decided that I was not having the right treatment. Reading in the papers of the wonderful cures performed by Wine of Cardui I wrote to one of the parties and received a very satisfactory reply and I immediately sent for some. In a very short time I felt generally better and after seven weeks faithful use I was once more well and strong. I have never had a sick hour since and I daily bless your splendid medicine.



Miss Monie Bowey.

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#### MONIE BOWEY.

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## The Home Circle.

### Kenilworth Castle

Tall grasses and flowering weeds grow in the banqueting-hall, and over the broad courtyards Nature has spread her green turf for flocks of sheep to graze upon. The winter storms and summer sunshine pour through the unglazed windows, penetrating into the darkest corners of the old castle as though to chase away the yet darker memories that linger there. On the mouldering battlements, overtopping the highest spray of ivy, the delicate "quakers" nod in the summer breeze. No sounds but those of peace are echoed now by the tottering walls, yet, as we climb the steps that King Weather has so often mounted in Mervyn's Tower, or rest at the grassy base of the stern old Norman Keep, how the scenes of less peaceful days will seem to rise! The sheep and the greensward of the court-yard fade from sight, and on the stony pavement a host of armoured men appear. Behind the battlements high overhead, the watchman marches to and fro, ever and anon looking out over a country very unlike that which now surrounds the old fortress. For eight hundred years have left a mark on hill, valley and plain, almost as distinct as on the castle itself. In those days Geoffrey de Clinton was Lord of Kenilworth (having founded it in 1120), while Henry I. was lord of England.

And what a wild England it was!—so soon to experience the gloom and sorrow of Stephen's misrule. What stories of knightly enterprise might be read in the shadows of these decaying walls if you could turn back the pages in the book of time! The flag was not always loyal that floated over Kenilworth, for when Henry III. gave his sister in marriage to Simon de Montford, he presented him with the castle as well. Henry had bought it from Geoffrey de Clinton's grandson.

Not satisfied with this royal dowry as it stood, the ambitious Simon immediately set about enlarging and fortifying it. Perhaps he thought, even then, that he might some day make it the rival to Windsor, as indeed he did, for we all know how he led the barons against his brother-in-law, the King and, at the battle of Lewes, carried his flag to victory. The weakly Henry, who had been too much governed by favourites, thus lost the kingly power, though he was never actually driven from the throne. Scarcely a year had passed after the battle of Lewes when the fortifications of Kenilworth were put to the test.

Simon had gone to Hereford to settle a dispute, and had taken with him the captive King and young Prince Edward. The latter had been furnished by his friends with a fleet-footed horse, and one day, when out with his guards for a little exercise, he hit upon a plan for gaining his liberty. Suggesting that it would be fine fun if the gentlemen in attendance were to indulge in a little horse racing, he quietly sat by to watch the sport. Waiting until sufficient racing had been done to exhaust the horses of

all those present, he suddenly set spurs to his own animal and galloped for the English border.

Away go his keepers in pursuit, but spur as you may, my merry warders, Prince Edward has broken his chains; he rides for freedom, his victory and—a crown! And see where Roger Mortimer, ready with a gallant company to defend him, awaits his coming! Back to Simon de Montford went the crestfallen pursuers, and the news they brought left him scarcely time to arm against the difficulties that surrounded him. Prince Edward's actions were as swift as his horse had been. Mustering his army he intercepted a force which was marching to Kenilworth, and gave orders to his men to bear the captured colours on high toward de Montford's camp at Evesham. The ruse was not discovered by the enemy in time, and in the terrible battle that ensued the great Baron fell.

Over the green fields and land made desolate by the civil war, the news reached Kenilworth, and the watchman on the high tower soon saw the knights and bowmen of King Henry's army marching toward the castle. The drawbridge spanning the moat was lifted, and all was bustle and uproar, as preparations were made for the defence, under the commands of Simon's second son. His eldest had fallen at his side on the fatal field of Evesham.

The victorious Royalists, confident of success, commenced the attack, but the hand that had overcome them at Lewes was resisting them now; for had not Simon de Montford designed and built the fortifications against which the arrows and stones were launched in vain? For six long months Kenilworth withstood the attack. Then, on an October day in 1266, the drawbridge was lowered, and the 'Barons' Wars,' with the exception of a few small outbreaks, were at an end.

Like the shadows that are stealing over the waving grass the events of sixty years slip by. The reigns of Henry III. and Edward I. have ended, and here in this castle of Kenilworth, the inglorious rule of Edward II. is coming to a close. Royal favourites had again pushed their way between and King and his subjects, and in the consequent rebellion, Edward was carried a prisoner to the fortress which has resisted his grandfathers' arms. His son, Edward III., was proclaimed in London, and on January 7th, 1327, there arrived at Kenilworth a deputation from the King's Parliament. Edward of Carnarvon was called upon to appear before them. Clad in gown of sombre hew, and wearing in his countenance a yet more eloquent guise of humility, he was led in to their presence. The stories of his follies and errors were poured into his ears, and he was called upon to resign the sceptre which his hands were all too weak to hold. With tears in his eyes he faltered out a prayer for pardon from those in whose presence he stood, and: "Deeply is my heart afflicted," said he, "to have lost my subject's love, yet, as I deserve so little at their hands, I thank them for choosing Edward, my eldest son, to take my place."

The staff of office was then snatched from his hands and twain before his eyes to signify that, far as the people of England were concerned, Edward of Carnarvon, first Prince of Wales, and the second of the name to sit on the English throne, was dead.

But they are not all gloomy memories that lurk round the ivy-clad ruins; for bright days came for England as the centuries passed, and the sunlight fell upon the princely home as often as the shadow and the storm. It came again into the possession of Royalty, with John of Gaunt, uncle to Richard II., who seemed to have a talent for marrying wealth. He added more graceful buildings to those than Simon de Montford had done, and when, some two hundred years later Queen Elizabeth gave it to the great Earl of Leicester it received the finishing touches.

"Come and see my beautiful home," he said to his royal mistress, though, no doubt, the invitation was issued in more courtly phrase. It was graciously accepted, and on July 19th, 1575, the lady arrived. But she was by no means the only guest, for the time of festivities that followed cost the noble Earl £1,000 a day. Three hundred and sixty-five hogsheads of beer were consumed, and people poured into this pretty corner of Warwickshire from every point of the compass; from London, Coventry, Warwick, and Worcester, the roads were dusty with their trampling feet. Among the crowds that filled the little town of Kenilworth, some had come from Stratford-on-Avon, thirteen miles away, and of these, doubtless Mr. John Shakespeare was one, hand-in-hand with his little son William; for he was very unlikely to miss such an opportunity of paying his respects to the great Queen Elizabeth.

But the Queen's visit, with all its gaiety, was soon over, and the time passed away to leave a garland of romance on the old castle which will last longer than its walls.

'Leicester's Buildings' have suffered more from the attacks of time and weather and the iron hands of Cromwell's soldiers than the older parts, though over all Time has laid the moss and flowering grass—a curtain of grace and beauty through which we read its brightest and its darkest stories.—Presbyterian Witness.

### Great Literary Men.

By Chas. Hughes Johnston, in The Morning Post.

Of the great group of authors regnant in New England thirty-five years ago only Julia Ward Howe, Edward Everett Hale, and Thomas Wentworth Higginson remain. The last of the above named, probably the person best qualified in America to speak personally of so many different literary, scientific and political writers of the last century, in the following lecture delivered Friday evening at the Harvard union, confined his reminiscences to a few representative literary men, and the character of the description to those "personal touches" that he could give at first hand.

His school days with Lowell and Holmes, their early display of that readi-

of wit and grace on all occasions which made them both from their boyhood the recognized spokesmen when one would be called upon for any important or happy short addresses, the early signs of the acute, piercing humor of Holmes, his sweet unassuming character, the twinkling of his eyes, always revealing some innocent mischief, the allness of his stature, then, to the boy-like, boy-like picture of the child well as he, with his beautiful brow, curly black curls unconcealed by the tall cap on the back of his head, proudly entered up to the school door on his tall brown pony, having saddled him to ride just across the street—all such vivid recollections were given in such a personal way that one felt as though he were in their very presence. So, too, one could see vividly the whole group clustered together, our embryo poets, in the temporary "Temple of Bliss" on the banks of the Charles river, Cambridge, listening eagerly and breathlessly to well as he read to them the wonderful beauties of Spenser's "Fairie Queen." From this childhood scene we were induced to look upon the same group as they in a body went to hear the great lecturer, Emerson, to see how they had chosen such seats as would be convenient in an early retirement, were the speech to their liking, as was generally the case; but to note also that from some mysterious attraction in the great but simple earnestness of Hawthorne's Great Stone cove, they for the first time in their lives sat through it all, with anything but clear ideas, dazed and mystified somewhat, but withal wonderfully inspired by the diffused tranquil human love and sympathy.

Next the speaker gave his audience glimpses of the Quaker Poet, Whittier, who was so very modest and unassuming, but so powerful in a quiet way in organizing individuals and communities into forces to think and act with him. Then there was drawn for us a vivid picture of a great square-shouldered, square-jawed, almost too slovenly dressed, but athletic figure, standing on the corner of Washington and Boylston streets, Boston, amidst a great throng of admirers; a man on whom the eyes of the whole country, as well as those from all the windows and shop-doors on those particular streets, were turned—a man known to many of his friends as "Black Dan," from his swarthy complexion and dark, bushy, over-hanging eyebrows. This, of course, was Daniel Webster.

The next picture was that of a class rebellion at Harvard over forty years ago. Students were gathered in groups around the campfires, whispering threateningly, on the eve of a rebellion against the more authoritative demand or restriction of the faculty. Two or three different members of that body had attempted to dispel the gathering crowd either by persuasion or command, but their words were unheeded. Soon, however, a quiet, gentle-looking, polite gentleman approached deferentially and requested the favor of an audience for a few minutes. There was a ready assent. "We will hear Prof. He always treats us like gentlemen," they said. And of

all that class who well remembered this incident clearly, none could remember what he said, nor what their special grievance was. All chiefly recalled how they then and always found sympathy and deferential regard in this teacher. It will be interesting to know also that he was the one who introduced into Harvard College the custom of addressing the students as "Mr. —," This universally beloved gentleman was America's Longfellow.

By a special and unanimous request of the enthusiastic body of advanced student the speaker was induced to take us across the water to the motherland, and let us feel the same life-like contact with Browning, Tennyson and Darwin, as they severally appeared to a friend and a visitor. Browning impressed one more as a business man, a bank-president or an executive, observant of minute details, quick to detect, the pros and cons of all questions, eager to attack and solve matters and problems practical. His appearance was characterized as non-poetical, but by no means anti-poetical.

Charles Darwin, the modest, cheerful, genial, untiring, incessantly active student of nature and life, cordial in his hospitality, unconscious apparently that he was even then so prominent a figure in science, was the next Englishman introduced. In his home life a perfect companion to every member of his family, loved and almost revered by his sons, was this man whose writings and whose great intellectual insight and constructive epistemological power as well, have changed the whole trend of modern thought. His sense of humor was great. It was he, who first in England, and among the first even in America, saw, enjoyed and proclaimed the genius of Mark Twain. And by no means least among his varied acquirements was his ability to show always a sunny disposition, despite the fact of great bodily suffering, and intense and incessant intellectual labor.

The closing picture was that of Tennyson, as he received his visitor, showed him his favorite flowers in his beautiful garden, which itself was as picturesque in its way as the distinguished owner was in his. And then the speaker closed with a picture of the poet as he sat at the bedside of a dying child, whom he had called to see with his visitor. Here we saw the man—above even the poet, his features illumined with the great human love intensified by the sight of the fading of a fragrant, precious human flower.

And here the speaker stopped, but the spell upon the audience remained. We for the time had entered the the sacred portals, and had been touched by the magic wand. An artist had, as it were unwittingly, opened some hidden doors to many, who perchance had begun to think that life in its fullness could be found ultimately in their peculiar fields. But for us then a greater "sum of things" had seemed "to flit along the chords and go." Truly, to quote Dr. Wm. James, "Aesthetic culture and emotion does not cook our bread; it is, however, none the less vital."

Cambridge, Mass., April 17.

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Lv Raleigh, " "	4 15 a m	6 58 p m
Lv Southern Pines " "	6 16 a m	8 50 p m
Lv Hamlet, " "	7 35 a m	
Lv Columbia, † " "	10 25 a m	12 20 a m
Ar Savannah, " "	2 45 p m	4 55 a m
Ar Jacksonville, " "	7 00 p m	9 15 a m
Ar Tampa, " "	6 45 a m	6 00 p m
	No. 33.	No. 41.
Lv New York, N. Y. P. & N.	† 7 55 a m	8 55 p m
Lv Philadelphia, " "	10 16 a m	11 21 p m
Lv New York, O. D. S. S. Co.	† 3 00 p m	
Lv Baltimore, B. S. P. Co.		† 6 30 p m
Lv Wash'ton, N. & W. S. B		30 p m
Lv Portsmouth, S. A. L. Ry	9 05 p m	9 25 a m
Lv Weldon, " "	11 45 p m	11 55 a m
Lv Norfolk, " "	1 55 a m	1 35 p m
Lv Henderson, " "	2 28 a m	2 02 p m
Lv Raleigh, " "	4 15 a m	3 45 p m
Lv Southern Pines " "	6 16 a m	6 18 p m
Lv Hamlet, " "	7 40 a m	9 45 p m
Lv Wilmington " "		3 20 p m
Ar Charlotte, " "	10 33 a m	10 32 p m
Lv Chester, " "	10 30 a m	12 5 a m
Lv Greenwood, " "	12 37 p m	3 25 a m
Lv Athens, " "	2 52 p m	5 58 a m
Ar Atlanta, † " "	4 00 p m	7 35 a m
Ar Augusta, C. & W. C.....	5 40 p m	
Ar Macon, C. of Ga.....	7 20 p m	11 35 a m
Ar Montgomery, A. & W. P	9 20 p m	6 25 p m
Ar Mobile, L. & N.....	2 55 a m	
Ar New Orleans, L. & N.....	7 25 a m	
Ar Nashville, N. C. & St. L.	1 30 a m	6 55 p m
Ar Memphis.....	4 15 p m	8 20 a m

#### NORTHWARD

	Daily No. 32	Daily No. 38.
Lv Memphis, N. C. & St. L.....	12 45 n' n	8 00 p m
Lv Nashville, " "	9 30 p m	9 30 a m
Lv New Orleans, L. & N....	8 10 p m	
Lv Mobile, " "	12 40 a m	
Lv Montgomery, A. & W. P..	6 45 a m	1 00 p m
Lv Macon, C. of Ga.....	8 00 a m	4 20 p m
Lv Augusta, C & W. C.....	10 05 a m	
Lv Atlanta, S. A. L. Ry.....	12 00 n' n	8 00 p m
Ar Athens, " "	2 57 p m	11 23 p m
Ar Greenwood, " "	5 15 p m	1 58 a m
Ar Chester, " "	7 17 p m	4 15 a m
Lv Charlotte, " "	7 27 p m	5 01 a m
Lv Wilmington " "	3 20 p m	
Lv Hamlet, " "	10 40 p m	7 50 a m
Lv Southern Pines " "	11 38 p m	8 44 a m
Lv Raleigh, " "	1 35 a m	11 15 a m
Lv Henderson, " "	3 05 a m	12 50 p m
Lv Norfolk, " "	3 50 a m	1 45 p m
Lv Weldon, " "	5 10 a m	3 00 p m
Ar Portsmouth, " "	7 15 a m	6 35 p m
Ar Washington, N & W S B		6 55 a m
Ar Baltimore, B. S. P. Co.....		† 6 30 a m
Ar New York, O. D. S. S. Co.		† 5 00 p m
Ar Philadelphia, N. Y. P. & N	† 5 46 p m	5 10 a m
Ar New York, " "	8 15 p m	8 00 a m
	No. 34.	No. 36.
Lv Tampa, S. A. L. Ry....	8 00 p m	8 00 p m
Lv Jacksonville, " "	9 30 a m	7 50 a m
Lv Savannah, " "	1 40 p m	12 10 p m
Lv Columbia, † " "	7 05 p m	5 30 a m
Lv Hamlet, " "	10 40 p m	8 40 a m
Lv Southern Pines " "	11 38 p m	9 36 a m
Lv Raleigh, " "	1 35 a m	11 50 a m
Lv Henderson, " "	3 05 a m	1 10 p m
Lv Norfolk, " "	3 45 a m	1 55 p m
Lv Petersburg, " "	5 53 a m	4 07 p m
Ar Richmond, " "	6 35 a m	4 55 p m
Ar Washington, W. S. Ry....	10 10 a m	8 36 p m
Ar Baltimore, P. R. R.....	11 25 a m	11 25 p m
Ar Philadelphia, P. R. R.....	1 30 p m	2 56 a m
Ar New York, P. R. R.....	4 13 p m	6 30 a m

R. M. COFFEY, C. T. A.,  
Charlotte, N. C.

## Our Young People.

### Bensie's Wonder-Morning.

Mary Wilson.

"Cook a-doodle doo! Time to get up!" crowed the White Rooster. "Rise and get to work," he added severely, after an instant's pause.

The farmer's wife opened her eyes quickly. "Indeed, I must get to work," she thought. "So much must be done this busy day!"

She dressed rapidly, then knocked at Ben's door. "Yes, mother," answered a sleepy voice. "Come, laddie," she said. "You and I have some work to do." And, almost before the words were said, Bensie was out of bed.

Little Sue was almost dressed before mother reached her door, and Baby Boy crowed his delight when he was lifted from his crib.

No wonder the children were glad to waken on such a bright, sunshiny morning. The birds were holding a morning concert; the spiders had spread the finest of lace work all over the lawn. Mother Nature had scattered diamond dew-drops over the lace, and now called the children to admire her handiwork.

Bensie and Sue hurried out of doors to breathe the fresh, sweet air, and delight in the glorious morning. Ben didn't express his feelings in words; but he turned handsprings just from pure happiness, while Sue danced round the garden, exclaiming over the new flowers that were opening their eyes for the first time that morning.

Ben didn't stop to play very long; for he was father's "right-hand man," and had chores to do in the farm-yard. Down the path he hurried, whistling so cheerily that Mr. Blackbird at once set up a rival performance which nearly split his little throat.

Suddenly Ben stopped, and bent down to examine a flower which grew by the garden path—a tiny flower which shone out like gold from the surrounding grass. "I never saw a flower like that before! Guess you'd better go home to mother, and get yourself named." And the blossom was carefully fastened in Ben's button-hole.

A few steps further and Bensie's brown eye discovered a small bird on the ground.

"Hey, you poor little chap!" laughed Ben. "Tumbling out of the nest? Well, stop your squawking. I wouldn't hurt you. Guess you and I will pay a visit to the old folks at home." And up the tree went Bensie Boy to put the nestling back in the little brown bird-house.

Then something so surprising happened that Ben nearly fell out of the tree in his astonishment; for he actually heard Mother Bird say: "Oh, what a relief to get you home, dear Twitter. Ben, you are certainly the best boy."

"Oh! why! Jiminy!" gasped Ben, slipping down the tree to tumble on the ground in his surprise.

"Ben, my man," he said to himself sternly, "this will never do. You must be dreaming. Get up and go about your work. A boy of thirteen ought to know that birds can't talk."

He hurried on until he reached the barn-yard gate.

Mother Hen was clucking and scratching away inside; but, when she saw Ben she came hurrying toward him, calling loudly: "Hurry, neighbors! Come, cluck, come! Here is Ben with our breakfast." Before Ben could recover from his surprise, all the hens came screeching "O Ben! Thanks, thanks! you shall surely have some fresh eggs to-day."

Ben dropped down on the ground by Mother Speckle, and addressed her earnestly.

"See here, will you please tell me, ma'am, why you can talk to-day when you never could talk before?"

All the chickens burst into a loud cackle of laughter, but not another word could Ben get out of them. Ben scattered their corn, and then went on to the barn, feeling greatly perplexed.

He was greeted thus by Madam Cow as the stable door opened: "Bensie, bring me some nice, sweet hay, and you shall have good milk to-day, enough for baby and little Sue, father, mother, and Bensie, too."

"Coo, coo!" said the soft-voiced doves circling round his head. "Bring some corn for our breakfast, do. Bensie we are waiting for you."

Ben began to think this great fun. "I tell you," he exclaimed, "I'm going to see if my dear old Dobbin is in this talking business, too. He'll tell me what has happened to all of you."

Off went Ben to the horse's stall. Putting his arms around Dobbin's neck, he gave him a great hug, crying as he did so,—

"Say, old fellow can you talk too?"

"I always could talk," remarked Dobbin, quietly, leaning over to nose around Ben's pockets. "Have you any sugar, little master?"

"Yes, here's a lump; and now tell me why didn't you ever talk to me before?"

"I have, a great many times," answered Dobbin, "but you didn't understand me. The reason you hear this morning is because of that flower you are wearing."

"This flower!" exclaimed Bensie much surprised, drawing it from his button-hole to gaze at it.

"You see," said Dobbin, confidentially, reaching over Ben's shoulder after a whisp of hay, "this is Midsummer Day. Any boy who has never in all his life been cruel to a bird or animal may find the good-luck flower to-day: and, as long as he wears it, he can understand our language. I always knew you were a good boy, Bensie; and I'm not at all surprised at your finding it."

"Hurrah!" shouted Ben. "This is surely fine. I must hurry and feed the rest of the animals, so I can run home to tell Sue."

"Good-bye," said Dobbin with a kind nod; and Mother Cow stopped munching her breakfast to say "Good-bye, Ben; you surely deserve the good-luck flowers."

"I wonder what the pigs will have to say," Ben thought, with a little chuckle. It was all such fun!

"Uff, uff!" called the pigs as he drew

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...r. "Hurry, Ben! We pigs are grow- impatient. "Stop crowding," mumbled one. "Give me room," bleated another. And all shouted "Hurry!"

"I declare, I've never been hustled so all my life," laughed Ben. "Every- thing says 'Hurry!'" How Sue will hgh!"

Work finished, Bessie ran home; but, when he reached the farm-house, his wonderful flower was gone.

"I must have dropped it," he said, going back to search for it; but, look as he might, he could not find it; and he had only his story of the morning's adventures left.

"I tell you," said Ben, that night, "I mean always to be as good to birds and animals. Who knows but I may find the good luck flower again?"

"At any rate," said mother, fondly, "If you keep on being my good, kind son, you will be a brave, good man; and father and I would ask no better luck than that."

"You'll make a good farmer, Ben," called father from the porch where he was resting from the day's work; "for a good farmer always looks after his farm-yard friends."

"Hurrah for 'Farmer Ben,'" laughed the happy boy; and Sue cried, "I know Bessie dear, you'll find the good-luck flower again; for you're the kindest boy in all the world."—Christian Register.

**A Wide-Awake Hero.**

John Lee was having a beautiful dream. He had been reading in his class at school that day about the keeping of the bridge—how three brave men had held the bridge against a great host of foes, and that had so excited his imagination that now he was dreaming the whole scene over, with himself the central hero.

But just as he was about to vanquish the one who had rashly pressed forward, a voice from the waking world called him away from the scene of the dream-battle. He opened his sleep-bewildered eyes to find his mother bending over him. Her face was a little white in the dim light, but her voice was as sweet and steady as ever as she said "Jump up quickly, Johnnie dear, and run down the street for Dr. Patton. Baby is sick and I'm afraid she is going to have a bad attack of croup. Papa is away, you know—you will have to be mamma's right hand man to-night."

Dr. Patton lived about three squares down the village street, dark and deserted at this time of night. But Johnnie's heart gave a frightened bound at the thought of danger for the precious little sister. So he sprang up and, assisted by his mother's quick fingers, was soon ready for his run.

Out of the gate, which clicked sharply behind him, and down the street he sped, his flying feet disturbing the solemn night silence with their rapid patter. The trees reached over and made the way darker; but still, after he had been out a minute or two, he could see objects pretty well for a short distance.

And one object he saw very nearly brought him to a standstill. It was a tall, dark form, a man, he felt sure, with something like a bag over his shoulder,

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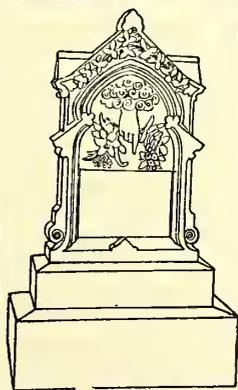


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He was standing just inside a gate a little ahead of Johnnie when the latter first caught sight of him. Then, before the boy had even time to slacken his pace, the tall figure sank out of sight behind the gate. Evidently he was not anxious to be seen, whoever he was, and hearing the boy coming had hid behind the fence.

A queer little shivery feeling flashed over Johnnie. What if the man sprang out and caught him as he passed? He thought swiftly; should he try to pass at all or to turn back to home and safety? There was a moment's struggle between the two desires. And then the anxious face of his mother seemed to smile upon him through the gloom and darkness, and her "I know you will hurry, for baby's sake, dear," warmed his heart and gave him courage.

It was all over—discovery and fear and resolve—much quicker than can be told. In another instant he was past the gate with the lurking figure behind it. In a minute or two more he had aroused the doctor, and was breathlessly gasping out the errand upon which he had come, and then the other story of the form in hiding.

How the doctor telephoned to the police authorities before he and Johnnie went, and how a few minutes later the bold burglar and all his plunder were safely in custody, does not belong to this story. But when the sick baby was sleeping safely and comfortably, the doctor turned to Johnnie with keen, kindly, eyes.

"Well, young man, you have done a pretty good night's work for a twelve-year-old. But how was it that you were not scared? Were you not afraid to pass that fellow when you knew he was trying to hide from you?" was asked.

"I was scared!" admitted Johnnie. "but baby had to have you—and I was past before I had much time to think about it."

"Hump! Some youngsters would have taken time to think about it," commented the doctor, and then he went away.

But afterward, held close in mother's arms, the brave little messenger whispered confession of the quick, silent cry for help which he had sent to God in the moment of fear; and of how the thought of her face and voice had come to him and given him courage, strengthened his heart for duty.

And to that, mother answered softly and reverently. "Yes, Johnnie, God always sends his help in the way that it will best help. And so he used the love and willingness to serve me which he found in your heart to help you when you needed help. And so God can always use the good he finds in us for further good, if we will let him and ask him."

Later, Johnnie remembered what he had been dreaming when his mother called him, and he told her laughingly. She laughed, too; and then she said in a proud tone which made him flush with pleasure: "It is easy to be a hero in a dream. I am glad that my boy is a wide-awake hero, too, and that even when his courage is weak, he knows where to ask for more."—Phil. Standard.

Mr. Weather Man.

Evening red and morning gray  
Sets the traveler on his way;  
Evening gray and morning red  
Brings down rain upon his head.

Such was the way in which our grandparents foretold the weather.

If it was noticed that the old tabby washed herself by rubbing her paw over her ear, or that the little tree-toads trilled their mournful little songs, or the fire-flies flitted low among the flowers and the vines, the old folks shook their heads and spoke of rain; or if grandmother's feet ached the little folks grew very sorry—not because grandmother had a pain, but because it meant bad weather on the morrow.

Strictly speaking, our Weather Bureau is made up of a great many buildings scattered all over the United States, and the one at Washington is the central station that governs and directs the smaller ones, and to which they send in their daily reports; for it is by getting reports from all the different sections of the country that Uncle Sam's weather-makers are able to make their predictions. There are one hundred and eighty towns and cities in the United States where there are observation stations, having the same instruments and apparatus as the Washington bureau. Now, the observers at these one hundred and eighty stations do not spend their time waiting for spiders to crawl out of their holes or looking at the sky to see whether it is red or gray in the evening. They look at their thermometers, barometers, anemometers, and so on, which are far better guides than all the other signs put together.

At eight o'clock in the morning and at eight o'clock in the evening of every day the observer at each one of these weather stations from Maine to California looks at his different instruments, and carefully notes what each of them marks. Then he takes a look at the sky, to see whether it is fair or raining or snowing, and to see what sort of clouds may be sailing about. According to the Weather Bureau, there are seven different kinds of clouds, and it is important that the observer should see what particular kind is hovering around, for each kind means some special sort of weather or some particular state of the atmosphere. When he has finished his observation and noted all the indications, he telegraphs his report to Washington.

In that way, then, the Washington station receives an account of the weather at all parts of the country at the same time, and, as you may easily believe, it keeps the four telegraph operators busy receiving the messages that come pouring in soon after eight o'clock. As each message is received in the telegraph room it is carried by a messenger across the hall to the forecast room, or room where predictions are made, and handed to the translator. As the translator reads aloud the cipher reports from the different stations, other men in the room mark what he reads upon a map of the United States, so that when the last message has been translated the map shows just what the weather is at each one of the one

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Atlantic & N. C. R. R.

Time table in effect November 19, 1902.

	Passenger	
	Daily	Daily
Eastbound Trains.		
Leave Goldsboro.....	3:30 p m	8:00 a m
Leave Kinston.....	4:22 p m	8:48 a m
Leave New Bern.....	5:50 p m	10:10 a m
Arrive Morehead City.....	7:15 p m	
Westbound Trains.		
Leave Morehead City.....	7:05 a m	
Leave New Bern.....	9:00 a m	
Leave Kinston.....	10:12 a m	
Arrive Goldsboro.....	11:15 a m	



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"Leading bus. col. south Potomac river."—Phila. Stenographer.

dred and eighty stations. The map was turned over to the official who made the predictions. In order to check his bearings, he traces across the map different places throughout the country where the temperature is the same as the places where the barometer is the same. The one he marks with red lines and the other with black lines, and when you will look at a weather map you will see these red and black lines wriggling and twisting all over the country. When the reports from the Northwest show a great fall in temperature, he knows that a cold wave has started on a journey through the United States, and he keeps a lookout to see how fast it reaches the different stations in the West. Then he calculates how rapidly it is moving and what kind of weather it has to encounter, and perhaps when he has worked out the problem he will telegraph the following bulletin: "Hoist cold-wave flag; thermometer will fall thirty degrees in next twenty-four hours," and, if severe enough, by next day Jack Frost has hold of our noses and toes, and the cold-wave flag is almost tearing itself to pieces with delight. But sometimes the cold wave does not come as was expected and it is switched off on a side-track or it cuts on the way—and then the cold-wave flag droops in shame.—Clifford Ward, in St. Nicholas.

**What Was the Bear's Barometer?**

"I'd like to know how it is that a bear knows more than a weather bureau!" said Milo Bull crossed his legs and rested his crossed arms on them in his usual camp-fire fashion. Milo was a tall, sinewy North woods guide, well known as a story-teller along the whole length of Fulton Chain. He stopped when he said this and looked deep into the blazing camp fire. November had come, and every visitor to the camp stretched out on the balsam bed in front of the tent knew that few days of hunting or story-telling were left that year. "They don't, do they?" said one of the men, just to show his interest. "They don't, eh?" said Milo. "Well, no, they just do. You've heard about that bear cub Milly used to have, haven't you?" And the same man said he remembered Milly (Milo's handsome, English wife) crying her eyes out when they shot it. "Well," said Milo, "we got that bear as a trap early in the summer, and he was too young to know much. Milly took a great fancy to him, and had a door cut in the side of a big box for him when he fell came, and straw put in so he couldn't sleep cold. "Of course he was chained, and of course he chased himself round and round the stake all summer, like every other bear cub you ever saw. It used to worry Milly a good deal how that bear cub couldn't any more sense, and she used to do a lot of planning how he could be kept in the house when it come winter. "I didn't know myself how he was going to like it, but we were having a fine young Indian summer, and I was letting the double take care of itself. One day that bear began to act mighty funny—acted like he was house cleaning. He

began in the morning, the prettiest day you ever saw, and hauled out every bit of that straw and spread it out in the sunshine. Long about noon he went at it and turned it all over.

"About three o'clock—the days are pretty short up here round about Thanksgiving time—he began putting it all back in his box. Picked it all up, every last straw of it, and put it in. Then he went in himself, and packed a lot of straw up against the door.

"Mind ye, it was as pretty a day as you ever saw in your life when he went into that box, but the next morning if there wasn't a good ten inches of snow on the ground, and no bear to be seen, an' we didn't see him, neither, till the next spring!

"I took good pains when the city papers came up to see what they said that day the weather was going to be, an', no, sir, there wasn't a word about snow! Now what I want to know besides is, how that bear knew it was the fashion for bears to go to sleep with the first snow, and how he knew when that snow was coming."—Religions Intelligencer.

**How Time is Made**

Strange as it may seem, Uncle Sam does not make use of the sun for reckoning time, but turns his attention to some of the regular steady-going stars, or "fixed stars," as they are called. Every clear night an astronomer with a big telescope looks at certain of these stars and makes his calculations, from which he can tell just when the sun would cross the seventy fifth meridian. One of the great clocks in the observatory is called the transmitter, because it transmits or sends out the signal that keeps standard time. This clock is set and regulated by the star time, and then every day at three minutes and fifteen seconds before 12 a switch is turned on, and the beats of the pendulum of this clock are sent by electricity over the wires to the telegraph offices in Washington and New York. When the telegraph operators hear this sound on their instruments they know that the noon signal is about to be sent out, and they at once begin to connect the telegraph wires with other towns and cities, until in a minute or two the "tick, tick" of the clock at Washington is heard in hundreds of telegraph offices.

The beats stop at ten seconds before 12, as a notice that the next "tick" will be the noon signal, and so as to give the operators time to connect their wires with the standard time balls and clocks. There are time balls in a great many cities, usually on top of some prominent building, where they can easily be seen. The one at Washington is on the roof of the State, War and Navy Department Building, at the top of a high pole, ready to drop the instant the signal comes over the wire. In the government offices at Washington, and in many places in other cities there are large clocks, connected with the observatory by electricity. These are so arranged that when the 12 o'clock signal is flashed over the wires the hands of each one of these clocks spring to 12, no matter what time the clock may show; in this way hundreds of clocks are set to the correct time

each day. The moment the sun is supposed to cross the seventy-fifth meridian the telegraph instruments give a single tick, the timeballs drop, the clocks begin to strike, and everybody in the district knows it is 12 o'clock.—St Nicholas.

The memory of kindly word  
For long gone by,  
The fragrance of a faded flower,  
Sent lovingly,  
The gleaming of a sudden smile  
Or sudden tear,  
The warmer pressure of the hand,  
The tone of cheer,  
The hush that means "I cannot speak,  
But I have heard!"  
The note that only bears a verse  
From God's own word—  
Such tiny things we hardly count  
As ministry;  
The givers deeming they have shown  
Scant sympathy:  
But, when the heart is overwrought,  
Oh, who can tell  
The power of such tiny things  
To make it well?

—Anon.

Once upon a time &  
A man—for an hour—doubled  
up with cramps, took  
**Painkiller**  
(PERRY DAVIS')  
was cured—immediately. His  
friends being told, said—"Pooh,  
we've all used PAINKILLER—  
for years.  
**Moral.** Don't suffer—an hour—keep Pain-  
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## Our Little Folks.

CONDUCTED BY MRS. A. J. MCKELWAY

### Children's Letters.

Cambridge, Mass., 27 Walker St.

Dear Presbyterian:

My grand-mother takes your paper and I enjoy reading the stories and letters. I go to the Peabody School every day but Saturday and Sunday. On Sunday I go to Sunday-school; my teacher's name is Miss Nina Anderson and our pastor's name is Rev. Alexander MacKenzie. I have not got any pets except a little brother named James Spencer Love

A few days ago it was my birthday and I was eleven years old. Good-bye.

Cornelia S. Love.

May 29, 1903.

Brownsville, N. C., June 3, 1903.

Dear Standard:

We are two little sisters, who live in the northern part of Granville county and belong to Shiloh Presbyterian Church. We joined last August; and were baptized by Rev. W. D. Morton who held protracted services at our church several days. We do not have preaching except fifth Sundays. Rev. J. E. Wool, our pastor, has planned to have a meeting there some time in September. We have recited the child's catechism, the commandments and the beatitudes and are trying to get the shorter catechism. We attend the Baptist Sunday-school sometimes as the church is near and we have no school at our own church. We have one big sister and six brothers, all of whom, except the youngest brother, are members of the Presbyterian Church. Our papa is one of the elders and our oldest brother was a deacon before he moved to Texas. Papa has been taking your paper some time and we enjoy reading it very much. Will ask one question, Who was Caesar Augustus? and will answer Huie Hill Wooten's question, Methuselah was the oldest man.

Your friends,

Zelma and Esma Clement.

Begonia, N. C., June 4, 1903.

Dear Standard:

I am a little girl nine years old. I love to read children's nice little letters very much. I have one brother and one sister. My sister is the oldest; her name is Mildred Anderson and my brother's name is Carrol Lenard. I have not recited the child's catechism yet, but am studying it now to recite. I go to Sunday-school almost every Sunday. My teacher is Miss Clara Patrick and our pastor, Rev. G. A. Sparrow. I like to go to school very much, but our school was out the 26th of March. We had a nice time the last day. Mr. L. H. Cathey was my teacher. I will close by asking a question, Where is the word fellow found in the Bible?

Your little friend,

Errol Birtie Henderson.

Dixie, N. C., June 4th.

Dear Standard:

I enjoy reading the little letters in

your paper and thought I would write one. I have five brothers and one sister. I go to school at Dixie. Miss Myrtle Wolf was my teacher. Our school closed the 16th of May. We had a nice commencement. My sister got the reciters medal. One of my brothers will graduate at the University of North Carolina this year. He will get home Thursday. I will close, hoping to see my letter in print.

Your little friend,

Age 8. Mary Euna Collins.

### Playing Cripple

"What in the world are you children doing?" cried mamma, coming into the sitting-room in a great hurry. "Papa thought the chairs and tables must all have taken to dancing around to make all this racket, but it is caused by three little people."

"We're playing we're crippled, mamma," explained Roy, balancing himself on two broom handles, and holding one fat leg out behind him. "Mabel lost a foot in a railroad accident, and Bob and I are wounded soldiers."

"It's lots of fun," pouted Mabel, fastening the string of her shoe on the foot supposed to be lost. "I'm learning to manage my crutches just right."

"Whatever started you on this queer play?" asked mamma, pulling the rugs straight, and picking up the things the children has upset in their attempts to use sticks instead of feet.

"Miss Abbott said in Sabbath-school yesterday that it would be nice if we would all do without candy and such things for a month, to help little Ben Fish get a wheel-chair," said Bob. "He goes on crutches, you know, and Miss Abbot says they hurt his arms. We thought we'd try and see if it is hard work going on crutches, and it ain't at all."

"So you don't think it is necessary for Ben to have the chair, then?" said Mrs. Pearl quietly.

"Why, you see, mamma, we're willing to help," said Mabel quickly, "but we don't see why Miss Abbot wants us to give up all our money for a month to buy the chair. If Ben gets the chair this summer, it will be time enough, for he can't go out when the weather is bad anyway."

"Well, you must do as you think best about it," said Mrs. Pearl. "You earn your money, and spend one-third of it as you please. If you want to give your allowance for Ben's chair, I think you will enjoy it more than candy, but that is for you to decide."

"I'm going to rake the yard one of these days," said Roy, "and I'll give that money for the chair. You know papa said we might spend the money we got for odd jobs as we pleased; so I'll give that."

"And I'll hem your towels, and give my money," said Mabel.

"Let's go out in the yard, and play marbles," suggested Bob, but mamma called him back. "I haven't seen your new play; so wait till I get my work, and you may show me till dinner-time how it goes."

The children took their sticks once

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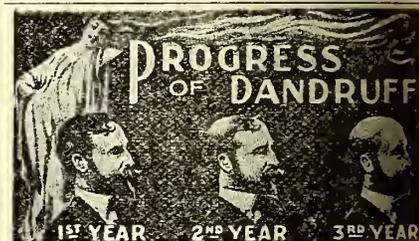
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DR. ENGLISH, Clerk of Faculty.

For information as to rooms, etc., apply to Dr. T. C. Johnston, Richmond, Va.

e, and mamma settled herself by a  
dow to watch. At first it was great  
trying to see which could do her  
nds to the other rooms first, but by-  
-by the game became tiresome, and  
bel slipped her crutches under the  
e of the lounge, and took up a favor-  
book.

"Come here, Mabel," and mamma  
k the pillows off the lounge so the  
le girl could lie flat on her back.  
his is the way Ben has to rest many  
es a day because his back is so weak.  
n he walks a short distance on his  
ches, it makes him very tired; so he  
s down without a pillow to rest.  
e, Roy, there is room for you at the  
er end; and Bob can have the cush-  
s on the floor."

They didn't like to lie down, but it  
s part of the game; so Bob laid down  
toy engine he was repairing, and  
tied himself on the pillows; while his  
ther studied the paper on the ceiling,  
d wondered how long mamma wanted  
m to play being crippled.

"Is it an hour?" asked Mabel twisting  
out on her end of the couch.

"O dear, no," laughed mamma. "It  
just seven minutes since you all lay  
wn. Isn't it odd the time seems so  
g? Ben says sometimes he is sure it  
a week before the doctor will let him  
up, when it has only been three or  
four hours."

Three or four hours! Three small  
ple knew they never could stand an  
ur of lying perfectly still, and began  
make plans to escape, by coaxing  
mamma to let them play something else.  
seemed to Bob he had never wanted to  
so many things before as he did while  
oking to his cushions. He felt sure  
pet dog had not been fed, and would  
fer if he did not attend to him imme-  
ately; but mamma, sewing by the  
ndow, showed no sign of wanting  
m to get up. Mabel hoped Roy would  
t to leave the lounge, but Roy being  
e oldest had to keep up his reputation  
endurance; so they listened for the  
ck to strike the half hour, and tell  
m dinner-time was surely, if slowly,  
ning.

"Mamma, I believe I'll give all my  
ney for Ben's chair, and hem your  
vels as soon as we stop playing this,"  
d Mabel suddenly. "I don't see how  
or little Ben lives, if he has to lie  
his back like this."

"I'll give mine, too," said Bob.  
m so tired of playing cripple. Do  
a snoppe a chair will help Ben's back,  
mamma?"

"The doctor thinks so, my boy. He  
a be out in the fresh air most of the time  
ring pleasant weather, and the crutches  
a be laid aside. It hurts his back so  
oh to walk with them, but his mother  
s always been too poor to buy a chair.  
e on all sure you want to do with-  
t candy for a month, and give your  
ney to Miss Abbot for the chair?"

"Sure!" came back the answer from  
e three childish voices.

"Then I think it would be better not  
play cripple any more, but try to earn  
me money to help the fund along.  
n't you?"

Bob, Mabel and Roy sprang from their

places, and in a few minutes were busy  
at the tasks their mother found for them.  
"Please don't burn up my crutches,  
mamma," said Mabel soberly. "I want  
to keep them to remind me of my resolve,  
if I should get lazy and selfish before Ben  
gets his chair. I never knew how hard  
a time the poor boy had till to-day."

"I guess I'll keep mine too," remarked  
Roy. "I'm glad they're not for sure  
ones."

The children never played cripple  
again, but when the new chair was  
bought for little Ben, no one was happier  
than the make-believe cripples, and they  
faithfully pushed the invalid up and down  
the shaded streets day after day when  
other children forgot the poor boy.  
Whenever Mabel saw the crutches she  
had used the only time she had played  
the new game, she made new resolves to  
help crippled children every chance she  
had, and the boys shared their candy  
with Ben before touching a bite of it.

"I wish all the children would try  
playing cripple," said Miss Abbot when  
Mrs. Pearl told her the story. "I won-  
dered why four little folks were so faith-  
ful to poor Ben. Their hearts will al-  
ways have a very tender place for un-  
fortunate people."—Pittsburg Christian  
Advocate.

#### Charlie.

It had been along, cold spring; but,  
now that a really warm day had come,  
summer seemed to have arrived at last,  
and, taking with her a diminutive spade,  
the little girl went out into the yard,  
for she dearly loved playing with her  
rich, brown earth and the few seeds which  
she had all winter kept among her choic-  
est possessions gave her a good excuse.  
Placing the envelopes containing the  
seeds on the ground, she began her excava-  
tions with the greatest enthusiasm,  
stopping after each spadeful of dirt was  
thrown out of the hole to examine the  
wriggling worms and insects whose homes  
she had so ruthlessly invaded.

Presently she paused and drew back,  
half curious, half fearful. A clod of  
earth, which she had thrown to one  
side as containing nothing of any inter-  
est, was in motion, giving curious little  
hops and jumps, and seeming about to  
throw itself back into the hole whence  
it had been taken. The little girl was  
so surprised that, for a moment, she  
quite forgot to run away, and then some-  
thing happened which prevented her do-  
ing so; for the lump of earth fell apart  
and there, squatting upon the ground  
and looking up at her, was a little crea-  
ture with a crooked back, wide month  
and shining eyes.

With a cry of joy, the little girl, quite  
regardless of her clean white frock, knelt  
beside her visitor, for she saw at once  
that it was a toad. Ever since she could  
remember, toads had been her greatest  
delight, though few enough of those fas-  
cinating creatures were to be found in  
the city where she lived.

She at once picked it up and brushed  
the remaining dirt away; then, quite  
forgetting her gardening, she ran into  
the house to show her find. But, sad  
to relate, she encountered her nurse in  
the kitchen, and that worthy woman,

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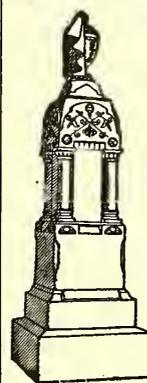
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shuddering at the sight of the toad and predicting that the hands of her young charge would be covered with warts, flatly refused to allow the new pet to be taken upstairs. The little girl could not help shedding tears of disappointment, but she knew that an appeal to any other authority would be useless; nurse had been with the family for many years, since before the birth of the little girl in fact, and she must be obeyed.

The toad, for his part, appeared relieved at finding himself back in the warm sunshine, and when the little girl put him down beside a clump of ribbon-grass which, after a survey of the yard, she had decided upon as being the most fitting place for his residence, he at once disappeared amidst the vegetation; and the little girl, fearing that she should never see him again, sadly completed her planting.

The next day, on approaching the clump of ribbon-grass, what was her surprise to see the toad sitting before his home, basking in the warm sunshine. He did not move when she drew near, but graciously allowed her to scratch his back, evincing his satisfaction by blinking his great goggle eyes. The little girl was delighted by his tameness, and when day after day went by and she found him every morning in the same spot, she decided that her pet, even though she might not keep him in the house, must have a name. After much thought, she named him Charley, after a friend of her sister, a young man who lived next door and who was a great favorite with the whole family. The next time this gentleman called on her sister, the little girl told him of his name sake, and she was surprised and hurt to find that he did not seem at all pleased by the honor done him, even though she assured him that the toad in question was the very nicest one she had ever known!

Charley the toad—naturally enough—cared nothing about the displeasure of the man whose name he had been given, though the little girl explained it to him most carefully, and he appeared to listen with the gravest attention. He soon learned to know the call of his little mistress, and, if not already sunning himself, would come from his lair in the ribbon-grass at the sound of her voice. He learned to eat from her hand, and the little girl often caught flies or dug worms in order to give him a treat, for she loved to see his long tongue come out and wrap itself about the article of food before he swallowed it.

One day the little girl had a surprise. She had often secretly felt rather ashamed of Charley's dingy appearance, though she would not for the world have said as much to any one, for fear of hurting his feelings. She had noticed for sometime that he seemed rather dull and languid and, on this particular morning, she was dismayed to find him lying quite limp on the ground and taking no notice whatever of her approach. She hastened forward and, on examination, found that her pet's skin was split all the way down his back! Speechless with horror and indignation, she was just about to rush away and discover, if possible, the offender who had been guilty of such cruelty,

when the toad began to twitch and jerk his legs. She could not leave him in such apparent agony and, with a heart aching for his sufferings, she seated herself upon the ground beside him. And then something happened which appeared to her little short of magic.

Charley was still struggling violently, but she now saw that his contortions were not due to pain. First the head and then the body of the toad emerged through the slit which had been along his back; then pulling out his legs, one after the other, and with as much exertion as a person would make in removing a very tight glove, Charley stood before her in all the glory of a bright new skin!

Nor was this all; taking up the cast-off skin which lay on the ground beside him, Charley rolled it between his four paws until it was in a tight little wad, and then popped it into his mouth and swallowed it!

This happened late in the summer and, with the approach of cool weather, Charley seemed to become uneasy, hopping constantly from place to place and digging shallow holes here and there about the yard. Whenever the little girl found one of these holes, she filled it up carefully, until her big sister caught her thus occupied one day, and told her that the toad was only looking for a place to pass the winter, and then, giving over her attempts to keep the yard in order, the little girl left Charley to his own devices.

That night there was frost for the first time that season, and when the little girl went out into the yard next morning, no Charley came at her call. Nor did she ever see him again, though whether he came up in one of the adjoining yards the next spring, or perished during the severe winter weather, she never knew.—The Churchman.

#### The Orange Secret

It was told me by Maritza, a little Greek girl, in far-away Turkey; and I am going to tell it here and now to everyone, because I never have found any American child who had discovered it.

I was finishing my breakfast one morning, when I heard a little sound at my elbow. It was Maritza, who had slipped off her shoes at the outer door, and come so softly through the open hall that I had not heard her.

After I had taken the parcel of sewing her mother had sent, I gave Maritza two oranges which were left on a dish on the table. One of them was big, and the other quite small.

"One orange is for you," I said, "and the other you may carry to Louka. Which one will you give to him?"

Maritza waited a long while before answering. At any time she would have thought it very rude for a little child to answer promptly, or in a voice loud enough to be easily heard, but this time she waited even longer than good manners required. She looked one orange over, and then the other. After a little more urging from me, she whispered, "This one." It was the big one.

Curious to know of the struggle which had made her so long in deciding, I said, "But why don't you give Louka the

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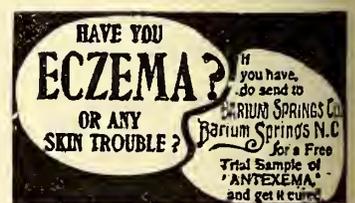
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Atlanta, Ga.—National Convention B. Y. P. U. of America, July 9 to 12.  
Boston—National Educational Association, July 6 to 10.  
Knoxville, Tenn.—Summer School, June 23 to July 31.  
Monteagle, Tenn.—Bible School, July 1 to August 30.  
Nashville, Tenn.—Peabody College Summer Schools, June 1 to July 30.  
Tuskegee, Ala.—Summer School, June 26 to August 7.

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all orange? He is a small boy." Maritza dug her little stockinged toes into the carpet and twisted her apron before she answered. "Is not Anna waiting for me at the gate?" she said. "Anna and I will eat my orange together. Mine has twelve pieces, and the other only eleven. Anna would not like to take six pieces if I had only five."

You cannot see through the orange skin, Maritza, to tell how many pieces there are. How do you know?" I asked. When Maritza told me the orange secret, and this is it.

If you look at the stem-end of an orange, you will see that the scar where it was pulled away from the stem is like a little wheel, with spokes going out from the centre. If you count the spaces between these spokes, you will find that there are just as many of them as there will be sections in the orange when you cut it; and so you can tell, as Maritza did, how many "pieces" your orange has. Perhaps you think every orange has the same number, just as every apple has five cells which hold its seeds; but you will find it is not so. Why not? Well, I do not know. But, perhaps, way back in the history of the orange, when it is a flower, or perhaps when it is only a bud, something may happen which hurts some of the cells, or makes some of them out grow the rest. Then the number of cells is fixed, and, no matter how big and plump and juicy the orange becomes, it has no more sections than it had when it was a little green citron, just beginning to be an orange. The next time you eat an orange, try to find out its secret before you open it. Julia E. Twichel, in Little Folks.

Jesus himself could not keep the divine life in Him up to its healthy tone save by getting out of the whirls in which his earthly life held Him, and getting by himself, finding, making quiet—quiet that is not merely rest in it, but God. And if such as he needed such seasons, how much more we! How much we fail, or how much we fail, through our sinfulness.—J. F. W. Ware.

Let the Christ, who is not only wise, but also full of wisdom, choose your path, and be sure that by the submission of your will to His paths are His, and not only yours. Make His paths yours by following His steps, and do in your place what you think Christ would have done if He had been there.—MacLaren.

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In order to accommodate students of primary schools, Draughton's Practical Business Colleges, Nashville, Tenn., are now making a special summer rate, a reduction of almost one half as follows: those who enter for three months, and later than July 10th, they will sell their book-keeping course or the Short-cut course for \$25, or all courses combined for only \$30. Penmanship, spelling, etc., is free. A chain of eight colleges endorsed by business men. Incorporated capital stock \$300,000. Fourteen cashiers and Presidents of Banks on its Board of Directors. Its Diploma means something. Send for catalogue, 23t2.

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**Statement**

**Home Insurance Company, Of Greensboro, N. C.**

Condition December 31st, 1902, as shown by statement filed.

Capital paid in cash	\$ 50,000 00
Commenced business October 1st, 1902	0
Income, from policy-holders, \$8,726 50. Miscellaneous, \$150 06 Total	\$ 8,876 56
Disbursements, to policy-holders, None Miscellaneous, \$3,490 60. Total	\$ 3,490 60
Fire risks, written or renewed during year, \$187,961 00. In force	\$ 444,364 00

**Assets.**

Mortgage loans on real estate	\$ 45,012 60
Cash in Home Office and deposited in banks	\$ 7,918 03
Agents' balance, representing business written subsequent to October 1, 1902	\$ 2,449 54
All other Assets, detailed in statement	\$ 22 50
<b>Total Assets</b>	<b>\$ 55,402 67</b>

**Liabilities.**

Unearned premiums	\$ 4,655 94
All other Liabilities as detailed in statement	\$ 16 71
<b>Total liabilities as to policy holders</b>	<b>\$ 4,672 65</b>
Capital paid up	\$ 50,000 00
Surplus	\$ 730 02
<b>Total liabilities</b>	<b>\$ 55,402 67</b>

**Business in North Carolina in 1902.**

Fire risks written	\$314,402 00.	Premiums received	\$ 6,148 65
Losses incurred—Fire	None.	Paid	None.

President, R. L. HOLT. Secretary, A. W. McALLISTER. Home Office, 112 East Market Street, Greensboro, North Carolina. General Agent for service, A. W. McALLISTER, Greensboro, North Carolina. Business Managers for North Carolina, WHARTON & McALLISTER, Greensboro, North Carolina.

State of North Carolina, Insurance Department, Raleigh, June 1, 1903.

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Home Insurance Company, of Greensboro, N. C., filed with this Department, showing the condition of said Company on the 31st day of December, 1902. Witness my hand and official seal, the day and date above written.

JAMES R. YOUNG, Insurance Commissioner

Clippings

"Well, how do you like married life?" inquired the friend.

"Not at all," replied the man who had married money and was suffering for it, "I'm a case of matrimonial dyspepsia."

"Matrimonial dyspepsia?"

"Yes. She never agrees with me; she's too rich."—Philadelphia Public Ledger.

The celebrated English preacher, Rowland Hill, once read from his pulpit an anonymous letter telling him that our blessed Lord did not ride to church in a carriage, to which Mr. Hill replied that if the writer would come to him next Sunday saddled and bridled he would be glad to follow our Lord's example, (by riding on an ass.)

"I'm de onluckiest pesson in de roun' world," said Brother Dickey. "I tuk out a accident policy six year ago, come Chris'mus, en moved within a stone throw er five railroads, en not one er dem hez runned over me in all dat time! I ve'ly b'l'eves dat ef I wuz ter lay down en go ter sleep on de track de engineer would stop de engine en tell de head fireman ter wake me up!"—Atlanta Constitution.

Puck's Philosophy.—Praise from people that we despise generally convinces us that they have good points after all.

"O mother!" exclaimed three-year-old Margie the first time she saw hail falling, "tome look. It's wainin' pills."—Exchange.

—As a substitute for the objectionable moth ball some housewives find turpentine efficacious in keeping moths at distance. The fluid may be used either for garments or household fabrics and, unlike most moth eradicators, it leaves no odor clinging to the articles when released from their wrappings, as the fumes soon evaporate. The turpentine is applied with the aid of an atomizer. After the articles to be put away have been cleaned and brushed, they should be sprayed with turpentine, wrapped closely in newspaper and finally rolled in an old sheet. It is a good plan also to spray the packing room or closet with turpentine. An ordinary cupboard or packing box may be utilized effectively for storing woollens and furs if well sprinkled with oil of cedar. Care must be exercised so that the oil will not come in contact with the articles to be packed, as it will leave a stain.

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**GEORGIA NORTHERN RAILWAY COMPANY.**

Local Time Table No. 2. Effective Sunday, May 3rd, 1903

DAILY	DAILY	DAILY	DAILY		DAILY	DAILY	DAILY	DAILY
No. 2.	No. 4	Ex. SUN No. 6.	Ex. SUN No. 8.		No. 1.	No. 3	Ex. SUN No. 5	SUN No. 7.
A. M.	M	P. M.	A. M.	Lv. Pidcock Ar.	P. M.	A. M.	A. M.	P. M.
		2:35	7:35				11:35	7:35
		2:55	7:50				11:20	7:20
		3:10	8:05				11:05	7:10
		3:15	8:10				10:55	7:00
		3:35	8:20				10:45	6:45
		3:45	8:30				10:25	6:30
		3:48	8:35				10:20	6:20
		4:00	8:52				10:05	6:05
		4:15	9:08				9:50	5:47
		4:20	9:10				9:45	5:40
		4:35	9:20				9:35	5:35
10:15	6:50				5:20	9:00		
10:25	7:00				5:10	8:50		
10:35	7:10				5:00	8:40		
10:43	7:18				4:50	8:30		
10:48	7:23				4:44	8:24		
10:54	7:29				4:37	8:17		
11:05	7:40				4:30	8:10		
11:19	7:53				4:15	7:55		
11:25	8:00				4:07	7:47		
11:35	8:10				4:00	7:40		
11:45	8:20				3:50	7:30		
Pass	Mail	Mail	Mixed		Pass	Mail	Mail	Mixed

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# PRESBYTERIAN STANDARD

Established 1858.

CHARLOTTE, N. C., JUNE 24, 1903.

Vol. XLV.---No. 25

## A Day in June

For a cap and bells our lives we pay,  
Bubbles we earn with a whole soul's tasking ;  
'Tis heaven alone that is given away,  
'Tis only God can be had for the asking ;  
No price is set on the lavish summer,  
And June may be had by the poorest comer.  
And what is so rare as a day in June ?  
Then, if ever, come perfect days ;

.....  
The flush of life may well be seen  
Thrilling back over hills and valleys ;  
The cowslip startles in meadows green,  
The buttercup catches the sun in its chalice,  
And there's never a leaf or a blade too mean  
To be some happy creature's palace ;  
The little bird sits at his door in the sun,  
Atilt like a blossom among the leaves,  
And lets his illumined being o'errun  
With the deluge of summer it receives ;  
His mate feels the eggs beneath her wings  
And the heart in her dumb breast flutters and sings ;  
He sings to the wide world, and she to her nest—  
In the nice ear of Nature which song is the best ?

—James Russell Lowell.

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# Presbyterian Standard.

Established 1858.

CHARLOTTE, N. C., JUNE 24, 1903.

Vol XLV.--No. 25

## Event and Comment.

Christendom says that foreign missionaries should be sent to Belleville, Illinois, where they lynched and burned a negro the other day for attempted murder. They should evidently be foreign to Illinois.

The Liberals and Conservatives on the Board of Trustees of Lane Seminary, the other day, had a clash and the Liberals resigned and the Conservatives were left in charge. Cincinnati had better consolidate with Louisville anyway.

There has been a strong protest against the licensing of Dance Halls near Providence, Rhode Island. The appeal to the salacious, from degraded womanhood to degrading manhood, is one of the vilest things tolerated in American life.

Mr. Joseph W. Folk, of St. Louis, on whom the extremes, Mr. Watterson and Mr. Bryan, are meeting as a Presidential possibility, is a North Carolinian by birth and a Methodist by grace. He early emigrated to Tennessee, but we trust that he will never fall from grace.

The Emerson revival has been made by Unitarian extremists "an orgy of heathenism", to quote from one critic. It abounded in such blasphemous expressions as "Emerson was as sinless as Jesus." Unitarianism is heathenism and the sect is really responsible for the condition of "Pagan New England."

They are debating the question in New England whether the Lord sends rain in answer to prayer. New England might get more comfort out of the declaration that "He sendeth rain on the just and on the unjust." But we never could understand why a man who admits that the Lord reigns could doubt that the Lord rains.

Dr. W. W. Moore has been in Charlotte for the past few days, with an added vigor to his step, a healthy tan to his cheek and a thousand memories of the East in his fertile brain. It was good to hear him talk; and Union Seminary students have feasts of good things for the years to come as he adds his personal experience and observations to his scholarly knowledge of Oriental life and history.

We hope that the Anti-Saloon Convention which meets in Raleigh on July 7th will be noted for the attendance of conservative Presbyterians from all over the State. It is the desire of those who have heretofore had the conduct of the campaign to place it in conservative hands, for the welfare of the cause itself. And we hope that our great denomination in North Carolina will not be poorly represented in the Convention.

The Austin Theological Seminary catalogue is at hand. We had neglected to notice that Dr. Smoot was elected by the Board of Trustees at a recent meeting, Professor of Church History and Polity. There is no danger that the Austin boys will be taught a Northern view of American Presbyterian history or be left in ignorance of the vital distinction between a Committee and a Board. We wish the new Seminary, with its enlarging work, the highest success.

One hundred and twenty-eight Congregationalist ministers of England have signed a statement that they will not pay a general tax for sectarian education. That would be too many preachers to put in jail. The magistrates might have to go and fetch them out, as the rulers of Philippi were once bidden to do. But why is an McLaren sulking in his tent? And why is Eng-

lish Presbyterianism not more fully identified with this great struggle for religious liberty?

The article on page six is a text for preaching on the subject of faith in the men who at personal sacrifice of time and labor conduct the Assembly's business. The trouble frequently comes in the form of criticisms by the men that the Assembly leaves off its committees, for good and sufficient reasons. That has been the trouble in Nashville as well as in Richmond. But the Assembly ought not to constitute itself a court for the airing of such grievances or for the exploitation of demagogism in general.

The decline of candidates for the ministry is a local and temporary evil. As a matter of fact, the whole number in America has been steadily growing from year to year and the percentage of theological students for other callings is larger now than the average. We need more men and better men in the Southern Presbyterian Church, and the Church should not only pray for an increase, but see that she does not discourage young men of self-respect, by penuriousness in the matter of providing the means for the long preparatory course which she prescribes.

The Congregationalist says:

"Two published sermons are before us, both by distinguished American preachers. The one bearing the latest date shows by its ideas and by many of its sentences, that it is an imitation of the earlier one, without improving on it. It was published by request. The preacher who has yielded to the temptation to crib could not resist the temptation to print."

Dear Congregationalist! May we have one guess? Was it the Brooklyn man who laid a bomb-shell under the Presbyterian Church, with the result that he was blown through its open door, across the street, into the Congregationalist Church?

Said the President of our State University recently: "Let us have no nonsense about the school-house taking the place of the church as the centralizing point and influence in the community, a statement made by one of those who spoke at the Richmond Conference. Education cannot replace religion. The training of the mind is altogether subordinate to the cultivation of those higher qualities of heart and soul which make up character and are adequate for the satisfying of our infinite yearning for the God-like life and the perfection of eternity. It will be a sad day for our State should the school ever supplant the Church."

That was well said. Of course there were a few utterances of the Richmond Conference that nobody was responsible for. We beg leave to remark, however, that this sounds as though a State Institution believed in Christian Education.

Dr. Hillis complains that "the loss of one's influence is one of the things that every Christian preacher has to suffer at the hands of careless and incompetent religious editors." In the same article he says, "I made no criticism of either Dr. Abbot or President Cleveland." He said in his sermon which the "religious editors" picked to pieces, after mentioning the names of Abbot and Cleveland, "Both the statesman and the editor have, for the moment, lost faith in the Republic. \* \* \* If these men who have lost their great convictions on universal suffrage are to lead, the colored race has come to a great crisis." Manifestly, Dr. Hillis is as careless about recollecting what he has said himself as he is about remembering that he is sometimes stealing other men's thoughts. And he should not lay his loss of influence on the "religious editors" or even on the editors of religious papers.

## PRESBYTERIAN STANDARD

Established January 1, 1858.

A RELIGIOUS NEWSPAPER FOR THE FAMILY. DEVOTED TO THE INTERESTS OF CHRIST'S KINGDOM AS REPRESENTED BY THE SOUTHERN PRESBYTERIAN CHURCH.

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CORNELIA R. SHAW, ..... ASSOCIATE EDITOR.  
H. M. MCALLISTER, ..... BUSINESS MANAGER.

WESTERN OFFICE:

GEO. L. LEYBURN, ..... EDITOR AND MANAGER.  
3511 Bell Avenue, St. Louis, Mo.

Subscription Price, ..... \$2.00 a Year, in Advance.

The STANDARD is published every Wednesday at Charlotte, N. C., by the PRESBYTERIAN PUBLISHING COMPANY.

For table of contents see page 16.

The label on the paper gives the date to which subscription has been paid.

When the date of the label is behind the date of this issue of the paper the label is a reminder that the subscription price is past due. When the date of the label is in advance of the date of this issue it is a receipt for the subscription.

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PRESBYTERIAN STANDARD, Charlotte, N. C.

**The Blight of Unitarianism.** Unitarianism is both old and new as a doctrine. It is old as a doctrine of men; it is new as a doctrine of men who call themselves Christians. In the time of Christ, Unitarians were called simply sinners. "If ye believe not that I am he, ye shall die in your sins." Arianism was an exceedingly mild form of modern Unitarianism, yet it was near enough to the modern error to have been afflicted with the same barrenness. The old Arianism literally perished from the earth while the Catholic Faith, in the true sense of that term, spread over all the world. After the Reformation Unitarianism gained a foot-hold in Poland and did what Calvinism would never have done, suffered the dismemberment of native land and the blotting out of the nation from the earth. It still claims some 60,000 followers in Transylvania, whose neighbors and kinsmen of Servia have just been disgusting the world with the crime of assassination. The old English Unitarians, of the Priestly stripe, would be disowned by their modern co-religionists of America and so would be, in all probability, the first Unitarian dissenters from the harshness of New England Congregationalism. It has been a fault of the New England mind that it could not rest in the golden mean of truth. When one remembers the question which the old Congregationalism put to candidates for the ministry, "Would you be willing to be damned for the glory of God?" one can hardly wonder at a reaction toward liberalism of some kind.

In the sense that Unitarianism is old, its age is nothing to its credit. Unbelief as almost as old as faith, on earth. The Jews who said that Christ was a blasphemer, because he made himself equal with God, were Unitarians. Mohammed was Unitarian, and so is the whole Mohammedan world to-day.

"Abdul the Damned," to use the name which Mr. Gladstone, we believe, gave to the present Sultan of Turkey, is interrupted in a meditation on the next Armenian massacre by the muezzin's cry, "Allah

Allah," "There is one God." It was the old-time custom for those who denied the divinity of Christ to be called, by Christians, Infidels, whether they were Turks or Englishmen. But those of this unbelief to-day are paying some homage to the forms of Christianity while denying its power. They have struck out of the old Unitarian credal expressions even the Scriptural terms which might be interpreted as implying the Divinity of Christ. They deny the miraculous birth of Christ, as well as his pre-existence, and are doubters if not deniers of his resurrection. This is new, in the sense that people who think this way have been called by various names, such as Mohammedans, Infidels, Unbelievers, but have never called themselves Christians before.

Neither is this newness to its credit. As was well said by Dr. C. R. Hemphill, in a recent sermon in Charlotte, if the Christian world in all these centuries of holding fast to the fundamental doctrines of the divinity of Christ is mistaken in its interpretation of the Bible on this point, then it is impossible to learn anything of what the Bible teaches.

And modern American Unitarianism has been in existence long enough to answer the question, What about your fruits? The answer to this query has generally been a list of distinguished New England literati and statesmen, from Emerson to Senator Hoar. But the answer is not satisfying, for there are men of distinction and of genius who do not make any pretensions to Christianity. Other forms of infidelity and unbelief can show the same fruits, if these be called fruits.

But when we ask, What is the religious condition, the moral condition, even, of that part of New England which has been Unitarianized, our friends of that unfaith are beginning to hang their heads. They speak in general terms of the influence of Unitarianism upon the other forms of Christian faith. They claim their converts in Congregationalism and even in Presbyterianism, though these converts have not the courage of their convictions nor piety enough to give up their ecclesiastical pie. But what of New England?

"Pagan New England" is an expression that startled the country a few years ago, but investigation on religious lines has since shown that the rural communities of Maine, New Hampshire, Vermont and Massachusetts are retrograding more rapidly than any part of the United States, and that in the matter of ordinary decency and morality. New England writers, with certainly no bias against New England, have told stories of concubinage and bastardy and even incest, that are as shocking for the excessive frequency of their occurrence as for the shamelessness of the sinners. The people do not attend church; they have almost forgotten that there is a day of rest, not to speak of a day of worship. The Congregational and Episcopal Churches in the towns and cities have made a brave fight against Unitarianism. But where it drove the other churches out, the country is practically churchless, even lacking the Unitarian preaching that it once had. The people are becoming degenerates, and this is true not of a foreign-born population or of mixed breeds, but of the native American stock.

It is no wonder, then, that Christian people who know these facts to be true dread any touch of the body of this death. And those who labor for inter-denominational causes will lose far more than they can gain by any compromise with Unitarianism. The Religious

educational Meeting in Chicago, a few months ago, is discredited by the fact that there was one Unitarian speaker on the programme more than by anything that was said in the whole conference by Christian men of every shade of belief.

It is said that there is a reaction in Unitarianism itself; that some Unitarian preachers are beginning to speak in an evangelical strain, and the congregational government and absence of all creed from the Unitarian churches, allows this. Unitarianism is not growing, but rather declining, and it must be evident that if Christianity had depended upon an Unitarian conception of its founder it would never have accomplished anything for the evangelization of the nations and would be as dead to-day as Stoicism or Gnosticism. Unitarianism is a deadly blight wherever Christianity is leavened with it, and its blighting effect is seen nowhere more clearly than in the gradual decline of the system itself, and the frightful condition of the second and third generations of its adherents.

**Back to Primitive Christianity.** We suppose that no one could have read that sermon of John Wesley's, last week, without thinking of the purity and the simplicity of the Early Church. There is a freshness about the New Testament story that reminds one of Eden and the new created world. "And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common." The ideal of human brotherhood was never so perfectly reached in human history. And the saddest fact is that even in New Testament times the fair picture was blotted and obscured by the strife and jealousy of the disciples.

It seems to us that the great reformation for our age will have for its watch-word, Back to Primitive Christianity, Back to the Primeval Church. This was the watch-word of the Reformation of the Sixteenth Century. Luther and Calvin and Knox broke away from the traditions of the Roman Catholic Church and their inquiry was, What were the doctrines and ordinances of that age when men spoke as they were moved by the Holy Ghost; when they could say, without presumption, "It seemed good to the Holy Ghost and to us." But that Reformation, as sorely as it was needed, was a reformation of belief. The works followed the faith, of course. But the emphasis was on matters of faith.

The Wesley revival was in line with the Reformation of Duty that is the need of our own age. Wesley saw that men needed a return to the simple life and simple faith of the Early Church. The sermon on Scriptural Christianity was an epoch-making sermon. It was preached to the learned professors and high ecclesiastics at Oxford as well as to the younger men forming the body of the students. There is no uncertainty in its tones or wavering in its fearless denunciation of the indifference of professing Christians to the great need of a dying world.

The missionary revival of our own century pre-eminently the century of missions, is another instance of the Reformation of Duty. As the Wesley revival was an awakening to the need of personal work for individual souls, so the missionary revival was an arousing of the Church to the work of evangelizing the nations. It might be said, however, that both found their in-

spiration in the New Testament Church. The great evangelizing age, both personal and national, considering all the circumstances of poverty and opposition, was the First Century. The same great apostle who carried the gospel to every part of the Roman Empire, when he was bidden remain in one city for a while, "by the space of three years, ceased not to warn every one night and day with tears."

There are signs of this getting back to first principles, though some of us are not going all the way back at once. Our Episcopal brethren are harking back to the customs and forms that obtained in the old Anglican Church, before the Reformation. Perhaps our Presbyterian hosts are a little prone to consider the Westminster period as the golden age of the Church. So far as doctrine goes it was a great age, an age of the giants. But the very spirit of that age was its consuming desire to get back to the doctrines and the principles of order that the apostles themselves ordained and taught.

And now we all need to learn anew that spirit of brotherhood, that spirit that will not suffer a brother to lack while we have wherewithal to give him, the spirit of Christian simplicity, of Christian communism, if you will, which is infinitely removed from political communism. Dr. Van Dyke's sermon before the Northern Assembly struck this key-note. Our civilization has grown too complex. We are occupied too much with the mint and anise and cummin of social and church life and we are in danger of passing over judgment and the love of God. Our preachers need to return to a proclaiming of the great essentials of the gospel and to have done with the refinements of doctrine or of ecclesiastical claims. Back to the Church that came from the creative hands of the Christ! There is the meeting place for a united Christendom and the only one. Back to Primitive Christianity.

#### The Temperance Cause.

The Richmond Times-Dispatch is one of those high-toned secular papers that is frankly and vigorously on the side of temperance. The ground is being narrowed every year for those who stand on the platform of a free and unlimited coinage of drunkards.

The Times-Dispatch has this to say of the progress of temperance:

"The whiskey question is now claiming the attention of medical science and students of penology the world over. It is generally agreed that whiskey is a fruitful source of crime and of insanity. By order of the United States government, a report of the proceedings of the Sixth International Prison Congress, held in Brussels two years ago, has just been published, in which it is stated that as an immediate and essential influence on crime, drinking exceeds any of the other recognized causes.

"Dr. Robert Jones, medical superintendent of the Claybury Lunatic Asylum at London, recently made an exhibit, showing that of the 110,000 certified insane persons now in England and Wales alone, alcohol is assigned as the cause of insanity in 21.5 per cent. of the males and 25 per cent. of the females.

"Taking this statement for a text, the New York Medical Record says that almost every country in the world is taking up the drink question, alarmed at the inroads which the unbridled consumption of alcohol has made and is making into the prosperity, health and morals of their people.

"But more than all this, business men are insisting that their employes must be sober, knowing full well that the man who keeps his brain beclouded with alcohol is in no condition to do first-class work."

### The Publication Committee and the General Assembly.

(Editorial Correspondence.)

Richmond, Virginia, June 16, 1903.—Having been absent from the sessions of the late General Assembly, hearing a rumor that there was some dissatisfaction in the Committee with the acts of the Assembly touching the Publication and Sabbath-school Work, and having a desire to see and investigate matters at first hand, the editor of the Standard has come to Richmond. Fortunately or unfortunately both Dr. Phillips, the present Secretary of Publication, and Mr. Magill, the newly elected Secretary, are absent from the city. But the books and accounts have been thrown open to my inspection, I have talked with members of the committee and made a somewhat thorough investigation of affairs on the ground. The matter is serious enough to call for the attention of the whole Church and we feel, with some pardonable pride, that the Standard has made its reputation for the discussion of such questions, from the stand point of the ascertained facts and a disinterested opinion regarding those facts.

To begin at the beginning, the Publication Work of the Southern Church was once visited with disaster. The Church's very honor as a Church was at stake. Dr. Hoge, Dr. Palmer, and others of the giants of those days, threw themselves into the breach and saved the day. The Assembly put in charge of the Publication work the late lamented Dr. J. K. Hazen.

Dr. Hazen was the right man for the place and his energy and prudence and the confidence which the Church soon learned to place in him, made a solvent out of a bankrupt concern and success out of failure.

But the fact of the past disaster in this work has hung over the Church ever since, making it timid about new enterprises. It would have been only natural that Dr. Hazen himself, having given the best part of his life to the work of retrenchment and economical management, should have been, in his later years, reluctant to enter upon the enlargement of the work called for by the doubling of church membership and its increasing prosperity. But before Dr. Hazen's death, the committee, very largely under the splendid organizing skill of Dr. Phillips, perfected a plan for the future of the work, to which Dr. Hazen gave his cordial approval. The work was to have three departments, an editorial department with the best man to be procured in the Church for the position of editor: a Sunday-school Department, of which Dr. Phillips was already the head, and the Business Department, with a Business Superintendent, in charge, as had already been provided by the General Assembly. Dr. Phillips, who had been Dr. Hazen's main-stay during the time of his declining strength, and who had been acting as assistant treasurer, by the appointment of the committee, was elected Business Superintendent. A sub-committee of some of the finest business men in Richmond are associated with the Business Superintendent, so that this part of the work is rendered absolutely safe, so far as human prudence can make it so. Upon Dr. Hazen's death, Dr. Phillips was elected Secretary, with the salary of \$3,000 that attaches to that office, and two members of the committee, Dr. J. P. Smith and Rev. J. Calvin Stewart, were asked to act temporarily as Editor and Treasurer, at a salary for each of \$50 a month.

Dr. Phillips' genius for organization now began to display itself, and he infused so much new life into the whole department that it was seen that there would be a large increase in the income. In November, Mr. R. E. Magill, of Nashville, a fine business man, of exemplary Christian character, was elected Business Superintendent, the office carrying with it that of Treasurer. Dr. Phillips had been Mr. Magill's beloved pastor. The editor has not yet been selected, but the income of the office now, with the saving made by making a new contract with Whittet and Shepperson, will be ample for the salary of the editor, for whom the committee is now searching.

The committee, after mature deliberation, decided that the work of the Secretary could best be performed by the Superintendent of Sunday-schools.

The cause was henceforth to be known as the cause of Publication and Sabbath-school Work. With the separation and practical autonomy of the three departments, under the workings of the committee, it was felt that the Sunday-school department should be given the position of honor, and that the Secretaryship, with the work of representing the whole cause before the church courts, should belong to the Sunday-school department. Under the new plan of organization, the Secretary would have no control of the business department, except by way of general oversight, nor of the editorial department. Furthermore, the man who had planned the whole system, who had brought Mr. Magill to the department he has so admirably filled, and who had been made by force of circumstances thoroughly familiar with all the departments of the business, was Dr. Phillips. So the committee, with these plans in view, nominated him for the position of Secretary of the Committee of Publication and Sabbath-school Work, it being distinctly stated that he was to continue the work he had been doing as Superintendent of Sunday-schools. It was felt that if any one deserved the honor and the larger salary attached to this office, for hard work done and for the successful carrying out of the plan projected, it was Dr. Phillips.

This was the situation when the Assembly met. And the Assembly turned down the recommendation of the Committee, made the Financial Department the position of honor, and elected Mr. Magill, Secretary, with the Secretary's salary, of course, while relegating Dr. Phillips to the Sunday-school Department at a lower salary.

Evidently there was a misunderstanding of the case. The Executive Committee of Publication, of thirteen members, was unanimous for the arrangement proposed, as was the majority of the committee appointed from the Assembly. There were two members of the latter committee who seem to have made the false impression upon the Assembly. One of them was an Ex-Congressman from Georgia who had the idea that he had found a mare's nest and could exploit himself by the announcement of the discovery. The other was an elder from Texas, the abstract of whose address, as published in the Christian Observer, shows him to have been as ignorant of the facts as his comrade, the Georgia Colonel, was demagogic in his use of them.

In the first place, it should be presumed that a committee, such as the Publication Committee, is a committee of gentlemen. The committee was criticised because, in a transition period, and at a crisis brought about by the death of the former Secretary, two members of the committee accepted salaried positions as editor and as treasurer.

It was done to save the Church's money. And if anybody thinks that a competent editor can be obtained for his whole time for \$50 a month, he should be allowed to try the work for one week, so as to hear from the Church about it.

And we happen to know, on the testimony of another, that Dr. J. C. Stewart, who has had practical training as a banker, undertook the work of treasurer at a salary of fifty dollars a month, for two months and a half, when he found that it demanded entirely too much of his time and care, and gave it up. He received for this service, the sum of \$125, of which he returned \$100 to the Church as an offering for Foreign Missions. And then we turn to the church from which our congressional brother hails, and we find that the whole church, including himself, gave \$40 to Foreign Missions last year, and we venture to add that if he gave \$100 out of his \$5,000 a year as Congressman, it is the first instance on record where mobility of mouth was joined to a looseness of purse-strings for a good cause. For the cause of Publication, this brother's church of 127 members, including himself and his absorbing interest in the welfare of the Publication Cause, gave last year the munificent sum of \$3.00.

He had heard of "complaints of the lack of business methods on the part of the committee." Of course a committee should have been mighty careful; what became of the Congressman's part of that three dollars. So let us see if the complaint was justified.

The committee found itself in possession, this year, of a house in the down-town, wholesale section of the city, built of burned brick with cheap labor just after the war. The house could not have been repaired for \$100,000, in order to receive the proper income from it, for less than \$12,000. It was feared that it would not stand any remodeling at all. So it was sold for \$64,000 and the real estate agents here in Richmond say it brought a fine price. The bank which purchased it had to tear it down before building anew.

A building near by was rented for \$500 a year, situated on a side street, but where more business has actually been done than in the old building, since it was there conducted in the second story. A splendid lot was purchased on Sixth Street, between Grace Street and Broadway, for \$25,000. Thirty feet were sold off this lot to a large department store, for \$5,500. An elegant brick mansion on Grace Street, will rent for \$700 or \$800 a year, or can be sold for \$15,000. This will leave room for a \$25,000 Publication Building, worthy of Southern Presbyterianism, which will be erected in the best part of the city for such a business, with the residence part and the retail business part of the city surrounding it. And with the sale and the proposed sale of the parts of the original lot mentioned, the lot for the building will have cost about \$5,000. I have been over the whole situation as to the locations and am familiar enough with Richmond to know whereof I affirm.

Ten thousand dollars was set aside out of the sale of the old building as capital for the publishing business. Mr. Magill, who has gotten a wonderful grasp of the business part of the publication work, thinks that not a cent of it will be needed, as not a cent of it has been touched.

The committee this year, with Dr. Phillips making the plans, saved \$5,000 by the business-like method of letting out the work to be done by contract and agreeing to give it to the lowest bidder, which happened to be Whittet and Shepperson, with whom the old contract had been standing for twenty-five years. A large part of the old accounts due, some \$10,000 worth, have been collected this year. The collections for the cause have really increased \$2,500. And the work this year is in the most prosperous condition in its history along all lines. The sales of books have increased from \$30,000 to \$43,000 while the collections on former accounts have increased \$10,000. The Sunday-school collection in October went from \$1,439 last year to \$3,802, this year. And the committee will tell anyone that the large part of the increase is due to the infusion of new life by Dr. Phillips.

And the Texas brother was highly indignant because the Committee paid Dr. Phillips the Secretary's salary, for doing the Secretary's work, in addition to travelling 19,000 miles, visiting Synods, Presbyteries, Churches, Institutes, Conferences and what not, conducting the work of the Sunday-school missionaries and making himself generally useful about the house. That Texas Presbytery sent two anti-salary men to this Assembly, the other being the minister who brought up the old objection to the salary of the Foreign Mission Secretary.

We believe that the Publication Work of the Southern Church is just on the eve of an enlargement that will be astonishing. At the same time it is on the solid basis of being a self-sustaining work. Up to the limit of the size of our constituency, the more it enlarges, the more it can be enlarged. It has such men on the committee, as Judge Wellford and Mr. M. M. Gilliam, who have been with the committee ever since its reorganization after the Baird trouble, and who are two of the best known lawyers in Richmond; Mr. George Bryan, another lawyer representing large corporate interests; Mr. J. G. Tinsley, one of the organizers of the Virginia-Carolina Chemical Company, and Mr. J. S. Munce, one of the best business men in this city. And these men all give their valuable time to the work as do the ministerial members, such as Dr. Stewart, Dr. Smith, Dr. Rosebro, Dr. Winn, Dr.

Witherspoon, Dr. Cecil, Dr. Strickler. It is simply preposterous to suppose that a committee of the Assembly, in three or four days, interspersed with receptions and excursions, can learn as much about the affairs of the Church as the Executive Committee knows after months and years of hard work and constant observation and experience.

And the worst thing about the whole business is that the committee appointed by this Assembly did not seem to want the knowledge that it might have obtained. It listened to "complaints" and rumors, and did not ask before it the two men who could have given them the fullest information, Dr. Phillips and Mr. Magill. Dr. Smith almost invited himself before the Committee but was asked no important questions. And the objections which the Georgia politician and the Texas brother made in the Assembly they had already made and the objections had been answered in the committee itself, a majority of whom were against them.

The Southern Church is getting too big and its interests too important for it to be subjected to such irresponsible criticism of those interests. It is enough to make any business man weary to listen to the haggling over a little larger expense account when there is evidence of a correspondingly larger income. The one cannot come without the other. And the brains that can direct the work of others and accomplish results worth procuring are valuable in the markets of the world. The Northern Church knows about the work that Phillips has done if the Southern Church does not.

Well, Dr. Phillips feels hurt at the implied and also the rudely expressed lack of confidence in him. We are liable to lose him unless he can be re-assured of the Church's confidence again. We can speak for the Synod of North Carolina right now, and say that the overture from that Synod not to take Dr. Phillips out of the Sunday-school work was passed by the Synod out of the high regard it had for him in the capacity of Sunday-school man, and the regard it felt for the great work. We said at the time that a mistake had been made and that it would have been better for the Synod to allow the Assembly to attend to its own business. But this overture was used against the plan of making the Sunday-school man the Secretary of the whole work, in which position he would have been better able to direct the Sunday-school work itself, as we think, than in the subordinate place.

Fortunately for the cause, Mr. Magill is a most admirable selection. There is a perfect understanding between himself and Dr. Phillips. In fact he was elected on account of the clear business-like statement that he made to the Assembly, after the Assembly had decided to divide the two departments. And it should be remembered also, that Dr. Phillips was magnanimous enough to refuse the offer of a co-ordinate secretaryship, after the Assembly began to repent of what it had done, because he knew that the work needed one head. Perhaps there are others who can reassure Dr. Phillips as to the confidence that the Church has in his work.

We have told the members of the committee that there is nothing to be done except to accept the will of the Assembly and work out the plans as best can be done under the new conditions. We have thought that the committee also was entitled to a vindication of its work and its wisdom, before the Church.

And the Church ought to recognize that something of trust and confidence is due its committees and its secretaries. We talk about the excellence of our Southern Presbyterian Committees as compared with the Northern Presbyterian Boards. We believe that the distinction between a Committee and a Board is one of the "distinctive principles" of the Southern Church. Well, it will be easy to recognize that the Board also has its advantages, if the Presbyteries keep sending to the Assemblies and the Assemblies will tolerate ignorant meddlers with what they cannot understand and conscientious vandals who delight to tear down what it has cost time and brains to build up. A. J. McK.

## Devotional.

## The Friendship of Christ.

Robert Louis Stevenson says: "The dearest friends are the auldest friends; the young are just on trial." A friend must be tried and proved before we can take him into our life and give him our fullest confidence. We often hear persons in some sore trouble say, "I never knew I had so many friends until my trouble came." We can learn friendship's holiest and best only in time of need.

Human friendships oft-times fail for years to realize their richest possibilities, because there has been nothing to test their faithfulness or bring out their best. All this while they are only surface friendships, sincere and true, but not deep. Then some experience comes which demands the utmost which friendship can do in the way of service and sacrifice. The ordeal is past, the test has been made, friendship has not failed; it has kept nothing back in the time of need. And now the friendship grows to its holiest and best. It is no longer a mere surface attachment; heart has become knit to heart, life and life have blended in one.

It is thus also with the friendship of Christ. Many Christians go on for years with only a surface attachment for him. It is no fault of theirs, perhaps. There has been nothing in their life to compel them into closer relation with Christ. They believe in him as their Saviour, they take his promises and lean on them, they accept his commandments as the law of their life and obey them; but they have never learned to know Christ as their personal friend. By and by something happens which compels them to trust him in the darkness—to trust everything to him. In the deep need, the sore stress, or the great sorrow, when the friendship of Christ is put to the proof, it does not fail. After that Christ means more to the heart than he ever meant before. He becomes a friend as well as a Saviour. His love flows about them and fills their heart. They have really found Christ anew—have found a new Christ.

We dread the hard things in life—the burdens, the crosses, the responsibilities, the loss of earthly good, the pinching times, the struggles, the sorrows; but really, if we are Christians, these are life's best things, because they become revealers of spiritual blessing. The beatitudes illustrate this. "Blessed are they which do hunger and thirst;" "Blessed are they that mourn;" "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you, falsely, for my sake." The world would never write a beatitude for such experiences as these. It puts these experiences down among the misfortunes of life. What is the Christian secret of blessing in these ways? It is not that tears and hunger and reviling are good in themselves, but that they bring us to points in life where we find spiritual food. As night reveals the stars, so do these experiences reveal the divine meanings of the words of Scripture; and, as through our necessities we discover the golden qualities of our human friendships, so through the sterner and harder things of life we find the richest blessings of the friendship of Christ.—Dr. J. R. Miller, in "The Joy of Service."

Friendship is power and riches all to me;  
Friendship's another element of life;  
Water and fire not of more general use,  
To the support and comfort of the world,  
Than friendship to the being of my joy;  
I would do everything to serve a friend.

—Southern.

Let us no more yearn for present employment when God's providence bids us "be still," than we would think it good to yearn after cessation while God bids us work. Shall we not miss a blessing if we call rest a weariness and a discontent, no less than if we called God's work a thankless labor? If we would be holy in body and spirit, shall we not keep smooth brow, light heart, whether He bids us serve His table, or wait our summons? Edward White Benson.

## Missionary.

## Emancipation of Mohammedan Women.

A new book has been written by Kasem Ameen, a learned Mussulman jurist, which is described as nothing less than "epoch-making." The author makes a strong unprecedented plea for the emancipation of the Mohammedan woman, who is still considered a mere chattel. Speaking of her present relation to man the author says:

"Man is the absolute master and woman the slave. She is the object of his sensual pleasures, a toy, as it were, with which he plays, whenever and however he pleases. Knowledge is his, ignorance is hers. The firmament and the light are his, darkness and the dungeon are hers. His is to command, hers is to blindly obey. His is everything that is, and she is an insignificant part of that everything."

Ameen's panacea for the evils of the present condition is education. "The girl," he says, "must attend school if we are to have capable, conscientious and enlightened mothers." Hence the necessity of breaking through the barriers of seclusion and abolishing gradually the use of the veil. These customs, he contends, are not even conducive to domestic happiness:

"Ask those that are married if they are loved by their wives, and they will answer in the affirmative. The truth, however, is the reverse. I have personally investigated the conditions of a number of families that are supposed to be living in harmony, peace, and love, and I have not found one husband who truly loved his wife, or one wife who evinced a sincere affection for her husband. This outward appearance of peace and harmony—this thin veneering—only means one of three things, namely, either the husband is made callous and nonchalant by incessant strife, and has finally determined to let things take their course: or the wife allows herself to be utilized as an ordinary chattel, without uttering a protest; or both parties are ignorant and do not appreciate the true value of life. In this last case, the parties are nearer to a sort of happiness than in the former two, altho' their happiness is negative in quality and evanescent in nature."

The condition of woman being so degraded, it follows that the children must be wanting in good culture and right breeding. The ignorance of the mother produces the mentally deformed child—the demoralized man. It is to this ignorance that the writer ascribes the humiliating and degrading condition of the Egyptians. He asks:

"Is it not the result of such conditions that we are all victims of moral paralysis? We are never moved by anything, however repulsive or attractive it may be. If we see a beautiful object, we praise it under our breath, and if we witness a foul deed we disapprove of it with a shake of the head, without being inwardly moved to admire the former and denounce the latter. . . . We have such a low opinion of woman that when we want to denounce a man for his rascality we say: 'He is brought up by a woman.'"

Kasem Ameen's remarkable book is the subject of spirited discussion in Mohammedan circles. Its teaching is vigorously opposed by the conservatives; but the radical element, composed largely of young Mohammedans who have been educated in Europe, is in sympathy with the reforms advocated.—Translation made for The Literary Digest.

"Open the door, let in the air;  
The winds are sweet and the flowers are fair;  
Joy is abroad in the world to-day;  
If our door is wide, it may come this way—  
Open the door!"

"Open the door of the soul, let in  
Strong, pure thoughts which shall banish sin;  
They will glow and bloom with a grace divine,  
And their fruit shall be sweeter than that of the vine—  
Open the door!"

## Sunday School Lesson.

CONDUCTED BY REV. H. G. HILL, D. D.

### Review.

Acts 20:28-38, 1 Tim. 3:14-48. June 28, 1903.

1. Acts 20:28-38. Paul's Farewell to Ephesus. Special Topics. Duties of Elders. Warning given. Paul's Example.

2. 1 Cor. 15:20, 21, 50-58. The Resurrection Topics. Proofs of Christ's Resurrection. The Resurrection Body. The victory through Christ.

3. Rom. 13, 7-14. The Law of Love. Topics. Rendering all their Dues. Love fulfilling the Law. The Life dictated by love.

4. Acts 21, 3-12. Paul's Journey to Jerusalem. Topics. Greeting Brethren by the Way. Philip the Evangelist and his Daughters. Warnings Given Paul.

5. Acts 21, 30-39. Paul Arrested. Topics. Assault on Paul. Rescue by Roman Soldiers. Paul's address to the people.

6. Acts 23, 12-22. The Plot against Paul. Topics. The Conspiracy against Paul. The Participation of the Rulers. The means of Defeating the Plot.

7. Acts 24:10-16, 24-26. Paul before Felix. Topics. Paul's Denials. Paul's Confessions. The effects of His Preaching.

8. Acts 26, 19-29. Paul before Agrippa. Topics. Paul's Obedience to Christ. His Witness-Bearing for Jesus. The Impression made by His Address.

9. Rom. 8, 1-14. The Life-giving spirit. Topics. Freedom from condemnation. The carnally-minded. The spiritually minded.

10. Acts 27, 33-44. Paul's Voyage and Shipwreck. Topics. Paul's Encouragements to his companions. Means to be used to attain salvation. All saved whom the Lord promised salvation.

11. Acts 28:16, 30, 31. Paul at Rome. Topics. Paul's Interview with the Jews. Paul's Expounding the Scriptures. His Mode of Life at Rome.

12. 2 Tim. 3, 14:4-8. Paul's charge to Timothy. Topics. Paul's Testimony to the Scriptures. The Duties enjoined on Timothy. Paul's career and Reward.

Topics for study in connection with Review. From address by Prof. Hamill, Charlotte, June 16th.

Advantages to Saint Paul from Roman Supremacy, Greek Speech, Jewish Synagogues and Jewish Scriptures.

Study Paul in the character of Pharisee, Persecutor, Scholar, Preacher, Missionary, Martyr.

His Ministry: Converted 38 A. D. About three years in Arabia. Three years at Tarsus; three years at Antioch. First tour into Asia Minor began 48; lasted two years. Founded four churches. Antioch, Iconium, Lystra and Derbe.

On second tour he went into Europe. 51-54 A. D. Churches founded at Philippi, Thessalonica, Berea and Corinth.

Third tour 54-58. Return to Jerusalem. Two years in prison at Caesarea.

In Rome 60-62. Died (probably) about 68 A. D.

Characteristics: Convictions, consecration, concentration, courtesy and compassion.

Doctrines: Salvation needed by all; provided for all; free to all.

Closing thought: Paul's career not beyond reproduction.

It is relatively easy to run over the leading incidents of this quarter's work; they are closely connected. The voyage to Jerusalem, with its many forebodings, presaged the unreasoning attack upon Paul and the implacable hostility which made the home of his early days the one place where he could no longer live. This enmity compelled his arrest and caused his detention, and finally occasioned his appeal to Caesar. His manful insistence on his rights caused the voyage to Rome and his detention there until the imperial tribunal should adjudge his case.—Frank K. Sanders.

## Westminster League.

CONDUCTED BY REV. HUGH W. HOON.

### Young People Training for Public Life.

Gen. 41:38-42; Acts 7:35, 36; Dan. 6:1-4. Topic for July 5.

At no time in history more than now were strong, well-equipped men needed for taking charge of the public affairs. As one scans the columns of the secular papers the fact stands out in most appalling distinctness that the honest men and the good men are not always in power.

Every day new cases are narrated of men who have gone wrong when put in public places. It is not hard to find men who will act honestly when every act is open to the gaze of the public. The temptation comes when a man gets into a place of power and has the opportunity for doing wrong without anyone else being the wiser. Many times we are surprised to find, when a man goes wrong in public life, that he has been able to cover up his crookedness so long. But the very fact that he knew that his acts could be covered up was the first thing which tempted him to do wrong.

The question which should engage us therefore is, "Can a life be so moulded that opportunity for corruption will be no temptation?"

To this question we may give an emphatic, "Yes." In the three instances which are mentioned in the passages of Scripture referred to above, we have examples of men who had characters so formed that nothing that could offer itself could make them swerve from the line of righteousness. In Joseph, Moses and Daniel we have samples of men in high places who lived so blamelessly before their fellowmen that they have forever proved that it is possible in public life to follow a high standard of uprightness.

In these three men we see a principle as the basis of their lives. This principle is best understood by the statement which is made concerning Daniel, but which is just as true concerning the others: "Daniel purposed in his heart that he would not defile himself." This steadfastness of purpose was not the resolution of a moment, but the working out of a principle. It had been there a long time before the crises of their lives came, otherwise they would never have passed the crises successfully.

It is therefore very essential that in the lives of our young people there be this fixity of purpose to follow the path of righteousness or when the testing-time comes they will not be able to stand firm. Nor can these firm purposes be made too soon.

That they may be made, there must be a groundwork of truth instilled by the teaching and examples of their elders. It is interesting to note too, that in the case of Moses this indoctrinating with truth must have taken place while he was very young, for it is not probable that the daughter of Pharaoh left him with his mother more than a few years at most. These firm purposes can be formed in early childhood and adhered to through life, but not in one's own strength.

This leads us then to the second element that is absolutely necessary in order that our young people may be in training for public life, and that is a constant, firm reliance upon God. It is this alone which makes it possible to carry out the fixed purpose to do right.

And just here is where so many go down before temptation. Not all of those who make shipwreck of their own lives and of the affairs which are intrusted to them, start with any intention of doing wrong. They no doubt resolve to do right. But alas! Poor mortal flesh is at its best weak, and in time the well-meaning public citizen gives way to the policy which the mammon of this world dictates, and ruin is the result.

The time is upon us when we must have the state's best citizens in the places of trust, and the state's best citizens are those with a firm purpose to do right, backed with as firm a reliance upon God for strength,

## Contributed.

### A Bible Study of the Two Obstacles between Man and Heaven. Part II. The Moral Obstacle.

(Continued)

Rev. S. S. Laws, D. D., LL. D.

(Owing to the pressure of Presbyterian and Assembly Reports, Dr. Laws' Bible Study was discontinued for a few weeks, but it will now be carried forward to its completion.)

It should be stated, however, that whilst the accepted comment of Calvin, as qualified, is viewed as legitimately warranting the inference in support of the Saviour's utterance, yet Calvin nowhere explicitly recognizes the universal salvation of those dying in infancy. Perhaps because of not seeing or recognizing the age limits given above. In this comment we can see, however, that he builded better than he at the time knew, as many another honest and earnest inquirer for truth has done. Every man is entitled to the benefit of his inconsistency. (Appendix b, p. 74.)

This case of infants as thus given in the gospels does not stand alone.

Alongside of this New Testament case, thus somewhat logically formulated and validly sustaining a genuine presumption, should be placed the cumulative evidence of the classic Old Testament case of infant salvation. The narrative is in the xi and xii chapters of 2d Samuel. This son of David died when only seven days old, and hence uncircumcised. When on the death of the child the king's manner changed from mourning to cheerfulness, his servants were so surprised that he explained to them and said: "While the child was yet alive I fasted and wept, for I said, who knows whether Jehovah will not be gracious to me, that the child may live? But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he will not return to me" (xii:22-23). We learn from Psalms, undoubtedly Davidic, that it was in the immediate presence of God in Heaven that he expected to meet that child. This case teaches several important truths: 1, the immortality of infants; 2, the salvation of infants; 3, heavenly recognition; and, 4, salvation without church ceremonial. Yes, David expected to meet and know that child when he should behold the face of Jehovah in righteousness. 5. Moreover, it explodes the infidel perversion of the old Hebrew faith as ignorant of a future life. The Saviour brushed away that perversion when he reminded the Sadducees of the interview of God with Moses at the bush, in which he avowed himself the God of the living Abraham, Isaac, and Jacob hundreds of years after their earthly death. David certainly knew and held this doctrine of immortality, which furnished the setting for his cheering hope of meeting loved ones in the hereafter.

A valid collateral support of the case just given of David's son, as having an important bearing on the belief in the universal salvation of all infants dying in infancy, is derived from the application of the logical canon of Professor Jevons, viz., "That what is true of one thing will be true of any other thing, on the condition of there being an exact resemblance between them in all material circumstances." He reduces all reasoning to this single type. In the case before us the truth is that, as to their salvation, in all material particulars the resemblance of all infants dying in infancy is conclusively exact. If, then, the salvation of a single infant be conceded, whether that of Bathsheba's child or some other, that supplies the nucleus around which the material, as distinguished from conventional or arbitrary, resemblances may cluster in support of the universal salvation of infants. Such a case seems to render pertinent the proverb *Ex uno disces omnia*. The notion that the Abrahamic covenant or promise

effectively determined the salvation of this or any other particular infant or adult is alien to the record.

In refuting the reason alleged in support of irregular practices in the administration of infant baptism, Calvin says: "But it is alleged there is danger lest a child who is sick and dies without baptism should be deprived of the grace of regeneration. This I can by no means admit." He denies that the grace of God is more restricted now than of old, when it was "sufficiently efficacious to insure salvation before the eighth day" (B., 4, 15, 20, and 22).

At the final judgment the record is explicit. The criterion of works is alone recognized as the rule of judgment. The dead were judged out of the things which were written in the books, according to their works. Infants have no works to precede nor to follow for condemnation or reward. There emerges a distinction between the primal judgment on our race for disobedience and the final judgment. The primal judgment on account of Adam's sin was universal, but there was deliverance from it through Christ; hence the final condemnation will be on account of each one's own original and actual sin, unforgiven, and take effect consequently on only a part of the race, but from it there will be no deliverance. The one work which will favorably or fatally determine man's destiny at the final judgment, and for which infants are not accountable, is indicated in the Saviour's answer to the multitude who followed him to Capernaum from the miracle of feeding the five thousand. "They said, therefore, unto him, What must we do that we may work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent."

The exemption of infants from final condemnation, however, is certainly not due merely to the absence of sinful works or practices such as may lie to the charge of adults. Edwards speaks of "the method of God's judgment by which the final state of the wicked men is determined," and answers that "each one is dealt with according to his own wicked heart or sinful nature and practice." Original sin, unpardoned and unwashed away, undoubtedly goes forward to the judgment day, and associated with it are the actual transgressions which in each case have proceeded from it. Chalmers recognizes it as the common doctrine, "not merely that all men are to blame for the sins they personally commit under the instigation of an evil nature transmitted by Adam, but that they are also to blame for the proper individual act of transgression done by Adam himself in the Garden of Eden." But it must not be forgotten that this act was a federal and not a private act, and that all represented incurred its guilt. May it not be said that every actual transgressor is accessory after the fact to Adam's first sin?

The one work of God that delivers adults is, as we have learned from Christ, the believing on him as the one sent of God. But the acquittal of infants will be on account of their regeneration by the Holy Spirit and cleansing from original sin and the pardon of inherited guilt on account of the imputed righteousness of the Lord Jesus Christ. This establishes them fully and finally in the company of the redeemed and elect of God.

The venerable Doctor Miller was accustomed to say to the students at Princeton, when asked if all infants are saved that die in infancy, that we have a comfortable hope. Do not the considerations submitted touching Bible facts and teaching, without pursuing the matter further, warrant us in entertaining a comfortable faith in the universal salvation of infants dying in infancy?

If his doctrine be true, and as a matter of fact the enlightened and undeceived heart and intelligence of God's people hold it sacredly true, then the citizenship of Heaven will consist chiefly of those redeemed from the ranks of infancy, and not of believing adults. It is the most wonderful exhibition of sovereign grace.

(To be continued.)

### Rusticus on the General Assembly.

dear Brother:

As it has been many years since I was a member of the General Assembly, it was with some misgivings that I learned that I had been chosen to represent my Presbytery at the Assembly of 1903. Having led a retired life at the Cross Roads, far from the "madding crowd," the issues before the Church were all new to me, and many of them were almost inexplicable. However, the old woman insisted that I needed to rub up against men, to overcome my tendency to mossbacking. So in due time, after being rigged up by the village tailor, I emerged from my retirement and joined the Assembly caravan on its way to Lexington. At Lynchburg we found a goodly array of members already on the C. and O. train waiting for us, among whom I met friends of years gone by, male and female.

The nature-loving editor of the Central Presbyterian is there, and as we wound along the banks of the James river he actually forgot dried leaves and grasses in his view of misty beauty, such as foamy cascades and the placid expanse of transparent water. From the time we reached Lexington till we left, nothing could exceed the hospitality shown.

Homes were opened as well as hearts, and few members were placed at hotels, that modern form of entertaining angels unawares. Of my own home while here, I am afraid to speak, for what would be the sincere expression of my heart might seem to others fulsome praise.

It was in the home of an old friend, whose children had known as infants, and whose paternal pride is now justified in having one of the dearest groups of boys and girls I have ever met.

As the father of three boys whose future fills me at times with anxious forebodings, I stand with reverence before parents who have fought the good fight, and who can say, "Behold I and the children which God hath given me."

Besides the members of the Assembly, there were visitors in great numbers, and their presence added much to our pleasure, because as we grow old and love to live in the past, the sight of old friends brings back that past with a vividness such as nothing else can.

Ruff was there, looking like a priest, "all shaven and horn"; Fleming, the old Latin phrase, "in statu quo" personified and clothed in flesh and blood; Buck Laird, with the same florid look, but with his hair dashed with grey with a bare expanse on top. Frank Brooke was largely present, armed fully with the spirituality of the Church, on a still hunt for Roosevelt, with Whaling and Morris in hiding; "Old Gal Wilson," bronzed by the sun and bent by time, but otherwise the same big-hearted fellow, as when we graduated together in the seventies; Prof. Hoge, or Hogue, as he now puts it, looking only a little older than when as "Buck Addie" he blushing walked between the double rows of boys on his way to his recitation room.

But time would fail me to tell of others. I can only mention dear Mrs. Smith and Mrs. Peck, who did so much for the pleasure of us all in those old days, and whose pleasure we all would so gladly contribute now, if we only knew how.

Both of them live again in their daughters, and thus perpetuate their influence and their blessing.

But to turn from friends to the Assembly, the opening sermon was worthy of the preacher, our old friend Dr. Hall, and it sounded like a bugle blast, to quote a favorite expression of Pierson, in this age of cavilling and doubt.

The election of Moderator is always an interesting study to me.

Six men were nominated in speeches that remind me of what Byron said about a woman or an epitaph—though in fact it was truth unduly exaggerated. Men never know how great they are, till they are nominated, and I would like to be nominated for that reason, though I must confess that the looks of the corpse during the obsequies when the panegyric is being pro-

nounced, does not indicate a very high degree of enjoyment.

Dr. Hopkins, our old friend, was finally elected, though many of us felt that we could be happy with either, if 'tother were away.

When the secretaries appeared before the foot-lights to perform their annual stunts, it was found that the printed reports in two instances were conspicuous by their absence. One was delayed by a printers' strike, but whether they struck on account of its dryness, I did not hear. Another was actually stolen, en masse, en route, and over the Assembly there spread a smile of grim satisfaction when they realized that lex talionis would get in its work, and that the poor fellow before he had read half through, would conclude that honesty was the best policy, and would return it.

Their unerring judgment was vindicated, when later in the day the missing package was returned. It is left to the imagination to decide whether the thief took his own life, or died from the effect of "information on the brain." The speaking members numbered three, all young, all persistent, and all long-continued.

When one prefaced his remarks by saying, "I do not intend to speak much," I was reminded of Sheppard's answer, when some one asked him if the natives in Africa stole much. "No sir," he said, "they do not steal much, but they steal often."

Once two of them were on the floor, exchanging remarks, while a long-suffering Assembly sat between them, and as they ground out their grist, it was like being between the upper and nether mill-stone.

The Moderator suffered the most, for others could walk out when the torture became too great, but he had to face the music.

It was amusing to see his parliamentary attempts to check the flow of words. Once he admonished the young brother to stick to the subject, when he should have said, "stick to your seat."

However, all things have an end, and this perpetual speaking eventually did, though it was only when the Assembly ended, and the members dispersed.

Though I have been long absent from public gatherings, I find that there is little new in the way of illustration. There are two occasions when I can always tell what figure of speech will be used.

Few men when addressing an audience of young ladies can resist the temptation to speak of the time in their lives when they addressed one.

Then whenever union between churches is proposed, who can refrain from bringing out that ancient chestnut of courtship?

Ordinarily I would not have been surprised at the usual appearance of this piece of humor when union with the Reformed Church was mentioned, but when it was introduced by an Ex-Moderator, and that too with the pride of original possession, it was a bit beyond me.

When I mention that it was received with laughter, no one must henceforth say that Americans are lacking in reverence for rulers.

The flood of overtures this year was beyond all former experience. They were on every subject, and some of them did not speak much for the wisdom of Presbyteries.

Some of the questions asked were such as any pastor could answer, and therefore they should never have been sent to take the valuable time of the Committee on Bills and Overtures. Again some of the criticisms of the Records of Synods were hyper-critical. For example, valuable time was consumed in discussing the criticism that Missouri Synod had acted in an unconstitutional manner in raising a fund for meeting the travelling expenses of delegates, it being argued that the Book of Order required individual Churches to pay the expenses of their representatives.

There was a Foreign Missionary meeting with a variegated programme. There were excellent and thrilling addresses by our returned missionaries, yet through them all there ran a vein of complaint, such as missionary addresses generally have.

This is natural, when one thinks over it. These men live isolated lives, with hearts wrapped up in the interests of their peculiar field, to such an extent that they forget that there are other fields.

They are bound to magnify the importance of their work and field, and to think that the committee has not done full justice to them, forgetting that the committee has to look, not at one, but at all—and to divide the money proportionately among them all.

Then again, when a missionary decries the movement for Christian Education, on the ground that money is needed for foreign work, he forgets that this very movement for Christian schools is for the ultimate benefit of the foreign work.

The first part of the missionary programme came at night, and consisted of stereopticon views of Japan with an accompanying lecture by Rev. J. W. Moore. So far it was excellent and very impressive, and if the manager in charge of the instrument had let good enough alone, the Assembly would have been spared the audible protest that broke the darkened silence of the crowded church.

The room was dark, and upon the wall the successive Japanese views had passed, when there was thrown upon the wall a picture of the Rock of Ages. It represented a female dressed in a garment, as variegated as Joseph's coat, or a barbershop pole,—clinging to a stone cross rising in a raging sea.

Leaving out the coloring, the idea of the picture is confusing. It is true that the hymn says, "Simply to thy cross I cling," and so far the picture is expressive, but when it further says, "Cleft for me," and the artist tries to embody this idea also in the picture he confuses the idea, for a cleft rock in a raging sea, as shown in the picture, affords no protection to a sinking maiden.

I am no judge of art, it is true, and I speak with reverence, but common sense is bound to reject such pictures as we have in these views.

There were to have been four pictures in this scene, and each one was to change into the other, by some process of artistic evolution. The stone cross had changed into the stone cross with the clinging maiden having reached a place of safety. This was to have changed into another picture having also another maid floating around in the stormy sea, to be changed into the last view, in which she was to have been rescued.

But alas for human plans—for just then, there rang out the indignant words, "As a Presbyterian minister I protest against such pictures," and the show stopped. The poor maid is still a-floating; the frightened operator beat a hasty retreat; "and subsequent proceedings interested him no more."

The Publication Committee also was on a sea of trouble.

Many were the charges, wise and otherwise, brought against their conduct of the business by men who relied more upon rumors than evidence.

But then the extreme anti-ritualists sharpened their knives and began to read the Earnest Worker, to show that Easter observance was taught and careless interpretations of Scripture promulgated, it looked as if the jig were up.

The chairman of the committee, however, explained some charges and confessed judgment on others, and thus calmed the storm.

Our brother Phillips, as acting Secretary of Publication, was frequently mentioned in the debate, and when one read from the Earnest Worker that the Evangelist Phillip's daughter preached, one dreamy brother thought that a new charge had been brought against the Secretary, and that his daughters were preaching.

You and I were trained under Dr. Peck to look upon Committees in the sense that Thornwell advocated them, as servants of the Church, and creatures of each Assembly.

It was generally commented upon at this Assembly that Committees were fast becoming Boards in their exercise of power and their impatience of criticism.

When officers resign or die, they put men into the position, and then take it as a reflection upon them, if

the Assembly refuses to endorse their action.

Then it was frequently noticed that whenever our committee was attacked, the members of other committees rallied to its support.

I say this in no bitter spirit. I value highly the self-sacrificing labors of our committees, and I have confidence in their wisdom on most of the questions coming before them, yet it would be better for their work if they would invite criticism rather than resent it. The usual attack was made upon the salaries paid our Secretaries, and as usual the Assembly indignantly rejected all propositions to reduce.

The manner in which these attacks are made is unfortunate, and many of the charges insinuated are offensive, yet these annual or biennial attacks are expressions of popular discontent. It is true that they are exaggerated, and that they fail, yet it is a symptom of what people in small congregations are thinking and saying. After seeing the several attacks on the Secretaries I am convinced that Job would have changed his famous wish, and would have said "Behold my desire is that mine adversary would be a Secretary."

I have tried to give you a pen-picture of our proceedings, yet I have left out many actions, the wisdom of which time will prove.

Lexington surpassed herself, and the pastor proved himself a host of great tact, kind consideration and infinite patience, barring the discussion of the elect infant.

I shall retire to the classic shades of my own home, with only pleasant memories of the Assembly of '03.

Yours,

Rusticus.

#### North Carolina's Strategic Point.

Dear Standard:

Methodism has its "valley of the Nile" in Trinity College, the Baptists in Wake Forest, the Episcopalians in the University of the South and we in Davidson. Each are doing a great work and there is a vast field for each. But to the Church the world is the field and we should wake up to this and go forward, by occupying and fortifying the strongest strategic points and then on down to the lesser places, "Beginning at Jerusalem."

I hold that Chapel Hill is the best point for mission work in the destitute counties of North Carolina to-day and the Presbyterian Church there has been without a pastor at least six months—our young men almost an entire school year without a pastor. Over one hundred Presbyterian boys without their pilot at a time when he is most needed, at a time when they are filling their minds with material facts, and their hearts adrift so far as the Presbyterian Church is concerned. Materialism, Rationalism and every other ism will come from education of the head and not of the heart. The other churches are doing well what they can, but they cannot do our work: there is work for all and we must do ours; at the same time let us doff our caps to them for guarding the walls, while our sheep were unprotected in the fold, and "some were wee lambs at that."

"Well, what must we do." The Church there must do what they can, and Synod must do the rest. Orange Presbytery her share and her share only. These young men are only one battallion of an army of perpetual transients sent to Orange Presbytery for a few years, when they return to their own Presbyteries and are replaced by others from all over the Synod. Chapel Hill is a State school, supported by the entire State, and in an ecclesiastical sense our Church there is a Synod's Church and should be supported by the entire Synod. As well might the rest of North Carolina ask Orange county to support the entire Faculty at Chapel Hill for the benefit of the rest of the counties as for Orange Presbytery to support the Church there for the benefit of the boys there from the other Presbyteries. One hundred Presbyterian boys there without a pastor. What should we do? Synod should supplement the contribution of Chapel Hill Church and make the salary two thousand dollars, put one of our strongest men in every respect there and occupy the best missionary

held in North Carolina at present unoccupied so far as our Church is concerned, and open up another feeder for our Theological Seminaries there, to help supply Southern Presbyterian ministers for our Churches, North, South, East and West, and on the Islands of the seas, and at the same time only do our duty, that's all.

The Southern Presbyterian minister, as the Southern Presbyterian Laymen, can be relied upon for orthodoxy and want of ism and schism. Do we need such men? Does the world need them? "Let Synod answer by its action."

J. L. Henderson.

Warrenton, N. C., June 8, 1903.

#### "The Mill Problem."

The industrial changes in the South in the last few decades have brought our Southern Church face to face with a problem which demands a prompt solution.

Within these few decades the South—or at least a large and important part of it—has been changing from an agricultural into a manufacturing section. The people have been leaving the country and flocking to the towns, and a large portion of them become connected with the rapidly growing cotton mill industry.

For more than a hundred years the Presbyterian Church has had its strength in the prosperous agricultural communities of the South, and among the professional and business classes in the towns. In the exodus from the country the town churches have been built up, but an investigation will show that they have not been built up by transfers from the country churches in proportion to the losses which these churches have sustained—in fact, if not always in name. (It is an alarming fact that the "non-resident" rolls of some of our churches are painfully long.) There has been a leakage somewhere, and it requires no special acuteness of vision to see that the loss has been in the manufacturing towns. All through the mill population of the South there are descendants of many generations of Presbyterian ancestors. A part of our problem lies in the fact that if we do not give spiritual care to the mill people, we are "not providing for our own." If it should ever come to a question of relative importance, is it more important to keep open the buildings which have been deserted, or to preach the Gospel to the children of those who once worshipped there? In our Master's work, shall sacred memories count for more than living men? Then it needs no prophetic vision to see that the wealthy men of the South will, in the future, be the manufacturers; or that a large number of the most successful of these will rise from the masses of the mill workers—carrying with them whatever form of religious belief or unbelief they have acquired in the surroundings where their work began. If the mass of the mill population be left without Christian influences, the mass of the wealth in the South of the future will be in unchristian hands; and whatever Church reaches them now will certainly wield in the future the power of consecrated wealth. The Church which neglects them in the day of their poverty cannot hope to win them in the day of their power.

So the "mill problem" for our Church has in it not only the plain duty, as a branch of Christ's Church, of preaching the Gospel to a large class of our people, but also the fixing of the conditions which will in the future either contract or expand the Church itself in members and in means.

For years I have seen the facts—as all thinking men must see them. I saw, too, that very little was being done; and that, worse still, there was a disposition to give up the work—or rather not undertake it at all—as a hopeless task. Troubled by the situation, I determined to find out myself whether or not it were true that the Presbyterian Church must stand idle and helpless in the presence of such a work. What I have to say on this subject is based upon a little more than two years of personal experience among the cotton mill people. This writing for publication about work in which I have had a part is repugnant to me; but experience, not theory, is what we need—and I know of no

way of presenting what I feel that the Church is entitled to know, except by giving the facts about the work as I have come into personal contact with it. Let it be understood then, if you please, that this is written not because I want to do it, but because I feel it to be a duty resting upon me—and that the numerous I's are the I's of experience, and not of egotism.

I may as well confess in the beginning that I flagrantly violated what I regard as one of the first laws of ministerial propriety, by seeking the place instead of letting it seek me. It might be added that there were not so many rivals in the wooing as there are said to be on some occasions. Moreover, I was told that in taking up this work I was wasting some talents which my more partial friends credited me with possessing; and I was also informed that I was not the sort of man anyway to succeed either as preacher or as pastor in this sort of work—that I would "preach over the heads of the people," and would not be able to mingle easily with the masses. This statement is made to show that whatever measure of success is to be recorded is not to be credited to any special aptitude for the work on my part; but that something, at least, can be done under circumstances not altogether favorable.

Another thing that seems to be against the success of our work in this particular field, is the fact that the managers and principal owners of the cotton mills use their means and influence entirely in the interest of a church of a sister denomination. We cannot expect to have a salaried officer of the mills connected with the Presbyterian Church. There is even the impression among some of the mill people—doubtless without foundation in fact, but nevertheless exerting its influence—that a member of the Presbyterian Church cannot hold any position in the mills securely.

These two disadvantages were offset by one very great advantage in the willingness of the mother Church—the Concord First—to do its duty in the matter of financial support and personal work.

Under these conditions, I became the first pastor of McKinnon Church in February, 1901. The Church had been organized in May, 1900, after about 18 years of chapel work by the Concord First Church; and at the time when my connection with it began, there were 72 members on the roll. Confining myself to what has taken place since my pastorate began, I shall try to answer the more important questions and objections which I have heard in connection with the "mill problem."

1. The first and most important question is, Can the Presbyterian Church reach the cotton mill people and organize them into a Church?

Let the facts answer. In the two years and four months of my pastorate we have received 169 members into the Church, and have now an enrollment of 226—all of them working people, and nearly all of them cotton mill people. Our Sunday school enrollment is 598. We have a Ladies' Missionary Society with 57 members. Our prayer-meeting attendance ranges from 40 to 100; and the average attendance at the preaching services is considerably larger than the membership of the Church.

2. Will the mill churches, if established, become self-supporting? From April 1, 1901, to March 31, 1902, the average contribution per member was nearly \$9.00—including the amount paid on the fund for the new church building which was erected that year, with the generous help of the First Church. Last year the average was \$5.40, without the building fund. If the present rate of increase continues—and there is nothing to indicate that it will not—the Church can become entirely self-sustaining by the close of the present ecclesiastical year.

3. Does it not require some extraordinary, un-Presbyterian methods to reach the people?

We have not even had a protracted meeting—more than a few days preaching preparatory to communion occasions—since I have been here. There has been nothing but the plain preaching and teaching of the Word. We have found the Sunday-school one of the most effective departments of our Church work, but it

ought to be that in every Church. We have carried on reading-room and night-class features, but they are only incidental. Our people are just like other people. Their environment is a little different—that is all. The sort of work required to build up a Church here is essentially the same as that required to build up a Church anywhere.

4. It has been asserted that the country Presbyterian Churches of our county (Cabarras) give peculiar advantages for our work among the cotton mill people in Concord.

Let the facts answer. Of the charter members, not more than half come originally from the country Churches in Cabarras county. Of 169 members received since March 1, 1901, only 17 came from the Presbyterian Churches of the county. Fifteen have been received from the Presbyterian Churches in the town—14 from the First Church, and one from Cannonville; and very few of the 15 came originally from the Presbyterian Churches of this county. Thirty-six came from Presbyterian Churches outside of the county, but only three of this number came from our neighboring Presbyterian county of Mecklenburg; thirty-six were received from other denominations; and the others were received upon profession of faith. The facts will hardly justify the explanation that Concord's mill churches are due to peculiarly favorable local conditions. You can find Presbyterian material in all the mill towns of any size—if you only look for it.

5. It has been a question as to whether the chapel or the organized Church were the better plan for this sort of work.

After about 18 years of faithful chapel work, the First Church colonized 50 members. In less than three years since the Church was organized 194 members have been received—including three who came in directly from other churches at, and just after, the organization.

During the period of chapel work the contributions from the field probably did not average over \$25 to \$30 per year. Last year the receipts were over \$900; more than \$290 from the Sunday-school alone. In the chapel days the people expected to have things done for them. Now they are actively engaged in opening up a new field of work. Of the 50 teachers in our schools half came from our own Church—our mother Church furnishing the other half.

Brother, what are we going to do about it? The work is before us. Our duty to the Master and the very preservation of our Church demand that we enter upon it in earnest, and without further delay.

You say it can't be done? Our facts are better than your theories. It has been done—and that without specially favorable local conditions, or special aptitude on the part of those in charge.

You say that they will have to be "carried" indefinitely? The facts show a cotton mill Church, less than three years old, contributing far more liberally than some of our oldest established churches.

If the work is not done, let us be honest enough to say "We will not," rather than "We can not."

W. A. Gillon.

Concord, N. C., June 11, 1903.

#### Women's Foreign Mission Societies.

A paper read by Mrs. C. H. Wiley at the Annual Meeting of the W. F. M. Union of Orange Presbytery, at Lexington, March 26, 1903.

I have been asked to write of the rise and progress of Women's Foreign Mission Societies in Orange Presbytery, but it has been an almost impossible task because so many societies have failed to keep a definite record. This is greatly to be lamented. Of course there can be progress without positive knowledge of the date of our beginnings, still it is encouraging and stimulating to take our measure from time to time, as the small boy so loves to do, to see how much we have grown!

But too many of our societies cannot say positively how big they were the first time they measured!

We know in a general way that of the earliest Women's Foreign Mission Societies formed in 1873, twenty-six in number, three were in North Carolina, and even

before that—as far back as 1825, Dr. Wiley in his sketch of old Alamance Church, records the name of the "Female Benevolent Society," of which his mother was secretary, and these ladies, "by hard labor of the hands, not by means of fairs and festivals, nor by begging, raised five hundred dollars, and among other things educated an Indian boy whom they called David Caldwell."

We know also that in 1830 another "Female Benevolent Society" was formed in Greensboro with twenty-two members. Mrs. Frances Paisley being "Directress," and that during the first year they raised one hundred and seven dollars. This, however, was not wholly for foreign missions.

In 1832 a foreign mission society was formed in Wilmington by Rev. Thomas Hunt, the pastor, of the First Church, but as women had not at that time been encouraged to take part in church work, Mrs. MacRae, who is my authority for this statement, says she thinks it was probably a mixed society.

The next recorded date of a society is that of Chapel Hill, in 1854, with Mrs. Ashe, as President. It was organized by Dr. Mitchell, and while at first its contributions were used for the home needs, it was understood that its ultimate design was for the aid of foreign missions.

Now comes a wide gap in the history of woman's work for missions. We have no information concerning societies between 1854, and 1874. At that time Dr. Houston, who had returned from China for a visit, formed a society at Center Church, Fayetteville Presbytery. This society Mrs. MacRae thinks was one of the first in the state.

We see in this a striking instance of what takes place when the fire of love for souls in heathen lands is kindled.

The Holy Spirit breathes upon it and lo! a mighty blaze results!

As we read the statistical accounts from the various societies, we find that it was after that visit of Dr. Houston to many of the churches of the Southern General Assembly that the leaven of his zeal began to work and the churches began to organize Women's Foreign Mission Societies.

Beginning with the year 1875 we find the organizing as follows:

The Ladies' Foreign Mission Society of the First Church, Winston-Salem, March, 1875, with 17 members. The Ladies Foreign Mission Society of Raleigh First Church, organized September, 1875. The Ladies' Foreign Mission Society of Greensboro First Church, the outgrowth of the old "Female Benevolent Society"—but now regularly a foreign mission organization, was re-organized in 1875 with twenty-six members. This society raised seven hundred and eighty-four dollars in three years. The society at present numbers seventy-three regular members, and may be considered a venerable mother of societies since the "Emma Grey Society" which was organized as the Young Ladies' Society of the same Church, being the outgrowth of the Sunday-school class of Mrs. J. A. Gray, in whose memory its name was changed to the Emma Gray. This society has now a membership of sixty-seven. The society of the Presbyterian Church of Graham was also organized in 1875. This society at present numbers twenty regular members.

The society of Westminster Church, Greensboro, was organized about 1888 with ten or twelve members. During the last ten years interest in Foreign Missions has steadily increased. They are educating two girls in Japan, besides assisting in paying salary of a missionary in the mountains, and clothing a boy at the Orphanage.

The society of Hawfields Church was organized in 1886-87 with Mrs. S. H. Chester as President. "There were a large number of members."

The Ladies' Foreign Mission Society of Burlington, was organized in 1886 or 87 with about twenty members.

The Woman's Foreign Mission Society of the Dur-

am Church was organized in January, 1891. with Mrs. R. D. Blacknall as President with twenty-one names enrolled. The present membership is forty-four. The Foreign Missions Society of the Lexington Church was organized in December, 1889 as the Young Ladies' Missions Society, with fourteen members. It is now called the Ladies' Foreign Mission Society, and has twenty-four members. Twelve of the fourteen charter members are still in the society. The Woman's Foreign Mission Society of Leaksville was organized in 1892, with five or six members, and Mrs. L. H. Walker, President. It has now twelve members.

The Woman's Missionary Society of the Reidsville Church was organized in 1893, with eleven members, and Mrs. J. T. Parmill, President. The number enrolled to-day is twenty-one.

The Ladies' Missionary Society of Mebane was organized in November, 1896 with six members, and Mrs. J. T. Dick as President. There are now twelve members.

The Ladies' Aid and Missions Society of North Wilkesboro Church was organized November, 20, 1893. President, Miss Ella Bouchelle. The present membership is ten or eleven.

The society of the Ashboro Presbyterian Church was organized in 1897, with six members, and Mrs. A. H. Worth acting as President.

The R. L. Wharton Society of the North Winston Chapel was organized in 1901 with Mrs. A. F. Hall President.

Quite a number of the Ladies' Societies failed to report, and therefore this is an imperfect list of the workers. It is proper also to explain that, with the exception of the mention of the Raleigh society, these statistics refer only to Orange Presbytery as it is now.

I will be pardoned for speaking a little more at length of the society of the First Church of Winston-Salem, of which I was first president, and I do it because there is encouragement and inspiration in telling of the labors of this little band which began its life as a sewing society, and with the old-fashioned name: Female Society, and as its constitution reads had as its object, "to raise means for the benefit of the Sabbath-school of said Church, and for Foreign Missions."

None of them were wealthy, and how we sewed, and denied ourselves as doubtless many others have done! In this way we were able to give and the Lord rewarded us, for, though the society was very feeble for a while, in 1877 it was revived, and has renewed its youth, like the eagle, so that now with her daughter, the Wiley Band, and her grand-daughters the D. C. Rankin Society, the E. V. Lee Band of North Winston Chapel, and the Wharton Band, also of the Chapel, the Ladies' Foreign Mission Society of the First Church of Winston-Salem begins to feel quite venerable. She looks back on her early struggles for life, her discouragements and renews her faith in God's promises, and says to those coming after her: "Be of good cheer! Be ye steadfast, unmovable, always abounding in the work of the Lord!"

So far this sketch has had to do with the growth of the grown people's societies, but the work has not been confined to the women of our Presbytery, and there is probably, more to cheer us in the story of the Children's Bands, than in the former, for is not the material for our future Women's Foreign Mission Societies to be found here? We verily believe that ten, twenty years from now, intelligent and zealous workers will be found in the Woman's Foreign Mission Societies, who will point to the cradle rolls of our Mission Bands, saying: "See there! My name is on that Roll!"

The Wiley Mission Band of Winston-Salem was organized in 1879 and has therefore the honor of being the oldest of all the children's bands within the bounds of Orange Presbytery as it is now. It began with five members, and now numbers fifty.

The Earnest Workers of Lexington comes next, as to date, having been organized in 1886 by Mrs. W. P. McCorkle, now of Savannah.

Since then seventeen Bands have been organized,

aggregating four hundred and eighty-seven members. Think of that friends! Nearly five hundred of our young people making ready to take up our work, when God shall call us up higher. It is surely an inspiring thought, to those who are working with these Bands.

Now if any one is inclined to doubt the stimulating effect of the Union, let her glance over the dates of the organization of the societies and the amounts contributed, and she will see how much the activity of both Women's and Children's bands have been increased since 1898, when the Presbyterian Union of Orange Presbytery was formed.

In 1898 our Union had eleven societies and two Children's Bands, with three hundred members, contributing \$697.12. At present these eighteen societies, and seventeen bands with eight hundred members, with contributions amounting to \$2,170.24.

May this stimulate us to work more faithfully, more prayerfully; with more self-denial both in time and money, and deeper gratitude to Him who has prospered the work we have undertaken!

"The Same — Forever."

Heb. 13:8.

The pink and perfumed beauty of the rose  
Delights you for a fleeting day,  
Then fades and dies  
Despite your sighs,  
As dies the glory that at sunset glows  
Upon the brow of dying Day.

The hours of life's happiest days are bound  
Fast to Time's chariot. "Stay! stay!"  
You cry in vain,  
Time will not deign  
To heed your prayer, your cries are drowned  
While the glad hours are borne away.

Friends die, or sadder still, change and grow cold.  
Between you and the hearts once true  
Oft rolls a sea—  
A silent sea,  
And never crew was found so bold  
As 'cross its waves to pilot you.

Is change then writ on all things fair? Ah, yes!  
Only One changes not. His love is sure  
A steady light,  
Above earth's night,  
The sun of Righteousness shines on to bless,—  
"The same to-day—forevermore!"

This love can never fail. It must abide  
Untouched by Time, unchanged and pure.  
Athwart the sea  
Of mutability  
Like vesper bells at eventide  
Ring out: The same!—forevermore!"

—O. H.

Tell Him.

The little sharp vexations, and the briars that catch and fret,  
Why not take all to the Helper, who has never failed us yet?  
Tell him about the heartache, and tell him the longings, too;  
Tell him the baffled purpose when we scarce know what to do.  
Then leaving all our weakness with the One divinely strong,  
Forget that we bore the burden, and carry away the song.

—Phillips Brooks.

Dr. T. H. P. Sailer, formerly of the University of Pennsylvania, will conduct, at the Young People's Conference at Silver Bay a normal class for the training of Mission Study Class Leaders.

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Church News.

The Lexington Assembly and Ministerial Relief.

1. By a unanimous vote, and with a heartiness that commends in the most impressive manner possible this sacred cause to the liberality of our people, the Mrs. Mary Stewart legacy was assigned to the Ministerial Relief Endowment Fund.

2. The General Assembly, on its own motion and without any recommendation from the Executive Committee, has called for "at least \$30,000 to be contributed this year" for the support of our aged and disabled ministers and of the needy families of our deceased ministers. This is an increase of 75 per cent. over the contributions made to the Annual Fund last year, and every dollar called for by the Assembly will be needed, and more also, if we are not to remain "far behind other churches and come sadly short of what we ought to do in this respect."

3. The General Assembly did not see the way clear at this time to assign a better month than July for collections to be taken to meet this call for \$30,000.00 but appointed an ad interim committee to report to the next Assembly what changes should be made in the calendar of collections, and therefore we are, for the present year at least, dependent chiefly upon the July collections for the means with which to meet the solemn obligations resting upon our beloved Church to minister unto the relief of these noble and needy servants of our Lord.

4. This fact gives great emphasis to the following resolution which was adopted most heartily: "The annual collection prescribed by our Assembly should, without fail, be taken in every church. Previous to such collection the necessities and merits of this cause should, either by a sermon on the subject or other full explanation by the pastor, be brought before the congregation." If all our ministers will comply with this recommendation and present this cause from their pulpits with a fullness and earnestness somewhat in keeping with its merits, the \$30,000.00 called for by our Assembly will be furnished by the loving hearts and liberal hands of our people.

5. The General Assembly, in the fullness of a great desire to greatly increase the liberality of our people in this direction, adopted the following resolution also: "In view of the

fact that the beneficiaries of this sacred cause are largely widows and orphan children, we call upon our Sabbath-schools and our Ladies' and Young People's Societies to give this cause a liberal support." We are glad to believe that this call will not be unheeded by our Sabbath-schools and Ladies' and Young Peoples' Societies.

We have reason to believe that our ruling elders will give special attention to the interests of this sacred cause. One of the noblest of these said on the floor of the Lexington Assembly: "States delight to pension their veterans, soulless corporations provide for their aged and disabled workers, and shall our Church lag behind in the care of our needy ministers who have spent their all in the service of our Lord? Nay, verily, but we will go from this Assembly to awaken a larger interest in this most deserving cause."

On the same occasion another elder, widely known and highly esteemed for wisdom and good works, said: "The sacred duty of supporting our ministers who have worn out their lives in God's service, and whose meagre salaries have not allowed them to accumulate a competence for their families, cannot be questioned. It seems needless to do more than to state the needs of the case. A fund of \$30,000.00 is called for to meet the immediate needs of this cause, and if properly presented to our people they will respond liberally."

With confidence in the cordial co-operation of our ministers, and in the liberality of our people, we await the returns from the July collections for the relief of our 161 beneficiaries, who, with their dependent children, make more than 400 persons whose needs are great and whose claims are sacred and supreme.

Will not every Church do something for this cause this month?

"Let each one wheel with steady sway  
Round this task that rules the day,  
And do our best."

Envelopes and leaflets supplied on application.

By order of the Executive Committee,

I. S. McElroy, Secretary.

Report on Foreign Missions

The Report of the Standing Committee on Foreign Missions was so nearly in accord with the abstract given in a previous issue of that we do not publish it in full.

After commending the faithful work of the Executive Committee, the Assembly is asked to call upon the Churches for \$250,000 to further prosecute the work. The Forward Movement is gratefully acknowledged, and the election of a field secretary is deferred for the present.

The request of the Korean Mission to organize itself, with other Presbyterian Missions, into an independent Korean Presbytery was referred to an Ad Interim Committee, consisting of Drs. Hemphill, Curry, and Rice, and Judges J. E. DuBose and H. C. Merritt.

The appeal of the South Brazil Mission from the action of the Executive Committee in authorizing Rev. S. R. Gammon to raise funds for the establishment of a Boy's School in Lavras, has received most careful and serious consideration. The Assembly sustains the action of the Committee, on the ground that it has not exceeded the discretion necessarily allowed to the Committee in the Application for the rules of the Mannual, and 2, on the ground that the Presbyterian idea of the Church and of Missions involves educational as well as evangelistic work.

For the better conduct of our foreign affairs in general, the Executive Committee and its secretary are instructed.

1. To strengthen the internal organization of the Committee so as to secure the highest efficiency, to work its Sub-committees more regularly and thoroughly, effect a more systematic and perfect organization in the various Presbyteries.

2. To see that the secretary exercises a close and careful supervision over all the correspondence of the office, except that which relates to the Editorial Department.

3. To take a more immediate and constant direction of the itinerary of returned missionaries, exercising due regard to their need of rest and their capacities for home service.

4. To inaugurate as soon as possible a more direct, satisfactory and convenient method of remitting funds to our mis-

ns, and to provide, as far as practicable, against the emergencies that arise frequently in the financial department of the work.

5. To carry out the plan of the Editorial department for the publication of a monthly or quarterly bulletin, which shall be a special medium of communication between all the missionaries of our Church and shall keep them informed regarding all matters of interest and value in the proceedings of the committee and the progress of the work.

6. To take such measures as will secure to our Missions a greater facility and effectiveness in the use of the spoken languages of the fields where they labor.

7. To develop and utilize the native force in the various fields as rapidly as practicable.

8. To exercise the most rigid economy in the purchase of property, the opening of new stations, and the equipment of medical and educational plants; to restrict within proper limits the industrial and eleemosynary departments of work; and to have supreme regard in all educational agencies to the essential work of missions, the Planting and Development of the Christian Church in Heathen Lands.

9. To plan wisely and labor aggressively for the widening and deepening of the great Missionary Revival for which we have prayed and to which the providence of God is pointing.

10. The Assembly earnestly exhorts all its Synods and Presbyteries and Sessions to co-operate with the Executive Committee in carrying out these directions and to pray without ceasing that the Holy Spirit may fill all our People with the desire and purpose to evangelize the nations.

11. The Assembly elects the Rev. S. H. Chester, D. D., Secretary, and appoints as its Executive Committee for the ensuing year the following:

Revs. S. H. Chester, J. H. McNeilly, W. M. Anderson, J. W. Bachman, C. R. Hemphill, W. S. Jacobs, T. C. Cewan, Messrs. W. H. Raymond, G. H. Baskette, J. D. Blanton, W. J. Adams, Revs. J. F. Cannon, G. W. Patterson, Wm. Irvine, Messrs. C. A. Rowlands, Jr., A. M. Carroll.

#### SOUTH CAROLINA.

##### Converse College Commencement.

Sabbath morning the baccalaureate sermon was delivered in the spacious Auditorium to a crowded house by the Rev. T. D. Bratton, Bishop-elect of Mississippi. The text, "Ye are the light of the world, and ye are the salt of the earth," was illumined by careful and richly illustrated expositions delivered in the straightforward, concise and manly style so characteristic of Dr. Bratton. At night he also preached before the Y. W. C. A. of the college from the words, "I am crucified with Christ," etc., exhibiting in a striking way the practical solution of the paradoxes of life and death, Christ and self in the Christian's experience.

Monday morning was devoted to the graduating exercises. Hon. Locke Craig, of Asheville, N. C., in the annual address maintained in glowing imagery and passionate emphasis the ultimate supremacy of the intellectual and moral, despite the apparent triumph of a commercial and industrial age.

This was followed by the presentation to the winning athletic club the Hyppolytans, of a beautiful loving cup.

Then came the awarding of Diplomas and certificates to 31 young ladies and conferring of degrees with an address by President Robert P. Pell.

Monday night was devoted to the public exercises of the Carlisle and Philosopherian Literary Societies. A salutatory by Miss Virginia Jones, a valedictory by Miss Rebecca Reid, a vocal solo by Miss Helen Snow, a pianoforte solo by Miss Dayse Radford, a debate on the Monroe Doctrine, and the distribution of the Society diplomas comprised the menu of the evening. The commanding, masterful handling and graceful manner of the young ladies were the subjects of enthusiastic comment. The literary societies, aided by the alumnae and the students, propose to erect a \$10,000 building, in which will be located the society halls, a banquet room and library. While it is sad to think that the great mill industries built up by Mr. Converse have recently been largely destroyed by the flood, it is comforting to realize that this college, founded and fostered by him and his associates and bearing his name, has not only escaped without the loss of a single dollar, but has the brightest prospects before it.

#### INDIAN TERRITORY.

WAPANUCKA.—Sunday, June 7th, was the tenth anniversary of the organization of this Church, and the occasion was observed in a befitting manner. The pastor gave a historical sketch of the church, and spoke on the "conditions underlying the success of a church."

The church enters upon its second decade, with bright prospects before it. We have a large and flourishing Sabbath-school, [that seems to grow continually in interest and numbers. The Church recently took one share in the Mid-China Mission of \$50, and the Ladies' Society and the C. A. Rowland Society for girls, each devote one meeting a month to Foreign Mission topics.

Recently subscriptions were taken with a view to introducing the envelope system of collections and a liberal offering was secured for each Sabbath.

We hope to begin soon the erection of a building for our Presbyterian School, for which a generous friend of Home Missions in the East has given the money.

Best of all, we are erecting a neat house of worship in a splendid location, and hope to occupy it soon. It is, so far, the only church building in a town of 1,500 people and we are rejoicing in the prospects of such a wonderful opportunity for usefulness in the Master's service. Truly God has done great things for us, for which we are glad, and we are encouraged to enter upon the work of another decade with new hope and vigor.

#### VIRGINIA.

LYNCHBURG.—In the spring, the First Church purchased a manse at a cost of \$5,500. The committee in charge has spent \$2,500 in repairing and remodeling. The house is now most comfortable and has every convenience, hot water heat, electric lights, has a fine garden as also flower garden.

The ladies of the church furnished nearly all the horse, and in addition sent a check to the pastor's wife to cover all expense incident to moving.

Not content with so many evidences of appreciation, they "showered" the manse with a "shower" party last week. Useful and ornamental articles, as also a goodly supply for the store room, were left.

A grateful pastor and family are very proud of such a congregation. The pastor's address is now 707 Clay St.

#### NORTH CAROLINA.

DAVIDSON.—The Davidson Summer School which Mr. Archibald Currie, instructor in the college, opened for the first time this summer, has made an excellent beginning in point of numbers. Its object is to prepare more thoroughly than previous training may have made possible students that expect to enter college in the fall. The session lasts eight weeks.

Dr. H. L. Smith is to deliver two lectures at the University of North Carolina during the coming week before the members of the Summer School there.

The Piedmont School for teachers will not open here till the 8th of July.

Rev. Dr. Graham who has been absent for a few days at Wrightsville will spend the Sabbath with his brother in Fayetteville, Rev. Tucker Graham. Rev. Dr. H. H. Harding will fill his pulpit here.

The summer absentees just at present from the college are Dr. Martin and family at Blowing Rock, Dr. Shearer in Charlotte, and Professor and Mrs. Douglas at their father's home in South Carolina.

HYDE COUNTY.—I desire to return my most heartfelt thanks to those who have so kindly responded to my request for aid in repairing the damage done to our Church at Swan Quarter, by the recent storm. I have received fourteen dollars, the most of which came from friends whose names I do not know. We are sincerely grateful for what we have received, but our immediate needs are not yet supplied. We are very much in need of forty dollars more. It is unpleasant to make a second request, but the progress made by our beloved Church in this county is encouraging, and the outlook is hopeful; and "the love of Christ constraineth us." Kind friends, we appeal to you in the name of Jesus, who will abundantly reward you.

Sincerely yours,

J. H. Jarvis.

**BURKE COUNTY.**—For two years Rev. T. D. Johnston has preached in Burke county. He was installed over Quaker Meadow—which is, I believe, the oldest church in the county. He preached also at Glen Alpine and at Bridgewater, and at Anderson's Chapel in Morganton. In the two years that Brother Johnston has been here, the work has grown steadily, and is now in better condition than ever before. Recently Brother Johnston accepted a call to Burgaw, and on June 1st left for his new field.

General regret is expressed at his leaving, not only by his own people, but by the people of Morganton, to whom he had endeared himself by his genial disposition, his earnestness of purpose, and his many Christian virtues. We all wish him continued success in his new field.

W. W. E.

### MISSOURI.

**WESTMINSTER COLLEGE COMMENCEMENT.**—A very successful year of this college closed June 11. The attendance of students was the largest for many years, and the usual high standard in all things was well maintained. The only shadow over the bright present and future was the fact that this was the last year and the last Commencement of President John McCracken; for after four or five years of most acceptable and successful service as President, he several months ago resigned his position to become assistant to his father, Chancellor McCracken of the University of New York.

By reason of the great floods, most of the members of the Board of Trustees were unable to be present; not a quorum: so no honorary degrees were conferred and no new President elected.

The Commencement exercises proper were held in the chapel on Thursday morning. There were two full graduates, Mr. Raymond S. Brauch and Mr. Cary C. Shaver. The Bible prize, on the subject "Eternal Life," was awarded to Mr. Milton Campbell, and the Scholarship Medal to Mr. Trimble McCutchan. All these young men are from Missouri. Dr. McCracken very appropriately was the chief speaker; and in most impressive and happily chosen language he spoke of the college, its position, work and prospects, and bade a kindly farewell to those with whom he had been so pleasantly associated. Universal regret has been felt by all friends of the college at the young President's departure: and real sorrow was manifested and expressed by audience, Board and Faculty as they listened to his farewell address and bade him good-bye.

The Board will doubtless soon be called to meet for the purpose of electing a new President.

**LEXINGTON;** Wentworth Military Academy.—Prof. Wm. M. Hoge, for years connected with the Kemper school at Boonville, Mo., as teacher and co-principal, and more recently (Public) School Examiner for the State, has been associated with Col. Sandford Sellers in the conduct of this school, the oldest military and one of the best and most successful of the Boys' schools of the West. And under the excellent management of Messrs. Sellers and Hoge it will doubtless maintain its high rank among the foremost schools of its class.

Rev. E. D. Allen, who for a year has faithfully served the churches of Blackburn and Odessa, has recently resigned his charge, having accepted missionary work further West.

The Prairie Church recently, at the close of his first year of service, presented their young pastor, Rev. Chas. H. Morton, a handsome gold watch and chain, as a token of their appreciation and affection.

### The Remedy for Breathitt.

The unhappy condition of this great county in the Kentucky Cumberlands has attracted the attention of the whole nation.

The presence of a battalion of the State guards and three rapid fire cannon to hold court, in time of perfect peace, is a singular spectacle in this country. It is no wonder then, that a nation's eyes are turned on this people and country, and everything concerning them is of more than usual interest.

Very much has been written, both wise and unwise, true and untrue concerning this people.

If forty years knowledge of them and their country, and twenty-five years experience among them as a minister of the gospel, can justify this article, then I may be permitted to speak with some freedom, of things I know.

These people are not brutal or degenerate, as some may suppose. They are not naturally bloodthirsty or savage. I have travelled among them as a physician and minister for forty years, and I do not know a kinder, more hospitable people anywhere. Of course there are bad men there, as there are everywhere; but they are exceptions. Most of the troubles have grown out of the lax administration of the law, and the unlicensed sale of whiskey; and these things are not easily remedied in a mountainous country, among an uneducated people, living in a primitive state of society, where every man is a "law unto himself."

Those who know the history of this county are not surprised at the present condition of things. It has not been many years since the county seat was without a school house, and the whole county without a church. The writer of this article organized the first church in Jackson, and every other one in the county. At that time there was but one regular preacher in that whole county, of more than ten thousand people, and he was a venerable Methodist minister, superannuated on account of his age. At this very time, there are thousands of people in that county who are destitute of the privileges of the gospel. Many who never saw a church or heard a qualified preacher. Is it to be wondered at that drunkenness and murder and all sin prevail in such society, where God's law is not only unobserved, but unknown?

The crime of Breathitt is the shame of us all. These are our neighbors, our "kith and kin." Their poverty and destitution should have had the greater claim on our sympathy and charity. Yet it is only within the last score of years we have been trying to remedy the evils of a century of indifference and neglect.

To state these facts is to suggest the remedy. Breathitt without the gospel is no worse than any other county without it: indeed it is not so bad as many, bad as it is.

"You talk about questions of the day! There is but one question, and that is the gospel. It can, and will, correct everything needing correction. All men at the head of great movements are Christian men. During the many years I was in the Cabinet, I was brought into association with sixty master minds, and all but five of them were Christians. My only hope for the world is in bringing the human mind into contact with Divine revelation."

This is the testimony of Mr. Gladstone; great not only as a Christian, but in every other department of greatness.

And a greater than Mr. Gladstone said, "Make the tree good and the fruit will be good." That is religion and reason too. An infidel will admit it. To change the conduct of a people you must change their character. Guns cannot do that. Only God can convert character. The remedy for Breathitt, is the remedy for Bourbon and Fayette and the world. It is the gospel, whose fruit is love, joy, temperance, forgiveness, etc.

The martial remedy has been tried in Breathitt before. Hundreds of armed men arrested some law-breakers and suppressed violence for awhile, at an enormous cost to the State, but they did not eradicate an evil passion, nor convert a lawless man. God alone can do that, and He does it by the preaching of the gospel. That is the remedy for Breathitt: the only remedy, and the all-sufficient remedy.

Recognizing this fact, the churches in Kentucky have been making some effort to send the gospel there, among their poor neighbors. It is still limited, and entirely inadequate.

Realizing this, The American Inland Mission was organized in 1897, and an appeal made to all Christian people everywhere to help save this people. The response has been most gratifying. During the last year, over ten thousand dollars have been received for this cause, from all over the world. This has been used to give a frugal support to over seventy faithful men and women of every church, who have gone to preach and teach the gospel to the long neglected mountain people, in Kentucky and elsewhere.

During this year they have conducted over one hundred gospel schools, with three thousand children in attendance; built five new churches and three mission houses, and one college in the wildest part of the mountains; distributed hundreds of garments among the poor, and tens of thousands of Bibles, etc., where they had none before.

This is not a spasmodic effort, confined to travelling evangelists, for a few summer months. This mission has gone on summer and winter since 1897, with hundreds of educated and consecrated men and women, who are laying the foundations

a new generation of people who know and honor God and His law. A distinguished clergyman, widely known North and South, says, "The Soul Winners' Society (American Inland Mission) is doing the most and best work, with the least money, of any missionary society on earth, so far as I know." After a visit to many of its missions, General O. O. Howard, the venerable Christian soldier says, "The most of the people were in absolute need of gospel teaching, when the Soul Winners undertook the great work of organizing and applying the settlements and all the mountain work with Christian teachers and competent men to preach the simple truth. To my mind their success has been marvelous."

To all men who love God and their fellow men, we appeal for help. Every sentiment of patriotism and humanity and Religion calls us to remove this stigma from our country, and deem this great body of our countrymen.

Your offerings can be sent to Edward O. Guerrant, President of American Inland Mission, Wilmore, Ky., or to Major Robert S. Bullock, Treasurer, Cashier Fayette National Bank, Lexington, Ky.

#### Speakers at the Lookout Mountain Conference.

Among those who are expected to speak or assist in the conference for Young People's Leaders to be held on Lookout Mountain July 1-8, are the following:

Rev. W. R. Lambuth, D. D., Secretary of the Missionary Society of the Methodist Episcopal Church, South, Nashville, Tenn.

Rev. John F. Goucher, D. D., President of Woman's College, Baltimore, Md.

Prof. O. E. Brown, of Vanderbilt University, Nashville, Tenn.

Mr. Luther D. Wishard, Chairman of the Executive Committee of the Young People's Missionary Movement, New York City.

Rev. Ira Landrith, D. D., Editor of The Cumberland Presbyterian, Nashville, Tenn.

Mr. S. Earl Taylor, Young People's Secretary of the Missionary Society of the Methodist Episcopal Church, New York City

Rev. A. L. Phillips, D. D., Superintendent of Sabbath-school and Young People's Work of the Presbyterian Church, South, Richmond, Va.

Rev. H. F. Williams, Editor of The Missionary, Nashville, Tenn.

Rev. W. R. Dobyns, D. D., Kansas City, Mo.

Mr. J. E. McCallloch, Young People's Secretary of the Missionary Society of the Methodist Episcopal Church, South, Nashville, Tenn.

Rev. T. H. MacCauley, D. D., Chattanooga, Tenn.

Messrs. Moffat, Stuart and Preston of the Forward Movement.

Rev. William F. McDowell, D. D., Secretary of the Board of Education of the Methodist Episcopal Church, New York City.

Rev. S. H. Chester, D. D., Secretary of Foreign Missions of the Presbyterian Church, South, Nashville, Tenn.

Rev. G. L. Wharton, D. D., of India.

Rev. W. J. Willingham, D. D., Secretary of the Board of Foreign Missions of the Baptist Church, South, Richmond, Va.

There is every indication that this conference will be the beginning of a new and better organized missionary effort in the churches of the Southern States.

The Character of the program is quite different from anything that has previously been attempted in the South. The conference is a training school rather than a convention, and was for its purpose the preparation and equipment of leaders in the more effective prosecution of distinctively denominational work.

#### Temperance Convention—Raleigh, July 7th.

On account of the Summer School at Raleigh the railroads have granted a rate of one fare plus 25 cents for the round trip, July 6, 7. This will enable many to attend the Temperance Convention. It is a most important meeting, and the friends of Temperance should take this opportunity to manifest their interest.

The entire State will be organized with a view, 1, to enforcing the Watts Act; 2, to establishing prohibition in towns and cities; 3, to obtaining more effective legislation.

## Educational.

### Scholarships at A. and M.

Examinations for admission to the Agricultural and Mechanical College at Raleigh will be held July 9th, '03 a. m., in every county Court House in the State by the County Superintendent of Schools. The results of these examinations will be considered in awarding scholarships at the college. Each county is entitled to as many scholarships as it has members of the House of Representatives.

### Texas Presbyterian College for Girls

The first Commencement of this institution has just been held; and it was very gratifying to the Board of Trustees to know that it was a perfect success in every respect. Rev. J. O. Reavis preached the Baccalaureate sermon Sabbath morning, May 31st, and Rev. C. L. Ewing preached to the undergraduates that evening.

The chapel walls were decorated with beautiful paintings, the work of the pupils under the superior instruction of the Art teacher. Several patrons were present; and all expressed themselves as well pleased with the conditions and progress made by the pupils. A rain the night before, and on the morning of the Commencement day, diminished the attendance; but even then the chapel was comfortably filled.

There was only one graduate, Miss Minnie H. Ewing, who took the degree of A. B. She had an excellent essay, and read it well. The Baccalaureate address of President Evans was well adapted to the occasion; and the day passed very pleasantly. The Board passed resolutions, commending the phenomenal success of the work by the President and faculty during the past session.

All the officers of the Board were re-elected, including the Executive Committee, for one year. The Financial Secretary, Rev. J. J. Grier, made a satisfactory report. He has been simply laying the foundation of the work; and expressed himself as well satisfied with the situation. He is furnishing the Presbyterians of the Synod with information as to the prize they have secured in this college. We believe that when they come to know what they have, they will not be slow to support the college. What we need now above every thing else, is more room. This is absolutely imperative. Applications for room are pouring in from different parts of the state; and the President is embarrassed in giving answers to these applications.

We do not wish our president to be placed in the same embarrassing attitude of the Irishman who was helping to chicken. He asked the first guest what part of the fowl he would have; and he answered, "I'll take a leg;" and the second said he would take a leg; and the third said he would take a leg. "Faith," said the host, "and do you think I'm carving a spider?"

One of these was for a room for three girls—two sisters and a friend. During the two days I was present, Dr. Evans received three applications; in all about twenty-five. The building last session was filled, and the question is, How can we place thirty more in it on the 7th of next September, the opening of the term?

To meet this, the Board has ordered the Building committee to commence the second building, of which we already have plans, as soon as there is \$5,000 in hand; and build only as the money is forthcoming.

Members of the Presbyterian Church of the Synod of Texas, do please furnish money to our Financial Secretary as rapidly as possible, that the building may not be delayed for lack of funds. Really, we shall need \$5,000 to begin with, in order to place the material on the ground; but being absolutely essential to have another building right away, we determined to begin, and depend upon the Presbyterians to push the work to completion.

If the Presbyterians of the Synod will give us the money, when the Synod meets in Milford next fall, we promise to surprise every one who attends—and we hope there will be many mothers of girls among the number—and the common expression will be, as it has perhaps been with every visitor who has seen it, "I had no idea we had such an institution within our bounds!"

Cordially,

M. C. Hutton, President Board Trustees.

## The World.

A hospital solely for consumptives, with room for 250 patients, has just been completed at Chicago.

Dr. Le Baron R. Briggs, Dean of the Faculty of Arts and Sciences at Harvard has been elected president of Radcliffe College.

Mrs. Stanford has given over the care of the Stanford University to a board of trustees. For ten years she has been sole director.

Since last January there has been a steady decline in the stock market until last week it reached just about what it was in 1900 before President McKinley's last election.

The jury in the case of Jett and White, charged with the murder of James K. Marcum, in Jackson, Breathitt county, Ky., was discharged on the 19th, having been unable to decide.

The arrest in New Haven of twenty-one members of the Team-drivers union will figure in the settlement of the legal status of trades unionism. A decision of the courts as to the limits of the rights of such organizations will be welcomed.

China is at last to have a mint in Peking, and to establish uniform coinage. Heretofore all kinds of coins have circulated in the empire, and the coins in different provinces have been of different fineness, and consequently of different value.

At the Osaka, Japan Exposition from fifteen to twenty thousand people are daily paying the two and one-half cents admission fee to see what reveals in a marked way the progress of the country. It is purely a national exposition and there are about three hundred thousand exhibits.

After fifty years of prohibition Vermont enacted a local option law at its last Legislature which has been in practice one month. During May there were 65 arrests for intoxication as against seven during that month in 1902. The local jail is so crowded the prisoners sleep in hammocks.

A mighty wall of water rushed down the valley of Willows Creek, June 15th bringing death to 500, and a property loss of \$1,000,000., in Heppner, Oregon. The roar of the storm deafened the roar of the on-coming flood and the people had no warning. Houses were swept from their foundations and borne down the valley.

An attachment for \$50,000,000 was filed in the United States Circuit Court at Boston against the General Electric Company, by counsel for S. F. Vanchoate, of this city, who alleges infringement of a number of inventions. The attachment is filed in connection with a suit for damages entered by counsel for Mr. Vanchoate.

General Booth is planning for a University for the study of social science, with headquarters in London and New York, with branches in many other countries. He says that Salvation officers need to be skilled in the science of saving men, as the officers in the regular army are in killing them. Thus the Salvation army is strengthening its weakest link.

The Administration is considerably worried over the outlook for the Panama Canal Treaty. Reports from Colombia show that Bogota is packed with lobbyists and hoodlers, who are working to defeat the canal treaty, and the rejection of the convention by the Colombian Congress seems to be certain. Secretary Hay is preparing to open negotiations with Nicaragua and Costa Rica.

The recent anti-alcohol congress held in Bremen, Germany, gave striking testimony to the advance of the temperance cause on the Continent. The city was remarkably cordial in its attitude towards the delegates; the mayor welcomed them most heartily, the Senate gave a costly banquet and two thousand of the citizens were enrolled in a Moderation Society. The government gave 10,000 marks to the Congress and nearly all the nations of northern Europe sent representatives. The scientific discussions were taken part in by distinguished authorities and there was a unity of opinion as to the direction in which the influence of all thoughtful men should be thrown.

New York, June 19.—The World to-day publishes a dispatch from Princeton, N. J., quoting former President Cleveland as saying:

"It is perfectly absurd to suppose for an instant that I have any desire to re-enter public life. Nor have I remotely entertained the thought since I left Washington more than six years ago. The matter is as far from my thought as it was in 1896 when all must admit that it was not within my hearing or sight. I have no higher aspirations than to pass my days in peace with my family around me and take no part in politics which any private citizen cannot take with utmost propriety."

The catalogue of the North Carolina State Normal and Industrial College shows an enrollment during the past year of 494 college students and 366 pupils in the Practice and Observation School.

The dormitory capacity will be increased before the next annual session.

Students secure free-tuition by agreeing to become teachers in the public or private schools of the state for at least two years after leaving the college, and in no other way can free tuition be secured. All the free-tuition students cannot secure board in the dormitories where board is furnished at actual cost, but places will be reserved in the dormitories for 175 free-tuition students and 175 tuition-paying students. Provision will be made for fifty free-tuition students and twenty-five tuition-paying students with board in private families.

Professor Munroe Smith, in an article in The Columbia University Quarterly Review, gives some statistical comparisons showing the recent growth of Columbia. "Leaving out the undergraduates, and including only the faculties of theology, law, medicine, and the graduate school of philosophy, Columbia comes first with 1,744 students, and Harvard only second, with 1,483. Leaving out the college undergraduates, and including the schools of applied science, Columbia has a student population of 2,795, and is easily first among American universities, while Harvard is fourth, after Minnesota and Michigan. But even including college undergraduates, of whom Harvard has 2,434, Columbia is second to Harvard alone, and also in the whole student population, including non-residents, the figures here being 5,575 for Harvard to 5,034 for Columbia.

A recent newspaper despatch quoted in The Electrical Age states that Sherman Hobson a railroad man of Pueblo, Colo., has just perfected an appliance which, if all proves true that is claimed for it by its inventor, will greatly reduce railroad collisions and save thousands of lives annually. "The new appliance is a sort of looking-glass to be hung on each side of an engine to enable the engineer and fireman to see the road-bed for six miles, both in front and in the rear. The chief value of the invention is that it does not make any difference if the road is curved or straight. The instrument works on the principle of a mirage, and it has been named by its inventor the 'miragescope.' It has been tested from Denver to Grand Junction on the Denver and Rio Grande and the Colorado Midland, and also passed favorable tests on the Colorado Southern and Missouri Pacific."—Literary Digest.

"The Kongo Free State is accused of having duped the civilized world. A host of reports emanating from missionaries, traders, and officers openly accuse the Government of resorting to forced labor, of employing cannibals as troops, of hurling them in raids upon the peaceful population, of practising violence and cruelty in the collection of the excessive taxes levied upon the unfortunate savages. Horrible stories have dealt with nameless atrocities, with demoniacal acts perpetrated against the natives. Thousands of fugitives have abandoned the villages, seeking refuge in the forests or with the missionaries. In a single enclosure, according to an eye-witness, there were on one occasion as many as eighty amputated hands sanguinary evidence of the activity of the tax collector. Such is the bill of indictment brought against the Kongo Independent State and its sovereign. . . . It is right to wait for the defense. Every accused, and particularly every accused state, is entitled to plead in its own case."—The Paris Temps.

The rate of discount of the Bank of England has been reduced to 3 per cent. the strength of the bank's reserve being regarded as fully justifying the reduction.

After a struggle of nearly three months, it appears that the textile operatives of Lowell, Mass., have tired in their fight for an increase of 10 per cent. in wages in the cotton mills and are willing to declare off the strike, which was inaugurated March 30th.

**The Summer School of the South**

Five thousand inquiries have been made to the railroads, and the number of actual students will, according to present indications, exceed three thousand. Six especially constructed buildings will be used besides the regular halls of the University of Tennessee, and one thousand homes, a sixty-five room hotel, and every boarding school in the city of Knoxville will be used to accommodate the teachers.

Every class of work from kindergarten to university is included, making a total of one hundred and fifty courses to be taught by nearly one hundred instructors. There will be no open lectures each day and a sermon every Sunday evening, while exhibits of new and foreign games, apparatus, books, and educational inventions will be open at all times. Certificates will be granted only when actual credit has been obtained. In this way the certificate of the institution will be recognized in any section of the United States.

**An Interesting Statement**

A comparison of North Carolina today with Massachusetts and Connecticut in the year 1850 shows:

POPULATION			
Conn., 1850.	Mass., 1850.	N. C., 1900.	
370,792	994,514	1,893,810	
ASSESSED VALUE OF PROPERTY.			
Conn., 1850.	Mass., 1850.	N. C., 1902	
100,000,000	\$597,936,995	\$341,222,009	

The comparison is made with these states for the year 1850, for the purpose of showing that North Carolina to-day offers a more inviting field for Life insurance operations than did either of these states at the time when most of their companies began business.

About this period there were organized in Connecticut and Massachusetts whose combined population was 1,365,306, the life insurance companies, the combined assets of which to-day \$303,980,085, being nearly equal to the entire wealth of North Carolina at its assessed valuation.

The reports of the Insurance Department of the State of North Carolina shows that this state is expending yearly the vast sum of \$2,586,026 for life insurance.

Who can escape the conclusion from foregoing facts and figures that we are committing financial suicide by sending our surplus wealth to outsiders instead of creating strong and valid life insurance companies of our own?

That there is need of such institutions in North Carolina

no man will question, and never were the opportunities better.

We have a climate unexcelled, a soil that produces everything and capable of the highest degree of cultivation. We have every variety of mineral product. We have hundred of thousands of unharnessed horse power in our water courses.

We have large areas of country rich in resources waiting for the activity that comes with the introduction of the railway. We have millions of feet of timber of all kinds taken away year after year because we have not the factories here to convert it into finished product. We have immense deposits of iron ores. We have untold millions of gold in our mines in ores that can be profitably worked by modern methods.

We have thousands of miles of unimproved highways. There is no limit to the possibilities of North Carolina if we but had the means to develop them. North Carolina's urgent need to-day is the ABILITY TO COMMAND THE USE OF MONEY. For generations we have been committing financial suicide. Year after year we reaffirm our dependence and incompetency by sending to other states our moneys to buy insurance protection.

The Southern Loan and Trust Company through its Life Department will contribute something to the cure of this financial malady. The company feels justly proud of its past financial achievements and undertakes the great and responsible business of life insurance with a confidence born of success. If you would encourage progressive yet conservative home enterprise, and would conserve the wealth you create by keeping it at home, and would have a hand in the upbuilding of a great financial institution of your own making, you can accomplish all these ends by purchasing the protection of the life contracts of the Southern Loan and Trust Company.

This is what might be called a cracker-jack notice from the Franklin Times and needs no introductory; though it may be stated that it is the custom of the companies to use no dilatory tactics when a loss occurs, but come right up to the scratch. The Times says:

"The insurance adjusters were here last week to adjust the losses in the recent fire, and while there was but little trouble in settling some of the losses we understand that there is right much 'squabbling' with others. But the Times is glad to state that all of the losses sustained by the home companies, all of whom are located at Greensboro, have already been promptly paid without a kick. The amount these home companies lost was nearly five thousand dollars and the losers who had policies in these companies have already received checks for their losses.

"In view of the fact that these are home companies and appear to act fair and just to their policy-holders the Times takes pleasure in commending them to our people. Their prompt settlements with their policy-holders here, without a single kick, has certainly made a fine impression upon those of our citizens who are in the habit of insuring their property. The general agent for these home companies is A. W. McAlister, of Greensboro, and the local agent is W. J. Byerly." —Daily Record, June 9th, 1903.

**HORNER MILITARY SCHOOL,**

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A Boarding School under Military Discipline with advantages of home training.

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Two Students Secured Appointments in Government Schools this year.

Base-ball, Foot-ball and Athletic Field surrounded by Quarter-mile Running Track on Campus.

Forty-third year begins Wed, September 2, 1903.

J. C. HORNER, Principal.

## Marriages.

**BOBBITT-WHITEHEAD.**—In Halifax county, at the residence of Capt. W. T. Whitehead by Dr. W. D. Morton, on June 10, Mr. Benjamin Bobbitt, to Miss Nancy Whitehead.

## Deaths.

"One more at home!

That home where separation can not be,  
That home where none are missed eternally,  
Lord Jesus, grant us all a place with Thee  
At home in heaven!"

**M'LAUHLIN.**—Whereas the class of 1901 of Red Springs Seminary has heard with profound sorrow of the death of their classmate, Flora Ferguson McLaughlin, whereas this is the first break in the circle of classmates, and whereas we desire to give expression to our feelings on this sad occasion; therefore be it resolved:

1, That in the death of Flora Ferguson McLaughlin we have lost a near and dear friend who was an exemplar in life and conduct, one who was distinguished for many Christian virtues, and who exhibited on all occasions the highest degree of nobility of character and devotion to her Master.

2, That as her classmates, we extend our sympathy to her family, especially the sorrowing husband, to whom she was spared less than one short year.

3, That, by order of the class, a copy of these resolutions be sent for publication to the "Pine and Thistle" and the "Presbyterian Standard."

Margaret McIntyre,  
Meta Stewart,  
Janie Patterson,  
Committee.

**WOODSON.**—Mrs. Carlie Woodson, after a lingering illness fell asleep in Jesus at her home, Stautsville, Mo., June 8th, 1903, age 23. She was a gentle spirited Christian woman beloved by all who knew her.

**HAMILTON.**—At the home of his brother-in-law, Edward A. Anten, in Steele Creek, June 9, 1903, James Franklin Hamilton of consumption, in the nineteenth year of his age. He is survived by several brothers and sisters, some of whom are at the Barium Springs Orphanage. He was the son of the late Wm. J. Hamilton, a child of the covenant and a member of Steele Creek Church.

**BUTLER.**—Whereas, God has taken our beloved sister, Mrs. M. E. Butler, from the scenes and toils of time to the eternal rest prepared for those who serve him, therefore be it,

Resolved, First, That the Hickory Presbyterian Church has lost one of its most devoted and useful members, one who, in every department of church life, was most earnest in counsel and useful in labor, the Earnest Workers Society a consecrated helper.

Second, That we extend to her friends our tenderest sympathy in their bereavement and prayerfully commend them to

the gracious care of the all-wise Father, who doeth all things well.

Third, That a copy of these resolution be recorded in the minutes of the Society, also published in the Presbyterian Standard.

We loved thee well, but Jesus loves thee best

With sadness we said, "Good-night,"  
Until we meet again before His throne,  
Clothed in the spotless robe He gives His own,  
Until we know, even as we are known,  
Good-night.

Mrs. B. H. Holden,  
Mrs. B. M. Ramsey,  
Mrs. Eubert Lyrely.  
Committee.

**BROWN.**—At her home in New Bern, N. C., on May 25, 1903, the spirit of Mrs. Harriet Brookfield Brown passed from its earthly existence.

She was a descendant of Esther Stoddard and Timothy Edwards, who with their son, Jonathan Edwards, are eminent in Presbyterian annals. Though for many months an invalid, she manifested exemplary patience and resignation. For the greater part of her life of sixty years she was a member of the Presbyterian Church and in her last moments expressed a wish to be always with her Savior, calling him her "ail in all." She leaves her loved ones the heritage of a good example.

Of near relatives a husband, three daughters, two sons, a sister and two brothers, survive. Gently may the Father's hand rest upon them.

## The Household.

### Cool Looking Rooms.

R. E. Merryman.

In hot weather, when everything out of doors looks hot and dusty, how refreshing it is to enter a room which not only has a lower temperature, but is arranged in such a way that the eye is refreshed by its cool appearance. To arrange rooms for cool effects requires considerable judgment and some work, but it pays in the added comfort of the family.

Bare floors are the first requisite. A few rugs, preferably shaded greens and browns, will relieve the plainness. The floor should be stained or painted. Prepared wood stains are excellent for this purpose, as they are so easily applied. They come in a variety of colors, and have only to be dissolved in water to be ready for use. The floor should have one or two coats of oil after the stain dries.

Blues and greens are cool looking colors, and one of them may be chosen from the color scheme of the room. A wall paper of cream and green is very pretty, and the furnishing can easily be made to harmonize with it. Willow or reed rockers are comfortable and may have head rests of pale green with a little pink in the figures and pink ribbons to tie them with.

Foot stools of various sizes should be of the shaded browns or greens to match the rugs. The desired colors may be secured by using dyes for coloring the rug rags, and some suitable material for

## A definition—

"Painkiller, a sure cure for Cramps, Colic, and all Stomach Complaints. There is but one Painkiller, Perry Davis'."

From the people's dictionary.

## CANCER CAN BE CURED WITHOUT THE USE OF THE KNIFE

We cure Cancers, Tumors and Chronic Sores charging nothing for examination. Our patients are our best friends. Come and see cancers have removed and cured from our now happy patients; and are daily curing. They are wonderful.

If then you are not satisfied, we will pay all your expenses.

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tools. A rattan couch with a supply of pillows in cool shades, is both comfortable and cool looking. Vases and bowls of flowers with plenty of foliage, placed on shelves and tables about the room give the finishing touch. Window blinds should be kept closed during most part of the day, except when the window is opened for use, when they can be drawn so as to shut out the glare and admit a shaded light. Some kinds of plants grow well in the shade and can be used for such rooms. The writer once saw a long box of Wandering Jews placed under a mantle in a summer sitting room, the vines reaching almost to the floor. An open fireplace may be made very attractive by having a box fitted into it, with growing ferns and wild flowers. Have a box made that just fits over the grate and, if possible, have it set in the back, sloping gradually down to the front. Paint the box a shade of green and fill with rich foliage from the woods. In choosing plants with which to fill it, choose those that thrive without sunlight.—Household Ledger.

**Cheery People.**

Oh, the comfort of them! There is one thing like them—that is sunshine. It is the fashion to state the common on the other end foremost—i. e., to catter the cheery people by comparing them to the sun. I think it is the best of praising the sunshine, to say that almost as bright and inspiring as the presence of cheery people. That the cheery people are brighter than the sunshine is very easily proved; for who has not seen a cheery person make a room and a day bright in spite of the sun's not shining— in spite of clouds and rain and all doing their very best to make it bright? Therefore, I say, the fair way to compare the sun to cheery people. Never, which ever way we may state the comparison, it is a true and good one, neither the cheery people nor the sun need take offense. In fact, I believe they will, always be such good friends, and work so steadily together for the same ends that there is no danger of the sun's grudging the other the credit of what has been done.

If there were only a sure and certain way for making a cheery person, how we would be to try it! How thankful we would all be to do good like sunshine! To cheer everybody up, and help everybody along!—to have everybody's faces brighten the minute we came in sight. Why, it seems to me that there is not to be in this life any pleasure half so great as this would be. If we looked at things only from a selfish point of view, it would be worth while to be a cheery person, merely because it would be such a satisfaction to have everybody so glad to have with us, to see us, even to meet us on the street.

"I just likes to let her in at the door," said a Irish servant one day, of a man I knew, whose face was always bright and bright. "The face of her one good, shnre!" Some one once asked a great painter, whose pictures were remarkable for their beauty and beautiful coloring. "Pray,

Mr. —, how do you mix your colors?" "With brains, madam, with brains," growled the painter. His ill nature spoke a truth. All men had or might have the colors he had used; but no man produced the colors he produced.

So I would say of cheeriness. Patience, sympathy, and humor, are the colors; but patience may be mere doggedness and reticence, sympathy may be wordy and shallow and selfish, and humor may be only a sharp perception of the ridiculous. Only when they are mixed with love—love, three times love—do we have the true good cheer of genuine cheery people.—Selected.

The lives which seem so poor, so low,  
The hearts which are so cramped and dull,

The baffled hopes, the impulse slow,  
Thou takest, touchest all, and lo!  
They blossom to the beautiful.

—Susan Coolidge.

We are not ashamed to go to others for bodily healings; why this reluctance or hesitation to go out of ourselves and beyond ourselves for spiritual healings? No sick man apologizes for going to the physician.—Joseph Parker.

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## The Home Circle.

### Holyrood Palace.

(For the Standard.)

There are countries and cities and buildings in Europe about which cluster romances of centuries. Such a country is Scotland, such a city is Edinburgh and such a pile is Holyrood Palace.

Talking one day with a Presbyterian minister who spent the previous winter in Edinburgh, I saved the mention of Holyrood for the last, smacking my lips in anticipation of his interest. He explained that he had only seen it for a few moments the last days of his stay. Later in the same day I told my experience to another Presbyterian minister; he comforted me by telling me that he spent a winter in Edinburgh and never saw the Palace at all. I have not thought of Holyrood since, without a pang of pity for such wasted opportunity.

Its name keeps alive the fact that the first building on the site was a religious house. The Abbey of Holyrood was built by David I. for the Canons regular of the order of St. Augustine, not far from the shadow of the mighty fortress, his home. The story of its founding in 1128 runneth thus:

Good Churchman though he was, David went hunting one Holy Cross Day, in spite of the protest of his confessor, in the valley lying at the foot of Arthur's Seat; at that time it was a forest abounding in game. At the foot of the crag there rushed upon him "the fairest hart that ever was sene," throwing him and his horse violently to the ground. David threw back his hands between the antlers of the stag to save himself from the blow, when "the holy croce staid incontinent into his hands." The wild deer fled at sight of the sacred emblem, and the king, admonished afterward in a dream, resolved to build a house on the spot where "he gat the croce" and dedicate it to the "Holy Rude," the Virgin, and all the saints.

A more authentic reason for it to be dedicated to the Holy Cross was that the mother of King David carried with her to Scotland a cross of gold which enclosed what was believed to be a portion of the "Rude" on which Christ suffered.

The Palace proper was built by James IV. for his English bride, Margaret, who crossed its threshold in 1503. Much was spent on its embellishment before his death at Flodden. In 1536 young James V. journeyed over to France to "spy the pulchritud" of the daughter of the Duke of Vendome, but became enamoured of the "seiklie" daughter of the French King. On the 19th of May, 1536 the second bride came to Holyrood; forty days after, she slept the long sleep in the Abbey Church. So intense was the national grief that the mourning dress was worn in Scotland for the first time.

After the manner of more modern widowers, royal and otherwise, James comforted himself with Mary of Guise.

Their daughter, Mary Queen of Scots, took up her residence in the Palace in 1561, immediately on her return to her native country. The first Sunday after her arrival, preparations were made to

celebrate Mass, and then the troubles began. How beautiful she must have been, is seen from the fact that her stern and disapproving subjects exclaimed "God bless that sweet face," as she passed through the streets of the old town.

Going through the Canongate entrance, at which stands a Highland sentry in his picturesque uniform, a great picture gallery is at the head of the stairs. On its walls hang remarkable portraits of Scottish Kings, one hundred in all, from the misty days of Fergus I. to the going down of the Stuarts. This room has been forever made sacred to the memory of Prince Charlie, by that far greater prince, Sir Walter Scott.

On its floor Flora McIvor and Rose Bradwardine danced on the eve of Preston pans; to-day it is used for the election of the sixteen Scottish representative peers.

In the ancient tower are the rooms of Queen Mary—leading up to them is a circular stone stairway much worn by the tread of the centuries. In what is known as the "audience chamber" is the bed of Charles I. when a resident of Holyrood, its faded curtains being of richly embossed velvet. On it slept Prince Charlie the night before Culloden: after the battle the Duke of Cumberland here rested from his victory. In this room Queen Mary played chess and read Livy. Here Rizzio sang to her, and here were held the "divers controversies" when John Knox came up from the Nether Bow to plead for her soul.

Opening into this is her bed-chamber—the most interesting one in Scotland. Over in Versailles the room of the fated Marie Antionette claims a kindred interest.

On these pillows rested her head, uneasily, not because of her crown, but her conscience. On the beautiful paneled ceiling her eyes looked while she told her beads according to the faith of her childhood. The decayed hangings of the bed are of crimson damask with green silk fringe and tassels. The walls are hung with tapestry picturing the fall of Phaeton.

On the north side of the room is a small door half hidden by the tapestries, opening into the supper-room, whence the unhappy Rizzio was dragged screaming from her side to fall dead at the head of the stair. The dull stains of his blood may still be seen. Each step is full of interest, pathos, and suggestion.

Of the old Abbey there remains only the ruined nave. Under the flag stones sleep many of those who sat on Scotland's throne. Beneath the old East window Queen Mary was married to Darnley and lived to weep another day. The curious noted that her wedding dress was the same she wore at her first husband's funeral. Back of the Palace is the little room where she took her baths in white wine.

Charles I. was crowned in the Abbey and over its door is yet the tablet inserted by his order: "He shall build one House for my name, and I will establish the throne of his kingdom forever." How the irony of fate was exemplified! The queer old horologue standing in the

North garden was also erected by Charles I. A part of the palace was burnt (whether intentionally or not, will never be known) by Cromwell's men who were stationed here on their return from Dnnbar's victory over by the sea. It was restored, I think, by Charles II.

Between the Palace and the castle lie the quaint old part of the city—the one that carries in its bosom, St. Giles, the home and grave of John Knox, the Covenanters' prison and Monument, Greyfriar's, the Market Cross the Heart of Midlothian and the University. Over to the right is the matchless new city, but its sights and sounds are a long way off in time and distance from the palace which stands, dark with the dust of the ages, guarded by Arthur's Seat, the heather-clad mountain that looks down upon it.

The living portion of the palace was always kept in readiness for Queen Victoria, in order that she might be worthily received, without notice of her coming, as she journeyed once a year twice a year from London to her favorite Balmoral. But when King Edward visits Edinburgh in August—so the papers say—he will stop at a moderate hotel, and two members of the North Carolina Synod spent a winter in sight of its turrets and buried their noses in the logy. Such are the ravages of time.

### Mrs. Wiggs' Sunday-school

When one is inclined to believe that the color of all the world is drab, it is good to read of some such humble philosopher as "Mrs. Wiggs of the Cabbage Patch," the heroine of a recently published book of that title. For many years Sunday afternoon had been a trying time in the Cabbage Patch neighborhood, so Mrs. Wiggs had organized a Sunday-school class over which she presided. By 2 o'clock on this particular Sunday the school had begun. Every seat in the kitchen, available and otherwise, was occupied. The boys sat in the window, and on the table, and the girls squeezed together on improvised benches—two plauks placed across chairs. Mrs. Wiggs stood before them with a dilapidated hymn book in her hand.

"Now you all must hush talking, so we kin all sing a hymn. I'll read it over, then we'll all sing it together:

"When upon life's billows you are tempest tossed,  
When you are discouraged, thinking all is lost,

Count yer many blessings, name 'em one by one,  
An' it will surprise yer, what the Lord hath done!"

Clear and strong rose the childish voices in different keys and regardless of time, but with a genuine enthusiasm that was in itself a blessing. When they had sung through the three stanzas Mrs. Wiggs began the lesson, which had to do with Moses; but before it had proceeded far she was hit in the eye with a paper wad. It was aimed at Billy, but he dodged and she became the victim. This caused some delay, for she had to bathe the injured member, and during the interval the Sunday-school became riotous.

Mith Wiggs, make Tommy trophittin' in my hat!"

"Mith Wiggs, I know who hit you!"

"Teacher, kin I git a drink?"

It was not until Mrs. Wiggs, with a king tied over her eye, emerged from the bedroom and again took command the order was restored.

"Where is Bethlehem?" she began, reading from an old lesson paper.

"You kin search me!" promptly answered Chris Hazy.

He ignored his remark, and passed to the next, who said, half-doubtfully:

"Ain't it in Alabama?"

"No, it is in the Holy Land," she said.

A sudden commotion arose in the back of the room. Billy Wiggs, by a series of skillful manoeuvres, had succeeded in moving the chair that held one of the planks, and a cascade of small, indignant girls were tobogganing side-wise down the incline. A fight was imminent, but before any trouble occurred Mrs. Wiggs locked Billy in the bedroom and became mistress of the situation.

"What I think you children need is a talk about fussing and fighting. There ain't no use in me teaching what they done a thousand years ago, when you ain't got manners enough to listen at what I'm saying. I rec'lect one time during the war, when the soldiers was coming around the camp, trying their best to keep from freezing to death, a preacher come 'long to hold a service. When he got up to preach, he says, 'Friend's, my text is chilblains. They ain't no use a-preaching religion to men whose whole thought it set on their feet. Now you fellows git some soap an' pour it in yer shoes, an' keep them shoes on till yer feet feel as well; an' the nex' time I come and yer minds'll be better prepared to receive the word of the Lord.'"

"Now that's the way I feel 'bout this here Sunday-school. First an' foremost I am goin' to learn you all manners. Jes' one thought I want you to take away, an' that is, it's sinful to fuss. Now we'll sing. 'Pull for the oar.'"—Selected.

**Ruskin's Sermon to the Pews**

Once we begin to regard the preacher, whatever his faults, as a man sent with a message to us, which it is a matter of life and death whether we hear or refuse; if we look upon him as set in charge over many spirits in danger of ruin, and having allowed to him but an hour or two in the seven days to speak to them; if we make some endeavor to receive how precious these hours ought to be to him, a small vantage on the side of God, after his flock has been exposed six days together to the full weight of the world's temptations, and he has been forced to watch the thorn and theistle springing in their hearts, and to see what wheat had been scattered there trampled from the wayside by this wildard and the other, and at last, when deathless and weary with the week's labor, they give him this imperfect and rigid hearing, he has but thirty minutes to get at the separate hearts of a thousand men to convince them all of their weakness, to shame them for all

their sins, to warn them of all their dangers, to try by this way and that to stir the hard fastenings of those doors where the Master himself has stood and knocked, yet none opened, and to call at the opening of those dark streets where wisdom herself has stretched forth her hands and no man regarded—thirty minutes to raise the dead in—let us but once understand and feel this, and we shall look with changed eyes upon that flippery of gay furniture about the place from which the message of judgment must be delivered, which either breathes upon the dry bones that they may live, or, if ineffectual, remains recorded in condemnation, perhaps against the utterer and listener alike, but assuredly against one of them. We shall not so easily bear with the silk and gold upon the seat of judgment; nor with ornament of oratory in the mouth of the messenger; we shall wish that his words may be simple even when they are sweetest, and the place from which he speaks like a marble rock in the desert, about which the people have gathered in their thirst.—From "The Stones of Venice."

**A Woman's Point of View.**

Mrs. Miller had received a small check from her father, and went down to the bank to cash it without consulting her husband. The bank teller was very polite, but was obliged to insist that for business purposes Mrs. Miller was a perfect stranger to him. When Mr. Miller returned at night his wife poured out to him her grievances, which had accumulated and gathered momentum during the day. "Well, my dear," he answered "I'll cash the check for you." "But that does not make up for all the time I lost. I couldn't do all my shopping while I was down town because I didn't have quite money enough. The idea of having such a stupid man handling all the money!" "But, my dear," said Mr. Miller, in apologetic sympathy for the teller, "it is one of the rules of the bank not to pay money to strangers. You have to be identified first." "Identified! Identified! Couldn't the man read? There was my name right on the back of the check. How stupid you men are! And that wasn't all—" "But, Annie," broke in Mr. Miller, "how could the teller be sure it was your name just because you wrote it?" "Well, maybe he couldn't. But I'd just stopped in at the photographer's and got those pictures of me that you said looked exactly like me; and I showed the man all six of them. I explained that if I had only one I might have stolen it, but the six all together proved that I must be the one that signed my name on the check. The stupid way the man looked at me was simply ridiculous."—Youth's Companion.

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## Our Young People.

### Dorothea Denby's Qualifications.

By Mary Morrison.

There! I wonder how many more times we shall have to move that popcorn. This is the third time. You said last spring when we lugged it up into the woodhouse chamber that you would dispose of it right away and here it is yet. Probably the rats will get at it here too and we shall have to tote it off somewhere else."

Dorothea Denby sat on the bottom of the upturned bushel basket and delivered this short impromptu oration to an unappreciative audience of one who ran nimbly down the attic stairs. She got up and followed deliberately.

Charlie Denby stood before the mirror in the family sitting room, restoring to order his usually carefully arranged hair which unusual exercise had reduced to a riotous disorder.

Dorothea surveyed him with disdain. "You should have been named 'Clarrissa, the fair.' Of all the ridiculously vain specimens, a curly-headed boy beats everything," she said scornfully. "Why don't you sell that popcorn?" she continued, returning to the charge.

"Echo answers 'why.' For lack of a purchaser, my practical sister," answered Charlie, whirling about on his heel and regarding her whimsically.

"You haven't tried to find one," she retorted.

"Don't be inaccurate in your statements, my dear. To your knowledge I have written to three different parties in regard to it, and they each and all replied 'Nixey,'" he said, with an air of conscious rectitude.

"Three different parties in two years. You don't call that trying, I hope. You ought to have written to three a month. Why don't you get a new popper and sell hot buttered popcorn? I would if I was a boy and needed something to do as bad a you do."

"That's it, my dear. If I was a boy perhaps I would; being a man it is entirely out of the question you see."

"A man!" Dorothea stared in amazement.

Charlie put on his hat and tilted it a bit to one side, observing the effect, then he waved her a farewell "Ta, ta," and ran down the front steps.

"Oh dear! now he will hunt up Tom Shaw and the rest of the day will be wasted and there are those potatoes to pick up and two trees of apples to pick," lamented Dorothea, looking after him.

"They have got to be taken care of today whether or no," she said, perching her cape bonnet over her eyes and girding herself valiantly. "Mother needn't know whether it was Charlie did it or I; it will only worry her," she decided.

Her idea of the morning recurred to her at intervals all the forenoon. Here were twenty-eight bushels of fine popcorn going to waste because nobody came forward and wanted to buy it. Popped and put upon the market it would furnish employment and a considerable income for several months. Of course "a man" could not be expected to descend

to so trivial an occupation. A boy might do so without compromising his dignity. Charlie had better go back to knee pants; it would pay him better than sauntering about the streets waiting for something to turn up. If a boy might improve such a chance to better his fortune, why not a girl, especially since her needs were greater than her income. She looked down at her short skirt contemptively. Why not indeed! She wasn't a young lady with hampering long skirts; she was only a girl. She could pop corn deliciously and offer it for sale. It was surely as honorable to sell as to buy. If people liked popcorn why not sell it to them as well as sandwiches or chocolates? She had no false pride. "Hot buttered popcorn," she cried out suddenly as she reached for a big Canada Red on an upper limb. Bijou at the foot of the tree gave a short bark and looked eagerly about for strangers. Dorothea laughed, but her cheeks were crimson. She imagined herself with an audience of strangers such as trooped off the twelve o'clock train at the G. R. and I. depot every day. This was the most appropriate place for her venture; passengers stopped here twenty minutes for dinner. "Hot buttered popcorn," she called again, and offered her basket of apples to a belated robin who hopped suspiciously away. She was getting used to it; her cheeks did not flush up this time. Pshaw! it was nothing. What if she was a girl. Girls had to live and help take care of their mothers too sometimes. People were sure to buy. Why hadn't she thought of it before? She could almost hear the jingle of silver in her pocket. Of course it was Charlie's popcorn, but he would be only too glad to sell it to her at the same price he had made Petchel and Comstock. He had offered it to them at forty cents a bushel, but they were already overstocked.

The apples rattled into the basket with nervous haste; she was anxious to begin her new venture. The first thing was to persuade her mother that it was a perfectly proper and desirable thing to do; a task which she felt might be difficult, but difficulties were nothing. She expected them; she expected also to rout them all, foot and horse. She carried the last basket of apples down cellar and deposited them in the barrel. It was not full; the two trees had not filled three barrels. She wished there were more. Apples were a poor crop this year, she thought regretfully; then she ran up stairs. "Mother, do you like hot buttered popcorn?" she asked.

"Why certainly; have you been popping some?"

"No, but I'm going to," she declared going back down stairs. When she returned she carried a crimson cornucopia full of creamy-hearted kernels of perfectly popped corn. "It will just melt in your mouth," she said, as she offered it to her mother.

"It is certainly very nice indeed, dear. This is the way Uncle Melvin used to like it. He used to enjoy popcorn," Mrs. Denby said dreamily, tasting the homely dainty.

"Almost everybody likes popcorn,

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homely popcorn with truly butter, don't they?"

Why nearly every one, I guess."

It is more healthy than candy I am.

Would you mind if I bought some of the street occasionally?" she asked tatingly.

Why no, if you had the money to e, but you don't need to buy, Doro-

This you prepare at home is much r than what is usually sold on the et."

Dorothea clapped her hands. "It ly is, isn't it, mother? I'm so glad. isn't any worse to sell popcorn than s to buy it, is it?"

Why, no, of course not." Mrs. Den- said in perplexed tones.

Dorothea kept silence a moment, then asked the question which was trem- on her tongue's end. "Would you d very much if I sold popcorn, moth-

You?" Mrs. Denby looked at Doro- a as if she had taken sudden leave of senses.

Yes, me. We have got twenty-eight hells of popcorn that the rats are car- g off every day. We can't sell it in ear; I can prepare it deliciously. y should I not reap the benefit of my wledge instead of giving it to the s, and going without things and let- g you sew yourself to death and— rying just because I am a girl?" othea stopped pantingly and looked er mother, who returned her look ightfully.

It may be possible, but it is certain- nnsual. I never saw a girl selling corn," she said. "I suppose there uldn't be anything wrong about it," dded hesitatingly.

Of course there isn't," declared othea gleefully. "I'll begin to get dy now, this very minute," she cried itedly.

But I thought it was Charlie's corn? y don't he sell it? Boys usually sell on the street."

Oh, he says it isn't exactly the thing a 'man.'"

A troubled look came into Mrs. Denby's s which however Dorothea did not . She was reviewing the situation. ll buy it of him for forty cents and make, oh, stacks of money. Maybe, ourse I'm only supposing, but what i make enough to take a special course book-keeping this winter. Perhaps s is the first round in a ladder, first p, popcorn, next book-keeping, next a k in Clark and Stuyvesant's furniture porium or Drummond and Company's umber office."

Your ladder has long steps, Doro- a. Charlie has not reaped any ad- tage from his study of book-keeping. haps some other branch would offer re chance for employment." Mrs. nby spoke doubtfully.

Oh, well, Charlie is—Charlie, and I Dorothea, you see. You musn't ow cold water, mother. I will believe m going to succeed and I shall," she ounced gleefully. "I mean to go out at the houses. I'm sure people ll be glad to buy of a nice girl."

But it will be very unpleasant, Do- a "

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is one which is palatable, pleasant to take and can be re- lied upon to act gently, but thoroughly; cleansing the en- tire system of all impurities. Such a remedy is Mozley's Lemon Elixir. It is a pleasant lemon tonic, acceptable to the most delicate stomach, and a thoroughly effective laxative, acting upon the bowels, liver, and kidneys, without the slightest unpleasantness.

MOZLEY'S LEMON HOT DROPS are without an equal for coughs, colds, sore throat and bronchitis.

Sold by all druggists.

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Home Office : Greensboro, N. C.

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HAS CASH AND LOAN VALUES.

1. Is fully paid-up in 20 years.
2. Is the most attractive policy issued.
3. Contains every essential idea in Life Insurance.
4. Provides a fixed income for Life for the widow.
5. Provides a fixed income for the children during their minority.
6. Provides a fixed income for the insured during disability and old age.
7. Is secured by a cash guaranty capital of \$100,000.00 deposited with the Insurance Commissioner of North Carolina.

J. VAN LINDLEY, President.  
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**Furniture, Carpets, Pianos and Organs,**

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Our Piano and Organ Department is the best in the State. We sell the very best made in Pianos and Organs.

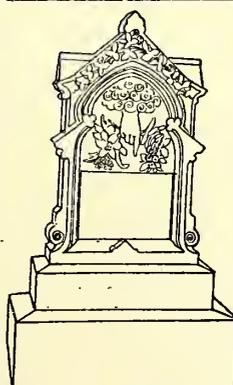
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RALEIGH, N. C.



**MONUMENTS,**

Tablets, Headstones, Iron Fences.

**We Pay the Freight.**

Write for our New Catalogue

Please mention the Standard.

"It will be very charming, mother," declared Dorothea.

"What would Uncle Melvin say?" suddenly asked Mrs. Denby in dismayed tones.

"Our unknown uncle will never dream that his niece, Miss Dorothea Denby, has fallen so low as to sell popcorn on the street. Denver is very, oh very, far away mother. Uncle Melvin does not trouble himself with our downfalls or uprisings, and we don't want him to," she added proudly.

Mrs. Denby smiled, but the smile ended in a sigh. Denver was far away indeed. It had been years since she had seen her only brother.

It was the first day of October when Dorothea started out. A white woolen sweater, a navy blue skirt and a big basket of crimson cornucopias made a patriotic combination which won for her a second glance that was instantly met by a courteous exhibit of her wares, usually with the result of adding a nickel to her rapidly increasing wealth.

Charlie watched her with interested disapproval from the safe shelter of Griggsby's tobacco store. She would be able to pay him his price for the popcorn perhaps, but he did not care to go out on the street until she had gone on.

Dorothea Denby selling popcorn. The idea was startling at first to her mates and associates; then the very novelty of the situation won for her customers galore who always returned for more, after tasting the contents of the gay colored cornucopias. She gave such very good measure too; no stingy little five-cent paper bags. Dorothea knew how to make her goods attractive and a few kernels of popcorn more or less did not signify. It was easy to make a customer; the next thing was to keep him.

After the first few days she grew to like her work; there were so many chances to flash a bit of sunshine into waste places. A red bag of popcorn was not much, but Timmy Ryan had regarded Dorothea as an angel ever since she found him crying on the postoffice steps over the loss of a dime which was to have bought starch for Mrs. Ryan's washings. It was her last ten cents; and now she would lose her customers. Timmy could not imagine washings without starch. Under the exhilarating effects of Dorothea's unexpected generosity he went back to the crossing and searched with new vigor, a proceeding which was rewarded with success. That it was due in some mysterious manner, to the gift he never for a moment doubted, as it probably was. Sympathy, kindness and renewed courage—they come along as a natural sequence.

It was some time before she could summon courage to go to the depot for customers, but she finally went. She longed for new fields to conquer. Travelers bought popcorn; she had it for sale, she argued. It was an appetizing refreshment and helped to please weary, fretful children. Meanwhile the dimes and half dimes grew apace. Charlie looked askance at the plethoric condition of Dorothea's purse. Forty cents was a pitifully small sum. Dorothea was making twenty times forty. He seemed

to have been done out of something. Forty cents for a whole bushel of popcorn was a ridiculous sum. He did not realize that it was the three "p's," push, perseverance and pluck that made it valuable. These commodities he had not offered for sale. Crude popcorn was a drug in the market. One day a train containing a company of emigrants stopped at the depot; Swedes and Norwegians, bound for the far West. Several of their number got off the car and walked about the station. A Norse woman and her five children came into the waiting room. The children, tired with their long journey, clumped about in their queer clumsy shoes and eyed Dorothea and her basket wistfully. Here at last was something familiar. She offered it to the woman, but she shook her head; she had no money for extras. There were but few in the waiting room. At a window an elderly gentleman in a gray suit stood looking out at the waiting train. Then he consulted a timetable which he took from his pocket. Finally he sat down with an air of resignation. He had decided to wait for the Western bound "flyer" which came through at three o'clock. His eyes took in the occupants of the room from the stolid Norse woman and her brood to a white-haired old lady in spectacles who was anxiously interrogating the ticket agent as to the exact time the train would wait. Then they rested on Dorothea with her basket of popcorn. Something about the bright girlish face struck a vibrating chord in his heart and he turned to watch her as she contemplatively surveyed the family of emigrants. She was evidently considering the feasibility of making a small donation.

Just then a gay party of school girls came into the room. They had come to see one of their number off on the train. Seeing Dorothea, they pounced upon her gleefully. "Hot buttered popcorn. Here Dottie, Lou wants some to take on her journey." "Give me two." "Blue cornucopias to-day; run out of red paper?" "Oh Dottie, how do you keep them so crisp? We'll take all you've got."

But Dorothea drew back. "Wait a minute, girls, part of this is disposed of." She went over to the row of small Norwegians and put one into each hand and one into the hard hand of the mother; then she went back to the girls.

"Say, Dottie, did you get your pay in advance?" whispered Lou.

Dorothea nodded as she distributed bags of corn and gathered up nickels.

The whistle gave a warning toot and the girls rushed out on the platform. "Oh, dear! have I got to go with those people?" Lou's tones were expressive of disgust as she stood in the car door.

At the foot of the steps two small Norwegians whom she had overturned were crying affrightedly, while the mother was vainly trying to climb into the car with the three smallest. Dorothea sat her basket down beside the man with the gray suit. Then she sprang across the platform and picking up a small Norseman in her arms carried him up the steps and into the car.

Why Dorothea Denby! How do you

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can be corrected so that the headaches disappear.

That is a simple truth, but many still doubt and hesitate. You do not take any risk with us. We guarantee to do what we say.

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New York City—Comfortably furnished rooms, with or without board. Special rates to Southerners. References.

## Atlantic & N. C. R. R.

Time table in effect November 19, 1902.

Eastbound Trains.	Passenger Daily.	Passenger Daily.
Leave Goldsboro.....	3:30 p m	8:00 a m
Leave Kinston.....	4:22 p m	8:48 a m
Leave New Bern.....	5:50 p m	10:10 a m
Arrive Morehead City.....	7:15 p m	
Westbound Trains.	Passenger Daily.	Passenger Daily.
Leave Morehead City.....	7:05 a m	
Leave New Bern.....	9:00 a m	
Leave Kinston.....	10:12 a m	
Arrive Goldsboro.....	11:15 a m	



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"Leading bus. col. south Potomac river."—Phila. Stenographer.

but they have cholera or smallpox something? Don't put them down e." Lou shrank back in her seat and her portmanteau up protectingly side her; but Dorothea did not stop. She put the child into an empty seat and stepped back after another.

When the train moved on a Norse man leaned far out of the car window and watched her out of sight. She was loath to lose sight of the first welcoming face of this strange, new country. When Dorothea went back into the car the strange man was absent eating popcorn.

"I have been trespassing, I'm afraid," said apologetically, holding out to her a nickel in payment for the sack he had in his hand. "This tastes familiar in some way; something as I remember it used to taste thirty years ago before a hickory log in the old fireplace at home. I never knew but one person who could flavor it exactly like this and his name was Dorothea Pennington."

She looked at her curiously. Dorothea gave a gasp of surprise. "Mother!" she exclaimed excitedly.

"If your mother's name was Dorothea Pennington, I think it was."

"It is Dorothea Denby now," explained Dorothea.

"Yes I know, and you are—"

"Dorothea Denby too, and you are—?"

"I am Uncle Melvin. You have heard of me perhaps." Dorothea nodded gravely, "You are very like your mother and your father."

"He has been dead several years." A title note of protest had crept into her voice. "That he should not know—and his only sister, too."

Melvin Pennington felt its implied reproach. "There child! it is disgraceful, I know, but the fact is, Charlie and I, well, we did not hit it together in any way, and we let the years carry us apart. I've regretted it a good many times. I see you have gone into business for yourself," he added briskly. "Anything in the line of business appealed to Melvin Pennington."

Dorothea nodded; her cheeks flamed warningly. If Uncle Melvin meant to make any unpleasant reflections she was ready to answer him, but Uncle Melvin had no such intentions.

"I think you are making a success of it," he said.

"Yes I am," declared Dorothea.

"Haven't got a big contract on hand, have you?"

"Only until I get something better."

"That's right. It's a good thing to know when to take hold and when to let go. Opportunity travels on the fast train."

Uncle Melvin did not go West on the ten o'clock "flyer." Two days after he asked Dorothea a question which took her breath.

"How would the position of forewoman in my canning factory suit you?" he asked.

"Could I? What would I have to do?"

"Oh, do you really think I could?"

Uncle Melvin's eyes twinkled. "Why don't you ask me what your salary is to be? That is usually a more important

question than the duties of the office. Yes, certainly, I think you could fill the place or I should not have suggested the matter. You have the necessary qualifications—faithfulness, perseverance, and human sympathy; the minor details are easily learned. Your salary will be fifty dollars a month to start on."

Dorothea stood dumb. She could only look her joy through tear-filled eyes; then she turned to her mother. "Oh, mother, we will be perfectly happy won't we?" she said.

"Tut, tut! young lady. I haven't said anything about taking your mother along."

Dorothea's cheeks blazed up, then turned pale. She straightened up. "You don't mean we are not to go together, Uncle Melvin?" she asked quietly. Three were still several bushels of popcorn to dispose of.

"Your mother has decided to take a trip for her health back to old Chantauqua county for a couple of months and Charlie here has concluded to buy back the rest of that popcorn and open a popcorn route in Denver. If he makes a success of that, maybe we will be ready for something else," he said quizzically.

Dorothea looked from one to the other in bewilderment; then she went and sat down.

"I'm ready for all the wonderful things that can possibly happen now. What comes next she demanded.

"Dinner," declared Uncle Melvin, solemnly.—The Interior.

#### The Life of An Ant Queen.

How long may an ant queen live? In their natural habitat some queens doubtless have short lives; but by reason of the protection afforded them, and the seclusion enforced by the workers, they probably live much longer than other members of the community. Within artificial surroundings they attain a comparatively long life. The oldest emmet queen known to science was one preserved under the care of Sir John Lubbock, later Lord Avebury. A number of years ago, during a visit to this distinguished naturalist at his country-seat High Elms, Kent, the writer for the first time saw this venerable sovereign, living in the ingenious artificial formicary which had been prepared for her. She was then in the prime of life, as it afterward appeared, being seven years old.

In the summer of 1887 Sir John was again visited, this time at his town house in London. After greetings, he was asked about his royal pet.

"I have sad news to tell you," he answered.

"What? Is the queen dead?"

"She died only yesterday. I have not had the heart to tell the news as yet even to my wife."

Having offered my hearty condolence, I asked to see the dead queen. Sir John led the way to the room where his artificial nests were kept. The glass case which contained the special formicary in which the old ant had lived was opened up. Lying in one of the larger open spaces or rooms was the dead queen. She was surrounded by a crowd of work-

ers, who were tenderly licking her, touching her with their antennae, and making other demonstrations as if soliciting her attention, or desiring to wake her out of sleep. Poor, dumb, loving, faithful creatures! There was no response. Their queen mother lay motionless beneath their demonstrations.

"They do not appear to have discovered that she is really dead," remarked Sir John. Afterward he wrote me of another queen which died at the age of fourteen. The ants dragged her body about with them when they moved until it fell to pieces.—Rev. Dr. H. C. McCook, in Harper's Magazine for June.

## Gentlemen:

You know fine clothes when you see them. Come in and see our Spring Suits, Hats and Furnishing Goods. Examine our suits. The style is right, cloth, fit, seams, lining and tailoring cannot be surpassed.

The price is right. Your money back if anything goes wrong.

We have just received an elegant assortment of

### Fancy Waistcoats

From \$1.50 to \$3.50.

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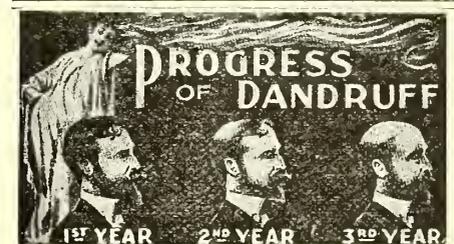
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### HAIR-ON

Certain cure for DANDRUFF, ECZEMA or any SCALP DISEASE. Acts as a tonic, cleanses the scalp, promotes the growth of the hair. Write for Testimonials. Guaranteed to cure or money refunded.

Price, extra large bottles, - - \$2.00, Prepaid.  
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LUMBERTON, N. C.

## Our Little Folks.

CONDUCTED BY MRS. A. J. MCKELWAY

### Children's Letters.

Point, S. C., June 6, 1903.

Dear Standard:

My aunt takes your nice paper and I enjoy reading the little letters very much. I also like to read the little stories. I have recited perfectly the child's catechism and received a nice little Testament, and I am studying the shorter catechism now. My pastor is Rev. W. B. Arrowood. I like him very much. I like to go to school but it is out now. I will close.

Your friend,

Eunice Craig.

Point, S. C., June 6, 1903.

Dear Standard:

We take your nice paper and I read the children's letters first of all, and then the stories. I go to Sunday-school nearly every Sunday. I have recited the child's catechism and received a nice Testament and am studying the shorter catechism now; and Cousin Mary Neal Bigger is my Sunday-school teacher and Rev. W. B. Arrowood is our pastor. I will ask a question, Where is Grass-hopper found? I will close.

Your friend,

Mary Glenn Craig.

Hickory, N. C., June 14, 1903.

Dear Standard:

Our town is a delightful place, situated in Western North Carolina. We came here a year ago, from Moore county, and the longer we stay the better we like it. We have about three thousand inhabitants, with nearly every kind of mill you can imagine, eight churches and five schools and colleges. A great many people come here to get the benefit of the fine climate and water. There is to be an excursion from Lenoir to Barium Springs on the 26th inst., which will take in all the towns along the route. That includes Hickory, so my brother Willie and I are going. We both work, he at the Radical Remedy Co., and I at Mr. Bowles' dry goods store, so we have part of the money we make. Our pastor, Rev. W. T. Matthews is going with us on the excursion. For fear you may tire of my first letter, will close, for I may want to write another some time.

Sincerely,

Charles Matthews Hassell.

Age 10 years.

Rosehill, N. C.

Dear Standard:

I have written to you once before and I thought that I would write again. My sister Sudie wrote to you a few weeks ago and I want to write now. I recited the child catechism and received a nice little Testament. Our pastor gave it to me. I certainly was proud of it and have been studying the shorter catechism. I have not learned it yet. We Presbyterians are going to have us a chapel here sometime. We are working for it now. I hope they will commence building it real soon. We do not have

any Presbyterian services here at all now. It doesn't seem right not to have any. I have four sisters and no brothers. My little brother died. We all missed him so much. He was such a dear little thing. We all thought so much of him. We live out in the country, one mile from Rosehill. We have been living out here one year, this spring. We lived in Rosehill before we moved out here.

Your little friend,

Alma Southerland.

### A Country Birthday.

By Abbie Farwell Brown.

When Charlie was seven years old he had a little birthday party, which was great fun. When he was eight years old he had a bigger one, which was even more fun. His ninth birthday party was larger and still jollier. So Charlie was looking forward to his tenth birthday, hoping for the best time of all.

But just two months before the June of his tenth birthday Charlie's papa and mamma moved with him into the country to live, in a tiny house, on a tiny farm, with the nearest neighbor half a mile away. And all the little girls and boys who used to play with Charlie and help to make jolly his birthday parties were left far behind.

Charlie was delighted with his new home. He loved the barn and the meadow and the little garden which his papa had given him. There were no little boys or girls near, and he was not going to the new school until fall. But he had the farmyard folk for his friends, and all outdoors for his playground. It was wonderful for a little city boy. Charlie had so many other things to amuse him that he had quite forgotten about his birthday. But one day he came running into the house crying:

"O mamma! How can I have a birthday party next week? There is no one here to ask for a party!" and his little face was drawn into sad puckers.

"I have thought of that, Charlie," said his mother, gravely. "I think we cannot have quite the same sort of party that we had in the city."

"O mamma! No children, no music, no games and cake and ice cream? What is the good of a birthday if I can't have a party?"

"But that is a city party," said mamma. "We are not in the city now, we are living in the country. There are other kinds of parties. We don't want a city party here, do we, boy dear?"

But Charlie was silent, remembering the jolly parties which the children had enjoyed in the long, bright city parlor which had been his home before papa lost his money.

"What will it be like?" he asked at last. "What happens at a birthday party in the country?"

"O, that we can tell better when the day comes," answered mamma wisely. "It will not be a bit like your other parties, I am sure of that. But I think it will be nice. Wait and see, Charlie Boy, wait and see."

There was a whole week to wait, a week in which the world seemed making ready for Charlie's party. The trees began to put on their gayest green, the flowers were prinking in

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TO  
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REACHED VIA

## The Southern Railway

The Southern Railway Company announces the sale of tickets at extremely low rates from points on its lines for the following special occasions:

Asheville, N. C.—Southern Educational Association, June 30 to July 3  
Athens, Ga.—Summer School, July 1 to August 9.

Atlanta, Ga.—National Convention B. Y. P. U. of America, July 9 to 12.

Boston—National Educational Association, July 6 to 10.

Knoxville, Tenn.—Summer School, June 23 to July 31.

Monteagle, Tenn.—Bible School, July 1 to August 30.

Nashville, Tenn.—Peabody College Summer Schools, June 1 to July 30.

Tu-kegee, Ala.—Summer School, June 26 to August 7.

Tickets will be sold to above points from all stations on Southern Railway. Detailed information can be had upon application to any Ticket Agent of the Southern Railway, or Agents of connecting lines, or by addressing

R. L. VERNON, T. P. A.  
Charlotte, N. C.

W. A. TURK, S. H. HARDWICK,  
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SKIN TROUBLE?  
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BARING SPRINGS CO.  
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Trial Sample of  
"ANTEXEMA"  
and get it cured!

**DROPSY** Cured! Gives quick relief, removes all swelling in 15 to 20 days; effects a permanent cure in 30 to 60 days. Trial treatment given absolutely free to every sufferer. Write to Dr. H. H. Green's Sons, Specialists, box 6, Atlanta, Ga.

best clothes everywhere, and the were practicing their prettiest. For Charlie's birthday came in middle of the first week in June. That is the finest time of all the

on a Wednesday morning Charlie ce, feeling very grand, because now as ten years old. The sun was al- up, peeping in at the window with ly smile. And the first thing that lie saw was a little note written on paper, lying on the pillow beside ead. This was very queer! But lie opened it and read:

Dear Charlie:—The yellow Sun, your birthday guest, greets you upon birthday morning. He is coming our party and his gift to you is a tiful, bright day. All the beauti- une world belongs to you to enjoy whole day. What a glorious thing little boy to own! Good morning! Your friend,  
The Sun.

Good morning, Sun!" laughed Char- "and thank you for this beautiful So he is coming to my party," he ght, as he hurried to be ready for kfast. "I wonder who else will be ?"

papa and mamma greeted him with y wishes, and outside in the elm a bluebird was singing as if he ld burst his little throat. Under lie's plate at breakfast he found a blue note which said:

Dear old Charlie: A happy birthday ou, from your little brother the Blue- Do you hear me singing? That y birthday gift, and I am coming to r party, though you may not see me ear. Little city boys cannot have guests as I at their parties. Hur- Come out of doors, Charlie, and see t message Carlo has for you.

The Bluebird.  
Is Carlo coming to my party too?" hed Charlie. "What a funny party ill be!" Papa and mamma laughd, laughed all through breakfast time. hen he went out into the sunshine o came barking and bounding to t him, as if he had good wishes to And sure enough, tied to his collar, lie found a little message from old o, who must have found some one ell for him:

Dear Charlie (read Carlo's note): I oming to your party, and we will outdoors all day long in this beau- sunshine, on the grass and among flowers, as we could not in the city. t and see if you do not think that is the best kind of party for a little Come now, and see what the tall- Sunflower says.

Old Carlo.  
Are they all going to write me s?" cried Charlie in surprise. "How d they, mamma? And when does party begin?"

It has begun already," said mam- "See here come the kittens to go you into the garden." And sure gh! Spotty and Dotty, Fluff and were mewing and arching about lie's legs in the cunningest way. Have you written me some notes, asked Charlie, lifting up their

**Tetterine For All Painful Skin Eruptions.**

"Send me four more boxes of Tetterine for my little girl. It does her more good than anything we ever tried." ---Jas. S. Porter, Lynchburg, S. C.

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Capital,  
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GEORGE STEPHENS, President.  
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This is what your money becomes when you put it on deposit in our Savings Department.

We pay four per cent interest and compound it quarterly.

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FOR YOUNG WOMEN. ASHEVILLE, N. C.**

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1. A normal course for the thorough training of Teachers under instructors from best Normal Schools
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  3. A Course of Domestic Science, including (a) Scientific Cooking, (b) Draughting, Cutting, Fitting, and Making of Garments.
  4. An admirable Musical Department has been provided under trained and experienced teachers.
- Systematic study of the Bible in all Departments.  
Terms for Board and Tuition in any of the Departments, \$50.00 per term, or \$100.00 per year.  
For Catalogue, address **REV. THOMAS LAWRENCE, D. D., Asheville, N. C.**

**Statement**

**Home Insurance Company,  
Of Greensboro, N. C.**

Condition December 31st, 1902, as shown by statement filed.

Capital paid in cash .....	\$ 50,000 00
Commenced business October 1st, 1902 .....	\$ 7,918 08
Income, from policy-holders, \$8,726 50. Miscellaneous, \$150 06 Total.....	\$ 8,876 56
Disbursements, to policy-holders, None. Miscellaneous, \$3,490 60. Total.....	\$ 3,490 60
Fire risks, written or renewed during year, \$187,964 00. In force.....	\$ 444,864 00

**Assets.**

Mortgage loans on real estate.....	\$ 45,012 60
Cash in Home Office and deposited in banks.....	\$ 7,918 08
Agents' balance, representing business written subsequent to October 1, 1902.....	\$ 2,449 54
All other Assets, detailed in statement.....	\$ 22 50
<b>Total Assets.....</b>	<b>\$ 55,402 67</b>

**Liabilities.**

Unearned premiums.....	\$ 4,655 94
All other Liabilities as detailed in statement.....	\$ 16 71
<b>Total liabilities as to policy holders.....</b>	<b>\$ 4,672 65</b>
Capital paid up.....	\$ 50,000 00
Surplus.....	\$ 780 02
<b>Total liabilities.....</b>	<b>\$ 55,402 67</b>

**Business in North Carolina in 1902.**

Fire risks written.....	\$314,402 00.	Premiums received.....	\$ 6,148 65
Losses incurred—Fire.....	None.	Paid.....	None.

President,..... R. L. HOLT. Secretary..... A. W. McALLISTER.  
Home Office,.....112 East Market Street, Greensboro,.....North Carolina.  
General Agent for service.....A. W. McALISTER, Greensboro.....North Carolina.  
Business Managers for North Carolina, WHARTON & McALLISTER, Greensboro,.....North Carolina.

State of North Carolina,  
Insurance Department,  
Raleigh, June 1, 1903.

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Home Insurance Company, of Greensboro, N. C., filed with this Department, showing the condition of said Company on the 31st day of December, 1902.

Witness my hand and official seal, the day and date above written.

**JAMES R. YOUNG,**  
Insurance Commissioner

chins. But the four kittens had nothing to say for themselves.

"They are too little to write, I think," said mamma. "You know they have only been here three weeks. But they will come to your party. Don't forget to call on the tallest Sunflower in the garden."

So Charlie ran down to his little garden, which looked prettier, fresher, gay-er, than ever before—all in honor of Charlie's tenth birthday. The head of the tallest Sunflower seemed to be nodding merrily at him, and when he came nearer he saw that a little white note was tied about her neck with a yellow ribbon. Charlie stretched up on tiptoe and untied it. This is what he read:

Dear Charlie Boy: What a lucky chap you are to have us flower guests at your party! A whole garden full, all your own! Don't you think the little city boys and girls would be proud to be here with you now, out of doors in the fresh air? We give our sweetest perfume to you. You can pick as many of us as you like. Then you must go to the meadow and see what old Brindle-cow has to say to you.

Your Flower Friends.

"They write better than I can," thought Charlie. "I must learn to make my letters as neatly. How silly to be beaten by the Flowers!"

Now with Carlo and the kittens frisking at his heels, and with a pretty nosegay of his own flowers in his buttonhole, Charlie led his party to the meadow. There was the old black and white cow with her little new bossy. "You shall come to my party," laughed Charlie, going up to Brindle and stroking her nose. Then he saw tied to one of her horns a bit of paper, which she shook at him with a low "Moo!" Charlie tore it off and read:

Friend Charlie: Bossy and I come to your party. And my gift is to be the bowl of milk which you will drink for your supper. You could not have that, so foamy and hot, in the city, could you, Charlie? Now go to the further corner of the barnyard and see what you will find.

"My party seems to be everywhere!" sang Charlie happily, as he danced away from the meadow toward the barnyard. What many friends he had! As he came near, the hens and chickens, the ducks and geese ran out to meet him; the horses neighed in their stalls and the little pigs grunted in the sty. "Yes, you are my party," said Charlie, in answer to their noisy greetings, "and I thank you for your kind birthday messages."

In the further corner of the yard beside the chicken-house was something which Charlie had never noticed before. It was a tiny covered pen, with netting about the sides. Ho peeped through the netting and what do you think? There was a mother rabbit and four tiny babies cuddling together and nibbling at a bunch of carrots. How their little noses wiggled! How bob-tailed and furry they were! "O, are you my guests, too?" cried Charlie, hardly able to believe his eyes. "I always wanted rabbits when I lived in the city."

Then he saw a piece of paper tied to the netting, and on it were these words:

Good morning, Charlie. We are little strangers, the last guests to arrive at your party. We have come to stay, Charlie, if you will be good to us. Now are you not glad that you are a little country boy?

And Charlie cried, "Yes, I am! O, I am glad to have this country birthday!" And there he stayed with Carlo and the kittens, enjoying his party beside the rabbit-hutch, until the dinner bell rang.

"Well, Charlie, have you had a good birthday party?" asked mamma at the table.

"It is the best one of all!" he answered. Then he went around and gave his papa and his mamma each a big hug. But the best part of his party was, that it lasted all that day and for many days afterward. And that is why a country birthday is the best kind to have.—The Interior.

#### How Mrs. Mayhew Was Honored.

By Sallie Campbell.

Tim and Teddie Mayhew had not gone to Sunday-school very long. They used to live in the country, you know. Perhaps that was the reason why they paid so much more attention to the lesson, and seemed to think of it so much oftener during the week, than a good many of the boys that I know.

One Sunday their teacher had been talking to them about the Fifth Commandment. It took Tim and Teddie a long time to get home that afternoon, they had so much to say to each other. Their mother had come to the gate and was looking down the street for them. The boys laughed softly when they saw her.

"She doesn't know,—does she?" whispered Tim.

"We'll make it a perfect surprise to her."

"She's nicer than any of the others' mothers," whispered Teddie back. "We aren't going to let everybody else be honoring their mother and not honor ours some, I guess."

Then they started to meet her on a run.

Sunday was a nice day in the Mayhew family. On other days Mrs. Mayhew had to go out to work, or else she was busy washing at home. But on Sunday everything was different, and it was lovely.

At supper Teddie said:

"Mother, don't you ever have a birthday?"

"Dear me, I guess so!" she laughed. "But there isn't time to think of everything."

"When is it?" asked Tim.

"The end of next month,—the 26th."

Teddie and Tim looked down at their slates, and thought: "That suits beautifully!"

Pennies were scarce among the Mayhews.

"I'd rather it would be pennies," Mrs. Mayhew used to say, "than a good many other things,—family feelings for one. I don't know how ever a poor, hard-working widow woman and her

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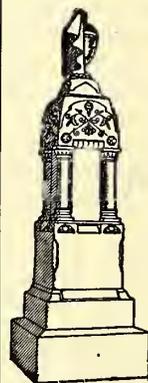
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men would get on without them. k the Lord, they don't have to!" e was right, they did not have to. and potatoes might sometimes come with the little Mayhews, but never ion. They could not have under- a world which lacked the sight of mother's broad smile, the sound of ong and varied list of "love names," he touch, on their cropped heads, er big hauds, wrinkled and shiny much hot soapsuds. Ve've got to get some penuies some- before the 26th of next month," ept saying to each other now every

at the time slipped by and they were far behind the fifteen cents which needed. For you may be sure that had long ago picked out the "sur-" in the shop-window. It was a eous bird of paradise in china, with e wonderful wings, brooding over a which the polite clerk told them a "jewel-case,—for the ladies to put r jewels in, you know."

What's jewels, Ted?" asked Tim when they were staring outside again iringly. Diamonds," answered Teddie prompt- "and—and crowns, and such egs".

But mother hasn't got any," said

I'm going to buy her some, though, as I get big," answered Teddie.

So am I," said Tim. "And then ll have the jewel-case all ready to them in,—won't she?

o, that important point being settled, y morning they looked in at the shop ously, and every morning they saw r bird of the brilliant plumage seat- afely on her nest. But the fifteen nies were slow to come. By the mid- of the month they were only five; ther week went by and then there e six days left.

What'll we do," said Tim, "if we 't earu ten cents anyhow at all?"

We've got to earn it," said Teddie, y determined look on his freckled y. And Tim felt satisfied that it ld be earned.

u Saturday a great ball match was e played, and Teddie and Tim, like rest of the town, were wild about it. y had picked out the very telegraph e from the top of which they could ch the game with as royal satisfac- as though they had each paid a dol- for a seat on the grand stand.

But on Saturday morning Bill Lowe pped them on the street:

"I say," he asked, "do you two fel- s want to earn ten cents apiece?" Did they!

"Well now, if you'll stay around lace this afternoou, and look after outfit, I'll give you that."

Bill's "place" was a modest peanut- l-candy stall on a busy corner of main street.

"I want to catch the trade," he ex- ined, "down to the last minute before game, and right after. This town's ng to be chock full of people, I can you. During the game I'll be selling the grounds myself, and I'm looking somebody to leave in charge. You

two could do it. There won't be much to do, only just keep anybody from pick- ing things up. What do you say?"

It was a little hard, but they did not hesitate long. The bargain was soon struck, and Bill went his way.

"I'd have had to give any one else two or three times the money! Poor babies! they ain't cut their eye teeth yet on trade, the way some of us have. They'll get rich faster by and by, when they know more."

But Teddie and Tim were pretty rich that afternoon.

They bought the bird of paradise on the way home. But it took a great deal of thinking to know what to do with the other ten cents, which they were both agreed must be expended on the birthday celebration. Toward the end Tim waxed in favor of "vi'lets,—one of those little bouquets of 'em like the other ladies wear." Teddie was uncer- tain of the wisdom of this choice, but he yielded, at last, good-naturedly, and "vi'lets" it was.

On the morning of the 26th the presentations were made in due form, Teddie being master of ceremonies, and though the boys had expected much from their mother in the way of sur- prise and pleasure she more than fulfilled it all. Of course, they had meant to say nothing about the ball game, but secrets among the Mayhews were not fashionable, and, having just trium- phantly come out on one, it was not to be marveled at that they could not at once support another. And so by and by they had told her all about Bill Lowe and his bargain. Then a shocking thing happened, something that they could not remember ever happening be- fore,—Mrs. Mayhew began to cry!

Dear! Dear! What could be the mat- ter?

"Nothing, nothing!" sobbed Mrs. Mayhew, "Only to think that of all the nice boys living in all the world to-day, me own two darlin' sons would beat the whole of 'em!"

Oh! if that was all, that was all right.

I dare say, though, some of you think that Teddie and Tim were very foolish boys not to give their mother something more useful than a bird of paradise and a houquet of violets. But they were just little fellows, you see. And then, besides, if you could have known how many, many times afterwards, when the work was hard and the day was long, Mrs. Mayhew remembered her jewel-case on the mantel-piece, and the bunch of brown pressed flowers in her Bible and how it took the ache out of her head and the "kink" out of her back, and made her forget that the minutes were slow, perhaps you would have thought that they were pretty useful, after all.—The Sunday-school Times.

Princeton, N. J.

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	Daily No. 31.	Daily No. 27.
Lv New York, P. R. R.....	12 55 p m	12 10 a m
Lv Philadelphia, ".....	3 29 p m	7 20 a m
Lv Baltimore, ".....	5 45 p m	9 34 a m
Lv Washington, W. S. Ry..	7 00 p m	10 41 a m
Lv Richmond, S. A. L. Ry..	10 57 p m	2 15 p m
Lv Petersburg, ".....	11 20 p m	2 58 p m
Lv Norlina, ".....	1 55 a m	5 18 p m
Lv Henderson, ".....	2 28 a m	5 41 p m
Lv Raleigh, ".....	4 15 a m	6 58 p m
Lv Southern Pines ".....	6 16 a m	8 50 p m
Lv Hamlet, ".....	7 35 a m	
Lv Columbia, †.....	10 25 a m	12 20 a m
Ar Savannah, ".....	2 35 p m	4 55 a m
Ar Jacksonville, ".....	7 00 p m	9 15 a m
Ar Tampa, ".....	6 45 a m	6 00 p m
	No. 33.	No. 41.
Lv New York, N. Y. P. & N.	† 7 55 a m	8 55 p m
Lv Philadelphia, ".....	10 16 a m	11 21 p m
Lv New York, O. D. S. S. Co.	† 3 00 p m	
Lv Baltimore, B. S. P. Co.		† 6 30 p m
Lv Wash'ton, N. & W. S. B		30 p m m
Lv Portsmouth, S. A. L. Ry	9 05 p m	9 25 a m
Lv Weldon, ".....	11 45 p m	11 55 a m
Lv Norlina, ".....	1 55 a m	1 35 p m
Lv Henderson, ".....	2 28 a m	2 02 p m
Lv Raleigh, ".....	4 15 a m	3 45 p m
Lv Southern Pines ".....	6 16 a m	6 18 p m
Lv Hamlet, ".....	7 40 a m	9 45 p m
Lv Wilmington ".....		3 20 p m
Ar Charlotte, ".....	10 38 a m	10 32 p m
Lv Chester, ".....	10 30 a m	12 5 a m
Lv Greenwood, ".....	12 37 p m	3 25 a m
Lv Athens, ".....	2 52 p m	5 58 a m
Ar Atlanta, †.....	4 00 p m	7 35 a m
Ar Augusta, C. & W C.....	5 40 p m	
Ar Macon, C of Ga.....	7 20 p m	11 35 a m
Ar Montgomery, A. & W. P.	9 20 p m	6 25 p m
Ar Mobile, L. & N.....	2 55 a m	
Ar New Orleans, L. & N.....	7 25 a m	
Ar Nashville, N. C. & St. L.	1 30 a m	6 55 p m
Ar Memphis.....	4 15 p m	8 20 a m

#### NORTHWARD.

	Daily No. 32.	Daily No. 38.
Lv Memphis, N C & St L....	12 45 n' n	8 00 p m
Lv Nashville, ".....	9 30 p m	9 30 a m
Lv New Orleans, L & N....	8 10 p m	
Lv Mobile, ".....	12 40 a m	
Lv Montgomery, A & W P..	6 45 a m	1 00 p m
Lv Macon, C of Ga.....	8 00 a m	4 20 p m
Lv Augusta, C & W C.....	10 05 a m	
Lv Atlanta, † S A L Ry....	12 00 n' n	8 00 p m
Ar Athens, ".....	2 57 p m	11 23 p m
Ar Greenwood, ".....	5 15 p m	1 58 a m
Ar Chester, ".....	7 17 p m	4 15 a m
Lv Charlotte, ".....	7 27 p m	5 01 m
Lv Wilmington ".....	3 20 p m	
Lv Hamlet, ".....	10 40 p m	7 50 a m
Lv Southern Pines ".....	11 33 p m	8 44 a m
Lv Raleigh, ".....	1 35 a m	11 15 a m
Lv Henderson, ".....	3 05 a m	12 50 p m
Lv Norlina, ".....	3 50 a m	1 45 p m
Lv Weldon, ".....	5 0 a m	3 00 p m
Ar Portsmouth, ".....	7 15 a m	5 35 p m
Ar Washington, N & W S B		6 55 a m
Ar Baltimore, B S P Co.....		† 6 30 a m
Ar New York, O D S S Co....		† 5 00 p m
Ar Philadelphia, N Y P & N	† 5 46 p m	5 10 a m
Ar New York, ".....	8 15 p m	8 00 a m
	No. 34.	No. 36.
Lv Tampa, S A L Ry.....	8 00 p m	8 00 p m
Lv Jacksonville, ".....	9 30 a m	7 50 a m
Lv Savannah, ".....	1 40 p m	12 10 p m
Lv Columbia, †.....	7 05 p m	5 30 a m
Lv Hamlet, ".....	10 40 p m	8 40 a m
Lv Southern Pines ".....	11 33 p m	9 36 a m
Lv Raleigh, ".....	1 35 a m	11 50 a m
Lv Henderson, ".....	3 05 a m	1 10 p m
Lv Norlina, ".....	3 45 a m	1 55 p m
Lv Petersburg, ".....	5 53 a m	4 07 p m
Ar Richmond, ".....	6 35 a m	4 55 p m
Ar Washington, W S Ry... ..	10 10 a m	8 36 p m
Ar Baltimore, P R R.....	11 25 a m	11 25 p m
Ar Philadelphia, P R R.....	1 36 p m	2 56 a m
Ar New York, P R R.....	4 13 p m	6 30 a m

R. M. COFFEY, C. T. A.,  
Charlotte, N. C.

Clippings.

Brown — I understand that Senator Green wanted you to act as his private secretary.

Simmons—He did; but I wouldn't accept the position, because I would have to sign everything Green, per Simmons. —Selected.

It was discovered during the examination of some colored teachers in Mississippi that the imprisonment of Matthew, Mark, Luke, and John was the most important event during the reign of Mary, Queen of England!—Exchange.

Clarice: "Clarence, we must compel those lawyers to settle father's estate."

Clarence: "Oh, no; as long as they don't settle it, we can imagine there's something left of it."—Detroit Free Press.

A showman to the jungle went  
And caught a fierce young gnu;  
Said he, 'I'll teach him to perform,  
And sell him to the Zoo.'  
This man was very much surprised,  
And quite delighted, too,  
For, lo! each quick and novel trick  
The new gnu knew!  
—St. Nicholas.

Rev. Dr. Goodman—I'm so sorry your husband isn't here, Mrs. Smith. I'm afraid you forgot to tell him I intended to preach to-day on municipal problems.

Mrs. Smith—Indeed, I did not. I told him that the last thing, but he said he would stay at home and read his Bible. —Town and Country.

At a banquet a dean, speaking of the criticism sometimes made regarding ministers, said he had no doubt the theological seminaries could turn out better ministers if they had better material to work with. "You must remember, though," he said, "that we have nothing to make ministers out of except laymen."

Mr. Smith—in street car—Madam, take my seat.

Mrs. Jones—who has been standing fifteen minutes—No, thanks. I get off at the next corner.

Mr. Smith—That's all right. So do I.—Chicago Journal.

A stranger asked whether the congregation understood the sermons of their rector, a very erudite preacher. "Understand 'im?" said the verger. "Not we! We don't want to understand 'im: that wouldn't do for us! No, no! We pays for the best, and we has the best."

Mamma: "Don't be so selfish. Let your baby brother play with your marbles a little while." Tommy: "But he means to keep them always." Mamma: "O, I guess not." Tommy: "I guess yes, 'cause he's swallered 'em."

A visitor to a farm was especially struck by the great ruggedness and strength of one of the stalwart harvest hands, and said to the farmer: "That fellow ought to be chuckfull of work." "He is," replied the farmer, "or he ought to be, because I hain't never been able to get none out of him."



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Local Time Table No. 2. Effective Sunday, May 3rd, 1903

DAILY	DAILY	DAILY	DAILY		DAILY	DAILY	DAI	D
No. 2.	No. 4	Ex SUN No. 6.	Ex SUN No. 8		No. 1.	No. 3	Ex SUN No. 5	SUN No. 7.
A. M.	M	P. M.	A. M.	Lv. Pidcock Ar.	P. M.	A. M.	A. M.	P. M.
		2.35	7.35				11.35	7.35
		2.55	7.50	Oaklawn			11.20	7.20
		3.10	8.05	Barwick			11.05	7.10
		3.15	8.10	Hollis			10.55	7.00
		3.35	8.20	Pavo			10.45	6.45
		3.45	8.30	Shelly			10.25	6.30
		3.48	8.35	Ione			10.20	6.20
		4.00	8.52	Autreyville			10.05	6.05
		4.15	9.08	Cooper			9.50	5.47
		4.20	9.10	Corbetts			9.45	5.40
		4.35	9.20	Moultrie	5.20	9.00	9.35	5.35
10.15	6.50			Blasingame	5.10	8.50		
10.25	7.00			Sigsbee	5.00	8.40		
10.35	7.10			Doerum	4.50	8.30		
10.43	7.18			Ticknor	4.44	8.24		
10.48	7.23			Pritchett	4.37	8.17		
10.54	7.29			Carlisle	4.30	8.10		
11.05	7.40			Nelms	4.15	7.55		
11.19	7.53			Wetherbee	4.07	7.47		
11.25	8.00			Darrow	4.00	7.40		
11.35	8.10			Albany	3.50	7.30		
11.45	8.20							
Pass	Mail	Mail	Mixed		Pass	Mail	Mail	Mixed

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# PRESBYTERIAN STANDARD

Established 1858.

CHARLOTTE, N. C., JULY 1, 1903.

Vol. XLV.---No. 26

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## A Mile With Me

By Henry van Dyke.

WHO will walk a mile with me  
Along life's merry way?  
A comrade blithe and full of glee,  
Who dares to laugh out loud and free,  
And let his frolic fancy play,  
Like a happy child, through the flowers gay  
That fill the field and fringe the way  
Where he walks a mile with me.

..

And who will walk a mile with me  
Along life's weary way?  
A friend whose heart has eyes to see  
The stars shine out o'er the darkening lea,  
And the quiet rest at the end o' the day,—  
A friend who knows and dares to say,  
The brave, sweet words that cheer the way  
Where he walks a mile with me.

..

With such a comrade, such a friend,  
I fain would walk till journeys end,  
Through summer sunshine, winter rain,  
And then?—Farewell, we'll meet again!

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# Presbyterian Standard.

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Vol XLV.---No. 26

## Event and Comment.

In the remarks elsewhere about Organic Union we got to mention two differences between the Northern and Southern Churches. The Northern Church has not passed some resolutions about the use of tobacco at the Southern Church would never stand. And in the ministry belong, in almost solid bodies, to opposite political parties.

That was a curious crank that the Sultan took the other day in insisting that the word "Macedonia" could not appear in the Bible that is being circulated in Turkey. There is now no such country as Macedonia according to the Turkish theory. The Sultan might probably find several other things in the Bible that would be offensive to the sensibilities of the Sublime Porte.

The Central Presbyterian congratulates itself on a new use to which it is put. The birds are building their nests with it in Virginia. When ungrateful men throw the paper away the grateful birds pick it up and rear their young ones on its first page. The next thing we know the birds will be warbling prose poetry about the grass and the leaves and the flowers and the brooks and the sky and the birds themselves.

The Presbyterian Journal rises to remark that "The Westminster Confession as revised we believe to be the strongest humanly-constructed document on earth." The late lamented Dr. Purves declared that the amendment that was proposed and afterwards carried out was like "picking flies off the pillar of truth." The Journal looks at the pillar now instead of the flies and says, "My! How strong it is, now that the flies have flown."

One of the most interesting things Dr. W. W. Moore told us about Egypt, the other day, was the work that the United Presbyterian Church is doing for the people. Other Protestant denominations have yielded this territory very largely to them, and they are doing a most excellent work, one of the most successful in all the East. We gathered that it is an ordinary thing to hear the Psalms of David floating out across the Nile in song.

The Northern Church is learning as the years go by. The Interior says that it dreaded the passage of any resolutions touching Mormonism for fear they might react some time as involving the principles of religious liberty. There is only one more step to be taken before reaching Southern Presbyterian ground, namely, that the Church has nothing to do with a man's civil rights, even the right of revolution, and that it is very uncivil for a Church to call him a traitor and after the war was over.

The Reformed Episcopal Church held its triennial meeting this year in Chicago the latter part of May. It elected by ballot, without nomination, Rev. H. S. Hoffman, D. D., of Philadelphia, to the office of Missionary Bishop and he was consecrated in Philadelphia on June 13, by Bishops Fallows, Stevens and Sabine, with a large body of Presbyters, as our Reformed Episcopal brethren prefer to call them, instead of using the abbreviation "priest." And that "consecration" is all regular, men and brethren of the Protestant Episcopal Church, because the first Reformed Episcopal Bishop just ran off with the power of confirmation and consecration that had been handed down through the ages to him, and how could it be taken away from him?

The Congregationalist seems to get a grain of satisfaction out of the fact that the Illinois lynchings occurred, one "in Santa Fe, on the Mississippi," and the other in the "southern part of Illinois." The Mississippi flows in a southerly direction and so both lynchings were "southern." It is said also that the leader of the Delaware mob was a Virginian, though the people who know his native state are unacquainted with his name. Southern crimes of this sort are at least not accompanied with hypocrisy.

The Living Church has these directions for an enquiring lay reader: "He should place the alms basin on the credence; not on the altar. He should offer the closing prayers from outside the altar rail."

Now we wonder if it makes as much difference what the alms basin is put on as how much is put in it, or where the petitioner stands in relation to the altar rail as compared with where he stands in relation to the Hearer of Prayer. Is it not possible still, as in the olden time, for the word of God to be made of none effect through such traditions?

It may not be generally known that Helen Keller is a Southern girl and the daughter of a Confederate soldier. She was not born blind and deaf but became so through an illness when she was nineteen months old. The one word that she seemed to remember from infancy was the word "water," and though she pronounced it less and less distinctly, as she grew older, it was the link that brought her to connect an object with the sign given for it with the fingers, her teacher spelling it for her as the water from a pump streamed over her hand. She is now a beautiful and accomplished girl who can read and write English, French, Latin and Greek, and is a happy, grateful Christian.

Dr. David J. Burrell, of New York, is no unworthy defender of the faith. He strikes straight from the shoulder and his sincerity and manliness are winning him a wide hearing in New York City. Recently he said,

"The young man who attends the Union Theological Seminary in these days and accepts what one of the instructors has recently said as to 'The absurdity of believing the Scriptural account of the supernatural birth of Jesus Christ' would be a colossal fool, in my judgment, to consecrate his life to the preaching of the Gospel."

Of course he meant Union Seminary, New York, not the older and orthodox seminary of the same name in Richmond. But it strikes us that Dr. Burrell is about right.

Speaking of a courtesy which is a common thing in Virginia, the request of the Episcopal Church in Lexington that the members of the Presbyterian Assembly might fill its pulpit, the Southwestern of New Orleans and the Presbyterian of Philadelphia seem equally surprised. The Philadelphia paper says, "This is an almost unheard of act of churchly recognition by an Episcopalian organization and can scarcely be duplicated in the North;" and the New Orleans paper says, "It is a pity that the Virginia Episcopal spirit is not more prevalent." Somehow Virginia Episcopalians have never believed that their religion was incompatible with good manners, or that any "canon" was subversive of the canons of good taste. But the editor of this paper once preached from an Episcopal pulpit, even in North Carolina, though it was explained afterwards that the Church had never been consecrated.

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**Out With the Saloon.** The Anti-Saloon Convention of the State of North Carolina meets in Raleigh on July 7. The importance of the meeting can hardly be over-estimated. The attendance will indicate more or less certainly the interest which the people of this state have in the promotion of sobriety. The earnestness of the meeting will send a thrill to many a locality that is struggling against the evil of the saloon, while a lack of earnestness would chill the ardor of many who are fighting the good fight. Let every community send its delegation of earnest, practical men.

The Anti-Saloon League of the state, as represented by the Executive Committee, feels somewhat gratified with what has already been accomplished. The Watts Act was not all that we wanted, but it gave us the best fighting chance the enemies of the saloon have ever had in North Carolina, while practically wiping out the saloon's rival in evil works, the country distillery. Moreover, the movement has hitherto been conducted with a conservatism that has won the respect and the allegiance of men that are too often repelled from the cause by intemperate fanaticism. The broad platform on which it invites all to stand is that of hostility to the saloon. It is admitted by all students of the liquor problem that the saloon is the worst possible solution of that problem. It is the aim of the good citizen to decrease drunkenness and thereby to diminish the evils that flow from that curse. We have contended that the saloon increases drunkenness, is the great panderer to that vice, and that any other method of handling that problem is perforce better than the worst method. So the League has been in favor of all restrictive measures designed to diminish the evils of the saloon system.

The League has disclaimed any interference with any man's habits or convictions on the subject of total abstinence. It has not undertaken to dictate for any locality the form of redress for the evils of the saloon. It advocates prohibition where that can be obtained by

a majority vote of the people and can be enforced after being obtained. It advocates forbidding by law the shipping of liquor into prohibited territory, where there is sufficient local sentiment to support that. It advocates the establishment of a dispensary for those localities, where it is thought that prohibition cannot be voted in or could not be enforced with reasonable strictness. It is even willing to leave to the locality interested the question whether for that particular locality the dispensary is the final solution of the problem or a stepping-stone to prohibition. Where even the dispensary cannot be secured, it is in favor of the early closing of the saloons, the removal of screens and clouded glass and side doors, and the piling up of the license taxes.

But really there is no reason that the saloon should not be voted out of North Carolina altogether and that very soon. We have no city of more than thirty thousand people. Our problems in North Carolina are hardly the problems of the city at all. We have eliminated the illiterate vote that could always be counted on to vote solidly for the perpetuation of the saloons. There are few communities that can count a majority of its registered vote as in favor of the saloon, and these can be reached at length by agitation and education. Our neighbor, South Carolina, has abolished the saloon by an amendment to the constitution itself. The only alternatives there are prohibition and the dispensary. There is no reason why we should not make them the only alternatives in this state, with far larger prohibited territory than South Carolina.

So let the Convention be well attended. If there is no local league to send delegates come on your own responsibility and you will be recognized. In union there is strength. In the elbow-touch is confidence for the battle. Next summer we shall be in the midst of a Presidential campaign in which another State Legislature also is to be elected. We should be able to make such an impression upon those in authority over us or to be in such authority that we shall get whatever else is needed in the way of additional legislation, as well as inspire our friends to greater efforts in the cause.

While these considerations appeal to good citizens generally, there is another appeal and an overwhelming one to the Christian. The greatest enemy to the Kingdom of Christ in all this land is the saloon. Our citizenship is in heaven, in the heavenly Kingdom. Let us be good citizens. Let us resist the enemies of the Kingdom with its promise of righteousness and peace on earth.

It used to be, "Down with the saloon." But the saloon had a way of rising up again after awhile. Let it be, "Out with the saloon," clean out; out of the State and a constitutional bar put up to keep it out. We can get along better without it. We do not need it in our business. Then on to Raleigh. And out with the saloon.

**Organic Union.** On the invitation of the Cumberland Assembly, though by pre-conceived arrangement, the Northern Assembly appointed a committee on fraternity and union. The Cumberland Assembly did the same thing at the same time. On the invitation of the Cumberland Assembly, the Southern Assembly declined to appoint such a committee, courteously, of course. In answer to overtures from Synods and Presbyteries, the Southern Assembly expressed its willingness to appoint a committee of con-

ference on union with the (Dutch) Reformed Church, whenever that body should signify its desire for such appointment. The Northern Assembly unanimously ratified the amendments to the creed which even the Southwestern Presbyterian does not seriously object to, with the exception, of course, of the foot-note declaring the belief of the Church in universal infant salvation. The Northern Church also appointed a committee of seven members, with the wise Dr. Nichols of St. Louis as chairman, to consider the feasibility of erecting separate Church courts for the colored Presbyterians, a matter which the Interior declares to be somewhat embarrassing on account of the interested comments of the "gallery folk," namely the Southern Presbyterians. So much for the facts. What do they indicate? What is their relation to the question of the union of these different and differing members of the Presbyterian family?

It is to the credit of the Cumberland Church that it has expressed its preference for union with a Calvinistic rather than with an Arminian body. Despite the utterances of many who lean farther towards Arminianism than towards Calvinism, the Church itself has turned down the invitation to join certain Arminian bodies and has really been enthusiastic on the subject of joining the Northern Presbyterian Church.

It is probable that the talk about union with the Dutch Reformed Church will go as far as the appointment of the committees on conference and the conferring of the committees.

But the Standard, in the spirit of honest inquiry as to the mind of the Church, would like to ask a few leading questions by way of suggestion rather than the eliciting of discussion, just now.

Will not the effect of an agitation for union with the Dutch Reformed Church, with its differences in forms of worship and in the standards themselves, finally provoke the question, Is there not a church that is nearer to us by historic ties, having the same forms, or rather want of forms, and the same standards? If union with the Dutch Reformed Church is a good thing, why is not union with the Northern Church a better thing?

Has not the bugbear of doctrinal differences, to be emphasized by credal differences, been demolished by the actual course of events? Does it not seem to be the case, that the Northern Church is coming over to the Southern view of the ecclesiastical relations of the negro race? Does the Southern Church, with all its real or assumed indifference to union with the Northern Church exactly relish the idea of a possible union between that Church and the Cumberland? Have we not had a sneaking feeling that in time, with all differences removed, the two Churches, Northern and Southern, would be re-united, and do we like the prospect of indefinite post-ponement of that dream by reason of the union of the other two? Is there any difference between the views of the pulpit and the pew on this subject of re-union any way? Which is ahead of the other in its grasp of the essential elements of the case? Should union between the Northern and Southern Assemblies take the form of the merging of the two Assemblies into one, or the erecting of a federation of American Presbyterianism, with territorial lines and local self-government for the respective Assemblies, the Northern, the Southern, the Western and the Pacific, with an American Presbyterian Council?

Or shall our Southern Church take the position that

the autonomy of the Southern Church is more precious than any privileges it might obtain as part of the larger body? Do we really want any sort of union with anything on earth?

It seems to us that these questions really go to the heart of the matter and that they are worthy of being pondered, while there is no issue before the Church that is being debated and that has to be settled. Of course in intimating that they be made a theme for meditation rather than discussion we do not mean to shut off the discussion from the columns of this paper, if the brethren are minded to discuss it.

#### Clarkesville and the Presbyterian University.

So far as the Board of Trustees of Clarkesville is concerned the project of the removal of the Southwestern Presbyterian University will not be carried out at an early date. The

Board took a unanimous vote against the plan of consolidation at Atlanta and as an answer to the claim that theirs was a university only in name, proceeded to establish colleges of law and medicine in connection with the University. The Board claims that the institution is essential to the work of our Church in the great Mississippi valley. At the same time it deplores the agitation of the subject of removal as having done great harm.

It has been our experience that when agitation is looked upon with so much dread the harm has already been done. Students are essential to an institution; otherwise the endowment fund is diverted far more really than by a change to a location where that fund could do more good. And the number of students is declining at Clarkesville. Nor does it seem that the man needed for this condition can be secured as the head of the institution. Nevertheless, we rather like the spirit of the Clarkesville Board, especially the enterprise that has resulted in the addition of the two departments of law and medicine to the University.

We think that so far as Clarkesville is concerned judgment should be suspended. The controlling Synods that really have the disposal of the institution will not meet until after the session opens. We understand that a large proportion of the alumni are in favor of the consolidation at Atlanta and of course the Board, meeting in Clarkesville, could not help being brought under the influence of the strong local sentiment against removal which is a credit both to the town and to the University. Let it be understood that there will be a fair appeal to the controlling Synods of both Columbia and Clarkesville to decide the matter. The threat about going to the civil courts has accomplished only the setting of some good Presbyterians in a more determined effort to remove it. It is not good to talk about fighting such matters in the civil courts.

Let us see what we shall see next fall at Clarkesville. In the mean time, we understand that sentiment is growing in South Carolina for the consolidation plan.

Since penning this, the article from Dr. Alexander has come to hand. After reading it we see nothing to change in this. The Board is not greater than its creators, the controlling Synods. But we give Dr. Alexander the floor and are glad to open our columns to this matter which is not a Clarkesville nor a Columbia nor an Atlanta matter, but one intimately concerning the whole Southern Church.

## Review of Contemporaries.

We really thought that our friend, the editor of the Biblical Recorder, had become converted from the former error of his way. But the closing of the Greensboro Female College was too much for his newspaper instincts and he breaks out again after this fashion:

Greensboro Female College, the Methodist educational institution of the State for women, has fallen. It has failed after nearly sixty years of usefulness.

The State of North Carolina struck it down. The newspapers say that the College failed for want of students. Its debt amounts to \$48,000. They know that the direct cause of the closing of the College's doors is the State's Normal and Industrial College.

The State College rises. The Christian College falls. And Christian people go indifferently on!

The Greensboro College was well managed. Men and women worked hard for it. But leading Methodists faltered. One of their editors—now fortunately retired—took to himself great honor for advocating the State's policy; we trust he is happy and proud this morning;—other leading public men, Methodists, editors and politicians, were proud to stand up in North Carolina and claim to be too broad to protest against the State's policy; others fought John C. Kilgo, the one man amongst them who stood boldly for Christian Education, and the man that has saved them, as if he were a criminal. We congratulate them to-day upon their broadness. Methodists might have saved Greensboro Female College. But now it is too late. They are chargeable with its death. But they cannot bring life back again. Christian Education for their women is a dream of the past. The daily paper that calls upon them to build again knows too well that it does not mean what it says. In light of this failure, it would be unworthy of ignorant children. No they have surrendered the education of their women to the State.

The warning is ominous. As went Greensboro Female College so shall the other Christian Colleges go, unless a halt is called upon the State. For the present, Wake Forest, Baptist Female University and Chowan may stand; but let the State go on in its mad career, and nothing can save them. The Greensboro College was worth \$125,000; and \$40,000 has been expended in improvements. It was strong. It did not die of weakness.

Now, of course, the theory that the State of North Carolina struck down the one Methodist College at Greensboro, is bosh, balderdash, buncombe and other words to that effect. The State Normal undoubtedly increased competition, but competition ought to have been a stimulus instead of demolition. Since the starting of the State Normal the Baptist State University has been built and is in a flourishing condition. And the Presbyterian Church has rehabilitated Peace Institute and Statesville Female College and has built up the colleges at Charlotte and Red Springs to an excellent degree of equipment and of attendance, and has planted a good school at Kenansville. The theory that a State Institution is fatal to a Methodist college and stimulating to five Presbyterian colleges is unworkable.

Seriously, the Biblical Recorder is putting itself against both civilization and common sense in that sort of talk. Why should 175,000 Baptists and 165,000 Methodists be afraid of State competition while 35,000 Presbyterians support their own institutions with increasing success each year and welcome all the aid that the State can give to the cause of education.

P. S. If the editor of the Biblical Recorder and the president of the State Normal each know what a good fellow the other is, we should never hear another word about State aid and the educational millennium would be due.

P. S. again. Why should the Presbyterian Church be able to keep five flourishing female colleges open in North Carolina and the Methodist Church with all its money and its numerical strength celebrate the Two Hundredth anniversary of John Wesley's birth by closing the one such college it had? We hope the answer to that question will be the re-opening of its doors.

The Congregationalist has this to say of a Christian Ancestry:

Any man may well give thanks for a Christian ancestry. It is one of the best gifts of God. It cannot make a man a Christian, but it brought the blessing of the presence of God about his infancy. One may go out of a godly home to evil; but he is not likely to go so far away as others. The ranks of the worst are recruited now and then from the homes of the best, but in vastly less proportion than men sometimes think. The restraint of the home training has formed the mind, if not controlled the spirit, the ways of the Christian life are homelike ways, the Word of God is familiar to the thought. Even the prodigal remembers the peace of home.

Such a gift as the experience of a Christian childhood it is at once a privilege and a duty to pass down to our own children. When the child of a Christian home becomes a home maker, the spirit of the new life should not be less Christian than that of the old. There may not be the same observances, but their equivalent in power to testify for Christ should be employed. Every Christian home stands at the end of long and costly development and attainment. When the evolution ceases, degeneration at once puts in its claim.

Christ takes us where we are. If we inherit good, he asks for service at the level of our good. If we are born with evil tendencies, a large part of our work will be in the overcoming for which he gives us strength. We are never helpless. The powers of the universe are really on our side calling us to be of good courage, to take our place and do our part. Our mere existence is a pledge of an ancestral victory, not in anywise complete, but offering hope in our own conflict. In so far as we recognize our evil tendencies, we know how and what to fight. And in our battle we are fitting ourselves to be factors in the great world victory of Christ.

The Interior deposes as followers as to the elect infant clause in the Southern Assembly:

To be nominally consistent we ought to be very sorry over the refusal of the Southern General Assembly either to amend the "elect infants" clause in the Confession or to add to it an explanatory footnote. But consistent or not, we are not sorry,—not a bit. The course which the Southern commissioners took is the straightest, nearest road,—a regular cut-off, in fact,—to a radical and adequate revision of the old standards, and we are glad to see them traveling that path so rapidly even if they haven't found out yet where they are going. Every time the Southern Assembly declares that it will not alter the ancient Confession it calls the attention of more people to the need of changes in the book, and that results in a stiffer demand for the changes. The agitation for revision was more insistent at Lexington this year than the agitation which the Assembly at Jackson last year thought it was suppressing, and what is more important, it has a wider range, attacking more of the Confession's vulnerable points. Now, thanks again to the stimulus of denial, it is very certain that next year's meeting at Mobile will have to reckon with still more positive, more inclusive, and more numerous proposals for revision. Thus rising from year to year, the flood will finally overflow the dam, and the necessary relief will come with a rush just as it has come in the Northern Church. And our Southern friends will be just as happy over it then as all of our folks are now. We don't worry over them in the least; they are predestinated to come out all right.

It is just as well to keep the record straight by say-

ng that the Interior fought for a "radical revision" of the Confession and was overwhelmingly defeated by the reaction towards conservatism largely produced by Interior radicalism, one of the most conspicuous proofs of which is the present conservatism of the Interior which is able to imagine the amendments just adopted as a "radical revision."

It is the claim of some of the friends and advocates of the now accomplished Revision of the Confession of Faith that it leaves the teachings of that venerable symbol untouched. Why, then, does the Cumberland Church instantly drop weapons and extend arms for fraternal embrace of their ancient foes when the cause of enmity was the statements of the Confession on Election? Why does Dr Van Dyke felicitate the Northern Presbyterian Church on the cessation of heresy trials as the logical outcome of an altered creed? We cannot answer the question without being rude! We leave it to our conferees across the line!—The Southwestern Presbyterian.

A citizen of Charlotte once asked in two languages, English and the profane, the question, "Why does a boy do anything?" We might ask in English, "Why does Cumberland Presbyterianism do anything." It never knew why it began to be and like the old darkey's goat which devoured the tag showing its destination, "It has done eat up the place it is gwine to." As for Dr. van Dyke, he had the authority of a paper published in an atmosphere where the moss grows thick and long, that there was no particular objection to the amendments, except the one explaining the elect infant clause to the satisfaction of all right-thinking people. And both Dr. Van Dyke and the Southwestern ought to know that not a line of the Confession that has given trouble to the heretics in recent years was so much as foot-noted.

The choice of Dr. Henry Wace to succeed Dr. Farrar as Dean of Canterbury meets with general approval. Dr. Wace is sixty-six years of age, and a man of unusual character and gifts, whose great services to his Church merited such recognition as he has now received. His broad Evangelicalism makes him a particularly fitting successor to Dean Farrar. After serving for eight years as Professor of Church History at King's College, he became President of the College in 1883, and from that time for twenty years has acted as Examining Chaplain to successive Archbishops of Canterbury. In 1896 he resigned the principalship of King's College, and received the appointment to the city living of St. Michael's, Cornhill. Dr. Wace was Bayle lecturer in 1874-75, acted as co-editor with Sir William Smith of the Standard Dictionary of Christian Biography, and edited also the Apocrypha for the Speaker's Commentary and the Primary Works of Luther. With characteristic tenacity of view he stood alone among the members of the council of King's College in refusing to approve of the recent abolition of religious tests.—Episcopal Recorder.

### Book Notices.

Old Time Stories of the Old North State. L. A. McCorkle (Mrs. W. P. McCorkle. Savannah, Ga., D. C. Heath and Co., New York. On sale at Stone and Barringer's, Charlotte, N. C. Cloth, 168 pages, with maps and illustrations. Price 35 cents.

A series of stories intended to impress upon the children of North Carolina those events in which this State took the lead. Thus we have the story of the first colony established in the New World; of the first child born of English parents on American soil; of the first armed resistance to British tyranny; the first declaration of independence, etc. These stories have all been

culled from authoritative sources and no liberties have been taken with the facts in any case save in the way of imaginative description and dialogue necessary to place the incidents before the minds of the children in a vivid light.

Four Princes. The Growth of a Kingdom. James A. B. Scherer, Ph. D., J. B. Lippincott Company, Philadelphia.

Biography is the best history, as well as the best romance, and it was an excellent idea of the Author to tell the story of the growth of the Christian Church centered around four types of men. The first belonged to the apostolic age and was a Jew; the second to the Fourth century, and was a Graeco-Roman; the third to the Middle Ages and was a Franco-Italian and the last to the Reformation and was a Teuton. Thus varied ages, races, professions, temperaments and types are studied. St Paul represents the seed-time; Constantine the blade, Bernard the hidden ear and Luther the grain. Each was a martyr, in the first analysis of the word, and the blood of martyrs, Tertullian says, is the seed of the Kingdom.

To all whose hearts yearn for the time of the golden harvest this book is of absorbing interest. Dr. Scherer has done his work most admirably. To read Four Princes carefully means a widened outlook and a deepened sympathy.

The Laos of North Siam. By Mrs. L. W. Curtis. Introduction by Robert E. Speer. The Westminster Press, Philadelphia. Price \$1.25 net.

"The author has recently spent four years among this people as a missionary under the Northern Presbyterian Board, not only living in the larger cities and towns, but touring among the remote villages, living in close touch with the people, and often spending days and nights in their own homes. Thus she feels that she knows them, and loving them as she does, she wishes to bring them before the American public, that they, too, may become interested in them, and may have their hearts stirred to do something towards sending to them the Word of Life."

We feel that this book belongs especially to North Carolina since Mrs. Curtis, a native Carolinian, has written it, and so many of the incidents are grouped about our Dr. D. McGilvary, who was educated first at Bingham, then at Davidson, before going to Princeton, who has labored so long, so faithfully and so fruitfully in that far-off country. Though our Church has no mission station in Siam, no Southern Missionary Society can afford to be without this portrayal of Laos land. It is delightfully told; the scenes live before you and you close the book with your missionary interest intensified.

The Teachings of the Lord Jesus. The Westminster Press, Philadelphia. By Rev. W. S. Bean, D. D. Price 40 cents.

A brief, clear, and well-ordered account of the main topics under which our Lord's teachings may be classified. Admirably suited for Young People's classes or for private study.

A Short History of American Presbyterianism. Paper cover. The Westminster Press, Philadelphia. Price 25 cents. By Rev. A. T. McGill, D. D., Rev. S. M. Hopkins, and Rev. S. J. Wilson.

These three discourses delivered before the General Assembly in Philadelphia, in 1876, constitute a good account of our Church for the period covered. They are historical in form, carefully wrought out, and so divided as to furnish a clear and easily mastered course of instruction on our early history.

Life and Letters of Robert Lewis Dabney, D. D. By Rev. T. C. Johnson, D. D. To be issued by September 1st, by the Presbyterian Publication Committee, Richmond, Va. Advance sheets of this book give evidence that the story of the "Life" will be worthy of the life, and of the author, and every Southern Presbyterian will want a copy. Orders may be sent in now.

## Devotional.

### They Shall See Him.

Passing through the narrow valley of a city the other day we heard a woman's voice in cheering song. The words of the refrain, upon which she lingered, seemed strangely out of place in that environment. She sang:

"And I shall see Him face to face,  
And tell the story, 'Saved by grace!'"

Looking up toward the place from whence the song came, we saw a poor old servant woman, down on her hands and knees, scrubbing the second floor of a dwelling. In a moment that sweet song took a depth and beauty of a charm unimagined before. That poor scrubwoman, in her weary toil, was a "Daughter of the King," an heir of eternal glory, for a short time away from home, a pilgrim and a stranger in the earth. What she sang, as she looked up into the face of the Unseen, was sober truth:

"I shall see Him face to face!"

The drudgery shall cease. The rags shall drop off from the old body. The prisoned spirit shall be set free. The dust and smoke and din of this weary world shall vanish out of sight. New scenes shall open to the unveiled eyes, even a world which needs no light of moon or star or sun, for "the Lamb is the light thereof."

It is worth while to tarry and toil and suffer here for a little while, to live for Jesus in a world that "lieth in the wicked one," with the faith and hope of that better time in the heart, when we shall assuredly

"See Him face to face,  
And tell the story, 'Saved by grace!'"

—Southern Churchman

### Each in His Own Way.

The bird praises God by singing; the flower pays its tribute in fragrant incense as its censer swings in the breeze; the tree shakes down fruit from its bending boughs; the stars pour out their silver beams to gladden the earth; the clouds give their blessing in gentle rain; yet all, with equal faithfulness, fulfill their mission. So among Christ's redeemed servants, one serves by incessant toil in the home, caring for a large family; another by silent example as a sufferer, patient and uncomplaining; another with the pen, sending forth words that inspire, help, cheer and bless; another by the living voice, whose eloquence moves men and starts impulses to better, grander living; another by the ministry of sweet song; another by sitting in quiet peace at Jesus' feet, drinking in His spirit and then shining as a gentle and silent light, or pouring out the fragrance of love like a lowly and unconscious flower; yet each and all of these may be serving Christ acceptably, hearing at the close of each day the whispered word, "Well done."—"Glimpses Through Life's Windows."

### Lead Me Deeper Into Life.

"Lead me, yea, lead me, deeper into life—  
This suffering human life wherein Thou liv'st  
And breathest still—and holds't Thy sway Divine,  
'Tis here, O pitying Christ, where Thee I seek—  
Here where the strife is fiercest, where the sun  
Beats down upon the highway thronged with men,  
And the raging mart. Oh, deeper lead  
My soul into the living world of souls  
Where Thou dost move." —Selected.

The first thing you are to do when you are upon your knees is to shut your eyes and, with short silence, let your soul place itself in the presence of God; that is, you are to use this or some better method to separate yourself from all common thoughts and make your heart as sensible as you can of the divine presence.—Andrew Murray.

"Love, we are in God's hand.

How strange, now, looks the life He makes us lead;  
So free we seem, so fettered fast we are!  
I feel He laid the fetter, let it lie!"

—Robert Browning.

## Missionary.



Rev. H. C. DuBose, D. D.

Dr. and Mrs. DuBose expect to leave North Carolina on the 6th inst., so as to sail for China from Vancouver, July 27th, on the S. S. Empress of India. They spent the month of June with their sons in Haywood county, N. C.

After a year's work in the home-land these valued Servants of Christ go back to the labors chosen so many years ago, and with them will go the prayers of the Church.

### A Glimpse of African Heathenism.

In a series of extensive quotations from the venerable Bishop Crowther's journals, given in the February issue of *The Church Missionary Gleaner*, is the following terrible description of superstitious cruelty:

"About four days before our arrival at Ohambele, an old, rich woman was dead and buried. The proceedings of the burial were stated as follows: When the grave was dug two female slaves were taken, whose limbs were smashed with clubs; being unable to stir, they were let down into the grave, yet alive, on the mat or bed on which the corpse of the mistress was laid, and screened from sight for a time. Two other female slaves were laid hold on and dressed up with best clothes and coral beads; this being done, they were led and paraded about the town to show the public the servants of the rich dead mistress whom they would attend in the world of spirits. This was done for two days, when the unfortunate victims were taken to the edge of the grave and their limbs were also smashed with clubs, and their bodies laid on the corpse of their mistress and covered up with earth while yet alive. We can only imagine what would be the feelings of these unfortunate victims. Some of the Bonny converts attempted to rescue these last two females by a large offer of ransom to buy bullocks for the occasion, but it was refused them. Can there be any doubt as to the urgent necessity of sending Christian teachers among this poor ignorant people, who are slaves to Satan and yet glory in their shame? After these atrocious deeds were performed volleys of trade cannons were fired for days in honor of the dead. I counted ten of these cannons in the street opposite the house of the dead, about four or six pounders each."

"You must sing your own song, and sing it always. You may make a place for yourself. It is there for everyone. Take the world to your heart. Read only great books, think only sublime thoughts, love, love, love ever and always. You may become a poet. Greater than that there is none."—*The American Weekly*.

There are times when the most patient of us feel rather glad that we do not live forever. Respect our mortal tabernacle as we may, and treat it tenderly, as we ought to do, we may one day be not so very sorry to lay it down, not only with all its sins, but with its often infirmities.

## Sunday School Lesson.

CONDUCTED BY REV. H. G. HILL, D. D.

### Israel Asking for a King.

1 Sam. 8, 1-10. July 5, 1903.

For about 450 years after the death of Joshua, Israel had a checkered experience in the land of Canaan. They failed to drive out the idolatrous inhabitants of the land and made alliances with them contrary to divine directions. These evil associations caused them to forsake Jehovah and His worship and to serve the false Gods of the heathen around them. Their disobedience and idolatry led to the Lord's forsaking them and giving them into the hands of their enemies. When in distress they appealed to Jehovah for help, He repeatedly gave them deliverance by Judges raised up from different tribes. The last of these Judges was Samuel and near the close of his administration an important change, mentioned in our lesson, occurred in their form of government. In the passage before us, several subjects should be noticed.

1. Samuel and his Sons.—Samuel was a man of rare excellence of character and had rendered the nation signal service. He had pious nurture in the home and in the sanctuary and had held devout communion with the Lord from his childhood. He had maintained his religious integrity despite the evil example of Eli's sons in whose company he had been raised. In his early manhood he grew in grace and wisdom until all Israel recognized him as a prophet of the Highest. He not only upheld law and administered justice, but established regular circuits, in which he laboriously discharged his functions. In his old age he associated his sons with him as judges who might aid him in his arduous work. In doing this without any Divine direction or sanction he may have been influenced by a father's ambition for his sons or by undue parental partiality. His sons, however, did not walk in their father's ways and proved unfit for their responsible duties. They yielded to covetousness, "took bribes and perverted judgment." Yet their very names indicate consecration to Jehovah, and Samuel doubtless endeavored to give them pious training. Why Samuel's sons were so unlike their father and why the children of godly persons are often impious and immoral is a mysterious subject. The fact indicated transmitted depravity and perhaps the multiplied and absorbing public duties of Samuel may have interfered with the thoroughness of his home training. Sometimes public men are better acquainted with national affairs than with the characters of their own children and give too little time to the mental and moral culture of their offspring.

2. The Demand for a King.—Moved by Samuel's advancing age by the delinquencies of his sons and by desire to resemble other nations, the Elders of Israel came to Ramah and desire of Samuel a King. They said unto him, "Behold thou art old and thy sons walk not in thy ways: now make us a king to judge us like all the nations." This demand displeased Samuel and the Lord. It discouraged Samuel because it showed dissatisfaction with him as well as his sons, ignored his many and valuable services to the nation and by its abrupt insistence manifested an utter disregard of his views and feelings. It displeased the Lord who deemed it the culmination of their repeated departures from Him and declared "But they have rejected me that I should not reign over them."

3. The Demand for a King Granted.—The Lord sometimes grants things that He does not approve and that He sees will be attended with disaster. It is wise, therefore, to make our requests with submission to His will and to ask Him to decide what is best. He directs Samuel to hearken to the peoples' voice as to having a king, but to do it under protest and to inform them as to the character of the king and concerning the added burdens that he would cause them to bear.

## Westminster League.

CONDUCTED BY REV. HUGH W. HOON.

### What the Holy Spirit Can Do for Me.

John 16:5-15. Topic for July 12.

The Bible teaches us that there are three persons in the Godhead, the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory. We do not understand the mystery of the trinity but we accept it as a fact because the Bible says so. We speak of the Father and the Son and it is not hard to fix in our minds that they are persons.

We speak of the Holy Spirit, too often, using the impersonal pronoun, "it," in our speech, at least, ignoring the fact that He is a person, just as the Father and Son are persons.

Christ taught about the Holy Spirit, and left it very clearly on record just what His work would be. It is to apply in all its fulness, the redemption purchased by Christ.

In the Scripture which we are considering at this time, we find Jesus telling His disciples about the work of this Comforter. We will not have space to more than consider very briefly the threefold work of the Spirit as taught in the eighth verse of this sixteenth chapter of John.

He reproves, convicts, or establishes the fact of sin, and that because Christ is not believed on. Christ came into the world to save us and our salvation, so far as we are concerned, depends on our belief on Christ. It makes no difference how good we may be in the eyes of the world. Our friends who know us best may say of us that we are excellent folks. We may be above doing anything that is dishonest, or immoral, or that is harmful to our neighbor. We may even be very positive in our lives of honesty, morality, and helpfulness to those about us, but if we do not believe on Christ, the fact of sin is established against us. The Holy Spirit does this by taking the things of Christ and declaring them unto us. This work makes every man to appear even in his own eyes as guilty, and the sense of his miserable condition is pressed home upon him.

But the Holy Spirit does not stop at this point. If so, no man would be saved. He further establishes the fact that righteousness is not an impossibility. That it has been furnished in a way so satisfactory to the Father that He has again received back to Himself the Son who went to render this obedience unto the righteous requirements of the law. As the sinner cannot furnish a righteousness for himself, the Spirit shows him how the righteousness of Christ becomes available; that by imputation it becomes the convicted sinner's, and is accepted by God as the sinner's own.

But the joy of the ransomed sinner would be short-lived if the work of the Spirit stopped at this place. He goes further and establishes the fact that the enemy of man has been tried and, after expending his greatest energies, has gone down in defeat before the Son of God. Until Jesus appeared in the flesh, no man had been able to overcome the devil. When once a power gets the reputation for being invincible, it has an easy time in making conquests, for those who go into the conflict with it, do so knowing that they have no chance to succeed. Such was the condition of man. But when Christ came, He measured sword lengths with this hitherto invincible enemy and came off conquerer. The prince of this world was judged and found wanting. He who gained the victory becomes our body-guard. The Holy Spirit establishes the fact that the devil is no longer triumphant and we may therefore take heart.

He also becomes our teacher and our guide, teaching us the things which He receives from Christ, and guiding us through all the affairs of life.

To have Him do these things for us, we must yield ourselves to Him, for in such proportion as we make this surrender will He do His perfect work in us.

## Contributed.

### A Bible Study of the Two Obstacles between Man and Heaven. Part II. The Moral Obstacle.

Rev. S. S. Laws, D. D., LL.D.  
(Continued.)

The second class of persons, to whom the Holy Spirit proceeds from the Father and is sent by the Son, is adults.

Of them it is just as true as of infants, that they must be born from above. This birth is the initiative of a new life in each case, the difference being that in the adult this new life ordinarily has a career in this world. This new life is not a matter of inheritance, nor the result of education, nor of spontaneous generation, as Drummond aptly points out (*The Natural Law*, etc.), nor the product of moral suasion. Moral influence and suasion of the most emphatic stamp failed to save man, when in a state of innocence, from the fall, and did not draw men to the Saviour when on earth, and is but an accessory to the Holy Spirit's agency in the recovery. "Marvel not that I said unto thee, Ye must be born anew." Those who believe on his name are "born not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John i:13). "Wherefore if any man is in Christ he is a new creature (creation)." Under the impression that the new spiritual life is the result of moral suasion, Melancthon remarked that if he were as eloquent as the Holy Spirit he could convert as many souls; but he changed his mind, and confessed that he found that old Adam was stronger than young Melancthon. No; Paul may plant and Apollos water, but the increase is of God.

To assign the locus of this vital change in the human soul calls into requisition a sound psychology. The doctrine of innate ideas, once prevalent, has passed forever. All our knowledge of religion, as of other things, is acquired. But the human mind has innate powers, and every child born of a human mother has identically the same number and kind of powers as every other, whatever the nationality, condition, or color. The fundamental powers of intelligence, sensibility, and will, whose activities lie in the domain of consciousness, strike their roots down into a common subsoil of habits and dispositions whose changes are subconscious. These subconscious states, which do not rise to the height or grasp of consciousness, are the hiding-places of character, of internal impulse and motive. Here are the deep and permanent springs of activity. The change that passes upon the spirit in regeneration is located in this subsoil or substratum, a sort of tertium quid above, or not so deep down as the essential constitution of the soul, but a substratum beneath and common to its powers; and, as the changes in this seat of the soul's habits are subconscious, that explains that we are not conscious ordinarily, if ever, of the new birth when it occurs, any more than we are of our natural birth (James' *Varieties of Religious Views*, p. 227?). Some claim to be conscious of it—in fact, to know the exact time and place of its occurrence, as was the case of Dr. Phinney, who gives the hour and minute and the log on which he was sitting when born into the kingdom. Doubtless some noticeable and perhaps extraordinary experience arrests the attention in such cases, but whether that be the change or some consequence or concomitant of it may be a question. However, it is only necessary to note that, if this immediate cognition occur in any case, it is certainly not the common experience of the children of God, and it is to any one a precarious proof of the new birth. The absence of it should be no surprise nor discouragement.

That of which we are or become distinctly conscious is a group of experiences so novel and unique that some such radical change as that termed the new birth is called for in explanation of them. I once was blind but now I see. Christ is now my joy and my song.

It is in this subconscious domain of the soul that the finger of sovereignty secretly touches the springs of hu-

man action; here sovereignty and freedom meet, for God is certainly sovereign and man is certainly free. Heaven, then, is their trysting place. Nothing is clearer than the corollary from this than that the will may be and is determined with certainty in perfect accordance with the will of God and man's own freedom. Every man is free who does as he pleases, whether he please to do right or wrong, and he always pleases according to the set character of the dispositions of his soul. Man's naturally perverse dispositions prompt him to act perversely, and the touch of God's finger, moves to the right, so that he either leaves us to our perverse, natural dispositions or contrariwise worketh in us through them to will and to do. "Work out your own salvation with fear and trembling, for it is God who worketh in you both to will and to work for his good pleasure" (Phil. ii:13).

God, the Creator of all things, hath endued the world with inherent causal energy, and as Governor he sustains and controls the same and ordereth all events to fall out, according to the several natures of second causes; either necessarily, freely, or contingently. Moral agents, as free second causes, possess natural originating and operative energy. In his renewed state man also has co-operative energy which is divine brought into requisition at every step of his growth in grace.

There is one thing common to all sane adults which differentiates them from infants, and that is the rational exercise of the natural or innate power of faith. This is pre-eminently the religious faculty. It may be truthfully said that it is the profoundest of our philosophical powers. It is natural and not moral ability which determines man's responsibility. Hence, as man has the natural endowments to know, love, and obey God, his alienation does not exempt him from the duty, though it does mar the free privilege and joyous choice of this service. If the adult has the native endowment to know and love and serve God, that makes him responsible for that service, even though he is indisposed to render it: if he has the natural, though not the moral, ability, the obligation is fixed. The Holy Spirit was sent forth in power to convict not the infant but the adult world of sinners by "enlightening their minds into the knowledge of Christ and enabling them to obey the call of the Gospel." This is not possible to infants. "Ye (adults) are all sons of God through faith in Christ Jesus. Whom God set forth to be a propitiation through faith in his blood . . . for the showing of his righteousness at this present season, that he might himself be just and the justifier of him that hath faith in Jesus" (Rom. iii:21-26). "Being, therefore, justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. v:1).

5. It may be well, however, briefly to inquire, Does justification, as ordinarily viewed and accepted, bring as it should, the peace of mind thus emphatically announced as a consequence thereof? Take the Shorter Catechism definition with a modification: "Justification is an act of God's free grace, wherein he pardoneth all our sins and accepteth us as (legally and personally) righteous in his sight, only for the righteousness of Christ imputed to us and received by faith alone." Faith, together with the assured indwelling of the Holy Spirit, as the creator of personal holiness, link the moral with the legal condition.

The pardon and acceptance here represented truthfully, as solely on account of the righteousness of Christ as their meritorious ground, may be, and usually are set forth as quite apart from the personal righteousness of the party thus justified. There often seems to be something lacking here. What is it? In a financial liability the law takes hold on the money in question and is fully satisfied when the money is touched. But sin in the government of God is the analogue of crime in the government of man, and criminal law takes hold on the person of the offender. Take the case of a certain State treasurer. When elected he was known to be a sportsman. His game soon got the better of him. He embezzled many thousands from the treasury of the

ate. His bondsmen at once paid the loss. That let him off financially. But he was indicted for the crime of theft, tried, and condemned to the penitentiary for many years. Justification is no such disjointed patchwork as this. In like manner the law of God takes hold, not on the purse, but on the person of the sinner—the offender. When Christ undertook to meet its aims on us he rendered satisfaction, not with gold or silver, but in the holiness of his person and with his own blood. But surely not for himself did he suffer. Our personal release from the claims of the moral law, is not merely that of a bankrupt from the money claims of the civil law or the penal claims of the moral law, but that of a moral bankrupt from the preceptive and personal claims also of the law of God on character. The release proclaimed in justification, therefore, must take account, not only of our penal relation to the broken law, but also of personal character. It must be not simply forensic or formal, but personal. When the sinner is pardoned and adopted, must it not be that he is not acquitted on the meritorious ground of Christ's righteousness, irrespective of his own personal, moral character, but that he is by virtue of his relation to Christ, who takes the place of the law in relation to him, viewed and treated in justification as though already personally holy? There is an established alliance between abolishing the penalty and abolishing the power of sin, between the removal of the guilt and of the removal of corruption. The *reatus* and the *culpa* must go together.

The putative and personal righteousness lock hands in justification. The clause of the Catechism definition of justification, bracketed above, indicates an essential feature of the transaction which should be articulately recognized. The objective and subjective definitions are extreme. Justification presupposes faith, and faith presupposes regeneration; yet both faith and the new birth are internal constituents of sanctifying righteousness, though not the meritorious ground of pardon and acceptance.

The sharp distinction, therefore, usually made between justifying and sanctifying righteousness, as though one were exclusive of the other, is neither technically nor realistically accurate. Two fundamental constituents of personal righteousness, therefore, are placed under requisition in pardon and acceptance. The actual experience of the new life and the personal exercise of faith accepting Christ are in distinct contemplation by the divine mind when man is accepted as righteous. Something more than the imputed righteousness is in contemplation. The imputed righteousness of Christ and the perfected personal righteousness make up the content of this concept of the righteousness of the glorified saint. They are not separable.

The whole procedure has a legal basis, and this validly brings into requisition a fundamental principle known to the law as the doctrine of equitable conversion, according to which that, which is provided for as rightfully ordered to be done, is viewed and treated as if already done. This principle treats that as done which ought to be, and is to be or must be done when adjudged or rendered necessary by the equities of the case. The reasonable lapse of time in the process of realization is not material.

The story is that a will came into the hands of an English lawyer in the latter part of the eighteenth century, which directed that certain real estate should be sold and the proceeds used in settlement of some claims. The lawyer tossed the document with a guinea on the table of a young man in his office named Edward Law, with some remark to the effect that there was a conundrum for him. The obvious difficulty, on the very face of the will, was that the effect of what was directed would be to break the descent of the land and to vest in the legatee a chattel interest to that extent in the reality. The established law was that real estate could not be dealt with as chattels. Very well, the young man worked up the case and submitted to the court that what was proposed, though out of the ordinary course of the law, subserved strictly the ends of justice. The

court sustained his position and gave the legatee an interest in the land, which was hedged about by the law with vastly more technicality than chattel, to the extent directed not as land, but as chattel, and the land was that far treated as if converted into chattel. This young lawyer afterwards received a retainer and brought forward a case, subservice of this decision in favor of equitable conversion, and the court refused to hear him, remarking that it was useless for him to try to overturn his former argument. This young man became Lord Ellenborough and Chief Justice of England, conducted the defense of Warren Hastings, and died in 1818, aged sixty-eight. This principle of equitable conversion is now accepted without question as settled law throughout the civilized world.

In Romans viii: 28-30, is that memorable sorites in which, according to the all-comprehensive purpose of God, the stages or steps of salvation are connected as the links of an adamant chain. To be justified is inseparable from being rendered conformable to the image of the Son. The sanctification is so certainly coupled with justification as to be viewed as one whole. The perseverance of the pardoned sinner is so assured as that he is at once entered on the books and treated as a saint. This principle only emerged into the consciousness and practice of the legal profession in the lifetime of Lord Ellenborough, who died in the early part of the last century, and yet of old it seems to have had an important bearing on the divine procedure in delivering man from sin. The righteousness of Christ received by faith not only assures acquittal from the penal claims of the law, but as surely also secures the work of the Holy Spirit in conforming the character to its preceptive claims. This faith works by love, purifies the heart, and overcomes the world. Faith tends to spiritual sight, promises to possession, and hopes to fruition.

Another apt illustration of this comprehensive view of justification, as covering the contemplated perfecting of the whole sphere of man's life, the first step in which is taken in regeneration and manifested in the exercise of faith, may be obtained from an incident connected materially with the adoption of the Constitution of the United States, in 1789. Patrick Henry vigorously opposed its adoption in the Virginia convention and delayed action for a month. Mr. Jefferson, who was abroad and favored the adoption, wrote advising to make the rectifications of the instrument conditions subsequent and not precedent, trusting to the honor of those with whom they were dealing to join with them in subsequently perfecting the document by amendments. This counsel prevailed, and hence the first ten amendments of the Constitution were adopted at once. The imperfect instrument was accepted with the understanding that its perfecting should be an assured after-care. The doctrine of perseverance is comprehended in justification.

(To be continued.)

#### Sabbath Desecration.

On Sabbath, June 19th, Southern railroad officials held a meeting in Greensboro to discuss the situation which with the frequent recurring wrecks is certainly a matter for grave and serious consideration. It might be whispered to them that the most important step to be taken is to stop the desecration of the Sabbath. There is little to be expected or hoped for in the way of good results from the decision of a body of men who, having in the past so flagrantly violated God's law of the Sabbath, defiantly persist in such violation by selecting the Sabbath as the time for a business meeting. God rules and they have read history to little purpose who have not learned that His judgments follow the persistent desecration of the Sabbath.

Other than railroad officials need to heed God's warnings in His Word against this sin. If they will not heed His Word surely the dealings of His Providence as read in history should arrest attention.

J. C. W.

### Removal of Southwestern University Bad Policy.

By W. McF. Alexander, New Orleans, La.

Who would wish this? The brethren who advocate the removal surely cannot understand the condition, the facts. No son of the Presbyterian Church could wish the Church to prove recreant to a sacred trust, to mis-appropriate funds, to act in bad faith both with the living and dead! Now, I readily believe that no advocate of removal, no matter how eager he may be for a big million dollar University, would wish any unrighteousness to be done in order to bring it about. But that is just what would happen, should the Board of Directors vote to remove the Southwestern Presbyterian University from Clarksville, Tenn., to Atlanta, Ga., and merge it in a great million dollar University in that city. They would break faith with the City of Clarksville and with the original donors who made the Southwestern possible. This, the Board of Directors unanimously recognized as soon as they examined the condition of the trust funds put into their hands. Hence the following unanimous official action taken by the Board:

"Whereas, the members of the Board of Directors of the Southwestern Presbyterian University are profoundly convinced that the interests in our hands are of the most sacred and binding nature, and believe that the interests of Christian education and of the Presbyterian Church in the great Mississippi valley region, which were evidently considered by the original donors of the funds in our care, would be seriously jeopardized by the consummation of any such scheme of consolidation as is now being advocated by brethren in Atlanta, and being further convinced that any such consolidation would, on both moral and legal grounds, be impossible, we do therefore, hereby resolve: That we refuse to consider any proposition from any source, which contemplates the removal of the said University from its present location in the city of Clarksville, Tenn., or the diversion of its vested funds for the purpose of effecting a merging of this institution with any other."

It was hoped that this action would at once stop all agitation on the subject of removal, but it seems not to have done so. The threat is now made to continue to ignore the Board and to appeal to the Synods this fall. It is meet therefore that the facts be laid before the Church at large, and especially before the controlling Synods.

1. The sole control of the Southwestern University is vested in the Board of Directors. The Synod's power is limited to the election of the said Board. The Synods have nothing more to do with the control of the University than a congregation has with the control of a Church. That is a matter for the session alone. Surely Presbyterians can understand this.

The Synods entered into a solemn agreement called the "Plan of Union" when the university was established, in which they limited their power to the election of directors, and gave the sole control of the university into the hands of the Board of Directors. Here is the article: Resolved, 4. "The sole government of the Institution shall be in the hands of a Directory, consisting of two members from each Synod, one elected each year after the first, of whom one-half shall constitute a quorum.

With a view to securing necessary confidential relations between the Directory and the Faculty, the presiding officer of the Institution shall be ex-officio the presiding officer of the Board of Directors."

Now that "Plan of Union" is in the nature of a constitution, binding the Synods and the Board of Directors and is fundamental law for the control of the University.

How then can the threat to bring this matter before the Synods this fall be carried out? The Synods have nothing to do with it save only to elect Directors. The Directors are not delegates and so can not be instructed, but representatives and are bound by the Plan of Union, not by any passing sentiment or vagary that might take hold of a Synod. If the Synods allow so much as a discussion of the removal on the floor, they will be vio-

lating the "Plan of Union," and meddling with a matter which they have solemnly delegated to other hands, and they will also, it seems to me, be impeaching the personal uprightness and integrity of their representatives on the Board of Directors. Are the Synods ready to do this?

The only right thing for any one of the Synods to do, should the matter be brought before it, is, either, 1, to refer it to the Board of Directors for their sole and final action. or 2, to lay it on the table as a matter with which they cannot meddle without violating the Plan of Union.

I have faith in the Presbyterian conscience and I believe this is what will be done.

2. The Legal Difficulties.—It has been heralded abroad that there are no legal difficulties in the way of removal to Atlanta. This heralding is based upon a brief prepared by an eminent lawyer of the Clarksville bar, at the instance of the Atlanta brethren. But they neglected to herald the Principle on which that opinion rests. It is briefly this: The Presbyterian Church has had peaceable possession of its property for some twenty-seven years, and in Tennessee peaceable possession for seven years gives absolute ownership and bars out all previous conditions—i. e., in the opinion of this lawyer, the statute of limitation applies, and the law would let the Church violate the conditions attached to her trust gifts because she has had peaceable possession for over seven years!—but is the Church ready to take any such cloak as that for unrighteousness even though it were legal? God forbid that she should have fallen so low! What! prove recreant to sacred trusts, misappropriate and pervert funds from the end for which they were given, because the state by statute of limitation permits her to do it—the Church, the Bride of Christ stooping to a deed like that! "Tell it not in Gath, Publish it not in the streets of Askelon, Lest the daughters of the Philistines rejoice, Lest the daughters of the uncircumcised triumph." It is but right to say that the lawyer giving the above opinion is personally opposed to moving the University, and that he confined himself in his professional opinion to what the law would permit.

Surely the brethren who obtained that opinion never read it carefully, or else, not being lawyers, they failed to grasp the principle which underlay it, else they would have dropped immediately all agitation as to removal.

2. But let it be just as widely heralded that there are other lawyers just as eminent and able, who differ in toto from the above opinion as to the legal aspects of the question, saying emphatically that neither the University, nor its vested funds can be moved. I have in my possession the opinions of two of the ablest lawyers at the Clarksville bar to this effect.

3. Another legal difficulty is this, no sooner should an attempt be made to move the Southwestern than it would be plastered and shingled all over with law-suits entered by men who gave to it and by their heirs, so that the matter would be tied up in the courts for from five to twenty years, and at the end of the suits, the Southwestern Presbyterian University would be wrecked and Atlanta get no benefit whatever! Are the Synods ready to precipitate any such destruction? Is not the Southwestern too valuable an institution to be wantonly wrecked? Brethren, be not deceived, the legal difficulties are such that to attempt the removal means ruin to the Southwestern and that without benefit to Atlanta.

III. The Moral Difficulties.—After all, why should a Church settle a question involving moral principles on legal grounds? The Church should always ask "can we do this thing righteously in the sight of God and man?" before asking "What will the law permit us to do?" Not then on mere legal grounds, but on the eternal principles of right and wrong this question should be settled. Can the Board of Directors decide on such a removal without bad faith to both the quick and the dead? Most assuredly they cannot. A few facts from the past history of the University and its bequests will abundantly show this.

The very purpose for which the University was founded shows this. The Southwestern Presbyterian University was founded by the Synods of the Mississippi Valley to meet, in the words of the Synods themselves, their "mutual needs in the matter of education." Is there any less need to day for Christian education in this great valley, the very garden spot of these United States with a population growing so rapidly that no man can foretell its future? All the money given was given by people in this valley or by people interested in this valley and for the education of the sons of this valley. The McComb gift is no exception, he laid the foundations of his fortune in this valley and never lost his interest in it. Now, how can the money given for this definite purpose be turned away from this valley and poured out on the South Atlantic Coast without moral obliquity in the Board of Directors who should dare to so prevent their trust? The Synod of Nashville about 1872 overtured the Synods of Memphis, Arkansas, Mississippi, and Alabama to appoint commissioners to consider their mutual needs in the matter of education." These commissioners were appointed and met in Memphis and adopted, the Plan of Union "which is recognized as the nature of fundamental law as far as it goes for the Board of Directors." This Plan of Union was adopted by the Synods named and also by the Synod of Texas. Then the Synods proceeding according to the Plan of Union elected the Board of Directors. This board again met in Memphis on May 14th, 1874 and after considering a number of proposals for locating the University, permanently accepted the offer of Clarksville, Tenn., and of Stewart College, making the latter the nucleus of the proposed school.

Notice that Dr. B. M. Palmer was a member both of the Commission that drafted the Plan of Union and of the Board of Directors that located the University at Clarksville and also of the number who secured a charter from the State of Tennessee, and all this was ten years before the Woodrow Controversy,—then how account for the assertion that it was the Woodrow controversy that first drove Dr. Palmer to Clarksville and away from Columbia?

No! it was the needs of this great Mississippi valley that caused Dr. Palmer to take such an interest in The Southwestern Presbyterian University, and I know that his interest never flagged in it for the same reason. Through Dr. Palmer much of the money was raised for the Southwestern. Mr. McComb told me out of his own mouth that it was through Dr. Palmer and for his sake that he gave the Southwestern University his bequest of one hundred thousand dollars.

Mr. D. N. Kennedy, one of the only two surviving members of that first commission and now a member of the Board, and its secretary all these years, who has himself given largely to the University, a man upright, and honorable in all the relations of life, and without reproach, states that three-fourths of the assets of the University—excluding the McComb gift—was given by Clarksville and on the express condition that the University should be permanently located at Clarksville. Mr. Shearer, who had most to do with the founding of the University, bears the same testimony. He says: 1. In the rehabilitation of Stewart College there was no thought of any thing but permanency. In fact so large a part of the money was contributed by citizens of Clarksville and their immediate friends, that the mere suggestion of removal would have been considered an outrage. More than this, while I was canvassing the southwestern Synods for concentration of effort to establish a university, I was often asked if it would be possible to remove Stewart College to some other point, and to effect some combination with some other institution elsewhere, and I always replied that it was impossible.

2. You will remember that a number of communities made handsome propositions to secure the location of the proposed university, and it goes without saying that they all contemplated permanency. But for this they would not have bid at all. When the

Trustees of Stewart College and the citizens of Clarksville, the corporation of Clarksville and the Synod of Nashville, jointly through them and with them made their bid, it contained not only the stipulation for location, but also certain other stipulations, all of which were accepted by the university. This bid when accepted became a contract, binding all the parties to all the stipulations therein contained, and these stipulations are carried out year by year and have no limitations of time. This contract is not of the nature of a partnership from which either party may withdraw at pleasure, but is a permanent and absolutely binding contract. More than this, the ratification by all the Synods of all this, and their continued co-operation in the same, constitute an absolute moral obligation binding them and through them the part of the Church they represent, to consider it a sacred covenant."

He must be blind indeed who cannot see that there is a moral obligation to keep the University at Clarksville. The case is just this, twenty-five years ago, Clarksville made as strenuous efforts to raise money to secure the university as Atlanta has recently made and on the same condition that it be permanently located at Clarksville. Let us turn the tables a little. Will the trustees appointed in Atlanta to take charge of the two hundred and fifty thousand dollars recently raised in Atlanta for the securing of a million dollar university consider a proposition to give that money to Clarksville and let us have a million dollar university in the Mississippi valley? Oh, no! Why not? Because that would be playing false to their trust. That money was raised with the distinct understanding that the university was to be located at Atlanta, and it would be a perversion of funds to use it in any other way. Ah, Yes, exactly. So with regard to Clarksville with this difference. The men who gave the Atlanta money are alive and could put in their protest should that board of trustees pervert the funds, while most of the people who gave money to the Southwestern are dead and can not enter their protests. Some of them, however, are alive and their protests are vigorous. What a howl Atlanta would raise if that Board of Trustees should attempt to take that two hundred and fifty thousand dollars away from Atlanta and give it to Clarksville, and I think it would be a just howl too. And the most outraged men of them all would be the brethren who are now advocating the removal from Clarksville. Let the Atlanta brethren tell, if they dare, why it would be wrong to give Atlanta's two hundred and fifty thousand to Clarksville and then they can understand why it would be morally wrong for the Board of Directors to give them the Southwestern Presbyterian University!

2. But let us see some of the conditions of the bequests: 1. Oct. 24th, 1855. The Board of Trustees of Montgomery Masonic College convey all the grounds and property belonging to said college to the Synod of Nashville, upon the condition, said Synod will keep up and sustain a first class college and academy in the town of Clarksville and pay off the liabilities and debts against the college amounting to about nine thousand dollars. The Synod accepted this offer on these terms.

2. May 11th, 1874. The Board of Directors of Stewart College and the Synod of Nashville offer to the Southwestern Presbyterian University all their grounds, buildings, apparatus, notes, subscription lists and franchises on condition of the location at Clarksville, also fifty thousand dollars of Tennessee bonds from the city of Clarksville on the same conditions and the further condition that the city of Clarksville, shall be entitled to have at all times as many as ten students in the Southwestern Presbyterian University, located at Clarksville, Tenn., to be educated free of charge. This offer was accepted by the University in May, 1874.

3. The McComb gift. On Jan. 7th, 1899, Mr. J. J. McComb, of New York, made a gift of thirty three thousand, five hundred dollars in six percent. bonds to the Southwestern Presbyterian University, upon the following conditions: Having confidence in the stability, purposes and aims of the Southwestern Presby-

terian University of Clarksville, Tenn., I hereby give and bestow upon the Southwestern Presbyterian University \$33,500 in bonds. It shall have and hold and use for the purposes herein set forth to its own exclusive use forever. On Nov. 10th, 1899, he added \$66,500 to this gift.

Nor was this bequest made blindly. Mr. McComb watched this particular institution for some fifteen years that he might be satisfied that the Southwestern Presbyterian University at Clarksville and the work it was doing there was worthy his confidence. He had annually made a gift of the University to help support it through all those fifteen years, and when satisfied that this particular institution at Clarksville was praiseworthy, he gave his \$100,000, and the condition accompanying that gift was that "It (the Southwestern Presbyterian University of Clarksville, Tenn.) shall have and hold and use for the purposes herein set forth for its own exclusive use forever."

Now, how could honorable men in the face of such conditions deliberately disregard them? He must be blind indeed who, after knowing the facts cannot see that the moral difficulties in the way of removal are insuperable and make such removal impossible.

(To be continued.)

#### The Rev. Thomas Hamner, a Young Peoples' Preacher.

When Thackeray delivered his lectures on the four Georges in Richmond, I went with my father to hear one of them; but alas, the Athenaeum where many brilliant lectures were delivered in those days, was too small, and we could not get in—a matter of regret ever since. In the beginning of the lecture on George I, Thackeray says:

"A very few years since, I knew familiarly a lady, who had been asked in marriage by Horace Walpole, who had been patted on the head by George I. (Horace, or the lady?) This lady had knocked at Dr. Johnson's door; had been intimate with Fox, the beautiful Georgina of Devonshire, and that brilliant Whig Society of the reign of George III; had known the Duchess of Queensberry, (the patroness of Gay and Prior) the admired young beauty of the court of Queen Anne. I often thought as I took my kind old friend's hand, how with it I held on to the old society of coits and men of the world."

The writer has known a man who had part in laying the foundations of the city of Washington and who, in this pursuit, often saw the "Father of his country," as he passed about through the newly laid out city which was to bear his name; and thus if gifted with Thackeray's imagination, in holding this old gentleman's hand, as I often did, I might have felt that I was linked to scenes of the Revolution, to the mushroom-like springing up of the wonderful organizer of the United States—now much more like a great oak under whose shadow the nations may gather,—and behind all this, to the colonial days, when this great government was all undreamed of, and the young Washington and his fellow cavaliers would have shed the last drop of their blood for the Home in which the four Georges sat.

But, what has all this to do with the Rev. Thomas Hamner? Well, nothing except that it suggests as reminiscence, I have a dear old friend now whose hand, when I take it, connects me with the scenes of our first great struggle; for that hand probably patted the cheek of Lafayette. When two years old, she was taken to see Washington's French friend and helper, as on his tour southward, he passed through Maryland. This lady is one of a large family who were brought into the Presbyterian Church under the ministry of the Rev. Thomas Hamner, a less known brother of the Rev. James Garland Hamner, D. D., who, after a long and useful life, died in Baltimore a few years ago, leaving a son and a grandson of the same name to follow him in the ministry.

In Howard county, Md., there seems to have been no people of Presbyterian antecedents, Scotch Irish, Huguenot, or other; but somewhere about sixty or

seventy years ago, the Rev. Thomas Hamner came thither as a Home Missionary, and labored most faithfully and earnestly. He was no great preacher, I think, for I have never heard people talk about his preaching. It was always of his earnest work in establishing and conducting Sabbath-schools that he spoke. He was probably there but a short time—a few years at most, but the fruits of his devotion to the Master's service still remain. Only last December, I stood in the snow by the open grave of one who indirectly, at least, owed her attachment to the Presbyterian Church to his ministry. One of the best and wisest of friends, a most devoted wife to her husband now in great feebleness awaiting his discharge, and united with him as a stay and prop of the Presbyterian Church founded by the Rev. Thomas Hamner; she has gone to her rest and reward.

A few miles away, bearing the same family name, still lives my old friend upon whom Lafayette solemnly pronounced a blessing as he took her, a little infant, into his arms. The blessing of God has rested on her through a long life of devoted service as a Christian and a Presbyterian. With her husband who was for nearly thirty years the pastor of a large church in Philadelphia, she lived as a "help-meet for him" in his great work. In her widow-hood, she is continuing in connection with a beloved sister, her work in the old church founded by Mr. Hamner, and served for a time by her husband in his earlier ministry, and has lately built a beautiful manse for the young pastor now in charge. A few years or two ago she enriched the library of Hampden-Sidney College with the bulk of her husband's books, after inviting the writer to take his choice of those specially adapted to his needs.

In this family were eight sisters, some of whom have remained in the old church and some have gone to a distance and have been helpers in other Presbyterian Churches, while an only brother has been, for almost half a century, an elder of this church. When young they all came under the influence of this earnest servant of God, the Rev. Thomas Hamner, and the print of his moulding hand has been plainly visible on their lives and characters. All of them have lived to old age, and in spite of severe affliction in some cases, I may truly say, a good old age. About twenty years ago, their mother, over ninety years old, smiling from her bed of death, bade them a cheerful adieu, for a time; and they cheerful and happy in old age, have, some of them passed over the river to meet her again, while others are waiting for their call.

These facts may impress some readers with the importance of establishing and maintaining Sabbath-schools, and with the use which God may make of a humble, earnest work in his service. Who can estimate the possible results in the future of that work in which Dr. Phillips is the earnest and devoted leader? Poindexter.

#### Letter from California.

Coronado Beach, San Diego, Cal.  
June 13, 1903.

Presbyterian Standard,  
Charlotte, N. C.

They do business on business principles here in California, not only in the way of entertaining the Presbyterian Assembly, but in every way.

So much has been written of our elegant reception and entertainment as Presbyterians that I will simply add my Amen to that, and proceed to call attention to the practical side of California life, which I am sure will interest many of my old friends among your readers.

While I enjoy the balmy air of Southern California—for the climate is perfect,—and admire the grand scenery—for I am a lover of nature,—what most attracted my attention was the high degree of perfection to which their business methods have been brought; while labor unions are not as powerful here as in the East, we find the country districts bound together by a web of associations, that is simply wonderful. The

ange, lemon, peach, pear, grape, olive, almond, wal-  
 honey and even to egg producers each have a separ-  
 association, controlled by their best men and by  
 as combining, they are enabled to get much better  
 ces for their products.

This was strikingly demonstrated to me by an asso-  
 ciation that handles eggs; the community in which it  
 erates sells no cheap eggs, but preserves them all  
 during the period of low prices and do not sell any un-  
 they bring at least 30 cents a dozen.; eggs in Cali-  
 fonia never bring less than 12 cents a dozen, and gen-  
 ally go up to 35 or 40 cents during the winter. I  
 ced the Secretary if it was not difficult to get so  
 many farmers to bring their eggs in regularly for pre-  
 serving; he said the most of the people preserve their  
 eggs at home, the association furnishing the preserver,  
 and telling them when to bring the eggs in for ship-  
 ment; he said "We have intelligent people out here;  
 they will not sell their eggs for 12 cents a dozen, and  
 holding them four or five months can get 35 cents  
 for them. It would be as foolish for the farmer to sell  
 his wheat for 30 cents a bushel, when he knew by hold-  
 ing it four or five months he could get 75 cents.

I asked him if people could not make money in the  
 East preserving eggs, as I would like to try it. He  
 said they could; that he started preserving eggs in  
 Indiana, with \$10. and in seven years made sixteen  
 thousand dollars; that there was no locality where  
 people could not make 150 per cent. preserving eggs,  
 as eggs get low in summer and high in winter every-  
 where, and that a person starting with even \$5, would  
 soon be rich by reinvesting the proceeds each year.  
 I then asked him if he would sell me the formula and  
 at what price. He said they did not sell formulas free  
 to any one that wrote for one, or gave them to those  
 that called, so if any of my friends in the East want to  
 try preserving eggs, you can get the formula with com-  
 plete directions free, by addressing the Egg Producers  
 Association, Oceanside, California. The eggs keep  
 perfectly for a year and you cannot tell them from fresh  
 eggs and it only costs a cent a dozen to preserve them;  
 if you write for a formula you should enclose 3 or 4  
 two-cent stamps as it takes money to pay postage and  
 printing. I am going to preserve some as soon as I go  
 home for this is something that a minister can do  
 without conflicting with his duties in the least; I am  
 going to start with \$10 and reinvest the proceeds for  
 ten years and then I can buy a California home too.  
 Another thing that greatly interested me was the  
 beautiful preserved fruit of all kinds that you see here.  
 They put it up without heating or sealing and it tastes  
 like fruit freshly picked; it does not shrink up or get  
 soft, as our canned fruits does, and you can keep it in  
 its fresh state for years, for a cost of about a cent a  
 quart. Anyone can also get this formula for keeping  
 fruit without heating or sealing, free by addressing  
 the California, Fruit Association, Carlsbad, Califor-  
 nia. (Of course enclose stamps, for postage, etc.)

Many of you have no doubt seen fruit kept in this  
 way at the expositions where California fruits are exhib-  
 ed; it is simply grand and then so little trouble, and  
 cannot conceive why people in the East do not put up  
 fruit in this way. If they had to pay a big price for  
 the formula, it would perhaps be more generally used,  
 as we in the East, like things that come high; but  
 for one never expect to have any more canned fruit  
 about my home, when with less trouble and less cost,  
 we can put it up cold and thus always have fresh fruit  
 on our table.

The dairy business is particularly good business here.  
 Milk and butter always command a high price, while  
 prices are not higher than in the East; butter is now  
 selling at 30 cents a pound, and people of moderate  
 means, that will keep a few chickens and cows, can  
 live nicely here in Southern California.

Of course Orange groves are beautiful, but it requires  
 an artesian pocketbook that flows a large stream, to  
 maintain an Orange grove; in fact I think irrigation of  
 the pocketbook, fully as essential as irrigation of the  
 orange grove.

When I return home I will write you more of Califor-

nia business methods, as they can teach us old land  
 marks in the East; many things we know not of.

Rev. Thomas Walker.

#### Holiness of Life.

In his spiritual structure, man, by natural generation,  
 becomes partaker of but one nature and that a hope-  
 lessly fallen and, from center to circumference, a totally  
 depraved one, utterly incapable of a single act of holi-  
 ness, is not subject to the law of God at a single point,  
 neither indeed can be. By regeneration he becomes  
 partaker of the Divine nature also. Extremist natures  
 meet in his one person, constituting a kind of Devil—  
 Divinity, strangest and most paradoxical structure  
 perhaps in God's universe and nowhere in wide creation  
 does all heaven and hell so close and clashing meet as  
 in the human breast. The bringing of order out of  
 confusion here constitutes the technical ministry of the  
 Second and Third Persons, if not the whole Trinity.  
 The success or failure of creation evidently points here.  
 What length and breadth and height and depth of  
 significance is ours! and yet how insensible! By in-  
 spiration alone can man be understood and appreciated.  
 Twice born he becomes like Christ dual-natured in his  
 one person. Unlike Christ one of these natures is sinful  
 while the other only is holy. These two natures are  
 irreconcilable. They grapple and are incessantly at war  
 with each other. Infernal ditching has been eternally  
 provided for. Which in our credal conviction must it  
 needs be? Man in his Divine nature does not, neither  
 can sin; neither does or can he die. Final perseverance  
 is an absolute necessity of his Divine nature. So vital,  
 however, through the flesh are the passions of his old  
 nature that he through natural life continues to sin in  
 proportion to the comparative tenure and assertive  
 power of that nature. At death, or the twinkling change  
 that awaits us, our sinful natures fall precipitately down  
 a steep place and are forever choked.

So, then man, taken in the limited sense of his sinful  
 nature, or in the wide sense of embracing both natures,  
 does sin more or less habitually. It is only when  
 taken in the limited senses of his Divine nature that it  
 can be said of him, in this life, that he sinneth not.  
 Man's sinful nature, or at least the sinfulness of it,  
 sloughs at death entirely, and Christ's perfect nature is  
 perhaps the only trophy of human nature at all that  
 reaches the hallowed hereafter.

Jos. K. Rankin

Charlotte, N. C., Dist. 1, May 16th, 1903.

#### The Inner-Room.

In every home there is a sacred spot,

Dear to all dwellers there.

The Ingle where, (earth's cares a while forgot,)

We mingle hearts in prayer.

Where'er we roam, through years—o'er land or sea,

Or make our dwelling place,

No spot becomes more dear to you or me,

Than childhood's "throne of grace."

Mem'ry recalls the hour of evening prayer

As twilight closes day.

A voice (now silent) trembles on the air

And bears our souls away.

Away from earth, from childhood's grief and pain,

Bringing sore hearts, sweet peace;

Ah; mem'ry makes old children young again;

Bids present worries cease.

This inner-room—blessed Ingle of the home—

Our hearts would cling to thee—

Nor may we from our hallow'd mem'ries roam,

Where 'ere our homes may be.

Floral Manse, N. C.

Wm. Laurie Hill.

What is true rest? Not idleness, but peace of mind.  
 To rest from sin, from sorrow, from fear, from doubt,  
 from care; this is true rest. Above all, to rest from the  
 worst weariness of all—knowing one's duty, and yet not  
 being able to do it. Perfect rest, in perfect work; that  
 surely is the rest of blessed spirits, till the final con-  
 summation of all things.—C. Kingsley.

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The Editor's Chat with the Reader.

The little poem on cover page was written for a very limited and beautiful edition of *The Blue Flower* and we are glad, through the kindness of Dr. van Dyke, to give it to our readers.

Dr. Laws continues his thoughtful treatise, and, as mentioned elsewhere, it gives us pleasure to present another view of the proposed removal of the Southwestern Presbyterian University. It is only by considering the matter in every light that the wisest action can be possible. There is a deep significance in what Poindexter says of the Rev. Peter Hamner and a world of encouragement to the Sunday-school worker. The warning note on Sabbath Desecration is a timely one and *Holiness of Life* is worthy of consideration. *The Inner Room* will carry us back to the hour of the childish Good-nights, while the many friends of Dr. DuBose, will, on the eve of his long journey, welcome the sight of his genial face. The Departments of Dr. Hill and Mr. Hoon are up to their usual grade of excellence and Mr. Walker may set us all to preserving eggs for a side line. Mr. Clarkson's story of Mecklenburg's Declaration was borrowed without his knowledge.

In the absence of the Editor (who is shaking out the cobwebs at the Knoxville Summer School,) we make bold to say that the whole paper is worth the price of it. The Standard is nothing if not modest.

Church News.

PERSONALS.

Rev. R. L. Brown, has resigned the pastorate of the Church at Lawson, Mo., to take effect to day.

Rev. R. F. Campbell, of Asheville, N. C., will be in Lexington, Va., during July, and may be so addressed.

Rev. N. Keff Smith, of Darien, Ga., will supply the pulpit of the Morristown, Tenn., church during the absence of Rev. J. M. Clark, pastor.

Rev. M. D. McNeill, pastor of the Presbyterian Church at Sanford, N. C., was married to Miss Alice Thagard, of Greensboro, N. C., on the 19th inst.

Rev. Edgar Tufts writes of the sad death of Mrs. McLaurin, wife of Rev. L. A. McLaurin, Raeford, N. C., which occurred at her father's home at Elk Park, N. C., on the 9th inst. Mr. McLaurin was sick at Raeford, and unable to be with her at the last.

Rev. and Mrs. Lacy L. Little, of the China Mission, have arrived in America, and are now visiting in Yorkville, S. C. We are glad to note that Mr. Little is much improved in health since reaching home. During their furlough their address will be Little's Mills, N. C.

Changed addresses:

Rev. W. T. Palmer, from 4035 Prytania St., to 1438 Hermitage Ave., New Orleans.

Rev. M. G. Woodworth, from Clinton, S. C., to Burlington, Mineral county, West Va.

Rev. W. E. Furr, from Mooresville, N. C., to Helena, Ala.

Rev. R. E. Vinson, from Waco to Anstin, Texas.

FOREIGN.

Africa

LUEBO.—The Kassai Herald reports that at the last communion service thirty-two Baknba were baptized on profession of their faith in Christ.

The Proposed Presbytery in Korea.

Dear Brother:

Perhaps the enclosed Memorial of the Presbyterian Council of Missions in Korea, which was presented to our late General Assembly and referred to an ad interim committee, will be of interest to the Church at large. The text of the Memorial is as follows:

"We recommend:

First, That when there shall be at least 12 churches, with one or more ordained elders each and at least 3 Koreans, who the Council deems ready for ordination to the ministry, a Presbytery shall be organized under the following provision:

(A.) The Presbytery shall be constituted of the ordained Missionaries (Ministers and Elders) of the Presbyterian Missions in Korea and of one representative Elder from each organized Church.

(B.) This Presbytery when so constituted shall be the Supreme Ecclesiastical Court of the Presbyterian Church in Korea, until such time as in the exercise of its own authority the Church constitutes a Synod or General Assembly.

(C.) The Missionaries who are members of the Presbytery shall be members of the same only as far as concerns their rights and privileges of voting and participating in all its proceedings, but ecclesiastically they shall be subject to the authority and discipline of their respective home churches retaining their full ecclesiastical connection with those churches.

(D.) The relation of the Missionaries as members of the Korean Church shall continue until such time as by an affirmative vote of two-thirds their number, withdrawal from the relation shall be deemed advisable.

Second. Since the Presbytery when constituted as an Independent Ecclesiastical body has full authority to adopt its own standards and its own rules for ordination of ministers, organization of churches and all other ecclesiastical acts, we recommend:

(A.) The appointment of a committee to prepare such standards as it deems best, these to be reported to the Council for adoption and then presented to the Presbytery for its consideration when a Presbytery is constituted.

(B.) The appointment of a committee to prepare Presbyterial rules and by-laws, these to be reported to the Council for adoption and then presented to the Presbytery for its consideration when a Presbytery is constituted.

Third, That each Mission request its Board of Missions Executive Committee or Ecclesiastical Court having jurisdiction over it, for liberty to co-operate in the organization of an independent Korean Presbyterian Church.

Respectfully submitted,

For the American Presbyterian Church, North, S. A. Moffett, F. S. Miller.

For the American Presbyterian Church, South, L. B. Tate

For the Australian Presbyterian Church, G. Egnel.

For the Canadian Presbyterian Church, W. R. Foote.

## NORTH CAROLINA.

ASHEVILLE.—At a called meeting of Asheville Presbytery held at Waynesville, N. C., June 23rd, 1903, Rev. F. F. Jones was dismissed at his request to the Presbytery of East Tennessee.

F. D. Hunt, S. C.

**THE FORWARD MOVEMENT FOR HOME MISSIONS.**—The first collection for this work in Albemarle Presbytery was taken at Henderson on the 21st inst. Although the Henderson people have recently subscribed and paid in about \$500 for the cause of Foreign Missions, the pastor of the church, Rev. J. H. Henderlite and his congregation cordially welcomed Dr. W. D. Morton, who represented the Home Mission work of the Presbytery and beyond the efficient aid they have already extended to Home Missions, they contributed in cash subscriptions chiefly, nearly three hundred dollars for his worthy cause. This noble example is worthy of imitation throughout the Presbytery.

**WANTED AND NEEDED.**—We can use two organs, new or second hand, to good advantage. One for the Plum Tree church which has opened up very encouragingly, the other for chapel services in Lees-McRae Institute. If any individual, Sunday-school, society or church, has an instrument that is not now fulfilling the purpose for which it was intended, if they will ship it to me at Elk Park, N. C., I will see that it is placed where it will do as much, if not more good, than it ever has done.

We will also need another piano for Lees-McRae Institute. Think of only one instrument in a school of this size and importance where about 10 per cent of the pupils take music and a great many more would take it if they were able and were able to furnish them another instrument to practice on!

Edgar Tufts.

Banner Elk, N. C.

**SOUTHERN STUDENT CONFERENCE.**—The Southern Student Conference which has just closed at Asheville was attended by two hundred and sixty-five students, representing the leading institutions of learning of the South. The sessions of the Conference were held at Asheville School which is located five miles from Asheville on the Murphy Branch of the Southern railroad. Messrs. Mitchell and Anderson, the proprietors of the school, turned their entire equipment over to the Conference and were untiring in their efforts to make the stay of the delegates pleasant as well as profitable.

Eight days were spent in conference in reference to definite religious work among young men and in the consideration of the question of choosing a life work. Each day began with a Missionary Institute which was followed with a Mission Study Class and Bible Classes. The eleven o'clock hour was given to a platform meeting when addresses were delivered by prominent Christian workers. The afternoons were given up to recreation. Life work meetings were held on the mountain side at seven o'clock and the day's work closed with a College Conference on some phases of college Christian work.

The speakers included Rev. Carter Helm Jones, Louisville; Dr. O. E. Brown, Vanderbilt University; Prof. W. W. White, Rev. Clayton S. Cooper, Rev. Fennell P. Turner and H. P. Anderson, of New York; Ira Landritzb, D. D., of Nashville; J. Waters McGill, State Secretary, of Tennessee; W. D. Weatherford and Rev. W. R. Lambuth.

As a result of the Conference twenty-six young men volunteered for service in Foreign Fields, making a total of fifty-one Volunteers in the Conference. Eleven men decided to enter the ministry and eight the Y. M. C. A. work. This conference was held under the auspices of the Young Men's Christian Association and will mean much for the colleges during the coming year.

S. W. McGill.

#### Lees-McRae Institute.

The most exciting event since the close of school was the killing of a big black bear a few days since, within sight of and almost on the institute property. The chase lasted about forty-eight hours. In less than thirty minutes after the bear was killed there were forty-five men on hand, ready to help get him out of the laurel thicket. They came so fast (having heard the dogs and the gun shot) that it looked as if they were springing up out of the ground. In a very short time the bear was pressing the scales in Mr. Banner's store down to 92 pounds net.

The Institute is now occupied by Mr. and Mrs. Geo. Ban-

ner. They will keep it open for summer boarders until first of September, when the fourth year's work of this Institution will begin. Mrs. Banner has had considerable experience in this kind of work. The school will get a percentage of the receipts for rent, so that if any of the readers of the Standard expect to come to the mountains this summer, they will find a pleasant home in the Lees-McRae Institute, and at the same time have an abundant opportunity of seeing our school property.

Our enrollment during the past session was 85. Twenty-one of these recited during the session the Shorter Catechism. Taking out those who had previously recited it, it will leave about 30 per cent. of the enrollment who memorized this little hand book of theology. About the same proportion did this the year before. Besides a large number of little children who have recited during the same time the Child's Catechism.

During the session nine of our pupils united with the Presbyterian Church, on profession of faith, and one by letter.

Suppose these results are duplicated every year for twenty years! Calculate, if you can, the direct and indirect effect they would have upon the mountains.

An important change has practically been decided upon in regard to the time of opening and closing of the sessions in the future. The next session will open about first of September and close about Christmas. We will then take a vacation until the first of May, after which our sessions will begin about the first of May and close about the first of January. This will give us an eight month's session during the most delightful part of the year. It will also cut the running expenses down very considerably. We hope that this change will relieve many a poor mountain girl from farm work and in lieu thereof give them the opportunity of a Christian education and a thorough training in domestic duties. It is a bold stroke to try to stem the current of popular opinion and long practice among the mountain people of putting the girls on the farm as soon as they are large enough to use a hoe.

Still another change that we hope to effect at an early date, is the separation of the two sexes, by a distance of several miles (I use the word "several" with its mountain usage, meaning anywhere from two to a hundred). In other words, we think it best to locate the boys' boarding department at another place. Both divisions are to be under the same man and same management. The boys' department will probably be located somewhere in Mitchell county, while the girls' department will be kept at Banner Elks in Watanga county. Each will be a help to the other. The teachers in the boys' department will send the girls as fast as they are ready to go off to school, to us at Banner Elk and vice versa. Carrying one half of this principle one step further, we will then send both girls and boys to our old established colleges until this Institution can offer them as good opportunities as any in the state.

In view of the great work that is to be done along the line of Christian education in the mountains, in view of the great success that has crowned our efforts; in view of the fact that the Presbyterian Church has been the pioneer in this work in many places in the mountains; in view of the fact that if we do not continue to push this work we will lose much of the ground that we now occupy, (The Episcopal Church, I rejoice to say, is now building a superior school within eight miles of us, to cost not less than \$10,000); in view of the great amount of money the Presbyterian Church in North Carolina is now endeavoring to raise for the other institutions under her care; in view of the help that has come to us from other States (about one half of our contributions have come from the North, and at least two-thirds outside of the Synod of North Carolina); in view of the sympathy, encouragement and financial support that the mountain people themselves have given us; I say in view of these facts, and with due reverence, but with all the earnestness of my soul, that it will be a burning shame if this great work is allowed to suffer or go down for the lack of a comparatively small sum of money.

Five thousand dollars is needed. It is needed right now to establish the boys' department.

We also need a male teacher to take Mr. Hall's place at the head of the teaching force. One who is not a Christian, or who is not a good teacher, or who is ashamed to work need not apply.

Edgar Tufts.

Banner Elk, N. C., June 10th, '03.

WILMINGTON.—The Presbytery of Wilmington held an adjourned meeting in First Church, Wilmington in the afternoon of June the 19th.

The Rev. T. D. Johnston, of Concord Presbytery, was received and directed to supply the Burgaw group of churches until the fall meeting of Presbytery.

Mr. Henry R. McFadyen, of the Clarkton Church, a recent A. B. graduate of the University of North Carolina, was taken under the care of Presbytery as a candidate for the ministry. He expects to enter the U. T. Seminary, Richmond, Va., next fall.

Presbytery resolved to establish a Presbyterial parochial school at Ivanhoe.

A commission was appointed to visit Calypso, Duplin county, and to organize a church there, if the way be clear.

Presbytery adjourned to meet at Wallace at 11 a. m., the 21st of October next.

REIDSVILLE.—The Presbyterian Standard has received an invitation to unite with the congregation on Sunday, the fifth of July, at eleven o'clock, in celebrating the Twenty-fifth Anniversary of the pastorate of the beloved minister, Rev. D. I. Craig. A suitable program has been arranged for the occasion, including an address by the Rev. E. W. Smith, D. D., of Greensboro, N. C.

DAVIDSON.—The college library contains about 5,000 volumes of Government Reports and Documents of different kinds. A number of these have been recently received through the courtesy of Congressman Webb, of this district.

Messrs. Jurrie and Team, of the rising senior class, are engaged this vacation in properly shelving and cataloguing these books. The students find many of them in great value in preparing debates and in writing speeches on the various topics of the day.

Dr. Shearer has returned from his stay in Charlotte improved in health and apparently stronger in every way.

Rev. M. E. Sentelle, now of the Synod of Texas, is here on a short visit.

Dr. H. L. Smith lectures to-night before the Summer Normal school at Rock Hill.

Rev. William Black is to begin a series of meetings with Rev. R. Z. Johnston at Lincolnton on 28th.

Mr. Hiram Glasgow and family have arrived at Davidson, their future home. He is to take charge of the Davidson High school.

TARBORO.—For sale, Reed organ (Story and Clark) 2 manuals—Foot Pedals. Imitation Pipes—Oak case. Practically new. Good repair. For terms, write the undersigned.  
R. W. Alexander.

## MISSOURI

### Commencement of Synodical College, Fulton, Mo

The Commencement exercises of this institution were both abridged and saddened by the very serious illness of Mrs. J. M. Spencer, wife of the President,—she is much better now. The baccalaureate sermon was preached by Dr. Thos. V. Moore, of Omaha, Neb., from "What is your life?" and is spoken of as a discourse of unusual ability, appropriateness and power.

After the usual art exhibit and annual concert on Monday and Monday evening, the regular Commencement exercises were held on Wednesday, June 3, when diplomas were given to eight young ladies, the regular graduates, and medals and prizes awarded to the successful contestants. So another year of this old and well known school was closed. Its reputation for large attendance, thorough instruction, and excellent moral and religious training has been well maintained. And the prospects for another year are most encouraging.

UPPER MISSOURI PRESBYTERY.—A call meeting of the Upper Missouri Presbytery was held in the Presbyterian Church, Plattsburg, Mo., June 22, 1903, at 11 a. m.

The business for which the meeting was called was to dissolve (if the way be clear) the pastoral relation between Rev. R. L. Brown and the Lawson Church. As the Church concurred with Bro. Brown in this request it was granted by Presbytery. The stated clerk was instructed to give Bro. Brown a letter of dismissal to any Presbytery he may desire, between this and the next regular meeting. After supplying

this church several months Bro. Brown was installed its pastor for a year ago the 30th of May.

Chas. P. Foreman, S. C.

## VIRGINIA.

NORFOLK; Second Church.—Five new members received into this Church of which Rev. J. Ernest Thacker is pastor.

LEXINGTON PRESBYTERY.—Lexington Presbytery met in adjourned meeting at Staunton, Va., June 3rd.

Glenville and Coal Valley Churches were cited to appear at an adjourned meeting to be held in Staunton, Va., July 2nd 10 a. m. to show cause why the call from Olivet Church should not be placed in the hands of Rev. E. B. Druen their pastor.

Mr. R. Gamble See of Fort Defiance, Va., was examined for licensure and ordination, and was ordained on Sunday June 7th, at Augusta Church.

Rev. J. N. VanDevanter was appointed to preside, etc. Rev. A. M. Fraser, D. D., to preach the sermon and Rev. L. B. Turnbull to deliver the charge to the Evangelist. Mr. See goes to Brazil as a missionary.

Wm. C. White, S. C.

NEW DUBLIN CHURCH.—This old Church has lately enjoyed a rich season of grace. Beginning Friday night before the fifth Sabbath in May and continuing through the first Sabbath in June, Rev. J. B. Morton, of Pulaski City preached for us twice a day, save Saturdays. This strong, yet tender preaching greatly delighted our people who came faithfully to the house of God even in the face of very threatening weather, and the result was that God's children were revived and souls were saved. In short, the preacher did his part, the people did their part, and God did His part—He always does. During the meeting and since twenty-one persons have been received into the Church, eighteen of them on profession, making twenty-nine new members since the beginning of the present pastorate last October.

And on the second Sabbath in June the following officers were elected:

Elders—Henry C. Wysor, E. D. Withrow and Francis Bell; Deacons—J. Howe Kent, Chas. W. Harman, and Chas. H. King. These are all good men and it is earnestly hoped that they will all accept the office and the responsibility thus laid on them as from the Lord.

## ARKANSAS.

Great and devastating floods have swept down the valleys of the Smoky Hill, Solomon, Republican, Blue Neosho, Cottonwood and Kansas rivers, entailing an immense loss of life. Our church interests have suffered materially and these people need the prayers and helpful sympathies of all until they recover from this great calamity.

HARPER.—Rev. H. P. Cooter, who has been serving the churches of Scandia and Webber for the past two years, has accepted the invitation of this Church to take up the work in this field. He will begin his labors here at once.

WICHITA.—Rev. Rudolph Caughey, who has been supplying Oak Street Church for the last three years, has received a unanimous call to take charge of our Church in Marion. Mr. Caughey has done a most substantial work in this Church and leaves it with deepest regrets on the part of the people. Marion Church is to be congratulated in securing his services, as he is one of the rising young men of Kansas and a preacher of remarkable ability for one so young.—Rev. Edwin Huyler, who has been supplying Lincoln Street mission for almost two years, is at his home in the East recuperating his health and taking a much needed rest. Mr. Roy C. Fleming, son of our Synodical missionary, and a middler in Princeton Seminary, is supplying for Mr. Huyler during his absence.

KANSAS CITY.—It is with deep regret that we announce that Rev. William Foulkes, D. D., the beloved pastor of the First Church, has resigned his pastorate and will locate elsewhere. For three years he has served this Church most acceptably and a strong pressure was brought to bear upon him to recall his resignation by the congregation. Before coming here Dr. Foulkes served the Church of Salina for twelve years, where he did a great work and was universally esteemed and beloved.

## TEXAS.

**CORSICANA.**—The Presbyterians of Corsicana have contracted for a fine new edifice, to be completed by the middle of October.

It will have an Auditorium to seat 500, a school room which can be thrown into the main room, an infant class room, Pastor's study, etc. Electric lights and other modern conveniences are to aid in the comfort of the people who worship. The cost will approximate to \$12,000 when furnished. At present we worship in company with our esteemed brethren of the A. R. P. Church. They are extremely cordial and considerate, towards us.

We are appreciating the Apostolic injunction set forth in verses 5 and 19 to 21 verses.

## WEST VIRGINIA.

**RICHWOOD.**—Richwood Church has received recently two handsome and much appreciated gifts. One, an elegant communion service, the gift of Mrs. W. G. Parke, of Scranton, Pa., the other a check from her husband, Mr. Parke for a good sum to be used on the church building.

Several names have been added to the church roll lately.

## Denver Convention.

Owing to a change in the program the Southern Presbyterian Rally at the Denver Christian Endeavor Convention will be held at the First Avenue Presbyterian Church, and will be a Joint rally in conjunction with the (Dutch) Reformed Church in America.

## Sunday-schools for Colored People.

The beautiful incident of General "Stonewall" Jackson's making a contribution from the fields of battle for the colored Sabbath-school at his home in Lexington is one of the most characteristic acts of that great hero's life. But the best fact about it is that the Sabbath-school was one he taught in himself.

In this lies a great opportunity to our white people. As an Englishman, of Roanoke, said: "Here we have the truth at our doors." There are at least 300,000 negroes under the direct personal influence of our Southern Presbyterian people in their homes, shops, and fields. Not one per cent. of these are Presbyterians, and it is safe to say that not one per cent are even Christians. With what face can we contribute to Foreign Missions, and refuse to instruct these ignorant people under the shadows of our homes?

It is true that most of the colored people in the employ of white Presbyterians are members of some other denomination. But that will not prevent them, or any others, from attending Sabbath-school taught by Godly, educated, white, people. Most of the members of the Tuscaloosa colored Sabbath-school, whose superintendent, General Johnston, is a State Senator, are from the colored Baptist and Methodist churches, whose pastors are only too glad for them to come under the good influence of the respected white leaders of the moral and religious life of the city.

A true gentleman may be known by his behavior to a negro. It is from the highest social classes of our white people that we are finding most help for our colored Sunday-schools. On a recent visit to Meridian, Mississippi, I found an honored member in the Presbyterian Church, the cashier of the First National Bank, Mr. Bardwell, volunteering personally to engage in this work. Let others of our elders, deacons, and laymen, emulate his example. It is far easier, for many reasons, for them to take the initiative in it than for the pastors. A few might object to a pastor's strenuous efforts in such a work, and his so doing might possibly cause some friction. But no such objection can ever arise in the case of a lay member of the Church, who has long resided in a locality, and whose efforts could not be made a source of trouble to himself in any way.

Mr. Bardwell remarked that even from the lowest motive of self-protection—we must try to make better men and women of our colored population, or they will ruin our civilization. Thus, whether from the highest motive, devotion to our Christ—or from the lowest, reasonable self-interest—we ought to do our duty to these people who are still our wards and dependents.

I should like to hear from any one interested in this matter. Tuscaloosa, Alabama.

S. P. Verner.

## Educational.

The Standard office is the pleased recipient of a large number of school catalogues which show a state of progress that speaks well for the educational conditions in this section. However we wish to call particular attention to the catalogue of one of our youngest institutions, the North Carolina Military Academy, at Red Springs. It is an attractive presentation of what is offered to the patrons.

## Hampden-Sidney College, Virginia.

Last year the Board gave to Col. Venable, of Baltimore, good friend of the college and the donor to it of the Seminary buildings, the right to beautify the grounds with the aid of a landscape gardener. In doing this he has enclosed all the college and seminary building with a neat fence. From within this he has removed all fences and unsightly and broken trees and shrubbery between the college and seminary building. Only the former president's house remains. The effect of this is very good and when the open space is planted with shrubbery and walks and drives are made in every needed direction, it will be very attractive. The old seminary building never looked more attractive than it does since this change, as it stands amid the giant oaks about it and rises from the green sward of its lawn.

At the lower edge of the quadrangle a lake has been formed, which lying just in the edge of the grove will make quite a romantic spot.

The Commencement exercises were unusually attractive this year. The speeches were excellent, and there was better attendance of students and strangers than for several years. Nineteen young men received diplomas. In distributing its honors the Board conferred the title of LL. D., on Prof. John Gilley Fales, of Central University, Kentucky, and that of D. D., on Rev. D. A. Penick, of New Monmouth Church., Virginia.

Hampden-Sidney now enters upon a new era of its life. By the act of the Synod and Board of Trustees, the relations between the College and the Presbyterian Church have been made closer. By this arrangement the Synod agrees to appoint each year a list of names and from these the college agrees to select the Trustees to fill the vacancies on its Board. The college thus becomes more formally identified with the Presbyterian Church.

Presbyterians may now feel that when they give their money to the establishment and maintenance of an institution that it will not under some of the modern methods of manipulation pass from under their control and into other hands.

It means too, that Christian men and women who love the institution shall not be wounded by the existence with the countenance of the Board and Faculty, of forms of dissipation condemned alike by the Church and individual Christian men and women. One of the first acts was the abolishment of the german club.

The results have been most satisfactory. The last Commencement was one of the most enjoyable for years and the attendance in spite of counter attractions elsewhere was better.

The college has not been forgotten by its friends. There is now in prospect from legacies about \$30,000, and from the Alumni Endowment Fund about \$4,000, and for the L. L. Hollday scholarship about \$1,000. The appeal has been made to each Alumnus of the college to give ten dollars a year for ten years. If every Alumnus would do this quite a handsome sum would be realized.

The college has now seven professors, besides fellows, offering to young men all the advantages of a liberal education. The expenses have been reduced to minimum. An excellent club under the management of a cultured woman offers board to students at about \$9 per month. Hampden-Sidney is removed from proximity to saloons and other places tempting the young. It is now more accessible to the outside world than ever. Its moral tone is unsurpassed. Its surroundings are those of culture and refinement. Its faculty is made up of men whose work is seen in the place their students take in the professions. It is an ideal spot for young men seeking an education and one of the safest places we know of to which parents may send their boys.

## The World.

During President Roosevelt's outing he visited twenty-two States.

The British monitor Scorpion foundered eighty miles off the New England coast last week. The crew was taken off safely.

General Polanco who has mustered an army of 2,000 men, has proclaimed himself chief of the new revolution against the Castro government in Venezuela.

The Philippine government has drafted a bill to prevent the exportation of inferior hemp and providing for a system of government inspection and grading of it.

President Diaz to-day accepted an invitation to attend the celebration of the Fourth of July to be given by the American colony in Mexico City he will be the chief orator of the day.

The negotiations with China for a trade treaty have reached a critical phase, growing out of the demand of the United States and Japan for the opening of ports in Manchuria.

On the first of May 60,000 claims for pensions had been filed for injuries sustained in the late unpleasantness with Spain, while only about 20,000 soldiers ever reached Cuba.

Alfred M. Gottschalk, of New York, who has been United States consul at San Juan del Norte, Nicaragua, for the past year, has been promoted to the Consul at Callao, Peru, to fill a vacancy.

The State of Washington recently made gambling a felony. On June 11 every gambling house, lottery, slot machine, and gambling device was closed, and since that time all open gambling has been suspended.

Leaders in the Jewish faith from all parts of the United States and several from Canada as well, are expected to attend the central conference of American rabbis, which began its 14th annual meeting on the 29th, at Detroit.

The relations between Postmaster General Payne and First Assistant Postmaster General Wynne have become decidedly strained as a result of the Postoffice investigation. Payne's friends charge that Wynne has inspired newspaper attacks on the Postmaster General.

Within the last few days, a fortune has been taken out of the Barringer mine, near Misenheimer Springs, in Stanly county, N. C. Six tons of ore containing an average of \$20,000 a ton in gold have been taken out. The ore contains masses of almost pure gold as large as a man's fist.

When a loan of \$175,000,000 was asked by the British Government a little while ago, at three per cent., \$6,000,000,000 were offered from three Nations. No greater expression of confidence in a Government already carrying an enormous debt, could be forth-coming.

A Convention of Road Supervisors, Civil Engineers and others engaged in, or interested in road-building in North Carolina, is hereby called to meet in Raleigh at the North Carolina College of Agriculture and Mechanic Arts on July 21, 22, and 23, 1903, for the purpose of effecting an organization and to give opportunity for practical discussions and interchange of ideas.

The revolutionary movement in Russia seems to be spreading unceasingly and reaching regions hitherto free from radical agitation. Leaflets directed against the existing condition of Russian home affairs and demanding revolutionary changes have been circulated broadcast during the month of May in 34 cities and towns of the Empire. Serious street disturbances have occurred at various places.

The Hawaiian legislature has made an appropriation of \$3,000 to induce Dr. Goto of Japan to come to Hawaii and give his personal attention to the leper colony at Molokai. Dr. Goto has a treatment for leprosy which experts say has no curative properties, but is valuable for its cleansing effects; in some stages it retards the progress of the disease. The lepers of the settlement have faith in its curative virtue, and the legislature has made a grant of money for the purchase of the remedy besides the amount appropriated for Dr. Goto.—Exchange.

Returns from the recent election for members of the German Reichstag give the following figures: Socialists, 3,008,200 votes, an increase over the preceding general election of 900,000, nearly 43 per cent. Center Party, 1,752,816 votes, an increase of nearly 300,000. National Liberals, 1,289,700, an increase of 226,000.

The renewal of wooden railroad ties on the 200,000 miles of railroad track in the United States causes an enormous drain upon the forest resources of this country. When we remember that the average number of ties to each 30-foot rail is sixteen, it is easy to compute that the total number of ties on all the railroads is about 35,000,000, and that if the average life of the tie is five years, there must be needed for renewal about 7,000,000 ties yearly.

Madrid, June 28.—Fourteen bodies and 50 injured persons have been extricated from the wreck of the Bilboa train which overturned at Nejerilla river last night.

According to official information, 30 persons were killed and 60 others seriously injured. Many of the injured were dead. Of the three hundred passengers on the train it is stated that only six escaped unhurt.

The Earl of Rosebery has written to the chairman of the London county council, submitting a plan for the establishment of a great institution for advanced scientific and technological education, at a cost of \$1,500,000, towards which Messrs. Wernher, Beit and Company, the well-known diamond firm, and others, offer large contributions. A site for the institution has also practically been secured. Lord Rosebery asks the council for an annual grant of \$150,000 for the maintenance of the institution.

One can appreciate a big clock on a tower or a railroad station; but a mammoth watch, such as that at the St. Louis World Fair, will doubtless create a great sensation. The watch will have a polished metal case, and will lie on its back and will be so large and roomy that people will be able to walk inside it among the moving wheels. It will be 75 feet in diameter and 40 feet high, with neat little stairways running all about. The balance wheel will weigh a ton and the hair spring will be 300 feet in length and made of the strongest steel bands, two inches thick, bound together.

The reply last week of President Roosevelt to a delegation of Jewish citizens who requested his aid and the Government's sanction for a petition to the Czar protesting against the Kishenev massacres, not only defined the position of the United States in the matter, but was an extremely vigorous and interesting tribute to the achievements of the Jewish race. That official action by our Government was impossible was clearly shown. It would be a gross insult to a friendly country to assume that its Government instigated or willingly permitted such atrocities. The petition to which President Roosevelt's attention was directed was in its nature a private and not a governmental affair. Nevertheless, the reply of President Roosevelt, prepared as it was with some care and almost officially given out for publication, contained a deep expression of sympathy for the victims and of horror for the appalling calamity at Kishenev.—The Outlook.

The Standard acknowledges with pleasure, the invitation to be present at the unvailing ceremonies at Guilford Battle Ground, on the 4th inst. Col. W. A. Henderson of Tennessee will deliver the annual oration. Subject: Heroes of King Mountain." To the Guilford Battle Ground Company is due the thanks of the people of North Carolina, for redeeming from waste the spot on which was fought the battle on March 15th, 1781 between Gen. Nathaniel Greene and Lord Cornwallis. The one hundred acres of this battle field is laid out in walks, drives and avenues. There are nineteen monuments completed and two in course of construction. Landscape architect Wilfong gives to the site the touch of beauty that only a sheet of water can add. The museum of relics is a most valuable feature than one who has not seen it, can realize. The addresses on these annual occasions "rise to the dignity of history." One's patriotism will be stirred anew, and one's gratefulness to the fathers who blazed the way, will be deepened by spending the day on the spot where some of their best blood was poured out for the land's sake. If you have not seen it, go. It is a pleasant drive of (we think), six miles from the city of Greensboro.

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Second Session begins Wednesday, October 7, 1903.

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There are a number of scholarships available. Students who hold a scholarship receive table-board, fuel and light free of charge, as well as tuition and furnished room.

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## Marriages

**M'CALLA-STAKER.**—In Oak Ridge, Mo., June 17th, 1903, by Rev. C. W. Latham, Mr. J. B. McCalla, of Colliersville, Tenn., and Miss Olla Staker of Oak Ridge, Mo.

**VAUGHN-CARDOZA.**—Married in the Methodist Church at Lunenburg, Va., June 17, 1903, by Rev. J. M. W. Elder, Miss Martha E. Cardoza, of Lunenburg, Va., and Mr. Maurice H. Vaughn, of Roanoke, Va.

**ROSS-CORDRY.**—At the home of the bride's parents, June 17, 1903, by Rev. Lynn F. Ross, brother of the groom, Mr. John A. Ross, of Wessau, Arkansas, and Miss Florena Cordry, of Cooper county, Missouri.

**BLANKS-SHORT.**—At the home of Mrs. Emma Short, Seguin, Tex., on June 16th, 1903, by Rev. Jesse W. Silver, Mr. W. J. Blanks and Miss Ada May Short.

**CARTER-ROBERTSON.**—Married in Pollock, Texas, June 18th, 1903, by Rev. J. W. McLeod, of New Birmingham, Mr. M. B. Carter, of Dallas, Tex., and Ada C. Robertson, of Henderson, Tex.

## Deaths.

Resolutions adopted by the Ladies' Aid and Missionary Societies of the Warrenton Presbyterian Church, June 16th, 1903.

Whereas, it has pleased our Heavenly Father to remove from us, our President and faithful co-worker, Mrs. C. N. Wharton, beloved wife of our pastor, therefore, be it,

Resolved, First, That we bow with submission to the will of Him, who doeth all things well. We deeply mourn her loss to us, and to the Church she dearly loved, and contributed to so generously, whose interest she so bravely worked for, even during her illness. "She being dead yet speaketh."

Resolved, Second, That we commend to our members (a little band) her example of devotion to duty, and thorough consecration to her Master's service, her strong, abiding faith in the promises.

Resolved, Third, We honor and cherish her memory and sincerely sympathize with our beloved Pastor, and her bereaved mother, in their deep affliction, and that a copy of these resolutions be sent to them, and to the Presbyterian Standard for publication.

Mrs. Booth,  
" Dowtin,  
" Fleming,  
Miss Williams,  
" Tannahill.  
Committee.

**CLARK.**—Died in Raleigh, N. C., June 17th, Archibald T. Clark, in the 65th year of his age. After many years of patient suffering he fell asleep in Jesus. He was a member of the First

Presbyterian Church this city, to which he was transferred by letter about four years ago.

Unable to walk, the result of an accidental gun-shot wound thirty-two years ago, nearly one half of his life was spent in an invalid's chair. Early after receiving this injury he gave his heart to Christ, and lived henceforth a sincere, consistent Christian life. He was perhaps best known in Laurinburg, where

he lived 21 years, and was engaged in active business so long as his health permitted. He enjoyed the love of many friends, and was respected by all who knew him as an upright, honorable Christian gentleman. He is survived by a widow and two daughters, who mourn his loss.

His body was laid to rest in the cemetery at his old home, Laurinburg, June 18th, to await a glorious resurrection. R.

## MISS FAY LEE,

President of the Shakespearian Club, Kansas City.

"Your booklet came to my home like a message of health when I had suffered with headache, backache and bearing-down pains. I was weak, nervous and hysterical and had not consulted any doctor, thinking it would pass away in time, but instead I found that the pains increased and were more frequent. I decided to try Wine of Cardui and in a short time was much improved. It seemed to act like a charm. I kept up the treatment and the result was most satisfactory. Words fail to express my gratitude for the suffering that is now saved me. I am in fine health, physically and mentally. I can only say 'thank you', but there is much more in my heart for you."



Miss Fay Lee.

nervous tension. The nerves soon begin to give way under the strain. You perhaps jump at any unusual disturbance, or laugh or weep, hysterically, at no apparent cause. That is what Miss Fay Lee, 603 1/2 North Seventh Street, Kansas City, Kansas, was coming to when she rescued herself by taking Wine of Cardui. The Wine made her a strong, healthy woman

again, as it has made a million other women strong and healthy. By inducing regular menstruation the entire system is relieved of the terrible wasting drains. The ligaments which hold the womb in place are strengthened by a healthy flow and that organ is returned to its normal position. Returning health is the result. This is what Wine of Cardui has done for thousands of the best women in America.

**B**EARING-DOWN pains are the worst that women know. If you are suffering from this trouble you need not be uncertain about it. The pains in the abdomen and back that feel as if heavy weights were pulling down on the nerves of the stomach are "bearing-down pains". They may not be particularly severe at present but they are growing worse. That headache which nearly drives you distracted now is caused by the terrible

If you need advice write The Ladies' Advisory Department, The Chattanooga Medicine Company, Chattanooga, Tenn., describing all your symptoms freely, and a letter of advice will be sent you. Secure a \$1.00 bottle of Wine of Cardui from your druggist to-day.

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The Household.

Taking Care of Love

"One needs to be clever, as well as loved, to love successfully," the Wanderer's Wife was fond of saying. "Love, particularly married love, is the most difficult of the fine arts. Love needs enormous taking care of—needs amusement, distraction and perpetual refreshment. . . .

"The first thing to remember in marriage is that, talking without cant, each has other needs in life besides the other. These needs may be pleasures the other cannot share, or they may be simple, innocent habits or personal methods, with which marriage so often disastrously and stupidly interferes—such as the need, say, of a silent hour alone, or of a solitary walk. The truest lovers do not occasionally get on each other's nerves—that is why a large house is best for love to live in, and why love in a cottage seldom succeeds.

"Then, while one of the true delights of marriage is that of doing things together, there are times when a certain impatience of this perpetual duality of our actions is to be feared, and an irresistible restlessness to do something and all by one's self—just as when one was a girl or boy—comes over us. For once not to have to share, for once to have our little adventures commissioned even by the most sympathetic companion! For once to be allowed to get that there is such a being even as the best husband in the world!"—Richard Le Gallienne, in Ainslee's.

Tired Out.

"What ailed that dear Mrs. Rivers?" asked one friend of another.

"She was tired out, and it brought on nervous exhaustion. She has been laid up for repairs like a ship in the dry dock, for the last six months, and as yet there are no visible signs of improvement, though her doctor is hopeful."

"But what tired her so terribly?"

"Well, she sewed too much. Those three little daughters had to be exquisitely dressed, and their mother made most of their pretty frocks, all tucks and ruffles and embroidery and insertion, with her own hands. Simpler clothes would have done as well for growing children, but Mrs. Rivers could be satisfied with nothing that was not elegant and elaborate. Then she belonged to three clubs, every one of which demanded a great deal of close study, Italian literature, English history, Greek art; I can hardly tell you how hard the women had to work just to keep up with the others. And Mrs. Rivers did a good part of the sewing in her church work; she was on committees in the Ladies' Aid Society and the Missionary Society, and was called upon whenever there was extra work on hand. Mr. Rivers protested, but she would not put his pleadings aside. Her mother was worried, but she only laughed. The end of it all was she broke down suddenly in the middle of everything, and the world is going on without her, and she is a nervous wreck in the very heyday of her youth."

"Women are apt to make that sort of

mistake," said the friend shaking her head. "How unwise it is to get tired out too soon."

"Yes, how unwise, but how great is the temptation. The very air about us is full of excitement and vitality. We rush as if there would never be another day. To take things moderately is a lesson that as yet few women have learned by heart."—Exchange.

A Legend

There has come to my mind a legend,  
A thing I had half forgot,  
And whether I read it or dreamed it,  
Ah, well, it matters not.  
It is said that in heaven at twilight  
A great bell softly swings,  
And man may listen and hearken  
To the wonderful music that rings,  
If he puts from his heart's inner chamber  
All the passion, pain and strife,  
Heartaches and weary longings  
That throb in the pulses of life:

If he thrusts from his soul all hatred,  
All thoughts of wicked things,  
He can hear in the holy twilight  
How the bell of the angels rings.  
And I think there is in this legend,  
If we open our eyes to see,  
Somewhat of an inner meaning,  
My friend, to you and me;  
Let us look in our hearts and question,  
"Can pure thought enter in  
To a soul if it be already  
The dwelling of thoughts of sin?"  
So, then, let us ponder a little;  
Let us look in our hearts, and see  
If the twilight bell of the angels  
Could ring for you and me.

—Household.

One man pillages another and increases his wealth. He has trampled justice beneath his feet. He will atone. How? He will build an orphanage or endow a school. God Almighty will have none of this atonement.—George C. Lorimer.



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Men's, Youths' and Children's Clothing.

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Ed. Mellon Company.

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GEORGIA NORTHERN RAILWAY COMPANY.

Local Time Table No. 2. Effective Sunday, May 3rd, 1903.

DAILY	DAILY	DAILY	DAILY		DAILY	DAILY	DAILY	D
No. 2.	No. 4	Ex. SUN No. 6.	Ex. SUN No. 8		No. 1.	No. 3.	Ex. SUN No. 5.	SUN No. 7.
A. M.	M.	P. M.	A. M.	Lv. Pidcock Ar.	P. M.	A. M.	A. M.	P. M.
		2:35	7:35	Lv. Pidcock			11:35	7:35
		2:55	7:50	Oaklawn			11:20	7:20
		3:10	8:05	Barwick			11:05	7:10
		3:15	8:10	Hollis			10:55	7:00
		3:35	8:20	Pavo			10:45	6:45
		3:45	8:30	Shelly			10:25	6:30
		3:48	8:35	Ione			10:20	6:20
		4:00	8:52	Autreyville			10:05	6:05
		4:15	9:08	Cooper			9:50	5:47
		4:20	9:10	Corbetts			9:45	5:45
		4:35	9:20	Moultrie	5:20	9:00	9:35	5:35
10:15	6:50			Blasingame	5:10	8:50		
10:25	7:00			Sigsbee	5:00	8:40		
10:35	7:10			Doerum	4:50	8:30		
10:43	7:18			Ticknor	4:44	8:24		
10:48	7:23			Pritchett	4:37	8:17		
10:54	7:29			Carlisle	4:30	8:10		
11:05	7:40			Neims	4:15	7:55		
11:19	7:53			Wetherbee	4:07	7:47		
11:25	8:00			Darrow	4:00	7:40		
11:35	8:10			Albany	3:50	7:30		
11:45	8:20							
Pass	Mail	Mail	Mixed		Pass	Mail	Mail	Mixed

Connection at Pidcock with East and West bound A. C. L. trains.  
Trains Nos. 2 and 4 make close connection at Albany with lines diverging.  
Trains Nos. 1 and 3 make close connection at Albany with trains from Atlanta, Macon, Columbus, Savannah and all points from the North and West.  
New sleeping car service between Albany and Atlanta via Central of Georgia Railway leave Albany 8:35 P. M. arrive Atlanta 7:25 A. M.; leave Atlanta 1:40 A. M. Arrive Albany 7:15 A. M. making close connection with trains to and from Georgia Northern Railway Company.  
C. W. PIDCOCK,  
Vice-Pres. and Gen. Mgr.  
G. E. SMITH,  
Gen. Passenger Agent.

## The Home Circle.

Why Charlotte, N. C., Doesn't "Keep" the Fourth of July.

(From "The Hornet's Nest," by Hon. Heriot Clarkson.)

About the same time (early in the Eighteenth Century) and later, the Scotch and Scotch-Irish (Scotch from Ulster in the North of Ireland) were settling Western North Carolina along the Piedmont region. Alexander Craighead thundered from his pulpit at Sugar Creek Presbyterian Church. This Church is four miles North of Charlotte, the Church has been rebuilt several times. He was well versed in the history of his Church. "No free assembly, no free gospel;" equal rights to the Protestants of all denominations. He believed in the rule of the people in Church and State. From those fathers of freedom of conscience, Knox, Buchanan, Boston, Erskine and others, he no doubt drew inspiration. Craighead is buried in Sugar Creek Church graveyard. In the cemetery, (Elmwood) in Charlotte is a monument erected to his memory, and on it these words: "Advocate of American Independence from 1743" "Inspirer of the Mecklenburg Declaration." The Presbyterian Clergy one year after his death (1767) were for the first time in North Carolina allowed to perform the marriage ceremony. Who can tell if this was not through his influence? Nine years later we find that the May Convention of 1775, held in Charlotte, is composed of members of Sugar Creek Church (the parent Church) and the other five Presbyterian Churches in Mecklenburg county and one in Iredell, (then Rowan). The Chairman of that Convention was naturally elected from the congregation of Sugar Creek Church, the present Church. He was Abraham Alexander, and is buried in old Sugar Creek Church graveyard.

Of the persons chosen to meet in the May assembly, one was a Presbyterian minister named Hezekiah James Balch, and there were seven elders, and other members of the Presbyterian Church—in all twenty-seven. While the Covenanters were meeting in Piedmont Carolina the Huguenots and their allies were doing the same in Eastern Carolinas, when the proposition went forth for a general convention of all the States to confer together for mutual protection against the unjust taxes imposed by Great Britain without representation.

\* \* \* \* \*

The time was ripe—who cares about the dates, May 20th or May 31st, 1775, or both? It was a citizenship that had come down from independent ancestry. The Stamp Act—exorbitant fees by public officials—the restrictions on the clergy other than those of the Established Church—the antipathy of some to the English Government—the dislike to the government on account of the fact that the king had disallowed the charter to the Presbyterian College, (Queen Museum) situated in Charlotte, which had been granted by the North Carolina legislature—taxation without representation. All these wrongs were keenly felt, and

the people were restless and discontented. At the instance of Col. Thomas Polk (a great uncle of President James K. Polk, who was born in Mecklenburg) the Commander of the militia, two delegates from each company were called together at Charlotte as a representative committee.

It is said that they were notified to meet on May 19th. The men selected were: the Reverend Hezekiah J. Balch, John McKnitt Alexander, Col. Thomas Polk, Hezekiah Alexander, John Phifer, Ephriam Brevard, Adam Alexander, James Harris, Charles Alexander, William Kennon, Zacheus Wilson, Sr., John Ford, Waightstill Avery, Richard Barry, Benjamin Patton, Henry Downs, Matthew McClure, Ezra Alexander, Neil Morrison, William Graham, Robert Irwin, John Query, John Flanniken, David Reese, Abraham Alexander, Richard Harris, Sr., John Davidson. These men met in the court house, which was then standing on what is now known as "Independence Square." The court house was packed to hear the proceedings. The wisest and best men had been selected. The meeting was organized by Abraham Alexander being called to the chair, and John McKnitt Alexander being selected as Secretary. Fiery speeches were made. A speech was being made on the burdens that had been borne by the people. The unjust taxes that had to be paid, the restrictions put on the nonconformist, and the speaker expressed the belief that the only hope of redress was Independence. The test had come. An old man, one of the oldest in the Convention, arose—"How can we declare ourselves free and independent?" said he "Have we not sworn allegiance to King George?" A middle-aged man arose—he was cool and deliberate—he turned to the window and looked out "See that beautiful oak yonder, with the leaves on it," said he, "suppose you swear to do a thing as long as those leaves are on the tree, and the leaves fall off, are you bound by your oath?" The court house shook with applause. The tide was turning. The King ought to be resisted as they were taught, if he "exceed his bounds and do against that for which he should be obeyed." Men were seen to gather at the large windows in the court house looking Southward, (now South Tryon Street) a horseman is seen rapidly approaching. He passes Queen's Museum—"Liberty Hall"—the Fanenil Hall of North Carolina—he approaches the court, he dismounts, several gather around him, he tells them hurriedly of the news brought to Charleston, that innocent blood had been spilt at Lexington. In that day the people of Mecklenburg were closely allied with Charleston, as it was the principal place where the people of Mecklenburg and the up country traded. The young horseman was required to tell the Convention of the news brought from Boston. The tale was told of how their Massachusetts brethren had been slain. The warm Southern hearts were moved at the wrongs. The oaths were forgotten. General Joseph Graham wrote some years after that the man who in the Convention called attention to the oath, although a strong patriot, was for years after looked upon with sus-

picion. A committee was appointed to prepare resolutions declaring themselves free and independent. The Convention is said to have met on May 19th and adjourned to May 20th. The following resolutions were adopted:

"1. That whosoever, directly or indirectly, abets, or in any way, form manner, countenances the invasion of our rights, as attempted by the Parliament of Great Britain, is an enemy of his country, to America and the rights of men."

"Resolved 2. That we, the citizens of Mecklenburg county, do hereby dissolve the political bands which have connected us with the mother country, and absolve ourselves from all allegiance to the British crown, abjure all political connection with a nation that has wantonly trampled on our rights and liberties, and inhumanly shed the innocent blood of Americans at Lexington."

"Resolved 3. That we do hereby declare ourselves a free and independent people, that we are and of right ought to be, a sovereign and self-governing people under the power of God and the General Congress; to the maintenance of which independence, we solemnly pledge to each other, our mutual co-operation, our lives, our fortunes and our most sacred honor."

"Resolved 4. That we do hereby ordain and adopt as rules of conduct, and each of our former laws, and the crown of Great Britain cannot be considered hereafter as holding any rights, privileges or immunities among us."

"Resolved 5. That all officers, both civil and military, in this country, entitled to exercise the same powers as authorities as heretofore; that every member of this delegation shall henceforth be a civil officer and exercise the powers of a Justice of the Peace, issue process, hear and determine controversies according to law, preserve peace, union and harmony in the county, and use every exertion to spread the love of liberty and of country, until a more general assembly of country, until a more general assembly be established."

"Resolved 6. That a copy of the resolutions be transmitted by express to the President of the Continental Congress, assembled in Philadelphia, to be laid before that body."

These resolutions were unanimously adopted and subscribed by the delegates (A spurious copy of the original declaration a few years ago was gotten up in Charlotte with forged signatures on for the purpose of sale. The original was destroyed by fire.) Captain James Jack was engaged to deliver the resolutions to the President of Congress; and also the delegates in Congress from North Carolina. The resolutions were read aloud to the people in Charlotte and proclaimed amidst shouts and huzzas. Captain Jack, on his way to Philadelphia, stopped over in Salisbury, and court being in session, Mr. Kennon a lawyer, and one of the signers, read the resolutions aloud in open court to a large assembly, and they were approved by present except two lawyers who afterwards were made to suffer severely by their disapproval. The Colonial Gov-

Martin writes this to the Secretary in England:  
 Paper Office, London,  
 and West, I Vol. 204.  
 Crofts' Collection, 1775, 153.,  
 Fort Johnston, North Carolina,  
 30th June, 1775.  
 The minutes of a council held at  
 place the other day, will make the  
 tence of government here as appar-  
 your Lordship as anything I can  
 fore you, the Board having been  
 d to take a becoming part, I firmly  
 ve, from apprehension of personal  
 and insult. . . . The situation  
 hich I find myself at present is in-  
 my Lord, most despicable and  
 ifying. . . . I live, alas! inglori-  
 only to deplore it. . . . The re-  
 s of the Committee of Mecklenburg,  
 h your Lordship will find in the en-  
 d newspaper, surpass all the horrid  
 reasonable publications that the in-  
 atory spirits of the Continent have  
 roduced: and your Lordship may de-  
 its authors and abettors will not  
 be, when my hands are sufficiently  
 ghtened, to attempt the recovery of  
 ost authority of the government. A  
 of these resolutions were sent off. I  
 nformed by express to the Congress  
 Philadelphia, as soon as they were  
 d in the Committee."

**Patriotism a Phase of Religion.**

Patriotism is an important phase of  
 ion. A child of God has a duty to  
 his country which is God's, and to  
 his country which God has given  
 to honor and defend. This is a  
 u for young men to consider, and  
 h young men have gloriously illus-  
 d in this country and in other conn-  
 . It was largely by young men that  
 ation secured its independence in  
 War of the Revolution. What deeds  
 obleness young men have wrought  
 their county and for God!—H. Clay  
 mball, in *Forward*.

**Patriotism and Self.**

ove of country is one of the noblest  
 ions of the noblest men. It has  
 acterized the great and illustrious  
 l ages. Jesus wept when he foresaw  
 fate of his beloved Jernsalem.  
 ington risked everything, dared  
 ything for America. Lincoln laid  
 the strength, all the tenderness, all  
 resources of his mighty heart upon  
 altar of the Republic. Not a shadow  
 elf ever fell across his purpose to save  
 Union. To be truly patriotic is to  
 h elbows with the world's immortals.  
 iotism is not a sentiment, but a ser-  
 ; it is love pouring itself out upon  
 ve land, it is self-sacrifice for the  
 and all the flag stands for, and only  
 self-sacrificing escape the mist of ob-  
 on. The Shylocks of history die and  
 forgotten; men like William of  
 nge are held in everlasting remem-  
 ce.—Robert F. Coyle, Moderator of  
 General Asesmbly, 1903.—Forward.

**A Prayer.**

"Give us men!  
 Men from every rank,  
 Fresh and free and frank,  
 Men of thought and reading,  
 Men of light and leading,

Men of royal breeding,  
 Men of faith and not of faction,  
 Men of lofty aim or action,  
 Give us men—I say again,  
 Give us men!  
 "Give us men!  
 Strong and stalwart ones:  
 Men whom highest hope inspires,  
 Men whom purest honor fires,  
 Men who trample self beneath them,  
 Men who make their country wreathe  
 them  
 As her noble sons  
 Worthy of their sires!  
 Men who never shame their mothers,  
 Men who never fail their brothers,  
 True, however false are others;  
 Give us men I—say again,  
 Give us men!  
 "Give us men!  
 Men who, when the tempest gathers,  
 Grasp the standard of their fathers  
 In the thickest fight;  
 Men who strike for home and altar,  
 (Let the coward cringe and falter),  
 God defend the right!  
 True as truth, though lorn and lonely,  
 Tender—as the brave are only;  
 Men who tread where saints have trod,  
 Men for country and for God;  
 Give us men—I say again  
 Give us men!"

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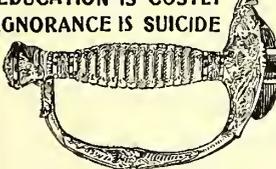
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## Our Young People.

### A Day for Showers

"It's to be this evening—the tin-shower."

"The what?"

Mrs. Leggett looked hazily at her visitor, her intellect momentarily clouded by the sudden discovery of a distracting lack of connection between her shirt-waist and the belt of her skirt. She had been making beds the moment before, and the one pin she had hastily spiked into the front of her belt had failed of any effect on the general whole. "Oh, yes, of course, I understand. It's for Bessie Mershom, isn't it? I know she's to be married next month. Milicent was telling me about it last week. Every one is to meet at your house, you say, before going to the Mershom's? I don't know whether Milicent will be able to go, after all, but—"

"Oh, yes, I will!" said Milicent, eagerly. She was a pretty, stylish-looking girl, with an air of young ladyhood not warranted by her fifteen years. "I can go with the Farleys, mother, if you don't want to go. What shall I take, Mrs. Bird?"

"Oh, any little thing," said Mrs. Bird, indulgently. "Bread-pans are always useful, or cake-tins." She rose from the end of the sofa, holding a black silk bag in one hand—a tall and straight and severely trim woman, with the end of a quill feather projecting obliquely over her large nose. "It's a shame to disturb you so early in the morning, but I was just passing on my way home from market. Mr. Bird took the seven-fourteen train in this morning, and I declare I'm quite tired already. It gives you such a long day!"

"Yes, it does," said Mrs. Leggett. She forbore to remark that her husband, being a travelling man, had left that very Monday morning on the six o'clock train, and that she had been up before five to get the meal that he had hardly tasted in his last hurry. The morning had been one long procession of breakfasts among her six children, with preparations for a washerwoman who did not come. Mrs. Leggett never mentioned her domestic affairs among her neighbors; people always answered her at cross-purposes, she had found.

When women bemoaned their temporarily husbandless or servantless condition, they invariably said to her, "But of course, it's so different with you; you're used to it."

"I think I'll buy jelly-cake tins," said Milicent, after the guest had departed. "I want to take Bessie something decent. Three will be enough; they're fifteen cents apiece. I priced 'em the other day. When can you give me the money, mother?"

"I can't give you anything until the letter comes." Her voice had an unusual sharpness in it, which made the daughter look at her in surprise. They all knew that "the letter" meant one that came the first of every month enclosing a tiny check for the rental of a tiny backwoods cottage which was Mrs. Leggett's sole patrimony. "It ought to have been here in the first mail."

"Didn't father leave you any money?"

Mrs. Leggett's face looked hard. "Not enough to last the week out."

Milicent's eyes began to grow moist. "If the check doesn't come in time! All my friends will be at the shower. I suppose I may just as well make up my mind to stay at home. I suppose"

"It's no use talking to me now, Milicent; you'll just have to wait and see. Yes, I know I'm all coming apart, but there's no sense in your trying to pin me together until I've wiped down the stairs. You had better go up and straighten the boys' room— Well, never mind, then if you have to practice. What is it, Emily?"

She turned to the second daughter, who was short and wiry and black-browed like her mother. The red bow on her small pig-tail accentuated the narrow face and the gleam of the dark eyes that appealed to the mother almost more than the blonde prettiness she adored in Milicent. She had a strangely fellow-feeling for the girl who was like her.

"What is it, Emily?"

"When can you give me that quarter, mother?"

"What quarter?"

Emily looked tragic. "I knew you wouldn't remember. You said if I told you in time—and I did, a week ago. It's for the box the Busy Bees are sending to the Orphans' Home—we each give a towel. Miss Gladys said we could get good ones for twenty-five cents apiece. We're to help pack the box this afternoon, and have lemonade and cake. I told you, and now—"

"Just as soon as the check comes," said Mrs. Leggett, "you can get it cased, Emily."

"Can't you let me have the money now, and pay yourself back afterwards?" asked Emily, astutely.

Mrs. Leggett shook her head. She admired Emily's persistency more than Milicent's sensitiveness.

"No. If I once begin that—"

"Suppose the letter doesn't come?"

"Oh, I think it will, Emily," said the mother, gently, turning to her work on the stairs. "I want you to take father's collars to the laundry now. What's the matter? Why don't you want to go?"

"I hate to look at the Chinaman," said Emily, doggedly, "and I don't want to go down town twice; it's too warm. I want to go when I can buy the towel."

"Oh, very well," said the mother, weakly, "Alice can take them."

"Alice wants to buy something, too."

"What?"

"Miss Dorothy, her teacher, she's to sail to-morrow, and the girls decided yesterday to give her a handkerchief-shower this afternoon. Alice wanted me to tell you. Minnie and Chrissie Wells are each going to take a whole box of handkerchiefs, but I told Alice that one handkerchief ought to do if it was a nice one. How much do they cost with initials on them?"

"I'll tell you when the check comes," said Mrs. Leggett. "Where is Tom? O Lancy!" She stood up and straightened her back, tired from bending over the stairs. Her tense features relaxed.

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Time table in effect November 19, 1902.

Eastbound Trains.	Passenger Daily	Passenger Daily
Leave Goldsboro.....	3:30 p m	8:00 a m
Leave Kinston.....	4:22 p m	8:48 a m
Leave New Bern.....	5:50 p m	10:10 a m
Arrive Morehead City.....	7:15 p m	
Westbound Trains.	Passenger Daily	Passenger Daily
Leave Morehead City.....	7:05 a m	
Leave New Bern.....	9:00 a m	
Leave Kinston.....	10:12 a m	
Arrive Goldsboro.....	11:15 a m	



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ney looked so like his father. She  
 ed her head for a moment against his  
 der young arm, the arm that was be-  
 ing already to wield a weapon in the  
 fight. Lancey had "a position."  
 e was to start to work this vacation  
 e "What is it, Lancey?"  
 Mother—I hate to ask you—but—  
 d you let me have a little money?  
 en I get paid I'll give it all to you,  
 just to-day— You know how long  
 Barton's been sick, and we want to  
 e him—"  
 "A medicine-shower?" asked Mrs.  
 gett, coldly.  
 lancey stared at her, offended. "What  
 on mean, mother?" You know he  
 er would take a cent for training the  
 s. We always meant to give him  
 ething, and we voted Saturday to buy  
 a chair. My share is only a quar-  
 anyway."  
 "If I get my check to-day, you can  
 ve it," repeated Mrs. Leggett, parrot-  
 e. That little five-dollar check re-  
 sented all the overflow of luxury in  
 entire family. If she had uses of her  
 n for it, she kept quiet. She was used  
 being close-mouthed. What, indeed,  
 s the good of being anything else?  
 "Mother, I want some money! Mrs.  
 ce sent me for it!" A small, freckle-  
 ed boy rushed in as Lancey walked off.  
 's for the ice-cream for the Fresh Air  
 's picnic's afternoon! Mrs. Brice  
 s I can help take it to 'em! I want  
 quarter!"  
 "For goodness' sake!" Mrs. Leggett  
 ed blankly down at the eager face.  
 hat's let loose on you all? You can't  
 ve the money now; there isn't any.  
 en my check comes I'll see about it.  
 at is Tottie up to? He's so quiet!"  
 "He's b en eat ng dirt," said Tom,  
 omily. "It's all over him; Emily's  
 t taken him in. And can't I have—"  
 "No, you can't!" said Mrs. Leggett,  
 rtly. "You can take your father's  
 ars to the laundry."  
 There was something queer about that  
 nday, apart from the strain of watch-  
 for the mails. The children could  
 dly tell what it was that made the  
 use so unpleasant. Mother, who  
 ally felt every heart-beat of each mem-  
 of the family as if it were her own,  
 d a strange look in her eyes, and when  
 helped them at dinner she looked  
 over their heads. Even Lancey began  
 feel a sort of rose tment against her.  
 was foolish to lay it all on the letter!  
 e was doing nothing to make the hard  
 uation easier for them, and they knew  
 could if she wanted to. What else  
 re mothers for?  
 "It's come, it's come!" Emily, who  
 d been sitting all dressed in the parlor  
 udow, waiting in defiant expectation,  
 s the first to spy the letter in Lancey's  
 nd, and joined in the mad rush to  
 ther's room. She took the missive,  
 t even then her eyes did not light up.  
 t she start d as she open d the pages  
 ide, and then looked again on the en-  
 ope. The familiar little blue slip was  
 t there.  
 "There isn't any check." She put  
 e letter aside, and began to darn stock-  
 gs impassively. "Mr. Barrow has been

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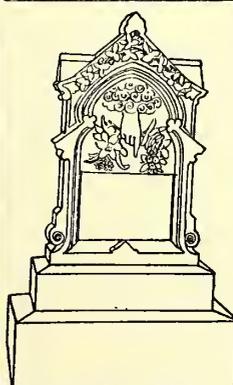


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ill, and they can't pay the rent until next month."

"But they'll have to!" cried Emily, imperatively.

"No, they can't," said Lancey, in dejection.

"What are we going to do?" Alice's eyes were pleading.

The mother threw the stocking away from her with a fierce gesture. "I don't see what you all look at me like that for! I don't see but what we're just as well off without that check as with it. I'm just sick and tired of giving to people who have more than I have!"

"Mother!"

"I have never had enough of anything—never!" She sat beuding forward, her face tense, as her flock stood uneasily round her. Only Tottie was happy, emptying his mother's work-basket.

"I have never had enough of anything, no, not in my whole life! My father failed in business and then he lost his health. I've told you all about it lots of times. I taught school, but I could never buy anything for myself, not that you could call buying; we just lived. When married your father, I didn't even have my half-dozen of everything, let alone a dozen, like other girls. I didn't have any 'showers!' And as soon's we were married your father failed."

"He didn't lose his health," said Emily, aggressively. Gloom was settling down like a fog, the gloom that follows inevitably the depression of the mother who makes the atmosphere of the household.

"No, but I lost him!" retorted Mrs. Leggett; "that is, I lost his society. I married to be with him, I suppose, and what do I see of your father? Off for six weeks and home over Sunday! He's no more than a visitor. And with all his being away, I don't see that we get anything more for it! I'm tired of giving to tin-showers and wooden-showers and anniversaries and testimonials and missionary boxes! My baking tins—I haven't had new ones since Lancey was born. I helped pay for the table-cloths in the missionary box—six of them. I've never had more than three, or enough napkins, or enough white spreads, or kitchen things. I've just scabbled along and kept house on old things I'm ashamed to let anybody see!"

"I don't see what you talk like that to us for!" said Emily, in a high voice. "We can't help it; we go without things enough. As soon as I'm able—"

"There!" said Mrs. Leggett, in a tone so fraught with poignant feeling that Emily stopped short. "I can't even be cross when I want to, you all get so cantankerous, too. I can't let myself go a minute! I've got to be everlasting sunshine, no matter how I feel. I suppose I'll just have to make up my mind to go on and do always as I have been doing—doing without. I've never had enough of anything in my whole life—but children!" She stopped suddenly, and her eyes roved over the group in its gloom and forlornness—Lancey's handsome head leaning wearily against the red curtains, Millicent's graceful figure drooping, dark-browed Emily with a trembling lip, and the other children with an air of being

beaten. They were being driven off the earth to the waters under the earth. How young they looked, how dear, how beautiful! It was as if a dark veil had been swept off from her face.

A tender smile radiated from the mother as her intense maternity reasserted itself with its old supremacy—a smile so enfolding, so ineffable, that the children lifted up their heads and visibly bloomed and drank in life, and radiated the joy back again. This was the being they knew; this was mother.

"I've never had enough of anything in my life but children." Her voice broke with an exquisite music on the rock of her compunction. "Heaven knows, I'm a rich woman. I ought never to complain as long as I have my children."

"Are you really glad you have us, mother?" asked Alice, while Tottie came nearer to bask in the sunshine. His mother drew him close and kissed the top of his fair head, a joy as of new wine running through her veins each time her lips touched the warm curls.

"I don't know where I've been today!" she protested. "Lancey, there's a quarter in my top drawer you can take. I can spare it as well as not. Of course, you want to give, don't you, dear? And there's that picture-frame over there, Millicent; it looks like silver, but it's a sort of tin. If you polish it up and take out the photograph, it will be as nice as anything for the shower. As for you, Emily, I've got three towels put away out of those Cousin Ada gave me Christmas; you can take one of those. Alice—let me see—Alice. Why don't you take the little pink handkerchief-case you bought at the fair? I think Miss Dorothy'd like that better than handkerchiefs, if she's got so many."

It was the old transmuting touch the children knew, the magical conjuring of love. "Tom—well, I'll make some lemonade, and he and Tottie can ask the little boy next door, and play they're little 'Fresh Air Fun's' in the back yard. I"—she put her arms round all the clustering group she could gather to her—"I don't know what's possessed me to talk as I've done this afternoon about being poor, when I've got my blessed children! Mother's as rich"—Mary Stuart Cutting, in Youth's Companion.

**The Escape from the Fort.**

By Mary Allaire.

The little gray house stood on the edge of the clearing. The village was a mile away on the west, while the nearest neighbor was almost a mile away on the other side. The children in the little house were never lonely for there were eight of them—the youngest five and the eldest thirteen. They worked and played together; they did everything in pairs—went after the cows, weeded the garden, washed dishes, darned and knitted stockings in groups at night. They knew nothing of boys' work or girls' work; each did what he was told, or helped his "chum," for, even if they were brothers and sisters, each had his choice companion.

These little children lived in Connecticut long, long ago, when England sent over her soldiers to make the colonists

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Lv Baltimore, " "	5 45 p m	9 34 a
Lv Washington, W. S. Ry..	7 00 p m	10 41 a
Lv Richmond, S. A. L. Ry..	10 37 p m	2 15 p
Lv Petersburg, " "	11 20 p m	2 58 p
Lv Norfolk, " "	1 55 a m	5 18 p
Lv Henderson, " "	2 28 a m	5 41 p
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Lv Southern Pines " "	6 16 a m	8 50 p
Lv Hamlet, " "	7 35 a m	
Lv Columbia, " "	10 25 a m	12 20 a
Ar Savannah, " "	2 35 p m	4 55 a
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Lv Norfolk, " "	1 55 a m	1 55 p
Lv Henderson, " "	2 28 a m	2 02 p
Lv Raleigh, " "	4 15 a m	3 45 p
Lv Southern Pines " "	6 16 a m	6 18 p
Lv Hamlet, " "	7 40 a m	9 45 p
Lv Wilmington " "		3 20 p
Ar Charlotte, " "	10 33 a m	10 32 p
Lv Chester, " "	10 30 a m	12 5 a
Lv Greenwood, " "	12 37 p m	3 25 a
Lv Athens, " "	2 52 p m	5 58 a
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Ar Macon, C of Ga.....	7 20 p m	11 35 a
Ar Montgomery, A. & W. P	9 20 p m	6 25 p
Ar Mobile, L. & N.....	2 55 a m	
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Lv New Orleans, L & N....	8 10 p m	
Lv Mobile, " "	12 40 a m	
Lv Montgomery, A & W P..	6 45 a m	1 00 p
Lv Macon, C of Ga.....	8 00 a m	4 20 p
Lv Augusta, C & W C.....	10 05 a m	
Lv Atlanta, S A L Ry.....	12 00 n 'n	8 00 p
Ar Athens, " "	2 57 p m	11 23 p
Ar Greenwood, " "	5 15 p m	1 58 a
Ar Chester, " "	7 17 p m	4 15 a
Lv Charlotte, " "	7 27 p m	5 01 p
Lv Wilmington " "	3 20 p m	
Lv Hamlet, " "	10 40 p m	7 50 a
Lv Southern Pines " "	11 33 p m	8 44 a
Lv Raleigh, " "	1 35 a m	11 15 a
Lv Henderson, " "	3 05 a m	12 50 p
Lv Norfolk, " "	3 50 a m	1 45 p
Lv Weldon, " "	5 10 a m	3 00 p
Ar Portsmouth, " "	7 15 a m	5 35 p
Ar Washington, N & W S B		6 55 a
Ar Baltimore, B S P Co.....		+ 6 30 a
Ar New York, O D S S Co..		+ 5 00 p
Ar Philadelphia, N Y P & N	+ 5 46 p m	5 10 a
Ar New York, " "	8 15 p m	8 00 a
	No. 34.	No. 36.
Lv Tampa, S A L Ry....	8 00 p m	8 00 p
Lv Jacksonville, " "	9 30 a m	7 50 a
Lv Savannah, " "	1 40 p m	12 10 p
Lv Columbia, " "	7 05 p m	5 30 a
Lv Hamlet, " "	10 40 p m	8 40 a
Lv Southern Pines " "	11 33 p m	9 38 a
Lv Raleigh, " "	1 35 a m	11 50 a
Lv Henderson, " "	3 05 a m	1 10 p
Lv Norfolk, " "	3 45 a m	1 55 p
Lv Petersburg, " "	5 53 a m	4 07 p
Ar Richmond, " "	6 35 a m	4 55 p
Ar Washington, W S Ry...	10 10 a m	8 36 p
Ar Baltimore, P R R.....	11 25 a m	11 25 p
Ar Philadelphia, P R R.....	1 38 p m	2 56 a
Ar New York, P R R.....	4 13 p m	6 30 a

R. M. COFFEY, C. T. A.,  
Charlotte, N. C.

ent. The children in those days sides with their parents, and in the school-house down the road near ever there were "Tories"—those wanted a king—and "Continental" those who wanted independence. The was not friendly when the big and girls discussed affairs under the at recess.

Hitchcock's children, from "the on the plain," as it was called, ged to the Continentals; they knew if war really came their father d join the army and fight against the h. The oldest boy, William, had go announced that he would go which announcement always made hum, Alice, pale. When she saw ather give William a gun and go to the woods, she knew then that ar came William would go, for the g in the woods was so regular, and ys from the same place; William practicing, learning to use a gun. these children forgot the war for at a time; "Tory" and "Continental" sat side by side at school in the friendly manner. The games in yard were played with no thought ar, of Tory or Continental. Satur- when all the work was done, Wil- and Alice, Hannah and Robert, a and Edward, Polly and Silas, ed games, among the most popular hich was "soldiers." Down by the k one Saturday a fort was built, that engaged all the force. The ring of stones, the making of the ade, kept the eight busy. At last as done, but there was nobody to . No one was willing to be a sh soldier. The mere suggestion ght on the signs of a real war. am was General, of course. Alice made his epaulets of red cotton, and cockade in his hat of rooster's ers. His sword was beaten out of an. All this bravery and no ene- to fight! Clara—fat, good-natured, one who was willing always to do t no one else would do to make their es go—announced that she was will- to be a Tory. This was a great ession, and gave promise of sport.

once William met the opportunity a General. The fort was defended he Continentals; all the women children had taken refuge there. were supposed to be Continentals, there was one Tory, a woman who going to help the British capture town. This Tory was to open the and slip out to the captain of the ish soldiers and tell him how to enter ort and capture the people. There no British, so the Tory must be ured. Besides, for one to get out- the fort and away would show that sentry did not do his duty, that he asleep. The Tory must get outside ort, and try to get away. Being overed, she must defiantly shout, "I a Tory!" and run, pursued by the eral and his forces, who were to be red by their people in the fort.

he plan was greeted with enthusiasm. he garrison, the women and the dren, all lay down for the night. sentry nodded at his post. The y crept nearer and nearer the gate; a

stick lay on the ground; she pushed it aside, wriggled through, and, stooping low, began creeping over the ground. The sentry started up, discovered the figure creeping toward the woods, raised his gun, a stont branch with a bent twig for the trigger, which snapped with a beautiful sound, and roused all in the fort. "I am a Tory!" was shouted back in Clara's loudest voice, as she stood up straight and ran for the woods.

"Are you?" she was asked in an angry voice, and Clara's mother stood before her with red cheeks and flashing eyes. Clara was seized by the shoulder, and marched before her mother toward home, all the garrison following, conquered and not knowing why. When the house was reached, Clara and her mother disappeared within; the garrison and the rest of the people from the fort, including the rag dolls and the ones made from sticks, sat on the fence and the grass beneath it, Dobbin and Gray looking over the bars at the silent group plainly anxious to know the reason of this unusual experience.

The sounds from the upper chamber made the garrison and the women and children more sad. William shut his hands several times, Alice rubbed her eyes, while Polly threw her precious rag baby on the ground, and cried so loudly that her mother appeared at the door. She called to the garrison and the people to come to the house. A solemn procession of seven marched at her order. When the mother had wiped Polly's eyes, straightened the doll's clothes so that her head was visible, and kissed Polly, she stood up, and, facing the children, said: "I want it understood that there are no Tory children in this family, not even in a game."

Then she went into the house, and before the children Clara was convicted of a great crime; on the whole, they were quite ashamed of Clara, or were until Alice caught a glimpse of a tear-stained face pressed against the window in the garret, and then the culprit seemed to be some one else. It was confusing.

William and Alice went after the cows. They had strayed off near the ridge, by the sound of the bells.

Polly and Silas went down to the creek, and nearly drowned the rag doll, because they put her on a raft much too small for a lady of her weight.

Hannah, Robert, and Edward, Clara's chum, settled down on the grass near the currant-bushes, in sight of the garret window, and Edward's antics made Clara smile, which was all the reward he wanted.

At tea-time Clara had two helpings of apple-sauce and the largest piece of gingerbread, warm and delicious.

The next time their mother went to town she left Polly, the five-year-old baby, with Alice for the first time, and took Clara.

The fort by the creek was strengthened and the stockade enlarged, but it never sheltered any Tories; the attacking party were always Indians.

In the Hitchcock family there never was another Tory—Clara blushed at the word—all were Continentals.—The Outlook.

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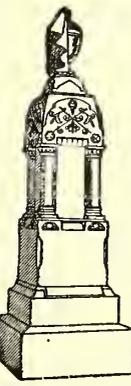
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### Children's Letters.

Belmont, N. C., June 21, 1903.

Dear Standard:

Papa takes your nice paper and I enjoy reading the children's letters very much.

We go to church at Belmont. Our pastor is Rev. R. A. Miller. We like him very much.

I have recited the child's catechism, but have not received my Testament yet. Hope I will soon. As this is my first letter, I will close by asking a question, Where is the word Julia found in the Bible?

Your friend,

Age 9.

Ethel Cathey.

New Bern, N. C., June 19th, 1903.

Dear Standard:

I had a pretty black bunny last summer, that made a hole in the ground for a nest. One night we heard a noise and in the morning bunny was gone and we think a coon ate him. I have a sister named Laura and she is sick, and a brother named Charles. I hope to see this in print as it is my first letter.

Your little friend,

George Allen Ives.

Age 7.

### A Frontier Boy's Prayer.

By Rev. W. B. D. Gray.

July Fourth dawned brightly on a large party in camp on one of the many tributaries of Bad River. It was in the Big Sioux Reservation, near to a ranch house, where wood, water, and milk could be procured.

Like good American citizens this party were determined to celebrate the anniversary of our nation's independence in a fitting manner. Picnic excursions, with fishing, shooting, and horseback riding, filled the day, while music, storytelling, and fireworks lengthened the evening far into the night. The sociability of the ranchman and his family added much to the pleasure of the occasion. A cordial invitation to visit them in their home and accept their hospitality for the night was gladly accepted by two of the party. The house consisted of three rooms, a kitchen and two sleeping-rooms.

In one five cowboys slept. In the kitchen, after being fed, a party of belated travellers were allowed to sleep lying on the floor, rolled up in their blankets, leaving the remaining room for the family and their guests.

The experiences of that night were striking. As darkness and sleep were quieting all, a little boy whispered, "Pa, did those rockets" (referring to some Roman candles he had seen fired for the first time) "shoot high enough to hit God?" A whispered reply, and then the mother said, "Now say your prayers and go to sleep." The infant began, "Now I lay me," and added a prayer of his "very own," asking the loving Father to "bless papa, mamma, and the baby; his two little brothers; Mary, the

maid-of-all-work, Charlie, Jim, and Joe, the cowboys, and the two strange men in the other bed." The guests mentally responded with an earnest "Amen," and as the sweet incense of that loving prayer was wafted heavenward they slept in conscious security.—Exchange.

### Bunker Hill Monument.

No children who have begun to study the history of our country should go to Boston without making a visit to Bunker Hill Monument in Charlestown. It is but a plain granite shaft two hundred feet high, and many monuments in the world are much finer. But there is not one that is more important, not one that American children should look up at with such joy as at this one, raised to keep fresh in the mind of the world the struggle for the personal liberty of human beings that took place on the hill where it stands.

This battle was fought on June 17, 1775. It was between trained British soldiers led by skilled generals, and plain American citizens who had left their farms and workshops in New Hampshire, Rhode Island and Connecticut, and come to encamp around Boston with the Massachusetts men, because King George's soldiers were in the city to put laws in force that would, sooner or later, take away the freedom of every American colonist. The Americans had not wanted to fight; but now, at last, they were ready to do it, and to die too, rather than any longer submit to bad laws and to taxes that would make them and keep them poor men.

For weeks King George's soldiers and these oppressed men had been face to face, each side determined not to yield. On the sixteenth of June the Americans learned that the British were going to take possession of this hill in Charlestown—a very important military position. So they hurried over there and took it themselves, and then they worked all night and fortified it.

The British were astounded the next morning—the morning of the seventeenth. Their ships in the Charles River began at once to fire at the hill and the soldiers rushed up furiously to attack the Americans, never doubting that they could make them run!

But we Americans never do run, and they got so deadly a fire that they turned and ran themselves.

The British soldiers soon formed again, however, and came rushing up once more, but were driven back the second time and when they went down the hill it was with one-third of their number destroyed.

Still they rallied, and came on the third time—and now the Americans had shot off all their powder, and could not, of course, hold the hill, and went away quietly, leaving the British to take possession. But the red-coats fighters had lost so many men, and their generals were so struck by the courage of the Americans that they did not think it well to follow up this sort of a victory. They knew the battle was in reality a triumph for the Americans, since it had proved that they could hold their own against the finest troops in the world.

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### Reading Notice

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Write to W. T. Saunders, G. A., P. I. Frisco System, Atlanta, Ga., for information.



Supreme Court of Illinois, a resident of this city, commenced the practice of his profession in Knoxville with only \$1 in the world. The honorable Judge of the Circuit Court of this district worked his way through college and to his profession.

"But real success consists in something else than simply getting rich or acquiring fame. He is the truly successful man who, going forward and being industrious and economical, and trying to the very best of his ability to make an honest living for himself and family, forgets not at the same time to be just, kind and benevolent, and to have a contented mind.

"Many a man, having labored and toiled incessantly to get rich, and, coming at last to himself, while thinking over what riches have cost him, has been ready to confess. 'My life has been a failure. And were I to live my life over again I would simply seek for a moderate competence, and shun the insane crowd that are striving might and main to become rich.'

"There are charms in life devoted to self-culture, to doing good unto others, and to studying the ever-pleasing works of nature as they lie spread all about us.

'Facts seem to indicate that about the fairest start a man can have is to start with nothing. Those who start rich usually become poor; those who start with nothing, provided they start right and have good health, good principles, good habits, and fair education, are likely to come out quite as well at the end as their fellows.'—The Presbyterian.

#### Growler.

It was a brave thing for Tommy to do; but, then, Tommy was a brave little fellow, though he didn't look it, with his yellow hair all about his dear baby face.

Tommy was a stranger in the town. He had come with his mamma to board in a pretty cottage near the great one where the Chambers family spent their summers.

Tommy had always wanted a dog—a regular-built, big-jawed bull-dog. And when he was wakened that first morning in the cottage by a tremendous roar he jumped out of bed and ran to the window.

Sure enough, there, in the very next yard, was a big white bulldog with a broad, ugly mouth and a jaw that looked as if it had been smashed.

Tommy was delighted; but it must be confessed that through his delight there went several little shivers of fear. While he was getting dressed he talked about his dog neighbor, and all through breakfast he could think of nothing else. His mamma did not permit him to eat doughnuts; but he asked her, in a very low voice, if he could have one to take over to the bulldog. She smiled and laid one upon his plate.

There was a wire fence between the two gardens. Tommy and his mother went at once to the gate.

"May we come in and call upon your fine white bulldog?" Tommy's mother asked of the gardener.

"Sure, ma'am, ye may come in. But

th' furter ye kapes from tat crayther th' better off ye'll be—ye an' th' bye. No wan goes near Growler. Th' cook pushes his bones an' wather up wid a rake. He's bin on his chain fer a month now; but he's gettin' worse an' worse."

The old gardener shook his head toward the big dog, who stood pulling at his chain. The dog knew that something unkind had been said about himself. This made him angry. He gave a terrific growl and tried to get at the gardener. Tommy stood very close to his mother and reached up for her hand.

"Poor creature!" said Tommy's mother. "It will ruin any dog's temper to keep him chained."

"Sure, an' Growler's timper was ruined intirely long before he was born," said the gardener. "Kape th' little fellow back, mum, Growler's cross t' eyes."

"Perhaps bad boys have teased him."

"That they hev, ma'am. Durin' th' winter th' caretaker av th' cottage didn't mind his business well, an' wan day some av th' village byes managed t' throw a coat over Growler's head an' tie a tin cau to his stump av a tail. Since thin he's bin pertickler hard on byes. But he won't be long. We're jist kapin av him till young Mr. Graham comes home from college. He'll put an end t' sich ugliness. He's a good shot—is young Mr. Graham!"

"Has anyone tried being kind to him?" asked Tommy's mother.

The gardener didn't answer this question.

"Ye'd better look sharp, father th' bye," he said, and turned again to weeding his flower beds.

The dog grew quiet. Tommy's mother did not know whether to go or stay. Tommy pulled her hand and held up the doughnut. "I think he'd like it," he said. "It smells so good."

"Well, wait a minnte and you may toss it to him."

They went a little nearer. "Poor dog! good old fellow!" said Tommy's mother.

Growler could hardly believe his ears. Some one speaking kindly to him!

"Poor doggie!" came Tommy's sweet little voice. "Dear old fellow!"

Over and over they said the words as they stepped a little and a little nearer. Tommy held out the doughnut. Growler saw that it was something good. Maybe he smelled it. Then, when Tommy tossed it over to him, he jumped on his hinder legs and caught it in his mouth and swallowed it with a gulp.

"I don't believe he tasted how good it was," said Tommy.

His mamma laughed.

They called him "good dog" and "dear old fellow" a good many times. Then they went away, and Growler stood looking after them and wishing they had stayed or taken him with them. He wasn't cross that morning. He kept thinking of those two dear people and hoping they would come back. But they didn't come. He was tired of being chained. He wanted to run and stretch his legs. In the afternoon he became cross again, and the gardener shook his

# HIEKS' CAPUDINE

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at him as the poor fellow pulled and  
ped at his chain.  
t the very next morning, "Hello,  
ler, old fellow!" was called out to  
and there they were again!  
ler trembled with joy. He really  
ged his stump of a tail, and when  
ny threw the doughnut to him he  
lowed it quicker than before.  
See his smile!" cried Tommy.  
's surely smiling.

Sure, an' ye won't be afther smilin'  
e chain breaks," cried the old  
ener, and Tommy came closer to his  
er and reached up after her dear  
Strange how a mother's hand  
s to make a little boy brave, some-  
s!

at the third morning Growler was  
ad to see them that Tommy actually  
up near enough to let him take the  
hnut out of his hand. My! how he  
back to his mother the next minute,  
gh.  
fter that the three became firm  
nds. Young Mr. Graham came home  
n college. He was told all about  
matter by the gardener, who beg-  
that Growler be shot before he  
ld do "harrum to th' little bye."  
ut young Mr. Graham wanted to  
w more about the matter. He talked  
n Tommy's mother, and they all went  
ther, the next morning, to make a  
at the kennel.

rowler was not very glad to see his  
caller; but after a little they also be-  
e friends. The young man unlocked  
chain and led the poor creature out  
n the lawn, patted his head kindly,  
told him to run about.  
rowler could hardly believe his eyes  
is ears. He was wild with delight.  
an and jumped and barked and rolled  
like a wild dog. And every minute  
wo he came up to thank his friends  
nailing with his big mouth and wag-  
g his stump of a tail with all his  
ht.

oung Mr. Graham gave him a good  
b with his own strong hands. He  
ped and brushed and combed him from  
y to tail, and—what do you think?  
7, when college opened in the fall  
wler was taken to college, where he  
ame the pet of the football eleven, of  
ch Mr. Graham was one. And he  
t a beautiful blanket with a big letter  
t, and was made the mascot of the  
n!

asn't it fine? And it all came about  
use Tomm was brave and his mamma  
kind.—Christian Observer.

**The Best Way.**

make a face at Billy,  
e will make a face at me—  
t makes two ugly faces,  
nd a quarrel, don't you see?  
then I double up my fist  
nd hit him, and he'll pay  
back by giving me a kick,  
unless I run away.  
if I smile at Billy,  
is sure to make him laugh;  
'd say, if you could see him,  
I was jollier by half  
n kicks and ugly faces.  
tell you all the while,  
pleasanter for any boy  
Or girl) to laugh and smile.

**Eating Crusts.**

The awfulest times that ever could be  
They had with a bad little girl of Dundee,  
Who never would finish her crust.  
In vain they besought her,  
And patiently taught her,  
And told her she must:  
Her grandma would coax,  
And so would the folks,  
And tell her the sinning  
Of such a beginning.  
But no, she wouldn't,  
She couldn't, she shouldn't.  
She'd have them know—  
So they might as well go.

And what do you think came soon to  
pass? This little girl of Dundee, alas!  
Who wouldn't take crusts in the regular  
way. Sat down to a feast one summer's  
day; And what did the people that  
little girl give? Why, a dish of bread  
pudding—as sure as I live!

—Mary Mapes Dodge.

**My Dolly's Asleep.**

"My dolly's asleep," the wee bit maid  
Sat on the doorstep and cheerily played.  
The skies above her were dark with a  
frown,  
The rain fell fast o'er the dismal town.  
It drenched her frock and dripped from  
her hair,  
But the little mother did not care.

And she hadn't a mother to look at her,  
As she sat on the doorstep and did not  
stir,

A light of love in her happy face,  
And dolly close in her fond embrace.

But what do you children, with dolls to  
spare,  
Beautiful dolls with golden hair,

Dolls which open and shut their eyes  
And look so gentle and cute and wise,

Suppose was the dolly this wee bit maid  
Cradled and cuddled as there she played?

You needn't be sorry. I tell you true  
The child was contented the whole day  
through,

Through her doll was only a bottle, found  
In an ash-heap in the wet, cold ground.

Fancy and love had joined together,  
And the dear little heart was light as a  
feather.

Though the wild wind blew and the wet  
rain fell,

Her dolly and she were happy and well.  
—Margaret E. Sangster, in Youth's  
Com.

I remember a poor woman saying to  
me, as her pastor, "I have very little to  
give, but I always give a prayer with  
it, if it is only a penny. If it is for  
missions, I say, 'May it help the dear  
Lord's work.' If it is for the poor, I  
say, 'The Lord take this for some one  
who needs it more than I do.'"—Bishop  
Paret.

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P. U. of America, July 9 to 12.

Boston—National Educational Association  
July 6 to 10.

Knoxville, Tenn.—Summer School, June  
23 to July 31.

Monteagle, Tenn.—Bible School, July 1 to  
August 30.

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mer Schools, June 1 to July 30.

Tuskegee, Ala.—Summer School, June 26  
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"Sure he is."

Voice from the deep:—"Ast him wud he be so kind as t' step aff the rooins. I've enough on top ave me widout him." —Tid-Bits.

Barker: "How could we ever get along without street cars?"

Parker: "Oh, we could survive. The world waited over 1,800 years for street cars."

Barker: "That's so. And I've waited for quite a lot of them myself." — Kansas City Journal.

Smithers: "This paper says that women gave \$80,000,000 in charity during the past year."

Smuthers: "I doubt it."  
"Why?"

"It doesn't sound either reasonable or womanly. If it had been \$79,998,998.98 I could believe it." — Cincinnati Commercial Tribune.

From the Chicago Tribune.

Cholly (examining first print from the negative)—"Isn't there some way to make my moustache show a little plainer?"

Photographer. — "Why, yes? you might wait a few years and then come again."

Here is the puzzle: Mary is twenty-four years old. Mary is twice as old as Ann was when Marv was as old as Ann is now. How old is Ann? — The Popular Science Monthly.

"What is home without a mother?"  
"An incubator, I guess." — Cornell Widow.

Little Girl. — "Please, ma'am, Johnny is makin' mistakes in his writing lesson." Teacher—"How do you know?" Little Girl—"There's three capital S's in the copy to-day and he's making L's." Teacher—"You can't see his pen." Little Girl—"No'm, but I can see his tongue."

To win and keep a character that is pure and sunny and unselfish requires lofty courage unremitting attention, a high grade of wisdom, and a moral steadfastness which is nothing less than heroic. The man who is genuinely good has won a great success that is comparable with another man's material fortune.

The Bible ought to have the best time in the day and for most men the best time in the day is in the morning hour before a man's mind is soggy, before he is weighted down; before he is lost his fresh grip; before other things have come in to disconcert, and turn his mind off into cross-roads and cross-purposes

Robert E. Speer.

Little self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptation—these are the silent threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves.—Cannon Farrar.

Out grand business in life is not to see what lies dimly at a distance, but to do what lies clearly at hand.—Carlyle.

The universe is God's house. The world is not the only habitat for the living. In his house are many rooms. Death is only pushing aside the portiere and passing from one room to another —Lyman Abbott.

It is true that love cannot be forced, that it cannot be made to order that we cannot love because we ought, or even because we want. But we bring ourselves into the presence of the lovable. We can enter into Friendship through the door of Discipleship we can learn love through service.— Hugh Black

And if in the life on earth,  
In the chamber or by the hearth,  
'Mid the crowded city's tide,  
Or high on the lone hillside,  
Thou canst cause a thought of peace,  
Or an aching thought to cease,  
Or a gleam of joy to burst  
On a soul in sadness nursed:  
Spare not thy hand, my child;  
Though the gladdened should never know  
The wellspring amid the wild  
Whence the water of blessing flow  
—George Macdonald

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Gastonia, "	9 05 am	1 20 pm
Lincolnton, "	10 09 am	2 55 pm
Newton, "	10 54 pm	4 43 pm
Hickory, "	11 16 pm	5 50 pm
Chiffs, "	11 50 pm	11 6 35 pm
Lenoir, Arrive	12 35 pm	8 00 pm
SOUTHBOUND		
	PASSENGER	MIXED
Lenoir, Leave	2 10 pm	5 30 pm
Chiffs, "	2 54 pm	11 7 20 pm
Hickory, "	3 12 pm	8 10 pm
Newton, "	3 37 pm	8 45 am
Lincolnton, "	4 22 pm	10 09 am
Gastonia, "	5 27 pm	1 20 pm
Yorkville, "	6 32 pm	3 18 pm
Chester, Arrive	7 45 pm	5 20 pm

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L. Heisler Ball, M. D.,

United States Senator from Delaware.

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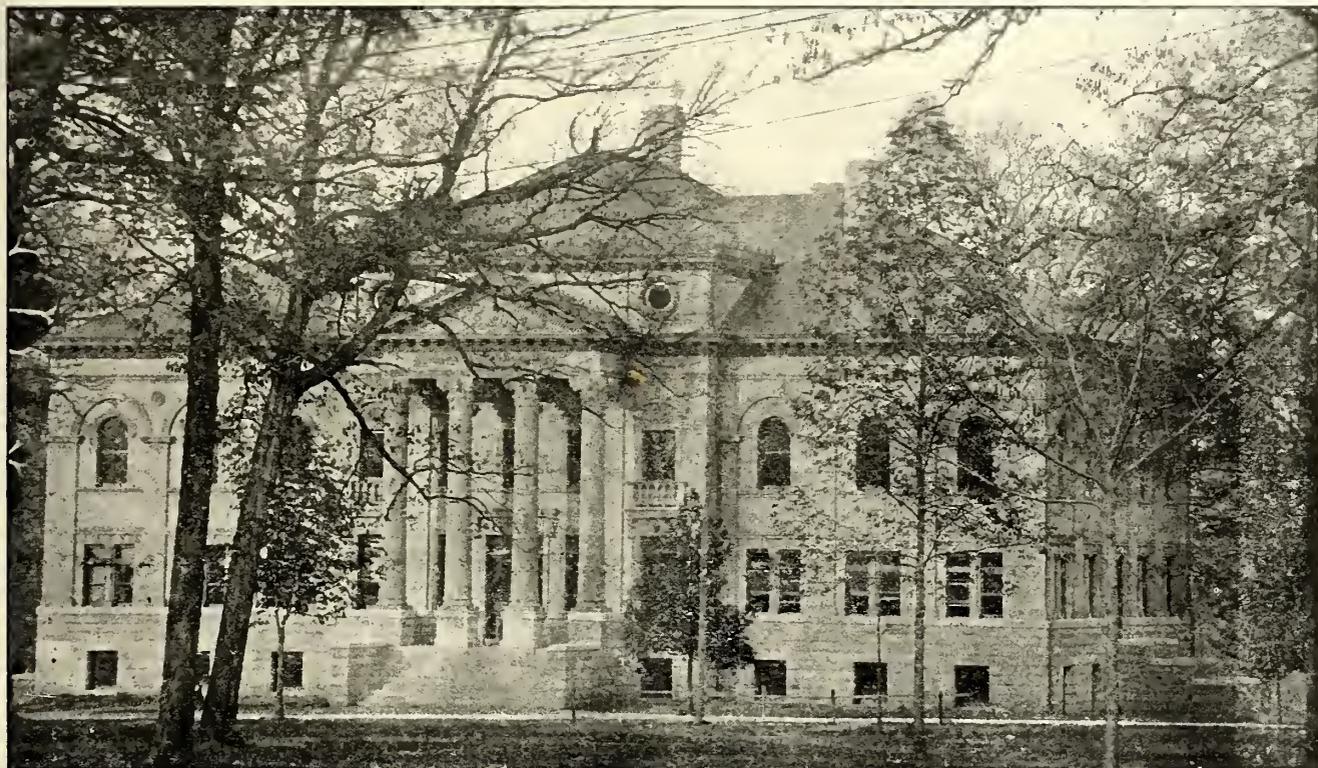
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## Event and Comment.

The latest thing in priestly circles is the hearing of confession and the granting of absolution over the telephone by a priest to the wife of a Mason who would not let the priest come inside of his house. The world does not love.

The campus is infallible. Harvard students now divide law into four classes: common law, equity, Standard Oil law and lynch law. If the truth were told the Standard Oil law to Standard Oil has a good deal to do with its seizure by the mob.

Three canons of the Church of England took part in the "recognition" of Rev. R. J. Campbell in the City Temple, London. After this we should hear less of the canon that forbids the interchange of pulpit courtesies between Episcopal and other Protestant ministers.

Dr. George Adam Smith, who has been ill at Lakeside Hospital, Cleveland, for more than a month, of typhoid fever, is on the road to recovery, at last reports. The distinguished Scotchman has many sympathizing friends in America, who have been anxious for him and will be glad to know of the promise of recovery.

Those who have been surprised and gratified at the splendid progress that Cuba is making as a self-governing State might have their surprise diminished and some their gratification increased by the knowledge of the fact that President Palma is a Presbyterian. Cuba is copying the United States in more than one particular.

The Jews of New York City are not only taking possession of the business life of the town, but are winning the prizes at Columbia University. With New York as inviting as it is, what is the sense in trying to colonize at Jerusalem? Besides, any well-regulated Zionist could make out that Jerusalem meant New York.

We are glad to see the several Methodist protests against the disbanding of its college for women, in North Carolina. We trust that one of the new plans proposed will materialize. And we admit that the business end of our little criticism of the Biblical Recorder was the second postscript in which we endeavored to incite our brethren to good works.

The Religious Education Association will have a meeting of its board of directors during the session of the National Educational Association in Boston, at which time a permanent general secretary will be elected. The Association is pledged to "the organization of the growing sentiment of the country in favor of a systematic and determined application of pedagogy to religion and religion to education." The attempt to give more education to the Sunday-schools and more religion to the secular schools is a praiseworthy one.

The Lutheran General Synod met in Baltimore, June 1. Rev. E. J. Wolf, D. D., of Gettysburg, Pa., was chosen Moderator. The Foreign Mission Board reported encouraging progress in the mission fields of India and Africa, the proposal to abandon the latter field having been declined on account of the new encouraging conditions. The Home Mission Board has 95 missions to support, having recently added 49 new stations. This Synod meets every two years and of course is only one branch of the great Lutheran body in America.

We are thankful to say that our War Department has instructed the Philippine Civil Commission to dismiss the scheme of making the opium traffic legalized monopoly. Christian England has not yet recovered from the Opium War with China.

About the most impudent emanation of Unitarianism we have seen for some time is President Eliot's reference to "the unfortunate survivals of the doctrine of the deification of Jesus, which Emerson dealt with as a lack of faith in the capacity of man." One would think that Unitarianism was not in a lean and beggarly minority of the civilized world. "Unfortunate survivals"!

The Unitarian Register notes the weakness of the Congregational scheme of government in the proposal to unite the Unitarians and the Congregationalists. Both have a Congregational form of government. The Register says that the only union possible would be that of unconditional surrender to the Congregationalists, in which case individual Unitarian Churches would "revert to their former condition of external independence." However, it is about time for the "unconditional surrender" of Unitarianism to any receiver-ship that feels like undertaking the task.

Those who have been reading Ida M. Tarbell's story of Standard Oil must recognize that the Standard Oil Trust, under the management of the elder Rockefeller, Henry M. Flagler, and others, started wrong. It has a record of deceit and lawlessness, of devouring widows' houses, which no pretence of long prayers afterwards can atone for. That much is certain. And this also is sure: nothing that started wrong ever ended right. African slavery started with man-stealing, for example. Our trust-makers should be more careful about violating the principles of righteousness even than the laws of economics.

Dr. Alexander McLaren, the great preacher to preachers and Sunday-school Teachers brings his official ministry to a close by resigning his Manchester pastorate. The Christian Work and Evangelist speaks sympathetically of his career:

"It may be confidently expected that his pen will not be idle, and that he will bring nearer completion tasks and projects in his mind, the result of which will be to enrich permanently the whole Christian Church. Nor is it possible to think without deep gratitude and pride of the undimmed splendor of the long career now in a sense terminated. It is a career that has shone more and more unto the perfect day. To the ministry of the Gospel Dr. McLaren brought gifts of the highest and rarest order, gifts which would have won for him an eminent place in literature, or in any career he might have chosen. But it is his use of the ten talents which has chiefly marked him out. Beginning almost as a boy—he was only nineteen—he has gone on to ripe age concentrating himself with an almost fierce intensity on the work of his life, never looking aside, and never turning back. No extempore speaker that we ever heard of has so completely mastered the art of expressing himself with unvarying, unerring distinction and precision. To his own denomination he has been most loyal, and he never showed himself more heroic than in the patient drudgery he went through for the Baptist Centenary Fund. He is still in the plenitude of his power and usefulness. The very finest of his sermons have been among those recently preached. The whole Christian Church will unite in wishing for him a long and golden evening, and in the prayer, *Seurs in cealum redat.*"

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### The Evolution of Evolution.

It is somewhat gratifying to the Christian Scholars who refused to be carried away by the theory of evolution that obtained a decade or two ago, to learn that this theory is largely discredited by present-day scientists. The Darwinian theory was always more or less repugnant to the Christian consciousness. Darwinism was materialism that bordered on Atheism. It should be remembered that there were always a large number of reverent scientists who accepted evolution itself as a theory, while denying the validity of some theories of evolution. The doctrine is more widely accepted to-day in the whole realm of thought than it ever was. It is only the method of evolution that is the subject of discussion among the scientific men of to-day, and even the unscientific have gotten a heap nearer to understanding it since the time when the Christian Observer wrote: "Evolution teaches that from a cow may come a sheep and that the offspring of an elephant may be a man."

The Darwinian theory held that the different forms of life have come to us by augmenting the differences that may be seen to exist in all individuals even of the same species. The extreme types, the ones most widely different, persist, while the middle types drop out and perish. It is a known fact that no two plants or animals are exactly alike. In the struggle for existence those that are best fitted to live, survive. And natural selection continually widened the gulf between the forms that were once similar.

It was a pleasure to hear the other day from the editor of Country Life in America, Professor Bailey, of Cornell University, an exposition of De Vries' theory of evolution. Professor Bailey announced himself as "an extreme evolutionist." He believed that all life was from one starting point, though he did not know, as he confessed, whether it was thrown full-handed from the Maker's hand or was the result of chemical compounding. He believed that evolution had nothing to

do with religion, although it might touch theology, the science of religion, to which he paid a noble tribute in passing, praising especially its conservatism. He declared that the time had been when the man who did not bow down and worship Darwin was cast into the fiery furnace of criticism, as an ignoramus or a bigot. But the Darwinian method was itself that of a speculative philosophy. Its results were uncertain. The present method is that of experimental study, the method which will probably obtain during the next ten or fifteen years, then to be superseded perhaps by a new method. Professor Bailey declared that there might be twenty philosophies wrapped up in the doctrine of evolution. It is becoming therefore, for the theorists to be humble and for the dogmatists to be patient while both sides wait for more light.

De Vries is the great authority to declare that a new species may begin suddenly, per saltum, and thus become fixed and perpetuate its kind. The question, What is a species? is a puzzling one. There are two species of grapes in America; there are also twenty-five species. Finally each individual may be a species itself. The species, or the individual, is made up of an indefinite number of units, the color, the size, the shape of a leaf, for example. Nature is always forming new species, as to one of these units. When there is a combination of these units, different from what went before, we have a new species. The units are gradually built up into the new species. And there are two periods observable—the fixed period and the mutation period. The theory is accordingly called, The Mutations Theory.

The theory has become well established, so far as it could be done by experiments in the vegetable world. First there would be changes effected in the size of the leaf of a plant, then in the shape of the leaf, the changed size being retained; then in the color of the leaf, the changed size and shape being retained. We would then begin to say that this was a new kind of plant, the leaves differing in color, shape and size. Flowers and fruits can be changed in the same way.

As regards the evolution of the universe itself, science is just on the eve of abandoning the old atomic theory. A recent article by Frederick Boyd Stevenson expounds the new theory, which has the weight of such eminent authorities as Professor Thomson, of Cambridge, Professor Crookes, Professor Lodge, and M. Currie, of Paris. It holds that all matter is one in origin and identity of substance. Each atom, instead of being indivisible, "a manufactured article," is in reality a whole stellar system, with the units of the system, called ions, all in motion in their respective orbits. Thus there are 11,200 ions in the atom of oxygen and 137,200 in the atom of gold. These ions are electrical, so that the kinship, if not identity, between matter and electricity is embraced in the theory. The separation of these ions into other groups makes chemical combinations. And then there comes the startling speculation, that the earth and the other members of our planetary system, are only larger ions of the atom called the solar system, and move in their orbits, by the same law that controls the ions of an atom of oxygen, while the sun itself may be but a larger grain of the wonderful new substance, called radium, with its 120,000 ions in rapid revolution around it. This new substance, a grain of which costs a fabulous price to extract from other matter, radiates light and heat, through solid and opaque substances,

without apparently losing aught of its weight. By the use of it the blind have been enabled to see the outlines of figures upon a screen.

Behold, What hath God wrought! Certainly this theory brings us face to face with the Infinite. If the earth is but the ion of an atom, how great may be this universe of ours, and is this the first or the millionth one of the universes? If an atom of oxygen is a stellar system, with its planets, and life extends through such infinite variations as to size on the planet that we call earth, what about the planets of these infinitesimal systems? The imagination reels as we approach either the infinitely great or the infinitely small.

In the mean time it is just as well to remember that "God is where he always was," to quote from Professor Bailey again; that he is in heaven and all's right with the world; that matter and life are the same that they were after all our discussion of their problems, and that the universe is in safer hands than ours. And it is even a better time, than ever before, for man to do justice and to love mercy and to walk humbly with his God.

### Review of Contemporaries.

The refusal, one day last week, of German naval officers to call upon Collector Crum of Charleston, who is acting by the President's appointment during the adjournment of the Senate, illustrates the fact that race prejudice is not confined wholly to the South or to Americans. It is a safe rule to regard local sentiment in making an appointment; whether the sentiment in the case corresponds with the views of the appointing power is not, perhaps, material. The fact is, "the negro problem," so called, bristles all over with sensitive points which call for the highest order of tact in handling. The instant penalty of a blundering application of theories remote from the fact and based on loose information, always has been and always will be reaction and a putting back of the clock by just that much. We fear that the condition of the negro in his relations with the whites in the South to-day is less favorable than it was when President Roosevelt took up the work where President McKinley laid it down.—Christian Work and the Evangelist.

The Protestant Church of Geneva, Switzerland, is beginning to take serious thought as to its condition in view of the large Roman Catholic immigration of recent years. An important paper on this subject was presented and followed by discussion at the recent annual meeting of the National Evangelical Union, which includes with the National (Reformed) Church, the Free Churches, the Popular Mission (founded many years ago upon the plan of the McAll Mission in France) and the Young Men's Christian Association. Pastor Guillot, who presented the paper, stated that of 133,600 inhabitants of the canton, 54,000 were foreigners, and the number was rapidly increasing. Very many of these foreigners brought with them the strong anti-religious free thinkers, yet under present circumstances they are more inimical to the religious interests of the country than the others. Aided by contributions from their mother-lands, they are carrying on a very active propaganda, which is evidently guided by far-seeing minds. A large proportion of the pedagogic section of the college is now in the hands of foreign Roman Catholics; they are rapidly becoming naturalized, and are acquiring property, evidently with aid from abroad. There seems to be a near probability that they will become a majority in the electoral body, the franchise being based upon property. M. Guillot urged the necessity of meeting these conditions, first by modernizing the Church service, which is of the stiff and formal character of two centuries ago, especially by paying

greater attention to singing; and then by other methods, among them "Thursday schools," which, introduced into France by Dr. McAll, have since the secularization of public instruction in that country been adopted both by Protestant and Catholic churches. Another method proposed was a series of evening meetings in the cathedral, addressed by distinguished orators; and still another, a sort of home-study system, neighborhood meetings, for popular instruction in the national history, which is quite as much religious as political. The most important suggestion—if it is adopted—was of founding a well endowed and well conducted popular daily illustrated religious newspaper, to be sold at a very low price and largely given away. The discussion brought out the fact that the common people have become very suspicious of all charitable enterprises and other Christian works, believing them to be based upon enlightened and calculated economic selfishness. For a similar reason evangelization becomes necessarily difficult, interested motives being suspected. The necessity of multiplying lay evangelists was emphasized.—Christian Work and the Evangelist.

The Secretary of the U. S. navy has ordered the closing of the Puget Sound Navy Yard at Bremerton, Wash., and there is intense excitement in that city in consequence. The cause of the closing seems to be indicated by the following paragraph from the New York Tribune: "From time to time the Navy Department has had occasion to complain, because the employees at the yard and sailors from the ships were demoralized by the liquor saloons, gambling places, and other vile establishments that were licensed by the Council. Promises were made that there should be an improvement, but the Council refused to revoke the licenses of the places complained of." This is a drastic remedy, but it will probably prove effective in more ways than one. The saloon-keepers and their friends will understand the effectiveness of such a piece of boy-cotting.—Dominion Presbyterian.

The Belfast correspondent of the Glasgow Weekly Leader thus describes the character of the Torrey-Alexander evangelistic meetings held recently in the North of Ireland city: "Owing to the crowds desirous of hearing Dr. Torrey and Mr. Alexander having grown far beyond the capacity of any church or hall in the city, the two meetings on Sunday were arranged to be held in one of the great city markets, kindly granted for the purpose by the Belfast Corporation. Both at the afternoon and evening services the long stretch of floor space of the great enclosure was a densely packed mass of humanity. It was computed that the aggregate attendance at the day's meetings, including the one held at eight o'clock a. m. in Grosvenor Hall, was twenty-three thousand. Between seven and ten thousand were turned away from each service in the market owing to want of room. By those most competent to form an opinion the meetings of Sunday, in point of numbers, enthusiasm, and spiritual results, are without a parallel in the history of revival in Belfast. At Friday's and Sunday's meetings alone between seven and eight hundred confessed Christ, among whom were people from almost every town and district in Ulster. The whole province has been awakened as it has not been since 1859.—Dominion Presbyterian.

When it is remembered that one of the most marked signs of moral decay in the Roman Empire, toppling to its final ruin, was the looseness of the marital tie, when women numbered their husbands by the consulates, constantly changing, we can but be startled at the statistics of divorce in this country of ours, supposed to recognize the Bible as supreme in morals! The Southern Christian Advocate is authority for the following figures: In Indiana in 1900 there were 4,699 divorces, or one in every six marriages. In Rhode Island, about as populous as a county, 714 applications for divorce to the courts! South Carolina is the one State which in her statutes treats the bond as inviolate.—Southwestern Presbyterian.

### Greetings to Young Preachers.

The pathway back and forth between the pulpit and the editorial office is not a long one. nor, very difficult to travel, and it seems quite fitting that a religious newspaper should extend its cordial greetings at this season, when the theological seminaries have graduated so many promising students, to the young preachers who are about to enter upon their labors for Christ at home or abroad.

It is not to be expected that any of these young men know all that is before them—and it is well that they do not—nor that they have in a few years of theological study already possessed themselves of sufficient advice and practical counsel to last them all their life. No man, young or old, can prepare himself at any one time with a stock of wisdom or grace sufficient to last to the end. Wisdom and grace, like daily bread, are given in successive installments as they are needed. But there are certain general principles of action which young preachers would do well to adopt for their guidance, which the added experience of the years will never disprove, but only endorse the more emphatically.

In the first place, and all along, the maintenance not only of a virile type of piety, but also of a cheerful, springy kind of faith and of an optimistic temper is very important to ministerial success. The joy of the Lord will be the preacher's strength. The apostle of pessimism is not needed in this age, which is full weary of its own folly and sin. The half-convinced, equivocating teacher, whose discourse bristles with interrogation points, is not a help. The call is, and in the future increasingly will be, for the man of positive conviction, who holds tenaciously with one hand to the great rock of truth, while with the other hand, he seeks to lift his brother man out of the mire of sin, who all the while possesses the Pauline quality of victorious faith, and who lives his life in the spirit of unconquerable joy. That sort of a Christian optimist will win his way wherever he goes.

It is to be hoped too, that the young men now graduating from the seminaries will continue their search for truth all through their ministry. It is not by accident that we have spoken of the students who are now graduating from the seminaries. It is to be expected that these men will not cease to be students at any future time in their lives. It will be their privilege to study first of all the Bible, that rich store-house of truth, and with the Scriptures, all books or literatures that help to explain the Bible, or that tend to elevate thought and to enrich life. The wise preacher will also seek to study men, and will be alert to make the wider revelations of God that are to be found in the world of nature and throughout the broad range of human society.

It is to be assumed also that love will be the characteristic spirit of the life of the young but growing preachers. Love was, or should have been, the motive drawing the student to the ministry in the first place. It must continue to be the impelling motive throughout. A loveless minister would be a contradiction in terms. Unless the Church exhibits a better kind of love than that of the world, and more of it too, and unless the minister be, if possible, a whit more loving even than the average church member, the richest fruits of the ministry of Jesus Christ, who loved men and gave Himself for men, will never be garnered. Though a man speak with the tongues of men and of angels, and have not this intense love for his fellowmen, he is ministerially nothing.

There are other qualities which go to make up the character of the approved minister of Jesus Christ, which will come more and more into evidence with the message of the years, if the individual minister takes pains to cultivate his own soul while seeking to cure the souls of others, and there are many lessons which cannot be learned from text-books, but are to be acquired only in the school of experience. We trust that that school will not be to the graduates of 1903 a bitter school. That life will be easy for them we do not suppose. Life is not easy for anyone, not even for the righteous, and least easy of all for the ungodly. But the life of

the average minister—difficult as are the modern problems which confront a pastor—is on the whole very blessed and happy. The ministry is still an approved profession, a sacred calling. It presents glorious opportunities, and even its hardships may possibly, as we would fain believe in the case of this year's graduates will actually, assist the moral development of the soul and issue in the end in a richer blessedness. Feeling sure that the young men now entering the ministry have made no mistake in adopting the calling, we extend to them the kindest Christian greetings and wish them "God speed" in their holy work.—New York Observer.

### The Summer School of the South.

(Editorial Correspondence.)

Knoxville, Tenn., June 29, 1903. There are several summer schools this year of great interest and importance, but the one at Knoxville is still the Summer School of the South, pre-eminently. It holds the title and it has the largest attendance and the largest number of distinguished teachers for its varied course of study. It is difficult to see what department of study a teacher could wish to take that is not found here. The men in charge, Dr. Dabney, Professor Claxton, and others, have kept in such close touch with the needs and the aspirations of the teaching force in our Southern States, that they have abundantly met those needs and satisfied those aspirations after a more excellent equipment for service.

The courses of study this year are as follows: Kindergarten, Drawing and Art, Vocal Music, Musical Interpretation, Manual Training, Domestic Science, Reading, Expression, Physical Culture, Nature Study, Physiology and Hygiene, Geography, Geology, Physics, Chemistry, English Language, English and American Literature, Literature of the Bible, Latin, Greek, Romance Languages, German, History, Sociology, Mathematics, Bookkeeping and Banking, Psychology, Neurology, Education in general, City Supervision, County Supervision and Literary Instruction.

The names of a few of the specialists in the several departments are mentioned:

Bailey of Cornell, editor of *Country Life in America*; Dodge of Columbia, Gregory of Massachusetts, Hammel of Maryland, Mace of Syracuse University, McMurry of Illinois, Phillips of Wisconsin, Scott of Michigan, Alphonso Smith of Chapel Hill, Snyder of Wofford College, Search, formerly of Clark University, Thorndike of Columbia, Greenwood of Kansas City, and Dabney, Claxton and Wait, of Knoxville.

And the preachers and lecturers before the school are, among others:

Bishop Gailor, Bishop Hoss, President Mullins, Dr. J. I. Vance, Dr. A. L. Phillips, Dean Russell, Albert Shaw, Governors Frazier and Aycock, President McIver, President Frost, and Edgar Gardner Murphy.

Perhaps to the teacher who is in close touch with his fellows of the craft, these names are more significant than ought else. For the general reader a few words of description and discrimination may not be out of place.

One of the most pleasing lecturers at this school is Dr. Preston W. Search, now superintendent of schools in Holyoke, Mass. He is tall, of distinguished appearance, with something of Western breeziness about him, and with a natural eloquence, when pleading the cause of the child, that is very effective. We heard him twice. In his introductory lecture he mentioned the tremendous fact that 150,000 school teachers step out of the profession each year, while the same number take their places in the school-room. He contrasted the German method with the American, the splendid organization of the Prussian schools, with one male teacher for every class of not more than 20 pupils, giving his life to his task. We presume that a large number of the 150,000 teachers step out of the school-room into homes of their own, to become after a while, teachers in the private schools of the homes of this nation. For with us "teacher," ordinarily means one of the gentler sex. Of

rise they make the best teachers in the world. but inarily, this is not their life-work and it would be a pity if it were. We agree with our versatile President in his views as to race suicide. But the Prussian ideal, while it gives employment to more men, than men, necessarily gives the opportunity of matrimony to more women, since they do not compete with the men, and gives the teaching profession itself a dignity, a life-work, that it does not always attain in America. Dr. Search believes that the Normal schools are not meeting the demands laid upon them and that if they are not lifted above their present grade of work they will soon pass away. The Normal School advocates do not doubt reply that Dr. Search is almost enough of an idealist to be called a crank. But they say also in his book "An Ideal School," is worth reading by every teacher. Dr. Search's account of his experience with a dull boy, and how his teacher rescued him from failure, once by calling attention to his well-blacked eyes, and another time by making him say over for the benefit of the school a geography lesson he had happened to learn well, was a rare bit of humor and pathos. Over here in one of the lecture halls is a young fellow that the teachers, that is the women, are raving over. Professor Ulrich Bonnell Phillips, of Georgia and Wisconsin, a fair-haired Saxon, of Southern birth, with the opportunity of making a name for himself. He predicts a brilliant career for Professor Phillips, a tractor in history in the University of Wisconsin. He has written a book, Georgia and States Rights. It is a good idea to have those Northern students taught correct theories of American history by men like a young professor, and Woodrow Wilson.

We were particularly pleased with Professor Phillip's lecture on the Colonial Frontier Settlements, as it was almost an exact verification of our own opinions. That is a species of flattery that is irresistible in its warming influences upon the heart of the auditor. He showed that for more than a century the settlements were concentrated to the coast region and the region of the navigable rivers. The plantation system prevailed, with aristocracy and its system of slavery. Back of the East Region with its English settlers were the Scotch-Irish, who had been frontier people in Ireland and were trained for conquering the wilderness. They came to America from the two ports of Philadelphia and Charleston, and were more in numbers than any other colonizing stock in America. They had been trained in the industrial trades in the north of Ireland, were democratic in instincts and Presbyterian in religion. They settled Western Pennsylvania, then moved Southward and Westward, by families, communities and congregations, to Virginia and North Carolina, meeting the Northward wave of the same immigration that had come into America at Charleston. They settled the Piedmont Region without the knowledge or authority of the people of the Coast Region.

In Virginia, especially, the Scotch-Irish were not in sympathy with the Seaboard, and a struggle began between them in questions growing out of suffrage, office-holding, and the rights of the Established Church. The Seaboard had the advantage of being already entrenched in power, while the Scotch-Irish were the most independent of all the immigrations. The lecturer showed an extraordinarily minute and accurate knowledge of the early history of different sections of North Carolina, and a private interview after the lecture indicated that he was sound on the question of the Mecklenburg Declaration. Professor Phillips will some day be a great historian.

In the afternoon we stopped to hear Dr. Lincoln H. Bailey, Professor of Hebrew at Bucknell University. He is lacking in culture but abounding in common sense. His work was on the Literature of the Bible, and he went for the allegorizers in good hammer and tongs fashion. After listening to their satisfactory delimitation for a while we said Amen, and departed. The lecture which pleased the assembly of teachers most, that day, was the closing one of a series by Professor L. H. Bailey, of Cornell University, the editor

of the most beautiful magazine published in America, Country Life. The subject was Evolution, and his treatment of it pleased even such a defender of orthodoxy as Dr. T. M. Lowry of Knoxville. We have given an abstract of the lecture, elsewhere. His closing period, was delightful, using the familiar picture of life as a journey, in the day; childhood a long and level stretch, with mystery surrounding it; youth, the toilsome, yet stimulating ascent of the steeps and mountains; while for him and for others there, the time had come for the quiet travel in peace and joyfulness, "down all the golden afternoon."

Now these are just samples of the lectures of one day, when the writer hardly had a fair chance through having to talk to so many friends. The time would fail to tell of the feast of good things provided. If anybody wants to study any particular thing next year, from Egyptian hieroglyphics to the latest germ-destroyer, let him write Dr. Dabney and it will be on the programme next year, with a specialist to teach it.

But what interested this scribe most of all, was not the big men, whom it was a pleasure to hear, not the splendid equipment for the work of the summer school, but the teachers themselves, that is the students. There were twenty-five hundred enrolled the first week, and there will be 3,000, at least before the term is over. And they are doing earnest, honest work. There is not as much disorganized enthusiasm perhaps as last year, but the rules are stricter. No one is allowed to take more than four separate studies and there is more opportunity given for study and research to the pupils themselves. As we looked into their earnest faces, with the glow of intelligent sympathy shining forth, and thought of the eagerness with which the opportunities, these splendid opportunities were being seized, of the inspiration that is given for the coming months of toil, and of the influences upon the thousands of pupils to be under their care, we could but thank God. Nor should our people be ungrateful to the Southern Education Board, which has been the financial backer of this scheme, which is using the comparatively small means at its disposal so wisely, and which, for the most unworthy ends, has been mercilessly criticised by Southern newspapers, the more the shame. Well, the criticism has been an advertisement and the severity and injustice of it defeated itself.

Besides this school at Knoxville, there are the ones at Charlottesville and Chapel Hill that have heretofore been so successful there; then there have been established two more in North Carolina, at Raleigh, in connection with the A. and M., and at Davidson, with the faculty and equipment of the college, at the disposal of the school. There is one this year at Athens, Georgia, which Miss Parrish told us would have an enrollment of 700 students, one at Oxford, Miss., and one at Monroe, Louisiana. It is safe to say that between seven and eight thousand teachers are gathered at these summer schools of the South.

Nor must we forget to mention what pleased us most. How the whole assembly of teachers and professors gathered at the close of the morning session in the Pavilion, and spent a few minutes in simple, devotional exercises together, the reading of the Scriptures, prayers and singing. We send on the message that we gave the teachers at that gathering. The South is proud of its increasing prosperity. But it is not going to pay too great a price for it. It is not going to neglect the cultivation of mind and heart and spirit. With the growth of national wealth there is a corresponding and most significant advance in education. And in the South, thank God, education is not and we pray may never be divorced from religion.

A. J. McK.

"Do the work that's nearest,  
Though it's dull at times,  
Helping when you meet them  
Lame dogs over stiles."

## Devotional.

## Crucified With Christ.

What would it mean to you and to me to hang upon the cross with Jesus Christ; to feel in our palms the burning pain of the nails; to look down into the faces of the sneering crowd distorted with malice; to hear the insults from men we loved; to look in vain for the faces of disciples and know we were forsaken by all; to feel upon the cheek the burning kiss of the friend who had betrayed; to feel one's self crushed down there by the sin of the world, which love had sought so long to conquer? . . . If you and I hung there with Him and realized what sin meant, do you think that we ever want to sin again?—John Hopkins Denison.

## Heavenly Pedagogy.

God is the greatest of educators. His fatherhood and teaching are more wisely exercised than ours. We anticipate the child's wishes and his needs until he comes to believe that our gifts cost us nothing, and need be repaid by no gratitude. God requires his children to ask, and thus trains them in the recognition of his giving. That "your heavenly Father knoweth that ye have need of all these things" is not a reason for not asking at all, but rather an assurance that we shall receive if we ask. So he teaches us to love him by making us work and give for his sake. We do for our children, and we think this will make them love us. But he knows that we love those most for whom we take pains or make sacrifices, not those who do this for us. So he refrains from doing and giving when he can throw that upon us, and he gains thereby a truer affection from us. At every step he acts with reference to the growth of our spirits in love and wisdom, rather than to mere external results, which capture the imagination. His pedagogy goes to the roots of life.—Ex.

Christ was humiliated into our condition that we might be exalted unto His. Christ was crucified with man that man might rejoice in being crucified with Christ. Both the depth to which He went to seek man and the height up to which He would carry man were set forth in the cross. Alas for him who, . . . looking at the crucifixion, does not see both of these, does not learn at once how low his Saviour went to find him, and how high he may go if he will make his Saviour's life his own!—Phillips Brooks.

Whether we do little or great things is comparatively a minor matter. But whether all that we do is done as in God's sight, and at God's appointment and command, is ever a mighty matter. Few of us are set at mighty undertakings, but all of us have the opportunity of giving a cup of cold water to a little one in God's kingdom in the spirit that will be recognized as a gift to the King of kings. As St. Augustine expressed it, "Little things are little things, but faithfulness in little things is something great."—Sunday School Times.

There are friends who are to us like a great rock in a weary land. We flee to them in the heat of parching days and rest in their shadow. A friend in whom we can confide without fear of disappointment; who, we are sure, will never fail us, will never stint his love in serving us, who always has healing tenderness for the hurt of our heart, comfort for our sorrows, and cheer for our discouragement—such a friend is not only a rock of shelter for us in time of danger but is also as rivers of water in a thirsty land, when our hearts cry out for life and love.—Exchange.

Remember that acquaintance with God can come through no casual introduction. Calling on God in the morning and leaving your visiting card of devotion, but having no care as to whether you find him at home, and really catch sight of his face; talking to God through an interpreter, through the minister or the sacraments or the hymn-book,—but knowing nothing of real and intimate personal conversation with him,—this is not acquaintance with God.

A. J. Gordon.

## Missionary.

## Why?

"Because I think the need is vastly greater, the possibilities of a life more far-reaching."

"I desire foreign missionary service because the voice says, 'Go.' I am making application because the intense desire comes from the depths of my heart. I am not seeking a life of ease. I ask for the hard things which alone reveal God to me."

"In my infancy I was consecrated to the Christian ministry by my parents and grandparents. From my fifteenth year I have had the steadily growing conviction that I should go to the foreign field. I prefer Shansi because I believe Oberlin should send at least one man to the field where so goodly a number of heroes were called upon for the supreme sacrifice. I pray God that their mantle of devotion and consecration may fall on me. My desire is to put my life where it will count most for my Master. That seems to me to be in the foreign field. The need and the opportunity appeal to me."

"I prefer the foreign service mainly because I think fewer are willing to go than to stay here; because it has been my goal for many years; and because I believe I can win the hearts and help the minds of the people into the love of Jesus Christ. I owe the knowledge I have received to the nations that have it not. I want to be a missionary until I am seventy years old, and die in the harness."

"Because it was Christ's last command; because there are those who are calling for the help missionaries give; because of what the work done by the help of Christ will mean to those to whom I go, and most of all to Christ."

"An earnest love for the land of my birth (China) and desire to share the blessings of God's love with those who greatly need them. There are hardships in anything worth doing. The work in China is grandly worth doing. I remember many of the hardships, and hope to be prepared to meet many more gladly."

"The desire of my life since I was nine years old has been to serve my Heavenly Father among those who have never heard of him. I believe it to be the best investment of the life with which God has intrusted me, until he shall require it. I owe a debt to my God. I owe another to humanity. Neither of them can I ever repay, but I must to my utmost. The giving of my life to God in service among those who would not hear of him in any other way, for Christ's sake, will help toward the payment of my great debt."

"To carry the message of Christ's love in all its fullness to the people to whom I believe God sends me, so as to draw them to God."—The Missionary Herald.

## Is it a Small Gift or a Large?

Giving according to what we have is what has God's approval. It is not the amount of the gift, but the spirit of the giver as shown in the gift. As an old divine said on this point, "The Lord looks not so much at what we've given as at what we've got left." The two mites given by the poor widow in the temple treasury were commended of our Lord, not because of their amount, but because "she of her want did cast in all the living that she had." Many a scanty giver has claimed generosity by measuring his gift by the amount of the widow's contribution, instead of her spirit. Mr. Moody once rebuked a wealthy giver who said, as he proffered a trifling sum, "I'll give the widow's mite." "Don't call that a widow's mite unless it's at least half your earthly possessions," said Mr. Moody.

Rev. George F. Pentecost, D. D., who for some months past has been in the Philippines, is seeing most encouraging result of his work. In Manila particularly he is reported to have had marked success, having been greatly used in awakening the consciences of Christians who had become careless in their lives.—Exchange.

## Sunday School Lesson.

CONDUCTED BY REV. H. G. HILL, D. D.

## Saul Chosen King.

1 Sam. 10, 17-27. July 12, 1903.

Samuel summoned the people to Mizpeh for choosing a king. This place was noted in the history of the people for a signal deliverance wrought by Jehovah for the people by the overthrow of the Philistines. The Lord had insisted upon having a king, though warned of the nature of the kingdom and concerning the nature of the ruler who would inflict upon them. The Lord granted their request and had already designated Saul to Samuel and prepared the man for his new station by giving him His spirit. But the people were called to Mizpeh for a more public and solemn choice. Here Samuel is faithful in reminding the people as to what their change of government implied and that the Lord condemned their conduct. The record before us presents subjects that may be considered under three heads.

**Israel's Rejection of Jehovah.**—Up to this period Israel had lived under a pure Theocracy enjoying a government, directed by their Divine king. For four hundred and fifty years, when oppressed by their enemies on account of their sins the Lord had raised up Judges who gave them deliverance.

They were now determined to have a king to judge them and fight their battles and to make them like to surrounding nations, they deliberately reject Jehovah from their king and set aside the form of government which the Lord had established for them. They did this in spite of the shameful ingratitude for all the deliverances that had been wrought for them from numerous enemies, afflictions, and tribulations. Hence Samuel affirms, "Ye have this day rejected your God who Himself has brought you out of all your adversities and your tribulations, and ye have said unto Him, 'Nay but set a king over us.'" In choosing and trusting human agents instead of Jehovah of hosts, Israel has had many imitations.

**Saul Chosen King by God.**—Though the Lord had refused Israel's demand for a king he does not permit the nation to choose one for themselves. He had already pointed out to Samuel and qualified for office before this national gathering. But at Mizpeh, there was a public choice made by lot and confirmed by Jehovah. The Lord always directs in the selection of rulers. "For promotion cometh neither from the east nor from the west nor from the South, for God is the Judge: He putteth down one and setteth up another." On this occasion, however, the Lord made it clearly manifest that the king was of His own choice, and that he must rule under His authority. He also taught the king and his people that his confidence in office depended upon His obedience to God's revealed will.

**The Beginning of Saul's Reign.**—The commencement of Saul's kingship was in many respects auspicious. The chosen king Himself had very impressive, royal qualities. When discovered, hidden among the reeds, he stood a head and shoulder above all the others. He manifested also some attractive moral attributes.

He was modest, diffident and self controlled. He was provoked and disparaged by some "he held his tongue." When brought forward by Samuel as the king chosen of God, he is cordially greeted by many of the people who shout "God save the king." When he devoted to his own house to Gibeah, he is attended by a noted band "whose heart God had touched." But there were worthless characters "Sons of Belial," who despised him, asked disparaging questions and treated him with no reverence. New and untried men on the threshold of their career often meet with such characters who are disposed to find fault and predict failure. Men like the Scotch candidate for the eldership, who put their chief business "to raise an objection."

## Westminster League.

CONDUCTED BY REV. HUGH W. HOON.

## Religion Between Sundays.

Acts 2:42-47. Topic for July 19.

"Week-day Religion" is altogether too rare. There are many who have a record for being faithful attendants upon the services of the Lord's house on the Sabbath, whose religion goes little further. A great many people have the idea that religion is like one's best clothes, — to be put on for one day and then laid aside until another special occasion comes around when they will be brought out again. But this is not the record we have of the early disciples. Their religion transformed their natures and from that time onward throughout their lives, they put their service of God down in its right place; it became the most important thing in their lives.

The creed of many of us is all right but our practice is all wrong. We sing, "Religion is the chief concern of mortals here below," and proceed to give it not even a secondary place in our lives, but relegate it to a very low place. In fact in the lives of many of us, it is the thing we think about when we have nothing else to engage our attention.

It is not the hardest thing in the world to make a public profession of Christ and then to attend to our duties in our Church relations so as to escape the censure of our fellow men. But it is hard to live a life between Sundays which will be a constant confession of Christ in the presence of those who observe us in the home and on the streets and in our daily avocations. And yet this is the important thing.

In Romans 10:9, we are told that if we will confess Christ . . . we shall be saved. Many people have the idea that the mere confession of being the disciples of Christ, made once, will save us, but such is not the intention of the Scriptures. Our lives are to confess Christ at all times and under all conditions. If in the home, when surrounded by those who being near to us by ties of blood are the observers of every act of our lives, the judges of every word of our mouths, we give way to petulance and fits of evil temper, we are not confessing Christ.

Many of us who live victoriously amid the large trials of life, fail most signally in the small things. But let us always remember that the way we conduct ourselves in the humdrum affairs of life is after all the true criterion by which we are to be judged.

Often times a boy has the reputation of being a manly little fellow when he goes out in company, while those who know him best are aware that in the home he is stubborn and a positive trial to those who have to deal with him. And "the boy is father to the man." Many times a girl has the name of being one of the brightest and most attractive creatures away from home, but those who know her best know that she has the knack of making herself very disagreeable in the home. Here is where "Between-Sunday-Religion" will display itself. The boy or girl who has the true spirit of Christ will be a joy and a comfort in the home as well as away from home.

What is true of children is doubly true with regard to grown-ups. In the children we can make some allowance for childish forgetfulness, but with the older class, there ought to be no need of allowance being made. The religion of Jesus should make the life better and purer and sweeter, and more attractive everywhere.

"Between-Sunday Religion" will make one perform the work of the six days more faithfully. It will make one treat every person crossing life's pathway with more consideration. It will reach into all the little details of life, and, if we only realized it, people will judge of the religion of Christ more from the outward expression of that religion as manifested between Sundays, than from what is seen when we are dressed in our best clothes and are on our best behavior.

Let us therefore remember the injunction of Christ to "Watch and pray lest ye enter into temptation."

## Contributed.

### A Bible Study of the Two Obstacles between Man and Heaven. Part II. The Moral Obstacle.

Rev. S. S. Laws, D. D., LL.D.

(Continued.)

A few things seem to be uniquely consequent on any proper view of the removal of the moral obstacle:

1. One is that the pardon set forth in the Gospel evidences the divine origin and character of the whole scheme, both in its conception and in its administration. It is profoundly original and without parallel. It is utterly impracticable in any human government to thus freely dispense pardon. It is possible and safe only on the part of a ruler who can change the heart of the pardoned offender. There are more than (50,000) fifty thousand inmates of misnamed penitentiaries in our country. It matters little what might be the professions and appeals that would lead to it, a general pardon or jail-delivery by the President and the Governors of the States, letting loose these people, would be like threatening to break up as by a moral earthquake the very foundations of safety, peace, and good order in society. There would and could be no assurance, that those released would not go forth with the same depraved dispositions and impulses which had placed them under duress. The release of individuals now and then is done cautiously, in view of the contingencies; but in the government of God every one who is penitent is freely pardoned and given a new heart, and the Holy Spirit of love and obedience is vouchsafed unto them. The contrast is radical and palpable. The conditions of deliverance are such as to induce an abiding peace of souls and godly fear. "There is forgiveness with thee, that thou mayest be feared." This is original and divine. Omniscience, love, and power unite. The conditions of its bestowment are awe-inspiring.

2. Another consequent and associated feature of the case is the changed relation of the pardoned to the law of God. The relation to the law is no longer direct, but only mediate through Christ, who is its end. "Christ is the end of the law unto righteousness to every one that believeth" (Rom. x:4). All the pardoned are enlisted under the bloodstained banner of the Lord Jesus Christ as soldiers in the army of the redeemed, and his will and word are now their law, and as completely control their individual and collective movements as the movements of a worldly army are controlled by the commands of its general. His word is their law of life and death. Chalmers states this transfer of allegiance thus: "Having removed the law through his death out of the station it had before occupied as the first husband, he then rose again and now stands in its place as the second husband. We are emancipated from our old relationship to the law, and as disciples we have entered into a new relationship to Christ, with all the obligations of service which spring therefrom." This is scriptural and important. The wife owes a duty to her second husband (Christ) as well as to the first (the law.) Christ our second husband has his claims upon our obedience and dutiful regards as really as did the law which he has supplanted. It is here that, with the law, the predominant feeling which prompted our services may have been of servile obligation, mixed with great fearfulness, because of the deficiencies into which we were perpetually falling. But with Christ the predominant feeling which prompts our services is the sweet and spontaneous affection to one from whom we are ever sure to obtain the kindest indulgence. "The love of Christ constraineth us." It is not the service of a cold, grim code, but to a loving person—freedom and not slavery. But still it is evident that under this second economy there will be service, possibly much greater in amount and certainly far worthier in principle, than all that was ever rendered or possible under the law, ceremonial and moral. Hence

the freedom and the cheerfulness of the new obedience, this direct service of Christ is the soul of Christian liberty and joy, and it is proof against temptation and anti-nomianism. Our life is hid with Christ in God. We obey the moral law mediately through Christ, who is its embodiment, and hence our absolute guarantee of meeting all its claims for the future as his righteousness cancels the past claims. The difference between the obedience to an abstract code and to a concrete person is illustrated by the obedience of children to the law of the State. They may never have seen a statute book or code. They simply obey the parents whom they love and who, as law-abiding citizens, are embodiments of the law of the State to them. By obeying their law-abiding parents they obey the law of the State, though they may never have seen a statute book. Thus we obey the law of God by obeying Christ.

3. This second submission and obedience of the Christian directly to Christ, involves not only the question of our relation to the Jehovah Jesus Christ, but also of his relation to the moral law. Did Christ consciously and of deliberate purpose live the life that the broken moral law of God required of all subject to it, or was his life an exception and merely one of filial spontaneity transcending the exacting legal claims of a subject of the moral government of God?

The expressions God's law and the law of God, or Moses' law and the law of Moses, often include both the ceremonial and the moral law; but Christ's conformity to the Mosaic law of ordinances, from the time of his circumcision to the paschal supper, is so much a matter of course as to need no special or detailed notice, but, leaving out of view the writings of Paul and Luke, what is, in brief, the evidence furnished by the evangelists in their gospels and letters that the Christ had the requirements of the moral law steadily before him and fully complied therewith—that he trod the narrow path of perfect obedience to its demands? Only a very partial notice of this topic is practicable.

1. To begin at the beginning, in the annunciation to Joseph (Matt. ii:21) we find the following injunction: "And she shall bring forth a son; and thou shalt call his name Jesus; for it is he that shall save his people from their sins." The name Jesus (Jehovah—Saviour) is significant, therefore, of the burden of his mission to earth as a Divine Saviour from sin, and he gave evidence of being fully aware of this. The fact of the incarnation here announced was a manifest assumption of the legal and moral obligations resting on every man in the government of God. During his public life he was reproached for associating with publicans and sinners, but when he heard it he said: "But go ye and learn what this meaneth. . . . I came not to call the righteous, but sinners" (Matt. ix:13). He evidently understood himself. But we have no scriptural conception of man as a sinner apart from his relations to the moral law. This is the import of the definition of sin given by the evangelist John in his first epistle, chapter iii:4: "Every one that doeth sin doeth also lawlessness; and sin is lawlessness." He had previously stated: "If we say that we have no sin, we deceive ourselves and the truth is not in us. If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us. My little children, these things I write unto you that ye may not sin. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins; and not for ours only, but for the whole world."

The forgiveness and cleansing here spoken of suggest the external and internal aspects of the lawlessness of sin. The lawless fail to measure up to the standard of the moral law, and hence fall under its disapproval or condemnation; and when, in this immediate connection, it is said, "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus, his son, cleanseth us from all sin" (i John. i:7; ch. ii:1-2), the cross rises before us and the thought is vividly taken back to the atoning sacrifices of

old economy which therein found their realization. The legal as well as the moral or spiritual element is pervasive of such scriptures—pervasive, therefore of the Saviour's actual life as on record.

2. In proof of the consciously legal aspect and purpose of the Saviour's entire earthly life, as exploiting the domain of sin as a rescuer therefrom, the Sermon on the Mount is a most pronounced witness (Matt. v. 1-10).

This discourse was given at the beginning of his public ministry, and the supreme subject of it is undoubtedly the moral law. The exposition of it therein given is the most incisive, profound, and comprehensive on record. The Rabbis had so overlaid both the ceremonial and the moral law with their traditions as to almost smother the life out of both of them. In the course of his public ministry the Pharisees angrily reproached him because some of his disciples ate their bread with unwashed hands, contrary to the traditions of the elders. He with spirit replied—retorted—ye have the commandments of God and hold fast the traditions of men.

"Moses said, honor thy father and thy mother. Ye no longer suffer him to do aught for his father or his mother, making void the word of God by your tradition, which ye have delivered; and many such like things ye do" (Mark vii :2, 3, 8, 12-13). The principle of this isolated case of rescuing the 5th commandment by sloughing off the perverting accretions of the Rabbis and elders is effectively elaborated in the chapters of Matthew, containing the Sermon on the Mount, wherein several of the commandments of the decalogue are rescued from the overlying rubbish, and various current false doctrines are repudiated and valuable positive lessons are impressively and beautifully presented and enunciated.

The exalted view of the moral law given in this discourse has permanent value, but its immediate importance arose from the circumstance that the Saviour set it forth before the public as the standard of living for himself as well as for others. Hence the importance of his announcement: "Think not that I am come to destroy the law or the prophets; I am not come to destroy but to fulfill. For verily I say unto you, till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished" (Matt. v :17-18).

On the cross, immediately before his last words, "Father, into thy hands I commend my spirit," Jesus, referring to his life-work, made the announcement. "It is finished" (Jno. xix :30).

He had said to his disciples:

"If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments and abide in his love" (Jno. xv :10). As he assumed to be a law unto his disciples, so his Father had been a law unto him.

To be continued.

#### Removal of the Southwestern Presbyterian University—The Needs of the Mississippi Valley.

Rev. W. McF. Alexander, D. D.

(Continued from last week.)

The four controlling Synods contain about 55,000 Presbyterians or almost one fourth of the Presbyterians of the Southern Church, now what sane reason can be given why this people who awoke to the needs of Christian education and provided for it twenty-five years before Atlanta had her dreams disturbed—what sane reason can be given why this people should give away their institution to Atlanta, and leave themselves destitute? He that provideth not for his own household is worse than an infidel. That is what Georgia is trying to do. She finds that she is destitute of a denominational school and she wants one. I praise her, but don't try to rob your neighbor of her school! Georgia can go to Clarksville as easily as this valley can get to Atlanta. Take away the Southwestern University, and you leave not only the four Synods destitute of a first class college but the whole Mississippi valley

from New Orleans to Louisville a distance of over six hundred miles. Now the money given to the Southwestern was given to overtake this very destitution and to pervert it to any other purpose is impossible to right thinking men.

But they tell you that "conditions have changed," and "concentration is the spirit of the age" and that "Clarksville is a Presbyterian oasis in a Presbyterian desert," with a lot of other vague phraseology, by which it is sought to create the impression that the Southwestern is and has been a failure, and for that reason, it should be moved.

Now, I assert that it neither is, nor has been a failure. It has supplied admirably the educational needs of our people in this great valley. The proof of this is the marvelous success of its alumni. We can give a young man all the work that he can do for four years and longer at the Southwestern and what more can any school do? There is a bigness that is too big. The faculty is as able as of any institution of our Southland. They come into personal touch with the students and in such institutions the best education is received. We graduated this year eighteen fine young men, but look at the success of her alumni! Beginning here in New Orleans, two of the most important pulpits are filled with her alumni, another fills the ancient chair in the Sophia Newcomb College for Women, take the railroad to Mobile and the most important pulpit there is filled by an alumnus, so at Montgomery, Ala., likewise two of the most important pulpits in Birmingham, at Nashville, the largest church in the Assembly is presided over by an alumnus; in Atlanta, the great Coryphaeus himself, the alleged head and front of this removal movement, is pastor of the most important Church in the Synod of Georgia and he is an alumnus. Charlotte, N. C., till recently the two most important pulpits there were filled with Southwestern men, as at Wilmington, N. C., the most important pulpit there is filled with an alumnus, at Petersburg, Va., is another alumnus in the most important pulpit there, in the far North East of our territory, the most important pulpit of our Church in Baltimore is filled with an alumnus, the successor of Dr. Charles F. Deems in New York city is an alumnus, at Chicago in Evansville stands another alumnus, at Little Rock, Ark. stands another alumnus in the most important pulpit there, down at Austin, Texas, in the chair of Latin, in the University of Texas is another alumnus, and so around the circuit—but enough! How can any man in the face of such facts pronounce the Southwestern a failure! What other institution within the same time can point to such a record? Within the faculty at Clarksville that "prince of theological teachers" himself is an alumnus. No, no, we may not have great numbers of students, but our quality has been "mighty good." We have been giving the Church men, and that after all is what the Church wants.

But that "Presbyterian desert"—I have looked into that also, and I find that the Synod of Tennessee contains 18,317 members according to last minutes, while the Synod of Georgia has only 16,279. There must be also a little desert down Georgia's way! Then the Presbytery of Nashville has 5,377 members only about 700 members less than Atlanta Presbytery. Clarksville is not so badly located after all. Besides no big city is an ideal place to which parents should send their boys with characters as yet unformed. There are too many temptations and pitfalls on all sides. So also, a million dollar university at Atlanta would mean double the cost of educating a student. Instead of from \$200 to \$300 per year, as now at Clarksville, it would be from \$500 to \$700 at a big university in a big city.

Let us not be caught by the idea of Bigness and aside from moral and legal questions do a foolish thing in giving away our own institution and leave this great field unoccupied. That would make a Presbyterian desert indeed!

V. As to that million dollar university at Atlanta.—Where is it? How could it be made even should both

Columbia and the Southwestern be combined? All the endowment of Columbia must be kept for theological education, and part of the endowment of the Southwestern must be kept for the same purpose. It would take all of Atlanta's two to three years' subscriptions and more to buy a suitable site, and house the two institutions as well as they are now housed. Then what would be left for the University? Why less than the vested funds of the Southwestern right now. They would enlarge the theological faculty, but the academic faculty would have to be decreased. It would simply mean that you could give your boys no better academic education at Atlanta than can now be given at Clarkesville. Our endowments, plant, site, etc., are worth to us now at Clarkesville near a half million, it could not be sold for that but it is worth that for University purposes. Shall we sacrifice our buildings, grounds, etc., and take our endowment to Atlanta for more buildings, grounds, etc., there? Aside from the moral and legal questions involved, would it not be more sensible to use Clarkesville as the nucleus of a great million dollar university than Atlanta? Common sense would say, give the \$250,000 of Atlanta to Clarkesville, move Columbia there, and we will have largely increased endowment and a better school than can be made by a combination at Atlanta.

The Atlanta brethren without consent took our University as a lever to pry out of Atlanta's pride an inflated subscription list. If was not courteous, it was not fair, it was not right. In doing so, they depreciated our university in the eyes of the Church at large, and they have hurt it. So much so that the Board of Directors did not think it expedient to elect a Chancellor till after the meeting of the Synods this fall.

Not that there is any danger of removal but that no man would wish to enter upon such a work till the agitation ceases.

They tell us, "You have no students"—well, there are some left and we are making men out of them. But why? one reason is that this agitation has depreciated our university in the eyes of parents. Don't depreciate our stock in order to create a sentiment in favor of giving away our University—to yourselves!

Now, I freely admit that the brethren advocating this removal have not seen all these things, else they would have stopped long ago. They have said that they do not wish to "do any unrighteousness," and I believe it. But the clamor of a great Million Dollar University right on their territory has blinded them to the facts on the other side. No, no, they do not wish to do an unrighteousness but it would be an unrighteousness shou'd what they are advocating be carried. It is to prevent such unrighteousness that I have written this paper, at the request of the Board of Directors.

The Legal and Moral difficulties and the Needs of the Mississippi valley all cry out, "It is impossible to move the Southwestern Presbyterian University to Atlanta!" I trust that they will create their own school at Atlanta, but let our University alone to do a greater and a grander work for the Mississippi Valley and the Church at large in the future than she has done in the past, and let it be known that we are not ashamed of that past.

Let the people of these four Synods rally to the support of their university, and they will find that they will never have cause to regret that they sent their sons to the Southwestern Presbyterian University. Notice, we have the word Presbyterian in our title. We are not ashamed of it nor afraid people will find it out. It is our glory! But the new projected Million Dollar University will have an academic department, "not offensively sectarian" with a Presbyterian Theological Seminary attached thereunto, but with the word Presbyterian expunged from the title! Lest it offend!

"Greater than any science or art," says an anonymous writer, "is the science and the art of finding treasure in the paths of every-day duties."—Spartanburg Journal.

### The Foot-Washing.

A Sermon by Rev. John W. Primrose, D. D.

John 13:14, 15. If I then, your Lord and master have washed your feet ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you.

I do not remember ever having heard a sermon on this incident. Our Lord made it prominent, and it becomes us to inquire why. What is its significance?

It is not a rite like baptism and the Supper. On Thursday of holy week the Pope washes the feet of twelve persons. Some small sects practice it as a Church ordinance. But while not a rite it is an example and an example of the Master is as much to be followed as a rite is to be observed.

The disciples were seated at table—that is, according to the prevailing custom, they reclined. This posture enabled one to wash the feet of another who "sat" at table. It was in those days an ordinary act of hospitality. It has now, of course, fallen into disuse because of the change in the style of foot-wear. Then people wore the sandal which was removed when one entered the house, and the soiled feet were washed. It is obvious that Christ did not commend his example merely as an act of hospitality, or of kindness.

Something in this act of Jesus excited profound astonishment in the disciples which found expression through Peter, of course. He remonstrated with emphasis: "Lord, dost thou wash my feet?" and though Jesus assured him that he should know later on, Peter again declared "Thou shalt never wash my feet." The thing amazing was that the Master should do this thing. It was usually done by a slave. Great then is their astonishment when they see their teacher and master, he who was so soon to ascend the throne of Israel, doff his upper garment and appear only in his tunic like a slave, with a basin in his hands and towel about his waist. Upon this dialogue between Jesus and Peter we shall not dwell, as it has no direct bearing upon the incident itself.

Jesus admits that their surprise was reasonable: "Ye call me Master and Lord and ye say well for so I am." He did not expect them to understand at once, and told them that they should understand later; and before they rose from the table he made them know what was done. One thing he emphasises: that their dignity would never suffer in the imitation of his example, nor could it suffer since the Master was greater, and in this case so very much greater than his servant.

The first verse of this chapter is an introduction to the next five chapters. John says that Jesus, having loved his own, he loved them unto the end,—that is, he manifested his love even when he saw the approach of death; and in such things as his washing their feet, his farewell address, and his touching intercessory prayer. In the third verse, we have words especially introductory to the incident now before us. He did this thing—the washing of the feet of his disciples knowing—"that he was come from God and went to God." In other words,—in the full realization of his exalted nature and destiny—he condescended to this mental act.

Now we have seen that Jesus "purpose was not merely to inculcate hospitality or kindness. What then? The disciples had been engaged in an unseemly quarrel about precedence. Nor was it the first time that this had happened. Disgraceful as it was it was a common occurrence. James and John once solicited the chief places in the kingdom. Their mother also was very ambitious for them and interposed in their behalf. This too, gave great offence to the ten. Jesus showed them a little child and said that unless they became like little children they not only could not be great in the kingdom but they could not get into it at all. We must always bear in mind that these disciples confidently expected that the kingdom would immediately appear. They thought of it too, as a carnal kingdom. Christ will indeed reign on this earth but

under greatly changed conditions. All things will be made new. The new earth will be adapted to the spiritual nature of the resurrection body. Jesus did indeed have many things to tell them which they could not then take in.

On this occasion the company was seated at table. Jesus rose to wash their feet. Surely this was something they ought to have done for him. Why this neglect of so obvious a duty? Luke tells us there was strife among them which should be accounted the greatest. On the brink of his betrayal and a cruel death they are disputing over the spoils of office. Knowing all this, truly their Lord was manifesting his love for them to the end and notably in this act of consecration. He himself, their king, proceeds to wash their feet. In act and in words he tells them what constitutes greatness in the kingdom of God. Jesus said of them as he said on that other occasion: "Ye know that they who are accounted to rule over the Gentiles lord it over them; and their great ones exercise authority over them, but it is not so among you: but whosoever would become great among you, shall be your servant and whosoever would be chiefest shall be bond-servant of all." By his own example then, Jesus illustrated the principle by which true greatness is estimated in his kingdom of glory.

Not many more words are necessary to develop this principle. Who is the great man in that kingdom?

Many overlook the truth that degrees of honor and grades of rank shall obtain in it the kingdom. All alike are the recipients of eternal life for eternal life is the gift of God. Life and incorruption are the purchase of Christ's righteousness; honors and rank are the rewards of our own righteousness. Every one shall have his own reward according to his own labor. The trial of our faith shall be found unto praise and glory and honor at the appearing of our Lord. Such is the undoubted teaching of the Scriptures.

Goodness of heart manifested in self denying service for others is the measure of greatness in the kingdom of heaven.

The king himself is greatest. He subordinated his majesty to his goodness. His deity and his sovereignty are used as means whereby to gratify his goodness. For the joy that was set before him—the joy of making sinners and enemies holy and happy—he endured the cross, despising the shame. He thought not his being equal with God a thing to be grasped—a thing too highly prized to be for a time surrendered in the redemption of others, but made himself of no reputation. He exemplified in his own person his saying that it is more blessed to give than to receive.

To make others happy he consented to learn sorrow. To make others holy he consented to be treated as a sinner.

To make others kings he took on him the form of a bond-servant.

Praise and glory and honor are things which men are not accustomed to relinquish for others' good. They do not make themselves of no reputation in order to honor the obscure, by making them worthy of honor. In the kingdom of heaven they who rank nearest the Master are they who are most like him in this life. For it is to be observed that the crown must be won in this life. The judgment of rewards like the punitive judgments shall be according to the deeds done in the body. The greatest in heaven or, it were better to say, in the kingdom, will be those who esteemed earthly rank, dignity, riches, influence, social position and all things of man estimation as means of doing good to those less favored than themselves. Ah! what a revolutionary thought. There are gradations of rank among the angels in heaven. There, are principalities and powers. Doubtless, during the time of their probation these distinctions were established. So among men, there shall be thrones and principalities and powers. The thought may suggest itself to some that these inequalities would give rise to jealousies, but this were impossible. The distinctions which shall obtain in the kingdom will not be conferred arbitrarily. That which

causes heart burning and bitter jealousies among men is largely the fact that pre-eminence is due or thought to be due to partiality and to error in the appraisal of men's merits. That they should so think is due largely to the self esteem and the self seeking of our imperfect human nature. But neither of these imperfections will have place in the kingdom. There, we shall know even as we are known. There too, jealousy and envy will have no place in the hearts of just men made perfect. The humblest will be quick to see, appreciate and accord praise most cordial to them who have most closely followed in the footsteps of the Master. There will be a great host of us there to make up the rank and file who will cheerfully concede honor to whom honor is due. But, while it is true that the crown of righteousness is won in this life; while in the perfected kingdom there will be no more co-operation with the Christ in the work of hastening the kingdom, it does not follow that there will no service remain for the saints. All things are yours; the world, that is, the universe, is yours.

A celebrated astronomer has lately returned, as the result of his observations, to the theory that the earth is the center of the universe: that ours is the only inhabited world; and that God's work here is only the beginning of a still grander enterprise. However this may be, it is most reasonable to suppose that God, since the universe is his people's, is preparing them for the exploitation of that universe. We may be sure that through all eternity he will have for them a service which shall satisfy their aspirations, engage their energies, enlarge their powers and win for them new honors. This thought is reasonable enough, at all events, to put to rest the unquiet thought, often expressed, that this little orb of ours is too small to engage much of the Almighty's attention. One day with him is a thousand years and a thousand years is one day. Furthermore the work of redemption is a far greater work than that of creation. He spake, and creation was accomplished; it took him thirty-three years and new experiences of obedience and suffering and death to redeem sinners.

The present is then the time in which to win the honors of the kingdom. And they are to be won by imitating the goodness of the Master, who came not to be served but to serve. Not he is greatest who aspires to dignities but he who is helpful to others. The apostle Peter bids ministers that they do not lord it over God's heritage; and the apostle Paul wrote the Corinthians that by his expostulations he did not mean to lord it over their faith but to be a helper of their faith. Obviously the institution of a hierarchy of church dignitaries with its gradations of power and challenge of the world's veneration is not in accord with the teachings of the Master.

All arrogance, all assertion of self importance is utterly at variance with the lesson of the text. Many who assume the right to take the highest seat shall be bidden to give place to another more honorable than themselves, and they will begin to take the lowest seat. Doubtless among the ancient worthies who are mentioned with approbation in the Holy Book there shall be found very, very many of whom the world has never heard. Many a mother hidden from the world's gaze in the obscurity of poverty who has reared a son to honor the Master and taught her children the riches of grace, shall be bidden to go up higher. Many a man, who, without brilliant gifts, and with a meager and begrudged support has labored among obscure people to make them heirs of the kingdom,—will be honored in the sight of angels. Many a poor person who out of a willing heart has made self-denying sacrifices to hasten the coming kingdom will emerge from obscurity and shine like the morning star.

The teaching of our Lord in this incident and elsewhere is disregarded not only by those who bid for distinguished consideration and are greedy for reputation, but they also who fret about neglect. These are unhappy because their merits or their persons are not adequately appreciated. It is much to be deplored

that the great truth of my text has been so obscured—the truth, viz.:—that we are here to serve and not to be served. The Church is instituted indeed with its ministry to serve, but how serve? To qualify its membership to serve others. To help their faith that they may serve others. Very many people seem to think that they owe the Church nothing unless they have received an equivalent. The Church they think was instituted to serve them with entertainment or in some way afford them gratification. On the contrary it was instituted to equip Christians for the service of God. To avail themselves of this design they should wait on its ministrations and its ordinances. They should hunger to learn in order to practice,—in order to be more efficient.

Let us remember that the true servant of God really wishes to do the Master's will; that he honestly purposes to do that will. And let us remember that failing this honesty of purpose, the question is not as to the measure of greatness we shall attain, but whether we get into the kingdom at all.

This great principle which informs us of the nature of true greatness,—of God-like greatness—and teaches us its imitation, and affords us an adequate motive thereto, many men are now aiming to filch from Christianity and to pass off upon the world as a new invention of late culture under the new name of altruism. It is a plagiarism. It is as old as revelation. It was signalized in the person of Jesus. It was undreamed of by mankind. It is unattainable by man unless he be shod with the preparation of the gospel of peace. This goal—conformity to the character of God in Christ Jesus—is not even striven for, save by such as realize that God himself left the glory which He had before the world was, and took upon Him the form of a bond-servant, and made Himself of no reputation, that His enemies might see, and appreciate and assimilate true greatness of soul.

"I have given you an example that ye should do as I have done to you."

#### The Eutychians.

By the Country Parson.

I do not refer to that ancient heretical sect by this name, who so far as I know have no modern successors, but to the descendants of one Eutychus, of whom we read in Acts 20, and who is the father of all those who go to sleep in church. The Eutychians may be divided into a number of tribes or families, who will here be noticed according to their generation.

First, we take note of the Physical Infirmary Eutychians. These are all they who by reason of age or disease or recent and unavoidable loss of sleep, find it physically impossible to keep their eyes open in church. They are to be carefully distinguished, however, from the second and third tribes, who will be noticed later on.

The discriminating pastor will look with indulgence and compassion on all such. There, well up towards the front, is Elder Soundmind; for years there was no more wide-awake, appreciative listener than he. But ten months ago he had a stroke, and now just as soon as he takes his seat, his eyes close in spite of him. And there is sister Faithful, eager to hear the word, always in her place with erect form and shining eyes. But for three weeks little Tommie Faithful has had the whooping cough, and his mother has been out of bed every hour of the night to keep him from choking. No wonder that to-day she sits with dim, half-closing eyes, every sense dulled with overpowering weariness. But in marked contrast to Elder Soundmind our Sister Faithful is

Second, The Ox-in-the-ditch tribe of Eutychians. These are they who have given Saturday night to business or pleasure and then wonder why they find it so hard to keep awake Sunday morning. For example, you may take the Country Parson's neighbor Peter Push-the-work. Late last Saturday night I heard the threshing engine pulling out of his barn-yard; and it must have been close to Sunday morning when Peter blew out his lantern and rolled into bed. And a week ago it was the same thing. He was out in the corn

field as long as he could see, then stock had to be fed and supper eaten, and after eleven o'clock, he was still doing odd jobs around the barn. In fact, I think that Peter always remembers the Sabbath day by working extra late Saturday nights.

And just across the aisle from Peter is Miss Belle Butterfly. The party at Mr. Goodtime's broke up religiously at 11.55, p. m., and then Miss Belle and her escort started for her home. They took it leisurely however, and stopped for a word more at the gate, and well, it was 1.30 a. m., when Miss Belle closed her bright young eye, and so this morning they did not look so bright during the sermon. And shall I mention Sister Scrubemwell, who is out calling till towards evening Saturday, and postpones needful operations until after supper, and then there are the five little Scrubemwells to be attended to, Sunday clothes to be laid out and a dozen other things to be looked after. Those five shiny faced youngsters do look nicely Sunday mornings, but I wish it were possible for Sister Scrubemwell to get to work at it Saturday afternoon. I did want her so much to hear that sermon, and she just could not keep her eyes open. Then there is,

Third, The Want-of-religion Eutychians. Of course when the preacher is describing the joys of heaven, the man whose whole heart and mind and soul are set on things of earth is not specially interested in the sermon. And the day is sultry, and everything is still, only the sound of one voice, and that a very familiar voice; and so Brother Worldly's mind thinks for a while about last week; business plans for next week; trade, then dreams he has just made five hundred dollars on a successful deal—and wakes with a start to hear the preacher say, "Let us pray!" Is the preacher judging Brother Worldly too harshly, if he sometimes fears that this wide awake man of business (on Saturday and Monday) will never see those heavenly things which he can't stay awake Sunday to hear about?

These are some of the descendants of Eutychus, according to their names, and in this present generation. Others might be spoken of; and in particular I want to tell some time soon how on one Sunday a whole congregation were led astray and joined the Eutychians, and how that was partly the fault of our friend Rev. Reuben A. Longsticker—but that is another story, to be told another time.

#### Entering into Temptation.

Rev. T. L. Cuyler, D. D.

The only thing that our loving Master has taught us to pray constantly to be delivered from is—the danger of temptation, and the power of evil—or the "Evil One," the Revised Version has it. The word "tempt" in the Bible commonly signifies a direct enticement to sin under the inducement of pleasure or profit. Unless there is something attractive in the object presented to us, we cannot call it a temptation. Whiskey and arsenic are both fatal poisons to a drunkard; but the whiskey is the only temptation, because it is the one that appeals to his appetite and promises immediate gratification. The strength of a temptation depends commonly on the strength of sinful desires within us; it requires no grace to reject what we do not like. A torch does no mischief when it is tossed into a snow bank; it is the torch in the powder-mill that makes the fatal explosion.

A man wearing peculiarly inflammable clothing would have no right to be working in a blacksmith's shop where the sparks are flying. Therefore our allwise Master lays on us the solemn injunction, "Watch and pray lest ye enter into temptation!" A person enters into temptation when he wilfully places himself under the influence of a sinful enticement, and continues to parley with it. If any disease is an epidemic, then everybody is exposed to it; but the person who goes unvaccinated into a house where the small-pox is prevailing, has no right to ask God to protect him from the terrible disorder. The Christian who goes off to his lawful business in the morning may properly ask God to preserve him from the snares he may encounter during the day; but when evening comes and he buys

ticket to some salacious performance in a theatre, he has no right to pray "deliver me from evil," for he has wilfully thrust his fingers into the devil's mouth. No amount of praying and no number of good resolutions will save you if you remain under the influences that lead you to go wrong. A physician may enter a house from professional duty, while no one who entered from sensual desire could escape without self-destruction.

The moment that any one goes towards a dangerous object, with a secret desire after that object, that moment he or she enters into temptation. Many persons put a bottle of wine on their table at the bidding of fashion, or from the fancy that the wine is "good for them." That does not alter the inherently deceitful nature of an alcoholic drink. The man that plays with sinners must not complain when he is stung. Probably no church member has ever dreamed of becoming an inebriate when he "entered into the temptation" of using alcoholic stimulants. He took the risk. The saddest case of this kind that I ever knew in my own church was that of a good man who fell into drunkenness from the use of whiskey as a "tonic." The danger began when he began to like his medicine. What is true of an intoxicant is equally true of gambling or of violations of sexual purity.

## The Open Court.

An article by Walter L. Lingle in an April number of The Standard gives a delightful account of the love and respect in which old "Uncle Lewis Richardson, one of the best and most highly respected colored citizens" in his community in Georgia was held in life and in death. Mr. Lingle refuted by his own testimony and by argument the false idea that the Southern people hate the negro. I wish to add my testimony to Mr. Lingle's and go a step farther. The example Mr. Lingle cited was one of the anti-bellum negroes and the opinion prevails in many quarters that it is only the ex-slaves that command the respect and regard of the Southern white people. But I could give you the name of a young colored man, a mulatto, and of the younger educated class too, who is as highly respected and as greatly beloved as any ex-slave in North Carolina. I will go farther, and say deliberately that I do not know any man, young or old, rich or poor, white or black that has more friends, real friends mind you, of all ages, colors and conditions than this worthy, industrious, kindly negro brother of the newer generation. He is a man of high Christian character and morality, a Deacon in the Colored Presbyterian Church here in Wilmington—and, while he is the most conspicuous example that I know, he is not by any means the only young negro who is respected and loved by the best white people in the community where he lives. No! Dr. Parkhurst does not discriminate. We of the South do not hate the negro—we are the best friends of the negro, and in nearly every case give the honor to every man in his several station and relation, as superior inferior or equal, that is his due whether he be white, black or "colored." There is a class of brutes that we unceremoniously lynch. But we discriminate between them and those who are human.

Yours truly,

W. M. Cumming.

### From a Country Manse.

Readers of The Standard may remember something of the recent work of the "Lend a Hand" mission, in assisting to place libraries in Sunday-schools, and these might be interested in a scene which took place the other day at the country manse.

Nearly a dozen of our girls were gathered about a big table in the Pastor's study: there were piles of attractive books, bundles of paper, scissors and a glue pot. Everybody was busy, fitting covers, pasting and labeling the volumes, secured through the good offices of this Lend a Hand mission, from a Church in far-away Connecticut. Over ninety books there were helpful, uplifting, which we trust will do good work in filling

the hearts and minds of our boys and girls with ennobling aspirations.

We hope too that this is to be the nucleus of a new library; that the people will assist the children to sustain what has been thus begun, that the one pound from these friendly hands, may become five pounds and its usefulness be great.

There is another reason why I should like to see our country schools interested in this and kindred matters. Dear friends, we read and hear and talk a great deal about the Home Mission work in the mountains, and great is the need and merit of that work. But do we realize that while all of us cannot go to do that work, it is coming, has come to very many of our country churches in this Synod? The old families we have long known were drifting out, to swell the numbers and assist in the labors of the Church elsewhere, and in their stead are flocking in the poor, the ignorant; sometimes the semi-heathen of other counties. Hundreds of them either have no Church connection, or are entirely removed from their own connection. Now is the time for our people to make their Sunday-school attractive as well as profitable, and to gather in the children of the newcomer, and begin to train them for God. To do this, we shall have to make some innovations, offer inducements, and stimulants, sometimes, to win those who are without, but in doing so we should but study the methods employed in other mission work, and if we put forth prayerful and faithful effort I believe we shall soon begin to reap a reward. Perhaps we shall not then have to mourn so much our decimated numbers, our declining churches, and instead may see about us lives reclaimed from ignorance and sin.

Leigh.

### The University Church.

An article in your issue of the 24th inst., expressed so clearly what must be in the heart of every son of North Carolina who gives the subject earnest thought, that I am urged to add an indorsement to its words. I refer to the article by J. L. Henderson on the importance of the church at Chapel Hill as a strategic point for Presbyterianism. A wise minister recently said to me, "What we need for God's work is young men of the very best families, who have been born to the advantages of culture, refinement and consecration; we have plenty of plain material, plenty of brick and pine, what we need to build the Church of God is the marble and ebony and precious stones." If a stranger were to ask when in North Carolina he would find the largest assembly of such young men would we not point him to the University? If one fifth of the students there are Presbyterian is it not a matter of the utmost importance that they be looked after? The Church there has always been weak, in the early years of its life, it was served by Dr. Elisha Mitchell, Dr. James Phillips and Dr. Charles Phillips, with whom salary was of no importance, so they be not silent; then Dr. Shearer and so on through the list of faithful servants of God. The congregation is necessarily a floating one, the burden of the support of the Church has always fallen heavily on a few. These things ought not so to be, the Church at the University is a state matter, it cannot be self-supporting because there are not members enough to support such a man as the place demand. The need is urgent for one of our strongest, most attractive, most compelling men to occupy a pulpit that reaches the flower of the young men of North Carolina and the salary to command such a man should be raised by the Synods, after the little Church has done all within its power. The pulpit at the University is even of more importance than that at Davidson, because at the latter place Presbyterianism is amply well able to take care of itself. Many parents send their boys to Chapel Hill and are proud of the "broad," and "liberal" culture received there, but they also want them to be "broad" and "liberal" Presbyterians, and to this end would like to see the pulpit there filled by a man well able to build upon the sure foundations laid there by those who wrought for love of the Presbyterian Church in North Carolina.

R.

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The Editor's Chat with the Reader.

Dr. Laws continues his discussion of the obstacles between Man and Heaven and is making with it a valuable contribution to the theological literature of our day. Dr. W. McF. Alexander concludes his article against the removal of the South Western Presbyterian University from Clarksville to Atlanta. We shall have some mighty interesting reading on the other side of that question next week from two Georgia contributors. Dr. Primrose furnishes an admirable sermon on the grace of humility and the exaltation of service. While our old friend, Country Parson, gets even with some of the pillars of the Church, who are also sleepers. Dr. Cuyler's always evangelistic pen writes a needed lesson about entering into temptation. Several timely matters are discussed in the Open Court. And the other departments will be found more or less readable and helpful.

A WORD FROM THE BUSINESS MANAGER.

It is both expensive and disagreeable to send out bills, and duns in this hot weather are doubly irritating; still we must collect what is due us. Will not each subscriber please notice his label, which indicates the date that the subscription expires, and see whether or not he is in arrears? If your label is before July 8th, 1903, you are in arrears, as subscriptions are payable in advance. We would appreciate your remittance at once.

PERSONALS.

Since the notice in regard to Rev. M. McG. Shields' acceptance of the call to High Point was printed, we understand that the congregation (in a meeting held on Sunday the 5th inst.,) declined to concur with Mr. Shields in his request for the dissolution of the pastoral relation and the matter will be contested before Presbytery.

Changed addresses:

- Rev. C. M. Barrell, from Norton, to Buckingham, Va.
- Rev. J. R. Servier, from Bristol, Tenn., to 1458 Rivermont Ave., Lynchburg, Va.
- Rev. F. F. Jones, from Hayesville, N. C., to Champ, Dinwiddie county, Va.
- Rev. R. H. Rhoads, from Carthage, Mo., to Conway, Laclede county, Mo.
- Rev. C. H. Hyde, from Outhbert to Cordele, Ga.

A Valuable Tract.

An edition of five thousand copies of "God's will to Man and Man's Duty to God," with introduction by Rev. Alfred H. Moment, D. D., has been published. This is the famous shorter catechism used as a treatise, and will be valuable in the hands of Christian workers.

If you can use a few copies to advantage, write to George Allen, Raleigh, N. C., and they will be sent by mail without charge.

SOUTH CAROLINA.

LOCKHART.—Just closed an eight day's meeting at Lockhart. The last four days the pastor was aided by Rev. B. P. Reid, of Reidsville, S. C., and there was much seriousness. Six persons united on confession of faith.

Religious Work Among Operatives

To the Presbyterians of South Carolina:

The problem of religious work among the factory people of the State has doubtless already attracted your consideration. When you bear in mind that about 100,000 of our white population, or one in five, are resident at the cotton factories, you will readily grant that their moral well-being is of vital importance to you. They are widely scattered among us. The most of you, perhaps, as you look out from your homes, can see the smoke from some factory chimney. The problem is at our doors. If they need help of any sort, and you give it, then has charity begun "at home."

These people are not being reached by the Church. Here and there, a Church led by some zealous minister, is exerting great influence, but the mass of the people is untouched.

Religion is outside of and foreign to their lives. Among them, the regular church-goer is rare; the family, going to the house of God in company and sitting together there, is a most unfamiliar, almost a forgotten sight.

Observation and enquiry lead to the conclusion that it is quite the exception for fathers and mothers among them to attend any service for worship on the Sabbath Day.

Tennyson wrote of his cousin Amy:

"Thou art mated with a clown. And the grossness of his nature will have weights to drag thee down."

It is not hard to apply these words to ourselves under present conditions.

What shall we do? Certainly not stand all the day idle. Rather let us go into the vineyard and work, trusting that whatsoever is right we shall receive.

The writer proposes the plan of protracted services, using the very best talent obtainable in both the preaching and the singing. He has arranged to secure a tent seating about 700 to 800 comfortably, and expects to hold three such meetings in August and September. He will use the new "Psalms and Hymns," and will distribute very freely the best tracts to be found on Sabbath-keeping and Temperance. The meeting will be entirely under Presbyterian control, and the harvest of souls which we expect under God, will we hope, be largely for the Presbyterian Church. This is certainly a new procedure for the writer, it is somewhat new for the Presbyterian Church in South Carolina. The new conditions warrant new methods of work, but we "continue in the things which we have learned and have been assured of, knowing of whom we have learned them." The writer asks your prayers, that God will bless these efforts with signal success.

Wm H. Mills,

Evangelist for Synod's Committee of Home Missions.

The scheme as outlined above has been submitted to the chairman of Synod's Committee on Home Missions and receives his most cordial endorsement. He is confident that the friends of this cause throughout the Synod will lend material and spiritual aid to their wise and zealous Evangelist in this great effort he is launching in behalf of needy souls.

This scheme will cost about \$150, and we most cordially invite subscriptions towards this expense from churches or individuals. These subscriptions may be sent either to Rev. W. H. Mills, North Augusta, S. C., or to Alexander Sprunt, Chairman, Charleston, S. C.

## TEXAS.

ALVIN.—Evangelist R. E. Johnson, of Chicago, closed a three week's tent meeting here June 22nd, with 260 professions, 600 to 800 were in attendance at night. It was to many us the grandest meeting we ever witnessed, in character and results. No excitement, no loud preaching, but a wonderful amount of prayer, Holy Spirit and Holy Word. Sin and salvation were the chief themes. The gracious Savior as presented in song with a sweetness and power I never heard before, by J. R. Hemminger.

The Presbyterian Church received 20 members on prayer-meeting night, and expects 15 more at next appointment. This will bring our roll to 115, 76 additions in the two years and two months since Rev. W. E. Shive came to this charge. meantime a manse has been built, a 50 foot lot added, the church fueled and furnished with carpet and matting and imitation of stained glass, and the debt paid off.

On the 5th Sunday of May Rev. J. S. Herrington, the former pastor conducted dedication services and we had a great day.

On account of the pastor's special effort in securing Mr. Johnson, he raised a purse of \$50 to send him to Winona, Ind., for two weeks in study with the Bible Conference of Christian workers, Aug. 16.

Our hearts are so glad that our only vent is in a more joyful and faithful work.

## VIRGINIA.

STAUNTON.—Lexington Presbytery met in adjourned meeting in Staunton, Va., July 2nd.

The call of Olivet for Rev. E. B. Druen was under consideration.

The churches of which he is pastor—Glenville and Coal Valley—declined to consent to a dissolution of the pastoral relation.

After hearing from all parties, and a long and careful consideration of the whole matter, the Presbytery declined to place the call of Olivet Church in the hands of Mr. Druen.

The Presbytery placed upon record its sympathy for Olivet, and its admiration for the way they have bravely tried to keep up their church work, and the wish that they may soon have a pastor.  
Wm. C. White, S. C.

## MISSOURI.

LAFAYETTE PRESBYTERY.—At an adjourned meeting held in Springfield, Mo., June 27, the pastoral relation between Rev. W. L. Hickman and the Church at Independence was dissolved, the Church uniting in the request with very kind words for the retiring pastor himself and of appreciation for the faithful, laborious and successful work he had done during the five years of his pastorate. Rev. J. W. Wallace was directed to preach and declare the pulpit vacant; and leave was given Mr. Hickman to labor without the bounds of Presbytery.

Rev. E. D. Allen was granted a letter of dismissal; and his present address is Idaho Falls, Idaho.

At the request of the Church at Hughesville, where Presbytery is to meet, the time of the next stated meeting was changed from September 8 to September 1, 1903.

SPRINGFIELD.—At a recent meeting of Lafayette Presbytery in Boonville, Mr. A. Y. Beatie was licensed and also examined for ordination, and a call from the Church at Springfield having been placed in his hands and accepted by him, a commission of three former pastors of the Church, Dr. Boude, Dr. Abbott and Dr. Leyburn with Elder F. C. Roberts, was appointed to ordain and install him. Dr. Boude, by reason of the serious illness of an Elder at California, Mo., was unable to be present, much to the regret of all. Rev. G. W. Muey was put in his place at the adjourned meeting of Presbytery the night before.

The Commission met and ordained and installed Mr. Beatie on Sabbath, June 28; Dr. Leyburn preaching the sermon, Dr. Muey, Moderator of Presbytery, presiding and charging the people, and Mr. Abbott charging the pastor. The day was a beautiful "Lord's Day;" the congregation was large, quite filling the house; the services were interesting and impressive, and the young pastor was warmly welcomed. And his pastorate begins under very happy and promising auspices.

Mrs. J. W. Moore, of our Japan Mission, formerly Miss

Kate Boudé and supported by Ladies' Union of Lafayette who has recently been visiting a number of the Churches in Lafayette and other Presbyteries of Missouri, was in Springfield the day of Mr. Beatie's ordination, and at 4 o'clock she met the ladies of the Church and others present, and gave a most interesting address upon Mission work in the far East. Indeed all Mrs. Moore's addresses have been very instructive, interesting and inspiring, as well as helpful to the good women of the Churches visited by her. All this the writer learns from others, for only women are present at these meetings; and in reply to the question "Can any men attend the service this afternoon?" the answer was "I am a Southern Presbyterian and so are you." So I durst not go!

Mr. and Mrs. Moore expect very soon to return to their field of labor.

## KENTUCKY.

LOUISVILLE.—Work on the first two of the group of buildings which are to form the new Presbyterian Theological Seminary of Kentucky will be begun within the next few days, contracts having been let yesterday by the Executive Committee, which met in the office of the Fidelity Trust and Safety Vault Company. The contractors will begin at once tearing down the old Long residence and the erection of the dormitory and the refectory. The two buildings will be in the southeast corner of the lot at First street and Broadway. The refectory will be set back in the lot and will face Broadway, while the dormitory, which will be known as Haldeman Hall, will face westward, running south toward Broadway.

The seminary will form a handsome addition to the public buildings of the city, and the trustees of the seminary are anxious to complete their plans as soon as possible. At present they have but enough money to pay for the two buildings for which contracts were let yesterday, and the others will not be begun until the necessary funds have been raised. The contracts let yesterday amount to a little over \$36,000, and it is estimated that it will cost in the neighborhood of \$125,000 to complete the other buildings of the group. The money for the erection of Haldeman Hall was provided for by Mr. W. N. Haldeman during his life time, supplemented by his heirs and executors since his death. This building will contain rooms and studies for twenty-four students and will be provided with all modern conveniences. The refectory building will contain the dining-hall, kitchen, pantry, laundry, engine and boiler-rooms, matron's quarters, servants' rooms and accommodations for twelve students. The money for its erection was contributed by a number of persons, all connected with the Presbyterian Churches of Louisville.—*Courier Journal*.

## ARKANSAS.

LITTLE ROCK.—The Constitutional requirements having been complied with, I hereby call a special meeting of the Arkansas Presbytery to convene in the Central Church of Little Rock, Ark., Thursday, July 9th, 1903, at 5 o'clock, p. m., to receive Rev. J. F. McKinnon from South Carolina Presbytery, and if the way be clear, to place in his hands the call of the Central Church for his pastoral services, and provide for his installation.  
R. W. Porter, Moderator.

## NORTH CAROLINA.

DAVIDSON.—The catalogue or prospectus for the Piedmont Summer School for Teachers at Davidson, July 8th to 31st was issued some days ago, and is an attractive pamphlet. It is illustrated with a number of cuts of the various buildings of the College and views of the campus.

Popular lectures will be an important feature of the school. Among these we may name the following: Birds and Bird Life, by T. Gilbert Pearson; Literature and Life, Hmalet; A Study in Character, by Thomas P. Harrison; The Chemistry of Cooking, by William J. Martin; Rural School Problems, by J. Y. Joyner; Teaching with Authority, by Rev. A. J. McKelway, D. D.

Supt. R. J. Cochran deserves unqualified praise for the zeal and activity that he has manifested in arranging for the establishment of the school, and in providing such a full and apparently interesting programme. If the several contiguous counties co-operate with Mecklenburg in this new enterprise, as it is expected that they will do, there is no reason why the school shall not become a permanent institution and do commendable work in the interest of public education in North Carolina.

WADESBORO.—Rev. Wm. Black has just closed a very helpful meeting in the Wadesboro Presbyterian Church.

For ten days Bro. Black preached the word boldly, and fearlessly denounced sin. Large and attentive congregations came to the services.

The meeting was of great value to the Church in that it revived the members. As one result of the meeting there were about 30 to join the different churches of the town. Eight of these have come into our Church. Our Church is encouraged. We have received 18 members since the meeting of Presbytery.

MALLARD CREEK.—At a congregational meeting held June 28th a unanimous call for the services of Rev. J. E. Summers of Elmwood, N. C., was made.

AMITY.—Within the past two weeks the session of Amity Church have received eight members on profession of faith—2 young men—six girls—all baptized children of the Church.

GASTONIA.—The Charlotte Observer of July 3rd states that Rev. McG Shields, pastor of the Church at Gastonia, has accepted a call to the First Church at High Point, N. C., and will enter upon his new pastorate August 1st. Mr. Shields is one of our most energetic, consecrated and capable young ministers, and the work at Gastonia has prospered under his care. The handsome new church building was erected during his ministry and his influence has been felt in all that told for the betterment of the progressive town.

High Point, with its rapidly increasing population is to be congratulated. Both Mr. Shields and Rev. I. N. Clegg who takes charge of the Second Church, are from Carthage, N. C.

#### MISSISSIPPI.

MT. OLIVE.—Rev. M. S. Smith has been installed as pastor of this Church, by Rev. Charles Oberschmidt, for Meridian Presbytery. At a meeting held in connection with the installation and following it for four days, there were eleven accessions to the Church, ten of the number being on profession of faith.

HAZLEHURST.—Mr. Ernest Brainard, a member of this Church, returned from Clarksville a few weeks ago. He has completed the A. B. and B. D. courses at the S. W. P. U. and been dismissed to the Presbytery of Meridian.

#### KENTUCKY.

LOUISVILLE; Stuart Robinson Church.—Rev. H. W. McLaughlin, of West Virginia, has accepted the call of this Church.

Minister Needed.—A good field, three churches, salary sufficient for a single man or one with small family, needs a minister. Address Rev. C. T. Thomson, D. D., R. F. D. 6, Lexington.

#### MISCELLANEOUS.

##### Annual Mid-China Conference.

At home our Methodist friends have Conferences and Presbyterians have their Presbyterial meetings, but as our General Assembly has not seen fit to grant us permission to establish a Presbytery, we must content ourselves with another kind of annual gathering.

The Annual Conference of missionaries, Chinese preachers, office bearers and other church members connected with our Southern Presbyterian work was established some seven or eight years since. Its object is to bring together a number of our Chinese brethren and discuss various questions and difficulties met with in every part of the field. A number of devotional meetings are also held for our mutual spiritual upbuilding. Not only men, but a number of women usually attend, though the latter are quite orthodox as regards speaking in public; indeed neither R. A. L. nor the "Country Parson" could find anything to complain of in this line.

The Conference this year met at Kashing on May 15-19 and was opened with a sermon by Mr. Sang, a licentiate of Hangchow, his subject being "Servants of Christ." Mr. Sang is an able speaker, sometimes quite eloquent, and always furnishes food for thought in his discourses. Mr. Lew, of Soochow, was chosen chairman and made a good presiding officer. The Chinese have no rules governing public assemblies, but take much interest in the parliamentary rules which have been translated into their language. Some of the topics this year were exceedingly interesting and the discussions helpful especially

to our young missionaries who need to get the Chinese point of view on many practical questions. A glance at the programme will give you an idea of the kinds of questions we handle at such meetings. The programme by the way was printed in our Presbyterian weekly paper which has been in existence now for a year and has proven a great success, filling a long-felt need. The following are some of the subjects: What method can we use to make the officials and people understand the real aim and character of the Church so as to prevent the evil-disposed from using the name and influence of the Church falsely? Why are there so few candidates for the ministry? How can we follow up those who have been taught something about the Gospel while patients in hospitals? Should we receive into the Church those who, because they are in the employ of others, cannot keep the whole of the Sabbath day? Should Bibles or religious literature be sold to people when they first come and claim to be enquirers? What good method is there for teaching the Gospel to enquirers who cannot read? Should we ask heathens for money to help carry on the Lord's work or accept it when offered voluntarily? What can we do to stimulate Christians to read the Bible daily?

The question of how to get officials and others to understand the aim and character of the Church has attracted the attention of missionaries all over the empire, especially during the last two years since there have arisen so many disciples falsely so called, who make use of the name and supposed power (since it is backed by foreigners) of the Church in the management of their personal affairs. Posters have been put up in public places denying the connection of the Church with such affairs and missionaries have personally warned officials against imposters. The China Missionary Alliance, an organization composed of missionaries from every part of the empire, has prepared and sent to all high officials a full statement setting forth the true character of the Church of Christ. The Chinese brother who opened the discussion warned the missionaries to be careful as to who they employ as personal teachers and servants, as both these classes have abundant opportunity to get hold of the foreigner's card and use it outside for all it is worth; he also warned the Chinese preachers against allowing themselves to be used as tools in the hands of others, saying that there was much temptation to yield as bribes in the shape of money and presents are frequently offered for their services.

A number of reasons were given to account for the small number of candidates for the ministry. Among others were mentioned the fewness of schools for training young men and the fact that many young men have not yet come to the point where they are willing to face the contempt which is accorded them by their fellow citizens because they give themselves to preaching the so-called "foreigner's doctrine." They are often considered mere servants of foreigners. The situation in this respect is much improved in many sections now, their connection with the Church giving them an influence and prestige which they did not have before. It was gratifying to see that there was no inclination to give up a proper observance of the Sabbath day. This is a very difficult question to some that we have to face all the time. The Church Imperial Postoffice is now employing a large number of English speaking young men, many of whom are from mission schools and are church members. What shall be the position of the Church in regard to their Sunday work? The question of receiving money from heathens for the Lord's work occasioned a lively debate. The consensus of opinion seemed to be that we should be careful about such contributions and should not receive them at all if we knew that they were ill-gotten gain. Also that the giver should be made to understand clearly that there was no merit attached to such gifts, it being an idea prevalent everywhere in China that the doers of "good deeds" obtains merit thereby. Also that the Church puts itself under no obligations to carry out his ideas as to the expenditure of the money or gives him control over buildings or property purchased with it.

One afternoon was devoted to a woman's meeting and on the last evening we had a most delightful and inspiring consecration meeting. Some time was set aside in which to hear reports from the various stations. All but Kiangyin were represented. The work for the last year has been for the most part encouraging. Fifty members were received on profession of their faith and there are upwards of one hundred and

y enquirers besides numbers who come often to hear the spel but have not yet become candidates for baptism. The orts from hospitals, dispensaries and schools showed a full profitable year's work. On Sunday an able sermon was ached by Dr. Davis and the Lord's Supper was administered by Mr. Dozen to more than one hundred and twenty municants. A gathering altogether most pleasant and fitable was closed by a service of praise and thanksgiving en all joined most heartily in singing "Blest be the tie that ds" and "God be with you till we meet again." The ging throughout the meeting was the best we have heard n a Chinese audience. J. Mercer Blain  
Kashiug, China, May 26th, 1903.

#### Foreign Mission Receipts for June.

Our Foreign Mission receipts for June were \$43,167.36. These \$18,167.36 was from regular contributions, and \$5,000 was a donation from an individual member of our church whose name we are not permitted to divulge. The deity of the donor, we are sure, does not render the gift acceptable to Him to the promotion of whose cause it is consecrated with love and prayer.

The total receipts for June, 1902, were \$18,517.49. Of this amount \$2,000 was from legacies. There were no legacies in this year's June receipts. The gain in regular contributions for the month, therefore, is \$1,648.87.

S. H. Chester, Secretary.

#### The Montreat Bible Conference.

The Fifth Annual Session of the Montreat Bible Conference will convene August 9 to 18, at Montreat, N. C., under the direction of Rev. Walter Holcomb. The conference will embrace a wide scope of Bible instruction.

The following well-known speakers will be present:

Rev. W. E. Biederwolf, D. D., Monticello, Ind. In speaking of Dr. Biederwolf, Dr. J. Wilbur Chapman, of the Winona Bible Conference, says he is one of the very strongest men in conference work. Rev. Chas. W. Byrd, D. D., pastor of the First M. E. Church, South, Atlanta, Ga., comes to us for the first time. Dr. Byrd is one of the most interesting and helpful preachers in his denomination. Rev. A. C. Barron, D. D., pastor Tryon St. Baptist Church, Charlotte, hopes to present for part of the conference. Dr. Barron is a strong spel preacher and will be heard with delight at Montreat. Rev. W. M. Vines, Pastor of the First Baptist Church, Asheville, N. C., will deliver some lectures during the conference. He is a strong, helpful speaker.

#### Northfield Conference.

The twenty-first annual session of the Northfield General Conference for Christian Workers will be convened July 31 and continue through August 16. In past years these gatherings have afforded a meeting place for those who are one in their love for the Lord Jesus Christ and devotion to His service. The basis of unity has been the recognition of the atoning work of Christ in His death and the hope of immortality through His resurrection. About the standard of an exalted Christ we have been united. It is the purpose of those to whom it is entrusted the management of these gatherings to keep them loyal to these fundamental truths, that thereby their hope and usefulness may be increased from year to year. To all Christians, therefore, who are engaged in carrying on the great soul-saving work begun by the Master Himself and entrusted by Him to His disciples for all time, a most cordial invitation is extended to be present at this Conference, which will be addressed by various teachers having a deep knowledge of God's Word and a wide experience in His work. In addition to those who have been heard from the Northfield platform in the past years there will be several new speakers this season.

It is earnestly requested that those who love our Lord, whether able to be with us or not, unite in prayer that during this season at Northfield Christ may be so lifted up that His presence may be drawn nearer unto Him and thus made more effective in His service.

W. R. Moody.

East Northfield, Mass., June 20, 1903.

#### The General Assembly of 1874 and Ministerial Relief.

The Executive Committee of sustentation of Revs. Geo. M. Howe, D. D., J. B. Adger, D. D., J. R. Wilson, D. D., A. M. Miller, D. D., D. McQueen, D. D., and J. H. Bryson and

General F. W. McMaster and J. W. Davis and J. Adger Smythe presented to the General Assembly of 1874, through the venerable Dr. Leighton Wilson, senior Secretary, the Annual Report, which was received and adopted.

In that part of the Report which treated of the Invalid Fund, now changed to Ministerial Relief, the following striking sentences are found:

It has been a real pleasure to administer this fund this year; for while it has not yet attained the proportions which it ought to reach, there are evidences that the Church is becoming more deeply interested in this branch of her work, and there is reason to believe that many wants have been relieved and much comfort provided through this source. Indeed, there is no method of computing the amount of good which has been accomplished by this unpretending agency. Fathers and brethren, upon whom the afflicting hand of God has been laid, have been strengthened by the sympathetic aid extended to them; and mothers of Israel and sorrowing widows and helpless children have been made to feel that though the Lord hath stricken, He hath not forsaken them nor left them to the cold charities of a heartless world. The Church of Christ, His body, caring for her feeble members and providing for her poor, presents herself in one of her most amiable aspects, and no duty can be more incumbent on her than of nurturing her standard-bearers, who, having given themselves to her service, are cast by her sovereign Lord upon her care, or of providing for the widows and children of those who, while enduring the heat and burden of the day, were too much engaged in their "Father's business" to give attention even to the tender concern of the future temporal welfare of their loved ones. If the Church is not true to this trust, then what credentials can she furnish that Christ is her Lord? Surely it is a cause of thanksgiving that the General Assembly has evidence of the increasing response which our Christian people are making to this solemn obligation; and it may be confidently hoped that this grace, which has begun to develop will continue to grow until it accomplish its full results.

Respectfully submitted by order of the Executive Committee of Sustentation.

J. L. Wilson,  
Richard Mellwaine,  
Secretaries.

#### Served Him Just Right.

A case which will be of special interest to the people of the entire State developed here a few days ago when a saloon keeper of Salisbury was bound over to the Superior court on the charge of selling whiskey in Spencer without license. It is proposed that this made a test case on behalf of the State of North Carolina.

Spencer is a prohibition town, made so by its charter, but it has been suspected for sometime that the saloon keepers of Salisbury, were selling liquor here and a few days ago C. W. Pool, a saloon keeper of the former place, erected on one of the principal streets in Spencer a large sign, advertising that he would deliver whiskey in this town. A young man eighteen years of age ordered (of his own accord) a quart of whiskey over the telephone from Pool's saloon and it was delivered by an agent of Pool, the agent collecting the money and giving a receipt therefor.

Warrants were issued for Pool, charging him with selling whiskey without license and for selling to a minor, it being the contention of the prosecution that as the whiskey was delivered and paid for in Spencer that the place of delivery became the place of sale. The case was tried before Justice Miller, of Salisbury, who decided that the defendant was guilty of selling liquor without license and bound him over on that charge, the charge of selling to a minor being dismissed. The defendant was bound over under section 1076 of the Code and it is confidently expected that he will be convicted, as the general law and decisions in similar cases go to show that under like circumstances the place of delivery is the place of sale. (See Vol. 17, American and English Encyclopedic of Law, pages 301 and 302.)

On account of the legal points involved this case will doubtless attract attention throughout this and adjoining States.

Respectfully,  
A. M. Craig, President Anti-Saloon League,  
Spencer, N. C., June 22nd.

## The World.

Turkey is massing troops on the Bulgarian frontier.

A movement has been started in Venezuela to divide the country into two republics.

Prince Henry and Prince Adelbert of Germany will visit the St. Louis Exposition in 1904.

Extensive preparations are being made in London for the visit of President Loubet of France.

The Nonconformists are conducting a vigorous campaign against the educational tax in England.

The Czar of Russia has abandoned his proposed visit to Rome provisionally fixed for the autumn.

The agent of the Russian Ministry of France at Washington, M. Routkowski, has been transferred to London.

With most appropriate exercises the Charlotte Carnegie Library was, on the 2nd inst., formally opened to the public.

The exports from Berlin to the United States for the fiscal year totaled \$9,411,417, an increase of \$1,196,809 over the previous year.

The cotton corner has forced most of the Lancashire mills to work half-time, and several spinners have already shut down entirely.

The Russian Foreign Office states that the Czar alone will decide whether or not he will receive a petition from American Jews.

The international automobile race in Ireland was won by Jenatzy, a member of the German team. The Americans made a wretched showing.

A. W. Machen and the Groff brothers were arraigned in the Federal Court at Washington on a charge of bribery, and their trial fixed for October.

A recent fire at Greenville, N. C., supposed to be the work of an incendiary consumed warehouses and dwellings to the value of \$100,000.

The semi-official North German Gazette announced that Baron Speck von Sternberg had been definitely appointed Ambassador of Germany at Washington.

John Barrett, Commissioner General of the St. Louis Exposition to Asia and Australia, has been appointed United States Minister to Argentine, vice W. P. Lord.

Colonial Secretary Chamberlain's preferential tariff scheme is causing a great stir in England, and the lines are being closely drawn for the coming big political fight.

St. Joseph, Mo., July 5.—The main building of the Hammond Packing plant was destroyed by fire this afternoon. The loss is estimated as high as \$2,500,000.

The treaty with the United States covering the naval and coaling station bases and the treaty placing the Isle of Pines wholly under Cuban sovereignty were signed at Havana.

The imports of the countries grouped in a semicircle about Manila as a distributing point, amount to \$100,000,000 a month, of which the United States supplies but one-tenth. †

Marconi wireless telegraphic apparatus has been installed on the steamship "Deutschland." Four other ships of the Hamburg-American Line are also to be equipped with the apparatus.

The monthly statement of the public debt shows that at the close of business June 30 the total debt, less cash in the Treasury, amounted to \$925,011,637, which is a decrease for the month of \$10,676,396.

The King of England has replied in courteous terms to King Peter's notification of his accession to the Servian throne, wishing him a prosperous reign, and hoping it will bring peace, order and justice to the country.

D'Arsouval, the famous Parisian therapeutic specialist of Paris, stated that the world is on the eve of a therapeutical revolution and that electricity will be the medicine of the future. A strong, continuous current through a patient could, he affirmed, produce local anaesthesia, permitting slight surgical operations without narcotics.

Present at the exercises were all the officials of the city, the ministers and teachers, the members of the old library and a large number of the most representative people of the community.

Francis Kossuth, head of the Kossuth party has resigned the presidency at a mass meeting at Budapest. The resignation was the result of what the president considered breach of faith with him.

A special meeting of the corporation of Dublin called to consider the proposal to present an address to King Edward on his approaching visit to Ireland, was broken up by an uproar in the public galleries.

The State Department gave out a statement announcing that Russian pronouncements will be ignored, and the Jewish petition protesting against the treatment of Hebrews in Russia will be presented to the Czar's Government.

Pelican Island in Indian River, of the coast of Florida has been acquired by the Department of Agriculture as a government reservation. The step was taken to prevent the entire extinction of the brown pelicans which breed there.

Philadelphia's new Mayor has non-plused the city by his vigorous action in regard to contracts, street cleaning appointments, etc. He has declared, and better still, is working out his declaration, for clean streets and a clean administration.

Commanded by Anthony Fiala, the Ziegler North Pole expedition started on the steamer "America" from Tromsø on June 23. Fiala hopes to find a good harbor in Franz Josef Land, where the expedition intends to pass the winter.

A Russian explorer, G. Z. Zoubikov, penetrated into the heart of Thibet, and while maintaining a residence there accumulated a fund of information relative to the country and its population which will prove of great value to geographers and scientists.

The newly amended Irish Land Bill will permit tenant landlords to make voluntary bargains for the purchase of land outside of the minimum price originally set and the limit of advances to be made to purchasers of farms has been extended from \$20,000 to \$35,000.

At New York on July 2nd, the wind blew 72 miles an hour, rain fell in floods, and lightning played continuously striking in many places. Trees were uprooted, plate-glass windows broken and pedestrians swept off their feet. Three deaths occurred during the disturbance of the elements.

Medical circles here are greatly interested in a report communicated to the Viennese Society of Physicians and read at the recent meeting of the Imperial Academy of Science, to the effect that a long standing case of cancer was cured by tadpole ravs at the clinic of the late Prof. Gusenbauer.

The plans for the tunnel by which trains will enter the Union Station to be built in Washington provide for a branch tunnel to connect the main subway with the basement of the proposed office building for the use of members of the House of Representatives.

The indications are that the foreign commerce of the United States for the year will prove to be the largest in the history of the country, the total imports exceeding, for the first time, a total of \$1,000,000,000, and the exports being larger than in any preceding year except 1901.

Austin, Tex., June 30.—Frenzied by supposed wrongs, W. G. Hill, an exattache of the State Comptroller's office, this morning, a few minutes past 10 o'clock entered the private office of State Comptroller R. M. Love and killed him by means of two well-directed shots from a large calibre revolver.

"This conference declares itself in favor of maintaining the historical Sabbath as a fundamental institution of Judaism and exerting every effort to improve its observance and instruct the executive committee to appoint a special committee to study methods of carrying this into effect." The central conference of American rabbis at Detroit, July 3rd, placed itself on record on the Sabbath question this afternoon after an eight hour session by the adoption of the above amendment to the report of the Sabbath commission on the question: "What is our attitude on the Sabbath question?"

Hanna, Wyo., July 2.—Of the 234 men entombed by a mine explosion on Tuesday evening the bodies of only a few have been recovered and all hope that any others are living has been abandoned. Fire and smoke are preventing examination of the lower workings and it is feared that many, if not all bodies now in the mine, will be consumed.

A cloudburst at San Antonio, Tex., July 2, caused the death of a number of persons and entailed a heavy property loss. No accurate reports of the loss of life can be obtained, but enough is known to warrant the belief that at least twenty people, mostly Mexican laborers and farm hands, perished in a flood.

On June 23 Sautou-Dumont made a most remarkable trip in a new airship No. 9, the smallest of the series which he has so far built. Starting at 430 from Longchamps, he proceeded in the direction of the Place de l'Étoile. He executed a number of skillful maneuvers and encircled the Arc de Triomphe. Then, turning down the Champs Élysées he alighted at his house.

A despatch dated June 13th, sent by a representative of the French owners of the Panama Canal to the President of Colombia affirms that the only power which can now build the Panama Canal is the United States; that the failure by Colombia to ratify the Canal Treaty will result either in the destruction of the Nicaragua Canal or in the secession of Panama. . . . That any modification of the Treaty is equivalent to its rejection.

The last connection in the Pacific Cable Company line was made at Honolulu July 4th at 1:5, Eastern time, and a cablegram was flashed around the world in nine and one-half minutes. The first message over the cable was sent at 1:5 p. m., by President Roosevelt at Oyster Bay to Governor Taft in Manila, as follows: "To Governor Taft, Manila: I open the American Pacific Cable with greetings to you and the people of the Philippines. (Signed) Theodore Roosevelt."

There is now under consideration, with the approval of the British government, a scheme for building a ship canal through Scotland, from the Firth of Forth to the Clyde, at an estimated cost of \$50,000,000. The British Admiralty is now constructing a great naval base on the north of Forth, for the use of the North Sea fleet, and the cutting of the canal would at once double the strategic value of this base, since it would enable the fleet to reach the Atlantic by steaming a distance of only forty miles. Commercially, the canal would be valuable as opening up a direct route from the North Sea to Canadian and New England ports.

So great is the size of a modern transatlantic liner that the total area to be covered every time she is painted runs up into the acres. Since the great ships of the first-class companies are painted every voyage, the calculation shows that to keep the one hundred or so vessels of the International Mercantile Marine Company in first-class shape requires the painting of some 2,250 acres each year at a cost of between one-quarter and one-half million of dollars. A curious fact in this connection, which is a direct compliment to our climate on this side of the water, is that on account of the larger number of fine days on the eastern seaboard of the United States, the painting of the vessels is almost invariably done on this side of the water, even in cases where the headquarters of the company are in some English or Continental port.

## Educational.

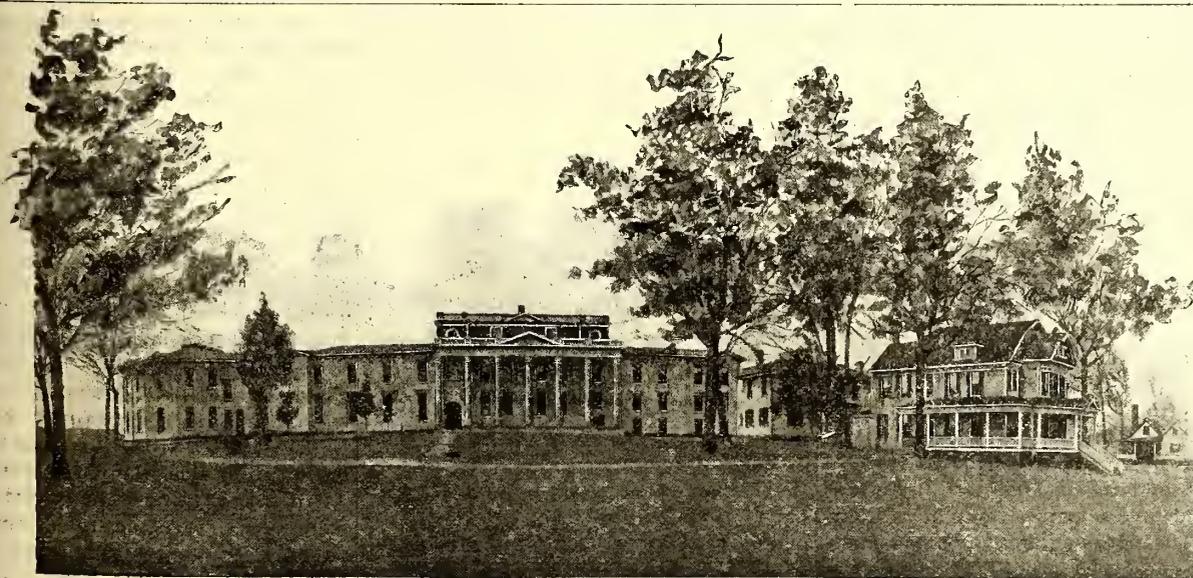
The North Carolina Military Academy at Red Springs continues its record of substantial growth and the testimonials given it are remarkable, coming as they do from such distinguished patrons as Senators Ball and Daniel and Governor Peck.

Homer Military School at Oxford is one of the old established schools of North Carolina, with a fine reputation for scholarship, discipline and the inculcation of good manners along with the teaching of letters and morals. It begins its forty-third year in September.

Chicora College, Greenville, S. C. under the management of Rev. S. R. Preston, D. D., is one of our institutions for the education of women that is attracting wider and wider attention from those interested in education. The surroundings of culture and home training are excellent and the worthy President has commended himself to the public generally as a successful teacher of young women. The equipment of the school has recently been much enlarged.

The University, as all North Carolinians refer to their State University, is at the highest mark of prosperity and usefulness that it has ever reached in all its long and honorable history of more than a hundred years. It is the oldest State University in America. President Venable's administration has been a most wise and successful one.

Peace Institute has an advertisement on the last page of the cover to which we call attention by way of endorsement. It is undoubtedly one of the best schools for girls in the South and its claims are well within what is actually given at Peace.



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## Marriages

**PARMELE-NORMENT.**—In the First Presbyterian Church, Lumberton, N. C., on the 29th of April, 1903, Mr. A. Truman Parmele was married to Miss Nellie Norment, Rev. J. P. McMillan, D. D., performing the ceremony.

**CARROLL-ALSTON.**—At Nutbush Church, June 24, 1903, by Rev. E. P. Bradley, Miss Frances B. Alston of Townsville, N. C., and Mr. Jas. R. Carroll, of Middleburg, N. C.

## Deaths.

**MACLAUHLIN.**—At her home in Childress, Texas, April 24th, 1903, the pure spirit of Mrs. Flora Margaret MacLanchlin went home to God.

She was born near Cameron, N. C., May 29th, 1879, and was the youngest daughter of John C. and Jane Ferguson, who preceded her to the Home above.

Flora graduated from Red Springs Seminary, May 21st, 1901, and as an evidence of high esteem and love was chosen as a representative by the Missionary Society of the seminary to teach a mission school at Barnardsville, in the Mountains of North Carolina.

Though naturally of a timid and shrinking disposition, yet she was a bright, energetic, ambitious student. A devout and loyal Christian, a special favorite of her teachers, and beloved by her school mates and all who knew her.

She was married July 9, 1902, to Rev. A. Muldrow MacLanchlin, with whom after bidding good-bye to friends and loved ones in North Carolina, she left for their far-away home and work in Texas.

She was truly one of the purest and noblest of women; devoted to her husband and his work. His comfort and joy, a help-meet in the broadest, fullest and sweetest sense of that term.

At home and wherever she went, she exemplified in a simple, but most beautiful way, the religion of Christ, her Saviour.

We did not know that we were saying our last "farewell" and that we would never see her face again on earth. The whole parting scene is now vividly portrayed. The young husband and wife said "Good-bye" to all and drove away full of bright-hopes for the future; but now how changed!

While teaching at Barnardsville she contracted bronchial pneumonia, which finally developed into an acute form of consumption.

All that loving hands and medical skill could do was of no avail. She left a husband and infant daughter, also a host of friends and relatives to mourn their loss. The wife and mother is gone, the little home that promised so much is broken up, and the heart of the husband is crushed, lonely, and sad. May the God of all Grace give him strength to bear his great sorrow for the glory of His Grace.

"Not now but in the coming years,  
It may be in the better land,  
We'll read the meaning of our tears,  
And then, some time we'll understand.

God knows the way. He holds the key,  
He guides us with unerring hand,  
Sometime with tearless eyes we'll see,  
Yes, there, up there, we'll understand."  
Red Springs, N. C., June 8, 1903.

**MACLAUHLIN.**—Margaret Ruth, infant daughter of Rev. A. Muldrow MacLanchlin, has gone to be with "mother" who went to Jesus when baby was one month old. Seven weeks after, June 12th, Jesus took this little Lamb into His bosom. A little flower budded on earth to bloom in Heaven.

**M'LAURIN.**—Died at her father's home in Elk Park, N. C., on June 8, 1903, Mrs. McLaurin, wife of Rev. L. A. McLaurin. Several weeks prior to this, both she and her husband were at the same time, on beds of typhoid fever in their home at Raeford, N. C. They sent their baby to the mountains and the mother followed as soon as she was able to travel, while the father was expected a little later. But before he could come, the wife and mother was called to that Home that is higher and more beautiful than the mountains.

Her last message to her husband was, "Tell him I love him." Then with the family around the dying bed she said:

"I love you all, but I love Jesus most of all, and I know that He loves me." Thus passed away with a triumphant death, at the early age of twenty-four, this womanly woman of strong character and devoted piety.

The funeral was conducted by Rev. Edgra Tufts in the Methodist Church where she had been baptized and married, assisted by Rev. Wellbourne of that Church. The services were concluded with the reading of a telegram from her husband, in which he said "Thy will and not ours be done," and referred the family to 1 Thes. 4:13-14, "But I would not have you to be ignorant brethren concerning them which are asleep, that ye sorrow not even as others which have no hope, for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

**MALLOY.**—Whereas, we, the members of the Ladies' Foreign Missionary Society of Jonesboro Presbyterian Church have been greatly bereaved in the death of Mrs. C. F. Malloy, therefore be it resolved:

1, That Mrs. Malloy was a faithful member of our society, as well as of our church. The deceased was a devoted servant of her Master in whose service we greatly miss her.

2, That we extend our sympathy to her family especially her two daughters and son. May the God of all grace comfort their hearts.

3, That a copy of these resolutions be sent to the Presbyterian Standard for publication.

Mrs. A. C. Vick,  
Mrs. C. H. Russell,  
Miss M. Lee Seawell,  
Com.

**M'BRYDE.**—Miss Catherine McBryde,

of Lemon Spring, N. C., a consistent member of St. Andrews Presbyterian Church, departed this life June the 9th '03 in the 54th year of her age. For many years she was a great sufferer. She now realizes "that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us."  
Pastor.

## Resolutions of Respect

**M'IVER.**—Whereas, we, the members of the Ladies' Foreign Missionary Society of Jonesboro Presbyterian Church have sustained a great loss in the death of Mrs. Mary Epps McIver, wife of Mr. J. Alton McIver, therefore be it resolved:

1, That in the death of Mrs. McIver we have lost a friend who was near and dear, and whose life was pure and spotless. As President of our society she was ever faithful and we miss her greatly.

2, That we extend our sincere sympathy to her family and all who loved her so very dearly.

3, That a copy of these resolutions be sent to the Presbyterian Standard for publication.

Mrs. C. H. McLeod,  
Miss Kate Bryan,  
Mrs. Flora McIver,  
Com.

## The Household.

### Laundering Table Linens.

By R. E. M.

The housekeeper who would have perfectly appointed table—and who housekeeper who is worthy the name would not?—must be sure that her table linens are properly laundered.

The lovely flower decorations, shining silver and cut glass are lost upon a yellowed cloth that has perhaps been streaked with poor bluing and starched too stiff.

Perhaps the careless laundress is not entirely to blame for this state of affairs. She does not know as well as the housekeeper how the linen ought to look and it is the duty of the owner who pays for the work to see that it is properly done.

The small embroidered pieces are best washed at home. This can be done in a wash bowl, using warm pearl-line suds and rubbing them gently between the hands. Rinse well and spread between clean dry towels to partially dry, then iron on the wrong side with a moderately hot iron. Use a blanket covered with one thickness of white cloth for the ironing table. This will make the embroidery stand out well. After the embroidery has been well ironed the white parts may be ironed on the right side with a small iron.

All fruit, tea and coffee stains should be removed from the table cloths and napkins, before washing, by pouring boiling water through them. If this is done as soon as the cloth is taken from the table after a meal it will keep it clean a much longer time, and as the washings are wearing on the cloths, it is one of the items that may be considered economical. If possible have the table linen washed at home, where they can be properly attended to. It is well to allow them to soak over night in warm pearl-



## The Home Circle.

### Livingstone's Birthplace.

By the Rev. George M'Pherson Hunter.

Old Bothwell is a quaint old-fashioned place little known outside of Scotland. Yet it has given two pages of history thrilling with interest to Scotch people. Queen Mary of Scotland married an Earl of Bothwell, to her own and the Earl's undoing, and at Bothwell Brig was fought one of the great battles of covenanting times, when Christ's crown and covenant was the battle cry. The Bothwell of to-day is spotlessly clean, trim and well built, and seems anxious to impress a stranger with its importance.

On the main street stands an old church, hoary with age but well kept, and still strong and flourishing, keeping its hold on the townspeople and local gentry. The minister, a grave, courteous, dignified old gentleman who might have been the original Dr. Davidson of Ian McLaren's "Bonnie Brier Bush" sketches; a perfect type of the Auld Kirk minister, invited us within the church and chapel. And if any one would like to know what it is like, let him enter one of the Dutch churches in New York State (the older churches I mean), imagine a box pulpit instead of the American style of pulpit, and he has seen the inside of Bothwell Parish Church. Leaving the church and crossing the street, along one sharp turn, you are in the road that leads to the Blyntyre Bridge. Down a steep, winding, well shaded road you are brought in full view of the River Clyde. A long bridge built of wood and steel has to be crossed before you enter Blyntyre. It costs you nothing to get on the bridge, but you must pay a penny to get off.

From the center of the bridge the windings of the river are seen, winding through the steep green banks on either side, which are heavily timbered with beeches and elms. Seen from the river the houses of Blyntyre are all tumbled together, some of them with their gables facing the river, others with sombre gray fronts frown down on the quiet slow moving stream. A few less pretentious houses, as if ashamed of their fronts, had their backs turned on old Clutha. Away to the right, peeping over the trees and seemingly up in cloudland, grim and gray against the autumn sky, stood "Old Bothwell Castle's ruined towers Stand lonely 'mong yon woody bowers, Where Clutha fondly winds around.

Long, long hath slept brave Wallace  
Shade,

And broken now his battle blade,  
The tear that fell from Beauty's eye,  
The broken heart, the bitter sigh,  
And deadly fneads have passed away,  
Still thou art lovely in decay."

Up the steep hill face by a winding path brings you into Livingstone's end of Blyntyre, and there is nothing idyllic about it. Nothing suggestive of the "Cotter's Saturday Night," it rather suggests the miner's Saturday night. Square of stone houses, "Collier's rows," squalid, dirty, unkempt women and children, uncouth-looking, slovenly men, some of them with a distinctly Jewish

look, greet you. We came to an old graveyard with the fence torn down, the grave stones nearly hid in the long grass, the names scarcely legible—none of the inscriptions could be made out in full—and a woman guessing what we were looking for, volunteered the information that she "didna think ony Leevingstones were beerit there." By her appearance one would not have taken her for an authority on missionary folklore, but everybody seemed to know the Livingstone family.

After leaving the graveyard and the poorer quarter of the town, the streets and terraces bore distinctly African names: "Hala" Terrace, "Shire" Street. But as Livingstone lost his way in the African forests, we had lost our way in the labyrinths of the streets of Livingstone's native town. An inquiry at a miner-looking man, brought forth proper directions. "Man, yer in the wrang end o' toon, Leevingstone's hoose is jist lookin' doon on the river." So we hied onrselves to the "ither end o' the toon." The "toon" seemed to have no proper ending, but straggled away out and lost itself somewhere in yellow fields. "When you get to the ither end ask, Awbody kens Livingstone's hoose," was shouted after us as a parting direction. Yes he was right. Every boy and girl seemed to know all about Livingstone, and guessed we were in search of his birthplace; for before the questions were properly asked the directions began to flow. The information and familiarity with Livingstone affairs was refreshing, at least one prophet had honor in his own country.

The house where David Livingstone was born and bred has nothing imposing about it, unless it be its situation on the bluff overlooking the Clyde, a plain, unadorned two storied stone house, with two Norman-like turrets encasing the outside stairs. David was right when he designated his parents as "honest poor;" plainness and poverty is written over the whole house.

Within, the rooms are small; they had little idea in Livingstone's early days of the value of light and air. The beds are concealed holes in the walls, and the floors plain uncovered boards. Davie had swept these floors and the outside stairs, cleaning even, as his mother gratefully remembered and recorded, "under the door-mat."

"Mother, if you'll bar the door, I'll scrub the floor for you." "A concession to local prejudices," says his biographer. No, I think not; rather it was a fear of being caught by the "lassies;" floor scrubbing is their prerogative, and they resent "lassie-like boys." It would have injured his standing in their eyes, subjected him to taunts and jeers, and David Livingstone was very human. Out of the windows can be seen the factory, the Clyde winding past, Bothwell Brig, scene of a famous battle, and "Bothwell Castle ruined towers," where Davie climbed higher than any other boy in the locality and carved his name above all the other names. "The boy was father to the man," for has he not climbed higher as a missionary and explorer in Africa than any other boy, and cut his name

more deeply and indelibly on the D Continent?

On the gable of the house a plate has been set in by the factor of the Blyntyre estate, with the inscription, telling simple words that in that house on a March day in the year of our Lord 1817 was born

David Livingstone.

African Explorer and Missionary.

Burns has said some severe things about factors:

"Poor tenant bodies, scant o' cash,  
How they maun thole a factor's snash.

That factor, whoever he is, has aton for the sin of his professional brethren who have oppressed the Scotch peasants. Shall not much be forgiven them for o man's sake?

At the foot of the hill bordering the river Clyde, where Davie doubtless learned to love rivers and received the impetus to spend his latter years in tracing the source of the mystic Nile, stand the ruins of the famous factory.

Much has been written about Davie's factory life, yet I am inclined to think the river Clyde had much to do with it after life and work. On the banks of the river he first learned to explore, to divine the floral varieties, hunt for fossils, and collect shells in the carboniferous limestone quarries along its banks.

"It is impossible to describe the order with which I began to collect shells in the carboniferous limestone. A quarryman watched me with the pitying eye which the benevolent assume when viewing the insane. 'However,' said 'did these shells come into those rocks? 'When God made the rocks He made shells in them,' was the dampening reply."

Davie was more than a mere book worm and "grind" in his boyhood. He was an explorer and "potcher" salmon was and is crown property in Scotland zealously guarded by the leasees of the fishing rights. One day Davie caught five salmon; to elude the eyes of the watchers was nearly as difficult a task as salmon catching. Charlie, his brother saved the whole situation, his trousers were large, probably his father's, with a few inches cut off their length. In the baggy trouser leg the "muckle fish" was safely stowed away. The Deacon (their father), sternly rebuked the offence, but forgave, and, the family dined on royal salmon that day. The factory where Davie worked from 6 a. m., till 8 p. m., is now a heap of ruins, but it was there he earned his bread, learned his Latin, and many other things that made him the "greatest man of his generation." The roof has tumbled down and portions only remain of the beams that supported it; the walls are crumbling in decay, broken shafts, spindle pulleys, rafters, beams, lie in confused heaps, and are seen through the glass windows.

The ebbing tide of once a thriving industry in Scotland has left Livingstone's old factory a stranded wreck. What was once throbbing with life and energy is now a broken brick wilderness. No one near knew what had become of the owners. Perhaps it was local ignorance and indifference, but we could not even guess

ir names. "They are all deed awa' g syne," was the melancholy answer inquires concerning the owners. David Livingstone, the humble piecer also "Deed and awa' lang syne," and the moral of it all?" Well! "He o runs may read."—Christian Intelligencer.

**Knew all His Symptoms.**

One of the anecdotes related by Dr. S. Mitchell in his story, "Doctor North and His Friends," might well be personal experience of the author. The Doctor North, was travelling from Ferrisburg by the night train, which was crowded. In one of the oars he found a man stretched across two seats, asleep. He awakened him, begged pardon for disturbing him, and asked for a seat. After a little time the two entered into conversation.

At length the man asked, "Do you know Dr. Owen North?"

Rather astonished, I said, "Yes."

"What kind of a man is he?"

"Oh, a very good fellow."

"He is like all them high-up doctors. He takes big fees, doesn't he? I want to know."

"No," said I. "That is always exaggerated. Why do you ask?"

"Well, I've had a lot of doctors, and I don't know of no better, and now I haven't much money left."

Upon this, my friend confided to me the details of his physical woes in detail. We talked before daybreak. It was too dark to see the car for either of us to see plainly the face of the other.

About ten the next day the man entered my consulting room. As I should not have known him except for a rather peculiar voice, I, too, remained unidentified. I could not resist so excellent an opportunity. Looking at him, I said:

"Sit down. You have a pain in your back, don't you?"

"That's queer! I have."

"And you are blind in the left eye, and your digestion is bad," and so I went on.

At last he said, "I never saw a doctor like you! It scares a man, 'most. Can you cure me?"

"Yes," said I, and wrote out directions. It was really a simple case. He produced a well-worn wallet I intended to take a fee, and said: "I owe you for the seat and the good night."

"Well, I declare! I see, now! You are the man. But law! why did you let it go? I'd have sent you the whole township."—Youth's Companion.

The pressure of a hand, a kiss, the smile of a child, will do more to save a man's soul than the wisest argument, if it is rightly understood. Love alone is power; and where love alone is power; and where love alone seems to fail it is where self has stepped between and dulled the potency of the rays.—Macdonald.

When everything goes against you, and it seems as if you could not hold out a minute longer, never give up then—there is just the place and time that the wheel will turn.—Mrs. Stowe.

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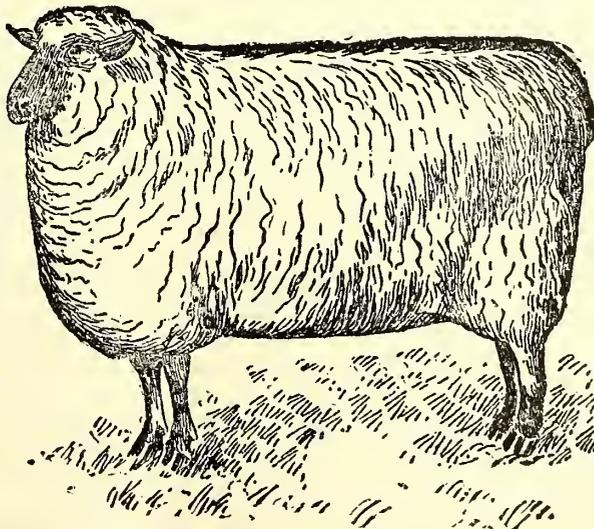
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## Our Young People.

### Pippa Passes.

"Tomorrow I must be Pippa who winds silk

The whole year round, to earn just bread and milk:

But this one day I have leave to go And play out my fancy's fullest games."

"Do you know that there are children working in factories and shops and mills, children that work all day long every day in the year? Many of them never see trees or flowers or green grass, and never have time to play. "Pippa Passes" is a poem about a little girl who worked 364 days in each year, and played just one day. She lived in Asolo, a small town in Italy, and worked in a silk mill, winding silk on spools from morning till night. She had no father, no mother, no sisters or brothers. Her real name was Philipa, but she was called Pippa because it was shorter.

Although she worked all the time Pippa was a happy child. She had dreams of something very pleasant happening to her some day. She liked to think what she would do if she were rich and lived in a big house. She liked to fancy herself a grown up lady in a trailing gown, with all that she wanted to eat, and with a carriage to ride in. These dreams did not make her discontented; they helped her to bear her hard life cheerfully.

You may be sure that Pippa enjoyed her holiday when it came, once a year. She thought about it long before, and long after. Before it came she planned and hoped and wished and dreamed of the good time she should have. After it passed she lived it over and over in her mind, and she hardly knew which made her the happier, the planning for it or the remembering of it.

One of the things which made time go pleasantly and fast for Pippa was a way she had of pretending that she was some one else. She knew herself to be so small, so unimportant, that she liked to fancy herself some grand person whom she admired. She often "played like" she was this or that or the other person, and this, as I have said, made her forget her own troubles.

On the morning of one of her holidays she awakened early and ran to the window to see what kind of weather it was. The sun was rising and it shone golden and bright, promising a fine day. Pippa hurried with her dressing so as not to lose a minute of her play time. As she had no one to talk with, and she was so happy that she could not keep still, she talked to herself, and then to different objects in her room. A sunbeam darted into the basin of water when she was bathing her face, and she talked to it, and watched it break into bits as she splattered the water. A lily was in bloom on her window sill, and she talked to it, saying it ought to love her because she took care of it. She spoke to the beautiful day as if it were a person. She said:

"Oh, Day, if I squander a wavelet of thee,

A mite of my twelve hours' treasure,

The least of thy gazes or glances,  
Be they grants thou art bound to or gifts  
above measure

One of thy choices or one of thy chances,  
Be they tasks God imposed thee or freaks  
at thy pleasure

My Day, if I squander such labor or leisure,

Then shame fall on Asolo, mischief on me!"

Indeed, Pippa was gay as a bird while she thought of the twelve long hours of rest and play. She wondered if the four happiest persons whom she knew would have a better time that day than she. She decided that she would "play like" she was Ottima, a beautiful rich lady who lived not far off, and then she changed her mind and decided to be Phene, because Phene was to be married that noon, and Pippa thought it would be grand to be a bride. But then she happened to think of a woman who had a son she loved very much, and she changed her mind again and decided to be the mother. Yet she had no sooner done so than she remembered a priest who had been kind to her, and she thought she would rather be the priest.

All four of these of whom Pippa thought had some one to love them, and she had, no one. That was why she wished to be in their places. She thought if some one cared for her, as Ottima's lover cared for Ottima, or as Phene's husband cared for Phene, or as the son cared for the mother, or as God for the priest, why, she would be very joyful. But while she was fancying these things, Ottima, and Phene, and the mother, and the priest, were far from being happy, and Pippa, without knowing it, was able to do them a great deal of good.

Ottima had just done a wicked thing, and as she stood by the window talking with the man who had helped her to do the wrong, Pippa passed, singing. These were the words she sang:

"The year's at the spring  
And day's at the morn;  
Morning's at seven;  
The hillside's dew-pearled;  
The lark's on the wing;  
The snail's on the thorn;  
God's in his heaven—  
All's right with the world!"

Ottima and the man heard the song, and as the words, "God's in his heaven," rang out, they were suddenly ashamed of what they had done, and were so sorry that they prayed to be forgiven.

Pippa went on and soon she passed the place where Phene, the bride, was talking to her husband. Some one had played a poor and foolish joke on the husband and he was very angry. He was saying what he would do to get even, and just as he said it he heard Pippa's song. Her sweet young voice and the good words she said made him see that he ought not to be angry, and he too was sorry, and prayed, and was made better.

Then Pippa, still singing, passed the mother and her son together. The son was planning to do something which he

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did not do, and his mother was trying to coax him not to do it. They too heard the sweet song, and the son's mind was fixed, and he hurried away barely in time to escape a terrible punishment he would have had if he had stayed.

When Pippa went on her way singing, she passed the house where the priest was waiting for a bad man who wished the girl to cheat some one, and the priest almost tempted to do it by thinking of the much good he could do with the money. At the very moment the evil thought entered his heart, he heard the girl's clear voice, and he quickly rejected the temptation from him and cried out to be forgiven.

And so Pippa sang all the way to the village, not knowing that any one heard her. She danced and played games, and had a good time till evening, and then she went home. She entered her room, talking to herself. She put a flower which she had gathered in Ottima's garden near her lily, and said she liked the best because it was natural, because it had not been trained by a gardener, but had grown and blossomed, tended by her but herself. She undressed and went down to sleep, wondering why her happiness must end; wondering why the red sun must drop into a black cloud, and all be dark. She wondered if she would be any nearer the four persons whom she thought so happy. Then she said a prayer and lay down to sleep, with a line of a hymn in her mind:

All service ranks the same with  
 Pippa had no idea that her songs had been good. She had no idea, either, that her uncle who had that day learned that she was his dead brother's child was waiting to take her to live with him. Her uncle was the priest whom she loved, and he went after her, and took her to her home and she never had to work in a silk mill again.—From Browning, in Interior.

**A Handicapped Hero.**

By Berta E. Bush.

"But I can't do anything, Annt Kate; I'm lame."  
 The smooth brown head went down suddenly into Aunt Kate's lap, with a long sigh, which in a smaller boy or a girl would have been an outbreak of sobbing. Willard did not often speak of his lameness. It was a bitter disappointment to him to find all to have their young athlete turned into a life-long cripple.

"They all thought I could do great things, and make the name of the family famous, and now—O Annt Kate, I might as well be dead!" said the boy, bitterly.

Aunt Kate smoothed the brown head in silence for awhile. Then she said, "Willard, did you ever read Sidney Cartier?"

"Why, no, Aunt Kate," said Willard, looking up in surprise. It sounded like an attempt of the little six-year-old sister to 'change the subject' when her own gift was under discussion; but it did not like Aunt Kate to do that.

"No—yes," said Willard, again. Sidney Lanier wrote that splendid Boys' Gossip and The Boy King Arthur, didn't he? I used to read them, and

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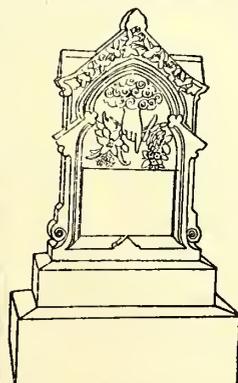
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think I would go through the world like one of his knights, but now"—and the boyish head went down again, and the sob was very near.

"Sidney Lanier's life was one long fight against overwhelming odds. He knew from the first that he could never conquer the disease that threatened him. He lived and worked like a prisoner in sight of the gallows, but he never for one moment relaxed the struggle. His greatest poem was written with a pencil when he was too weak even to speak. If ever a man was handicapped it was Sidney Lanier, yet he accomplished more in his short life than most men gifted with perfect health and vigor have done.

"Willard, there is nothing that can keep you from doing all that you meant to do, if you are determined to succeed. Handicaps are the greatest blessings sometimes. The people who have no difficulties to overcome do nothing."

Willard sat up straight, with a determined look on his face.

"Please tell me some more about Sidney Lanier, Annt Kate," he said.

"He was a Southern boy, born in Georgia. When he was nineteen years old the war broke out, and he enlisted with a younger brother, to whom he was tenderly attached. Three times he was offered promotion, but refused it because it would separate him from this brother.

"The great passion of his boyish life was for music. He loved the violin, but he played the flute because his father did not like to have him play the violin. He made one instrument take the place of the other. Some one has said that no one but Sidney Lanier could get violin tunes out of the flute. How much cheer that flute brought to his comrades in camp no one could measure. Wherever he went he brought music. He was captured toward the close of the war, but he managed to take his flute with him, and made even his prison walls echo with melody.

"At the close of the war he went home desperately ill, and during his sickness his mother died of consumption. Sidney himself recovered; but one lung was congested, and from that time he knew that he was fated to die of the same disease.

"His first hemorrhage was in 1868, only a month after he was married. For thirteen years he struggled with the disease day by day, a sick man, striving, from his couch, to support his wife and children by means of a profession in which many a well man has almost starved. He had no regular salary until within two years of his death. He had to move constantly from place to place in search of the health which, alas! he never found. If any man ever had an excuse for being 'blue' and dismal it was Sidney Lanier. But look at his books! There is not one complaining note. They are so bright and stirring that it is like a trumpet call to read them.

"Byron and Shelley and a host of modern poets have written verse so despondent that the heart is wrung in reading it. Sidney Lanier, whose life was one long struggle with death, and death winning, fills his poems with faith and hope and cheer.

"He saw always the beauty of holiness, and, as he loved to turn the phrase

round, 'the holiness of beauty.' He never doubted God's power nor his own. He never so much as thought of evil, save to uplift from it. In all his works there is not one reference which even by suggestion might degrade. And he was never bitter, although he had every reason to be.

"Read Clover, Willard, and see how patient he was with The Course of Things. Read The Song of the Chattahoochee, and Owl Against Robin, which is the quaintest and most amusing answer that an author ever penned to the critics who tormented him. And, O Willard! read The Ballad of Trees and the Master. It seems to me the greatest lesson on patience that could be written."

Willard rose slowly, took his hat and limped off to the library to get Lanier's poems. Annt Kate watched him toiling painfully down the street, with a sigh on her lips, but a light in her eyes. For she knew that one hero makes others, and that handicaps bravely carried are blessings to others as well as to self.—The Colors.

**Tom's Idea.**

"I ploughed up the Pike meadow this morning, and I want you to pick out the stones this afternoon, Tom," said Farmer Green to his son at the dinner table one day.

Tom said nothing, but he looked his dismay, and forgot to eat the piece of turnip which he held balanced on the end of his three-tined fork.

"Throw them over to the west side of the lot, then they will be out of the way," continued his father, as he put on his hat to go back to his work.

"Yes, sir," said Tom.

The door shut, and Tom groaned. "I was going over to Sam's to make that boat this afternoon," he explained to his sympathetic mother. "I thought that meadow wasn't going to be ploughed till next week."

"If you go right about it, perhaps you can get through in time to go to Sam's," advised his mother.

"'Twill take the whole afternoon to do it all alone, and I shan't get through before dark," said Tom, dismally.

Mrs. Green said nothing more, and began to wash the dishes.

Tom wandered out to the hen yard with his hands in his pockets. He stood watching an old biddy call her chicks about her, when suddenly a bright idea struck him. "I've got it!" he cried, giving such a war-whoop that the hen and her chickens scattered in eleven directions. He turned on his heel and rushed into the house very differently from the way he had gone out a few moments before. "I'm going over to Sam's," he said to his mother.

She looked at him, and saw a roguish twinkle in his brown eyes. "Well," she said. "Only, Tom, don't fail to have your work done by night."

"No, ma'am," trying to look sober, though he smiled in spite of himself. An hour later he came into the dining room, where she was sewing, and tilted himself on her rocker, while he coaxed: "Say, mother, can't I have a few of the fellows to supper, and won't you make some hot biscuits? Father's go-

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the village, and won't get home o'clock, so he won't care." "I guess so," she answered. "I was to make biscuits anyway, and I'll make a few extra just as well." "I did not ask him why he wanted to go to supper, but she knew he was going out some bright idea of his own, mother-like, was ready to help, she watched him curiously. Soon she heard him sawing in the shed; then he came to ask for red paint.

The boys came at 4 o'clock, according to Tom's invitation. There were four boys besides Tom.

Green looked out of the kitchen window, and saw Tom taking them to the Pike meadow. Over on the west side of the meadow she could see some object standing on the stone wall, but she could not tell what it was. Then she saw the boys stoop and fill their hands with stones. Then they formed a line and took turns throwing the stones at the object on the other side. They heard their shot flying, little by little moving nearer their target. Meanwhile the mother's wife baked her delicious biscuits and laughed to herself.

At 6 o'clock the five young slingers were drooping in to supper, hot and hungry.

"That was a fine target, Tom," said the mother to her admirers. "Where did you get it?"

"I made it," said Tom, promptly. "I used some paint left over from the boat, now."

While they were eating, Mr. Green came home unexpectedly. He spoke to them all, then, turning to Tom, he said, "Did you pick the stones out of the meadow this afternoon, as I told you, and throw them on the west side, as I said?"

"Yes, sir, we did," said Tom demurely, while the other boys, seeing through the trick for the first time, fairly shouted. "Archer's Young People."

Do you know how many books are in the Bible? You once knew but have forgotten? Let me tell you one good way to remember, so as never to forget. First, write down the words Old Testament. How many letters are in the word 'Old'? 3. How many in the word 'Testament'? 9. Put three and nine together and you have 39—the number of books in the Old Testament.

Next write down the words New Testament. There are also in 'New' and 'Testament' 3 by 9 and you have 27—the number of books in the New Testament. Of course by adding 39 and 27 you have 66—the number of books in the Bible.

Every boy or girl who reads this over should never forget how many books are in the Bible.—Sunday School catechism.

In heaven everybody will be beautiful. As the righteous soul is naturally beautiful, as the spiritual body is but the beauty of the soul, . . . and as happiness beautifies all that it penetrates or touches, ugliness will have no more place in the universe, and will disappear with grief, sin, and death.—Alexander D. D.

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### Children's Letters.

Lowesville, N. C.

Dear Standard:

I have not written to you in a long time, so I thought that I would write.

I am staying at my Uncle's in the country about eighteen miles from Charlotte. I and my cousin have a fine time. There is so much room and such pretty places up here.

We have the nicest little goat named Bill; he will play with us and follow us all around.

I am trying to raise some cotton this year and make a little money, but it is looking pretty bad now.

I do not go to church much; it is so far away, but I spend part of each Sunday reading the stories in your paper I like to read them.

I will answer Nancy Gordon's questions, Matthew is first found in Gen. 3:20, Moon in Gen. 1:16, and Mulberry Trees in 2 Sam. 5:23. I will close by asking where is the word Spain found in the Bible?

Your unknown friend,  
W. P. Belk.

Hopewell, N. C., June 23rd, 1903.  
Dear Standard:

I am a little girl of six summers. I come for my first time, desiring to join in the Happy Band of little girls and boys.

Grandma takes your good paper, and reads the letters to me, which I so much enjoy.

I go to Sunday-school every Sunday morning. My teacher's name is Miss Rebecca Vance. I think so much of her; she is so good to us, her little girls.

I have three sisters, younger than myself. Their names are Ethel, Helen and Della May. We have a good time playing train. I love to help mother by doing many little turns. This is my first letter and I want to surprise Grandpa by seeing it in print. I will ask a question, where is the word Pulpit found in the Bible?

Your little friend,  
Iua E. Wilson.

### Suddenly Sick

Bessie, coming in from out-door play, stopped at the door of the kitchen just in time to see mamma start upstairs with a tray, on which was arranged a dainty dinner for her sister.

For three weeks poor Aunt Carrie had been very ill with fever, with doctors coming at all hours of day and night. But now she was getting well and could sit up in a large chair with a great many pillows. She was thin and pale, and not strong enough even to stand up.

Bessie was an only child, and during these weeks of suffering for her aunt, and anxiety and watching for her mother, the little girl had been rather neglected, she thought. She was thinking now that mother never once enquired if she were ready for her lunch, but was all attention

to Aunt Carrie, who sipped the broth slowly, and could not even cut her own meat.

How very inviting the little dishes looked, on the pretty tray, and oh, how good the broiled chicken and young asparagus smelt!

Bess crept to the arm of the big chair and gazed at every morsel her aunt took.

"Run away, dear," said mamma; "sick folks don't like to be watched when they lunch."

This was said with a kiss, and Aunt Carrie smiled lovingly on the rosy little face; but Bessie, in her heart, was angry and indignant. In all her spoiled little life she had never been told to "run away" and "keep quiet, dear," as much as for the last month.

She went slowly to the door, where she stopped and said: "I'm sick, mamma; I believe I'm going to die."

She saw mamma and Aunt Carrie exchange glances, and then mamma went quickly to her, and putting her arm around her, asked, "Where do you hurt, dear?"

For a minute Bessie had to think. Then she put her hand on her arm, and said, quite cheerfully: "Right here; it's a awful pain."

Mamma thought she had better lie down, and Aunt Carrie loaned her cologne, which she said helped her to get well, and mamma rubbed her head.

"I—I guess I'm hungry," the invalid announced later, after she had grown worse and had been regularly put to bed. She glanced longingly at Aunt Carrie's tray as he spoke.

Mamma hurried off with just a backward glance at her sister, who hid her face behind a big book she was glancing through.

Half an hour passed, and mamma reappeared, bearing a tray, on which was spread a delicious lunch, just like that enjoyed by Aunt Carrie. There was the same brown chicken on crisp toast, the same creamy asparagus, a bit of mashed potato and something nice to drink, with lots of cracked ice.

Mamma looked warm and tired, and it must have been a good deal of extra trouble to prepare it.

Bessie bounced on the edge of the bed, and did not wait a second, but ate her lunch, every speck but the bones, without delay. Then she lay back with a sigh of contentment.

"I guess I feel better," she said.

But mamma darkened everything, and after wheeling Aunt Carrie off to her own room for a nap, went away to see about the family luncheon.

For half an hour Bessie lay very still, as she imagined sick people did; then she remembered the dress she had begun for her doll, and that her cousins, Mary and Lucy, were coming to play with her.

So she went to the door and called to her mother please to bring her clothes, that she was well again.

But her mother looked surprised, and said: "Oh, no; it is time for your medicine now."

"But I'm well!" insisted Bessie.

"My dear," answered her mother, in the firm tone no one ever disobeyed, "you said you were sick, and sick people take

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Whatever your clothing wants may we ask the privilege of showing you our stock of

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Give us a call, or if you do not live in Charlotte, we would be glad to send you goods on approval, returnable at our expense. We have been leaders in the clothing business for years and our reputation for selling the best goods for the least money cannot be excelled.

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The Southern Railway Company announces the sale of tickets at extremely low rates from points on its lines for the following special occasions:

Asheville, N. C.—Southern Educational Association, June 30 to July 3.

Athens, Ga.—Summer School, July 1 to August 9.

Atlanta, Ga.—National Convention B. P. U. of America, July 9 to 12.

Boston—National Educational Association, July 6 to 10.

Knoxville, Tenn.—Summer School, June 23 to July 31.

Monteagle, Tenn.—Bible School, July 1 to August 30.

Nashville, Tenn.—Peabody College Summer Schools, June 1 to July 30.

Tuskegee, Ala.—Summer School, June 2 to August 7.

Tickets will be sold to above points from all stations on Southern Railway. Detailed information can be had upon application to any Ticket Agent of the Southern Railway or Agents of connecting lines, or by addressing

R. L. VERNON, T. P. A.  
Charlotte, N. C.

W. A. TURK, S. H. HARDWICK,  
Pas. Traffic Mgr., Gen'l. Pass. Agent,

...ine. Here is the first dose; take  
...e a lady."  
...how that stuff did taste! It was  
...Bessie made a bad face, and  
...ed, but mamma saw that she swal-  
...d it.  
...ter that Bess stayed very meekly in  
...until she heard her cousins enquiring  
...er, and heard mamma answer that  
...was in bed to-day, but they might  
...back to-morrow and see how she  
...d be.  
...at was the last straw, she thought,  
...bbed piteously in the pillows, feel-  
...like Esau, who sold his birthright  
...mess of pottage. But when six  
...ck arrived, and there was company  
...inner, with frozen pudding, which  
...ma said was too rich for the sick  
...the little girl felt that this world  
...cold and unsympathetic place to live  
...e lay a pathetic heap, under the  
...ts, too forlorn to even taste the milk  
...crackers sent in for the invalids.  
...hen mamma bent to kiss her good-  
...t, she looked so repentant that the  
...er mother's heart relented, and the  
...d dose of medicine was not ad-  
...stered. Two little arms went  
...d mother's neck, and a small voice  
...ed: "I never will make 'tend  
...u, truly."  
...omething mamma said, in the low-  
...light, with her little daughter  
...ped close in her arms, must have  
...ed that pledge perfectly, for from  
...day to this Bess has been known  
...her absolute truthfulness.—M. E.  
...er Comegys, in Southern Church-

**The Snake Story Mr. Fletcher Told**

...the last tap of the bell was still vibra-  
...in the air, when two red-faced boys  
...ng up the school-house steps, and  
...e into Mr. Fletcher's room as if  
...anches were after them. A stranger  
...ld certainly have expected some thrill-  
...tale of adventure to follow such an  
...ent; but, as Mr. Fletcher did not even  
...e his head from finding the roll of boy  
...es in his little note book, I supposed  
...was accustomed to this mode of enu-  
...ce.  
...There! what did I tell you?" panted  
...faced Teddy Weaver to the equally  
...faced Alec Fiskin. "I told you I'd  
...here before the W's were called—  
...ot I? Now, where's my chewing  
...?"  
...smothered snicker from the boys  
...and accompanied the very reluctant  
...sfer of a grimy stick of "Rhodes'  
...t" from Alec's pocket to Teddy's.  
...look on Alec's face as he parted  
...h the precious commodity would at  
...other time have raised a roar of  
...ghter among the boys; but Mr.  
...cher was already on his feet, and roll  
...was about to begin. There was no  
...t that the teacher had seen the trans-  
...on; certainly there was no sign that  
...hared the boys' amusement, for he  
...ed particularly grave; and yet Mr.  
...cher was a great hand for guying  
...boys and laughing at and with them.  
...orning prayers followed roll call  
...then came fifteen minutes that the  
...s liked so well they had been known

**CONVERSE COLLEGE**, Spartanburg, S. C.  
**A HIGH GRADE COLLEGE FOR WOMEN** and Conservatory of  
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ROBERT P. PELL, President.

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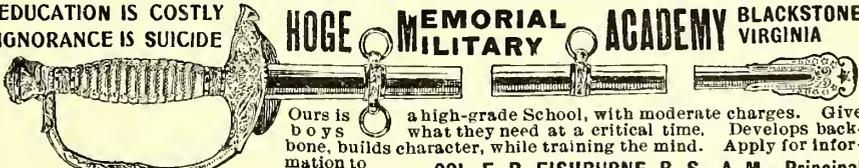
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**RICHARD McILWAINE, President, Hampden-Sidney, Va.**

to say it was almost as good as not being in school at all. It was the time Mr. Fletcher took for telling them something of what he called "current events;" that is, what he had gotten out of the newspapers the day before. But to-day his big "Daily" lay on the platform at his feet, and he seemed to have something else on his mind.

"Boys," he said; after a minute's silence, "I want to tell you a jungle story to-day." There was a murmur of approval through the school. "But to be honest with you," continued the teacher, "my story has much less jungle and much more truth in it than those of your princely story-tellers, Kipling and Seton-Thompson." Still the boys did not look discouraged, and Mr. Fletcher kept on:

"There came out of the jungle into my town, when I was a boy, a beautiful, glittering serpent, whose name we boys did not know. Our mothers, indeed, and some others, said it was a young boa-constrictor; but the men that hung about the streets, whom we boys thought very wise, laughed at the idea. They said this little snake was perfectly harmless, never grew any bigger; that, of course, women and preachers (and they sneered when he spoke of preachers) were afraid of it; but we boys, if we were the right sort of boys, could fool with it as much as we pleased without being hurt.

"I believe what these men said, and I fretted a good deal that my mother made a point of my having nothing to do with this interesting visitor from the jungle; but in my heart of hearts I knew that my mother was worth all the other people in the world—to me—and so I obeyed her command, and let the thing alone. "Ah, boys!"—and here Mr. Fletcher's voice got a little husky—"blessed is the boy who has that sort of mother, and knows it. Well, a friend of mine, whom I will call Casper, was very fond of the little snake (for it was a little one when it first came among us) and he was always playing with it. But I must make my story short—first for your sakes, because you have your lessons to learn, and then for mine, because it makes me unhappy to remember these things. In short, the jungle visitor was a boa-constrictor. And it grew faster than anything you ever imagined. Casper found out too late its terrible power over him. When he wanted to escape he could not; no, not though we all tried to help him. The deadly thing was wound so tight around his limbs that no human power could wrench it away."

Mr. Fletcher had turned rather pale and his forehead was damp, as if he were making himself do some hard thing in telling this story. This is a sad story, boys," he said; "but it is a true one—so true that several hearts are breaking under it. Perhaps you guess what I mean; that boa-constrictor was the spirit of gambling! And when I see a boy bet another boy anything—even a piece of chewing gum"—Mr. Fletcher turned to Teddy and Alec with a sad sort of a smile—"I am bound to tell him that he is playing with a boa-con-

strictor. It may be a very little one, but God only knows how fast it grows, and how strong it grows, and how cruel it is. Ah, boys! I met my poor friend on the street yesterday, and he clutched me by the arm, and said out loud, there on the public street: 'Fletcher, take me home and lock me up, and see if you can't save me from this gambling devil that is destroying me!'"

There was not a sound in the school room; you might have heard a pin drop, till Mr. Fletcher gave himself a shake, as if he must get rid of some painful thought, and said: "Well, boys, it will be a long time before I tell you as grisly a story as this again. First class in history, come forward!"

Then every boy in school saw one little chapped red hand fumbling for another one very much like itself, and a grimy piece of chewing gum changed back to its original owner; but nobody laughed this time.—Elizabeth Preston Allan, in Sunday School Times.

#### What Money Could Not Buy

"How long do we stop here, conductor?"

"About an hour, I am afraid, sir; the freight ahead is pretty badly wrecked, and it will take some time to clear the track."

The passengers grumbled, and talked about "double tracks," as delayed passengers mostly do, but John Pendleton thought it was fun to stop out in the deep woods for an hour. John, being a city boy, thought the woods a fine place.

"Please let me get out, father," said John; "I want to play wild Indian awhile."

"Don't get out of sound of my war whoop, then," said his father; "mind, now; keep close to the car."

It was all the more fun because it was getting dark rapidly, and it was easier to pretend that Indians were hiding behind the trees, and panthers and wolves lurking in the shadows. But in a few minutes John was back at the car window.

"Father," he said, "I can see a little cabin through the trees; they have just lighted a lamp in it; may I run over to it? I want to see who lives there."

His father consulted his watch. "I can give you thirty minutes," he said "here, take my watch along, and don't be a minute later than half an hour in getting back."

John dropped the watch in his pocket, and sped away through the trees. When he reached the door of the log cabin, he stopped for a minute. What excuse had he for knocking at the door?

"I'm real, sure-enough thirsty," said the breathless runner "I'll ask for a drink of water." He rapped loudly.

"Come in," said a voice, in tones of surprise, and he opened the door. There was only one person in the cabin, a black boy about John's size, and he was laid up in bed.

It did not take our young traveller long to get his drink, nor to find out that the boy's name was "Jake" that his father was a wood-chopper, and that he himself had had his leg broken by a falling tree, some weeks before.

## Ambitious Bo

Every ambitious and industrious boy and girl should remember that there is a "good luck" in every can of "GOOD LUCK" Baking Powder and should get his mother and his house-keeping sisters, cousins and aunts to save the

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"Daddy generally gits home by this time," said Jake, "but I reckon he's gone to de sto' to git some victnals Mammy, she cooks for de Harrisons, 'bout mile from here, and she ain't git home till arter supper."

"You must be awfully lonely," said John.

"I ain't mind it so much in day time," said Jake, "but that one hour after it gits dark is wus 'an all de days'."

John felt his heart swell with pity for the poor bed-ridden boy. What could he do for him? He had only a few minutes to spend; he had no money in his pocket, but he took out a handsome knife, and his silk pocket handkerchief.

"Here, Jake," he said, "keep these to remember me by."

As he passed them over to the bed, the shadow from the little lamp Jake had lighted threw a great picture of his hand on the wall.

"Oh! look here," cried John, "do you know how to make a wolf's head? Put your two hands together, so thumbs up now curl the three first fingers of your left hand a little (only a little), and stretch your fourth finger wide now, move it up and down—see?"

The lame boy burst into a merry laugh, and the shadow of a wolf's head, with moving jaw, fell upon the white wall.

"Here's another," said John eagerly, "but it is harder to do. Put your right hand over the left, leaving the first and fourth finger tips up for ears, second and third fingers bent this way, for a snout; two fingers of left hand for lower jaw, thumb and other fingers for legs—here!"

Another peal of laughter greeted the shadow of a pig sitting upright.

"Now I must run," said John; "I wish I had some money to give you"—

"Lord love you, young master," said a voice at the door, "you is done give 'em to Jake what money couldn't buy, 'an 'at is a good hearty laugh."

Jake's father looked ready to cry with pleasure, and as John bounded away, he left the lame boy eagerly showing him his new amusement.

"I envy you that chance, my boy," said John's father, as the train moved on, "of lightening that poor creature's weary load."

"Father," said John softly, "maybe 'at is what God stopped the train for."

"It would be just like Him," answered his father in the same tone.—Exchange.

**Three Little Kittens.**

Three little kittens, out at play,  
Scampering about the lawn one day.

Three little kittens as white as snow,  
Hunting for mischief, high and low.

A piece of stovepipe lying near,  
Dropped by the rubbish man, I fear.

Three little kittens, with snow-white fur,  
Drept in at one end with contented purr.

Then a strange thing happened, as you'll agree,  
And wonder how such a thing could be.

For out of the other end, into the light,  
Drept three little kittens, as black as night.

**SOUTHERN DENTAL COLLEGE, ATLANTA, GEORGIA.**

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For rates, schedule, maps or any information, write to

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General Passenger Agent, Wilmington, N. C.

**GEORGIA NORTHERN RAILWAY COMPANY.**

Local Time Table No. 2. Effective Sunday, May 3rd, 1903.

DAILY No. 2	DAILY No. 4	DAILY Ex. SUN No. 6	DAILY Ex. SUN No. 8		DAILY No. 1	DAILY No. 3	DAILY Ex. SUN No. 5	DAILY Ex. SUN No. 7
A. M.	P. M.	P. M.	A. M.	Lv. Pidcock Ar.	P. M.	A. M.	A. M.	P. M.
		2 35	7 35				11 35	7 35
		2 55	7 50				11 20	7 20
		3 10	8 05				11 05	7 10
		3 15	8 10				10 55	7 00
		3 35	8 20				10 45	6 45
		3 45	8 30				10 25	6 30
		3 48	8 35				10 20	6 20
		4 00	8 52				10 05	6 05
		4 15	9 08				9 50	5 47
		4 20	9 10				9 45	5 45
		4 35	9 20				9 35	5 35
10 15	6 50				5 20	9 00		
10 25	7 00				5 10	8 50		
10 35	7 10				5 00	8 40		
10 43	7 18				4 50	8 30		
10 48	7 23				4 44	8 24		
10 54	7 29				4 37	8 17		
11 05	7 40				4 30	8 10		
11 19	7 53				4 15	7 55		
11 25	8 00				4 07	7 47		
11 35	8 10				4 00	7 40		
11 45	8 20				3 50	7 30		
Pass	Mail	Mail	Mixed		Pass	Mail	Mail	Mixed

Connection at Pidcock with East and West bound A. C. L. trains.

Trains Nos. 2 and 4 make close connection at Albany with lines diverging.

Trains Nos. 1 and 3 make close connection at Albany with trains from Atlanta, Macon, Columbus, Savannah and all points from the North and West.

New sleeping car service between Albany and Atlanta via Central of Georgia Railway leave Albany 8:35 P. M. arrive Atlanta 7:25 A. M.; leave Atlanta 1:40 A. M. Arrive Albany 7:15 A. M. making close connection with trains to and from Georgia Northern Railway Company.

C. W. PIDCOCK,  
Vice-Pres. and Gen. Mgr.

G. E. SMITH,  
Gen. Passenger Agent.

**GOOD OLD SUMMER TIME**

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**Summer Clothing**

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DOUBLE DAILY SERVICE Between New York

Tampa, Atlanta, New Orleans and points

### SOUTH and WEST.

SOUTHWARD		
	Daily No. 31.	Daily No. 27.
Lv New York, P. R. R.	12 55 p m	12 10 a m
Lv Philadelphia "	3 29 p m	7 20 a m
Lv Baltimore, "	5 45 p m	9 34 a m
Lv Washington, W. S. Ry.	7 00 p m	10 41 a m
Lv Richmond, S. A. L. Ry.	10 37 p m	2 15 p m
Lv Petersburg, "	11 20 p m	2 53 p m
Lv Norfolk, "	1 55 a m	5 18 p m
Lv Henderson, "	2 28 a m	5 41 p m
Lv Raleigh, "	4 15 a m	6 58 p m
Lv Southern Pines "	6 16 a m	8 50 p m
Lv Hamlet, "	7 35 a m	
Lv Columbia, I	10 25 a m	12 20 a m
Ar Savannah, "	2 35 p m	4 55 a m
Ar Jacksonville, "	7 00 p m	9 15 a m
Ar Tampa, "	6 45 a m	6 00 p m
	No. 33.	No. 41.
Lv New York, N. Y. P. & N.	+ 7 55 a m	8 55 p m
Lv Philadelphia, "	10 16 a m	11 21 p m
Lv New York, O. D. S. S. Co.	+ 3 00 p m	
Lv Baltimore, B. S. P. Co.		+ 6 30 p m
Lv Wash'ton, N. & W. S. B.		30 p m m
Lv Portsmouth, S. A. L. Ry	9 05 p m	9 25 a m
Lv Weldon, "	11 45 p m	11 55 a m
Lv Norfolk, "	1 55 a m	1 35 p m
Lv Henderson, "	2 28 a m	2 02 p m
Lv Raleigh, "	4 15 a m	3 45 p m
Lv Southern Pines "	6 16 a m	6 18 p m
Lv Hamlet, "	7 40 a m	9 45 p m
Lv Wilmington "		3 20 p m
Ar Charlotte, "	10 38 a m	10 32 p m
Lv Chester, "	10 30 a m	12 5 a m
Lv Greenwood, "	12 37 p m	3 25 a m
Lv Athens, "	2 52 p m	5 58 a m
Ar Atlanta, I	4 00 p m	7 35 a m
Ar Augusta, C. & W. C.	5 40 p m	
Ar Macon, C of Ga.	7 20 p m	11 35 a m
Ar Montgomery, A. & W. P.	9 20 p m	6 25 p m
Ar Mobile, L. & N.	2 55 a m	
Ar New Orleans, L. & N.	7 25 a m	
Ar Nashville, N. C. & St. L.	1 30 a m	6 55 p m
Ar Memphis	4 15 p m	8 20 a m

### NORTHWARD

	Daily. No. 32.	Daily. No. 33.
Lv Memphis, N C & St L.	12 45 n 'n	8 00 p m
Lv Nashville,	9 30 p m	9 30 a m
Lv New Orleans, L & N.	8 10 p m	
Lv Mobile, "	12 40 a m	
Lv Montgomery, A & W P.	6 45 a m	1 00 p m
Lv Macon, C of Ga	8 00 a m	4 20 p m
Lv Augusta, C & W C.	10 05 a m	
Lv Atlanta, I S A L Ry	12 00 n 'n	8 00 p m
Ar Athens, "	2 57 p m	11 23 p m
Ar Greenwood, "	5 15 p m	1 58 a m
Ar Chester, "	7 17 p m	4 15 a m
Lv Charlotte, "	7 27 p m	5 01 m
Lv Wilmington "	3 20 p m	
Lv Hamlet, "	10 40 p m	7 50 a m
Lv Southern Pines "	11 33 p m	8 44 a m
Lv Raleigh, "	1 35 a m	11 15 a m
Lv Henderson, "	3 05 a m	12 50 p m
Lv Norfolk, "	3 50 a m	1 45 p m
Lv Weldon, "	5 00 a m	3 00 p m
Ar Portsmouth, "	7 15 a m	5 35 p m
Ar Washington, N & W S B		6 55 a m
Ar Baltimore, B S P Co.		+ 6 30 a m
Ar New York, O D S S Co.		+ 5 00 p m
Ar Philadelphia, N Y P & N	+ 5 46 p m	5 10 a m
Ar New York, "	8 15 p m	8 00 a m
	No. 34.	No. 36.
Lv Tampa, S A L Ry.	8 00 p m	8 00 p m
Lv Jacksonville, "	9 30 a m	7 50 a m
Lv Savannah, "	1 40 p m	12 10 p m
Lv Columbia, S	7 05 p m	5 30 a m
Lv Hamlet, "	10 40 p m	8 40 a m
Lv Southern Pines "	11 33 p m	9 38 a m
Lv Raleigh, "	1 35 a m	11 50 a m
Lv Henderson, "	3 05 a m	1 10 p m
Lv Norfolk, "	3 45 a m	1 55 p m
Lv Petersburg, "	5 53 a m	4 07 p m
Ar Richmond, "	6 35 a m	4 55 p m
Ar Washington, W S Ry.	10 10 a m	8 36 p m
Ar Baltimore, P R R.	11 25 a m	11 25 p m
Ar Philadelphia, P R R.	1 36 p m	2 56 a m
Ar New York, P R R.	4 13 p m	6 30 a m

R. M. COFFEY, C T. A.,  
Charlotte, N. C.

# Statement The Employers Indemnity Co Of Philadelphia, Penn.

Condition March 30, 1903, as shown by statement filed.

Capital stock authorized,.....\$100,000.00; Subscribed,.....\$100,000.00; Paid in cash,..... \$100,000  
Income none; new company.  
Disbursements none.

### Assets

Value of Stocks and Bonds (United States, State, etc., owned)..... \$73 54  
Loans on Real Estate (first lien on fee simple)..... 6,200  
Cash in Home Office and deposited in Banks..... 20,250

Total Assets.....\$100,000

### Liabilities, none—new company.

### No Business in North Carolina in 1902—Just entered the State.

President, JOHN T. BAILEY; Secretary, TREVANION B. DALLAS.  
Home office, 1121 Stephen Girard Building, Twelfth Street, Philadelphia, Pa.  
General Agent for service, Insurance Commissioner, Raleigh, N. C.  
Business Manager for North Carolina, managed from home office.

State of North Carolina,  
Insurance Department,  
Raleigh, June 8, 1903

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Employers' Indemnity Co., of Philadelphia, Pa. filed with this department, showing the condition of said Company on the 30th day of March, 1903.  
Witness my hand and official seal, the day and date above written.

JAMES R. YOUNG,  
Insurance Commissioner

**Many People**

Don't want to wear glasses because of prejudice or some other foolish notion. Spectacles are essential to the cure of many kinds of headaches and nerve troubles. There is nothing else that will relieve them if they come from the eyes.

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Where they come from after making our examinations.

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**MAGNIFICENT PIANO**  
GIVEN AWAY ABSOLUTELY FREE

OVER 1600 names registered for the gift piano to June 24th, 1903. Send in your name and address and two cent stamp for return of number and you may be the lucky person. The only question asked, "Are you the owner of an Upright Piano?"—no matter what make. If you are not the owner of an Upright Piano, you are eligible, and we want your name and address.

Remember this piano will be given away absolutely free by

**CHAS. M. STIEFF**

in appreciation of the phenomenal sale of the "STIEFF" and to advertise the "KOHLER" Piano, which we control in the South.

All names must be received in Charlotte by August 19th, 1903, and none will be registered after that date.

**ON WEDNESDAY AUG. 26th, 1903**

duplicates of every number on our books will be placed in a box and the FIRST number taken out by a little girl, will be given the beautiful "KOHLER" Piano now on exhibition in our warerooms.

Don't fail to enclose two cent stamp, if you want your number returned.

(NOTE) By error, some of our advertisements read that the Twelfth number would be given the piano. To give equal chance to all, the First Number taken out, receives the gift piano.

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**STIEFF**  
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GEORGIA-ALABAMA BUSINESS COLLEGE, Macon, Ga.



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**ITS COURSES** are thorough in all departments and are elective.

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**THE FARE** is notably fine: every girl that has attended the school will attest this fact.

**ITS NUMBER** is limited: there is no crowding in rooms or classes. The individual is taught and the finest possible results obtain in a given time.

**OUR PRICES:** Such service as it renders has not been and cannot be given for less than its charges. The crowded schools charge less, but they yield less—often far less in proportion. Liberal returns for investments at Peace.

## North Carolina Military Academy, Red Springs, N. C.

### Prepares for College, West Point and Naval Academy

Healthful Climate. Mineral Springs. Special attention given to boys. Young Cadets room in separate barracks, in charge of the Head Master. Extensive grounds for Athletics. Tuition and Board \$200 per year.

### WORDS OF COMMENDATION.

The Rev. P. R. Law, of North Carolina, says:

A short visit to the North Carolina Military Academy furnishes the occasion for these reflections. We were delighted with what we saw and heard. The advantage of the Military feature were manifest. There had been a prejudice in our minds against such schools. It has all been wiped out. We are a convert. There is a discipline about it that is needed and unattainable, save in this way. There was a regularity in the doing of things illustrated by the movement of the hands of a clock. It is a Christian school. The highest moral tone is inculcated. Over eighty cadets are enrolled. It is a well drilled and manly student body. The standard of scholarship is all that could be asked. The corps of teachers are cultured and experienced school men.

Senator Daniel, of Virginia, says:

United States Senate,  
Washington, D. C., Feb. 24, 1898.

Dr. Sam'l W. Murphy gave great satisfaction as a teacher of my two sons. I was much impressed by his ability and fidelity, and take great pleasure in commending him.

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It affords me much pleasure to add my testimonial to the high standing and efficiency in educational work of Dr. Samuel W. Murphy, A. M. I first knew Dr. Murphy when as pupil I entered his school some years ago. Owing to his effective teaching and liberal and progressive views, I feel that I cannot recommend Dr. Murphy too highly and I shall ever wish him the highest success.

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Yours very truly,

Geo. W. Peck.

School reopens on Wednesday, September 2nd, 1903. For catalogue, giving full information, address DR. SAMUEL W. MURPHY, A. M., Head Master, Red Springs, N. C., or Prof. J. A. McArthur, Fayetteville

Second Educational Number.

# PRESBYTERIAN STANDARD

Established 1858.

CHARLOTTE, N. C., JULY 15, 1903.

Vol. XLV.---No. 28

## Presbyterian College for Women, Charlotte, North Carolina



HIGH-GRADE COLLEGE OF THE SOUTH.

**T**HIS COLLEGE, with its fine faculty of specialists, its high standard, both in the Academical and Musical Departments, and its fine Christian influence, stands for the best type of education in the South.

The degrees given are three, the B. A., the B. L. and the degree in the Normal Course.

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Rev. J. R. BRIDGES, D. D., President.

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# Presbyterian Standard.

Established 1858.

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Vol. XLV.---No. 28

## Event and Comment.

The Established Church of Scotland (Presbyterian) now numbers 674,293 members and contributed to foreign missions last year the sum \$276,500 besides wiping out an old debt on the work.

Rev. John Watson and his devoted wife have just celebrated their silver wedding in Liverpool and he took the occasion to tell his people that he was also married to them "till death do us part."

Presbyterianism surely girdles the world. Here is the Scots Church in Melbourne, Australia, getting George Adam Smith, of Glasgow, to supply them for a year during the absence of their pastor.

Why is it that the disciples of Calvin are broad enough to acknowledge the greatness and the usefulness of John Wesley while the Wesleyan celebrations have been full of abuse of Calvinism, abuse that is slanderous because it is ignorant?

Only \$30,000 is lacking of the \$80,000 to be raised for a church and parish house as a memorial of Malie B. Babcock. Certainly this is a worthy method of perpetuating the memory and the usefulness of a good and great man.

Princeton Seminary receives \$2,130,391 from the bequest of Mrs. Mary J. Winthrop, which has been mentioned before. Princeton has deserved this great gift and we do not know any institution in the North more likely to make as good use of the money.

There is something pathetic in the fact that Ira D. Sankey, in his blindness, has sold his beautiful country home and gone to live with his son in the city. The beauty of earth can no more touch his senses. But there remains, after his life of usefulness, the opening of his blinded eyes to the glorious vision of heaven.

Liberia has a population of 1,000,000 negroes, 500,000 of whom are civilized. It has twenty primary schools with an enrollment of 1,200. Liberia and Hayti are two great arguments against the transportation and colonization of the American negroes. The Southern negro, especially, does not know when he is well off.

Mr. Jacob Riis, of New York reform fame, began life as a Lutheran, became a Methodist, then a Congregationalist and is now an Episcopalian, on account of the zeal of the Episcopal Church in New York for the social betterment of the "submerged tenth." There is thus a chance that Mr. Riis may rise into Presbyterianism finally.

Minister Combes says frankly that the disestablishment of the Catholic Church in France is only a question of time. The last test-vote in Parliament was 140 for to 265 against disestablishment. With disestablishment looming up in England, also, it may not be long before the American idea of a Free Church in a Free State will universally prevail.

Describing the crowds that thronged to hear Reginald J. Campbell at Plymouth Church, Brooklyn, a Brooklyn paper says: "Scenes in and around Plymouth Church reminded old members of the time when Henry Ward Beecher attracted throngs of people." From which we gather that Newell Dwight Hillis, with all his sensationalism, is not attracting "throngs of people."

The Independent rejoices that the General Synod of the Reformed Church has struck the word "obey" from the bride's vow in the marriage service, and hopes that it will proceed to expunge from the New Testament the invidious command of St. Paul "Wives, submit yourselves unto your own husbands." If we may judge from the returns of New York and Newport fashionable society an amendment substituting "other women's" for "your own" would be immensely popular.

Mrs. Eddy dropped into poetry at the late Christian Science Anniversary in Boston. It is not exactly the kind of poetry that Boston was accustomed to in the days of Longfellow, Whittier, Holmes and others. Still it rhymes, and only one line out of the four is like Mephibosheth the son of Saul, lame in its feet. The first line goes trippingly,

"Truth happiness life in hamlet or town."

Mrs. Eddy probably does not know that "happify" is a mongrel word, with an English prefix and a Latin suffix. But the larger the area of Mrs. Eddy's ignorance the more satisfactory she seems to be to her followers.

This issue is quite largely occupied, pictorially and editorially, with the subject of education. But this is the time of the year when many young people are thinking about the next term of school and when many anxious parents are searching for the best that they can afford to give their sons and daughters. The Standard is unaffectedly glad that our Presbyterian Institutions stand so high as compared with others, and that those in North Carolina compare so favorably with Presbyterian Institutions elsewhere. In the matter of the education of their children Presbyterians have always been moved by the consideration of the merit of the institutions themselves rather than by the claims of Church loyalty. It is a pleasure to know that the two considerations are so perfectly harmonized in the present educational situation.

Rev. E. A. Bishop, the Methodist minister whose daughter was outraged and murdered by the negro whom the Delaware mob burned alive, issued before the lynching the following letter, which has well been called an "immortal document":

"Dear Friends: Mrs. Bishop and our children join me in this expression of deepest gratitude for your Christian sympathy and tender ministrations in our agonizing grief. Though comparatively strangers, you have been as dear friends whose hearts had been proved by years of acquaintance.

You have helped us bear our sorrow, made a hundredfold more intense by a most revolting crime. Our cup of bitterness is full, and we ask you to join us in our appeal to all citizens of our commonwealth to refrain from violence.

The officers believe that they have all evidence necessary to convict the prisoner, and without doubt as soon as the court can reach his case he will receive sentence to pay the full penalty of his atrocious crime. If he can be legally tried this month, by all means let justice be swift; but if not, then let us wait calmly until the law, in its majesty, may remove the vile wretch from society.

Any other course of procedure would bring a kind of glory from those of his class; would intensify the suffering of the afflicted family; possibly endanger the life of a delicate woman, and certainly dishonor the laws of our commonwealth.

Let us not try to atone for one crime, no matter how hellish, by committing another."

We leave this letter to make its own impression.

## PRESBYTERIAN STANDARD

Established January 1, 1858.

A RELIGIOUS NEWSPAPER FOR THE FAMILY DEVOTED TO THE INTERESTS OF CHRIST'S KINGDOM AS REPRESENTED BY THE SOUTHERN PRESBYTERIAN CHURCH.

A. J. MCKELWAY, ..... EDITOR.  
CORNELIA R. SHAW, ..... ASSOCIATE EDITOR.  
H. M. MCALLISTER, ..... BUSINESS MANAGER.

### WESTERN OFFICE:

GEO. L. LEYBURN, ..... EDITOR AND MANAGER.  
3511 Bell Avenue, St. Louis, Mo.

Subscription Price, ..... \$2.00 a Year, in Advance.

The STANDARD is published every Wednesday at Charlotte, N. C., by the PRESBYTERIAN PUBLISHING COMPANY.

For table of contents see page 16.

The label on the paper gives the date to which subscription has been paid.

When the date of the label is behind the date of this issue of the paper the label is a reminder that the subscription price is past due. When the date of the label is in advance of the date of this issue it is a receipt for the subscription.

In accordance with the general wish of our patrons the paper is discontinued only upon the written request of the subscriber. Arrearages must be settled in full at the same time, at the rate of two dollars a year and twenty cents a month for a part of a year.

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Advertising rates furnished on application. The size and character of this paper indicate the size and character of its constituency. For reputable advertising there is no better medium for North Carolina and the most prosperous section of the South. Address all communications to

PRESBYTERIAN STANDARD, Charlotte, N. C.

### The State Anti-Saloon Convention.

Those of us who have been responsible for the conduct of the campaign against the saloon and distilleries in North Carolina for the past year or more, were devoutly grateful for the splendid endorsement which the Convention in Raleigh last week gave to the principles and the methods that we had adopted. It was a body of earnest, conservative, intelligent and conscientious men, and their enthusiasm was that of the men of vision who bring things to pass. Some fine addresses were made, notably those of J. W. Bailey, Henry A. Page and Senator Simmons. The sum of \$5,000 was asked for, for the campaign, \$3,000 of which was pledged at that meeting and the following Declaration of Principles adopted:

"The North Carolina Anti-Saloon League is an independent body, maintaining friendly relations with similar associations in other States, but it is entirely independent in its acts, and it is non-partisan in character.

"Its purpose is the abolition of liquor saloons and distilleries by all proper means; the creation and crystallization of a righteous public sentiment and the proper enforcement of all laws against the liquor traffic. It favors the firm and just enforcement of the Watts law, and it earnestly requests future legislatures not to incorporate small towns with the privilege of licensing saloons or distilleries.

"It calls the attention of Boards of Commissioners of the various towns and cities to the danger of whiskey distilleries and rectifying establishments, now forbidden to operate in the country, removing to incorporated towns or cities. This should be prevented.

"The organization favors calling an election under the existing law in every town or city now licensing saloons where there is a reasonable chance of carrying the election against the saloon. This league pledges its assistance in all such elections."

A new executive committee was elected and by the nomination of one of the old members two names were added to the old committee which the Convention had re-elected.

And now a word to the friends of the movement,

everywhere. There is evidently a tidal wave of opinion in North Carolina now against the saloon. Some of the most far-sighted of our politicians have seen its advance. Like the tide that taken at its flood leads on to fortune, this wave may sweep the saloon and the distillery both out of North Carolina, if not checked by the indolence or cowardice of the friends of temperance themselves.

We have now a strong central committee in touch with a State Committee, for which at least one member in each county is desired. Let the work of organization now go on apace, and let there be the beginning of a campaign now, in every town where the saloons exist, to see that the moral forces of the town are organized against the saloons. The Central Committee does not desire to interfere in local affairs by way of dictating what form that fight shall take. But it will be glad to render all possible aid to the cause wherever the fight is begun.

A few basic principles are fundamental. The saloon is an institution of Satan's kingdom. We are on the side of Christ's kingdom. We have been taught that when we pray "Thy kingdom come," we mean, among other things, that the Kingdom of Satan should be destroyed. Let us work as we pray. We can make our prayers effectual by doing all in our power to answer them ourselves. If we love Christ, if we love our fellowmen, let us see to it that the reproach of the saloon is lifted from this old commonwealth, for which, so far as our influence extends, we are responsible.

The Standard has long ago defined its attitude on this question, but a restatement of principles seems to be called for. The

Biblical Recorder has an editorial in its issue of last week on "The Future of the Denominational College," which is worthy of careful study and calls for a frank expression of agreement or disagreement. It recites the conditions under which the denominational colleges were founded: when State Institutions were weak, when the State Aid principle was not firmly established, when denominational fealty was strong, and when competition for students was not considerable.

Now, this would indicate that the Recorder is in a somewhat pessimistic mood. But it is not altogether justified by the facts. In this State, for instance, the University is older than any of our colleges and has always been supported by State aid, though this has been very meager throughout its history.

Then, are we willing to admit that denominational fealty, at least in the South, is weaker than it used to be? Its denominationalism is less fanatical. It does not make the abuse of other denominations its principal stock in trade. But it is more intelligent and it has gained by the exchange of sense for bigotry. The only conditions that we admit is the increasing competition for students. And yet there are those who still believe that competition is the life of education as well as of trade.

The Recorder notes among the changed conditions the rise of technical institutions such as the A. and M. College in this State, the increase of appropriations to State Universities, and the establishment of State Institutions for women.

Well, if the Church Institutions have failed to provide a technical education for our young men, certainly it is the duty of the State to provide it. We do not

ieve that the Recorder would close the A. and M. at leigh this year if it could. It is doing too necessary work in educating for the industrial world the young n who enter its doors. As to the increase in appo- tions, every town understands to-day that educa- n, in any true sense of the word, is more expensive w than formerly. Unless education by the State is mortify every feeling of patriotism by inadequacy, State has to provide the money for the equipment, laboratories and the various specialists of the sev- l schools that are necessary now. In this State we getting to be a more prosperous people than we ever e. It is only fitting that the State University ould reflect something of the improved conditions of homes of our people. As to the colleges for women blished by the State, which in North Carolina is the ate Normal," let us ask, What Church Institution s teaching its pupils how to teach in the public ools, when it was founded? Has it not already sent ndreds of teachers, trained to teach, to these schools? o we not need good teachers for the schools in North olina more than anything else?

"Finally the tendency of gifts is to the great insti- tutions." Well, as we have no great institutions in orth Carolina this does not concern us, any more than e talk of State Aid for Higher Education means any- ing to those who know what Higher Education really and what we have in North Carolina. We quote the xt paragraph:

Measure these conditions well, and you will agree at the situation is most grave. You will understand e assurance with which we pointed out that the State w the Greensboro Female College, whose death-cries- ntinue to ring up and down our Commonwealth. ou will understand the earnestness of the citizens who- uld explain the matter away with soft and soothing- rds.

You will also understand why denominational col- ges have passed in the North; why they have never d a chance in the West, and why they are struggling e life in the South—the field of their last stand in all e world. You will also understand with what serious- ss it has been urged from the platform of one of our ate institutions that the denominational colleges go- t of existence as distinct institutions and group them- ves about the State institutions. You will also un- rstand why a rising generation of dead-beats and- upers have besieged our colleges, State and denomi- tional, demanding everything free!

Of course the dead-beats should be beaten dead, but- had supposed that one idea of education, whether by- urch or State, was to give the "pauper's" son a- ance to do better than his father did. Are our col- ges for the rich only? It may have been "urged- th seriousness from the platform of one of our State- stitutions," but it was serious folly all the same and- suppose the Institution itself was not responsible.

As to the passing of denominational colleges in the- orth, Princeton University in New Jersey is a pretty- r type of a successful Presbyterian University, just- Washington and Jefferson college in Pennsylvania- of a Presbyterian College. Yale is Congregational- d Harvard is Unitarian. These are not as sectarian- they once may have been, but neither are the denomi- tional newspapers of that section of the country. As- r the denominational institutions never having had a- ance in the West, we have been of the opinion that- resident Harper, of Chicago, was running an institu- on there that was not poverty-stricken exactly and- at answered to the name of Baptist, while we happen-

to know of a grandson of North Carolina, Walter Rankin, who has built up a Presbyterian College in Wisconsin, by main strength and awkwardness, in the face of State competition.

And as to the allegation that "the State slew the Greensboro Female College, whose death-cries continue to ring up and down our commonwealth," this is pathetic, but it is not sense.

In the first place it seems to be a pretty lively corpse yet. As this is penned the chances are that the alumnae of the college will succeed in purchasing the stock for \$25,000 according to the offer of the Board of Trustees, which means also the assumption of a debt of \$40,000, the principal of which is not due for ten years. So it would seem that the college has been run, not only without endowment, but with an interest charge on a debt of \$40,000. Besides, the trustees were offered \$75,000 for the college property which was the reason for closing the college just now. It cost \$42,000.

Furthermore the Greensboro Christian Advocate puts as the reason for the closing of the college the apathy of the Methodist Church. It says:

The reproach of Methodism in North Carolina is her apathy in the matter of giving moral and material support to her educational institutions. They have allowed Greensboro to languish, while Davenport, Rutherford, Weaverville and Brevard have gone vainly begging for the help they have needed, and Trinity would have been dead and buried but for the benefactions of a few whose unselfish donations have never been fully appreciated.

It is true that after having printed this, our contemporary read the little post-script in the Standard and lost its temper, which we can pardon this hot weather. It says in the same issue:

Just as our columns are full, we find the following in the Presbyterian Standard:

"P. S. again. Why should the Presbyterian Church be able to keep five flourishing female colleges open in North Carolina and the Methodist Church with all its money and its numerical strength celebrate the Two Hundredth anniversary of John Wesley's birth by closing the one such college it had? We hope the answer to that question will be the re-opening of its doors."

Mr. McKelway is exceedingly anxious to be known as very smart. We suggest that he "go 'way back and sit down," or else take a new start. It seems that he does not know that in North Carolina, besides Greensboro, the Methodists have Davenport, Louisburg and Littleton Female Colleges, each chock full of girls, besides a large number of girls at Rutherford, Weaverville and Trinity. Upon the whole we are doing fairly well, and if Mr. McKelway, Joe Reece and the rest will continue to help (?) attend to our business, we have good hope of yet coming out at the end of the lane.

Expressing our sympathies for "Joe Reece," who has to live in the same town with the editor of the Greensboro Christian Advocate, the Standard desires to apologize for overlooking the colleges mentioned above. But while the two paragraphs quoted are slightly confusing, taken together, we get these questions out of them for the Biblical Recorder. If it was the "apathy of Methodism in North Carolina" that struck down the college, why lay the death at the doors of the State? Or, if the Methodists have these colleges and the Presbyterians five, all "chuck full of girls," why was it that the Greensboro College alone fell a victim to the cruel hand of the State? And then suppose it enters upon a new career of prosperity under new management, as we all hope. What becomes of the Recorder's contention? And suppose they build the million dollar Methodist College for Women at Durham,

will not State competition be responsible for that too? The facts are that the Presbyterians, the Baptists, and the Methodists are educating more boys and girls right now than ever before and the State is doing the same thing.

And now what is the State of North Carolina if it is not the people of North Carolina? And who are the people of North Carolina? Why they are mostly Baptists and Methodists and Presbyterians and Episcopalians and Lutherans and Quakers and so on. And these say through their representatives in their church courts, We must have Church Schools in which to train for our church its boys and girls. This is one of the most effective methods of denominational propagandism and we adopt it. And then these same people, Baptists, Methodists, Presbyterians, Episcopalians, Presbyterians, Lutherans, Quakers and others say, through their representatives in the Legislature, We must have a State University and a State Normal and a State A. and M. The same people say these two things, and they put their money into the church treasuries for the church college, and they pay their taxes into the state treasury for the state colleges, and they know that both contributions are going to the great cause of education and that there is no conflict between Church and State in this matter. Rivalry between the institutions themselves is wholesome, if it is fair and honorable, just as rivalry between the colleges of a single denomination helps to put each on its mettle as to equipment and standing and helps to get pupils that would never go to any school except for the competition for them.

The Standard believes in Church Education and also in State Education. It could not believe in the common schools if it did not believe in State Education. The Catholic Church is consistent in teaching that no education should be by the State and in fighting the public schools. The Recorder is illogical and inconsistent because it believes that the State should educate the child in the formative period of its life and that it is wrong for the State to educate him after the character has been largely formed. The Standard believes in Church Education because it believes in the right and the duty of every church to propagate itself through the influences it can throw around education. But the Standard believes that a good deal of the talk about Christian Education is beside the mark. Christianity shrinks from self-advertisement always. It cannot be imparted and it cannot be prohibited by any process of education anywhere. And when our State Institutions in North Carolina have at their heads and in their faculties just the same sort of Christian men that our Church Colleges have, the Standard would feel a little hypocritical in talking about State Institutions as Anti-Christian or even Un-Christian. The Churches should support their own institutions as nobly as the Presbyterian Church in North Carolina is supporting Davidson and our five colleges for women. And then, instead of abusing the State and the State Institutions, they should see that those institutions, from the public schools up, should have thrown around them all the influence of the Church and of the Church's ministry.

The centennial addresses on Emerson have indicated more than anything else the weakness of his hold upon mankind. The contrast between him and Wesley is a proof that the only immortality is that of Christian service.

### The Presbyterian University.

We published last week and the week before Dr. W. McF. Alexander's article against the removal of the University at Clarksville to Atlanta. We publish this week articles by Rev. J. W. Walden, D. D., and Rev. C. C. Carson, of Georgia. These are in no sense replies to Dr. Alexander, except in so far as they may inadvertently have corrected some of his statements. We have had on both sides an independent presentation of the facts of the case.

But Dr. Alexander, not having these antagonists in view, seemed to be replying to certain positions taken and phrases used in the Standard. We devote some space therefore to a review of his article.

In the first place we have a very great sympathy for those who are not inclined to this removal. We honor their feelings while we dissent from their judgment.

In the second place it seems to us bad policy for either Columbia or Clarksville to be denying "control" to what are called the "controlling Synods." They are dependent on these Synods for their students. Nor does it seem to us that the expression, "the sole government of the Institution shall be in the hands of a Directory" conclusive on such larger questions as those of the removal of the institution itself. That is not a question of "government." The idea that a discussion of removal on the floor of one of the "controlling Synods" is the violation of a so-called contract between the Synods and its own creature the Directorate, or is an impeachment of the personal uprightness and integrity of the trustees, is an extreme view of the matter that rather discredits the other statements and arguments.

The question of the legal difficulties is a more serious one. It may be recalled, however, that "legal difficulties" by the bushel were predicted of the removal of Union Seminary to Richmond, Virginia. They did not materialize when the time came. Dr. Alexander admits that an eminent lawyer of the Clarksville bar who is opposed to the removal of the University says that it may be legally removed, that the Presbyterian Church has had peaceable control of it for over seven years and may do what it will with its own. Thereupon Dr. Alexander makes a point about the "statute of limitations." It may be permissible to make an *ad captandum* argument on such a question. If so it is certainly permissible to point out the fallacy. The reason why a "statute of limitations" has an ugly sound to people is that it is plead by rascals who wish to escape paying an honest debt. On the other hand it is a righteous law that there shall be some limit to the control by the former owner over property passed from one hand to another. The law of Tennessee recognizes that circumstances and conditions change. And the property has been in the possession of the Presbyterian Church for twenty-seven years. American law constitutionally denies the right of entail, the control for generations of property by the dead hand. And the fact is that property has to be given in Tennessee according to Tennessee laws.

This on the supposition that the lawyer is correct. At any rate it would be an excellent matter for conference, and we may as well say that we have nothing but contempt for the threat of law-suits, which would be fatal to Clarksville itself, however much damage they might do to other interests. As Dr. Alexander has brought that threat out it might be said that it will do more to

ouse Presbyterians on the other side than anything else, and has already had that effect where it has been made.

As to the moral difficulties, these should be final, if they exist. It is admitted, we understand, that a part of the endowment was given on the condition that the university should be located at Clarksville. This is the local claim which the advocates of removal have admitted and which they propose to yield. But when the ground is broadened, that it was meant for the Mississippi Valley, the case is somewhat weakened. And when we reflect that the Presbyterian Church has been thinking all this time that the funds were largely given for the cause of Presbyterian Education and that some of the donors were even credited with having given to Christ, then the question of locality is submerged in the question of usefulness. If the money has been given to Presbyterian Education the question is, where would it do the most good?

It would be a real breach of faith with the donors if that money is less effectively used than it might be for the sake of local and selfish ends.

Moreover, the very trouble now is that the Mississippi Valley, in the broad and comprehensive sense in which Dr. Alexander uses the term is so supplied with colleges and seminaries that the conditions that led to the founding of Clarksville have wholly changed, while any one not blind can see that its opportunity for becoming a great Presbyterian University is gone forever. Louisville Seminary makes the Divinity Department of Clarksville worse than useless for it is taking several of the most valuable professors from the larger life-work that they ought to have. The new seminary in Texas cuts off the supply of candidates from that direction. There are three Presbyterian Colleges in Arkansas and Missouri, and two splendid Presbyterian Colleges in Texas; and if the Million Dollar University fails at Atlanta, there will be one in Alabama. This leaves Arkansas, Mississippi, Louisiana and Tennessee, to supply a Presbyterian University with Divinity Students, and three, less Arkansas, to supply the Academic Students.

There is a fallacy also about these four "controlling Synods" that are not to presume even to discuss control, "giving away their institution to Atlanta and leaving themselves destitute." Let us glance at a map of the Southwest Territory. We see at once that Atlanta is nearer in distance, and (from what we have heard of railroad connections) a good deal nearer in time, than Clarksville is, to about all of Louisiana, including New Orleans itself where Dr. Alexander lives, to most of Mississippi, to nearly all of Alabama, and to a good part of Tennessee itself. Leaving aside Arkansas, (and the part of Arkansas is about as near one place as the other) which has its own college and an excellent one, the greater part of these "controlling Synods" mentioned is nearer to Atlanta than to Clarksville. The talk then about these Synods leaving themselves "destitute" of Presbyterian education is purest buncombe, is it not Dr. Alexander? The "controlling Synods" could still control, and the location would be more convenient to them, and the constituency of our Presbyterian University would be increased from 55,000 to a round 100,000 to say nothing of the general patronage of the whole Church, if the University shall prove worthy of the name, University, and of Presbyterianism, itself. It is to give up such a splendid opportu-

nity as this is that these trustees are thinking of the local claims that have been pressed upon them. It may be sentiment, but it is not patriotism, and it is the kind of love for Southern Presbyterianism that the Standard prefers not to have.

As to that "Presbyterian desert," we have frequently heard the region in the Northwest corner of Tennessee so spoken of. The Standard thought that it had put it pretty neatly in saying that Clarksville is "an oasis in a Presbyterian desert." Dr. Alexander makes us mean that the Presbytery of Nashville and the Synod of Tennessee were Presbyterian deserts. By no means. The trouble is that they seem to have deserted Clarksville far more than its deserts. And then we all know its splendid roll of alumni. But so far as we can learn they are such far-seeing men that they differ widely with the trustees as to what ought to be done in the matter of removal.

And then the idea that the recent agitation about removal is responsible for the small number of students at Clarksville is another despairing wail. Did the students know that the agitation was going to begin and therefore stayed away?

Nor do we think there need be any worry about the lack of equipment or endowment or students either, once Columbia and Clarksville are combined at Atlanta. It will be an exchange of a city of at least 100,000 people for a town of 10,000. And local patronage counts for much. Atlanta will doubtless have a university, now that it has signified its wish for one, and if the Presbyterian Church does not rise to this opportunity, the Methodist or the Baptist will, or they are not as smart as we think they are.

Let us have the Million Dollar University for the sake of Southern Presbyterianism, for the sake of the Kingdom of Christ.

The Presbyterian Church of England has 79 churches, 2,325 communicants and 10,620 candidates for baptism as the fruits of its mission work in Formosa.

The thinking men of our time are honoring Wesley not merely as a great religionist, but as a man of broad human sympathies and uncommon sagacity. The ideas which he hoped to set afloat have since his day come into their own, and open minds in our day, outside his churches as well as within them, are yielding him honor by yielding allegiance to his principles and accepting his thought. We trust that this general airing of the liberality and ecumenical quality of Wesley's thinking will help to clear away the singular misapprehension as to Methodism which prevails in those quarters where it is looked upon as a narrow sect.—*Christian Advocate.*

Dr. Torrey and his singer, Mr. Charles M. Alexander, were given an ovation on their return to Chicago the other day, after an evangelistic tour of the world, lasting eighteen months. They compute that not less than thirty thousand people have been won to Christ, in Hawaii, Japan, Australia, New Zealand, India, England and Scotland. Dr. Torrey declared that they had emphasized five great truths of the Gospel: "the power of prayer, the power of the Bible, the power of the blood of Jesus, the power of the Holy Spirit and the power of personal work." He said that the world-wide revival for which men have been praying has begun. We are unfeignedly glad to hear such a report and trust that others besides Dr. Torrey will find out how much more blessed and important it is to proclaim the gospel of salvation to sinners than to be splitting hairs about premillennialism and Keswickism with which too many able preachers of the gospel have been too much occupied of late.

## Devotional.

### The Offer of a Career.

Jesus offers to the young man a career, something to do, something to be, the doing of which and the being of which will realize what is in a young man's heart to hope and dream about. It is hidden in the words, "Follow me."

Jesus had a great trick of saying to men, "Follow me." He found a man counting his tax money, and He said to him, "Matthew, follow me." He found a man fishing, and He said, "Peter, follow me." He found a young man by the wayside, and He said to him, "Philip, follow me."

Wherever He went He had the knack of drawing men after Him, as if that were enough, as if that were all. So it is. And He was right when He said to the young man, "Here is your life, here is your career; follow me."

What difference would it make to follow Him particularly? What is exactly the demand that is made by the Saviour to-day, supposing a young man wants to follow? It is this: when Jesus wants a man, He wants all of him. A man with heart free for Him; a man with a man's love going to Him; a man and a man's life; a man that will not think of anything else when he is following Jesus.

Have as much money as you like. Have all ambitions that you like and that you can keep in your heart. But Jesus wants you, and if you give Him not yourself, your whole heart, and if you consider not all that you have His, to be administered for Him, to be freely laid aside at His bidding, you can't follow Him. Make up your mind to that.—From a Sermon by Rev. Charles W. Gordon ("Ralph Connor").

### Principles.

It is not strength of brain that saves a man, or orthodoxy of creed, or connection with a Church. All these have often proved to be but ropes of sand. They are not proof against the tides of temptation. There must be firm, heaven-implanted principle; for no one is safe in business, or in politics, or in social life, or anywhere, when conscience is unloosened from God. The parting of the cable may be unseen for a while, it may even be unsuspected: but it is a mere question of time how soon the back-slider may strike the rocks. Jesus Christ never insures anyone who unites with His Church, and yet has no "anchor sure and steadfast which entereth within the veil," and "binds fast to Christ Himself." And if you ever reach heaven, my brother, you will come in, as I have often seen vessels come into yonder harbor of New York, with the storm-tide anchor swinging proudly at the prow. "There are ships," said the eloquent Melvill, "that never go down in life's tempests. They shall be in no peril when the last hurricane shall sweep earth and sea and sky, and when the fury is overpast, and the light that knows no night breaks gloriously forth, they shall be found on tranquil and crystal waters, resting beautifully upon their shadows." These are they who have been piloted by the Holy Spirit; these are faithful ones whose inner soul was anchored to Jesus Christ.—Theodore L. Cuyler, D. D.

Do you envy the fisherman who lent his boat to Jesus? He offers us the same honor and He begs us to do Him the same favor; He comes to each of us and asks us to let Him have our daily work as His preaching-place—the office and workshop, the counter, the desk, the mother's work in the home, the servant's work in the house—this is the pulpit He seeks. Will you let Him have it to-day?—Mark Guy Pearse.

Happiness is to feel one's soul good; there is really no other; and one may have this happiness even in sorrow; hence there are some griefs that are preferable to any joy, and that would be preferred by all who have felt them.—Joubert.

## Missionary.

### Two Missionary Facts.

At the World's Fair, in Chicago, there was one part of the world represented in the great exhibition that seemed to impress every one with a sense of its hopelessness. The Japanese were clean and intelligent, the South Sea islanders most interesting, the Eskimos stout but well-behaved, but the West Africans were an unpleasant sight. From the bloody, rudely carved idol post on which a chicken was beaten to death every day as a sacrifice, to the savage and meaningless dances, which the tribe delighted, everything was degraded, heathen and scarcely human. The chief, and even the women, begged for drink and for money from the passers by, and quarrels and frantic noise were incessant. "Well," said one man to his friend, a Christian minister, "I shall never give another cent to missions in West Africa, for such tribes are not worth converting; they are degenerate and never can be reached."

The minister did not forget the remark, and he had the pleasure, this year, of meeting his friend again, a telling him two missionary facts about West Africa. Last Christmas a new church in Lolodorf, in the Kamerun country, was finished. It was the first Church organized among the Bulu natives. The first meeting took place under a banana tree, in May, 1900, and the natives have built the church largely themselves, out of their scanty means. The building holds three hundred people, but it is crowded every Sunday, and multitudes gather outside. In one series of special services forty-one natives were converted.

In this same West African country, not a hundred miles away from Lolodorf to the westward, are the Fanga and Kribi tribes. They are on the coast, where, if possible, the natives are apt to be more degraded than in the interior. Yet these two tribes, this year, supporting, of their own free will, a Bible reader to the heathen tribes round them. If men capable of such Christian love as this for their fellows are "degenerate" then the more degenerate West Africa becomes the better for its future!

There are two sides to every mission work among degraded people. One is the hopelessness of the situation, humanly speaking; the other is the hope of the gospel. We can look at either side. But the wisest thing is surely to look longest at the latter. No tribe has ever been found so degraded, so lost, that the gospel cannot reach them, and in time transform them. No mistake is made in sending missionaries to the most hopeless spots on our globe. The only mistake is not sending more missionaries, and making more effort than we do now.—Selected.

### Bread Upon the Waters.

A lady in Scotland, whose husband had left her a competence, had two profligate sons, who wasted her substance with riotous living. When she saw that her property was being squandered, she determined to make an offering to the Lord. She took twenty pounds and gave it to the London Missionary Society. Her sons were very angry at this, and told her she might as well cast her money into the sea. "I will cast it into the sea," she replied, "and it shall be my bread upon the waters."

The sons, having spent all they could get, enlisted in a regiment and were sent to India. Their positions were far apart, but God so ordered in His providence that both were stationed near good missionaries. The elder one was led to repent of sin and embrace Christ. He shortly afterwards died.

Meanwhile the widowed mother was praying for her boys. One evening, as she was taking down her family Bible to read, the door softly opened and the young son appeared to greet the aged mother. He told her he had turned to God, Christ had blotted out his sin. Then he narrated his past history in connection with the influence the missionaries of the cross had on his own mind; while his mother, with tears of overflowing gratitude, exclaimed: "Oh, my twenty pounds!"

## Sunday School Lesson.

BY REV. H. G. HILL, D. D.

### Samuel's Farewell Address.

1 Sam 12:13-25. July 19, 1903.

The last words of eminent men are usually valued and remembered. Samuel made his parting address to Israel at Gilgal, when Saul was publicly inaugurated as king, and the aged judge was retiring from the burdens and responsibilities of office. In this address he vindicates the purity of his administration and calls upon the assembled nation to show that he had wronged anyone. He also reviews God's dealings with them and the repeated deliverances. He had wrought for them through multiplied and able leaders. The portion of the address which constitutes our lesson may be presented under three aspects.

1. Israel Warned by Samuel.—The faithful judge warns them that a mere change in their form of government will not deliver them from evil. He tells them that safety is to be secured only by they and their king continually following the Lord their God. He assures them that it will be well with them "If they fear the Lord and serve Him and obey His voice, and do not rebel against His commandment." He solemnly warns them, "But if ye will not obey the voice of the Lord, but rebel against the commandment of the Lord: then shall the hand of the Lord be against you as it was against your fathers." How fully these warning predictions are sadly verified the student of Israel's subsequent history is entirely aware. No nation can avoid manifold ills by a radical change in their form of government, but only by cherishing that righteousness which results from obeying the commandments of Jehovah.

2. The Sign Given to Prove their Wickedness.—The Lord and Samuel would impress upon the minds of Israel that they had committed gross iniquity in demanding a king not only by plain words, but by miraculous signs. Hence at wheat harvest when it was uniformly fair, Jehovah at Samuel's request sends a storm of thunder and lightning and rain. The sign chosen shows that the Lord directly controls the atmosphere, the clouds, the rain and the elements of nature. It also proves that Jehovah sends rain and storm in answer to man's prayers. One effect of this sign was that it developed great reverence for the Lord and Samuel. It is said "And all the people greatly feared the Lord and Samuel." It also impressed the fact and magnitude of their sin and the value of intercessory prayer. It is affirmed, "And all the people said unto Samuel, pray for thy servants unto the Lord thy God, that we die not: for we have added unto all our sins this evil thing, that we have asked us a king." This demand for a king was sinful, because it manifested distrust of God and of the institutions He had established for Israel, and because it involved the rejection of Jehovah as their real king and an attempt to substitute for Him a mortal ruler. The sin was aggravated by an obstinate persistence, even when told, that the demand displeased the Lord and earned as to the ills a king would inflict upon them.

3. Samuel's Counsels and Promises.—The faithful judge does not part with his people without giving them wise counsels and comforting assurances.

He urges them not to fear, though they had done wickedly and not to turn aside from following the Lord. He counsels them to serve the Lord with all their heart and not to turn aside after vain idols that can not profit or deliver. He assures them that "The Lord will not forsake His people for His great name's sake: because hath pleased the Lord to make you his people." He assures them that not only their welfare, but the Divine glory was involved in purifying and preserving them from sins and foes. He also promises to intercede for them and to give them religious instruction. He says "As for me God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach you the good and right way."

## Westminster League.

BY REV. HUGH W. HOON.

### A Mission Study of South America.

Luke 2:25-32. Topic for July 26.

As the Southern Presbyterian Church confines its work in South America to Brazil, that country alone will receive our attention at this time.

"The Presbyterian Church in Brazil" is the result of the co-operative work of the Northern and Southern Presbyterian Churches. The work of our own Church is done in North and South Brazil. The work in South Brazil was begun in 1869; in North Brazil in 1873.

Brazil was an Empire with the Roman Catholic Church as the state church until November, 1889. At that time the empire was overthrown and the republic proclaimed. The new government was positive, and Church and State became separate. It has remained so ever since, but the last presidents have been more and more favorable to the Roman Church and the present executive is a devoted Roman Catholic. Protestant missions have had a much better chance under the republic than formerly, but the Catholic League is very energetic in its work at present and all kinds of obstacles as well as dangers themselves are being thrown in the way of evangelical work.

Yet the work in Brazil has been successful and the increase last year in every phase was gratifying.

The population of the fields that are supported by our Southern Church is about four and a half millions. To do the work among this mass of people we have 31 missionaries and 26 native helpers. Do a little problem in division and see how many souls are dependent upon each worker for the story of salvation. It ought to startle you.

These workers do their work in 21 organized churches and at 77 out stations: places of religious meeting. There are 2,318 communicants. Of this number 343 were added during 1902. This was an increase during the year of nearly 17 1/2 per cent. Besides these members there are 2,324 adherents of the Presbyterian Church.

Of the total number of communicants, 1401 are in North Brazil. The average attendance upon the services of the Church in North Brazil was 1400, besides two stations which made no report in this respect. Our home churches might get a profitable lesson from the fidelity of these Brazilian Presbyterians in their attendance upon the services of the sanctuary.

In North Brazil the 1401 members contributed \$2,112 to all causes during the year, or an average of \$1.50 per member. When we stop to think what sacrifices this meant in nearly every case, it ought to make many of our people at home blush to think of the little they have done.

Our missionaries in Brazil are hard working men and women as indeed all of our missionaries are. Here is the report of one of them for last year: 1. During the year there were distributed 2,432 books; these included Bibles, New Testaments, gospels, tracts and other books. 2. Additions by baptism, 42 adults and 86 children. 3. Contributions for the year, \$975. Few of our workers at home can show as proportionately good results.

Our committee in making its annual report says as to the needs of the work in Brazil: "We need to assist the Church in Northern Brazil to develop its educational work, so that the native force needed to evangelize the field can be trained on the ground. The cost of sending a candidate for the ministry from any of the points in Northern Brazil to Sao Paulo is prohibitory, and when they are sent they find the fields that are open to them in Southern Brazil more attractive than their own home fields and are tempted not to return to Northern Brazil. There is great need for a boarding school for the sons of our protestant believers in Southern Brazil. At Campinas we have a building and grounds for such a school and a competent teacher should be sent at the earliest day to re-open that work."

## Contributed.

### A Bible Study of the Two Obstacles between Man and Heaven. Part II. The Moral Obstacle.

Rev. S. S. Laws, D. D., LL.D.

(Continued.)

Brief notice has been previously taken of this exposition of the moral law, and it is beyond question the most incisive on record. And it is a circumstance perhaps worthy of notice, as indicating that, in undertaking to fully meet the exalted and exacting requirements of this holy law of God as thus expounded, he was drawn and actuated by love, the name of the Father is mentioned in it thirteen times; whereas in the whole of the Old Testament Scriptures God is spoken of as Father only seventeen times. When but twelve he was absorbed by his Father's business, and the language of the Psalmist was the breath of his life,

"O, how love I thy law!

It is my meditation all the day."

—Ps. 119:97.

On Tuesday before the Friday of his crucifixion, which was his last appearance in public, and it was in the courts of the Temple, after he had made such unanswerable responses to the hostile questionings of the Herodians, the Pharisees, and the Sadducees as to silence them, a lawyer, who had been listening to the controversy, stepped forward and asked him the important but difficult and unsettled question. "What commandment is the first of all?" Jesus answered, "The first is, Hear, O Israel!—Jehovah our God is one Jehovah; and thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. The second is this: Thou shalt love thy neighbor as thyself. There is none other commandment greater than these." And when Jesus saw that he accepted the answer without quibbling, he said unto him, in view of his open-minded candor in receiving the truth; "Thou art not far from the Kingdom" (Deut. vi:4; Mark. xii:28-34). One of the Evangelists records the added remark, well worth preserving, "On these two commandments the whole law hangeth, and the prophets."

It is not practicable to pursue this topic farther at his time. It is seen that at the opening and at the closing of the record of the Saviour's public ministry, the moral law of God was conspicuously before his mind. Even his baptism numbered him legally with the transgressors. The intervening record presents much of like import, as in his answer to the young ruler about keeping the commandments, but distinguishing as ever between the letter and the spirit, and indicating the superiority of faith in himself to faith in riches. The law is appealed to to convince him of sin and helplessness when understood aright, and not as the way of life.

Jesus' ministry was among the Israelites who had been taught a knowledge of the true God, and of his written law; but Paul was commissioned to bear the message of salvation from sin to the Gentiles, and he based his teachings on identically the same foundation of the moral law as did Jesus. He teaches the very doctrine of the evangelist in setting forth the life-work of Christ, that "sin is lawlessness." He writes the Romans, "There is no respect of persons with God"—the true God, before whom he arraigns them as sinners. "For as many as have sinned without the (written) law shall also perish without the (written) law: and as many as have sinned under the (written) law shall be judged by the (written) law. When Gentiles that have not the (written) law do by nature the things of the (written) law, these, not having the (written) law, are the law unto themselves, in that they show the work of the law written in their hearts, their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing them."

In a word, it is the same law in two languages—The Conscience and the Moral Law—as it is written in the

heart and as it is written in the Bible. Jews and Gentiles are under the same law of God. Any lawlessness as tested aright by either of these standards, is sin and requires forgiveness and cleansing. This is the gospel of Paul, and this is the gospel of Jesus. It is identically the same gospel, and each announces the same deliverance from the same law. In each all are sinners: In each the blood or cross of Jesus, the Son cleanseth us—Jew and Gentile—from all sin, and in each "if we confess our sins, he is faithful and righteous to forgive our sins and to cleanse us from all unrighteousness." In both the love of souls and the love of God, the hatred of sin and of Satan, are alike conspicuous as the prime, internal motive force of attraction and repulsion.

They who separate Paul from Christ as a teacher of the Gospel are guilty of divorcing what God has joined together as one. "For to me to live is Christ" (Phil. i:21). "For whether we live, we live unto the Lord; or whether we die, we die unto the Lord: whether we live, therefore, or die, we are the Lord's" (Rom. xiv:8).

Paul received his commission as an apostle directly from Christ (Gal. i:1). He had about half a dozen interviews with Christ, and received his gospel directly from him: "For neither did I receive it from man, nor was I taught it from man, but it came to me through revelation of Jesus Christ" (Gal. i:12). Paul's gospel was not second hand, but as directly from Christ as the gospel on record in the evangelists, to say the least. This is beyond question if Paul was a truthful and honest man. No inspired writer was more perfectly the mouth-piece of Jesus Christ than was Paul. Back from Paul to Christ! is the slogan of reckless presumption, and is about as senseless as would be back from Jesus Christ to God!

The Saviour commends the Jews for searching the Scriptures (Jno. v:39) because they "bear witness" of himself. Addressing the disciples on the way to Emmaus, who were utterly despondent over the crucifixion, he said: "O foolish men and slow of heart to believe in all that prophets have spoken! Behooved it not the Christ—the Messiah—to suffer these things and to enter into his glory? And beginning from Moses and from all the prophets he interpreted to them in all the Scriptures the things concerning himself" (Luke xxiv:25-27). Very soon after, on that same evening, he appeared to "the eleven" whilst the disciples from Emmaus were relating to them their interview with the risen Christ, and having given them convincing evidence of his identification he repeated his appeal to Moses and the other Scriptures and added: "Thus it is written, that the Christ—the Messiah—should suffer and rise again from the dead the third day, and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem." In the calm light of his resurrection sojourn of forty days, with the vision of his complete earthly career vividly in view, he reminds them that what had occurred was what he had told them, whilst with them, must take place in fulfillment of what Moses and the other Scriptures had foretold concerning himself. He had not been taken by surprise, nor was he in the least disconcerted, but ever true to his mission as Jesus, he enjoins them to publish the gospel of deliverance from sin through or in his name unto all the nations" (Luke xxiv:47).

Deliverance from sin is deliverance from the guilt of lawlessness under a broken law and from idwelling lust which begets sin. Law was the back bone of the old Scriptures that testified of the Christ—the Messiah—who was to come and to "bare the sin of many" and open the fountain in the house of David for the cleansing of sin and uncleanness; and the law is the vertebral column of the gospel.

(To be continued.)

"What a gladness in the glory of the better land to know That some poor, waiting, longing, doubting, fearing souls below,

In our gracious human loving, we the love of God did show."

## A Protestant View of Leo XIII.

Pope Leo XIII came to be universally regarded as a man. Roman Catholics, of course, always so regard him. They sincerely believed that his selection as Pope was due to the influence of the Spirit of God in the conclave of Cardinals who elected him. Among Protestants, he made upon Roman Catholics an impression of goodness or spirituality or saintliness second to that of no other pontiff and greater than that of many another. But his status in Protestantism or in the non-Catholic world was more significant than in the papal office. Thanks, in part, to the simplicity and openness of his mind, and, in other part, to the increasing respect and kindness of the mind of the race, Pope Leo was respected, esteemed and admired by Protestants to a greater degree than any of his predecessors in the office. John Henry Newman, among Catholics, is said alone to have shared, in the two centuries which the Pope lived, on even terms with him, the veneration of the non-Catholic world. The goodness of the man is the admission of all. That admission is a proof that he was good—eminently good. The goodness of the world may be deceived about a character, but it cannot be.

He put his goodness in the front not only because it was there, but because he would have put such a quality at the front in any estimate of qualities which might have made, or in any summary of another's character, which he might have set forth. In itself, goodness is that which on earth creates for the man the estate which will carry into the heavens. It is not the synonym of greatness, but it is the savor of it and the superior of it. It is that on which and for which the Master of the world looks. The rest under the Divine Lights is but "the ether and prunella," except as it may be used for the uplift of man and for the glory of God. All questions about other Popes aside, the goodness of the man who religiously reigned as Leo XIII was not only unmistakable and undeniable, and it was not only universally admitted, but it was also universally acclaimed. We are aware that it is sometimes referred to as a quality in which any one can excel, and on that account it is under rated. But it is not under rated by those who appraise standards aright. He from whom Christianity takes its name put goodness in a place supreme and unique. They who follow Him follow Him near or afar off according as they do or do not so rate

We shall not analyze or subdivide the quality. That is the theologians or psychologists or philosophers or physicians to do. Goodness, the quality as instinctive to the child as it is evident to the wisest and most learned, is injured and weakened by analysis the same as the perfume of a flower, the silence of the woods, the blandness of the air or the scientific examination of a mother's love. Goodness in itself is as all-embracing and as all-encasing as the atmosphere. It is the spirit of our thought about God. It states and is God Himself. That idea of the Divine, flawlessly incarnate in Jesus Christ, and making Him not only the target and the anthesis, but best of all the Forgiver, the Redeemer from them, is also the one which idealizes life and immortalizes man in proportion as man can embody and outpour it in his own life. The goodness of Leo XIII was apparent only made the goodness of Leo XIII apparent and effective. The quality was in him without station. He was station, exalted as it was, shed less luster on the quality than the quality shed on it. The triple crown was something which he could put on or off. The quality of goodness was resident, regnant and radiant in him and is inseparable from him. And all the world came to know this and to rejoice in it. That was the greatest fact of his great reign.

We not only take it that all other facts were lesser in their moral rating, but were lesser in their mental value and power. He was very learned. He was very patient. He was very wise. He was very firm. He was very consistent. But there were and are his equals in these respects. He made his learning the handmaid of

the goodness of his purposes. He made his wisdom the servant of the benignity of his designs. He made his patience the armor in which he defended himself from misrepresentation, and serenely awaited the dissipation of prejudice and of passion. Thus, all his qualities, his firmness, consistency, courage, all became the panoply, so to speak, of his inherent goodness. Richelieu was his superior, we presume, in the arts of diplomacy, though this Leo was a great diplomat. But how tiny and tinsel Richelieu seems beside him! Bismarck was more than his peer in sheer force, and quite his equal in intellectual tenacity, but the gruff sage of Friedrichsruhe was himself overcome by the quiet power and the moral persistence of the "shadowy particle" of the Vatican. We do not know of any being of modern times in whom character came to a more exalted and to a more undisputed coronation than in this Pope, unless it be George Washington. And Washington himself owes something to the Homeric tendency of the world to idealize and heroize, say once in half a thousand years, some one man, with whom to feed and justify the worshipping instinct of the race. This Pope in his own lifetime owed nothing to this instinct. He owed nothing to aloofness, to distance in time or to identification with a unique part for a country or for a race. He was the latest of many Popes. He was constantly in evidence. He was constantly in contact and in conflict with political rulers, and with parties or factions in his own communion. He was constantly felt and seen in functions, conclaves, consistories and councils. Discount and depreciation had constant opportunity for their work upon him. They could take away nothing from him. And this fact was due and is due to the simple, transparent goodness of the man, a goodness greater than his greatness, and the greatest part of that greatness itself.

It is this which makes his illness a world sorrow. It is this which will make his death, which cannot apparently be long averted, a world loss. It is this which has made his long reign quite as much a power for all religion as for that compartment of it of which he has been the head. The spiritual sovereign of the first and, therefore, of the oldest and of admittedly the largest division of the Kingdom of God, organized on the earth, his life has been simple music set to noble words. In the tone has been no discord. The theme has been that of his Master: On earth Peace, and to men Good-will.

When we reflect what would have been the measure and the meaning of baseness or of bitterness or of selfishness or of over iniquity in his case, our obligation to his excellence, our debt to his goodness, as a world, as a race, can be suggested. But it can only be suggested. We know that all faith was made better and stronger because he was a man of faith. We know that all prayer, whether by direct response or reflex action, was made finer and more calming and more qualifying, because he was a man of prayer. We know that love and truth and gentleness and charity were exalted in and by the example which he set of blessing those who cursed him, of forgiving those who injured him and of doing good unto them who spitefully used and persecuted him. It is given unto all of us to follow him, as we can, in the things in which he followed Christ. But it was given unto him to follow his Master on a plane level to the observation of the entire world, and with an effect of influence upon all of it.

We speak not of his reign, that is for historians. We speak not of his policy, that is for statesmen or theologians. We speak not of his Church, that is for devotees to commend or for sectarians to rend. We speak for those who are large enough to recognize that religion is the greatest force in the world, and that its subdivisions are the great factors in that greatest force; for those who recognize that morally, spiritually and historically the Church of Rome is among the greatest facts and factors in existence, and that the head of it is the supreme exponent of an unequalled human lordship of the conscience and of the heart. Speaking thus, from a height above all disputes of a polemical sort, we

are glad to be able to acknowledge the kingship of character which is the kingship of goodness in this man, and to believe that all non-Catholicism, as well as all Catholicism, will be a sincere mourner at his bier when the silver cord shall be loosened and the golden bowl shall be broken, when the day shall break, when the shadows shall flee away, when he shall know as he is known and when the white flower of a blameless life and of a pure purpose shall expand into the eternal fruitage of a heavenly felicity in the songs and in the service of the sons of light and of the Sun of Righteousness.—Brooklyn Eagle.

### The Proposed Presbyterian University at Atlanta.

By Rev. J. W. Walden, D. D.

A full and authoritative statement concerning the proposed University at Atlanta is called for, in order that there may be no misapprehensions in the mind of the Church at large, and especially of the Synods directly concerned. The following from the Atlanta Journal of June 19, will explain the exact situation, and will reveal the aim and spirit of those who have been seeking to promote this movement:

"To the Synods of Tennessee, Louisiana, Mississippi, Alabama, South Carolina and Florida:

"Fathers and Brethren: The undersigned were appointed by the Synod of Georgia, at its last session in 1901, a board of trustees, to establish a male college within the bounds of Synod.

"While taking the first steps towards carrying out the order of Synod, it came to our ears, that a combination of Southwestern Presbyterian University and Columbia Theological Seminary, as a University, to be located in Atlanta, might be effected, provided Atlanta Presbyterians would raise \$250,000 for housing the proposed institution.

"Immediately we made known to Synod what we had heard.

"Synod promptly decided such a plan to be desirable if feasible, and ordered us as a board to pause in our work, until it could be ascertained if Atlanta would raise this amount.

This action was taken at a called meeting of Synod in May, 1902.

"At the regular session of Synod, November, 1902, the same action was taken, only the 1st of April, 1903, was set as a limit, after which, should the plan fail, we were to go ahead in our efforts to establish a Synodical college.

"As is well known, the Presbyterians of Atlanta, assisted by the citizens generally, were successful in securing bona fide subscriptions for the amount named, and the committee having the matter in charge so informed our board. This committee consisted of T. H. Rice, S. M. Inman, J. R. Gray, J. K. Orr, Hoke Smith and Joel Hurt, to whom all subscriptions were made payable as trustees.

"Acting in the name of the Synod of Georgia, and after mature consideration, we hereby overture your venerable bodies, each of you respectively, to appoint two ministers and one ruling elder as your representative to meet in Atlanta Wednesday, December 9th, 1903, 10 a. m., Central Church, in an educational conference of Synods, in order that conclusion may be reached.

1. As to the feasibility of the combination of the two named institutions, and, 2, as to the plan by which such combination may be arrived at, if found feasible, the report of this conference to be made to adjourned meetings of the Synods, in January, 1904.

"To this overture we invoke your prayerful consideration, and we earnestly bespeak your favorable action thereon.

"Respectfully, Board of trustees of the Synod of Georgia for establishing a college.

J. W. Walden, Chairman;  
C. C. Carson,  
L. G. Henderson,  
D. W. Braimen,  
C. D. Montgomery,  
B. I. Hughes.

In connection with this statement of the situation, a

few points ought to be stressed, in justice to all parties and as bearing upon the issue.

1. This movement had its origin in the Synod of Georgia in an avowed purpose to found a denominational college. Atlanta's offer to give the \$250,000 was distinctly understood in all newspaper articles, in all public meetings, and in all approaches to private individuals, as the making of a gift to Presbyterians for Presbyterian University. Indeed, before any appeal was made to the public at large, the Presbyterians conducted a campaign, under the leadership of Dr. T. H. Rice, in the interest of Presbyterian Education. The appeal for the \$150,000 given by Presbyterians was made, to the Christian motive, and to Presbyterian zeal. A week of prayer was spent over the movement at its incipency. When Dr. Rice made the statement to the public, that the University would not be "offensively sectarian," he did so to correct a popular misapprehension, that only Presbyterians could attend the University and that it would only educate ministers.

2. When the Synod of Georgia expressed its approval of the proposed combination, there was not even a suspicion, that the Southwestern Presbyterian University would not be in favor of it. When later on, the Synod endorsed it again, Synod had no knowledge of any official objections. Indeed, from many quarters the friends and alumni of the Southwestern Presbyterian University expressed themselves as being so in sympathy with the plan, that the objections that were made by individuals seemed strikingly exceptional and purely personal and local.

3. No official objection was made till the last of March, a few days before the subscription of the \$250,000 was completed, when the Board of Southwestern Presbyterian University called in extra session to elect a Chancellor, expressed its disapproval of the plan. It seemed to be true then, (and it still seems to be true) that the Directors, some of them at least, failed to understand the facts of the movement in Atlanta, or to appreciate the motives of those leading in the movement.

4. From that date, April 1st, to June 18th, nothing was done towards furthering the movement, except to make statements and give explanations in an unofficial way. The Atlanta Committee did inform the Board of Directors of Columbia Theological Seminary of what had been done, but did not ask for any action. Indeed, request was made that no action be taken.

5. The Synodical Board of Trustees were requested by the Atlanta Brethren, to take the matter in hand as previously authorized by Synod, and did so at their first meeting, June 16th. They did this in the face of the adverse action of the Southwestern Presbyterian University Board, not because they were disposed to ignore this Board, but because friends and alumni of the Southwestern Presbyterian University out of, as well as in, the controlling Synod have expressed themselves as having a different judgment in the promises from the Board and as not being satisfied till the question of feasibility, legal and moral, has been more thoroughly and more largely exploited and examined.

6. In view of the foregoing facts that brought us to the place where we felt called upon to take some action as a Board, representing the Synod of Georgia, there seemed to be a call for the very action which we have taken, as set forth above. Of course if the controlling Synods are convinced that insurmountable obstacles, legal and moral, are in the way, and do not desire any farther investigation of the matter, they will so express it, in answer to our overture to them, at their coming sessions, and that will end the matter.

That which has moved us, and those whom we represent is the strong desire to avail ourselves of the magnificent opportunity now held out, to secure a great Presbyterian University for our Southern Church under the most favorable and hopeful auspices, at a strategic point, from which the Mississippi Valley, and the Gulf States, and the South Atlantic States, can be easily and effectively served. The Fathers who founded the Southwestern Presbyterian Union intended to plan such an institution. Its location at Clarksville, was

accident, and not an essential to their purpose. For the Charter of the Institution reads: "The object and scope of the Institution proposed, shall be to found a school of instruction in the various liberal and professional studies, and in such special and polytechnic arts and studies, as may be deemed necessary, and to be under the patronage of the Presbyterian Church in the United States."

What the fathers sought to do, we are endeavoring to accomplish, by offering to the Southwestern Presbyterian Union, a position and power that will enable it not only to serve a part of the Church, but to serve that part in a better way, and besides to serve the whole of the Presbyterian Church in the United States, in a way that both the demands of the times and the Church at large are calling for. We cannot resist the strong persuasion that were Drs. Palmer, Waddell, Lynn and others, on the field and in the land, they would hail with grateful joy this consummation of their early aims and aspirations, for Southern Presbyterian University education.

And all this, let it be said in conclusion, we have done under legal advice from a competent source, as to the feasibility of the removal of a large portion of the endowment of the Southwestern Presbyterian University, in which judgment many friends and alumni in the Controlling Synods have expressed themselves as coinciding, and yet with respectful recognition of the differing opinions.

Such a conference as we propose, we feel sure will be the best plan for settling all the questions of difference in a broad and binding way.

It will do the Southwestern Presbyterian University good and not harm. It will satisfy all parties. It will enable us to avail ourselves of whatever Providence means to give us, out of a movement so strikingly spontaneous and seemingly of God, from the beginning and all along the way.

#### The Proposed Presbyterian University.

A brief history of the Twentieth Century Educational Movement in the Synod of Georgia.

Facts are necessary to a wholesome discussion and an intelligent conclusion. Having been identified from its inception with the educational movement in the Synod of Georgia, which has culminated in the overture recently adopted by the Board of Trustees, to the seven Synods, looking to the feasibility of consolidating the Southwestern Presbyterian University of Clarksville, Tenn., and the Theological Seminary of Columbia, S. C., in a great Presbyterian University at Atlanta, Ga., I am persuaded to trace as briefly as possible the history of this movement in the Synod of Georgia.

This movement may be appropriately termed "The Romance of History" so far as the Twentieth Century Educational enterprise in the Southern Presbyterian Church is concerned.

About three years ago Rev. W. M. Hunter, then the Evangelist of the Presbytery of Savannah, became convinced of the importance of a Presbyterian High School to be established and controlled by the Presbytery. Through his zealous and sanguine efforts the Presbytery was persuaded to undertake the project. To this end the purpose of the Presbytery was announced and various committees were given the opportunity to bid for the location of the school.

The Evangelist succeeded in awakening substantial interest on the part of the citizens of Boxley, Ga., in the proposed school. He appeared before the Presbytery, which was to determine the issue, armed with a petition and with a subscription from the citizens of Boxley amounting to about \$4,000. Out of about fifty names on the list there were two or three Presbyterian signatures. The small number of Presbyterian names was not due to apathy, but to non-residence. The citizens wanted a school, and were not only willing but anxious for it to be under Presbyterian control.

This petition gave definite direction to the enterprise. The Board of Trustees was appointed to prosecute vigorously, and then to open the institution at the earliest

possible date. To this end the Board called for "bids," giving ample time for the mustering of forces. The writer returned to Valdosta and immediately set to work to capture the prize. The prevailing feature of this work was face to face encounter and heart to heart talks. It could not be done without the assistance of the citizens, regardless of church affiliation. The mayor was induced to sign a call for a mass-meeting to consider the overture from the Presbytery. At this meeting I outlined the plan of the Presbytery. At the conclusion of my remarks the proverbial ambition of Valdosta asserted itself. One of the citizens, Mr. W. L. Converse enthusiastically exclaimed "I subscribe \$1,000 for a college for Valdosta." This offer immediately, so far as Valdosta was concerned, transferred us from a High School to a college basis. Our interest did not fail to "provoke others unto good works." The Blackshear people went to work with commendable determination, stimulated by the reports from Valdosta. Soon another mass-meeting was called and at this gathering of representative citizens \$20,000 was offered for a college, and six citizens were appointed to prosecute the offer before the Board of Trustees, soon to be in session at Waycross, Ga. This being a sort of preliminary meeting the matter was not decided. The board was under instructions to establish a high school and hence could not consider the college proposition. A majority of the board seemed to think the high school proposition more promising of success under the control of a small Presbytery. Valdosta withdrew from the contest for the high school and held to the overture for a college. Boxley and Blackshear were formidable rivals for the high school and the prize was eventually awarded to Blackshear.

What to do with the twenty thousand dollar offer from Valdosta became a burning question with the Presbytery. The session of Presbytery drew near. The Synod was also to convene soon in Valdosta. One of the brethren said in Presbytery "Synod will laugh at us if we go before them with the ludicrous offer of twenty thousand dollars for a college." As the debate waxed warm and interesting this same brother made an eloquent appeal for the proposed overture to go before Synod saying in substance "This is the largest offer that the Presbytery has ever confronted and we should follow on to know the will of the Lord." The overture was adopted. The offer to the Presbytery of Savannah from Valdosta was transferred to the Synod of Georgia. Rev. T. G. Fair, D. D., Major J. O. Varnedoe (one of my elders) and myself were appointed a committee to prosecute the overture before the Synod of Georgia.

Dr. R. C. Reed, Chairman of the Synod's Twentieth Century Educational Committee read his report which contemplated the raising of \$75,000 by the Synod to be distributed among the institutions already established and wholly or partially under the control of the Synod. The brethren were, at least, not fully aware of the enthusiastic and fortified committee appointed by our Presbytery. And now the history of the college movement begins to assume definite proportions. Our committee was given the privileges of the floor. It was my pleasure to make the initial address. I was followed by Dr. Fair and Major Varnedoe successively. One of my former elders, Dr. W. P. Williams, of Blackshear was a guest in my house. In this guest-chamber, far from the noise of battle, we had together prepared a resolution to be offered at the opportune moment as a substitute for Dr. Reed's report. In brief this substitute was "That the Synod of Georgia undertake to establish jointly with the Synods of Alabama and Florida, a male college to be located central to the three Synods. The word "central" had primary reference to Valdosta. The resolution, after one of the most enthusiastic hours that I have ever enjoyed in the Synod of Georgia, was heartily and I think unanimously adopted.

Board of Trustees was elected, consisting of one member from each of the six Presbyteries. We went to work with a vim. We arranged for a conference with the committees of the Synods of Alabama and Florida, at Montgomery, Ala. The Florida committee

was represented through correspondence, giving approval of the joint effort. The Alabama brethren did not have power to act, so they decided to call a meeting of Synod to consider the proposition. The proposition was courteously but emphatically declined, the Alabama brethren thinking it wise to establish a Synodical college.

Again the question—What to do? The situation was somewhat complicated. It was decided by the Board to call a meeting of Synod and report what we had done, or rather, what we had failed to do. We thought that we were meeting to secure additional instructions and to make pronounced and strenuous efforts for a Synodical college. On the eve of the meeting of the Board of Trustees for the purpose of adopting a report to be made the same evening to the called session of Synod, suggestion from eminent sources outside the Synod of Georgia came into the possession of our Chairman. These suggestions were that the effort of the Synod of Georgia be directed toward the consolidation of the institutions of Clarksville and Columbia in Atlanta, Ga. These suggestions constituted an unofficial but impressive overture. At this critical juncture did Providence indicate the course? What response should the Synod of Georgia make to this probable obligation imposed by distinguished brethren of the Synods wherein the two institutions mentioned were located? This information we thought that Synod ought to have. Synod received it and instructed the Board to "pause" in the original scheme until additional information could be received. We fully obeyed. We were guilty of a work of supererogation. Not only did we "pause" but we came to a full stop. We needed the rest. This was in May. During the summer Dr. Walden and Dr. Rice felt some strong pulses, indicative of large and influential Presbyterian hearts.

In November Synod was to meet in North Avenue Presbyterian Church of Atlanta. Again our Board met. We asked for additional time to "pause." And here begins the Atlanta movement, one that I am persuaded has been more or less misunderstood. A popular impression seems to have gone abroad that Atlanta with her characteristic zeal and prodigious ambition, initiated the movement. Not so. The reverse is true. In this particular Atlanta is blameless. The Board of Trustees and the Synod knew that such a stupendous enterprise was contingent upon the good will and the proverbial generosity of the citizens of Atlanta. The Synod of Georgia is responsible for the Atlanta movement. With one or two exceptions the Synod voted for the Board of Trustees to make an effort to raise two hundred and fifty thousand dollars for the purpose of housing the consolidated institutions. In order not to delay the original plan of the Synod, and also to stimulate Atlanta to her best endeavor the Board was limited to April 1st, to determine the Atlanta feature. Rev. J. W. Walden, D. D., Chairman of the Board and Rev. T. H. Rice, D. D., Pastor of the Central Presbyterian Church, Atlanta, made first a personal canvass in order to secure the substantial attachment of representative Presbyterians. Largely through the intense zeal of Dr. Rice the undertaking was consummated, through a series of incidents remarkable even for unique and incomparable Atlanta. The closing mass-meeting in the Grand Opera House will be for years the most inspiring occasion in the memory of the oldest inhabitant.

All honor to Atlanta! Through her as an instrumentality, the Synod of Georgia is enabled to make the overture, which involves more for the future of the Church than the wildest imagination can forestall. We are standing on the bank of the Rubicon. Shall we continue to stand or shall we cross the turbulent stream? Can we refuse to utilize the munificent offer. Being the Secretary of the Board of Trustees this history may be considered official information.

Personally I was in sympathy with the original movement and spent hours of earnest toil in the hope that a Presbyterian college might be located in Val-

dosta, the metropolis of the most rapidly developing section in the South. For some wise reason both the high school and the college have failed to respond to my original and natural desire. My interest, however, from the very beginning has transcended any local considerations. I shall be content with the wisdom of our seven Synods.

Let us hear through the church papers from the brethren. "A condition not a theory confronts us."

The Twentieth Century Movement has been sweeping, comprehensive, almost revolutionary in superb achievement. The Synod of Georgia has caught the inspiration and has flung out her banner to the breezes of heaven. Seven Synods of our Southern Assembly—seven—the scriptural number of completeness and perfection—seven—the number of colors that make the beautiful rainbow of promise, are to give earnest consideration to the magnificent possibility of a great university.

In God's purpose the day may not be far distant when we shall see a mammoth Southern Presbyterian University, an imposing and impressive reality.

Such an institution the Church needs and the logic of Presbyterianism demands.

Charles C. Carson, Sec'y Board of Trustees.  
Valdosta, Ga.

#### A Notable Occasion.

Dear Mr. Editor:

It was my privilege last Sunday in Reidsville to take part in the celebration of the twenty-fifth anniversary of the pastorate of our beloved friend and brother, the Rev. D. I. Craig. Spite of the nearly two hundred chairs that lined the aisles and were placed in every available spot to add to the seating capacity of the spacious edifice, numbers had to stand outside unable to enter. Services in other churches were suspended and all Reidsville, it seemed, had turned out, regardless of age, sex or denomination, to testify its love and admiration for Bro. Craig. After the sermon a big experience meeting was held and from ministers and members of his own and other denominations came spontaneous and most loving tributes to his worth and usefulness. In telling of the good he had done to them strong men faltered and broke down, overcome with emotion. It was a memorable and touching scene, honorable alike to the good people of Reidsville and to their eminent fellow-citizen. For twenty-five years he has borne among them the white flower of a blameless life, and how many homes and hearts its fragrance has sweetened and blest eternity alone can reveal. If the spirits of the saints in glory are permitted to revisit the scenes and friends of their earthly life, then surely the house that day was bright with the presence of those who had gone up thence, and who from beholding the King in His beauty had returned to behold again the face of that beloved pastor whose ministrations had been their guide in life, their comfort in death and are to-day their grateful memory in heaven.

A notable feature of the day's worship and enjoyment was the rarely beautiful music rendered by Mr. Francis Womack and his accomplished choir.

Bro. Craig is in the prime of life with not improbably his best work yet before him. Long may it be before the Saviour calls him to that upper realm where instant vision shall be perfect and immortal labor shall be immortal rest.

Egbert Watson Smith.

## The Open Court.

Wanted: A Home Department D. D.

My dear Mr. Editor:

I have been greatly exercised in my mind lately about these "Home Department" things. I notice that we have "Home Department" Sunday-schools—business courses—engineering courses and such like

And some I see have secured a "Home Department" Ph. D., and it looks just as well on a letter head as if they had worked hard for three years at Johns Hopkins or Cornell to get it. Now what I want to know

is, whether there is such a thing to be had as a Home Department D. D.

If so, I want to get one. It will add so much to the dignity and appearance of my letter heads. Any information therefore, that you or your readers can give me, "along this line" will be very gratefully received by me.

Town Parson.

#### A Criticism and a Bribe.

My Dear Editor:

Your recent visit to Richmond, Va., for the purpose of straightening out the General Assembly and the Publication Committee seems to have set your head on one side. No one will question your right to investigate all matters connected with Publication and the Assembly nor to discuss such questions "from the standpoint of the ascertained facts and a disinterested opinion regarding these facts." But when you turn aside to malign certain members of the late General Assembly and single them out and hold them up to public ridicule, and that, too, upon what appears to be mighty slender grounds; and, furthermore, when you go out of your way to cast reflections upon the Presbyteries from which these brethren come and to exploit the Churches of which they are members for supposed niggardliness, you seem to us not only to overstep the bounds of propriety, but to trample under foot the sacred rights of justice.

What, pray, can be your excuse for characterizing two members of the Assembly, who led the opposition to the recommendation of the Publication Committee, as demagogic in methods, parsimonious in gifts, possessing mobility of mouth out of proportion to looseness of purse strings, ignorant meddlers and conscientious vandals who delight to tear down what it has cost time and brains to build up?

We modestly submit that when you use your valuable paper for such personal and objectionable criticism you transcend the limits of fair and honorable discussion and are in danger of sinking to the level of the veriest ecclesiastical demagogue. With all your investigation, elaboration and justification, one thing at least must be evident to your keen mind; namely, that the two commissioners whom you choose to ridicule did not have the Lexington Assembly by the heels nor its brains in their pockets. The mind of the church was largely made up on this matter before the Assembly met, far in advance of the mobile mouths of the Texas or Georgia contingents. They were only the occasion, not the cause. Observe the overtures from the lower courts and count the vote. You will note that we have said not a word as to the merits of your general contention, nor do we care to speak on that subject in this connection. There is a difference, however, between just criticism and unjust insinuation; and the Standard would do well to observe this distinction.

P. H. Gwinn.

Charlotte, N. C.

[The editor may as well confess that he shamelessly accepted a bribe of a basket of peaches to insert this screed. The editor has the peaches, a good conscience and the hearty commendation of several excellent brethren whose judgment he values.—Ed.]

#### Received as God's Word.

Whatever may be said as to the inspiration of the Bible, whether its very words be inspired, or whether only the writers of it were inspired, the fact is potent that the Bible makes a decided distinction between the Word of God and the word of men.

And this fact appears throughout the whole Bible. It is also clear that during the old dispensation, when the prophets and priests directly spoke to the people they invariably sought to impress their hearers with the truth that there was a marked and wide difference between what God said and what they themselves declared. When they said, "Thus saith the Lord" they wanted the people to recognize most impressively the truth that it was God himself who was dealing with

them and not man. There was a great proneness then, as there is now, in many people to doubt that God did verily speak to them through human voices in the persons of the prophets; and this opposition sometimes manifested itself to the extent of persecuting the prophets because they dared to assert that it was God's word which they were delivering to them. The true prophets did not complain when their own word was disputed and rejected; they were prepared to meet denials of their own authority; but it was with a much different feeling when they confidently asserted that a message which came to them from the divine Spirit was God's Word, and not their own. If the people rejected such a message the responsibility upon them was fraught with fearful gravity. And the same thing was true of Christ's inspired apostles; or, if we speak of them simply as Christ's chosen messengers of his will, the principle holds true. Back of them was the authority of Almighty God, confirmed by Christ.

Note these words of Paul's in 1 Thess. 2:13. R. V.:

"We thank God without ceasing that when ye received from us the word of the message, even the Word of God, ye accepted not as the word of men, but, as it is in truth, the Word of God." And bear in mind that it was not a written message which Paul then referred to; it was the message which God gave him to speak to the people and hence it was the Word of God. And Paul was exceedingly thankful to God that those persons had accepted the message as God's word, in contrast with the word of men. And observe that those believers did not need "the crucible of criticism" to decide for them whether or not it was the Word of God. In the simplicity of a reverential faith they received the word and this was one chief reason for their rapid growth in faith, spiritual wisdom and Christian manhood. They get the most good out of the Bible who ardently accept it as the Word of God; and ministers are most effective when they sincerely present the Bible as being God's word indeed.

C. H. Wetherbe.

#### Helps by the Way.

A brother in Missouri writes:

We ministers need all the "helps by the way" we can get, and a suggestion from one quarter sometimes inspires another. The recorded incident did me great good. A few days after I had buried one of the lady members of my Church, I received the following letter from her husband:

"Permit me to thank you for the words of comfort bestowed upon myself and family in our sad bereavement: and I wish to add the enclosed as a mere token of our appreciation of the same.

Very sincerely, ———.

The "enclosed" was a check for ten dollars. The money was appreciated but more the kind words. How many many services we pastors render, which are taken as of course by our people, and those of the community to whom we render like services, for which we never receive even a kindly word of "appreciation."

#### The Wind.

O wind, world-breath, blow far and free!

Reveal by myriad, soulful chords,

Man's lineage and his destiny—

His spirit's birth,—in speechless words.

From what far fountain flows your might,

Trade-winds of God, that sweep and fan,

In viewless, swift, mysterious flight,

The spirit of each living man?

To what abysses vast, ungauged,

Plunge all your subtle clans of air?

Where rest your eagle-circlings caged,

Whose Hand holds you in thralldom there?

From God ye come—to God ye go!

And where He wills, ye bend your flight.

Spirit is born,—O winds that blow,—

Born of the Spirit Infinite!

—M. C. G.



rs being from Mecklenburg and Iredell. Mr. J. A. Butler, superintendent of the schools in the latter county, has co-operated very cordially with Supt. Cochrane, in his efforts to establish the institute on a satisfactory basis. The enthusiasm that those connected with the work have shown leads to the conviction that this first session will by no means be the last. The large, spacious campus with its shady walks and green lawns and the college buildings all open for any purposes needed makes Davidson an ideal place for a summer session.

Rev. Dr. D. J. Brimm, formerly of Columbia, assisted by Mr. Cosby, will have charge of the Presbyterian High School at Rock Hill, the coming year.

REIDSVILLE.—Sunday, July 5th, 1903, was a red-letter day in the history of Reidsville Presbyterianism, being the 25th anniversary of the pastorate of the Rev. D. J. Smith. On the 1st Sabbath in July, 1878, this beloved minister began his labors with this people and has been to them through all these years a loving and tender shepherd and faithful teacher and exponent of the truths of the gospel. It was fitting that they should give expression to their appreciation of him in a formal way and invite their brethren of the other churches to join them in doing honor to one whose life as a minister and a man, has been a blessing to the town. Better were the words of gratitude and praise spoken last Sunday in the presence of this faithful soldier of the Cross than all the funeral eloquence and eulogies that may mark the close of his earthly labors.

The services were very beautiful and impressive. The principal address was delivered by the Rev. Egbert W. Smith, D. D., pastor of the First Presbyterian Church of Greensboro. Two motives, he said, impelled his presence. The wise man had said, "Thine own friend, and thy neighbor's friend, forsake not." He remembered the first sermon he ever heard Mr. Craig preach. "It was in my father's church in Greensboro one Sunday night twenty-three years ago. Though many sermons I have since heard have faded from my memory, I remember this one, the text and the treatment. It made a deep impression upon my mind." Dr. Smith spoke in the warmest appreciation of

Mr. Craig as a friend, minister and Presbyter. He had said it behind his back that he had never been thrown into the Church courts without having additional cause to appreciate his wisdom, gentleness and spirituality. He was the soul of courtesy, but bold as a lion in contending for principle. As a minister he had not sought wealth or applause, but was content to tread the path his Master had. Ten-elevenths of Christ's life on earth was spent in the quiet village of Nazareth performing the common duties of life. One need not be prominent to be great. Dr. Smith's address was exceedingly happy, as was also his prayer, in which he especially invoked God's blessing upon the pastor's devoted wife and children. When Dr. Smith

concluded Mr. E. F. Hall, who had charge of the exercises, invited the brethren of other churches to add a word. Rev. W. P. Ware, Mr. C. J. Mathews, Mr. P. H. Wilkerson, Rev. E. P. Ellington and Mr. Z. H. Neal responded in the order named. All paid a high tribute to Mr. Craig's consistent life, his unflinching courtesy, and his sympathetic spirit in times of trial and sorrow. Mr. Ware spoke of him as our pastor," saying all claimed him. Mr. Ellington spoke eloquently of Mr. Craig's words of sympathy for him in a recent trial. He had heard it said that everybody in Reidsville envied Mr. Craig when there was a funeral to be conducted. That fact spoke volumes for their confidence in his religion.

Mr. Craig responded with much feeling, saying he appreciated the kind things said of him, but took no credit to himself. He felt the praise of his brethren was extravagant. "If I am anything, by the grace of God I am what I am." He could say in sincerity that he loved his brethren, regardless of church lines. He read a summary of his work of the past twenty-five years.

The services were concluded with the communion.

Rev. D. Vance Price, pastor of Main Street Methodist Church, who had hoped to take part in the services, was too unable to do so, though present the greater part of the time.

Rev. W. P. Ware and Rev. E. P. Ellington, of the Methodist and Baptist Churches, respectively, occupied seats on the platform.

J. R. Webster.

### The New Dormitory at Davidson.

Among the many improvements now in progress at Davidson, perhaps the erection of a new and modern dormitory building is the most important. A rather full description of the building will be of interest to all the friends and alumni of the college.

General Construction.—The building is beautifully located on the north edge of the campus, immediately overlooking acres of green lawn and shade trees, about three hundred feet east of the Shearer Biblical Hall. It is built of selected red brick, almost equal to the regular pressed brick in finish, and liberally trimmed with granite. Two belts of granite run around the building, and a broad cornice surmounts the front and side walls.

Not including the annexes for bathrooms, the building is nearly square, measuring fifty-eight by seventy-six feet, and three stories high, with a basement for furnace and fuel.

A solid brick wall divides the whole building into two parts, each having its own stairway and entrance. This wall has no openings and extends above the roof. Its purpose is to lessen noise, as well as to give fire protection. On the front is a porch, eighteen feet long, with cement floor and heavy pillars.

Each half of the building contains fifteen rooms, five on each floor, thus giving thirty rooms to the whole building, to accommodate sixty students. There are only five dormitories opening on each hall, and the halls, while thoroughly lighted and ventilated, have been purposely made small.

Bath rooms, etc.—Back of the building are two brick towers, running from the ground to the roof. In these are the large bathrooms, six in number, giving one to each group of five rooms. These bath rooms contain a slop-sink, a hot and cold water faucet, two closets, and a shower-bath with hot and cold water. They have cement walls and floors, and communicate with the halls by a narrow passageway. They are thoroughly ventilated, and are to be heated, as are all the halls, by steam. There is thus a well-equipped bathroom within ten or twelve steps of every room in the building.

Ventilation.—Great care has been taken in the matter of light and ventilation. Every room in the building has two large outside windows. Every outside window, except those on the third floor, has a revolving transom above it, reaching almost to the ceiling. Each door in the building has also a revolving transom opening into the central hall. As the well of the stairway extends through the roof, and ends in a large glass-covered ventilator, this gives a constant current of air from the outside windows through each room into the central hall and out at the top of the building, whenever the window and door transoms are open. The rooms on the third floor have each a regular factory ventilator set in the ceiling and extending through the roof, in addition to the transoms over the doors.

From near the floor of every room a special ventilating flue runs through the brick wall to the top of the building, terminating in a chimney, thus giving thirty ventilating flues drawing air from the floors of the rooms, in addition to the general system described above. All window-sashes, both above and below, are hung on pulleys.

The bathrooms are specially ventilated, and are in a tower outside of the main building.

The Dormitory Rooms.—Each room in the building is meant to accommodate two students, and the smallest one is about sixteen feet square, not including the closets. Every room has either one or two closets. On the wall, six feet above the floor, runs a picture shelf entirely around the room. This has a small ledge to prevent photos, etc., from slipping off, and will furnish an easy means of providing for small pictures and other ornaments. There is also a regular picture-molding near the ceiling, so that it will be easy to hang or place any ornaments without driving tacks or nails in the walls. The walls will be tinted light olive and pale green. The whole building will be heated by steam, and is already wired in anticipation of an electric plant in the near future.

To prevent or deaden any noises the floors have been most carefully constructed, with the ordinary lath and plaster of the ceiling, eight inches above this the regular flooring. All these rooms are to be furnished with single iron bedsteads, bureau, washstand, table, etc., and the new building will make a notable addition to the equipment of the college.

The constitutional requirements having been complied with, Concord Presbytery is hereby called to meet in the First Church, Concord, N. C., July 17th, at 11 o'clock, a. m., to transact the following business:

1. To act upon a petition for the organization of a Church at Harrisburg, and name the same.
2. If the way be clear, to appoint a commission and set a date for the organization of said Church.

I. A. Gilmer, Moderator.

**CHARLOTTE**—The Commission appointed by Mecklenburg Presbytery to organize the Seversville Church met on Sunday, June 28th. Twenty-eight members were received by letter from various Churches and the following officers were elected: Elders: Robert O. Robinson, R. E. McQuay, F. J. Redman, Richard Stewart. Deacons: W. W. Severs, L. J. Todd and J. E. McKnight. The commission met again on Sunday, July 5th. Seven members were received upon examination and one by letter. The elders and deacons elect were duly ordained and installed, thus completing the organization of the Church.

This little Church starts out with bright prospects; the building is completed practically free from debt. It is nearly carpeted and is situated in a portion of the city which has good prospects of steady growth. Arrangements will be made soon for a regular supply of the pulpit.

#### Sabbath-school Institute, Ashpole.

Tuesday.—Opening exercises, 10 a. m.

Address.—The Model Presbyterian Sabbath-school. Rev. Rose, D. D.

11 a. m.—The Equipment of a country Sabbath-school. Rev. C. F. Rankin.

11:30 a. m.—Open Conference. 12 m.—Recess.

8 p. m.—Popular addresses.

Home class department. Rev. H. T. Graham.

8:30 p. m.—Primary department, cradle roll. Rev. W. R. Coppedge.

8:45-9 p. m.—The normal department. Rev. H. G. Hill, D. D.

Wednesday.—Devotional exercises, 10 a. m.

Address.—How shall we interest the adults in the Sunday-school? Rev. P. R. Law.

10:30 a. m.—How shall we interest the children in Sabbath-school? Rev. C. F. Rankin.

11 a. m.—A progressive Sabbath-school. Rev. John K. Roberts. 11:30 a. m.—Open conference.

12 m.—Recess.

8 p. m.—Devotional exercises.

Address.—Relation of the Sabbath-school to the home training. Rev. H. G. Hill, D. D.

8:30 p. m.—The Teacher's Spiritual Influence. Rev. J. M. Rose, D. D.

Open conference.

John K. Roberts,

Ch. Com. on S. S., Fayetteville Presbytery.

#### SOUTH CAROLINA.

Arrangements have been made to hold two Sabbath-school Institutes within the bounds of South Carolina Presbytery, one at Richmond Church, Aug. 17 and 18, and the other at Honea Path, Aug. 19 and 20. Efforts are being made for helpful, practical discussions of live subjects. The Teachers, officers and friends of the Sabbath-schools of the Presbytery are urged to attend.

For further information, write F. H. Wardlaw, Chairman Com. on Sab. Schools, Piedmont, S. C.

#### TEXAS

**COMMERCE**—We have just closed a successful meeting at this place. Dr. J. D. McLean, of Tyler, preached for twelve days in a most acceptable manner. The congregations were impressed by his familiarity with the Scriptures. He produced a "Thus saith the Lord" for every position taken.

The Church was given a spiritual uplift and nineteen members added to its communion, sixteen on profession of faith and three by letter from other denominations.

E. B. Fincher.

#### VIRGINIA.

The Presbytery of Roanoke will meet at New Concord Church on Tuesday, Aug. 11th, at 8 o'clock, p. m.

H. A. Brown, S. C.

**PORTSMOUTH**.—The First Presbyterian Church has made temporary arrangements with Rev. J. W. Staley, of Suffolk, Va., to preach at Prentis Place chapel Thursday evening.

The Church has given its pastor, Rev. A. R. Shreve, vacation during the month of August. He hopes to spend a portion of the time in the mountains of North Carolina.

Availing himself of the quiet of the mountain sojourn will seek to express in simpler language certain portions of his book, "Theology for the People," with a view to a second edition. During his absence from Portsmouth the pulpit will be supplied by Rev. Edwin Muller, D. D., of Lexington, Ky.

#### KENTUCKY.

**BOYD**.—Beginning June 22, Dr. S. Addison McElroy, of Cynthiana, preached for us at Boyers Church, Boyd County, every night throughout the week. His sermons were simple and clear presentations of the old truths, and were listened to with marked attention and interest. God's people were quickened, and souls saved. Four united with the Church on examination and were baptised. One was received by letter. The installation of pastor was to have taken place on Sunday morning, June 28th, but was postponed to the evening service, the pastor elect having been called to conduct the funeral services of a member of this congregation at Berry, Ky. Dr. S. A. McElroy preached in the morning to a full house, and after recess for lunch on the grounds conducted a communion service.

At the evening service the committee appointed by the Presbytery to install Rev. H. R. Overcash pastor of this Church met. Rev. W. T. McElroy, of Winchester, preached and presided. Rev. S. A. McElroy charged the pastor and Rev. C. A. Leonard, of Cynthiana, charged the people. The service was very impressive and was attended with close attention and interest by the members of the congregation.

This congregation recently elected Dr. F. P. Garrard and Mr. Thos. Perrin, deacon, who will be ordained and installed on the next regular preaching day, Second Sunday, July 12th, D. V. The committee appointed to install Rev. H. R. Overcash as pastor over Mt. Pleasant Church, met Sunday morning, July 5th. In the absence of Rev. W. T. McElroy appointed by Presbytery, Rev. T. Thomson, preached, presided and charged the people. Rev. H. L. Cocherham charged the pastor. Elder M. E. Nichols, of Georgetown, was also present as a member of the committee.

This is a field of great possibilities, and the pastor takes up the work, hoping to accomplish much for the Master. He has been heartily received and every week brings renewed tokens of love and appreciation.

#### MISSOURI.

**MT. OLIVE**.—This Church, of which Rev. Dudley Claggett is pastor, in connection with Longwood, was built just fifty years ago. And the congregation propose celebrating the semi-centennial by the erection of a handsome new building. The money, some \$4,000, has been raised, the plans adopted, and they hope to be in their new house of worship by the close of the year.

**BETHEL CHURCH**.—Rev. J. E. Flow, a recent graduate of our seminary at Richmond, Va., who was secured by the H. M. Committee to supply this Church, is on the ground and expects to begin work July 5th. Bro. Flow will give all his time to this Church. Our H. M. Committee is acting wisely in giving more attention to the country churches, and securing for them the very best possible. This is one of the oldest churches in Upper Missouri Presbytery, having celebrated its sixtieth anniversary last September. It is in the heart of a fine farming community and now for the first time in its history is preaching all the time and we expect great development on all lines.

**KANSAS CITY**; Walrond Avenue.—Rev. N. H. Main, pastor of this Church, has been invited to address the Sabbath-school conference of the Lafayette Presbytery to be held at Lexington, Mo., the middle of July. His subject is: The Sabbath-school, its Potency as a Factor in the Work of the Church. Before occupying the pastorate of the Walrond

Avenue Church, Kansas City, Bro. McCain was a member of the Lafayette Presbytery for more than ten years.

ST. JOSEPH; First Church.—Rev. Dr. W. R. Dobyns, pastor of this Church, has been attending the Conference for leaders in Sunday-schools and Young People's Societies. This Conference was held on Lookout Mountain, July 1-8.

GOWE; Walnut Grove.—These two Churches, in the Upper Missouri Presbytery, have recently been grouped together, and now there is a good prospect of having them supplied, for a while at least, by Rev. X. Ryland, of Lexington, Mo. Bro. Ryland is now at home enjoying a much needed rest after a long and useful service as an evangelist in the Synods of Missouri and Arkansas.

LAWSON.—Rev. C. P. Foreman, pastor of the Church at Plattsburg, Mo., preached here by appointment of Presbytery on Wednesday evening, July 1, and declared the pulpit vacant, Rev. R. S. Brown, their pastor, having recently resigned.

#### MISCELLANEOUS.

##### Grateful Acknowledgement.

Columbia, S. C., July 7th, 1903.

Mr. Editor:

Will you kindly allow me space in your columns to express my thanks to the following for their aid in helping to build a much needed cistern for our missionaries at Suchien, China, and to say to them that the required amount was raised and forwarded by our secretary of Foreign Missions: Ladies' Missionary Society, Aiken, S. C., Ladies' Missionary Society, Greenwood, S. C., Ladies' Society Missionary Society, Manning, S. C., Ladies' Missionary Society, Rock Hill, S. C., Ladies' Missionary Society, Montgomery, Ala., Ladies' Missionary Society, Washington, Ga., Rev. Geo. Atkinson and others; several ladies, Winnsboro, S. C.

Mrs. T. S. Bryan.

##### A Noble and Generous Deed.

Rev. S. L. Morris, Secretary of Home Missions, has received the largest contribution ever given by an individual to the cause of Home Missions, and possibly to any of the causes of the Assembly.

It was the handsome sum of \$25,000, donated by one who on more than one occasion has manifested special interest in the great cause of Home Missions.

It was the expressed wish of the donor that this money be invested, and that the interest be used annually to supplement the gifts of the Church. This liberal donation will call forth the thanksgiving of God's people to the Supreme Giver for having put it into the heart of one of His children to render such blessed service to the Church. It will give great encouragement to this cause, which has never received hitherto proper acknowledgement of its importance on the part of the Church; and this gift will serve for many years as a balance wheel in the fluctuation of interest to keep the work up to a uniform standard.

Such munificence will perpetuate not only the memory of the giver, but continue the work of the donor on earth long after the Father hath called His child unto Himself in glory.

Coming just at the critical time when the Church is encouraged by the past success of the committee, to enlarge the sphere of operations so as to include the destitutions of the whole Church, let us hope that it is the beginning of a rising spirit of liberality which is being awakened to meet the great demands now confronting this department of the work of the Church.

Will not others assist in putting this work on a firm and satisfactory basis?

S. L. Morris, Sec'y.

##### Presbyterianism Flaking Progress in the Southwest.

All Christians rejoice when Zion prospers and her tribes increase. Especially does the heart warm when good things come to the members of our Presbyterian family.

Such good things are in store just now for the Northern Presbyterian and the Cumberland Presbyterian Churches, if they unite.

Will organic union be effected? Rather ask, how can it fail?

The Cumberland Presbyterians favor it almost to a man. They are asking no concessions. They find that the new

Amended Creed teaches what they have all the while believed. Many of them are much pleased with the "Brief Statement," which, though not a part of the Constitution, was ordered to be printed by the General Assembly, "for the instruction of our (their) people in the Reformed faith."

If Arminians are to be found in the C. P. Church, they may reconstruct their views, as many an Arminian has done before; or they may drop off to the Methodist Church.

In the Northern Assembly opposition is hardly to be expected. It is ever the weaker body that developed opposition to organic union; the weaker body that is afraid of being "swallowed up."

It may be taken for granted that union will be consummated. The Presbyterian Church, U. S. A., will add to its membership 200,000 souls, and acquire large Synods in Texas, Arkansas and Tennessee. Some of the Northern Synods, as Missouri and Illinois, will receive a large number of churches and ministers. Great will be the growth of zeal, power and effort.

It would be impossible to tell which Church is likely to receive the greater benefit.

I. Profit to the Cumberland Presbyterian Church.

1. Their theological position clearly defined before the public. Removed is the temptation of theological novelties in order to get a footing on the narrow ground between Calvinism and Arminianism, the temptation that proved too strong for Prof. Burney.

2. No more the reproach of illiteracy. One marvels that even now such reproach should exist. The writer has known C. P. pastors in Huntersville, Ala., and Corsicana, Tex. They did not suffer by comparison with the other pastors in those cities. If other C. P. ministers are less well equipped for their work, perhaps we, too, live in glass houses and should not throw stones!

The C. P. Church is fast building and endowing colleges and theological seminaries. It is rather heavy wit, the suggestion that they are unable to comprehend the plain meaning of the Confession of Faith!

Would that every Church paper had an editor as capable as the Rev. Ira Landrith!

Once united with the scholarly Church, North, "then, if not till then," this reproach must die.

3. The enthusiasm of numbers. In a body about 1,400,000 strong.

4. The power of wealth.

5. Northern Presbyterians, moving South, will become members. In time past many of these people have come into our Southern Church, and became useful members.

Sometimes they have felt at home in their new relations; sometimes they have not. After union, the Presbyterian Church, U. S. A., will be found in many parts of the South and Southwest and spreading more and more. It will rarely be necessary for a Northern Presbyterian on moving to Alabama, Texas, or Arkansas to go out of his Assembly.

II. Profit to the Presbyterian Church, U. S. A.

1. An end to evil rivalry in those Synods where the two Churches are not strong, as Missouri and Illinois.

2. An end to the reproach of sectionalism. It can no longer be termed "the Northern Church." It can no longer be regarded in the South as a foreign body. In Texas, for instance, the Cumberland Presbyterians number 30,000. The united Synod will have about 34,000 members. Much larger than our Southern Synod! There will be a large Synod in each of the States of the Southwest.

3. In very truth it shall have become a truly national Church, with the nation-wide outlook, sympathy and effort. With wider borders and truer knowledge of the whole country, it will be prepared to deal in wisdom with the negro problem and with other vexing local conditions.

The Amended Confession, prepared by Conservatives, reveals a Church sound to the core.

Controversy over, the united Church, her Amended Confession in her right hand, has turned with tremendous energy to evangelistic work, Dr. Chapman leading in this blessed movement.

How can we fail to rejoice in God's great gift to our brothers?

Growing wiser in polity! Always sound in doctrine! And preaching with a new zeal the everlasting gospel!

Geo. L. Bitzer,

Corsicana, Tex.

## The World.

Pensacola, Fla., is in the midst of a flood.

The Socialist vote in the German elections reached 2,911,317.

During the Pope's illness Rome amuses itself by betting as to his successor.

The old and ever new deceased wife's sister bill is exercising Parliament again.

France faces a deficit of something like twelve million dollars in its budget for 1904.

Postmaster General Payne says the end of the Postoffice investigation is almost in sight.

The Government of San Domingo has sent Ex-President Jimenez to New York to float a loan.

Thirty-six deaths and 83 prostrations tell the story of the heat of July 10th, in New York City.

Elliot Hall, of the Wesleyan University, in Ohio, was destroyed by Fourth of July fireworks.

Pope Leo XIII has been desperately ill for ten days, and his physicians say there is no hope for his recovery.

All of the newly-proposed clauses to the Irish Land Bill were adopted by the British House of Commons.

General Longstreet has been suffering from a cancerous growth which may necessitate the removal of an eye.

Russian officials in Asia are holding a conference at Port Arthur for the purpose of considering war measures.

Charlemagne Tower, the United States Ambassador to Germany, sailed for New York on the Kaiser Wilhelm II

The story is afloat that Charles S. Francis, editor of the Troy, New York, Times will be Ambassador to Italy.

President Roosevelt will appoint special counsel to assist the Department of Justice in the Alabama peonage cases

Minister Corea denies the report that he will resign and that the Nicaraguan Government will close its Legation at Washington.

Persia has adopted a new schedule of tariffs which admits Russian goods at a much lower rate than goods from any other country.

The United States will take no part in the Balkan troubles, save to render such protection to American citizens as can be afforded.

Steamboats travel above the clouds on Lake Titicaca in South America, at a height of two and a half miles straight up above the ocean level.

The bill to abolish that part of the English coronation oath which is offensive to Roman Catholics was defeated in the House of Lords on the second reading.

The conviction of James Henry Lewis, a Christian Scientist of Toronto, for manslaughter in not providing treatment for his son, has been sustained by the Court of Appeals.

The discovery of the Okapi by Sir Harry Johnston in Uganda has led the archaeologists to identify the head of the Egyptian god Set, and explain the long-standing mystery.

Within seven years Germany has laid 7,373 miles of ocean cable at a cost of \$7,000,000. The important ones are: Emden to New York, via the Azores, 4,138 miles, Shanghai to Tsintau and, Chefoo, 723 miles, and Germany to England, 280 miles.

President and Mrs. Roosevelt have been visiting John Burroughs, the Naturalist, at his rustic den, Slabsides. There was good food, simply cooked and served, good books, comradeship and rest in the heart of nature. What more can a guest, presidential or otherwise, want in an outing?

The Greek Cabinet resigned rather than adopt severe measures to suppress discontent among the people. The announcement of the resignations was followed by a riot in Parliament.

Some of the canceled bonds used by the United States in paying for the Louisiana purchase from France have been found at Washington and will be exhibited at the St. Louis Exposition.

The Gjoa, with the Magnetic Pole expedition, has sailed for Greenland and will attempt to pass north of the American Continent to Bering Strait. This will take the party near the North Pole.

The government building for the St. Louis Exposition has not been even commenced; the electric lighting plan is still a plan only, and not a single state or foreign building has been erected.

A severe wind and rain storm occurred at Baltimore July 12th, which was particularly violent in a limited portion of Northeast Baltimore, where, within a radius of about four blocks, 50 houses were unroofed.

The largest oilship in the world, the Narragansett, has just been launched in the Clyde. She will hold 10,000 tons of oil, which can be discharged at the rate of 900 tons an hour.

As a result of urgent representations from Austria and Russia, Prince Ferdinand has given the strongest assurances that Bulgaria will make no further military preparations against Turkey.

British India buys abroad \$260,706,000 worth a year of which the United States supplies \$33,772,000, or about one-ninetieth. The largest item from the United States is \$1,000,000 worth of kerosene oil.

It is published, on the authority of the National Geographical Magazine that the "United States has driven the bubonic plague out of the Philippines as completely as it has swept the yellow fever out of Cuba."

The largest factory of chemicals in the world is said to be the aniline and soda establishment of Baden. The work employ 148 scientific chemists, 75 technical engineers, 300 clerks and more than 6,000 workingmen.

The Highland Park Company, now erecting a half million dollar mill to the east of Charlotte will, in connection with this enormous plant, install an electrical plant for the purpose of generating 2,750 horse power.

The casualties in the great battle for independence on the fourth of July, 1903, are as follows: By fireworks, 148; by skyrockets, 27; by cannon, 61; by firearms, 237; by gun powder, 413; by toy pistols, 194. Grand total 1,016.

The postal deficiency for the year just closed amounted to \$4,617,203. The deficit for the previous year was \$2,961,170. The increase is attributed in part to the enormous expenditure for rural free delivery service.

The attitude of the Administration toward Russia [in the Kishineff and Manchurian matters] has been displeasing to Secretary Hay, and it is rumored that the Secretary of State seriously contemplates retiring from the Cabinet.

The Russian Ambassador in London, according to the Catholic Herald, has refused to receive a petition relative to the treatment of negroes in the United States and forwarded it to the Czar, as requested by the Catholic Herald.

For high-grade work requiring great precision and excellence there is to be found in nearly every leading machine shop in Germany a group of American tools—a silent tribute to the remarkable position held in the world to-day by the work of American made tools.

President Loubet, of France, has returned King Edward's visit, being his guest at Windsor Castle. The officers of the American European Squadron attended the ball at Buckingham Palace given in the President's honor. His unassuming dignity and cordial sincerity captured all classes.

Selfast, July 13.—As the result of a split in the Orange-  
 's party over interual dissensions Orangemen's Day was  
 brated yesterday with two huge demonstrations, which  
 e attended by fully a hundred thousand persons.  
 raordinary measures were taken by the authorities to  
 vent trouble. The entire city police force was kept on  
 y while troops in the barracks were held in readiness for  
 emergency call.

V. L. Douglas, the shoe man, has in each department of  
 f o'ory, a committee of five which has freedom to address  
 assistant superintendent with grievances. If he is  
 able to adjust them, they are referred to the factory la-  
 board. Should the board be unable to come to an  
 eament, then the question is referred to the union, and  
 l decision will rest with the Massachusetts Board of Ar-  
 ration.

Oyster Bay, July 10.—The following cablegram was  
 eived from King Edward this morning:

London, July 9.

e President,

Oyster Bay, N. Y.

'I have the great pleasure of entertaining Admiral Cot-  
 and Captains of his squadron and have just proposed  
 ar health with every feeling of cordiality and friendship.

(Signed)

Edward.

## Temperance.

### Letter of Instruction to Local Leagues.

1. Read the description of the Anti-Saloon League. It  
 important that you get a correct view of its methods.  
 t a lawyer to go over the Watts Act and clear up local  
 applications for you. Take no risks. Send direct sam-  
 s of literature to the address on leaflets, and supply your-  
 f for the campaign accordingly. You may order samples  
 d then order what you think best.
2. Note that petition for election must be signed by one  
 rd of voters registered in latest election. Also that  
 rty days notice of election must be given by the governing  
 ty. Also that an election cannot be held within 90 days  
 another election. Also that petitioners may select issue.  
 you fail to do this, confusion will result. Observe that  
 a can vote on all the questions at once: but beware how  
 a divide forces between Prohibition and Dispensary.
3. In your organization get the aid of practical and trust-  
 rthy politicians. They will be much service.
4. Organize forces thoroughly. Divide towns into dis-  
 tricts. Have a working committee in each district, and take  
 t of voters, and find how they stand. In your petition get  
 ters in every part of your town.
5. Have frequent meetings of the league. Get up a cam-  
 paign fund. Swell the membership and keep it active.  
 t the women be associate members.
6. Report to me your officers. I will render any ser-  
 vice in my power. Let me know date of election, etc., I  
 ll expect local leagues to pay expenses of speakers.
7. Organize to stay organized. We are in this fight to

stay, whether we win or not. The battle will not be won  
 when the saloons have been voted out. There is much  
 more to do.

If you have any inquiries, I shall be glad to answer them.

Sincerely yours,

Raleigh, N. C.

J. W. Bailey.

### Program of the North Carolina Farmers' Convention.

General M. W. Ransom, Presiding Officer. To be held at  
 the Agricultural and Mechanical College, Raleigh, N. C.  
 July 21, 22, 23, 1903.

Round trip tickets—one fare—on sale July 20, good to  
 return till August 1. Ask for tickets to Summer School  
 for Teachers at the A. and M. College.

Tuesday, July 21.—12 M.—Convention called to order  
 in Pullen Hall. Invocation and Music.

Address of Welcome, by Governor Charles B. Aycock.

The Cowpea for Soil Improvement and Hay and Grazing;  
 by Prof. W. F. Massey.

Recess for Dinner.

What the State Board of Agriculture is doing for Farmers;  
 by Hon. S. L. Patterson.

The Work and Publications of the United States Depart-  
 ment of Agriculture.

The Building up of Worn Out Clay Lands in Middle, N.  
 C., by Hon. E. W. Brawley of Iredell and Hon. R. W.  
 Scott of Alamance.

Recess for Trolley Ride over city, visit to State Museum,  
 etc., etc.

Address by Hon. James Wilson, Secretary of Agriculture,  
 Washington, D. C.

Wednesday, July 22.—Moulds and Rots; Bacteria, Good  
 and Bad; Prof. F. L. Stevens.

Intensive Farming, Trucking; Mr. William Dunn, of New  
 Bern and Mr. O. W. Blacknall of Vance.

Soils and Fertilizers; Prof. B. W. Kilgore.

Extensive Farming; Hon. E. L. Daughtride of Edgecombe  
 and Hon J. S. Cnningham of Person.

Recess for Dinner.

Dairy Farming; Mr. J. E. Coit.

Butter Making on the Farm; Prof. J. C. Kendall.

Why we cultivate; Prof. C. W. Buckett.

Seed Purity and Vitality, Prof. F. L. Stevens.

Texas Fever; Prof. Tait Butler.

Recess to Visit Farm, Barn, Poultry Yards, etc.

Farm Animals (Illustrated Lantern Lecture); Prof. C. W.  
 Burkett Thursday, July 25.

Type and Form of Cattle, Practical Demonstration (Snit-  
 able specimens of cattle will be used before the audience);  
 Prof. C. W. Burkett.

The Cattle Industry of the State; Prof. Tait Butler.

Plant Improvement; Prof. F. L. Stevens.

Diseases of Fruit Trees; Franklin Sherman.

Symposium—Rural Schools; Introductory; Mr. C. H. Poe.

A Study of Nature as an aid to the Farmer; Prof. F. L.  
 Stevens.

Agriculture in the Rural Schools; Prof. Bnrkett.

The Outlook; Superintendent Joyner.

Business Session.

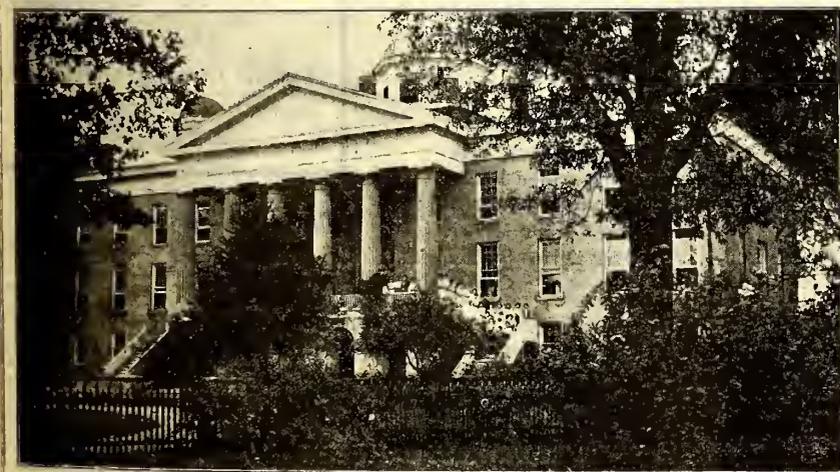
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 increased, and has become  
 large and wide-spread.
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 offer to you than any college  
 in the South.

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 Statesville, N. C.



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## Marriages

**PITTS-LIGON.**—Married by Rev. R. C. Ligon at the residence of the bride's father J. H. Ligon, Esq., June 14th, 1903, Mr. Joseph Pitts, of Lexington county, S. C., and Miss Marie Ligon of Saluda county, S. C.

**BOOZER-COLE.**—Married by Rev. R. C. Ligon at the residence of G. B. Boozer Esq., July 4th, 1903, Mr. E. L. Boozer of Goldville, S. C., and Miss Mattie Cole, of Newberry, S. C.

**GRIGSBY-THOMAS.**—At the residence of Mr. Chas. Thixton, uncle of the bride, in Louisvill, Ky., June 30, 1903, by the Rev. S. L. Grigsby, of Holley Springs, Miss., brother of the groom, assisted by the Rev. Reverdy Estill, Rector of St. Paul's Episcopal Church, Louisville, Mr. William E. Grigsby of Lexington, Ky., and Miss Elizabeth Linden Thomas, of Louisville, Ky.

**M'ILHANEY-M'ADAMS.**—In Childress, Tex., May 29, 1903, by Rev. A. Muldrow MacLauchlin, Mr. M. P. McIlhaney and Miss Cora Lee McAdams.

## Deaths.

"We pass this way but once,  
Live nobly while you may;  
Then rise above  
Earth's groveling love,  
Seek realms of endless day.

"We pass this way but once,  
Wage well thy warfare now;  
Beyond the strife  
Bright crowns of life  
Await the victor's brow."

**CALVIN.**—Mr. Calvin was born in Caswell Township (New Hanover county) now Pender county, Sept. 22nd, 1828 and died May 22nd, 1903. Truly we as a Church and community have lost a true faithful brother and friend. Mr. Calvin was a man of sterling integrity, possessing all the acquirements that go to make up a noble Christian gentleman. He was a member of Moore's Creek Presbyterian Church, now Caswell, for more than fifty years and was elected elder about the year 1860. He was a man that ruled well as an elder, and was intelligent and consistent in all his dealings with his Church. As a husband and father he was tender and affectionate and always helpful. As a neighbor he was sociable and kind and was always ready to help those who were in distress from whatever cause, being moved to action by the very spirit of God. Surely it can be said he was a man of prayer.

During his last illness he was patient and resigned to God's will believing that all things would work together for his good, his faith bright and his stay secure, and we abide in full hope that we shall meet him in a better land where there shall be no more death neither sorrow nor crying. Now be it resolved,

1. That while we feel keenly our loss in his death, we bow in humble submission to God's will knowing he doeth all things well.

2. That a copy of these resolutions

be sent to the Standard for publication, a copy to the bereaved family and be recorded in the Record Book of our Church.

G. J. Moore,  
J. W. Calvin,  
Com.

**BROWN.**—First, Whereas brother J. Ross Brown was suddenly called away by the explosion of a lamp, we, the members of the session of Amity Church desire to put on record our sense of loss in his death and to tender to his family our deepest sympathy. We trust an all-wise and merciful God to bless this loss to our Church and to his family, the God who causes all things to work together for good to those that love Him.

2. Brother Brown was the first fruit of the pastorate of Rev. G. W. Belk his ordination and brother Brown's profession of faith being on the same day, June 8th, 1889. He was made an elder Jan. 19th, 1890, serving faithfully till the time of his death. He was a sincere earnest, faithful, and wise elder and a kind father and will be sadly missed in his Church, in the community and in his home.

**CARSON.**—The Ladies' Aid and Missionary Society of Taylorsville Church wish to express their deep sorrow for the death of one of its most valued members, Mrs. Dorcas P. Carson, who left her earthly home to live in Heaven June 16, 1903. She was an earnest and faithful member of the Society and its faithful secretary from its organization—ever active in its interests and constant in her attendance on its meetings—always urging all to do their duty and never let the interest die out. May her mantle fall on shoulders able and willing to go forward in the Master's work. In the house of God her feet delighted to dwell. Her accustomed place in the sanctuary was rarely vacant and the communion of saints she held as "a feast to her soul." We would humbly bow to the will of God and adore his wisdom in removing our sister from our midst, yet we deplore our great loss. We shall greatly miss her, but she has only gone before. The warmest sympathy of our hearts goes out to her loved ones, with the prayer that God may bless and comfort them as he alone can. We too have lost a friend and mourn her absence. "One by one we are crossing over."

"At the crystal river's brink  
We shall find each broken link  
Then the star that faded here,  
We shall behold more bright and clear.

Mrs. Mary Moore,  
Mrs. Alice Stevenson,  
Committee.

Resolutions of Respect from Davis and Thomas Presbyterian Churches:

Whereas, it has pleased our Heavenly Father, in His all-wise but mysterious Providence, to call home to Himself our beloved pastor, the Rev. R. W. Carter, on the evening of May 7th, 1903, be it

Resolved, 1, That we bow in humble submission to the decree of Him who

doeth all things wisely and well according to the counsel of His will, and believe that without a single exception our heavenly Father causeth all things to work together for the good of those that love Him.

Resolved, 2, That while we do mourn our loss, we shall ever remember with profound gratitude to him who has called him home, to his God, his works of faith and labors of love among us as a pastor and as a friend. We pray that God's blessing may so continue to abound upon the works of his hands that they may be established to our everlasting and His eternal glory. We bear testimony to our pastor's faithful sympathy and unwavering devotion to truth and duty. While in the pulpit and in our homes, he has been an able teacher and as our leader, a loyal servant of Jesus Christ. Forceful as a preacher of the Gospel, tender in sympathy for the sorrowing, and brave in condemning what he believed to be wrong. We cherish his memory as a true man of God.

Resolved, 3, That we most tenderly and sincerely sympathize with his bereaved family and friends, especially his devoted wife, and affectionately commend them to the Father who loves them and to the Word of His Grace.

Resolved, 4, That this action be inscribed on the records of the church of which he was pastor, and that copies be sent to the Church and local papers and to his afflicted family.

## DRAKE'S PALMETTO WINE

A trial bottle is sent prepaid free of charge, to every reader of the Presbyterian Standard who has chronic Catarrh of the Mucous Membranes, Indigestion of Liver or Kidneys, or Inflammation of Bladder. One dose relieves immediately, cures absolutely, builds up the nervous system and produces a larger, purer and richer blood supply. Every reader of the Presbyterian Standard who needs medicine will be supplied with a trial bottle of Drake's Palmetto Wine, free of charge, by writing full name and address to Drake Formula Company, Lake and Dearborn Streets, Chicago, Ill.

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President GEORGE H. DENNY, Lexington, Va.

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**The Household.**

ing.—Take the yolks of two eggs at them for fifteen minutes; then a teaspoonful of dry mustard with a quarter of a teaspoonful of white salt, the same amount of salt and the best oil obtainable, adding the ingredients gradually to the beaten yolks, beating them together with a silver—fork. If the yolks do not disappear from the mixture a little cold mashed potato will remove them. In the meantime the mixture must be beaten for three minutes by the clock, after which a cupful of white vinegar is gradually in the course of another five minutes of beating. Explained to her that this dressing be made in advance, and, if kept in a corked jar, in a cool place could be kept for six months. ready for use, however, a tablespoonful of sweet cream must be added to two teaspoonfuls of the mixture.”  
—The Delineator.

EVER SEEN IT ADVERTISED. hundred times, no doubt—Tetterine. Did you read carefully enough to discover exactly what it is and what it does? It is a fragrant, cooling, soothing antiseptic ointment—a speedy, safe certain cure for Tetter, Eczema, Ringworm and all other skin diseases. One ointment cures most cases. Costs 50 cents at drug stores or by mail from J. T. Shup- Savannah, Ga.

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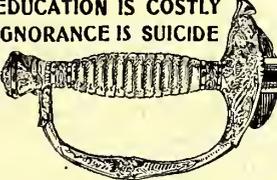
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**HAMPDEN-SIDNEY COLLEGE.**

The 128th Session will open Wednesday, September 9th, 1903. Four courses of instruction leading to the degrees of A. B., B. S., B. L. and A. M. Nine professors and instructors. Healthful location. Moral surroundings. For catalogue apply to  
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**CAPT. C. A. SHORT, Principal.**  
**DR. SAMUEL W MURPHY, Head Master.**

## The Home Circle.

A young man who had been brought up in a religious home spent a summer in a community of strangers, persons who, though of considerable social standing, yet gave little consideration to the things of religion. The young man wrote home, after a few weeks, "Religion never before seemed so important to me as it does here, where it is discounted. You cannot imagine the smallness of the lives and interests of these folks. Their conversation, and especially their constant social bickerings, would astonish you. Nobody seems really happy, with a deep-down unchanging happiness. As near as I can make out, all this is due to the lack of real spiritual impulses."—The Philadelphia Friend.

### New Occupations for Educated Woman

By Mary Caroline Crawford.

Our colleges, high schools, and seminaries will have graduated this year, as for several years past, tens of thousands of alert, healthy, mentally well-equipped girls, a large proportion of whom must enter the world's life and become self-supporting. The great and pressing problem is, "How?"

No longer in these days is it a foregone conclusion that because a girl has received a good education she will support herself as a teacher. Happily for our children, the teaching profession has now attained a dignity which places it beyond the hit-or-miss services of any college or high-school graduate. Moreover, girls themselves are branching out in this twentieth century into trades and professions which offer more opportunity for individual resources and individual enterprise than does the profession of the pedagogue. The girl of the period wishes to get into touch with the larger life of the world to feel, through her occupations, some pulsations of our own Time Spirit. For this reason she seeks new fields of labor. But, rather paradoxically, many of the new activities in which educated women are engaging with signal success prove, when closely examined, to be reversions to the primitive occupations of their grandmothers. Only the aspect of them has changed.

A notable example of this is afforded by the highly successful bakery which is now being carried on in Cambridge, Massachusetts, by two clear-eyed, level-headed, well-born and well-bred college girls. The furniture in the sales room of this unique establishment is after the most approved William Morris standards; on the walls are quotations from Tolstolian books on the dignity of labor; beautiful pictures, tastefully framed, decorative palms, and a handsome rug complete the equipment of this highly interesting bakeshop. And here, in the artistic setting they have created for their excellent wares, the two college girls themselves are kept busy all the time disposing of their bread and bread-sticks for just twice the sum charged by other bakers.

"Without a vision," remarked wise old Solomon, "the people perish." The young brains behind this Laboratory Kitchen have caught the vision of better

things in the industrial order, and they are inspiringly working it out. That their efforts are meeting with great success is a tribute to the public's receptivity as well as to the value of their idea. To this idea there are, of course, two distinct sides—that of the worker and that of the product. Of the former too much can scarcely be said. But on the latter it is not our purpose here to dwell. Suffice it, then, to remark on this point that bread for which people are glad to pay twice the ordinary price must possess a merit not to be had in the wares of the corner shop. That is plain on the surface.

Now for the workers themselves, and the idea for which their Laboratory Kitchen stands—an idea very well worth publishing to intelligent young women the country over. Miss Stevenson, the manager, is a South Carolinian, and when she lectures, as she sometimes does on her trade, she begins by remarking: "My grandfather was a judge, but I am a baker." She firmly believes, as one very soon discovers from a talk with her, that there is not really, and so should never have been socially, that great gulf we have honored for years between people who work with their brains and those who work with their hands; and she feels strongly that there is a place commercially for the college-bred in the improvement of the quality of the necessities of life. Hence the text engraved on every package that leaves the shop: "There is nothing finer than common bread, unless it be bread of a finer kind."

The way in which this original young woman came into the profession of bread-making is most interesting, for naturally something akin to "conversion" has to be experienced by a Southerner of aristocratic training before the point of view that bread is worthy of a life's devotion should be attained. While a student at Converse College in her native State, Miss Stevenson became greatly interested in chemistry, specializing for three years on the subject. Later she spent several terms at Radcliffe College, Cambridge, studying English, that she might be able to express clearly and well what she had to say about chemistry. All this time her intention was to follow the beaten track, and teach chemistry. At about this stage of her student career, however, she fell under the influence of a large-brained woman whose breadth of scholarship and sane philosophy of life communicated to her such a grasp upon the underlying principles of things as was calculated to work a veritable revolution in the girl's point of view. There began to be borne in upon Miss Stevenson the truth that bread, because it is one of the necessities of life, is a thing needed in perfection. Whether there would be a demand for a bread made in perfection she did not know. But the accident of meeting then Miss Frances Elliott, the daughter of a Toronto physician, who had likewise specialized in chemistry, and as willing to make with her the hazard of a bakery such as she had thought out, decided her course. Miss Elliott had also been a pupil of the inspiring teacher, and she was a graduate of the University of Toronto. Further, she too had studied

in Boston and knew its ways. Cambridge was accordingly chosen as the place in which to make the experiment of the Laboratory Kitchen.

The girls had been told that the one on the Charles was hospitable to ideas but at first they did not find this to altogether true. For some time, indeed, the college folk, with whom they had previously maintained pleasant social relations, looked upon their venture with skepticism. Then one day the much lamented and universally beloved Mrs. Alice Freeman Palmer, hearing that two college girls had started a Laboratory Kitchen there in her neighborhood, went down to their pretty salesroom, and over the purchase of some bread for her own luncheon, made their acquaintance and asked permission to call upon them in the little home they had set up a block or two away from the bakeshop. After that there was no question in the minds of the Cantabrigians.

At the beginning, while they were perfecting their recipes, these two young enthusiasts did all the baking themselves. Within three months they paid expenses. The demand proved to be much greater than they had expected. "I find people appreciate a good thing in any line when it is made with an eye on the retail side, not on the cash register," commented Miss Stevenson in speaking of her immediate success.

"Personally," she continued, "I am immensely interested in the economic side of this business. I myself so firmly believe that people need workers more than talkers that I am very glad indeed to have proved that a girl can earn a living in labor of this kind. We now have five helpers, all of fine quality. We're busy enough to need two shifts in the kitchen, with eight hours a day for each. When it becomes necessary to keep the ovens going all the time, we shall need on more helpers. We bake ninety loaves at a time, and make three kinds of bread—a health variety from a formula purchased of a New York physician, cream bread, and whole wheat bread. The health bread is for people who cannot digest the other kind, and it has our recommendations. Mrs. William DeHowells said it saved her life, and the Department of Chemistry at Washington has pronounced it the only bread ever analyzed which is free of yeast when done."

Miss Stevenson defends, whenever she has opportunity, her firm conviction that the process of breadmaking is very interesting to the educated woman because of the intelligence required to perfect it. And breadmaking appeals, for far-reaching reasons, she holds, to the college woman. First, because of its fundamental relation to daily life—the nourishment of the body being the first step toward right behavior of the mind; second, because of its possibilities; and what the modern mind realizes to be an elementary and very significant field of life, the business field, this occupation, she says, should claim a high place. Business is today the great field in which all classes are included. And yet it is the only field which has no controlling ideal. There is but one way, she said

partner believe, to save the nation from the present warfare between master and slave, and that is for the educated to come down from their vantage point as onlookers and enter the work-arena, matching trickery with selfishness with service. Then, there is room for the college-bred man here—which is much.—The Out-

**How to Have Constant Good Company.**

By Mildred C. Watkins.

The most charming companion I met was a plain little woman whose for years had been entirely given up the care of an invalid demented father, old man who demanded her constant presence in his darkened room during his long hours, and in the few spare moments she had while going through the routine of household duties.

Her room, living in the backwoods where she never saw any society, she gained a clarity of mind and a power of expression superior to many of her old schoolmates, who had shown greater promise, but had possessed every advantage. Instead, she was neither "smart" nor particularly studious at school, but exceedingly fond of fun, excitement and com-

One day I asked her the secret of the change. She laughed: "I have been enjoying constant pleasant company for the last years."

I stared mystified. She drew from her pocket a little quotation book and pointed to two quotations, "My own thoughts are my companions," and "They are never alone who are accompanied with their own thoughts." There were several other quotations written on the margin of the pages were well thumbed.

She said earnestly, "Looking back over my girlhood I know there is a fatal defect in the training of our girls; our mothers, our actions, receive attention we are given advice and instruction in every detail but in our thinking. I did not have even a conception of entertaining myself by my own thoughts; I wanted all the time to be amused by something or somebody outside of myself. Then came the plunge into sadness, poverty and illness, at first I believed I should become insane, then God must have directed me to this little book too worthless to be sold when our library went. One quotation chained my mind, "Our thoughts are heard in heaven," and I began recalling my thoughts. How disgusting I was with them! Round and round I went weary of repining they had called, or even if not repining how proud, how unelevating they had been!

From that hour I determined my thoughts should be inspiring companions, and in sewing up a seam they should not be "So long and tiresome, wonder how long before I get done," and so on, and on over and over again. Why! I would take a little trip while sewing that

ev. Ira Landrith, D. D., editor of "Cumberland Presbyterian," will speak at the Lookout Mountain Mission Conference in July.

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## Our Young People.

### Some Mysteries of History.

By Priscilla Leonard, in Forward.

The little Princes in the Tower—what a pathetic tragedy was theirs, as we look at it across the centuries! No wonder that, when the two royal children disappeared from their rooms in the Tower, there were many followers of the House of York who still hoped against hope that these Babes in the Wood had somehow escaped their wicked uncle, the terrible hunchback Richard, and might be in hiding somewhere, ready to come back when it was safe to appear. The only thing known about their fate was the brief announcement, by Richard, in 1483, that they were dead. But there had been no funeral, no date of death given, even; and for ten years no one could say, authoritatively, what had really become of the sons of King Edward the Fourth after the Tower gates had closed upon the royal lads.

Meanwhile, England was at peace again, after a long agonies of the Wars of the Roses. King Richard the hunchback was dead long ago—slain on Bosworth Field. His conqueror, Henry Tudor, had married King Edward's only known surviving child, the Princess Elizabeth, and was reigning as Henry the Seventh. It was well understood that he was not searching for his young brothers-in-law, nor did he propose to yield the crown to them if they appeared and claimed it. It was, therefore, not altogether safe, even now, for any claimant to come forward. Yet, in the same year that the caravels of Columbus crossed the Atlantic, a handsome, golden-haired youth, resembling the royal House of York astonishingly, came to Ireland from the Low Countries, and proclaimed himself to be Richard, Duke of York, the younger of the two Princes in the Tower. He wrote letters to the Earls of Desmond and Kildare, great Irish nobles of that day; and later in 1492, Desmond himself wrote a letter to King James of Scotland, setting forth the claims of young prince and forwarding a statement from him, to this effect:—

Young Perkin Warbeck (for so he had been known thus far) was the younger son of King Edward. His brother and he, boys of thirteen and eleven, had indeed been doomed to death in the Tower by Richard the Third. The murderers had killed Edward the Fifth (poor, helpless little king, whose title was but a fatal mockery!), but the one who was told off to kill the younger boy was moved with pity at his childish pleading, and not only spared his life, but smuggled him out of the Tower, and sent him abroad secretly, to friends in the Low Countries. Little Richard, in return, made a solemn promise that he would not reveal who he was for eight years. During these eight years, he had wandered in various countries, under the name of Perkin Warbeck. He had been in the service of an English noble woman, a Portuguese knight, and a Breton merchant, and it was on business for the latter that he had come into Ireland, where so many had recognized him as

the true heir of the House of York that he felt the time had come to avow his identity, and assert his rightful claim to the throne of English.

"The news," says an old historian, "hereof came blazing and thundering over into England that the Duke of York was sure alive." It also went abroad in France and Flanders. The Duchess Margaret of Burgundy, sister of Edward the Fourth, had lately made a very bad blunder by believing the claim of a lad named Lambert Simnel, a flagrant impostor, to be the little Duke of York. However, she was still hoping to find her lost nephews, and so, by her influence, succeeded in inducing King Charles the Eighth of France to invite this new pretender to court. When the young Perkin arrived in France, his claims were received without doubt; Charles assigned him a magnificent suite of apartments, settled a princely pension upon him, and gave him a special guard, and other marks of royal honor. Some prominent nobles of the Yorkist party came over from England to see the young Plantagenet, Sir George Nevil, Sir John Taylor, and above a hundred of the lesser gentry attached themselves warmly to his cause, and he began to have a court of his own about him. He bore himself, all agreed, with great dignity, and had a personal fascination which strongly recalled that of Edward the Fourth, whom he also, by common report, resembled most strikingly.

France and England were at this time at war. Henry the Seventh was the craftiest and wisest king of his time, and he thought the situation was too dangerous to continue. So he made peace at once with France, but asked, as one of the conditions, that Perkin Warbeck should be given into his hands. To the honor of Charles the Eighth, he refused to do this, but warned the youth to leave his court, as he could no longer protect him. Perkin accordingly sent word to the Duchess of Burgundy, asking her to receive him in Flanders.

Just here comes in a contradiction—the first one of the many which we find in the story. Some historians say that Margaret, having been deceived by Lambert Simnel, would not receive this new pretender until she had thoroughly sifted his claims, and that he convinced her, against her will, of his identity. Others say that she was so anxious to support his claim—any claim against Henry the Seventh, in fact, whom she hated—that she sent for him, and instructed him in his part, teaching him many details which he did not know. When we learn, however (even from those who do not believe that Perkin was the Duke of York), that Margaret had not been in England for forty-five years, and had really seen nothing of her brother's family, it is hard to see what she could have taught anyone about the details of the youth of the little Duke. Besides, Perkin, before meeting her, had already convinced Scotland, Ireland, France, and many of the most close and familiar adherents of the House of York that he was the true prince. He and his little court, at any rate, now removed to the Low Countries, where the Duchess of

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gundy, the Archduke Philip, and the Emperor Maximilian all backed him, and acknowledged him as royal. The Duchess gave him the title of "The Rose of England," and his "grace and princely behavior" won all hearts to him.

Henry the Seventh became a good deal troubled over the matter. He demanded the surrender of the pretender into his hands, but the Archduke Philip refused. Henry banished all Flemings from England, and laid a strict embargo upon their goods. He executed several English nobles for plots in favor of Perkin and thus "did extremely quail the spirit of Perkin and his complices." The Duchess of Burgundy, at the same time, was writing to Ferdinand and Isabella of Spain, and to the Pope herself, and getting encouragement all round. An invasion was planned, backed by Philip and Maximilian, and on the third, 1495, the Plantagenet pretender and his little army landed on the coast of Kent.

There is no doubt that he expected all England to rise in his behalf. But the work of the Roses had done their work. Such bloody, useless, and exhausting wars had ever been known in England. When they ended, the great barons were destroyed, and, indeed, the whole nobility reduced to a mere handful. There were left only the monarchy and the people; and the people were so exhausted by war that they wanted only peace, and would not have risen for a body, no matter what his claim or his charm. Besides this, Henry had ordered to be published everywhere a document concerning the two Princes in the Tower, purporting to be the confession of Tyrrel and Dighton, the two murderers hired by Richard the Third to kill his little nephews. The real examinations of Tyrrel and Dighton, however, were not given out, even to the king's council, "the matter being left somewhat perplexed," and Tyrrel was disposed of by being beheaded for treason. Dighton, "who it seemeth, spake for the king, was forthwith set at liberty," and told to spread his statements everywhere.

This revised version was, that Brackburn, keeper of the Tower, had refused to murder the princes; that one night had been removed, and Tyrrel put in his stead; that the children, under Tyrrel's command, had been smothered in bed, and that their dead bodies had been seen by Tyrrel and Dighton outward, and had been buried under the stairs. When King Richard, however, was told where his nephews had been buried, he said, "It was too base a lie for them that had been king's children." So the little bodies, by the king's warrant, were taken up by the priest of the Tower," and buried again in this priest in some unknown place. The priest and King Richard both being dead, this place could not be found; but there was no doubt that the little princes were both dead. This was Dighton's story; and as the young Queen Elizabeth, the queen-mother, Elizabeth Woodville, showed no belief in Perkin Warbeck's claim, the people of England refused to believe it, either, and the men of

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Kent, so far from rising and joining him when he landed, drove his followers back to the ships, after capturing eighty of them. The pretender weighed anchor at once, and sailed for Ireland, where he besieged Watreford and failed again. Then he took his little fleet and army to Scotland, and there he found welcome, friends, and a wife.

James of Scotland evidently believed thoroughly in the last heir of the Plantagenets. He made tournaments for him, helped him invade England, and gave him the beautiful Catherine Gordon, his own kinswoman, to wife. Henry of England employed spies in Scotland, and tried to seize Perkin, but did not succeed. The young pretender seems to have been of a merciful, as well as a gracious, disposition. When James raided English villages and plundered the peasants, Perkin "entreated him not to thus afflict his people." If he were not the Duke of York, he certainly showed every characteristic of a kingly nature, and James of Scotland admired him greatly. He remained in Scotland until 1497, but now his romantic career was drawing to a close.

From Scotland, after an ineffectual invasion of the northern counties, Perkin went back to Ireland, and thence to Cornwall, where he gave battle to Henry at Tannton, with some seven thousand men at his back. The battle went against him, and he fled for sanctuary to Beaulieu, where he was besieged, and at last, on a solemn promise of pardon from the king, surrendered. He was at this time but twenty-five years old, but his days of liberty and life were well nigh over. His "confession" was proclaimed everywhere, by order of the king, but this printed paper (setting forth that he was not the Duke of York, but the son of John Osbeck, of Tournay) was so confused and unsatisfactory that "men were in more doubt than before." Before long Perkin kept under guard, yet found means to escape, and it was believed that Henry was only too glad to have this excuse for more severity when he was recaptured. This time he went to the Tower, where Richard of Warwick, son of Clarence Plantagenet, was also confined. The two became great friends; and both of them won the favor and kindness of the keepers to such a degree that a plot was formed for their escape. It is charged by many historians that Henry the Seventh actually allowed and encouraged this plot, so that he might, by its discovery, get rid of the two last scions of the family of York, and clear the way for his own son Arthur's marriage with Catherine of Spain, whose father would not permit her to marry the heir of Henry until the Tudor succession was thus absolutely established. We can believe anything of Henry the Seventh in the line of policy and treachery; and certain it is that he seized his chance, when the plot was revealed, to send both Warwick and the pretender to the block. In 1499, both were beheaded by order of the king, after Perkin's confession had been repeated, and thus ended the short career of Perkin Warbeck.

But his mystery survived. King James of Scotland, to the end of his life,

upheld that he was no pretender, but the true Duke of York. Catherine, his wife, had the same absolute belief in him, and the Duchess of Burgundy and the King of France never changed their opinion that he was the real heir of the English crown. Historians have taken sides for and against ever since. Bailey, in his interesting history of the Tower, upholds Perkin Warbeck's claim, and believes his confession to have been a fraud or wrung from him by threats of torture. Walpole, in his *Historic Doubts*, sides with the young pretender. Yet the finding of the bones of two children under some stairs in the Tower, in Charles the Second's reign, is a strong fact on the other side—although Tyrrel and Dighton's testimony that the bodies had been removed from beneath the stairs seems to conflict, again, with this discovery. If Perkin Warbeck were not the Duke of York, who was he? Nobody (as in the case of Lambert Simnel) ever came forward to identify him, either before or after his death, which, if he were an impostor, would have been very likely to happen. This golden-haired, gracious, kingly-mannered unknown moves across the page of English history a living mystery. Would not the "White Rose of England" have made a better king than Henry the Eighth? It is an idle question, and yet it inevitably suggests itself as we read the story of the Princes in the Tower.

#### The Girl Whom Nobody Liked.

She was sure that nobody liked her. She had told herself so again and again, with a queer tightening about her heart that was like real pain. And then she tossed her head and set her lips in a defiant little smile. Nobody should know that she cared. Never!

It was on her eighteenth birthday that Aunt Elizabeth made a suggestion which caused the girl to open her eyes, and then to laugh a little. It was such an odd idea, so like Aunt Elizabeth!

"Then I'm to 'hold up' everybody I meet till I've said something brilliant," she observed.

"Not exactly," Aunt Elizabeth smiled, unruffled. "But I've noticed that you pass your acquaintances with a mere nod or a curt 'good morning.' Wish you would try the experiment of saying something pleasant to each one unless there is some good reason against it."

"It will grow rather tiresome," said the girl, and she shrugged her shoulders.

"Try it for a week," suggested Aunt Elizabeth; and rather to her own surprise, the girl found herself promising.

She came very near forgetting her pledge when she met Mrs. Anderson on the street next morning. In fact, she had passed with her usual uncompromising nod, when the recollection of her promise flashed into her mind. She prided herself on being a girl of her word, and she turned quickly.

"How is Jimmy to-day?" she said, speaking out the first thing that came into her head.

There was a good deal of detail in Mrs. Anderson's answer. Jimmy had been sick with the measles, and then had caught cold and been worse. Mrs. An-

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son poured out her story as if it was relief to find a listener, and as she looked on, that particular listener found herself more interested than she would have believed possible in Jimmy and his mother. She said that she had some old map-books which Jimmy might enjoy looking over, and Mrs. Anderson flushed and thanked her with more gratitude than the slight favor seemed to warrant. At the next corner was Cissy Baily, and the girl wondered if her promise to the washerwoman's daughter, a poor people of that sort. But she did not let herself wonder very long.

"It was very kind of you to bring me the clothes so early last week, Cissy. You was in a hurry for that blouse." Cissy Baily did not know what to answer. She smiled in an embarrassed way, and looked up and then down. But the girl whom nobody liked had seen something in the uplifted eyes which warmed her heart and made that one-eyed conversation something to remember.

The day went by, and she did not find opportunity to say anything very brilliant. She stopped Mrs. White to ask if she would like to read the book she had just finished, and she patted little Barbara Smith's soft cheek, as she inquired if the new baby sister had come down at all. When she could think of nothing else, she said, "Hasn't this been a beautiful day?" Her earnestness never surprised some people who had not the opportunities for realizing that there was anything unusual about the day.

By the time the week was over the girl whom nobody liked had learned a valuable lesson. She had found out that hearts respond to cordiality and kindness, just as the strings of one musical instrument vibrate in unison with the chord struck in another. It is not a new discovery, since long ago it was written in a certain wise Book: "A man that hath friends must show himself friendly;" yet this is one of the truths that each person must rediscover on his own account. And the girl who was learning to love everyone, and was tasting the joy of being loved, thanked God that she had not waited any longer before finding out the wonderful secret for herself.—Selected.

**The Village Schoolmaster.**

Oliver Goldsmith.

man severe he was, and stern to view; knew him well, and every truant knew; all had the boding tremblers learned to trace the day's disasters in his moving face; all well they laughed with counterfeited glee at all his jokes for many a joke had he; all well the husy whisper, circling round,

conveyed the dismal tidings when he frowned. But he was kind, or, if severe in thought, the love he bore to learning was in fault; the village all declared how much he knew—was certain he could write, and cipher, too, and he could measure, terms and tides of presage, and e'en the story ran that he could gauge.

In arguing, too, the parson owned his skill, For e'en though vanquished, he could argue still; While words of learned length and thundering sound Amazed the gazing rustics ranged around; And still they gazed, and still the wonder grew, That one small head could carry all he knew, But past is all his fame. The very spot Where many a time he triumphed is forgot.

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Lincolnton, "	10 09 am	2 55 pm
Newton, "	10 54 pm	4 43 pm
Hickory, "	11 16 pm	5 50 pm
Cliffs, "	11 50 pm	6 35 pm
Lenoir, Arrive	12 35 pm	8 00 pm
SOUTHBOUND	PASSENGER	MIXED
Lenoir, Leave	2 10 pm	5 30 pm
Cliffs, "	2 54 pm	7 20 pm
Hickory, "	3 12 pm	8 10 pm
Newton, "	3 37 pm	8 45 am
Lincolnton, "	4 22 pm	10 09 am
Gastonia, "	5 27 pm	1 20 pm
Yorkville, "	6 32 pm	3 18 pm
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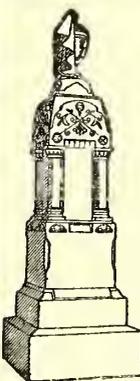
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### Children's Letters.

Waco, N. C., July 5, '03.

Dear Standard:

My papa takes your paper and I enjoy reading the nice little letters written by the children. My papa and mama are both deaf and dumb and have two little brothers, Byron and Robert. We all can hear and talk and went to school at Waco and studied reading, spelling and arithmetic. Mrs. Sallie Mass was my teacher and do not go to Sunday-school. We have not got any Presbyterian Sunday-school and live in the country one mile from Waco, we have no preacher now. M. Cathey was our pastor, and will close as this is my first letter by asking a question where is dog found in the Bible.

Your little unknown friend,

Age 9. Aubra Lee Brown.

Minor, N. C., July 4, 1903.

Dear Standard:

As I have written once before and my letter was in print I will make another attempt to write.

I am a little country girl twelve years old. We live fifteen miles from Charlotte and seven miles from Concord. I like living in the country very much.

Our school is out; it has been out most two months. I went to school and liked it very much. I studied spelling, arithmetic, grammar, geography, physiology and history. I have five sisters and one brother; his pets are a sheep, a dog, a cat and two colts; he has a Texas pony that he rides and yesterday when it got tired it tried to buck with him. He got off in a little bit and has not been on it since. I love to ride horse back, it is such fun. We have nineteen head of horses and have a big barn. Papa has been taking the Standard a long time. I love to read the children's letters very much.

I have an aunt in Japan that is a missionary; she has three little boys. She was at home about four years ago. She didn't have but one little boy when she was at home. He certainly was cute. I guess that I had better not write any more as my letter is so long. I will close, hoping to see my letter in print.

Your little friend,

Sara Harry.

Quaker Meadows, N. C.

Dear Standard:

My grand-mother takes your nice paper and I enjoy reading it ever so much. We go to church and Sunday-school at Quaker Meadows. It is four miles from our home to the church.

I have two little sisters, Kate and Sallie, and four brothers, Forney, Lewis, Clarence and Kanie. My mama does not know that I am writing this letter and I want to surprise her. Hoping to see this in print, I am,

Your friend,

Age 9. Mary Ramsaur.  
July 4, '03.

Mooresville, N. C., July 1, 1903.

Dear Standard:

As I have written to you but once before I thought I would write again.

I have two cats. I also have 2 missionary hens and 3 little bantans. We have a nice society, with 24 members. It meets the first Saturday in every month.

Every year we try how much money we can earn for it from January to November. I have \$1.50 now. I sold eggs in the early spring. I am raising bantans for sale now. I must close for fear of the waste basket.

Your friend,

Age 9. Carey Wilson.

Mount Olive, N. C., June 26, 1903.

Dear Standard:

I must write to your kind paper once more.

We have been having lots of rain lately.

I have just finished some pillow cases that I have been hem-stitching for mama. They are going to build us a new school house and oh! how glad I am.

I will answer Mabel Clark's question. "Loft" is found in the Bible 9 times, first in 1K. 17:19, second, Ps. 131:1, third, Prov. 30:13, fourth, Is. 2:11, 51, 26:5, sixth, 57:7, seventh 20:9. I will ask one, Where is the word "linen" found? I must close now,

Your unknown friend,

Eloise McPhail.

Mount Olive, N. C., June 25, 1903.

Dear Standard:

I am a little girl 12 years of age.

I enjoy reading your little letters ever so much. I like to play with my dolls. I have four—two large ones and two small ones. My largest one is named "Kathrine."

I will answer Frank Dakmer's question. The word "consumption" is found first in Lev. 26:16, second 28:22, third 10:22, fourth, 28:22.

I will close now by asking where is the word "conquer" found.

Your unknown friend,

Kate McPhail.

Begonia, N. C., July 2, 1903.

Dear Standard:

I am a little girl twelve years old. My aunt takes your nice paper. I like it very much. I live in the country and have a nice time picking blackberries. I am not going to school now, but I hope school will start very soon. My father and mother died when I was fifteen months old. My mother died about a week before my father. I am living with my uncle. My cousin has a bad, sore foot and had to have the doctor to dress it every few days. A mule stepped on it and crushed it. I will close by asking a question, Where is snout found in the Bible.

Your unknown friend,

Eva Carothers.

Murphy, N. C., July 2nd, 1903.

Dear Standard:

As I have seen no letters from Murphy, I thought I would write. My papa takes

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paper in exchange for the "Chero-  
Scout. My pets are two kittens and  
g. The kittens are a great pleasure  
ay with. I have two sisters and a  
er. I must run for that old mean  
waste basket is after me, but I don't  
k it can catch me.

Your unknown friend,  
Hugh Towne.

Lenoir, N. C., June 29, '03.  
Standard:  
I have been wanting to write to you  
long time. I go to Sunday-school  
every Sunday. My teacher's name  
is Emma Rankin. I like her very  
much. I have one little sister, her  
name is Bessie. I am a boy nine years  
old. I have one little kitten. I enjoy  
riding my father with the horses.  
I want to see this little letter again,

Your little friend,  
Ralph Wonkler.

Petersburg, Va., July 4th, 1903.  
Standard:  
I am a little girl nine years old. My  
mother takes your nice paper and I enjoy  
reading the children's letters very much.  
I live in Petersburg, Va. I have one  
brother and two brothers. I go to Sunday-  
school most every Sunday. My pastor  
is Dr. Bunting. My uncle has a  
smart dog name Hugo. He is a very  
good pet with us; he and uncle go hunt-  
ing in the fall and winter, they kill lots  
of birds. I have to close.

Your friend,  
Nan Outhbertt.

How the Woodpeckers Were Saved.  
A pair of young downy woodpeckers  
were in an apple orchard one spring day,  
drummed so hard with their sharp  
bills on the dead limbs of the trees that  
the farmer working in the field raised his  
head and asked his son if it were thun-  
dering.

"Oh, no," said the boy, listening  
to the clatter of the birds' loud drum-  
ming. "It's a pair of sapsuckers, and  
they build their nests in the orchard  
and save their eggs, sure I'm standing  
here."

The two woodpeckers were drumming  
on the worms and insects, and they did  
not hear his remark, so pecked and  
drummed round the trees until a series of  
small holes were made through the bark  
of the dead wood.

"This is a rich feeding ground, my  
son," said the male woodpecker or sapsucker  
to his mate. "I never saw so  
many worms and insects in an orchard.  
I don't see how the trees live at all."

"The owner must be very careless with  
the trees," remarked his wife, "to let  
insects eat them up like this."

They clattered away with their bills  
in a series of sharp drums which rolled  
away on the clear air. Then Mr.  
Woodpecker stopped long enough to eat  
a bit of grub, and said, "Why not build  
your nest here in the orchard? We should  
have all the food we needed for the sum-  
mer right here among the trees."

"I don't know," responded Mrs.  
Woodpecker, shaking her head doubt-  
fully. "It seems to me that a farmer

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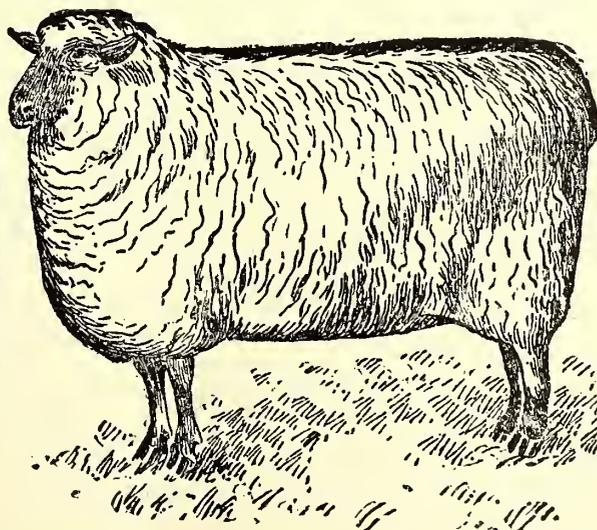
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that is so careless about his trees might be very careless about protecting his bird friends. He might shoot us or rob our nests."

"Everybody knows that woodpeckers are good for trees, and no one would bother us," replied her mate laughing at the fears of his young wife. "Now here is a fine dead limb on that old apple tree. We could drill a hole in it, and build a nest that no one could ever reach. Not even a cat could get up on such a dead limb and reach down in the hole, for we will dig deep and long."

There was no further protest from Mrs. Woodpecker, but she looked askance at the farmer's son slyly walking through the orchard and watching them. She did not like the appearance of things; but she did not like to oppose her mate, and saw that his mind was set upon building in that orchard.

So the following day they began house building, and in just the opposite way in which most birds would go to work. They began by tearing down instead of building up. They pecked a round hole in the dead limb, and then when they reached the heart of the limb they turned the course of the hole downward, always pecking and clattering away so that their work was known to everyone.

"Ho, ho!" said the farmer's son; "you will build in the orchard. I'll wait until you have eggs; then I'll pay you a visit."

The spring days grew milder and balmier, and the home of the woodpeckers was nearly finished. When the hole, a foot deep, had been finished, they brought fine hair, feathers and leaves, and with these constructed a warmth at the bottom of the dark tunnel in the limb of the tree.

One day when there were two little eggs in the nest, Mr. Woodpecker fluttered round from tree to tree, and drummed harder than ever. He had to find food for his mate as well as himself, and later he would have other mouths to fill.

But they were not so happy when, one morning, they saw the farmer's son sneaking through the tall grass of the neglected orchard, and stop before the tree and climbed it. The two sapsuckers did not protest in loud cries at this intrusion, but waited until the boy reached the rotten limb. Then they said in a breath, "He dare not climb any higher."

The boy looked greatly disappointed, for he had found the limb very much decayed and weak. He shook it with two hands, and ventured a little farther. His father, passing through the orchard, shouted to him:

"Look out, or you'll fall! That limb can't hold you!"

"Oh, I guess it will. Anyway, I'm going to have those eggs. I've been waiting for them all spring."

"They're not worth breaking your neck over. I'd try a ladder."

"That's it," said the boy. "I'll get the ladder; but you must help me?"

"There it is!" said the terrified Mrs. Woodpecker. "A farmer that doesn't keep his trees free from worms and insects has no idea of a woodpecker's value. Now they'll rob our nest. I'll never build in an orchard again."

"Wait and see. They haven't reached our nest yet."

But when the farmer and his son appeared with the long, slender ladder; the two woodpeckers felt their hearts flutter; and they hopped round uneasily from limb to limb.

The ladder was raised with difficulty, and the boy began to ascend it. The top end rested on the rotten limb above the nest, and it swayed and cracked threateningly when the boy got near the top.

"Be careful there!" shouted the farmer.

"Oh, I'll be careful; but I'm going to have the eggs. No two birds can get the better of me!"

The boy shouted back these words, and then made two quick steps upward. He was within a few feet of the hole, and his eyes glistened with anticipation. The two woodpeckers retreated farther up the limb. Then a sharp crack and boom of the rotten limb frightened the boy, and he shouted in fear. He could see the limb falling backward and with a loud crash it fell to the ground, carrying the ladder and boy with it.

There was a great wailing below, and the farmer carried his son away to the house, but he was not so much hurt as frightened.

The two woodpeckers looked at their home, and found that the limb was broken off above their hole and the nest was still undisturbed.

"We must leave now," said Mrs. Woodpecker fearfully, "and find another home."

"Oh, no, we are safe," replied her mate. "They will never dare try it again."

"They've had their lesson."

"Yes, and we've had ours. We'll never build in an orchard again where the trees are neglected. You can tell a man by the condition of his trees"—S. S. Visitor.

#### Pony in White House Elevator.

Archie Roosevelt, who was recovering from an attack of measles, had a visitor the other day whose call will do more to restore him to health than all the medicine the doctor can give him. Soon after Archie began to convalesce he begged to be allowed to see his spotted pony, Algonquin, who is his constant companion when he is well. It was too soon for Archie to leave his room, and Mrs. Roosevelt was compelled to decline the request. Charles, the groom, who looks after Algonquin, and who also is a great chum of Archie's, thought the matter over, and concluded that if Archie wanted to see his pony he should do so.

Without confiding his plan to any one he led the pony the other day in the White House and along the corridor into the elevator. The attendants were too much surprised to say a word until after the elevator had disappeared. When the second floor was reached, Charles led the pony to Archie's room and rushed it in. To say that Archie was delighted expresses it mildly, and the pony also seemed to enjoy the visit. This is the first time that a horse has ridden in a White House elevator.

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Conceit.

The dog barked at the big round moon  
 that smiled in the evening sky;  
 the neighbors smote him with rocks  
 and shooed—  
 still he continued his rageful tune,  
 he barked till his throat was dry.  
 The little dog bounced like a rubber ball,  
 his anger quite drove him wild;  
 he said, "I'm a terror, although I'm  
 small,  
 I dare you, impudent fellow, to  
 call."  
 The moon only smiled and smiled.  
 The little dog barked at a terrible  
 fate,  
 he challenged the moon in vain,  
 so calmly and slow as the workings  
 of fate,  
 the moon moved along in a manner  
 undisturbed,  
 he smiled at the dog in disdain.  
 The moon, 'neath a hill that obscured the  
 vest,  
 the moon sank down out of sight,  
 but smiled as it slowly dropped under  
 the crest;  
 the little dog said, as he lay down  
 to rest,  
 "I scared it away, all right!"  
 the Northern Churchman.

A Devoted Mother.

Had a little sick dolly,  
 now what I should do;  
 I'd tend it with care, and give it  
 fresh air,  
 I'd go to the doctor's, too.  
 When if the doctors should hand me  
 some candy pills from the shelf,  
 the dolly said, "Oh, I can't take them;  
 I can't!"  
 I'd swallow them all myself.  
 You know, of course, I could never  
 use force,  
 I'd swallow them all myself.  
 I am a careful young mother.  
 When dollies are sick and weak  
 I bid them to walk; I don't let them  
 talk,  
 I'd even permit them to speak.  
 When I give them a straw ride,  
 I'll wrap up in each little self,  
 smiling to see with what vigor and  
 glee  
 they skip and sing myself.  
 A selfish and good and wise mother  
 should  
 let the skipping and singing herself.  
 Melwyn Wetherald, in Youth's Com-  
 munion.

Summer Students.

The following class of little folks has  
 recited the Child's Catechism, at  
 Asheville, N. C.  
 Walter Farrior, Kenneth Farrior,  
 Edna Farrior, Loyd Ferrell, Edgar  
 Wilson, Hattie Spell, Addie Spell,  
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 land, Lucy Southerland, Harry Shaw.

Meal Biscuits.—Required for this  
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 of meal, three ounces of lard, three  
 ounces of brown sugar, a pinch of salt,  
 and a teacupful of water. Rub the dry

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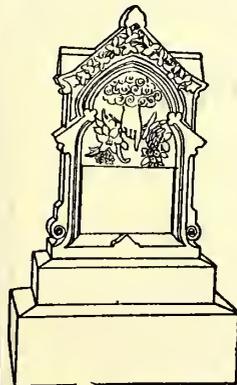


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	Daily No. 31.	Daily No. 27.
Lv New York, P. R. R.	12 55 p m	12 10 a m
Lv Philadelphia, "	3 29 p m	7 20 a m
Lv Baltimore, "	5 45 p m	9 34 a m
Lv Washington, W. S. Ry.	7 00 p m	10 41 a m
Lv Richmond, S. A. L. Ry.	10 37 p m	2 15 p m
Lv Petersburg, "	11 20 p m	2 53 p m
Lv Norlina, "	1 55 a m	5 18 p m
Lv Henderson, "	2 28 a m	5 41 p m
Lv Raleigh, "	4 15 a m	6 58 p m
Lv Southern Pines "	6 16 a m	8 50 p m
Lv Hamlet, "	7 35 a m	
Lv Columbia, I	10 25 a m	12 20 a m
Ar Savannah, "	2 35 p m	4 55 a m
Ar Jacksonville, "	7 00 p m	9 15 a m
Ar Tampa, "	6 45 a m	6 00 p m
	No. 33.	No. 41.
Lv New York, N. Y. P. & N.	+ 7 55 a m	8 55 p m
Lv Philadelphia, "	10 16 a m	11 21 p m
Lv New York, O. D. S. S. Co.	+ 3 00 p m	
Lv Baltimore, B. S. P. Co.		+ 6 30 p m
Lv Wash'ton, N. & W. S. B.		30 p m m
Lv Portsmouth, S. A. L. Ry	9 05 p m	9 25 a m
Lv Weldon, "	11 45 p m	11 55 a m
Lv Norlina, "	1 55 a m	1 35 p m
Lv Henderson, "	2 28 a m	2 02 p m
Lv Raleigh, "	4 15 a m	3 45 p m
Lv Southern Pines "	6 16 a m	6 18 p m
Lv Hamlet, "	7 40 a m	9 45 p m
Lv Wilmington "		3 20 p m
Ar Charlotte, "	10 33 a m	10 32 p m
Lv Chester, "	10 30 a m	12 5 a m
Lv Greenwood, "	12 37 p m	3 25 a m
Lv Athens, "	2 52 p m	5 58 a m
Ar Atlanta, I	4 00 p m	7 35 a m
Ar Augusta, C. & W. C.	5 40 p m	
Ar Macon, C of Ga.	7 20 p m	11 35 a m
Ar Montgomery, A. & W. P.	9 20 p m	6 25 p m
Ar Mobile, L & N.	2 55 a m	
Ar New Orleans, L. & N.	7 25 a m	
Ar Nashville, N. C. & St. L.	1 30 a m	6 55 p m
Ar Memphis	4 15 p m	8 20 a m

##### NORTHWARD

	Daily No. 32.	Daily No. 38.
Lv Memphis, N C & St L.	12 45 n 'n	8 00 p m
Lv Nashville,	9 30 p m	9 30 a m
Lv New Orleans, L & N.	8 10 p m	
Lv Mobile,	12 40 a m	
Lv Montgomery, A & W P.	6 45 a m	1 00 p m
Lv Macon, C of Ga.	8 00 a m	4 20 p m
Lv Augusta, C & W C.	10 05 a m	
Lv Atlanta, I S A L Ry.	12 00 n'n	8 00 p m
Ar Athens,	2 57 p m	11 23 p m
Ar Greenwood,	5 15 p m	1 58 a m
Ar Chester,	7 17 p m	4 15 a m
Lv Charlotte,	7 27 p m	5 01, m
Lv Wilmington "	3 20 p m	
Lv Hamlet, "	10 40 p m	7 50 a m
Lv Southern Pines "	11 33 p m	8 44 a m
Lv Raleigh, "	1 35 a m	11 15 a m
Lv Henderson, "	3 05 a m	12 50 p m
Lv Norlina, "	3 50 a m	1 45 p m
Lv Weldon, "	5 00 a m	3 00 p m
Ar Portsmouth, "	7 15 a m	5 35 p m
Ar Washington, N & W S B		6 55 a m
Ar Baltimore, B S P Co.		+ 6 30 a m
Ar New York, O D S S Co.		+ 5 00 p m
Ar Philadelphia, N Y P & N	+ 5 46 p m	5 10 a m
Ar New York, "	8 15 p m	8 00 a m
	No. 34.	No. 66.
Lv Tampa, S A L Ry.	8 00 p m	8 00 p m
Lv Jacksonville,	9 30 a m	7 50 a m
Lv Savannah,	1 40 p m	12 10 p m
Lv Columbia, S	7 05 p m	5 30 a m
Lv Hamlet, "	10 40 p m	8 40 a m
Lv Southern Pines "	11 33 p m	9 38 a m
Lv Raleigh, "	1 35 a m	11 50 a m
Lv Henderson, "	3 05 a m	1 10 p m
Lv Norlina, "	3 45 a m	1 55 p m
Lv Petersburg, "	5 53 a m	4 07 p m
Ar Richmond,	6 35 a m	4 55 p m
Ar Washington, W S Ry.	10 10 a m	8 38 p m
Ar Baltimore, P R R.	11 25 a m	11 25 p m
Ar Philadelphia, P R R.	1 38 p m	2 58 a m
Ar New York, P R R.	4 13 p m	6 30 a m

R. M. COFFEY, C T. A.,  
Charlotte, N. C.

# Statement The Employers Indemnity Co Of Philadelphia, Penn.

Condition March 30, 1903, as shown by statement filed.

Capital stock authorized,..... \$100,000.00; Subscribed,.....\$100,000.00; Paid in cash,..... \$100,000.00  
Income none; new company.  
Disbursements none.

#### Assets

Value of Stock and Bonds (United States, State, etc., owned)	\$74.47
Loans on Real Estate (first lien on fee-simple)	5.200
Cash in Home Office and deposited in Banks	20,252
<b>Total Assets</b>	<b>\$100,000</b>

#### Liabilities, none—new company.

#### No Business in North Carolina in 1902—Just entered the State.

President, JOHN T. BAILEY; Secretary, TREVANION B. DALLAS.  
Home office, 1121 Stephen Girard Building, Twelfth Street, Philadelphia, Pa.  
General Agent for service, Insurance Commissioner, Raleigh, N. C.  
Business Manager for North Carolina, managed from home office.

State of North Carolina,  
Insurance Department,  
Raleigh, June 8, 1903

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Employers' Indemnity Co. of Philadelphia, Pa. filed with this Department, showing the condition of said Company on the 30th day of March, 1903.  
Witness my hand and official seal, the day and date above written.

JAMES R. YOUNG,  
Insurance Commissioner

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Remember this piano will be given away absolutely free by

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in appreciation of the phenomenal sale of the "STIEFF" and to advertise the "KOHLER" Piano, which we control in the South.

All names must be received in Charlotte by August 19th, 1903, and none will be registered after that date.

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duplicates of every number on our books will be placed in a box and the **FIRST** number taken out by a little girl, will be given the beautiful "KOHLER" Piano now on exhibition in our warehouses.

Don't fail to enclose two-cent stamp, if you want your number returned.

(NOTE) By error, some of our advertisements read that the Twelfth number would be given the piano. To give equal chance to all, the First number taken out, receives the gift piano.

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The Pleasant tonic Headache Cure.  
Superior to Others and Free from Opiates  
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 Rev. Thomas R. English, D. D., Stuart Robinson Professor of the English Bible and Pastoral Theology.  
 Rev. Givens B. Strickler, D. D., LL. D., Professor of Systematic Theology.

The next session opens on the second Tuesday in September. For catalogue and other information as to course of study, apply to

DR. ENGLISH, Clerk of Faculty.

For information as to rooms, etc., apply to T. C. Johnston, Richmond, Va.

## Columbia Theological Seminary,

COLUMBIA, SOUTH CAROLINA.

Session Begins September 23, 1903.

FACULTY:

The Rev. William M. McPheeters, D. D., Professor of Old Test. Literature and Exegesis.  
 The Rev. William T. Hall, D. D., Professor of Didactic and Polemic Theology.  
 The Rev. Richard C. Reed, D. D., Professor of Ecclesiastical History and Church Polity.  
 The Rev. Henry A. White, Ph. D., D. D., Professor of New Test. Literature and Exegesis.

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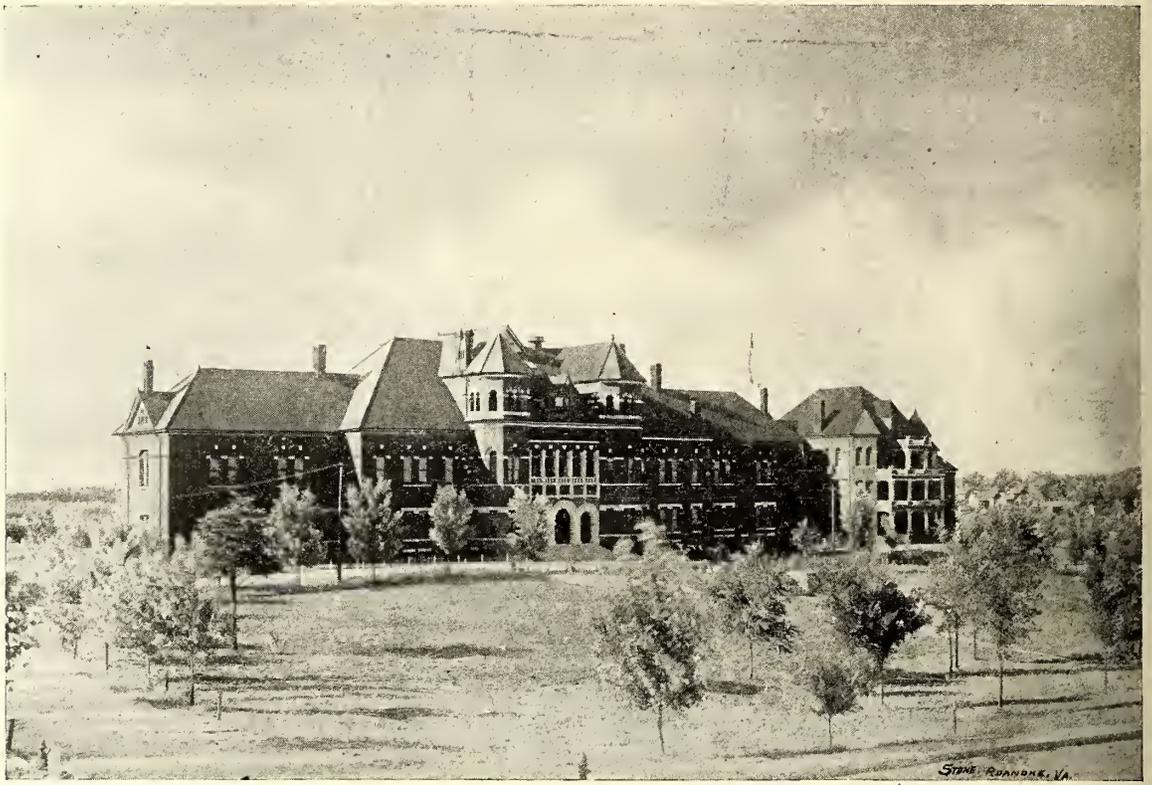
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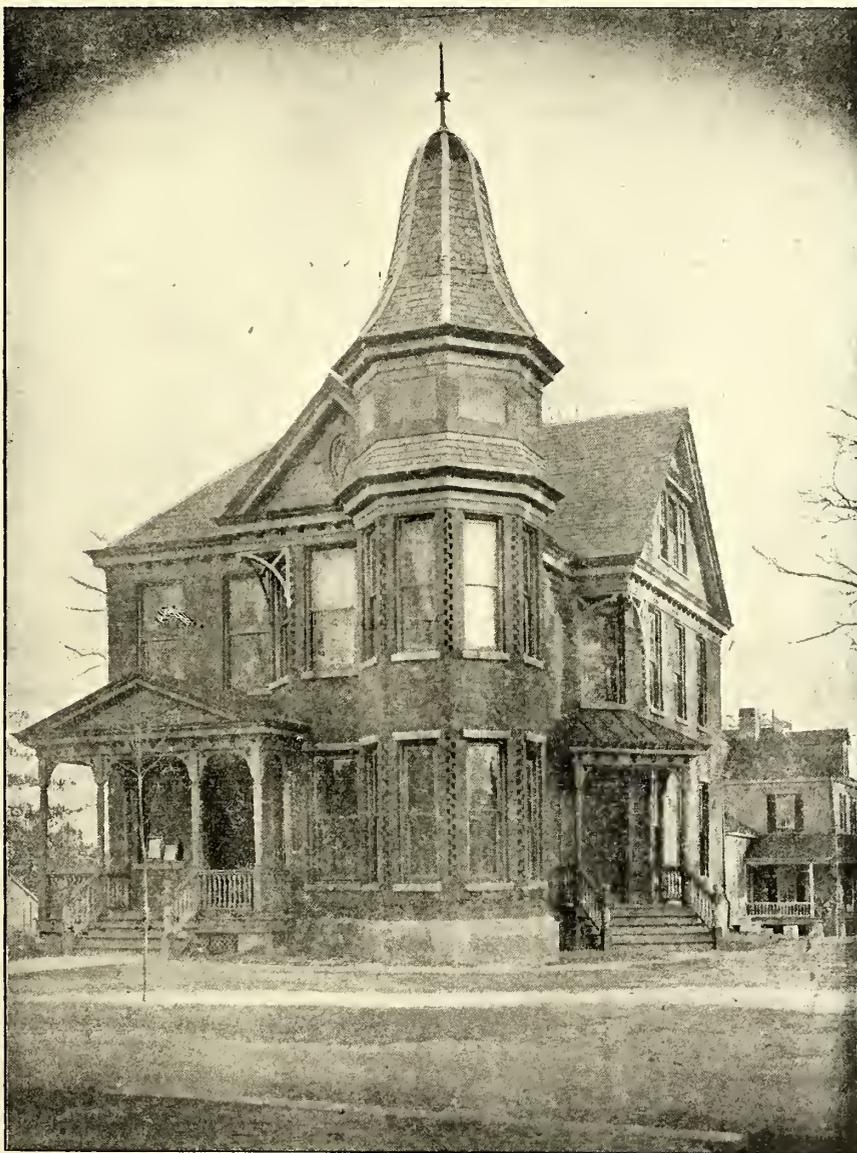
# PRESBYTERIAN STANDARD

Published 1858.

CHARLOTTE, N. C., JULY 22, 1903.

Vol. XLV.---No. 29

North Carolina Medical College, Davidson, N. C.



**JOHN P. MUNROE, M. D., PRESIDENT.**

**THE NEXT SESSION** of this medical school will open at Davidson on September 3rd, and the Clinical Department, in connection with the Presbyterian and Good Samaritan Hospitals in Charlotte, will be opened October 5th. The curriculum embraces a thorough four-years' course, with provision for a three-years' course for advanced students. The college clinics at Davidson have recently been supplemented by an excellent course of clinics in Charlotte at the Presbyterian Hospital, for white people, and the Good Samaritan, for the colored people. The Senior Class has the benefit of the entire clinic at both. All the chemical and laboratory facilities of Davidson College are at the disposal of students, who have the opportunity of supplementing their medical studies with any part of the college course. For Catalogue or other information, address,

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# Presbyterian Standard.

Established 1858.

CHARLOTTE, N. C., JULY 22, 1903.

Vol XLV.--No. 29

## Event and Comment.

Another foreign Presbyterian Church on American soil is the Magyar Presbyterian Church, in the Presbytery of Lackawanna. It is called the Logan Memorial Church in honor of the faithful missionary to these Magyars, Dr. S. C. Logan.

The first thing we know there will not be any trusts. All we have to do is to believe that they are illusions of mortal mind. Mrs. Eddy has given this enigmatical and highly suggestive advice on the subject, "Trust in Truth and have no other trusts." Of course the Science and Health Trust comes under the head of Truth.

From a somewhat close study of the press dispatches we are ready to affirm that the cultures that have been sitting around in the Vatican to see the poor old Pope die have given out just whatever they pleased to the public, regardless of its truth or its falsity. Your shaved Italian is still able to revive the traditions of Machiavelli.

They are starting the "Acorn No-Treating Saloon" in New York City, whose object is to eliminate private profit from liquor-selling, divorce the liquor-traffic from politics, decrease the consumption of liquor and dissociate immorality from drinking. The Metropolis of the country will some day wake up to the possibilities of the Gothenburg or Dispensary System.

One of the things that has surprised Rev. Reginald Campbell, in this country, is that "liberal theologians are not evangelists and evangelists are not liberal." That is an easy one. Evangelists are not liberal because, according to the observation of Mr. Campbell himself, they might thereby cease to be evangelists. But Mr. Campbell said a mighty true thing about the bossy preachers and their slanders of each other.

Ottawa Province, Canada, is supposed to be one-third Methodist. A Methodist minister, Rev. Salem Bland, with neither bland or peaceful intent, says brusquely that if the Methodists had not been spending their strength on such questions as those of the kind of amusements Methodists might enjoy, there would not be the disgustingly rotten state of affairs in the politics of Ottawa. Doubtless the devil made a diversion while the Methodists were condemning amusements.

They are not doing any fooling with Christian Science in Canada. A man has just been tried, convicted and the judgment affirmed by the court, the judgment being manslaughter and the crime his allowing his sixteen-year-old boy to die of diphtheria. The plea was that the father had treated the boy according to the tenets of the Christian Science sect, but it was of no avail. And to think that we actually license that kind of murderous fraud in North Carolina, by act of Legislature! One of our candidates for Governor will have some explaining to do along that line.

The new magazine, called Christendom, is the exponent of "liberal" Christianity. It publishes in a recent issue the creed of the Reformed Jews in America, in which, of course, there is no word about Christ, but only the statement that "Israel has been chosen of God as his anointed servant to proclaim unto the families of mankind his truth." Christendom comments upon "the essential religious character of this creed" and says, "A Judaism with such a creed as this will differ little from so-called 'liberal' Christianity." Christendom speaks with authority on that particular point. Still, it is in order for it to change its name to "Unitariandom".

The Presbytery of New Brunswick has just been requested to organize a Hungarian Presbyterian Church in Trenton, on the request of 160 Hungarians. Why is it that this is a matter of congratulation among Presbyterians while the setting off of a negro Presbyterian Church is looked upon as a cruel instance of race prejudice?

We did not know that the Panama Canal had a religious side to it, but Senator Morgan knows more about it than anybody else and he says it has. In an article in the Methodist Quarterly Review he says that our Government, in upholding the present party in power in Colombia, is guilty of repressing the Liberal Party, which is the only hope of the country in the effort to escape from the tyranny, moral and intellectual, of Rome; that the Colombian President is a puppet of Rome, and that the United States Senate has actually signed away the religious liberty of all our own citizens who shall be engaged in the construction of the Canal. The slime of Panama mud is not exactly pleasant to any Americans who know the history of the scheme, and it would not be a great grief to anybody and certainly a great blessing to the South, if the Nicaragua Route should be adopted.

Tennessee is getting famous for its bogus degrees. There is a D. D. factory at Harriman, called a University, that has been in evidence before the courts of Great Britain, in a suit brought for libel by one of its doctored ones. Mrs. Dr. James Crow, Director of the School of Domestic Science in this University, was found to be the housekeeper for an oil-agent. Then there is a so-called law school in Nashville, that recently sold an LL. D. to a one-horse lawyer in North Carolina, and a one-horse preacher in Virginia, we understand. These are frauds, of course. But so is the Ph. D. degree, obtained by a correspondence course in such a University as the one in Indianapolis, that has dubbed two of our Southern Presbyterian ministers, whom we know of. The thing is disgraceful, of course, but it does not do any particular harm, as the recipients of these degrees virtually confess that they could not earn one by work or receive one as a spontaneous tribute from a reputable institution. Just call them "Doctor" and smile.

We rather suspected that the sober Episcopal thought of the country would not sustain Bishop Potter in his recent outburst against Rev. R. C. Fillingham, an Anglican clergyman. Mr. Fillingham is one of the agitators of the order of John Kensit, claiming the right under the law to protest against Romanizing practices in the Church of England. As the Anglican is a State Church, it is under State Laws, and these agitators have been within their rights and have been sustained under the laws. Mr. Fillingham went to St. Mary the Virgin's Church, in New York, and was shocked at its idolatry, especially its "bun-worship," as he somewhat humorously described its High Mass with the Romish ceremonials, and intimated that he might make a public protest against the departures from the Anglican and Protestant Episcopal forms. Bishop Potter was evidently thrown into a panic and replied hotly that he believed Mr. Fillingham to be a fraud, suspected him of being a lunatic and that if he dared interrupt the services at St. Mary the Virgin's, he would be thrown into the street. Mr. Fillingham made a dignified reply and sailed for England, leaving good "copy" for the New York papers and probably satisfied with the very effective manner in which the attention of the public has been called to the abuses he is fighting. But he threatens to return to America in the fall to create disturbances in the highly ritualistic churches.

## PRESBYTERIAN STANDARD

Established January 1, 1858.

A RELIGIOUS NEWSPAPER FOR THE FAMILY DEVOTED TO THE INTERESTS OF CHRIST'S KINGDOM AS REPRESENTED BY THE SOUTHERN PRESBYTERIAN CHURCH.

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H. M. MCALLISTER, ..... BUSINESS MANAGER.

WESTERN OFFICE:

GEO. L. LEYBURN, ..... EDITOR AND MANAGER.  
3511 Bell Avenue, St. Louis, Mo.

Subscription Price, ..... \$2.00 a Year, in Advance.

The STANDARD is published every Wednesday at Charlotte, N. C., by the PRESBYTERIAN PUBLISHING COMPANY.

For table of contents see page 16.

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When the date of the label is behind the date of this issue of the paper the label is a reminder that the subscription price is past due. When the date of the label is in advance of the date of this issue it is a receipt for the subscription.

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PRESBYTERIAN STANDARD, Charlotte, N. C.

### An Agnostic's Boast.

William Ernest Henley died in London on Sunday of last week, at the age of fifty four years. He was known to the readers of English Literature, some years ago, at the friend of and collaborator with Robert Louis Stevenson. Later he became known and then speedily forgotten by the bitter attack he made upon the memory of Stevenson. Equally forgotten have become his fierce criticisms of other men who have attained fame and whom the literary public liked better than they did Henley. But he did write one short poem which will probably live. He called it

"Invictus"

Out of the night that covers me  
Black as the pit from pole to pole,  
I thank whatever gods may be  
For my unconquerable soul.

In the fell clutch of circumstance  
I have not winced nor cried aloud,  
Under the bludgeonings of chance  
My head is bloody, but unbowed.

Beyond this place of wrath and tears  
Looms but the horror of the shade.  
And yet the menace of the years  
Finds and shall find me unafraid.

It matters not how straight the gate,  
How charged with punishments the scroll;  
I am the master of my fate;  
I am the captain of my soul.

Now that reads well, with the possible exception of the second verse which suggests Chance under the figure of a policeman with his club. The last verse has been much quoted, sometimes very aptly, in the announcement of manly independence, of freedom of thought or speech or action. But the poet's eye looked beyond, into the eternal world, and, Henley, himself, while thanking "whatever gods may be" for his "unconquerable soul," bids defiance to the punishments of the other world, however charged the scroll may be with them.

A secular paper would like to know how this modern Ajax faced death at last. The question is a pertinent one. It is known that Voltaire sent for a priest on his death-bed. What about this man who claimed to be the master of his fate, the captain of his soul? Well, the sad fact is that the malevolence and bitterness of his later years were excused by his friends on account of an alleged insanity said to be derived from a shameful and nameless disease. The "bludgeonings of chance" were the consequences of his own disgraceful life, for which it was not to his credit if he held his head unbowed. It ought to have been bowed in humiliation and repentance.

Fine words are easier than the blameless life. Even if there be a blameless life, there is no moral greatness in such an attitude of defiance to the higher powers. Reverence is the basis of true character, and he dies as the fool dieth, who shakes his puny fist at the Almighty.

The fallacy of the whole thing is, that it is not the "unconquerable soul," as Henley defines it, that is really unconquerable. Those who have been conquered by the power of the love of Christ, and have dedicated their lives to him—these are the unconquered of men, and the unconquerable—witness the noble army of martyrs. They feared God and they had no other fear. In all probability the poor wretch who breathed his last a few days ago was one of those whom conscience made a coward of, and the bold words of his poem were no part of his real experience.

Put in contrast with this egotism the song of that Judean Shepherd of the long ago: "The Lord is my shepherd, I shall not want. Yea though I walk through the valley of the shadow of death, thy rod and thy staff they comfort me."

Millions of the sainted ones of earth have died with that psalm echoing in their ears. Who cares to face his Maker with the Agnostic's boast?

"I am the master of my fate, I am the captain of my soul."

One of the more immediate fruits of the Southern Education movement and the consequent bringing of the best brains and hearts of both the North and the South together, has been the hearing that has been given Southern men at the North, in defence of the opinions which are almost unanimously held in this section of the country. The present opening of the eyes of the Northern people on the negro question is one result of the frank and candid statement of their case, by Northern men in conversation or on the platform, in the hearing of those Northern men who are the moulders, in large measure, of Northern public opinion. The word "traitor" has long ago disappeared from the Northern vocabulary, when referring to Southerners who fought against the Federal Government. The word "rebel" is another impolite word that has been almost banished from select literary and especially journalistic society. And now Judge Emory Speer of Georgia, who won the hearts of the educational tourists at Athens, Georgia, a year ago, has made a speech, a commencement speech, in behalf of the honoring of R. E. Lee as a National hero; and The Outlook, whose editors, Dr. Abbott and Mr. Mabie, have been most open-minded toward Southern conditions and traditions, prints an editorial with the

ption we have chosen for this one, "The Loyalty of Robert Edward Lee." We quote the last two paragraphs entire:

It is hardly possible that any man in the North could have gone through the spiritual struggle that Robert E. Lee went through during the days when war was threatened. In the North those men that wavered were choosing between a low motive and a high one. Robert E. Lee was beset by two conflicting high motives. That he chose to follow that high motive which kept him with his State, The Outlook believes to have been an error of political judgment; but it was not a moral error, not even an error of political morality. He who is loyal cannot be a traitor, and Lee and the men of his stamp were as loyal to their conscientious convictions as were the men who fought against them. The test of patriotism, like the test of any other moral quality, is not success, but loyalty to conviction; and by that test Robert E. Lee stands to-day among the purest, though among the most tragically misled and misunderstood, of patriots.

One of the most pathetic, from one point of view, from another one of the most stimulating and enlightening, utterances that have come to us from the desperate days before the breaking out of the war is in a letter in which Lee mentions his own son, an officer in the regular army at the time: "The times are indeed calamitous. The brightness of God's countenance seems turned from us, and his mercy stopped in its blissful current. Tell Custis he must consult his own judgment, reason, and conscience as to the course he may take. I do not wish him to be guided by my wishes or example. If I have done wrong, let him do better. The present is a momentous question, which every man must settle for himself, and upon principle." The man who wrote these words can teach lessons of patriotism to America of to-day. The defeat of his armies, which meant triumph to the South as well as to the North, may have changed his conception of what duty to his country signified; but his loyalty to that duty as he conceived it was as steadfast before as after his defeat. It is such steadfast loyalty that is the essence of patriotism. At some other time we may inquire into the nature of the two diverse conceptions of patriotism which contended for supremacy during the days of the Civil War. It is our purpose here to emphasize the truth that those who were loyal to the one conception were loyal to the other. The real issue was not between patriotism and the want of it, but between two forms of patriotism, one State, the other National. If willingness to sacrifice what is passionately prized next to honor itself is any criterion as to the degree of patriotism that begot such sacrifice, then those Southerners of whom Robert E. Lee is the type are to be counted among the patriots whose lives constitute the real riches of the Nation.

In other words, the State was the Southerner's Fatherland. The unanimity of that sentiment was far greater than the wish that the State might separate from the Union of States. And we think that some distinction should be made before the bar of history between the States that rushed into secession, although even there those who provoked secession by nullifying the Federal laws were not guiltless, and those States that were driven into it. When the Federal Administration broke its promise and sent reinforcements to Fort Sumter, Virginia had not seceded. It was trying to make peace between the sections. But the breaking of faith in the Sumter affair caused the storming of the fort. And when that had "fired the Northern heart" and troops were called for to invade and subdue the Southern States that had seceded, what were Virginia and North Carolina to do? They believed in the right of secession, however much they may have doubted its expediency. History has confirmed that belief. They could

not remain neutral in the war that had been declared. So they cast in their lot with their Southern sisters. North Carolina did not pass the ordinance of secession until May 20, 1863. And when the State had acted, what was the duty of loyal citizens of that State?

The Outlook has answered the question. And may we remark, in passing, that there are still some very ugly resolutions in the records of the Northern Presbyterian Assembly, anent the disloyalty and rebellion of Southern Presbyterians, resolutions that have not only never been expunged, but which were reiterated in the most emphatic way, only a few years ago.

Nevertheless, the judgment of The Outlook is the judgment of history.

#### Teaching With Authority.

A Sermon delivered at the Davidson Summer School for Teachers.

A. J. McKELWAY.

Matthew 7:20. For he taught them as one having authority and not as the scribes.

The scribes of our Lord's day were the teachers in the schools, as the scribes who became Rabbis were the professors in the colleges. I may bring our text, therefore, to a more practical basis by translating at once, "He taught them as one having authority and not as the school-teachers.

The contrast was made by the people, by the great congregation that thronged the slope upon whose summit, in the position of authoritative teaching, Jesus sat. It was not necessarily an ignorant multitude that drew that distinction between the sermon from the mount and the teaching of those who sat in Moses' seat. The school-house was no rarity in old Judea. Josephus tells us of the introduction by Joshua, the son of Gamla, of schools into every town and the compulsory education of all children above the age of six years. The number of schools said to have existed in Jerusalem must have been fabulous. But it was deemed unlawful to live in a place where no school existed and the city allowing such a condition of affairs deserved, said the law itself, to be excommunicated or destroyed. It was in the ordinary Jewish schools that the Great Teacher himself was taught. He was no graduate of the higher Rabbinical schools and so constantly astonished his auditors with his knowledge of the Scriptures. But we may easily imagine him, seated on the ground, within the semicircle of pupils that was the teacher's "crown of glory," and poring over that sacred roll whose lines of symbol, type and inspired prediction converged upon himself.

The scribes were, first of all, copyists of the sacred literature. Now copying is always a narrowing task and we may well attribute to the influence of their work in the early history of their order and in the early practice of the individual scribe, that slavish adherence to the letter that made the scribes impervious to spiritual truth. It was not long, in their work of imitation, before one who had ventured an additional idea became one to be copied. Little by little the accretions grew upon the sacred books, grew in the reverence of these traditionalists as well as in the volume of the additions. Besides the books which we know as the Old Testament there was the Mishnah, or second law. And this consisted of two parts, the Haggadah, that which had been said, and which rested its authority upon the authority of him saying it, and the Halakhah, that which had been heard, and which was so binding it was not open to discussion. In addition to the Mishnah, there had been handed down by oral tradition and not yet committed to writing, the Talmud itself, which is fearfully and wonderfully made, a conglomeration of law reports, theological debates, digressions, anecdotes, proverbs, fancies, quaint sayings, legends, and stories that are

always superstitious, often profane and sometimes obscene. It was truly a burden grievous to be borne, this mass of tradition. There was no end to it. For while it was utterly forbidden to contradict a teacher who had gone before, the widest latitude was given those who wished to add to his words. Rabbi Joshua would kiss the stone on which Rabbi Eliezer sat as being sacred like Sinai from which God had spoken. And the greatest of them all, Hillel the Scribe, mispronounced a word throughout life, purposely, because his teacher had done so, ignorantly. Surely that was the golden age of the school-room.

Imagine the contrast, to ears grown accustomed to the discussion of what constituted a burden that might be borne on the Sabbath Day, when there fell upon those ears, with the tone of authority that was its own witness of truth, Blessed are the poor in spirit, for theirs is the kingdom of Heaven; Blessed are the pure in heart, for they shall see God. What was it that made the difference? We can feel it, even if we can not state it. What was it that drew from those astonished multitudes the exclamation, as that voice, clear and sweet beyond expression, penetrating to the utmost verge of the throng with words of truth and life, ceased and was still, "He teaches as one having authority and not as the scribes"? This be our theme of study together.

May I say, without offence, as one who is not altogether unfamiliar with the school-room, and who is never more certain of a life of usefulness and honor than when in the school-room—may I say that this profession which we are met here to exalt is not altogether beyond the reproach which the multitude cast upon the scribes? It is still too much the estimation of the world outside the school room and the college hall, that the teacher's profession is a narrowing one; that it is too much occupied even in this Twentieth Century with the mint and anise and cummin. That the ignorant teacher is too self-satisfied and that those who keep in touch with their craft have cumbered themselves with traditions. The world has noticed that the principles of the science of teaching itself seem unsettled; that while there is a steady advance in theology into wider realms of thought, in medicine to assured positions, even in law to a realization of the new conditions in the life of the world, in the science of teaching all things seem in a state of flux. If there are some of you who will deny this charge and claim that your principles are well established, I can only appeal to the rest of you whose fixed principles are diametrically opposed to the first. The world may be mistaken, but I bring you the message of the world that says you also are too great worshippers of great names. The scribes of old had their Hillel and their Shammai. And you have your Herbert and your Pestalozzi. The tone of authority is lacking and the cruel world accuses you of being faddists, and the faddist is the traditionalist who is subject to change without notice. May I presume to call you back to the fundamentals that can give authority, that gave authority to Him who spake as never man spake?

I mention four: knowledge, wisdom, sympathy, character.

I. The scribes had knowledge as well as the Christ. The knowledge-faculty, the memory, had been exercised to its highest capacity since childhood. And perhaps they had the advantage of some of us, in that they had never wasted time in the study of methods which might have been more profitably given to the acquisition of the mastery of teaching itself. There were no facts, within the limited field of their knowledge with which they were not familiar. I am not here to-night to decry knowledge nor to quote the hackneyed distinction between the pride of knowledge and the humility of wisdom. Get knowledge. Knowledge is power. To know is to accomplish. To know is to be.

I know of no profession, with the single exception of journalism, that makes such demands that its members shall know things. It is impossible to know too much, impossible to have too wide a range of knowledge or to know too clearly what is known.

Now what was the difference between the knowledge

that our Lord had and that which the scribes had acquired? We need not complicate the question by the supposition of his divine knowledge. He grew in knowledge. There were some things of which, as the Son of God, he professed his ignorance. What was the difference? The knowledge of the scribes was perforce circumscribed within such narrow limits that it was imperfect knowledge. They knew just as well that the Almighty and his Angels took audible part in the discussions of the Academies, as they knew that God created the heavens and the earth. They knew all the traditions of the magnificence of Solomon and could repeat all that history and fable said about him. But they had never comprehended that Solomon in all his glory was not arrayed like the lily of the field. Nor did they know men, while Christ did. He needed not that any should tell him what was in man. He read the hearts of men as from an open scroll. The teachers of the scribes were books and book-men. The teachers of the Christ, may we not say? were the fowls of the air, toiling not, spinning not, but fed of the heavenly Father; the flower of the field, clothed in divine beauty, though tomorrow to be cast into the oven: the wind blowing where it listeth, mysterious in source and destination, reminding one of the breathings of the Almighty Spirit: the sky with its tokens of fair weather and foul, suggesting the signs of the times which he saw so clearly and prophesied so minutely. He knew Judas the Traitor and John the Beloved, before ever they knew themselves. It was because of the sweep of his knowledge, that he spoke with authority. Above all he knew the Word of God as the scribes had never learned it. After all, there is but one book, as Walter Scott said on his death-bed who had written many. And he who knows not that, in its spirit as in its letter, is ignorant indeed.

This is an age of widely diffused information, and the man who can read has himself to thank if he is without knowledge. Specialization is worse than useless that has not under it the foundation of general knowledge. The doctors have found that out, and they have carried specialization to such an extent that it takes now, as Dr. Patton has said, about six doctors to keep a man in his usual health. But the man that treats the eye must know about the whole body, because the body is one. And so the teacher who would specialize must realize that truth is one. How defective must be the teaching of the history of North Carolina, though the teacher have every fact from the Roanoke Settlement to the meeting of this summer school at his tongue's end, if he have not known something of the history of the world. I would commend to every teacher the widest possible course of reading, the closest possible study of nature, the most eager searching into the secrets of the soul, the clearest appreciation of the varied life of this wonderful world in this wonderful age, and the facts, gathered here and there and stored away will fit into each other in the great temple of truth so that there need not be heard even the sound of the hammer of the workman. I am not emphasizing the clearness of knowledge which you must have concerning the things which you directly teach, that is taken for granted; but that general knowledge which makes an acquaintance with some people a liberal education.

Do you remember how Christ said to those stupid disciples of His once, "I have yet many things to say to you but ye cannot bear them now?" So there should be in the mind of every pupil the consciousness of the teacher's reserve of knowledge. Perhaps some of us remember, how at some period of school or college life, the teacher drew aside for a moment the curtain that concealed a whole landscape of undiscovered country. And was there anything so appealing to the instinct of acquisition, to the appetite of the mind, as that glimpse of the things beyond? I shall never be grateful enough to my alma mater, that its spirit was the impressing upon all its students that its work, though nothing to be ashamed of, ought to be but the beginning of knowledge.

II. Knowledge came, but wisdom lingered for the scribes. And Christ was wise. The philosophy of

Thomas Gradgrind stops with knowledge, with the perception and enumeration of facts. Wisdom is the perception of truth. Knowledge in true perspective and proportion becomes wisdom. The perception of the relation of things, the sense of the relative importance of things, this is wisdom. Knowledge deals with facts, wisdom with the principles that explain facts and that underlie conduct. There can be no wisdom without knowledge. But the wise man may be but poorly equipped with knowledge and still be wise, while mere knowledge can never confer wisdom.

Note how the wisest of all teachers dealt with the tribes. After innumerable attempts to catch him in a word, they brought to him to decide, what was a burning question among the Jews, whether it were lawful to pay tribute to Caesar or no. The more conscientious of the Jews still held to the theory that God was king. Then Caesar was the rival of Jehovah and to acknowledge his kingship was idolatry. We may suppose that people then as now are more conscientious about refusing to pay taxes than they are about paying what was due, and in this case the claims of religion and patriotism were joined to that of selfishness, so that the doctrine that tribute should be paid was an unpopular one. On the other hand the very men who asked in that question were thinking to appeal to the Roman authority against Christ, if he should dare to say that the payment of tribute was unlawful. Christ said, "Bring me a penny," an object lesson. "Whose image and superscription is this," he asked them, and they told him, "Caesar's." The situation has its humorous side. Christ has made them confess that they are at least enjoying the conveniences of the Roman Empire, the coin of the realm, guaranteed by the credit of the Empire itself, a pledge of stability in trade and protection in the rights of property. These are the things for which taxes are paid. Christ was too wise to touch the historic phase of the controversy about the tribute or to discuss the abstract right of the Roman to rule over the world. But here were those who were accepting the benefits of that rule. And more than that, the important thing was the sovereignty of God over the life and not such casuistical questions as the lawfulness of paying tribute to Caesar. And the two lessons came with irresistible force as the Master framed the epigram, Render unto Caesar the things that are Caesar's and unto God the things that are God's.

Once they came to him asking him for the authority which he did the mighty works and made the wondrous claims for himself. Tell us, they said, by what authority thou doest these things. Again the ludicrousness of the scene obtrudes itself upon the attention. I will ask you a question, he said to them. A question about authority, since that is the theme. "The baptism of John, was it from heaven or earth?" And they were wise enough to see how neatly he had turned the tables on them, these boasted dialecticians, these sifters of hairs. They said to each other, If we say, men, the people will stone us, for they have come to believe that John was a prophet. And if we shall say, God, he will ask us why we did not believe him. And so there was nothing left but the saddest of all sad things for those school-masters of the olden time, the confession of ignorance before their pupils, the people. We cannot tell whence it was, they are obliged to answer. And so they cannot press Him for an answer to their question about himself.

One of the most instructive studies in the Bible is the comprehensive treatment of the wise man and of the fool. Perhaps one reason for the popularity of the parables of Solomon is that they seem to deal adequately with the fool. The main idea of wisdom and of folly is the ability or the inability to recognize fundamental principles. The fool hath said in his heart, There is no God. It was the rich fool, who said to his selfish soul, My barns bursting with plenty, Soul, thou hast much laid up for many years, take thine ease, eat, drink, be merry.

No teacher can teach with authority who has not a firm grip upon the essential things of life. No man can

teach what he does not know. The whole subject matter of agnostic teaching is the uninteresting information that the teacher does not know, something that the ignoramus can teach without going to so much trouble.

There are some things that it is worth more to know than all the books can teach or the schools can impart. Hear the Master and the scribes once more: There was a whole department of knowledge from the scribal point of view in the matter of food and the manner of preparing it and eating it. Sanitation had become an imposing ceremonial. And Jesus brushed it all aside with the truth, Not that which entereth into a man defileth him but that which proceedeth out of the man. Out of the heart proceed evil thoughts and all the crimes.

Jesus Christ was wise because he saw the supreme importance of the moral and the spiritual. The unlettered of our fields or factories who believe in God and try to keep his commandments, are wiser far than the brilliant genius who despises the moralities and is blind to all spiritual truth. The wise man of the Bible is he that does the right and speaks the truth, that believes in the triumph of righteousness and in the inevitableness of the punishment of wickedness. The fear of the Lord is the beginning of wisdom. And the conclusion of the whole matter is this, Fear God and keep his commandments.

It is not true yet in the South that this note of conviction as to the great essentials of religion, the great fundamentals of the gospel, is wanting. But how much of our literature, of the books that we read and that unconsciously influence us, lack that note which ought to be dominant in the life of men. There are some things that are settled and that we can afford to regard as settled and the conviction of their truth will give the tone of authority to our teaching.

III. And what shall I say of the sympathy of Christ? It brought Him from Heaven to earth, to begin with. For this, He who was in the form of God thought it not a prize to be retained that he was equal with God, but made himself of no reputation and took upon himself the form of a servant and was made in the likeness of men. That he might sympathize with the sons of men, he became obedient even unto death, bowing his head to his appointed fate, passing through the grey and cheerless doorway alone, but leaving it luminous henceforth for all who trust in him.

Not only must the teacher who wishes to command attention and respect possess sympathy, but in order to teach at all, one must have it. One must enter into the pupil's ideas, must "feel him think." Sympathy will awake response at last in the dullest brain, as it will stimulate to its highest endeavor the brighter minds. In order to enter into the Kingdom of childhood, as into the Kingdom of Heaven, we must be converted and become as little children. To the unsympathetic teacher the child instinctively wraps itself in an oilskin coat from which the distillations of instruction roll like water from a duck's back. The teacher who has the fellow-feeling, between whom and his pupils there is comradeship, may do what he will with them. Patience, perseverance, zeal, these are all comprised in loving sympathy.

I regard this as so self-evident that I shall not dwell upon it, but outline rather the exemplification of this quality in the teaching of the Master himself.

Every illustration used in teaching is a proof of sympathy thus far, that the teacher sees that the pupil does not understand or cannot understand, and the effort is made, through an apprehension of the pupil's limitations, to make him understand. We call the illustrations of Christ, Parables. And how full of them his instruction was. Even his miracles had as one design for them their use as object-lessons of truth.

Christ might have said to the disciples, "Truth is differently received by different people." Upon some minds it makes no impression, others receive it with emotion, but lack a thorough perception of it, others allow the cares of this world to crowd the truth out of their minds, while others still receive it and act upon

## Devotional.

### The marks on the Face.

I know a man who has a terrible scar on his face; and yet he is a beautiful man to look upon. As if to make up for the awful disfigurement accident has placed upon the man's features, some force working from within has been chiseling away there until now one forgets when gazing upon his face all about the fearful marks, seeing only the grace of the soul shining through.

It is not the scar on the face that makes a man ugly to look at; it is the scar on the soul that shows through and makes one dreadful to behold. Sin, cutting deep into the inner life, the heart-life, does more to mar the face than any disease or accident possibly could do. You and I have seen men from whose very faces we turned with sorrow and loathing. Upon every feature were written the awful lines telling of a life snken in the very depths of evil, a life lived in absolute forgetfulness of all that is high and true and holy.

Then, there are other faces upon which God seems to have pictured what high and holy thinking and noble living will do for those who love him. No defect in personal appearance can spoil the beauty of a face thus made glorious by the hand of the Master.

And yet, do we not sometimes think God is harsh in his dealing with us? Oh, how the chisel hurts us! Deeper and deeper the keen edge of sorrow and bitter experience forces its way down into our hearts until we cry out in very agony, "God pity and spare me! I can endure no more!" Yet, if we listen we may hear him saying: "My child, weeping may endure for a night, but joy cometh in the morning! When that morning cometh you will see that every touch of my hand has been in kindness. I love you, and it is because I do love you that I have been working to bring out all that is lovely and grand in your life and character.

Shall we not, then, thank him here and now for all the experiences of life which so puzzle us to-day? We want to be beautiful—beautiful in face, life and soul. We want men to love and trust us, and we want God to approve of us when at last we come up before Him. And it is the life that mars or makes beautiful. We have seen how God can take the face upon which sin has written many a story of shame and wipe out every trace of the old life and set in its stead the lines of purity and loveliness of character, changing our vile bodies that they may be fashioned like unto His glorious body. May we not, then, welcome every experience which shall bring about in us such a transformation?—  
E. L. Vincent.—Exchange.

Dr. Joseph Parker was once asked by a somewhat skeptical friend: "What did the Almighty do for the Martyr Stephen but permit him to be stoned to death?" The answer was: "I think the Almighty did more than at first sight may appear from a casual reading of the record. He did not visibly appear to the murderers; he was not audibly heard by any man in the crowd, he did not send a visible angel to deliver the martyr in the hour of his agony; but on these grounds it would be an infinite mistake to suppose that God did nothing for his servant. I tell you that in that moment of suffering and helplessness God enabled Stephen to say, 'Lord, lay not this sin to their charge!' That was what the Almighty did; and when the true value of spiritual ministry is known, it will be allowed that, in working this miracle of forgiveness in the spirit of the martyred man, God did more for Stephen than if he had sent a legion of angels to protect him from the ruffianism which wrought this death."

If we had prayed more, we need not have worked so hard. We have too little praying face to face with God every day. Looking back at the end, I suspect there will be great grief for our sins of omission—omission to get from God what we might have got by praying—  
Andrew A. Bonar,

## Missionary.

### Some Fruits in the Koran Fields.

Mokpo, March 17, 1903

On my return to the Mokpo fields from America, the enthusiastic reception given me by the native Christians was very gratifying; and it was a great pleasure to note the development of the work. The local congregation is preparing to erect a nice, neat house of worship: for which they have already secured and prepared an excellent site overlooking the native town. It is to be built almost exclusively with native funds—two or three members subscribing what would equal one hundred dollars U. S. currency from their standpoint.

But it is about a recent trip to three or four of the stations that I wish now to speak. At the first place, about five miles from Mokpo, Mr. McKutchen and I spent the night and had an attentive audience of about fifty at the evening and morning services. Of these only one or two, as yet, claim to be Christians. At the next place, the magistracy of Naju, thirty five miles further on there are two professing Christians and we had an audience of eight or ten more. At Patatan ten miles to the north we had good congregations of eight of the eighteen applicants were received into the catechumen class. At Hannamal there were five applicants, three of whom were received. At Engge, a village in an exceedingly populous district, fifteen miles from there the Sunday morning congregation numbered about a hundred. Twenty five of these were applicants for baptism, of whom eleven were taken into the class. This group of believers has already built a neat house of worship that will accommodate about three hundred and has in it a nice room for the missionary to occupy on his visits. At each of these last three places regular Sunday and midweek services are held, conducted in turn by the believers. They are earnestly asking that we send them a leader who is better instructed than any of their own number and have practically agreed to support such a leader from the start, and pay all local and incidental expenses, thus falling in line with the self supporting principle on which we are trying to establish all our work.

A recent letter from Mr. Junkin states that he has just had seventy six applicants for baptism in his field—thirty one of whom were baptized and the rest assigned to the catechumen class for further instruction. Mr. Tate also writes in an equally encouraging way about his field. So our prayers are being answered and many are anxious to learn the way of life. On all sides there are calls for the missionary that he cannot answer. Our hands are more than full and we urgently need more workers to help look after the work already established. To say nothing of the vast outlying districts where the name of Jesus has never been heard.

May our hearts all be cheered in the fall by receiving several new workers for whom we have been praying and working.  
Eugene Bell.

### Revival in Asia Minor.

A remarkable revival is going on in the city of Aintab, Asia Minor. It began with the Week of Prayer and a missionary writes to the London Christian "Prayer meetings became daily food, nay, daily life. Men who ridiculed religion; men who had come to church regularly and contributed to its current expenses from human motives, respectable men, church members, officials, men of high social standing, business men wrapped up in the one absorbing passion of amassing money—all stood up before the crowd, confessed their sins, and asked for mercy and pardon promising to make, as far as was in their power, full restitution. Nor has the movement been confined to the wealthy or respectable people. It is general along the whole line. Gamblers, drunkards, actors, the lowest type of people in that country have come to church, first from curiosity to see what was going on, not infrequently to ridicule and to cause riot; but before they were left, some have been converted men, and have even become eloquent preachers to their fellows.—Exchange.

## Sunday School Lesson.

BY REV. H. G. HILL, D. D.

### Saul Rejected as King.

I Sam. 15. 13-23: July 26, 1903.

The Lord gave to Saul a Commission to destroy the Amalekites and all their possessions, on account of their wickedness and to fulfill His own predictions. Saul had express directions given him and had no more discretion in the matter than Joshua had when instructed to destroy the Canaanites. He was like a warrior sustained by a competent force, and commanded to execute a death's sentence. He had no option, but to obey the Divine Lawgiver. It was upon Saul's return from this expedition that he met Samuel at Gilgal, and the events mentioned in our lesson occurred. The teaching of this lesson may be presented under three topics.

1st. Complete Obedience Demanded.—Saul claimed "I have performed the commandment of the Lord." Samuel called attention to the audible evidence that he had failed to render perfect obedience. The King admits that while the refuse had been destroyed, the best of the sheep and oxen had been spared, and that while the Amalekites generally had been slain, Agag, their King had been taken prisoner. Perhaps Saul preserved Agag, to grace his triumph and he declares that it was not so much he as the people, who had spared the animals. He also affirms that of the spoil taken they purposed to sacrifice unto the Lord their God. Samuel sharply reproves Saul for his disobedience for "flying in the spoil and doing evil in the sight of the Lord. He vigorously enforces the lesson that partial obedience will not be accepted, and that nothing short of complete compliance with Divine directions, will secure God's approbation. He also shows that the effort to cast our own responsibility upon others is vain and that the most plausible excuses for disregarding Divine commands will not avail.

2. There is no Substitute for Obedience—Saul had to confess that his obedience had not been sincere and complete, but he proposes to condone his disobedience by valuable sacrifices. He designs offering to Jehovah some of the very best of the spoil and thinks that will make satisfaction, for his palpable neglect of Divine commands and for appropriating to himself some thing that should have been destroyed. Many others have reasoned like Saul and have endeavored to substitute formal acts of worship or gifts to the Lord for sincere obedience of heart and life. Not a few have built costly churches or reared stately charities, or dedicated large sums of money or paid for costly pageants or ceremonies, in the vain hope that these would win Divine favor, and atone for willful disobedience to God's plain commands. Samuel's words to Saul overthrow all such hopes and demonstrate that the Lord will accept nothing as a substitute for complete heartfelt obedience. The faithful Judge says "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold to obey is better than sacrifice and to hearken than the fat of lambs." Christ perfected as Redeemer "becomes the author of eternal salvation unto all them that obey Him."

3. Disobedience Leads to Rejection.—The path of disobedience is a downward one, and it becomes increasingly easy to repeat offenses. Saul disobeying respecting the Amalekites, soon disregards Divine commands as to the priesthood and its functions. Samuel here intimates the consequences of his disobediences, and in the next occasion declares it with much more emphasis. Nor does he fail to show the sinful and dangerous character of disobedience before indicating the sad result to which it leads. He classes disobedience to God's righteous commands with capital crimes that merit death. He affirms that disobeying God is opposing the will of the creature to that of the Creator, and raising the standard of treasonable rebellion against the sovereignty of Jehovah.

## Westminster League.

BY REV. HUGH W. HOON.

### Lessons from Paul: Overcoming Our Hindrances.

II Corinthians 12:7-10; 10:10. Topic for August 2.

Protestants unite in giving to Paul the honor of being "in labors more abundant." No other of whom we have record did so much for the extension of Christianity. Because of the wonderful amount of work done by the apostle, we are too easily led to think that he was a man who had no hindrances to his work so far as his own physical condition and intellectual acquirements went. But in any such conclusions, we are induced more by measuring the results attained than by studying the facts in the case. Because of this we are inclined to think that there is no use of our taking Paul as an example for us. We put him in a class so far above us as to almost make him of a different creation. But let us study the Word and see what it teaches us.

Probably the best known picture of Paul represents him as standing in the presence of Agrippa. In appearance he is head and shoulders above the Roman soldiers who stand around. His is a commanding presence. But that picture is a mis-representation. His enemies in Corinth said of him, "his bodily presence is weak." Even his enemies would not have dared to say this to the Corinthians if the truth were otherwise. Paul had spent eighteen months in Corinth. He was known there. Then he speaks of himself thus, "I, who am base among you." The superstitious pagans among whom Paul labored believed a weak or deformed body to be a curse from their gods. It can be readily seen how much then Paul's weak body hindered him in making a favorable impression upon his hearers. Besides, this weak body made his long journeys and frequent exposures a grievous hardship. We are also told by his enemies, and Paul accepts it without any dissent, that "his speech is contemptible." We have been accustomed to think of Paul as possessing the eloquence of an Apollos. The passage referred to above would indicate otherwise. Paul had been educated to all the narrowness and bigotry of the Jews, and while his accepting Christ changed the whole aspect of his belief, we all know that it is hard to give up preconceived ideas and to adjust ourselves to new ideas, even when we are fully persuaded that the old ideas are wrong. The careful reader of the epistle to the Romans can see there not only a powerful argument for the Christian doctrines of grace, but a battle-field also. It was on this field that Saul of Tarsus made a last stand against Paul, the apostle, and the ideas of Saul of Tarsus forever went down in defeat.

Now it was with all these hindrances in his way that Paul did his great work. How was he able then to accomplish so much? In the twelfth chapter of Second Corinthians we have the answer. Paul had prayed three times that the thorn in the flesh, whatever it was, but which we may rest assured was something which interfered with his work, might be removed. Instead of the obstacle being taken away, God told him, "My grace is sufficient for thee, for my strength is made perfect in weakness." The apostle at once begins to rejoice, glorying in his infirmities because that through them the power of God is to be worked out perfectly, and he gives utterance to that paradox, "When I am weak, then am I strong." He had learned the lesson, that it is only by becoming weak to self that one can be strong in God. What Paul learned, we all must learn. If we would have the power of God resting upon us in its fulness, let us realize our own weakness and fall back heavily on God. Instead of the hindrances in our lives dragging us down, let us learn from Paul's experience that they can become the means of God's strength being made perfect in us. A weak body; a speech which is not enticing; a mind with a trend in a wrong direction; all these hindrances can be overcome by relying firmly on God's Spirit.

## Teaching with Authority.

(Continued from page 7)

its teachings. And the disciples might have understood that but would they have cared much for truth in that form or would they have remembered it? What Jesus did say was, perhaps pointing to some husbandman bearing the grain basket on his arm as he scattered the seed, "Behold a sower went forth to sow, and some seed fell by the wayside and the fowls of the air came and devoured them up, some fell upon stony places where there was not much earth, and forthwith they sprang up because they had no deepness of earth, but when the sun arose they were scorched and presently withered away. Some fell among thorns and the thorns sprang up and choked them. But others fell upon good ground, and brought forth fruit, some thirty fold, some sixty, some an hundred fold." And who could forget that picture? It has lived, not only in the sacred story, but in poetry and song and on the painter's canvass.

What homely and yet what apt illustrations some of them were. The woman who took leaven for her three measures of meal—how striking the simile for the progress of his kingdom. For we know now that the principle of the leaven is life, not death. That the tiny vegetable forms change the character of the whole mass, as particle by particle the meal is touched and transformed from unleavened into leavened bread. So with Christ's disciples in this world. By contact with the children of the world these are changed also into the Christ-like character until all shall be like him and the world shall be leavened with his truth.

Take the Master's dealings with Thomas. Thomas was a dullard, a skeptic, a hard-headed materialist with no perception of spiritual things, almost impudent in his self assertiveness and his spirit of contradiction of that which he could not understand. How patient was the great teacher with Thomas! When Jesus had set his face to go to Jerusalem, for the sake of the comfort that was so sorely needed in the desolate home at Bethany. Thomas said, doubtless with a gesture of despair, Let us also go that we may die with him. That is, there is nothing left for poor us but to be sacrificed to his wilfulness. And what was Christ's answer to that? It was "Lazarus, Come forth."

And though he that was dead came forth at that mighty voice, when the voice itself had been stilled, and the loved form was lying in Joseph's tomb, Thomas was in the depth of black despair, perhaps with resentment mingled with his grief that he had counted the Christ as one who should rule over Israel. And now this is the end. So Thomas was about his business when the Lord appeared, and refused to believe the testimony of the other disciples. And then the Lord appeared to them all and to Thomas with the rest; and said, "Reach hither thy finger and behold my hands, and reach hither thy hand and thrust it into my side, and be not faithless but believing." And Thomas said, "My Lord and my God." It is Drummond that remarks that where the church has said too often of the heretic, Burn him, or even in our day, Cast him out, Christ said, Let us teach him.

The true teacher has the parent's sympathy for the children of his charge. There is many a crusty old bachelor of a pedagogue, as the world looks at him, whose paternal heart fairly beams with love and pride over his boys and girls. There is many an "old-maid school-teacher" into whose heart the Christ-child has come, who is a mother indeed to the little ones entrusted to her care. And where the love is, there is the true wisdom, and whether the knowledge be great or small, there are lessons learned that last with life and send their influence on towards the eternal years.

IV. And this naturally leads to the last great essential of authoritative teaching, character. After all has been said, it is character that tells, whether in the microcosm of the school-room or the larger world. The heart of the wise teacheth his lips to speak.

Character is something that cannot be concealed. It

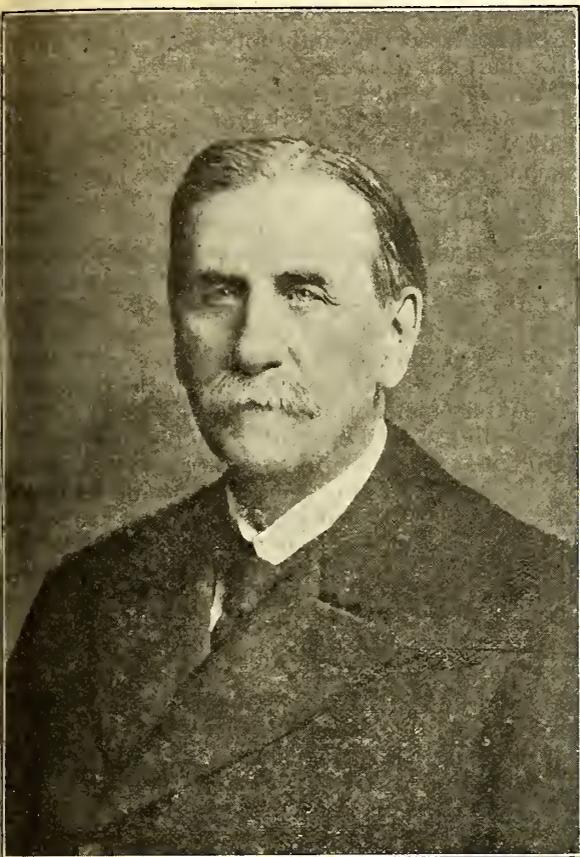
is a mark that is visible. Reputation is the idea of one's character which it held by strangers. But character is what a man is as his intimates know him. What is so intimate as the relation between teacher and taught, as they come into contact with each other day by day and week by week and month by month and often year by year? The teacher may think that he knows each one of his pupils. The pupils have an easier task. They put their heads together and the average of the opinions which they have expressed is struck, and that is the teacher's character. There is a proverb that the campus is infallible. It is as true of the school as of the college. The school-yard is at last unerring in its judgments and its discriminations.

What was the real difference between Christ and the scribes, to get back to our text? It was this, that whereas he went about doing good, they sounded the trumpet before them as they gave their alms, that whereas Christ brought back to life the son of the widow of Nain, they devoured widow's houses, that whereas they made clean the outside of the cup and platter, he was holy, harmless, undefiled, separate from sinners. Given the scribe such knowledge and wisdom as man may attain and such affectation of sympathy as would deceive the very elect, and let the character be waiting, and the people would still cleave to Christ and say, He teaches as one having authority and not as the scribes. Again I call you to witness from your own experience. Does there not shine into your hearts even now the memory of some teacher of the old days, who was perhaps like Shakespeare in knowing small Latin and less Greek, who was innocent of pedagogy, and yet who manifested those qualities of sincerity and honesty and justice and integrity that made his character one that made its own mark upon your life. For the school-room is not only a place where instruction from the books is doled out to the pupils. It is a miniature of the school of life, with its work and its play, its rivalries, its disputes, its contentions, its love affairs, its friendships, a school where the children may learn the exercises of every virtue and also unhappily, of every vice of the grown-up world. What is it, that makes the teacher the king of his realm, that makes his word law and his sway absolute over all hearts? It is his character. And what is it that makes the inculcation of fine precepts and the instilling of lofty sentiments a very stench in the nostrils? It is that fatal lack of character that nothing else can supply.

Let me close then by commending to you all the study of the life and methods of the Great Teacher that study which, if undertaken with the true spirit of sympathy, of itself serves to conform us unto his image. If we would not be doing the most thankless task in all the world, if we would grow always into larger vision, if we would have our work endure even unto the day when the wood and the stubble shall be consumed, then let our lives reflect in some faint measure the rich glory of his life. Be not discouraged from the fact that His were the attributes of divinity. For He emptied himself of his glory and was made like unto his brethren. His knowledge, His wisdom, His sympathy were beyond description or expression. But chiefly this was recorded of him, He did no sin, neither was guile found in his mouth. His own challenge, Which of you convinceth me of sin? has been unanswered through the ages. There went forth with his words as there flowed even from the hem of his garment, virtue.

May He be the teacher of us all. May we find Him to be the same patient Master that he was when he dealt with Peter and James and John and Thomas. May we find that in the contemplation of His life, beholding as in a mirror the glory of the Lord, we shall be changed into the same image and from glory to glory.

And so when life's lessons are learned and we have graduated from the school of earth, when the day of final examination has dawned, may the record be written of us that we have sought knowledge and craved wisdom and given the inspiration of our sympathy and strive to be conformed to the character of the Great Master of the School of Haven.



REV. THOMAS ALEXANDER HOYT, D. D.

Died June 29, 1903.

Courtesy of the Presbyterian, Philadelphia.

## Contributed.

### Bible Study of the Two Obstacles between Man and Heaven. Part II. The Moral Obstacle.

Rev. S. S. Laws, D. D., LL.D.

(Concluded.)

A final word must be spoken respecting the relation of the sacraments of the supper and of baptism to the two obstacles which have been under consideration what precedes:

1.) The Supper. In it there are two elements and two sacramental actions. The elements are bread and wine. The sacramental actions are the consecration of the elements, setting them, or so much of them as may be used, apart from a common to a sacred use, the breaking of the bread and the pouring of the wine, the taking of the elements to the communicants, and finally the actual reception and participation of the elements by the worshippers. Now, every item in this count is significant.

When the elements are, by an act of worship, consecrated or set apart, they signify the doctrine of the incarnation: This is my body; this is my blood. By metonymy, a part is taken for the whole. Before this consecration the elements have no special significance. The bunting on the shopman's counter means nothing; but when the red and white stripes with a field of blue stars are set apart and combined in a flag, then it is full of meaning and symbolizes the power and honor of the United States.

The breaking of the bread and the pouring of the wine symbolize the doctrine of the atonement—body broken and blood shed for sin. The breaking of the bread is part of the institution and its omission is a mutilation of the ordinance.

The distribution, or gift of the elements to the company of believers, signifies the grace of God in the unsearchable gift of His Son to become incarnate, live and die for sinners.

But no one has, in fact, communed till both the elements are taken and received into the system. And this means the act of faith receiving Christ as offered in the Gospel. "By grace have ye been saved through faith; and that not of yourselves, it is the gift of God; not of works, that no man should glory." (Eph. ii: 8).

That on which the soul feeds in this ordinance is not the elements, not the bread and wine, but the truth thus symbolized. These four fundamental truths—the incarnation, atonement, grace, and faith—personally apprehended and appreciated, bring into conscious realization what Jesus has done for us as a Saviour from sins. This is intelligible and is all the mystery there is about it. If you have faith personally in these truths the sacrament is simply a pictorial sermon, as a means of grace and sensible seal of the covenant promises of God.

(2.) Baptism is likewise a symbolic ordinance. The element is water. Among other and important uses, water especially serves as a cleansing agent. When brought into relation to the body it removes defilement. As water cleanses and purifies the body of uncleanness, so the Holy Spirit washes away the turpitude, the depravity of sin from the soul.

As the Supper symbolizes the work of the Christ, so the sacrament of Baptism symbolizes the work of the Holy Spirit. The two taken together pictorially signify the removal of both the obstacles which bar our way to heaven. Faith and holiness are the watchwords that gain admittance to heaven.

The spiritual meaning of the ordinances of the Mosaic dispensation has passed over into the new ordinances of the Christian dispensation, whilst the old ordinances as sensible observances have been superseded, the pass-over by the Lord's Supper and circumcision which, as an ordinance, signified by a surgical operation the cutting away or separation from the natural descent of original sin and all the corrupt consequences, by baptism. The circumcision of the heart meant a new heart, so that the symbolic lesson from circumcision was the same as that from baptism—the removal of sin from the soul. The significance of the old ordinances is concentrated in these two Sacraments. The lesson is not lost, but framed anew.

Long after the Christ had taught Nicodemus that we must be born again—born of the spirit from above, symbolized by the cleansing of water—the Jewish converts insisted that entrance into the Christian Church should be through circumcision. They seem to have attributed to it something more than the significance of a mere fleshly mark, and esteemed it as equivalent to baptism. However, when Christ came the obligation of the sensible religious observances of the ceremonial ordinances ceased. Their aim was accomplished. They no longer had any binding claims. The freedom of gospel service superseded the ceremonial law. The observance of circumcision, temple worship, and the festivals were no longer obligatory and became things indifferent. Hence, when the Jewish converts engaged in certain ceremonial practices through the force of habit or custom, it was not as a Christian duty. And the attempt to make circumcision a condition of membership in the church and Christian fellowship was effectively resisted, and, after a comparatively brief struggle, abandoned.

It came to be understood that as the Supper succeeded and superseded the passover, so Baptism succeeded and superseded circumcision.

There is nothing new or novel in either sacrament. All they do is to exhibit symbolically the old truths of the Bible familiarly held forth verbally and ceremonially. The significance of the whole scheme of salvation, in its great fundamentals, is sensibly and significantly set forth by them in a new manner. The truth is old, but the sacramental manner of sensibly symbolizing or picturing it to the imagination is new and as impressive as simple.

Let it be noted that it is from the very nature of these ordinances as symbolic that the taking of a single crumb of the consecrated bread or a single drop of the con-

secrated wine is as complete a communion as the eating of a loaf of bread or drinking a goblet of wine. In like manner, and for the same unanswerable reason, a single drop of water brought into contact with the body—whether the body moves to it or it to the body—in the solemn terms of administration presented by our Lord, as completely symbolizes the cleansing of the soul from sin by the Holy Ghost as a tank full or an ocean of water.

The actual change of soul from death in sin to life in God effected by the regeneration which is the initial act of the Spirit's symbolized work on the soul is like rising from the grave of sin to life. It is this subjective change or awakening that is analogous to the resurrection or awakening of Christ and not the mode of baptism itself.

The rising of the soul from spiritual death to spiritual life is the real point of comparison; for the body of the Saviour rose from physical death to physical life. Analogy is a resemblance of relations and not a direct resemblance of individual things; and so here the relation of the dead soul to the living soul is like to the relation of the dead body to the living body of the Christ. The analogy thus goes on all fours, as the saying is; but the four terms of these relations cannot be derived from the mode of baptism, for it is a case where the relations rest on the difference between the facts of life and death, neither of which is realized in the mode of baptism. Those who think they find the resemblance there misapprehend the case and simply confound the symbol with the thing symbolized—a lapse from Bible truth as real as that of transmuting the eucharist.

The ordinance addresses the senses, but the significance of it is spiritual and points to the removal of the moral obstacle from between man and heaven, as the Supper points to the removal of the legal obstacle.

This resurrection of the soul, as distinguished from the bodily resurrection, is pre-eminently and articulately designated in Scripture "the first resurrection." All who have been or shall be regenerated and raised to this newness of life are in some way associated with Christ in his mediatorial dominion. "Blessed and holy is he that hath part in the first resurrection \* \* \* over these the second death hath no power" (Rev. xx:6; John v:21, 25; Eph. ii:4-6).

"We were baptized into his death. \* \* \* We were buried with him through baptism into death that like as Christ was raised from the dead \* \* \* so we also might walk in newness of life \* \* \* Even so reckon ye also yourselves to be dead unto sin, but live unto God" (Rom. vi:3, 4, 11). In baptism confession is made of faith in the reality of the sensible bodily resurrection of Christ to a new life not simply nor mainly as a mere historic fact, but as evidencing and guaranteeing the exercise of the same power in raising the soul from death in sin to a new life in God. "Through him (ye) are believers in God that raised him from the dead \* \* \* so that your faith and hope might be in God" (i Peter i:21). In Col. ii:11-13, appeal is first made to circumcision as having the same confessional import as baptism, and transition is immediately made thereto: "Buried with him in baptism \* \* \* raised with him through faith in the working of God who raised him from the dead." Our resurrection is then described as spiritual. The physical resurrection of Christ confirms our faith in God's power to effect our spiritual resurrection. As God raised Christ's dead body to life, so He is competent and pledged to raise the dead soul to life. As in healing the paralytic and pardoning his sins, the physical and spiritual go together.

All this is the work of the same spirit of God. As faith in the bodily resurrection of Christ implies faith in and points to the resurrection of the soul, so the surprising reflex of this truth is seen in Rom. viii: 11, where the indwelling of this Spirit of God becomes the assurance of our bodily resurrection.

### Encouragement.

"A bruised reed He shall not break, and smoking flax He shall not quench."

The presence or absence of genuine encouragement has much to do in shaping the character and destiny of mankind. The universal need of the help of encouragement, arises out of the changed conditions of the race, by reason of its apostasy from God. I was a fearful ruin that sin wrought in the fortune of the race, when poisoning its life current at the fountain head, it changed the pure waters of holiness and happiness into the turbid stream of guilt and depravity: laden with all the miseries of this life and the unutterable woes of the lost in the world to come. As soon as a sinner realizes his true condition, either through the elementary instruction of natural religion, or under the search-light of divine truth, applied to him by the Holy Spirit; does he begin to indicate in some manner and to some extent his present distress and fearful foreboding. Among the many sad scenes of this world, that of discouraged people is not the least; timid, irresolute, and helpless, they are wrapped in a gloom, near akin to the shadow cast by approaching despair. The counterpart of this spectacle makes the world brighter and happier. We see it in the little child learning to walk under the encouraging smiles of a loving mother, and in the strong man grappling with the great issues of life, nerved alike by the lessons of the past and the visions of the future; and above all, when a life for the first time becomes radiant with the blessed hope of salvation.

In the redeeming work of Christ there is provision both for the life that now is, and that which is to come; and full indemnity from the power of sin is proclaimed for both worlds. On the terms of the gospel, the Redeemer offers the bliss of Heaven and also the peace of God on earth: victory over the last enemy, death, and also over the life-long enemies, self, the world, and Satan.

True religion is a preparation for death and judgment, and also a help and comfort while living. Christ is our Advocate with the Father in Heaven, and at the same time our refuge and strength on earth. Burden-bearing is inseparable from life in this world, but for every conceivable condition there is compensation in the divine assurance, "My grace is sufficient for thee."

In the words now under consideration, the Evangelist, quoting from the prophecy of Isaiah, gives a most encouraging description of the character of our Lord. Under the imagery of Christ not rejecting a broken reed and a smoking taper His tender compassion for His weakest followers, is strikingly exhibited. The reed-stalk, at best, is a feeble growth, and when broken or crushed is well nigh useless; and the most that can be said for a smoking taper is, that the fire is not entirely extinct. These emblems of weakness set forth the true standing of many in the household of faith. There is spiritual life in them, but it is very weak, and there is sincerity of purpose, but it is weighed down by manifold imperfections. The blessed truth that Christ will not destroy this class on account of their infirmities should be as welcome and cheering as the gentle dew of night reviving the drooping flowers. But this is not all of the glad tidings I would bring to such believers.

The context, and other scriptures teach, that Christ will lift up and strengthen the broken reed, and relight the smoking taper, and carry forward His work of grace to completion.

In the fold of the good Shepherd there are weak and feeble sheep, as well as strong ones; they are all His. He knows them by name, and tenderly careth for them. The good Shepherd is come, that the sheep might have life more abundantly. In the same fold there are lambs as well as sheep. "He taketh the lambs in His arms, and carrieth them in His bosom." Let no one then despise the day of small things in the religious experience of himself or others. Weak faith as really

is strong faith, gives the believer an interest in Christ, the difference between the two is in the degree of comfort and usefulness that follows.

The light of the morning dawn is faint and unsteady, but is vastly superior to the darkness of night; and better still, it is the sure prophecy of an approaching perfect day. During the forty days between our Lord's resurrection and ascension, He was frequently in touch with broken-reed and smoking-flax-discipleship, and in this association there is full verification of His wonderful tenderness to all such. On the morning of the resurrection He appeared first to weeping, disconsolate, Mary Magdalene, and in a few words of tender sympathy changed her mourning into joy, and sends her, as the first herald, to announce His resurrection to His brethren, and to Peter, the one of all the company that most needed a kind word from his Master. The same day He joined Cleopas and his companion, as with sad hearts they went to Emmaus, and making Himself known to them, they joyfully returned to Jerusalem telling what they had seen and heard. In the evening, greeting the assembled apostles with the friendly salutation, "Peace be unto you," He gave them infallible proofs of His identity and revived their drooping faith and hope, and a week later, He even condescended to meet the extreme demand of unreasonable Thomas.

In the formal restoration of Peter to office, on the shore of Tiberius, faithfulness and love were mingled together. The thrice repeated question, "lovest thou me?" varied only by the words, "more than these?" contained a delicate reference to the empty boasting and profane denial of the past. But the words "feed my lambs," "feed my sheep," evidently mean forgiveness for the past and confidence for the future.

In the varied deficiencies of believers at the present day, it is easy enough to trace a marked family-likeness to these early disciples. The stock of spiritual knowledge in some believers is small in quantity and defective in quality. Their faith and hope are weak, their growth in grace, feeble, and the current of their spiritual life runs low. In this enfeebled condition, some are further weighed down with the burdens incident to poverty and poor health. While others are troubled with the infirmity of a temperament as impulsive as that of Peter or as doubting as that of Thomas.

Now, let it be noted, that the resources of language, literal, and figurative, are taxed to their utmost in expressing the tender concern of the blessed Saviour for all such troubled, needy disciples. To the large class of the weary and heavy laden, He says, "Come unto me, and I will give you rest." To all those staggering under the manifold burdens of life, in a sinful world, His word is "cast thy burden upon the Lord, and He will sustain thee." And to that vast multitude, who are dissatisfied with their present religious attainments, and who are thirsting for something higher and better, His message is "whosoever will let him take of the water of life freely."

The condition of Bartimeus, the blind beggar, as he sat by the wayside, was one of extreme sadness. But he was a man of earnestness, of faith and of action. Powerful forces are these, in any life. In this instance, they united in the irrepressible cry, "thou son of David, have mercy on me," and the answer came back, "thy faith hath made thee whole." The needed blessing was found by him who earnestly, believingly, and promptly sought it.

L. Mc. K.

Clinton, N. C., June 29, 1903.

#### The Consolidation.

The question of consolidation of Schools in Atlanta is now before a number of our Synods. It is one on which every Minister and Church in these Synods must vote. A full and clear understanding of the question is not only desirable, but imperative, if the voting is to be intelligently and rightly done. A question of such local importance is of general interest to the Church. All our brethren should and I trust can meet on the common platform; "We desire to do right, and to do that which is best for Christian Education in our

beloved Presbyterian Church." What is right in this case? It is said that legal and moral questions are involved. As I understand Dr. Mc F. Alexander's articles: The position of the Board, as stated through, and by him, is that the endowment raised for the Southwestern Presbyterian University was all raised and donated on condition that the School forever remain in Clarksville Tenn. and thus the end of the institution was primarily to benefit the Town or City of Clarksville, by educating young men there; That this condition might be obviated by reason of limitations fixed by Tennessee laws, but that it would be immoral to thus obviate this difficulty and not comply with the expressed condition in which the fund was raised and donated.

From this promise he builds his argument on the legal and moral side of the question.

Thus those favoring the consolidation and consequent removal of the Southwestern Presbyterian University maintain that the founders of the institution, and the donors thereto, were founding and giving to a Presbyterian Institution to educate young men; that this was the primary purpose, and end of the founders and benefactors of said institution in establishing and supporting it; that all endowment, apart from that raised by Clarksville, certainly was raised not for Clarksville, but for the Southwestern University to educate young men. That the building up of the Town of Clarksville was only an incident.

Dr. Palmer gave his "heart's blood" to Southwestern Presbyterian University as an institution to educate young men, not to it as an institution to be located at Clarksville; that he was not born and reared in Clarksville; that he spent no part of his ministerial life here; that he had no ties to bind him to that town or city, more than to scores of other towns in the South; that the McComb Endowment "given through Dr. Palmer, and for his sake," was donated for the same purpose namely: because it was an institution to educate young men, and not because it was an institution located in Clarksville; that Clarksville was selected as a location for the University because of its geographical position; that if there can be found a better geographical position, where the end of the institution can be better accomplished, that there will be nothing illegal or immoral in removing it to that position; that the founders of the Southwestern University desired to secure young men, for some of its schools at least, from our Synods in Kentucky and Missouri, and from the Synod of Arkansas, none of these synods having at that time within their bounds a Theological Seminary of our Church, that these synods have now allied themselves with other schools and Seminaries, so that Clarksville is now on the extreme border of the most Northern of the synods controlling the institution; that the position that once seemed wisely chosen, does not so appear now. Kentucky, Arkansas, and Missouri do not send their young men to Southwestern Presbyterian University at Clarksville, Tenn. Tennessee gives only a feeble support outside of Clarksville, and hardly enough there to take up the free scholarships; that the main support comes from Mississippi, Alabama, and Louisiana; that if the institution can be removed to a place where it is as accessible to Mississippi, Louisiana and Alabama, and gain the support of two or three other synods, and \$250,000.00 additional endowment, and educate more young men, wherein is the immorality in removing it?

Brethren of integrity differ as to which of the above positions is right; so far as I can see, Dr. Mc. F. Alexander did not adduce a single thing in support of his statement, that the McComb endowment and the other endowment, apart from the \$5,000.00 raised in Clarksville, was given on condition that the institution forever remain in Clarksville. Unless there be something that he did not state, I can see nothing immoral or illegal in the proposition to consolidate.

The question as I see it is, "is it for the best interest of Southwestern Presbyterian University, established to educate young men to be consolidated with other schools and removed to Atlanta?" Surely, the Con-

ference to consider this question cannot be immoral or illegal, unless the Conference do something immoral or illegal. Is it for the best interest of our Church and the cause of Christ to remove it? If it can be rightly done and the removal will enable the Institution to give an education to more young men than now attend it? The answer must be the removal if it is for the good of the Church and Christian education.

The interests of the Town ought not out-weigh the interest of our Church. Can we reasonably hope that the proposed University will have a larger attendance and educate more young men than now attend the Southwestern Presbyterian University? The number of Presbyterians in Tennessee is compared with the number of Presbyterians in Georgia and is 18,000 to 16,000 in favor of Tenn. But has Tennessee sent her boys during the past 20 years to Southwestern Presbyterian University? If she has not done so in the past, can we hope that she will in the future? Will not Atlanta with her many strong Churches give better support to the University than Clarksville can with her one Church? Will not Georgia give better support than Tennessee has done? Will not Louisiana, Mississippi, Alabama and Florida each increase their support? Is it quite just to say that this is a movement in which the Atlanta brethren are trying to take "without our consent," the University, when the Alumni in this Synod, all save one of the many that have spoken to me, and nearly all of the Pastors and Elders of the Synod earnestly favor the consolidation, believing it to be for the best interest of the University? when perhaps the Faculty of the University would be forced to say if questioned, that their good judgment approve the consolidation. Who is in the best position to know whether the Atlanta subscription is a genuine bona-fide offer? Honest intelligent bankers, business men and ministers in Atlanta, or an honest intelligent minister in New Orleans? Dr. Alexander says it is not a good subscription. The Atlanta brethren say it is a good subscription. Has Dr. Alexander examined the subscriptions? The members of the synod have a right to know whether it is a good offer or not. Unless it is known to be a bad offer, it ought not to be declared bad.

It is said that there are temptations and pit-falls for youths in large cities. This is true, and also true of smaller cities. Clarksville is not an exception. Clarksville is about the size of Jackson, Mississippi, and of Charlottesville, Virginia. Does any one imagine that these smaller cities are free from pit-falls? No Alumni of Southwestern Presbyterian University, or of Millsaps College, or of the University of Virginia will tell you that they are free from pit-falls. Dr. Alexander says "that if the Synods allow so much as a discussion of this question of consolidation, they will be violating the Plan of Union, impeaching the personal integrity and uprightness of their members of the Board; that the sole control of the Southwestern Presbyterian University is vested in the Board of Directors; in another place he speaks of "the four controlling synods." He does not explain what he means by controlling Synods; would it be illegal and out of order, and an impeachment of our trustees if we discuss the question, at the approaching meeting of the Synod, of asking the Atlanta brethren to give \$250,000.00 to the Southwestern Presbyterian University, and let it remain in Clarksville, Tenn.? If, when the report of the Southwestern Presbyterian University is made to Synod, that report should contain the resolutions passed by the Board relative to removal, should every member of Synod put his finger on his mouth, and let the trustees move to refer it to a committee without discussion? When referred to the committee, would the committee have a right to read and discuss the report? If so, is not the committee a part of Synod, and should they not report on the report to Synod? Would it not be strange if controlling Synods could not even discuss questions of vital interest to their institutions? The Southwestern Presbyterian University has a splendid faculty of noble men. Its Alumni are worthy of their

Alma Mater, in influence, position and power; they add to her honor. No one desires to discount her great and enduring work. Can we make the circle of her influence wider by giving to her greater opportunity? This is a question I think her friends may rightly discuss. A cause must antedate its effect. It is not just to attribute the falling off in the number of students at Clarksville, and the question as to the Chancellorship to this discussion as to removal, for the discussion is of later date. I will not discuss the importance of the great University to our Church. I feel we all see clearly, that if we hold the high position that we now have in the educational world, that such an institution, as the consolidation promises to give, is necessary. Is it not true that the plan for the Southwestern Presbyterian University instead of being originally for the "Mississippi Valley" grew out of a movement in 1871 to have a Southern Presbyterian University, which movement failed, because of inability to secure the co-operation of local institutions, especially in the East and Northeast. (See Assembly's Digest p. 211).

"What does Dr. Alexander, speaking for the Board, mean by the "great Mississippi Valley," for which he assumes the institution was founded? I say "assumes" for it is nowhere stated in the official papers so far as I can learn. Does he mean by "Mississippi Valley" the country drained by the Mississippi River and its tributaries? Then Jackson, on the Pearl, is not in that valley; and one half of Mississippi is not in that valley; 4-5 of Alabama is not in that Valley; and 1-3 of Louisiana is not in that Valley and Texas, once with us, is not in that valley. Does he determine the valley by accessibility? Then Atlanta is in that Valley, for it is 75 miles nearer New Orleans than Clarksville is to New Orleans. Texas was once with us, and was invited again to join the compact in 1897 and New Orleans is nearer to Atlanta than the nearest point of Texas is to Clarksville. Texas too, was admitted to the Compact, after the Plan of Union was launched. If it was not revolutionary then to take in Texas, how is it revolutionary now, that Texas and Arkansas have withdrawn, to take in the synods of Georgia, South Carolina and Florida? Where did they ascertain that the "Plan of Union" must remain unchanged forever?

The Synods once voted on changing the Plan of Union as to the Chancellor being Ex-Officio President of the Board, the synod of Mississippi voting for the change. Why did not the Board say then that it was a violation of the "Plan of Union" to discuss the matter and ask that it be tabled. Dr. Alexander has not told us what he means by "the four controlling Synods?" I will suggest an answer: The Synods may discuss the Plan of Union and change it; They may "discuss" what the Board does, even if they do not change it. Now since it is plain that Dr. Alexander's Mississippi Valley is determined by accessibility, and Atlanta is in the "Valley" being nearer, by the number of miles given below, to the following places than Clarksville is, 75 miles nearer to New Orleans; 65 miles nearer to Meridian; 25 miles nearer to Columbus; 75 miles nearer to Winona; 20 miles nearer to Kosciusko; and 100 miles nearer to Birmingham, Montgomery, and Mobile.

The question for us to consider is, "is it desirable to have a "Great University at Atlanta."

#### Where do you Educate your Children?

The above question is timely and paramount for Presbyterians. In the spirit of sincere kindness it is propounded. The various schools and colleges of the country have closed their year's work, and flushed with feelings of pride over past success and of enthusiasm for the future, their teachers, their agents, their representatives are in the field, going from town to town, from family to family, seeking patronage by every plausible inducement, by every wooing persuasive, irrespective of denominational affiliations. And many Presbyterian parents, either from forgetfulness or indifference or pecuniary considerations, send their children to schools of other denominations. Is it right? While there may be nothing intrinsically wrong in it,

till, it exhibits marked inconsistency, and shows a great lack of appreciation for one's own institutions and the efforts on the part of one's own Church to provide for the education of its children.

It is a fact which is too sadly manifest; alas, too prevalently true, that there are many schools under Presbyterian management, under Presbyterian supervision, Presbyterian and Synodical, which are in a languishing and repining condition because Presbyterians fail to give them adequate support. Probably it is too often forgot, and too little remembered in this age of much mooted "boad mindedness and liberalism" that the educational institutions of any denomination, whether Methodist, Baptist, Episcopal, Presbyterian, or Catholic, constitutes the right arm of its power. When Cardinal Manning would arouse English Catholics to "lengthen the cord and strengthen the stakes," he pointed them to Catholic institutions with the timely admonition to build these, patronize these, as the surest means of increasing the potency and efficiency of Catholicism. It is profoundly true, not merely for Catholics, but for Presbyterians, the most potent means for promoting the progress and increasing the efficiency of any denomination is to give it schools and institutions of learning and adequately support them with contributions of money, with a library of select literature, and with pupils and students. The surest way to limit the progress and decrease the influence and efficiency of any denomination is to deprive it of institutions of learning or to leave them to the wild boar of the wood to ravage them and to the feet of the passerby to tread down to barrenness and uselessness.

That it makes a difference where Presbyterians educate their children is plain and obvious. By means of its schools each and every denomination, in a small way, propagates itself. Presbyterian children in schools of other denominations are more or less under that influence, moving in and breathing that atmosphere, and are gradually weaned from their own church; if not wholly so, yet partially, and their fidelity and usefulness to their own Church is estranged and weakened in proportion. Ministers and leading men of a given denomination are constantly visiting their schools, addressing the students, magnifying the essential features of their church, and to suppose for one moment that it has no influence upon the pupils is absurd. To suppose that children of one denomination can attend the school of another denomination without there being brought to bear upon them influence likely to win them is equally absurd. A Presbyterian whose wife died and left him with two daughters sent them to a Catholic school. They were then about five years old. They entered Presbyterian Protestants; they came out Roman Catholics. In a school which is under the control of a denomination which is Armenian there are about forty Presbyterian boys session after session. The principal employs every occasion to minimize Calvinism, and more frequently than once, has told the students that Calvinism is becoming obsolete; that Presbyterianism is waning in its influence. In another school under the same denominational control there are anywhere from twelve to twenty Presbyterian girls, annually. For aught their parents know these Presbyterian girls are allowed to attend the Presbyterian Church. But are they? On Sabbath morning they are permitted to attend provided it suits the convenience of some teacher, and every Sabbath night they are ushered off to the church which uses the school as its drawing card.

These instances are sufficient to arouse the generality of Presbyterians to loyalty and fidelity to their own institutions. This is their sole intention, not a quarrel, not a war on other denominations and their schools and noble efforts; but a word of timely admonition to Presbyterians. If a man's church and faith is worth anything to him, it must be worth something to his children. If there is anything in Presbyterianism for father and grandfather, for mother and grandmother, there is something in it for the children and grand-children. What that is, will be determined by the manner in

which the children and grandchildren are trained relative to it. Probably this may savor of sectarianism. It is not wise to fear that supposed stigma. In a very pertinent sense all are sectarians; and those who most vehemently decry sectarianism are most sectarian of all. The social, the intellectual, the moral, the religious world, has always been, and is no less now, an arena of contending ideas and systems. And as one mingles with the representatives of various ideas, he will scarcely be deceived into thinking that they stand meek and unhesitating and aimless. They do not stand like the ass which Stern describes, who seemed to invite abuse, and to say to every passerby: "Don't kick me, but if you will you may." No! all ideas, the false as well as the true, all systems, the heretical as well as the orthodox, all denominations, the Catholic as well as the Protestant, and Protestant of one head as well as Protestant of another, are positive and assertively, working by every possible means, employing every persuasive art to further their influence and to increase their efficiency. It is no time, therefore, for Presbyterians, the people who have given the world and this country such lofty ideals and everlasting principles, to allow their knees to become weak or their hands slacken in the support and maintenance of their institutions, because some may cry "sectarian?" Every man, in his character, in his speech, in his actions, is sectarian. He would amount to nothing, either good or bad, either socially, politically, intellectually, religiously, without being sectarian. Let Presbyterians fear not the cry "sectarian!" in this age; but rather, rally to the loyal support of their own institutions, and thereby, "lengthen the cords and strengthen the stakes."

Cleveland, Tenn

R. L. Benn.

#### Faith Transcendent.

This life may be a gladsome round  
Of love and beauty blended,  
But even in its happiest hours  
We sigh for joys long ended,  
And stop 'mid laughter, song and play,  
To mourn for some dead yesterday.

Fame's dazzling star serenely shines  
And lures another wooer,  
Yet even as its lustre burns  
The dark begins to lower,  
And many curse their lofty aim  
Who court the fickle star of Fame.

The light that lights the lover's eye  
Sheds radiance celestial,  
Yet love's pure flame oft' serves to fire  
A lust that's all terrestrial.  
And heavenly pictures lovers paint  
Too oft' are touched with worldly taint.

The Springtime charms, and fettered feet  
Would fain find fancy's goal,  
But Springtime longing in the heart  
Makes sadness in the soul;  
For 'mid life's artificial frost  
We feel its wealth of sunshine lost.

The peace that friendship still imparts  
Is ours so long the fates are fair,  
But let them frown! then seek the hand  
Late at our side—it is not there.  
For friendship's reared on golden sands,  
And storm waves beat at last all strands.

But thou sweet Faith, that lights the night  
Of gloom, when souls with grief are torn,  
Thy star's not dim, my aching sight,  
Full long thy radiance hath borne.  
Last Friend and best! thy feet Hope shod,  
Leave prints that point the path to God.

George F. Vielt.

Norfolk, Va., No. 21 Fenchurch St.

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The Editor's Chat with the Reader.

Dr. Laws closes his series of articles, which have been a distinct contribution to the theological literature of the day. He has discussed, with great ability, the two obstacles between man and heaven, and incidentally his treatment of the universal salvation of infants was most timely and convincing. We hope that these scholarly papers may be published in permanent form. The article on the Consolidation of Clarksville and Columbia at Atlanta, is written by a Mississippi minister whose name is withheld for the present. It is a convincing proof that all are not of one way of thinking in that Synod. The article by Rev. R. L. Benn is a timely contribution to the educational numbers of the Standard. Encouragements, by the widely known and loved L. McK., is helpful, as his contributions always are. The poem by George F. Vielt, like all of his that he has favored the Standard with, is a good specimen of poetic art.

Rev Thomas A. Hoyt, D. D

We print elsewhere a cut of Dr. Hoyt, who was at one time one of the best known preachers of the Southern Church. He was born at Beech Island, South Carolina, in 1828, was educated at the University of Georgia, received his theological training at Columbia and was pastor in Louisville, Kentucky, at the outbreak of the Civil War. He was so ardent a supporter of the Southern cause that he was forced to leave Louisville and refuged to Canada until the close of the war. After becoming eminent in the business world of New York City, at the close of the war, he again entered the ministry and became pastor of the First Church, Nashville, Tenn. He was Moderator of the Southern Assembly in 1880. In 1884 he was called to the Chambers Presbyterian Church in Philadelphia, which he served with great acceptance, in spite of his staunch adherence to his Southern traditions and opinions. He managed with fine business sense the consolidation of the Chambers and Wylie Churches into one of the most prosperous organizations now in Philadelphia and then was made pastor emeritus, by his devoted people. The editor remembers with gratitude his personal kindness while on a visit to Philadelphia and the outpouring of affection on the occasion of some notable anniversary of his. He has been a frequent contributor to the Standard since that time and his death is felt here as a personal loss.

At the funeral services, held Friday, July 3rd, in the Chambers-Wylie Memorial Church, Rev. Dr. E. Trumbull

Lee, D. D., LL. D., pastor, presided. Rev. Robert Hunter, D. D., offered the invocatory prayer. Rev. Loyal Y. Graham, D. D., gave an extended account of the life, character and services of Dr. Hoyt, and all felt that the eulogy of him as a man, preacher and theologian was well deserved. Rev. George S. Burnfield, D. D., Moderator of Presbytery, made the closing prayer. The officers of the church, elders and trustees, served as a guard of honor. The large congregation present testified to its affection for its departed pastor by word and deed, and the leave taking presented many an affecting scene.

Church News.

VIRGINIA.

RICHMOND.—At the Grace St. Church the Communion was observed yesterday morning. The Session received ten (10) new members into the church, 7 by letter and 3 on profession of faith. The pastor, Dr. Jno. Witherspoon, leaves this week on his vacation, which he will divide between Rehoboth-Bead, Delaware, and Castile, N. Y.

NORFOLK; Second Church.—Rev. Dr. J. Ernest Thacker, pastor of the Second Presbyterian Church, this city, left last night at 9 o'clock for Newport News, from which place he sailed early this morning on the steamship Powhatan for London. Before leaving here last night he conducted his regular Wednesday evening service, and it being known that he was about to go abroad there was a large turnout of his membership to say good-bye and wish him a good time while away. Before leaving he was presented by his congregation with a ticket to London and return and a well-filled purse of American gold. He will be away for two months and goes for a rest. He will spend most of the time in England and Scotland, and will make a brief trip to the Continent, taking a run over to Paris. His pulpit here will be supplied during his absence by different Presbyterian divines, and the congregation is delighted to have for the first few Sundays Rev. Mr. Griffin Bull, of Atlanta, Ga., who, with his wife and children, are summering here—on a houseboat off Willoughby Spit. Mr. Bull is a member of the Second Presbyterian Church here, having been raised in Norfolk, and the people of that congregation feel great gratification at the large success that has already attended his ministry. He is a fine preacher and has a splendid standing in the Southern Presbyterian connection.—Public Ledger.

Rev Walter Henderson Robertson.

Just as our pages were being carried to the press on Monday of last week we learned the fact that Rev. Walter Henderson Robertson died on the night of Thursday, July 2. He was one of those whom people cannot fail to cherish and to love. By all his friends he was esteemed and trusted.

He was a native of Amelia county, Va., born June 7, 1847. He was of a family of prominence; his literary education was at the University of Virginia, and his theological training at Union Theological Seminary, Hampden-Sidney. He was licensed in 1880 by Abingdon Presbytery, and ordained by East Hanover Presbytery April 15, 1881. His first pastorate was in Gloucester county, Va. In 1885 he became the pastor of the Warrenton and Litchfield churches, in Fauquier county; there he has labored for about eighteen years with great acceptance.—Christian Observer.

Winchester Presbytery.

The Presbytery of Winchester met in adjourned meeting in the Martinsburg Presbyterian Church, June 30, 1903, 3:30 p. m. Present twelve ministers and seven elders.

Pastoral relations dissolved.—Presbytery dissolved the pastoral relation between the Kearneysville Church and the Rev. Chas. Ghiselin, D. D., as requested by him; but postponed the consideration of his request for the dissolution of the pastoral relation with the Shepherdstown Church, till the stated fall meeting of Presbytery, Sept. 1.

Presbytery dissolved the pastoral relation between the Moorefield Church and the Rev. Geo. W. White, D. D., by making him pastor emeritus on a salary of \$200 a year. The following paper was adopted by a rising vote.

In granting the request of the Rev. Geo. W. White, D. D., for the dissolution of his pastoral relation with the Moorefield Church, Winchester Presbytery desires to place upon

record its appreciation of Dr. White's exalted Christian character, his literary and theological attainments and the eminent services he has rendered to the cause of Christ in a pastorate lasting for thirty-seven years. He has been a tower of strength for the cause of religion and the Presbyterian Church in the whole South Branch valley and the adjacent regions, and the influence of his ministry has been manifest in many quarters besides his own immediate field. Gifted with social graces of a peculiarly winning character, of a benign disposition and able to adapt himself to all classes and conditions of men, his ministry has been a blessing not only to Christian people, but also to the great unconverted world without the Church and Presbytery can only deplore the necessity which requires the severance of a pastoral relation which removes from active service a brother beloved, and one so well fitted to win souls to the Redeemer.

Presbytery further desires to express its earnest wish and to offer its devout prayer that God who has led and sustained our dear brother hitherto may comfort and sustain him even to the end of his life, granting him many years of usefulness in the tender relation now existing between him and the Moorefield Church and crowning his labors at last with an abundant entrance into the Kingdom of Glory.

Edward D. Washburn,  
F. M. Woods,  
James W. Campbell,  
Committee.

Presbytery requested its Home Mission Committee to get a supply for the Round Hill Church.

A. G. Link, S. C.

#### MISSOURI.

##### Conference of Sabbath Schools and Young Peoples' Societies.

For several years in Lafayette Presbytery the Committees of Sabbath Schools and of Young People's Societies have arranged for an annual union Conference, at which addresses are made and questions discussed pertaining to these two great interests of the Church's work. Usually the conference meets on Tuesday evening and continues in session during the next two days and evenings: one day being devoted to Sabbath Schools and one to Societies and their work, and the evenings being given to addresses of a more general character.

The Conference this year met in Lexington, Mo., July 14-16, with an attendance of eighty-seven, chiefly young men and women, from 16 or 18 churches of the Presbytery. The Conference was opened with an address on "Character Building," by Rev. G. L. Leyburn; the first day was given to Young People's Societies and their work, with questions as to best methods, means, &c, the second to the Sabbath School, its place, purpose, management, &c, &c; on the second evening there were two addresses, one and an excellent one—by Judge Samuel Davis of Marshall on "The type of Christian Character in Woman which contributes most to the welfare of the Church and the World," and by Dr. W. R. Dobyms of St. Joseph on "Calvanism and Missions," or rather this was to have been his subject, but owing to the late arrival of a train he gave instead a brief account of the Conference at Lookout Mountain which he attended, and closed with a strong and stirring appeal to the young people present to take into serious and prayerful consideration God's present call to Mission work at home or abroad, before finally deciding their life's work. On the third evening there were addresses on "The Sabbath School and Home Missions" by Dr. O. W. Gauss, who for some months has been doing most efficient work in the lower Ozark H. M. field, and a second address, the closing one of the conference was on "Our Children for Christ and His Service."

Of the second day I cannot speak, being compelled to go elsewhere, but of the first it may be said: All the papers and addresses were admirable and interesting, but the afternoon was the most valuable and helpful: first there was an excellent address on "Christian Patriotism" by Mr. A. D. Harrison, a young lawyer of Kansas City, which was well conceived, carefully thought out and forcibly delivered: then followed what was the most noteworthy feature of the convention, an earnest and able discussion of the general subject of the spiritual life, especially the place, the need, the worth, and power of a true spiritual life; the special topics were, Plea for a deeper spiritual life," "Prayer and its relation to this life," "The word and its relation thereto," and "Filled with

the spirit," and the speakers, Rev. Messrs. Bell and Ross, two of our younger men, and Drs. Chaney and Gordon. To all that was said most earnest and devout attention was given, and it is hoped that for many there will henceforth be a deeper, higher, broader spiritual life. G. L. L.

#### MISSISSIPPI.

SEMINARY.—Zion (Seminary) church was organized in 1891 by Bro. Chandler. From that time we have worshipped in the school house. It seems best that we have a house of our own. Our growing Sunday School, and increasing congregations need it. We give to Mrs. M. Faler and Mr. M. Faler Mangold, Hazlehurst, our thanks for a site. We thank the King's Daughters, Crystal Springs, for help in advance. This is an appeal to all the "willing hearted" Ex. 25:2, for help. We will put up a plain house in which we can be at home. Aid us as the Spirit and your own heart prompts. Question gladly answered. Remit to J. M. Edward or Rev Alex Newton, Seminary, Miss.

July 16, 1903.

Rev. Alex Newton.

#### NORTH CAROLINA.

MECKLENBURG PRESBYTERY.—The constitutional requirements having been met, I hereby call Mecklenburg Presbytery to meet in the 1st Church, Charlotte, N. C., on Monday, July 27th, at 3 P. M. to transact the following business:

1. To act upon the resignation of Rev. W. C. Hagan as pastor of Amity Church.
2. To receive under care of Presbytery any candidates who may apply.

T. J. Allison, S. C.

#### MISCELLANEOUS.

##### Home Mission Notes

Our work in the Presbytery of Central Texas is progressing reasonably well. During last year three churches were organized. If we were able to place a Superintendent in the field, there are a number of places ripe for a Presbyterian harvest. This is a compact Presbytery, consisting of 15½ counties, 14,500 square miles, and a population of 500,000. It is the practical centre of the Baptist, M. E. South and Christian denominations in the state, as each have their university within our bounds. Naturally it is also the centre of intense home mission activity, with no little rivalry. The Methodists have their Conference secretary who devotes his entire time to home mission work, and the others have missionaries, colporteurs and evangelists in sufficient numbers. Our sole dependence for evangelistic work so far is upon the committee and other pastors of the Presbytery. An extensive summer's work has been planned, and is being executed. The chairman of our committee has been directed to visit all the home mission churches to advise with them about the work, encourage them to self support, and endeavor to secure even a more effective organization.

A practical, satisfactory organization of Presbyterian home mission work is attained when every church in the Presbytery, together with the Assembly's committee, pledge a fixed yearly amount sufficient to keep a superintendent and a colporteur in the field, and to supplement the salaries of our faithful men in the field to a living basis. The superintendent by helping weak churches towards self support would relieve the committees of cost and responsibility and enable them to enlarge the orders of their work to other fields. This organization places the work on the same basis as pastoral support in the individual church, and is the place it should occupy in the minds of the people.

The Assembly has opened the question of the salary of the home mission pastor. Even more attention needs to be given to this subject. These consecrated men labor without complaint, hindered and handicapped by an insufficient support. Theirs is indeed a labor of love, and of self denial shared gladly by their devoted wives. The average salary paid by our home mission groups is \$550. The local collections, and the appropriation of our Assembly's committee enable us to raise the average to \$674. This is a small amount, when you stop to count the cost of living, travelling expenses, books, etc. The churches say "this is the best we can do." A live superintendent doubtless would be able to improve this some in the course of a few month's work.

It is surprising how well some of these churches can do

when they will. Zion, a little country church of 8, pays \$300 per year for one Sabbath Mart, heretofore giving \$250, met the other day, and listening to the appeal of her own elder, doubled their contributions. McGregor, heretofore giving \$175, has recently raised over \$500. Wortham, giving heretofore about \$150, has raised sufficient to have a pastor  $\frac{3}{4}$ th of his time. Of course these amounts mean that the churches desire to reduce the number of the churches in the group, so the pastor will have a more compact work.

It is hoped the members of our weak churches, remember to help their pastors in other practical ways. An occasional "pounding" where the salary is small, is not missed by the "pounder," but is an expression of confidence and love, very helpful to the "pounded." It is easy to help, by remembering his needs, and by sharing your abundance. A little prayerful thoughtfulness easily grows into practical helpfulness, and the lesson is learned "it is more blessed to give than to receive."

Texas is trying hard to overtake the vast work the Master has opened. Our work is expensive. We have many churches to erect. In this Presbytery we have twelve more organizations than buildings. We were compelled to organize or lose the opportunity that opened.

Our colleges are young and in need of endowment. The seminary needs endowment, and we have to build an orphanage, and other costly pioneer work needs to be done, and must be done, and is being done. We have a force of a little more than 20,000 Presbyterians to do this work in a state whose population is 3,048,000 people. Dr. Morris has faithfully presented the needs of the West, and in giving the people the information, they will respond to the need. When this costly pioneer work is overtaken, a large per cent of the money now necessarily spent at home will be turned into the home and foreign mission funds, and by her contributions Texas will repay the money at compound interest, which the General Assembly's committee is now spending to help her. The Highland church at Austin is an illustration of this. In 1899-00 our home mission committee was supplementing the salary of their pastor \$300; today they are supporting a missionary in the Foreign field, and make large contributions to the home mission work.

As one looks over the field, and reads of home mission efforts in every Synod, we are compelled to "thank God and take courage." True the work is immeasurable. Many obstacles oppose us. Unauthorized evangelism for a season, with its high pressure methods renders more conservative and spiritual preaching less effective, but this is dying of itself, and the people are heeding the Spirit's call to the "Kingdom of Grace," and want a doctrine based upon the Sovereignty of an Eternal God. The exceeding fickleness of things temporal, and the effervescing bubbles of an emotional religion, make them sick of sensationalism, and to thirst after the presentation of God's love and mercy and grace. As a conservative elder remarked, the other day, "the time for Presbyterianism is come." Not only in Texas, but everywhere. God's work is the same in every state, in every nation. Let our people not forget to pray that we may arise to meet the needs; that we may carefully and honestly accept the opportunities presented to us; that we may put forth every effort to reap the white harvest that stands waiting in the fields, to the honor and glory of God, through Jesus our Redeemer.

C. C. Weaver.

Cameron, Texas, July 6, 1903.

#### Columbia Seminary

Rev. and Dear Brother:

At their recent annual meeting, the Board of Directors of the Columbia Theological Seminary laid upon me the duty of sending to you this personal communication relative to the condition and future plans of this institution, of which you are in part the owner and ruler.

Their appeal to you for increased sympathy and co-operation is first of all based upon the fact that they are acting as the agents of yourself and your brethren, and are by your appointment doing a work for the Master, which in His providence is placed primarily and ultimately in your hands. We feel that for the right conduct of this work He will look to you as well as to your agents. And under this conviction we beg your consideration of the facts that follow; and after due consideration of the facts, we plead for such action as

you believe will be acceptable to the great Head of the Church.

1. The Board received from honored brethren in Atlanta notice of their purpose to propose to the Four Controlling Synods in the near future a plan for removing the Seminary to Atlanta, and there uniting it with the endowment of the Southwestern Presbyterian University now located at Clarksville, Tenn. After full exchange of views in the Board, this paper was spread upon our minutes without expression of opinion, our apprehension being that the decision desired by our brethren being expressly stated to be from the Four Controlling Synods, it was best to leave the whole matter with them.

2. The Board found your Seminary to be again showing signs of life and improvement. Twenty-seven students matriculated, an increase of two over the past year. The alarming decline in the number of candidates for the ministry is making itself felt in all our colleges and seminaries. In some of them it is even more conspicuous than with us during the present year.

The health of the faculty and students was graciously preserved during the term, and with commendable fidelity the regular courses of study were pursued. It may be safely said that our honored professors, by taking increased burdens, have offered all the work that any student could do with thoroughness during the term. A larger number of instructors is desirable. It would certainly attract more students to have them. And the Board is ready to fill vacant chairs, as rapidly as our improving finances will permit. But we are fully persuaded that four able and consecrated teachers can give full employment to every student during another term. The chief loss, besides the one indicated, is in withdrawing our professors, to some extent, from lines of investigation connected with their own departments.

We have assurances now from the Assembly's Committee on Education that the decline in candidates has been mercifully arrested, and if only the Four Synods will unite heartily in sustaining their Seminary, there can be no ground for doubting the revival already showing itself.

3. The financial condition gave to the Board encouragement and pleasure. This continued improvement is due under God to the energetic policy pursued by the Investing Committee. The experience of many years in the Seminary and elsewhere having satisfied them that of all forms of investment open to us none is safer or more remunerative than loans on real estate fully secured by first mortgages which leave a wide margin of value in the property, the Committee have promptly and prudently, with the consent of the Board, converted other investments into these loans. The results have fully justified their policy. Our income has promptly paid the current expenses, and has given us at the same time a balance with which to make long needed improvements on the property of the Seminary, and also to begin the restoration of certain special funds to the Perkins' Chair and the Smythe Library lost in former years.

For more than a year the Board has been feeling the need of lighting the Seminary buildings with electricity, and of placing in each dormitory a bath-room supplied with hot and cold water, together with all other conveniences of a modern mansion or hotel. And so being advised that the city has extended her system of sewerage, this long felt need will now be supplied. At the opening of the next term, the Seminary will be able to give these comforts to our candidates in addition to her excellent dining hall, which reduces the cost of board below \$10.00 a month. The Board is confident that, while making no claims for massive or showy architecture, there will be no institution in the land that can offer more of solid comfort. And this improvement will be effected without in any wise lessening the reasonable sum left in the hands of the faculty for helping such of our students as may not be sufficiently provided for otherwise.

Plans have also been for some time under discussion for utilizing a large section of the campus, which is adjacent to Taylor Street. As many will remember, this large section has not hitherto rendered any tangible service, being bare of shade trees and no longer used for gardening purposes. The Board felt justified in authorizing its committee to erect on this ample ground four up-to-date homes for our faculty, provided a good sale can be effected of the houses and lots in the city, which are now occupied by three members of the faculty. In this way the rent at present paid for Dr. White's

residence will be saved, and the saleable value of the Seminary's property enhanced in any future contingency.

In view of all these facts, honored Brother, we bespeak for your Seminary a full share of your interest and co-operation. It is your Seminary. It is deeply involved in all your work as presbyter and as pastor. From its doors have hitherto gone forth that great company of godly men by whose consecrated labors, to a large extent, the Presbyterian type of Christianity has been established and upheld in all these Synods and far beyond their bounds. And from it should come—with earnest co-operation will come—the men who are to take our places and preach Christ crucified to our children. For of this we may be assured, if we send our sons far away from home, many of the best and brightest will not return to us at all, being naturally led to accept work in churches that will have much to offer; and some will return with traditions out of harmony with our people.

Yours faithfully and fraternally,

Wm. E. Boggs.

President Board of Directors, Columbia Theological Seminary.

### A Three Days' Tour in Japan.

Recently the sin of us missionaries in not sufficiently using our pens has come home to my conscience quite keenly. It is said that the Church is not fully informed concerning her great work of giving the Gospel to all nations. Doubtless we at the front are largely chargeable with neglect to send some "war bulletins" as often as we should. In order, then, to do my small part in a measure, let me invite the friends at home to join me in just an ordinary tour—a trip of only three days.

Get your small "grip" ready, then, a few sandwiches, on Tuesday night, so that we need not rise so early next morning. Five A. M. has struck while we are talking about it, and the faithful "ricksha" man is already at the door to take us to the train. Thanks to the sandwiches, we do not need to worry about breakfast, but go right along to the station.

For thirty-one cents U. S. currency, we buy third-class tickets for our forty-mile journey, and ride with the "great majority," thus gaining opportunity to sell some Scriptures on the way. Sitting at our ease, we go howling along and accomplish the journey in two and one-half hours, as against seven weary hours which the bicycle trip formerly required. After you have counted the twenty tunnels and noted some of the villages between, you are prepared to believe that this is rather a hard trip for a wheel. So while we comfortably sit, enjoying our breakfast, we can look out of the windows and note some of the steep slopes which formerly took an hour to "do," where a tire has sprung a leak or the chain once broke or where a rain over-took us, sending us home drenched and muddied. These few incidents make us reach the conclusion that this new railroad was built especially for our benefit. But for the slight formality of paying our way, we almost feel that the road belongs to us. Now, the last tunnel is finished and as we rattle down the slope to the "great well" down, we gather our bundles to get off. No, we don't stop at so easily accessible a place as this, but reserve it for the last.

Meanwhile, lest you should feel that you had thus far been carried too much "on flowery beds of ease," we dice to push on thirteen miles over the mountains, to Black River. For this journey there is no mode of travel but a slow pack-horse, or "shauk's Mare." As our preacher has been gone two hours, we set out a-foot to catch him, taking as nearly nothing as possible. The first half of the journey being across low hills and the deep ravines of the rushing river, is easy, and we reach the half-way point in two hours. Then comes a long steady climb of nearly two hours. Happily we saved a sandwich or two from breakfast, so these we draw out and "discuss," while we rest beside a clear mountain brook. Ah, this has given us strength and courage for the stiff part of the climb, which we attack with such zest as soon to conquer it. From this lofty ridge we get a grand view of the land to be conquered for the Master. We can clearly see the hamlet wither we are bound, but as fully ninety minutes are required to reach it, we turn to descend. In good time we arrive, and receive a hearty welcome from one or two lonely, but faithful brethren there. The preacher, too, was already here. After resting a while the remainder of daylight is spent talking to a group around the brazier, for it is still cool

here in May. Questions in the Scripture and also from everyday life are freely discussed, till it is time for the evening meal.

Friend, do you like rice, do you eat with chop sticks? If not, I am sorry, but you will have to learn to do it. After supper we get together in a little more formal way with a few additions to our number. Sitting there on the matted floor, we talk of the "things of the Kingdom" till far into the night. A Scripture passage is explained and solemnly laid upon their hearts; questions are raised and answered; the host puts in a frequent, earnest word, pleading with his wife and his neighbors to join him in the worship of the true God. His wife and two men are more than half-persuaded, and give signs of a decision that night. With a prayer we separate and go to rest.

Next morning dawns dark, doubtful; and we learn a lesson in the value of optimism. The question is, shall we return to Great Wells, according to appointment? If we do not, we shall practically lose this one day out of the three to which we are limited, but the misty rain has begun to fall; if it comes on to rain in earnest, umbrellas will not protect us from a drenching which may be dangerous to health. We decide to risk it and, donning cloven socks and straw sandals, we set out. Half-way up the slope we meet a pack horse and man. As we pass them we ask, "will it clear up to-day?" "Not a chance of it," was the decided reply. Turning to look down the valley, the thought springs up, "Well, if I face down that way, I, too, would say no chance of clear weather, but up at the mountain top it looks almost ready to clear now." This, then, is optimism. Looking up to the hills from whence cometh our help. True, it was raining then and did not clear till noon, so that some might say that the man was facing facts and we faucies. In the same way scoffers in the Orient often accuse us missionaries of shutting our eyes to unwelcome facts and persisting in optimistic statements in spite of these stubborn facts, and almost a disregard of the truth. So say our enemies, but our reply is the same in both cases. By looking upward to the light on the hills, instead of down at the valley full of clouds, we were emboldened to venture on and accomplish our journey in safety; also, the clear weather did come, contrary to the man's dark prophecy.

In the same way, refusing to gauge our hope by the valley of this world, filled with the dark clouds of sin, but lifting up our eyes unto God, and insisting upon the view that our hopes of success "are as bright as the promises of God," we are emboldened "to attempt great things for God." And often in success we find the promise true, "At eve there shall be light."

But we have "moralized," so much that I fear the rest of the journey must be passed over in silence. After the oriental foot-washing and the exchange of the cloven-footed socks for normal foot gear, we caught the train for the destination ten miles beyond. Here the afternoon was filled with pastoral visiting and the night brought a goodly company to the chapel, where we did our best to deliver the message. Next morning, after a delightful prayer-meeting with the family of host, we came back to "Great Wells," and put in the whole day visiting among those interested. Some pathetic incidents occurred. One young farmer, an earnest Christian, has persuaded his wife to read the Bible with him, but his father was too fond of nice wine to care for anything else, while his mother belonged to a band of Buddhist women specially convened to temple service, so she was afraid to have anything to do with this new religion. At another Christian home, the old mother is convinced of the truth of the gospel, and wants to believe, but unreasoning fear of her neighbors' tongues prevents her as yet. Full knowledge of the detail in many such cases made them seem to us most pitiful. All we could do was to pray with and for them.

That night was our best meeting, when more than a score of really earnest hearers listened to the explanation in a simple way, of the wonderful beatitudes, and heard of the difference between the blessedness of the citizens of the Kingdom of Heaven, and the poor fleeting joys of this world. They lingered long after the sermon, talking of these high themes, and gaining some little light we trust. Next morning the early train brought us home in time for breakfast.

R. E. McAlpine.

Nagoya, Japan, May 26th, 1903.

## The World.

Pope Leo XIII. died on the morning of the 20th.

A proclamation was published in Dublin revoking the Irish Crimes Act.

James McNeill Whistler, the famous American artist, died in London, June 18th.

A city hall to be 45 stories high and to cost \$50,000,000 is planned for New York City.

Twenty-nine Kishineff refugees have arrived at Berlin, en route to the United States.

Englishmen have started a movement to erect a statue of George Washington in London.

The Department of Agriculture has awarded a contract for the erection of a model syrup factory at Waycross, Ga.

The chances for the ratification of the Panama Canal Treaty by the Columbian Congress are reported to be more favorable.

Augusta, Me., July 15.—Mrs. James G. Blaine died at the Blaine homestead here today. She was 76 years of age.

By a vote of 91 to 35 the Belgian Chamber of Deputies refused to sustain the charges made against Congo administrators.

The total of real estate assessments in Greater New York for the present year amounts to \$4,751,532,826, as against \$3,330,647,759 last year.

New York City has an automatic restaurant; hot foods are sold by coins and checks, and the rooms are dazzling with lights, marbles and mirrors.

A dispatch from Lisbon says a number of officers of the Fifth Portuguese Infantry have been arrested on the charge of conspiring against King Charles.

Secretary Root, it is said, will soon retire from the Cabinet, and will be succeeded by Robert Shaw Oliver, who has just been appointed Assistant Secretary of War.

The steamer Nadejka, plying the Volga, has been destroyed by fire near Nizhny-Novogorod. Twelve persons were burned to death.

The Venezuelan Government paid to the representatives of the allied Powers the last installments of the indemnity as stipulated by the protocol.

Representatives of this country, Great Britain and Japan are keeping a close watch on Prince Ching. It is feared China will make damaging concessions to Russia.

The United States Patent Office issues one third of the whole number of patents issued in the world, or nearly as many as France, Germany and Great Britain combined.

The Great Western Railway, of England, claims to have made a world's record for its fast train. The train ran from London to Plymouth, a distance of 246 miles, in 233 3-4 minutes.

William Jennings Bryan will leave for Europe in September, spending four months there studying the condition of the workingmen, and when he returns will write a book embodying his impressions.

The Manchurian question has been settled satisfactorily to the United States. Assurances have been received from China that several ports now closed to foreign trade will be opened in the near future.

Minister Conger, at Peking, has informed the State Department that Wu Ting-fang, formerly Chinese minister to the United States, has been appointed as second assistant in the corps of under secretaries.

The trolley system is being extended in Rome, though the seven hills created considerable difficulty in the way of electrical construction; the Quirinal hill, on which is the royal palace, has been pierced by a tunnel.

It seems that King Edward drove inognito in a carriage to see the great demonstration in Hyde Park, London, against the Educational Bill. The gate entries showed that 140,072 people poured out to take part in that demonstration.

At the approaching Red Cross Conference at Geneva, to be held in September, the 1864 treaty will be revised and extended. The delegates from the United States are: Francis B. Loomis, Assistant Secretary of State, General George B. Davis, and Nathan Sargent, U. S. N.

Philadelphia is to have a model colony farm. The city's poor are to be transferred from the present almshouse on the Schuylkill to a farm of from six hundred to one thousand acres to be secured in one of the adjoining counties, upon which every able-bodied man will be expected to do his share of work.

According to the annual report of the United States Railway Commission, the number of passengers during the year ending June 30, 1902, as shown by the annual reports of railways, was 649,878,505, showing an increase for the year of 42,600,384. The number of tons of freight carried during the year was, 12,315,787, an increase of 11,189,347 being shown.

St. Petersburg, July 18.—The reason the Foreign Office authorities gave for the refusal to accept the Kishineff petition was the unalterable objection of the Russian government to outside interference in international affairs of the empire and that even had the petition been acceptable, as a diplomatic document, Russia would have regarded the publication of the text before transmission as unusual.

The Treasury department's figures for the fiscal year show that the excess of receipts over expenditures was \$52,710,936, which may be compared with \$92,000,000 in 1902 and \$77,000,000 in 1901. Income was \$558,887,526, and outgo \$506,175,590. Owing to the repeal of war taxes, the internal revenue receipts were reduced by nearly \$42,000,000, but the receipts from customs show a gain of about \$29,500,000.

Secretary Root has instituted a timely reform in the matter of army contracts. He has issued an order which prohibits the acceptance of contractors' bonds which are signed by Members of Congress. It is satisfactory to learn that Secretary Root is so thoroughly aroused by the results of the Litauer investigation that it is probable that the scope of the investigation will be extended to determine if there are other contracts on file in the office of the Quartermaster General in which Members of Congress were interested.—Exchange.

The total gold production of the world from the discovery of America by Columbus to the year 1900 is, according to the report of the United States Mint, in round numbers, \$9,811,000,000. Pure gold of this value would weigh about 16,272 tons, and occupy a space equal to 27,039 cubic feet. Graphically this amount could be represented by a solid circular tower of gold 20 feet in diameter, and 86 feet high. The total yearly world production of gold since 1900 would increase the height of such tower about 3 feet each year.—Exchange.

Throughout the cotton belt there has been a general improvement in cotton which has made vigorous and healthy growth. There is, however, general complaint of grassy fields in the coast districts of the eastern section and in Texas, the crop being in a better state of cultivation in Mississippi and over the northern portion of the central districts. Boll weevil in Texas are less numerous. The general outlook for tobacco is very promising, the least favorable reports being received from Ohio, where, however, the crop is doing fairly well.—Report of Crop Condition.

In the making of a school the first great necessity is a teacher. In Sampson county, North Carolina, during the year 1902-03 a real teacher was put in charge of a country school. The house was much too small for the 75 children who came to be taught. That woman organized the large boys and they succeeded in getting the co-operation of the parents. A new room was added to the small school house at no cost whatever to the district school fund. An entertainment was given and the proceeds bought the nails and other hardware necessary to erect the building. The labor of the boys and their parents did the rest. And that was a poor community, too. What is needed more than all else in making a school possible in every community in the South is one real teacher—a teacher who has personality and who can lead.

We have heard so much of what is poetically termed the "teeming millions" of China, that the official census recently published by the Imperial Treasury Department of China is of no little interest, since it furnishes a method of determining just how many "teeming millions" there are. It appears that the Celestial Empire contains 426,000,000 inhabitants, and that China proper—the eighteen provinces—contains 277,000,000. The table is given in the *Movement Geographique* of Brussels, to which readers are referred for details. The number of inhabitants per square kilometer varies from 11, in Ho-Nan, to 32, in Kan-Sou, and is, on the average, 18, in the eighteen provinces.—Scientific American.

The population of the North Atlantic States (New England and the Middle States,) at the last census, was about 21,400,000. That of the North Central States was 26,800,000. One million 370,000 pupils were enrolled in the former section, against more than 5,800,000 in the latter. In the North Atlantic Division the total number of secondary students in public and private schools was 234,000; in the North Central, 290,000. The undergraduate attendance in the public and private universities, colleges and schools of the ethnology of the North Atlantic Division in 1900 was 33,000; in the North Central Division, 37,000. If we turn to the subject of expenditures for education, we find that in the public schools of each of the sections something like \$90,000,000 are expended annually. The income of the universities and colleges in the North Atlantic section amounts to about \$10,000,000, while in the North Central section it reaches a little less than \$10,000,000.—The World's Work.

Prof. Flinders Petrie announces some important discoveries made while excavating at Abydos. At a depth of about 100 feet, an old temple site was discovered, in which the remains of ten successive temples were found, ranging in age from about 500 to about 5000 B. C. So far as religious discoveries are concerned, it would seem from some relics found that Osiris was not the original god of Abydos. Up to the twelfth dynasty Jackal, god of Wepaut, and then Khentamenti was honored. About the fourth dynasty the temple was destroyed, only a great hearth of burnt offering remaining, full of votive clay substitutes for sacrifices. This confirms the account given by Herodotus that Cheops had closed the temples and forbidden sacrifices. An ivory statue of Cheops was found, which shows for the first time the face and character of the great builder who made Egyptian civilization what it was for thousands of years after.—Exchange.

## Educational.

Dr. Munroe has gathered around him in the North Carolina Medical College a faculty whose skill as instructors is best proved by the remarkable record their pupils have made be-

fore the State Board of Examiners and in the practice of their profession. From small beginnings he has built up a medical college that is a credit to the State whose name it bears. Those who are contemplating the noble calling of the physician will make no mistake in taking a medical course at the North Carolina Medical College.

Cluster Springs Academy has made a name for itself on account of the homelike influences that surround the boys who are domiciled there and the thorough nature of the instruction that is given. It has a fine faculty, and no parent need hesitate at committing a son to the care of these gentlemen. This also is a Presbyterian School.

Statesville Female College is one of our Presbyterian Institutions that is doing an excellent educational work at a very low price, we believe the lowest of any in our Synod. It is an excellent school, situated in a charming and cultivated community, with every condition of healthfulness secured. Dr. Scott is to be congratulated upon the success with which he has brought up this old and honorable college of our Church.

### Summer School at the Agricultural and Mechanical College.

Nothing better illustrates the new enthusiasm in education in North Carolina than the large attendance of teachers at Summer Schools.

This year the Agricultural and Mechanical College, feeling that its beautiful campus, breezy buildings and trained teaching staff ought to contribute their quota of helpfulness to the State's teachers, joined hands with Superintendent Moses and other teachers from the Schools and Colleges of Raleigh, and opened its doors for a summer school.

The success of this school, different in many ways from most summer schools, has been little short of phenomenal. The enrollment at the close of the second week has been over three hundred and twenty-five teachers. The enthusiasm of those present and the amount of work done has been truly gratifying. Twenty-two teachers have been kept busy by the earnest pupil-teachers seeking better equipment for their next year's work.

While the attendance in the literary departments has been very large, the interest that the teachers have manifested in the study of agriculture, nature study, drawing, basketry, and sloyd work has been very marked. Classes are taken to the fields and forest for special study and observation.

I tell you, said a county superintendent yesterday, when the news of the advantages of this school spreads, as it will spread, you will have a thousand teachers here next year.

West Raleigh, N. C.

X.

# Cluster Springs Academy,

BLACK WALNUT, VA.

A SELECT SCHOOL FOR BOYS AND YOUNG MEN—LIMITED TO THIRTY.

Three gentlemen of from four to twelve years' experience have charge of the class rooms.

Each pupil is given individual attention and treated as a member of the Head Master's home.

Twenty-acre Campus; Ten-acre Athletic Field; New Gymnasium; Swimming Pool; Excellent Reading Room; Convenient to Churches; Unsurpassed Railroad Facilities; Telephone Connections; Fine Mineral Waters.

Our boys are noted for their high moral tone, and their success in the colleges and universities attests the thoroughness of our work.

If you want your boy to have these advantages let us send you our illustrated Catalogue.

HAMPDEN WILSON, Head Master.

## Marriages.

**DRAPER-DUNLAP.**—Married in the Presbyterian church at Pnlaski, Va., June 25, 1903, by the Rev. J. B. Morton assisted by the Rev. S. R. Gammon, D. D., Mr. John S. Draper and Miss Ida B. Dunlap.

**FORBES-SHEPHERD.**—At Springwood Presbyterian church, Guilford county, N. C., on May 6, 1903, by Rev. S. M. Rankin, Mr. William Vance Forbes and Miss Eepie Blanche Shepherd.

**WALKER-M'MASTERS.**—At Mr. John McMaster's, Guilford county, N. C., on June 14, 1903, by Rev. S. M. Rankin, Mr. John F. Walker and Miss Annie McMasters.

**REYNOLDS-WEATHERLY.**—At Mr. John Weatherly's, Guilford county, N. C. on July 1, 1903, by Rev. S. M. Rankin, Mr. Charles A. Reynolds and Miss Collie Weatherly.

**CROOM-PLAYER.**—At the residence of Mr. R. L. Players, Burgaw, N. C. June 7, 1903 by Rev. T. D. Johnston, Mr. J. F. Croom to Miss Sallie C. Player.

**HOBBS-PLAYER.**—At the residence of Mr. W. J. Players, Bannerman's, N. C. June 17, 1903, by Rev. T. D. Johnston Mr. Julius Hobbs to Miss Mand E. Player.

**ROWE-BOWDEN.**—At the residence of D. T. Bowden, Burgaw N. C. July 1, 1903 by Rev. T. D. Johnston Mr. Z. P. Rowe to Miss Carrie Bell Bowden.

## Deaths.

**M'MILLAN.**—At the home of his brother, William, near Red Springs, N. C., July 6, '03, Daniel Hector McMillan in the enterprise and acquisition of middle life. He was an Israelite indeed in whom was no guile. His last year of invalidism was in marked contrast to his previous life of untiring activity, marked by wisdom, modesty, and success. He was one of the pillars of Mt. Tabor church of which he was an officer very efficient and greatly beloved.

J. P. M.

**HALE.**—At the home of her husband near Scotland Neck in Halifax county, N. C., May 27, 1903, Mrs. Geo. L. Hale. A member of the Nahalah Presbyterian Church. In the early years of her girlhood when scarcely seventeen years old, Lucy Harris confessed her faith in Christ and became a communicant in the Presbyterian Church under the ministry of Rev. J. B. Swann. Nearly eight year before her decease she was married, and became an affectionate wife and mother. Her love for the Church and her regular attendance upon the services of the sanctuary was an example to the flock with which she worshipped. After serving God faithfully for almost thirteen years her loving Saviour in his inscrutable wisdom called her away from her devoted husband and her little son,

and introduced her into the blissful service of her heavenly home. Her remains were laid away in peace to await a joyful resurrection unto life eternal and to a changeless home among the blessed.

Where the anthems of rapture

Unceasingly roll

And the smile of the Lord

Is the feast of the soul.

W. D. M.

**WRIGHT.**—Ellen King, infant daughter of I. K. and Nannie Cobb Wright. Born Aug. 25, 1903, ten months after, June 24, 1903, Jesus took this little lamb into his bosom. A little flower budded on earth to bloom in Heaven.

**ALEXANDER.**—On Sat July 4, "Sadie" the three year old child of Mr. and Mrs. W. S. Alexander died of pneumonia at their home in Carmell, N. C.

She was a bright interesting child winning the affections of all who knew her. She could sing unusually well for a child of her age, and sang some very sweet songs. When on her death bed she told her mamma she was going to die and would go to Heaven, and expressed a wish that her papa and mamma come too. "Auntie."

**BUIE.**—Mrs. Martha Buie was born November 24, 1838 and died at her home in Lumber Bridge, N. C., January 9, 1903.

She led a singularly blameless life. For many years she was an unusually exemplary member of the Church. Her faithfulness in the discharge of the several duties that fell to her from time to time was beautiful. She loved the ordinances of the Lord's House. She was never absent from her place in the sanctuary without good reason. The light of her life shone for the comfort and encouragement of all about her. There was joy in her soul and others felt it. As a neighbor, and friend she was exceptionally helpful and beloved. Her face and rare geniality made her a delightful companion. Such a person would naturally be popular and she had a great host of friends. When she died there was a void made only now and then by the departure of persons of notable characters. The Church lost one of its most consistent and loyal members and the social circle at large one of its most useful and attractive factors. The end came suddenly and we dare say unexpectedly. But doubtless it was a triumphant death. As we live so we die. Out of a large family only one sister survived, Mrs. J. D. Brown of Fayetteville, and one child, Miss Annie Belle Buie, to mourn her death. Blessed are the dead also who die in the Lord.

P. R. L.

## The Household.

### Rules for the Sickroom.

Here are a few rules of the sick room that are worth remembering:

Never allow the patient to take the temperature of himself. Many patients are more knowing than nurses when there is a question of temperature

Never put a hot water bottle near the skin. Its efficiency and the patient's safety are both enhanced by surrounding the bottle with flannel.

Never allow a patient to be waked of his first sleep, either intentionally or accidentally.

Never imagine that a patient who sleeps during the day will not sleep during the night. The more he sleeps the better he will be able to sleep.

Never hurry or bustle.

Never stand and fidget when a person is talking to you. Sit down.

Never sit where your patient cannot see you.

Never require a patient to repeat a message or request. Attend at once.

Never judge the condition of your patient from his appearance during conversation. See how he looks an hour afterward.

Never read a story to children, if you can tell it.

Never read fast to a sick person. The way to make a story seem short is to tell it slowly.

Never confine a patient to one room, if you can obtain the use of two.

Never allow monotony in anything—Southern Churchman.

### The Virtue of Hot Milk

It is worthy of reiteration that milk heated to as high a temperature as can be drunk or sipped, about one hundred degrees, but not to the boiling point, is of great value as a refreshing stimulant in cases of over-exertion, bodily or mental. To most people it is like milk it does not taste so good hot, but that is a small matter compared with the benefit to be got from it. Its action is exceedingly prompt and grateful, and the effects much more satisfactory and far more lasting than those of any alcoholic drink whatever. It supplies real strength as well as exhilaration, which alcohol never does.—Herald and Presbyter.

**Sherbet.**—Sherbets and water ices require a little longer time to freeze than ice cream, but are so much more enjoyable after a hearty meal they are gaining in popularity. The following is a satisfactory recipe for sherbet: Mash one quart of fruit to a pulp, add one pint of sugar, one pint of water, the well-beaten whites of three eggs, a bit of lemon juice and freeze. In freezing use plenty of chopped ice and salt, a layer of ice three inches deep covered with an inch of salt.—Frigid.

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**Borrowed Philosophy**

Do not that which you would not be known."

When you're good to others you're to yourself."

Beware of little expenses; a small will sink a ship."

If you would know the value of ey, go borrow some."

One man may be more cunning than her, but not more cunning than y one else."

Somehow, I never feel like good gs b'long to me till I pas 'em on to ebody else."—Mrs. Wiggs in "Lovey y."

Three are no fields so fair and sweet hose through which climbs the hard of sacrifice.—James Buckham.

Life is not so short but there is always e for courtesy.—Emerson.

is with the thoughts satan is most . . . By accompanying and pois ng them, he prepares the way for e open sins, undermines resolutions principles, weakens the force of bet- habits, inflames the passions, and ually familiarizes men to evil.— op J. Jackson.

Christian joy is an experience of great h and solemnity. It never overlooks adness and sternness of life; it is er shallow and unreflecting; it is rained, tender, sympathetic, confi- t. We know it when we see it in ace of any whom we love; it helps —R. J. Campbell.

A German physician notes among the t important symptoms of hydrophobia ogs a change in the voice and a loss ppetite, accompanied by a desire to w wood, leather, and stones. They ot avoid water, nor do they usually m at the mouth.

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Yorkville, "	7 30 am	10 48 am
Gastonia, "	9 05 am	1 20 pm
Lincolnton, "	10 09 am	2 55 pm
Newton, "	10 54 pm	4 48 pm
Hickory, "	11 16 pm	5 50 pm
Cliffs	11 50 pm	6 35 pm
Lenoir, Arrive	12 35 pm	8 00 pm
SOUTHBOUND	PASSENGER	MIXED
Lenoir, Leave	2 10 pm	5 30 pm
Cliffs	2 54 pm	7 20 pm
Hickory, "	3 12 pm	8 10 pm
Newton, "	3 37 pm	8 45 am
Lincolnton, "	4 22 pm	10 09 am
Gastonia, "	5 27 pm	1 20 pm
Yorkville, "	6 32 pm	3 18 pm
Chester, Arrive	7 45 pm	5 20 pm

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## The Home Circle.

### Mrs. Manly's Friend

"I wonder if it is worth while for me to go in," Mrs. Hood said to herself, glancing up from the sidewalk to a handsome, gloomy looking house; gloomy looking because every shade was down, hiding the lace draperies, and suggesting darkness within.

In that house was Mrs. Hood's best friend, but there seemed very little chance of the lady's being admitted to see her. For Mrs. Manly had three weeks before lost her happy, handsome, young husband, after only a few years of perfectly happy married life, and she refused to be comforted. She did not make any noisy demonstration of grief: she did not make any demonstration at all; but she shnt out the sunshine, and the companionship of friends, and said her life was over, and all she asked was to be let alone.

Only her two sisters had leave to speak to her, and they came away from the house more and more hopeless each day, of getting Mrs. Manly to feel the least resigned or submissive.

"It is enough to make your blood run cold," said the oldest sister, to hear the way Rose talks—when she talks at all. I told her I didn't think she was behaving in a very Christian way, and that I was sure God must be displeased with her for being so rebellious: she said for that matter she didn't think God had behaved in a very Christian way himself, to strike down her husband in his splendid youth, and that God couldn't be a much displeased with her as she was with him! Did you ever hear such a thing!"

"Poor child—poor Rose!" said Mrs. Hood, to whom this was told; "how unhappy she must be to cherish such feelings toward her heavenly Father."

"Indeed I am afraid God will send some fearful thing upon her, to punish her for such blasphemy," said the sister.

"Oh no," answered Mrs. Hood gently, "God doesn't treat his children that way; he is sorry for this broken-hearted woman, as I am for my willful little girl when she sobs herself to sleep, and will not let me take her in my arms and forgive her."

Mrs. Manly's sister listened with the perplexed air of one who only half understands: but there was a new note in this voice, which made her say impulsively, "Anne, I wish you'd go to see Rose; you might do something for her."

"Would she see me?"

"No, if you sent your name up; but I'll tell Haskins to let you in, and you just go right up to her room. O Anne, please try!"

It seemed a doubtful experiment; but having promised, Mrs. Hood resolutely set herself to make the visit. And yet, when she first reached the door, courage failed her, she could not go in; she passed the steps and walked on, square after square.

Conscious, however, which is said to make cowards of us all, has much more to do with nerving us up to deeds of heroism; such as Mrs. Hood's, when she

finally rang the bell, and entered her friend's gloomy looking house.

Haskins, having received orders, admitted her, but showed plainly that he did it with reluctance, and dreaded the consequences for himself. His countenance did not give the intruder any encouragement. Still Mrs. Hood forced her trembling knees to carry her up stairs, and unannounced she entered the young widow's room.

Dim as the light was, she could see that Rose's pale face flushed with anger at her intrusion; but the die was now cast, and she plucked up courage: besides, she felt that any change would be good for Rose, even anger, if it broke up this deadly, despairing calm. Mrs. Manly did not allow the slightest demonstration of sympathy on the part of her friend: she gave her a cool hand shake, saying formally, "you are very kind," in a tone which plainly meant, "You are very impertinent."

But Anne Hood would not be baffled: "I would not have thrust this visit upon you, Rose," she said, avoiding all circumlocutions, "if I had not felt that I must deliver a message I have for you."

Mrs. Manly's eyes questioned her coldly.

"One of your friends," Anne went on, "he calls himself your best friend, and I suppose he knows what he is talking about, thinks he had done something to offend you, and he wants you to forgive him: will you?"

"Whom are you talking about?" asked Mrs. Manly, and there was a suspicion of interest in her tone.

"Ah, but he wants you to say that you will forgive him, before I tell you his name: he loves you; he did not mean to injure you; he thinks you are misjudging him; but just because of his old and proved friendship, he wants you to forgive him beforehand."

"If he is really the friend that you say he is, Anne"—and now there was really some earnestness in Rose's voice, "I forgive him of course I; do not even ask an explanation; it is enough that he is my friend."

There was a moment of perfect stillness between the two friends, and then Anne said in a voice that shook with emotion, "O Rose, Rose, the name of your friend is the Lord God, merciful and gracious, slow to anger, and plenteous in mercy! If you were willing to trust a poor human friendship, and to accept the word of a friend that he had not meant to harm you—if you could say that you would not even demand an explanation, because he was a friend—surely you will not refuse to believe your heavenly Friend when he says he does not afflict you willingly! When he says, what he does you may not know now, but you shall know hereafter! When he says, 'Like as a Father pitieth his children'—"

But the long anguish of rebellion was over: the young head was bowed in the trembling hands, and the tears were raining down!

And then Mrs. Manly's friend gave the greatest proof yet of wisdom and loving kindness: she kissed the bowed head—once—twice—and again, and went out, softly closing the door behind her.

### Just Be Glad.

Be glad. When you have said there is to say about life's sorrow, disappointment, and pain, about the selfishness and wrong that sweep over the earth like dark shadows; about the shortness of its days and the certainty of its night it still remains blessedly true that the universe is thrilling with the song of gladness.

Be glad for the beauty of the springtime, the blue of the skies, the music of the birds, and the glory of the sunsets. Listen to the laughter of the little children, answer to the handclasp of friendship, grow warm in the love of countless happy homes, and be sure that somewhere over and above all is a great Love that makes all these things possible.

Note the noble lives around you—commonplace, it may be, but unselfish, brave and true. Note the deeds of quiet self-sacrifice, the swift rush of human kindness to stately walls to shelter the weak and helpless, and believe, if you can, that the kingdom of Christ is not coming in the hearts of the children of men.

O, put away gloom and grief, and complaining! Do His work, trust His promise, and be glad.—Selected.

### Sweetbrier

Not long ago, on an excursion in the woods, I picked up a branch of sweetbrier, and hid it in my dress. I soon forgot what I had done, but all day long I smelled a spicy fragrance. Every woodland path had the same sweet odor. Even the rocky cliffs and caves breathed perfume. I was surprised to notice that as I met different people with all kinds of wild flowers and ferns, all woodland treasures had the same kind of fragrance. On the boat as we sailed homeward I thought: "Some one is taking home a quantity of sweetbrier, for the air is full of it."

Late at night, when I took off my dress, I was surprised to find the sweetbrier tucked in my bosom. All day long I had carried near my heart the sweet perfume which I had supposed came from others. "How good it would be," I said to myself as I closed my tired eyes, "if I could carry such a sweet spirit in my breast that every one I met would seem lovely!" It made me think of the legend of the potter who found a lump of clay which was fragrant as a rose. Even after the vase had gone through the fire it held its delicate perfume. "What makes you so sweet when the other things of clay have no odor?" cried the potter. "I lay it at the foot of a fragrant rose, and the sweetness became mine," answered the vessel of clay.

There is a legend that the room in which Mary spilled her precious ointment never lost its fragrance. It is certainly true that all deeds of love linger in the memory of those who have helped long after the material benefit has passed away. Some people are so simply constituted by nature, so physically well and joyous of disposition, that they cannot help being sweet. How to be sweet with delicate health, or when living with uncongenial people, is the prob-

m. But it can be done. The love of God hidden in the heart will sweeten the dul's atmosphere as the sweetbrier did the air around me.

I read this the other day, which impressed me greatly: "I would as soon think of putting strychnine in the water poisoning any one's mental atmosphere with complaints and groanings." as if we did not all of us sometimes put the poison of complaints into the ears of our friends! I often think of Charles Kingsley's little son:—

Be good . . . net let who will be clever;

Do noble things, not dream them all day long,

and so make life, death, and that vast forever

One grand, sweet song."

—Watchman.

When a Woman's Beauty is Gone

Beauty often goes early in life, and there are few more pathetic figures than the women who have lost it and have nothing to put in its place. The wise girl lays up a store of attractions against the time when those with which she started may be lost, and there is no better way of making one's self an agreeable companion for others and for one's self than by constant reading of good books. One of the finest compliments ever paid a woman was the remark of an eminent man concerning a well-known woman of his time, that to know her was a liberal education. No woman can have the quality of mind which makes association with her not only delightful, but stimulating, and educational, unless she is well read; and the well-read woman must read constantly and with intelligence.—Ladies' Home Journal.

God has promised to satisfy—but he did not promise when. God has time enough, and so have you. God has boundless resources, and his resources are yours. Can you not trust him? Trust and wait. He knows what is best for you. He has reason for denying you now, but in the end he will satisfy.—Maltbie D. Babcock, D. D.

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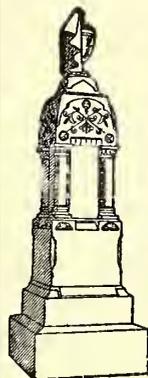
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Time table in effect November 19, 1902.

Table with columns: Eastbound Trains, Passenger Daily, Passenger Daily, Westbound Trains, Passenger Daily, Passenger Daily. Rows include Goldsboro, Kinston, New Bern, Morehead City, and arrival/departure times.

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## Our Young People.

### Franz's Sister

Both troubled and perplexed looked John Liebert when he came into the house that day with a bill in his hand.

"What do you think, mother?" he exclaimed. "Mr. Carson charged me one hundred and eighty dollars for that foundation board! How you s'pose it was, hey? I paced that fence many a time while I was to help him build it, and I think to pay him no more as seventy dollars or sixty!"

The paling fence along the front of Liebert's farm was an improvement that had interested all the family. John Liebert, who had helped the carpenter build it, had taken special pride in the work, but neither his wife, his daughter Louise—Weezy—nor his son Franz had been backward about admiring it. That the carpenter's bill should come to three times as much as Liebert had planned was, however, a serious blow to the stolid German, and his wife saw the need of soothing words.

"Maybe Mr. Carson makes a mistake," she suggested.

The farmer shook his head. "William Smith figered it up mit a lead pencil and paper, and still the bill was right."

Still Mrs. Liebert, although mystified and distressed, clung to the hope that her husband's original estimates were correct.

"Shust wait till Franz comes home from school," she said as she put away the bill and the paper on which their neighbor had worked out a result. "Maybe our Franz can figger better as William Smith. He's real good in multiplication tables now."

"Ach, so!" A gleam of relief crossed the father's face. Vexation displaced it a moment later, however, when his daughter Louise looked up from her knitting and said, timidly:

"Won't you let me try the sum, father? I can cipher as well as Franz."

"Hush, Weezy!" her father said, impatiently. "'Tain't for you to be speakin' out so bold—and figgerin' is for men!"

"Anyway, I could learn to do it if you's let me go to school like all the other girls do," the little girl persisted. She was not a wilful or a forward child but this matter of schooling lay very near her heart. She had practically taught herself to read and write, and she had learned a good deal by listening to Franz when he studied his lessons aloud; but she longed for more knowledge. Unhappily for her, John Liebert was not a progressive man—and this was fifty years ago.

"Hush, Weezy!" he said again, and with a touch of anger in his tone. "My mother didn't have no book-learnin'; your mother ain't got no book-learnin'? what for should you have book learnin'? You sha'nt go to school. It couldn't make nottings out of you but a girl! What for should a girl be foolin' mit books? But Franz," he added, a moment later, "he shall after supper figger." Accordingly, that evening

Franz was set at work on the problem of the fence. His mother stood ready to snuff the candle. His father paced the floor restlessly. "Figger mit great carefulness, Franz," Mr. Liebert would say every now and then, stopping to look over the boy's shoulder.

After a while it became evident from Franz's muttering that he had found something the matter with the work he was examining. Mr. Liebert's breath came faster.

"Well, Franz, you found the mistake?" he asked eagerly.

"Wait a little yet," answered Franz, deliberating.

The family interested, stimulating by growing hope, was becoming momentarily more intense.

"I knew our Franz would figger better as William Smith," declared Mrs. Liebert, proudly, while Weezy smiled from her corner by the chimney.

"No—yes," said Franz after a few more moments of suspense. "Nine—six—three. No—yes; here it is! I've found it now! Franz's tone was full of triumph.

"And I am right!" Of course I am right!" shouted his father. "I knewed all the time I was—"

"No, you ain't right, father," corrected Franz. "Neither one of ye is. It's one hundred and eight-two dollars and fifty cents. William Smith forgot to add the inches."

An ashen paleness overspread Liebert's face. He sat down and buried his face in his hands. In the days that followed, too, he took his trouble very seriously, brooding over it in the house, and spending hours out of doors pacing along his new fence, and trying to discover how he could have made such a mistake. He lost his appetite, and grew thin and haggard and absent-minded.

"Poor, thick-headed Liebert!" the neighbors said. "He will surely go crazy about that fence."

Finally came the gray November morning when the bill was to be paid. Liebert carried all the money there was in the house when he drove away to Shalerville to meet the carpenter. Mrs. Liebert watched him out of sight. Then, too unhappy to attend to her household duties she stood looking out at the frozen fields and the clouds scudding over the leafless trees. Little of them she saw, for her eyes were full of tears.

Weezy was in the room, scratching away at a slate. She had done a great deal of that of late. Just now it fretted Mrs. Liebert to see her do it—amusing herself when the family was in trouble!

She turned to reprove the child. But all at once Weezy dashed down her slate and pencil and jumped up excitedly.

"O mother, I've found it!" she cried. "I've found the mistake! Father was right about the fence!"

"See, mother!" Her cheeks glowed red and her eyes shone like stars. "William Smith didn't reduce the feet to yards—that's how he made the bill so large. It ought to be sixty dollars and eighty-three cents, just one-third of what our Franz reckoned!

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Mrs. Liebert knew nothing about al feet or running yards, but she w by some subtle intuition that zy was right. he knew too, that it was important her husband should be warned ore he paid the money. Carson was rd man, not the kind to return a ar after he had laid hands on it. how to get word to her husband. uz was at school more than a mile y; she could not ride horseback, and was afraid to let her daughter try

Weezy knew what was passing in her her's mind.

I can ride Black Prince, mother," little girl said. "I know the way fr. Carson's brothe's store, where er is to go."

"Oh, I don't dare—" the mother an. But neither did she dare to no. Weezy snatched a scarf and nd it about her head. In another ment she was in the barn, putting the le on the great black horse.

Mrs. Liebert followed her and stood at baru door trembling. Now she ld have helped; but Black Prince ed and plunged at her when she mpted to go into his stall. With zy the horse was more docile for the e girl had frequently fed him. en the bridle was adjusted, Weezy led horse out to a stump and sprang on back, boy fashion.

"Good-by, mother!" was all she had e to say as Black Prince broke into a op. Shalerville was eight miles y, but the horse hardly slackened furious speed until the little girl, h some difficulty, checked him in at of Josph Carson's store.

vidently she was not a moment too i. There was money on the coun- The Carson brothers were sorting coins in little piles, preparatory reckoning the total. Mr. Liebert ed on gloomily.

Weezy went straight forward.

"Father," she began. "I've come to you that you were right about the ce. I found it out not only a little le ago."

The Carson brothers stared in amuse- nt, but Mr. Liebert at first seemed eified. At best he was slow of ight, and the ordeal he had lately sed through had not tended to ghten his faculties.

"What's that? What's that, Weezy?" said. "What you talkin' about?"

But he listened eagerly and with re- ing intelligence as his daughter ex- ined her "figgerin'" to the Carsons. ether themselves mistaken or dis- est,—and they might have been er,—they could not dispute her ar statement. "That's so, that's " they said.

Liebert was like one awaking out of eam in a strange place, as he hered up the money that was handed ck to him. His thin cheeks were al- st as red as Weezy's now. The blood med to tingle in his brain.

ff Franz had done him the good service ould have seemed natural, and he ld have comprehended it. But

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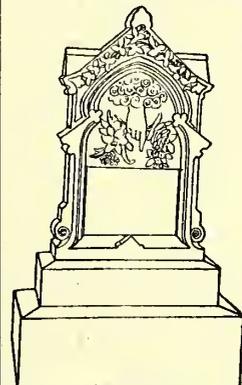
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DINWIDDIE BROS., Greenwood, Va.

Weezy—his little girl—that she should be so smart—was wonderful!

He took Weezy by the hand, and they walked out of store. The sight of Black Prince at one of the hitching-posts startled him afresh. He looked from the horse to his daughter.

"And you rode Black Prince mitout any saddle!" he gasped.

He tied the fiery horse to the back of the wagon, and lifted Weezy to the seat. He was silent for a long time after that. Of what was he thinking? Weezy wondered. She did not want to talk. She could enjoy her success without the help of words. She was conscious, too, that her father regarded her differently, that she had won a quality of his esteem which he had not accorded her before—and that though awed her to silence.

But now they were clear of straggling streets of the town. She turned her head for a last glance. As if that movement had broken a spell that was upon him—"Weezy!" her father said, suddenly, calling her to him.

"Yes, father?" She looked up, submissive. "Well, Weezy, I say nottings, now if you want to go to school mit Franz."—Youth's Companion.

Sebastian Fernandes.

Charles R. Morton, in *The Children's Friend*.

The subject of this sketch was a youth, just passing into manhood at the time this story begins. He lived some years ago with his parents, brothers and sisters in this town. Perhaps he had many plans of some day becoming an important and rich man; for it was at the time that the railroad reached here and the coffee crops were bringing splendid prices. But, these plans were all blighted, for poor Sebastian fell sick, and his skin, that was once soft and tender, began to grow thick and ugly. Soon the wretched white patches appeared, that were a sure sign of leprosy.

The parents loved their boy, and did all they could to cure him. They tried all kinds of medicine, and often they were so careful with his diet that he would almost starve. But he was willing to do anything to be relieved of that loathsome disease. They were Roman Catholics, and naturally resorted to their charms and saints. Old women were sent for to bless him, and to make the sign of the cross over his sores, but they grew larger.

He was told by a traveller that a miraculous saint image of the Virgin Mary in the State of Minas could cure him of his malady, but he must take her a present. Those who suffered with sores must take her an image made of wax representing Lazarus, the poor man who died in the streets, waiting for the crumbs from the rich man's table. His brothers went to find all the wax they could, and brought back enough for the sisters to make a large image of Saint Lazarus. Then the father and afflicted son started, horseback, on their long journey, to get relief through the power of the saint in Minas. On the way they spent a night in the home of a Protestant family,

and as it was their custom, told the object of their journey. The people were asked if they knew of any miracles that the saint had performed. At other places they had heard of diseased persons being cured by this saint, and were surprised when the people at this home said that they knew not of any miracles performed by images; still further, they doubted that the image in Minas could cure the young man. They told him of Jesus, and how he could cure the leprosy of the soul as well as that of the body. But, thought he, this Jesus is away in heaven, and my prayers can not reach him; I must go on, and get help from the saint that is upon the earth.

The Protestant family felt such an interest in him that they gave him a New Testament, and told him that he would get more help from it than from the image. He did not believe what they said, yet accepted the book because the people had been very kind to him and his father. They took the image of wax to the priest who takes care of the miracle-working image, and after making many prayers to it, and being sprinkled with holy water, the young man returned home with the same leprosy and much discouraged.

The disease was so manifest now that the people of Casa Branca protested against Sebastian's living in town, for it is against the law for a leper to live in town. So the parents bought a small farm near here and built two houses upon it. The smallest was for Sebastian to live in, but close to the other where the family lived. As soon as the little house was finished, Sebastian moved out to the farm, where he spent many an hour alone. All this time he had kept his Testament, but had read very little in it. He there commenced reading it in earnest, and soon his broken heart and crushed spirit began to take a new hope. He read his Testament through, and then re-read it. It was a pleasure to meet with others now, to tell them of what he had read in the wonderful book. He lost all faith in images, and by the gift of the Spirit's grace found a joy that he never expected to find in this life.

When the time came for the family to move, the furniture and other things were sent some days ahead. The mother, thinking that her son would like to pray to some of her saints, sent him the key to her "oratorio." He opened it and took out her images, but not to worship them. His mind had undergone a change so much that he no longer looked upon them as saints, and wanted his mother to believe with him. He therefore put her images into the hens' nests, and, in fun, sent word that he hoped to have a lot of eggs for her when she came. She was horrified and greatly enraged; so much so that when she heard of it he decided that it would be wise to return her saints to their places in the "oratorio." When she came, the first question was about her saints, and was greatly relieved when she found them in statu quo, instead of in the hens' nests. Not many days passed before Sebastian invited her to hear him read some in a very interest-

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book he had found. She listened to reading in the gospels, in the epistles, and then some of the visions of the apostle of love. She asked several times what book was it he had. But he always replied, "Never mind, mother, I will read some more to you to-morrow."

Day by day he would read to his mother, and often of an afternoon the whole family would be sitting around to hear the reading of the holy writ. The mother became so much interested that she insisted upon knowing about the book. She was dumfounded when she learned that it came from a protestant home, and that they taught the truth about Jesus and his salvation. The priest had told them that the protestants received their religion from Satan, so now they saw that he was deceiving them. They consequently lost faith in him and in their images.

As is often the case on the mission field, the hand of Providence guides some worker to those homes where the light of the word has already begun to shine; so, in this case, a colporteur, sent out by our missionaries in Campinas, came as far as Casa Branca, and to the modest home of Sebastian's parents. After selling them some Bibles and other books, he had to answer a great many questions about his Church and ministry. Sebastian was deeply interested, and wished very much to meet with a minister and to hear him preach. The colporteur promised them a visit from a minister, and it was not long before the Rev. Teixeira, one of our ministers, appeared there. He preached to them the pure gospel, and before leaving had the privilege of receiving Sebastian and his mother into the Church. On later visits the father and other of the children joined. This family was the first in all this section of country to accept of Christ as their only Saviour. When the Rev. Mr. Boyle, who was then living in Mogy-Mirim, went on his long trips to Bagagem, Aragnary, and the State of Goyaz, he always made this home a stopping place. Sebastian looked forward with great pleasure to those visits, and would wonder if he would be living when the next one came around.

He suffered intensely, but patiently, and his body became more and more loathsome to him as he grew in grace and the knowledge of God. He longed and prayed to be taken, until one soft and quiet afternoon the good angel came with the summons to "go up higher." The spirit that had dwelt so long in flesh, corrupted by sin and disease, was at last released and wafted into the mansion of rest!

In a town near here the mother still lives, and rejoices in her hope of eternal salvation. Not very long ago the writer had the pleasure of receiving into the Church the youngest brother of Sebastian, and it was he who told the story of Sebastian's conversion. Thus we see that the poor leper not only found the great Physician for himself, but for the large family of which he was a member.

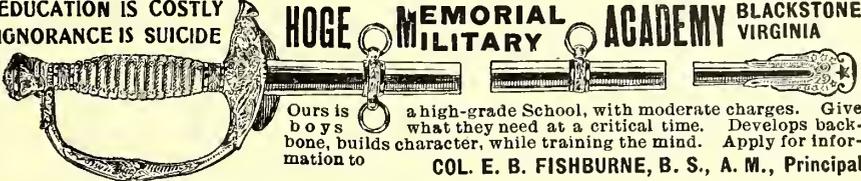
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## Our Little Folks.

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### Children's Letters.

Mt. Holly, N. C., July 9, 1903.

Dear Standard:

I have been wanting to write to you so I thought I would get my Cousin Ada Campbell who is making us a visit. I can't write very well. I am only seven years old. I live right near the Catawba river. We call our place Riverview because we can get such a pretty view of the river. We had a picnic up on the river not very long ago. We spread our lunch on a large flat rock. After lunch, we went down to play in the sand. And no sooner had we started when it came up a shower and we had to run to get to the house. I go to church at Belmont our pastor is Rev. R. A. Miller. I hope my letter will not find its way to the waste basket as I want to surprise my papa. I will close.

Lois May Campbell.

Goldsboro, N. C., July 7, 1903.

Dear Standard:

As I have seen so many letters from the girls and boys in the Standard, I thought I would write too. My papa takes the Standard, and I like to read the children's letters, because they are so nice. I go to the Baptist Sunday-school. Our pastor is Rev. J. B. Jackson. I like to hear him preach. I go to the graded school. I will be in the fifth grade next session. I have no pet but my baby sister, who is only a year old. I have three sisters and one brother.

Yours truly,  
Alice Graham.

Age 9.

Osbourne, N. C., July 1, 1903.

Dear Standard:

As I have never written to you thought I would write you a short letter I am a little crippled girl and am 10 years old. I have never been to school but 4 days in my life. Mama teaches me at home. Mr. C. S. McCall gives me your nice paper and I like to read the children's letters very much. I have two sisters and one brother. Their names are Cassie, Lottie and Lannie.

Your little unknown friend,  
Ometer Quick.

### Little James' Bible.

"Papa, tell us a story." It was Robert who was speaking "Yes, papa, tell story 'bout Bible," said Nellie, the wee one, who when the others had gone to school brought out a Bible, saying, "Papa, read; read 'bout baby in brook; baby cry."

Well, little folks, I will tell you about a little boy down East and his Bible. One Winter I taught school in N—, boarding in the only religious family in the place, although there were other families in which some member was interested in religion.

One day I mentioned my surprise that in so godless a community their family

should all be interested in the Bible. At this their grandmother said, "Ah, sir, we used to be just as bad as the rest; yes, sir, worse than any who are here now. It all comes of little James' Bible."

"You see about five years ago none of us used to go to Church or Sabbath-school; we didn't care anything about God or religion only to laugh at it. Why, sir, we didn't even have a Bible in the house, and some of the children didn't know there was such a book.

"One day a Bible man called and tried to sell us a Bible—he sold them cheap too; but none of us would buy one.

"Somehow little James—he was alive then—wanted a Bible; whether because he was attracted by the beauty of the book, or because God put it in his heart, He alone knows.

"However, none of us would buy him one; but the Bible man, as he left, 'Well, my nice little boy, if you want a Bible you shall have one; here is one I will give you, it is a nice pretty book, and you can get grandma to read it to you and tell you some of the pretty stories about Jesus.'

"Sure enough that afternoon James brought the book to me to read some stories. I didn't know where or what to read, but he had remembered the man said there were nice stories about Jesus; so when I asked what I should read, all he could say was, 'Read about Jesus.'

"At length I found the place where it tells about the birth of Jesus and how they laid him in a manger. And such questions as that child did ask! As I look back it seems as though God was very near him and we knew it not.

"Many a night after I put him to bed has he kept me there talking to him about Jesus. One day, I remember, I had been reading to him about Jesus taking little children up in His arms and blessing them. That night when I put him to bed it was all he could talk about.

"At length he said, 'Granny, do you suppose Jesus would take me up in His arms?' I told him I didn't know, but I hoped so. He lay a long time silent when with a smile looked up and said, 'He would, Granny; I know He would.' I asked him how he knew, and he said, 'Cause I like Him.' That night when I left him asleep I saw the sweetest smile on his face that ever a child had.

"Some weeks after this, I was reading one evening about Jesus praying, when he looked up and said, 'What is that, Granny? How do they do that? What is that for?'

"I told him it was talking to God, and that we could talk to Jesus now just as He used to talk to God then. 'Oh, Granny, why don't you do it? How do they do it? Show me how.' In an instant he had swept fifty years of my life away, and I was child again at my mother's knee. Falling by the bedside I cried out, 'O Jesus, thou Lamb of God, take me, forgive all my sins, make me a child again in thy cause, answer the prayers of a sainted mother

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and make me thine. Take this little boy too into thy care and keeping, I give myself and him to thee.'

Slipping from his bed little James crept to my side; folding his hands as I had done he prayed, 'Jesus, take this little boy up in your arms, take Granny, take papa and mamma, take us all;' and back to bed he crept again. Then he noticed I was crying, and asked what made me cry. I told him I was crying because I was such a great sinner. 'But, Granny, didn't you read where Jesus said, "Thy sins be forgiven thee?"' And putting his arms about my neck he kissed me saying, 'Don't cry, Granny; Jesus will take care of that,' and with the same sweet smile he fell asleep.

'All night long his words never left me. In the morning I said, 'Dear Jesus, I am very wicked woman, but you have promised to forgive my sins. I believe it, I give myself to thee, now take care of me;' and soon I had a smile in my heart if not on my face. After this we always prayed together every night.

"One day about the middle of the afternoon, he came to me to put him to bed. I did so, noticing how hot and tired he seemed; the next morning he was in high fever, out of his head, and wandering, but all the burden of his thoughts seemed to be Jesus. At times he seemed to be looking for Jesus and couldn't find Him, then again he thought Jesus was looking for him and didn't know here he was. At other times Jesus had found him and was carrying him in His arms. How contented and happy he was when that sweet, sweet smile came back then.

"At length he came to himself, and the first thing he asked for was his Bible. I gave it to him, and he never let it go out of his hands after that.

"One day, he had been failing; we were all about his bedside, when he looked up and said, 'Papa, mamma, read my Bible. Jesus wants me, I am going where he is. He is going to carry me in His arms.' He looked up; the same sweet smile came over his face, he stretched out his wasted arms. 'Oh, He is coming. I must go. Papa, mamma, kiss me quick—good-by.'

"His puny arms fell upon the bed, his little emaciated finger fell across his open Bible; as we looked we read, 'A little child shall lead them'—and that is why we all love the Bible." —Morning Star.

#### A Concert on Credit.

"I can't come to school this afternoon, Miss Hollister," Dorothy told her teacher at recess. "Mamma hasn't been out of the house since Dale was sick, and that's most seven weeks. But today she and papa are going to the concert, and I'm going to take care of Dale."

"That's quite a responsibility," said Miss Hollister, smiling at Dorothy's important air. "Your mamma must be very sure that you are to be trusted."

"Well, you see it makes people very queer to be sick such a long time," Dorothy explained, lowering her voice

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confidentially. "Dale never used to cry, but now he cries about everything that he doesn't like, and then he gets feverish, and mamma's afraid he'll have a relapse. Mamma knows I'll let him beat in all the games, and that's why she dares to leave me to take care of him."

It was not easy to get along with Dale. Dorothy hardly knew her brother, and a dozen times a day she was obliged to comfort herself by remembering mamma's assurance that Dale's temper would improve as his body grew stronger. This afternoon it was worse than usual, for Dale had become so accustomed to his mother's presence, that he was inclined to resent her leaving him, even for a few hours. Dorothy tried her hardest to be entertaining, with rather unsatisfactory results. "And if he gets to fretting, and is worse," she thought despairingly, "Why, mamma won't dare to go away again for ever so long."

They were in the midst of a rather uninteresting game of authors when the sound of distant music reached their ears. Dale dropped his cards and looked at Dorothy with big brightening eyes. Then she smiled.

"It's a hand-organ," he cried. "I wish he'd hurry and get to our house. Do you 'spose he'll stop here, Dorothy?"

"We'll give him some money, and then he will," replied Dorothy, jumping to her feet, and running to her bank. But though she shook it with all her might, not the faintest jingle answered her. Dorothy's bank had a way of being empty, but it had never failed its mistress at quite such a crisis as this.

"O, I wonder if there isn't a nickel or a penny lying around somewhere," cried Dorothy, darting around the room distractedly, and looking into all sorts of unlikely places.

"He's coming, Dorothy! Hurry," cried Dale, who had pressed his face against the window pane.

"But I can't find any money. Maybe Norah's got five cents," and Dorothy flew down to the kitchen, only to meet another disappointment. Norah had just finished explaining how she had sent all her month's wages to her mother in Ireland, when Dale's voice, choked with tears, called over the bauisters, "He's gone by, Dorothy. He isn't going to stop."

"O, yes, he will, Dale," Dorothy called back cheerily. "Just wait a minute."

Dale heard the outside door slam. Going back to the window he saw a small girl, with flying curls running after a little Italian, bent double under the weight of his heavy organ.

The man looked surprised when Dorothy pulled his sleeve, and he broke into her explanations with a gentle murmur in his native tongue. Dorothy's heart sank. If he did not understand English, how was she ever to explain what she wished. Then all at once she discovered at his side, a small boy with big black eyes and gleaming white teeth, who was peering around at her with an air of interest.

Dorothy took a long breath, and told

the whose story; how her brother had been sick and how the least little thing made him cry, he was so nervous, and how when he cried he grew feverish, and was worse again. Then she told how much Dale wanted to hear the music, and how she had looked in her bank for money, but in vain.

"And wou't you play for us today, and trust us for the money till the next time?" cried Dorothy, appealingly. "O, please, please do!"

The white teeth of the Italian boy flashed in a smile as she ended, and when he had translated Dorothy's speech to his father, he smiled too. Without another word the three went back to the corner. The Italian stationed his organ just under the window from which Dale was looking down so eagerly, and still smiling, began to grind out his music.

What a treat it was, even if the organ was a trifle asthmatic, and wheezed sadly over "Listen to the Mocking-Bird!" Dale beat time on the window sill, his face wreathed in smiles, and Dorothy sat by, overjoyed to see him happy. The hand-organ man played every tune through twice, and the boy rattled his tambourine vigorously, smiling up at Dale as he did so. And at last the concert was ended and the musicians waved their caps for good-by and went slowly down the street.

It was ten days before they came again, and Dorothy worried a little over their non-appearance. "I hope they didn't think I wanted them to play for nothing," she told her mother. "I 'specially asked them to trust me till next time, but they don't understand English very well."

But one night at dinner the strains of "Listen to the Mocking-Bird," came wheezing through the window, and Dorothy was on her feet in a minute.

"It's our hand-organ man," she exclaimed. She flew to the window and a dark-eyed man and a dark-eyed little boy greeted her with a flash of white teeth. "I've got ten cents for them upstairs," Dorothy cried. "Dale and I have been saving up."

"I think I'll have to add a contribution," said her father, taking a quarter from his pocket, and brother Tom cried gayly: "Pass the hat, Dorothy. We all want to put in something."

"It is a good thing the hand-organ season is nearly over," papa said to mamma, when the music ended, which was not for an hour or more. And Dorothy and Dale wondered, as they had often wondered before, at the strange notions of grown-up people.

#### A Little Digger of Weeds.

"Ninety five, ninetysix, ninety seven," counted Marian, with a long sigh. "Three more to make a hundred!"

Little Marian in her gingham sliik gown, armed with a strong kitchen knife, was digging out dandelions for two cents a hundred. It was in the little green plot between the walk and the curbing. She had it free from weeds now, and she was to dig nowhere else. She had dug out some with the knife, and some with her sturdy little fin-

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ers, lying flat on the ground. The little rip had been kept so well mowed that the dandelions grew very low and close among the short grass and were so easy to take out. She would have tried to go over and dig in the school-yard across the way, for there the dandelions were big and strong, each one crowned with fluffy blossoms; but she had been told to do her digging in that small green plot, so there she stayed.

"Oh, ninety-eight," cried Marian, pulling out a stunted bit of a plant that she had dug up. "But, dear me! I don't believe there's another one."

Still, after a long search, she did discover another tiny mite growing almost under the edge of the sidewalk.

"Ninety-nine! Now, if I could get just one more!" sighed Marian, examining the grass with an anxious eye. "Who'd ever s'pose that dandelions would go and grow just ninety-nine of themselves, and then stop short?"

"Hello!" said Johnny Briggs, stopping short at sight of the little figure lying on the ground. "What's the matter with you?"

Johnny Briggs was a new boy just moved into their block.

Marian told him. "And I don't s'pose I'll ever get that two cents," she said, "though I lack only one; but there isn't a single one more!"

"Does your mother always count things?" asked Johnny.

"No," said the little girl. "She just asked how many, and I tell her."

"Then it's easy enough," said Johnny. "She'd be sure, just looking at them, that there must be as many as a hundred!"

"Johnny Briggs!"

"Anyway," suggested Johnny, red spots coming into his cheeks. "how do you know you didn't make a mistake when you counted?"

"I know I didn't," said Marian. "I counted 'em nine times."

"See here, wait a minute!" said Johnny; and way he darted across the street.

"There!" cried he, returning with a dandelion plant and tossing it into Marian's basket. "Now you are all right."

"No, I'm not," said Marian, shaking her curly head. "Johnny Briggs, I think you're a kind boy; but I guess you're not honest! If you're going to live in our block, I hope you'll be honest. You see we're trying to make our block the nicest block in this street. That's why mamma and I are digging out our weeds."

"I'm pretty honest," said Johnny, who was also pretty red. "And say," he called back at the gate, "s'pose, may be, every time I see a dandelion I'll think about keeping the block nice!"

Little Marian sat on the ground a few minutes longer, thinking about Johnny Briggs. "I guess he'll be a nice boy to have in the block," she thought. She liked very much what he said at the gate.

When Marian carried her pan of weeds to her mother, she said, "Mamma, there's only ninety-nine in this hun-

dred; but there isn't one left to dig. Couldn't I do something else to make for that out other dandelion?"

"Yes," said her mother, smiling. "You may run and wash my only little girl's hands for me, and then bring me my purse."—Carroll Watson Rankin, in Little Folks.

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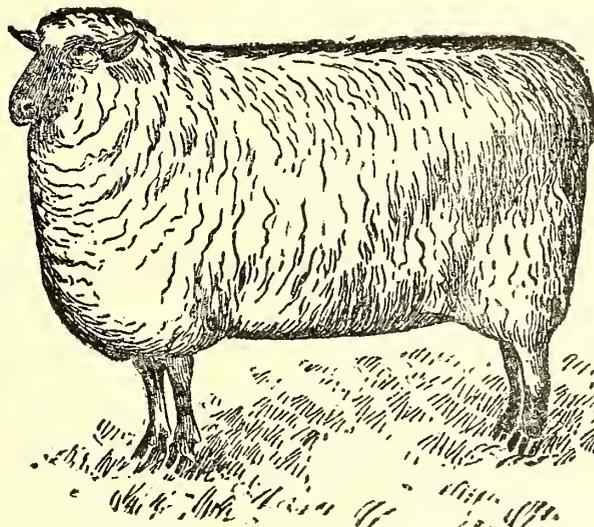
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United States Senate,

Washington, D. C., Feb. 24, 1898.

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John W. Daniel.

Senator Ball, of Delaware, says:

Washington, D. C., May 28th, 1902.

It affords me much pleasure to add my testimonial to the high standing and efficiency in educational work of Dr. Samuel W. Murphy, A. M. I first knew Dr. Murphy when as a pupil I entered his school some years ago. Owing to his effective teaching and liberal and progressive views, I feel that I cannot recommend Dr. Murphy too highly and I shall ever wish him the highest success.

L. Heisler Ball, M. D.,

United States Senator from Delaware.

Hon. Geo. W. Peck, Governor of Wisconsin, says:

Dr. S. W. Murphy:

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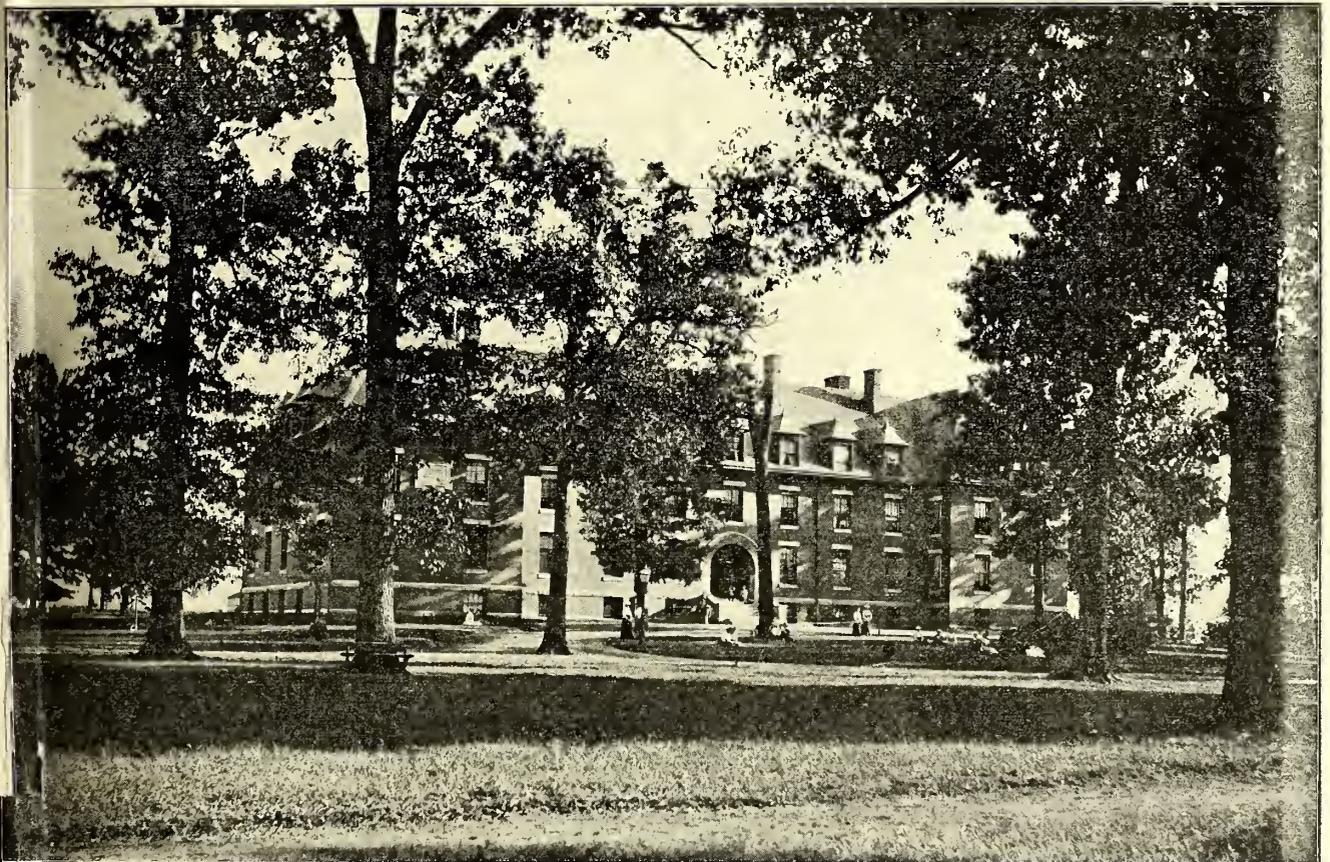
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Vol. XLV.---No. 20



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JAS. A. FISHBURNE, A. B., PRINCIPAL

# Presbyterian Standard.

Established 1858.

CHARLOTTE, N. C., JULY 29, 1903.

Vol. XLV.—No. 30

## Event and Comment.

The Bible Society has just celebrated its eighty-seventh anniversary. In brief its work may be summarized by the statement that it has distributed seventy million copies of the Word of God printed in one hundred of the languages of earth.

A new departure in England is a summer school of theology that has been convened by Principal Fairbairn at Mansfield College, Oxford. Over two hundred students were enrolled, some of them women and the fact indicates the revival of interest in the Queen of the Sciences.

Dr. Hillis is now discussing Church Unity with the Baptists, after having done all he could to disrupt the Presbyterian Church, of which he was a minister while serving Plymouth Congregational Church. As a promoter of Christian unity Dr. Hillis has not been a great success.

Rev. G. Campbell Morgan has been trying to hold services at Carnegie Hall, "with only modest success in point of attendance." Mr. Morgan must sometimes feel discouraged at accomplishing the deepening of the spiritual life of America in a very brief time. If he will just preach the old gospel, there are few that can do it better.

The Methodists are now talking about limiting the tenure of office of their bishops and putting younger men into the places of those who are to be retired on account of old age. The Methodist Young Men's League of the Northern Church calls for ten new bishops, none over forty-five and all elected for eight years only.

It has doubtless been noticed that the Denver Young People's Convention was smaller this year than it has been for several years. The Christian Endeavor movement, like the Y. M. C. A. and other protests against a defect in the work of the Church, has probably seen its best days, or at least the days of its greatest enthusiasms and largest claims.

Six vacation schools have been opened in Chicago and the number of applicants is twice the number that can be accommodated. One of our Mountain Educators has been talking about opening a nine month's school in the mountains for girls including the summer months, with vacations in the winter time, and if people would only break with the old traditions of a school term it would be an excellent thing.

The London Spectator sums up the case against the rule of King Leopold in the Congo Free State thus:

"It is indeed an anachronism that the closing years of our enlightened nineteenth century should have witnessed the deliberate establishment in Africa of a despotism more cruel than that of Turkey, and more relentless and overbearing toward native and foreigner than that of the Czar of Russia."

We are glad to remember that it was a Southern Missionary Mr. Morrison, who called the world's attention to this abuse anew.

We mildly suggest, that it is "up to" the Archbishop of Naples to explain how it was that the Pope died after the world was assured that the clotted blood of St. Januarius, (whoever that may be) liquified in due form, in token that the prayers for the Pope's re-

covery, were answered. Says the Brooklyn Eagle, whose eloquent tribute to the Pope we copied the other day: "For audacious inaccuracy, for lawless manufacture, and for confident ignorance, Rome as a reporting center in a period of world interest exceeds any other place in existence." Of course, fabrications and falsehoods are so fashionable as to have grown contagious.

We print elsewhere the fact recorded in the Congregationalist that the negro delegates to the great Educational Meeting in Boston, were cared for by being "lodged with families of their own race," and that their "separation from whites, so far as entertainment went, was as complete as it would have been in any Southern city." And this in Boston! Moreover, "the problem was simplified for the reason that negroes were less than one in one hundred." Seems to us that here is a pointer for that committee of the Northern Presbyterian Assembly that is to decide whether there should be a white Presbytery and a colored Presbytery in the same territory. However, this is not our funeral.

While the Northern attacks upon the negroes are going unpunished we suggest that Southern judges and juries are adequately attending to the sporadic peonage cases and that the following report of the action of the Georgia Legislature is food for thought both North and South. The article is clipped from the former South-hating but now converted New York Sun:

Atlanta, Ga., July 6.—Advocates of schemes to block negro education by State aid are in a bad minority in the House of Representatives of the General Assembly of Georgia. To-day, after a sharp debate, the House, by an overwhelming vote, rejected the resolution introduced by Representative Byron Dower, of Decatur county, calling for a distribution of the State public school funds according to the taxes paid by the race. This would mean the death of negro education in Georgia, as the blacks pay only one-fifteenth of the taxes, while they get nearly half the funds voted to common schools by the State. Several times attempts have been made to pass laws restricting negro suffrage in Georgia, but each time they have met the same fate as the tax division act.

The whole Church will rejoice in the steady prosperity of Union Seminary. The latest addition to her well-managed material resources is the William G. Busey Bequest of \$30,000.00. The material growth of the institution has been so quiet and steady since its removal to Richmond that we doubt if many of our people know how rapid this growth has been. In April, 1898, the gross assets of the Seminary were estimated at nearly \$296,000.00. The gross assets now are estimated at nearly \$536,000.00. So that in the five years since the removal of the Seminary to Richmond there has been an increase in the gross assets of about \$240,000.00.

This remarkable development must be gratifying to all our people, especially in view of the very large proportion of our ministers who are trained in this Seminary. But the Seminary, while now equipped with an admirable outfit of buildings and provided with a considerable endowment, as endowments go in Southern institutions, should receive still other donations from benevolent people, if it is to continue to furnish the large proportion of ministers expected from it. There is no better investment of money than in our own training schools for ministers. Send one of them a hundred dollars or a thousand or ten thousand, as you are able, and then put one of them in your will for a similar amount.

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For table of contents see page 16.

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PRESBYTERIAN STANDARD, Charlotte, N. C.

**Protestantism and Catholicism.** We publish elsewhere the first of two papers by Dr. W. W. Moore, on this general subject, that are enlightening. Dr. Moore has studied conditions in Italy at first hand. He knows that American Catholicism is perforce prevented from doing the things that Italian Catholicism is unashamed of. But the events of the last few days have made other contrasts that are so striking that The Standard desires to make a few remarks of its own about them.

Practically the whole Protestant world has felt and expressed its sympathy with the dying sufferings of Pope Leo XIII. Further than that it has acknowledged the purity of his character, so far as his personal life has been known, and has felt how much infinitely worse it would have been for the cause of religion in general if he had not furnished a contrast to the lives of many of his predecessors. Protestantism, because it acknowledges the power of truth and does not tie salvation to any forms and ceremonies, to any church or creed, hopes that it is well with the soul of Leo. It declares that salvation is by faith in Jesus Christ, and however much that faith may be mixed with idolatry and superstition, it may still be saving faith. It has rightly concluded that since we cannot shut out of salvation any member of the Catholic Church, or any priest of the Catholic Church, who professes this faith in Christ, so we cannot shut out, by our judgment, the head of the Catholic Church. Nevertheless, Protestantism recognizes that in this matter it is generous as well as just, since Catholicism is still so bigoted and intolerant that it could never make any such admissions with regard to Protestants, nor apparently is able even to understand the disinterestedness of Protestantism in its prayers and messages of sympathy. It has perverted those expressions into the desire for a re-union with the Catholic Church, than which nothing is further from Protestantism, with the possible exception of a left wing of one branch of Protestantism. It is a poor

return for the sympathy that has been so freely expressed, and the generous estimates of character that have been so widely published, that the Church at Rome should intimate this to be a sign of repentance and return to Rome itself.

Further, Protestantism is puzzled, not a little, in the attempt to reconcile with the most exalted character the tolerance of the shams and frauds by which the Romish Church in Europe feeds fat. The bogus miracles, the fraudulent relics, with which the city of Rome itself teems until they become a stench in the nostrils of men, what about these things? The late Pope has been set forth before us as friendly to scientific investigation and to the cultivation of the liberal arts. Is it possible that he himself believed in the efficacy of these relics, or in their genuineness, even? Mark Twain declared that he found in Europe several kegs of the "nails of the true cross." His satire is confirmed by every open-minded traveler. Any Protestant who goes to Rome with his eyes open, comes back to America a better Protestant a hundred times than he was before, from very disgust with Catholicism, spite of its splendid churches and gorgeous ritual.

Supposing that the Pope knew that these were not genuine relics, and without going into detail the most of them are so far-fetched in their claims as to be absolutely absurd, then how could he as an honest man, countenance them and their worship and their lying miracles, and receive into the papal coffers, the money that the faithful poured out in visiting these shrines?

It is true, as was said recently by an Italian statesman, that under Leo's reign the Cardinals no longer allow their concubines to ride through Rome in their carriages, flaunting the colors of the Cardinals before the multitudes and advertising the disgraceful relations between them and these princes of the Church. But the great majority of these people of Italy believe that the iniquity is only covered up for the sake of decency and because public sentiment under the excommunicated King of Italy will not tolerate in Rome what was tolerated in the States of the Church. And could not the Pope have done something to cure the frightful immorality of the priests in Italy, to say nothing of France and Spain and South America? Where is the record of his protests? And in this connection it is remembered that while he wrote an encyclical on divorce, he granted, for a consideration, of course, a dispensation to the Duke of Aosta to marry his own niece. That is something that stirs the Anglo-Saxon blood to a feeling of almost horror, a papal sanction of incest, in the plain, severe truth.

Further, Protestantism believes in Civil Liberty as well as Religious and it humbly hopes that no expression of sympathy for Pope Leo, and none of its prayers for his recovery, and none of its eulogiums upon his personal character, will be perverted into a want of sympathy with the Italian Government in its brave and hitherto successful fight to give the people the blessings of liberty. Protestantism has been hardly able to reconcile with its ideas of gentlemanly conduct the long course of criticism and treason against the Italian Government in return for its generosity to the Papal Government. And it knows that the "Prisoner of the Vatican" was a prisoner "because the door was locked on the inside."

And then Protestantism cannot help contrasting the death of such a saint as Moody with the death of the

Pope, the simple faith of the one in the atoning death and the ever-living power of a Saviour, with the Pope's vain trust in saints and images, his expressed desire to die on a certain day as it was the day of Our Lady of Carmel, "whom I especially worship." And Protestantism especially will not be slow to contrast the calm assurance of its own world that D. L. Moody went home to God and that no masses or prayers are needed for his soul, with the confession which the whole Catholic World is making daily in saying masses for the repose of the soul of the very Head of the Church and the Vicar of Christ, according to its faith. Of course it is understood that the theory of purgatory and the fact that it ordinarily costs something to pray a soul out of purgatory has brought its millions into the Papal Treasury. But Protestantism is content with its own serene faith that the souls of the faithful immediately pass into glory.

We have thought that these things needed to be said. Catholicism is making the most of the advertisement it has received and is receiving. It could do not better than reciprocate the expressions of good will, by diminishing something of its own bigotry and intolerance, the kind that excommunicated the King of Italy for his patriotism, for example, and, according to Leo himself, allowed him to die unreconciled to God because he was unreconciled to the Church. If the Protestant and Catholic Communions shall have been brought closer together, so that Protestantism's objections to Catholicism can be fairly heard, good will have come of it all. But we do not anticipate any great change in this regard and it is just as well that Protestantism should not make a fool of itself, while practicing the charity that thinketh no evil.

#### Reply of the Texas Elder.

[We give the prominence to this article that was given the original criticism and that is given the editorial reply at the end.]

To the Presbyterian Standard:

A friend of mine has been kind enough to forward me a copy of your paper issued under date of June 24th, 1903. In this copy I find an article under the heading of "The Publication Committee and General Assembly" and published as Editorial correspondence, and signed A. J. McK. I take it therefore that it is intended as a straight editorial directly from the editor, A. J. McKelway, and as such I shall treat the article, if you will be kind enough to permit an "ignorant Texas Elder" to have space enough in your paper to reply to it. The editor, in this article, as enlightened as he made himself by his visit to Richmond, failed to deduce one solitary fact which was not plainly presented in the report of the committee to the assembly, and yet after stating the facts, upon which the debate arose, goes on to say that evidently there was a misunderstanding of the case. How could there have been a misunderstanding when the minority committee report, as it was presented, was prepared on the facts stated by the Executive Committee, which facts in the main were just the same as presented by this wise and learned editor?

The first misstatement discovered by me in the editorial of any importance in this correspondence, is in that, that he says a majority of the committee appointed by the assembly was unanimously in accord with the unanimous report of the Executive Committee. This statement, remarkable as it is in its language, is not true. The editor is excused for intentional misrepresentation in this item, because he may have been misled by the fact that there was a majority and a minority report. But if he had been moved by the same Christian spirit which actuated some of us in this matter, he

would have taken the pains to learn the fact which was developed on the floor of the assembly, that one of the majority arose in the assembly and explained that he had voted in the committee with the majority under a misapprehension of the question, which misapprehension had been due to his deafness, and that another was unavoidably absent from the committee when the vote was taken and who voted with the minority in the assembly, thus showing that a majority of the committee was in fact supporters of the minority report. But this "holier than thou" editor says that two members of the committee seem to have made a false impression on the assembly, (meaning Col. Livingstone and myself.) The intimation contained in its reference is wholly untrue, even though it is made by this "holier than thou" editor after a thorough investigation by him. Because every fact stated by the ignorant Texas Elder was read out of the Executive Committee report, and commented on by him before the assembly, and not one fact was stated that was not in the report. Now if this ignorant Texas Elder was ignorant, it must be charged up to the contents of the report, and not as he elsewhere states upon rumor—which is also untrue.

Now this editor says that in the first place it should be presumed that the Executive Committee of the publication committee are gentlemen. I am obliged to the editor for this suggestion of courtesy due to this committee, by an ignorant Texas Elder. O, If this Solomon could have been present to make this suggestion at the time when the Elder might have been saved this rebuke! I will state, however, that that presumption was indulged in to the very fullest extent and an open speech and honest declaration made by myself, that I know this committee was composed of brethren of the purest and best type of gentlemen, having the welfare of the Church at heart and doing the best they could. But I stated that they were only creatures of the assembly, and I desired to know when had the time come that the servant was greater than the master. I reserved the right of the assembly to differ with the recommendation of the committee if in its wisdom it did not agree in judgment with the committee. I will, although an ignorant Texas Elder, venture to suggest to this "holier than thou" editor that he ought also to presume that the members of the Presbyterian General Assembly are also gentlemen. And modestly also suggest that first class gentlemen frequently differ in their judgment, both in the effect of facts and in business matters. I will also suggest to him, that even in the assembly, itself, 120 commissioners disagreed with 51 of their compeers, and adopted the "minority" report, although not one of them was willing to criticize or disparage a single member of the Executive Committee.

This editorial also says that the committee was criticised because certain members of the committee accepted salaried positions. This is not true. The reference in our speeches was made to show that too many salaries were being paid. In fact the same objection would have been made if these salaries had been paid to others. Again, in fact, so far as I was concerned, I did not know until I was advised afterwards that these gentlemen were members of the committee, my mind not being on that view of the case.

This Editor also says that the Texas brother was highly indignant because the committee paid to Phillips the secretary's salary for doing the secretary's work. This is not true in any sense. I am surprised that this "holier than thou" editor would even characterize me as the "Texas brother," even in sarcasm, having the opinion of the Texas Elder which this article indicates. The "Texas Elder" in his speech was endeavoring to show that after the death of Dr. Hazen, the committee raised the salary of Dr. Phillips to \$2,750 although his salary had been made only \$2000 for S. S. Superintendent, etc., by the assembly, and by the assembly, assigned to fixed duties different from those then conferred by the committee, and subsequently, and that just before the session of the assembly, had again raised his salary to \$3000 and fixed his duties permanently, but suggesting that it was not

done to forestall the action of the assembly. I asked then if they did not so intend why did they not wait for the assembly to meet; that it would have been in my judgment in better taste than to twice raise his salary and change his duties to something not contemplated by the assembly.

In reference to Dr. Phillips, I will further state that the burden of my speech was in commendation of his services in the work to which he had been elected and assigned by the assembly, and insisted that he should be retained in that work. Here again I was sustained by the Synod of North Carolina and three Presbyteries, who had overtured the General Assembly to that very point. It seems however that this great self-appointed adviser of the Church did not agree with his state synod on this point. This synod according to this "holier than thou" editor was as ignorant of their own desire as was the nameless Texas Elder. I congratulate myself on the fact I am found in good company when I contemplate my surroundings. I find although an ignorant Texas Elder, that I know, from the report of the Executive Committee on Publication, as much and the same facts learned by this wise editor after he had gone all the way to Richmond to learn it for himself. I find that I had more confidence in the report of these gentlemen than the editor, because I accepted it as true and understood it just as he found it to be, although he had to go all the way to Richmond to get it into his gracious brain. I find myself in the company of twice as many of the commissioners on the floor of the assembly as there were against me, and as stated before, I find myself in the company of the Synod of North Carolina and three Presbyteries. It seems that as ignorant as was the Texas Elder, he had at least instinct enough to travel in the company of a large majority of the Presbyterian Church of the whole South.

In this reply I have not referred to Col. Livingstone's speech or any part he took in this matter, confining what I have here stated wholly to my own position. He is able to attend to his part of this matter without any help from me, although he may be wiser than the ignorant Texas Elder and conclude to treat the article with the silent contempt which it deserves.

I will conclude by saying that I did animadvert on the business manner of Dr. Phillips in getting up and publishing the statement of expenditures and receipts as presented by him and characterized that part of the report as unbusiness-like, because it did not particularize the items so as to be intelligible to the assembly.

If the Presbyterian Standard was to be read only by the members of the assembly I certainly would not have dignified the "editorial correspondence" with any notice, but unfortunately it circulates all over the Church and perhaps, without this reply many hundreds of Christian people will not know anything more than they find in the paper of June 24th.

Respectfully,  
A. J. Baker.

#### The Critics of the Committee of Publication

The writer of the above communication puts the words "ignorant Texas elder" in quotation marks as if the editor of the Standard had called him that. We did not. We referred to the elder from Texas. It is no crime in the eyes of the Standard to be either an elder or from Texas. We also said that he was ignorant of the facts of this case under discussion. The elder therefore impeaches himself for ignorance of the rules of controversy in quoting what was not said or intended. And at the same time he disclaims the very charitable judgment that he was ignorant of the facts. We may also suggest that so far as we know we have never claimed to be holier than anybody.

The writer calls attention to an error, our presumption that the majority report was signed by a majority of the committee. He specifies that one member was

absent when the report was made up and that another was so deaf as to have misunderstood the issue, else he would have been with the minority and turned it into a majority. Of course this is a very serious mistake of ours. It reminds us of a story we have told before, about the criminal who beat his old mother, who was said by an inaccurate newspaper to be eighty years old. The paper received a letter from the man behind the bars, saying that a grave injustice had been done him, since his mother was only seventy-nine years old. But we have no objection to the allegation of deafness and imperfect comprehension against any of the folks who signed that minority report. Nor do we particularly object to the exhibition above of the intellectual calibre of one of the two men who overturned the carefully matured plans of perhaps the ablest committee of our Church, and came near producing chaos.

Consider the crassness of it. Here was good Dr. Hazen, incapacitated for weeks, lying upon his death-bed, and the Publication Business of the Southern Church needing daily attention. It was a piece of good fortune, for which the Church can not be too thankful, that Dr. Phillips was at hand to take charge of the business. And yet the Committee in this crisis, is unmercifully criticised for adding fair pay to Dr. Phillips' salary, for the responsibility laid upon him as business superintendent, and the arduous labor involved in it, in addition to his duties as Superintendent of Sunday-school work. The most "soulless corporation" does not require extra work and longer hours without paying for it. And the extra work was rated as being worth \$750.00 a year. Again the Committee is criticised for paying, and Dr. Phillips for accepting, the Secretary's salary for the Secretary's work, when the Committee appointed Dr. Phillips as Secretary. In a printing office any type-setter or foreman must pay the regular wages that he receives for any "sub" that does his work. And this is a principle of common honesty. And then the elder who knows it all is surprised that the Committee, even after Dr. Hazen's death, assigned the duties of his office to Dr. Phillips and the writer actually proposes as his solution of the problem that the Committee should have waited for nine months or more until the Assembly met, before making any provision for fulfilling those duties. It is rather an important view for a member of an Assembly to take of his responsibilities that the business of the Church shall come to a standstill rather than that his action shall seem to be forestalled. And this is the idea of the Publication Business that this influential member of the Assembly held. Further, this critic of the things he undertood so well, was shocked at the number of salaries that were paid. Here was Dr. Hazen, so long the head of the Publication Work, dead. There is no editor of the Sunday School Literature, there is no treasurer to keep and to keep up with the accounts and the business is one that must not be delayed. Dr. Phillips has his hands full of the Sunday-school Work. So Dr. Stewart, of the Committee is urged to act as treasurer on account of his experience, and Dr. Smith of the Central Presbyterian, is asked to act as editor, on account of his experience, each for the munificent sum of fifty dollars a month, and Dr. Phillips is made first, Business Superintendent and then when a competent business superintendent is found, is made Secretary, still doing his Sunday School Work; and for this the Committee is arraigned

before the Assembly. If our correspondent does not plead ignorance he will be convicted of heartless cruelty. He does plead ignorance of the fact that the treasurer for nearly two months and a half and the editor were members of the Committee. The Committee was authorized by the Assembly to fill the vacancy caused by the lamented death of the Secretary. It would have been derelict in its duties if it had failed to do so. And it was authorized to pay the Secretary's salary for the Secretary's work.

Again our correspondent pleads guilty of criticising the unbusiness-like publication of receipts and expenditures, by Dr. Phillips. Now the irony of this ignorance is, first, that Dr. Hazen received from the Assembly the special permission of lumping the salaries in one sum. We all knew what he got, and we were confident that he would not employ more help than was needed for the business. Sometimes, as in the extraordinary sales of Christmas Books last year, a good deal of help in the way of clerk-hire, was needed. And then Dr. Phillips had had nothing to do with receipts and expenditures since the advent of Mr. Magill, and he was criticised for an unbusiness-like report prepared by Mr. Magill who was thereupon elected Secretary for his business-like qualities.

Probably all this was so evident that we should not have wasted space in pointing it out. The matter we meant especially to comment upon was the action of the Synod of North Carolina. That action was construed as being hostile to Dr. Phillips, when, in its desire for him to remain in the Sunday-School Department, it really paid him a compliment. But the thing that has not yet dawned upon the elder from Texas or his defender, Mr. Gwinn, is that under Dr. Phillips' own plan, the wish of the Synod of North Carolina was to be carried out in both letter and spirit. There were three departments to be made of the work, one of them the Sunday School Department, with Dr. Phillips at the head, another the Business Department, with Mr. Magill at the head, and the third the Editorial Department, which Dr. Smith is filling temporarily at one-third the cost to the Church that a man for his whole time, competent to do that work, will have to be paid. There is the separation that the North Carolina Synod asked for, and Dr. Phillips is at the head of the Sunday-School Department. Furthermore, we have the assurance that the Committee had the interests of the Sunday School work at heart as much as or more than any people in the Southern Church and their plan was to exalt the Sunday School Department by making its head the head of the whole, since it must have one head. It was the Assembly, under the lead of the Texas elder and the Georgia Colonel, that made the financial department supreme over all by the election of its head—a most competent man, as we have insisted—the head of all. And then that Assembly committee, or its anti-Publication members, will never be able to explain to the Church why they did not invite before it Dr. Phillips or Mr. Magill who could have explained to the full, the items of receipts and expenditures, a report that had already been rigidly audited by a committee, by the way. That is the thing that stands out as condemnation either of wilful ignorance or sheer incompetency for handling the business entrusted to them. Not thus do men act who want to know the truth and to tell it. And the fact remains, according to the assertion of the Chairman of the

Committee, that the matters brought up in the Assembly by these two worthies were matters that they had brought up in their Committee, which had been fully answered in that committee. Perhaps there were none so deaf as those that would not hear.

And we should like to say to Mr. Gwinn, now that we have mentioned his name, that he forgot the savage criticism of honored brethren by these two men whom we have rebuked. We have nothing to say as to the advantages or disadvantages of Populism in politics or in government. But the Church has no use for it, least of all the Presbyterian Church. And the sort of attack that was made, like others that have preceded it, on questions of salaries, disregarding altogether the conditions of success and of advance, were Populism, pure and simple. We made no attack on churches or Presbyteries, but we are minded to repeat a witticism of Rowland Hill's seeing that the provocation was repeated. We once saw a manuscript from a preacher in this Texas elder's Presbytery, that criticised the Secretary of Foreign Missions for riding on the trains at the Church's expense, whereas our Lord and Master walked. Rowland Hill's comment was that on one occasion the Lord rode, and that his critic reminded one of the animal. We are ready for the next bray of that sort.

Dr. Alexander Whyte used a homely and striking figure the other day, in telling his people to "put a knot in the corner of their consciences to remind them to pray for their pastor." We pass the advice down the line.

## Review of Contemporaries.

### An Honest Confession is Good for the Soul.

In view of sharp criticisms made by New England papers and people on the social separation of the races in the South, Boston's treatment of the colored delegates to the National Educational Association is of considerable interest. About three hundred of them reported. They were courteously received at a special desk set apart for them at head-quarters and were in every instance, with a single exception, lodged with families of their own race. One party which included one colored woman applied at several houses for entertainment, but they were told, according to the report in the Advertiser, at each place, that all the rooms were taken. At last they were received in a house at the South End kept by a white woman. Principal Booker T. Washington, who was on the program, did not appear. If he had come he probably would have stayed at the Crawford House, which he usually makes his head-quarters and where he is always welcome. We have heard no complaint from any Negro teachers or their friends that they were not properly cared for. This, perhaps, is to a large extent due to the fact that they were in the hands of a special committee of their own race with Mrs. Ruffin at its head. The problem was simplified for the reason that Negroes were less than one in one hundred of the delegates. Their separation from whites, however, so far as entertainment went, was as complete as it would have been in any Southern city.—The Congregationalist.

The importance of the work done by the American Tract Society is evident from various particulars of its seventy-eighth annual report. On one hand the half-million immigrants arriving at Ellis Island, on the other hand the unchurched regions in various States, both new and old, present inviting opportunities for the circulation of Christian literature. This is in general what the Society undertakes to do for people of all tongues spoken in this country.—The Outlook.

## Devotional.

### Simpler Living.

Suppose that the Christian life, in its daily manifestation, should come to be marked and known by simplicity and happiness. Suppose that the followers of Jesus should really escape from bondage to the evil spirits of avarice and luxury which infect and torment so much of our complicated, tangled, artificial modern life. Suppose that instead of increasing their wants and their desires; instead of loading themselves down on life's journey with so many bags and parcels and boxes of superfluous luggage and bric-a-brac that they are forced to sit down by the broadside and gasp for breath; instead of wearing themselves out in the dusty ways of competition and vain show, or embittering their hearts because they cannot succeed in getting into the weary race of wealth and fashion,—suppose instead of all this, they should turn to quiet ways, lowly pleasures, pure and simple joys, "plain living and high thinking." Suppose they should truly find and clearly show their happiness in the knowledge that God loves them and Christ died for them and heaven is sure, and so set their hearts free to rejoice in life's common mercies, the light of the sun, the blue of the sky, the splendor of the sea, the peace of the everlasting hills, the song of the birds, the sweetness of flowers, the wholesome savor of good food, the delight of action and motion, the refreshment of sleep, the charm of music, the blessings of human love and friendship—rejoice in all these without fear or misgiving because they come from God and because Christ has sanctified them all by his presence and touch.

Rev. Henry van Dyke, D. D.

### The Divine Friend.

"A friend loveth at all time and is a brother born in adversity. Faithful are the wounds of a friend. Ointment and perfume rejoice the heart so doth the sweetness of a man's friend by hearty counsel. Thine own friend and thy father's friend forsake not."

"Leave God to order all the ways,  
And hope in Him whate'er betide;  
Thou'lt find Him in the evil days  
An all-sufficient strength and guide.  
Who trusts in God's unchanging love,  
Builds on the rock that naught can move."

It cannot be that I was made so that my thirst should run to the river, and my curiosity to the book, and my friendship to my friend, and yet that my soul should hold back and hesitate when it is offered the chance to go to God.—Phillips Brooks.

### Fellowship.

If Christ should come to-day!  
If we could find him on the broad highway  
Or city street,  
Oh, would we crowd to touch his garment's hem,  
Or kiss his feet?

If he should come to-day!  
Above all honors and the paltry things  
That men call great,  
Is he enshrined, and have we kept our faith  
Inviolate?

O gentle, pitying Christ!  
Delay not coming to the weary soul,  
So sick of sin;  
Draw close thy cords of love until his heart  
Shall take thee in.

Then come at morn or eve!  
Whether in manhood, youth or feeble age,  
Thy visit fall,  
To him who loves thee all is well, since Christ  
Is all in all.

—Helen Beard in "Forward."

## Missionary.

### Notes From the Wide Field.

#### Africa.

Present Work in the Continent.—Much has been done for the evangelization of Africa, but a vast work still remains before the church of God shall have done its duty in the evangelization of that continent. The Christian Express of Lovedale brings together some facts in regard to Africa which are quite impressive. According to this article in the Express, 104 Protestant missionary organizations are at work in the continent and are using the Word of God, which has been translated in whole or in part into 117 languages or dialects. In the line of education there are 8 colleges, 59 theological and training schools, 83 boarding and high schools, 63 industrial training institutions, 2 medical schools for training nurses, several kindergarten and some thousands of primary and village schools. In the line of medical missions there are 43 hospitals and 107 dispensaries, where, on an average, 150,000 patients are treated each year. There are 3 leper hospitals, 23 homes for rescued slaves and 13 orphanages; there are 33 mission presses and 33 mission magazines. Notwithstanding all this, the great mass of heathenism in the continent has hardly been touched.

Prisoners to become Preachers.—A most interesting fact is reported from South Africa, showing that among the Boer prisoners who were captured and sent to St. Helena, Ceylon, India, and the Bermudas, a work of grace has been going on, so that no less than 175 young men during their exile have formed a purpose to become missionaries to the heathen. This movement was fostered by some ministers of the Dutch Reformed Church, who found in the prison camps an unusual opportunity for spiritual work. It seem that some ministers became voluntarily exiles that they might seize this opportunity for Christian service. In the spiritual awakening which was the result, many of these young Boer prisoners were not only converted, but resolved to give their lives to Christ for service in the missionary enterprise. These 175 young men who have returned to South Africa pledged for this work are most of them under twenty-five years of age. They have been in training where they can continue their education, and the various Dutch churches of South Africa have undertaken to provide for their support. One congregation adopted twenty-one of these students, involving an annual contribution of \$2,500. All this betokens a new spirit in South Africa, and gives great promise for a speedy advance in the evangelization of that portion of the continent.

The Sleeping Sickness.—We have heretofore made allusion to that most singular disease which, so far as we know, first appeared on the Congo and has since broken out in Uganda, where 10,000 deaths from this cause have been reported in the last thirteen months. A patient, when attacked, falls into a slumber from which it is difficult to arouse him, and he falls back into sleep until the end comes; for there are few, if any, who recover when attacked. The increase of this disease is causing great alarm in all parts of Africa, and the English government has sent a scientific commission to Africa to study the disease and seek a specific for its cure. It is now believed that it is caused by a parasite in the blood, and the guilt of disseminating this parasite is laid upon the mosquito. This is a heavy load to lay upon that insect, in addition to what is now believed concerning him as to the dissemination of malaria. But the matter is most serious, and is causing no little commotion in all parts of Africa.—Exchange.

That land is henceforth my country that most needs the gospel.—Count Zinzendorf.

"What though it cost some sorrowing  
To go as he would have us go?  
They only know, who love their king,  
How near the thorns the lilies grow.

## Sunday School Lesson.

BY REV. H. G. HILL, D. D.

### Samuel Anoints David.

I Sam. 16: 4-13. Aug. 2, 1903.

Saul had forfeited the kingdom by disobedience, and the Lord had revealed His purpose of making another king. Samuel had departed from Saul in displeasure and grief and had plainly told him of Jehovah's design to transfer the kingdom to another and better man. For a time the aged judge mourned over Saul's transgression and fall, though he did not visit him. But at last he receives a commission from the Lord, to go to Bethlehem and to anoint a new king from among the sons of Jesse. Samuel objects that he would do this at the peril of his life, and that Saul would kill him for furnishing a rival. Jehovah repeats His command and shows His servant how to go. Our lesson presents several points of interest.

I. Samuel's Visit to Bethlehem. He was told to go as a priest to worship the Lord there by sacrifice. None could object to his performing such functions and he could invite whom he pleased to engage in this service. The town trembled at his coming and feared that he came to raise the standard of revolution. Not only Samuel but the elders of Bethlehem dreaded the vengeance of Saul, and were disturbed lest civil war with its attendant evils might be inaugurated. Hence the elders said "Comest thou peaceably?" and Samuel replied "Peaceably, I am come to sacrifice unto the Lord; sanctify yourselves and come with me to the sacrifice." He calls Jesse and his sons to the sacrifice. It was appropriate that the whole family should attend public worship and all could be present without exciting comment. It was fitting too that Jehovah should be sought through the ordinances of His appointment when a king was to be chosen. The worship furnished a sufficient reason for the assembly and was a suitable prelude to the anointing. Samuel came to Bethlehem with only a partial knowledge of his duty. He knew that a son of Jesse was to be made king, but he did not know the individual. He came to conduct worship, but he also came to designate the future sovereign of Israel. We too are often called upon to act with partial knowledge, and to do the will of God as it is gradually revealed to us.

II. David Chosen King. When Jesse's seven sons successively passed before Samuel, the seer was impressed by their physical appearance, but the Lord intimated to him, that none of them were approved by Him. David had to be sent for from the sheep folds, before he could be anointed. He was chosen to be Israel's king, not by Jesse, nor his brethren, nor the elders of Bethlehem, nor Samuel, but by Jehovah of hosts. The grounds of choice were not external and visible, but internal and spiritual. The Lord chose David because of the rare moral qualities that he possessed and habitually displayed. He had the very qualities that Saul lacked. He was generous and not selfish, humble and not proud, self-sacrificing and not self-indulgent, trustful and not faithless, submissive and not rebellious against the Divine will. Hence Jehovah says to Samuel respecting the choice, "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." Israel's second king, like the first, was chosen not by man, but by God. He was chosen from humble and obscure station for most exalted and conspicuous rank. He was chosen not for physical endowments, but for spiritual gifts and graces.

III. David's Anointing. David selected as king must be consecrated and qualified for office. Hence Samuel is commanded "Arise and anoint him; for this is he." He obeys without hesitation or protest.

"Only thine own to be,  
Only to live to thee.

Thine with each day begun,  
Thine with each set of sun,  
Thine till my work is done."

## Westminster League.

BY REV. HUGH W. HOON.

### Lessons from Paul: A Passion for Souls.

Romans 1: 1-17. Topic for August 9.

To Paul, the gospel of Christ was the power of God unto salvation. He believed this with his whole heart, and believing it he could not rest as long as there was anyone whom he might possibly reach who did not have this gospel. He longed to go to Rome and preach Christ there, but for years he was not permitted to do so. But he could write to them and though they were strangers to him, yet he would not let such a little obstacle keep him from declaring the counsel of God.

Paul showed forth this same zeal in his whole life. He was so anxious to have his kinsmen saved that he could wish himself accursed for their sakes.

This same fire which was burning in Paul should burn in every disciple of Christ. If the gospel is the power of God unto salvation, then we who have experienced this power in our lives should make it the chief object of our lives to carry the truth to others.

Are we doing this? Do we even show any great concern about the salvation of others? Or are we content to allow some one else to do the work, and be satisfied if we have given a little of our substance to send some one else to make known the "unsearchable riches of His grace?"

From Paul we may learn that a true passion for souls will lead us to think much about the welfare of other people. As we think about them we will unconsciously find ourselves planning some way by which they may be helped. A lady a few weeks ago wrote a letter to a minister telling him about her brother who was not a Christian. The man had had a godly father and mother but he was a wilful boy and would not heed their instruction. The woman asked the minister to go and see the brother and plead with him to give up his evil life. She said she could not go. She gave no reason why she could not. The minister went at once to see the man and found the sister who had written the letter already on the ground. After she had written to the preacher, she continued to think about her lost brother until she was compelled to get up and go to him herself. So will every one do who will begin to think seriously about the soul of some one else. To think seriously, leads to planning, and planning to carrying out the plans. We therefore should each think about what the other man needs and this will give us an anxiety for his salvation which will usually lead to action.

What has been said about meditating upon the needs of others holds equally as good about praying for them. If we have the kind of a passion for souls which Paul had, we will make mention of others in our prayers without ceasing. There is nothing that will interest us more in the welfare of others, than praying for them by name. One of God's children told the following from his own experience a few years ago. He was riding along the road one day when he met an old colored woman who had been a servant in the family for years. The old woman planted herself in the middle of the road and stopped the rider as he came along. "Massa Tom, Does you pray for ole Dinah?" she asked. "Why of course, Aunt Dinah, I pray for all my folks." "But does you pray for ole Dinah? Does you ask the Lord to bless ole black Dinah?" And the man had to confess that he never had mentioned the old woman by name before the throne of Grace. Afterwards he did pray for her by name and he found that from that time he had an interest in the old woman and her salvation which he never had experienced before. If we would have Paul's passion for souls, we must pray for people by name. Our interest in them will grow in proportion as we plead for them before God.

"Now is the time! Ah, friend, no longer wait  
To scatter loving smiles and words of cheer  
To those around whose lives are now so dear:  
They may not need you in the coming year."

## Contributed.

### The Atlanta Educational Conference of Synods.

By Rev. J. W. Walden, D. D.

In support of the proposed Conference of Synods to settle the question raised as to the feasibility of combining the South Western Presbyterian University and the Columbia Theological Seminary in Atlanta, a few words of reply should be made to the article on this subject, appearing in a recent issue of the church papers, written by Dr. W. McF. Alexander.

After an introduction in which the action of the Board of Directors of the South Western Presbyterian University is quoted, Dr. Alexander argues against the proposed removal of the South Western Presbyterian University from five stand-points.

1. The Control of the University.—Dr. Alexander here confuses "control" with "government." The plan of union says that the Directors have "government," not "control."

"Government," as ascribed in the plan of union, to the Directors clearly means "administration." Dr. Shearer, in arguing before the Synod of Georgia, several years ago, for the adoption of the Church Educational Scheme, made the distinction between the ecclesiastical "control" of an institution and the "administration" (that is to say "government") of it, by Trustees or Directors. He cited the South Western Presbyterian University as an illustration and said, as one of the founders, that this institution was so organized, that while the Synods retained "control," they delegated "administration" (or "government") to the Directors, the chosen representatives of the Synods.

Most unquestionably, under the operation of this sort of an organization, if the Directors were in favor of so radical a movement as the change of location, that question belongs so obviously to the realm of "control" rather than "administration" (or "government") that the Board of Directors would, or should refuse to take the responsibility of bringing about the change, until so advised by the "controlling" Synods. How proper, therefore, that the Synod of Georgia, in her proposal for combination, should approach the "controlling" Synods, as the source of authority in the premises.

To those who know the mind of a large number of the brethren in the "controlling" Synods, it is plain, that the premature and peremptory treatment of this matter, by the Board of Directors, is going to create a great deal of dissatisfaction; indeed has already done so.

Nothing short of the decision of a select, authoritative conference of the "controlling" Synods will satisfy all parties.

By all means let's have the Conference!

II. The Legal Difficulties.—Dr. Alexander asserts that the principle upon which legal advice was given to those of us who are moving in this matter was that of the statute of limitations. Here his mind is confused and his utterances are likely to confuse others.

It has never entered our minds that any of the property or endowment of the University, given on the express condition of securing its location in Clarksville, ought to be removed. His confusion grows out of his erroneous view that all the property and endowment are so bound. In this difference of opinion there is a call for a select, authoritative Conference of the "controlling" Synods, to look at the matter from all sides and apart from undue local influence.

By all means let's have the Conference.

III.—The Moral Difficulties.—Dr. Alexander tries to show that "eternal principles of right and wrong" are threatened by this movement, in two arguments.

1. "The very purpose for which the University was founded shows this." That the South Western Presbyterian University was established for the Mississippi Valley, in any exclusive sense, is nowhere stated in the Plan of Union. While Synods of the Mississippi Valley did unite in founding this school for the meeting of their "Mutual wants in the matter of education,"

yet from the beginning the Synod of Texas united with them, as did also the Synod of Alabama. And though providing immediately for themselves, they evidently had in view the range of the whole Southern Church. For the Charter reads: "The object and scope of the institution proposed shall be to found a school in the various liberal and professional studies, and in such special and polytechnic arts and studies as may be deemed necessary, and to be under the patronage of the Presbyterian Church in the United States."

Are the "eternal principles of right and wrong" violated if the friends of an institution adjust themselves to the current of events so as to carry out in the largest and most effective way "the object and scope" which the founders of the Institution had in view, viz: the higher education, as defined, under the patronage of "The Presbyterian Church in the United States,"—the whole Southern Church?

What Mr. Kennedy and Dr. Shearer think the original donors meant, when making their gifts, is worthy of attention, as a matter of historical interest, but this lays no claim upon the institution. Are the terms of the gift "nominated in the bond?" That is the question. As to a portion of the property and endowment, the answer is readily in the affirmative. But what about the other portion? There are differences of opinion. The "controlling" Synods ought not to be satisfied until that question is settled by a select, authoritative Conference, called by them for the purpose.

By all means let's have the conference!

2. "The conditions of the requests." Now Dr. Alexander comes down to business. Let us notice his points, carefully.

(1). "As to the buildings." Most clearly the buildings were given, on condition that they be used for the school in Clarksville. If the South Western Presbyterian University decides to move to Atlanta, by all equity, the original buildings must be left to the parties to whom they will revert. No one has ever thought or said anything to the contrary.

(2). "As to the other funds." The fifty thousand dollars of Tennessee bonds, by the same equity as that controlling the buildings, must revert to Clarksville. Possibly the amount of funds given by the Synod of Nashville, the Synod of Tennessee, its legal successor, may be willing to allow to go with the moving University. It may be that she will not, though it looks as if she would have the right to do so.

(3). "As to Mr. McComb's gift." Dr. Alexander's legal mind is certainly confused on this point. It may be that the "glamour" of the one hundred thousand dollars blinds him here. At any rate, his legal vision is not clear, as he reads the condition of his gift (made at different times) to the South Western Presbyterian University. How is it possible for any unbaised mind to see any condition tying this gift to Clarksville? Only and solely because in giving the geographical location of the institution, to which his money was to go, he defined it as the "South Western Presbyterian University of Clarksville, Tennessee." Only this and nothing more! And we would be violating the eternal principles of right and wrong to use this \$100,000 for the South Western Presbyterian University if this institution should decide, that its essential mission (its "purposes and aims") could best be promoted by changing its residence! But the friends of the institution in favor of moving it will be willing to give it the benefit of a doubt even here, for the time being, provided only that the question is finally settled by a select, authoritative Conference of the "controlling" Synods.

By all means let's have the Conference!

IV. The needs of the Mississippi Valley.—Atlanta is more accessible to the Mississippi Valley than is Clarksville. Take down your railway folder and you will see. In the olden time, when the steamboat commanded the stream of travel and trade, the Mississippi Valley was provincially separated unto itself. But these are the days for railways. They have shifted centres and wiped out lines of separation. They are

rapidly unifying all parts of the country. They even break up State lines, in many ways. And what a centre of railways Atlanta is! Toward Chattanooga and Nashville; toward Birmingham, Memphis, and Little Rock; toward Selma, Meridian, Jackson, Vicksburg and Shreveport; toward Montgomery, Mobile and New Orleans; toward Macon, Columbus, Savannah, and Jacksonville; towards Athens, Charlotte and Richmond; towards Raleigh, Columbia and Charleston so the spokes of the wheel run out and bring within the rim of Atlanta's influence nearly all the Southern States, to a larger extent, at least, than does any other Southern city. And this advantage and increase continues with the swift sweep of our modern progress. "The Mississippi Valley" is a geographical memory, so far as provincial distinction and demarcation are concerned.

Leave Jackson, Miss, at 30:30 o'clock some Monday night and you will be in Atlanta at 10:30 o'clock Tuesday morning; but leave at 11:30 o'clock the same night and you will not be in Clarksville until 7 o'clock the next night.

All that Dr. Alexander says so strongly of the success of the South Western Presbyterian University, as evident in the character of its alumni, is widely known and disputed by no one. And just because it has produced so many fine alumni it will be found that these broad progressive men in the "controlling" Synods, from love of their alma mater, are not going to be satisfied to have this question settled in any other way than by a select, authoritative Conference of these "controlling" Synods.

By all means let's have the conference!

V. As to that million dollar university.—Under this head, Dr. Alexander ceases to be a logician and becomes a skeptic. Well, if Dr. Alexander is sent by the Synod of Louisiana to the Atlanta Conference we will disabuse his mind of all doubt on that score. "Come and see!"

By all means let's have the Conference!

The hour for action in securing a great Southern Presbyterian University is now ripe! What Vanderbilt is to the Southern Methodist Church, what Sewanee is to the Episcopal Church, this institution will be to the Southern Presbyterian Church! In a city of great enterprises, geographically and commercially strategic to the whole South, in which there is no college, the growth of which has reached a stage where a literary institution is a popular demand, in a city which will attract to the school national attention, in such a city to plant a University (flanked by a theological Seminary) on a broad basis, in a consecrated Christian purpose, is to do large things for the immediate future, in behalf of our beloved Church and our adorable Lord.

By all means let's have the Conference!

#### Pasquino's View of the Pope.

One of the interesting objects in Rome is a mutilated statue called Pasquino which stands at the corner of the Orsini Palace, one of the most central and public places in the city. The reason for the interest attaching to this almost shapeless pie of marble is that for centuries it has been used for placarding those satires upon the popes which by their exceeding cleverness and biting truth have made the name of pasquinade famous the world over. No squib that was ever affixed to that column had a keener edge than the one known as the "Antithesis of Christ," which appeared at the beginning of the Sixteenth Century and runs as follows:

Christ said, "My kingdom is not of this world."  
The Pope conquers cities by force.

Christ had a crown of thorns.  
The Pope wears a triple diadem.

Christ washed the feet of His disciples.  
The Pope has his kissed by kings.

Christ paid tribute.  
The Pope takes it.

Christ fed the sheep.  
The Pope wishes to be master of the world.

Christ carried on his shoulders the cross.  
The Pope is carried on the shoulders of his servants in liveries of gold.

Christ despised riches.  
The Pope has no other passion than for gold.

Christ drove out the merchants from the temple.  
The Pope welcomes them.

Christ preached peace.  
The Pope is the torch of war.

Christ was meekness.  
The Pope is pride personified.

Christ promulgated the laws that the Pope tramples underfoot.

That was the Italian view of the Pope then, and the Italian view of the Pope now is not greatly different. The late Pope, Leo XIII. seems to have been a man of correct outward life, a thing which every fair minded Protestant is glad to recognize, especially in view of the scandalous immoralities which characterized the lives of so many of his predecessors on the pontifical throne, but the fulsome eulogies of him which have been so industriously published by the secular newspapers throughout the English-speaking world are not endorsed by the Italian people. In fact twenty out of the thirty odd millions of Italy's inhabitants have forsaken the church altogether, refusing on principle, on ethical grounds, and on political grounds, to cross its threshold, a thing which could not be if they shared the extravagant view of the Pope's saintliness and unselfishness which have been urged upon the public during his sickness and since his death by the newspapers with a nervous insistence which of itself excites suspicion. Let it be remembered that the King, able, conscientious, patriotic, devoted to the welfare of his people, and the Prime Minister Zanardelli like his predecessor Crispi, and the members of Parliament, and the army and navy, and the whole government which has given Italy such wonderful stability and prosperity since the overthrow of the corrupt and degrading papal dominion and opened before the nation a future of so much promise, are all standing aloof from the Pope. Let any one see one of the great pilgrimages from every part of Italy to the tomb of Victor Emmanuel, who freed Italy, as I saw it this very year, and observe the immense popularity of the great liberator and his successors of the House of Savoy, and let him note the remarkable unanimity of Italy's public men in declaring the Papal Church to be incapable of bringing holiness into character and life, and he will see that the view of the Pope which the newspapers have sought to force upon the people of the English-speaking world simply cannot be that of the thoughtful men of Italy. It is not possible for a logical mind to separate absolutely in thought the character of the Pope from the character of the system of which he is the head.

But, says some one, do well known public men in Italy make such declarations about the Romish Church publicly? They do, and I will give a few of them in their own words. The great statesman Crispi once said in the House of Deputies, "The day is coming when Christianity will kill Roman Catholicism." Dr. Raffaele Mariano, Professor of Philosophy in the University of Naples, who, as he tells us, was "born in the Roman Catholic Church" and was "a fervent Catholic from infancy," speaking of the vast difference which he found between the teachings of the Church and the New Testament when he at length got hold of that, says, "Therefore, Roman Catholicism is not only not Christianity, but it is the very antithesis of Christianity." the Hon. Giovanni Bovio, a member of the House of Deputies, called the Papal Church "a branch that is withering up on the tree of Christianity." Elsewhere, when showing that the Papal Church is impotent to minister salvation, to give redemption from sin, he tells us of the well known rejoinder of the great

theologian, Thomas Aquinas, when the Pope was showing him all his money and riches, and said, "You see, Thomas, the Church cannot now say what it said in early times 'Silver and gold have I none.'" "No," answered Aquinas, "nor can it say 'Rise up and walk,'" implying, says Signor Bovio, that a church impotent to say that is outside of Christ.

Let us think charitably of the late Pope by all means, but let us not betray the truth. A venerated teacher of our Church used not say, "Charity thinketh no evil, but charity is no fool." W. W. M.

#### Arraignment of the Race.

This article is written in the interests of the negro by one who honestly wishes him well. The negroes, represented by a conclave of the leading members of the race, recently entered a grievous complaint that the race was being judged by the comparatively few atrocious criminals who meet vengeance at the hand of the mob. They bitterly protest against the injustice of this wholesale reproach. Now it is right here that they and many of their white friends are strangely in error. Strangely,—because of the palpable fact that—there are some honorable exceptions—the sympathies of the race are manifestly with the criminal. The complicity of the race is a plain matter of fact, and so openly avowed as to be beyond question. It cannot be contradicted without stultification. Every body knows that if a negro commits a crime (against a white person) his race,—either in the North or in the South,—will harbor and hide him from the officers of the law, thus making themselves particeps criminis. This in itself is enough to make a "race issue." The supposition is inconceivable—but suppose the Jews acted after this fashion—we should certainly have another race issue,—and to account for resentment on the ground of race "prejudice" is sheer stupidity and in some instances—downright malignity. This complicity of the race is the true cause of the "race issue".

This fact is too plain for denial; and the sooner it is generally recognized the better for the peace of the country. Until the better classes of the negroes appreciate its truth no real progress towards respectability is possible for the race. The fact meets with almost daily illustration. In Wilmington, Del., too recently to be forgotten, a mob of negroes thronged the streets to "avenge" the death of—whom? A negro who had disgraced his race by the most odious of crimes: a negro whom an infuriated white mob had lynched in a manner discreditable to their race, but who deserved death, for it was not fit that such a monster should live. For the maiden whose life was first wrecked and then taken, not only the negro mob but a negro preacher—presumably a representative of negro respectability—had not one particle of sympathy. The whites he denounced as demons for killing the viper of his race whose cruelty to the maiden was far more diabolical than his own burning. I repeat that this general sympathy with crime is the real cause of the race issue; and the race itself makes it. And this instance is only a sample of the invariable. It uncovers a horrible state of morals. That preacher and his race need to be referred to Ps. 5:11, 4: Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He in whose eyes a vile person is contemned.

A still more recent case occurred in Evansville, Ind., as recounted in the papers of July 6th. The headlines announced a "Clash of races on the Streets of Evansville." A white mob was storming a jail with the purpose of lynching a negro. Negroes were incensed and a small war between the races was precipitated. Now there was no question that the negro deserved death; nor was there any apology for the white mob taking the law into their own hands. But what was it that so enraged the negroes? We quote from the Memphis Commercial Appeal of the 6th.

"To-nights riot was the immediate outcome of the shooting of Patrolman Massey, Friday, by Lee Brown, a negro. Brown and another negro had engaged in a quarrel and Brown had sworn to kill his antagonist.

He ran towards his home to secure a revolver, and Patrolman Massey, hearing of the trouble, lay in wait for Brown. As the negro came back armed, hunting his enemy, Massey stepped from a doorway and laid his hand on his shoulder. Brown turned quickly, a revolver in his hand, and shot the policeman in the abdomen. "Now why so enraged was the mob which sought to lynch Brown? Does anybody believe that they risked their lives because they were zealous to uphold the majesty of the law? Certainly not, for they themselves were engaged in riot, theft and murder. Were they enraged against the policeman? Why should they be? Brown had sworn to kill another negro and with this intent had armed himself, when arrested. They should have felt very kindly towards Massey and very wrathful towards Brown. Why were they so rampart for vengeance? Simply because the negro resents any white interference with negro crime—whether that interference be lawless or lawful. The negro almost invariably resists arrest and will draw a deadly weapon and take life though his offence be trivial; and if he escape to his fellows they will hide and harbor him always. They themselves thus make the race issue.

Booker Washington once struck the nail on the head when he said—if we be not mistaken—that the true solution of the problem was for the race to distinguish between good negroes and bad negroes. At present they make no such distinction. As a race they sympathize with the bad negroes.

And the misguided whites who prate about "prejudice" and bemoan the "injustice shown the negroes" especially if they be men of political prominence, are the parties really responsible for the recent increase of crime and lynching.

John W. Primrose.

#### Attraction.

In your paper of Feb. 8th, I read your article "Questions for Parents." I was very much impressed by important truths which it contained. I feel like expressing my opinion along this line.

I have taught in the Sunday school and I find that the longer you teach the more you learn about it and to sum it all up in one word, attraction is absolutely necessary in a Sunday-school.

The teachers must put their whole soul and body in this great responsibility which they have taken upon themselves. "For where your treasure is there will your heart be also." I have learned by experience how true that is. I always made it a rule while teaching to meet my class with a smile and made it a rule never to sit down during recitation, then consequently I was facing the whole class at once. You can see very clearly how I kept their attention.

Someone may say how did I do this? By going from one end of the pew to the other. Now there is a great deal in the way any one teaches. I have seen teachers go to their classes and sit down in the middle of the seat and open their Earnest Worker or Catechism or what ever it chances to be and ask the few questions laid down, careful not to change the questions or ask any more or any less. When they have done this turn their backs to the class, fold their hands and seem to feel as if they had done their whole duty as a teacher. Now dear Christian teachers this is not attraction which is absolutely necessary for your class. After a few Sabbaths you have less pupils and you may wonder why because you are not using your influence and that must be attraction. You must get your Bible, study it and pray for a special blessing to rest upon your class and self and by doing this I will assure you that there will be a change in your class. You must carefully prepare your lessons though the week, and not leave it until Sunday morning. Then if you have done this you can meet your class well equipped and feel like you had won the hearts of those who had been entrusted to you. I remember well one summer while teaching a class that it became so large that our beloved Superintendent would come to me and say your class is too large. I must make another class.

I would say very well but don't take many of the dear children for I feel so attached to them. So the class was made and what was the consequence in a few Sabbath-schools? All of those dear faces were back again in their old places, eager to hear my voice or it seemed so to me. Now what about this? Could I tell the children you must go to another class? No indeed. I had simply endeared those children to me and their hearts were won and just as a magnet attracts certain things which it comes in contact with, so must we attract our pupils. Now one more thing about Sunday school is we should have something at the close of it for the children. I would suggest a Christmas tree, or some kind of an entertainment as a reward for their diligent attendance. Some will have objections to this plan and will begin to make excuses as did the three Bible characters of old. If I give any thing I am afraid of offending some of my fellowmen or some of the children's feelings will be touched and to console their own mind they'll fold their hands and say let's not have anything at all or they will say the roads or the inclement weather will keep the children away, etc. Then what happens? There is a gradual falling off of attendance, and some morning you may go and find only a few pupils and why? Simply because that Sabbath school is dead, there is no attraction about it. How well I remember when only a child of six, how I would walk a mile to Sunday school, for I had been told at the end of that school I would receive a present. Now that shows how it is with children, they expect a reward for their service. If there is not some benefit derived from this plan why is it that all of the towns and large cities year after year have these Christmas trees?

It does seem to me if the people in the country would attach more importance to this great work, our Sunday schools would not be such a failure. Our Shorter Catechism is so often neglected. You'll ask where does the fault lie? Some will say at home and of course this is true for it is the duty of all Christian parents to instill these precious truths in the minds of the children, but this does not excuse the teachers. I once had a pupil of a Sabbath school to say to me, "I would know more of my catechism if my teacher would ask it to me every Sunday." Teachers should be very careful not to neglect this great opportunity, for, if we do, where are our pillars of the Presbyterian Church to come from in the future? I hope that all of our teachers in the country may be benefitted by these few remarks and feel that our Sunday-schools have increased rather than decreased. Silence.

#### The Needs.

During the month of June many of us have had the great door of the Home Mission field opened to us by our faithful treasurer and loyal ministers.

First that we might see the work's need; and secondly, that we might give of our means to have the gospel preached in this part of "all the world."

I am now in a Home Mission field, but not such a purely Mission field as in the Providence of God I had the privilege of laboring in last year and a portion of the previous one. I had two noble little bands to minister to, but much of the surrounding territory was destitute of the Gospel and the people truly sat in great darkness.

Why God called me away from this needy field I do not know, neither will I question the propriety of his purpose, "Even so Lord for it seemeth good in thy sight," but I loved the work.

No work appeals to me more than the Home Mission field, I am deeply interested in Foreign Missions and would not pluck one laurel from the brow of any faithful and sacrificing one who is planting in darkest heathendom the cross of Christ from which radiates the glorious Gospel light. A man may be very praiseworthy and charitable when his own house has been provided for, to zealously help others; indeed both may be performed at the same time and in accordance with God's Word, Bear ye one another's burdens. But to provide for others and neglect his own is infidelic.

There are a few obvious reasons why we should contribute freely to the support of the Gospel in the Home field.

First it is here at us. We sometimes fold our arms with a sigh and wonder why we were not called to the Foreign Field. Ah! brother look upon the need near you.

A second reason is the eagerness of the people for the Gospel. It was sad to turn away so many calls to "come over to our school house and preach for us; will get you a crowd." Oh! I see their pleading faces now.

A third reason is their need of the Gospel. In some places they have preachers of a kind; a kind that live not by the Gospel, but by horse swapping, aiding in political schemes, often performing manual labor for six days in the week. No Bible, no Sabbath, no churches in many instances, and in their stead, cards, whiskey and vice.

A fourth reason is the willingness of noble men and women to go to these forsaken fields, endure hardships untold, eating what they eat, sleeping where they sleep, while they prepare the soil and sow the blessed Gospel seed. You can't leave your business, your wife or husband and the dear babes, but you can give as the Lord has prospered you to send those who can and are willing to go.

In the last place you and I, being members of Christ's Kingdom and co-workers with Him are, in loyalty to our Lord and King, duty bound to promote the interest of his and our kingdom in all the world.

Hear these words—"When saw we thee hungry, thirsty, a stranger, naked, sick and in prison"—"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," and one day the King will say, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

The Nashville Presbytery asks for \$3,500 to prosecute this work. This amount was apportioned to the churches in her bounds, \$126 falling to the Hopewell group. We (excepting the pastor) thought this was more than we could ever reach. However a sermon was preached on the subject, blank cards were passed through the congregations, the people were asked to write their names with the amount they would give to be paid in three installments—June, August, and February. All the churches with one exception subscribed the amounts apportioned, and paid one third in cash. Cripple Creek \$12, Stones River \$32, Hopewell \$32, Mt. Vernon \$7.

We write this hoping it may encourage others.

Hoping the Lord may greatly bless this cause during August and February. We are,

Sincerely,

Milton, Tenn.

T. A. Patton.

#### Fraternal Union.

An old Scotchman had quarreled with his wife and had not spoken to her for several days. The little dog and the cat were lying lovingly together by the fireside. The lady of the house said to her pouting husband, "Why cannot you and I get along as happily together as that cat and dog?" His resolute reply was, "Ah, Jane, you just tie them together as we are, and then you will see sights." So I fear as to the Union of the Southern with the Reformed Presbyterian Church. Their standards of doctrine, Sunday gowns and ritual of worship all differ from ours.

The Northern Presbyterian Church is Calvinistic to the very core, just like our own. It has never held that slave-holding is a sin per se; neither have we. In practice it favors separate congregations, Presbyteries, and Synods for the colored people; so do we. It did not absorb a heretical church when it united with the New School; neither did we. They have apologized—and we have "unanimously accepted" their apology—for ugly things said by them against us during the war: so there are no old scores to be settled. They have decided judicially that women shall not preach in their pulpits. That is one step further than we have gone; so there is no difficulty there.

One-tenth of their preachers are Scotchmen; another tenth are Southerners; the other eight tenths are orthodox by conviction and choice,—and also for their personal safety.

As to the objection by our popular editor that the Northern preachers are Republicans, I have to say that there are probably seven hundred Democrats among them while there is at least one Republican of Western Virginia in the Southern Church.

Our editor also complains that their views differ from ours on the subject of tobacco: It is true. We claim that the use of tobacco is a decent habit to be exhibited on the street; they claim that smoking should be done in private. Again we claim that we should use the genteel word *chew*; they claim that the word *chaw* is good enough to express such a habit.

But ought we to allow that one word to divide two great Churches? I favor the appointment of a learned committee to remove the difficulty.

James P. McMillan,

Lumberton, N. C., July, '03.

### The Unity of God in the Light of Physical Science.

Dante represents Saint Bernard wondering about Paradise till his view "hover'd the brink of dread infinitude." With his eye earnestly fixed on the everlasting splendor, Saint Bernard saw "in that depth in one volume clasp'd of love, whate'er the Universe unfolds, all properties of substance and of accident; he beheld compounded yet one individual light the whole."

In those few lines of poetry you have Dante's statement of the truth older than Moses and the Pentateuch: The Lord our God is One Lord.

The Lord our God is One Lord—of course he is; for if He were two or three or many there were the universe a chaos and human history confusion worse confounded. But not so. There is one God, one law, one element and one far off divine event to which the whole creation moves!

"Infinite Ideality!  
Immeasurable Reality!  
Infinite Personality!  
Hallowed be Thy Name!  
Halleluiah!"

The Lord our God is one Lord—that is a text of Scripture. The reader, maybe, reckons Scripture below par; and as for the poetry of Dante and Tennyson he will have none of it.

Let him take this then: "I tell you there is somewhere, somehow, a Supreme Intelligence working through the seen and through the unseen and in some strange unknown fashion shaping the destinies of mankind."

There the reader has a quotation, not from a musty Hebrew roll, nor from a writer of the Italian Renaissance, nor from the poet laureate of the Victorian age, but from an up-to-date man of Science—Edison the electrician.

A supreme intelligence working through the seen and through the unseen! How like the God of the Bible that sounds. All the way across the centuries this physicist strikes hands with Moses; and like Moses takes his shoes from off his feet for the ground whereon he too stands is holy.

Five thousand years ago, in the valley of the Nile, the priest of Isis filled with awe, sang the unity of God; and Abraham proclaimed it on the Plains of Mamre. In this year of grace, 1903, in the laboratories of chemistry and biology, the votaries of science filled with the same awe, acknowledge the same unity. The universe is found to be a universe. In every part of it the same laws of heat, light, gravity, and uniform causation prevail. Therefore the old time polytheism is dead. Science proves what faith believes: One God and Lord of all, one law, and one element in all and through all.

Five thousand years ago there was placed on the fane of the temple of Isis at Sais this inscription: "I am all that was and is and shall be; nor my veil has it been withdrawn by mortal." [Moses heard the voice

from out the bush proclaiming: "I am that I am." So full and overwhelming is the universe with the need of divinity that in this year of grace 1903, that ancient inscription is seen to be written all over the face of nature. So loud and insistent is that mysterious voice that all nature is seen to be vocal with God's praise. It seems that the architects of science have builded a nobler temple than the altar of unhewn rock built by Abraham. It seems that the hierophants of nature have introduced us to a sublimer worship than the smoking sacrifices of ancient Egypt. It seems that they justify the first of all the commandments and prove that the Lord our God is one Lord!

Recent discoveries in the fields of anatomy, chemistry, psychology and sociology all tend to prove a real cause above nature. To Johannes Muller the father of physiology, every look into a microscope was a service to God. To Kepler, every look into a telescope was to read God's thoughts after him. Harvey, Copernicus, Newton, and Galileo were antecedently convinced that there is purpose in nature, i. e. that the universe is grounded in reason, is an effect and therefore must have a cause. This conviction led them to their scientific discoveries.

Investigators have searched throughout the physical universe, weighing, measuring, analyzing, foretelling. Their spectroscopes have revealed the constituent elements of sun and stars. Their geological surveys have shown written on the rocks, the history of life. Their telescopes have detected in the Milky Way planets in the very process of creation. Their microscopes have brought the invisible within the range of vision. They do this and reduce the diverse forces of the universe whether electric, thermic, chemic or magnetic to one eternal, infinite and omnipresent Force. The content of this Force ever remains the same. To it nothing is ever added; nothing is ever taken away. It changes its form but never its volume. That is what is meant by the correlation of forces and the conservation of energy. These two conclusions of science compel us to maintain that the universe has a correlative and a complement in the unseen.

Sir J. William Dawson insists that if we deny that implication then we cannot believe in the possible existence of the material universe itself and must sink into nihilism.

Sir John Herschel declares it reasonable to regard the force of gravitation as the direct or indirect result of Consciousness of will existing somewhere.

"There is but one God; therefore the world is harmonious," reasoned Bacon. "Its laws therefore are simple, its quantity of energy is a constant quantity and its forces are correlated and transmutable from one to another." On these simple fundamental principles Bacon based the *Novum Organum* and the whole system of inductive knowledge has grown therefrom. Science by thus resolving the multitude of forces into one Central Force, a sort of a Fountain head of Power proves nature to be what Alexander von Humboldt liked to call it—"One living whole," an harmonious and growing organism, the expression of the thought and will of the eternal spirit who was before all things and by whom all things consist. Science thus affords us a physical proof of the text: "The Lord our God is one Lord."

Compare the proofs of God's unity opened to Adam or David with those opened to us by this doctrine of the correlation of forces! Compare the proofs of His unity open to Moses or Isaiah by the ipse dixit of Jehovah with those opened to us by the investigations in chemistry made by Cooke, in geology by Winchell, in paleontology by Falconer, in astronomy by Kepler, in natural history by Agassiz!!

Since Bacon's day inductive science proves what faith believes: One God and Lord of all, one law, and one element in all and through all.

It was by faith that the writers of Scripture discerned the unity of God. As Max Muller says: "If I were asked how it was that Abraham passed through the

denial of the gods to the knowledge of the one true God I should be content to answer that it was by a special divine revelation." We moderns discern that unity and possess the knowledge of it by experimental proof and physical demonstration!

So sure is Edison of the existence of a Supreme intelligence that he says that he could demonstrate it with mathematical certainty and that one day he may make the attempt.

And Mary Sullivan, honored throughout the world, for her researches in physical geography declares that nothing afforded her so convincing a proof of the Deity as the purely mental conceptions of numerical and mathematical science which by slow degrees have been vouchsafed to man and which are still vouchsafed by the differential calculus, now superseded by the higher algebra.

The great investigators have ascertained the facts; the great thinkers have interpreted the facts. This is the interpretation: "We are under necessity," Herbert Spencer says, "of thinking of this external energy in terms of the internal energy and this gives rather a spiritual than a materialistic aspect of the universe. We are ever in the presence of this Universal Power. It is manifested throughout the universe and in ourselves wells up under the form of consciousness."

Note that quotation carefully: "We are under necessity of thinking of this external energy in terms of the internal energy."

In other words the only power within one's self is will, free reasonable will. Will is the only causality that lies within. If we are under necessity of thinking of the external energy in terms of the internal we must think of it as will. Will is seen to be the only element that can be charged with the power of the world. If we must interpret nature in harmony with what we know of human will then we are sure that the likeness between the world within and the world without reports a real correspondence both as to idea and to causality. We justify our faith that the sole power in the Universe is the Divine Intellect and Will!

Back of all phenomena, back of all fitful apparances and transformations, back of all changes and transmutations, back there you find unity of the substantial basis of the world. There you come upon the Great I Am. You come upon Him as suddenly as Moses did when he led his flock to the backside of the desert and came to the mountain of God even to Horeb!

"Farther and farther back we push  
From Moses and his burning bush,  
Why art thou there? Above, below,  
All nature mutters, 'Yes and No'  
Tis the old answer, We're agreed  
Being from being must proceed  
Life be but life's sources."

Barnardsville, N. C.

E. McDavis.

#### In Summer Time.

Tis Summer time, the long and lazy hours  
Are slow of wing.  
We watch their flight, while all our drowsy powers  
Are echoing  
Tis Summer time.

And I would seek some cool sequestered glade,  
By mountain stream  
And there beneath the beachwood's sheltering shade,  
Would lie and dream  
In summer time.

The cattle seek the woodland's grateful shade  
And sweet content  
Rests like a benediction on this glade  
And hours there spent  
In summer time.

I hear the tinkling sheep bells far away,  
The hum of bees,  
As on swift wing they toil from day to-day,  
(For winter's ease)  
In summer time.

Soft breezes play around the fevered brow  
Wooing to rest,  
And here in wakeful, happy slumber, now  
May I with zest  
Greet summer time.

The sparkling brook joins in bright nature's song  
Pure notes and true,  
While woodland harmonies, their note prolong  
Strains ever new  
In summer time.

Or should my fancy seek old Ocean's shore  
Glad would I be  
To watch thy crested waves, and hear thy roar,  
Oh restless sea!  
In summer time.

To count the swanlike sails in distant view  
As bound afar  
They plow the waves, and answer quick and true.  
The jolly Tar  
In summer time.

To watch the seagulls fighting with the gale  
In daring flight  
As out to sea they follow some swift sail  
Nor heed the night  
In summer time.

The heart at ease can ever find some spot  
In every clime  
Where earthly shadows for the time forgot  
Earth seems sublime.  
Blest summer time.

To weary hearts pent up in cities' heat  
Panting for life,  
To weary limbs, and aching, lagging feet  
Worn down with strife  
In summer time.

To these may come few days of peaceful rest  
Along life's way,  
But they shall find beyond the distant west  
Eternal day,  
Glad summer time.

Floral Manse, N. C.

Wm. Laurie Hill.

#### Pine Groves.

As through the high clere-story of a temple  
The glory-light streams o'er the minster-walls,  
So through clear space between high branches ample,  
A shaft of light far through the forest falls.

A light, green-tinted by the airy swaying  
Of star-like pine-tufts on the sky's deep blue,  
Traces illuminations softened, raying  
A stellar beauty all the woodland through.

The slant beams bathe the boulders, gray, old altars,  
And bar the pillared boles of many a tree:  
Sweet orisons from thousand leaved psalters  
Murmur and swell, a wind-breathed minstrelsy.

A templed coolness, a cathedral splendor,  
Faint incense from the myriad fringed green,  
Greet us, as with the salutation tender,  
"Peace be to you, within these shrines serene."  
Mrs. Merrill E. Gates.  
1315 New Hampshire Ave., Washington, D. C.

"Every gentle deed you do  
One bright spirit brings to you—  
One more angel watch to keep  
By your pillow while you sleep;  
Softer makes the wind's weird song  
Through the pine trees all night long,  
Clearer makes the white stars gleam  
While you dream,  
While you dream."

"The gospel of a life like hers  
Is more than creeds and scrolls,  
The dear Lord's best interpreters  
Are loving human souls."

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## The Editor's Chat with the Reader.

Dr. Walden ably and earnestly discusses Dr. Alexander's paper on the South Atlantic University, or whatever name it shall be called, that is going to be established in Atlanta, though Dr. Alexander thinks not. We think that a case has been made out for the Conference at any rate. Pasquino's View of the Pope is one of two articles signed by the well-known initials, W. W. M., and will help as an antidote for some of the mush and gush that has lately been written on the subject of the Papacy. Dr. John W. Primrose has a word to say about the arraignment of the negro race. Rev. T. A. Patton, D. D., makes a strong setting forth of "The Needs." Dr. James P. McMillan makes a plea for "Fraternal Union" and Rev. E. Mac Davis has a thoughtful article on the Unity of God. We wonder how many of our Home Missionaries "keep up" as well as Mr. Davis?

The poems at the close of the Contributed articles are of real merit and the Devotional, Missionary, Sunday-school and Young People's Departments, seem to the editor who does not have anything to do with preparing them, to be just about as good as any that are to be found in any religious paper with which he is acquainted. This is our Fourth Educational number and this is not the last.

## Church News.

## PERSONALS.

Rev. W. S. Jacobs and Rev. W. M. Anderson, of Nashville, Tenn., are in Europe.

Rev. Edward Mack of Shreveport, La., will be at Chautauqua, N. Y., until September 1st.

Rev. J. Rumpie, D. D., of Salisbury, N. C., is spending the summer at Blowing Rock, N. C.

Rev. S. S. Laws, D. D., of Washington, D. C., may be addressed for the present, at Bolar Springs, Batté County, Va.

Rev. G. F. Robertson of Paris, Texas, is assisting Rev. J. D. McLean in a meeting at Tyler, Texas, beginning on the 26th inst.

Rev. J. J. Harrill has resigned the Church at Croft, and will give this portion of his time to the new church at Seversville (Charlotte.)

Rev. A. W. White, Evangelist of Mecklenburg Presbytery in Union county has resigned this work, the resignation to take effect October 1st.

The newly appointed missionaries to Africa, Revs. W. C. Slaymaker and Motte Martin are making arrangements to start the first of August.

Rev. J. R. Bridges, D. D., of the Presbyterian College, Charlotte, filled the pulpit of the Prebyterian church in Wadesboro last Sabbath.

Rev. D. P. McGeachy, agent for the 20th century fund in the Synod of North Carolina, is conducting a series of meetings at Williams Memorial Chapel, Mecklenburg county, this week.

Rev. Thornton Whaling, D. D., of Lexington, Va., will fill the pulpit of the Second Church, Charlotte, during his vacation. His address, however, will be 3012 Pickens Street, Columbia, S. C.

The members of the Secoud Presbyterian church of Charlotte, at a congregational meeting held after church services last Sunday morning, unanimously called, Rev. Martin D. Hardin, of Minneapolis, to the pastorate of the church.

During his furlough of fourteen months, Rev. H. C. DuBose, D. D., preached three hundred and seventy times. Their friends will greatly regret to hear that Mrs. DuBose had to turn back from their China-ward journey because of the illness, with typhoid fever, of their son who was teaching at Canton, N. C., during his college vacation, and also that little Hampden DuBose, only child of Rev. W. F. and Mrs. Nettie DuBose Junkin, died at Suchien, China, on June 10th.

Among our ministers who are now resting from their labors, are:

Rev. Jesse W. Siler, of Seguin, Texas, at Weaverville, N. C.

Rev. J. H. Patton, of Marietta, Ga., at Porter Springs, Ga.

Rev. W. E. McIlwain of Birmingham, Ala., at Brevard, N. C.

Rev. Geo. W. Belk, of Charlotte, N. C., at Wildmere, N. C.

Rev. Geo. L. Bitzer, from Corsicana, Texas, at Mt. Clinton, Va.

Rev. W. R. Potter, of Gaffney, S. C., at Paint Lick, Ky.

Rev. C. G. Vardell, of Red Springs Seminary, at Blowing Rock, N. C.

Rev. W. T. Palmer, of First Church, New Orleans, at Barrie, Ont.

Rev. J. A. Dorritee, of the Westminster Church, Charlotte, at Hamilton, Va.

Rev. C. W. Trawick, of Wilmington, N. C. at Crozet, Va.

Changed Addresses:

Rev. W. H. Davis, from Davenport, to Charlotte, N. C., Route 1, Box 40.

Rev. T. J. Allison from Sugar Creek, N. C., to Charlotte, N. C., R. F. D. 8.

## TENNESSEE.

The pastorate of Rev. R. R. Evans, of Germantown, Tenn., whose death occurred last week, was not less notable because it was a quiet one, in a small community, not widely known.

Fifty-three years in the same charge tells its own story. The faithfulness of the pastor, his character, and his work are all testified to by the time he has spent in this one field.

—S. W. Presbyterian.

COVINGTON.—On July 19th, Rev. James D. Wallace was installed as pastor of the church in Covington, Tenn., by a commission of Memphis Presbytery composed of Rev. W. L. Caldwell, of Memphis, who preached the sermon and charged the people; Rev. W. M. Scott, of Memphis, who charged the pastor, and ruling elder, Jas. R. Hall, of Mt. Carmel church.

Rev. W. Moore Scott preached in the Covington church Sunday night. On Friday evening, July 7th, the Ladies' Aid Society, assisted by the Young Ladies' Auxiliary of the Covington church gave an elegant reception to the new pastor and his wife at the delightful home of Mrs. Kate Ried, to which all of the members of the church and a few friends of other denominations were invited.

Three new members have been received into the Covington church during the past month.

**MT. CARMEL.**—Rev. Thos. Hall, our missionary to Cuba, is at Mt Carmel, Tenn., for a month's vacation. Rev. E. E. Patterson, of Sommersville, W. Va., is supplying the Mt. Carmel church for the months of July and August.

#### ARKANSAS.

**ARKANSAS COLLEGE.**—Rev. B. M. Shive, an Alumnus of the Institution, has begun a two months canvass of the Synod of Arkansas for students for Arkansas College.

**LITTLE ROCK.**—Rev. J. F. McKinnon was installed pastor of the Central Presbyterian Church, Sunday evening, July 9th. Rev. J. K. Smith preached and presided, Rev. S. G. Miller charged the pastor and Chief Justice, H. G. Bunn charged the people. The First and Second churches called in their services and united with the Central church. There was a large congregation and the services throughout were interesting.

#### SOUTH CAROLINA.

**EDGEFIELD.**—Rev. T. P. Burgess was installed pastor of the churches at Edgefield, Trenton, and Johnston, S. C., on the 3rd Sabbath of this month by a commission from the Presbytery of South Carolina, consisting of Rev. S. J. Cartledge and R. C. Ligon, with elders of the above named churches.

#### VIRGINIA.

An Orphan's Home wants to employ a Presbyterian young man who is a practical farmer, one who can lead the family worship and the work of the boys on the farm. Free from bad habits, e. g. the use of tobacco. The yearly salary is \$250 with free room, board and washing. Apply to the superintendent of the Presbyterian Orphan's Home.

Lynchburg, Va.

#### NORTH CAROLINA.

##### Information Wanted.

I write this to request that if any of the ministers of Orange Presbytery, (or of its officers or members) know the present P. O. address of Mr. A. R. Harrison, late student of Davidson College, and who about six weeks ago entered on Colportage work within our bounds, that if such will inform me of it they will advance the interests of this important work and will greatly oblige our agent at Richmond and me. My address is Milton, N. C.

Joseph Evans,

Agent of Colportage for Orange Presbytery.

July 20, 1903.

**JONESBORO.**—We have just closed a meeting of eight days at Jonesboro. Rev. G. W. Belk, my classmate at U. T. S., pastor of Tenth Avenue Presbyterian Church, Charlotte, N. C., did all the preaching. Bro. Belk faithfully performed his duty. He reminded me of Paul who "ceased not to warn every one night and day with tears." His sermons were all good. They were in many respects far above the average. Bro. Belk greatly endeared himself to us all, and we hope to have him with us again. As a result of the meeting there were seven additions to the church and we give all the praise to God.

K. A. McLeod.

**AN IMPORTANT MATTER.**—Claims the immediate attention of the Presbyterians of the Synod of North Carolina. In the last "Fatherless Ones" is an appeal for friends to complete the industrial building at Barium Springs, which will cost about \$2,000.00. The special need is the furnishing of the Laundry and Mr. Boyd does not want the gifts for this to interfere with the regular contributions. There are 35,000 Presbyterians in the State. One penny from each member will amount to \$3,500 which will furnish the funds to do this work. Will not some good woman in each church present this cause, and secure an amount equal to at least one cent for each member of the church? This is an urgent matter, will take but little time or trouble but what a blessing to our Orphan household. The annual collection of "Peters Pence" in the Roman church brings in over \$2,000,000. Let no one wait for another. Act at once, so that the Laundry can be completed before winter. God's blessings upon a prompt response to this appeal.

Sincerely yours,

C. W. Robinson.

(The need above mentioned speaks for itself. The plan outlined is simple and practical. Let us pull all together.)

**GASTONIA.**—At a meeting of King's Mountain Presbytery, Tuesday night, the 21st., after a full consideration of

the resignation of Rev. McG. Shields, the Presbytery unanimously declined to dissolve the pastoral relation. The congregation was represented by two elders, five deacons and three private members. As noted in these columns, Mr. Shields had resigned the pastorate, subject to the action of Presbytery, in order to accept the call of the First Church at High Point.

**DAVIDSON.** The beginning of the second week of the Piedmont Summer school finds the enrollment approaching 50, so that the attendance has been altogether larger than was expected. Dr. Harrison gave an instructive and entertaining lecture the first of the week on "Literature and Life." On Wednesday evening, Rev. A. J. McKelway, D. D., favored us with the address he made lately at the Knoxville Summer School. His subject was, "Jesus as the model for the teacher, in His possession of knowledge, wisdom, sympathy and character." He elaborated each of these heads, illustrating in the main by incidents drawn from the New Testament. Of course the address was strong and forceful and at the same time a helpful and interesting presentation of the subject.

On last Sabbath morning Dr. Graham preached a sermon designed especially for the teachers. He, too, had as his topic the Saviour as a teacher, but treated from an entirely different point of view from that of the lecture by Dr. McKelway. It was a timely topic, touching the teacher's life and work and in tangible form, presented in Dr. Graham's usual effective and elaborate style. Dr. Martin will talk to-night on some features of cooking from the chemist's point of view.

A few evenings ago, instead of the formal lecture, an old fashioned spelling bee was conducted by Prof. Baird, of Charlotte. A large number took part. The prize, however, was won by a 13-year-old Davidson boy, Norwood Alexander, a grandson of Dr. J. B. Alexander, of Charlotte.

#### Report of Agent for 20th Century Fund.

To Drs. Graham and Smith, Committee:—

As your agent and the Synodical Committee's agent in the 20th Century Educational Canvass I would make the following partial report.

From February 20 to July 20 some 19 churches have been visited—mainly in Concord Presbytery. These churches though largely country churches and though in several the work is not yet complete, have subscribed or paid in almost nearly \$8,000.00, running from a total of nearly \$5,000.00 (including former subscriptions) at Concord to but little over \$100 in one or two of the smallest congregations. Owing to unavailable circumstances the canvass is as yet incomplete at Morganton, Newton, Thyatira, Rocky River and Westminster, but in each of these places the work will be completed without additional cost to the committee.

One of the most encouraging features in the canvass has been found in revisiting those places where subscriptions were made one or two years ago. In every case the subscription lists were found to be in excellent shape and were easily collected up to date.

In a few cases opportunity has been given your agent for evangelistic service and a number of engagements of this sort are at present in sight. The pulpits and the purses in nearly every case seem to be opened willingly and taking all things into consideration there is every reason for encouragement.

Below is given a list of places visited with amount subscribed or paid.

#### DETAILED REPORT OF SUBSCRIPTIONS.

Concord, First Church, \$3,000, in addition to \$2,000 given a year ago; Morganton, \$310, incomplete; Newton, \$200, incomplete; Taylorsville, \$455; Unity, Franklin, Third Creek, Cleveland, \$735, Thyatira, \$150, incomplete; Rocky River, \$125, incomplete; Mocksville, \$650; New Salem, Clio, Concord, Iredell, \$495; Westminster, \$500, in addition to former subscriptions; Gastonia, \$200, in addition to former subscriptions; Lincolnton, \$100, in addition to former subscriptions; Salisbury, \$800, in addition to former subscriptions. Total, \$7,725.00.

The cash collections can not be given accurately without reference to Dr. Murray's books, but the total is not far from \$1,000, while the expenses have been up to date, including salary, \$585.73.

Yours in service,

D. P. McGeachy.

**ALAMANCE.**—We have raised the necessary money to beautify the inside walls of our splendid church building.

**MEBANE**—This is the seventh call on our subscribers, and it is for the purpose of helping to complete the Church, located near Malloy post office, Rockingham County, Orange Presbytery. Mr. James V. Price, an Elder in the Wentworth Church, writes me: "That they have spent about \$500, including work given on the building. \$150 will complete it. \$65 is now due for work done, the balance of the \$150 will be necessary for painting, finishing and seating. While the neighborhood is a poor one, the outlook for our Church is good, having a very nice Sabbath-school, running summer and winter, attendance over 30. The congregations are good."

Who would not like to take part in such a noble work? Let us help to complete this Church. Please send us \$1.00 or as much as you may wish to give. Money cannot be given to a better cause.

Remit promptly, please, to Rev. R. W. Hines, Mebane, N. C.

**GOSHEN GROVE**—On Sabbath, July 5th, 1903, a commission of Wilmington organized a church of 19 members, with two elders and two deacons in the field of Rev. P. McIntyre. The church is called Goshen Grove Presbyterian Church. A large congregation was present.

**MISSIONARY UNION.**—Delegates to Ladies' Missionary Union of Fayetteville Presbytery, which meets at Mt. Vernon Springs Church, Aug. 26 and 27th, will please notify Miss Nannie White, Ore Hill, N. C., in order that accommodation may be provided for all who wish to attend.

Very respectfully,

Mrs. M. C. Lane.

Mt. Vernon Springs, N. C., July 20, 1903.

#### GEORGIA

**BLACKSHEAR.**—The prospects are very bright indeed for the opening of the Presbyterian Institute. It now seems that every room in the boys' dormitory will be taken some time before the opening of the school September 15th. The Trustees have been fortunate in securing a Principal, Mr. Thos. G. Wilkinson, a graduate of the University of South Carolina, and a special student of Cornell University. Mr. Wilkinson has arrived on the field from Beaufort, S. C. where he has been Superintendent of the Public School, and is now preparing for the opening of the Institute. A. L. Patterson.

**ALBANY.**—The commission appointed by Macou Presbytery for the installation of Rev. W. H. Ziegler as pastor of the Albany Church on May 23rd last, was composed of Rev. J. W. Quaterman, Rev. C. H. Hyde, Rev. R. E. Douglas and Elder Miller of the Albany Church. By reason of illness on the part of one of the commissioners the pastor of the Church requested that another date be fixed.

On Sunday July 12th all were present except Rev. C. H. Hyde who was engaged in an evangelistic tour through Oklahoma Territory.

Just before eleven o'clock, the hour appointed for the installation, a heavy rain accompanied by quite a wind kept many from Church who otherwise would have been present at the services, which were solemn and impressive. At the evening service the Baptist and Methodist pastors, with their congregations, worshipped with the Presbyterians, filling the building to its utmost capacity.

Mr. Ziegler has taken hold of his work with a strong, firm hand and has secured for himself a warm place in the hearts of his people and of the entire city as well.

This Church has only recently felt able to call a pastor for all of his time; now that it has thus boldly taken this step and secured the services of so able a minister as Mr. Ziegler, we feel assured that under God's blessing there is a future of great growth and usefulness in store for it.

#### MISCELLANEOUS.

##### The Great Need of Missionaries.

Editor Presbyterian Standard.

A few weeks ago your issue contained a strong appeal from Rev. J. R. Graham, of our mission at Tasingkiangpu, for an increase in our foreign force in the North Kiangson Mission. My aim in writing this is to emphasize that appeal. I feel inclined to do so from the fact that his article does not cover the whole ground, and also because I think it well to

add my own testimony to what he has said. I begin by one or two preliminary remarks.

1.—Brother Graham estimates the population in this province north of the Yang-tz River as being 12 (or 11) millions. I feel sure that this estimate is far below the actual population. If one looks at the province he will see that nearly two thirds of it lie north of the river, and this is notoriously one of the thickly populated parts of the empire. The whole population of the Kiangson province is ordinarily put down as 39 millions. But should it be so low as 25 millions, we should have to put at least 5 millions of these on the north side of the river. I have traveled rather extensively over nearly all of the province and can testify to the large population.

2.—Mr. Graham does not touch the field south of the great river. But our field extends 100 miles south of it. Here at Chinkiang my colleague and myself are trying to work over a field two hundred miles long, 100 miles on each side of the river, and in doing so are not encroaching on the territory of any Protestant missionary of any denomination. Between Chinkiang and Soochow, 120 miles southeast of us, there is no Protestant missionary and not even a native helper, save one under our care at Tanyang, about 20 miles south of us. In the part of the field south of the river, and including Chinkiang, we have no less than six cities that we are trying to work, none of which, except Chiukiang, have any mission stations, or even "out stations," except the one just mentioned—Tanyang. Two of these cities, Chinkiang and Changchow, halfway between us and Soochow, can be put down safely as having a population each of less than 200,000, the other four ranging most probably between 100,000 and 50,000 each. But these cities do not by any means represent the bulk of the population. There are many large and smaller towns, some of which would rank as good sized cities in the States. Then there is an uncounted country population. But our work here at Chinkiang has grown some and now that this vast field of which Chiukiang is the centre is left to one missionary with possibly three or four helpers to evangelize. While there are three other societies represented at Chinkiang, they are all very weak, only one of them having more than one ordained missionary, with little or no prospect of increase.

I hope anyone reading the above can see the fact—an appalling destitution and a farce—one might say—ridiculously inadequate to supply the demands. Our needs are, more ordained men, fitted for the work, and also Christian teachers to grapple with the educational problems now coming up here. We have started a school here—a Christian school and self-supporting, excepting the missionary's salary. We sorely need an efficient Christian teacher from home to take this burden off our hands. Then we need all the help necessary to push forward the training and putting in the field a large, well-trained native force. The latter has been woefully neglected heretofore as a general thing. As long as we have no theological school, we shall have to take the time at our various stations to teach and train men for the work. But in whatever way it is to be done, we need to give this part of the work most earnest and prayerful attention.

Yours sincerely,

A Sydenstricker.

Chinkiang, China, June 6, 1903.

##### The Lookout Mountain Missionary Conference.

In response to an invitation sent out by the Executive Committee of the Young People's Missionary Movement, one hundred and sixty-four delegates from 9 of the central and southern states, also 4 foreign countries, met for an eight days conference for prayer, Bible study and the discussion of ways and means for furthering the interest in world-wide evangelization in the Church and Sabbath school.

The Young People's Missionary Movement is the outgrowth of a conference held in the city of New York, Dec. 11-12, 1901, which was attended by the leaders in work among young people; such men as Dr. F. E. Clark of the Christian Endeavor, Amos R. Wells, John Willis Bear, Rev. A. L. Phillips, D. D., Luther D. Wishard, Robt. E. Speer and others.

An Executive Committee was formed at this conference having as its members some fifteen board secretaries of the different denominations.

The first Conference of the Young People's Missionary

Movement was held last summer, July 6-25, at Silver Bay, Lake George, N. Y. This was a very successful conference, and it was there decided that an invitation would be sent to the leaders in Missionary Movement in the Southern, and Central States, to hold a similar conference at some convenient spot in the South.

The first conference of the Young People's Missionary Movement, South, was held at Lookout Inn, Lookout Mountain, July 1-8.

The Young People's Missionary Movement is not an independent organization, but is a federation or clearing house, furnishing a medium of co-operation for the various denominational Missionary Boards, home and foreign, in the prosecution of their denominational work among young people.

WHY THIS MOVEMENT.

The great dearth of properly qualified leaders for organized, aggressive work in Missionary activity is alone a sufficient reason for these conferences.

A second reason is that several denominations are at present inaugurating special movements for developing their young people in missionary work.

These conferences bring together the denominational secretaries and young people's leaders.

The fundamental reason for the importance of such a conference is for a deeper spiritual life through Bible study, prayer and unity of Christian effort.

PERSONNEL OF THE CONFERENCE.

There were present 164 delegates from 8 different denominations, and from 19 States, representing twenty different vocations in life, showing that it makes no difference as to one's vocation in life; if he names the name of Christ he must be His witness "unto the uttermost parts of the earth."

It was a great pleasure to be thrown with so many of our Church in our denominational conference.

There were 53 Presbyterians present. It was a pleasure to see our Home Mission Secretary, Rev. S. L. Morris, D. D., our Foreign Missionary Secretary, Rev. S. H. Chester, D. D., and Dr. Phillips' bright and enthusiastic countenance; also the three noble young men of "Our Forward Movement" Preston, Moffett and Stuart.

Our most capable and efficient editor of "The Missionary" added much by his presence.

Our church is indeed greatly blessed in having as the editor of our Missionary magazine one so thoroughly qualified as Rev. H. F. Williams. God speed him in his new position.

AS TO THE CONFERENCE.

The morning session of three hours was devoted to Bible study, discussion of missionary methods and there were two mission study classes, home and foreign.

The spiritual hour, or Bible hour was conducted by Rev. W. R. Dobyne, D. D. of St. Joseph, Mo. Dr. Dobyne took up the study of the first thirteen chapters of the Acts of the Apostles, naming them,

Ch.	I.	The	Church	Commissioned.
"	II.	"	"	Empowered.
"	III.	"	"	Accredited.
"	IV.	"	"	Tested.
"	V.	"	"	Disciplined.
"	VI.	"	"	Equipped.
"	VII.	"	"	Vindicated.
"	VIII.	"	"	Scattered.
"	IX.	"	"	Delivered.
"	X.	"	"	Extended.
"	XI.	"	"	Named.
"	XII.	"	"	Persecuted.
"	XIII.	"	"	Obedient.

In the discussion of Ch. XII, Dr. Dobyne said, "The church is always persecuted in proportion to the power manifested through it by the Holy Ghost. When the Church begins to be effective, when results of its work begin to be manifest, then persecution comes. I do not mean mere Church activities, for the Church may be a bundle of activities yet be accomplishing nothing of real value. We make too many compromises with the world. By competent statistics it is shown that in the last decade fewer members were added to the church than in any of the five preceding. Yet during these last ten years, with missionary societies, young people's movements, and other agencies, the Church has been more

widely active than ever before. The secret of it is, not that these activities are valueless, or that the world will be conquered without them, but that the Church has not been full of the Spirit and power of God. A popular Church, a respectable church, is not only not a persecuted church, but it is also a church of compromises and ineffectiveness. Bone and sinew we come from heroic withstanding of persecution, and the church of bone and sinew, the Church that is alive with vital power for God, is a Church that must awaken antagonism in the world. Not only is persecution a sign of effectiveness, but also a means to effectiveness in its purifying power."

The second hour of the morning session was the missionary institute conducted by Mr. C. V. Vickery of New York. Here ways and means were discussed and outlined as to promoting missionary reading, missionary meetings, etc. The third hour was devoted to mission study classes, the Home Mission Class led by Dr. A. L. Phillips, the Foreign Mission by Mr. J. E. McCullough.

The afternoons were devoted to recreation, and visiting the many beautiful places of interest about the mountain and vicinity.

The conference had the pleasure of listening to a very interesting address on the second afternoon of the conference, by Dr. McCallie, who was pastor of the First Presbyterian Church during the gloomy yet stirring times of the early sixties.

At the close of this address the delegates adjourned for a trip around the mountain top, led by Dr. Bachman, present pastor of the First Presbyterian Church.

The speakers at the platform addresses in the evening were men of wide experience and ability.

It was a special treat to hear Rev. J. T. Goncher, D. D., of the Woman's College, Baltimore. His wide experience and readiness always to assist, added much to the success of the conference.

Two of the most impressive services were those of Saturday evening, July 4th, at which Dr. A. L. Phillips spoke and on Sunday evening at which four of the student volunteers, Preston, Starn, Moffett, and Pettus gave their reasons for going as foreign Missionaries.

The meeting of the fourth was held on Point Lookout, the city with its electric lights in the distance down in the valley, the Moccasin Bend of the river, the numerous Chinese lanterns hung on the trees by the delegates, the servant of God, speaking with earnestness at the foot of the stone steps, and the delegates seated in amphitheatre fashion, made a most impressive effect. The power and presence of the Spirit of God was manifest from the very first meeting at which Dr. W. R. Lambuth of the Methodist Episcopal Board, South, who presided at each session of the conference, said, "There are three things we must remember: All power is of God. God's power is available. All things are possible to him who believes."

A little band of volunteers got together the first days of the conference and asked God for ten new volunteers for the foreign field. Their prayer was answered by fourteen volunteering; others contemplate the work. Six of these fourteen are Presbyterians, and a splendid company of Christians. One is a graduate of the Woman's College, Baltimore; one is a kindergarten teacher who will go to Japan, her sister going to China; one a young bank-clerk who gives up his position to go as a witness for Christ in some foreign field; another will become a trained nurse to go to China, another gives up the active pastorate in the home field.

WHAT THE CONFERENCE DEMONSTRATED.

First. The nearer Christians get to the purpose of Christ in evangelizing the world, the closer denominations get to each other and their differences wither into insignificance.

Second. In the words of Dr. Goncher, "There are no such things as home and foreign missions. Everyone who is at home with his God is in home missions, and every one who is foreign to his God is in foreign missions." Or as Miss Laura Haygood has said "Wherever there is a soul out of Christ there is your foreign field."

Third. That when the Church calls for her best, raising her standard for efficiency, God's Spirit will cause them to volunteer.

Fourth. That such a conference fills a great want in the life of the Church,

George Atkinson.

## The World.

The battleship Kearsarge, arrived at Bar Harbor, Me., July 26th, after steaming 2,900 miles in nine days.

Danville, Ill., is in the throes of a race war. One white man and three negroes dead resulted from Saturday's riotings.

A concession to operate two thousand automobile chairs at the World's Fair, St. Louis, has been granted to a company in St. Louis.

The Swedish government has contributed \$20,000 to the publication of Seven Hedin's Asiatic maps and two volumes of travels, to be translated into English.

At Cramps' Shipyard, Philadelphia, the Turkish Cruiser Mejidia, the first war ship ever built in America for the Ottoman empire was launched on the 25th.

There is considerable speculation among the politicians at Washington about who will succeed James K. Jones as Chairman of the Democratic National Committee.

The investigation of the postoffice scandals continues to occupy the attention of the Federal Grand Jury at Washington. Three or four more indictments are expected.

Former President Caro, the leader of the opposition to the Panama Canal Treaty in Columbia, is credited with the statement that the treaty will be ratified by the Columbian Congress.

Cuba has signed treaties with the United States ceding to this country two naval stations, and disposing of the government of the Isle of Pines, over which Cuba is to have sovereignty.

The Regents of the American Society of Religions Education have decided to call an inter denominational congress in the interest of religions education, to be held in Washington next April.

A dispatch from Viadivostock says several Korean ministers and high dignitaries are suspected of being concerned in a plot against the Empress of Corea, and it is expected that they will be dismissed and arrested.

A letter from King Edward to the Irish people expressed deep appreciation of the loyalty and affection shown the King and Queen during their recent Ireland visit. After leaving Dublin, the King donated \$5,000 to the poor of the city.

Gunnison, Colo., July 18.—Samples of ore that returned in gold \$70,150. to the ton, is said to have been taken from Wannita fields in Box canyon districts where strike was made Sunday, which may prove richest in the history of the State.

The emptiness of the Turkish Treasury is shown by the fact that the Finance Minister has for several weeks been unsuccessfully endeavoring to pay a month's salary to the State officials, who have only received one month's pay since March.

Thomaston, Maine, July 25.—A handsome bronze tablet, in memory of General Henry Knox, was unveiled here to-day. General Knox was the first Secretary of War under President Washington, besides having been prominent in the Revolutionary struggle.

The treaty providing for the acquisition by the United States of the Danish West India Island has officially died. If Denmark should conclude to sell the islands to the United States it will be possible to revive the provisions of the treaty which has just failed.

Japan has decided to observe the policy of waiting and watching Russia, advocated by Great Britain. In the meantime she will urge China to carry out the assurances given to the United States respecting Manchuria and will endeavor to obtain the opening of additional ports.

London, July 24.—Replying to a question in the House of Commons to-day. General Balfour, president of the board of trade, said 700 cotton factories in Lancashire were working on short time and 360,000 operatives were affected. This was due to the deficiency in raw cotton.

El Lapiz, the organ of the Liberal party at Panama was visited by the staff of the army and its issue of the 25th inst. destroyed. Soldiers surrounded the governor's residence, but he escaped; the secretary of the government and the chief

of police were arrested. Governor Montis is now in the British Consulate.

The Cuban Congress, after accomplishing considerable legislation of more or less benefit to the Island, has adjourned, greatly to the relief of the taxpayers, as the Cuban Congress, although but a small body, has quickly developed the propensity for appropriating money which is the leading characteristic of larger bodies.

Lord Kelvin, who has come before the public again in connection with some scientific discussions in London, has been called "the greatest all-round man of science living." He took his college degree in his early teens, and although he is now nearly eighty years old, is recognized by scientists to be in his intellectual prime.

Francis Kossuth has resigned the leadership of the Hungarian Independent Party. He said: "I will retire to Italy as my father did forty years ago. I have resigned because I could not carry out my pledge to Premier Khuen and Minister Hedervary and end the obstruction in the Reichsrath." M. Barabas, who will succeed Kossuth as leader is known as a dangerous extremist.

"Every man who takes part in the burning or lynching of a negro is a murderer, and should be so considered in the eyes of the law." These words were used in an address delivered in Milwaukee by Justice David J. Brewer, of the United States Supreme Court, and their application to the prevailing "epidemic" of race riots and lynchings is noted by papers throughout the country.

The increasing activity of the revolutionists in Macedonia and the difficulties encountered by the Turkish troops are producing an unpleasant effect, and it is believed the existing situation will lead to fresh demands on the part of the Powers, including the establishment of efficacious European control.

The new battleship, King Edward VII, the largest in the world, was successfully launched by the Princess of Wales at Davenport, England.

Russia has arranged with French capitalists for a loan of \$26,000,000.

Since China reluctantly agreed to open the two Manchurian ports to the trade of the world (which was regarded as a diplomatic triumph of Secretary Hay,) the officials at Washington are at a loss to understand a letter sent by Prince Ching, to Minister Conger, refusing to open the towns. In his letter he dwells upon the impossibility of China opening to foreigners towns which are not in her possession, but which are held by Russian troops, and points out the complications which would be likely to follow. It is believed, however, that a compromise may be reached by including one town—Ta-Tung-ao—in the new commercial treaty.

A battle between the revolutionary forces at Ciudad Bolivar and the Venezuelan government army, commanded by General Gomez on July 20th, raged madly. Block after block was disputed, the government troops entering the city slowly. The city appears to have been struck by a cyclone. The soldiers on both sides had no food for two days, no ambulances are being used and the fighting still continues. The Dalton block, the property of the United States consul, where all the leading German and French firms reside, being attacked. The jail is in the center of a terrible resistance. All the defeated revolutionists have concentrated there. It is estimated that 200 or more have been killed in that vicinity.

### Choosing a New Pope.

"The very name Conclave—derived as it is from clavis, a key—suggests an assembly with locked doors. Privacy and security from outside interference are of the first importance in the election of a pope. The assembled cardinals are strictly enclosed until their deliberations result in an election.

"This practice dates from the latter part of the thirteenth century when the cardinals are assembled at Viterbo after the death of Clement IV. and deliberated for two years and a half without coming to any decision. The people then locked them up in the bishop's palace for some weeks, but as this resulted in nothing, they then took off the roof and limited the food of their eminences to bread and water. The cardinals then appointed a small committee to elect a pope, and

thus the business was brought to a satisfactory conclusion by the election of Gregory X.

"The Conclave is now held in the Vatican, tho the cardinals are empowered to assemble elsewhere if they think fit.

When the last rites have been performed over the dead Pontiff, the supreme electors enter the conclave chanting the "Veni Creator." They walk two by two, the bishops in front, the priests behind them, the deacons afterward. A master of ceremonies precedes them. He carries a cross, the face of which is turned toward them. Formerly the Governor of Rome stood at the side of the Dean Cardinal. The procession comes out of the church by the large door and goes to the Pauline Chapel by the royal stairway. It passes before the pontifical major domo, who waits for it in front the equestrian statue of Constantine. In the Pauline Chapel the Dean Cardinal recites the orison "Dens qui corda fidelium," invites the Cardinals to unite for a prompt and holy election, then tells the Secretary to read the bulls of the conclave, which all the members of the Sacred college take oath to observe.

The cardinals then take possession of their cells. The first master of ceremonies dismisses the Ambassadors, the Princes, and the prelates who have remained until the last moment with the cardinals to encourage them and causes all the means of exit except that to the royal stairway to be closed. The three Cardinals who are chiefs of the orders visit the conclave with the master of ceremonies in order to assure themselves that it is in order. Should a Cardinal arrive in Rome after the opening of the conclave he would be introduced to his colleagues by the door of the royal stairway. It is at this door that Ambassadors present themselves.

The day after the opening of the conclave the chiefs of orders and Camerlingo pass in review the members of the solemn assembly.

The election by ballot takes place twice a day in the Sistine Chapel, in the morning after the mass and in the afternoon after chanting the "Veni Creator Spiritus." All Cardinals are compelled to vote under pain of excommunication. The ballots are of the size of ordinary letter paper, with blanks for names and seals. Each Cardinal inscribes his name and that of the Cardinal for whom he votes.

The elector folds this paper in a certain manner indicated by black lines, holds it between the thumb and the index finger, and deposits it in a large silver chalice ornamented with a figure of the Holy Ghost. He kneels at the altar, makes a brief prayer, and pronounces in a loud voice the words of an oath, the formula of which is written on a black-board near the tabernacle.

If, on the first ballot, one of the Cardinals receives two-thirds of the votes of those present, he becomes Pope by law immediately. The Cardinals then sing the "Te Deum" as a thanksgiving to God for the election, and one of the Cardinals proceeds to the balcony overlooking the Square of St. Peter's and announces the election to the people assembled here.

Immediately on being elected Pope, the Cardinal so chosen selects the name by which he desires to be known as Pope.

If, on the first ballot there is no election, the Cardinals retire to their rooms, reassembling either on the evening of the same day or the next morning. In order to avoid delay in the choice of a Pope, there is a provision which gives to every Cardinal the right to rise in his place after the taking of a ballot and transfer his vote to that Cardinal who has received a majority of the votes, but not two-thirds. Election by this method is called "electio per accessum."

When the Cardinals find it impossible to agree in the choice of a Pontiff, they may delegate the right to designate a candidate to one or several of their number.

Should the number of votes not correspond to the number of Cardinals in conclave, all the papers are burned. After access the ballots are burned in a furnace, whether the election was accomplished or not.

When the election is finished, the Secretary of the Sacred College, the Cardinals who are the chiefs of orders, and the masters of ceremonies assemble in the Sistine Chapel and receive the elected one's consent. He is led before the altar of the Sistine Chapel, where he sits in an arm chair, and the Deans of the Cardinals adore him—that is, they kneel before him, kiss his foot, his hand, and receive from him a kiss on the cheek.—Selected.

## Educational.

We call special attention again to a few of our advertisers who are making a special effort to reach the constituency of The Standard.

There is a notice of Union Seminary on our first page which should be gratifying to all the people of its two loyal Synods, North Carolina and Virginia.

Columbia Seminary is also prospering, having, as we have lately shown, a large share of the students under the present uncrowded condition of the Southern Church as regards its candidates. Its faculty is one that commands the respect and confidence of the whole Southern Church.

Princeton Seminary is now the best endowed of all the Presbyterian Seminaries of America and is entering upon a new career under the Presidency of Dr. Patton. The Southern Church has always felt a warm interest in Princeton Seminary on account of its unswerving orthodoxy and its consequent kinship with the Presbyterianism of this section. If our young men feel that they must pass by our excellent Southern Seminaries we hope they will go to Princeton.

Our cover pages have beautiful representations of two of our North Carolina Church Schools, Elizabeth College in Charlotte and the Normal and Collegiate Institute at Asheville. Both are nonsectarian in the ordinary acceptation of that term.

Elizabeth College has a magnificent plant and is a credit to the city where it is located and to those who founded it. Its wide patronage is indicative of its high standard and its commendable work. The musical course in its Conservatory is unusually fine.

The Normal and Collegiate Institute has been a blessing to North Carolina, especially to its Western section. It has given its excellent opportunities to hundreds of girls who would never have had any education at all except for this splendid charity. But it has done more than this, having received many others who were attracted by its low prices, taken into consideration with the excellent advantages it offers. Its industrial features are especially to be commended.

One of the very best schools in the country for boys is the Fishburne Military Institute. It aims to have only the best boys enrolled so that the influences of bad companions are almost wholly eliminated. The Principal has had much successful experience in this work and the school is heartily commended, especially to the Presbyterian public.

Central University, Kentucky, is the consolidation of Centre College and the Southern University formerly of Richmond, Kentucky. The combination of these two schools has put a fine equipment and a good endowment at the disposal of the Presbyterian Church in Kentucky both North and South. It is doing excellent work in the cause of Church Education.

The new Seminary at Austin with the new members of its faculty promises to supply every reasonable want for sound theological learning in the great Empire of Texas. We have watched the steady growth of this institution with much pleasure and predict for it a wide field of usefulness.

The Standard takes this opportunity of thanking its many advertising patrons and of saying to those who are looking for places to educate their sons and daughters that we do not carry a single educational advertisement that does not tell of an institution that is worthy of confidence and of patronage.

"Education means life; and universal education—universal not merely in the persons admitted to it, but in the vital topics with which it deals—means universal life—a vitalizing of the farm and the factory, the full recognition of the truth that all toil can be intelligent, and, therefore, all toil can be itself educative."—The Outlook.

"Teaching seems to be the only profession or work in the world in which experience and professional preparation are not considered of indispensable importance."—Dr. J. L. M. Curry.

## Deaths.

Only 'good-night'—beloved, not farewell—

A little while and all His saints shall dwell

In hallowed union indivisible—  
Good-night!

Until we meet again before His throne,  
Clothed in the spotless robe He gives His own,

Until we know even as we are known—  
Good-night!

—Sarah Doudney.

PAYNE.—Departed this life on July 9th, 1903, at the residence of Mr. L. B. Nelson, in Atlanta, Ga., of Bright's disease, Rev. Henry Nelson Payne, D. D., President of Mary Holmes Seminary, of West Point, Miss., and one of the most devoted servants of Christ.

Born at Horseheads, in Cleming Co., New York, on Nov. 4th, 1840, Dr. Payne professed conversion in his eighteenth year, during a season of revival in Janesville, Wis., and resolved soon afterwards, in obedience to the prompting of the Spirit, to devote himself to the Gospel Ministry. Having prepared himself for college by dint of hard work and great self denial, he had just matriculated at Beloit College, when President Lincoln issued the first call for volunteers, and another path of duty opened out before him. Enlisting in the Union Army, he entered the service as a private in Co. A. of the 13th. Regiment of Wisconsin Vol. Infantry, and displayed from the start as a soldier, the same qualities which characterized him throughout life, as a man: Christian fortitude, heroism and fidelity to principle. Later on in the struggle, Dr. Payne was commissioned Captain of the Liberia Guards, an independent Company of troops which he organized himself; and in recognition of his splendid soldiery, he was subsequently promoted to the rank of Lieutenant Colonel. At the close of the war, he entered Hamilton College at Clinton, N. Y., graduating with distinction in 1868. He received his theological equipment mainly from Lane and Auburn Seminaries, his Professor of Theology in the first named institution, being his distinguished Uncle, Dr. Henry A. Nelson. Being licensed to preach by the Presbytery of Cayuga, on April 13th, 1870, he was shortly afterward called to the pastorate of the First Presbyterian Church of Minneapolis, Minn., and was formally ordained and installed on Oct. 5th, 1871. Intimate ties were formed between pastor and people, and as the fruitage of this initial pastorate, many new souls were born into the Kingdom of Christ. Before entering upon his pastoral work in Minneapolis, Dr. Payne was united in marriage with Miss Elizabeth A. Porter, daughter of Rev. Lansing Porter, of Auburn, N. Y., to whom he had become engaged while in the Seminary at this place, and from the union thus happily sealed, five children were born to them: Annie E., Charlie L., (deceased), Porter, Mary A., wife of Rev. Henry N. Rullard, and Howard.

Dr. Payne resigned the pulpit of the First Presbyterian Church of Minneapolis, on May 1st, 1875; and subsequent pastorates were successfully and happily filled in Onondaga Valley, N. Y., Lima, N. Y., Oxford, N. Y. and Boone, Iowa. In the spring of 1885, he represented the Presbytery of Fort Dodge as a Commissioner to the General Assembly, which met in Cincinnati, and while here, he was greatly impressed with the needs of the work among the Freedmen, which seemed to be languishing at the time for the lack of proper attention. Such was the impression which this important work of the Church made upon him that later on, when elected Field Secretary of the Presbyterian Board of Missions for Freedmen, he promptly accepted the call to this arduous ministry of love among an alien race, notwithstanding that at the time, he was considering an urgent call from the Presbyterian Church of Le Mar, Iowa. In the fall of 1885, he entered upon the duties of his new office as Field Secretary, locating first in Charlotte, N. C., where he remained for one year, and then transferring his headquarters to Atlanta, which continued to be home for nearly twelve years. Splendid results accrued from his faithful labors as Field Secretary; and though his duties involved prolonged and repeated separation from loved ones, and entailed many hardships upon him, he was rich in spiritual compensation, and was crowned with the benediction of heaven. While engaged in this work, Hamilton College, his Alma Mater, conferred upon him the degree of D. D. In 1895, Dr. Payne was appointed on a committee to select a site for the rebuilding of Mary Holmes Seminary, which had formerly been located at Jackson, Miss., and after visiting the field, it was decided to locate it at West Point in the same state. At her request of the Freedman's Board, he superintended the construction of the building, giving it faithful and competent attention; and when the school was ready for re-opening, he was unanimously elected to the Presidency. Accepting the position, he began his executive duties on January 1st, 1897, and from the start, was signally successful in building up the interests of the Institution. Despite the setback occasioned by another fire, the Seminary, under his able management, more than doubled, in attendance its corps of teachers was enlarged, and the efficiency in every way increased. On account of enfeebled health, brought on by incessant labors, from which he allowed himself too little rest and relaxation, he was forced to resign his position early in the spring of 1903, and the Board, in recognition of his faithful services, voted him appreciative and grateful acknowledgment, and agreed to accept his resignation only upon the qualification of his successor. In severing his connection with the school, Dr. Payne also closed his faithful ministry of eighteen years in the service of the Freedman's Board, having given it the best energies of his heart and brain, and having resigned it only for his summons to the skies.

Coming to Atlanta in May of this

year, where he was cordially welcomed back again by many devoted friends, he lingered without murmuring until the end came, displaying throughout his entire illness, a resignation and a fortitude which fitly crowned his long career of useful service, and re-affirmed with patient emphasis, his devotion to the Master, in whose footsteps he had so fearlessly followed, and upon whose bosom he had so lovingly leaned.

SCHERER.—Died at the home of her son, A. L. James, in Lawrinburg, N. C., June 23rd, Mrs. Harriet I. Scherer, in the 75th year of her age.

Mrs. Scherer was born in Salisbury, N. C., Oct. 8th, 1828, her parents being Michael and Isabella Brown. In her girlhood she made profession of faith in Christ and united with the Presbyterian Church. She lived a long, happy, useful, Christian life, ever finding her Saviour more precious, and His Service an increasing delight.

Mrs. Scherer was twice married. Her first husband was Dr. Hand James, of Wilmington, N. C., to whom she was united in marriage Oct. 14th, 1847. They had six children, three sons and three daughters. Of these only two sons survive their mother. Dr. James, having died in Alton, Ill., in March, 1862, the widow and children soon returned to her former home in Salisbury. Five years subsequently she was united in marriage to the Rev. S. Scherer, a minister of the Lutheran Church, with whom she lived happily till his death, giving herself to the care of his three sons, born to him by a previous marriage, aiding him in his work, a help-meet indeed. These three sons, and one born of this marriage, the Rev. J. A. B. Scherer, Phd. of Charleston, S. C., all became ministers of the gospel, and all fill honorable stations in the Church. Mrs. Scherer was a good mother and left the impress of her Christian character upon her children. They "arise up and call her blessed." After Mr. Scherer's death she moved to Lawrinburg, to make her home with her son, became again a member of the Presbyterian Church, the Church of her ancestors, in whose communion she lived till her death. Mrs. Scherer was a woman of lovely Christian character. She was conspicuous for her piety, her zeal in the Master's Service, and her good works. She loved the house of God, and found great pleasure in its worship; she loved the Word of God, was a daily student of it, and treasured its truths and its very words in her memory. She died in the exercise of a triumphant faith, not only willing but longing to depart and be with her Lord. Her surviving children and grand-children find comfort and solace in the grace of Christ, and treasure her memory as a precious heritage.

Pastor.

WILSON.—After an illness of more than six months, Mrs. J. A. Wilson "fell on sleep" July 4th, 1903, in Kinston, N. C., at the home of her son, Mr. H. H. Wilson. She had been, for some time, a member of the 1st Presbyterian Church

in Greensboro, where she lived for some years. A letter of dismissal from that Church to this had been sent, but before it could be acted upon by our session she had, as we believe, been received as a member of the fold in heaven, where sorrow and sickness and death shall be no more.

She was fifty-five years of age and leaves three sons; H. H. Wilson, a ruling elder in the Kinston Church, Claud T. Wilson, of Morristown, N. J., and Ronald B. Wilson of Greensboro, N. C.

Pastor.

**The Household.**

**Health as a Duty.**

A wise man who chose to pose as a fool once said that "health is the primary duty of life." Yet the majority of us do not consider health a duty. It is a gift from God, a piece of good luck, what you will, anything but a requirement laid on mankind. We exact of a man that he be kind, that he be honest. If he is not either of these the more shame to him; but if he is unhealthy we count him unfortunate, and pity him. It would be better to regard health as a duty. We inherit some of our trouble, to be sure, but Nature is on our side, fighting for health, and most of our illness is brought about by our own indiscretion. Let us shoulder the new responsibility. We should live wisely and temperately in all things, neither over-eat nor over-drink; we should keep away from intoxicants, and above all, we should not allow ourselves to worry about anything, because that harms us physically as well as mentally. We should regard an act that is likely to interfere with our well-being with as much abhorrence as we would a lie or a theft, which is a blow at character. This is the part of wisdom; it is also the part of morals. If a man is sick he will more easily yield to temptation; all the moral and mental rest inevitably on the physical, and with good health [to his aid one is able to face with fortitude the various problems of life.—Woman's Home Companion.

**DRAKE'S PALMETTO WINE.**

The wonderful medicine that removes all congestion and disease from vital organs, tissues and blood. One tablespoonful, once a day, immediately relieves and absolutely cures Indigestion, Flatulency, Constipation and Catarrh of the Mucous Membranes. It is a positive specific for Congested Liver and Kidneys and Inflammation of Bladder, tones the Appetite and Nervous System, and purifies and enriches the Blood.

A trial bottle of Drake's Palmetto Wine will be sent prepaid, free of charge, to every reader of Presbyterian Standard who needs it and writes for it to Drake Formula Company, Lake and Dearborn Streets, Chicago, Ill.

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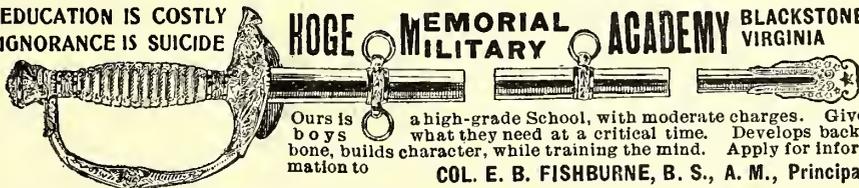
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**The Doctor's Wife.**

A recent book is entitled "The Woman Who Toils." It is the story of two women who, in order to investigate the condition of wage-earners, worked for months in factories and shops, shared in every respect the life of the working women, and made careful records of their experiences. It is a painful narrative, and even allowing for some exaggeration of the miseries of the life, one must read it with keen sympathy for the factory-worker and the shop-girl.

It is not however, quite fair to imply by the little of the book that the wage-earners are the only women who toil, and who toil severely. It is doubtful if the worker in factory, or shop ever endures the continuous strain of body, mind and spirit which comes to the wife of the farmer, of the artisan thrown out of work, or of the country physician. The doctor's wife is typical of them all, and appeals most strongly to the imagination.

She must never be too tired to be wakened by the night-bell and her quick sympathy with her husband's hard task brings her to her feet, to prepare a cup of coffee or of hot broth for him, before he is off on his distant errand. This is but the beginning of the "meals at all hours" throughout the day. She must be up early to have the house in order before patients begin to arrive. She cooks and dusts, and answers the door-bell with a baby on her arms, and with the voice of her other children in her ears. She carries also much of the burden of her husband's practice. A patient is to be encouraged here and admonished there. The doctor will be home soon. He will come to see the baby's sore throat just as quickly as possible. He spoke hopefully of the sick mother last night. When he says you must take the medicine, you must surely do it, even if it does taste bad. So she passes from kitchen to office and back again—the nursery full of her vigorous children, set up wherever she may happen to be.

How many a doctor could truthfully say that he should never have pulled through a certain epidemic of typhoid, or the winter when all the children had diphtheria, if the wife had not been support, comfort and hope! Then the accidents she has treated, the blood she has stanchied, the courage, sinking at the first faint odor of ether, she has sustained! By day and by night, year in and year out, she bears in her slender arms the welfare of children, of husband, of community—and feet, hands, head and heart are all at the service of any one in need.

All honor to the woman who toils—whether in shop or factory or school-room. But if there is one who deserves it most richly, it is the woman who toils in that home through which ebb and flow the tides of life of the whole town—the home of the country doctor.—Youth's Companion.

**A North Carolina Life Insurance Company Places a Premium upon Temperate Habits.**

The Southern Loan and Trust Company, an established banking institution

of Greensboro, N. C. with \$200,000.00 capital, has recently organized a Life Insurance Department and has introduced a new feature in life insurance which is attracting considerable attention. This company insures the lives of individuals under substantially the same rules as are observed by other companies and at standard rates, but a special rate and premium is offered to those who are temperate in their habits. Experience and medical and life insurance statistics have established beyond question the fact that abstaining from the use of intoxicants contributes very considerably to length of life, and the Life Department of the Southern Loan and Trust Company which began business this month is recognizing this fact by offering a reduced rate and premium to those who have been temperate in their habits and who are temperate at the time they make application for insurance on their lives. There is no other insurance company in America that is conducting its business on this plan and that is making this fair and equitable distinction between those who use intoxicants and those who do not.

Railroads, corporations and individual employers have in recent years been placing a premium upon sobriety by making temperate habits in employees one of the standard qualifications. But this North Carolina insurance company is the first to recognize the important part which total abstinence in the use of intoxicants plays in determining the average mortality of individuals, by charging a standard rate and premium for insurance on the lives of those who are not total abstainers and a reduced rate and premium for insurance on the lives of those who are total abstainers. This is done for the fair and just business consideration that a class of men whose life expectancy is increased on account of their regard for a law of health more important than any other, are better life risks as a class than any other and that for such decrease in the risk there should be a corresponding decrease in the price charged.

As a general proposition a man who takes a drink semi-occasionally only will not live as long as the man who does not

drink at all, and the one should therefore pay more for insurance on his life than the other. It is not right that those who are careful in their habits and who faithfully observe the laws of health should pay for the life insurance of those who are ignorant, careless or indifferent in these matters. The principle is a broad one and is based upon business morals and equity and is sure to meet with the cordial endorsement of thinking business people, and it is a source of congratulation that the idea has originated and is being put into practical operation by strong creditable North Carolina institution. The sober industrious people of North Carolina will do well to remember this and to investigate the plans and rates of the Life Department of the Southern Loan and Trust Company of Greensboro when they have occasion to seek that protection offered by life insurance.

A little girl walking by her father's side on a starry night, was asked of what she was thinking, and she gave this beautiful answer: "I was thinking if the wrong side of heaven is so glorious, what must the right side be."

If you want friends, "touch their hearts!" This is the way to gain all great ends,—just touch the hearts of men! You can not move them half so easily nor so far, either by persuading their intellects, firing their imaginations, or smiting their consciences, as by touching their hearts.—S. S. Times.

**TETTERINE IN INDIANA.**

The fame of Tetterine, the wonderful ointment that cures all skin diseases, has spread all over this broad land. Here's a letter dated May 5th, 1903, that shows what is thought of this great remedy in the "Hoosier State:"

Mr. J. T. Shuptrine, Savanah, Ga.  
Dear Sir.—Inclosed please find \$1.00 for which please send me two more boxes of Tetterine. Tetterine has been a great benefit to me and I continually use it.  
Yours truly, Mrs. Josephine Bartling,  
Batesville, Indiana.

\*\*\*\*\*  
**SHORTHAND FREE.**  
 Upon request Converse Business College will send a free lesson in Shorthand, with full explanation, to any one.  
 For the next thirty days Railroad fare will be paid for any one enrolling for one or more of our courses at the regular rate of tuition.  
 I. T. WILLIAMS, Secretary and Treasurer, Spartanburg, S. C;  
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'For every pound you save in education, you will spend five in prosecutions, in prisons, in penal settlements.'—Lord Macaulay.

"The life or death of the State means the intelligence or ignorance of the citizen."—Dr. J. L. Curry.

"If the children are untaught, their ignorance and vices will, in the future life, cost us much dearer in their consequences, than it would have done, in their correction, by a good education."—Thomas Jefferson.

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

"Employ thy time well if thou meanest to gain leisure."

"Keep thy shop and thy shop will keep thee."

"For others' sake to make life sweet,  
Though thorns may pierce your weary feet;  
For others, sake to walk each day  
As if joy helped you all the way,  
While in the heart may be a grave  
That makes it hard to be so brave—  
Herein I think is love."

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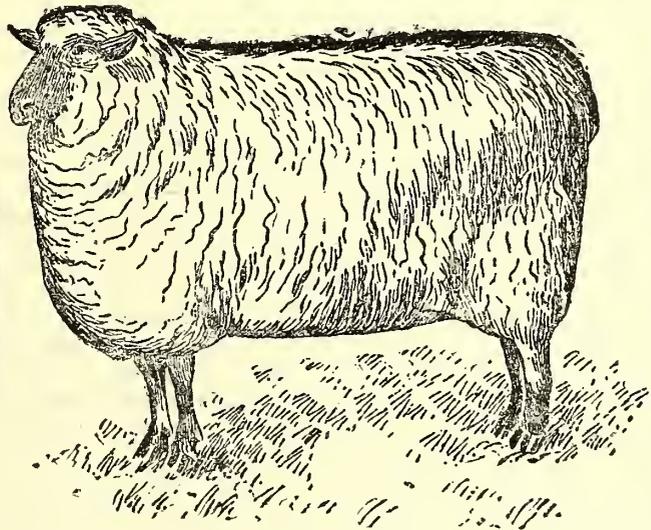
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...the appointment—make some ex-  
...e."

"No, dear," and Miss Kellogg, the  
...ly principal, spoke pleasantly but  
...fully, "unless you've a more satisfac-  
...y reason, of course you can't be re-  
...used. Your appearance need cause no  
...sitation—young ladies shouldn't think  
...much of dress. I supposed you were  
...love that, unlike so many, whose sole  
...ambition seems to be outdoing some one  
...se in superfluons finery. No; Doctor  
...women would never consent to your re-  
...saining in another's favor—worth to  
...ress, nothing else. Besides, it's an  
...onor you should covet—not throw  
...away!"

"I believe the poor child is worrying  
...herself thin," remarked Eleanor Wilson  
...to her chnm, a fortnight before com-  
...mencement. "It isn't her examinations;  
...girl of her intellect never has fears  
...from that source."

"I think I know the cause of her 'de-  
...cline,' as Alice Randall calls it,"  
...laughed Julia. "It's not a deep-seated  
...malady—nothing chronic. Bnt, laying  
...aside all joking, I believe the valedic-  
...tory appointment is at the bottom of it.  
...I've noticed she hasn't seemed herself  
...for two weeks, and then I've heard a few  
...things that tend to strengthen my sus-  
...picions."

"Doesn't she want to speak—is that  
...it?"

"It isn't the speaking, so I've heard,  
...but her dress. She's nothing to appear  
...in—only her 'reception gown!'" The  
...muslin for a long time had been so known  
...among the girls. "Do you blame her  
...for feeling as she does—especially when  
...the salutatorian," and she glanced over  
...to the bed where lay a charming creation  
...of satin and lace, just from Madame La  
...Manette's famous establishment, "ap-  
...pears in such fairy-like finery! I would  
...pine under the same circumstances—I'm  
...sure of it."

The last two weeks were busy ones for  
...Eleanor Wilson. Besides her duties as  
...class president and chairman of the com-  
...mittee on arrangements, her article to be  
...delivered in Latin, took an unusual  
...amount of time. Yet with all these  
...things to take her attention, there was  
...another matter she couldn't keep out of  
...her mind, a matter with respect to  
...which not even her closest friends were  
...consulted.

"I know how she feels—though, of  
...course, not by experience, but I can im-  
...agine," soliloquized Eleanor thought-  
...fully. "She's sensitive—Dorothy is—  
...but so noble-hearted, and with such beau-  
...tiful spirit! I suppose I might," and  
...she hesitated, an "of-course-I-ought-to"  
...expression puckering her brow.

She went to her trunk and took out a  
...plain muslin dress, one that had never  
...been finished.

"I might wear it—perhaps I—"

But here was the other dress—the  
...handiwork of Madame La Manette, and  
...with a sigh, made up of r. solution and  
...doubt, Eleanor spread the muslin gar-  
...ment on the white coverlet. Not even  
...her chnm saw her smuggle it out of the  
...room that afternoon.

"Yes: I can have it done in time,"  
...said the little dressmaker briskly.

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...tire system of all impurities. Such a remedy is Mozley's  
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...stomach, and a thoroughly effective laxative, acting upon the bowels, liver,  
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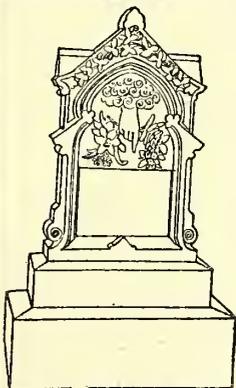
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...ious influences; Bible taught every day; lo-  
...cation high and healthy; rates reasonable.  
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...MATTIE P. HARRIS, President, Roanoke, Va.

"I shall make such an appearance tomorrow," thought Dorothy bitterly. 'Twas the evening before graduation. "If it wasn't for you, little mother—the disappointment—I'd give it up even now. It's so hard to go before all those people with Oh, well, it's the only dress I've got, so I'll have to make the best of it."

Such a commencement morning was rarely experienced at Bancroft Seminary; it was cool and beautiful, a perfect June morning. Miss Kellogg could hardly remember when, on that occasion, it had not stormed, or at least been cloudy.

No member of the graduating class had an opportunity to visit another before the exercises, so busy was each with her own preparations.

Half suppressed exclamations of surprise were heard from the girls, as Eleanor Wilson came to the front of the platform to deliver the salutatory. "Her dress must be beautiful," thought Dorothy, without looking up, "and mine—nobody knows how I feel!"

Dorothy didn't summon her courage to look at the speaker till Eleanor was nearly through, and then—could it be possible, or did her eyes deceive her! For there stood the tall, graceful figure of the most popular girl in Bancroft Seminary, clad in a muslin gown, more simply made than the one, she, Dorothy Dascomb—had on!

In a moment she realized what it meant—a sacrifice for the sake of a member of the class—for her.

All through the exercises, until her turn came, Dorothy Dascomb was under the influence of strangely conflicting emotions. She scarcely heard her name, as it was announced in the clear tones of Doctor Bowen.

She held her paper firmly before her, as she began to deliver that valedictory, yet her eyes only now and then sought the carefully written pages.

"I thought her subject was 'Motive Principles,'" whispered Julia Thomas to Alice Randall, wonderingly.

"It was—it's on the programme, that's the way it's printed!"

"But she isn't speaking on that;"

"No; her theme is 'Unselfishness'—plainly so. How came she to change? Or—yes; she's extemporizing!"

It was but a moment before the speaker had the attention of every one present—tired though they were with the length of the exercises.

The audience was swayed with her wonderful pathos and power. Never before had they listened to such eloquence from a member of a graduating class. Men and women leaned forward that not a syllable be lost, and when she ended with a passionate appeal against self-inflicted misery, brought about by an over-sensitive dwelling upon one's circumstances and surroundings, there wasn't motion in the large audience room. It was the silence of conviction.

"How came you to do it—speak on another subject without preparation?" whispered her mother proudly, as they left the hall together.

"Eleanor Wilson's unselfishness, and the foolish sensitiveness of Dorothy Dascomb—nothing else."—The Morning Star.

### He Died Trying.

This boy I knew was born and spent the early years of his life on a farm near a small town in southern Nebraska. It was an uneventful life, filled with monotony and grind. From want of money the father was unable to hire requisite help, so at the tender age of eight years my young friend was put to herding cattle. Although he was yearning to start to school, he could not be spared, as the father was making every sacrifice to send an older brother away to school, so little Phillip "remained by the staff" until perhaps fifteen years of age, without much if any schooling, and little knowledge of books or the outside world. He then entered school with the understanding that a part of the tuition might be paid in work of different kinds. Early and late he toiled, denying himself in every way in order to cause the father as little expense as possible. With increase of knowledge came an earnest desire to become a medical missionary, to be of service to mankind, as only a consecrated life can be, but with the desire came also almost insurmountable difficulties. Teachers tried to dissuade him because of lack of education, home friends pressed him with the thought that he must not desert mother and father, that his duty was on the farm. More and more the conviction fastened itself upon his mind that the goal once reached he would be enabled to do more for the family than he could possibly hope to do in any other way. So, in the face of great opposition, he toiled on.

Two years passed in this way, when news came that his brother was dying in the Western home, so studies were cheerfully dropped, and through the long months that followed he nursed that brother to the close of his life as tenderly as a woman, meanwhile doing all possible to lighten the arduous duties of mother and sister. This duty discharged, it was too late to enter the junior year, so he bravely started out to earn money to assist the father and help a younger sister to a year's schooling preparatory to taking nurse's training.

With the opening of the next school year he started his work, but only a few months passed before he showed signs of failing health due to overwork and the worry incident to his brother's illness, and studying and sleeping in cold and poorly ventilated rooms. With the same fortitude that he had battled with other difficulties he fought this tyrant—consumption—giving up school and nursing for a year, though needing the tenderest care himself. He made money enough to materially aid his sister in her work, help carry on the old home, and pay his last year's expenses at school. In the middle of the year all of his bad symptoms returned, and he was obliged to "surrender arms" to the conqueror—death—with aspirations unrealized, but with a consciousness that he had done his best. Had he succeeded?

The question presents itself, Does a life of self-sacrifice pay? The answer comes in the memory of that sweet, unselfish life that must ever be a benediction to all who came in contact with it.—The Chantauquan.

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### Two Successful Negro Boys

(Booker T. Washington in the August World's Work.)

After having spent several years at the school, during which they worked upon the school farm, Frank and Dow L. Reid left Tuskegee at the completion of the B. Middle Class. Frank, the older brother, left in the year 1888, and Dow in the year 1891. Before coming to Tuskegee these young men had lived upon a rented farm with their father, but on returning home they decided to buy a farm of their own. They entered into an agreement to purchase a farm of 320 acres, four miles from the old homestead, and with little or no money but with a determination to succeed, they began to cultivate the land. They agreed to pay \$5.50 per acre for the place, and regardless of the fact that they had little money at the time they bought the farm, within a few years the whole amount of \$1,760 was paid. In addition to this farm, the Reid brothers, as they are styled for miles around, have bought another farm of 225 acres at \$10 per acre. This farm is about two miles away from the first place mentioned. When the last payment upon this last purchase is made in the fall, after the crops have been gathered and marketed, it will make a total of \$4,010 made and paid for land alone by these young men since the younger one left Tuskegee some twelve years ago.

The stock and farming implements on these farms are far superior to those seen upon most of the plantations. On the farm of 320 acres are seventeen fine horses and mules, all large and in good condition; there are thirty well-bred cows and fifty fine, healthy-looking hogs, besides a large number of chickens and guineas which furnish plenty of eggs for the families' use. The farming implements, including plows, mowers, rakes, harrows, etc., are of the latest improved Deering make.

The four double wagons, the single top buggy, the road wagon and go-cart are all in good order and are kept under cover when not in use. Not infrequently do we find farmers in the South, who, when the crop is made, leave the plows, the mower, the rake, and, in fact, all the farming implements standing out in the field in all the weather during the winter months. A visitor to the Reid brothers' plantation, however, will not find this to be true with regard to their farm machinery. Each piece of machinery on this plantation has a place under a shed built for the purpose, and is kept there when not in use.

A large cotton-gin with an eighty-tooth saw, is owned and operated by these young men. Last year, besides ginning the 125 bales of cotton raised upon their own plantation, they ginned the cotton raised by nearly all the other farmers in the neighborhood.

Work is always tending to humility. Work touches the keys of endless activity, opens the infinite, and stands awe-struck before the immensity of what there is to do.—Phillips Brooks,

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## Our Little Folks.

CONDUCTED BY MRS. A. J. MCKELWAY

### Children's Letters.

Charlotte, N. C., July 14.

Dear Standard:

This is my second letter. I guess the other one was lost in the waste basket, as it never was seen in print. I am mama's only little girl. She lets me go to Grandpa's and stay a week some times. I always have a good time up there. I have four little cousins that live right near and we play together all the time. I help mama gather the eggs and feed the little biddies, and now I have to pick up apples every day for mama to dry. I will ask a Bible question then close. Where is churning of milk found? Hoping to see this letter in print.

Your little friend,

Irene Abernethy.

Age, 8.

Shopton, N. C., July 14th, 1903.

Dear Standard:

I have been up to my grandma's and have just got home. I love to stay up there because I have such a nice time for I went to see my little cousins, Anette and Elizabeth Price often. I go to Sunday School and preaching at Steel Creek. I live near the Catawba River and enjoy going to see it. I will ask a question. Where is pulse found?

Your little friend,

Lura Price.

Age 7.

Yorkville, S. C.

R. F. D., No. 6.

July 18, 1903.

Dear Standard:

As I have seen so many letters in the Standard I will write one too.

I am not going to school now, but it begins Monday. Miss Lottie Barron will be our teacher.

I have three brothers and three sisters, I have a sweet little baby brother, five months old and has two teeth.

I go to church at Beth Shiloh; Rev. W. A. Hafner is our pastor; my Sunday School teacher is Cousin Letha Jackson.

We went down to see the Catawba dam yesterday; we had a nice time.

I will close, hoping to see this letter in print.

Your unknown friend,

Eula Jackson.

### The First Great Indian School.

There was in the town of Carlisle, in Pennsylvania, at midnight, October 5, 1879, a very strange and interesting sight to be seen.

A great crowd of people were waiting for the train to come.

And when it came puffing in, there alighted from it eighty-two wild Indian boys and girls just from their homes out in Dakota. They were in their native dress and wore blankets; their hair was long; their faces were painted; and they had on beads and other Indian ornaments.

Everything was as new to them as they themselves were to the big crowd.

They had never seen a train before they had ridden all that distance in one; they were in strange part of the country; they knew nothing of the people, or the language; they could talk only Indian. Poor homesick children!

"You can't teach Indians!" said many of the white people who heard that there was a plan to educate them.

Colonel Pratt knew better. He had been long in the army and had had to do with Indians. He had had Indian prisoners in Florida who had worked well, and some of these had asked to be educated; and he had taken them to the school for colored students at Hampton, Virginia, where they had done well.

Colonel Pratt felt sure Indian boys and girls were like other boys and girls when they were treated in the same way. So, he persuaded the government to make the old Carlisle barracks, where soldiers used to be, into a school. And with these eighty-two wild Indian boys and girls, and white teachers to help him, he began the First Indian School among white people. This was twenty-three years ago.

Did the Carlisle Indian school succeed? Are there any Indians there now? Yes; instead of eighty-two, there are now one thousand Indians at the Carlisle school. They dress as we do; they speak our language; they study in their school-rooms the books that we have in our schools; they have reading-rooms where they read the latest papers and magazines; they have a library with a good many books; they have debating societies, both of boys and of girls, where they discuss questions that interest the world to-day.

And now there are many large buildings at the school where these young Indians live and study and work; there are shops where the boys are taught carpentry, shoemaking, tinsmithing, blacksmithing, harnessmaking, tailoring, etc., and how to run the steam furnaces and other engines used in the place. There is a bakery where Indian boys make the bread eaten by the pupils. Indian boys raise the vegetables for the school, take care of the cows, and do the other work on the school farm. The Indian girls learn to sweep, dust, cook, sew, and do all things that belong to good housekeeping.

Every year hundreds of Indians go out in the summer vacation and work with the farmers about Carlisle, the boys on the farm, the girls in the house, and earn money, and then come back to school in the autumn. So they learn how white people live in their homes. And these white people like them very much.

But it is not all study and work at Carlisle; sometimes, it is play. The girls have croquet, basket ball, and other games. There is a fine gymnasium where both boys and girls exercise.

And have you never heard of the Indian football team which comes to play with the Harvard and the Yale teams, and with other colleges? People speak of how fairly the Indians play, and how polite they are. This Indian football team is from the Carlisle school.

Some Indians are lawyers; some are carpenters, blacksmiths, masons, wagon-

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makers; many are farmers not their own lands; they are earning their living precisely as white young men do. Some are soldiers; a few Indians were among the Rough Riders whom Col. Roosevelt, now our President, led at Santiago, and one was his orderly. Some young Indian women are nurses. A few write for papers and magazines, and a few draw and paint. Many Indians, young men and women, are clerks and teachers and workers in various Indian schools.

For when it was found how well the Carlisle school succeeded, the government established other Indian schools in different States away from the Indian homes. There are now twenty-five. So, we have to thank Colonel Pratt, not only for what he is doing in his own school, but for what his example has been doing in the education of Indians. Also, among the homes of the Indians in Dakota, Nebraska, California and other States are eighty-eight boarding schools where Indian boys and girls stay for years, going home to see their parents only at vacations. Besides these are one hundred and thirty-eight day-schools. Here the small children come and stay all day, and go home again at night; they often have to walk miles to do this.

So, when you think of Indian children, remember that over twenty-five thousand of them are going to school just as you do, and are studying and reading the same books as yours. A good many copies of "Little Folks" have gone out to the Indian schools. The little Indians love the magazine.—Our Little Folks.

**How Much?**

By Sally Campbell.

"Yesterday was mother's birthday," remarked Billy Stone, as he walked proudly by the side of Miss Fowler, his Sunday-school teacher. "We gave her presents."

"How nice! I suppose you love her very much, don't you?"

"Lots."

"Well, Billy, my man," said Miss Fowler, stopping a minute at the corner where she was to turn off, "don't forget our lesson last Sunday. You know what the Bible tells us about how true love shows itself."

Yes, Billy knew. He walked on, thinking of it, and presently his round face grew very sober.

"Yesterday we told mother that we gave her the presents with our love. To-day is only a day off, and I wouldn't get up in time for breakfast. I was late at school; I made the twins mad, and I sneaked out of the back door so as not to have to go for the mail. I can't see how anybody by looking at the way I've acted could tell that I liked my mother at all.

It was beginning to rain when Billy reached home. He and the twins, who had been playing in the yard, all went into the shelter of the kitchen together.

Mrs. Stone, at her work in the next room, looked out of the window with a sigh. She had so much to do, and there was so liable to be trouble when children must stay in doors.

Billy thought of this too.

**Statement  
Of the Ocean Accident and Guarantee  
Corporation, (Limited)  
Of Great Britain.**

Condition December 31st, 1902, as shown by statement filed.

Amount of net ledger assets December 31, of previous year.....	\$ 1,750,848 69
Income, from policy holders, \$1,503,388 68, Miscellaneous, \$52,734 17. Total.....	1,556,122 85
Accident, \$81,436 45; Employers' Liability, \$1,000,098 68; burglary, \$31,443 02; steam boiler, \$34,147 70; credit, \$295,805 43.....	1,503,388 68
Disbursements, to policy holders, \$525,297 01; miscellaneous, \$596,961 94. Total.....	1,293,202 76
Accident, \$22,985 61; Employers' Liability, \$353,604 04; burglary, \$27,046 29; steam boilers, \$10,905 14, credit, \$110,755 90.....	525,297 01

**Business in Force at End of Year.**

Accident, \$15,200,200 00, Employers' liabilities not given, burglary, [\$21,895,533 24, steam boiler, \$11,069,800 00, credit, \$4,689,000 00.....	\$52,874,533 24
---	-----------------

**Business Written During Year.**

Accident, \$26,838,175 00, Employers' Liability, not given, burglary, \$27,563,899 88, steam boiler, \$10,530,800 00, credit, \$1,843,000 00.....	\$69,775,874 88
---	-----------------

**Assets.**

Value of stocks and bonds [United States, States, etc., owned].....	\$1,852,804 90
Interest and rents due and accrued.....	18,466 24
Cash in Home Office and deposited in banks.....	147,604 04
Premiums unpaid.....	105,255 68
All other assets, detailed in statement.....	13,339 84
Total.....	2,137,490 70
Less Assets, not admitted.....	41,873 49
Total admitted Assets.....	2,095,617 21

**Liabilities.**

Unearned Premiums.....	\$ 560,103 52
Unpaid policy claims.....	261,551 00
All other liabilities as detailed in statement.....	46,290 14
Surplus beyond all liabilities.....	806,944 66
Total liabilities as to policy holders.....	1,228,672 55
Total liabilities.....	2,095,617 21

**Business in North Carolina in 1902.**

	Risks Written.	Premiums Received.	Losses Paid.	Losses Incurred.	Amount at risk at End of Year.
Accident.....	\$ 61,000 00	\$ 375 00			\$ 78,000 00
Employers' Liability.....	376,792 86	1,106 60	\$206 75	\$205 75	463,752 96
Burglary.....	236,000 00	661 44			401,900 00
Credit.....	12,000 00	675 00			12,000 00

General manager for United States, OSCAR ISING.  
Head office, 346 Broadway, New York City.  
General Agent for service, Insurance Commissioner, Raleigh, N. C.  
Business Manager for North Carolina, managed from New York office.

State of North Carolina,  
Insurance Department,  
Raleigh, July 1, 1903.

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Ocean Accident and Guarantee Corporation, Ltd., of Great Britain filed with this department, showing the condition of said Company on the 31 day of December, 1902.

Witness my hand and official seal, the day and date above written.

JAMES R. YOUNG,  
Insurance Commissioner.

**Ward Seminary**

**For Young Ladies,**  
Nashville, Tenn.  
38th Year Opens Sept. 24.

**ADVANTAGES OF LOCATION.** Nashville, the educational center of the South, excels in climate, healthfulness, and social culture. It is widely and favorably known for its schools, colleges, and universities, and affords unusual advantages in Lectures, Recitals, and opportunities for practical education.

**EDUCATIONAL AIM.** The policy of the school is serious, honest work; no display to deceive, no extravagant promises it cannot fulfill. Its catalogues give definite, trustworthy information. The purpose is, by quiet, earnest effort, to make of pupils cultured, Christian women.

**COURSES OF STUDY.** Seminary and Special Courses in Language; Literature, History, Science, Music, Art, Elocution; College Preparatory Course fits for all leading colleges and universities. Right of certification to Wellesley and Woman's College of Baltimore.

**OPINION OF PATRONS.** "The work done in Ward Seminary is of high order, the home life of the institution is sweet and considerate, and the religious tone the best. Parents sending their daughters to Ward Seminary may know that they are under the best influences."

**PUBLIC INDORSEMENT.** The enrollment for the past session in boarding department was the largest in the history of the institution, representing twenty-two States. The school was filled to its utmost capacity and applicants were rejected, notwithstanding the addition of a connecting building.

For Catalogue R Address J. D. BLANTON, LL.D., PRESIDENT, NASHVILLE, TENN.

The twins were hanging their caps up with a scuffle.

"I say, Robin," asked Billy abruptly how much do you love mother this afternoon?"

Robin turned round and stared at him.

What a queer question! It was not a bit like a boy.

"Why?" he giggled. "Do you want to write poetry about it?"

"Poetry!" sniffed Billy. "I want to know how much—just plain how much. That isn't poetry is it?"

"That's arithmetic" said Dora.

Dora was the oldest of them all. She was bolstered up in a big chair by the fire; she had been ill for a fortnight.

"How much" repeated Robin. "How can you tell how much you love a person?"

"In plenty of ways" said Billy wisely. "I tell you right now. I love mother a boxful."

With that he picked up the kindling box and marched out into the shed.

A light broke upon the twins.

"Oh-o!" cried Harry "that's what you mean is it? Well I love her a pailful" seizing the water bucket and starting for the pump."

"I love her a scuttleful" said Robin; and he plunged down the cellar steps after coal.

Dora looked at the clock. She had looked at it five minutes before and said to herself:

"I do believe that my darling mother is going to forget the medicine this time. I shall not remind her that is one thing sure certain!"

"But I guess" she said now reaching for the bottle with a weary face "I guess at least I can love her a spoonful."

There was a shout of laughter.

Mrs. Stone heard and glanced anxiously toward the door.

"I hope there is no mischief on foot. I'm in such a hurry to get this sewing done."

"Don't you think" Kitty said "that all of us together if we hurried could love mother this roomful before she came in and caught us? I'll clean the stove out and blacken it."

They worked like beavers. The last tin was hung on its nail and the last chair set back to the wall when Mrs. Stone's step was heard coming rapidly down the hall.

Her mother looked around the tidy room and when she saw how spick and span it was, and when she saw the ring of smiling faces, she kissed them every one, and her own was just as bright as the brightest.

There's not another mother in the country," said Mrs. Stone, "that has such children as mine!"

"There now, do you see!" said Billy to Robin. "Can't you tell how much you love a person? It feels nice, doesn't it?"—Sunday School Visitor.

#### How Polly Saved the Swarm.

"Oh!"

Polly was swinging lazily in the hammock when she said it. Then the hammock stopped with a jerk, and Polly tumbled out in a hurry.

Straight to the northern spy-tree she

ran, and looked up excitedly at the great swaying bunch of buzzing black things on the lowest limb. Then she scurried away to the house.

"Grandma, grandma—grandma, the bees have swarmed! They're in the northern spy-tree, the 'normousest lot of 'em!" screamed Polly's shrill little voice. Grandma was deaf, but oh, dear mè! she could hear that. Her knitting needles clinked together in a little heap in her lap.

"You don't say so!" she cried. "Now, ain't that too bad, and your grandpa away, and all the men folks! Ain't that too bad, Polly?"

"Will grandpa feel dre-adj'y, grandma?"

"Oh, dear me, yes. He'll feel terribly to have it happen when he ain't here. They're very choice, those bees are, and he sets such store by 'em. Ain't it—too—bad?"

Poor grandma's sweet, mild face was creased with little criss-cross line of distress. She looked down at the crutch on the floor, and shook her white head.

"I can't help it. I could've once, but I can't now."

Polly was thinking hard. She and grandma were all alone on the farm that forenoon, and the bees had swarmed. Why couldn't they have taken another day for it? They might cluster there in the spy-tree an hour or two, and they might stay fifteen minutes, and then fly to the woods out of reach. Then how'd grandpa feel?

"A swarm of bees in June  
Is worth a silver spoon,"

murmured grandma, dolefully.

"But that isn't so bad as in May, when they're worth 'a load o' hay,' grandma," Polly added cheerily. Her mind was all made up. Grandpa shouldn't lose his bees.

"But I won't tell grandma. I'll s'prise her," she thought.

How Polly did hurry! She knew just what grandpa always did—grandpa or Abner. Hadn't she watched them 'hundreds o' times?' But she was a little girl of course: how could she help that? Grandpa shouldn't lose his bees 'cause o' that! Polly's lips shut together so hard that her little white teeth clicked, and then she went to work.

A saw—a ladder—the mosquito netting—hurry, Polly, hurry! She tilted the ladder against the tree, and covered her curly brown head snugly with the netting; but she never thought of the thick black gloves grandpa always wore.

With a long breath—three long breaths, one to get ready, two to get steady, three to go—Polly was up the ladder, and the little saw was creaking gently through the bee limb,—very gently, for Polly knew it must not "wiggle" too much. The bees buzzed and flew around her and bumped against the mosquito netting, but they didn't seem angry, really.

"Nice little bees, dear little bees! There, there, Polly won't hurt you!" crooned Polly. "Polly's going to carry you home, that's all. What made you—made you—run away? There, there, there-re!"

The limb was in Polly's hand then,

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The Rev. Thomas R. English, D. D., Stuart Robinson Professor of the English Bible and Pastoral Theology.

The Rev. Givens B. Strickler, D. D., LL. D., Professor of Systematic Theology.

The next session opens on the second Wednesday in September. For catalogue and other information as to course of study, apply to

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and she was creeping down the ladder. How they buzzed! The whole world was full of bees. Suddenly Polly felt a sharp stinging pain in her hand, and she nearly dropped the limb,—not quite. Grandpa shouldn't—ow!—lose his bees. If a sting was anything, poh! Or—two stings.

When Polly and the bees got to the hive-row, there were three little aching, purple spots on Polly's hand; but the bees were safe!

Polly lifted off the top of an empty hive, and laid the ball of buzzing, piled-up bees inside as fast as she could. Then she went away to watch.

"Grandpa says they'll call the rest of the bees to come in, too. Hark! Yes, I guess they're calling. If only— Oh, I hope the queen bee's in there! They'd be homesick little bees 'thout any queen."

She rubbed the swelling hand, and tried not to wince at the keen pain. It was several hours before she could forget it, though, and then maybe—who knows—it was as much grandpa's hearty praise as grandma's poultice that helped her.

"A s-warm o' bees in J-oo-ne Is worth a sil-ver sp-oo-n,"

sang Polly, happily, to herself. But she didn't know that grandpa was going to give her a "real live" silver spoon before long, to eat her honey with!—Constance Hamilton, in Sunday-School Advocate.

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This institution started out six years ago with an advanced course of study, backed by sufficient means to maintain it. It has adhered to the policy announced at the first, of employing only teachers who possess sound collegiate culture and post-graduate study in Institutions of acknowledged standing in this country and in Europe.

The public was quick to appreciate the advantages of this institution. During the first session students were enrolled from four States. The sphere of the institution's influence has steadily widened and during the session just closed students are enrolled from ten States—North Carolina, South Carolina, Georgia, Alabama, Texas, Arkansas, Tennessee, Kentucky, Virginia and Pennsylvania.

The college is entering on a new epoch in its history. The authorities have decided to advance the course one year beyond its present high standard.

This action of Elizabeth is a matter of general educational interest. The course leading to the Bachelor of Arts degree has been advanced so as to be on a level with the usual Bachelor of Arts course in the universities of the South. In view of the advancement of the course, the college has re-arranged the chairs, so as to enable each teacher to give his entire attention to one department. This has led to the addition of three new members to the faculty.

Another action of this institution of

much interest is the decision to introduce the system of tutoring, so the students in any of the collegiate classes will not be hindered by such students as may be irregular in one or two branches, all irregular work being done under the direction of a special tutor. The authorities consider that this system will result in distinct gain both to the college and to the students. It will relieve the regular students of all hindrances caused by students who are deficient in a branch or branches to have the advantage of special direction and tuition.

From the beginning the college has furnished opportunities for elect courses in the collegiate department. It will increase facilities for this. Ample provision, as heretofore, will be made for post-graduate work.

The Music Conservatory courses and the art courses, and other special branches, have been slightly advanced beyond their present high standard. Six degree courses are offered in music. Certificate courses are offered in art, in elocution and in the commercial branches.

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**FACULTY:**

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The Rev. William T. Hall, D. D., Professor of Didactic and Polemic Theology.  
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The ninety-second session of Princeton Theological Seminary will open on Thursday, September 17th, 1903. Matriculation of Students takes place in Stuart Hall at eleven o'clock.

On Friday, September 18th, at eleven o'clock the Rev. William Park Armstrong will be inaugurated as Professor of New Testament Literature and Exegesis. His address will be on the subject, "The Witness of the Gospel." The exercises will take place in Miller Chapel. College Graduates of all denominations welcome. Faculty of seventeen. Modern methods of instruction. Choice of extra curriculum courses, and privilege of advanced study in Princeton University. A strong Y. M. C. A. An address each week by men prominent in aggressive Christian work. Annual conference of leading Christian workers. Three fine dormitories with parlor and baths in each. Ample grounds for recreation.

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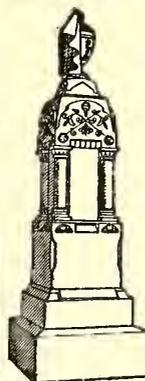
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Ar Memphis.....	4 15 p m	8 20 a m

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Lv Macon, C of Ga.....	8 00 a m	4 20 p m
Lv Augusta, C & W C.....	10 05 a m	
Lv Atlanta, † S A L Ry.....	12 00 n 'n	8 00 p m
Ar Athens, "	2 57 p m	11 23 p m
Ar Greenwood, "	5 15 p m	1 58 a m
Ar Chester, "	7 17 p m	4 15 a m
Lv Charlotte, "	7 27 p m	5 01 m
Lv Wilmington "	3 20 p m	
Lv Hamlet, "	10 40 p m	7 50 a m
Lv Southern Pines "	11 33 p m	8 44 a m
Lv Raleigh, "	1 35 a m	11 15 a m
Lv Henderson, "	3 05 a m	12 50 p m
Lv Norfolk, "	3 50 a m	1 45 p m
Lv Weldon, "	5 00 a m	3 00 p m
Ar Portsmouth, "	7 15 a m	5 35 p m
Ar Washington, N & W S B		6 55 a m
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Ar New York, O D S S Co.....		† 5 00 p m
Ar Philadelphia, N Y P & N	† 5 46 p m	5 10 a m
Ar New York, "	8 15 p m	8 00 a m
	No. 34.	No. 36.
Lv Tampa, S A L Ry.....	8 00 p m	8 00 p m
Lv Jacksonville, "	9 30 a m	7 50 a m
Lv Savannah, "	1 40 p m	12 10 p m
Lv Columbia, § "	7 05 p m	5 30 a m
Lv Hamlet, "	10 40 p m	8 40 a m
Lv Southern Pines "	11 33 p m	9 36 a m
Lv Raleigh, "	1 35 a m	11 50 a m
Lv Henderson, "	3 05 a m	1 10 p m
Lv Norfolk, "	3 45 a m	1 55 p m
Lv Petersburg, "	5 58 a m	4 07 p m
Ar Richmond, "	6 35 a m	4 55 p m
Ar Washington, W S Ry....	10 10 a m	8 36 p m
Ar Baltimore, P R R.....	11 25 a m	11 25 p m
Ar Philadelphia, P R R.....	1 36 p m	2 56 a m
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duplicates of every number on our books will be placed in a box and the FIRST number taken out by a little girl, will be given the beautiful "KOHLER" Piano now on exhibition in our warerooms.

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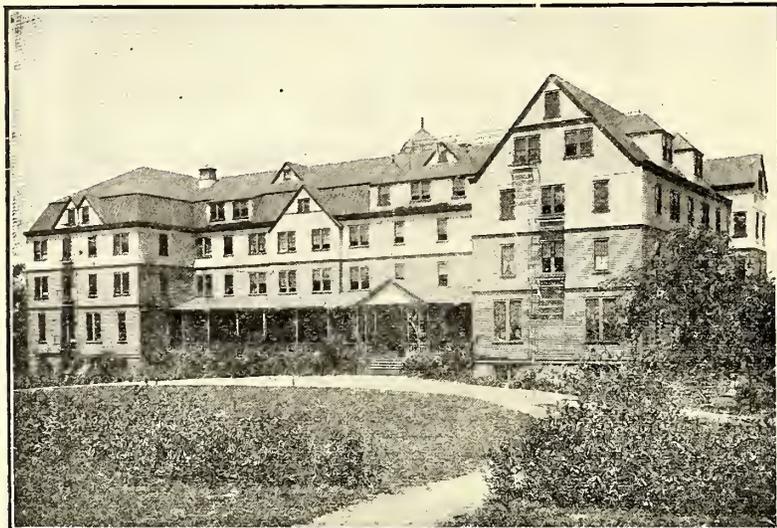
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## A Specialty is Made of Health Culture

And whilst aiming at correct Scholarship, the management never forget that the Institute is pre-eminently a Christian school, and its highest end the development of Christian character. The Bible is a text book in every department and its daily study is obligatory on every pupil.

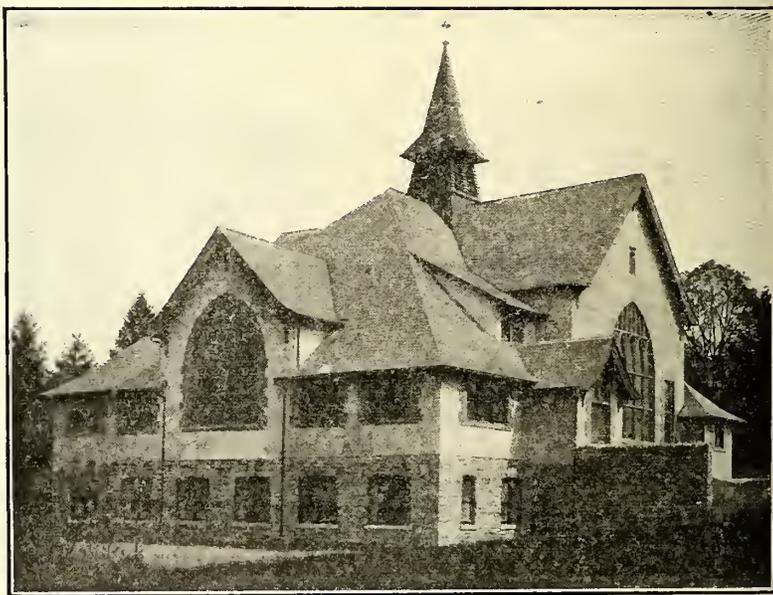
As in the case of the famous Mt. Holyoke School, and Mr. Moody's, at Northfield, all pupils are expected to share in the domestic work of the household under the supervision of the Matron. This occupies ordinarily not more than one hour a day. The time so spent is found conducive to health, and to the development of character, and is an admirable preparation for the duties of after life. The aim of the Institute is to provide solid and thorough training in each department under competent teachers, qualified to use the best modern methods. The cost to the pupil has been reduced to the lowest possible limit that the advantages offered may be put within the reach of the greatest possible number.

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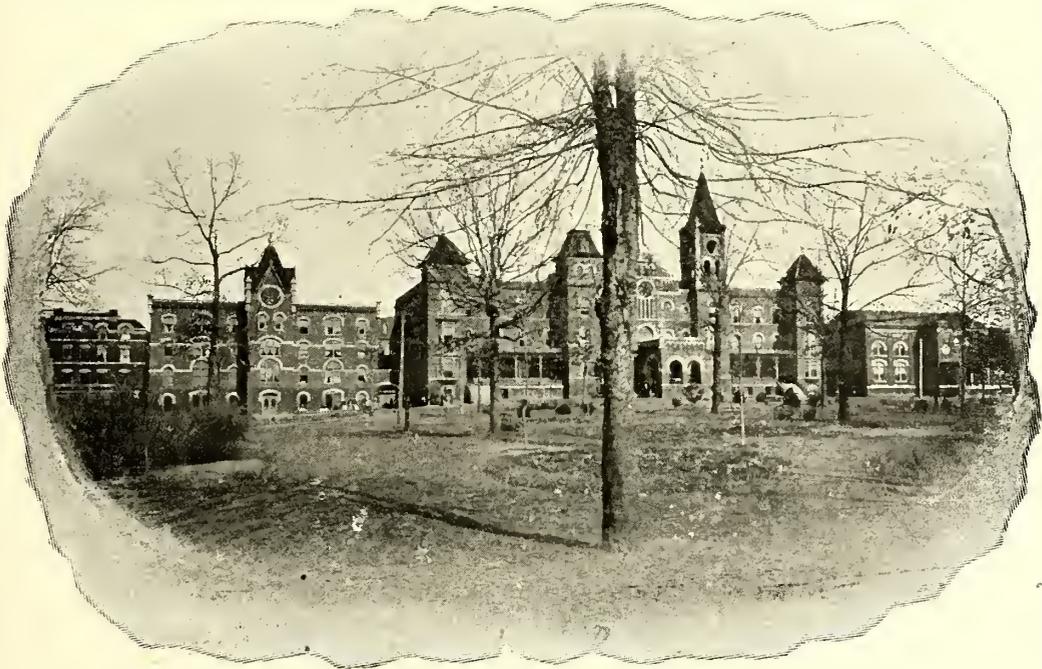
Rev. THOMAS LAWRENCE, D. D., Asheville, N. C.

# PRESBYTERIAN STANDARD

Established 1858.

CHARLOTTE, N. C., AUGUST 5, 1903.

Vol. XLV.---No. 31



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# Presbyterian Standard.

Established 1858.

CHARLOTTE, N. C., AUGUST 5, 1903.

Vol. XLV.---No. 31

## Event and Comment.

According to the Interior we were wrong and it was right in the matter of religious freedom in Russia. As we do not understand Russian we take the Interior's word for it that "three years in a fortress" is the penalty imposed upon any man who uses his public position to influence or induce any member of the orthodox church to join the ranks of another religious community. A parent having his child baptized by any other rite than that of the Greek Church can be imprisoned for a year, while any convert from the orthodox church of Russia may be fined 300 roubles and punished otherwise as a schismatic. The Interior declares that since the "edict of toleration" scores of Lutheran pastors have been sent into exile for ministering to people claimed as parishioners by the Russian priests. If this is so Russia had better try an edict of intolerance.

The Methodists, North and South, are making a hymn-book together for the use of both churches in the hope that the old discords will disappear and that the harmony may be prophetic of future complete attunement. We have noticed that the "church organs" generally help in the discord.

The late P. M. Arthur, Chief of the Brotherhood of Engineers, the best labor organization in America, perhaps because he was the best chief, was a faithful and consistent member of the Methodist Church. To him more than to any other man is due the rigid rules of the Brotherhood on the subject of temperance, whereby thousands of lives have been saved that drunken engineers would have sent to their death.

Says the Congregationalist, Boston, Massachusetts: "The death of the Pope on Monday according to precedent fixes the meeting of the conclave for the election of his successor for July 30." Come to think of it the Pope did follow an unbroken line of papal precedents by dying.

The New York Christian Advocate asserts that at least four hundred children have died from injuries received on the Fourth of July, the most of them of the horrible malady of lock-jaw. That fact ought to unlock the jaws of some of our legislators so that a stop could be put to this annual slaughter of young Americans.

When a secular journal of the general reputation of the New York Sun casually remarks, in an argument, that John Calvin taught universal infant salvation it begins to look as if a little book composed in Charlotte had gone pretty far.

The self-perpetuating power of the papacy in its general policy is evident from the fact that the Popes appoint the Cardinals, while the Cardinals elect the Pope. All but two of the present College of Cardinals were appointed by Leo XIII. Their policy is what his was. The hope of reform under those conditions is dim indeed.

They are going to have a jubilee in Rome next year, with the usual contributions from the pilgrims and strangers, thank you, because it is the fiftieth anniversary of the proclamation of the doctrine of the Immaculate Conception of Mary. The Protestant world might also rejoice that the Church was in blissful ignorance of this superstition for eighteen hundred and fifty years.

The Volunteers of America is the Ballington Booth secession from the Salvation Army, the result of a family quarrel and military discipline. The Volunteers have nevertheless six regiments and raised \$86,000 for their work last year. Mrs. Ballington Booth has the supervision of the prison work, and the organization now reaches sixteen State prisons and fourteen thousand prisoners. By the way, to how many of us would our Lord's words apply, "I was in prison and ye came unto me?"

And here is a pretty How-dye-do. The Anglicans are dissatisfied with the new Education Bill because it does not give them as much power as they thought. The Dissenters are making the law odious by their passive resistance, at least some of them are. But Lord Halifax writes that within five years the Church will have lost half her schools in Lancashire and gives as the reason the fact that "The militant Dissenter has managed to seize the chairmanship of more than half the educational authorities in this district, and to fill the administrative places with what I may call 'busy-bodies.'" Good for both kinds of Dissenters, those who won't pay unjust taxes and those who prefer to administer an unjust law themselves.

Lord Halifax's Dissenters remind one of the oldtime Mecklenburg Presbyterians who had their grievances, as to educational matters too with the Church of England. Their projected college in Charlotte, that might have been another Princeton by this time, was refused a charter by stupid King George, and after Charlotte had been named for his queen and Mecklenburg itself for the district in Germany from which she came. But the Presbyterians saw that the Established Church was not established in Mecklenburg through the simple expedient of getting Presbyterian elders appointed vestrymen. It was simple but effective.

If the Catholic Church does not mind it will lose all that it has gained from the universal reverence paid in America to the character of the dead Pope, by the political machinations that are going on in the election of his successor. The betting in Rome, with odds of twenty-five to one against Rampolla is a little disconcerting. And when the Cardinals get locked up like a recalcitrant jury to keep them from undue influence by the outside world, after plotting for weeks and months together, the spectacle is likely to be too much for the American sense of humor. Better not prolong the agony about that election.

The Rev. M. A. Matthews, D. D., reports how that his church is "growing spiritually," which shows the inferiority of a Northern to a Southern Church when served by the Rev. M. A. Matthews, D. D. The last church he served in the South reached a state of spiritual perfection beyond which growth was impossible, according to the reports.

The fact that the recent Epworth League Convention was the largest ever held, while the Young People's Society of Christian Endeavor was the smallest for years, is a pointer as to denominational societies.

One of the most useful branches of Y. M. C. A. work is that among railroad men. Last year the railroad companies themselves, it is pleasure to report, contributed a quarter of a million dollars for the support of this work, the railroad men and their friends giving a hundred thousand more. The membership has now grown to 62,000 and is rapidly increasing.

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For table of contents see page 16.

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PRESBYTERIAN STANDARD, Charlotte, N. C.

### Southern Institutions and Honorary Degrees.

A friend sends us the account of a meeting of the Berrian Baptist Association (colored) which has been

having an enthusiastic session in Savannah, Georgia. The following item is of special interest, in view of the discussion that has been going on in English papers regarding the value of American degrees, and in the Northern press concerning Southern institutions of learning:

Last night it was announced that among other things during the evening the degree of Doctor of Divinity would be conferred upon the pastor of the church, Rev. C. W. Griffin. The honor was accorded to Rev. Griffin by the Sanitarium, Nurses' Training School and Business College, of Washington, Ga.

We submit that this effectually disposes of the cavil that American honorary degrees are not honorable titles, honorably acquired. The slander that D. D.'s especially have become like the Dukes that Richelieu created in France when it was equally a disgrace to be one or not to be one, is fully met by the circumstances here. It was proved in the case of Harriman University that the Director of the School of Domestic Science for that distinguished Tennessee Institution, (right now the most famous Institution of that State, in England,) was Housekeeper for an oil agent. But what of that? Where better could a Doctor of Divinity learn how to make things run smooth than from such a Director? In fact there have been known most successful pastors who were oily themselves. The Outlook, with that spirit of sectional pride for which we have sometimes rebuked it before, makes itself very needlessly merry over that Harriman University. It quotes with great gusto the cross-examination of the worthy English clergyman who brought suit against the Christian World for libel, because that irreverent paper poked fun at his degree.

Says the Outlook:

In describing the "university" in question, the

clergyman's counsel declared that it was established in a prohibition town by "the Temperance party of America." "We like to have our universities," said this lawyer, "under the shade of cathedral and ancient and historic buildings. In America they are of a more practical turn of mind, and they like to have their universities not so much near a cathedral as far away from a public house." He asserted that it was a flourishing institution of three hundred students and twenty-seven instructors; that the clergyman had studied, taken examinations, and had received first his bachelor's degree and then his doctorate; and that as a Nonconformist finds it almost impossible to obtain academic dignity from English universities, he was forced to turn to America.

On being cross-questioned the clergyman admitted that although Harriman was his "Alma Mater" he had never been near it. He had been at Ocean Grove for his examinations.

Question. You are proud to have a Harriman degree? Answer. Yes. (Laughter.)

Q. And yet you never went there? A. No, and for good reasons.

Q. Possibly! Is Ocean Grove, where you were examined, about a thousand miles from Harriman, or how far is it from Harriman? A. I suppose some eight hundred or a thousand miles.

Q. Is that the nearest you have got to Harriman? A. No.

Q. How near did you get to it? A. I went further south to Baltimore to preach, and to Washington, and I rather think that that would be the nearest point.

Q. I am afraid I do not know the distance; it is a large country; but did you ever get within one hundred miles of it, or within five hundred of it? A. I could not say, unless you showed me a map. (Laughter.)

When further cross-examined, the clergyman proved to be somewhat confused as to the Latin form of the doctor's degree for which he applied. This, perhaps, is not surprising, in the light of the Latin used by the chancellor in the following letter submitted in evidence:

The American Temperance University,  
 Harriman, April 16, 1900.

My Dear Dr.: Your letter of March 27 duly received.

I will fix your degree as per your wish, Divinitatis Doctoris . . . I have so arranged your name as to cause my books to show that your degree has been earned, and it will come pro merito, and not pro honoris. This is conferring the favor of recognizing your scholarship and literary work through the years. I am quite sure this will be gratifying, and, besides, it makes sure the degree at our commencement.—With great respect: always your friend,

J. F. Spence.

We should like to ask if the free and off-hand composition of Latin by the Chancellor, with the disregard, the privilege of genius, which he shows to grammar and ethics is not a guarantee of his scholarship and so of his fitness to recognize scholarship in others. But English prejudice against America is in this instance matched by Yankee prejudice against the South.

Nor is the Outlook content with this exhibition of its Anti-Southern spirit. It proceeds to heap ridicule on another Tennessee Institution, which we recently referred to as having given a Doctorate of Laws to a North Carolina lawyer and to a Virginia Presbyterian preacher. Not to do the Outlook injustice we quote it at length:

Another institution in Tennessee, boasting the resounding title of "The American National Nashville College of Law," has been dealing in degrees given, as its sister institution would say, "pro honoris." Its "President and Dean, ex officio," has been sending out letters (only two have reached this office) stating that "the college will confer a title upon some worthy educa-

tor or jurist of your State," and that the name of the person addressed has been suggested. Questions are inclosed to be answered, of which these are samples: "Married or single?" "Profession or avocation?" "If not a graduate, state time studied in years." "Do you believe in the co-education of the sexes in a college of law?" "Do you chew or smoke tobacco or drink intoxicants of any kind?" "Do you take exercise daily?" "Was Pope right in saying: 'Drink deep or taste not of the Pierian Spring?'" "Are you a subscriber to 'American Legal Lore?'" A fee of ten dollars is required in advance to cover the "cost of the issuance of the diploma, and engrossing name in the same." In an accompanying circular the college song is printed with the statement that the "Alumni. . . appeals to all lovers of the law. . . to have this song sung all over the United States, and to have it published in all newspapers and magazines, and inclose a copy in all your letters." As we cannot sing it all over the land we comply with the request as far as we are able by printing the remarkable production here:

Down in the beautiful Southland,  
In a spot so dear to one and all,  
Stands our noble Alma Mater,  
The Nashville College of Law.

Chorus:

Sound its praises, sing them ever,  
Help it onward, loud the story tell  
Welcome to thee, our Alma Mater,  
Welcome, all welcome, farewell.

Down in our sunny Tennessee,  
'Midst hills, music, echo, and sound,  
Where all in nature smiling seems,  
Stands the pride of an Athens town.

Ah! No one in the cold and calculating North can know the thrill with which a true Southerner reads those lines "Down in our beautiful Southland. In a spot so dear to one and all." We all have such spots, in our memories, not our characters. And then that reference to sunny Tennessee strikes a chord in every heart of the sunny South. Nor can any one who thinks of Vanderbilt University and of Ward Seminary deny the proud title that this learned son of the South gives to fair Nashville, "an Athens town." What could be more appropriate? And why should there be considered any incongruity between a College of Law and the practice of the arts poetica. How it would enliven quotations from Blackstone to put them in rhyme and how much better the arguments [of learned counsel would stick in the minds of judge and jury if they could be given the swing and rhythm that this poem has!

But if the Outlook is still disposed to carp at us after this vindication, we ask a consideration of the claims of the Sanitarium Nurses' Training School and Business College as a fit institution for conferring the degree of Doctor of Divinity. Should not a live pastor know about sanitation? Should not every pastor be a trained nurse? Does not Matthew Henry in his scholarly commentary on the Song of Solomon say that the reference to the teeth of the fair Shumamite is to be explained by the interpretation that the ministers of the church, like faithful nurses, chew the strong meat of the Word for their charges? And then does not every tyro know the importance of a business education for a minister? How else could he manage to invest his salary wisely unless he has a business training? We contend that the Sanitarium Nurses' Training School and Business College of Washington, Georgia, is eminently suited to confer the degree.

And the Northern papers need not be throwing off on the Southern Institutions, white or black. There

is a University in Indianapolis, Indiana, named after a Southern Institution in Kentucky, that can grant a Ph. D. that is just as good to the ordinary man, and ensures one's being called Doctor just as certainly as a Ph. D. of Johns Hopkins or an LL. D. of Yale. And it can be obtained by simply copying a good thesis; it is best to be on the safe side and copy a good one. And then we know a minister, who, alas! is no longer in the Southern Presbyterian Church, whose very presence at an insignificant school in Gordon county, Georgia, transformed it into Gordon University, in the ministerial directory, and who got his D. D. after an eloquent commencement sermon from a Normal School. He is now, according to the advertisements in the Northern religious press the most successful preacher in the Northern Church save one, the only really successful one in the great Northwest.

So just let our institutions of learning and their honorary degrees alone, will you, editors of the Christian World, London, and the Outlook, New York.

The Living Church reminds us of the decision of the late Pope regarding the validity of Anglican Orders. We remember at the time that a sudden coolness developed on the part of some Episcopalian friends toward the Bishop of Rome. We do not know, but suspect that it was a good lesson.

Now that the Protestant Episcopal Church in this country has decided by such a large majority of its dioceses that it is a Protestant Church and is going to be called Protestant for a while longer, it should give no offence to recur to the effort of Lord Fairfax and the Romanizing party in the Church of England to get a papal certification to the validity of the Anglican Orders. It must have been a considerable temptation also to the Vatican as opening the way for that union with Rome for which so many Catholics are fondly hoping and a few Anglicans. The claim of this party in the Anglican Church was that their church was not Protestant; that it was still the Catholic Church in England, from which the Roman Catholics had split off, they being the true schismatics. It recognized however that the Catholic Church was a sister Church, as no Protestant Church was or could be. And then it would be a great comfort if the Holy Father would acknowledge the justice of the claim that Anglican Orders were as valid as those of the Catholic Church itself. For the validity of orders is a very important thing, seeing that we are regenerated by the sacraments of baptism and are confirmed by a lineal descendant of Apostles, who in turn must ordain those who are allowed to administer the sacraments.

So Lord Fairfax put this question to the Infallible Pope, Are the Anglican Orders valid? And the Pope thought a long while and finally said that they were not. You see even papal infallibility cannot afford to contradict itself too soon. And there were too many historic precedents of the anathemas which Rome had hurled against Anglicanism together with the rest of Protestantism. Leo did not seem to be so bothered about Henry the Eighth as about Edward the Sixth. He declared that the Anglican Church had been Protestantized under the reign of Edward. Therefore its orders were invalid.

There are two things about this that amuse the looker on in Venice. First it was just a little taste of

the medicine that had been given others. The Anglican Church had been denying the validity of the orders of the other Protestant Churches. And they were somewhat at an advantage because the rest of Protestantism did not deny theirs. It held that the Anglican Church was a true Church of Christ and therefore that it had a valid ministry. But this broad-minded courtesy could not be returned. There were only two Churches that held to an Historic Episcopate, the Anglican and the Roman. And now the very Head of the Roman Communion himself, says that the Anglican Church has no valid orders but has been Protestantized.

And the other amusing thing is that last statement. It would seem to be conclusive against those who wish to drop Protestant from the name of the Episcopal Church in America. The Protestant Church unanimously says that as it reads the history of the Reformation the Anglican Church was Protestant. The Catholic Church also says that the Anglican Church is Protestant. One Church claims it as one of the household of faith, the other denies it as an alien. It would seem that the evidence is all in that the Protestant Episcopal Church is a Protestant Church.

### Review of Contemporaries.

As touching the matter of honorary degrees given by our colleges, one is almost tempted to speak of this annual June performance as "a midsummer madness." Our English exchanges bring it to our attention this year because a London parson with more ambition than discretion has lately made himself ridiculous, and ruined a "university" in Tennessee, by telling how he obtained his blushing honors. He paid his good pounds sterling, answered a few hocus-pocus questions, and straightway had doctorates "to burn." He would be happier to-day if he had burned them; because, tempted to display them, some paper fell foul of his titles and he retaliated by suing the journal, and the defense took a sardonic satisfaction in showing that the university was a fake and the recipient of the degrees a fool. He was laughed out of court, as he deserved to be. It must be confessed that it was "a mean Yankee trick" by which he was flim-flammed out of his bright guineas; but no way has ever yet been devised to prevent a certain class of people being parted from their cash. Apparently it is in consequence of this incident that the Congregational Union of Great Britain gives notice that hereafter it will in its year-book print no American degrees which are not bestowed by a certain trio of universities named. We thought that was coming. And so we have a trust in degrees as well as in pork and pig-iron. But everybody save the rankest outsider knows that an honorary degree from any of our colleges, big or little, is like kissing; it "goes by favor." No, not though he spoke with tongues of men and of angels would a liberal university bestow the slightest notice upon a conservative scholar, any more than a Presbyterian college would adorn a Catholic prelate, or a Methodist institution scatter its "LL. D's" over Princeton's campus. Each theological school must take care of its own favorite sons; and the badges of the scholar are bestowed upon the champion of a particular "view," heterodox or orthodox as the case may be; although, notoriously the surest path to the highest academic distinction is that which leads to victory at the polls.—Interior.

The missionary organ of the United Free Church of Scotland, says that Presbyterianism is "both historically and in fact, the dominant form of Church life in South Africa. It holds this position through the Dutch Reformed Church. It is obviously desirable that there should be only one great Presbyterian Church in South Africa, but it will be long before the feelings intensified by the recent war are sufficiently subdued to

allow the forces that generally make for union to become effective." The political sore caused by the war in South Africa are steadily being healed, and it is to be hoped that ecclesiastical differences will as speedily be adjusted and harmonized.—New York Observer.

### The Crime of Complacency.

No man has a right to be satisfied with what he has done. A famous artist was once found by a friend gloomily contemplating his last painting. "I see nothing wrong with it," said the friend. "Neither do I," replied the artist. "I'm satisfied, and—I shall never paint another great picture." The same truth was in the mind of a grand old veteran in Christ's cause, who said, when congratulated on the manifold achievements of his life: "It is not what I've done that I think of, but what I've left undone." As Robert Browning wrote:

"Life has no place for satisfaction in well-doing.  
On the earth the broken arcs; only in heaven a perfect round."—

Sunday School Times.

How often we cry mightily to God, as if he were far away, resident only in the starry heavens, when, if we would drop into silence we would find him near at hand in the sweetness of our solitude. The still small voice finds him when the thunder and the earthquake fail. But the heart's cry, however uttered, is never unavailing. It is the soul's preparation for the answering presence. It makes our solitary hours the very gate of heaven through which God comes to us walking softly, as he did in the garden in the cool of the day. Prayer is ever God's pathway into these troubled hearts of ours. And the more we call, with confidence in his answering grace, the more confidently can we enter the quiet hour and wait for his appearing.—United Presbyterian.

### Giving the Presbyterians a Pointer.

Our General Assembly's State Clerk, Dr. Hubbert, can give the Presbyterians pointers on how to get out the minutes of an Assembly in a short space of time. The Interior refers to the fact that the Northern, Southern and Cumberland Presbyterian Assemblies met on the same day, and adjourned within a day or two of each other; yet the Minutes of our Assembly are out while it will be weeks before the Minutes of the Northern Assembly are out. The Interior says:—"Of course we know very well that it is immensely more work to publish the minutes of our Assembly than to issue the document just mentioned, but the sight of those Cumberland Presbyterian Minutes does make the six weeks that will elapse before we shall see our own book, seem like a mighty long period of time."—Cumberland Presbyterian.

(And where are the minutes of the Southern Assembly?)

### The Science of a First Cause.

Lord Kelvin is the foremost scientist in Great Britain and you may not write "agnostic" after his name: he has on use for the term except as to designate those who do not know but who ought to know if an intelligent Supreme Being exists—for between knowing and not knowing there is no middle term.

The other day in discussing a lecture on "Present Day Rationalism" by Prof. Henslow in the University College Christian Association course, Lord Kelvin came vigorously to the defense of the position that science leads steadily toward—and not away from—a sound religious faith, including, of course, an insistence upon the doctrine of Final Causes. Thirty years ago Darwin, Huxley, Tyndall and Herbert Spencer were the leaders of an intellectual revolt against religion; and their followers were proclaiming war upon all creeds, as moldy relics of superstitious ages. Lord Kelvin is not of that school. Nor was he content simply to challenge the postulate that with regard to the origin of life science denied creative power. He went further.

Professor Henslow had stated that modern science neither affirms nor denies creative power in the origin of life. Lord Kelvin replied that science positively affirms creative power and makes every one feel a miracle in himself, since it is not in dead matter that the man lives and moves and has his being, but in the creating and directing power, to the recognition and acceptance of which science inevitably and irresistibly leads the student of nature. Modern biologists were coming once more to a firm acceptance of something and that was a vital principle. Agnostics they might be in science but they only knew the Creator in his works and were absolutely forced by science to admit and to believe with absolute confidence in a directive power. Lord Kelvin made a rigorous application of the logical law of excluded middle and contended that there must either be scientific belief in creative power or acceptance of the Ciceronian theory of a fortuitous concurrence of atoms. Because biologists could not escape from the conclusion that there was original creative power when they studied the physics and dynamics of living and dead matter, science was not antagonistic to religion, but a help to it. He should consider it impossible to believe that a number of atoms falling together of their own accord or in obedience to accidental external influences will form a crystal. Some people believe that in the course of millions of years atomic habits might be formed so that this would come to pass, but his imagination was not sufficiently active to permit him to believe that a million million of years would give us a beautiful and orderly world like that in which we live. It is the creation of a spiritual influence, and science cannot remain ignorant of the fact that such an influence was at work in all natural phenomena. He believed in free thought and free discussion, but was convinced that the more we have of it the more certain it is that men of sound judgment will recognize that there is no antagonism between science and religion.

In the course of his address Lord Kelvin had put this incisive inquiry: "Is there anything so absurd as to believe that a number of atoms by falling together of their own accord could make a crystal, a spring of moss, a microbe or a living animal?" On reflection he perceived that a crystal was an unfortunate illustration, since in structure it differed from the cellular formation of which plants and animals were made. He accordingly hastened to admit that a crystal might result from a fortuitous concurrence of atoms, but contended anew that a similar explanation could not be offered for the origin, existence and growth of plants and living beings, for which scientific thought was compelled to accept the idea of creative power. Lord Kelvin closed his brief but weighty confession of faith with this striking passage: "Forty years ago I asked Liebig, walking somewhere in the country, if he believed that the grass and flowers which we saw around us grew by mere chemical force. He answered: 'No! no more than I could believe that a book of botany describing them could grow by mere chemical forces.' Every action of a human free will is a miracle to physical and chemical and mathematical science." This is emphatic testimony from the foremost man of science in England respecting the creative mind as the only possible source of life. It differs widely from the scientific atheisms of Tyndall, Huxley and Spencer, which was accepted a quarter of a century ago as the highest wisdom of the educated world. We exclude Darwin from the list, for in the very last work he put forth Darwin discerned "an Infinite Supreme Intelligence" behind all Nature.—Christian Work and Evangelist.

In the report of the Suchow, China, Mission of the Southern Presbyterian Church the statement is made that one of the most important features of the new order of things is the frequency with which the people from villages near the city send deputations promising to furnish chapels if the missionaries will come and use them. There are other motives than that of learning something about the doctrine of the Christian Church

in these requests, but it is an indication of the many ways in which China is open to Western thought.—Christian Work and Evangelist.

### Book Notices.

"Books mentioned below may be ordered of Presbyterian Committee of Publication, Richmond, Va., at publishers' prices."

"Pioneering in Central Africa;" A new book on Africa, by Mr. S. P. Verner.

This is a timely volume, coming as it does just when Congo affairs are so frequently before the public. Mr. Verner's book gives facts. It describes the native life, his experience at the court of the immense red king, Noombe, his life among the pygmies, the scientific characteristics of the people and country, the methods of the Belgian government, the commercial and industrial features, and the opportunities for future development. Mr. Verner has had abundant experience with the pen, having written for many magazines in this country and Europe, and being a member of eminent scientific bodies.

Those who are interested may write him at Tuscaloosa, Ala.

Genealogy of the Reese Family, by Miss Mary Reese, Auburn, Ala. Whittet and Shepperson, Richmond, Va.

This book is dedicated to the descendants of David Reese, signer of the Mecklenburg Declaration of Independence of North Carolina, May 20, 1775, and is a monument to her intelligence, patience and industry. The names of Avery, Baker, Bevins, Burdett, Caldwell, Cherry, Croft, Davidson, Erwin, Harris, Johnston, Knox, Lanier, Lewis, McDowell, McGuire, Miller, Napier, Rankin, Reid, Robinson, Scales, Schenck, Sharpe, Story, Taylor, Todd and Witherspoon enrich and adorn the volume.

The name "Reese" is Welsh in its origin and was originally written "Rhys." In 1599 a family of Rhys emigrated to England and changed the spelling to "Rees." They were Presbyterians, were at the siege of Londonery and in 1688 at the battle of the Boyen. In 1700 they came to America and modified the spelling to "Reese." Several brothers and two sisters landed at New Castle, Delaware, and from that point they removed to Pennsylvania, Maryland and North Carolina. David Reese was a Ruling Elder in Sugar Creek Church and a spiritual man. He was a signer of the Declaration of Independence at Charlotte, N. C. Five of his sons fought in the Revolutionary War.

Under Calvin's Spell; A Tale of Heroic Times in Old Geneva, by Deborah Alcock. Fleming H. Revell Company, New York, 365 Pages.

To the ministry, who presumably have been students of the man Calvin, as well as of his doctrines, there may be nothing new in the characteristics thus brought out, but for the average reader there is much that is thrilling and altogether interesting in this story of three centuries and a half ago. The beautiful city, guarded by Mt. Blanch, (which was called by the young French refugee, "the great white throne,") is sacred to the memory of the Reformation. Here Calvin, bent on making it a pure Theocracy, to be governed in strict conformity to the law of God, was following in the footsteps of Savonarola, who taught Florence for a few years that her Lord was King, till even the little children shouted on the streets "Viva il Re Gesu." Here the man who was in the fore-front and who bore the burdens placed upon him with a grand calm faithfulness, served not himself nor his friends, but tried "to do the will of God." The story is well told, with keenness of preception and a great, warm sympathy.

Truth is the highest virtue and seldom grows wild. It is difficult to speak the truth, and those who have tried it longest best know how difficult it is.—George Mac-Donald.

## Devotional.

## Persistent Prayer.

By Rev. Theodore L. Cuyler, D. D.

"There's nae gude done, John, till ye git into the close grups," so said Jeems, the door-keeper of his father's church, to Dr. John Brown, the immortal author of "Rab and His Friends." None but a Christian of long and deep experience would have said that. It was not a slight and transient touch of the angel of the Lord that gave Jacob the victory at Pen-uel; the persistent wrestler's words: "I will not let thee go except thou bless me," showed the close grip. That was a prevailing prayer.

Hardly any great truth is more timely at present than this. There is a temptation with human nature to transient spurts in religious feeling. A week of prayer is appointed and observed with more or less of sincere devotion. The end of the week, in quite too many cases, ends the praying, whereas it ought to be the beginning of a more vigorous faith, a more fervid zeal, and more effective effort to secure the answer to our petitions. Genuine faith creates a condition of things in which it is wise for God to grant what under other circumstances would be denied. He grants to a persistent faith what He would have denied to a feeble faith. I wish that that Syro-Phoenician woman would come in at one of the meetings during a Week of Prayer. She would tell us how our loving Master held her off for a while at arm's length to try the mettle of her faith. If she had not come into the "close grup," her suffering daughter would never have been healed. The answer of our Lord to her would be an admirable motto for the walls of every prayer room: "Great is thy faith; be it unto thee even as thou wilt."

The case of that dead-earnest woman who carried the day by persistence is repeated many times in our Bible. Bartimeus was cured of his blindness because he "cried the more a great deal." When the apostle Peter was lying in a dungeon in peril of death, we are told that prayer was made for him "without ceasing." Suppose that the leader of that meeting in the house of Mary, the mother of John Mark, had said, "Well, the hour is up: we've prayed enough; let's go home." They would have missed the glorious surprise of seeing Peter march in without a fetter on his limbs. I never can forget how near I once came to playing the fool by quitting a little church in despair just on the eve of the most unique and powerful revival I ever enjoyed.

Yet, in spite of these repeated voices out of God's Word, there is grave danger that His people may now rob themselves of a sorely-needed descent of the Holy Spirit. One danger arises from trusting to human predictions instead of trusting to prayer and honest effort. Unless one has been admitted to the secret counsels of the Holy Spirit, there is a profane assumption in announcing that "the opening of this new century will witness a wonderful awakening." Genuine revivals commonly come unpredicted and unheralded. In January, 1858, certainly no one dreamed that within three months New York City would see noon-day prayer meetings thronged by six or eight thousand people, and the whole city stirred as by a Pentecost.

Another danger arises from a subtle self-seeking in some form or other. When success is sought to minister to spiritual pride, it becomes a fatal snare. I met with a capital remark lately that will bear quoting. It was this: "One can do a great deal of good in this world if one doesn't care who gets the credit for it." We cannot expect much from a certain style of visionary religion which talks about its high attainments and indulges in spiritual ballooning. Spurgeon said, in his shrewd way: "Until I get wings I shall stay on my legs." The old simple Gospel truth, preached with blood-heat in the pulpit; the simple, child-like faith in God's promises; and the tight, personal grip on Jesus Christ, are about the best methods for not only a "week of prayer," but for all the weeks afterward.—Borough of Brooklyn, New York.

## Missionary.

Of the soil of Africa the European nations are almost complete owners. Great Britain had 2,500,000 square miles before the absorption of the Dutch republics, and not including Egypt and the Soudan, which would add 1,000,000 more. Portugal has about 850,000, Spain 200,000, Germany 800,000, and Italy 600,000. Can civilized nations acquire rights without also incurring obligations? If a nation takes another people's land, the least that can be given in return is enlightenment and the gospel.

Instead, we have given as our greatest gift to Africa the curse of the liquor traffic. In 1884 the imports from Europe were nearly 8,000,000 gallons, and from America about 1,000,000. The area in which liquor may be freely imported we have happily greatly circumscribed, and in this area increasing duties have been imposed, but the curse is still there. "It is my sincere belief," said Sir Richard Burton, "that if the slave trade were revived, with all its horrors, and Africa could get rid of the white man with the gun-powder and rum which he has introduced, Africa would be the gainer by the exchange."

On the west coast of Africa the first Protestant mission was established in Sierra Leone by the Church Missionary Society of England in 1804. In 1811 the Wesleyans followed. The American Baptists began work in Liberia in 1821. In South Africa the Moravians came first in 1742. Robert Moffat entered the field in 1816. The American United Presbyterians began their great work in Egypt in 1854, and have now more than 6,000 church-members and 13,000 pupils in their schools. The London Missionary Society began work in Madagascar in 1818. Now almost every great Church is represented in the effort to heal "the world's open sore." The most wonderful success of all the missions is, perhaps the mission of the Church Missionary Society in Uganda.

That work began with martyrdoms, but no martyr for Africa can have done more for it by his death than David Livingstone, who first called it "the world's open sore," did both by his life and his death. "In the annals of exploration of the Dark Continent," said Stanley, "we look in vain among other nationalities for such a name as Livingstone's." He travelled 29,000 miles in Africa, and added a million square miles to the regions of the globe. May the spirit which filled him, and which is nobly embodied in the words over his body in Westminster Abbey, rule our lives too.

"For thirty years his life was spent

In an unwearied effort

To evangelize the native races,  
To explore the undiscovered secrets,  
To abolish the desolating slave trade,  
Of Central Africa,

Where with his last words he wrote,

'All I can add in my solitude is,  
May Heaven's richest blessing come down  
On every one, American, English, or Turk,  
Who will help to heal

This open sore of the world."

R. E. Speer in S. S. Times.

Mrs. Isabella Bird Bishop pays the following tribute to the Chinese: "After eight and a half years of journeyings among Asiatic peoples, I say unhesitatingly that the raw material out of which the Holy Ghost fashions the Chinese convert, and oft times the Chinese martyr, is the best stuff in Asia. Above all, every true convert becomes a missionary, and it is in this spirit of propagandism that the hope of the future lies." This should form a great encouragement to increased missionary effort in behalf of China.—Christian Work and Evangelist.

"I owe my salvation to three words you spoke when all the world was against me: 'I trust you.' They led me to the God I am trying to serve."

## Sunday School Lesson.

BY REV. H. G. HILL, D. D.

### David and Goliath.

I Sam. 17: 38-49. Aug. 9, 1903.

From the time of his anointing by Samuel to the period of this lesson, David had a varied experience. He had continued to feed the flock and to defend it from enemies. He was becoming familiar with those scenes of natural sublimity and beauty which furnished many of the images of his lyric compositions. He was developing those heroic virtues of faith, fortitude and courage, which afterwards made him the trusted chief-tain of Israel. His musical talent had caused him to be summoned to Saul's presence that he might soothe the king, when tormented by an evil spirit, and became familiar with the scenes and usages of royalty. When war commenced with the Philistines he had returned to his home to look after domestic affairs, while three of his older brothers joined the army. Sent by his father to carry food to his brethren, David reaches the camp, when the Philistine champion defies the armies of Israel and inspires the host with dread. His encounter with Goliath supplies some suggestive thoughts.

I. David Enters Battle with Divine Trust and Proved Weapons.—He depended for success not upon his own strength or prowess, but upon the might of Jehovah. He says to the Philistine, "Thou comest to me with a sword, and with a spear and with a shield; but I come to thee in the name of the Lord of host, the God of the armies of Israel, whom thou hast defied." "This day will the Lord deliver thee into my hand." His trust was in the Almighty and so should be ours, in every conflict, and he expected victory through Divine aid and co-operation. Nor would he engage in the struggle with Goliath, using weapons that he had not tested. Saul tried to persuade him to employ his own armor, which did not suit David and with which he was not familiar. But the champion of Israel wisely declines. He prefers to use the staff and sling and stone which had given him victory in the past. It is well for us in spiritual warfare not only to trust God, but to employ approved weapons. We can not fight successfully the Lord's battles, with worldly or satanic armor. We must "fight the good fight of faith," with "the sword of the spirit which is the word of God." The apostle declares that "The weapons of our warfare, though not carnal, are mighty through God to the pulling down of strong-holds."

II. Goliath's Pride and Defiance.—The contrast between the personal appearance of David and his opponent was not greater than between the spirit they manifested. The Philistine was proud and haughty, while David was humble. Goliath trusted in himself, but David put his confidence in Jehovah. The Philistine arrogantly declared "Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field." David truthfully affirms "This day will the Lord deliver thee into my hand; and I will smite thee and take thy head from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth, that all the earth may know that there is a God in Israel." Puffed up with pride displayed in boasting, Goliath disdained David, and defied him, and the armies of Israel and the living God of hosts. But "who has hardened himself against God and hath prospered." The Philistine champion, like many another worm of the dust, manifested that "Pride goeth before destruction and a haughty spirit before a fall." "Potsherd may strive against the potsherd of the earth, but woe unto him that striveth with his Maker."

Esau filled his life with regret for trifling one day; Esther's was full of glory for one day's courage. Peter slept one hour and lost a matchless opportunity; Mary's name is fragrant forever for the loving deed of a day. Do your best now.—Maltbie D. Babcock.—The Presbyterian.

## Westminster League.

BY REV. HUGH W. HOON.

### Lessons from Paul: Tact with Men.

I. Corinthians, 9: 19-23. Topic for August 16.

Nowhere is tact more needed in dealing with men than on the religious side. In business transactions a man wants to be treated with in a business way, but business methods cannot always be used in dealing with men about the salvation of the soul. There are of course cases where all that is necessary is this frank, business-like way of approaching the matter, but in thousands of cases this will not do. Some men are so very shy about being approached on this subject that they are constantly on their guard and flush like a covey of birds on the first intimation of what they consider danger. We may be sure that Paul had to deal with all classes of men in his work and if we will study his life we may discover the secret of success in dealing with men. In the first place we notice that Paul always tried to approach men along the line of their own thoughts. He was not a trimmer in the sense that he appeared to believe a thing simply because someone whom he hoped to reach believed it. But he would take the other man's point of view as his starting point and from this, by natural reasoning, lead up to the story of Christ. To the Jew he started with the law and led on to Christ who was the fulfilling of the law. To those who were without the law, he didn't come with the law, but showed that Christ made men free from law. To the Athenians on Mars Hill he began his message by speaking of one of their own altars erected "To The Unknown God" and Him whom the Athenians ignorantly worshipped, Paul declared to them.

From Paul, then, we learn that there is a right way and a wrong way to approach every individual. From a closer study we learn this general rule: The natural way is always the right way; the unnatural way is always a wrong way. This means that we must study every individual or class of individuals whom we approach. There is no sphere of usefulness that is so inviting, nor where the fields are so white unto the harvest, as that of the individual's work for individuals. By far the largest portion of those who are won for Christ are won by personal work. The truth of this statement does not in any way minimize the influence of the pulpit. The most successful preacher is the one who knows how to do personal work, and possibly there are more bunglers in this field of work than in any other. Some people have the idea that all those who are outside of the fold, being in one class, are to be treated in exactly the same way in trying to win them to Christ. But never was a greater mistake made. No two, scarcely, are to be treated alike. To be successful we ought to make a careful study of each person's individuality. To do this, one ought to win the confidence of the person whom he would win for Christ. If this is done and one follows the leading of the Holy Spirit, the way will nearly always be opened by the person himself, so that there will be no trouble in talking to him about Christ. Sometimes it will be days or weeks before an opening offers itself, but the worker should be content, waiting and praying, being confident that God will open up the way in His own time.

An unwise and untactful approach of a man has often put a grave obstacle in the way of doing him good. But while we should beware lest by the lack of tact we drive men away from Christ, we should also keep in mind that we should have our eyes open for opportunities to do this work for our Lord. It is not enough for us to pray for opportunities, but we should ask as well that our eyes be opened that we may see the opportunities when they present themselves, and then seeing the opportunities, that we be given the courage and the tact to enter the door of opportunity that has been opened. Study Paul's life carefully in this regard and see what his experience teaches us in the matter.

## Contributed.

### I Fain Would Unburden.

"Backward, flow backward, 'O tide of the years!  
I am so weary of toil and of tears;  
Toil without recompense, tears all in vain;  
Take them, and give me my childhood again!"

Elizabeth A. Allen.

Yes, let em unburden and rest in the shade,  
For far from the fountains my foot-steps have strayed.  
The darkness is falling and chill is the wind,  
And hope and ambition were long left behind.  
There are vows unfulfilled, and debts all unpaid;  
I fain would unburden and rest in the shade.

I fain would unburden. The way has been drear;  
The flowers of spring-time are frosted and sere;  
The sun of my life is inclined to the West,  
The fires of affliction have left me unblest.  
My heart is sore heavy with mounds newly made;  
I fain would unburden and rest in the shade.

The seasons still come and the seasons still go  
With blossomful summers and winters of snow;  
And I fancy I hear in my lone retreat  
The joyous sounds of returning feet!  
But no! 'tis a dream that is born but to fade:  
I fain would unburden and rest in the shade.

I fain would unburden: the days of my youth,  
When the whole world seemed framed in a setting of  
truth,

When sin and deception alike were unknown,  
And life was as light as a lily unblown—  
Are lost in the stress of a pitiless trade.  
I fain would unburden and rest in the shade.

When blushes would mantle my cheek and my brow  
At hint of the vulgar, all unheeded now;  
When Fancy unfolded her fairest delight,  
And Hope was a beacon that dazzled my sight,—  
All, all on the altar of Folly are laid:  
I fain would unburden and rest in the shade.

With sin for my comrade I went on my way  
And never looked off to the reckoning day;  
And my foot-steps have wandered world-wide from my  
God!

And I tremble to think of the tracks I have trod.  
For sorrow the foot-step of Folly attends,  
And Pleasure's a traitor that fails all his friends.

I fain would unburden; Fate e'en has denied  
The pitiful pittance that scarce would provide:  
And Fame, the false phantom has led me to sound  
Deep waters, and night-time is closing around!  
On a tempest-tossed ocean my soul is astray  
And I long for the banks of the Beautiful Bay.

Life's hazard, life's winnings, its spoil—take them all!  
They darken my soul like a funeral pall.

Yes, take them, and welcome! I mourn the lost truth  
That flowed with the fount of my beautiful youth.  
I turn from the Hell by unrighteousness made,  
To that Bourn where the weary may rest in the shade.

George F. Vielt, Norfolk, Va.

### The Fruits of Romanism.

Do our newspapers really mean the things they are saying about the Roman Catholic Church just now? Is it possible that they are as ignorant as these statements would indicate? If so, it may be well to quote once more a few well known opinions from historians and travellers from other lands, in addition to the testimonies already quoted from the public men of Italy as to the effect of Romanism upon individual and national character.

In the first chapter of his History of England, Lord Macaulay, speaking of the Roman Catholic Church, says that "during the last three centuries, to stunt the growth of the human mind has been her chief object. Throughout Christendom, whatever advance has been

made in knowledge, in freedom, in wealth, and in the arts of life, has been made in spite of her, and has everywhere been in inverse proportion to her power. The loveliest and most fertile provinces of Europe have, under her rule, been sunk in poverty, in political servitude, and in intellectual torpor."

Charles Dickens, in a letter written from Switzerland in 1845 to his friend and biographer, Forster, says: "In the Simplon, hard by here, where (at the bridge of St. Maurice over the Rhone) the Protestant cantons ends and a Catholic canton begins, you might separate two perfectly distinct and different conditions of humanity by drawing a line with your stick in the dust on the ground. On the Protestant side—neatness, cheerfulness, industry, education, continued aspiration, at least, after better things. On the Catholic side—dirt, disease, ignorance, squalor, and misery. I have so constantly observed the like of this since I came abroad, that I have a sad misgiving that the religion of Ireland lies at the root of all its sorrows." Writing from Genoa in 1846, Dickens says, "If I were a Swiss, with a hundred thousand pounds, I would be as steady against the Catholic canons and the propagation of Jesuitism as any Radical among them; believing the dissemination of Catholicity to be the most horrible means of political and social degradation left in the world."

In connection with Dickens' remark about Ireland, we may quote the remarkable statement of Mr. Michael McCarthy, himself a Roman Catholic, in his book, Five years in Ireland, pages 65 and 66, where, after describing the welcome of the Belfast Corporation to Lord Cadogan on his first visit in 1895 to the Protestant North of Ireland, and their glowing statements about the peaceful and prosperous condition of their city and district, contrasts this happy condition with the unhappy state of the "Rest of Ireland," meaning by that the Roman Catholic parts. "In the Rest of Ireland there is no social or industrial progress to record. The man who would say of it that it was 'progressing and prospering,' or that 'its work people were fully employed,' or that there existed 'a continued development of its industries,' or that its towns 'had increased in value and population,' would be set down as a madman. It is in this seven-eighths of Ireland that the growing and great organization of the Catholic Church has taken root."

Mr. Gladstone, in an article on Italy and her Church, in the Church Quarterly Review for October 1875, says, "Profligacy, corruption, and ambition, continued for ages, unitedly and severally, their destructive work upon the country, through the Curia and the Papal Chair; and in doing it they of course have heavily tainted the faith of which that Chair was the guardian." Elsewhere he says, "There has never been any more cunning blade devised against the freedom, the virtue, and the happiness of a people than Romanism."

Sir Walter Scott, in his Journal, Feb. 28, 1829, calls Popery "a mean and depraving superstition."

Mr. Hobart Seymour, in his paper on The Comparative Morality of Protestantism and Popery, gives the following figures from Governmental official returns: The illegitimate births annually on an average of ten years were, in Roman Catholic Brussels 35 per cent., in Paris 33, in Munich 48, and in Vienna 51; whilst in Protestant London they were 4, in Birmingham 6, in Manchester 7, and in Liverpool 6. The murders similarly calculated were annually in Belgium 18 to a million of the population, in France 31, in Bavaria 32 and Austria 36, whilst in England they were 4.

Dr. Alexander Robertson, speaking of the time when the Pope governed the States of the Church, and of the Foundling Hospitals in Rome, says there were more of them in that city of celibates than in any three cities of Europe put together.

Nathanael Hawthorne in his Marble Faun speaks of Roman Catholicism in Rome with "its pretense of holiness and its reality of nastiness, equally omnipresent." He uses many other expressions in that book

which show how clearly he saw the rottenness of Romanism. Yet his daughter, Rose Parsons Lathrop, became a pervert to Romanism and is to-day a fanatical member of that apostate body. So it is perhaps not altogether superfluous to remind our young people occasionally of the debasing part Romanism has played in the world and to cite for their information the testimonies of men of unimpeachable character, as to its baleful influence. And there are many others as striking as those already given. Indeed they can be furnished in any number if necessary. But perhaps these will suffice for the present. The fact that one man has led a correct life as to externals does not justify the sweeping and indiscriminating "wash" with which the secular editors have treated the people of this Protestant land in regard to the character and purposes of the Church of Rome. Let our people read history, or visit Italy, or listen to our missionaries to Papal lands, or think a little.

W. W. M.

### The Necessity of Training Our Young People in Missionary Work.

By Mrs. Candace R. Emmett.

(Read before the Woman's Missionary Union of Albemarle Presbytery, April 17, 1903, Kinston, N. C.)

"And they brought young children to him, that he should touch them; and His disciples rebuked those that brought them. But when Jesus saw it, He was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the Kingdom of God. Verily I say unto you, Whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein. And he took them up in his arms and blessed them." Then, if our blessed Master ordained that the little children should not be sent away, but should be blessed, aye, in his very arms, should not we nurture, encourage, and inculcate into their little lives from the earliest years a love for Him and His cause?

Every blacksmith knows that the iron is most easily and perfectly shaped when it is hot, because then it is most plastic, and that every minute's delay makes the shaping harder, and less perfect. So with the sculptor, who molds a beautiful child in wax or clay. It will be hard to do and badly done if the plastic material has been allowed to harden. In a cracker or biscuit we often see the maker's name, but every child knows that it had to be stamped there while the dough was soft.

These illustrations all remind us that if a human life is to bear God's name and character most perfectly—the Christian life must be the first life. Away with the notion that boys must sow "wild oats" first and then be converted. Most of the Bible Saints chose God as a first choice. Let us begin life aright.

What more beautiful in the wide stretch of imagination than little Samuel, given to his God, even with the prayer for his coming; then at three years old formerly presented at the Tabernacle to his Lord, in fulfillment of the parent's vow; then given over to the keeping of Eli to be reared in the Tabernacle as a servant of God.

The heart of the mother is glad in this sacrifice—the sentiment of which is so beautifully expressed by Alexander in . . . Hannah's Offering.

To Shiloh from the mountains,  
Where Ephraim's grapes are trod,  
The mother brought her offering  
Unto the house of God.

The merchantmen from Edom  
Give spices rich for gold,  
But she doth bear a gift more rare,  
Unto that sacred hold.

There are lambs in Ephraim's pastures,  
Pure as the drifted snows  
That lie on the brow of Lebanon,  
Forever like a rose.  
There are heifers in the valley,

And costly gifts they are—  
But she doth bring a living thing,  
That is more precious far.

The little face that nestled  
Upon her heart at night,  
The lips that lisping "Mother,"  
First filled her with delight;  
He that in all home music  
Was her one golden chord,  
She brings him now to shrive her vow,  
And leaves him with the Lord.

O Christian, when thou bringest  
An offering to God's shrine,  
Take of the thing that is closest twined  
Around that heart of thine—  
The hope, or the pride, or the dearest love,  
That ever thy soul has known,  
Lay them down there, in Christ's own care,  
And he will bless the loan."

She gives utterance to a song of praise as worthy to be called a Magnificat as the song of Mary.

We see the little fellow learning to open and shut the doors of the temple, to trim the lamps of the golden candle sticks. We again see him at twelve years old, developed both spiritually, and mentally, so that the Lord expects him to listen, understand and obey when He calls. What more natural than the reply "Speak Lord, for thy servant heareth."

From henceforth he is indeed a prophet of the Lord. And so have many of God's trusted prophets been trained in his name—reared for his work. Let us call to mind Jeremiah, John the Baptist, and Timothy. Would that every home had a Eunice and a Lois! Sad experience teaches us that this is not true, hence the necessity of training our young people in bands, and I would urge that all the Church forces be utilized. Often times is it true that the most unpromising material proves the most valuable—

"Only a useless bit of stone,  
By some hand, into the gutter thrown;  
Ugly and useless there it lay  
Till Michael Angelo passed that way,  
He bore it homeward with patient care,  
Seeing an angel hidden there."

We know that the children of this generation must make the men and women of the next, and when we hear of tens of thousands of heathen children being reached by the "saving influence of the gospel," we feel encouraged to hope that it will not be long till every creature shall have heard of Christ the Lord. Surely we can see the need of training these forces when we remember that God has given 500,000,000 of the human family over to us, that we may have the privilege of showing them the plan of salvation.

Wishing, simply, does not create material. Work, persistent, systematic work, must be done. Let me call attention to the special obligation upon us as a Woman's Union, the systematic and conscientious training of the children. Some one has said that the child is a great deal bigger now than he was a century ago, and the Church is more fully realizing the fact, but we should not relax our vigilance. It is on the subject of missions that their culture should be broad and deep, and nothing in the sweep of church enterprise is so ennobling, so prolific of the best results as a training in foreign missions. It strengthens the faith, widens the mental horizon, and prepares the child for good service along all lines. Other churches are awake to the importance of this matter, and so must ours be. We must tell them of what Christ is doing through our missionaries all over the land. It would be better for them to know what He is doing in China today than what He did with Nebuchadnezzar thousands of years ago. We are constantly talking of what He did in Egypt, but say nothing of what He is doing in Japan, China or the South Sea Islands.

Bishop Thoburn tells us that he has learned that whatever of intelligence and enthusiasm we are to expect

from the Missionary meetings must come from the young, and often from the very young. He relates along this line a little incident that occurred in Southern Ohio. A young preacher believed that he could get the people roused up on the Missionary question, and so prepared one of those tremendous sermons which young preachers sometimes do prepare, and announced when he began that he was going to preach on Missions, and then was going to take up the collection himself—no one else would be allowed to do it. So he preached his big sermon, and there was an old farmer in what they used to call the "men Corner," who sat in the front seat. The preacher came down from the pulpit with his pencil and paper and said "I will begin with Father Smith first as he happens to be sitting first. How much will you give?" And the old farmer looked at him out of one eye and said "What did you say it was for?" "It is for the Mission cause to send the Gospel to the heathen," and the old farmer said "You may put me down for a dime." Well, that may be somewhat of an extreme illustration of getting older people enthusiastic on the subject of Missions, but there is much truth in it.

Children appreciate the cause just as soon as you state it. They have enthusiasm, they have faith, and they have devotion. It is economy then to give our best attention to the young people as it saves time and money, so far as securing Missionary supporters. We need the young. The work calls for it and we want them in early life to give their best thought, and their best enthusiasm.

Children will be what their leaders make them. They are ready and eager to do good. Nothing catches the heart of a child so quickly as the need of the world. The future defenders of the faith are now in the Sunday School. The youths of to-day will be the warriors of tomorrow in the Mission cause. In order to promote the spirit of Missions, there must be distinct objects kept in view. What are these objects?

1. We must implant in the hearts of the children God's purposes and commands about Missionary work. Large portions of the word of God fairly blaze with Missionary zeal. With such a Bible, a great Missionary work, it is for the teacher to be on the look out for these things, and so teach its truths that the child will be impressed with the idea of winning the world for Christ. We see what we look for in the Bible, and if we desire to cultivate an interest in the Missionary enterprise, we can find abundant material. Read the Sermon on the Mount and we are in a Missionary atmosphere. Read the Epistle of the Missionaries sent forth by the Holy Ghost, and lo! we are standing in missionary grounds. Go back to the prophecy "I shall give thee the heathen for thine inheritance." "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." "The glory of the Lord shall be revealed, and all flesh shall see it together." These martial words appeal to the child. The commission is "Go ye into all the world, and preach the gospel to every creature." We must not hesitate so long as the nations cry—"Come over and help us." Some one has said "Children always write with indelible ink. If the mind is wax to receive, it is adamant to retain impressions."

The second object is—we must impart to the minds of the children the Missionary intelligence of the day. The facts of the Missionary work must in some way be inculcated. Books of Missionary character were never more fascinating, information was never more closely at hand, and the magazines for children give a wealth of information.

"Knowledge of Missions is an education in itself." The Sunday School leader is not prepared without it.

Object 3.—We must cultivate in the lives of children the principles and habit of giving. The principles of giving are as wide as the world. God's best gifts are givers. The waters are ever in motion to give life. Take any gift of God and it reaches the end of its being by giving.

Tell it again, and yet again with unction; tell it un-

til the heart of the child shall throb with emotion, deep and tender, that "God so loved the world that He gave His only begotten Son." Tell it over and over that Christ has said "The water that I shall give him shall be in him a well of water, springing up into everlasting life." "It is more blessed to give than to receive." "The Lord loveth a cheerful giver." The leader must illustrate and proclaim these things out of his own experience. "Give and it shall be given unto you. The child is not helping a cause so much as he is being helped. The service of giving makes the whole life a benefaction to the world. The children of to-day, the generation of to-morrow must be trained to give, as well as to study, pray and praise.

Let us then be up and doing until the knowledge of the Lord shall cover the earth, so that when the message comes, as come it will: "The Master calleth for thee" it may be said of us— "She hath done what she could."

"Oh church of the living God!  
Awake from thy sinful sleep!  
Dost thou not hear that awful cry  
Still sounding o'er the deep?  
Is it naught that one out of every three,  
Of all the human race,  
Should in China die, having never heard  
The Gospel of God's grace?  
Canst thou shut thine ear to the awful sound,  
The voice of thy brother's blood?  
A million a month in China  
Are dying without God!  
And ye who cannot go, oh! help  
With the wondrous weapon, prayer;  
While ye uplift your hand at home,  
The cross shall triumph there,  
And give you freely from your store  
To the warriors in the field,  
The more you give to you the more  
Barrel and cruse shall yield,  
So only can you cleanse your hands  
From the guiltiness of blood!  
For a million a month in China  
Are dying without God."

#### "The Other"

By Rev. Charles C. Carson. Luke 2: 3-40.

The salvation of the thief on the cross was a practical demonstration of Christ's ability to "save unto the uttermost." That the son of God went out of this world between a gateway of two thieves was eminently in accord with His mission. The Prophet Isaiah speaks of Him as being "numbered with transgressors." His association in the very article of death with sinners of degraded type magnified the grandeur of His character in willing and flexible condescension to "men of low estate." The opportunity to prove His compassion for lost souls as he hung upon the cross was more than compensation for the ignominious death He suffered.

The closing hours of Christ's life were crowded with significant incidents, but no one of them speaks with deeper pathos and more appealing impressiveness than that which has to do with the penitent thief.

The two extremes of humanity appear in the person of Christ on the one hand and the thief on the other. Jesus, whose character was perfect, in whom His enemies could find no fault. The thief whose distance in life from Christ can be best illustrated by the "Impassable gulf" that yawned between Dives and Lazarus. More than this; Christ was the embodiment of the measureless perfection of Deity, and the thief was the incarnation of satanic malignity. The affinity between these two characters is the marvel of marvels—the miracle of Grace—the eloquent tribute to the most glorious attributes of God—love and mercy.

The character of the thief is the dark back-ground that brings into bold and beautiful relief this picture of exquisite touches. In an earthly court when a man is on trial for his life, his previous character has an important bearing upon the issue of the case and is fre-

quently used as a convincing argument in favor of leniency or acquittal. In the trial of the soul before Christ as the Judge, not the man's previous character, but his present need and desire are the determining factors. This thief was doubtless a Jew—probably had been an enemy of Christ and the course for which He stood. Belonging to that race of which Jesus was a member, his sympathy with His mission might reasonably have been pronounced and encouraging. But, doubtless the measure of his baneful influence had been given against this "disturber of the peace." He had become a hardened criminal—so much so that he joined his voice with the depraved mob about the cross and mocked the peerless and innocent man with whom he was now associated in ignominy.

But the glory of the Gospel consists in its prompt and gracious response to the expressed need of the soul, regardless of previous condition of servitude.

The helpless and depraved condition of the thief was no barrier to the designs of Christ. Rather did it furnish the opportunity and incentive to the exercise of His boundless mercy and saving ability.

The very condition Christ came to meet confronted Him in the person of the pitiable wretch who was swinging out into eternity. The genius of Christ's mission was sublimely manifest in this incident. The purpose of His suffering was to have vindication in the very hour of His crucifixion—a trophy of God's grace was to be awarded Him in the supreme moment of His obedience unto death. All other attendant circumstances on this dark hour were to be eclipsed by Christ's matchless and prevailing interest in the soul that needed the healing touch of His omnific finger.

An interesting theological question thrusts itself upon us. By what power was the thief enabled to discern his guilt and to apprehend the mercy of God in Christ? The spirit of God who works when and where and how He pleases must have moved upon his heart and impelled him to a changed attitude; seeing Christ enforces the necessity for Him, and in this light the thief saw light.

A man may seek to argue himself into irresponsibility, but the sober and serious movement fosters inevitably the thought of responsibility. The God of the universe will ever and anon press His sovereign right upon a man's conscience. The Being against whom sin is committed is none other than the Infinite and authoritative God, and the soul under conviction submerges itself into the abysmal thought of the Psalmist. "Against Thee and Thee only have I sinned, and done this evil in thy sight." The absorbing thought of the aroused soul is the presence of a great moral personality in the universe, who has in His righteous grasp, the destiny of men. Self-condemnation is not the verdict of the Pessimist, but the calm and deliberate conclusion of the optimist. The Justice of God finds vindication in the "Amen" of the self-condemned soul. A man may say my punishment is greater than I can bear, but rarely does he aver my punishment is greater than I deserve.

The thief admitted that his reward was due for his deeds. This is the steady teaching of the scriptures and throughout the sacred volume, incidents that emphasize this rational attitude are given. The sinner never with propriety asks for God's justice, because he knows that the consistent answer is condemnation, but the recognition of impending and deserved justice presses the appeal for mercy. All the world is justly guilty before God. This measurement of desert is sanctioned by the Word of God, and to this sanction the condemned soul gives hearty response.

Christ on the one hand. The thief on the other. Physically near, spiritually distant. Prayer and faith the medium of connection. The thief prayed, "Remember me," condescend to give me a thought. The thought of Christ is sufficient. The thief believed that Christ would hear requests and give blessings. There probably came to his mind the many distressed and forsaken, who had been the unworthy, but joyful recipients of Christ's disposition. His life had been

one of constant and manifold benedictions. He had lifted up His hands in blessings without number. These had been prodigal and had fallen with impartial hand. If any distinction were made it was with reference to those who were most helpless and needy. The thief entertained the highest possible human conception of Christ. His faith was sublime. "No such faith shown by others—even Christ's disciples. The dying thief eclipsed all other believers."

In the judgment of man the thief deserves nothing but condemnation. Christ might have allowed this poor soul the deserts of justice and an eternal portrait in the gallery of rogues, but here as in other instances, He was moved with compassion and was true to His Divine Mission of salvation. Christ thought enough of "The other" to hear and answer his prayer in the moment of His crucifixion agony. He thought enough of the sinner by His side to grant him the greatest of all boons—salvation from himself, and a place in His eternal kingdom. He thought enough of him to bestow upon him the grace of God, through which alone salvation is possible. He thought enough of him to make him "meet for the inheritance of the saints in Light." He thought enough of him to snatch him as a brand from the burning. He thought enough of him to make his dire extremity His own glorious opportunity.

This incident is frequently cited as a warrant for the postponement of the reception of Christ until the dying hour. It undoubtedly pays tribute to the Infinite reaches of God's grace. It teaches the comforting lesson of possible death-bed repentance. Yet, while it enforces the lesson "never despair," it also emphasizes the other lesson, "never presume." One of these malefactors was taken and the other left. One was pardoned and one was left to the just condemnation of his own sins. What made the difference? Do not fail to see it. It is radical—it is urgent. It is inevitable. The attitude of these two malefactors toward Christ and the cross on which He hung determined woe for the one, and weal for "The other." Your attitude toward the cross of Christ will determine whether you are saved from your sins, or left to die in your sins.

What think ye of Christ? If you are a sinner you are in your dire extremity. Now is Christ's opportunity. That present moment was the thief's opportunity to accept Christ. This present moment is your opportunity. Christ is just as able and willing to save you now as He was then to save the penitent thief. He is just as near you now as He was to him if you will call upon Him. But you must call. "Whosoever shall call upon the name of the Lord shall be saved." Saved just as you are without trying to make yourself better. The thief hadn't time to improve his condition, and this is neither rational, nor possible. Just as he was, just as you are.

The lives of both of these robbers had been appallingly wicked and despicable. Christ is on the cross of atoning sacrifice. One of them had nothing to do with this just man. "The other" prayed, "Lord remember me when Thou comest into thy Kingdom." The unpardonable sin is the sin that is never pardoned, and the sin that is never pardoned is willful and final rejection of Christ. Why was one lost and "The other" saved. Because one rejected Christ and "The other" accepted Him.

#### The Way.

This year being the centennial of the birth of Ralph Waldo Emerson, it is fitting that the literary world should be aglow with words of praise for his writings—and his life.

He is justly considered a seer, a master among men for all ages. His life was kindly, and his writings, in a happy style, carry cheer and inspiration. In our blind struggle for the Way—and Light—what is the message from this great philosopher? "The way of life is wonderful: It is by abandonment." Emerson is regarded as the prophet of the New Thought. This movement has swept over the States, and has many adherents. It is characterized by sturdy optimism,

earnest purpose, and settled confidence. The direct aim being the promotion of health and happiness. The New Thought is said to embrace the Mental Science organizations, the Philistines, Christian Scientists, all of whom while they reject the miracles of Christ—the supernatural—take them back in the supernatural found in Theosophy, Hypnotism, Mind Cure.

The creed simple of the New Thought is to "think health, think happiness." Catholicity of spirit is emphasized, and while it advocates high endeavor we hear the words of Emerson sounded forth; "Nature will not have us fume and fret." "Life is a festival only to the wise."

Dowden says the children of light should borrow from the children of the world, but remain the children of light.

What then can we as Christians, borrow from these teachers who by their beautiful lives show us the grace of benevolence and serenity?

Have they found a New Thought? or is it not "dropping empty buckets into empty wells and drawing nothing up?"

Mathew Arnold held that Emerson's optimism was the root of his greatness, and the source of his charm, as Carlyle's pessimism was his ruin.

But, as old as the everlasting hills is the theory of the influence of joy upon the mind and body. Plato acknowledged the influence of a quiet mind upon the body. Christian Science, says Prof. George Willis Coker, is New Platonism. Mind cure dates back to the dawn of civilization. Hypnotism has been practiced in all ages. Truly, there is nothing new under the sun! The two types for all times are Plato and Aristotle. Alcibiades we recall as an example of victorious optimism. Diogenes of defeated pessimism. George Eliot said she was neither an optimist nor a pessimist, but a meliorist.

We love to quote Robert Louis Stevenson who lived above the aches and pains of a "silly stupid body." He prayed that he might always wear a "glorious morning face."

It is no wonder that so many turn to teachers who proclaim happiness and peace. The world is seeking happiness. It loves your smiles, and your encouragement, not your tears and discontents—your comfort, not your complaint.

For a long time I pondered over the lack of joy among the children of the King. But not until a wise man showed me, fully, my own lack, did I long to help others.

I was talking of the difficulties and perplexities of life; "But you have found the Way, you should be happy." I undertood. I should be happy! Are we living up to our privileges? We know that however beautiful a life may be, "no one cometh unto the Father but by me" said the Master.

Are we so full of the joy of Christ that our friends are anxious to have this priceless treasure?

In the hour near the betrayal, Christ said: "These things have I spoken unto you that my joy might be full." What an incomparable legacy—Christ's joy in us!

He abandoned all the glory of his Heavenly Home that our lives might be full, that in this world, we might know the holy joy of the soul. "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." For His message rings clearly down the centuries—for you—and for me: "I am the Way." Elizabeth Ray.

#### The Cry of the Little Peoples.

Richard Le Gallienne.

The cry of the little peoples went to God in vain;  
The Czech and the Pole, and the Finn, and the Schles-  
wig Dane.

We ask but a little portion of the green and ancient  
earth,

Only to sow and sing and reap in the land of our birth.  
We ask not coaling stations, nor ports in the China seas;

We leave to the big child nation such rivalries as these.  
We have learned the lesson of time, and we know three  
things of worth:

Only to sow and sing and reap in the land of our birth.

Oh, leave us our little margins, waste ends of land and  
sea;

A little grass and a hill or two and a shadowing tree;  
Oh, leave us our little rivers that sweetly catch the sky,  
To drive our mills and to carry our wood and to ripple  
by.

Once long ago, like you, with hollow pursuit of fame,  
We filled all the shaking world with the sound of our  
name;

But now we are glad to rest, our battles and boasting  
done;

Glad just to sow and sing and reap in our share of the  
sun.

And what shall you gain if you take us and bind us  
and beat us with thongs,

And drive us to sing underground in a whisper our sad  
little songs?

Forbid us the very use of our heart's own nursery  
tongue—

Is this to be strong, you nations, is this to be strong?

Your vulgar battles to fight and your shopman con-  
quests to keep;

For this shall we break our hearts, for this shall our old  
men weep?

What gain in the day of battle—to the Rus, to the Ger-  
man, what gain,

The Czech, and the Pole, and the Finn, and the Schleg-  
wig Dane?

The cry of the little peoples went up to God in vain,  
For the world is given over to the cruel sons of Cain;  
The hand that would bless us is weak, and the hand  
that would break us is strong.

And the power of pity is naught but the power of a song.  
The dreams that our fathers dreamed to-day are laugh-  
ter and dust,

And nothing at all in the world is left for a man to trust.  
Let us hope no more, or dream, or prophesy, or pray,  
For the iron world no less will crash on its iron way;  
And nothing is left but to watch, with a helpless, pity-  
ing eye,

The kind old aims for the world, and the kind old fash-  
ions die.

—London Chronicle.

#### Educational Complaint.

To the Editor of N. C. Presbyterian.

The following appeared in the Davidson College Bul-  
letin, March, 1903.

"It is a lamentable fact that many students learn to pass entrance examinations in Latin, Greek, and English who can neither spell correctly nor punctuate properly, and whose written work is not only crude and inelegant, but full of glaring mistakes in grammatical construction. Such a student is not prepared for college, and the high school offering him for matriculation brings discredit upon its training."

Davidson does not stand alone in its complaint. Other college have been speaking plainly on the same line. Where does the fault lie? The young men are not wholly to blame. No doubt, they were encouraged by their teachers to get into the advanced studies before mastering the lower branches. The fact is, the common English studies are looked upon as of secondary importance in our present system of instruction. The idea is to get out of them as quickly as possible and to enter upon the higher courses. The teachers themselves lay far more stress upon the higher education, than they do upon the lower, thus making a wrong impression upon the public, as to the value of a thorough elementary knowledge, the very basis of all true education.

Perhaps some may say that the time has come for a reform. But that has been said time and again. The people have been submissive to a wonderful degree, to the existing state of things. They have been waiting

and waiting for some change for the better. They want to see some improvement, something tangible and substantial. But the pent-up feeling is beginning to break forth in unmistakable expressions of disapproval as to the workings of our school system. One need not be surprised at a great educational revolution in this country, starting with the people. So much dissatisfaction and so many complaints mean something.

The question may be asked, where must the reform begin? There is much talk about the betterment of our schools. That something is wrong in our educational machinery is very evident, but how to reach it is the question. We are free to say that there will never be any betterment, till we get back to the fundamental principles of education from which we have departed. No educational campaign will be a success practically, unless it be more on the line of a better lower education for our people. Mark that.

We are willing to admit that it is hard to eradicate an evil, when it gets under full headway and entrenches itself. The only way to remedy the educational evil, is to begin at the bottom, go upwards, cut off all excrescences, and by the use of common sense methods to make our education what it ought to be—serviceable to every one in any position from the lowest to the highest. The lower education is not intended for any particular class. It is necessary to all alike. It is to be had mostly in the primary and secondary schools. If one does not get it there, he will never get it in the highest institutions of learning. The State should see to it that the children should have a clear and definite knowledge of the elementary English branches. What it gives, let it be of the best kind.

There is no antagonism between the higher and lower education, the latter being a support of the former, giving it a solidity that it could not otherwise have, and indispensable to its completeness. There would not have arisen so much trouble, had the common schools been kept within the constitutional limit. But our educators chose to introduce the higher studies, giving them the time that should be devoted to the elementary branches strictly, and when they did that, a blow was given to the lower education from which it will take time to recover.

We are now reaping the fruits of that educational mistake. No one need wonder at the severe but just strictures made by our colleges upon our high schools, even those that are considered the best, for their neglect of the essentials of education. A. Kirkland.

#### At Nightfall.

O Lord the shadows fall the night draws near  
And like a tired child I seem to hear  
Thy tender voice say: "Lay thy work aside  
And 'neath the shadow of my wing abide;  
Roll off the burden of thy cares on Me  
Quaff the pure tonic which sleep offers thee.  
Father I come! and bring not work alone  
But the day's failures—sure Thou wilt condone  
And knowing that who rests in Thee  
By day or night must happy be!

O. H.

#### As Others See Us.

(Respectfully referred to those who secured the Kongo Resolutions at Lexington, Va. See Matthew VII, 34, 5. S. P. V.)

Dear Friends,

We venture to address you in the name and on behalf of the religious Society of Friends in Great Britain, a body of men and two men who are earnestly desirous that the practice of Christian living, among themselves and others, should be brought into harmony with the teaching and example of our Lord Jesus Christ.

Our hearts have been deeply pained as we have had our attention drawn to the 'Lynching of persons, both white and colored, with the terrible scenes of lawlessness and cruelty that frequently accompany them, in some of the States of your Union.

From trustworthy records it appears that in the past

ten years many hundreds of persons in the United States of America have been thus, without legal trial, put to death. Many of these have been burnt alive, or otherwise tortured; and we have sorrowful evidence that in some districts such doings have been condoned, and even actively applauded, by those who in other respects are right-thinking citizens. In addition to this, there is the demoralising effect of such spectacles on the men, women, and children, large numbers of whom sometime witness them.

We earnestly desire to avoid falling into a spirit of hasty or harsh judgment on these matters. We recognize with humiliation that there are grave faults in the conduct of our own people that need correcting, and we welcome with the utmost thankfulness the evidence that many among you are fully alive to the claims of humanity, and are doing all they can to remedy the evils alluded to. We leave out of consideration altogether political and radical problems, and difficulties which, at this distance, we can very imperfectly understand, and appeal to you on the broad and simple grounds of Christian principle and human justice.

Our Lord Jesus Christ, in the day of His earthly ministry, when the zealous performance of outward forms of religion was receiving more attention than the practice of love to men, quoted with approval the words of an ancient prophet, "I desire mercy, and not sacrifice." In direct anticipation of His teaching was the saying of another prophet, that what the Lord requires of us is "to do justly, and to love mercy, and to walk humbly with our God." He taught that the sons of God must be "merciful, even as the Father who is in heaven is merciful;" and declared that those who refused to act kindly to one of the least of His brethren were refusing kindness to Himself. In full accord with this spirit, His great Apostle urged that "Love is the fulfilling of the law."

As Christians, we believe that it is this spirit of love and tenderness which has so largely removed the barbarous cruelties and the lawless injustice of the dark age, and, in proportion as it has had free play in any country, we trace to its influence the development of an ordered common-wealth, in which to the weakest members are granted the inalienable rights of life, liberty, and justice.

In the name of Christ, who died for all men, regardless of name or wealth, race or color, let ours, both in England and America, do what we can to form a public opinion based on the principles of His life and teaching.

We are, in Christian love,

Your Friends.

Signed, on behalf of the "Meeting for Sufferings,"  
representing the Society of Friends in Great Britain,  
Henry Lloyd Witson.

(Clerk).

12, Bishopgate Without, London, England,  
May, 1903.

#### "The Bar."

"The saloon is sometimes called a bar

That's true.

A bar to heaven, a door to hell;  
Whoever named it, named it well.  
A bar to manliness and wealth,  
A door to want and broken health;  
A bar to honor, pride and fame;  
A door to sin and grief and shame  
A bar to hope, a bar to prayer,  
A door of darkness and despair,  
A bar to honored useful life;  
A door to brawling senseless strife.  
A bar to all that's true and brave  
A door to every drunkard's grave.  
A bar to joys that home imparts  
A door to tears and aching hearts.  
A bar to heaven a door to hell  
Whoever named it named it well."

—Selected.

Newport News, Va.

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## The Editor's Chat with the Reader.

We may as well confess that the proof-reading in this issue is abominable and explain that some of the printing force are taking a vacation and the office is a little demoralized in consequence. This is an apology to contributors as well as to the reader.

Nevertheless and notwithstanding, there is good stuff in the Standard this week. The poems by O. H., who has been too long silent as we think, and George F. Vielt are well worthy of sympathetic perusal. Dr. Moore gives us the second article on the Fruits of Romanism. By their fruits ye shall know them. The Necessity of Training for Missionary Work is a thoughtful article. The Cry of the Little Peoples is surely a cry that should have been heard. The letter sent us from England by the Friends, is couched in respectful terms. How is it that people never feel like quarrelling with the Quakers? Perhaps we should be insulted if that letter came from any other than the Society of Friends. The regular departments of the paper are up to the Standard, we think.

## A Premium Offer.

For a limited time, The Presbyterian Standard offers for each new subscription received, a copy of Scherer's Four Princes, the Publisher's price being \$1.35. This excellent little book was recently reviewed in these columns. It bears the imprint of the J. B. Lippincott Co., with signed cover design and gilt top. 276 pp. Of it, Dr. Henry van Dyke says: "I feel sure that this book will make the subject (Church History,) more vivid and interesting to many readers and thus lead them into the pleasure and power of a fuller knowledge."

## Church News.

## PERSONALS.

Rev. A. D. McClure, D. D., will supply Dr. Cecil's Church—the 2nd church, Richmond, Va.—the church of Dr. Moses D. Hoge, during Aug. and 1st. Sabbath in September.

He will spend the week days with his family at Cold Sulphur Springs, Goshen, Va. Dr. Sprunt of Charleston S. C., will supply St. Andrews, Wilmington, N. C.

Stanford Church, Kentucky has called Rev. R. A. White of Guardstown W. Va. to the pastorate.

At the mid-summer Communion service, First Church, Augusta, Ga., fourteen new members were reported since May. The pastor, Rev. J. T. Plunkett is spending his vacation at the Hotel Wheeler, Hendersonville, N. C.

Rev. R. C. Reed, D. D., of Columbia, S. C., will supply Grace Street Church, Richmond, Va., on the 9th and 16th insts.

Rev. J. A. McMurray, of Mt. Hill, N. C., is assisting Rev. T. J. Allison in a meeting at Sugar Creek Church, near Charlotte, during this week.

We regret to hear that Rev. R. B. Grinnan is sick at his home at Hendersonville, N. C., The Christian Observer states that he has mild typhoid fever.

Rev. H. G. Hill, D. D., of Maxton, N. C., and Rev. Wm. Black, Synodical Evangelist expect to leave this week for a trip to New York City and Northfield.

Others of our ministers who are taking "a much needed rest," are,

Rev. E. D. Brown, Kinston, N. C. in Mecklenburg County, N. C.

Rev. R. Cecil, D. D., of Richmond, Va. at Edge Hill, Montvale, Va.

Rev. J. Y. Fair, of Savannah, Ga. at Lincolnton, N. C.

Rev. R. W. Alexander, of Tarboro, N. C., at Savannah, Ga.

Rev. E. R. Leyburn, D. D., of Durham, N. C., at Martinsburg, W. Va.

Rev. R. Q. Baker, of Argyle, Fla., at Oliver Springs, Tenn.

Rev. R. V. Lancaster, of Abingdon, Va., at Hampden Sidney, Va.

Rev. H. W. Burwell, of Angusta, Ga., at Fairview S. C.

Rev. John E. Wool of Oxford, N. C., at Nyack, N. Y.

The address of Rev. John A. Gilmer is changed from Mill Bridge, N. C., to China Grove, N. C., R. F. D. No. 4. Mr. Gilmer's field of labor remains the same.

Rev. C. W. Robinson asks us to correct his figures of last week (in his appeal for the Orphans' Home need.) This Mr. Allen has already done on page 18. A slight error in figures in no way affects the necessities of the case.

Rev. J. G. Hall, of the Cuban Mission, is at Canton, N. C., in the mountains, for his health.

Rev. W. McS. Buchanan, of the Japanese Mission, after two weeks' stay at Monteagle, has gone to Petersburg, Va., where he will spend a short time before going on to his home in Richmond.

Rev. Neal L. Anderson, of Montgomery, has recently conducted a series of services at Columbia, Ala.

Rev. Dr. F. R. Beattie has left Toronto and after spending a week at Orchard Lake Mich. expects to return to his home at Louisville Ky.

Rev. W. D. Spurlin of Monroe La., is on a visit to his old home in Alabama.

Rev. W. C. Alexander's address is changed from Baltimore Md. to Memphis Tenn. where he has entered upon his work, warmly welcomed by the people in Idlewild Church.

Rev. W. McF. Alexander, D. D., pastor of the Prytauia Street Church, New Orleans, has returned from Asheville, N. C., where he was called two weeks ago by the illness of his brother.

At a called meeting of Memphis Presbytery, July 13. in the Second Church, Memphis, Rev. J. D. Wallace was received from North Alabama Presbytery and order taken for his installation at Covington.

Alabama Street Church, Memphis, celebrated its thirty-fifth anniversary on July 15, and is prospering under its pastor, Rev. W. M. Scott.

Rev. M. S. Kennedy, of Pulaski, Tenn., has just been assisted in a two weeks' meeting by Rev. J. D. Fleming, of Memphis, Tenn.

## ALABAMA.

**NORTH ALABAMA PRESBYTERY.**—At a meeting of North Alabama Presbytery at Pratt City, July 23, 1903, Rev. J. B. Mack D. D., was dismissed to Mecklenburg Presbytery and Messrs. Warren Wolfe and Charles E. Raynal were licensed to preach the Gospel.

W. I. Sinnott, S. C.

## GEORGIA

## Agnes Scott Institute.

The Board of Trustees of Agnes Scott Institute, Decatur, Ga., have just let the contract for a new building 40 by 80 feet. It will be constructed of brick, and will have two stories. The first story will contain a gymnasium 40 x 60 in the clear with 18 feet ceiling. One of the attractive features of the gymnasium will be a swimming pool and also shower baths and lockers. A competent instructor will be in charge. The second story will contain music rooms and other much needed space, which will add very greatly to the facilities of the Institute. The building will have "dead" walls and floors so that the noise of the gymnasium will not interfere with the use of the rooms for other purposes.

Last year Science Hall was erected, a building 30 x 70, two stories high containing Chemical, Biological and Physical Laboratories, weighing, storage and recitation rooms, and now a modern, up-to-date gymnasium is to be added.

Still another great improvement is being made. A card catalogue of the books in the Library will soon be completed. This will add much to the value of the Library by enabling student or teacher to find easily and readily the book desired on any subject. Besides, several hundred dollars will be expended in making additions to the already valuable Library.

## MISSISSIPPI.

The Presbytery of Chickasaw will meet at Bethany church, Burnt Mills, Miss., on Thursday, Aug. 27th, 1903, 11 a. m. A full representation of the churches is earnestly desired. All sessions are requested to notify Rev. M. L. Phillips, Inka, Miss., whether their churches will be represented or not, so arrangement can be made for taking those who go by R. R. to Inka, out to Burnt Mills which is 17 miles from Inka, and also for the entertainment of the same at Presbytery.

J. W. Allen, S. C.

## WEST VIRGINIA.

**KANWHBA PRESBYTERY.**—Dr. E. Thompson, Chairman of Home missions and Rev. C. Preston, recently elected Evangelist, have been clothed with special evangelistic powers to reach our needy fields.

Recently they have organized churches in the Presbytery as follows:

At Leewood, W. Va., an important point near the forks of Cabin Creek; at Decotta, six miles up the left branch of Cabin Creek, and will soon organize at Kayford, on the head waters of Right branch, Cabin Creek. This Cabin Creek valley contain about 25 collieries, about 15,000 people, and as yet, only one resident minister, a Methodist. We hope to put two or three men in the field at once, so the cry for means is imperative. This is probably the most rapidly developing section of the South at the present time and so it demands the attention of our church. M. D.

## GENERAL

## Foreign Mission Receipts for June.

The receipts of the foreign mission treasury for the month of June were \$14,306.51. This is a gain over the receipts of last June of \$2,091.26. As there was a legacy of \$1,103.06 last June and no legacy this month, the gain in regular contributions is \$3,194.32.

S. H. Chester.

## NORTH CAROLINA.

## A Revival of Interest in Sunday School Work.

It may be of interest to the readers of this paper to know that the Sunday-School work in North Carolina is taking on new life and energy. We refer especially to the work being done by the North Carolina Sunday-School Association. This is equally true, however, of the work being done by the different denominations.

There has probably never been a time in the history of the church when there was such a revival of interest along the line of better Sunday-School work. For this we would

be truly grateful, for if the world is to be saved from sin it must be accomplished largely through the Sunday-School.

The North Carolina Sunday-School Association has recently opened headquarters in the city of Raleigh, and plans have been laid for the most aggressive Sunday-School work ever undertaken in North Carolina. At the State Convention held in Kinston in April, Prof. S. N. Smith of Elon College was re-elected as General Secretary on salary, and he is now devoting his entire time to the work, with an office at the Association headquarters, Andrews Building, Raleigh. He is assisted by his wife and a stenographer. The North Carolina Sunday-School Association is an inter-denominational organization, and its work should appeal to every Sunday-School worker throughout the State. It owes allegiance to no one denomination, but to all, and the only end in view is to build up the Sunday-School cause in the State. On the Executive Committee are to be found the leading Sunday-School workers of every evangelical denomination in North Carolina. Mr. N. S. Broughton of Raleigh, is Chairman of the Committee. The work of the Association does not, in any way, hinder the work done by the different denominations, but means to help in every possible way. The plan of work is to organize the counties and townships of the State into inter-denominational associations.

These associations meet annually or semi-annually, at which meetings reports are made, and it is ascertained just what per cent of the people in each county and township go to Sunday-School and how many do not. These meetings are helpful also, in that the best methods of Sunday-School work of all the denominations are there brought out and discussed. It is proposed that in September a Tour Party be sent out to hold institutes and organize counties. This party will consist of four or five of the most experienced Sunday-School workers to be found in the leading denominations in the State. They will travel first through the western part of the State, holding about a day and half or two-day's session at each county-seat, and organizing the county. The North Carolina Sunday-School Beacon is the organ of the Association, and is published regularly every month. We commend to our readers and the Sunday-School workers of our denomination a careful consideration of the plans and purposes of the Association. If there is anything in the work of the Association that will help us as a denomination, then we ought to have it.

## EDUCATION.

To the Presbyteries:

I. The last Assembly instructed us to try to raise this year, as usual, \$30,000 for Education for the Ministry. We ask each Presbytery to raise and send to our treasury, its proportion of this amount, including receipts from your churches for April 1903. Please have your pro rata apportioned to your churches and try to raise the whole of it, and even more if possible.

II. The maximum appropriation to each beneficiary this year is \$90. But it is expected that every beneficiary who can get along on a smaller amount from our Committee will ask for less than this maximum.

III. Two sets of Blanks are to be used in applying for aid. One by the candidate in applying to Presbytery. This blank is designed to aid Presbytery in securing necessary information as to the needs of beneficiaries, and also to impress upon beneficiaries the conditions on which they may properly draw upon this fund. It is not to be sent us, but retained by the Presbytery, or its committee for its own information. The other Blank is to be used by Presbytery in applying to the Executive Committee in behalf of beneficiaries. It is believed that a faithful use of these Blanks will materially help this cause.

IV. Please forward applications to us so that we may have them in hand Oct. 1st., or 5th., at the latest, as we should know by that time what will be expected of us for the present year.

V. The increased number of candidates last year encourages us to hope we may have still more this year. Yet our beloved Church needs to be aroused to the necessity of praying the Lord of the harvest that he would send forth laborers into his harvest.

Yours in his name,

Joseph H. Lumpkin, Secretary.

### An Important Matter.

The article in your issue of July 29th with the above heading was timely and important. Unfortunately it was another illustration of the old proverb, which says, "Figures never lie, but nothing can be made to lie equal to figures."

Instead of requiring one cent from each member of the Presbyterian church, it would require ten cents, and as only about one person in ten contributes to any given cause, it will require at least an average of one dollar instead of one cent in order to obtain the required three thousand dollars of the Orphanage. This is a very important matter, and one that should receive prompt attention. I venture to present the following plans as promising a better prospect of success.

There are certainly ten churches in North Carolina in each of which there is one man or woman who has sufficient money and influence to say that he and the church combined will give one hundred dollars, and that he will at once endeavor to raise the amount. In the same way there are in twenty churches a person who can influence the church to give at least fifty dollars.

The same conditions exist in at least forty churches that could each contribute twenty-five dollars. This would complete the required amount, but as there may be some failures, it is incumbent upon every man, woman and child in the Presbyterian church of the State to at once begin the work and to send as liberal a contribution as possible to Rev. R. W. Boyd, Barium Springs Orphanage, to aid in finishing the Industrial Building, and for purchasing the Laundry Outfit.

This is the first call that has been made on the church for several years, for other than support fund, and this call is to complete the Alexander Industrial Building, in which the boys and girls will be taught how to work and to become self-supporting men and women.

The writer will use every influence possible to have the Raleigh church lead the list by contributing one hundred dollars to this object. The responsibility is now upon at least one person in each and every church to aid in having that particular church meet present conditions.

Raleigh, N. C.

George Allen.

DAVIDSON.—The Piedmont Summer School for teachers closed its session to-day. Those in attendance have been gracious enough to express enthusiastic satisfaction with their stay on the campus, their treatment in the village and the course that has been offered them by the various instructors. Superintendents Cochrane and Butler have seemingly had their highest expectations realized and are no doubt gratified at the initial success of the movement for grouping together a number of counties for a combined teachers' institute. The enrollment has been not far from 200. In addition to the lectures noted in this correspondence, special mention should be made of a quite interesting series delivered by Prof. E. L. Hughes, of Greenville, N. C. He was heard with much pleasure every time he spoke.

While Davidson does not believe in "co-education" proper, she is liberal enough to give a cordial welcome to all the ladies that wish to attend the summer school, and next year it is thought the college can throw open the new dormitory building, just now nearing completion, with a capacity of at least 60 (two in a room) and let that pass as a woman's building during the Piedmont session.

Dr. Graham after doing his full duty, as his friends thought, by an excellent series of sermons to the teachers, has gone for his summer vacation to Winchester, going somewhat earlier than he had expected on account of some special indisposition of his father. Rev. John Lafferty, of the Synod of Florida, is very kindly and very acceptably conducting some of the services in the pastor's absence. Dr. Shearer is strong enough to be getting some pleasure out of the rest of summer and is now visiting relatives in Va. Rev. William Black and wife are at the sea-shore at Wrightsville. He is uncertain whether he will get as far north as Northfield during his vacation or not. Dr. Smith made an address at the educational rally and teachers institute at Dallas this week. He speaks next week at Stanley Creek and Shelby.

The Davidson League is swelling in numbers and it is clear that it means a great deal for the future of the college.

The 267th session of Orange Presbytery will be held at Alvanse Church Guilford Co., N. C., on Tuesday, Sept. 1st, 1903, at 2:30 o'clock p. m.

A Sunday School Convention will be held on the morning of the second day.

Delegates may expect the usual reduced rates of travel.

D. I. Craig, Stated Clerk.

ROBBINSVILLE.—Some good friend from Mocksville sent us \$5 to use in our work. The person did not give his or her name. The request was that we would acknowledge the receipt of same in the Standard, as a gift coming from a friend to the Home mission work.

T. W. DeVane.

KING'S MOUNTAIN PRESBYTERY.—To Pastors and sessions of King's Mountain Presbytery.

August is the month for Presbyterian Home Mission collection. Pastors and sessions are asked faithfully to present this cause and to make the apportionment to our churches the minimum amounts contributed to this important cause.

For the committee,

W. R. Minter,  
Chairman.

MECKLENBURG PRESBYTERY met in the 1st Presbyterian church, Charlotte, on the 27th. Eight ministers and three elders were present.

Rev. W. C. Hagan was released from the pastoral charge of Amity church.

Messrs. Geo. P. Stevens, member of Matthews church, L. W. Matthews of Providence church and F. W. Gray of Williams Memorial church were received under the care of Presbytery as candidates for the gospel ministry.

T. J. Allison, S. C.

HARRISBURG.—A church was organized at Harrisburg, N. C., by a commission appointed by Concord Presbytery, consisting of Rev. Geo. H. Cornelson, Jr., Rev. W. A. Gillon, Rev. R. J. Hunter, and Elder A. N. Harris. Eighteen members were received by letter and two on examination. Ten others will join this church as soon as they can secure their letters. Four Elders and three Deacons were elected. Two Elders and one Deacon were ordained and installed. All the officers are energetic, young men and there are bright prospects for the future of this church. We hope to have the building up by the 1st. of Sept.

Respectfully,

Concord, N. C.

R. J. Hunter.

To the churches of Mecklenburg Presbytery.

There is very little money in the treasury to the credit of Home Missions. Our evangelists are in great need of the appropriation, or that part of it, which is now due them. If the treasurers of the churches have money on hand for this cause, they will confer a blessing by sending it at once to Mr. J. M. Harry, treasurer of the Presbytery. If they have no money, the churches will need to have a part of the apportionment collected and sent into the treasury immediately. Pastors and sessions will you not please give this matter your prompt attention? There is urgent need, now.

T. J. Allison,

Chairman of Home Mission.

PROVIDENCE.—Rev. Dr. J. B. Mack, passed through this city yesterday en route to Alabama, where he is evangelist of the Presbytery. Dr. Mack has accepted a call for his services as pastor from Providence and Banks churches in Mecklenburg Presbytery and in Mecklenburg county. He will continue to live at his home in Fort Mill and drive to his churches to preach and visit the congregations. These churches were last served by Rev. W. H. Davis.

Dr. Mack is a strong thinker and preacher, and is one of the best known ministers of the Southern Presbyterian Church. He has been anxious for some time to devote himself to close study than his evangelistic labors permitted and will be able to do this when he enters upon his new field.—Charlotte Observer.

### MISSOURI.

CENTRAL, KANSAS CITY.—Rev. S. M. Neel, D. D., pastor of this church expects to leave the 27th of this month for Georgian Bay, Canada, where he will spend the month of Aug. Rev. W. W. Elwang, of Columbia, Mo., will supply the church in his absence.

LIBERTY.—Rev. J. J. Hill, pastor of this church left the 21st of this month for Monteagle, Tenn., where he expects to recuperate for a month.

**GOWER.**—Rev. Xenophon Ryland of Lexington, Mo., supplied this pulpit the fourth Sabbath of this month, with the view of taking permanent charge of the Gower, Walnut Grove field, if the necessary arrangements can be made. His address is still Lexington, Mo.

**TORONTO.**—Rev. Thos. H. Watkins of Tuscombina, Mo., has been holding a meeting at this place, preaching eight or ten days; the attendance was good, the attention earnest, and there were several professions of faith in Christ. Toronto is part of the field supplied for the summer by Mr. O. L. Byrns. He will continue to preach there occasionally, and later steps may be taken towards the organization of a church if the way be clear.

**GRAND AVENUE, ST. LOUIS.**—Dr. Jno. F. Cannon will spend his vacation this summer at Ocean Grove. He and his family expect to leave for the East after the first Sabbath in August.

Missouri Presbytery meets at Westminster Church in Gallopway Co., Tuesday Sept. 1. 7:30 P. M.

A. A. Wallace, S. C.

**MINISTERS AND SESSIONS.**—August is one of the months in which contributions are asked for "Local Home Missions," i. e., with us for Home Missions in Missouri. Most of the subscriptions too are payable, half in February and half in August.

Will you please see that this cause is presented to your church and an opportunity given to all to contribute: and will you remind subscribers that all unpaid subscriptions are now due?

The needs of the work were never greater, nor the prospects more encouraging, especially for substantial, lasting results; in most of the Presbyteries the H. M. churches are generally supplied, three having practically no vacant fields; two churches, Brauk Memorial and St. Genevieve, are about to be built, and when finished, will in each case put new life in the work; and in both the upper and lower Ozark fields, the outlook is very promising, more so than ever before. To meet these needs and to advance the work, all that has been subscribed and a good deal more, will be needed.

Will you then see to it, that all subscriptions are collected in August, and that this cause is commended to the interest, prayers, and liberality of your people and their free will offerings received?

Send all amounts to Presbyterial Treasurer.

In behalf of Synods' Home Mission Committee,

Geo. L. Leyburn, Secretary.

#### TEXAS.

**BROWNWOOD PRESBYTERY.** The Presbytery of Brownwood will meet at Point Rock, Texas, on Friday, Aug. 28, 1903, at 11 o'clock A. M.

J. C. Grow, S. C.

**CENTRAL TEXAS.**—The Presbytery of Central Texas will meet in Belton, Thursday, Sept. 3, 1903, at 8 P. M.

M. C. Hutton, S. C.

**CLARKSVILE.**—Rev. Geo. F. Robertson of Paris, Tex., has just closed a very profitable meeting of two weeks here. The meeting was held in a tabernacle, built for the purpose, very close to the square. It will never be known how much good was done. Mr. Robertson's preaching was plain and scriptural, and the people listened with interest to his sermons. Never before perhaps did a Presbyterian minister get the ear of this community so well, and much benefit will result to our cause from this meeting. Steps were taken toward securing a pastor, and it is hoped a suitable man can soon be formed. This church is grouped with Detroit, the latter claiming one fourth of the minister's time.

**EDNA.**—The Pastor, Rev. Brooks I. Dickey, has returned after a three weeks outing. He occupied his pulpit as usual last Sabbath. He has just completed his fourth year with this church.

**WANTED—MALE TEACHERS.**—Will some one put me in correspondence with several Presbyterian male teachers for mission schools, who can pray in the school, teach the shorter catechism as well as languages and mathematics, and assist in Sabbath School?

S. L. Morris, Sec'y.

Atlanta, Ga.

#### Comparative Summary.

Of The Presbyterian Church In The United States of America, For the last six years:

Total gifts:

1898,	\$13,503,561.00.
1899,	13,777,717.00.
1900,	15,054,301.00.
1901,	16,338,376.00.
1902,	17,080,191.00.
1903,	17,561,277.00.

Ministers:

1898,	7,190.
1903,	7,704.

Communicants:

1898,	975,877.
1903,	1,067,477.

#### A Worthy Cause.

Michael Y. Sayad was born in Urumia, Persia, about thirty years ago of Christian parents and came to America six years ago to equip himself for the Gospel Ministry among his own people.

Among the discouragements confronting him were separation for all these years from wife and child, ignorance of the English language, and the lack of all means of support save his own efforts. Undaunted, however, he undertook the mastery of language, the support of his family, and the Theological Course in Union Theo. Seminary, Va., where he made a most remarkable record and impressed all his fellow students and his professors with his earnestness, capacity and piety.

Upon leaving the Seminary in the Spring of 1901 he was Licensed as a Probationer for the Gospel Ministry by East Hanover Presbytery and set about collecting funds for his return to his home by lecturing among the Churches of the Southern Presbyterian Assembly. Sometime later his hopes were dissipated by the decision of the Executive Committee at Nashville not to open a Persian Mission as the Sister church in the North had a prosperous work already established. Having been providentially led out of the bounds of the Northern Church and being unacquainted with the Officers of the New York Board, Mr. Sayad began to despair of his long cherished hopes when a friend, who had known him well in the Southern Church took the matter up with Mr. Spcer, Sec'y. of the Board, and finally succeeded, with the help of East Hanover Presbytery and the assistance of friends in Persia, in securing an appointment and providing for his support.

The call is urgent and Mr. Sayad wishes to return as soon as possible but this he has to do at his own expense, the Board not having funds available for this purpose. The trip and necessary equipment in the way of books will cost about \$500. Mr. Sayad has only about \$100 and I have pledged myself to raise the remaining \$400, if possible by August 15th. To do this I am appealing to my personal friends and acquaintances and to a few Churches and Societies.

I need not argue the merits of this case. A man who will do what Mr. Sayad has done will surely do a noble work for the Blessed Master. Will you not count it a privilege to help in this worthy cause?

Please send your contribution to Mr. J. Douglas Lecky American National Bank, Richmond, Va., or to Rev. J. P. Smith, Editor Central Presbyterian, Box 37, Richmond, Va.

Yours very truly, C. M. Chumbley, Pastor Lancaster Ky. Presbyterian church.

July 25th, 1903.

#### FOREIGN.

**KOREA.**—Within the last few minutes the sad news has come to our office of the death of Mrs. Harrison, wife of Rev. W. B. Harrison of our mission station at Chunju, Korea. The only information contained in the letter is that Mrs. Harrison was quite sick either of typhoid or typhus fever. On June 20th Mr. Harrison telegraphed to the missionaries at Mokpo "Mrs. Harrison has departed." This is a severe loss to our mission force in Korea. Mrs. Harrison was one of the most earnest, consecrated and intelligent of our lady missionaries. She went to Korea in 1892 and her work at Seoul in connection with Miss Doty of the Northern Presbyterian Mission was said to be at that time perhaps the most successful woman's work that has been done in Korea.

H. F. Williams.

## The World.

The Chamber of Commerce in Rochester, N. Y. called a convention on July 21st, to oppose the enlargement of the Erie Canal. During the last legislature a bill was passed allowing a vote on an appropriation of \$101,000,000.00 to make of the canal a waterway large enough to be used for 1,000 ton barges.

G. F. W. Hollis, secretary of the American delegation at the Hague Peace Conference, died at Yonkers, N. Y. last week.

Persia and Great Britain have concluded a treaty by which Persia has been placed on an equal footing with Russia in regard to the importation of foreign goods.

The 5th National exposition now open at Osaka, Japan is an educational landmark; in the building devoted to schools products are shown from the kindergarten to the university, in which gather five million pupils.

There are at present 1,700 co-operative stores in Great Britain, with annual sales amounting to \$430,000,000.00.

General Nelson A. Miles will retire from the army on his sixty-fourth birth-day, August 8th.

Within a few days one hundred Chinese in Chicago have shaved off their cues—a straw pointing toward their acceptance of occidental ideals.

An English pilgrimage to Dante's tomb will take place this Fall.

Professor Doumergue, acting for the Historical Society of Geneva, recently determined the exact locality in the suburb Champel of that city, where Michael Servet was burned at the stake for heresy. A tablet is to be placed there bearing the following inscription: "We the revering and grateful sons of Calvin, our great reformer, condemning an error which was an error of the times, and the faithful adherents of the principle of freedom of conscience, according to the true teachings of the Reformation and of the Gospel, have here erected this memorial of atonement on the 27th of October, 1903. On the 27th of October, 1553, died at the stake in Champel, Michael Servet, of Villanuova, in Aragonia, born on the 27th of September, 1511."—Exchange.

The news that the Czar will not return this year the visit of King of Italy is attributed to the attitude of the Italian Socialists, who in the Chamber and the press and at public meetings have openly declared that they would seize the opportunity of the Czar's coming to Italy to protest against the massacre of the Jews at Kishineff.—Exchange.

In the course of a statement in the House of Commons on the remaining business to the session, Premier Balfour informed the House that a customs bill would be introduced abolishing, among other things, the duty on raw molasses.

Advices received from the Orient are that the Japanese press is still maintaining a resolute stand on the Manchurian question.

The State Department reports that the negotiations with China concerning the opening of Manchurian ports to foreign trade are making satisfactory progress, and there is every reason to believe that a treaty will be ready for signature before September.

The Postoffice Department has unearthed land frauds in Tennessee. The swindlers sold thousands of acres that they did not own and found victims in every State in the Union.

The New York Sun charges that General Leonard Wood was advanced over the heads of 494 army officers.

Importations of manufacturers' materials into the United States in the fiscal year, which ended with June, amounted to nearly or quite \$500,000,000.

The Bulgarian Government has been informed that Great Britain will consent to the establishment of a Bulgarian diplomatic agency in London.

Caracristi, a civil and mining engineer, who has just returned from Columbia, says the members of the Columbian Congress are waiting to be "convinced" that the Panama Canal Treaty should be ratified.

The Oceanic Steamship Company's steamer Sierra sailed from Sydney for San Francisco with \$2,500,000 in gold on board.

The Prussian Ministry has decided to devote \$2,500,000 to the relief of the sufferers from the Silesian floods. Finance Minister Von Rheinbaben went to Breslau to-day to confer with the provincial and local authorities regarding the distribution of the funds.

Typhus fever appeared at Glogau after the subsidence of the floods, owing to the grain rotting in the fields.

The "Young China" or progressive party is meeting with strong opposition on the part of the Chinese Government.

Two members of the Board of Health of Mobile, Ala., are investigating sanitary condition in Cuba.

Commander Booth Tucker of the Salvation Army has purchased a seventy-acre farm near Spring Valley, N. Y., and will turn the place into a summer retreat for ailing children and mothers from the crowded districts of New York City. About 150 persons can be accommodated there when proposed improvements have been made.

The increase of insanity in England has become alarming. The report of the British Lunacy Commissioners shows that one out of 293 persons in Great Britain is classed as insane.

Colonial Secretary Joseph Chamberlain is gaining ground in his preferential tariff campaign in England.

The Moscow Gazette warns the Russian government against allowing Englishmen to settle in the oil districts of the Caucasus, as the situation may become the same as that in the Transvaal before the war.

John G. Long, United States consul general at Cairo, Egypt, died July 28th at Dunbar, Scotland, where he is visiting friends. His death the result of an accidental fall. Mr. Long, whose home was in St. Augustine, Fla., was appointed consul general at Cairo in October, 1900. He was 57 years old.

United States Consul Thornwell Haynes reports from Rouen that the high price of cotton is seriously affecting the cotton mills in France and other European countries.

The fabulous richness of the mines of South Africa induced a number of foreign syndicates to be formed in the past year for the purpose of discovering new diamond fields. German Southwest Africa is now being prospected by the agents of a syndicate formed in Bremen, and it is hoped to open up a new region to offset in some measure the great diamond mines in British South Africa.

The first annual meeting of the Aaron Burr legion was recently held at Newark, N. J. The object of the legion is to commemorate the 147th anniversary of the birth of Burr, and to refute prejudicial assertions that have been made about his life and character. If the Legion has any new facts to develop that are really facts, no doubt the future historians of America will be glad to have them.—Exchange.

Tangier, Morocco, Aug. 2.—It is reported that the pretender to the throne of the Sultan, Bu Hamara, has died of wounds received.

There is a fine ring of manliness about the resolutions adopted at a conference of the African Methodist Episcopal Church in Madison, Ga., in which it is declared that the negro is safer in the South than in the North because "he can earn a living in any vocation in the South that he possesses ability for—safer because no Southern preacher is on record as having pleaded to 3,000 people to burn a human being." The resolutions express gratitude to the Southern whites for not eating and drinking with the black man because "it forces the negro to build his own resorts, teaches him business and turns a flood of money to negro vaults and bank accounts." There is no whining there; there is no bitterness or vindictiveness; there is just self-respect and pluck in that sort of talk.—Philadelphia Record.

The Conclave of Cardinals at Rome took two ballots for Pops without result. Cardinal Rampolla is leading in the balloting.

Sheen Chen, a Chinese journalist and reformer, was beaten to death by order of the Dowager Empress at Peking.

In one of the streets of Vienna, workmen have dug up part of the stone flooring of a Roman house dating from the third century.

The annals of the Pasteur Institute state that during last year the number of persons under treatment at the institute in Paris was 1,106, of whom only three died, one of whom had not completed the treatment when he succumbed to hydrophobia.

Two were killed and seven injured in a rear-end collision between the Southern vestibule limited on the Southern Railway and a work train at Springfield, Va., July 28.

Education is so general in Denmark and Sweden that they are the only European countries in which all the military conscripts can read and write.

The Treasury Department reports that the public debt at the close of business, July 31, was \$930,023,308.

Accident Bulletin No. 7, which has just been issued by the Interstate Commerce Commission, gives an account of railroad accidents in the United States for the three months ending March 31, 1903, and shows that during that quarter 300 persons were killed and 2,834 injured in train accidents. Other kinds of accidents, including those sustained by employers while at work, and by passengers in getting on and off cars, etc., bring the total number of casualties up to 827 killed and 11,481 injured.

The income of the British Post Office from money in envelopes having no or insufficient address is \$30,000 or \$35,000 a day.

A certificate of organization was filed at Boston, Mass., July 31, by the United States Cotton Manufacturing Company, with a capital of \$40,000,000 in \$100 shares.

The United States produces 7.46 per cent of the cotton crop of the world.

#### Cleveland on Labor.

Former President Grover Cleveland contributes to the current number of Collier's Weekly a discussion on labor troubles. He assumes that faults have been committed by employers as well as by the employed, and points to the fact that injuries are often inflicted on persons far removed from the controversies. He says:

"Manifestly it is hardly necessary to even suggest the sad consequences visited upon the actual participants in these labor quarrels. Those who run may read these consequences in the pinching deprivation that enters the homes of our co-workingmen; in their idleness and its malevolent influence of character and habits, and in their morbid discontent and irritation, that comes from brooding over real or imaginary wrongs. Nor is the depressing story less plainly read in the dispiriting loss and perplexity of employers; in their inability to meet contract engagements and obligations; in the hardening of their sympathy with the mass of workingmen, and in their blinding resentment against those whom they accuse of guilty responsibility for afflictive conditions. As proud citizens of a great republic we have been wont to recall the fundamental and democratic theories of our government, and, in optimistic mood, to indulge in the gratifying reflection that under our beneficent institutions favorable soil is not found for the noxious growths of class contention. We have complacently believed this, because our people are not so irrevocably separated in classes that our workingmen must always remain within the limits of a changeless doom, and because American opportunity opens the door of advancement to those of every station.

"We have also fondly harbored the conceit that American generosity and fellowship prompt those already fortunate, to encourage others striving to better their prospects, and that the workingman of to-day may easily be an employer of labor to-morrow. These are pleasant thoughts, and

they have so stimulated and flattered our civic sensibilities that we have found it difficult to realize how under such a happy arrangement, the relations between capital and labor can be disturbed by selfishness and indifference on one side or resentful envy on the other. On the contrary, still having in mind the character and mission of our institutions, we have failed to see why they should not develop considerate fairness on the part of employers, and a response of hopeful, contented industry on the part of the employed. As we turn from a contemplation which the theories of our government suggest, to our actual situation, the view presented is not reassuring."

Mr. Cleveland argues for a conciliatory attitude on both sides. In this vein he proceeds to say:

"While there is no way of forming a better disposition upon the disputants, they should be brought to see, as those not concerned in their quarrels already see, that human nature, when left to its own devices, can be so blinded by interest or prejudice, and so strongly led by stereotyped methods of thought, as to be unable, of its own motion, to pass a fair judgment upon the quality of its operations, or to correctly define its springs or action.

"These suggestions lead to recall the ease with which the disagreements between individuals are frequently settled, when the parties are brought to a calm review, of the differences, by a trusted intermediary. How often in such cases, when the light of intelligent and reasonable discussion is thrown upon the dispute, positions which have been held with great stubbornness are abandoned as untenable, and how often difficulties disappear that have seemed to absolutely bar the way to an adjustment. No reason can be given why such a course cannot be followed with the same good results when the dispute, instead of merely involving individuals, is between organized workmen and their employers."

## Educational.

Converse College, Spartanburg, has taken on new life, with the presidency of Dr. Pell. While not a denominational institution its two presidents have both been Presbyterian ministers. It is undoubtedly one of the very best schools in the South, second to none in its high grade of scholarship and in the opportunity furnished by the splendid equipment which it possesses. Dr. Pell has an able faculty in co-operation with him and Converse is an excellent school to which to send a girl, for all that is meant by a thorough education.

We must not forget, either, the Presbyterian College for Women, now the only one of that name since the character of the college at Columbia has been changed and its name too. The outlook for the Charlotte Institution, of which we are all so justly proud is excellent indeed. There will be more students next year than ever before in its history and this despite the temporary discouragement of the raising of the standard and the determined effort to maintain it. The College is exceedingly particular in its requirements for graduation but of course that makes its diploma worth so much the more than it would be worth otherwise. The readers of the Standard are familiar with the picture of the spacious building and other equipment of this Presbyterian School.

The Catawba Male Academy of Rock Hill is a new institution in name, at least, and is under the direction of that fine scholar and prince of teachers, Dr. D. J. Brimm. We heartily commend the school to those desiring the best influences for their boys.

And everybody knows what the Standard thinks of Davidson. There is no better college in the country for the work it proposes to do. The influences surrounding the boys at Davidson are the very best, and their high standing in the different professions and at the great universities is the best proof that Davidson can get about all out of a man in the way of study and put all into him in the way of learning, that is possible.

## Deaths.

"I shine in the light of God;  
His image stamps my brow,  
Through the shadows of death my feet  
have trod;  
I reign in glory now!

"I have learned the song they sing  
Whom Jesus hath set free,  
And the glorious walls of Heaven still  
ring  
With the new-born melody."

COLVIN.—Aaron M. Colvin was born in Caswell Township (New Hanover county) now Pender county, Sept. 22nd, 1828 and died May 22nd, 1903. Truly we as a Church and community have lost a true faithful brother and friend. Mr. Colvin was a man of sterling integrity, possessing all the acquirements that go to make up a noble Christian gentleman. He was a member of Moore's Creek Presbyterian Church, now Caswell, for more than fifty years and was elected elder about the year 1860. He was a man that ruled well as an elder, and was intelligent and consistent in all his dealings with his Church. As a husband and father he was tender and affectionate and always helpful. As a neighbor he was sociable and kind and was always ready to help those who were in distress from whatever cause, being moved to action by the very spirit of God. Surely it can be said he was a man of prayer.

During his last illness he was patient and resigned to God's will believing that all things would work together for his good, his faith bright and his stay secure, and we abide in full hope that we shall meet him in a better land where there shall be no more death neither sorrow nor crying. Now be it resolved,

1. That while we feel keenly our loss in his death, we bow in humble submission to God's will, knowing He doeth all things well.

2. That a copy of these resolutions be sent to the Standard for publication, a copy to the bereaved family and be recorded in the Record Book of our Church.

G. J. Moore,  
J. W. Colvin,  
Com.

JUNKIN.—Hampden Dubose Junkin, infant son of Rev. W. F., and Nettie Dubose Junkin and grandson of Dr. and Mrs. H. C. Dubose was translated from the Church on earth to that in heaven on June 10th, '03. After only a short illness this precious and beautiful little one was taken by the Master; the parents' arms and home are left desolate; he was their only child. Yet even in the depths of their grief the Lord upheld and comforted them. The little one's short life of 14 months must have been a merry, bright one . . . now it will be for him an eternity of glory.

D. P. Junkin.

Huntsville, Tex., 7-25-03.

PRESNELL.—Fell asleep at Morganton, N. C. on Friday morning, July 3, 1903, Julia, the youngest child of Mr.

and Mrs. R. K. Presnell. Julia was fifteen years old last April. A few days before her death she was operated upon for appendicitis, and all that medical skill and loving attention could do was done for her. Earnest prayers of faithful and loving hearts ascended to heaven for her recovery. But the Master had use for her. A flower too pure for earth was transplanted to a holier atmosphere to bloom in all its fulness in the light of God's own presence.

She was a constant source of enjoyment to parents, sisters, brother and friends; loving all and loved by all.

Though only fifteen, she had for two years been a devoted member of the Presbyterian church. Born a child of the covenant, she gave to the world visible evidence of the blessed influence of a Christian home, and pious parents. The influence of her devotion and piety can only be known in the last day when all things are made plain.

She was Treasurer of the Juvenile Missionary society to which she was devotedly attached, and in the last moments of her life here, spoke of her love for it.

To see her and to be with her in her last moments was to rob death of its sting; to be assured again that the grave is no longer victorious. It gave one a new conception of the passing of a spirit. The veil of mystery separating us from the great unseen seemed to be drawn aside, and, to us who saw her, there must ever be a brighter outlook and clearer conception of the mysteries of God. Not now can we understand why her presence was needed in heaven, but some time we'll know. Now we can but bow in humble submission to the will of a Father, who darkens a home, and yet gives the assurance that "I am with you always;" a Father who is ever loving and tender and kind.

He has a purpose in it all. We can only thank Him for lending her to earth that we might be brightened and cheered for a time.

Pastor.

PARHAM.—Benjamin Ernest, son of Mr. and Mrs. J. H. Parham "entered into rest" Thursday, July 23, 1903, aged 19 months.

After 14 weeks of intense suffering. Little Ernest has been taken home to be with the Saviour, who has said that "he will carry the lambs in his bosom," and to join the little brother gone on before. It was hard to see him suffer so much and so long, and while we cannot understand it all, yet we know that God "doeth all things well." We know, too, that he is now at rest where there will be no pain or suffering or death.

Our hearts go out in loving sympathy to the bereaved parents. May the loving Heavenly Father comfort them and prepare them to meet their dear ones, "where God shall wipe all tears away."

"There is many a weary, footsore lamb  
That our tender arms enfold;

But forever at rest

On the Shepherd's breast  
Is our wee white lamb in the fold.

There are many evils lurking without,  
There are dangers of which we are told;

But safe from all harm,  
And free from alarm,  
Is our wee white lamb in the fold.

O hearts that are mourning a little one  
gone,

That are longing its face to behold,  
Thank God for the care

That protects them there,—  
The wee white lambs in the fold."

Pastor.

## The Household.

### Fruit Salads.

Nearly all kinds of fruits are used for salads, and it is not unusual to mix several. There is an infinite variety of ways in which the condiments may be changed, and in garnishing and service there is an excellent opportunity for the display of artistic ideas.

For dressing fruit salads one may use a mayonnaise. Of course, mustard and all sharp condiments are omitted, but other savory ingredients are added. For instance, in making a cherry salad, the cherries are carefully stoned and the cavities filled with hazel nuts. A mayonnaise is made in the usual manner, with the yolk of an egg, half a teaspoonful of salt, half a pint of olive oil and three tablespoonfuls of lemon juice. With the lemon juice are mixed four tablespoonfuls of currant juice, from ripe currants. This gives the mayonnaise a piquant flavor and a dainty pink color. This pink dressing is served on bananas, peaches and ripe pears and makes an artistic dish, the fruit heaped and surrounded with pale-green lettuce leaves, and over all the pink dressing.

Again, a cupful of stiffly whipped cream is added to the mayonnaise just before serving. This gives a white mayonnaise that is served with all kinds of fruit. If one wishes to have the mayonnaise a trifle stiff, so that will stand in little snowy peaks on the roddy fruits, a trifle of gelatine may be added. A teaspoonful of granulated gelatine, soaked in a tablespoonful of cold water, then melted over hot water, will be sufficient for half a pint of mayonnaise. Lettuce, celery or some other green salad plant is always served with the fruit. The fruit may be served in a border of the green plant, or it may be mixed with shredded celery or lettuce, or intermingled with little blanched lettuce hearts. Sometimes a spoonful of the fruit, mixed with the dressing, is served in a cup-shaped leaf of Boston lettuce. When the lettuce leaves are not of good form shred them and arrange in small nest-like forms, in the hollow centres of which drop a spoonful of the prepared salad.

Perhaps the prettiest method is to make little salad baskets. Crisp lettuce leaves are fastened in the shape of little baskets with nasturtium or cress stems. Two stems curved form the handle, and nasturtium blossoms are introduced here and there. Before serving place each basket on an individual plate with a lace-paper doily underneath and fill with the salad.

Grapes make a delicious salad. Skin a pint of large white grapes, mix with

half a pint of shredded lettuce or celery and half a pint of mayonnaise. Serve in little paper cases or on lettuce leaves. A beautiful salad of grapes, bananas and walnut meats cut fine, covered with mayonnaise, may be served, at a luncheon, in banana skins. The bananas are cut in halves lengthwise, the pulp carefully removed, cut small and mixed with the other ingredients. The salad is then heaped in the skins, little curled lettuce leaves tucked here and there and the skins arranged on a pretty plate with garnish of nasturtium blossoms.

Apples and grapes go well together, and this salad is prettily served in the little apple cups made by cutting out the interior part of red apples, leaving only a thin wall of the skin. Orange rinds serve the same purpose.

Many fruits are served with a simple dressing; and the following is especially good. Put a tablespoonful of lemon juice in a bowl, add a teaspoonful of olive oil, then another tablespoonful of lemon juice, and so on until three tablespoonfuls of oil and five of lemon juice have been used. Sometimes a sprig of mint is chopped and added to the dressing. This is desirable with an apple, orange or grape salad. For a cantelope salad a tiny pinch of cinnamon is used. This salad is served in its shell, cut in the shape of a basket; either one large melon is used or a small one for each service. The edible part is removed, cut in cubes, then mixed with the dressing and returned to the shell.

Ripe figs peeled and quartered are excellent with the simpler form of salad dressing. Blanched and shredded almonds are frequently mixed with the figs.

Peaches are cut in quarters, then in cubes, mixed with a cream mayonnaise and served on lettuce leaves.

Celery jelly is an agreeable addition to the fruit salad. Cut up the outer green stalks of celery; to a cupful use one pint of water and a heaping teaspoonful of salt. Let simmer until soft, add one-fourth of a box of gelatine that has soaked half an hour in half a cupful of cold water, run through a jelly bag and mould in a ring mould. When hard turn out on a bed of crisp lettuce leaves and fill the hollow centre with a fruit mayonnaise.

Two oranges, two bananas and two apples, peeled, cut small and mixed with half a point of mayonnaise and a cupful of shredded lettuce is delicious served with the celery jelly. Sometimes the jelly is moulded in layers with peeled grapes, quarters of peaches or large ripe strawberries. When unmoulded it is surrounded with lettuce hearts and an iced cream mayonnaise.—The Delineator.

A North Carolina negro called at the preacher's residence the other night and asked:

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"Lor Boss!" exclaimed the negro, "I ain't gwine ter marry but one woman!"

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## The Home Circle.

"The Least of These"

By Clara E. Laughlin.

The Casey live in the Ghetto. It seems to be the duty of all self-respecting Irish to live either in the Ghetto or as near it as possible, for a perennial feud exist between the meek but grasping Hebrew and the fiery but generous son of "the ould sod." To live apart from your hereditary enemies may be discreet, but it is not valorous,—and the Irish are valorous, beginning at an incredibly early age.

But the Caseys, though they lived in the Ghetto, are partiotic,—so true to the green, indeed, that if any Casey inadvertently left his shoes on the floor over night, they would be found in the morning,—if they were found at all,—covered with a beautiful, pea-green mould. This might be inconvenient for other families, but it does not seriously discommode the Caseys who are not given to leaving things on the floor over night for the simple reason that they are not given to taking things off overnight,—not many things, at any rate.

They know it is damp in their back cellar where, after a spell of wet weather, the moisture stands in beads upon their walls. But what will you? Isn't it the cellar of a brick house? And isn't it far, far better to live in the back-most, lower-most cellar of a brick house than in the second floor front of a plebeian frame "shanty?" Caste is inexorable in the slums, for when one has'n't much that is material to maintain, one must be doubly rigorous to maintain one's dignity.

Mr. Casey is a stone-cutter by trade, but he suffers grievous things from what the slum-people charitably call "the failing," and he has a little way that may be called a habit, of mistaking the heads of Mrs. Casey and the young Caseys for stone-curbings.

It is always a relief, then, when the warm spring days roll 'round and Mr. Casey leaves home some morning, quite as usual, and does not re-appear that night, or the next, or the next, and the Caseys draw a deep breath of security, for they know they will not see him again until the frost gets too nippy, fall nights, for comfortable sleeping out of doors.

As Mr. Casey, even during the months that he is at home, contributes little but excitement to the family lot, one would think Mrs. Casey would try, during his regular absences, to disappear from his ken. But you have never heard Mr. Casey discourse, with tears in his eyes, of his "failin'" and the valiant battle he claims to wage against it; nor have you, perchance, Mrs. Casey's largeness of charity. You would, perhaps, regard Mr. Casey as a "hardened reprobate;" Mrs. Casey, in the teeth of her wrongs, can never regard him without hope. In fact, hope is one of the finest flowers of the slums; it grows, other places, but it flourishes there. Few people are satisfied; most of us must hope something, or lack the courage to live. But most of us hope but fretfully, impa-

tiently, compared with the way they hope in the slums, where a whole family of helpless creatures can regard their prospects with brightness on account of a twelve-year-old who, in two years, will be able to earn, perhaps three dollars a week.

In much hope, therefore, and no small means the Caseys live,—thanks to the charity of sundry persons. Mickey, aged sixteen but very stunted (for he went to work when he was eleven, before the child-labor law was so vigilantly enforced) is employed in a bakery, and sometimes stale and unsaleable bread and cakes find their way to the Casey's kitchen table where they are dumped in a heap there to be sorted over and selected from, according to individual tastes,—the most toothsome, first, the least sweet last of all,—until the pile is dissipated to the last crumb.

Sometimes Johnnie, who is ten, rides all day on a peddler's wagon,—partly for company, partly to help,—and comes home at night with a donation of damaged apples or a peck measure of "soft" tomatoes. Again, it is the lady for whom Mrs. Caseys scrubs, who bestows on the Caseys an assortment of soiled neck ribbons, under waists without buttons, stockings without feet, or knees, and cracked patent leather shoes,—all of which get distributed among the Caseys, not according to "fit," but according to the urgency of the claims entered for them.

Once, when the Casey fortunes were at particularly low ebb, a lady-visitor from a far-away church came to the Caseys' neighborhood donating staple groceries in two-pound packages, and Mrs. Casey was made the bewildered recipient of two pounds of starch.

Mickey earns four dollars a week, tending the ovens at the bakery, and Angela Ann earns three-and-a-half, pasting labels on a patent medicine. But the rent of the four rooms in the back cellar is seven dollars a month, so you can see that there must be times when, if the Caseys did not have hope in abundance, they would be what might be called pretty poor.

They might even have been forgiven, one thinks, if they had not manifested much joy over the advent of Patrick, the thirteenth child. Two of Patrick's brothers lay in an unmarked grave in Canada, and three other young Caseys, a boy and two girls, slept in one grave on the poor corner of Calvary. But although Patrick positively threatened the bread of the living seven, they gave him a jubilant welcome. When he was little more than a day old he was taken to the church for baptism. He wore an elaborate christening robe trimmed with crochet lace six inches deep (an affluent cousin had lent the robe) and a bonnet which had distinguished the christening of all the Caseys; it is made of grass-green paper satin, shirred on a stiff wire frame, and Patrick's infinitesimal red face screwing and unscrewing itself behind the green frills, was a commentary on the early age at which we begin to be sacrificed to fashion.

Poor Patrick was sacrificed indeed, for the christening baked meats (contributed

by his good parents) had scarce been consumed, when Patrick was smitten with "ammonia on the lungs,"—a disease which represented the top notch of fashion in the Ghetto until the rage for appendicitis extended even there; you are nobody, now, in the Ghetto, if you don't at least know somebody who has had appendicitis.

After only four weeks of life, little Patsy put off mortality and slipped away to where babies are welcomest, leaving woe upon woe in the house of his kindred.

Mrs. Casey wailed that Patrick was the smartest child she'd had and would have been a "scholar" had he lived. Mrs. Casey can neither read nor write, but she sets immense store by "learning."

Mr. Casey, who can both read and write, opined, as he wiped away a maudlin tear, that perhaps it was just as well that Patrick had died, if he was so smart, for heaven knows it's most apt to be the smart ones that suffer worse from "the failin'." In no other way can Mr. Casey account for his own liability. Almost the worst of the tragedy of Patrick's death, however, was the question of Patrick's funeral.

"Oi've nivir been wan to make mooch complaint about me poverty," said Mrs. Casey, wiping her eyes with a corner of her checked gingham apron, "but it do go agin me to have child o' mine buried b' th' county. I don't be mindin' coal off the county, come a hard winter, ner a bit vitals whin the children bes hungry, but I nivir thought whin I married wid you, Michael Casey, and you earnin' eighteen dollars a wake at yer thrade, that I'd see the day a child o' your'n an mine 'd be denied a Christian buryin'."

That a child of hers should sleep in the poor corner of Calvary was not especially a trial to Mrs. Casey. A grave's a grave, if it's in consecrated ground, and one's as good as another, or nearly so. It's the funeral that counts!

For you must know that in the slums nothing is so sure a test of a family's pretensions as the funerals it affords. It's more than a custom in the slums,—it's an article of faith,—to attend the dramatic, mysterious exit the meanest of us make, willy nilly, from life, with all possible pomp and ceremony. You see, life in the slums is not radically different from life outside the slums, in that it tends to become monotonous, and excitement is as welcome in the Ghetto as on the Lake Shore Drive. The desire to occupy the center of the stage is pretty universally implanted in the human heart. If you can hold the stage center, momentarily, by writing a remarkable book, or building a unique or costly house or purchasing an historic gem or giving an extraordinarily lavish entertainment, you probably afford yourself the pleasure of so doing. If, however, you live in the slums, the most enviable position in which you can possibly find yourself is the position in which you prepare to dazzle all beholders (and there are a great many!) with the extent of your abilities in the matter of a funeral.

To be quietly married at a justice shop as a lasting disgrace, but to be quietly buried from an undertaker's shop would entail an obloquy from which your poor family could never hope to free itself and rise again.

Therefore, it was sad to see Patrick lie, but it was agony to know that there was no likelihood of his having a funeral.

The christening robe was re-lent for the lying-in-state (with strict stipulations that it must be returned before the burying), and wee Patrick lay on a bier improvised of two wooden kitchen chairs, candles burning at his head and feet, and the littlest Caseys and a number of their small neighbors standing, with wonder and awe in their sober faces, about the Mystery.

Michael Casey reported their plight at the Parish House, and presently one of the priests came over, carrying a tiny white coffin in which he helped to lay the little creature whose fight for life had been valorous but brief. He was Irish, was the big priest, and not all his years of Jesuit training had eliminated from his makeup the County Kerry peasant boy, and he understood the anguish of the Caseys perfectly.

"I'll see what I can do," he said, and hid him to another house of mourning, a mile distant, where an only son lay dead in the home of one of the Nineteenth ward's most powerful politicians.

With a touch of Irish sympathy the priest drew the picture of the Casey's predicament, and with the quick response of Irish sympathy the parents of the young man consented to the priest's proposition that Patrick share in the funeral of their son.

When she heard what a grand fate was to be Patrick's, Mrs. Casey gathered together twenty-five cents and made an excursion to a drug store on Blue Island Avenue where she spent the considerable sum on a package of blackdye. And into a washtub, on her return home, went the dye and everything belonging to the Caseys that could by any stretch of courtesy or the imagination be called garment. All night the Casey kitchen hung full of coats and capes and skirts and pinafores, dripping, dripping, dripping, while in the "front room" (always so called whether it is in front or not) Mr. Casey forgot to wrestle with "the failing" while he dispensed quantities of liquid refreshments which Patrick's godparents (who kept a saloon) had contributed for the occasion.

Surprise, wonder, envy, admiration, all stared from the countenances of McHenry Street next morning when the Caseys started the solemn march to the church, Mr. Casey carrying Patrick's wee white coffin in his arms.

It had been many a day since there had been even in the big Jesuit church, with its parish of fifteen thousand souls, so imposing a funeral as that of the politician's son. The whole great altar was alight, for the requiem high mass, and heaps and heaps of harps and pillows and broken columns and crosses and wreathes and crowns lay about the two altars, while high-priced song filled the air and scores of carriages blocked the street outside. Far toward the front of

the church and bursting with pride they felt no necessity of concealing, sat the nine Caseys, every one in sable from top to toe. It is hard to be really downcast when your lot is cast in such high places.

After the mass was over, the coffin of Patsy was reverently lifted into the hearse, close to the foot of the young man's, and wee Patsy was on the way to his last resting-place.

The politician had tendered a carriage "for the baby's parents," and very gratefully, not to say gleefully, the nine Caseys packed themselves in, and took turns, all the way to the cemetery, craning their heads out of the either window to gloat upon the length of the carriage line before and after them.

"Nineteen, twinty, twinty-wan," cried Mollie Casey, pointing with a grim finger as she counted the carriages ahead.

"And us is twinty-two, an' there's as minny more behint us," added M. Casey, clutching Mollie's skirts to keep her from going headlong out of the window, "Oi' me sure it's proud we all ought to be, whin we think o' the lingsht o' poor little Patsy's funeral."

And thus it came to pass that, though he had lived but four weeks the mourning for Patsy Casey was quite wide-spread in McHenry Street.—The Interior.

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## Our Young People.

### In Aunt Althea's Garden.

Celia and Winnie Hawthorne were spending part of the summer holidays with their Annt, Mrs. Forrest. This hot July morning found them seated on a rustic bench beneath a cluster of syringa's while Mrs. Forrest was busy amid her beloved flower-beds. Tall, straight and keen-eyed, equipped with broad hat and garden trowel she reminded the looker-on very forcibly of the famous Betsy Trotwood. As the three talked while they discoursed of flowers, Mrs. Forrest sat down beside some of her pots, took off her glasses and jabbed the earth with her trowel; when the chat wandered to books she straightway laid down the implement, found and replaced her glasses and then was ready to see her way into the new subject.

"Annt Althea" quoth Celia, "what do you think of 'Denominational gardens, anyway?'" "O, cried Winnie, "do you mean the kind that nice old woman had in 'Lovey Mary' where each flower had its own bed and stood for a different church; the lilies for the Episcopalians, and the Dahlias for Presbyterians and so on. Wasn't it a funny idea?"

They looked round at Aunt Althea whose silence was owing to the fact that she had but just succeeded in finding and replacing her glasses which she had hidden in a bush of boxwood.

"I don't think anything of it at all," she began in a rather dogmatic tone, "it is a very pretty idea now, mind you, but, girls, its not the least in the world correct. In the first place I seriously object to Presbyterians being compared to dahlias, stiff, prond, late-blooming things with no perfume, not a living thing but their finery to recommend them; always strung off to themselves in a prim row against a fence. Its no compliment, let me tell you, to compare anybody to them.

"But besides that, Celia," hanging her spectacles to a convenient Marshal Neil rosebush, and sliding down, trowel in hand to prod around some young pansy plants, "its not according to the facts. I might pass for a dahlia myself with my stiff makeup, and uncomprising ways, but how about your mother with her gentleness, and love of beauty and sweetness? Isn't she more like the rose, the dear old flower she's named for. Then there is Susan Harding, so like a violet, and Constance Fair, a shining lily; and George Payne and your Uncle Forrest, like grand Azaleas."

The two girls laughed at Aunt Althea's comparison, emphasized with a flourish of the trowel.

"It won't do," she went on quite engrossed with her subject. "If I were going to plant a Presbyterian bed, or any other church flowerbed, I should need every flower in this garden and many more to represent all kinds of Christians in just the people I know."

"It's true," cried Winnie, clapping her hands, "Anntie, lets play like we were setting out a bed now. The saints, they would be the lilies, wouldn't they?"

"Yes," said Aunt Althea soberly. "We should need just a few bulbs of them,

but I guess you know Winnie that we mostly just cultivate roots of them here, and they only bloom and come to perfection after they're been transplanted. Yet in the center of our bed we can safely put a sheaf or two of lilies. Next come the roses, of all shades and varieties, to stand for the living, growing, working Christians and then"—

"Violets, Anntie?"

"Yes, plenty of all kinds, violets and pansies, and roses, all sweet and lovely, but too modest and low to the ground to be easily seen."

"Poppies, Aunt Thea?" suggested Celia slyly.

"Hum, yes, strew them about broadcast for the worldly Christians springing up everywhere pretty but good for little else. Then there's the honeysuckle Christian, scrambling everywhere and crowding out everything else: just like that periwinkle, fine useful plant it is, too; takes root and thrives where little else will, holding up its true blue flowers; but let it have its way, and it will choke even the tall shrubs to death, and over run every corner of this garden. There are lots of Christians whose religion is of the same gad-about kind.

And the morning glories Annt Thea, don't they remind you of Bro. Foster at a revival meeting?"

"Just so," nodded Anntie, "gushing people, throwing their arms around folks, clasping hands, loving everybody, and making a to do all the time. Yes there's just such Christians, as an offset to the dahlia's such as your old Anntie. Then there are the sunflowers, there's many a sunflower Christian, ungainly and clumsy disciples. You look at the flower and think it neither beautiful nor fragrant, not in most ways what you wish a flower to be. But it has one peculiarity, its face is always towards the sun, and so when people wonder about this or that person or a member of this or that communion whether he is really a Christian, why the sunflower gives as the answer after all. Is his face toward Jesus, is that the Sun in His firmament? If so then his Christian life maybe not the highest, it is real. Then, there are the drooping Christians like this "weeping widow," and like the "weeping willow," who go mourning all their days; and there are the cactus Christians and many more, but I guess our bed is full.

"What about a hedge around our garden, Aunt Thea?" pnt in Celia.

"I can't say I love them," answered Mrs. Forrest, "but yes they are necessary. In the first place it shews the garden really belongs to somebody exclusively and thus only can be protect it from all forms of danger. After all it doesn't really shut out any one who really wishes to enter, for there is a door, a way into our garden.

"However" said Mrs. Forrest, rising. "what I like best of all to think about is that it's all one garden. It's better laid off in beds, for many reasons, but it's all one garden, and of all its many flowers, each has its excellencies to the owner. Your dear mamma comes in here and says "Althea how can you bear that horrid stramonium?" Or my good neighbor, Moses Klutz, who always re-

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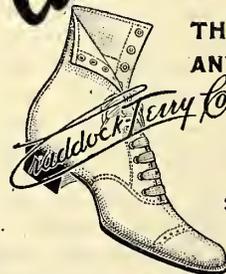
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minds me of an ear of corn he is so good, solid and matter of fact says 'Miss Forrest, why should you have all dese thorn-bushes?' meaning my roses; 'I would cut them down, and plant the apple and the peach.' Bnt I don't answer them, I only smile and shake my head and keep my flowers. Each has its beauty to him who knows and loves it. And that's the way with the Lord. It is said in the Psalms, He knoweth them that are His, not only their faults and failings, they are generally plain enough but the beauties too. There is that clump of primroses—what withered shabby looking things they are, bnt if I stand there at sunset they burst into gilded bloom, and it reminds me of the Christian whose last days are his best days."

"I have heard about the night blooming cereus," said Celia, thoughtfully. "It blooms but once, and in the night."

"Yes," said Aunt Althea, "yon may look on it as the believer in the night of sorrow or loneliness, or more beautiful a thought still, the moment when he is clothed with immortality."

Then she began to sing an old hymn beginning,

"The Lord into His garden comes, the spices yield a rich perfume,  
The lilies grow and thrive."

The sisters listened and watched the skillful hands at work; training, cultivating, trimming.

At last Winnie said, "Do you plants often disappoint you, Auntie?"

"Sometimes, bnt usually through my own mistakes or neglect, Winnie, as well as through unfavorable conditions. In our other garden you remember it is very different—the owner of that will never fail us in any way, and can make 'all things work together for good to them that love God.'"

Leigh.

**Dutch Scenery and Dutch Cities.**

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No boy or girl who has read Hans Erinker or the Silver Skates can ever think of Holland with indifference. No man or woman who has read Motley's stirring history of the heroic little republic in the Rhine delta can ever enter the Netherlands without a feeling of the liveliest interest. No lover of liberty who recalls the sufferings and services of the Dutch Calvinists in the cause of freedom, and the glorious victory they achieved against tremendous odds, can set foot on that sacred soil without a thrill of reverent gratitude.

Such were some of the memories with which our hearts were warmed as our train from Brussels began to cross the bridges over the broad estuaries that make in from the sea through the low, flat country, in the neighborhood of Dordrecht and Rotterdam and to run through an unnamistakably Dutch landscape, with bright green fields divided into rectangular sections ty hundreds of shining canals and occupied ty innumerable herds of black and white Holstein cattle, not a few of them actnally wearing jackets, apparently made of burlaps or bagging, to protect them from the damp; with level roads running along the tops of the

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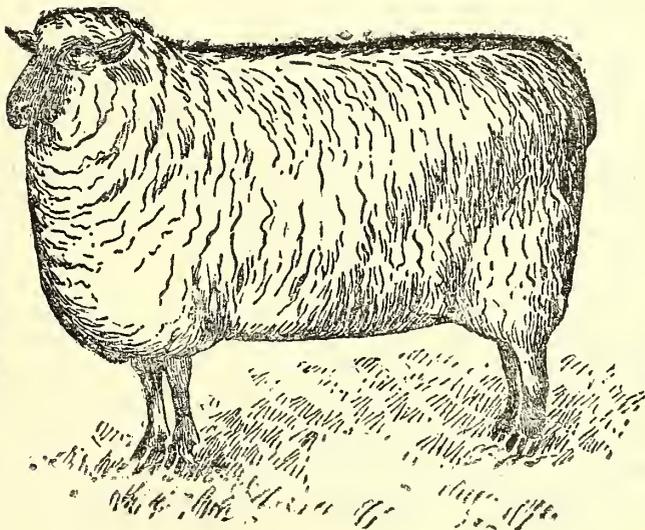
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dykes several yards above the surrounding country and sedate looking horses drawing old-fashioned wagons, and brisk looking dogs drawing clattering milkcarts with their cargo of burnished cans; with innumerable rows of willow trees, the twigs of which the people use to make the covering of the dykes, and the wood of which they use to make their heavy, pointed shoes, or sabots; with picturesque houses roofed with red tiles, and broad-built peasants working in the field, wearing those same wooden sabots, and clean looking market women trudging into the towns in their exceedingly picturesque head-dress of gold helmets covered with lace caps; with stiff, symmetrical gardens and trees clipped into fantastic shapes; with quaint old church steeples and gilded weather-cocks; and ever and anon a weather-beaten windmill swinging its great arms between us and the low horizon. This was Holland, beyond a doubt.

An interesting indication of the important part played by the dykes in the development of Holland is the number of towns which have been named from the dyke or dam originally built on a site, such as Rotterdam, Schiedam, Amsterdam, and so on. The first important place we passed was Rotterdam, the most active seaport of Holland, with a population of 320,000, and from the high railway bridge on which we crossed the Maas we had a good view of the boom-pies, as they call the magnificent quays which, with their graceful fringe of trees and their tangled forest of shipping, line the banks of the river for a mile and a half. We caught a glimpse also of the bronze statue of Erasmus, the Dutch scholar, who, as some say, "laid the egg which Luther hatched." On a former visit to Rotterdam I had seen the birth-place of this illustrious man, bearing on its front the inscription, *Haec est parva domus, magnus qua natus Erasmus* (this is the little house in which great Erasmus was born).

Leaving Rotterdam, we pass on our left Delftshaven, from which a party of the Pilgrim Fathers sailed to America in 1620; then Schiedam, noted for its "schnapps," of which there are more than two hundred distilleries; then Delft, where William the Silent, the immortal founder of Dutch independence, was assassinated by a Jesuit whom the Roman Catholic persecutors of the Netherlands had hired to rid them of their great foe, but which, I fear, is better known to some of my readers as the place where a certain blue-glazed earthenware used to be made in imitation of Chinese porcelain; and then, fifteen miles from Rotterdam, The Hague, one of the handsomest towns in Holland, with the Royal Palace, and in a lovely park outside the city the royal villa called The House in the Wood, and two miles away on the sea the fashionable watering place of Schevening-En, and in the city itself scrupulously clean and bright houses on every hand, where its 200,000 people live, and above all the picture gallery, with its two world-renowned paintings by Rembrandt and Potter, to say nothing of others scarcely inferior, if at all so, such as Vermeer's "View of Delft," with its red and blue roofs partly lit up with yellow sunlight,

a simple view of which "is perhaps unmatched by any other landscape in the world for the truthfulness of its atmospheric and light effects and for the vigor and brilliance of its coloring." Paul Potter's "Young Bull" is a marvellous picture, but the one which demands and repays the longest study is Rembrandt's "School of Anatomy," which shows us the celebrated Nicolas Tulp, in black coat, lace collar and broad-brimmed soft hat, explaining the anatomy of the arm of a corpse to a body of surgeons who listen to the lecture with the most life-like expressions, and which has been happily characterized as the truest and most life-like representation of the "working of intellect" ever produced.

As we had reminded ourselves when visiting the royal residence that the young and beloved Queen Wilhelmina is the only Presbyterian Queen in the world, so we reminded ourselves when visiting the Chambers of the States General that Holland is the only country in the world which has the good fortune to have a Presbyterian preacher for its Prime minister. Of course, other countries have Presbyterian laymen for prime ministers, Mr. Balfour, of Great Britain, for example, but Holland is the only one that has placed the helm of the State in the hands of a preacher. His name is the Rev. Dr. Abraham Kuyper, and he is one of the ablest and most versatile men in the world. His recent book on The Holy Spirit is the greatest monograph on that subject that has appeared since the work of John Owen. He has rendered a great service to the cause of vital religion in checking the rationalistic views of such men as Prof. Kuenen, and strongly reasserting the evangelical doctrines to which Holland has been so deeply indebted in the past for the heroic character of her people, and the glorious position she holds in the history of human freedom. Though the Chambers were not in session when we visited the Binnehof, we took special pleasure in having even the chair of Dr. Kuyper pointed out to us.

By the way, the cathedrals and other great churches of Holland erected before the Reformation strikingly illustrate how unfit such structures are for Christian worship according to the simple, New Testament model, and especially for preaching the gospel. They are adapted only to the spectacular ceremonies of "the papists and their apists." Therefore, any Protestant community which has had the misfortune to inherit a cathedral from the unreformed period has an elephant on its hands. The Dutch people, being mostly Presbyterians, have had this experience, and, finding themselves unable to make the most effective use of these great buildings erected for Romish rites, have allowed them to assume a very unattractive, dreary, and barn-like appearance on the inside.

The question may shock our aesthetic friends, but, notwithstanding the incalculable loss to art, would it not have been better for the world if the Protestant countries at the time of the Reformation had macadamized all their cathedrals? And if any one hesitates to answer in the affirmative, let him consider carefully the

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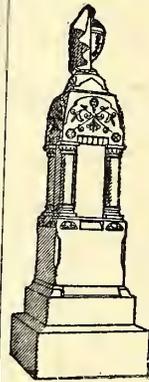
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connection between the modes of worship and the character of the worshipper, and let him explain to him clearly why it is that the countries which have adopted the Protestant model, with its steady appeal to the reason, and its earnest insistence upon intelligent apprehension of the truth, are the cleanest, safest, thriftiest and strongest countries in the world, while those which have adopted the Romish model, with its constant appeal to the aesthetic sensibilities, and its millinery, music, processions, incense, and "vain repetitions," are precisely the countries which have suffered the greatest material and moral deterioration, and which were not long ago contemptuously characterized by Lord Salisbury, the late Premier of Great Britain, as "decaying nations."

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The loving cup is very common nowadays, and we see it everywhere. But many years ago there were no such things as these queer three-handled affairs, and the following story tells how they first happened to be made:

"Once upon a time, centuries before us, there lived a great and powerful king who was extremely fond of hunting. He was one day in a forest pursuing a stag, but it was so fleet and clever that it eluded him and his band of followers, and led them entirely out of the way. After wandering about in a hopeless fashion they finally came upon a little hut, and the king himself dismounted and rapped smartly upon the door.

"A young girl answered his knock and, soon showed the men the right path. The king was about to go, when he saw a well near the house, and at the sight of the clear water immediately felt thirsty, and, going back, asked the girl for a drink. Without hesitation she went into the house and came out with an earthen jug filled with the well water. But instead of offering his royal majesty the handle, as most people would do, she held that herself, and handed him the cup the wrong way.

"The king said nothing, thanked the girl, and he and his band soon found their way out of the wood. But when he reached his palace he determined to reward the girl for giving him the water and at the same time to teach her a lesson in politeness. Sending to his jeweler, he bade him make a silver cup with two handles, and deliver it to the young girl, without a word as to whence it came.

"Perhaps a month after this the king hunted in the same forest, sought the hut and asked the girl for another drink of water. This time she entered the house and came out with a beautiful silver cup, full of the sparkling water. 'Now,' thought the king, 'she has certainly learned a lesson.' But never was he more mistaken, for the poor, ignorant girl took a handle in each hand, and for the second time offered her liege lord nothing save the side of the cup.

"The king rode away deeply perplexed. He resolved to teach the girl the polite way to hand a cup without directly rebuking her, and many were the hours he spent in cudgeling his brains for

some way in which to do it. At last a bright idea struck him, and he sent for his jeweler a second time. 'Make me,' said he to the man, 'a silver cup, heavily chased, and with my royal crest, and put three handles on it.' The jeweler much surprised—for, remember, no such thing had ever been heard of up to this time—did as he was told, and soon the mug was finished. As before, the king had it sent privately to the girl who lived in the little hut.

"One day not long after this for the third time he rode into that forest, and, taking the now well-known path, soon reached the cottage. Dismounting, he knocked at the door and asked humbly for a drink of clear water. The girl immediately came out with the beautiful three-handled cup, and taking two of the handles in her hands, she offered him the third. So the king rode away well pleased with his strategy, and reaching home, ordered three-handled cups to be made in every sort of ware, and they became so popular that we now have them in all our shops and stores."—The Christian Work and Evangelist.

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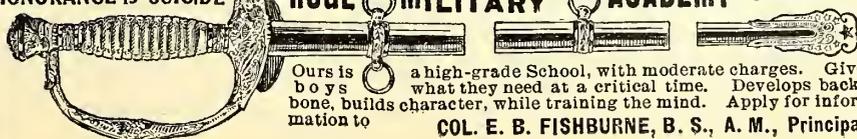
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Aunt Lucretia said that Peggy might go with James Albert. Peggy hurriedly wiped the dishes and then ran for her hat, while James Albert started to put the pumpkin into his go-cart. James Albert was waiting for her at the end of the lane when she went out. The pumpkin in the go-cart was covered with a piece of rubber blanket.

"What have you got that on it for?" demanded Peggy.

James Albert colored, and looked up at one little dark cloud in the sky. "It might rain," he said. "Anyway, we don't want everybody to know what we are carrying to the minister's."

They stopped to rest on the bridge just before they reached the minister's, and a heavy wagon came along and shook the bridge and the go-cart so that the piece of rubber blanket fell off the pumpkin.

"Why, James Albert, it's your crooked pumpkin!" cried his sister. "How could you make such a mistake? We must go back!"

The boy looked at Peggy and there was in his suddenly reddened face the strangest expression she had ever seen there. It was a guilty look. James Albert had always been a pretty good boy. He had certainly never been deceitful or dishonest.

He put the cover over the pumpkin and pushed the go cart on again. He turned his guilty face back towards Peggy, who leaned motionless against the bridge railing. "You have to do things for your country," he said, in a voice so gruff and hoarse that it scarcely sounded like James Albert's.

"You don't have to do mean and deceitful and wicked things for any thing!" cried Peggy. "I shan't go with you any way!"

"You needn't. You don't know anything about patriotism; you're only a girl" said James Albert crushingly as he pushed the go-cart on. "A crooked pumpkin is just as good to make pies of anyway; but you can't—can't serve your country with it" he added.

James Albert would have liked to convince Peggy that he was right; he thought a good deal of her opinion although he was only a girl and would not be ten until next spring. But he went resolutely on to the minister's with his crooked pumpkin instead of the one that Aunt Lucretia had told him to carry.

Peggy turned and walked homeward with her thinking cap on. Just before Grandpa went away to Cherryfield she had heard him read something to James Albert out of a newspaper and explain carefully what it meant. "Serve your country with clean hands" that was what Grandpa had read. It meant Grandpa had said that a man who served his country should never never do anything mean or dishonorable. Peggy climbed upon the old secretary in Grandpa's room and looked through a pile of Worlds to find the article. She cut out that one line when she found it and went and pasted it right across the face of the little Waterbury clock on James Albert's bureau where he couldn't help seeing it.

James Albert wouldn't speak to her all that day or the next. But then he scarcely spoke to any one. Aunt Lucre-

tia said he must have a dose of rhubarb if he didn't feel better by another day. After school the next afternoon Peggy saw him going towards the minister's again with something in the go-cart covered with the piece of rubber blanket. James Albert would be pretty sure to be sorry and do right without that line upon his clock! thought Peggy.

She ran to meet him and she wanted to put her arms around his neck but James Albert didn't like to have her do that.

"I asked Uncle Enoch and you can take the big drum" said Peggy wise enough not to mention pumpkins. James Albert's face brightened a little; he had not dared to ask for the drum. Uncle Enoch would do almost anything for Peggy.

"And a mean little pumpkin for a Jack-o'-lantern! I think now that my crooked one would have been nice and funny, but it's made into pies," said James Albert, dismally. He had been good, but he wasn't happy yet.

Grandpa came home the next day.

Aunt Lucretia read a note from the minister's wife at the supper table. "She thanks me for the big pumpkin. What does she mean about my sending her a crooked one too?" said Aunt Lucretia in a puzzled tone. "She said it made the nicest pies she ever tasted; she thinks crooked pumpkins must be the best, like crooked pears."

James Albert laid down his gingerbread and told the whole story. He was very manly. He made no excuses for himself—but Peggy put in these! Aunt Lucretia was disposed to be severe. She said she didn't know what he didn't deserve. But Grandpa interposed, gently:

"He been sorry and done all he could to repair the wrong, Lucretia; no more is asked of us older and wiser ones," he said. "I wish I had written to you, James Albert, that it was Billy Atkins, down at Cherryfield, whose pumpkin won the prize and I had bought it of him for a Jack-o'-lantern for your procession."

James Albert turned red and then white and rushed away from the table. Peggy found him face down upon the hayloft and tried to comfort him.

"You were sorry and carried the right pumpkin, so you will serve your country with clean hands! And Grandpa says the prize pumpkin is a whacker!" she said.

James Albert sat up and a gleam of brightness appeared upon his dejected face.

"But—but a fellow wishes he hadn't done the mean thing," he said. "A soldier," Grandpa says, 'obeys orders whether he likes them or not and never does a mean thing!' It makes you feel small to do mean things—and I'd rather be big inside than to have a big Jack-o'-lantern!"—The Congregationalist.

Ask Somebody Else.

(Adapted from article in Woman's Work for Woman, by Jesse W. Radcliffe.)

The membership in our societies could, with blessed exceptions, be divided into two classes: "the woman who ought not to but does," and "the woman who can

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Effective November 24th, 1901.		
NORTHBOUND	PASSENGER	MIXED
Chester, Leave	8 25 am	8 50 am
Yorkville, "	7 30 am	10 48 am
Gastonia, "	9 05 am	1 20 pm
Lincolnton, "	10 09 am	2 55 pm
Newton, "	10 54 pm	4 43 pm
Hickory, "	11 16 pm	5 50 pm
Cliffs, "	11 50 pm	6 35 pm
Lenoir, Arrive	12 35 pm	8 00 pm
SOUTHBOUND	PASSENGER	MIXED
Lenoir, Leave	2 10 pm	5 30 pm
Cliffs, "	2 54 pm	7 20 pm
Hickory, "	3 12 pm	8 10 pm
Newton, "	3 37 pm	8 45 am
Lincolnton, "	4 22 pm	10 09 am
Gastonia, "	5 27 pm	1 20 pm
Yorkville, "	6 32 pm	3 18 pm
Chester, Arrive	7 45 pm	5 20 pm

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but don't," and the latter class is largely responsible for many a nervous break down in the other. A mania for being in evidence possesses most women. They are self-induced cases of nervous prostration. The woman who "lives always at the top of her voice" will be prematurely silenced, or worse still, become discordant, "jangled, out of tune." In religious work, pre-eminently, there must be something radically wrong when a good woman is too busy and too tired to be happy herself or cheering to others. The overworked woman, however, commands our respect as does not her incumbents of Christian drones, though she may be wrong in assuming undue burdens. "As thy day thy strength shall be," runs the promise, and not "As ten woman's day thy strength shall be." But there is a much larger class to which most of us, if we are quite honest, will acknowledge that we belong, the class of "the woman who can but won't." She puts the heavy burden on her sister's shoulders and keeps it there, adding the weight of her own resigned uselessness or cultivated helplessness. A woman recently asked, in vain, twenty-one other women to help her in a certain missionary meeting, and after that remarkable experience said that she felt she would never again refuse doing anything for anybody. Here are women bound together, by love to a common Saviour, to work for His kingdom. They acknowledge the obligation of membership and gift of money, but withhold that gift of voice, time, talent, tact, personality and co-operation, so often elsewhere lavished. Gifts differ. Not all can do the same thing well; not all can speak eloquently or pray fervently in public. There is no one who cannot live eloquently her prayers. There are those who "with their lives express the holy gospel they profess."

There are women who never seek or embrace any opportunity to aid in their individual societies. "The woman who can but won't" is often critical and deplores the triteness and inadequacy of missionary meetings. The sanctified touch of her gift of criticism, having begun its work in her own heart, may be the very tonic needed in that society. Lack of time, lack of ability, lack of confidence, are the most frequent excuses given when you are asked to find somebody else. Women who never evinced any such trait before become temporarily very humble. Women the very breath of whose nostrils is "something new," decline on the ground that they "never did such a thing in all their lives."

We have no quarrel with the women's club, literary, social, philanthropic or patriotic. Many a woman, finding her voice in them, has brought it back to her Master's service. I do plead for fairness in distribution of the time and talent of our Christian women.

Our societies are full of dwarfed spiritual powers, of women not a bit more useful than they were ten, twenty, forty years ago. They have religion enough to be saved, consecration enough to give some money; many of them say with tears they would like to do more if they could. They have never had faith

## Statement Of the Ocean Accident and Guarantee Corporation, (Limited) Of Great Britain.

Condition December 31st, 1902, as shown by statement filed.

Amount of net ledger assets December 31, of previous year.....	\$ 1,750,848 00
Income, from policy holders, \$1,503,388 08; Miscellaneous, \$52,734 17; Total.....	1,556,122 25
Accident, \$81,436 45; Employers' Liability, \$1,000,006 68; burglary, \$91,443 02; steam boiler, \$34,147 70; credit, \$295,065 43.....	1 503,388 08
Disbursements, to policy holders, \$525,297 01; miscellaneous, \$596,961 94. Total.....	1,228,258 95
Accident, \$22,983 61; Employers' liability, \$353,604 04; burglary, \$27,046 29; steam boilers, \$10,905 14, credit, \$110,755 90.....	525,297 01

### Business in Force at End of Year.

Accident, \$15,200,200 00, Employers' liabilities not given, burglary, \$21,895,533 24, steam boiler, \$11,089,800 00, credit, \$4,689,000 00.....	\$52,874,533 24
--	-----------------

### Business Written During Year.

Accident, \$26,838,175 00, Employers' liability, not given, burglary, \$27,563,899 88, steam boiler, \$10,580,800 00, credit, \$1,843,000 00.....	\$80,775,874 88
---	-----------------

### Assets.

Value of stocks and bonds [United States, States, etc., owned].....	\$1,852,804 90
Interest and rents due and accrued.....	18,406 24
Cash in Home Office and deposited in banks.....	147,604 04
Premiums unpaid.....	105,255 68
All other assets, detailed in statement.....	19,359 84
Total.....	2,137,490 70
Less Assets, not admitted.....	41,873 49
Total admitted Assets.....	2,095,617 21

### Liabilities.

Unearned Premiums.....	\$ 560,108 52
Unpaid policy claims.....	200,551 00
All other liabilities as detailed in statement.....	46 290 14
Total liabilities as to policy holders.....	806,944 66
Surplus beyond all liabilities.....	1,228 672 55
Total liabilities.....	2,095,617 21

### Business in North Carolina in 1902.

	Risks Written.	Premiums Received.	Losses Paid.	Losses Incurred.	Amount at risk at End of Year.
Accident.....	\$ 61,000 00	\$ 375 00			\$ 78,000 00
Employers' liability.....	376,792 86	1,106 80	\$206 75	\$205 75	463,752 96
Burglary.....	236,000 00	361 44			401,900 00
Credit.....	12,000 00	675 00			12,000 00

General manager for United States, OSCAR ISING.  
Head office, 346 Broadway, New York City.  
General Agent for service, Insurance Commissioner, Raleigh, N. C.  
Business Manager for North Carolina, managed from New York office.

State of North Carolina,  
Insurance Department,  
Raleigh, July 1, 1903.

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Ocean Accident and Guarantee Corporation, Ltd., of Great Britain filed with this department, showing the condition of said Company on the 31 day of December, 1902. Witness my hand and official seal, the day and date above written.

JAMES R. YOUNG,  
Insurance Commissioner.

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enough to risk a "failure." Charles Wesley used to say: "If the Lord would give me wings I would fly." John Wesley used to answer. "If the Lord bids you fly, I would trust him for wings."

Growth is not forced on any one. All beauties are based on hard things. Unto him that overcome is promised power, the strength of the pillar, the inheritance of all things. A successful architect said of the young men in his office who kept copying his designs: "Why do they do the things they can do? Why don't they do the things they can't?"

This woman who can but won't forgets, perhaps does not know, the conflict and strain of effort through which others have come, who have conquered their will in this work. Many a one whose calmness she admired has had her Gethsemanes before she took up that cross. Have you been willing to "Measure your life by loss: not gain, Not by the wine drunk, but by the wine poured forth?"

You were given a clear, sweet voice. Have you lost it's power in Christ's work? You were endowed with "a clear mind for business; it has been a blessing to you and others in domestic and secular affairs. Have you ever used it in Christ's work? Your fluent tongue and convincing manner have put through many a social and patriotic scheme. Were they given you for every use except for Christ's distinct call? Locate this possession of yours, perhaps it is not yet outlawed. Pay up appears of taxes, and begin again. . . . You think perhaps that that other woman, somebody else, has done your work. No, your work has just gone undone; the angels could not do it for you, and "inasmuch as ye did it not" will be the judgment.

Every one of us casts a shadow. There hangs about us a sort of penumbra—a strange, indefinable something—which we call personal influence, which has its effect on every other life on which it falls. It goes with us wherever we go. It is not something we can have when we will, as we lay aside a garment. It is something that always pours out from our life like light from a lamp, like heat from flame, like perfume from a flower.—J. R. Miller.

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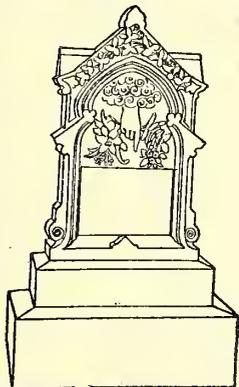
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Lv Philadelphia, ".....	3 29 p m	7 20 a m
Lv Baltimore, ".....	5 45 p m	9 34 a m
Lv Washington, W. S. Ry..	7 00 p m	10 41 a m
Lv Richmond, S. A. L. Ry..	10 37 p m	2 15 p m
Lv Petersburg, ".....	11 20 p m	2 53 p m
Lv Norlina, ".....	1 55 a m	5 18 p m
Lv Henderson, ".....	2 28 a m	5 41 p m
Lv Raleigh, ".....	4 15 a m	6 58 p m
Lv Southern Pines ".....	6 10 a m	8 50 p m
Lv Hamlet, ".....	7 55 a m	
Lv Columbia, † ".....	10 25 a m	12 20 a m
Ar Savannah, ".....	2 35 p m	4 55 a m
Ar Jacksonville, ".....	7 00 p m	9 15 a m
Ar Tampa, ".....	6 45 a m	6 00 p m
	No. 33.	No. 41.
Lv New York, N. Y. P. & N.	† 7 55 a m	8 55 p m
Lv Philadelphia, ".....	10 16 a m	11 21 p m
Lv New York, O. D. S. S. Co.	† 3 00 p m	
Lv Baltimore, B. S. P. Co.		† 6 30 p m
Lv Wash'ton, N. & W. S. B.		50 p m m
Lv Portsmouth, S. A. L. Ry	9 05 p m	9 25 a m
Lv Weldon, ".....	11 45 p m	11 55 a m
Lv Norlina, ".....	1 55 a m	1 35 p m
Lv Henderson, ".....	2 28 a m	2 02 p m
Lv Raleigh, ".....	4 15 a m	3 45 p m
Lv Southern Pines ".....	6 10 a m	6 18 p m
Lv Hamlet, ".....	7 40 a m	9 45 p m
Lv Wilmington ".....		3 20 p m
Ar Charlotte, ".....	10 33 a m	10 32 p m
Lv Chester, ".....	10 30 a m	12 5 a m
Lv Greenwood, ".....	12 37 p m	3 25 a m
Lv Athens, ".....	2 52 p m	5 58 a m
Ar Atlanta, † ".....	4 00 p m	7 35 a m
Ar Augusta, C. & W. C.....	5 40 p m	
Ar Macon, C of Ga.....	7 20 p m	11 35 a m
Ar Montgomery, A. & W. P.	9 20 p m	6 25 p m
Ar Mobile, L. & N.....	2 55 a m	
Ar New Orleans, L. & N.....	7 25 a m	
Ar Nashville, N. C. & St. L.	1 30 a m	6 55 p m
Ar Memphis ".....	4 15 p m	8 20 a m

##### NORTHWARD.

	Daily No. 32.	Daily No. 38.
Lv Memphis, N C & St L....	12 45 n 'n	8 00 p m
Lv Nashville, ".....	9 30 p m	9 30 a m
Lv New Orleans, L & N....	8 10 p m	
Lv Mobile, ".....	12 40 a m	
Lv Montgomery, A & W P.	6 45 a m	1 00 p m
Lv Macon, C of Ga.....	8 00 a m	4 20 p m
Lv Augusta, C & W C.....	10 05 a m	
Lv Atlanta, † S A L Ry.....	12 00 n 'n	8 00 p m
Ar Athens, ".....	2 57 p m	11 23 p m
Ar Greenwood, ".....	5 15 p m	1 58 a m
Ar Chester, ".....	7 17 p m	4 15 a m
Lv Charlotte, ".....	7 27 p m	5 01 a m
Lv Wilmington ".....	3 20 p m	
Lv Hamlet, ".....	10 40 p m	7 50 a m
Lv Southern Pines ".....	11 33 p m	8 44 a m
Lv Raleigh, ".....	1 35 a m	11 15 a m
Lv Henderson, ".....	3 05 a m	12 50 p m
Lv Norlina, ".....	3 50 a m	1 45 p m
Lv Weldon, ".....	5 00 a m	3 00 p m
Ar Portsmouth, ".....	7 15 a m	5 35 p m
Ar Washington, N & W S B		6 55 a m
Ar Baltimore, B S P Co.....		† 6 30 a m
Ar New York, O D S S Co....		† 5 00 p m
Ar Philadelphia, N Y P & N	† 5 46 p m	5 10 a m
Ar New York, ".....	8 15 p m	8 00 a m
	No. 34.	No. 66.
Lv Tampa, S A L Ry.....	8 00 p m	8 00 p m
Lv Jacksonville, ".....	9 30 a m	7 50 a m
Lv Savannah, ".....	1 40 p m	12 10 p m
Lv Columbia, † ".....	7 05 p m	5 30 a m
Lv Hamlet, ".....	10 40 p m	8 40 a m
Lv Southern Pines ".....	11 33 p m	9 36 a m
Lv Raleigh, ".....	1 35 a m	11 50 a m
Lv Henderson, ".....	3 05 a m	1 10 p m
Lv Norlina, ".....	3 45 a m	1 55 p m
Lv Petersburg, ".....	5 53 a m	4 07 p m
Ar Richmond, ".....	6 35 a m	4 55 p m
Ar Washington, W S Ry....	10 10 a m	8 36 p m
Ar Baltimore, P R R.....	11 25 a m	11 25 p m
Ar Philadelphia, P R R.....	1 36 p m	2 56 a m
Ar New York, P R R.....	4 13 p m	6 30 a m

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# PRESBYTERIAN STANDARD

Established 1858.

CHARLOTTE, N. C., AUGUST 12, 1903.

Vol. XLV.---No. 31

**A**S one looks round upon the community to-day, how clear the problem of hundreds of unhappy lives appears! Do we not all know men for whom it is just as clear as daylight that that is what they need, the sacrifice of themselves for other people? Rich men who with all their wealth are weary and wretched; learned men whose learning only makes them querulous and jealous; believing men whose faith is always souring into bigotry and envy,—every man knows what these men need; just something which shall make them let themselves go out into the open ocean of a complete self-sacrifice. They are rubbing and fretting and chafing themselves against the wooden wharves of their own interests, to which they are tied.

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# Presbyterian Standard.

Established 1858.

CHARLOTTE, N. C., AUGUST 12, 1903.

Vol. XLV.--No 32

## Event and Comment.

The people who never believe in State Prohibition when the Legislature is in session and talk long and learnedly about local option are the very ones to say, when the local option plan is about to be tried in their community, that prohibition can only be enforced when the whole State or perhaps the United States is put under the prohibitory law.

They are going to build a school in India for the training of the children of the Missionaries so as to avoid one of the greatest trials of the Missionary's life, the separation of parents and children during the period of education. It is to be situated in the mountain country where 250 missionaries already spend the summer, as it is accessible to some thirty five Protestant Missions in South India.

Neither the Bears nor the Bulls are much in favor with the masses of the people. When the Bears have their way with the cotton market for instance, the farmer is underpaid for his cotton. When the Bulls have their innings, the factories have to close and thousands are thrown out of work. Some time the hand of the law is going to be laid upon that colossal selfishness and make it as criminal as it is immoral.

In Philadelphia Church in Mecklenburg county they have the Old Church Day instead of the Old Home Week. We hope the custom will not fall into disuse. At the "spring communion" it is always the aim of all who have been brought up in the old church to attend and after the service a collection is taken for the care of the cemetery and family groups go out to the graves of their kindred and decorate the graves. It is a touching tribute to the memory of the saints that have gone before, one family in earth and Heaven.

Cardinal Moran is a name that fits a shave-pated Italian, which is a fine synonym for "accomplished liar." He started a story nearly ten years ago about a missionary ship having been laden with wine and spirits for the natives. It was proved that the cargo of the "John Williams" had been credited to a trading schooner and the schooner's to the missionary ship. But the Cardinal has continued to repeat the slander instead of correcting it. All shave-pated Italians are Cretans and we know what Paul said about the Cretans, quoting a Cretan authority.

The Catholics may prate all they please about their not worshipping the Virgin but the translation of Leo's last prayer, by Dr William Hayes Ward, is a prayer to the Virgin without a mention of Christ. Here it is;

That I may see thy face, Heaven's Queen, whose  
Mother love  
Has brought me home above.

To thee, saved through the tangles of a perilous way,  
I lift my grateful lay.

The Congregationalist comments:

It is not surprising, perhaps, that a celibate priesthood cannot get along without a feminine object of devotion, but it seems as strange to have a Christian offer a prayer in view of the end of life without the least mention of the name of Christ.

It is strange and yet natural too how much a saloon politician or paper hates to be called by its real name. A paper may advocate the saloon until it is black in the face with its raucous screaming but call it a saloon paper and it is immediately on the defensive.

We suppose that Mr. George L. Morton of Wilmington who wants to be Lieutenant-Governor would not deny the soft impeachment that he is a politician or that he is an advocate of the saloon as the best solution of the liquor problem. But call him a saloon politician and see how mad he will get. We knew once a politician to come out in an interview and proclaim his advocacy of high license and we simply referred to him as a saloon politician. The billingsgate that followed was an awful flood.

The Congregationalist unwittingly contributes to the discussion over the Presbyterian University that we are going to have at Atlanta. It shows that the expenses at Andover amount to \$30,000 a year and that it graduates about three students a year. That is ten thousand apiece. It then shows that there are 112 students enrolled in the Yale Divinity School while the Divinity professors taught 490 men who wished to take one or more courses, and this is an opportunity that should not be denied those who seek theological instruction without intending to become ministers.

The Congregationalist then sums up the advantages of the University Theological School, which we commend to the thoughtful consideration of the friends of Clarksville and Columbia:

"The figures given in the two preceding paragraphs tell their own story. They show that a divinity school connected with a university can secure for its students a range of instruction quite beyond the power of other theological schools to furnish. For example, a theological student often wishes to pursue special studies in English literature, philosophy, history or other subjects not included in the curriculum of the seminary, but provided in variety in the university. On the other hand, the professors in the divinity school have opportunities to do large service in the religious training of many who are likely to be influential, educated laymen in the churches. The isolation of theological instruction is done away with by making the divinity school a true department of the university."

Among the Old Commonwealths North Carolina probably ranks first in the number of her exiles in the newer States. We could wish that the Old Home Week custom, that has been started in New England, might prevail here and throughout the South. The idea involved in this beautiful custom is admirably set forth in the following proclamation by the Governor of New Hampshire:

Congratulating the sons and daughters of New Hampshire upon their achievements at home and abroad, and desiring to strengthen the ties that bind them to each other and the state, I do with the advice and consent of the council and in the name of the State of New Hampshire, invite all former residents to visit the state during Old Home Week, Aug. 15-21 and revive memories of youthful days. The scenes of youth, although marvelously changed, will interest you. The brambly pastures where, perchance, as a barefoot boy a half century ago you went for the cows at night; the old mill pond where you fished and the streams where you swam; the bench in the old school-house where you sat; the site of the old orchard and the well with its old oaken bucket; the old church on the hill—quaint and of sacred memory; the old cemetery where hearts will be saddened and tears unbidden flow; all will recall days of yore and inspire nobler thoughts. We will welcome you with bonfires on the heights, flashing from hill to hill our great joy at your return. Those of us who remain will greet you around the hearthstone with old-time cordiality, and we will assemble in more than 100 towns in true Old Home Week spirit to give you the glad hand.

## PRESBYTERIAN STANDARD

Established January 1, 1858.

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For table of contents see page 16.

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PRESBYTERIAN STANDARD, Charlotte, N. C.

### Gossip Preachers.

The fact is that we have been thinking about the remark of the Rev. Reginald Campbell, ever since he made it. If we mistake not he said something that ought to send all of us into a state of meditation for a while and most of us to the confessional. The writer of these lines makes his confession, here and now, forthwith and immediately, of having gossiped about his brethren and of having listened to more gossip than was edifying. Let us consider the matter together, then, fellow-sinners.

Not so long ago there came into the editorial sanctum a brother who was bent on an errand of mercy, if fact he felt sorry for another brother. We know this because he told us so himself. The unfortunate brother had been left high and dry, so to speak. There was danger of the degree of W. C. being bestowed upon him, which sometimes means without cash and eke without credit, especially credit among one's ministerial brethren. He had received a letter asking about the merits of the brother in question for a home mission church but on account of the trouble with the church he had just left was unable to recommend him. For that reason he was sorry and while he and others mentioned were mighty good friends of the unfortunate one, there seemed nothing left for him but school work somewhere. And to this end the services of this scribe were requested.

Thereat we grew interested and asked questions. Yes, the trouble with the church began with its getting in debt to him. Oh, yes, he was a good preacher, an excellent preacher—to which the scribe added his own opinion that he was one of the best preachers in the Presbytery, neither of the present company being expected at the moment. And yes, he was a good pastor, a most faithful pastor. No, he did not know anything about the character of the mission field concerning which he had been written. And there was more or

less confusion when we pressed the point that it was hardly fair to hold a man incapable of preaching the gospel because a church had gotten into debt with him and kicked over the traces, and that when it was said that a man was a good preacher and a faithful pastor, the evidence was about all in concerning a minister. Of course personal character was not mentioned for that was irrefragable.

Now it came to pass that we met not long afterwards the brother who had been the object of such pious solicitude. In the mean time we had taken some steps to see that the brother should not be laid on a school-house shelf, seeing that good preachers and faithful pastors are not so common in the same combination after all. And after some converse this good brother who had been gossiped about began himself to gossip. It seems that the Standard's defence, recently, of the man who is until September 1, the Secretary of Publication, has stirred up things a little. And since there was no gainsaying what the Standard had said, some of the Assembly gossip was retailed, at second-hand, too. A minister's name was mentioned as having criticised the Secretary's business management in Richmond. The name provoked a smile because he was a candidate for the Secretary's place himself, on the strength of a reputation for executive ability in small things that at least exceeded his preaching ability. Then came the further gossip that the colored evangelistic work had once been sadly mismanaged and the most of the annual collection eaten up with the "expense of administration." Now the editor of the Standard is not gossiping. He is calling only one name. Perchance the other brethren will recognize themselves. If so we entreat them not to tell on themselves. But that word, "expense of administration" was an eye-opener, and for the clearing up of what we believe to be a long-lived falsehood we are taking the liberty of mentioning Dr. Phillips alone, by name.

This writer was a member of the Assembly of 1894 that met in Nashville and decided the Sadie Means Case, inaugurated the afterwards defeated License amendment and rejected an overture from the Northern Church to talk about Organic Union. Of course such high subjects attracted the giants of debate and left the little fellows to look after details of administration. That Assembly was also distinguished for its anti-secretarial spirit. One of the secretaries promised to resign if another year was given him, and did, and was triumphantly re-elected the next year. Another got a sufficient majority after a secret conclave which has been an open secret ever since. And there were two overtures requesting that the Colored Evangelistic work be discontinued as a special agency and be combined with the Home Mission work. One overture was from an Alabama Presbytery and the other from a Texas Presbytery. As the chairman of the Committee of Colored Evangelization was interested in some of the high debate aforesaid, it was left to the secretary of the committee to frame and defend the report.

We understood that the overtures were an indirect attack on the Secretary of Colored Evangelization, Dr. Phillips. So the committee heard evidence. The brother from the Texas Presbytery guilelessly explained that he knew nothing about the matter except that some of the Presbytery had been "in correspondence with the brethren from Alabama." The representative

from Alabama was heard, and threatened to make full revelations in the Assembly if we did not go his way. He was what Kipling would have called a "strong, persevering man." We had Judge Lapsley before us among many others, and the unanimous opinion of the committee was that the whole trouble was a personal one, for which we are not disposed to put the blame upon any. And the committee recommended that the overtures be not granted. Upon that recommendation of the committee, the commissioner from Alabama started out to make a speech in the Assembly. His first point was as to the "expense of administration," and he named the figure and its percentage of the whole. The member of the committee who had been left in charge of the report rudely and irreverently interrupted him with the statement that he was counting in the expense of administration the salaries of the teachers at Tuscaloosa as well as the salary of the Secretary. That floored him. He honestly did not know that and when it was proved to him he had nothing more to say. The Assembly unanimously voted against the overture and unanimously re-elected Dr. Phillips Secretary.

And now brethren, look up your Minutes and consider the collections for this cause reported from year to year. We wonder that some of us did not think of that before the gossiping was well under way. If there were any who thought that the election of a Secretary for this cause would get money out of Northern pockets they proved themselves lacking in sense. Yet the average contribution for 5 years preceding his election was \$7,150 and for five years preceding his resignation it was \$10,350 a year. And every pastor knows the difficulty of getting a large collection for this cause in the Southern Presbyterian Church, for historical and other reasons. So with this old error as to the size of the expense account, and the human desire for a scapegoat, we laid blame at the Secretary's door, did we not, men and brethren?

If we were writing in the vein of worldly advice to young ministers, we would say, Cultivate the arts of popularity with your brethren. Toady to the high and lofty ones if need be. Identify yourself with the winning cliques, if such there be in Presbytery or Synod or Assembly. And if you give due diligence in these matters it does not make so much difference about the preparation of any sermons except the ones you may be asked to preach before Presbytery or Synod. Get the preachers on your side, and when your congregation has grown tired of you, you will find promotion. Of course you must keep things going well enough in your pastorate not to let the gossip about you get into Presbytery, for then you are done for. Yet by all means, cultivate the good will of your ministerial brethren.

But then sometimes it turns out otherwise. One of the richest rewards in the Southern Presbyterian Church was seemingly destined to a certain man who has rather eschewed these arts. Accordingly the session was duly warned by a faithful brother that the minister in question told too many jokes. To his surprise the answer was, "Well that settles it. We have been so much like a grave-yard in this church that we are positively delighted to know that he can tell a joke."

There are so many morals to this rambling screed that we dare not point them all out. But a minister's reputation with his brethren really counts more than

his record in the Minutes. Churches go to ministers to ask about brother ministers. Therefore it behoves ministers to be careful of each other's good name. In short, stop gossiping.

#### A Silk Purse or a Sow's Ear.

Not so very long ago people were holding up Mr. Charles Schwab as the brightest example of success in American annals. The story was told and retold by orators and editors, religious editors, mayhap the editor of the Standard, among them. He had gone to work at a meager salary in a store. He was wanted in the Steel Foundry, was wanted to drive spikes and he informed his employer that he could drive anything. He was able to do it too at two dollars a week or at any other price. Then he rapidly rose to be foreman of his gang, then foreman of his shop, then manager of the Carnegie Steel Company, with the affectionate and faithful regard of Andrew Carnegie to back him. Then he was elected President of the Billion Dollar Steel Trust at a salary variously estimated from a million dollars a year to a hundred thousand. He was held up as an inspiring example to the youth of the country of what great rewards are open to the man of brains and industry. In fact we recall that he held himself up as all that in a speech that he made. Mr. Schwab had become the lion of the hour.

And the next thing we heard was that he was gambling for high stakes at Monte Carlo, and then that he had wrecked the splendid health that was his before his last promotion, and now the news comes that he has been practically forced out of the presidency and that the Shipbuilding Company in which he was a large stockholder has gone into the hands of a receiver. We suppose that Mr. Schwab is still a rich man. But poverty and wealth are altogether relative terms and in view of the prizes which were displayed before his eyes, doubtless Mr. Schwab deems himself poor indeed.

Perhaps the most important lesson of Schwab's downfall was the sudden loss of confidence in him by the business world when it found that he was squandering his time and his energy and his money at Monte Carlo. The business world distrusts the gambler in very much the same manner that it does the penitentiary convict. It knows by sad experience that the man who has no regard for his own property will have even less regard for the property of others. Confidence is the best possible capital in the business world and the loss of it means inevitable disaster. It is said that the way Mr. J. Pierpont Morgan fumed when he heard about Schwab's behaviour in the famous Casino justified his precautionary measures against having any women about him when desiring to express himself forcibly.

Well the proverbs rise to the thought. It does not seem to be a large list of exceptions to the rules. "Easy come—easy go." "Three generations from shirt-sleeves to shirt-sleeves." And then there is still another that says, "You can't make a silk purse out of a sow's ear."

Act up faithfully to your convictions; and when you have been unfaithful, bear with yourself and resume always with calm simplicity your little task. Suppress as much as you possibly can all recurrence to yourself, and you will suppress much vanity. Accustom yourself to much calmness and an indifference to events.—Madame Guyon.

## Review of Contemporaries.

### The Difference Between State and Denominational Education.

(From the Biblical Recorder.)

The Standard, Presbyterian, Charlotte, produces a page and a half on "State and Church in Education," assuming to answer the Recorder's editorial on "The Future of the Denominational College." The Standard concedes that our estimate of adverse conditions is to a degree accurate and also recognizes their general significance. But it relies upon the denominational support of denominational schools to save them. It offers no reason at all for this support, however, saying:

"When our State Institutions in North Carolina have at their heads and in their faculties just the same sort of Christian men that our Church Colleges have, the Standard would feel a little hypocritical in talking about State institutions as anti-Christian or even un-Christian. The Churches should support their own institutions as nobly as the Presbyterian Church in North Carolina is supporting Davidson and our five colleges for women. And then, instead of abusing the State and the State institutions, they should see that those institutions, from the public schools up, should have thrown around them all the influence of the Church and of the Church's ministry."

We cannot reproduce the entire page and a half from the Standard, but we submit the fore-going as the substance of the Standard's position.

We concede that our State institutions are manned largely by Christians. We concede that their work is largely wholesome. We disavow any intention of abusing those institutions or desire for their injury in any way whatever. But we deny that their ideal is either directly or indirectly Christian. There is religious education and there is secular education. To be sure, in certain instances the religious education presents a secular aspect and the secular presents a religious aspect. But always there will be a distinction in degree. The denominational college will promote distinctly religious education. Its emphasis will be upon the Christian content and the Christian means of education; upon Christ as the source of life and the guide of thought, and the active motive and ideal in the making of manhood. Its ideal will be avowedly Christian; not denominational, but Christian. It will seek to make men—not by learning, but by Christ. The State school may engage Christian teachers, but its emphasis will not be upon the Christian content of education. Its ideal will not be emphatically Christian. We do not say that the State school is un-Christian. We repudiate the description of State schools as "Godless schools." They are not anti-Christian. But at the same time they are not religious institutions; and religious education is the only true and the only safe education. The Church is the organization for religion and religious instruction—never the State.

We believe the Standard will recognize this distinction. If not, what inducement can it offer Presbyterians to support Davidson so loyally? If the State schools do all that Davidson does, why go to the expense of maintaining Davidson? It is not a matter of pride, surely. Nor is it a matter of getting rid of money. There is a difference. Let the Standard form for us a statement of this difference, or let it advocate the suspension of Davidson. There must be a peculiar reason for the existence of Davidson and for its support by the Presbyterians.

The most significant trend in modern education is the emphasis upon religion. Christ again is to be set up as the Great Teacher. He is the heart of education. Religion is again to be recognized as the centre of man's mind and heart and the spring of his rise. It governs his life. To a certain degree State institutions will fall in with this trend. But they cannot adequately meet the inherent demand—inherent in the nature of education and in the character of man—for instruction on a religious basis. Only the churches can do this

well and truly. To this end the denominations educate. For this cause the Christian colleges exist. And, could we be persuaded that the State schools can supply this demand, we would not hesitate to advocate the retirement of the denominations from the domain of education. We know of no other reason for their existence. We utterly repudiate the suggestion that they exist for the denomination's sake. They exist for mankind's sake, as does the denomination.

The most and the best and the worst we desire for the State schools is that they shall be put ultimately upon the Voluntary basis, and that so gradually that they will gain all the advantage of the Voluntary principle and suffer no injury from the transition. The most that we contend for immediately is an adjustment of the conditions now obtaining with respect to higher education in North Carolina with a view to protecting the denominational schools. Unless some such adjustment shall be arrived at, they will suffer, but the State will suffer more than they. It is a matter of concern not only to the denominations, but to every patriotic citizen, every friend of education.

We submit that this position is reasonable and right from every point of view. What says the Standard?

### What the Standard Says.

The Standard is going to claim just a little of the credit for the change of tone that must be evident to those who recall the controversies over this subject of a few years past. For instance, it is a great gain to have our contemporary entitle an article "Denominational Education," instead of "Christian Education." The title itself does what is distinctly affirmed later in the article, dismisses the contention that the State Schools are either un-Christian or anti-Christian. And this change of phrase from Christian Education to Denominational Education would itself indicate that the Recorder has seen a great light. For really the heart of the question is right here Denominational Education is not necessarily Sectarian Education. We do not believe there is a Protestant School in the State where pupils from any denomination would not be gladly received and where their denominational faith would not be respected and undisturbed. That is not Sectarianism and the unwise advocates of State Schools have sometimes played the demagogue and the fool at the same time by using that offensive phrase. On the other hand, because this is a Christian Commonwealth, because it would not tolerate in its teachers of youth infidelity or even gross heresy, because the Presidents and the Faculties of these State Institutions have been almost uniformly Christian men and women, it is equally an error to say that Christian Education must be confined to the denominational schools. A denominational school, say a Catholic University, may not be as Christian in its atmosphere or influence as a State University.

The fact should be borne in mind that Christianity itself is not imparted by education of any kind. It is the gift of God. It is the fruit of the Spirit. Conditions of education can be made favorable or unfavorable for the beginnings or the growth of the Christian life. But with the exception of certain courses in Bible Study or the old course in Christian Evidences and Christian Ethics, only the theological schools teach the science of religion, which we call theology. The Recorder admits that religious education may present a secular aspect. It does. It is difficult to imagine just how one would teach mathematics under a religious aspect. There are, on the other hand, certain branches of study, such as history, philosophy,

ethics, where the Christian point of view for the teachers is very important for the pupil, and where the opportunity to inculcate Christian truth is abundant, if the teacher is so minded. After all has been said, a good deal depends upon the teacher and his point of view, in any school, whether of Church or State.

Further, we make bold to say that while the church is the "organization for religion and religious instruction" as the Recorder contends, the Church School, certainly the Protestant School, is not. Religious instruction, as a matter of sober fact, is incidental in any Church School that we know of in North Carolina. Boys go to Davidson or to Wake Forest to learn Latin and Greek and Mathematics and History and English Literature. The College is not a Sunday-School and neither is it a Theological Seminary. Compare the curriculum of either of these colleges with the same course at the University and what is the difference?

Again, the Recorder has never yet fairly faced this question, Why does it advocate the common schools and deprecate the Higher Schools, when in both we have education by the State? The Roman Catholic is consistent in deprecating both. And in fact, if any education by the State is to be deplored, then it seems to us that that which takes the child in its most impressionable period ought to be the one most earnestly condemned, for which the Church should most earnestly seek substitutes. If there is any escape from this logic we have never been able to see it.

And further, the Voluntary Principle, of which the Recorder has talked a good deal seems to us just a little far-fetched. Let us ask an honest question regarding that Voluntary Principle, which would finally make State Institutions dependent upon the gifts of private individuals rather than upon the State. Suppose some wealthy North Carolina Baptist in carrying out this doctrine which the Recorder has been preaching were to give \$100,000 to the University instead of to Wake Forest, would not the first thought in the editor's mind be, What a disloyal Baptist he is? Honestly we should feel a little that way about a Presbyterian who should pass by Davidson in such fashion.

And now another question will bring us to the heart of this whole subject. Suppose Wake Forest should be destroyed by the State as the Recorder declared that the Greensboro Female College was destroyed. Would the average Baptist father, no matter how thoroughly he had been trained by the Recorder, send his boy to Davidson or to Trinity to be trained, instead of the University? Would the Recorder so advise? Why? Because we all recognize when we tell the truth that the object of the denominational school is denominational propagandism. The Recorder cannot say more than we will endorse about the importance of the Church School to the Church which fosters it. Our male colleges, especially, are necessary for training the Christian Ministry in preparatory studies. And then it is a good thing for church loyalty that we should cherish with all our fond memories of our Alma Mater the thought that our Church was back of it, that the Church's sons gave their means for its endowment and that its teachers, were, most of them at least, the noble exemplars of that Church's Christian life. All this is good and only good. Further, as the work of Christ is carried on by the churches, whatever increases the efficiency of the denomination increases the work of

Christ among men. So the Recorder admits this while it repudiates it, "the suggestion that they exist for the denomination's sake." For it adds that the denominations exist for the sake of mankind. So that the schools are for mankind in being for their respective denominations.

If there were no state schools, the element of competition would be largely eliminated from education. Davidson and Wake Forest do not compete with each other. But the University makes them both hustle, and they both, through the influence of the great denominations which they represent, keep the University straight. The Presbyterian Church in Virginia, led by John Holt Rice, kept Thomas Jefferson from putting a Unitarian at the head of his University, nearly a hundred years ago. Jefferson found that he would have his professor with no students for him to teach. But to take the ground that the Church needs "an adjustment of the conditions now obtaining with respect to higher education in North Carolina with a view to protecting the denominational schools" is a confession that we should be ashamed for the Presbyterian Church to make. Whatever her members may think, as citizens, it is not her business to be calling upon the State to protect her institutions from competition, by crippling the institutions of the State. Certainly the denominational schools should be supported by the denomination. To what else can they look for support? It is a heresy from both the Baptist and the Presbyterian view that they should look to the State either for direct appropriations or indirect crippling of competition.

What all the churches ought to do in North Carolina is to see that every possible Christian influence is thrown around the University, that the best preachers of the denomination be sent there as pastors. And if this sort of jealousy which exists in all the churches more or less could be wholly eliminated, the educational forces of North Carolina might be able to accomplish something for the elevation of the University to a standard, for post-graduate courses, that would keep in North Carolina the students that now go to other Universities after leaving college.

And by the way, the Greensboro Female College, that was "struck down by the State," and which started this debate, seems to have risen up again.

At the recent General Assembly of the United Free Church of Scotland, the remarkable blessing attending the recent mission of Dr. Torrey and Mr. Alexander was noted as follows in the committee's report on the home work of the church:

"This general movement within the church has been greatly helped and drawn out into fuller expression by the remarkable missions carried on by Dr. Torrey and his colleague, Mr. Alexander, during February, March and April, in Edinburgh, Glasgow, and Aberdeen. It is generally agreed that, for both depth and width of impression upon Christian people and the unconverted, there have been no such missions since the first memorable visit to Scotland of Messrs. Moody and Sankey. —Exchange.

Will some brother editor of more experience than we have in this office, rise and explain the wonderfully precipitate, head-long, mad rush to pay up that subscribers always make when they find themselves in arrears? Or is it a mirage that we have seen, projected upon our business horizon from the pictures which, in lazy moments in these hot August days, we have been drawing of a news paperial Utopia?—Southwestern Presbyterian.

## Devotional.

### The Voice of Christ

When some beloved voice that was to you  
Both sound and sweetness, faileth sudden,  
And silence, against which you dare not cry,  
Aches round you like a strange disease and new,  
What hope? what help? what music will undo  
That silence to your sense? Not friendship's sigh—

Not reason's subtle count, not melody  
Of viols, nor pipes that Faunus blew—  
Nor songs of poets, nor of nightingales,  
Whose hearts leap upward through the cypress trees  
To the clear moon; nor yet the spheric laws  
Self-chanted, nor the angel's sweet All hails,  
Met in the smile of God. Nay, none of these.  
Speak thou, availing Christ! and fill this pause.  
—Elizabeth Barrett Browning.

Our Lord has made all the family relationships more sacred. The spirit which would dissolve them, which would dream of a holier life than that of the household, a discipline more sacred than that of a godly family, is contrary to the spirit of Christ. Through him we learn to love our kindred and friends with a nobler love. The Church is one great family,—sharer in the same parental care and heirs to a common inheritance. Jealousies may spring up between the fondest hearts, and the most passionate love may grow cool unless Christ purifies it. He teaches us how to love brothers and sisters, and even our own children, aright. He bids the Church esteem men, not for rank or fashion, but because they belong to Christ.

Our Lord's dying words showed how dearly he loved his mother, and were a reflection of the love which she bestowed on his infant days. No mother was ever more tender and thoughtful; no child ever loved a mother so perfectly. There is no love like His; and he who possesses it will love his kindred better, and seek to win them to the brotherhood of Christ.

James Gardiner Vose.

### The Cure of Loneliness.

Selfishness is one great cause of loneliness. If a man builds walls around himself, so that he may keep all that he has to himself, he soon finds that he has built walls around himself which shut out all that might come into him from others. So the cure of loneliness may be the overcoming of selfishness. The medicines for this disease of loneliness are portions of generosity, of thoughtfulness for others, of self-sacrifice, taken in large doses, even when the loneliness comes from the bitterness of loss and sorrow. Forgetting self, going out of self, and doing for others, is the only cure that God has given on earth for its healing. For this reason we find Jesus speaking of the life given even unto death for others as a cure for loneliness. He said, 'Except a grain of corn die it abideth alone. And He was speaking, not of wheat, but of life. Are we ever taken with times of feeling lonely? Then let us go and do something for somebody. That is the cure.—Sunday-School Times.

Do not think of your faults, still less of others' faults; in every person who comes near you look for what is good and strong; honor that, rejoice in it, and, as you can, try to imitate it. For the rest, you will find it less easy to uproot faults than to choke them by gaining virtues. If, on looking back, your whole life should seem rugged as a palm-tree stem, never mind, so long as it has been growing and has its grand green shade of leaves and weight of honeyed fruit at top.—Ruskin.

Dr. Johnson said that a man who would make a pun would pick a pocket.

## Missionary.

### The Arid Wastes of America.

Travelling through New Mexico, Colorado, Nebraska, Montana and Washington, one is struck with awe at the vast extent of the sage grass plains. The altitude is so great, 3,000 to 5,000 feet, that the problem of irrigation is a difficult one. Some parts of this territory furnish grazing for twenty-five to forty head of cattle to the square mile. All it seems to need is water and a great deal of it. Beside the water courses foliage abounds, and beautiful meadows are seen. The spiritual application, it is not necessary to make. In the highly favored portions of our country, thanks should be given to God, who "sendeth rain from Heaven."

H. C. D.

### Lest We Forget.

- That our pledge to God is a sacred obligation that should be kept.
- That we ought to come in the Spirit, not simply of getting, but of giving.
- That if our Missionary Meetings are full of prayer they will be full of power.
- To spend a few moments on our knees before coming to the meeting.
- That there is no use praying for things for which we are not willing to work.
- That the woman who works for God should talk over all the details with the Master.
- That our love for God will not grow so long as we try to hide it.
- That a Society's spiritual power determines its numerical and financial strength.

Selected

### "How Beautiful upon the Mountains."

Dr. Turner, of the London Missionary Society, communicates a touching little incident that recently occurred on one of their stations. A missionary visited a converted native in dying circumstances, who, before his departure, addressed him as follows: "I am going, but you are to remain a little longer. When I get to heaven I shall first of all praise and thank Jesus for having saved a poor creature like me; and then I'll tell him about you, for it was you who first told me the way to heaven. And then I'll look about and see where the door is through which the spirits go up; and if I find such a place, that will be where I will sit and wait for you. And when you come—oh, what a happy day that will be. And after our joyful meeting I'll take you by the hand and lead you to Jesus, and say to him, 'Jesus, Jesus, this is the man I told you about. This is the man whom you sent to tell me about your own love—this is the man.'—Ex.

Africa is the second largest continent on earth, and has a population of 200,000,000. The mighty Egyptian empire rose and fell there, and the ruins of its pyramids, temples, and tombs still remain. Abraham, the father of the faithful, went down into it; Joseph, the son of Jacob, rose to a power next to that of a king there. That great Hebrew leader and lawgiver, Moses, the man of God, was trained there, and Jesus, the Son of God, was carried there to escape the wrath of Herod. It contains the grandest and almost the oldest monuments of civilization. It is one of the ends of the earth from which God's sons and daughters will come forth. For many and long centuries its teeming millions have been stretching out their hands to God and us. What are we going to do about it—Exchange.

"Give thyself entirely to him, do His will;  
And thy life the highest mission will fulfill,  
Then pursue thy journey onward at His call,  
'Tis the path that leads thee homeward after all!"

## Sunday School Lesson.

BY REV. H. G. HILL, D. D.

### Saul Tries to Kill David.

I Sam. 18: 5-16. Aug. 16, 1903.

David's victory over Goliath and the Philistines brought him promotion in Saul's household and army and great renown among the people. The women greeted his triumphant return from the slaughter of the Philistines with peans of praise and ascribed to him greater prowess than they did to king Saul. David conducted himself in prosperity with great discretion, but his very success and wisdom aroused Saul's distrust and enmity, and led to protracted persecution. Our present lesson furnishes some impressive facts, and suggestions. The incidents mentioned in the lesson may be presented under three heads.

I. Saul's Life in David's Power. He is David's implacable enemy and has endeavored to shed his blood at different times with his own hand by the hands of his servants and with the sword of the Philistines. David has done Saul no injury, but on the contrary has rendered most important services to him and his kingdom. The King at this very time is seeking David's life in the wilderness with the force of his whole realm. David has been anointed for kingship and knows that at Saul's death, by Divine appointment he will become king of Israel. In the providence of God, Saul is placed completely in David's power. He and all his followers are asleep and defenceless and the spear for smiting the king is at hand. Abishai says to David "God hath delivered thine enemy into thine hand this day, now therefore let me smite him, I pray thee with the spear even to the earth at once and I will not smite him the second time." If David allows Saul to be slain, his persecution would end, natural resentment would be gratified, his own safety assured and the Divine will seemingly accomplished. He is moved to take Saul's life, by righteous indignation by self-defence, by personal ambition, by the counsel of his companion, and by a "providence of God, apparently fulfilling the Divine decree, that he should attain the kingdom."

II. David's Treatment of Saul. Perhaps no incident in David's career, more fully proves and illustrates his magnanimity of Saul, and Divine sonship, than his sparing Saul under the conditions mentioned. His conduct towards the king is marked by generosity and forbearance. He does not slay him nor permit it to be done by another. He said to Abishai, "Destroy him not; for who can stretch forth his hand against the Lord's anointed and be guiltless." He will not take vengeance into his own hands but leaves it to be executed by the Lord. He declares "As the Lord liveth, the Lord shall smite him, or his day shall come to die; or he shall descend into battle and perish." But he takes steps to prove to Saul that he had spared his life when in his power, by removing the spear and cruise of water, that were afterwards restored to Saul's messenger. He also, when at a distance, addresses the king, showing that his sparing his life proved that he bore him no ill-will, claiming that he had done no evil, and speaking of himself in most humble and loyal terms. Surely on this occasion, David manifested great self-control and showed that "He who ruleth his spirit is greater than he that taketh a city."

III. The Results of David's Kindness. By his mercy and forbearance David secured many good results. He saved himself from needless bloodshed and life-long self-reproach. He taught his followers a much needed lesson of self-mastery and generosity and forgiveness.

The atheist who visited Fenelon said, "If I stay here much longer, I will be a Christian in spite of myself." Henry M. Stanley testified that the beauty of holiness in the life of David Livingstone won him to Christ.

## Westminster League.

BY REV. HUGH W. HOON.

### Lessons from Paul: Making Our Lives Count.

II Timothy 1:8; I Cor. 11:23-28. Topic for August 23.

As we think of the wonderful results attending the work of Paul, it is inclined to discourage us, at first thought, for he accomplished so much more than any of us can ever hope to accomplish. But if we will look closely into the life of the apostle we will find that these results were the necessary effects of certain causes that were working through Paul. These same causes will work the same effects now as then. The only question is, are we willing to give them a chance to work through us. Paul, in giving himself to Christ, did not hold back a part of the price." He gave himself and all that he possessed to the use of the Master. We do not know that he, like his early companion, Barnabas had any worldly goods, but he had what was far more useful to the Church and which is still far more useful to the Lord's work: He had himself with all of his talents and capacity for work. He held nothing back. Everything went into the service of Him who first revealed Himself to the "Man of Tarsus" as he went to Damascus. Having given himself to the Lord, it was natural that this man should expect the Lord to take care of him and so the apostle had no fear, no difference how near, seemingly, danger came to him. For this reason Paul never took any precautions for his own safety, save as his friends induced him to do so. This temerity on his part led him into many dangers but the Lord delivered him from them all. He gives a partial list in the eleventh chapter of Second Corinthians of these dangers which had ever taken him before his sojourn in Athens. In the first chapter of Second Timothy he tells Timothy not to be fearful but courageous.

While there are some of the followers of Jesus who are thrown into all sorts of danger, even in these days, on account of their witnessing for Him, yet in our own land there is little bodily harm comes to any who testify for Christ. However, there is still the man-fearing spirit. The reason why the lives of many of the Christ's disciples do not count like Paul's, is because they have this fear of what people will say or think. They do not want to endure ridicule; they cannot stand to be stared at. Young men often fear, they will not be considered manly if they take a bold stand for their religion. If they only realized it, there is a great deal more manliness demanded to stand up for Jesus in the presence of these who scoff at religion, than in facing the cannon. Many a young man or young woman who would not hesitate to take a decided stand on any other question of the day, is silent when the religion of the "One who sticketh closer than a brother," is derided. A young man would rather endure anything than be laughed at, and so many erroneously imagine that the world will laugh at a man who seems to have any religious scruples. But the world will not laugh. In his inmost heart, the worldling, if he has any sound sense whatever, will honor and esteem the man who is sincerely a child of God.

This leads then to the second thought in connection with the question of how we can make our lives count like Paul's. Our life and our profession must agree. The thing that the world will not endure is to see a man profess to be a follower of Christ, and then have his life conformed unto the ways of the world. Every man will esteem the person who makes a profession and then leads a life which is consistent in all of its parts with that profession. The reason many who profess to be Christians, and who seemingly are in earnest to make their lives count, do not have any good influence, is because no one has any confidence in them, and having no confidence, there will be no respect. Many have friends whom they would see brought to Christ. They have talked to them; they have prayed for them, but still they do not come. Let such a person look closely into his own life and in very many cases he will see there the stumbling block in his brother's way.

## Contributed.

### Dr. Gordon's Attitude About Women Preaching.

Several years ago in writing in the *Earnest Worker* a comment on Acts 21:9, Dr. Gordon made an exposition of this Scripture which seemed to favor the view that some take that women may preach. We all agree that women and all men as well as ministers of the Gospel, may preach in a general way, as they are authorized by the Scripture that says, "Let him that heareth say come." All persons may administer medicine to the sick, but our laws provide that only such as have been licensed shall be considered physicians. One of the questions before the public in our land is whether women may be recognized as duly authorized ministers of the Word, just as physicians are recognized as belonging to a duly authorized class, and different from the masses of the people who administer medicine in a general way. In due course of time Dr. Gordon writes again (in the April number of the *Earnest Worker*) on the same passage of Scripture. This time he is more full in his exposition, but gives forth the same uncertain sound as before—or rather seems to be astride of the fence on this disputed question, with a rather decided leaning in favor of the idea that women may be recognized as preachers. In the same manner as formerly he asserts very dogmatically that the daughters of Phillip who the Scriptures say prophesied, "preached." He speaks of their "sermons" as it were positively certain that they were recognized as preachers. He asserts (although the Scripture does not so state) that they "preached the glad tidings of salvation to the impenitent and unbelieving." He tells us on the "modern question of women preaching" that "the prophesying of these women affords no basis on which to build a practice of electing women to be presbyters either teaching or ruling." Observe how cautiously he walks on the top of the fence, carefully balancing himself lest he should lean in too pronounced a manner to the side of woman's preaching. We are not authorized to build a practice (though we might occasionally do so) of electing women to be presbyters, but he seems to imply we might admit them as public preachers before audiences of men as well as women, nevertheless, but be careful not to select them as presbyters—that would be going too far. He says this prophesying of Phillip's daughters "authorizes no woman to intrude herself into the house of God as a teacher uncalled of God, unrecognized as divinely called by the officers of the Church." Of course no woman ought to "intrude herself into the house of God uncalled of God." Our modern women preachers (such, for instance, as the noted and godly Miss Francis Willard) claim that they are not "intruders into the house of God." They claim that God has called them. Will Dr. Gordon recognize them as called of God? He implies that he would, under certain circumstances, if the officers of the Church recognize them as divinely called. It does not matter what prohibitions of the Word of God there may be, if only the officers of the Church may recognize one of these women preachers as "divinely called." In fact Dr. Gordon intimates a doubt as to whether the Word of God does prohibit these women preachers. He says: "Nor is there anything in God's Word or in the constitution of our Church, which forbids Christian women within their allotted sphere, to tell all they know about Jesus and salvation to all whom they can get to listen to them." See how he keeps on the top of the fence by using the saving clause, "Within their allotted sphere." Then he cautiously defines "their allotted sphere." He says, "It is limited by their physical and mental peculiarities." Then if their physical and mental peculiarities happen to be all right they can go ahead with their preaching. If a woman has a voice strong enough to be heard, and a body strong enough to bear the strain of preaching, and a mind strong enough to compose a good sermon, why let her go forth as a

preacher. The matter of the legality of the proceeding is not in the way, if only her physical and mental peculiarities are all right. Again he says women's "allotted sphere" is limited "by considerations of modesty and decorum." Then the woman preacher who behaves herself with modesty and decorum (and they generally do) is in her allotted sphere, and let her go forth as a preacher, to preach to men and women. Again he says her "allotted sphere" is limited "by the prevalent views of intelligent Christians in the community." In other words, if she happens to preach in a community where the majority of intelligent Christians favor woman's preaching (and that often happens) it is all right. She is within her allotted sphere. Dr. Gordon is careful to tell us he does not believe in "the unauthorized rantings of women who are not called of God to be prophets, nor elected by his people to be presbyters, nor authorized by the Church courts to teach." If, however, the Church courts should authorize them to teach, and they should be elected as presbyters, as has been the case in some instances among Cumberland Presbyterians, and if they should not rant (as most of the women preachers do not), why then they ought to be received as public preachers to men as well as women.

And our good brother is careful to give us a solemn warning, "not to limit God's power and authority; for He has the right and ability to call and equip women to prophesy whenever He pleases. Who questions God's power and authority to make preachers of women as well as men? That is not the question. The question is, has God authorized women to go forth as regular preachers of the Word, like our men that we recognize as ministers of the Gospel?"

The answer to this question must come from the Word of God, and not from any "physical or mental peculiarities," or "considerations of modesty and decorum," or "prevailing views of intelligent Christians." Is it legal according to the Word of God? Why may not my son vote when he is twenty years and eleven months old? He could probably cast a vote more intelligently than thousands of men who are fifty years old. But it would be illegal. The law says he must be twenty-one years old. So it is a legal question as to whether women may preach. Does the Word of God prohibit it? When that Word says "Let your women keep silence in the Churches," and again "I suffer not a woman to teach,"—is not this the law on the subject? Dare we waive it aside by some far-fetched interpretation of the Word? Then together with these laws consider the fact that our Saviour commissioned twelve preachers,—none of them a woman,—and afterwards seventy preachers and none of them a woman,—and during his whole ministry on earth never commissioned a woman as a regular preacher, and considering the fact that there is not in the whole Word of God a single instance of a woman who was set apart as a regular preacher, and considering the description of a minister of the Gospel such as God calls as given in Paul's letter to Timothy, in view of all this, have we not something weightier against women preachers than considerations of modesty and decorum?

In the Old Testament there are six instances of women prophesying, and two instances in the New Testament, or counting the four daughters of Phillip, eleven cases in all in the whole Bible. But it does not appear that in any of these instances this prophesying was equivalent to formal public preaching of the Word as a minister of the Gospel does. Dr. Gordon seems to think that the daughters of Phillip preached. Even if he could positively prove that they did this would not authorize women to preach now, as he admits that this is an extraordinary case. The word for prophesying does mean to teach, but it does not necessarily mean to the public formal preaching of the Word. Eleven other words in the Greek are used in the New Testament to speak of preaching, and in more than a hundred places, and in not one instance do these words apply to cases of women preaching. One of the favorite words used by the Holy Spirit in the New Testament

about preaching is the word from which we get our word evangelize. This word in the Greek is used about fifty times, and in every instance as applying to men and not women. Another word used in the Greek about fifty times is the word meaning to proclaim as a herald. In every instance it refers to men. These facts are significant.

But Dr. Gordon seems to intimate that we ought to be cautious. There may appear a woman who is called of God to preach. How may we know whether she is called? By the Word. God will not contradict Himself. If He says, "Let your women keep silence in the Churches," we need not expect Him to call a woman to preach in these modern days. The Mormons and Swedenborgians claim that they have other revelations from God besides the Bible. Must we be very careful lest we fight against God by not receiving these so-called added revelations? No. God Himself has warned us in His Word against additions to His revealed Word. That is enough to lead us promptly to reject the claims of Mormons.

Does this argument mean any reflection upon woman? Certainly not. It is no reflection upon her that God has made her a woman and not a man. God has given her a wide sphere where she may preach the Gospel by her example, conversation, writings, home influence, instruction of the young, teaching of her own sex, and by encouragement and assistance to God's ministering servants. God has not even called all men to preach, but only a few. Other men who are not called to this office are barred out from it the same as woman, but may preach in other ways as she may.

S. F. Tenney.

#### Reply

This article is a repetition in substance of one published a few years ago written in the same spirit as this. In private letters, addressed to this brother before my published reply, I then endeavored to have him see that he had misunderstood and misrepresented me and to recall his criticisms. The remarks in the Earnest Worker which he now criticises were written with the former attack in mind and were designed to forestal, if possible, unfavorable comment, while the incident commented on was correctly interpreted.

Any careful and impartial reader of the Earnest Worker will see that our brother Tenney's criticisms are hypercritical and altogether uncalled for. It is apparent to any one whose mind is not blinded by prejudice that the remarks which have excited him are designed, first, to give a correct exposition of the word "prophesying" and to interpret fairly the incident in the book of Acts where the word occurs. Then, secondly, to present any unwarranted inferences from the incident as thus interpreted.

The notes say that the incident does not afford any "basis on which to build a practice of electing women to be presbyters, either teaching or ruling." In other words, women are not eligible as presbyters. This is in harmony with the view of our Church on this subject, with God's Word, and our brother Tenney.

The notes say that the incident gives no authority to any woman, "to intrude herself into the house of God as a teacher uncalled of God, unrecognized as divinely called by the officers of the Church." In order to teach, preach or prophesy in the Church a woman must not only be called of God, but the Church must recognize and acknowledge that call. Surely among us this goes for the saying. Brother Tenney agrees to this.

The notes say that the incident "should warn us not to limit God's power and authority, for he has the right and ability to call and equip women to prophesy whenever he pleases." This ought to go for the saying among Presbyterians; and it is worth while every now and then to say it. So far there is no straddle of the fence.

But the notes go on to say, "Nor is there anything in God's Word, or in the constitution of our Church, which forbids Christian women, within their allotted sphere, to tell all they know about Jesus and salvation

to all whom they can get to listen to them."

This is in accord with God's Word, and expresses exactly the opinion of our Church as that opinion is voiced in its practice. Our brother Tenney himself says that, "We all agree that women and all men, as well as ministers of the Gospel, may preach in a general way." It is notorious that ministers and Church courts authorize women to lead the service of praise, to sing the gospel in solo and in chorus, to teach both sexes in the Sunday-school and other schools; to preach "in a general way" in and out of the house of God.

My statement at this point is much more guarded than our brother Tenney's. I cut the women off from preaching in the technical sense. I cut them off from intruding uncalled into the Church as teachers or preachers even "in a general way." I show that they may not teach or preach anywhere, even "in a general way," outside of their allotted sphere. I make an attempt, perhaps a poor one, to define that sphere. It is limited by physical and mental peculiarities, by considerations of modesty, by intelligent public opinion. In the Church it is limited by the ministers and courts of the Church.

In view of these carefully guarded statements, I am at a loss to account for this endeavor to bring my notes into disrepute. I exclude, of course, all personal motives. The only reason I can imagine is that I am not one of those who say one thing and do another. I am not on the fence, nor on both sides of it. The practice of our Church is to allow women to teach and to preach "in a general way," under certain conditions, not very strictly defined. Some brethren apparently seek to condone this practice by proclaiming that God's Word forbids it. They try to be on both sides of the fence at the same time. They are, in this respect, like those who insist on holding on in form to the regulation respecting licensure, ordination and the pastorate, as if these regulations were of express divine authority, while the courts constantly violate them in fact. So, if only we say that God's Word forbids women to preach and requires them to be silent in the churches, we may allow them to preach "in a general way" and to be vocal in the churches as circumstances may demand. This is to be on the fence, or on both sides, or on neither side, as the exigencies may call for.

This appears to me to be silly and futile. I am very free to say that I do not believe that God requires women under all circumstances and conditions to be silent in the churches. I hold that to put this construction on Paul's words is exegetically erroneous. But if I did so believe I would forbid women to teach in the Sunday-school, and to sing solos in social and public worship.

I am persuaded that the view just expressed is held by our brethren generally; but I did not think the pages of the Earnest Worker was the place to express them; unless, indeed, the lesson text contained the words which some of our brethren interpret verbally in one way, and apply practically in a very different way. Among these brethren I do not include our brother Tenney. So far as I know, no woman ever uttered a word aloud in any Church service conducted by him; no woman ever taught any man in any church of which he had charge.

E. C. Gordon.

Lexington, Mo., June 23rd, 1903.

#### A Missionary Experience.

In your issue of July 8th, we find the following under Church News, relating to the missionary addresses made by Mrs. Moore, of our Japan Mission, before ladies' missionary societies:

"All this the writer learns from others, for only women were present at these meetings; and in reply to the question 'Can any men attend the service this afternoon,' the answer was 'I am a Southern Presbyterian and so are you.' So I durst not go."

These words stirred up a very reminiscent mood in the mind of the writer for she, too, is a foreign missionary, and since her return home has been called upon

for addresses in many different places and under varying circumstances, and being a Southern Presbyterian of old orthodox stock, and having spoken only in Southern Presbyterian assemblies, she must admit of a little surprise upon reading the above words. And so she determined to write of a few of the things she has seen and heard in our fair Southland. The Presbyterian Standard always stands for an open discussion when it is for the purpose of getting at the truth of a matter and so I am sure of a hearing.

I will omit in my experience the meetings in any buildings other than the church itself and the presence of any men at these meetings other than the ruling body, which is at least supposed to know our Southern Presbyterian law, namely the men of the session and the pastorate.

In importance of place Nashville should probably be mentioned first, for it is one of our strongholds of Presbyterianism and the seat of our Executive Committee of Foreign Missions.

At the all-day meeting of prayer in January in the 1st Presbyterian Church by the L. F. M. U. of the Presbytery, there was held at the close of the session a service in memory of our lamented Dr. D. C. Rankin. Our Secretary, Dr. Chester, the pastor of the church, Dr. Anderson, and the Acting Editor, Mr. Williams, were all to take part in the service. They came into the room before the appointed time and one of the trio was early enough to hear all of the last two addresses by the ladies. They each one seemed to fit right into that meeting, and enjoy it too.

At a regular monthly meeting of the ladies, society of this same church the writer spoke. The minister who was filling the pulpit temporarily, came in, dropped into a back seat quietly and sat to the end of the address. Only a few weeks ago at the monthly meeting of the ladies, society of Moore Memorial church, a sister missionary, spoke upon her work in the far away foreign field. The Rev. Wm. Caldwell who was supplying the pulpit for the month came into the meeting and remained throughout. It was by the way, a most delightful, inspiring and helpful meeting. The same missionary in speaking in the 2nd Presbyterian church had the Rev. J. C. Cowan as one of her listeners. In the last meeting of the L. F. M. U. of this same Presbytery the Rev. H. F. Williams, editor of our missionary publication, the Rev. L. W. Curtis, the Rev. R. C. Anderson, and the Rev. T. E. P. Woods, were in and out during many of the sessions of the two days, beside two of the elders of the church in which the meetings were held.

In Raleigh, N. C., the writer addressed the girls' societies one lovely Sabbath afternoon. She was not surprised to see some young men drop in upon the back seats, as experience had taught her that our men are almost as eager for fresh missionary news as our good women, but when one of the elders whom I knew to be very conservative, came in and moved slowly down to the front so that he would not miss a word, I must admit of a little surprise, not, mind you, because he was a man nor an elder, but because he was known to be so very "orthodox" and "conservative."

In another church of the Old North State we had two elders to sit with other men throughout the whole meeting, and at still another church not only elders but two ministers.

These are but a few of the many cases that I know of. The Charlotte incident is too familiar to even chronicle, and it is a well-established fact that all the Nashville ministers flock to hear a returned missionary. This however is sufficient to show that, though Southern Presbyterians, we do have the presence of men in our woman's missionary meetings. It may not be Church law but it is the Church spirit, and it is the spirit that edifieth.

Most humbly yours,  
Missionary.

The path from neglect and delay leads straight to impatience, doubt and unfaith.—W. J. Tucker.

### Baltimore in Summer.

The city is not chilly at this season—no need of blankets, and no suffering from coal famine. It is thought to be a good time to leave the city, and hence the preachers who desire a good time, leave it at this season. "Some fly East, and some fly West, and some fly over—" the Atlantic ocean. The vagrant minister, who is called in to fill the gap, as he looks over the wide sweep of vacant pews at 11 o'clock Sunday morning, is disposed to think that the preacher must have taken his congregation with him. Many city churches are coming to be like most of the streams of Palestine—winter torrents. The current shrinks as the hot season approaches until by and by the bed is dry. It is no uncommon thing for prominent churches to close their doors during the vacation of the pastor—sometimes for the purpose of having the walls frescoed afresh, or the carpet taken up, but at other times without any apology. In other cases the door is not entirely closed, but left ajar just the least little bit—one service a week at 11 o'clock Sunday morning, no evening service, no prayer-meeting, no Sunday-school, no meeting of any societies. The object is to preserve the continuity of life with the least possible effort—the stream must continue to flow tho' it be only in trickling drops. But the question arises, what is the use? Is it worth while to keep up this mere faint semblance of life? and probably the question will soon receive a negative answer, and the rule will prevail of shutting up the church during the pastor's absence.

Baltimore does not neglect her appearance because her people and preachers desert her in summer. She is still wearing the beautiful dress of green which she donned in May, and it is none the worse for wear, not a soil on it, nor is its freshness marred in the slightest. Perhaps this season has been exceptional, as the rains have been very abundant, but certain it is that the trees and grass and flowers of Park and Square are glorious in the vivid hues of fresh and vigorous life. Harlem and Eutaw Place and Druid Hill, if not equal to Eden are at any rate good enough for sinners. As an humble member of that large family, I wish to express my gratitude for the privilege of looking, without money and without price, on such beauty as would shame the brush of Apelles. Druid Hill Park contains seven hundred acres, in much of which, the incomparable charm of nature has been left intact. How delightful to lie flat of one's back on the soft tender grass beneath the wide-spreading boughs of a great oak, and look up through the gently waving leaves at the fleecy clouds drifting slowly across the far away sky, and dream over again the happy dreams of boyhood. Ah, me, those days of boyhood, like the sky, lie far, very far away, and are receding forever and forever. However, this has nothing to do with Baltimore.

Is not Baltimore called the "Monumental City?" Anyhow it has some monuments of interest. There is the Washington monument, on which the Father of his country stands like Simon Stylites, far above the dust and turmoil of the city, with his face turned toward the Chesapeake, and his gaze fixed steadfastly on the distant horizon, as if keeping watch against a foreign enemy. Then there is the Battle Monument, commemorating certain heroes who defended Fort Mchenry in the war of 1812, and kept the flag floating so that the captive, F. S. Key could see it through the early morning mist, and get his inspiration to write The Star-spangled Banner. It was permitted me to hear this national air discoursed by a splendid band, sitting on a platform at the base of this same monument.

Baltimore might with greater propriety than any city of my acquaintance be called "The City of Churches." It seems to me, it would average almost a church to a square. Many of these are Catholic, as might be expected when it is recalled that Lord Baltimore was a Catholic, and settled many Catholics in his colony. It may be as well to say in passing that while there is no evidence that he had any disposition

to persecute his Protestant subjects, he was barred from the privilege of doing so by the stipulation of the king's grant. The Catholics are not entitled to the credit, which they are ever ready to claim, of being the first advocate of religious freedom on the American continent. If you muzzle a dog so that he can't bite, it is nonsense then to praise him for being harmless.

In the midst of this very large Catholic population, it was easy to keep posted with reference to the Pope's condition. Cardinal Gibbons lives in Baltimore and is easily the most distinguished citizen of the city. The public are supposed to be much interested in all that he says and does, and he and the Pope together furnished almost as much material as the Baltimore papers had room for. It required an immense amount of space to tell how good Leo XIII was. In view of the past history of the Papacy, it is not remarkable that Leo's goodness should have been emphasized as a rare bit of news. Think of the Pope who began his reign the same year that Columbus discovered America, Rodrigo Borgia, worthy father of Caesar Borgia, the most infamous name in all history, while Roman Catholicism, as a system of religion, is still a hideous caricature of Christianity, and an enemy of truth and righteousness, yet the Papacy, with the light of Protestant civilization falling on it, is constrained to a life of decency. If the Pope had moved his seat to the Philippine Islands, where his sway has been supreme and the Catholic religion dominant since the days of Philip II of Spain, he might have continued, down to our own day, to enjoy the large liberty of Alexander VI.

Among the many objects of interest in Baltimore, perhaps the first place should be given to our Southern Presbyterian preachers. There is W. H. Woods, with more poetry in his soul than even a certain editor that we know of, and that is saying much. He is no "mute, inglorious Milton," and such exacting critics as the Century and the Atlantic Monthly have valued his product above gold. Poetry is not the only thing that Woods has in his soul. He has gifts and grace that make him a good preacher, and a capital good all-round fellow. Then there is Bryon Clark of Mt. Washington. He is set on a beautiful hill, and is not trying to be hid. He has a small church, but it is all cream, and he is fat and flourishing. He has hustle in him, however, and I shall be surprised if he is not heard from soon in a field that will give wider scope for his aggressive spirit. Again, there is F. P. Ramsay, who years ago startled his friends by showing a disposition to do his own thinking. But he has long since demonstrated the fact that he is capable of doing his own thinking and can safely be left to do it, in fact, can safely be employed to do some for other people. He has just taken a good honest Ph. D. from a reputable University, and is resting a bit till he sees where the Lord would have him thrust in his sickle. Yet again, there is Harris E. Kirk, a mere boy,—it is only a little while since I took part in his licensure, and told him that his fluency might prove a snare to him, he could talk so readily he would hardly feel the need of ideas. But he has the ideas, and keeps the hopper full. As he is across the water, and presumably wandering far from the lines of travel amid the Grampian Hills, I may take the liberty of repeating what a most capable and trustworthy citizens of Baltimore said about him—he told me confidentially that Kirk was the best preacher in the city. He was not a member of Kirk's church either. Ought I not to mention our R. P. Kerr? He is just across the line, and the line does not mark a spiritual boundary. He told me, and I believe him, that he is still one of us in spirit. It was my privilege to have him minister to me in both spiritual and carnal things. On two Sunday nights I heard him preach, and one Sunday I helped him eat his birth-day dinner. On each of these occasions we had a feast of good things. Kerr preaches the truth just as straight and square as he learned it from R. L. Dabney. He does it with dead earnestness

and without apology as if he really had no apology to offer. What is more, he has a large and growing congregation who listen to him with lively appreciation. His night congregation in July perhaps numbered 400, twice as large as the combined congregations of First Church and Brown Memorial, on the night when it was my privilege to hear a fine sermon in the First Church from Dr. Cranfield Jones. Finally, there is L. A. McLean of Dickeyville, a venerable co-temporary of mine, whose gray locks are telling on us. As a college boy he was a veritable Barbarossa, but now the red beard is missing, the mustache and hair have bleached, and no trace of my old friend is visible. It was very thoughtless in him to expose himself thus to the snows of age. People will suspect that some of the rest of us have travelled far from our youth. But McLean is robust in physique and young in heart, and is well spoken of by the brethren as one who is doing the work of our Lord faithfully. Clark.

#### Western Correspondence.

Your Correspondent has been on the wing most of the time since the adjournment of the General Assembly which closed its session the first days of June. A trip into Kansas for a month led us through Kansas City, Mo. This was the same week of the destructive flood which inundated most of the Central West. The flood had subsided at Kansas City so far as to permit passengers to cross the river into the city although the Union Depot was not yet open nor occupied. The scenes of desolation and destruction of property on every hand were appalling. It was the same all the way up the river through Lawrence to Topeka. North Topeka was almost entirely in ruins. In company with a resident minister we drove over a good part of the city north of the river. We were in Johnstown soon after the great flood there in 1889. There was this difference in the two cases. In the Johnstown flood, the water was clear and left every thing behind it swept clean. But at North Topeka there was a heavy deposit of mud and slime left in houses and every where most offensive and filthy. This left every thing in a miserable and wretched condition where the water subsided. I was told this deposit was heavy enough in many cases to smash the floor through and the basements of business houses were worst of all. The river left the main channel and cut its way through the finest part of the city in different places. This current was so swift that the work of rescuers was rendered difficult and dangerous. This accounts for the loss of life. High water marks may be seen a foot above parlor windows of houses still standing. Great gullies and pit holes were washed out on the streets, or anywhere the current struck with greatest violence. North Topeka presented a most pitiable sight even a month after the flood. But few people had returned to their homes even when the houses remained standing. But there is lots of grit and pluck in Kansas.

The valley of the Cottonwood was overflowed from bank to bank the entire length of the river. But while the water stood over the fields a few days, there was no current and it did not wash nor damage the crops.

In beautiful contrast with these scenes of destruction were the wheat fields of Kansas. It was wheat harvest when we crossed the State from East to West. It was a magnificent sight. Stretching away as far as the eye could carry were those vast fields of ripe, golden wheat. To our eye this is one of the most attractive scenes in nature. Colorado has much in store at this season for the travelers. The Rocky Mountains command the admiration of all people fortunate enough to visit them. The cooling breezes coming down from those lofty heights are especially welcome in the hot months of summer. On the Eastern side the greatest attractions are found at Canyon City, Colorado Springs, where you visit the garden of the gods, and ascend the lofty summit of Pike's Peak. Then 54 miles west of Denver you may ride up Silver Plume to a height of 9,176 feet above sea level. This is one of the most popular trips in Colorado, and is taken by most persons

who visit Denver. But Estes Park nestled in the mountains with the mountains to the Northwest is one of the finest pieces of scenery in all our country. It differs from any thing else in the mountains. Entering the Park by the Big Thompson Canyon you have a full view of Toney's Peak said to be the highest and also one of the most beautiful of the entire snowy range. The Christian Endeavor convention held in Denver July 9th—13., was attended by many thousands of endeavorers gathered from all parts of the world. The Convention this year was international. The enrollment was probably about 8,000. The program was a good one and there was but few absent. The personnel of the Convention was fine. The best of spirit prevailed. Addresses of welcome were delivered by Governor Peabody, by Dr. Robert G. Coyte, moderator of the Presbyterian General Assembly, and Mr. Wm. G. Sweet of Denver. The Governor's address was a fine tribute to christianity, and that of Dr. Coyte was especially strong. Five responses in all were given, representing the North, South, East, West, England, India, Japan, Asia and Africa. One of these was by Rev. Ira Landrith, of Nashville, Tenn., who was very popular with the Convention. Rev. R. J. Campbell, the London divine, was much sought after. The Convention covered five days in all, but no services were held in the tent on Sabbath day. The pulpits were all filled by strangers and the Churches for the most part crowded. The impression made by the convention was spiritual and lasting. Denver gave a cordial welcome and received in return a rich blessing. It is a fine city—one of the finest in the land, but needs the moral and spiritual. They have wealthy churches, a magnificent State House, the finest scenery and a delightful climate, a productive system of irrigation and what is most wonderful of summer, swollen rivers, cool and sparkling, rushing down and out of the mountains in great torrents. The waters of these rivers are all distributed over the country by irrigation and the wilderness is made to blossom as the rose.

Two sorrowful events occurred worthy of notice: The final day of the Convention a lady was burned to death in the street. It is supposed she stepped on a match which set fire to her skirt and in the presence of many people she was burned so that she died the day following. The last day of the Convention the great tent was blown down. It is supposed about six thousand people were under it, but there was no panic, no screaming, no one killed. A dozen or more ladies were injured, but no one seriously so far as known. All recognized the protecting hand of a kind Providence in this preservation. God was glorified even by the wind.

W. H. McMaster.  
Evans, Colorado.

#### Hands Off.

I was talking yesterday with a gentleman about the fact that suddenly the negro question, which I thought had at least temporarily been put to rest, had come to the front again and seemed the uppermost topic of public discussion.

After reflecting a minute the gentleman to whom I addressed my remark, said:

"The negro problem is never long in the background; when you think it has been laid to sleep it is found soon to be the liveliest thing in the country, and to make the loudest noise."

"There is one phase of the question," he continued, "that seems to have escaped the attention of all who have been discussing it, that was suggested to me by two recent paragraphs in the papers.

"Here is one from the Columbia (S. C.) State:

"The races were getting on pretty well before President Roosevelt and New England undertook to meddle with the negro problem. More harm has resulted in the last year than in a preceding decade."

The editor of the State says truly that we were getting on pretty well considering everything, before Mr. Roosevelt and the New England fanatics (the old Re-

construction fellows and their sons) meddled with our negro problem. From such meddling, on their part, in the reconstruction period, came lasting ills to both races and no good.

But the Roman Church, through her head, the pope, must needs meddle, too, in our affairs, as the following paragraphs from the press dispatches show:

"Rome, June 20.—Mgr. Haid, vicar apostolic, North Carolina, and Thomas St. John Gaffney of New York, were received in private audience by the Pope. To Bishop Haid the Pope expressed his full approval of the President's attitude on the negro question. The Pope said:

"When you return to your country please tell the President that I esteem and admire him greatly. He is a true leader of men."

The Bishop of Rome, it seems from this, has appointed the vicar apostolic of North Carolina, whatever that may be—internuncio to Theodore Roosevelt with instructions to tell him that his Holiness, the Pope, said: "I esteem and admire him greatly. He is a true leader of men," and to inform the president of the United States that his attitude, as president, on the negro question, has the Pope's approval. This last is archmeddling and violation of the fundamental principles of our government."

If by meddling with the negro problem by the president and New England fanatics, more harm has resulted in the last year than for a preceding decade, this published approval of the Pope's, through his messenger, of the President's attitude of meddling in our negro question is calculated to arouse infinitely more ill feeling and result in more harm to both races than has been experienced since New England fanatics meddled in our concerns prior to the war and after, during what is known as the Reconstruction Period."

If the Pope had spoken as Gioacchino Pecci, then his utterance of esteem and admiration of Mr. Roosevelt, through Bishop Haid, has no more weight than the words of other respectable Italians, for expressions of admiration and esteem of one good man for another are always in order.

But speaking as the Bishop of Rome, the infallible head of the Roman Church, through his internuncio, Bishop Haid, expressing his full approval of the President's attitude, as President, on an internal political problem that concerns us alone, is quite another matter.

This approval of President Roosevelt's negrophilism and meddling in our problem is the approval of the infallible head of the Roman church, and her disapproval of what we of the South have done. How long before we shall hear that the Sacred College of the Propaganda has issued ecclesiastical censure of our Grandfather clause?

Some four hundred years ago our Protestant forefathers, by acts of Parliament, prohibited papal interference in any act of the English government or Crown.

They and their fathers had greatly suffered thereupon. And the Bill of Rights, declared some three centuries ago, that no foreign prince, person, prelate, state or potentate has or ought to have any jurisdiction, power, supremacy or authority, ecclesiastical or spiritual, within this realm; that is in Protestant England or her colonies—these United States then included. Have we, their descendants, so soon forgotten?

And our own Bill of Rights, Sec. 3., Constitution of North Carolina, also declares that "the people of this State have the inherent, sole and exclusive right of regulating the internal government and policy thereof, and of altering and abolishing their constitution and form of government whenever it may be necessary for their safety and happiness." And we, the people, not Theodore Roosevelt and the Pope, are the safe judges of the necessity.

If the Pope assumes to approve the President's attitude on the negro problem he may disapprove; and so may the Czar of Russia, as head of the Greek Church, and so may any bishop, primate, metropolitan presbyter or prophet, priest or king. If the Pope may approve or disapprove in this negro question, Rome may also

approve or disapprove any other act or policy of the President or of Congress, or any act or policy of any State in the Union, for example: He may disapprove Sec. 26 of our "Bill of Rights," entitled "Religious Liberty." Also Sec. 8., Article XIV, of the constitution of North Carolina. Entitled, "Intermarriage of Whites and Negroes Prohibited."

Taking this approval of the President's attitude as a precedent—and Rome knows well the use of precedent—some of us may live to hear the thunders of the Vatican censuring the attitude of the president and condemning the acts of Congress of these United States, or any question or policy of government that does not meet approval of the Sacred "Congregatio de Propaganda Fide." Rome may do here—has done just what our forefathers said the bishop of Rome should not do—inter-meddle with the concerns and government of this people."

Bishop Haid lives or comes among us. We are glad to have him come and welcome, as we welcome any other bishop, presbyter or preacher. He ought to know, does know, that this sort of inter-meddling on the part of a foreign prince, potentate, bishop or father—no odds what his title or nationality—in matters purely our own, is unwarranted interference and should not be tolerated."

We wonder if the descendant of the New Amsterdam Dutch Protestant was greatly tickled by this full approval of his attitude as president, by the late head of the Roman Church that was so motherly tender in her treatment of his forefathers?

If he values the esteem of the descendants of the English Puritans, the Scotch Covenanters, the Protestant Cavaliers, and the French Huguenots who have not forgotten St. Bartholomew, and he seems to keep his ear near the ground, he'd better look to the manner of and the source from whence comes approval of his attitude or internal political questions.

The common people, the God-fearing, tyranny-hating—whether civil or ecclesiastical tyranny—descendants of Protestants who fled from the Old World's tyranny of both sort, to this fair land of freedom, to work out this our salvation, like not this officious interference in our concerns by the bishop of Rome, great and good man tho he was or may be.

We have, with God's help, received by no other medium than through Christ Jesus direct, so managed as to solve all our problems to the upbuilding of this country and the preservation of liberty, civil and religious.

This negro problem is ours, the black product of Reconstruction meddling on the part of fanatics, wise-aces and knaves—and by the help of our God, the God of our fathers in the ancient times of trouble, without the intervention of bishop, priest, or king, we'll solve it with Justice and equity to both races.

Hands off, Rome, Roosevelt and the Rest—including therein the highly favored Thomas St. John Gaffney, of New York, whoever and whatever he may be (he was received in private audience by the Pope, I believe). Hands off! We want none, we'll have none of your intermeddling. Protest.

#### Rev. Charles Read Morton.

On the 20th of May 1865 Charles Morton was born at Compostella the family home, four miles east of Bethlehem church, in Charlotte county Virginia. When but a youth he made a profession of faith in Christ and united with Bethlehem church, of which his father was for many years an active and honored elder.

His collegiate training was received at Virginia Military Institute from which he was graduated. The writer's acquaintance with Mr. Morton began in the fall of 1891, when we together entered the Junior class of Union Seminary, at Hampden-Sidney, to begin our preparation in theology for our life-work. We completed our Seminary course together in 1894, and of the sixteen men in the class of that year, six became foreign missionaries.

In June 1894, Mr. Morton, Dr. C. C. Owen of our Corea Mission, and the writer were examined and or-

ained at a called meeting of Roanoke Presbytery, held in Union Seminary chapel. He is the first of the six and the first of the three to be taken from the earthly to the heavenly services.

In the fall of 1894, he went to Richmond, Virginia, to spend the winter in the study of medicine that he might better fit himself for usefulness in missionary work, and while there he supplied the pulpit of Hoge Memorial church of which Rev. J. E. Cook is now pastor.

Both in Richmond, and in Patrick county where he spent one of his Seminary vacations in Home Missions work, the people among whom he labored soon learned to love him, and they still remember him with tender affection. In the spring of 1895 he married Miss Thompson of Rockbridge county, Virginia, and in June of that year they sailed to take up the work at Auguany left vacant by the death of Rev. John Boyle. Within four months after he went to Brazil he had made such progress in the language that he was able to preach his first sermon in Portuguese.

I am informed that during one year of his missionary labors in the Araguany field he had the unspeakable joy of receiving seventy-eight persons into the fold of Christ and another year more than fifty came into the church under his ministry. Under his wise training and prudent leadership the Araguany church grew and prospered, erecting a new church building and settling their own native pastor to go in and out among them.

In 1898 the rapid decline of Mrs. Morton's health made it imperative that she should immediately return to the United States. Mr. Morton at once set out with his wife and their little baby girl on the homeward voyage. But only a few days after reaching the home-land Mrs. Morton's spirit gently passed into the peaceful rest of the Home-land above. She died at Braehhead, the home of Mrs. Morton's sister, near Fredricksburg, Va.

Before returning to Brazil Mr. Morton pursued a course of post-graduate study which occupied several months. Some time after his return to Brazil he was transferred, in 1900, to Casa Branca where the remainder of his life was spent. In this field he had exceedingly arduous labors to undergo, persistent persecution from Romish priests and many trying experiences, but he more and more gained the confidence and esteem of the community and was enabled to accomplish much for the cause of Christ and His Kingdom, of truth and righteousness.

In 1901 Mr. Morton married Miss Lucy Hall whose parents went to Brazil several years ago from one of our Southern States. Mrs. Morton, with her two little children, one a daughter and the other son born since Mr. Morton's death and who has been given his father's name—Charles Read—is living at Villa Americans, Estate Sao Paulo, Brazil.

On Sunday June 21 memorial services were held in Bethlehem church where Mr. Morton in his youth united with God's people and within the bounds now live many of the family. Addresses were made on the personal characteristics of the man by Rev. J. H. Davis, and on his student life and missionary work, by the pastor of the church.

The following Sunday, June 28, we laid the body of Mr. Morton's mother to rest in the family burying ground in Charlotte county, Virginia. The body of the venerable mother who came to the grave in a full age and that of the son taken away in the prime of his manhood, lie thousands of miles apart, but their spirits rejoice together with Him in whose presence is fulness of joy and in whose right hand are pleasures forevermore.

When Bro. Morton was stricken down in April with fever and God took him, our Southern Brazil mission lost one of its most useful and active members and our Southern Presbyterian Church one of its most devoted and faithful ministers.

Of the three young men who have entered the ranks of the ministry from Bethlehem church in the last few years he is the first to be called away. May this not be God's way of reminding some that remain that the harvest is plenteous but the labors are few?

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## The Editor's Chat with the Reader.

Suddenly the Woman Question is sprung on us again, and in the dry season, too.

We have an abundance of theory in the articles by Rev. S. F. Tenney and Rev. E. C. Gordon, D. D. We are especially glad to hear from Dr. Gordon again, as we feared that Achilles might be sulking in his tent after the ingratitude of the Lexington Assembly. And after the theories a beloved and useful missionary comes to the front with a few cold facts for our digestion and assimilation.

Isn't it mainly a quarrel about words? We all agree that a woman has no business "preaching" in the technical sense. And The Standard holds that the account which a missionary, male or female, may give of the work, is not preaching, even though the male missionary generally decorates the talk at the beginning with a more or less appropriate Scripture text.

Rev. W. H. McMaster always writes interestingly of the things he sees in his travels, especially those pertaining to Presbyterianism and the Kingdom. A lawyer of North Carolina sends us the vigorous protest, Hands Off. He calls particular attention to the fact that the late Pope had to put his finger into the negro problem, which would be about as easy a way to decimate the Catholic Church in the South as any other. But these things are not taken as seriously, sometimes, by the faithful as by those outside of "Holy Church."

And that is a worthy tribute to Rev. Charles Read Morton, who laid down his life in the foreign mission work.

## Church News.

## PERSONALS.

The address of Rev. R. L. Wharton is changed from Caibarien to Cardenas, Cuba.

Rev. C. D. Waller has received a warm welcome from his new charge at Georgetown, Ky.

Rev. T. M. Lowrie, of Knoxville, Tenn., will supply the pulpit of the First Church, Nashville, during August.

Rev. Angus McDonald, of Nashville, Tenn., has accepted the call of the First Church, Jackson, Tenn., and will enter upon his labors September 1st.

Rev. P. H. Hensley, Jr., of the Cuban Mission, changes his address from Remedios to Camajuani, Cuba, where he has opened a new mission point.

Rev. Martin D. Hardin, of Minneapolis, Minn., who was recently called to the pastorate of the Second Church, Charlotte, filled its pulpit last Sunday morning and evening.

We are glad to know that Rev. J. B. Shearer, D. D., is

improving at Spout Springs, Va. He writes that he "preached on August 2d in a Methodist meeting, and was not worsted by it."

Rev. S. C. Alexander, of Pine Bluff, Ark., has completed fifty years in the ministry. He has labored in North Carolina, Texas, Missouri, Alabama and Arkansas, and in addition to his pulpit work, he has written "The Stone Kingdom" and "The Gospel in Genesis."

The following ministers are now taking their vacations: Rev. R. A. Brown, of Waycross, Ga., at Greensboro, N. C.; Rev. A. F. Carr, of Mobile, Ala., in Europe; Rev. C. E. Cunningham, of Yazoo City, Miss., at 154 LaFayette Ave., Detroit, Mich; Rev. J. Walter Cobb, of Morrilton, Ark., at Weir, Miss.; Rev. J. K. Roberts, of Carthage, N. C., at Chattanooga, Tenn.; Rev. W. E. Boggs, of Jacksonville, Fla., at Waynesville, N. C., route No. 3; Rev. R. F. Kirkpatrick, of Wapanucka, I. T., at Sherman, Texas, No. 19 Grand Ave.; Rev. D. P. Junkin, of Huntsville, Texas, at Lexington, Va.

## MISSOURI.

ST. CHARLES.—The church at this place has recently given a unanimous call to Rev. B. C. Bell, of Hughesville, Mo. Mr. Bell has signified his acceptance of the call, subject to the action of Lafayette Presbytery, which meets September 1st.

CAPE GIRARDEAU.—Rev. J. L. Alsworth, pastor of this church, was drowned July 29. The report in the daily paper was that late Wednesday evening he went out bathing in the Mississippi river alone; when he did not return a search was made for him and his clothes were found on the bank of the river. At last reports his body had not been found. This is a sad blow to the church, which seemed to have greatly prospered under his ministry, and especially to his wife, who is left with two little children.

CROCKER.—A meeting of four days was held at this place including the first Sabbath of August. Mr. Byrns, who is in charge of this field, was assisted by the Superintendent of Home Missions. Communion was administered on Sunday and two young persons received into the church. And the people are much encouraged.

ST. LOUIS, GRAND AVENUE CHURCH.—At the communion the first Sunday of August two persons were received on profession of faith. During the absence of the pastor, Dr. Cannon, at Ocean Grove, the church will be supplied two Sundays by Rev. Wilson Aull, of Worthington, Minn., and two Sundays by Rev. J. J. Hill, of Liberty, Missouri.

The many friends of Dr. R. P. Farris, Stated Clerk of the General Assembly, will be sorry to hear of his continued and severe illness. He has not been well for more than a year; some serious stomach trouble. He was hardly able to attend the last meeting of the Assembly at Lexington, Va., but went and faithfully and promptly performed all his duties of clerk, though a great sufferer all the while. Since his return to St. Louis he has been confined to his house, and is now in a very critical condition. The sympathy and prayers of all his brethren will be freely given him and his family at such a time as this.

## NORTH CAROLINA.

WILLIAMS MEMORIAL.—On the fourth Sunday in July we began a week's services at Williams Memorial Church. Rev. D. B. McGeachy was with us and preached most acceptably. There were five additions to the church on profession of faith in Christ and one by certificate. Bro. McGeachy took one day to present the 20th century cause and received subscriptions to the amount of \$172.50.

HENDERSON.—Three new members were welcomed into the church Sunday, August 2, on confession of their faith, making five that we have received since our last communion service, two months ago. The pastor, Rev. J. H. Henderlite, is now taking his vacation in the mountains of Virginia.

STEELE CREEK.—Rev. J. H. Thornwell, D. D., assisted the pastor of the Steele Creek Church in communion services on the first Sunday of August. Preaching began

on Thursday preceding the communion, and was very instructive, helpful and edifying. Eight persons were received into the communion of the church—one by letter and seven by profession of faith—and three children were baptized since our last communion season. This church recently enjoyed an excellent sermon by Rev. E. Douglass Brown, a son of an honored elder of Steele Creek. We rejoice in his successful work at Kinston, N. C., where he is the faithful pastor.

**ASHPOLE.**—We have recently had a very interesting and helpful Sabbath School Institute at Ashpole Church under the auspices of Fayetteville Presbytery. We had with us Revs. J. K. Roberts, the chairman of the Sabbath School Committee of the Presbytery; Dr. H. G. Hill, and D. Munroe and Mr. Wm. Laurie Hill. These brethren all rendered valuable service and made the Institute a most helpful one.

W. T. W.

#### An Opportunity for Missionary Societies,

Rev. S. P. Verner, of Tuscaloosa, Ala., former missionary to Africa, will be in North Carolina during August and will be glad to lecture and exhibit his stereopticon views. Mr. Verner has been in Asheville since the 7th and may be addressed at Columbia, S. C., at once. He will lecture before the Woman's Missionary Union of Fayetteville Presbytery, August 26th, and if arranged at once, dates can be given until that time.

In an especial way Mr. Verner belongs to North Carolina. While engaged in his chosen work of helping to cure "the open sore of the world," he was wounded and so affected with malaria that he had to come home to recruit. Understanding the problems of that vast continent and possessing an intelligent sympathy, as well as a pleasing address, the coming of Mr. Verner to any church will mean an increased interest in missions and a broadened outlook.

Those whose hearts burn within them for the widening of the Kingdom are awaiting with eagerness the appearance of his book, "Pioneering in Central Africa," which is now in the hands of the printer.

No admission fee. Voluntary offerings.

#### An Appeal to Each Member of the Presbyterian Church.

It will be remembered that on the night of December 23, 1901, the laundry building and much of the clothing of the children were destroyed by fire. Since that date all laundry work has been done at great inconvenience and not without danger to the health of those upon whom it falls—the larger girls of the Orphans' Home.

Previous to the fire a part of the legacy of \$5,000, left by the late S. P. Alexander, of Charlotte, had been set aside by the Board of Regents to erect an industrial building to perpetuate the memory of Mr. Alexander, the remainder of the legacy having been expended in the purchase of lands greatly needed by the Home and then on the market. The destruction of the laundry building before the plans for the Alexander Industrial building were adopted made it both a matter of economy and convenience to include the laundry in this building, and so a larger and more expensive building had to be erected. A good two-story brick building, covered with slate and desirably located, has been erected, but the hull of the building is all that we have. No sash in the windows, no doors, no floor; in fact, no inside work of any kind has yet been done. The building has been planned to include all the industrial features of the institution of a mechanical kind, including printing office, shoe shop, wood-working, and so forth. To finish the building and thoroughly furnish it will require about \$3,000, which we hope will be speedily raised, but the immediate and urgent need is money enough to enclose the building, lay the floors and fit up the laundry part of it. With \$1,000 or \$1,500 we could do much, and at least arrange to protect our girls while doing the heavy laundering for our large number of children. This should be done by all means before winter sets in.

When it is remembered that almost all the buildings

here have been gifts of individuals and that no call has been made upon the Church at large except for current expenses for some years, it would seem no heavy burden to meet this urgent call of a cause so dear to every Presbyterian in the Synod, and which has been so signally owned and blessed by the Father of the Fatherless. If every pastor in the Synod will present this matter from his pulpit to his people and instruct the deacons, or the suitable persons, to wait upon the people for a contribution to this cause the whole amount will be speedily raised. The Church has never failed to respond to an appeal in behalf of the fatherless, and it will not do so now if the matter shall be earnestly and fully presented. If the plan suggested by Mr. George Allen in the last issue of The Standard should be acted upon, there will be no difficulty about it. How many churches will undertake to contribute as much as \$100 to this cause? How many \$50, \$25, \$10, \$5? How many individuals will not wait for a church collection, but send an individual contribution at once that work may be resumed? Summer is passing and winter is coming apace. "He gives twice who gives quickly." Double your contribution by making it at once, and may He who sat over against the treasury note your gift and bless you in it.

Yours in the care of the fatherless,

R. W. Boyd, Supt. Orphans' Home.

August 7, 1903.

#### SOUTH CAROLINA.

**SMYRNA.**—We have just closed a delightful meeting at Smyrna church. The meeting lasted four days, beginning on Saturday before the first Sabbath of August, and continued until Tuesday night. The pastor did all the preaching and was faithfully aided by the eldership of the church. God's spirit was present throughout the meeting, as was shown by the good attention to the preached word, and the members that joined. There were ten accessions, all by profession and mostly from the Sabbath School. To God be all the praise.

Fraternally,

R. C. Ligon.

South Carolina Presbytery will meet at Liberty, S. C., September 2, 1903.

Hugh R. Murchison.

#### Programme of the Sabbath-school Teachers.

First Session, Monday Evening, August 17th.—8:30, Song Service; 8:45, Address, The Mighty Mission of the Sabbath, Hon. Julius E. Boggs.

Second Session, Tuesday Morning, August 18th.—8:45, Song Service; 9:00, Methods of Bible Study, Rev. G. G. Mayes; 10:00, Some Principles of Modern Education Applied to the Sabbath School, Prof. Patterson Wardlaw; 11:00, The Preparation of the Lesson, J. P. Smith; 12:00, Singing in the Sabbath School, Maj. S. P. Dendy; 12:30, Question Box.

Third Session, Tuesday Afternoon.—3:00, The Sabbath School Library, W. P. Anderson; 4:00, Kindergarten Features of Sabbath School Work, Miss Kitty Perrin; 5:00, The Home Department, Rev. T. H. Law, D. D.; 6:00, Question Box.

Fourth Session, Tuesday Evening.—8:30, Song Service; 8:45, The Proper Relation of Home and Sabbath School, Rev. J. C. Shive.

#### GEORGIA

**WAYCROSS.**—We feel very much encouraged in our work here. Our congregations have been large, despite the exceeding warm weather. We have received ten into the full communion of the Church during our last quarter, and expect greater things this fall.

**HARMONY GROVE.**—The Presbytery of Athens is to meet at Elberton, Ga., September 9, 1903, at 8 p. m.

H. F. Hoyt, S. C.

**SENATOBIA.**—This church building has recently been painted, papered and carpeted. The congregations are good and there is a steady, healthful growth in the membership. The pastor, Rev. C. H. Dobbs, Jr., and his family, are spending a month at McDowell, Va.

## MISCELLANEOUS.

**A Little Trip up the Big Sandy.**

As our Field Secretary, Mr. Murdoch, was fully occupied at our new college in the Cumberlands, I thought some one ought to visit our missions on the Big Sandy river, so I concluded to go myself.

A hundred miles brought me to Catlettsburg, at the mouth of the river. I was glad to find Bro. Boggs building a new home, more in proportion to his size and dignity and worth. I need not say it will be a big house.

The evening train on the Chattaroi road took me to its terminus at White House, fifty-four miles up the river.

The lower Sandy Valley is beautiful, with its rolling green hills and picturesque homes. A lovely little white chapel was honored with the name of Bishop Kavanaugh, my father's friend and mine, "who being dead, yet speaketh."

At the mouth of the Tug Fork of the Big Sandy, we passed Louisa, a nice town in a green valley. It was my first visit to Louisa, though once before I started to go to see her with a company of friends in 1863, but she had more company who objected, and we deferred our call until later.

About 10 o'clock the next morning, Bro. Howes, our missionary, came for me in his buggy. We crossed the river where Mr. Dollarhide and his friends lost their lives in a house boat saloon. They were killed by some other friends who drank too much of Dollarhide's whiskey, it was said. We got our dinner at a wayside hotel, and drove ten miles up the river over hills and through clouds of dust to Paintsville, on the Big Paint, the capital of Johnson county.

The prospect of the railroad had infused new life and noise into the quiet mountain village, and lots had gone up to city prices. We had time only to call on Bro. West, of the M. E. Church, and passed on up the Paint and Burnett's Fork to Oil Spring, nine miles further, over rough mountain road. I saw but one thing on the long way worthy of mention. On a mountain brow I noticed a beautiful stone mausoleum. It was so unique and unusual, I stopped to see its builder, the aged Charles Green Rule, who took five hundred hard earned dollars to honor the memory of his faithful wife. For fifty years or more, she had lovingly and patiently filled her humble station as wife and mother, and this gentle old man did all he could to show his appreciation of her worth. I honor him for it.

Night brought us to the humble three room cottage of Mr. Howes, and I needed no opiate to help me sleep that night.

Two appointments at the Camp Ground school house, in Magoffin county, gave me occupation for the next day and night. The old camp ground had been abandoned, but a large school house accommodated a good congregation of the attentive mountaineers.

I preached twice on the Sabbath to large crowds, in spite of a big "foot washing" in the neighborhood. After our services a large number confessed Christ. Sunday night I returned to the Oil Spring, where there are a few houses, but no oil spring. Names are sometimes as deceiving as some people, and that suggests that Henry Howes, the father of our missionary, a venerable and intelligent old man, told me his name was originally Howe, but how Howe became Howes, he did not know. So Napier has become Napper and Nipper up here.

On Sunday I preached morning and evening at Oil Spring to fine congregations, largely of young people. Rev. Messrs. Williams and Moore, of Salyersville, came over (8 miles) to the services, and gave us valuable assistance. They need great help in this large field. An aged native told me that Paint Creek, which is sometimes a river, fifty miles long, is almost destitute of intelligent Gospel preaching. There are two or three churches on its long course belonging to brethren who oppose Sunday Schools and missions and education, in spite of all gospel teaching and God's commandment. To escape this suicidal policy, some of the people have organized a "Come-out Society" as a protest, and the only church on upper Big Paint is "Jack's Church," with no other name or connection. Jack built it and runs it, I trust, for the glory of God and the salvation of his neighbors.

The people through all this back country are generally very poor, unable to provide educated preachers or teachers. As a general thing, they are not so lawless and violent as further back in the Cumberlands, but they are sadly in need of help.

It is next to impossible to get any one to conduct a Sabbath School or teach the scores of bright mountain boys and girls. If ever their ancestors possessed it, it is a "lost art" among their children. It is pitiful to see thousands of these strong, bright, resolute mountain children grow up with little or no training to make them valuable Christian men and women. Unless they get help from beyond their mountains, generations of them will perish in their sins. Who is responsible?

We are trying with the help of God, and some good people, to supply this crying need, and send the Bread of Life to those who are starving at our doors.

We have made arrangements to place three more consecrated workers in this field. Begging the *help* of your *prayers and alms* for these, and sixty other faithful missionaries of the Soul Winners' Society, I am

Truly your fellow servant,

EDWARD O. GUERRANT,  
Wilmore, Ky.

**A Model Sunday School Building.**

The latest would-be complete Sunday School building is the one just erected by the First Presbyterian Church of Greensboro, N. C., under the pastoral leadership of Dr. Egbert W. Smith, author of "The Creed of Presbyterians," and in large part also of the interior plan of this Sunday School.

The plan seeks to combine the best attainments of modern Sunday School architecture with original features of its own.

And, by the way, the name Sunday School, to designate this familiar department of church work, Dr. Smith objects to. He says it ought to be called Bible School; that the distinctive thing about it is not the day it meets, but the Book it studies, and that not till it is known and thought of as the Bible School will it have its rightful prominence and congregational breadth of membership.

The new building reproduces the Romanesque architecture of the church. Connected by an ornate cloister-way forty feet long, the two look like twin sisters and, together, form an imposing and harmonious whole. The distance apart prevents one building from shadowing the windows of the other, while through the cloister on wet or snowy Sundays, the inmates of one at the close of its services, can pass to the succeeding services of the other without exposure to the weather.

The purpose of the new building is, therefore, to provide the most perfect possible facilities for the study of the Bible by the whole congregation, young and old; to serve as a nursery and training school of their spiritual life and activities; and to minister, as far as may advance the above chief ends, to the social and intellectual needs of the congregation. There are nearly forty apartments in the building, and its total cost, complete and furnished throughout, is about thirty thousand dollars.

The Sunday School room proper is on the semi-circle plan, the outer walls running parallel for twenty-two feet after completing a half-circle of thirty-nine feet radius. The main auditorium on the first floor seats about 250, exclusive of the large rostrum. Opening into the auditorium and shut off from it by curtains running by wheeled brass rings on a brass rod, are twelve class rooms. Of these, the primary class room on the right of the rostrum seats 180 children, the outer wall being set back eighteen feet to increase its capacity; the kindergarten room on the left of the rostrum, seats seventy-five; and the other ten class rooms seat twenty or twenty-five each.

The two departments, primary and kindergarten, are shut off from the main auditorium not only by curtains, but also by a recently invented style of folding doors running on ball bearings overhead, whose working is a marvel of ease and smoothness. Thus the singing of the little folks cannot disturb the other classes during recitation, while nevertheless all departments can worship together in the opening exercises. Moreover, the primary and kin-

ergarten rooms are furnished each with its own independent door of entrance and exit, so that tardy or restless members of either class can come and go without entering or passing through the main auditorium.

All the partitions between the first floor rooms are on the radii of a circle whose centre is the speaker's stand on the rostrum. When, therefore, the curtains and folding doors are drawn back, the inmates of all the twelve class rooms are given equal and easy view of the superintendent. The whole first floor can thus be transformed into an admirable auditorium for mass meeting purposes with a seating capacity of nearly 700. When only the inner semi-circle of 250 capacity is to be used, for church prayer meetings or the like, a small platform one foot high, on rollers, is drawn out from the base of the rostrum.

The unique and original feature of this building is the arrangement of the upper class rooms. Looking up from the rostrum one sees a semi-circular gallery, with an overhang of nine feet, rising steeply, tier on tier, as in a theater, seated with opera chairs, every one of which commands an excellent view of the rostrum. Around the lower front part of the gallery runs a walkway three feet wide. Under and behind the gallery are fifteen class rooms, each entered from the walkway by going down four steps through an opening in the gallery tiers. The two-foot-wide doorway into each room is closed by a sliding curtain instead of a door, to prevent possible slamming of the latter. At one end of the walkway, but not under the gallery, is another room, making sixteen upper rooms in all. The two of these that are situated over the primary room, seat 65 each, and can be thrown together if desired. The fourteen other upper rooms vary in seating capacity from fifteen to thirty. When the whole school worships together, the upper room classes occupy the lower front opera chairs of the gallery, from which, at the tap of the bell, half a dozen steps take each class into its own apartment.

This arrangement of class rooms and gallery has two advantages. First, it makes the upper class rooms the best in the school, because the most completely secluded by their construction and position from all noises. Second, it doubles the value of the building as an auditorium for preaching, concerts, lectures, mass meetings of all kinds, by adding to it a gallery capacity of over 600, raising the total capacity of the building to not far from 1,400. It should be added that each end of the gallery walkway is connected by a narrow descending stairway with the rostrum, this enabling the Sunday School officers to reach the upper class rooms almost as easily as the lower.

Every class room, both above and below, even the smallest, has a large double window opening directly on the outer air, and the building is so situated that nearly every room at some hour of the day is flooded with sunshine. The larger rooms have from two to five windows each.

All rooms are equipped with cabinet maps and blackboards, and with electric bells wired to a button on the superintendent's desk. Electric arrangements are also provided for stereopticon exhibitions. All rooms have picture moulding on the wall as an encouragement to each class to adorn its class home in its own way.

The building has four entrances, one on the north, one on the south, and two on the west. It is heated by steam, lighted by gas and electricity, and ventilated according to scientific sanitary methods, the foul air being withdrawn through a large vent stack by an artificially produced air current.

Stained glass of rich and delicate design is used throughout. When the curtains and folding doors are thrown back and the room converted into one great auditorium, the light and color effect is strikingly beautiful. In addition to the seventeen Romanesque double windows below, there are sixteen circular windows of 42 inches diameter in the upper part above the gallery tiers, while from the centre overhead there falls a glory of softly tinted light through a great rose window nine feet in diameter. Except this last, all the windows in the building are hinged or pivoted to admit air as well as light when desired, and all the upper room windows have movable transoms in addition. Moreover, on hot summer days or when the house is warmly packed at night, the opening of the windows of the sixteen

upper class rooms converts the doorway of each into a great fresh air inlet, whose current strikes directly upon no one in the audience.

One word as to other features of the building:

The main west entrance leads into a reception hall, to the right of which are two library and reading rooms, kept open until 10 p. m. every week day, while on the left is the ladies' parlor, for missionary and other society meetings, with seating capacity of over 100. The rooms are connected by sliding doors and can be thrown into one for receptions.

In the basement, which is one-half above ground and well lighted and ventilated, is a large room 30 by 92 feet, with complete kitchen attachment and divisible at will into two rooms, intended for class banquets, missionary and congregational societies, children's festivals, and Christmas trees, a gymnasium, and other purposes. It has three entrances, two from the halls above, and one from the outside.

The pastor's study is on the second floor, and a climb to the top of the tower brings one to a small roof garden, whence a beautiful and extended view of the city and surrounding country may be obtained.

The influence of such a building as this is incalculable.

Through coming generations it will promote in the most effective way the highest interests of the congregation and community, and above all it will serve as an impressive reminder to the Church at large, that, in this day of universal educational revival and advance, the Church of Christ, to maintain and make manifest among men the primacy of the moral and spiritual, must devise as liberal things for her Bible School as other agencies are doing for secular education.

It is a fitting tribute that this beautiful building is a memorial to Dr. J. Henry Smith, father of the present pastor, who was for nearly forty years the beloved pastor of this church.

META ELOISE BEALL.

STANDARD No 3—

#### Womans Foreign Missionary Society of Fayetteville Presbytery.

The following is the program of the annual meeting at Mt. Vernon Springs, N. C., August 25 to 27, 1903:

Tuesday, August 25th, 8 p. m.—Doxology, Prayer, Address of Welcome by Rev. P. R. Law.

Wednesday, August 26th, 10 a. m.—Devotional Exercises, Rev. P. R. Law; Roll Call, Minutes of last Annual Meeting. 11 a. m., Lecture, Rev. S. P. Verner; 3 p. m., Music, Devotional Exercises, Address by President, Mrs. Robt. N. Page; Report of County Vice Presidents; Paper, Mrs. Lauchlin McDonald; Letter to the Union, Rev. H. F. Williams. 8 p. m., Lecture and Stereopticon Views, Rev. S. P. Verner.

Thursday, August 27th, 10 a. m.—Music; Devotional Exercises; Report of Societies; Election of Officers; Missionary Address, Rev. Lacy L. Little. 3 p. m., Music; Report of Children's Societies; Unfinished and New Business; Paper, Mrs. L. P. Russell; Paper, Miss Anderson; Address, Mrs. Lacy Little, in Chinese Costume. 8 p. m., Sermon, Rev. Lacy Little.

The usual reduced rates have been asked for. Delegates will please promptly notify Miss Nan White, Ore Hill, N. C., of their coming, so that arrangements will be made for their entertainment.

(No more interesting program has been prepared for this Union, and to those who have attended former meetings, this is high praise.)

OPEN AIR AND TENT MEETINGS IN PHILADELPHI  
Philadelphia, no doubt, leads in open air and tent meetings in this country.

Through the kindness of the superintendent of the Police, Harry M. Quirk, and his loyal assistants on last Sabbath (July 26), at the request of the Presbyterian Evangelistic Committee, careful statistics were gathered from all parts of the city. It was found that within the bounds of the city of Philadelphia, 127 open air and tent meetings were conducted with an aggregate attendance of nearly 25,000 people.

## The World.

The telephone service between London and Brussels, across the Channel, is proving successful.

The International Telegraph Conference, which met recently in London, has arranged for a reduction in rates.

The San Francisco Merchants' Association is making an effort to abolish Chinatown and establish a part on its site.

A Mr. Glidden and his wife will attempt to cross the Arctic Circle in an automobile. The start will be made in Norway.

In America the street railway securities aggregate over two billion dollars, and most of the entire amount is earning 5 per cent.

The Macedonian Committee has proclaimed a revolution in the vilayet of Monastir. Turkey will attempt to suppress the rebellion.

More than \$30,000,000 worth of diamonds and other precious stones were brought into the United States in the fiscal year just ended.

In the Kansas wheat belt of thirty counties, not one raises less than a million bushels. The record of Sumner county is 6,812,102 bushels.

Cardinal Giuseppe Sarto, patriarch of Venice, was chosen to be the new Pope by the conclave of cardinals, on August 4th. He takes the name of Pius X.

American ships last year conveyed only 8.8 per cent. of our imports and exports. Our registered tonnage in 1861 stood at 2,496,000. It stands now at 873,000.

In England the life of an ordinary passenger locomotive is twenty-five years, while in America it is nineteen years. In France the average life is twenty-nine years.

Three ladies in Philadelphia make the claim that the Liberty Bell is their private property, and as such, they object to its journeying over the country to expositions, etc.

The California Outdoor Art League has secured the passage of a bill by Congress which provides for the buying of Calaveras Grove of big trees, now owned by a lumberman.

The Canadian Senate has passed a bill forbidding American labor organizers to come into Canada to provoke strikes, but there is doubt that it will pass the Lower House.

United States Commissioner Ware is undertaking to obtain the scaffold on which John Brown was hanged, for presentation to the Kansas Historical Society. Comment is unnecessary.

The one hundredth anniversary of the birth of John Ericsson, the great Swedish inventor, was honored by appropriate services held last week in New York, Chicago, Worcester, and other cities.

Geronimo, chief of the Apache Indians, who led General Miles a chase through Arizona several years ago, has made a public confession of his atrocious deeds and united with the Methodist Church at Fort Sill.

The opposition to Cuban reciprocity is still as pronounced in the West and Northwest, according to late reports from those sections, as it was when this policy was first proposed by President Roosevelt.

The assessors of Cook county, Ill., in which Chicago is located, will make a test case in regard to the taxation of real estate owned by religious, educational and charitable organizations, but producing income.

The Servian Government is arranging to pay the debts of the late King Alexander and Queen Draga out of their estates. The debts amount to \$80,000, while the aggregate value of the estates is \$140,000. The surplus will go to the heirs.

The authorities of Danville, Ill., have issued warrants for the arrest of a number of men implicated in the recent lynching at that point, and twelve persons have been apprehended. The grand jury has been called in special session to consider the cases.

The New Peruvian Congress was opened July 28, by President Romana, amid a demonstration from the populace. In connection with the opening of Congress, the anniversary of Peruvian independence, which was declared July 28, 1821, was celebrated.

A curious international exposition is to be held next fall in the Imperial Palace of St. Petersburg. The undertaking is called "The Child's World." According to the Russian consul general at New York, there will be a complete picture of child life from birth to school days—nourishment, dress, instruction, physical and moral education, and in fact all the surroundings of the early years of life.

An Odessa dispatch describes the situation in Russia as alarming. It says the striking dockers were attacking shops and throwing their contents into the sea. The rioters put the chief of police to flight, made anti-strike proclamations and threatened to set the city on fire. At the first shot at the troops the Jewish population became panic-stricken and many fled afoot, seaward, as the railroads were stopped.

The British House of Commons recently gave a banquet to the arbitration group of the French Chamber of Deputies, formed not long since by Baron d'Estournelles, to further the principles of international arbitration. Following close upon the exchange of visits by King Edward and President Loubet, this is significant of the good feeling that is growing up between these ancient enemies. Baron d'Estournelles is a member of The Hague arbitration tribunal.

The Robert Browning Settlement, in Walworth, London, is unique in having a Christian brotherhood as its purpose. The population in this part of the city is 230 to the acre. The Browning tavern has just been completed at a cost of \$25,000. Cheap meals are furnished, a portion of the building is used as a library, 120 crippled children are taught, and 6,519 free medical consultations were given last year. The avowed purpose of its members is "to take up the cross and follow Christ."

An Alaska-Siberian railway is contemplated by French and Russian capitalists. If built, it will run under Behring Strait. One of the conditions made by the Russian Government is, that the United States will neutralize Behring Strait so that in the event of war no advantage would be given to the enemies of Russia. It looks improbable, in view of the fact that 5,200 miles of railway and a tunnel 60 miles in length will be needful to connect Vancouver with the present terminus of the Trans-Siberian system.

Galveston, Texas, is making an interesting experiment in municipal government. After the floods of 1900, a new charter was secured which abolished the board of aldermen and mayor and placed the government in the hands of a committee of five, three to be appointed by the Governor of the State and two to be elected by the city. The president of the commission—one of the Governor's appointees—receives \$3,000, and the others \$500. This charter has been declared constitutional by the Supreme Court.

Dr. George Cohen, an Allegheny inventor, has recently announced the perfection of an invention which promises to overcome the defects of the railroad block system, by electricity. A broken rail, for instance, will be the means of throwing the system into operation, and a train moving along in the vicinity of the danger will be stopped automatically. This invention was demonstrated some time ago in the presence of a number of railroad men, and at that time it was pronounced to be a remarkable device.

The latest authentic data concerning Mr. Edison's storage battery are found in the following interview published in the New York Times: "The popular impression seems to be that my new storage battery was more or less a possibility, but that it began and ended there. That is not so—one of them has been in operation for the last three weeks in one of Altman's delivery wagons, and is doing all that I expected and claimed for it. There is a great deal to be said for the new battery, and all in its favor. It will average more than a third greater mileage for half the weight than will the old lead battery. It has an additional advantage inasmuch as it can be recharged at a much faster rate than the old battery. As much electricity as will send the motor forty miles can be put in it in less than an hour. Ever since I took up this problem of the greater capacity battery, I have worked with the idea of using it for street locomotion—in automobiles and trolleys. And now the auto battery is finished. Last Monday three friends and myself took a trial run to Atlantic City."

At last the scheme for bringing water to the arid West Australian goldfields has been brought to a successful close, and thousands of gallons daily pour through the large iron pipes into the Coolgardie reservoirs. How the hearts of the prospectors in the early days would have leaped to hear the sound!

A new group of tombs is now being explored in the Forum, the date of some of which may ascend to several centuries before the foundation of Rome. The passages which extend under the Forum are also being investigated, and in them have been found some of the tools and instruments used in the great games and gladiatorial shows which used to be the joys of the Roman people.

The proposed canal between the Forth and Clyde would result in a saving or distances, according to the Scientific American, as follows: From the Clyde to ports on the east coast of Scotland, northeast of England, and northwest of Europe the distance saved would be from 529 miles to 238 miles. From the Forth to ports on the west coast of Scotland, northwest of England, Ireland, America, and the Mediterranean the distance saved would be from 487 to 141 miles; in all cases, except the American and Mediterranean route, the distance being more than halved. Tyne ports to the St. Lawrence river, the distance saved would be 150 miles. West of Britain and northeast of Ireland to middle western ports of the Continent, the distance saved would be from 377 to 98 miles. The canal will affect an enormous tonnage, estimated by the sanguine engineers at 9,500,000 tons per annum. At an average rate per ship and cargo of 1s. 6d (36 cents) per ton, this would yield a revenue of about £700,000 (\$3,406,550).

Frank P. Sargent, Commissioner General of Immigration, regards the increasing tide of immigrants to this country as a national danger. In commenting on the figures made public a few days ago by the Board of Immigration, showing that during the fiscal year ending June 30 the number of foreigners admitted exceeds that of any other year in the history of this country, he declares that "immigration under present conditions presents a most serious problem," and that "unless something is done to check the unprecedented influx of an undesirable foreign element, a very grave danger threatens our country." "No one can sit at this desk," adds Mr. Sargent, "and absorb the facts that come to us in reports on every phase of the immigration question, without appreciating the peril that threatens should hard times come to this country. I am not an alarmist, but when I see hundreds of thousands of ignorant foreigners crowding in our great cities every year, I think I can realize the degree the danger that will come from their dissatisfaction when there are no wages to be had. The social papers look upon the situation with even more alarm than we do. Nearly all of them call

for a better immigration law, one that will make it impossible for immigrants to gain admission unless they have property and reach a certain standard of intelligence and efficiency. The number of admissions during the past year was 857,046. This is 208,303 more than for the year previous, and 68,054 more than in 1882, which, until now, has been the record year in our foreign immigration.—*Literary Digest.*

## Temperance.

It gives me pleasure to announce that Mr. W. M. Hinton has accepted the position of State Organizer for the North Carolina Anti-Saloon League. He is ready for work, and will visit any place where he is needed.

I will continue to do the office work of the League, and at present am engaged in the task of appointing five committeemen for each county in the State. I am glad to say that excellent committees have been appointed for fifty counties, and from one end of the State to the other there is unprecedented enthusiasm.

My plan is to organize every town and township in the Commonwealth. I hope that the religious leaders of the people will encourage them to respond to my call. This is distinctly a movement of the religious denominations in North Carolina.

For the present our expenses amount to about \$200.00 a month. I hope the friends of temperance will see that this amount is raised and promptly paid. I am doing my work without salary, but I want to pay our postage bills promptly, and I want to pay our State Organizer and attorneys in full every month.

Elections have been called at Elizabeth City, Washington, Weldon, Goldsboro, Kinston, Benson, Rocky Mount, Roxboro, Raleigh, Durham, Salisbury, Wadesboro, and a number of other places.

I hope that the friends of temperance in every county in the State will call a convention at the earliest possible date.

The following gentlemen are available to make speeches: Hon. H. A. London, Pittsboro; Hon. J. A. McCall, Charlotte; Hon. T. M. Hufham, Hickory; Hon. W. C. Douglass, Raleigh; Hon. W. A. Dunn, Scotland Neck; Hon. Q. K. Nimocks, Fayetteville; Hon. D. T. Oates, Fayetteville; Hon. J. A. Oates, Fayetteville; Hon. H. A. Page, Aberdeen; Dr. J. C. Kilgo, Trinity College; Rev. A. J. McKelway, Charlotte; Rev. Braxton Craige, Rocky Mount; Rev. J. O. Atkinson, Elon College; Mr. R. B. White, Franklinton; Rev. D. H. Tuttle, Elizabeth City; Hon. A. M. Scales, Greensboro; Col. F. P. Hobgood, Greensboro.

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## The Home Circle.

### The Postmistress of Knockagar.

By Senmas MacManus, in The Outlook.

Of course, in formal compliance with the regulations, Nancy—our postmistress was Nancy, Nancy Kelly had a slot in the window, ostensibly for the purpose of posting the letters. But scarcely a soul at the Boch had the hardihood—'the barefaced impertience,' Nancy styled it—to make use of this convenience. Under cover of night, or taking mean advantage of Nancy's temporary absence (perhaps she had run over to Jamie Mor's to ask the time on their clock, or down to Toal-a-Gallagher's to learn if the designs of Frank Mulrinny had transpired—the outline of a quart-bottle in his coat-pocket having been seen by all the world as he went off in the direction of Dhrimore where he courted, on the evening before), unprincipled people had dropped letters in the slot in the window. But these people invariably lived to regret the insult offered to an unoffending woman. Nancy held over such a letter, till, by linking bits and scraps of circumstantial evidence and by calling in experts upon handwriting, she ran the rascal to earth, and got from him a voluntary confession and abject apology—when, however, both were too late to bespeak any mitigation of her contemptuous and scathing denunciation.

"There's a door to me house, built big enough to let in both the letter an' the letter-carrier; an' if I'm good enough to send off their letters to the other end of the wrrrl' an' further, I'm surely fit to have the letter handed into me hand." Thus Nancy expounded the ethics of letter-posting. "There's no plague in my house. An' I'm sartint there's none can cast up to me that I ever questioned them what was inside of their letter." This last statement was strictly true. Nancy never did ask any one concerning the contents of his letter; yet, strange to say, there were few brave enough to hand Nancy Kelly a letter and meet her eye unflinchingly, and then turn and walk out without volunteering information which Nancy would 'sooner pnt her fnt in the fire than ax.'

When one who knew his business went to Nancy's post-office with a letter, he first swapped salutations with Nancy, and then accepted the proffered chair and gave and got the news of their respective parts of the parish before remarking that he was thinking of posting a letter. If Nancy then nodded approbations—almost always she graciously did—Denis (say) then produced the letter, and, turning it round and over, informed her that it was to be sent to Iowa in the States, to Tibnik, to young Jimmy. Nancy, by repeated nods of her head, signified that she noted all this and would remember it. Denis then handed it to her, inquiring how much the damage would be to bring it to Iowa. And he went on to tell about Jimmy's affairs, in particular how he stood pecuniarily.

"It was Molly Magroarty, Nelly's daughter, that wrote the letter. (She's a purty han' at the pen, in throth, for her age.) I axed her to let Jimmy know

that Log John Meeha's park, at our own me'rin, is to be soul'—for poor John, God help him! isn't prosperin' lately—an' to tell him that if he had twinty poun' or so to spare, he could do worse ron put it into Long John's park. That's all." Denis made sure to thank Nancy and express his sense of gratitude for the obligation she put him under, before he took his leave. There was not any use trying to equivocate concerning the contents of a letter, for Nancy could read any man 'like a ha'peny hook,' as she said herself, though he were as deep as a tailor's thimble. If a reckless one dared, once in a while, to risk an untruth, Nancy just lifted her gray eye and fixed it on him, and made him wince as if she had been sticking a pin in his heart.

Jimmy the Post brought out the mails, often a whole dozen, and sometimes as many a sixteen and even eighteen letters, to Nancy's office from Dongal once a week. No one had the impertinence to go seeking for a letter on arrival day—and, indeed, if they did, their journey would be deservedly fruitless. The right of one day's grace wherein Nancy might scrutinize the superscription and postmarks and speculate upon the probable contents of letters was a prerogative which not even the most punctilious would dream of denying the postmistress. Charlie the Nadger once, seeking his letter, walked in as Jimmy the Post walked out; Nancy withered him up with one look and dismissed him with the contemptuous query: 'A letter? Musha, who do ye think would send the laces i' you a letter?' And by way of admonition to Charlie and all the precipitate in her district, she (very properly, as I think) delivered his letter to him fourteen days after its arrival. It contained his passage money. And Charlie thanked God that he was soon to be beyond Nancy's jurisdiction.

When Nancy did graciously bestow a letter on an inquirer, common politeness, of course, not to mention Nancy's eye, required that the letter should then and there be opened and its contents discussed. Pathrick Martin, of Augherly, though, was an unprincipled man, and when he got the letter from Annie from Cincinnati which, as he anticipated, contained confidences about Annie's trials with her Dutch husband who drank, he slipped the missive into his pocket with an assumption of unconsciousness that, in an honorable cause, had done him credit and then he made a bold attempt to retire under cover of an irregular fire of remarks upon indifferent subjects. And as, despite Nancy's dry, monosyllabic replies, he still continued to edge towards the door, she brought her cold gray eye to bear upon him with such deadly precision that Pathrick, in another moment, awoke to the full extent of his meanness, dropped into a providential chair, and remembered the letter with suspicious suddenness; he drew it out and implored Nancy to do him the particular favor of reading it for him.

Dan Mac a-Nirn made a sweetheart for himself when he was hired up the Pettigo way. She was both wise and well-to-do; and so, when Dan returned

home, he thought to correspond with her with matrimonial intentions. Under protest, Nancy Kelly despatched two of poor Dan's love-missives and delivered to him two replies. But she put down her foot when Dan came along with a third—an epistle upon which he had had John the Tailor working for three nights, and had fed him with whiskey all the time to give John the necessary inspiration, and which had been called by the proud author "a triumph iv jaynins." She got Dan seated in the corner and stood over him with arms akimbo. "I'll tell ye what it is, Dan Mac a-Nirn," she said, "ye're only makiu' a plaisham iv me an' me post-office. I'll neither take nor give any more blatherskiteu' letters. If every other fool in the country begun takin' afther you every time thy're in a coortiu' way, my six ponn' a year would be hard-earned money. Go away about yer business now; an' go home, an' put that letter in yer fist behind the fire; an' if ye want a wife (though, in troth, when ye have yer mother an' yer sister to look afther, ye're married enough)—but if ye must have a wife, look about in yer neighborhood an' ye'll get wan be waggin' yer finger; there's Hnghie Shan's daughter Mar'get—why don't ye take her? or Shsan Doherty iv the Roadside? Away with ye, now; an' take good advice when it's given ye for nothing." Dan, poor fellow! sighed and went home; and married Hnghie Shan's daughter Mar'get sooner than want; and a girl at Pettigo, probably for long and long, walked away heartless from her post-office—and doesn't know to this day that 'twas the tyranny of Nancy Kelly, and not the fickleness of Dan, that has left her pining.

To open and read all newspapers without the necessity of the addresses presence was a prerogative assumed by Nancy naturally. When the paper (always an American one) contained minute and graphic details of the latest spioy tragedy, Nancy detained the copy till she had treated all her cronies to the feast. And if the account was of the last great prize-fight, Nancy kindly extended the courtesy of the paper to Toal-a-Gallagher the shoemaker, who was particularly interested in those things. Micky Meehan sent home "The Rocky Mountain Lightning Streak" to his father with a regularity that was particularly gratifying to Nancy. Nancy did not usually detain the "Lightning Streak" more than two or three days after its arrival. On one week it contained an uncompleted article upon George Washington which so whetted Teddy Meehan's appetite for the remainder that he brushed his coat and put it and a clean collar on, and, taking his stick in his fist, traveled twice on the following week all the way in from Tullyfinn to inquire if the subsequent issue of the paper had arrived. On the second occasion, though Teddy observed with the corner of his eye that Nancy's whole soul was engrossed in an article in no other than the "Lightning Streak," she replied to him hurriedly that it had not come, and buried herself in the paper again. Teddy sat him down for a while, toru by an inward conflict. His anxiety for the paper, however, got the better of

his discretion, and, forgoing sudden resolution, he said, "But Nancy, a character, isn't that it ye're readin'?" Nancy covered the paper and, turning, looked at him for a minute with an outraged look. "Teddy Meehan," she said; then, severely, "let me tell ye—what ye don't seem to know—that it's the height of ill-breedin' of ye to take an' look over any man's shoulder when they're readin'." As Teddy, all abashed, gathered himself away, she added, by way of parting consolation, "Small wonder ye're ashamed iv yerself." She watched after him serenely till he had slunk away round the bend, and then, with a pained and injured look on her countenance, remained perusal of "The Lightning Streak."

But the thorn in Nancy Kelly's side was Barney Meehan, the priest's boy, partly as the result of his office, but chiefly, I suppose, because it was born with him, Barney was a domineering fellow who could tolerate no tyranny except his own. Barney was the only man in the parish who dared, in broad daylight and with the full knowledge that an incensed post-mistress's eye was upon him, walk forward with exasperating nonchalance to Nancy Kelly's and drop his letters, one by one, into the slot! And when he felt in a wantonly aggravating mood, he heaped insult on insult by calling in the slot after the letters, "There's two iv them letthers for Belfast an' wan for Letter-kenny. See that ye send them off quickly, Nancy Kelly, if ye please"—the last sentence, being interpreted, signifying, "I dar' an' defy ye to delay them, Nancy." Ere matters had got very imbibbered between the postmistress and the priest's boy, she had occasionally ventured to question him regarding Father Dan's correspondence. "Barney," in her smoothest tones, "that letter I give ye for his reverence the other day was from furriu parts, an' still it wasn't an Amerviky stamp was on it?" "That letter," Barney said gravely, "was from the Imp'ror iv the Yalla Say, wantin' to know how dncks sould here be the pair, bekase that he was goin' to send his youngest son to Timbuctoo for to sail in that commodity."

This uncalled-for insult on Barney's part pnt Nancy on her dignity for months, till at length the arrival of a letter with the Rome postmark aroused her curiosity so that she deigned to stoop to Barney for intelligence. "That," Barney coolly informed her, "was a letter from no less nor our Holy Father himself, the Pope (may God bless him an' prosper his pratie-garden), informin' Father Dan that the En' of the Wnrrl' starts Chewsday (Tuesday) come eight days in the County Wacklow, an' that we may expect it to work around here within three weeks at the farthest." Nancy Kelly never after that demeaned herself by questioning Barney on such subjects; and it is to be hoped, for Barney's sake, that he realized his punishment as palpably as he should.

Barney Meehan, too, had often the cool impudence to walk in on the heels of Jimmy the Post, and stand by till he got his portion of the mails; and, if, by awkward mismanagement, Nancy allowed him to get a glimpse of the directions on

other letters, he made it his business to send word to the fortunate parties "there was a letter lyin' at Nancy's for them," and so had them in upon the postmistress before she had had time to examine the letters with the leisure which she wished. He lost no opportunity of aggravating Nancy; once she handed him no less than four letters, yet Barney, representing all traces of excitement, merely remarked that he thought "this day might honl' up, an' be a gran' hay day, if the wiu' didn't work back at twelve," slipping the letters into his long blue coat with as much seeming carelessness as if he was innred to the receipt of extraordinary mails.

The fact was, Barney, who was used to dominate, could not bring his neck to bend beneath any woman's rod; but, on the contrary, considered that Nancy Kelly, far from exacting, should bring him homage. It was Greek and Greek. Nancy had the advantage in good staying powers; Barney in tact. Where Nancy gave verbal expression to her feelings of bitter animosity, Barney merely acted his under the armor of a Lord Chesterfield politeness; and this aggravated Nancy more than if he had slapped her in the face. He was a very Machiavelli, was Barney, for long enough.

Only, at length, Nancy got him to betray the man that lurked behind the skilled politician. There was a son of Johnnie Brodbin's who went to the States; and, having a taste for dabbling in water-colors, used to decorate the envelopes of his letters to Father Dan with a many-colored eagle bearing in its beak a scroll (also elaborately ariegated with colors), on which the address was elegantly penned. Altogether this decorative envelope was a work of art, to us. But Barney was often and often puzzled to know why the envelope was disfigured with dirt before it reached his hand. The problem was unexpectedly solved one day that he walked in and found Nancy's youngest sitting squat upon the floor, and amusing itself with a recently arrived one, to keep the baby quiet and out of mischief whilst Nancy went to the well. Barney forgot his Lord Chesterfield that day. Nancy related to the neighbors how Barney Meehan ferociously snatched the letter out of the innocent child's hand as if he would like to stick it to the heart; and how, towards herself, he behaved like "an onnatrual, oncultivated bear." And after that the strained relations that had hitherto existed attained a tension that was too acute to last. And, daily, thenceforward, Nancy Kelly was getting more and more provoking. She met Barney's complaints with unkind jests or cruel sneers. He threatened her with all the terrors of the Church, of which, as Priest's Boy, he was a humble representative and vowed to bring down upon her head the vengeance of Father Dan. But, to Barney's utter consternation, she, with reckless temerity, snapped her fingers—snapped her fingers!—and said, "The grass for both ye an' Father Dan!" The grass did not grow under Barney's heels whilst he went home to Father Dan with this bit of intelligence. Father Dan helped himself generously from his snuff-box

when Barney had unburthened, and he said, "Barney, Nancy Kelly's past prayin' for, I see." "But," said Barney, in alarm, "aren't ye goin' to pnnish her as she deserves?" "Indeed, and I am that, Barney. Take a snuff. I mean to leave her to the torments of her own conscience." Barney quitted Father Dan in a towering wrath; for he knew right well Nancy Kelly had not got a conscience. "If ivery virago in the parish takes to snappin' t'eir fingers at both iv us, it 'ill be yer desarts," he angrily impressed on the priest.

Barney next threatened to invoke upon Nancy the powers of "The Postmaster General." But Nancy brazenly laughed this threat to scorn; Barney did not know that gentleman's address; and, besides, even if he did, if Barney Meehan had the impudence to dthrop a letter containing barefaced insinuations about herself, she would light the fire with said letter, and then she would "just like to see him," dare to darken her door with his forbiddin' countenance after.

Barney was checkmated. He tried to stir up sedition against Nancy, and talked treason, all around. Finally, when he thought he had the country ripe for it, he went to Ned Carrabin's wake of Glen Coagh to raise the standard of rebellion. With the exception of half a dozen of those old wiseacres, let-well-enough-alone creatures, who exist in every parish, Barney here found that he had the country with him. Accordingly, it was agreed that six men selected, with Barney Meehan as spokesman, should wait upon Nancy Kelly after Mass on Sunday, and respectfully and firmly state their grievances and demand redress. In case of the non-success of the embassy, or in case that—as many were pessimistic enough to conjecture—the ambassadors were repelled with assault, insult, and contempt, it was not exactly clear to them what would be the subsequent procedure; but the people were given the distinct impression that something awful would follow, possibly even (it was hinted) John the sailor, who constituted himself Barney's lieutenant on the occasion, would himself order in a large and varied assortment of postage-samps, and deprive Nancy Kelly of every vestige of her trade. Barney was elated; he had not dreamt there was so much genuine and admirable spirit in the parish; and he gave John the sailor and his fellow-conspirators to understand that they were the stuff heroes were made of.

Poor Barney had not allowed for the pot-valor which he should have known always sets in at social gatherings. Next morning, heroes, alack! were literally tripping over each other to see who would be first to divulge the conspiracy to Nancy. John the Tailor, who Barney thought should have flourished in the days of chivalry and borne a lance in brave but hopeless causes, was first. And when Barney himself, in the timid mood that will possess the greatest and most daring of men on the verge of a great crisis, called on Nancy that day for his letter, his breath was taken away when Nancy, looking him full in the eye, said, with that awful calm that

precedes a tornado, "Barney Meehan I'm toul' ye wor at Ned Blake's wake las' night?" Barney could only gasp. Nancy waited long enough to let her dire meaning sink into his soul. Then she said, speaking with deep and deliberate emphasis, "Barney, ye're a swindlin' imposthor an' an interfeerin' blagnard!"—and she still followed him with her terrible eye, so he, dumfounded, slunk out of the door.

On the Sunday after, Barney, finding his nerves fairly well-strung again, descended upon the boys when they had gathered, before Mass, outside the chapel gate. He teemed upon them the bitter vials of wrath, and denounced them as 'crawlers,' rolling the word with diabolic relish on his tongue—"Yez is cr-r-rawlers," he said, "cr-r-rawlers, an' yez 'ill niver be anything but cr-r-rawlers! An' you, John the Tailor"—the pinch-faced John winced—"you're the pr-r-rince of cr-r-rawlers!"

But, storm at the people as he might, and cow them as he might—and did—he had to confess to himself in the anguish of his heart that he feared—feared—to meet Nancy Kelly's cruel eye and returned her defiant glance.

Poor Barney's spirit was broken.

**Deaths.**

But since Thou gavest me  
 A cross of Thine own choosing,  
 Alone to walk the dreary way,  
 My loved ones losing;  
 No buds of promise blooming here for me,  
 No help but from above;  
 "Thy will be done," I've learned to say  
 With reverent love.  
 —Grace Scofield Holmer, in Liv.  
 Church.

DUBOSE.—At Columbiana, Ala., July 28, 1903, Mrs. Dr. Wilds DuBose.

M'CAULAY.—On the 12th of July, 1903, Dr. E. N. McCaulay, who was born in North Carolina on 28th April, 1832, an Elder in McKinney Presbyterian Church departed this life. Be it resolved that we bow in submission to God's will, as He doeth all things well; and extend our deepest sympathies to

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J. C. HORNER, Principal.

his family, relatives and friends, and request a notice of his death in Presbyterian Standard.

By order of Session,  
Aaron Coffee, clerk.

**STEWART.**—At her father's residence in Robeson Co., July 2nd, 1903, after a lingering illness, Miss Christian Stewart, aged 22 years.

By nature she was amiable, gentle and quiet in disposition, and her lovely disposition was rendered more so by divine grace. She was in favor with all who know her; and a large circle of relatives and friends mourn her early departure. But they mourn not as those without hope. In the days of very early youth, she remembered her Creator; and by confession of faith in Christ as her personal Saviour, she was received into full communion with Smyrna Presbyterian Church, of which she was a baptized member. May the Lord comfort and sustain the bereaved family which within the last three or four years have now and again been called to pass through the deep waters of bereavement. But the loved ones have gone into the better land, where there is no more death; "Blessed are the dead that die in the Lord."

**SLOVER.**—Miss Mary Catherine Slover died at her home in Newbern, N. C., at 5 o'clock a. m. July 12th, 1903. Her sickness was of brief duration, and her sudden death came with a great shock, and spread gloom and sorrow throughout the entire community.

Such was the deep feeling enforced by the sudden departure of this loved one and friend that these words fitly describe the conduct of every one in its presence: "I was dumb, I opened not my mouth; because thou didst it." Silence almost still prevails, when we would speak a word, adequately setting forth the excellence of her character, and the beauties of her sweet life.

She was the noblest type of the exemplification of modest, Christian womanliness. A sublime simplicity characterized all her life and ways, which is a greatness above the possible expression of tongue or pen. Her praises are on every lip, and will live, an abiding memorial in the hearts of all who knew and loved her.

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At the rising dawn of the Sabbath, earth's ties were severed, and her spirit was called home to God, where family ties no more are broken, and, where sabbaths have no end.

She is survived by two sisters and two brothers, and a number of near relations.

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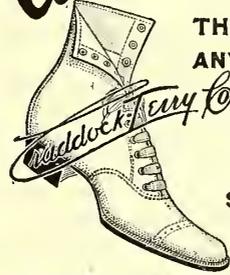
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## Our Young People.

### How the Ball Rolled.

By Mrs. M. H. Cochran.

"O Grandpa, here are your glasses."

A breathless schoolboy came running into the arbor where the old gentleman was seated.

Where did you find them, my boy?"

"Over on Ned Water's porch. You know you sat there talking with his father last night."

"Yes, I remember taking them out to look at a photograph he showed me. But I thought you started out early to have a game of ball before school?"

"I did, but Ned told me about the glasses—"

"And you gave up your game to come this way and bring them to me?"

"I knew you'd want them, grandpa. I didn't mind."

The affectionate assurance beamed in the frank eyes which met the faded ones turned on him in loving recognition of the little act of unselfishness.

"You've been setting a ball rolling this morning, I think, Harold."

"I don't know what you mean, sir. I told you I left the ball game."

"Not that kind of a ball. But you are now due at school. I'll tell you later what I mean."

"I have a little more time. Please go on."

"When I was a boy" began his grandfather, "my mother used sometimes to say to me 'Can't you set a ball rolling to-day?'"

"She didn't say it very often," went on the old gentleman, "for that would have made it seem hackneyed. When she did say it, it seemed to come fresh, and stirred me up to try how I could work it, and I always found fun in it sooner or latter. This was the kind of ball she meant—she had talked it over with me long ago and didn't need to say anything more—to make a special point of doing a kind, helpful thing to some one, and set it rolling by asking the one receiving it to pass it along in the shape of a kindness to some one else, the some one else to ask still another to have it passed on."

"That's jolly," said Harold, with a laugh. "It's like having other folks do your good things for you. Did you use to try it?"

"Yes I did."

"And did your ball ever go very far?"

"O, I cannot say as to that. You can't keep track of it very far, you know. It is like a good many other things that we do for the love of what's right—we have to leave the results with the Lord, in full faith that He will bless our efforts."

"I'm going to try it," said Harold. "I shall begin this very morning."

"Then come at night and tell me about it."

Harold sought his grandfather with a face which showed that he had a story to tell.

"I went to school after I left you, sir," he began. "I had my dinner basket with a good lunch and a bag of peanuts in it. Just as I passed the corner of the woods I heard some shouting and Jack Pierce

came running along after his dog. Rover had started a chipmunk. I knew he couldn't catch it, but it's always sport to see him paw and howl when the chatting little rascal gets up a tree out of his way, so I waited to see. I put my basket behind a stump and went a few steps into the woods. Just as I came out I saw a boy stealing along towards my basket. I hid behind a tree and watched. I saw him open the basket and take out the nuts. Then I gave a whoop and jumped on him.

"You rascal!" I said. "So you want my nuts, do you?" I was just going to give him a shake when it flashed on me to think of your ball. My ball, I mean—the ball I was to set rolling. I thought this was a good chance, so I said:

"Billy. I don't believe you want to be a thief. I know you're not that kind of a boy. You just didn't think."

"He looked a great deal more astonished than he would if I'd thrashed him. He put back the nuts, saying:

"I'm sorry. I will think next time. You're real good to me."

"Well," I said, "if you think so you try to do something good yourself to-day. Now, is that a promise, Billy?" "I will," he said. Then I gave him the nuts—he didn't want to take them, but I made him. Then, it is a little strange, grandpa, but I did see a little of the passing on. When I came home from school I went 'round by a way I don't often go, and soon I was passing Billy's house and on the porch was his little lame sister—they're dreadfully poor—and, grandpa, I saw peanut shells on the steps. So you see Billy had kept his promise by giving them to her."

Grandpa smiled one of his beautiful smiles.

"I don't believe that was all that followed the starting of your ball," he said.

"It was all I know anything about," said Harold.

"You forget, perhaps, that you had already set a ball rolling this morning in bringing me my glasses."

"O, grandpa, dear, that wasn't what you call doing a kindness. That was, why—I don't call it just a duty, but just a little thing, I did because I liked to."

Grandpa patted Harold's head as he went on.

"But you see, I took it as an obligation laid on me to roll your ball on. So I had to keep it in mind."

"You, grandpa," Harold looked highly amused as he listened with a look of great interest.

"I must go back a little," said his grandfather. "As I went into town on the trolley two or three weeks ago, I saw a forlorn looking boy, evidently also on the way to the city, but not taking it as easily as I was taking it, he depending on his legs to get him there. An hour later he came to my office asking me to take him as an office boy and errand runner. He begged so hard, telling such a pitiful story, that I agreed to try him."

"As the days went on I found him active, willing and bright about comprehending his duties, but notwithstanding all this I began before long to

realize that he had a fault so serious as to overbalance all his merits. He was tricky and deceitful. I had reason to know that he was dishonest in trifles and would do things behind my back that he would not do before my face.

"I knew the little rascal was very anxious to stay, so I felt sorry to think of turning him out. But just as I had made up my mind to it, he gave me a great shock of astonishment, by coming to me this morning with a confession of his misdoings made of his own accord."

"Ho!" said Harold, in great surprise.

"Yes, he did. He told me of small trickery—things I knew he had done, but he didn't know I knew. Then he said, between catches of his breath:

"I—don't want to be a thief. I aint—that kind of a boy. I—just—didn't think—"

"Grandpa!" Harold exclaimed in astonishment. "What is the name of your boy?"

"William Hart."

"Not—Billy!"

"Yes, the same Billy—whose way your ball rolled this morning. I talked with him and he told me about some one who said he knew he didn't mean to be a thief. 'And I don't,' he repeated. 'And I promised him I'd do something good, so I—had to tell you!'"

"Grandpa, what did you say to him? Did you turn him away?"

"You seem to forget," again with the loving smile, "that you had already sent a ball rolling my way. It was my bounden duty to send that ball rolling further. Poor Billy had given his honest shove in coming to me with his confession. So I forgave him and promised that he should remain on condition of his mending his ways. And with such a wise mentor as you, I have little doubt he will. It will, probably," grandfather spoke more soberly, "be a turning point in the boy's life. If so, your ball will keep on rolling, who can tell with what beneficent results? For if Billy should turn out a good boy and a good man, instead of a bad one—think of the difference it will make to all within his reach."

"O, it is so wide, so wide," said Harold—with a face of deep thought.

"Yes, we never can tell how wide our influence may be, or how far the effect of a kind action may reach."—N. Y. Observer.

### How the Parsonage was Papered.

Susan Hubbard Martin.

The little parsonage stood bleak and cheerless in the wintry sunlight. A window was open, and the February wind sweeping through the empty rooms, rattled a torn shade that had been left there by the last tenants. Deacon Cummings and the Sunday-school superintendent stood viewing the cottage with speculative eyes.

"There's the salary to raise," the deacon was saying, "and the extra expense of the new furnace must be met. No, we'll have to let the parsonage go. I know it does need papering, but we've our hands more than full already."

The Sunday-school superintendent looked disappointed.

"I think we could manage it," he suggested mildly, "if—"

"No, we can't!" put in the deacon, decidedly. "The parsonage'll have to go as it is."

"But his wife's an invalid," persisted the Sunday-school superintendent, still more mildly, for, like all the rest of the church-members, he stood greatly in awe of the determined deacon.

"Yes, she is," the deacon assented, a little reluctantly. "Hasn't been able to do a thing for over a year, I understand. Lung trouble, you know. That's why they're coming West. Well, it's hard for a pastor on a small salary to have a sick wife. Hard for him and the children. I should like to see the parsonage papered, but it's quite out of the question. The sun comes in finely at the windows, that's one consolation, and soap and water is another. They'll have to put up with things as they find 'em. It's all we can do to raise the salary."

A moment later the two men walked away, leaving Lily Maude standing by her scrub pail. Lily Maude was washing the floor. She had been hired by the committee for that purpose. The last minister had been unmarried, and the parsonage had been rented. But with his departure a new order of things was being brought about. A new pastor was coming, and with him an invalid wife and three small children. And Lily Maude was to scrub and wash windows and woodwork, to make ready for the new occupants.

Lily Maude was pale and small and stoop-shouldered. Her hair was colorless, and her blue eyes, her only beauty, looked out serenely upon a world that had never been an easy one to her, for Lily Maude's mother was dead and her father a cripple. Lily Maude made the living now for both. She was only sixteen, yet her small hands were already calloused and toil-hardened.

"And the new minister's wife hasn't been able to do a thing for a year," Lily Maude had heard what the deacon had said, and she knew something of what it meant. She had been used to sickness all her life. Was not her father helpless now, and had not her mother been an invalid for three years?

She looked up at the grimy walls regretfully; then, taking her broom, she walked into the small bedroom. Here the walls looked worse than ever. There were soiled finger-marks upon them, and some one had torn from them strips of paper, laying bare the plastering.

"And she hasn't been able to do a thing for over a year, and will have to lie here in a room like this," thought Lily Maude. "It's too bad! I'm afraid it'll make her worse instead of better." She leaned on her broom-handle meditatively. "If I could only do something," she whispered, slowly. "I believe," she added, "I believe I'll try. This room has to be fixed some way."

By noon the next day Lily Maude's work was done. The floors were clean, the windows shining, the woodwork spotless. She had done her best. As she turned the key upon the house, her thin face was full of purpose. She hurried down the walk, a shabby little figure in

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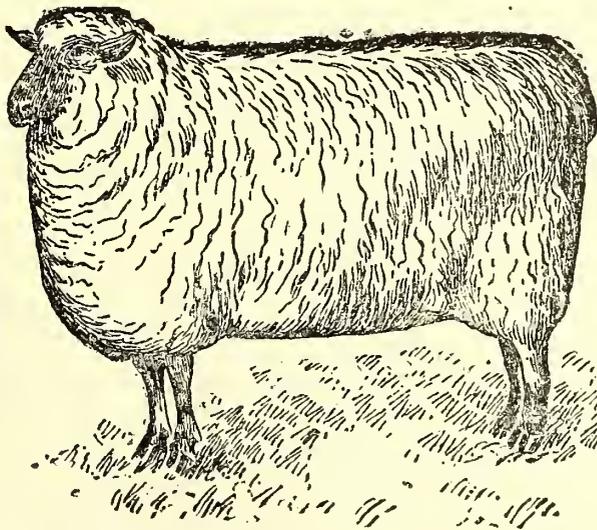
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her worn skirt and jacket. Her hands were bare, and the sharp winter wind had already made them blue. But Lily Maude was not thinking of anything so small as her own discomfort. She was used to facing cold winds; used to scanty fare and shabby clothes; used to hard work and poverty and deprivations.

She walked rapidly until she turned into the principal business street; then she slackened her pace, halting at a certain shop door. Here samples of wall-paper were displayed in the windows, together with a number of cans of paint and a few picture-frames. Lily Maude entered. In the rear of the shop some one was busily working. It was Horatio Robinson, the proprietor.

He looked up at Lily Maude. "How do you do?" he said, cordially. "What can I do for you?"

Lily Maude flushed a little. "I came to see you about papering a bedroom," she replied shyly, "but I haven't any money. It's a room at the parsonage," she added. "The minister's wife is coming there to live, and she's sick. I heard them talking about it. The church don't feel able to do anything, and I—just can't stand it to think of her going into a room like that!"

She looked up, with the flush still on her face. "I can scrub, Mr. Robinson, and I can wash," she went on, shyly, "and I thought—for I studied it all out—that perhaps you might let me work for your wife to pay for it. Will it cost very much?"

Horatio Robinson looked down into the small face.

"That depends upon the quality of the paper," he answered, kindly. "If it's cheap—"

"But it must not be cheap," broke in Lily Maude, hastily. "It must be pretty and bright; not too bright, you know, but something that will be pleasant to look at."

"How's this, then?" said Mr. Robinson, taking down a roll of paper from a shelf above him. "You'll have to wash a good many days, though, to pay for this," he added, shrewdly. "Perhaps you wouldn't like that."

But Lily Maude's hands were clasped. She was looking at the paper. "Oh, I shouldn't mind that at all!" she answered, quickly. "I'm used to washing, and that paper—it's beautiful, Mr. Robinson. Will you really paper the room and let me work for you?"

Horatio Robinson looked at her kindly. He was a sharp business man, but he had a good heart, nevertheless.

"I don't see how I can refuse you," he said, smiling. "When people show a disposition to do their part, I like to do mine. So you like the paper, do you? Well, your taste is good, for it's the handsomest thing I have."

"It's lovely," said Lily Maude, dreamily, still gazing at it. "Oh, I hope she'll be pleased!"

Mr. Robinson was touched. He looked at the slight figure, and something rose in his throat.

"I'll do the work for you to-morrow," he said. "It isn't every one I'd do it for, but you're a brave girl."

Lily Maude grew radiant. "Thank

you! thank you!" she cried, gratefully. "And I'll work my very best for your wife!" she added, quickly.

"I'm not afraid of that," was the answer. "You can go up to see her this afternoon and talk it over. She won't work you hard," he added. "She's not that kind."

"I don't mind work," replied Lily Maude, blithely, "as long as I can please folks. Here's the key, Mr. Robinson. It's the bedroom off the sitting-room. That's to be her room. I heard the ladies talking about it." Lily Maude smiled again, and then hurried out.

The man looked after her thoughtfully. "Well," he said, as he turned to his work, "I like a spirit like that. There's some promise to a girl of that kind, and some Christianity. Willing to scrub and wash to pay for papering a room for somebody that's sick. That's religion. Such a frail little creature as she is, too! I think I'll go to hear that new preacher when he comes. I'm interested in his family already, and I'll do my best work on that papering, as sure as my name is Horatio Robinson!"

The room was finished, and Lily Maude stood by it in awed and admiring silence. Mr. Robinson had himself added a handsome border. The unsightly walls were hidden, and Lily Maude's heart was full of joy.

"Isn't it beautiful?" she cried, ecstatically. "And oh, I'm glad, so glad to think I could do it!"

The door opened. Lily Maude looked up and saw Deacon Cummings.

"Well, Lily," he began, pleasantly "you did your work well I see. Everything as clean as a new pin."

Just then his eyes fell on the newly papered walls. "Whose work is this?" he demanded.

Lily Maude turned pale.

"Mr. Robinson's, sir," she faltered.

"Yes, yes, but who is to pay for it?"

Lily Maude looked up bravely. "I am, sir," she answered. "I'm going to and scrub and wash for Mrs. Robinson until it's all cleared up. You see, sir," she went on, timidly, "I heard them tell about the minister's wife being so sick and not able to do anything, and all that, and these walls looked so bad I was afraid when she saw them she'd get worse. Things like that trouble sick people a good deal. I know, for I've been with them all my life. I hope you don't mind my doing it, sir?"

The deacon looked down upon Lily Maude in her worn and shabby dress. Then, like Horatio Robinson, he felt something rise in his throat.

"No, no, Lily," he said, huskily. "you did right, quite right." He went hastily out into the next room.

The whole parsonage was papered, and out of the deacon's own pocket, at that. Then somehow the story of what Lily Maude had done crept out, and others went to work. A carpet was put down that matched the bedroom walls. Rich old Mrs. Jones, hitherto not noted for her liberality, opening her heart and her purse-strings, sent over a beautiful brass bed. Some one else added the coverings, and kindly hands hung dimity curtains at the windows and spread a rug on the

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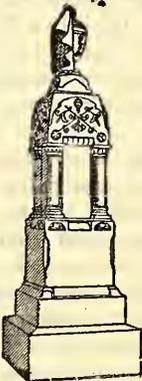
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"Tired, Margaret?"  
"A little, dearest."

The minister's wife tried to smile, but the effort was a failure. The jolting of the train jarred on the tired nerves, and through the car window the prospect was not alluring. Long stretches of buffalo-grass flashed by, interspersed with white patches of alkali; and every turn of the car-wheels was taking her farther from her old home. Still, if she could only get well! And wonderful recoveries were made in the pure, invigorating climate to which they were hurrying.

Yet how she dreaded it all! New scenes, strange faces, and perhaps the new friends would not be like the old tried ones she was leaving so far behind.

"Cheer up, dear," the minister was saying. "We'll soon be there."

"Home, Margaret," he said, tremulously. "Come, children."

Deacon Cummings came forward hurriedly to meet them. He took the minister's hand, shaking it warmly. Then he turned to the woman.

"I've a carriage right here," he said, anxious at the sight of her pale, worn face. "Let me help you."

She sank upon the cushions, exhausted. The children sat quietly together, wide-eyed and wondering.

"We're in your hands," the minister said, smiling. "What will you do with us?"

"You'll see," was the genial answer.

In a few moments the carriage stopped. Deacon Cummings alighted. "This is the parsonage," he said. "We thought it would be pleasanter for you to come straight home, so we did what we could. Some time I'll tell you the story of how it was all brought about. Your wife's room is ready for her, and the ladies have spread a supper for you in

the dining-room. Welcome to Gray Rock, dear friends, and may the new home bring you health and happiness."

The tears were in his eyes as he half-carried his wife across the threshold into the pretty room awaiting her. Gently, very gently, he laid her upon the soft bed, with all its snow-white draperies. She put both arms about his neck and murmured:

"He make me to lie down in green pastures: he leadeth me beside the still waters."—Youth's Companion.

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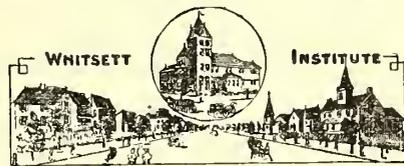
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NORTHBOUND		PASSENGER	MIXED
Chester, Leave	6 25 am		8 50 am
Yorkville, "	7 30 am		10 48 am
Gastonia, "	9 05 am		1 20 pm
Lincolnton, "	10 09 am		2 55 pm
Newton, "	10 54 pm		4 43 pm
Hickory, "	11 16 pm		5 50 pm
Cliffs, "	11 50 pm		6 35 pm
Lenoir, Arrive	12 35 pm		8 00 pm
SOUTHBOUND		PASSENGER	MIXED
Lenoir, Leave	2 10 pm		5 30 pm
Cliffs, "	2 54 pm		7 20 pm
Hickory, "	3 12 pm		8 10 pm
Newton, "	3 37 pm		8 45 am
Lincolnton, "	4 22 pm		10 09 am
Gastonia, "	5 27 pm		1 20 pm
Yorkville, "	6 32 pm		3 18 pm
Chester, Arrive	7 45 pm		5 20 pm

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the lessons privately this afternoon—to whom you are cruel. Through no fault of her own she is obliged to wear very plain clothes; and through no merit of any one here you are all able to wear nice ones. You did not buy them; you could not earn them. All that comes to you comes through the goodness of your parents and friends.

“This other little girl has only a half-sock mother, for whom she does all that she can out of school hours. The little thing begs to stay out of school because you all make her suffer so much when she comes; but her mother will not permit this. It is the one dream of her life that her little girl shall have a better education than she could have. So the small one is obliged to come. And she proves herself worthy, because, as you all know, she does better work than any of you and bids fair to win the prize of one hundred dollars which Judge Moreland has been so kind as to offer to the best scholar in American history.

“Now, in order that you may know what it is to be poorly dressed, I have borrowed some clean, everyday suits from the orphanage, which I shall ask you each to put on this morning—going one by one into your respective cloak rooms. You will wear them all day. If at the close of school you are not ready to correct your behavior toward our little fellow-pupil you shall dress each day in these suits and continue to do so until you become gentle in heart.

“There is no appeal. I visited all of your parents yesterday after school, and I have here notes from each one, giving me authority to enforce this command. Agnes Holland, as you were first to begin the unkind taunts of yesterday morning, you will come to the desk, take this suit, and go, first, into the girls' dressing room, change your clothes quickly, and come out. John Halliday, as you are the largest boy in school—one whom we have a right to expect will be manly and chivalrous to those who need and suffer, yet who, I regret to say, stood by and laughed while the heart of our little pupil was so cruelly wounded—you will take this suit and go—first among the boys—into their dressing room, change your clothes quickly, and return. Agnes! John! I give you ten minutes. For every minute thereafter you shall receive a mark for misdemeanor.”

Slowly, reluctantly, the two went forward, took the coarse blue jean suits, the heavy shoes, and went into the dressing rooms. No one laughed. It was too serious a matter. Miss Norton waited ten minutes, then tapped at the doors, and sent the unwilling victims forth.

“Emily Huntington, Harry Reynolds, you two are to go next.”  
 “I am not going,” said Emily.  
 “Then you leave the school,” said Miss Norton, firmly. “Your father and mother both assure me that they will either send or bring you back, and will see to it that you obey!”

Emily went sobbing into the dressing room.

After a little the change in the whole school had been effected, and the regular work of the day began. When intermis-

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The ninety-second session of Princeton Theological Seminary will open on Thursday, September 17th, 1903. Matriculation of Students takes place in Stuart Hall at eleven o'clock.

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 The Rev. Richard C. Reed, D. D., Professor of Ecclesiastical History and Church Polity.  
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sion arrived no one left the desks. In fact, not one of them all was willing to risk being seen by the passers-by.

The session never seemed as long as it did that day, and both teacher and pupils were more than glad when it was over. At last the bell struck for dismissal; then John Halliday arose, came forward, and said:

"Miss Norton, I—I beg your pardon. I—don't want to be a bully; I want to be a gentleman. I—never—was so ashamed in all my life. I—promise you that—that I—won't do the like again, as long as I live. And—and I'm glad you were so good and brave as to do it!"

The others followed suit. There were a good many sobs from the girls, and solemn looks upon the boyish faces. The next day Miss Norton herself went for Amy and the two came up to the school in company, amid pleasant greetings upon all sides. No one spoke of the matter. Everyone was quite content to let it rest. Dear little Amy had not known why her mother kept her from school that day; she wondered at the kindness of her school-fellows and was very glad of heart. The days went on, but there was never another need for borrowing the trunkful of blue jean suits! —N. Y. Christian Advocate.

#### The Calf's Nightdress.

By Anna Burnham Bryant.

"My best hockey stick!" cried Johnny, angrily, glaring at poor little frightened Margery, who had just broken it trying to make a "teeter" with the help of that and her Aunt Harriet's ironing board. "Why didn't you take Uncle Abram's gold headed cane—or the umbrellas?" he added, flinging himself out of the door in a rage. Johnny wasn't always a pleasant boy to live with.

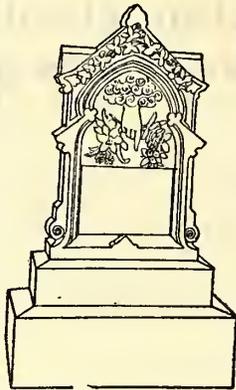
"Just you wait, Miss!" he stuck his head in again to say, revengefully. "I know a way to fix you. Just you see if you get a look at my new little bossy-calf Uncle Abram is going to give me. Yah! I guess now you wish you'd let my things alone 'stead o' breaking 'em!"

"A bossy-calf! O Johnny, please! I never saw a dear little bossy-calf—never—not anything littler than a great big hookey-cow! Say you will, Johnny!"

But Johnny was gone, and the bang of the door behind him sounded like a loud, cross No! as Margrey listened to it.

"It won't live, probably," Uncle Abram was saying out in the kitchen. It was so still in the room that Johnny had left that Margrey could hear every word as plain as could be. 'T'was a spindlin' kind of a little critter anyway, and it come on so awful cold last night the barn wasn't warm enough. If I'd had anything to wrap it up in I'd have blanketed it like a baby, but all the old stuff has been used one way an' another, or stole by tramps, and I couldn't find a thing. I'll carry something over to Johnny and Aunt Harriet and Margery—to take a ride 'round the road' and "see the little new bossy."

When they got to the barn he was not the only one that was laughing, for there was a comical little red calf, with very long legs and a very bumpy fore-



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head, wearing a most dandyish-looking blue "swallow tail" with brass buttons, its fore legs stuck gracefully through the sleeves of the coat, while the narrow blue-tails swayed first on one side of his back and then on the other.

"That's what — she — fetched — to — wrap — him in!" gurgled Uncle Abram, holding his sides. "I made up my mind you should see it!"

"Better call him 'Dandy,'" said Aunt Harriet. "Do' know's I ever see a four-legged calf wearing a swallow tail before."

"Keep it on him, Uncle Abram!" shouted Johnny, capering about in huge delight. "I'll get all the other boys up here to see the show. Say, he'll live now fast enough, won't he?"

"Depends—on whether you're a gentleman!" said Uncle Abram, gruffly.

"Oh, he is—he will be!" said Margery, sweetly. "He knows now I tried to make up to him for breaking his hockey stick."—Congregationalist.

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Time table in effect November 19, 1902.

Eastbound Trains.	Passenger Daily	Passenger Daily
Leave Goldsboro.....	8:30 p m	8:00 a m
Leave Kinston.....	4:22 p m	8:48 a m
Leave New Bern.....	5:50 p m	10:10 a m
Arrive Morehead City .....	7:15 p m	
Westbound Trains.	Passenger Daily	Passenger Daily
Leave Morehead City .....	7:05 a m	
Leave New Bern.....	9:00 a m	
Leave Kinston.....	10:12 a m	
Arrive Goldsboro.....	11:15 a m	

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Lv Aberdeen 7:30 A M	Ar. Jackson Spgs. 8:10 A M
" " " 9:40 " "	" " " 10:30 " "
" " " 6:40 P M	" " " 7:30 P M
High Point 2 05 P M	" " " 5:15 P M

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Lv New York, P. R. R.....	12 55 p m	12 10 a m
Lv Philadelphia, " "	3 29 p m	7 20 a m
Lv Baltimore, " "	5 45 p m	9 34 a m
Lv Washington, W. S. Ry..	7 00 p m	10 41 a m
Lv Richmond, S. A. L. Ry..	10 37 p m	2 15 p m
Lv Petersburg, " "	11 20 p m	2 53 p m
Lv Norfolk, " "	1 55 a m	5 18 p m
Lv Henderson, " "	2 28 a m	5 41 p m
Lv Raleigh, " "	4 15 a m	6 58 p m
Lv Southern Pines " "	6 16 a m	8 50 p m
Lv Hamlet, " "	7 35 a m	
Lv Columbia, " "	10 25 a m	12 20 a m
Ar Savannah, " "	2 35 p m	4 55 a m
Ar Jacksonville, " "	7 00 p m	9 15 a m
Ar Tampa, " "	6 45 a m	6 00 p m
	No. 33.	No. 41.
Lv New York, N. Y. P. & N.	+ 7 55 a m	8 55 p m
Lv Philadelphia, " "	10 16 a m	11 21 p m
Lv New York, O. D. S. S. Co.	+ 3 00 p m	
Lv Baltimore, B. S. P. Co.		+ 6 30 p m
Lv Wash'ton, N. & W. S. B.		80 p m m
Lv Portsmouth, S. A. L. Ry	9 05 p m	9 25 a m
Lv Weldon, " "	11 45 p m	11 55 a m
Lv Norfolk, " "	1 55 a m	1 35 p m
Lv Henderson, " "	2 28 a m	2 02 p m
Lv Raleigh, " "	4 15 a m	3 45 p m
Lv Southern Pines " "	6 16 a m	6 18 p m
Lv Hamlet, " "	7 40 a m	9 45 p m
Lv Wilmington " "		3 20 p m
Ar Charlotte, " "	10 33 a m	10 32 p m
Lv Chester, " "	10 30 a m	12 5 a m
Lv Greenwood, " "	12 37 p m	3 25 a m
Lv Athens, " "	2 52 p m	5 58 a m
Ar Atlanta, " "	4 00 p m	7 35 a m
Ar Augusta, C. & W. C.....	5 40 p m	
Ar Macon, C of Ga.....	7 20 p m	11 35 a m
Ar Montgomery, A. & W. P.	9 20 p m	6 25 p m
Ar Mobile, L. & N.....	2 55 a m	
Ar New Orleans, L. & N.....	7 25 a m	
Ar Nashville, N. C. & St. L.	1 30 a m	6 55 p m
Ar Memphis.....	4 15 p m	8 20 a m

##### NORTHWARD.

	Daily No. 32.	Daily No. 33.
Lv Memphis, N C & St L.....	12 45 n n	8 00 p m
Lv Nashville, " "	9 30 p m	9 30 a m
Lv New Orleans, L & N.....	8 10 p m	
Lv Mobile, " "	12 40 a m	
Lv Montgomery, A & W P.	6 45 a m	1 00 p m
Lv Macon, C of Ga.....	8 00 a m	4 20 p m
Lv Augusta, C & W C.....	10 05 a m	
Lv Atlanta, " S A L Ry.....	12 00 n n	8 00 p m
Ar Athens, " "	2 57 p m	11 23 p m
Ar Greenwood, " "	5 15 p m	1 58 a m
Ar Chester, " "	7 17 p m	4 15 a m
Lv Charlotte, " "	7 27 p m	5 01 m
Lv Wilmington " "	3 20 p m	
Lv Hamlet, " "	10 40 p m	7 50 a m
Lv Southern Pines " "	11 33 p m	8 44 a m
Lv Raleigh, " "	1 35 a m	11 15 a m
Lv Henderson, " "	3 05 a m	12 50 p m
Lv Norfolk, " "	3 50 a m	1 45 p m
Lv Weldon, " "	5 00 a m	3 00 p m
Ar Portsmouth, " "	7 15 a m	5 35 p m
Ar Washington, N & W S B		6 55 a m
Ar Baltimore, B S P Co.....		+ 6 30 a m
Ar New York, O D S S Co.....		+ 5 00 p m
Ar Philadelphia, N Y P & N	+ 5 46 p m	5 10 a m
Ar New York, " "	8 15 p m	8 00 a m
	No. 34.	No. 66.
Lv Tampa, S A L Ry.....	8 00 p m	8 00 p m
Lv Jacksonville, " "	9 30 a m	7 50 a m
Lv Savannah, " "	1 40 p m	12 10 p m
Lv Columbia, " "	7 05 p m	5 30 a m
Lv Hamlet, " "	10 40 p m	8 40 a m
Lv Southern Pines " "	11 33 p m	9 36 a m
Lv Raleigh, " "	1 35 a m	11 50 a m
Lv Henderson, " "	3 05 a m	1 10 p m
Lv Norfolk, " "	3 45 a m	1 55 p m
Lv Petersburg, " "	5 53 a m	4 07 p m
Ar Richmond, " "	6 35 a m	4 55 p m
Ar Washington, W S Ry....	10 10 a m	8 36 p m
Ar Baltimore, P R R.....	11 25 a m	11 25 p m
Ar Philadelphia, P R R.....	1 36 p m	2 56 a m
Ar New York, P R R.....	4 13 p m	6 30 a m

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# PRESBYTERIAN STANDARD

Established 1858.

CHARLOTTE, N. C., AUGUST 19, 1903.

Vol. XLV.---No 33

## Sometime, Somewhere.

Robert Browning.

Unanswered yet ? The prayer your lips have pleaded  
In agony of heart these many years ?  
Does faith begin to fail; is hope departing,  
And think you all in vain those falling tears ?  
Say not the Father hath not heard your prayer ;  
You shall have your desire, sometime, somewhere.

..

Unanswered yet ? Nay, do not say ungranted ;  
Perhaps your part is not yet wholly done.  
The work began when first your prayer was uttered,  
And God will finish what He has begun.  
If you will keep the incense burning there,  
His glory you shall see, sometime, somewhere.

..

Unanswered yet ? Faith cannot be unanswered ;  
Her feet were firmly planted on the Rock ;  
Amid the wildest storms she stands undaunted,  
Nor quails before the loudest thunder shock.  
She knows Omnipotence has heard her prayer,  
And cries, "It shall be done," sometime, somewhere.

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# Presbyterian Standard.

Established 1858.

CHARLOTTE, N. C., AUGUST 19, 1903.

Vol. XLV.---No 33

## Event and Comment.

We have felt more kindly toward the new Pope since we heard that he left Venice for the Conclave with a return ticket. He did not expect to be elected and there could have been very little pulling of the wires for him.

They have just opened in England the first Cathedral built since the Reformation, the Cathedral of Truro. From the appearance of the interior it is not the place to preach in. We have sometimes wondered what the original Apostles would have done with a cathedral.

Praying at people instead of for them is a habit to be avoided. It indicates in the first place that the prayer is addressed to the audience instead of to God. And then it degrades prayer itself, to make it the vehicle of our reproof of a brother mortal when in the very presence of God.

In leaving out the statement that the Pope is Anti-Christ from the Revised Confession there was no intention of weakening the historic protest of Protestantism against Papal claims. Says the Interior, "The Book pronounces now as emphatically as ever that the claim of the Pope to be Head of the universal church is insufferable."

The Interior is the authority for the statement that "there are more societies of Christian Endeavor in the Presbyterian Church than in any other." We suspect that the Presbyterian Church is likewise the backbone of the Y. M. C. A. Suppose we pull out of non-denominational enterprises, sometimes, because of our much advertised narrowness, and see what will become of them?

Three Congregational Seminaries in England are proposing a union of their resources and endowment into one seminary, and this is regarded as a step in the formation of "a great Free Church Theological College under the aegis of London University." We wonder if the Southern Church could not get its million dollar university to running in good order first.

One of the mistranslations of the Catholic Version of the Bible is the phrase "do penance" instead of the word "repent." A Catholic priest has recently made a new translation with the correct rendering and has received the commendation of Cardinal Gibbons. Of course it may cut off some Papal revenue but it is another evidence that the world do move.

Says the Cumberland Presbyterian:

"Pity 'tis that God is not allowed to cast the ballot that determines the result in every election." We have an idea that he does cast it, and that the idea of "allowing" Omnipotence to rule over the affairs of men reveals a low idea of God. Arminianism will crop out in unguarded moments. The only way to keep that Northern Presbyterian Committee of Union from finding out about it is to keep very still.

The Pope has given out that he intends to let Italian Catholics vote hereafter. That is good. But what a light it throws upon papal tyranny, the abject condition of Italian Catholics and the old problem, how to be a good Catholic and obey the Pope and a good patriot at the same time and obey the powers that be. Two-thirds of the Italian people sided with their country in

the struggle between Italy and the Papacy and their rebellion is the opportunity of Protestantism.

John Temple Graves made a speech at Chautauqua the other day on the negro problem, especially in its relation to crime. He suggested the legalizing of the mob and a "cruel and unusual punishment" as palliatives of the present evils; and the separation of the races as the final solution. We do not think that the Atlanta editor represents Southern opinion in either. Aside from other considerations it would be a cowardly thing for the Anglo-Saxons of America to deliver the negro over to the fate of his fellows in Liberia or Hayti. And then there has hardly been given a fair chance yet for another solution, the gospel of Christ.

The case of Miller, an employe in the Government Printing Office, who was expelled from the Bookbinder's Union, is the first instance of a direct conflict between the Government and a Labor Union. The Union demanded that he be discharged and he was. Later he was re-instated by the President's order. The men at first threatened to strike and then they decided to wait until their charges against Miller could be examined. Miller says that he was expelled from the Union because of his having saved expenses for the Government instead of making more work for the members of the Union. The final decision of the case is awaited with interest.

The Interior notes the action of the Southern Assembly in petitioning the Government to remonstrate with the Belgian Government concerning the treatment of the negroes in the Congo Free State, and thinks "that one stone in the road to re-union has been moved several feet nearer the gutter." There never was any question about the right of the Church to petition the Government. It was when the Church undertook to say whether the Allegiance of Presbyterians was due to the State or to the Union, that it "hung the rags of political expediency on the cross of Jesus Christ." If the editor of the Interior cannot see the distinction, it had an editor once that saw it. No, there is no sort of justification for that old error or for the reluctance to make a frank and manly withdrawal of the old terms of "traitor" and "rebel," that still stand upon the records of the Northern Church.

The Year Book of the Young Men's Christian Association contains some interesting figures of progress and service:

Within the year the number of Associations in North America and the colonial possessions of the United States has increased from 1,575 to 1,726. Reports from 1,500 of these are tabulated, showing 350,455 members, 27,231 more than reported last year. In this number 144,279 are active members that is, members of evangelical churches. The boys' departments that are maintained now by nearly all city Associations account for 45,500 of the total. The property holdings of the Associations now are to \$28,827,000, a gain of \$1,726,000 in a year—perhaps the most astonishing feature of the entire exhibit. The current expense budgets aggregated three and a half millions, an enlargement nearly of half a million over the previous year. State and international committees spent nearly a quarter of a million contributed by the Associations in free-will offerings, and besides \$80,000 was sent abroad for mission work. Practically 30,000 students were instructed last winter in the schools maintained by local Associations. Seventy thousand religious meetings were held during the year, with a total attendance of four millions.

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For table of contents see page 16.

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## Legislation and Righteousness.

We have been noting for quite a while the appearance and re-appearance in different forms of the argument that you cannot reform people by law; that you cannot legislate righteousness into people. The argument is generally used as a protest against interference with the whiskey traffic, even in its most revolting form. Of course there is a germ of truth in it. But there is also a fallacy that has been wandering around in unthinking minds long enough without correction. We mean nothing personal in using the Raleigh Post as an illustration. And a half dozen papers in this state might have been chosen, the names of which will occur to their own readers.

Says the Post:

"We quote this from the Presbyterian Standard:

"The New York Christian Advocate asserts that at least four hundred children have died from injuries received on the Fourth of July, the most of them of the horrible malady of lock-jaw. The fact ought to unlock the jaws of some of our legislators so that a stop could be put to this annual slaughter of young Americans."

"While our friend is about it, can't he insist on a law that will prevent any of us dying? Legislation is all that is needed, we must be sure, to stop death, either from injury or suicide or going to sleep near a railroad track."

Says the Greensboro Record:

"While we are passing laws that this thing and that thing shall not be sold, why not pass one that money shall not be left around in a bank where a man can get his hands on it? He might be tempted to steal. And it might also be a good idea to prevent the railways and other big corporations from allowing their employes to handle any money at all—make them fix up a kind of machine where all money must go so that it cannot be taken out except by the proper person. Of course, that 'proper person' might steal also, but this would reduce the number of stealers at least. The doctrine now is to keep temptation away from a man, not to teach him to withstand temptation."

Whereupon the Charlotte Observer comments:

"That's the stuff. Pass a law. The people are not

properly coddled and hedged about! It is not enough to punish them after they have done wrong—make laws under which it will be impossible for them to do wrong. The world is not governed enough. Pass more laws."

We are of the opinion that four hundred children's lives, to say nothing of the lives of adults, and the maiming of hundreds more of both adults and children, are worth saving. In Charlotte no fire-works are permitted within the city limits. There were therefore no accidents from fireworks in Charlotte. It seems unquestionable that a similar ordinance could be enforced in every city, large or small, in the United States. Fire-works tell their own tale. Offenders are easily caught. And the evil, which is a real evil if we count four hundred children as worth anything, easily prevented.

We therefore over-rule the point made by our contemporary as not well taken.

But as all roads lead to Rome, the real objective point of this argument is a defence of the saloon. We are not questioning the sincerity of the arguers. There is in general a pessimistic feeling as to the evil of drunkenness. It seems such a hopeless thing to cure in the individual, and such a constant temptation to so many, that there is a tendency to fall back upon that atheistical law of the jungle, the survival of the fittest, and say that law can throw no protection around men against this evil. Let them alone, and thus let those who will go to the devil go their own gait.

Let it be admitted that legislation alone does not make men righteous. There is only one power that can do that and that is a Higher Power. But Christ himself declares that "it must needs be that offenses come."

As long as there is sin in the world there is going to be crime. But Christ also says, Woe to that man by whom the offence cometh. And he teaches us to pray, Lead us not into temptation. His own prayer for his disciples was, I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil.

Now in our time and in our favored land, the religion of Christ is a predominating force. The Kingdom of God is being established among men. And the instruments for the establishment of that kingdom are men, with all the human agencies that can be used to that end.

Take three of the evils which are more or less the subject of legislation in all our cities, gambling, drunkenness and the social evil. Does any one dare to say these evils cannot be remedied in any degree by proper laws properly enforced?

The saloon promotes drunkenness. It tempts men to excessive and to habitual drinking. Some reformers have laid so much stress on the evils of drinking, that they are met on their own ground with the original declaration that prohibition does not prohibit; that is, it does not prohibit drinking. It is said that men will drink at home, will drink at their clubs, and since the emphasis has been put, unwisely as we think, upon the use instead of the abuse of liquor, every instance of its use is quoted as a violation of law and the old fallacy bobs up that you cannot make people good by law.

But law, in the very provision which it makes for penalties, expects to be broken. Nevertheless, it is more dangerous and therefore more difficult to do an unlawful than a lawful thing. The saloons tempt men to drunkenness. The dispensary supplies, while it does

ot create a demand, some part of which, however small it may be, is a legitimate demand. It closes at undown and this cuts off the worst part of the day for drunkenness. It forbids treating on the premises, another long step in the direction of sobriety. It denies the motive of private greed to its employes, and thus takes the pressure off the seller of the liquor. Prohibition prevents all lawful sale of liquor in the prohibited territory. Better twenty blind tigers after a boy than one with his eyes open. Drinking may not be stopped, but if drunkenness is decreased, then the real end of the law has been obtained. There are some restrictions even around the saloon. Would the Post have those laws repealed?

Gambling is another evil that can be prevented by law and its vigilant enforcement. We used to have a heap of gambling in Charlotte. This paper could tell some interesting tales of the protection of the offenders by the sworn officers of the law. Now, thanks to our vigilant police and to Judge Shaw with his heavy hand, gambling is all but gone from Charlotte. It is not the temptation that it once was.

Young men have been known to lose their employers' money in gambling dens in Charlotte. If there is no opportunity or temptation to do that, does not legislation against gambling tend to honesty and therefore to righteousness?

Men talk just as hopelessly about the social evil. Unfortunately our laws on that subject have come down from an impure period of English history. They need to be brought abreast of the enlightened sentiment of our own day. But such laws as we have, with such municipal ordinances as we have, do diminish the evil. Who would say that if every house of shame were in constant danger of a raid by the police, and the male as well as the female offenders ran the risk of exposure before the world in court the following day, with the added risk of having their names published in the papers, that harlotry would not be amazingly diminished? New York City is ten-fold more decent than it was twenty years ago. John Calvin found one-third of the city of Geneva given up to the social evil, with men and women parading naked through the streets and he made it the model city of Europe, with the help of legislation.

Once more and we are through. We trust that we have also been thorough. There is a rising generation of boys and girls that we can help to keep pure and sweet by the removal of temptation. We cannot remove it all. But that is not saying that we must acquiesce in the most open and shameless and over-powering temptation, when law can lay its heavy hand upon the evils and make them at least hide their diminished heads. The paper published at the Thornwell Orphanage, Our Monthly, said the other day, thanking God, that there was a generation of young people growing up in South Carolina who do not have the word bar-room in their vocabulary. Who shall say that that is not a gain?

No, we cannot make people good by legislation. But we can send them to the devil a heap faster and a heap more of them if we let an evil go unrestricted and unrebuked. To bring the thing down to a fine point, murder is both a crime and a sin. Legislation does not keep men from committing the sin of murder in their hearts. But it saves the victim from being murdered and the murderer from the actual shedding of

blood. Not always. Law is broken, as its penalties for being broken would imply. But repeal the law against murder, or rape, or robbery, or all three, and see whether legislation would not be needed again, and soon, ere we went into a state of anarchy.

### Are We Worthy of This Praise?

The editor of the Brooklyn Eagle went to hear a Southern minister preach the other day. He has had some very kind things to say about Southern preachers before this. But the Rev. Peter C. Sears, an Episcopal clergyman of Meridian, Mississippi, made a most pleasing impression. We presume that there is danger that the South will lose him to the Church of the Holy Trinity, Brooklyn. In speaking of the sermon the Eagle has this to say of the South:

"To a section, just passing under the leadership of the men of to-morrow and reverencing the memory, while inheriting none of the spent quarrels of the men of the past, the worth of the generation of preachers, born since the war and with their faith and their faces turned toward the future, can not readily be exaggerated. Their devotion to their states and people is as marked as their value to them. They set a contrast, which is an example and an incentive, to any Northern incumbents of Chapels of Ease, if any there be, who here find every favoring social, ethical and economic condition to their hand which they have but to stretch forth to take it. The essentially religious portion of the Union is the South. The long obscuration or dimness of other rays has made the Divine Lights alone fill all the sky. In the absence of many of the forces to which men elsewhere address competitive energy, the South has recurred to God, as an ever present help in time of trouble, a time that has there lasted long, but which is brightening with the prospects of alleviation. The name of the preachers and educators who are fulfilling the law of the Master, by bearing the burdens and heightening the hopes of their people, is legion.

Such of them as have been transplanted by Providence into Northern soil have enriched its growths and have in turn been broadened and bettered by the larger influences of which they have deepened the spirituality."

Now that is high praise, the highest praise that can be given any people, that "the Divine Lights alone fill all the sky." We know that it has been true. The South was a deeply religious section before the Civil War. Abolition, in its cruder and radical forms, did not a little to make that war a religious war, since the Biblical sanction of slavery itself was so clear to the Southern mind that the abolition characterization of it was blasphemous. And while there was a vein of recklessness among the youth of the South, the war itself, with its hardships and bereavements brought the people into an attitude of humility and reverence before God.

It has been a fortunate thing also that during the recent decades of critical study, in which the foundations of all things have been searched and the faith of many has been shipwrecked, the South has been in a measure isolated, cut off from the intellectual ferment that has been going on in Germany and in Britain and in the Northern States. That movement has all but spent its force. The inevitable reaction against extreme views has set in. But the South has never eliminated God from the universe or ceased to bow in adoration at the name of Jesus Christ.

But the times are changing—changing fast. It is unbecoming to boast of one's religion, either individually or collectively. But there is also a feeling that the boasting would be less true now. As to matters of

faith, there is but little danger that the South will take up the theories that have been already laid aside. There is enough true scholarship in the South to prevent that. The tide against which religion must contend is the commercial spirit.

We rejoice as all patriots must do, in the ever increasing prosperity of this section. But our people must never begin to think that money is all. We rejoice in the quickening of the educational life of the South. But even education is not so important as religion.

May the God who was our present help in time of trouble be our Life and our Light in times of prosperity and peace! Let not ours be the fate of the nations that forget God! May our loftiest aim be to attain to the beatitude of that people whose God is the Lord!

While we are waiting to hear from the Biblical Recorder as to whether Baptists would patronize a Presbyterian institution and would be encouraged to do so by the Baptist press, if the Baptist institutions should be "struck down by the State," here is a little straw from Charity and Children that shows how the wind really blows; in fact the wind is a gale:

"Now and then we hear of some puny Baptist who is foolish enough to send his girl to one of the other Raleigh colleges, though the University has better equipment, an abler faculty and a great deal more money than either of the other schools. By what reasoning a man shall justify himself for such strange conduct we are utterly unable to see."

As an instance of the way the business world has come to regard the physical as well as the moral evil of the drink-habit, the Insurance Department of the Southern Loan and Trust Co., places a premium upon the temperate habits of those whom it insures. People of temperate habits, whether they be total abstainers or not, are a better risk than those who drink to excess and this progressive company feels that they should have the benefit in a lower rate.

## Review of Contemporaries.

### Future of Catholicism in America.

#### The Interior.

Some years ago we chanced to spend a Monday morning with a certain society of ministers who had met to hear a paper read upon "Religious Liberty." There was present a gentleman of pleasant manners but unfamiliar face, whom we supposed to be a new incumbent of one of the city pulpits. The essayist who prepared the paper went so deep into his subject as to base his conclusions upon premises which he dug up from decrees of mediaeval councils, and papal bulls hardly less ancient. At the conclusion of the reading each person present was called upon to express his views of the theme and its treatment. The stranger, upon being pressed for an opinion, said, "Gentlemen, I am a Catholic; born and brought up in the Church and familiar with all its modern teachings. I cannot deny that the things I have this morning heard read from ancient authorities must represent the Catholicism of the past; but it does not represent the Catholicism of to-day. These views are not taught from our pulpits. Were they so taught, no one of you would repudiate them more promptly than myself."

Last year an accident of travel brought us into familiar relations with an apostolic delegate, born in Rome, brought up in the Collegio Romano, but stationed for the past twenty-five years in an English colony. He was a man of intelligence, observation and charity. He was well informed upon all the questions which interest or agitate the Church. In the course of our talks he said, "It is one of the satisfactions of my life that my duties have required me to become a natural-

ized subject of Great Britain. There is only one other country to which I would willingly transfer my allegiance, and that is America. I have many times circumnavigated the globe in discharge of commissions from the Vatican, and I confess that there are only two countries upon earth where a man is assured the natural rights which belong to him by gift from his Maker. And they are England and the United States."

Standing one day upon the magnificent terrace of the Janiculum which overlooks St. Peter's and below which lies the whole of modern Rome, we noted with what tenderness an Italian fellow traveler regarded the busts of the soldiers which adorn the grounds, and with what pride he showed us the great bronze statue of Victor Immanuel towering over all. "I am a loyal son of the Church," he said to us as if in extenuation of his conduct, "but I am proud to have served under Garibaldi as a volunteer and under the House of Savoy as an officer in the national army. I was born a Catholic and I shall die a Catholic; but I am for free and united Italy first, last and all the time."

Whether it be politic to deny it or not, mediaeval Catholicism exists among the laity neither in Rome nor in Chicago. Bishops and archbishops and cardinals and popes may all deny that any change has taken place in the rank and file of Catholicism; but the papal states would no more to-day restore the temporal power of the papacy than would New England. It is an age not of autocracy but of democracy; and if a crisis were precipitated tomorrow, we should find not one, but a thousand Luthers stepping out from the Catholic clergy even from their innermost circles.

Nowhere would this be more true than in our country. Many a loyal son of the Church of Rome is loyal only because his priest cautiously avoids putting his loyalty to the test. The fundamental principle of Romanism is submission; the first principle of Protestantism is freedom. The Catholic, brought up in the wide air of America, cannot be forced to live again in the narrow boundaries of priestly domination. It is not necessary to change rules in order to change life. Theoretically the layman is nothing. He contributes funds; the bishop holds the title to his church. But the bishop will be careful how he exercises his theoretically unlimited trusteeship.

Nay, more than this; many of the Catholic priests are themselves like our Garibaldian soldier, as fond of liberty as they are profuse in protestations of obedience. We have a neighbor who before the council of the Vatican strenuously preached against the dogma of papal infallibility. "Did the finding of the council change your view of the doctrine?" we asked our good priest. "My friend," was his non-committal reply, "Rome has a long arm." The wise prelates know these conditions and are not going to strain the relations of their priests beyond the point of rupture, as did Leo X.

That two-thirds of the American continent once belonged to Rome while now the population of the states is overwhelmingly Protestant, is not to be forgotten. Professor O'Gorman, writing his history of Catholicism in the United States for the "American Church History Series," while anxious to reduce the confessed "losses" of Romanism in this country, puts the estimate as to their strength at only about one-half that of the present foreign-born population and its immediate descendants. Catholicism has been fighting a losing battle in this country for more than two centuries. It has lost more than in numbers. It has lost confidence in its own principles. For years to come it will doubtless profess loyalty and practice freedom. Then, when the right hour strikes, it will swing itself free from Rome, an American church filled with the American spirit, which is the spirit of that personal and individual freedom with which the gospel makes men free.

### The Patriotism of General Lee.

The editorial article in The Outlook for July 11 entitled "The Loyalty of Robert E. Lee," has called forth

number of letters from our readers. Of these letters we have chosen three for publication in another column, one expressing approval, the other two disapproval, of the views we have expressed. These are the strongest statements we have received on either side. Leaving them without further comment, we confine our attention here to the fundamental question involved in the discussion. This question is tersely stated in the following letter:

To the Editors of 'The Outlook':

Webster's definition of a patriot is, "One who loves his country and zealously supports its authority and interests." If this is correctly defined, how can your statement, "Robert E. Lee stands to-day among the purest of patriots," be true?

George W. Barrows.

What constitutes patriotism?

In "Harper's Magazine" for August there is an article by Mayo W. Hazeltine on "The Republic of Vermont." In this is described the plucky stand taken by the Green Mountain Boys in defense of their homes. They had settled in what is now Vermont under the authority of royal grants given to New Hampshire. Later the British Crown decided that the land belonged to New York. The controversy that resulted between New Hampshire and New York was of vital importance to these settlers; for if New York, representing the authority of the British Government, should gain possession of this territory, they would be dispossessed and their families impoverished. When the War for Independence broke out, they had, perhaps, as the author says, "stronger reasons than any other American colonists for rebellion against the British Crown," for if the Colonies should be defeated, the British troops would enforce the decision of the Crown and oust these men from their farms. Therefore "they had at stake not only the political liberties which were threatened by Parliament's assumption of a right to tax the Colonies, but also a title to the homes which they had created in the wilderness." Here is a concrete example of patriotism in its rudimentary form—the instinctive impulse to protect the family.

Sometimes this instinct has developed into loyalty to the tribe or clan, as among the Semites, or in the early history of Scotland; and when it has been perverted, it has resulted in prolonged family feuds, of which our own land has furnished examples. It is in this impulse to protect the family that may be found the source of race pride, or race patriotism.

But with the growth of civilization, with all its complex relationships, this instinct of home defense has become, as it were, organized. Instead of each man's defending his own home, men have combined for the common defense of all their homes. This union of men for the common defense has been one of the elements, perhaps the chief element, in the formation of government. Such union has taken different forms. In a monarchy the king is "the father of his country," and allegiance to the home is transferred, for the purposes of defense, to the king. In a republican government it is the co-operation of the natural defenders of the home that is the essence of the Commonwealth, and allegiance is transferred from the home to the Commonwealth. It is this allegiance to the power that guards the family that is the essential element in love of country, in that passion which, according to the Century Dictionary, "moves a person to serve his country, either in defending it from invasion, or in protecting its rights and maintaining its laws and institutions."

It is evident that under different kinds of government patriotism itself assumes different forms. In early Scotland it was fidelity to the tribe; in feudal days it was fidelity to the overlord; during the English Revolution it was, on the part of some undoubtedly sincere men, allegiance to Charles; on the part of others, equally sincere, support of Parliament. In times of transition there consequently arises a struggle between two forms of patriotism. One form may be intellectually or politically more primitive than the other; but

it may at the same time be no less pure and honorable. It was a struggle between two such forms of patriotism which came to a crisis in America in 1861. Undoubtedly there were men prominent among Southern leaders, as there were undoubtedly men prominent in the North, who were swayed by other motives than those of patriotism. Very likely the struggle would not have taken the form of open war if it had not been for the men who were more concerned about the maintenance or destruction of slavery than they were about fidelity to the sovereign government. Such men are not here under discussion, but only the men who, North and South, were ready to lose all for the sake of preserving that sovereignty to which they were convinced they owed supreme allegiance.

In the North conditions largely economic had brought men to identify that sovereignty with the Federal Union; though there were Northern men, not only at the time of the Hartford Convention, but as late as the war itself, who were by no means clear in their convictions. In the South conditions, also largely economic, had brought men generally to identify that sovereignty with the State; though there were exceptions, such as George H. Thomas. In the main, then, patriotism, that is, allegiance to the Commonwealth, in the South meant allegiance to the State; in the North it meant allegiance to the Union. The fact that since the war American patriotism means fidelity to the Union does not alter the fact that before the war the question as to which form of patriotism, State or National, should be supreme was an unsettled question. It was between these two forms of patriotism that Lee had to choose; it was whether Virginia or the Union was his country, his patria. Those who find it difficult to imagine how such a question could have been seriously considered may perhaps put themselves into Lee's place by imagining their own state of mind if in the future they should be called upon to choose between America and a Federation of the World. Those, the institutions of his country which he was called upon to defend, were those of his native State. To him the Federal Constitution was of prime importance politically; but he regarded it as an external compact between his State and other States, and he believed that the State, not what he regarded as a federation of States, demanded his supreme loyalty. So he decided that his country, his patria, was not the Union, but Virginia. If a patriot is "one who loves his country and zealously supports its authority and interests," then Robert E. Lee, in following his convictions that Virginia was his country, was a patriot.

Those on the one side (we believe that their number in the South is small) who think of the Federal troops as mere invaders, and those on the other side (we believe their number in the North is diminishing) who think of the Confederate troops as mere traitors, miss the real tragedy of the Civil War. The tragedy of that war lay in the fact that there were patriots on both sides—men like Lincoln in the North, men like Lee in the South.

The Outlook, it seems hardly necessary to add, is convinced that the outcome of the conflict between the two forms was inevitable. The Outlook believes, too, that the result of the war, which determined forever that the American's country is comprised in the Union and not limited to the State, is accepted by the South as not only inevitable, but also as wise and right. It is perfectly consistent both to honor as patriots those who followed their convictions in fighting for what they counted the rights of their States and the defense of their people, as we honor those early Vermont colonists who were State patriots before they were National patriots, and at the same time to rejoice that a higher type of patriotism than theirs has prevailed. It shall be well if we of to-day see to it that we keep our higher patriotism as pure as Lee kept his.—The Outlook.

We have no more need to be afraid of the step ahead of us than we have of the one just behind us.—Francis E. Willard.

## Devotional.

## Principles.

It is not strength of brain that saves a man or orthodoxy of creed or connection with a church. All these have often proved to be but ropes of sand. They are not proof against the tides of temptation. There must be firm, heaven-implanted principle; for no one is safe in business or in politics or in social life or anywhere when conscience is unloosened from God. The parting of the cable may be unseen for a while, it may even be unsuspected; but it is a mere question of time how soon the backslider may strike the rocks. Jesus Christ never insures anyone who unites with His Church, and yet has no "anchor sure and steadfast which entereth within the veil," and "binds fast to Christ Himself." And if you ever reach heaven, my brother, you will come in, as I have often seen vessels come into yonder harbor of New York, with the stormtide anchor swinging proudly at the prow. "There are ships," said the eloquent Melvil, "that never go down in life's tempests. They shall be in no peril when the last hurricane shall sweep earth and sea and sky, and when the fury is overpast, and the light that knows no night breaks gloriously forth, they shall be found on tranquil and crystal waters, resting beautiful upon their shadows." These are they who have been piloted by the Holy Spirit; these are faithful ones whose inner soul was anchored to Jesus Christ.—Theodore L. Cuyler, D. D.

Mary's ointment was wasted when she broke the vase and poured it upon her Lord. Yes; but suppose she had left the ointment in the unbroken vase? What remembrance would it then have had? Would there have been any mention of it on the gospel pages? Would her deed of careful keeping have been told over the world? She broke the vase and poured it out, lost it, sacrificed it, and now the perfume fills all the earth. We may keep our life if we will, carefully preserving it from waste, but we shall have no reward, no honor from it, at the last. But if we empty it out in loving service we shall make it a lasting blessing to the world, and we shall be remembered forever.—J. R. Miller.

Never mind where your work is. Never mind whether it be visible or not. Never mind whether your name is associated with it. You may never see the issues of your toils. You are working for eternity. If you can not see results here in the hot working day, the cool evening hours are drawing near, when you may rest from your labors, and then they may follow you. So do your duty, and trust God to give the seed you sow "a body as it hath pleased him."—Alexander Maclaren.

Many and many of these men whom we see plodding on in their dusty ways are traveling with visions in their souls. Nobody knows it, but themselves and God. Once, years ago, they saw a light. They knew, if only for a moment, what companionships, what attainments, they were made for. That light has never faded. It is the soul of good things which they are doing in the world to-day. It makes them sure when other men think their faith is gone. It will be with them till the end, until they come to all its prophecies.—Phillips Brooks.

## Every Cloud.

"What is it thou knowest, sweet voice?" I cried.  
 "A hidden hope," the voice replied;  
 So heavenly toned, that in that hour  
 From out my sullen heart a power  
 Broke like the rainbow from the shower,  
 To feel, although no tongue can prove,  
 That every cloud that spreads above,  
 And veileth love, itself is love.

—Tennyson.

Your affliction is very great; but there is a corresponding greatness in your comforter.—George Bowen.

## Missionary.

## Missionary Creed.

We believe in God the Father, and in His Son Jesus Christ.

We believe that it is our duty to tell the heathen of the plan of salvation that God has promised through the death of His Son.

We therefore engage to send them the Bread of Life by the hands of our Missionaries.

We engage to pray for our Missionaries.

We engage to do all in our power for the spread of the gospel in the earth, that Christ's kingdom may come.

## "Love Me, Too."

"Love me, too!"

The speaker was a little dark-haired maiden, and her big brown eyes were welling up with tears. She was one of the deserted child-wives of India's shadowed households. Lame and helpless from a diseased knee joint, and so, useless as a slave to him, her husband had turned her out upon the roadside to die. The pitiable little crouching figure drew the attention of a police officer, who brought her to the nearest Christian mission hospital, where now she was tenderly nursed back to health.

It was the hour of Evening Prayer, and the doctor had lifted upon her knee the baby of the ward, also a deserted girl. The little child-wife hungrily watched the gentle caress of the white hand on the wee brown head that nestled confidingly on the missionary's shoulder, and slipping off the hospital bed she crept up to the pair. Taking the good doctor's hand in hers, she laid it on her own bare head, and uttered the wistful cry, "Love me, too!"

"Love me, too!" It is the cry uttered or unexpressed of each little sufferer who enters our wards. Yet it must not be imagined that parental love is rarely shown by the Indian or Chinese father or mother.

Far from this being the case, intense love for and pride in their children is exhibited again and again; and an apparent want of affection and tenderness in nearly all cases may be traced not to callousness or cruelty, so much as to gross ignorance, gross superstition, and bondage to caste and custom.—Irene Barnes, in *Between Life and Death*.

The following is a good illustration of the value of medical missions in China: A wealthy and influential man at Swatow became interested in the work of the medical missionaries and had his wife treated during her illness. He was so much impressed by the skilled method of treatment that he gave \$2,000 to start a woman's hospital. His next step was the offer of \$10,000 to start a Chinese school where a western education could be secured. The final step was to destroy his idols and apply for baptism.—Exchange.

It is an interesting and suggestive fact that the native Christians at Paoting-Fu, China, have in mind the erection of a church in memory of the martyr missionaries and of the forty native martyrs of their Church, who lost their lives in the dark and terrible days of the Boxer rising. Already they have raised nearly a thousand dollars for this purpose. This is a fitting act, and shows the hold the Christian spirit has upon those who have been benefitted by the coming of the Gospel among them and their appreciation of departed worth.—Exchange.

Lowell says there is not a spot ten acres square on the globe where it is possible for a man to live peaceably, and raise a family in decency and safety, where the Bible has not gone before to cleanse and purify that spot!

If I knew what to omit I would ask no other knowledge. A man who knew what to omit would make an Iliad of a daily paper.—R. L. Stevenson.

## Sunday School Lesson.

BY REV. H. G. HILL, D. D.

### David and Jonathan.

I Sam. 20:12-23. Aug. 23, 1903.

Jonathan, Saul's oldest son, was a man of noble qualities. He was devout and constantly sought the guidance of the God of Israel and endeavored to keep His commands. He was brave and met in Divine strength and with heroic daring the enemies of his country even when they were greatly in the majority. He was courageous to encounter even the wrath of his father when the latter was doing most flagrant injustice. He was so magnanimous that he espoused David's cause even though by so doing he surrendered all hopes of reaching the throne himself.

1. Saul is the Prey of Evil Passions.—He is surrounded by many things to give him comfort, delight and honor. He has all the appliances of royalty, has the admiration of his people, is victorious over his enemies, and has able and faithful supporters of his throne. If outward surroundings could render a man blessed Saul ought to have enjoyed felicity. But happiness depends far more upon the state of a man's moral nature than upon his possessions or circumstances. Saul yielded to sinful passions. He indulged envy, jealousy, fear, hatred, and revenge for fancied injuries. The very excellencies of David excited his malevolence and wrath, and he was ready to murder the best man in his kingdom and one who was the most capable upholder of his kingship. Saul by his wicked passions and sins had grieved away God's spirit and an evil spirit was permitted by the Lord to visit and afflict his soul. With these sources of unrest was it at all wonderful that Saul was a miserable man? The victim of sinful lusts and passions and of seducing evil spirits must be unhappy.

2. Saul's attempt to slay David.—At the very hour when Saul, tormented by an evil spirit, was being soothed by David's harp the misguided king endeavors to smite his best servant with a javelin. He made the effort twice, though David escaped. The records affirm "And Saul was afraid of David because the Lord was with him and was departed from Saul." "Therefore Saul removed him from him and made him his captain over a thousand: and he went out and came in before the people." This first effort to slay David was repeated for years and in varied ways. He sent him forth to fight the Philistines, hoping that he would perish in battle. He tried to slay him in his bed chamber, after he had married his daughter. He pursued him with the whole force of his realm so that David deemed it necessary to seek safety in the country of the Philistines. But Saul's attempts to kill David were utterly in vain. He was the Lord's anointed to reign over Israel and was under the protection of Divine providence. He could not die, until the work assigned by God upon earth had been accomplished. It was needful for him to use his faculties and best efforts to escape destruction, but the power and providence of God made his endeavors successful. Thus it is with all God's servants. On the earth they are immortal till their work is done.

3. David's Growing Popularity.—We are told, "But all Israel and Judah loved David because he went out and came in before them." Removing him from Saul's immediate presence, and making him a military captain, constantly mingling with the soldiers and the people was the means of enhancing his reputation and influence. His popularity was due not to court favor, but to personal qualities and heroic deeds. Sometimes the favorite of the prince has for a time favor with the people. But if the person is worthless in character and his popularity is due merely to the ruler's patronage, it will not abide. But it was not thus with David. His standing with the nation was not caused by the honors which Saul bestowed. His reputation and influence continued to increase after he had lost Saul's favor and incurred his enmity. His noble attributes and grand public services attracted the hearts of his countrymen with growing power.

## Westminster League.

BY REV. HUGH W. HOON.

### Our Duty to the Stranger.

Deut. 7:7, 8; 2 Chron. 63:2, 33. Topic for Aug. 30.

All through the Bible the Holy Spirit makes it plain that the heirs of grace are not chosen because of any special goodness in them, nor because of any greatness that they possess. Israel was constantly reminded that there was no peculiar merit in them that had caused the Lord to choose them for His people. On the other hand they were shown that they had been a most insignificant factor in the human race when they were chosen. On account of this memory they should be humble.

It ought to make them have charity for those who had not been so favored. But instead of becoming humble they became arrogant and puffed up.

The lesson which was set for Israel is still set for us. Prosperity is no sign of character. If it were then we would have to change our estimate of many people. We see thousands of those who are the least deserving from point of character, prosperous, while we see other thousands of those who are the true followers of Christ, who endure adversity from the earliest years until old age, and whose lives go out amid sorrow and suffering. This being true we should remember never to congratulate ourselves that we are better than others if we should happen to have favorable circumstances surrounding us in this life. Rather, we should pray that we be not over proud because of these things.

These statements have special force when applied to the attitude which we occupy toward strangers, especially in our churches. We live in an age when it is harder to judge people by outward appearances than ever before. This being true, good people have been imposed on more in these latter days than at any previous time. These impositions have gone so far as to make people suspicious of strangers. But while it is well to be on one's guard, it should be remembered that there is room for less conventionality in our treatment of strangers from a religious standpoint.

Many people going to a new community, attend the services of the Church for one or two Sundays and then drop out. When asked about this, they usually remark that the people are like icebergs; that at the different times at which they attended church services, they were passed by and no one cared to speak to them or make their acquaintance.

Here is an illustration: A man was going away to work for the summer in a neighboring town. He was commended to the pastor of the church in the town. The stranger went to the church for several Sundays and was received coldly. No one spoke to him or seemed to care anything about him. Naturally he began to drift and soon stopped his attendance upon the services altogether. The next summer the same man went to another town to work. His pastor wrote to the pastor in the second town. This pastor took an interest in him, going to the place where he was laboring and speaking to him. The natural fruit of this was that the man attended the services of the Church regularly and when he returned to his home town, it was with a spiritual uplift as the result of his summer's experience. And it is just as important that the people of the congregation take notice of strangers as that the pastor should.

Then the stranger should always be remembered in our prayers. Solomon prayed when dedicating the temple, that God would bless the stranger when he should enter the temple courts to worship; that he should be blessed even as God's own people should be blessed. When we remember the stranger in our prayers, we are getting outside of self, and to get outside of self is Christ-like. He was the only being who ever lived in this world who thought of strangers, always, before thinking of Himself.

## Contributed.

### The Episcopal Church, "Protestant."

The very day The Standard of Aug. 5 came, with your editorial on "Pope Leo XIII and the Episcopalians," calling attention to the fact that both the Pope and the Episcopal Church agreed in believing and declaring that this Church was Protestant, the following article was published in one of our St. Louis dailies, The Republic. And this shows that whatever Pope Leo may have said and done—or failed to do years ago, and whatever the Protestant Episcopal Church may have more recently decided by a large majority of its dioceses, there are still some Episcopal ministers, "regularly and canonically ordained," and with "the true Apostolic succession," who are vigorously protesting against the word "Protestant" and earnestly longing to be "Catholic" in name as they are Roman in fact. And what a pity they do not all go, where they so evidently belong, to their own place, Rome! And though the paper speaks of this as the opening of "a heated controversy," I have thought that this "specimen of high-church humor" might serve as a diversion to the readers of The Standard even in hot weather.

G. L. L.

The following is the clipping:

In an article entitled "A Specimen of High-Church Humor," in this week's number of the St. Louis Christian Advocate, the Reverend Doctor James W. Lee of St. John's M. E. Church, South, takes issue with a sermon preached by the Reverend Crozier G. Adams in St. John's Protestant Episcopal Church, July 12, in which Mr. Adams advocated a change in name of the Protestant Episcopal Church.

The special points in Mr. Adams' sermon which Doctor Lee attacks are the following paragraphs:

"There is no such thing as a Protestant minister, unless it be the humanly devised and humanly authorized ministries of Wesleyan preachers, Congregational pastors and Dowie evangelists.

"There is no such thing as a Protestant liturgy, unless you call the Lord's Supper, as administered by close communicants or other indiscriminate sectarians, such, bereft of all that makes it a true sacrament of the body and blood of Christ, as he gave it to us; stripped of all its holy and divine significance, reduced to the common level of your own birthday supper or mid-day meal.

In every sense of the word we are Catholic. We have the Catholic heritage of faith, the Catholic creed, the Catholic ministry, the Catholic worship, the Catholic doctrine. The creed is the same that the Church has used from the first centuries. The ministry is the succession from the first centuries. The worship, the liturgy, the Holy Eucharist, is that used by the Apostles. There is no such thing as a Protestant creed, unless you speak of the creed of Calvin, with its dreadful doctrine of infant damnation and one-sided predestination."

Doctor Lee says in reply:

"If the angels in heaven are ever amused at anything that happens on earth, this scene of a few Episcopal rectors, self-exalted and self-inflated, looking down with pity and an occasional prayer for unity upon Methodist, Presbyterian and Baptist preachers, who have civilized, evangelized and educated in the New World nearly a hundred million of the most strenuous and enterprising young people known to history, must fill their shining souls with uncontrollable laughter.

"It is like a few hundred jaybirds, with flaming colors, high perched in mid-air, looking with commiseration upon the American eagles, whose birth-right and title to the firmament of this Western Hemisphere is not questioned in any representative convention of the feathered population, not because of their descent, but because of their ascent and peerless strength of wing.

"If there is such a thing as genuine succession in its outward, factual sense, every intelligent reader of history knows that the Protestant Episcopalians have not got it. They lost whatever the Roman Catholics had

during the revolt in the time of Henry VIII, and so their orders are repudiated by the whole Roman Catholic world.

"The attempt to get regular succession through a so-called ancient British Church is not taken seriously by respectable scholarship in the Church of England. It is regarded as a highly colored fiction, having fascination only for such effeminate minds as have no power to grasp robust and healthy truth.

"And yet certain ministers of this Church, by some jugglery with their own minds, manage to pull themselves up by their ecclesiastical bootstraps to a dizzy height of apostolic eminence, from which they look down upon the vast army of workers in the Lord's vineyard.

"The Episcopal Church, standing on its merits and its good works, is entitled to all reverence and respect, but when it puts on airs, and claims something that belongs to no Church, and especially not to the one started by Henry VIII during the Sixteenth Century, then it deserves to be ridiculed and rebuked, and taught to know its place as a small, but well-dressed battalion in the ranks of God's million hosts."

Mr. Adams, when shown the article, said he regarded Doctor Lee's language as highly extravagant and extraordinary.

He said that the article demanded an answer, and that he would give one which would completely refute its every point, as soon as he found time to get it in shape.

### The Papacy.

The recent editorial in The Standard on the Papacy and the articles by Dr. W. W. Moore on the same subject deserve high commendation. Protestant readers of the secular and even the religious press have recently been served with much weak and sickly sentimentality on the goodness and the greatness of the Pope and the Papacy. It is therefore not only proper, but actually necessary, that Christian people be reminded in season and out of season of the real character of the Roman Catholic Church.

In the choruses of praise now sung in all the world over the dead Pope have not Christian England and America forgotten the Reformation and its cost in tears and blood, the Inquisition, St. Bartholomew's Day, and the atrocities committed in Holland under Alva and Philip the Second, of Spain? While the wisdom, the tactfulness and the goodness of the head of the Roman hierarchy is being sounded abroad let Protestants remember the Church that worships the Virgin Mary as the mediator between God and man, rather than Christ, the Church that permits an immoral and adulterous priesthood to represent her throughout Brazil, and South America, the Philippines, Spain and Italy; let these well authenticated facts be recalled and let us ask if in the face of them the Pope can be all that is claimed for him? Should we not also continually remind ourselves of the attitude of the Romish Church to the Bible? One of the earliest recollections of the childhood of the writer is the return of a missionary in Brazil from a preaching tour with the charred leaves of New Testaments burned by order of the priests before the doors of the people who had attended the Protestant worship. The incident is illustrative of the hostility to the Bible manifested in all Romish countries.

The verdict of history, that the Papacy is a blight both morally and intellectually upon every people and every land where its sway is undisputed, is also in addition to the facts stated, conclusive against the claims of the Romish Church. In the words of England's gifted essayist and historian—"Throughout Christendom whatever advance has been made in knowledge, in freedom, in wealth and in the arts of life has been made in spite of her, and has everywhere been in inverse proportion to her power. The loveliest and most fertile provinces of Europe have, under her rule been sunk in poverty, in political servitude and in intellectual torpor while Protestant countries, once proverbial for sterility and barbarism, have been turned, by skill and

industry, into gardens and can boast of a long list of heroes and statesmen, philosophers and poets. Whoever, knowing what Italy and Scotland naturally are, and what four hundred years ago, they actually were, shall now compare the country round Rome with the country round Edinburgh will be able to form some judgment as to the tendency of Papal dominion. The descent of Spain; once the first among monarchies, to the lowest depths of degradation, the elevation of Holland, in spite of many natural disadvantages, to a position such as no commonwealth so small has ever reached, teach the same lesson."

That Protestantism may be true to its glorious heritage, and that the curse of Rome's scepter may not fall upon our land, the truths of history as they throw light upon the aims of the Romish Church should be made the common possession of all our people. "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates."

Very truly yours,

Bedford City, Va.

Edward E. Lane.

#### Reflections from a Country Manse.

The average country congregation differs from the one in the city in many ways. Socially there are none of those undefinable circles termed social. All are upon an equality. This is largely the result of intermarriage, making them more or less kinsmen. These conditions make the country congregation an easy or a difficult one to manage. The universal depravity of human nature finds vent among the men and women comprising a country congregation despite the fact that they are kinsmen and in a measure isolated from the world's conflict as it does elsewhere. Differences arise between them socially and politically that, sad to confess, are often not dropped at the gates of the Church. Many of these differences are family ones and therefore the most diabolical differences to overcome. Their character being such that the kindest meant interference only tends to make the breach wider and draw innocent parties into the turbulency. The prudence of the country pastor is here tested in a degree that few city pastors have any conception of. Here on account of some such disturbance and lack of unanimity not a few of what has been or promised to be strong country pastorates are pastorless and likely to remain so. And in many instances because the well-meant and kindly efforts of their last pastor to bring about reconciliation only resulted in a confusion worse confounded and drove him from the field. This then is a branch of every country pastor's education that cannot be acquired in any seminary but alone in the school of experience, every fresh case demanding a new and careful diagnosis, no two being exactly alike. Our observation, however, is the pastor must keep his own council and his lips sealed, then far as it is possible sealing those of gossiping friends. Succeeding in doing this, earnest prayer, God and time usually accomplish the rest. The country congregation does not fluctuate in attendance on the church services to that degree witnessed in a city one. But they do more in their manifestation of interest and zeal; at times upon the hill-top, at others in the valley. Much of this is attributable to their manner of life and avocation. The farmer or planter is a chronic optimist-pessimist. An optimist when beginning his yearly work, a pessimist in the spring, an optimist in the summer and a pessimist in the fall until his crop is gathered, housed or sold. So in his religious matters the same conditions in a measure prevail. These conditions upon the country pastor have at times a seriously depressing effect and sometimes run him off. Even those who stay unconsciously find themselves compelled to fight against falling into the same habit in

their own work. To us therefore it is no sign of failure to hear a country pastor complain, nor sign for exultation to hear him boast. It is at worst only the sign his work is doing splendidly. For these reasons spring and fall protracted services in the majority of country congregations have become fixed religious institutions. They are a seeming necessity to the reviving of the members as much as reaching those unconverted. These are the seasons when religious optimism prevails: when pastor and people are conscious of marked growth in grace; when the pastor knows his people are the best and his people think that they have the best pastor. To keep at this white heat is impossible for both: to remain, however, the whole year in icy indifference would be death, hence these fluctuating become the very life-giving powers of every one of our country congregations.

Again the widespread idea that country congregations are in the main illiterate and in culture behind the average city one, is an error. We have seen few that would not compare favorably with any and all city congregations. The great majority of the male members are classical scholars and university men: the women almost without exception have finished themselves in some well known female school or seminary. Hence to suppose that a country pastor has an easy time to prepare sermons suited to the ability of his congregation, is a fatal mistake. Take for an illustration—a country pastor at one time detained over the Sabbath in a Southern city; urged by and agreeing to preach for one of its metropolitan pastors, discovered that he had with him only the notes of what his people and himself considered one of his commonplace sermons; yet that city congregation called it a wonderful effort, and synopsis of which was considered worthy of space in a secular daily and a synodical weekly organ much to the country pastor's surprise. Whenever a country pastor then decides that unprepared and crudely digested work will answer in his pulpit, the sooner that pastor seeks a city church the better for him, for his country flock will surely leave him. Considering this fact it is not to be wondered at if many of our, for a time, country pastors are found flitting from presbytery to presbytery and eventually into the ranks of the W. C.'s, nor derogatory to our vacant country pastorates in allowing them to remain there. We are far from holding that country congregations are free from faults, but their judgment upon sermonizing is certainly not one of them. There has been much unwise advice given by city pastors to country congregations as to pastoral material and that material not coming up to their demands or expectations has led the country congregations to have slight faith in their recommendations and led many of our city ministers to assert that they are too hard to please. We admit they do know what they want. And they often do not want what a city pastor seeks to force upon them. The writer remembers at one presbytery where a licentiate who had been serving a country pastorate for some time with some success, received a call from the group over the head of sessions who doubted his ability and soundness. He applied for ordination as an extraordinary case. One of our ablest city pastors urged it be granted on the ground that he suited the people and field. One of the elders from that field—now in the Church triumphant—slipped us a note during the discussion which read "We do not want an extraordinary preacher, but a regular common every day one." Defeated in his object at that presbytery, at the next through sympathy of city pastors, he was ordained, although never installed pastor, and since then has left our ministry and joined that of the M. E. Church, South. Who measured him correctly? the elder or the city pastor? We admit again that a country congregation would gladly accept a four thousand dollar a year preacher if they could get him for six hundred dollars. But we must also admit that the majority of the four thousand dollar men were successful six hundred dollar country pastors at first; and here received the training that made them acceptable in their metropoli-

tan pastorates. This they may have forgotten or may think that if out of such material as they were the country pastorate could turn out the rounded men they now are, the same could be done with any sort of raw material sent to them. Not recognizing that the country congregation like the potter knows almost at a glance the nature and difference in the clays. In every country congregation there are discovered three distinct species of membership. The willing, indifferent and unwilling. The willing have need to be held in check, or they will break themselves down and in overdoing unintentionally work an injury to the others. Nothing we know of really worries a country pastor more than in planning how to save his willing members from being unjustly burdened. They are ready in every emergency and using a country expression "are never known to balk or fail him at a critical juncture." That he therefore should be the more considerate for them is not surprising and yet here indifference to this fact by the country pastor has resulted in some instances to his awakening at an unlooked for time and find them gone or broken down and his dependency gone with them or badly shattered. The indifferent need continual watching and urging. There is little danger of overdoing on their part, and what they do demands constant supervision that it is done properly. It is amazing, however, the willing material that may be and is developed out of this indifferent membership when fostered carefully and prayerfully by the faithful country pastor. It is really his quarry, from which he fashions the active workers both in country and city churches. Here is where the new blood is furnished in the main that makes the city churches not only aggressive, but loyal and devoted to the blue banner of Presbyterianism. Clanishness has been unsparingly denounced, but clanishness is the quality that makes and has made Presbyterianism in the past and present, present an invincible front to her enemies. Their answer is ever Jacob's sons to Joseph, "We be brethren, true men, the sons of one father," and clanism says no more. The unwilling compose a small part of the country congregation. They possess all the natural qualifications of the willing, but are balky and unreliable. Yoked with a willing worker, they pull splendidly once they are yoked. Yet constant care must be taken to see that nothing frets or galls them in the least, or they will become unmanageable at the first stiff grade. High-strung, nervous and thin skinned, checking frets, whip enrages, and gnats make them kick. Yet under the guidance of a strong but gentle driver, hitched up with a sure and steady puller the amount of good work done by them is incalculable, for light work or simple speed and to show off. The country pastor wants nothing better to make his city ministerial brother green with envy, than to hitch two of those unwilling workers when docile to the load, and let them go. But at the same time he knows what the city visitor does not: that they are exhibiting their ability and enduring qualities, not their evil propensities, and best for him and them that he should not know, because some day they may become his members and the revelation to both will be in the nature of a surprise.

Franconia, Ala.

Jno. D. Dean.

Every attempt to make others happy, every sin left behind, every temptation trampled under foot, every step forward in the cause of what is good, is a step nearer the cause of Christ.—Dean Stanley.

It is by the passion of sympathy that we enter into the concerns of others. . . . For sympathy must be considered as a sort of substitution by which we are put into the place of another man and affected in a good measure as he is affected.—Edmund Burke.

We grow most under burdens. We get strength in struggle. We learn our best lessons in suffering. The little money we are paid for our toil is not the best part of the reward—the best is what the toil does in us in new experience, in wisdom, in patience, in self-conquest.—Rev. J. R. Miller, D. D.

### "As We Have Therefore Opportunity."

A day, dark, rainy, gloomy beyond all telling; the gloom stealing into the very heart of the tired woman who lay on one of the little white beds in a city hospital. Only an occasional visit from the kind nurse, and a hasty one from the doctor had broken the monotony of the day for her.

The pain, the weakness and the loneliness seemed greater than she could bear.

A tap at the door, and in response to the feeble, "come in" the bright face of a dear girl, a busy teacher in one of the city schools, appeared.

A hearty clasp of the hand, a few moments of conversation, bright bits of talk about her teaching work; some earnest words of sympathy for the sufferer; an interesting book left on the table, which furnished delightful entertainment for many days; and then this angel of mercy went softly out, leaving behind her a flood of sunshine in the heart of the weary sufferer, with renewed strength and courage to do and suffer.

This gentle act of kindness took not so much time as many a woman spends over her toilet.

Might not some other woman thus "give to drink unto one of these little ones a cup of cold water?"

At the close of another long, lonely day of pain, God again sent an angel of mercy to his suffering child. This time, the busy pastor of one of the mission churches in the city.

The bright, cheery smile could not hide the tired look on the face of this servant of God, as he took his seat by the bedside, apologizing for the late call by saying, "this has been one of my busy days." As if every day was not a "busy" one!

Then followed some bright, cheerful talk of every day matters, some expression also of deeper spiritual things, the reading in reverent tones, of a few well chosen words of Scripture and an earnest prayer to the God of all comfort.

No one can estimate the good of such ministrations as these to the weary, suffering ones thus shut out from the world, and far away from kindred and friends.

And who does not feel sure the sleep of this busy worker would be the sweeter, his pillow the softer, for this beautiful deed of kindness?

O, friends, if only we could realize the opportunities that lie all about us for doing good to others; in sharing our strength with the weak; in pouring some of our joy into other joyless lives, life would be happier and richer for us, and easier for those about us.

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

### P. M. Arthur a Presbyterian.

A note from State Treasurer Lacy corrects The Standard for its statement that P. M. Arthur was a Methodist. We quote from his letter:

Peter M. Arthur, Grand Chief of the Brotherhood of Engineers, was a personal friend of mine. I had met him at a great many meetings, and at several conventions, and there had a strong friendship sprung up, and I flatter myself that there were few engineers that Mr. Arthur liked any better. I have not seen him since 1892, but he was a very strong Presbyterian at that time, and made one of the best prayers that I have ever heard any man make. I saw also a notice of his funeral, and he was buried from the second Presbyterian Church in Cleveland, of which he was a member. His pastor was the Rev. Paul Sutphen, and from the information I have he did not confine himself to the Presbyterian ceremony, but made a beautiful talk about the life and character of Mr. Arthur, claiming him not only as a member of his church, but also as his intimate and personal friend, and his last sentence was this; "Lastly I must bear witness to the sweetness and the tenderness and sincerity of the walk he had with God. There was little outward demonstration of his deep and religious feeling, but no one who ever

knew him could question the secret of his life work."

There is another grand old man connected with the Brotherhood, who holds the place next to Mr. Arthur, whose name is T. S. Ingraham, and he also is a member of the Presbyterian Church. I was always struck with Mr. Arthur's fearlessness, and utter disregard of personal influence when talking to the engineers about sobriety and honesty and uprightness of life and character. Way back in 1868, when he was Chief Engineer of Div. 46, he introduced this resolution, which at that time was considered very unique and very remarkable. "Resolved that any brother, guilty of contracting debts of any nature, and then refusing to pay them shall be expelled from the Brotherhood."

Brother Arthur was chosen Grand Chief at a called session of the Brotherhood in Feb. 25th, 1876, and from that time to this he has been the leading spirit and the back bone of the order.

He has insisted that the Golden Rule must be the motto of the men.

The only charge that can be brought against him was that he was too conservative, and argued too long before he was ready to make an issue with the company.

The Brotherhood convention is composed of between 500 and 600 of the brainiest and best engineers in the United States, Canada, and Mexico, and Mr. Arthur was the only man that could preside and keep them in as perfect order as a Sunday-school Convention.

I was very proud of his friendship, and am very much afraid that we will have trouble in finding a man successfully to fill his place. He was a man of great intellect, and in character the purest type of manhood. His simple dignity and kindly sympathy secured and held the love and esteem of all with whom he came in contact.

His statesmanship and splendid genius made him one of the greatest men that the world has produced. The fact that he was a Christian and based his every action and every motive upon the Bible, was, in my opinion, the secret of his wonderful success.

B. R. Lacy, State Treasurer.

#### Whither?

The writer has a hazy impression of reading of a people among which a parent on becoming old and a burden is made away with for (to the younger generation) reasons that seem obvious and sufficient.

To the contrary of this, the crowning virtue of the "heathen Chinese" is a respect for old age and a filial love which clings the closer as age and physical decline comes on. Those thoughts are prompted by reading the following article in your issue of 29th ult. "The Methodists are now talking about limiting the tenure of office of their bishops and putting younger men into the places of those who are to be retired on account of old age. The Methodist Young Men's League of the Northren Church calls for ten new bishops. None over forty-five and all elected for eight years only."

The "tie that binds" among Christians is or should be, fraternal—while the relation of pastor and people is still closer, and in days not far in the past, the bond was strengthened as the years went on—and he was designated the father of his people.

We send missionaries to China and we do well—but cannot they give us a few points along this line as a sort of quid pro quo?

There can't be much said against putting young men into the bishopric when youth is not made the chief reason, or to take the places of those "about to be retired on account of old age"—but there is a very frigid atmosphere about the statement that none shall be elected "over forty-five and all elected for eight years only."

And at the end of eight years—what?

Is it in the arrangement to sit upon his qualification and pass judgment as to his measuring up to the possible requirements of the times? for these are too apt to change like the fashion plates. It has been in growing evidence that the hard lines of commercialism are get-

ting to permeate even the pulpit, for it appears to be a question of so much and of such a quality, for so long a time for so much financial consideration, or for so long as it pays, in value received in the currency required.

The pastor's scholarly attainments, the result of the toil and sacrifices of his early manhood, and the best years of his life are to be exchanged for a compensation barely sufficient to support him in his station and not be a social discredit to those whom he serves—and when by reason of infirmity of age or other causes the balance shows on the wrong side of the account, the entry to equalize it is not one which shows too much consideration for the pastor, and when the sad time comes when he is compelled to step down and out, his is to be a life of scimping poverty, or one in which his sensitive soul is to be vexed with the degrading sense of grudging charity at a time when "the grasshopper has become a burden."

It would be hard for any one in any station who is not encased in armor proof against sensitiveness, to feel that he has outlived his usefulness and is compelled to live in an atmosphere of poverty and simple toleration. How much harder is it for the pastor who has for many years gone in and out among his people, sorrowing in their sorrows, rejoicing in their joys, and hungering for their souls—his life so intertwined with theirs as to feel as part of them?

He has surely worked hard and long and though he has assuredly earned and will receive the plaudit "well done" at the last days, is it not possible he may look upon this deplorable finale as an evidence that his work has been a failure as evidenced by such fruits?

We read of a steady falling off in the number of candidates for the ministry. What else can we expect? Unless a man is willing to take the Sermon on the Mount and live it—a Tolstoi and more—not only in old age, but always, the least he can do is to hesitate.

Possibly these times are intended to cull from the many a few Jeremiahs—surely there seems to be need of them—for, while we have no idols of silver and gold, silver and gold seem to be the idols of the people. Commercialism in the sense stated does seem to be about to take possession of the pulpits. That means it is now most everywhere else. The result is obvious and the promise of social and ethical trouble galore. Half a century ago a man was of value in proportion to his experience, character and ability being the same. Now fifty is the point that marks the beginning of decay (strange paradox when the term of actual life has lengthened), and sixty the dead line! Young men, and they only, are wanted—the newer middle age the less need to apply. These conditions, it is needless to say, for those who have not the means sufficient to engage in or to continue in business as against the competition of young men and capital, and those who seek employment.

These make it necessary that a competency be secured early in life, and the time which should be for the husbanding of strength for happiness in a ripe old age is dissipated in waste of energy. Fortune often is at the cost of a broken constitution and misery in event of success, and both and poverty in failure to secure it. Is it any wonder that so many use the wide open door to businesses that de-grade?

And what greater incentive to yield to the many tempting ways for gambling? Verily, the reasons are multiplying and urgent, why the Church should marshal all her forces—she needs all the young blood she can get and cannot afford to discourage the old. Not even the world can serve God and mammon at the same time. How imperative the Church should be clear of even the odor of suspicion.

H. G. T.

George McDonald says: "If you have a disagreeable duty to perform on Friday, do not blacken the hours of Tuesday, Wednesday and Thursday in thinking about it."

### Steele Creek Church.

Fort Mill, S. C., Aug. 3rd, 1903.

I have just returned from a few days visit to Steele Creek Church, and am so full of the matter, that I must unload on some one. Just imagine a congregation of nearly 300 people, at preaching on Thursday night, and behold that great congregation, 200 of them, perhaps, under 25 years of age, standing up, during the second prayer.

This is one of the few churches, that have not varied in our form of government. Members are received by the session, and the congregations are notified by reading the names from the pulpit. There was no long string of people, marched up in front of the pulpit, to be examined before the congregation, as if, we were congregationalists, or presented, as an advertisement of the skill of the pastor, in his fishing for souls.

Rev. H. P. Gwinn is surely the right man in the right place. An able leader of a conservative, yet vigorous church. He has one of the finest private libraries that I have seen for sometime, and it would be dangerous for any man however popular his manners, to attempt to feed Steele Creek with an empty spoon. There have already been 20 additions to the church this year, and yet, they have no evangelistic meetings nor methods. They depend upon the regular services of the sanctuary, and the preparatory services of the sacrament of the Lord's Supper. I found the old-fashioned country hospitality, and the people could not do too much for you. The pastor and his family were remembered from time to time in various packages, deposited at the gate. A dozen silver knives and forks graced the table, a pleasing gift from the people. This is the only church I ever visited in which I could detect no social distinctions. Whatever might be the grades of society, the instant the feet pressed the soil around the sanctuary "the rich and the poor met together," for the Lord was the Maker of them all.

"And the man with the gold ring and in goodly apparel, and the poor man in vile raiment (only there was no vile raiment) were treated exactly alike. The old graveyard carried out the same thought. It would take an expert to find out the difference in cost, between the tombstones of the settlers of that place. In fine, I look upon Steele Creek as one of the most conservative, and at the same time one of the strongest churches within our bounds. Any minister who receives an invitation to visit that field is foolish to decline, for he will come away a thorough-going Presbyterian, and rejoicing in the old Paths.

J. H. Thornwell.

P. S. A personal privilege to me was the company of one of the "lambs of my flock" who handled the reins in a skillful manner, and with her pleasing conversation turned the tedious ride from Steele Creek home into one of joy.

### How to be a Pastor.

By Rev. Theodore L. Cuyler, D. D.

What is the chief object of the Christian minister? It goes without saying that it is to win souls to Jesus Christ. The chief element of power with every true minister should be heart-power. The majority of all congregations—rich or poor—are reached not so much through the intellect as through the affections. This is an encouraging fact; for only one man in ten may have the talent to be a very great preacher; but all the other nine, if they love Christ and love human souls, can become great pastors. Nothing gives a pastor such heart-power as personal attentions to his people, for everybody loves to be noticed. Especially is personal sympathy welcome in seasons of trial. Let a pastor make himself at home in everybody's home; let him come often and visit their sick rooms, and kneel beside their empty cribs and their broken hearts and pray with them; let him go and see the business men when they have suffered reverses, and give them a word of cheer; let him recognize and speak kindly to the children, and he will weave a cord around the hearts of his people that will stand a pro-

digious pressure. His inferior sermons (for about every minister preaches such sometimes) will be kindly condoned and he can launch the most sharp and pungent truths at them from the pulpit, and they will not take offense. He will have won their hearts to himself, and that is a mighty step toward drawing them to the house of God and winning their souls to the Saviour. "A house-going minister," said Chalmers, "makes a church-going people."

The chief end of a minister's work must never be lost sight of. It is to awaken the careless, to warn the endangered, to comfort the sorrowing, to help the weak, and to edify believers; in short, it is to make bad people good, and good people better. Preaching strong gospel sermons is one of the most effective means to this end. But it is not the only one. Outside of the pulpit every messenger of Christ can come to close quarters with the individual soul and preach eye to eye; no one can dodge such preaching or go to sleep under it. If the shepherd can only save the sheep by going after the sheep, then woe be unto him if he neglect his duty! As many souls are won to Christ outside the pulpit as in the pulpit. Every discourse, too, can be lodged more securely in the hearts of the people by constant and affectionate intercourse with them during the week. I am firmly persuaded that if many a minister would take part of the time he now spends in polishing his discourses, and devote it to pastoral visitation, he would have larger congregations and a far larger number of conversions to Christ. He would be a healthier man for the physical exercise; he would be a more fluent speaker from the practice he would gain in personal conversation; he would be a much more tender, eloquent, and heart-moving ambassador of Christ.

"How shall I become a pastor?" To this question I would reply; Determine to become one, cost what it may. If you are shy and bashful, conquer your diffidence; a man has no business to be a shepherd if he is afraid of the sheep. If you are naturally reserved and reticent, unlock your lips. Go and talk with your people about anything or everything, until you get in touch with them; and then if you have any grace or "gumption" you can certainly manage to say something to them about the "one thing needful." It is not best that a minister should talk exclusively about things spiritual. Talk to them about their business, and show your interest in what they are doing. Encourage them to talk with you about your discourses; you will discover what shots strike and what are only blank cartridges. Watch your chance to put in a timely and loving word for your Master. You are Christ's man on Christ's business. If you can only gain your point by going often to the house, then go often. One soul won will win others. You can reach the parents sometimes by reaching the son or daughter. These personal conversations with individual souls will train you to be a closer, more suggestive and practical teacher. They will make you colloquial and simple and direct in the pulpit. Half of all the preaching is fired into the air. By knowing your auditors thoroughly, you can learn how to take aim. You will gather also most precious material for your sermons by going about among your people and finding out what they are doing, what they are thinking, what they are suffering, and what they need.

Resolve to devote a portion of every day to pastoral service. To visit a large congregation consumes a vast amount of time; but can you spend it more profitably elsewhere? Be on the lookout for sermon hits wherever you go; one hour with a live man may teach you more than two hours with a dead book. Do your book work and your Bible study in the forenoon, when your mind is fresh; devote your afternoons to making or receiving visits. Your evenings can be used for religious services and for some social recreations, and for occasional pastoral visits and for general reading. But be wise enough not to burn out your brains in writing sermons by lamplight. Morning is the time which God gives you for study.

### The Wages of Life.

What we get for our work in the world is quite a different thing from what we get for our life. The wages paid to us for the various kinds of labor that we perform can be reckoned in shillings, or dollars, or francs, or marks. But the wages of life, the reward that we get for simply living, is something that can not be computed in any coin. It is just this—more life.

This thought has come home to me in the reading of a remarkable book called "A Child of Nature," by Hamilton W. Mabe. The book is remarkable not because it is in any way sensational, but because it narrates with such singular clearness, simplicity and charm the life-history of a human soul. It begins at the funeral of John Foster, a New England farmer, whose work had not been very well paid from the pecuniary point of view, and who died at sixty, a rather lonely, poor and obscure man. But he was not an unsatisfied man. His hard-handed and hard-minded neighbors saw in his countenance, as they filed into the shadowed room to look for the last time at one of whom they had been used to think with something of pity and something of contempt, an expression of contented calm,—“the assurance of success which rested on John Foster's face like a decisive judgment on his life.”

They saw this, and half-wondered at it, half-resented it. It seemed to them as if he, the failure, had won something which they, the successful men, had missed. Like the first-hour laborers, in the parable of the vineyard, they felt injured because an eleventh-hour laborer, one who had done little work, according to their standard, had received full pay. And this pay, of which John Foster's peaceful face, with its tranquil lips half-smiling, seemed to say such beautiful and grateful things—what was it? Doubtless the hard-minded neighbors could never quite understand what it was; but to those who have the sympathetic mind and the thoughtful heart the book makes the secret an open one. The signature of peace on John Foster's face was his receipt in full for the wages of life.

The story goes back to his boyhood, and shows the shy, solitary lad growing up among the hills, and coming into harmony with them. Patient, expectant, sensitive, he looked and listened his way through his little world.

“Earth and the common face of nature spake  
To him rememberable things.”

“His body was often at work while his mind was at play: for birds sang over the meadows as he did his chores, and over the harvest field there was always the arch of the sky, with room enough for a boy's soul to range in and a boy's heart to make its home.”

This fellowship with nature wrought its grace into his outward form. Something of the transformation which Hawthorne, in his story of "The Great Stone Face," describes in the countenance of Ernest, was accomplished in John Foster. The things that he saw and heard in the great world of everyday marvels were reflected in the light of his eyes and the tranquility of his brow. He inherited the insignia of one of nature's noblemen.

Then, one day when he had taken the Bible into the woods with him, the world of religion began to open itself to the boy. The book sang strange and sweet music to him, at first fragmentary and mysterious, but gradually growing clearer and more harmonious until at last he heard unmistakably the Divine Voice among the trees of the garden in the cool of the evening.

Other books, poetry, history, philosophy,—those books which Wordsworth says “are a substantial world, both pure and good,”—came into his possession and entered into his life. His horizon expanded. His interests ran far out beyond the bounds of his age and his habitation. His friendship overflowed the limit of his acquaintance. He knew more men and women than he had ever seen. He fell heir to a share in the residuary estate of humanity.

Then came love,—the miracle in which self is lost to

be found. Why John Foster's romance had “no earthly close” the book does not tell us; there are no adventures in it; indeed it hardly narrates a single definite event. But though his love was untold, it was not fruitless. It pacified and enriched his heart by the adoration which it paid to serene and simple womanhood in the person of “one maiden only.”

A long, still, steadfast life, full of small duties and large thoughts bounded by narrow circumstances and expanded by lofty visions, poor in money, rich in meaning,—that was John Foster's existence. It satisfied him because through it all he knew that he was growing,—growing in self-control, growing in depth and wealth of feeling, growing in harmony with that

“One God, one law, one element  
And one far-off divine event  
Towards which the whole creation moves.”

The power of self-expression was a gift that had been denied to this rich life. But through his later years Foster had kept some record of his thoughts and inward experiences, written in fragmentary diaries and disconnected notes. After his death, a young man, Ralph Parkman, in many ways his exact counterpart, came to live in his deserted house. Parkman was rich in power of expression, but poor in inward experience; he had lived in the busy world and won many of its prizes, but had not yet entered into the full possession of his own life. Discontented with the abundant rewards of his brilliant work, he had come away to the quiet farmhouse among the hills as to a retreat, dimly hoping to find his better self. Nature welcomed him and healed him. The air of the old house, haunted by memories of its former tenant, tranquilized and elevated his spirit. The records of Foster's inner life, discovered one winter evening in the desk where they had lain unnoticed for many months, fell like vital germs into the fruitful soil of Parkman's mind.

Here was the truth for which he had been waiting. Here was the precious material upon which his hoping genius had been unconsciously preparing to work. “A little book went forth in the early summer from the old house, but it was very deep and beautiful; like a quiet mountain pool, it was far from the dust and tumult of the highways, and there were images of stars in it.” It was John Foster's resurrection; the memorial of his secret and complete success; the translation of the hidden meaning of his existence. And I think it read thus:

“Better than the wages of work are the wages of life.  
For unto him that hath shall be given: and he shall  
have life more abundantly.”

Henry van Dyke, in *The Interior*.

Every farmer boy wants to be a school-teacher, every school-teacher hopes to be an editor, every editor would like to be a banker, every banker would like to be a trust magnate, and every trust magnate hopes some day to own a farm and have chickens and cows and pigs and horses to look after. We end where we begin.—*Salina Index*.

Hugh Price Hughes once said of a certain man: “He may be very religious, but he does not remind me of Jesus Christ.” Let the reader try his religion by this test—does it lift his life daily into approximation to the Christ likeness? Does it make him in any way a representative of his Lord?—*Exchange*.

This is the way to cultivate courage: First, by standing firm on some conscientious principle, some love of duty; next, by being faithful to truth and right on small occasions and common events; third, by trusting in God for help and power.—*Rev. J. C. Walker, in Canadian Epworth Era*.

“I can't convict you on the evidence,” said the back woods justice, “but I'm going to fine you ten dollars for contempt for lookin' like I couldn't.—*Atlanta Constitution*.

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**The Editor's Chat with the Reader.**

Dr. Leyburn sends us, with a happy introduction, a clipping that should contribute to the gayety of nations. Rev. Edward Lane who writes on The Papacy is the son of an honored missionary of our Church in Brazil, who knew what Romanism was as well as any man of his generation and fought it to the end of his life. Rev. J. D. Dean draws the time-honored contrast between the city and country pastorate. We wonder if there will ever be a debate between the inhabitants of the Holy City and the Heavenly Country, continuing one begun on earth? Dr. Cuyler sends a note with his splendid article on How to be a Pastor, which the editor is really too modest to print, though that may be an unsuspected virtue. "As we have therefore Opportunity" is a suggestive hospital incident. Our friend, the State Treasurer, corrects us as to the denomination to which P. M. Arthur belonged. We are glad to know that he was a Presbyterian. H. G. T. protests against the age limit on the wrong side. And Dr. van Dyke, in the Outlook, preaches on the Wages of Life. We are obliged to the Outlook for saying so clearly that this State was the Southerner's Fatherland.

**PERSONALS.**

We are sorry to learn that Rev. R. P. Farris, D. D., of St. Louis, Mo., continues critically ill.

Rev. R. H. Morris has resigned the pastorate of the Barnesville, Ga., Presbyterian Church and will take a course in the University at Princeton.

North Carolina Presbyterians will sympathize deeply with Rev. E. E. Gillespie in the sudden death of his father, Mr. E. E. Gillespie, at Greensboro, on the 15th inst.

Dr. and Mrs. George Worth, of Wilmington, are preparing to return to China. These devoted missionaries leave their two little daughters sleeping in a Wilmington cemetery.

Rev. E. W. Smith, D. D., of the First Church, Greensboro, has been taking a two weeks' rest at home. His pulpit was filled most acceptably by Rev. C. F. Rankin, of Red Springs.

We regret to announce the death of Mrs. E. Gay Brooke, wife of the Rev. Dr. F. J. Brooke, pastor of the Presbyterian Church, Alexandria, which occurred on the 11th at the Memorial Hospital, Richmond.

In the absence of Rev. J. R. Howerton, who is spending his vacation in Virginia, Rev. Walter Walsh preached at the First Church, Charlotte, last Sunday morning, and Rev. P. H. Gwinn, of Steele Creek Church, occupied the pulpit at night.

**Church News.****GEORGIA**

**CLIMAX CHURCH.**—At the last communion, the first Sunday in July, two persons were received on profession of faith. The new manse will soon be ready for occupancy, and will be finished in a short while.

Rev. A. B. Curry, D. D., of Memphis, Tenn., has recently been on a visit to this, his old home church, and preached four very instructive sermons, which were greatly enjoyed by the people, all denominations coming to hear him. We expect to hold a protracted meeting here, embracing the first Sabbath in September, assisted by Rev. C. H. Hyde, the Evangelist, of Macon Presbytery.

**FACEVILLE CHURCH.**—Our communion at this church was held on last Sabbath, the 9th inst. One person was received by letter, and Mr. Thos. Whigham was elected, ordained and installed deacon. At a meeting here in July we had the help of Rev. N. P. Quarterman of Quincy, Fla. Two were received on profession of faith and one infant baptized. The church has sustained a heavy loss in the recent death of an aged elder, Mr. John G. Fair.

**CAIRO CHURCH.**—Some valuable improvements have been undertaken in the house of worship, which will add greatly to its appearance and comfort; papering and painting the interior, and a new roof and painting for the outside.

**PLEASANT GROVE CHURCH.**—We expect to begin a protracted meeting here in September, having the assistance of Rev. Frederick Perkins of Bainbridge, Ga. We hope also before long to make some repairs and improvements in the church building.

**SOUTH CAROLINA.**

Pee Dee Presbytery will meet in McColl, S. C., Tuesday, Sept. 29th, at 10 a. m.

**ANTIOCH.**—On 7th inst. a meeting was closed in Old Antioch near Reidsville, S. C. The organization was moved out of this church to Reidsville five miles away, years ago. A new population has gathered about the old building, and now there may be soon a new organization in it. There were about twelve inquirers for the way of life. Preaching was done by Rev. B. P. Reid.

**OLD FIELD CHURCH.**—Rev. V. R. Gaston, of Mt. Zion Church, Harmony Presbytery, S. C., preached five days for, Rev. B. P. Reid in Old Field Church, Laurens county, S. C. There were five additions to the church. The congregations grew under his preaching. His sermons are short, instructive and forcible. He is well suited for protracted meeting work.

**ALABAMA.**

At an adjourned meeting of the Presbytery of Tuscaloosa, held at Selma, Ala., July 30th, Mr. R. F. Otts was, after due examination, licensed as a probationer for the gospel ministry. He has been called to the pastorate of Valley Creek Church near Selma, and since he completed his course at Columbia Seminary in May last has been occupying the pulpit of that church. He is a son of the late Rev. Dr. J. M. P. Otts, of Greensboro, Ala.

J. G. Praigg, S. C.

**TUSCALOOSA PRESBYTERY.**—The next stated meeting of the Presbytery of Tuscaloosa will be held at Newbern, Ala., 7:30 p. m., Tuesday, Oct. 6, 1903.

J. G. Praigg, S. C.

**PEA RIVER.**—For many years the fourth Sabbath of July has been the time for the midsummer communion and protracted meeting at this church and to it the whole Presbyterian population look forward with much anticipation, many coming from adjoining counties whence their families had removed. The tender ties of kindred, precious memories and hallowed association all serve to bind their hearts to this spot. This year the meeting was begun by the pastor on Saturday, July the 26th, and was joined by Rev. J. W. Roseborough of Union Springs, Ala., on Wednesday following, who preached for us eight days with great pleasure and profit to all. There were seventeen additions to the church during the meeting, all young people, though a number were grown—one a young husband and father.

R. J. McF.

## NORTH CAROLINA.

WILMINGTON PRESBYTERIAL UNION.—The Woman's Missionary Union of Wilmington Presbytery held its annual meeting at Chadbourn, N. C., June 17-18, 1903. There were present delegates from 13 Ladies' Societies and 8 Young People's Bands.

In addition to the delegates present were a number of visitors from other denominations, adding greatly to the spirit and interest manifested in this meeting which was indeed the most gloriously enthusiastic gathering held since the organization of the Union in 1887.

The meeting was opened with devotional exercises conducted by the pastor, Rev. J. E. L. Winecoff; a most happy greeting by Mrs. J. A. Brown, of Chadbourn Church, and response by Miss Annie Moore of Burgaw.

Then came beautiful words of cheer, along with encouraging report of the past year's work, by the President, Mrs. Jackson Johnson.

Following this came a written narration of "Organization and Development of W. M. U. in Wilmington Presbytery," sent by Mrs. B. F. Hall, who presided over the Union for 13 years from the time of its organization.

The afternoon of the first day was devoted to the Young People. Mrs. Stewart, agent of Y. P. work gave a most interesting account of this work in which she has labored for one year with much success.

The many delegates from the Young People's Bands, and their bright faces animated with fervent zeal, was indeed the most encouraging feature of the Assembly. Papers showing what has been accomplished in each of our seven fields and the appeal from each field, were contributed by them, as follows:

China—Mary Calvin.

Brazil—Marie Russell.

Mexico—Edna McMillan.

Japan—Charlotte Duffv.

Africa—Ethel Hanna.

Korea—Cora Moore.

Cuba—Ethel Clark.

"Five Barley Loaves"—Mary Corbett.

These papers so intelligently written and beautifully read were full of hope and promise for the future. This session was closed by "From Greenland's Icy Mountains" sung by little six-year-old Mary Hannis Whitted, who captivated all hearts.

On Wednesday evening Dr. McClure very ably set forth the necessity of Missionary work, dwelling upon the fact that Missions and Missionaries do not only promote spiritual interest, but discovery, commerce and all the material interests of countries.

The day was closed by a charming reception given to the delegates and visitors at the home of Mrs. J. B. Chadbourn. Excellent papers read during the meeting were, "Best Methods of developing children's work," by Mrs. A. A. Willard; "Forward Movement," Miss F. Pearsall; "The Debt we owe the East," Miss A. B. Black; "Systematic study of Missions," Miss M. J. Taylor.

The open discussion following the opening of the "Question Box" created a peculiar interest and gave rise to many helpful suggestions from individuals.

Very appropriate and loving words were spoken by the President during the "Memorial Service." The meeting closed with a very sweet Praise Service, conducted by Miss Katherine Cromartie. One delightful feature of this service was as follows: at the request of the Leader, one after another gave some special cause for thanksgiving,—"that 135,000 in Austria had turned from the Roman Catholic religion to Protestantism during the past year;" "that though our funds were lacking, we had volunteers willing to go out," etc. A very special cause for rejoicing as we came away from Chadbourn was, that one of the visible first fruits of the meeting there was the organization of a Young People's Band at the close of the first day, and at the close of the second day a Ladies' Foreign Missionary Society.

With devout thankfulness for the encouraging year just closed, with bright memories of our precious meeting together, and of the beautiful hospitality of the Chadbourn people, we go forward to the next year's work.

E. W. Murphy, Sec. pro tem.

SHILOH CHURCH.—A very profitable and gracious meeting was conducted in this church by the pastor the last week of July. God's people were greatly revived and five were added to the church on profession of faith in Christ.

RUTHERFORDTON.—During July there were seven additions to this church on profession of faith. Four of these are some of the fruits of Twitty's Chapel, erected a few years ago, three miles west of Rutherfordton.

DUNCAN CREEK.—This old church has been greatly revived by almost a week of preaching in which the pastor assisted part of the time by Rev. G. W. Belk of Charlotte. These were two added to the church upon profession of faith in Christ.

WESTMINSTER SCHOOL.—The prospect for a large opening on Sept. 1st is very bright. Mr. W. W. Brand, the newly elected principal, has been making a thorough canvass of King's Mountain Presbytery, and finds the sympathy and support of the people of the Presbytery solidly behind the school.

SUGAR CREEK.—The summer Communion was held at Sugar Creek Church on the second Sabbath in August after a week's service. Rev. J. A. McMurray aided the pastor during the latter part of the meeting. There were two additions on profession.

## TENNESSEE.

The Presbytery of Nashville will meet Tuesday, Sept. 8th, 1903, 7:30 p. m. in Hall Church, Rutherford county, Tenn.

R. S. Burwell, S. C.

## VIRGINIA.

## Union Theological Seminary.

The ninety-second annual session of the seminary begins on Sept. 9th. The buildings have been thoroughly overhauled and are sweet and clean, and the grounds, with their great sweep of green campus and white drives and walks, are more beautiful than ever.

Already there are more than twenty-nine students in sight, though it is nearly a month yet till the term opens. This looks like there would be a large attendance this year, a fact which will cheer the heart of the Church.

One of the new students expected is Rev. Mr. Sasakura, a Japanese brother who for ten years has been the pastor of our Church in Nagoya, but now comes to Union for fuller fitting for his work. The presence of these brethren from the foreign field has uniformly proved to be a source of pleasure and spiritual uplift in the seminary. The recent sojourn with us of Mr. Patton of China and Mr. Reynolds of Korea, is gratefully remembered.

The two Persian brethren who have been with us for some years, Rev. I. E. Yohanan and Rev. M. Y. Sayad, are soon to return to their native land. A special meeting to bid them farewell was held in the Grace Street Church last Sunday night.

The directors of the seminary have in mind plans for still other additions to its already excellent material equipment and for the still further increase of its efficiency as a training school for ministers who shall be earnest in spirit, sound in doctrine, and up to date in practical methods.

As the Christian Observer recently remarked, "The very name of Union Seminary stands for much in the affections of a large part of our ministry. Its history has been one of uninterrupted usefulness, and its alumni are men of sound views and real effectiveness in the ministry." That is a record which we may heartily thank God for, and we purpose by the aid of his grace to maintain it throughout the future.

PULASKI CITY.—Protracted services will be held at the Presbyterian Church in Pulaski, conducted by Rev. W. D. Morton, D. D., of North Carolina, commencing to-night and continuing a week or more. Preaching twice a day 10:30 a. m. and 8 p. m. The congregations of all the churches of Pulaski and the public generally are cordially invited. Dr. Morton is a very impressive preacher and has been very successful both as pastor and evangelist in several Southern States.—Exchange.

The Presbytery of Norfolk will meet at Gloucester, Va., Tuesday, Oct. 6th, at 8 p. m.

E. B. McCluer, S. C.

Winchester Presbytery will meet in Petersburg, Va., Sept. 1st, 1903, 7:30 p. m.

A. G. Liuk, S. C.

#### MISCELLANEOUS.

##### Wm E Dodge Dead.

The death of Mr. William E. Dodge, of New York City, occurred on last Sunday afternoon at Bar Harbor, at the age of seventy-one years. Though in impaired health for some time, his death was not anticipated, and came as a great shock to the family and a large circle of friends. Like his father, Mr. Dodge has been a wealthy citizen of much public spirit and of large Christian philanthropy. He was connected with many business corporations, and perhaps with more educational, art, and philanthropic associations. For years he has been a leading officer of the Young Men's Christian Association, and was President of the Evangelical Association.—Central Presbyterian.

##### A Decrease of \$74,000.

This is what the annual report of the American Bible Society shows in the receipts of the year ending March 31st, as compared with those of the year preceding; a falling off of nearly one-third of the funds contributed.

When we consider that last year was one of unprecedented prosperity financially, that the most magnificent opportunities for circulating the Scriptures the world has ever known were presented through the open doors in all lands and the readiness of the people everywhere to receive the Bible; and the American Bible Society was making the largest distribution in its history, sending out nearly 2,000,000 volumes during the year; how can we explain this large decrease in gifts? Who is responsible for it? Brother pastor, did you fail to present the cause to your people and give them an opportunity to contribute to it?

And now what must be the consequence? Necessarily, a curtailment of the work. And what does that mean? In so far, a forfeiture of the golden opportunity offered us in Divine Providence of evangelizing the nations through the fundamental service of putting God's Word of saving truth into the hands of the people, and also the crippling of our foreign missions in withdrawing the important help of the Bible Society, which is admitted to be the right arm of the missionary in his work.

Let us look these facts squarely in the face, rally with fresh zeal and energy around this noble cause and all seek to do what we can to redeem the losses of the past year.

T. H. Law.

#### The Children's Mission School

Dear Children and Sabbath-school Workers:

The General Assembly some years ago appointed the fifth Sabbaths as the time for collections in all the Sabbath-schools for our "Mission Schools" in the Indian Territory. This not only gives the children some special work for Christ, but it seems specially appropriate that the Sabbath-school children should be asked to work for the good of other children who are destitute and in need of help.

No one can tell the possibilities for good wrapped up in a little child. Some educated in our "Mission Schools" will some day be called of God to preach the gospel. Others will be fitted for other positions of usefulness in the Kingdom of Christ. The pennies of the children may seem but a small offering to Christ, yet with his blessing they will bring in grand results in noble men and women, trained for the service of our Lord and Master.

Last year was our most successful year in mission work; and these schools will all open again in September. As the gifts of the children increase we wish to open more schools. There are thousands of needy children in the Indian Territory looking to the Presbyterian Church for help, who will get no education except as we furnish it.

The next fifth Sabbath will be August 30. Give the children a chance to help in this good work, and they will always respond.

Let us bring our gifts to Jesus in love and faith, believing that he accepts them for his work.

Forward offerings promptly to

W. A. Powell, Atlanta, Ga.

S. L. Morris,

Sec'y Home Miss., Pres'n Ch., U. S.

#### Making Room for the Little Fellow.

Charity and Children tells the story of a little boy, worn with premature burdeus, whose life went out in the plea: "Oh, Lord, can't you make room for a little fellow?" 'Twas the same pitiful situation repeated countless times since the inns were closed at Bethlehem, but making room for the outside child is what the Synod of North Carolina, Mr. Boyd and a few large-hearted men and women are trying to do at Barium Springs.

How much has really been done and how much remains to be done is not realized by our people. I am persuaded that the beginnings have been forgotten, and so I am going to tell it to you, and I only wish you could first sit down to dinner in the cool dining room, and see the prettily arranged and decorated tables, share the well-cooked and daintily served, but plain dinner, and then hear the Superintendent tell the story. I from start to finish, self was left out and those who steadied his hands with sympathy and money put far in the foreground.

The breeze rustled the curtains, a five-year-old baby lay asleep on each of two lounges and through the open door came the low laughter of little girls playing jack-locks.

The Synod took up the work begun by Charlotte ladies, in 1891. The frame building was opened in January and the first group of children was received. Through the spring and summer the burden was heavy, but the opportunity of laying the cause before the Synod at Durham cheered the workers; then, as now, the only thing needful was to get the ear of the Church. But at the Durham meeting the North Carolina Home Mission work was launched and there was only six minutes given to hearing of the plans and needs of the baby institution. The door was shut and the child was outside.

The heavy-hearted Superintendent could only go back to his desk and leave the burden with the Master. The answer was swift and sure. The cry of fire sounded and within a little while the Home was in ashes. In that day of heartsickness a friend, whose eyes looked into the future, sent the cheering message that this was God's way of placing the work upon the hearts of his people. Mr. Geo. W. Watts generously agreed to duplicate a \$5,000 cottage to be built by the Synod. Then the central Rumble Hall was erected at a cost of \$9,000, \$3,000 of this amount being legacies, and the remainder subscription. The Lees cottage was next built and Mr. Watts gave the pretty little white Infirmary, but so well are the children, usually, that eight girls and a teacher use the building for sleeping rooms. The Superintendent's cottage came through Mr. Watt's thoughtfulness and the energy of Rev. E. E. Gillespie. The library is a gift of Mr. and Mrs. Burroughs of Charlotte, in memory of their only daughter who died childless, and whose paintings beautify the walls. The Howard cottage, a duplicate of and facing Lees cottage, will be ready within a few weeks and then 150 children can find a sweet asylum. Hundreds of shade trees have been planted, nearly a thousand fruit trees are growing and the dairy will soon furnish the milk and butter needed.

This far the story goes buoyantly forward, but to tell it all, we must go back a little. Nineteen months ago the laundry building was burned and where do you think those young girls have done the washing through all these weeks? In the chicken house—all by hand. And the 127 now there, soil aprons and shirt-waists in the same ratio that your boys and girls do.

With far-sightedness, the Regents planned a building that can be utilized in various ways. With an engine to run the laundry machinery, power can be furnished for the printing equipment (and you, who read "Our Fatherless Ones" must not forget that it is printed by thirteen year old boys—two of them turning a press large enough to print four of its pages at one time. That ponderous lever must be lifted and pulled forward 8,000 times to get out an issue. This will make your shoulders ache—at least I hope it will,) and a shoe-shop and wood-working shop can be possible. The walls of this building are up and the roof is on, as Mr. Boyd told us last week, but before its completion and equipment with boy and girl-saving machinery, \$3,000 is needed.

This is the building season. The need speaks for itself.

Then Little Joe's Church is to be built. We all remember the little boy that died not long since, who left his pennies for a corner stone of the neat little brick church that

will be located in the grove. About one-third of the amount needed has been sent. Greensboro, Raleigh, Winston and other places have done nobly.

Couldn't the children of North Carolina build this? Some gifts have come from mothers whose arms are empty—what more beautiful memorial—for the children, by the children?

The support fund would be everlastingly provided for if each of our four hundred (more or less) Sunday-schools would take up a monthly collection and send it in on Monday. Does yours? Nothing appeals so to the children of our Sunday-schools, and what is given regularly is twice given. For instance, if Mr. Boyd knew now what he would receive next month and the succeeding months, he could buy coal while it is cheaper, for the winter's needs.

Largely through gifts of individuals the Synod has a property of something like \$45,000, the interest on which will be a continually growing band of trained young men and women. If you are not right sure about these things put down your work and look into the happy faces of our children, see the instant and cheerful obedience that is rendered, the tenderness of the older ones for the younger, the dignity, the esprit de corps,—these are the straws in vacation time. Beginning in September, a tenth grade will be added to the course of study and when completed the boys and girls can enter our Church and State colleges, or go out into the world ready to face it. X.

#### Publication Notes.

Work on our new building is under way, and we hope to have it ready for occupancy not later than Jan. 1st. The building will cover 50 by 65 feet, and will have four stories above basement. It will front on Sixth Street just off of Broad Street, in the most popular retail district of the city.

The first floor will be devoted to the retail department, and the second will be given up to offices and a small assembly hall seating about one hundred, which will be used by the city union of Presbyterian pastors, for call meetings of Presbytery and for special meetings concerning various departments of our Church work.

The third floor will be used as our mail order department, and the fourth will contain our Periodical Department.

The basement will be used for storage of stereotype plates and surplus stock, and will contain the heating plant and electric equipment for operating elevator. Pressed brick will be used for the exterior, and the cost of building complete will be \$25,000. While not elaborate or expensive, the building is pleasing architecturally and will be a credit to our Church, and will be large enough to accommodate our business for years to come.

The residence on the lot purchased by the Committee will be retained, and has been rented for \$800 per year.

We call attention to the following resolution, adopted by the Assembly: "That the Assembly's Standing Committees of Publication, Sabbath-schools and Young People's Societies be consolidated into one committee, to be called the Standing Committee of Publication and Sabbath-school Work, and that the Synods and Presbyteries be requested to make a similar change, in the interest of simplicity and effectiveness of organization."

The work delegated to our Committee embraces the publishing and distribution of helpful literature, the organization of mission schools in destitute regions, and the donation of literature to struggling churches, Sunday-schools, and needy individuals. In view of the complex character of this work, it is often difficult to tell who should direct the forces in the Synods and Presbyteries—the Publication or the Sunday-school Committee—and the consolidation of these two committees is clearly an act of highest wisdom.

Your Executive Committee has given the details of the proposed consolidation and re-organization the most careful consideration, and it is hoped the change will be made at the first available meeting of the Synods and Presbyteries.

We respectfully offer the following suggestions as to how the plan of the Assembly may best be carried out:

1. Let the Synodical Committee of Publication and Sabbath-school Work consist of the Chairmen of the Presbyterian Committees, with such other members as the Synod may see fit to appoint.

2. Let the Presbyterial Committees consist of five mem-

bers, carefully selected with reference to their efficacy, and let the work be sub-divided about as follows:

1. Let one member be charged with the oversight of the equipment of the Sunday-schools, and approve to the Publication Committee all applications for free donations of literature.

2. Let another be charged with the duty of arranging each year for at least one Sunday-school Institute in the Presbytery (as ordered by the Assembly), and for the introduction of the graded course of lessons in the Sunday-schools.

3. Let a third be charged with the organization and maintenance of mission Sunday-schools in the destitute sections of the Presbytery.

4. Let a fourth man direct the organization and development of Home Departments in all the churches.

5. Let a fifth man be responsible for the organization of Young People's Societies in all the churches, according to the plan of the General Assembly.

This plan, if carried out, will give every member of the Committee a definite duty, and the result should be a decided advance in each Presbytery.

#### The Elizabeth Blake Hospital.

Dr. J. R. Wilkinson.

When the Elizabeth Blake Hospital was opened June, 1898, it was decided to place the expense of supporting each cot at \$20 per year. The amount required to purchase the cot, supply bed clothes and clothing for the patient is \$25. Up to this year no change has been made in the amount fixed as necessary to support a cot. The deficiencies have been made up from the general treasury and income of the hospital realized in collections from patients who were well able to pay for some portion of their expenses. In readjusting the work it has been deemed wiser to make more definite arrangements. The friends of the hospital, as a rule, desire to have the privilege of entirely supporting a cot. We have found that \$50 will, on the average, cover the actual expense and this amount is now named as necessary for the annual support of a cot. The \$50 is expected to cover the entire expense of one patient for one year, often including milk, chicken soup and eggs and beef, such diet as fever patients must have, medicines of all kinds, nursing, laundry, keeping up the bed clothes and clothes for the patients that are worn out or stolen.

The question may be asked if the entire support of the cots is provided for what will be done with the income of the hospital? We feel it wise to encourage all patients to contribute as they are able so as not to foster a spirit of helplessness and laziness among the people, but on the other hand to cultivate them in independence and self-support. Last year, 1902, the total expense of supporting the hospital which included the treatment of five thousand patients in the clinic and furnishing them all their medicines and bandages and dressing besides caring for 517 patients in the hospital on the cots where everything was furnished, was \$1,400. Of this amount \$1200 was received from sources of self-support, that is payment for food, medicines, etc., and visits to patients in their homes. Of the \$1,400 expense last year the amount our churches were called on for was only \$200 at the rate of exchange when I left Soochow last spring. The larger part of this amount was paid by friends in the home churches at the rate of \$20 per cot; so only the balance of expense over what was thus paid was used of the \$1,200. The unused portion of the income was turned into the general treasury to meet a number of expenses not provided for by special support. It will be seen, therefore, that if the entire support of the hospital is provided for by churches and societies the income of the hospital comes back to the mission and will be used to meet such general and special expenses as are not included in the amount contributed for special support.

If the hospital can be maintained at so little actual expense to our churches, and it is proving such a valuable means of spreading the gospel to this people, it is not unreasonable to expect the church, in addition to the prayers and moral support, to provide for sending out men necessary to the doing of good work in the hospital, itself and the training of the students more thoroughly for the positions which they would be called upon to occupy in the establishment of an independent Presbyterian Church. The hospital has now a church of twenty members. Many others are applying for admission and are being taught by our evangelists and workers.

## The World.

Phil May, the humorous illustrator of England, died last week.

King Alfonso of Spain is reported to be suffering from consumption.

The British Parliament was prorogued by King Edward until Nov. 2.

The British House of Lords passed the third reading of the Irish Land Bill.

The Vesuvius Volcano is again in eruption and is causing intense alarm in Italy.

Lord Salisbury, late Premier of Great Britain, is seriously ill at his home in England.

The Catholic Herald announces that Vincenzo Vannutelli will be Papal Secretary of State.

The decline in prices in Wall Street has been reckoned as entailing a loss of \$2,000,000,000.

Lord Curzon's term of office as Viceroy of India has been extended from January to May, 1904.

Privy Councilor Luig urges young Germans to visit the United States and study American methods.

Secretary of War Root will tender his resignation before he sails for Europe to sit with the Alaskan Boundary Commission.

The strike riots at Cracow, Austrian Poland, have resulted in sixty deaths through conflicts between the strikers and the troops.

The hundredth anniversary of the birth of John Ericsson was celebrated in New York by the unveiling of a statue in Battery Park.

The number of employes of the railways of the United States at the close of last year was 1,189,315, an increase for the year of 118,146.

The Island of Jamaica was swept by a hurricane, causing a property loss of \$10,000,000. Fifty lives were lost and hundreds of people injured.

An earthquake in the island of Crete caused great loss of life and destruction of property. The shocks were felt throughout Greece and Italy.

The twenty-fifth anniversary of the establishment of the World's Museum of the Y. M. C. A. will be celebrated this week in Geneva, Switzerland.

The sugar bounty question is again before the Treasury Department. On Sept. 1 the agreement of European countries to abolish bounties goes into effect.

The Ottoman government has concluded negotiations with the Krupp works for the supply of 32 batteries of quick firing field artillery, each consisting of six guns.

The condition of spring wheat is 77.1; winter wheat, 410,000,000 bushels; average 12.4, compared with 13.8 last year. The condition of corn is 78.7; oats, 79.5.

Charles M. Schwab has resigned his position as President of the United States Steel Corporation. His resignation became necessary on account of his failing health.

The damage to the battleship Massachusetts, which ran on the rocks on the coast of Maine, is much greater than first reported, and a large sum will be required to repair the vessel.

A court-martial held at Monastir condemned the gendarme, Halin, to death for the murder of M. Rostkoveki, the Russian Consul at Monastir. The sentence was immediately carried out.

The city of Cleveland, Ohio, proposes not merely to light its streets and public buildings, but to supply light and power to consumers. Bonds to the value of \$200,000 will be issued for the erection of the plant.

The Servians throughout old Serbia are in a state of panic because of the departure of the Turkish troops for Monastir, which removes all protection from the Servians against the vengeance of the Albanians.

The Ninth International Geological Congress is to hold its sessions in Vienna from the 20th to the 27th of this month, and the convention promises to be one of the most interesting in the history of the organization.

Cynthiana, Ky., Aug. 14.—The jury in the case of Curtis Jett and Thomas White, charged with the assassination of James B. Marcum at Jackson, Ky., returned a verdict of guilty to-day, fixing the punishment of each at life imprisonment.

A. W. Machen, ex-Superintendent of the Free Delivery Division of the Postoffice Department, who was indicted for bribery, has disappeared from his haunts at Washington. The belief prevails that he does not intend to stand trial, but will flee the country.

From the London Times comes an account of a massacre of Babs in Yerd, Persia. The Babs are Muslim religious reformers. It is stated that every Bab who fell into the hands of the mob was killed and the government made no attempt to save the oppressed.

Within four years a city has sprung up near Port Arthur. Danly did not exist when, in 1898, China leased to Russia for twenty-five years a territory of eight hundred square miles. Danly has now about 40,000 inhabitants, about nine-tenths of them Chinese.

The re-adoption of the old policy of repression in China has been shown by the closing of the University of Peking to European and American instructors, by the demand for the arrest of the editors of Supao, a reform journal, and by the torture of Shen-Shien, a reform journalist.

St. Petersburg, Aug. 14.—The Sviet, in an editorial says "If Turkey has given up hope of remaining a member of the European comity of Nationals and has made up her mind to be the playground for the savagery of her army, she will find no place on the map of Europe. It concludes by saying the time is past for any ceremony towards Turkey.

Wheeling, W. Va., August 16.—One of the greatest clashes between labor factions in this vicinity took place early this morning between the striking machinists and about 25 non-union men who took their places in the Riverside plant of the United States Steel Corporation, but despite the fact that over 1,000 shots were fired there were no fatalities and only a few persons were wounded.

A squadron of the Russian Black Sea fleet has been ordered to sail for Turkish waters. Notification of this move has been telegraphed from Sebastopol to the Russian ambassador at Constantinople. The dispatch of the squadron is intended to emphasize Russia's intention of making complete compliance with her demands to satisfaction for the murder, by a Turkish gendarme, of her consul at Monastir.

The use of storage-batteries to furnish the entire motive power for an electric road has not been successful. On lines where they have been used, notably on Thirty-fourth Street, in New York, the conducting wire or bar, with trolley or sliding-contact, is taking their place. But as an adjunct to the usual source of power and a means for saving up a surplus for use when it is needed they are gaining in popularity.

It is well known that "the naval grandeur of Spain succumbed in Manila Bay and in Cuban waters during the disasters of the American war." So we read in the Paris Temps. But a patriotic Spanish statesman, Senor Sanchez Toca, wishes to revive this naval grandeur. To this end he urged an appropriation which, although not huge, is, relatively to Spain's capacity for raising money, immense. Senor Villaverde, who happened to be Finance Minister when the question of the navy presented itself, left the cabinet at once. Now he is back in office as Premier, the former ministry of Senor Silvela having almost wholly disappeared. The Imparcial (Madrid) infers from this that the rebuilding of the Spanish navy will proceed at a pace more in consonance with Spain's finances than was at first suggested. But it professes itself rather uncertain upon this point, because, as it alleges, an alliance has been made with France upon the basis of Spain's claims in Morocco. Spain, we read further in the Epoca (Madrid), is not interested in the problems of international import now troubling the other Powers. But she has a vital concern in northern Africa, and will not tolerate any disregard of that fact. Therefore she must have a strong navy.—Selected.

Joseph Pulitzer has provided the sum of \$2,000,000 to establish a school of journalism at Columbia University, New York. A new building for the school will be erected on Morningside Heights at a cost of \$500,000 for the school, which will hold toward the University a relation similar to that of the other professional schools, as the law school, the school of medicine and the school of mines, and like them will be national in scope.

In the Lake Arkell district, 120 miles from White Horse, and 20 miles from the Yukon River, new placer mines are being worked, which promise to be fully as rich as the Klondike region. Prospectors were rushing to the country before the original discoverers had succeeded in staking out two or three claims. It is said that surface dirt yields 15 cents to the pan. Every man who can leave is joining the rush from Dawson, White Horse, and Skagway.—Exchange.

Paris, August 11.—Eighty-four bodies have been recovered and the death list probably will exceed 100, in the underground railway disaster which occurred here last night. The accident, which occurred on the Metropolitan Electric Railway, assumed the proportions of an awful catastrophe during the early hours to-day when more than fourscore bodies of the burned and suffocated victims were removed from the subterranean passage. The work continues and indications are that the death list will perhaps exceed fivescore.

The cotton manufacturing situation of New England and the North, generally, is in a very serious state, and over two million spindles will be idle this month. Several informal attempts have been made to have all cotton manufacturers enter a general agreement to shut down for a stated period or cease operations for a given number of days weekly, but owing to large number of union contracts, an ironclad agreement was deemed inexpedient. Notwithstanding the failure of the plan, mills will shut down all through New England, over 700,000 spindles being idle next week in Fall River alone, throwing out over 10,000 operatives.

The French government has been looking into the work of certain educational and reformatory institutions under the control of the Catholic Church in that country, and they have not found all of them perfect. The House of the Good Shepherd, an industrial convent at Nancy, was found to be guilty of the practice of shocking cruelties on its inmates. Now an establishment of the same kind at Tours has been found to be even worse. It is said that the inmates had to work sixteen hours out of the twenty-four, and in busy times even longer. If the girls became rebellious, the strait-jacket, imprisonment in a damp cellar, and even much worse forms of punishment were at hand, some of them quite indescribable.—Exchange.

An expedition sent out by the American Museum of Natural History has made what is considered a very valuable discovery; it is no less than the largest fossil head and the most complete yet discovered by scientists. The animal is reckoned among the dinosaurs, but a picture of a scientific restoration makes it look somewhat like the rhinoceros. That it was a terror in its time can be inferred from the size of the discovered skull, which is seven and a half feet long and five and a half wide. The find was made about 135 miles northwest of Miles City in Montana. This section was at one time a vast inland sea, and is now looked upon as a great cemetery of some of the most remarkable animals that ever roamed the earth or sea. It required about four weeks to excavate the immense head and prepare it for shipment to New York.

China's official board for the conduct of foreign affairs, styled the Wai-wu-pu, is the great instrument by means of which Russia carries out her plan of circumventing the Powers in the Far East, according to the general opinion of those European newspapers which adopt an anti-Russian tone. The Wai-wu-pu came into existence about a year ago, superseding the old Tsung-li-Yamen, and it enjoys precedence over all other boards, as well as enjoying the privilege of appointing many secretaries and subordinate diplomatic officials. Ku Chao-hsi is one of the most recently appointed members of the Wai-wu-pu, and he is described by the London Times as "a statesman who knows not a word of any

foreign language, has never held office before, and has never been out of China. He is ignorant, even for a Chinaman, of foreign affairs, but the Chinese defend his appointment on the ground that he writes beautiful Chinese characters. His chief characteristic is that he is almost as deaf as the aged Wang Wen-shao, his chief colleague. On the staff of the Wai-wu-pu is Wu Ting Fang, some time Chinese Minister in Washington. His post, according to the London daily quoted above, is a very subordinate one.—Literary Digest.

Sofia, Aug. 16.—The Bulgarian government has presented a memorandum to the powers, setting out at great length the condition of affairs during the past three months in Macedonia since the Turkish government undertook to inaugurate the promised reforms. The most precise details, dates, places and names of persons are given in the memorandum, the whole constituting a terrible category of murder, torture, incendiarism, pillage and general oppression committed by Ottoman soldiers and officials. These particulars were obtained entirely from official sources, such as the reports of the Bulgarian government, and in many instances, the reports made by Turkish authorities. The Bulgarian government guarantees the absolute truth of every statement and challenges the Porte to disprove a single charge made in the memorandum, which begins by stating that during the past three months the Ottoman government has taken a series of measures with the alleged intention of inaugurating the era of promised reform and of assuring peace and tranquillity to the Bulgarian population of European Turkey, but which have had the contrary effect of further exasperating this population and reviving the revolutionary movement. Instead of proceeding solely against persons guilty of breaches of the public order, the military and civil authorities have sought every possible pretext to persecute, terrorize and ruin the Bulgarian inhabitants, alike in the large cities and in the small villages.

## Temperance.

### Prohibition in the South.

Texas—One hundred and thirty-six counties have total prohibition; 62 counties have partial prohibition, and 46 counties have unrestricted sale of liquors.

Tennessee—Out of 5,500 cities and towns in the State only 8 have unrestricted sale of liquors. In only 12 of the 96 counties can whiskey be sold legally.

Kentucky—Forty-seven counties have total prohibition; 54 have partial prohibition, and 18 have unrestricted sale of liquors.

Arkansas—Forty-four counties have total prohibition; 2 counties have partial prohibition, and 29 have unrestricted sale.

Mississippi—Sixty-five counties out of 75 have prohibition, and out of 200 legislators all but a dozen or less have signified their approval of a referendum for state prohibition.

Georgia—One hundred and three counties out of 137 have prohibition.

## Educational.

In twenty-three years Prof. Jas. A. Fishburne has built up at Waynesboro, Va., a military classical school, of which the founder may well be proud, and of which the little city which first nurtured it and which now shares in its prosperity, is proud. Its fame, had some years ago, reached beyond the limits of this commonwealth and last session its patronage came from ten States, including the District of Columbia. The location of the Fishburne School is in one of the most healthy, moral and prosperous towns of the great Valley of Virginia, and upon the beautiful South Branch of the Shenandoah river, at the junction of the C. and O. and N. and W. railroads can not be improved upon. The town is well ordered, bar rooms prohibited, the people cultivated and conservative and the school surrounded by four churches so near that one can, with a few steps, reach any of them. The scholarship standard is high, the faculty experienced, the military training thorough, and discipline well maintained; this is the verdict of one in no way connected with the school, but for twenty years an interested observer. Those having boys to educate should send for a catalogue.

## The Home Circle.

### On the Uplands.

I suppose that the only way for us to find out the men among us who dwell in the uplands of life, and breathe habitually a purer air than that of the market place, is to note those, who, when the chance comes for a noble deed—great or small—do it simply and naturally, without any preparation. It is a real king's business to be kingly, and when the chance comes to him for his own work, he does it and goes on his way, and says nothing about it.

The lion, old Falstaff tells us, knows the true prince. But we human beings are duller of sight than the lion in this thing. We think that we recognize kings among our great political leaders or money makers bowing and smiling to wondering, shouting crowds. And presently some grimy engineer, or negro porter in the crowd does some great deed for his fellow-men—gives his life for them, perhaps, and we find out that he was the man of kingly birth—too late.

For example, there was a lean, freckled boy, who a year or two ago ran the elevator up and down in an old shakely office building in Philadelphia. I often went up in it, but certainly I never suspected "Billy" of any noble quality which raised him above other boys, high as was Saul among his brethren.

But one day the old house began to shudder and groan to its foundations, and then one outer wall after another fell amid shouts of dismay from the crowds in the streets. And Billy, as these walls came crashing down, ran his old lift up to the topmost story and back again, crowded with terrified men and women. He did this nine times. Only one side of the building was now standing. The shaft of the elevator was left bare, and swayed to and fro. The police tried to drag the boy out of it, and the mass of spectators yelled with horror as he pulled the chain and began to rise again above their heads.

"There's two women up there yet," said Billy stolidly, and went on up to the top facing a horrible death each minute and knowing that he faced it. Presently through the cloud of dust the lift was seen coming jerkily down with three figures on it. As it touched the ground the whole building fell with a crash. The women and boy came out on the street unhurt and a roar of triumph rose from the mob.

But it was six o'clock and Billy slipped quietly away in the dusk and went home to his supper.

For your real hero does not care for the shouts and slapping of hands.

One of the most real of heroes was a poor Swiss laborer whose name nobody knows. He was standing one day at noon in the crowd who were looking down at the bears in the great pit at Berne. There were two savage fellows there, freshly caught. A

nursemaid, leaning over, held the child she carried loosely in her arms. It gave a sudden wrench and fell. The huge beasts clutched it. In an instant this workman flung himself down and, catching the baby in one hand, struck at the bears with a small knife that he carried in the other. Twice he was clawed down by them. It was a desperate fight. But at last ropes were lowered and he was drawn up, bleeding, but holding the child high and safe.

In the confusion he escaped through the crowd and could not be found. He never has been found to this day. The father of the child, a wealthy Englishman, offered a large reward to any one who would find him. The Humane Society voted him a gold medal. But the medal and the money are waiting still unclaimed.

I suppose that workman is going up and down the streets of Berne today in his blue overalls, nobody suspecting his royal blood. But how warm his secret must have kept his heart in all these years!

I remember a queer little incident that once happened on one of the great liners bound to an English port. It seems to have a bearing on this subject.

Our stewardess was a Scotch woman, a clean, tidy little body whose worn face and whitening hair told that she was past middle age. But her dark blue eyes and soft voice were still young and winning. We were wretchedly ill, but "Jessy" tended us so wisely and kindly that we presently took a pride in our misery and in her.

She had no other patients, and during the long days of watching we grew to be friends; and, silent and Scotch as she was, she opened up her whole life to us. She had been for many years a nurse in an English family, but at last had to give up her little charge to governesses and tutors. She showed us his photograph. "That is my boy," she said, proudly, her chin quivering and the real mother look in her eyes. She was past the age for a child or lover of her own to come into her life. But she had a great plan and hope in it.

"I'm not strong," she said, "and I'm tired out. I took this place because it brings in money to me fast. In another year I hope to quit work and go home to my mother. We can go back to our old cottage near Aberdeen. We had to leave it when my father died. We had to sell the cow. That was a sore hurt. She was a dun, Ayrshire, my mother reared her from a calf. We'll buy her back, and we'll have a field, and ducks and hens, and some flowers. My mother's fond of flowers. We'll have enough to bide there the rest of our lives, and"—

She looked out to the tossing sea, her eyes full of happy tears, forgetting to end her sentence.

Among the passengers was a troop of soubrettes of the lowest class—loud-talking, giggling, perfumed women, whose soiled, ragged clothes

were pieced out with bits of tawdry lace and ribbons. It was amusing to watch the decent little Scotch woman when they came on deck; even her neat starched gown shuddered as they passed and in her face was the fierce antagonism of generations to her godly ancestors to the devil and all his works.

One day two of these women became violently ill with an eruptive disease. The doctor said aloud, "measles," but whispered to the captain, "smallpox of the most malignant kind." There was on this ship—as there may be on all ocean-going steamers, for aught I know—a stateroom deep in the hold of the vessel, a hospital cell for the use of quarantined patients, shut off from the world by a six-inch oak door, which, when it was once closed, was not opened until the voyage was over. To this cell the patients were hurried. The captain summoned the three stewardesses and told them the truth about the women. "At all cost," he said, "the matter must be kept secret from the crew and passengers, or we shall have a panic. One of you must take charge of them. Your meals and the medicine will be passed to you through a trap in the door. You can not leave the cell whether your patients live or die until we reach the other side. Which of you will go?"

The two older women began to cry and protest loudly. Jessy stood silent, staring into the captain's face.

"I know!" he cried. "They're hardly worth it! But we can't let them die like dogs. One of you must go."

"It must be me, then," she said. "I have no children depending on me. These others have. There's my mother—I thought—but there's others to care for her. No. It's for me to go."

The captain said afterwards that he saw that she was sure that she never would leave the cell alive. "I thought it, too," he said. "She was a weakly body at best and every drop of her blood rose against the women and the work."

She went to her cabin to make ready and one of the other women presently found her there writing.

"Them poor wretches are calling for you," she said.

"Let them call," said Jessy, fiercely. "I'll write to my mother, first."

But Jessy was not to be a martyr after all. When the ship was cleared of her passengers at Liverpool the oak door opened and she came out with her red, scarred patients. She was thin and gray like a ghost. But she laughed merrily, and was very kind and tender to the poor friendless women so strangely thrust upon her care.

When I saw her a year or two later, she was in the snug little cottage and the dun cow was in the paddock and her old mother sat knitting by the kitchen fire.

These are but common homely stories, you think? Why, that is the comfort, the triumph in them—that such things are now common among

us. Every day we read of physicians, firemen, engineers or nurses giving up ambition, health and life itself to help others. Today it is a negro workman who stands back to let the women all pass out of the burning building until it is too late for him to follow them; yesterday it was an English surgeon, mortally wounded, who, hearing the shrieks of a dying soldier whose leg had been torn off, dragged himself closer, gave him a hypodermic injection or morphine and in a moment lay dead beside him.

Now these deeds are done without the stimulus of a great cause or the rage of battle or the hope of applause. Men who do them are often illiterate and ignorant. The hope of fame never could be an influence in their lives.

But we may be sure that the man who in the imminent moment of death sees the right thing to do and does it, has in life habitually done the right thing. The man who nobly dies has nobly lived.

The modern American has his vices, but he is apt to have in him a dogged loyalty to his duty, whether that duty be to run an engine or to nurse a case of diphtheria. He has, too, a hearty wish to help his neighbor, which comes to him from Christ, though he may not know it, and while he may call himself an agnostic or a Buddhist there is the human stuff out of which modern heroes are made.

Let us be glad that there is so much of it and that so many more folk than we know are living on the uplands.

#### Bothwell Bridge.

A monument was recently erected at Bothwell Bridge in honor of the gallant men who fought and fell in the battle of this place, 22 June, 1679. Says the Weekly Leader:

It seems surprising that the scene of such a memorable and momentous struggle for religious liberty should have remained so long unmarked by any distinctive monument save the historic bridge round which the bloody battle waged. But that reproach has now been removed. Scotland will not readily forget what it owes to these fearless men, who neither asked for quarters nor gave it, and who sacrificed their lives in defence of the religion which they held so dear. The speech which Lord Overtoun delivered in unveiling the memorial was in every respect suited to the interesting occasion. "The Reformation," he said, "was to Europe the awakening from sleep of a thousand years, and from the gloom of the Middle Ages, and it was the beginning of modern civilization. But the Reformation was more than a political, or even moral, upheaval; it was a movement born of deep religious conviction, which had been gathering for long, and finally burst into life. And again, "The year 1569 is memorable in the history of the Scottish Church for the great revival of religion, which came from heaven like the breath of spring after the chill blasts of winter. The Cove-

nant was renewed till the whole land rejoiced. But the period of sunshine and gladness was only too short lived, and seemed to have been sent only to prepare the faithful ministers of Christ for the coming storm. It has ever been the case that spiritual revival has accompanied times of persecution. The struggle for religious freedom in Scotland was not carried on by ecclesiastics or politicians, but by men of God, who had drunk deep of the Spirit and were foremost in soul-winning, and it is to them that Scotland owes so much." Resolutions were afterwards passed expressing hearty approval of the movement to raise the memorial, and recognizing the debt of gratitude the people owed to the memorial committee for their various services, now crowned with success. Memorial services were held at the monument on Sabbath when there were large crowds present.

#### The Holy City.

Thirty men, red-eyed and disheveled, lined up before a judge of the San Francisco police court. It was the regular morning company of "drunks and disorderlies." Some were old and hardened, others hung their heads in shame. Just as the momentary disorder attending the bringing in of the prisoners quieted down, a strong, clear voice from below began singing:

"Last night I lay a-sleeping,  
There came a dream so fair."

Last night! It had been for them all a nightmare or a drunken stupor. The song was such a contrast to the horrible fact that no one could fail of a sudden shock at the thought the song suggested.

"I stood in old Jerusalem,  
Beside the temple there,"

the song went on. The judge had paused. He made a quiet inquiry. A former member of a famous opera company, known all over the country, was awaiting trial for forgery. It was he who was singing in his cell.

Meantime the song went on, and every man in the line showed emotion. One or two dropped on their knees; one boy at the end of the line, after a desperate effort at self-control, leaned against the wall, buried his face against his folded arms, and sobbed, "O mother, mother!"

The sobs, cutting to the very heart the men who heard, and the song, still welling its way through the court room, blended in the hush. At length one man protested.

"Judge," said he, "have we got to submit to this? We're here to take our punishment, but this—" He, too, began to sob.

It was impossible to proceed with the business of the court, yet the judge gave no order to stop the song. The police sergeant, after a surprised effort to keep the men in line, stepped back and waited with the rest. The song moved on to its climax:

"Jerusalem! Jerusalem! Sing, for the night is o'er!  
Hosanna in the highest! Hosanna for ever more!"

In an ecstasy of melody the last words rang out, and then there was silence.

The judge looked into the faces of the men before him. There was not one who was not touched by the song; not one in whom some better impulse was not stirred. He did not call the cases singly—a kind word of advice, and he dismissed them all. No man was fined or sentenced to the workhouse that morning. The song had done more good than punishment could have accomplished.—Exchange.

#### A FAITMUL MORO HUSBAND.

In a village on the island of Siminol, just south of Bongoa, lives an old Moro who so loved his wife, and, strange to say, in this polygamous community, his only wife, that, when she died, he watched her grave long beyond the appointed time, after which he had his house built over her burial place, and there lives to this day, still faithful to the mouldering bones beneath him. Surely a proof that great love sometimes stirs even savage breasts, happening in a country where polygamy is not only recognized, but encouraged, and where women are bought and sold by the pound. Considering the environment, such love is on a par with the idyllic attachments of history and fiction.—

And—think of American widowers!  
From Tales of Tawi Tawi.

Fuller tells us that in the full tide of Sir Walter Raleigh's fortunes with Queen Elizabeth, he wrote on a pane of glass, with a diamond:

"Fain would I climb but that I fear to fall."

Underneath, the queen wrote:

"If thy heart fail thee, then climb not at all."

#### SKIN DISEASES ARE LOCAL.

Tetter, eczema, ring worm and other skin diseases are purely local in character and can be cured only by direct local treatment. Nauseating nostrums do more harm than good. Tetterine, a fragrant antiseptic ointment, having wonderful curative properties, never fails to reach the cause of skin diseases immediately and when used as directed, cures absolutely and permanently. 50c at druggists or by mail from J. T. Shuptrine, Savannah, Ga.

WANTED, A GOVERNESS.—One thorough in Latin, Mathematics and Music. Apply with reference, to L. M. Bell, Midriver, Ga.

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## Marriages.

**NIVEN-RAY.**—In Wilmington, N. C., Monday, August 3, 1903, at 10 a. m., by Rev. A. D. McClure, D. D., pastor of St. Andrew's Presbyterian Church, Mr. Edward E. Niven, of Waxhaw, N. C., and Mrs. Florence D. Ray, of Providence, Mecklenburg county, N. C.

**JONES-DANIEL.**—Married in Cumberland Presbyterian church, June 30, 1903, by Rev. J. M. W. Elder, Mr. P. R. Jones and Miss Mary E. Daniel, both of Cumberland county, Virginia.

**MARSHALL-STYRON.**—At the residence of Mrs. Annie Sadler, at Currie, N. C., on August 5, 1903, by Rev. V. H. Starbuck, Mr. Basil H. Marshall, of Wilmington, and Miss Mary Styron, of Currie.

**HENDRIX-SENN.**—By Rev. R. C. Ligon, at the Smyrna manse, August 2, 1903, Mr. W. H. Hendrix and Miss Carrie May Senn, both of Newberry county, South Carolina.

**DENNIS-FLOYD.**—By Rev. R. C. Ligon, at the Smyrna manse, August 3, 1903, Mr. A. T. Dennis and Miss Lelia Floyd, both of Newberry county, South Carolina.

## Deaths.

**VON GLAHN.**—Died in Henderson, N. C., July 18, 1903, Horace Von Glahn, infant son of Mr. and Mrs. Luther Barnes, aged 3 months. Funeral conducted by Rev. James Henderlite and R. Walker. Another little one has gone  
To dwell with Him who gave;  
Another little darling babe  
Is sheltered in the grave.  
God needed one more angel child  
Amidst His shining band,  
And so He bent with loving smile,  
And clasped our darling's hands.  
Aunties.

**PARKER.**—On May 26th, William Bradley Parker was called home from Newport News, Va., where his parents, Mr. and Mrs. W. F. Parker, had just established their new home. He was 5 years and 10 months old, and a baptized child in South River Church, near Garland, N. C. He was faithful in the Sabbath School and affectionate and obedient at home. We know not why God should take away the only son; we only know that one more link binds us to the heavenly home.

V. H. S.

**SLOAN.**—Mrs. Elizabeth E. Sloan died at her home in Charlotte, N. C., August 3, 1903, in the 65th year of her age.

It was midnight when the summons came, and her purified spirit released from its fetters of clay, entered the eternal rest, exchanging the darkness of earth for the light of Heaven.

There is an aching voice in many hearts, a vacant place in the home that cannot be filled, a sorrow that time may soften but not heal. Her many months of weary invalidism was

borne with Christian resignation and fortitude worthy of its source.

Her mind had been cast in no common mould, and her noble traits of character had won her many friends ever true to her trusts, and faithful in her friendships, yet it was in the inner circle of her home, in her untiring ministry to those around her, that her virtues shone brightest.

Her Christian character was marked by loyalty and devotion to her church, and love for its ordinances and until prevented by illness, though cumbered by more than ordinary share of domestic cares, was seldom absent from its services. We shall miss her kind thoughtfulness, her cheerful greeting here, but our beloved dead are gone before and "over there" they await our coming, and "sometimes, some day, our eyes shall see the faces kept in memory, some time their hand shall clasp our hand, just over in the morning land."

A Friend.

## The Household.

### THE VIRTUES OF POTATOES.

One morning early, we began to plant the chruhs. "Where will you have the rosey dandrums?" was my greeting from Thomas as I entered the garden. Having noticed from the breakfast table that he had slyly buried something at the bottom of each hole prepared for the planting, I waited my chance the first minute he was out of sight, dropped on my knees, felt around in the soft soil at the bottom of the hole and unearthed—a potato. Another hole and still another was examined. Yes, there was a potato in each; he must have wasted a bushel!

"Thomas," I said, when he had returned with a load from the compost heap, "what are these potatoes doing down here?"

"Not a tree will grow in Oireland without wan," he explained.

"How is that?" I asked, in darkest ignorance.

"Ye see, mum, the patatey sprouts frust off, thin, begorrah, it lifts the loife into the tree and obliges it to push up fornist." As a matter of fact, we did not loose a tree or shrub, in spite of the long drought.—From Country Life in America.

### TO CURE A HUSBAND.

How to cure a husband. It is a question you hear put forth every day. A wife, if she be a wise woman, will set herself to find out her husband's best side, and, having found it, persuade the man to live up to it.

Set up an ideal before a man, let him think that to you he is that ideal, and the chances are a thousand to one that he will try to live up to it.

If he is mean and selfish make him think he is generous, and you will have cured half his meanness before he knows it. If he is bad tempered and full of crochets din it into him

morning, noon and night that he is good temper itself, and (always supposing that the original bad temper does not arise from ill-health and physical suffering) it will not take very long to sweeten it.

If he is morbidly jealous don't be a fool and show him that you are afraid to speak civilly to any other man in his presence. He will begin to think he has good grounds for his jealousy then. But let him see that in your eyes at least no man can possibly come up to him in point of physical and mental attractions.

Place him on a pedestal, make a hero of him, and in his own despite he will be forced to live up to the character, and will feel himself, without any words of yours, how absurd his jealousy is. If a man's wife thinks him perfection he need fear no envy of lesser mortals.

If he is one of those fussy, interfering domestic sort of men, just try to make him feel that in your eyes he is the quintessence of everything manly, and that such small details are quite beneath his notice. He will soon give up interfering.

If he is prodigal and reckless coax him to save; don't always be taunting him with his extravagance.

Above all, if you are a wise woman, don't try to argue a husband—or, for the matter of that, anybody—out of any of the above or any other faults.

Moreover, let it not be forgotten that matrimonial arguing is but too apt to degenerate into nagging, and a nagging wife never had any real influence over a husband yet.—The Welcome.

The permanent interest of gifts is immeasurably enhanced by dates written, engraved, or even pasted at the back of pictures, silver, and books. Photographs should always bear date and name, in autograph, if possible. Old pieces of jewelry or lace or furniture may lose half their value as heirlooms by the death of the one member of the household who could have told their history. A scrap of paper laid in the box with the lace or tacked to the back of the secretary preserves at least the outline. The christening dress, the baby blanket that the grandmother knit—all need help of paper and ink if they are to carry an intelligent message to the next generation.—The Congregationalist.

### TO TEST DRINKING WATER.

It is an excellent plan to test the family drinking water at least once during the season. Water that is at one time pure and wholesome may finally, for some reason, become too impure for use. A simple test of drinking water is to fill a pint bottle three-quarters full. Dissolve half a teaspoonful of pure granulated sugar in the water and cork the bottle. Set it in a warm place for two days. If in this time it becomes cloudy it is unfit for domestic use. Be careful that the bottle is as absolutely clean as you

can make it and the sugar is pure. A second simple test is the following: Obtain about five cents' worth of saturated solution of permagnate of potassium. Add five drops of this to a pint bottle of water. This will turn the water a beautiful rose purple. If there is any considerable amount of organic matter in the water this color will turn, in the course of a few hours, to a more or less dirty reddish brown. If the color of the bottle remains for 12 hours unchanged from the rose-purple color it had at first it may be considered free from dangerous organisms.—Exchange.

Dr. Steiner observed in Java a method employed to induce sleep. It consists in compressing the carotid arteries. The operator sits on the ground behind the patient, whose neck he seizes with both hands. The index and middle fingers are then pushed forward into the carotids, which are compressed toward the spine. The patient's respiration becomes more rapid and more profound and his head relaxes backward. The method is absolutely harmless, anesthesia is rapidly obtained and the patient wakes promptly with no symptoms of nausea or malaise. Dr. Steiner declares the method to be well known in Java, where it is used to relieve headache, sleeplessness, etc., and points out the fact that the carotid artery was known to the ancients as arteria soporifera, and that its name in modern Russian is "artery of sleep." He does not seem to know that the method is widely practiced in India. Kipling's Kim, for example, is put to sleep by a process of the sort.—Christian Work and Evangelist.

I thank thee, Lord, that I am straight and strong,  
With wit to work and hope to keep me brave;  
That two score years, unfathomed, still belong  
To the allotted life thy bounty gave.

I thank thee that the light of sunlit lands  
And dipping hills, the breath of evening grass—  
That wet dark rocks and flowers in my hands,  
Can give me daily gladness as I pass.

I thank thee that I love the things of earth—  
Ripe fruits and laughter, lying down to sleep,  
The shine of lighted towers, the graver worth  
Of meeting human hearts that laugh and weep.

I thank thee that as yet I need not know,  
Yet need not fear, the mystery of the end;  
But more than all, and though all these should go,  
Dear Lord (this on my knees) I thank thee for my friend.

—Juliet Willor Tompkins.

CURED TO STAY CURED.

Mrs. S. T. Roberts, Clinton, La., sent a postal card request for a trial bottle of Drake's Palmetto Wine to Drake Mormula Company, Drake Block, Chicago, Ill., and received it promptly by return mail without expense to her. Mrs. Roberts writes that the trial bottle of this wonderful Palmetto Medicine proved quite sufficient to completely cure her. She says: "One trial bottle of Drake's Palmetto Wine has cured me after months of intense suffering. My trouble was Inflammation of the Bladder and serious condition of Urinary organs. Drake's Palmetto Wine gave me quick and entire relief and I have had no trouble since using the one trial bottle."

Drake's Palmetto Wine cures every such case to stay cured. It is a true unailing specific for Liver, Kidney, Bladder and Prostate Troubles caused by Inflammation, Congestion or Catarrh. When there is Constipation, Drake's Palmetto Wine produces a gentle and natural action of the bowels and cures Constipation immediately, to stay cured. One small dose a day does all this splendid work, and and reader of the Presbyterian Standard may prove it by writing to Drake Formula Company, Drake Block, Lake and Dearborn Streets, Chicago, Ill., for a trial bottle of Drake's Palmetto Wine. It is free, and cures. A letter or postal card is your only expense.

**STILLMAN INSTITUTE,  
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For training Colored Ministers.  
Offers good academic and theological instruction.

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Write for information to  
**REV. D. CLAY LILLY, Superintendent**  
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**Carolina and Northwestern Railway.**

TIME CARD.

BLOWING ROCK ROUTE.

Effective November 24th, 1901.

NORTHBOUND	PASSENGER	MIXED
Chester, Leave	8 25 am	8 50 am
Yorkville, "	7 30 am	10 48 am
Gastonia, "	9 05 am	1 20 pm
Lincolnton, "	10 09 am	2 55 pm
Newton, "	10 54 pm	4 43 pm
Hickory, "	11 16 pm	5 50 pm
Cliffs, "	11 50 pm	7 03 pm
Lenoir, Arrive	12 35 pm	8 00 pm
SOUTHBOUND	PASSENGER	MIXED
Lenoir, Leave	2 10 pm	5 30 pm
Cliffs, "	2 54 pm	7 20 pm
Hickory, "	3 12 pm	8 10 pm
Newton, "	3 37 pm	8 45 am
Lincolnton, "	4 22 pm	10 09 am
Gastonia, "	5 27 pm	1 20 pm
Yorkville, "	6 32 pm	3 18 pm
Chester, Arrive	7 45 pm	5 20 pm

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OF MEDICINE** RICHMOND VIRGINIA

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RATES**

From points on the Atlantic Coast Line to Seaside Resorts; tickets on sale Saturday, good returning including Monday following; attractive schedules; unsurpassed service.

SUMMER TOURIST TICKETS

To Mountain and Seaside Resorts limited for return passage to October 31st on sale until September 30th.

For full particulars, rates, etc., call on Ticket Agents or write to

W. J. CRAIG,  
Gen. Pass. Agent, Wilmington, N. C.

**Atlantic & N. C. R. R.**

Time table in effect November 10, 1902.

Eastbound Trains.	Passenger Daily	Passenger Daily
Leave Goldsboro.....	3:30 p m	8:00 a m
Leave Kinston.....	4:22 p m	8:48 a m
Leave New Bern.....	5:50 p m	10:10 a m
Arrive Morehead City.....	7:15 p m	

Westbound Trains.	Passenger Daily	Passenger Daily
Leave Morehead City.....	7:05 a m	
Leave New Bern.....	9:00 a m	
Leave Kinston.....	10:12 a m	
Arrive Goldsboro.....	11:15 a m	

PRIVATE SCHOOL wanted by a Virginia girl, who is a teacher of all common and high school branches, including beginners in music; age 23, size medium, church member; a good disciplinarian and can furnish the best of references by leading educators and ministers in Virginia.

Address Miss Bertha H., Box 176<sup>1</sup> mount, Illinois. 3114

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A one-horse power, high-speed General Electric motor, for 500-volt circuit; armature and commutator both new; all in thoroughly good repair. For particulars apply to  
MANAGER PRESBYTERIAN STANDARD,  
Charlotte, N. C.

Estab. '32 SCALES of every description. Satisfaction Guaranteed. Write for prices. JESSE MARDEN  
109 S. Charles St., BALTIMORE, MD

## Our Young People.

### A Happy Memory.

"I'm a pilgrim, and I'm a stranger,  
I can tarry, I can tarry but a night."

It was a quavering old voice from an upstairs room. Grand-uncle Nelson sat there alone by the window. He and Aunt Martha had often sung the sweet old hymn together in the years when they wished that their pilgrimage might be a long one. She had reached the City of which "her Redeemer, her Redeemer was the light," and ever since her going he had been glad that he, too, could tarry but a night.

In the hammock under the elm trees a girlish voice hummed somewhat abstractedly the refrain. He leaned his white head from the window.

"That you, Barbie?"

"Yes, uncle."

She looked up for a moment, then down again at the book in her lap. Its printed pages suddenly acquired new charms, for she was afraid that he was in a conversational mood, and she did not feel like listening to him just then. The day was hot and she was tired. There had been so many things to look after—what a difference it did make when mama was gone, if only for a day. Uncle Nelson was sometimes tiresome, especially in his reminiscient moments, and his memory was poor. He told the same thing over and over again. So she kept her eyes fastened on her book.

How pretty her brown head looked resting on the cushion of the hammock. Uncle Nelson thought, and her little slippered foot, too, as it touched the ground now and then, to keep up a gentle swaying motion. There was a soft play of light and shadow on her face, made by the thick, stirring branches of the elm trees.

"That's a snug little place you've got."

He wanted to get her to talking. he loved to watch her bright young face; somehow it rested his old eyes.

"How are your posies getting along, Barbie?" he asked.

"Pretty well, Uncle Nelson. I weeded my garden this morning."

"Did you? I used to be a great hand to fuss about a garden myself. Your Aunt Martha and myself always had a nice posy bed." He adjusted his glasses and leaned a little farther from the window. "You've got your sweet pea vines all trained, ain't you? Did all yourself, Barbie?"

"Yes, all myself."

"They'll be in bloom soon, won't they? Sweet peas always put me in mind of the bunch I took your Aunt Martha one time when I was courting her. I can see this minute how pretty she blushed when I said she was sweeter than the whole bunch of them put together."

He was quiet for a minute, with a far-away smile on his lips, then he began again.

"That's a nice little hammock you've got, isn't it, Barbie?"

"Yes, and this is such a good place for it. I got headache from being out in the sun, and it's so cool here."

"So it is. If I didn't feel kind of weak myself, I'd come down and sit with you a while, Barbie. My head aches, too."

"Does it, uncle?" and now Barbie looked up quickly. I'll come up and sit with you just in a few moments if you'd like to have me. I just want to finish this story first. It's a German story, you know, and I make it a rule to read something in German every day, so that I won't forget what little I know. Some of the girls come back

**A Perfect Laxative** is one which is palatable, pleasant to take and can be relied upon to act gently, but thoroughly; cleansing the entire system of all impurities. Such a remedy is Mozley's Lemon Elixir. It is a pleasant lemon tonic, acceptable to the most delicate stomach, and a thoroughly effective laxative, acting upon the bowels, liver, and kidneys, without the slightest unpleasantness.

MOZLEY'S LEMON HOT DROPS are without an equal for coughs, colds, sore throat and bronchitis.

Sold by all druggists.

**Mozley's  
Lemon  
Elixir.**

### Statement

## Stuyvesant Insurance Company of New York.

Condition December 31st, 1902, as shown by Statement Filed.

Capital; paid in cash.....	\$ 200,000 00
Amount Ledger Assets Dec. 31st previous year.....	238,424 84
Income—From Policy-holders, \$170,976 08; Miscellaneous, \$91,875 81.....	262,851 84
Disbursements—To Policy-holders, \$91,677 11; Miscellaneous, \$ 71,570 15; Total.....	163,247 26
Fire Risks—Written or renewed during year, \$17,128,339 00; In force.....	9,852,106 00
Marine and Island Risks—Written or renewed during year, \$877, 779 00; In force.....	182,500 00

### Assets

Value of Real Estate (less amount of encumbrances).....	\$ 15,000 00
Mortgage Loans on Real Estate.....	14,000 00
Book Value of Bonds and Stocks.....	238,746 78
Interest and Rents due and accrued.....	1,451 25
Cash in Home Office and deposited in Banks.....	18,931 88
Agents' balance, representing business written subsequent to October 1, 1902.....	50,165 48
Agents' balance, representing business written prior to October 1, 1902.....	83 70
All other Assets, detailed in statement.....	1,760 86
<b>Total.....</b>	<b>335,089 45</b>
Less Assets, not admitted.....	2,654 06
<b>Total admitted Assets.....</b>	<b>332,435 39</b>

### Liabilities

Losses and claims unpaid.....	17,104 58
Unearned Premiums.....	81,280 34
All other Liabilities as detailed in statement.....	17,314 19
<b>Total Liabilities as to Policy-holders.....</b>	<b>115,699 11</b>
Capital paid up.....	200,000 00
Surplus.....	16,786 28
<b>Total Liabilities.....</b>	<b>332,485 39</b>

## No Business in North Carolina in 1902--Just Entered the State

President, A. K. Pierson.

Home Office, 76 and 78 William St., New York City.  
General Agent for Service, Insurance Commissions, Raleigh, N. C.  
Business Manager for North Carolina, From Home Office

Secretary, C. A. Garthwaite.

State of North Carolina,  
Insurance Department,  
Raleigh, June 1, 1903

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Stuyvesant Insurance Company, of New York City, filed with this Department, showing the condition of said Company on the 31st day of December, 1902.

Witness my hand and official seal, the day and date above written.

JAS. R. YOUNG,  
Insurance Commissioner,

## Mid Summer Cut Price Sale

of

**Furniture, Carpets,  
Pianos and Organs,**

Wonderful Bargains can be had at this Store during this Cut Price Sale.

Everything Without Reserve is reduced in Price to the Lowest Price to sell the Goods and make room for the Changes now going on in our store. Come and See Us in Person, but if you can't come, you will get some reduction if you order by mail. Don't fail to grasp this opportunity to save money.

## Parker-Gardner Company.

CHARLOTTE, NORTH CAROLINA.

in the fall with their tongues all out of practice and half the words they knew before forgotten. I'll come up and see you just as soon as I get through."

"I'd be real glad to have you, Barbie."

Uncle Nelson withdrew his head from the window, and sat back in his cushioned chair, an expectant smile upon his face. The German story was not quite finished, when the gate opened and Gail Wetherall came hurrying up the walk.

"Barbara, put on your hat just as quick as you can. Sue Merrill's home. She astonished all her family by walking in on them today. She said she got so homesick she couldn't stay away another hour. Esther is over there, and I promised to come and get you."

Barbara sprang from the hammock. "Wait for me a minute, Gail, till I get my hat."

Half-way to the door, Barbara stopped short, a thought of Uncle Nelson and her promise to him entering her head. There was a moment's indecision, then she turned resolutely to Gail.

"I'm just as sorry as I can be, Gail, but there's something I forgot, something I've promised to do. I can't go to Sue's till I've done it."

"Oh, Barbara, can't you put it off?"

"Really, I oughtn't to, Gail, but I'll come over the moment I can. You'd better not wait. She will be so anxious for you to get back, and you can tell her I'm coming just as soon as I can."

Up the stairs to Uncle Nelson's room she hurried as soon as Gail was out of the gate. There was a bright little smile on her face. Uncle Nelson must not know how much she would rather be somewhere else. The faded old eyes answered quickly to the smile in the bright young ones.

"You're a good little girl, Barbie. Bring your chair up here to the window, where we can talk easier. There—that's right. Didn't I hear somebody talking to you a minute ago?"

Yes, uncle, Gail Wetherall was here just for a moment, but she's gone."

"Oh, then, I ain't a-keeping you from any of your friends. I was afraid mebbe I was, and I wouldn't want to do that, Barbie. I'm glad I ain't, because somehow I wanted to see you more than common."

"And I'm glad to be with you, Uncle Nelson. How is your head feeling now?"

Just aches a little, Barbie, nothing much."

His trembling hand had wandered to her hair, and rested there for a moment in the thick, wavy masses. She put up her own hand to meet it. Something in Uncle Nelson's face touched her strangely. How very old he looked, and what was that vaguely floating through her mind:

Neither shall his place know him any more. Would that be true, soon, of Uncle Nelson?

His voice broke in on her thoughts. You look a bit like your Aunt Marthy looked sixty years ago.

"Do I, uncle?"

No other topic of conversation was quite so sweet to him, Barbara knew. "May I get out her daguerreotypes, Uncle, and look at them again?"

"Certainly, certainly," with pleased aptness, "you know where to find 'em, Barbie? In the little blue box in the top drawer of that stand."

Barbara could have found that blue box in the dark—she had taken it out so often for Uncle Nelson to inspect the precious contents.

"Her face is very sweet, isn't it, Uncle? Her eyes look so bright and pretty."

"Bright—I should say so! They were just like stars, Barbie, when that

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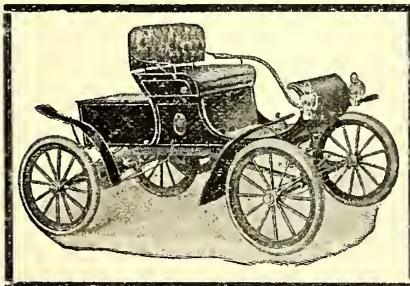
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first one was taken. She wasn't more than seventeen then. She was the prettiest girl in Springville."

"I wonder what there is about my face that looks like her face," Barbara said, scrutinizing the quaint portrait gravely.

"I guess it's your whole expression, Barbie, a kind of pleasant, bright look."

The examination of the deguerreotypes and the reminiscences suggested by them occupied a half hour at least.

"Would you like to have me read to you, Uncle Nelson?" Barbara asked, when the little blue box was at last put away.

"Thank you, Barbie, I don't care if you do. You might read a piece from John, if you feel like it. The Bible's there on that little stand. My eyes didn't feel quite equal to it myself. You might read my favorite chapter, Barbie—the fourteenth."

"Yes, Uncle Nelson."

He listened with a dreamy, contented look on his face as the girlish voice read the beautiful chapter. His loud regular breathing made her look up just as she reached the closing verses. He had fallen asleep, soothed by her voice, and she laid the big Bible back on the stand, and stole noiselessly from the room.

There was kissing and embracing a half hour later, when Barbara made her appearance at her friend's house.

How fast the time flew by. There were so many things to be talked over that had somehow not found their way into the girl's voluminous correspondence, and just as the visitors were thinking that they really must tear themselves away, Sue proposed a game of tennis. It was late in the afternoon when Barbara reached home.

"I'll just run up to Uncle Nelson's room for a minute," she thought, "and take him these sweet peas. I don't see why Sue's should blossom earlier than mine."

The sweet peas and the tender thought of Uncle Nelson brought back his favorite hymn:

"I'm a pilgrim, and I'm a stranger," she hummed as she ran up the stairs.

"I can tarry, I can tarry but a night,  
Of that City to which I journey"—

The door was open. She gave a light tap to announce her coming, and crossed the threshold. He was still sitting by the window, his face turned toward the tall, blowing trees. His mind must be far away, thought Barbara. Not to hear her coming. She would slip softly to him and put the sweet pea in his hand, and a kiss on his forehead. He was so fond of her, it would please him.

Still he did not stir, though she came close up to his side, and the hand into which she gave the flowers was very cold. His mind was far away. His soul had slipped out from the tired body. The night of his tarrying was over.—Ex.

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#### Robert's Mistake.

"Ting, ting, ting!"

The little bell sounded, giving notice of the closing of the reading room for the afternoon. Twilight was settling down, and already the little stir

of preparation for departure had begun.

Robert Vance gave a little grunt of dissatisfaction, making no move to close the book in which he had been absorbed.

"What's the trouble?" asked the boy next him.

"I wanted just half an hour longer to get these notes."

"Can't you come tonight?"

"No; I'm going away for the week's vacation, and I have something else to do."

"Then you will have to wait for it."

"When I am so anxious to get out those facts for my next essay! It will be too late when I come back. I could do it in half an hour; but I can't come away down here again for it."

The reading room belonging to the Lincoln School was well furnished with books, maps, and works of reference. It was bright and cheery, in every way fitted to attract young readers and students. It was conducted on a liberal plan which placed its privileges at the disposal of any responsible person desirous of seeking them. Even the small tots were not overlooked, a selection of bound juveniles being always ready for their delighted examination.

In the little confusion attendant upon the dismissal, a new thought came to Robert.

"I don't see why I might not just take this book home with me on the sly," he said to himself. "Then I can slip it in in the morning before I go and get it into place before anybody knows. I don't see what harm it would be."

That he was conscious of some harm attending his action was shown by the care with which he guarded against even one of his boy friends seeing what he was about as he buttoned the book, a number of an encyclopedia bound in small sized volumes for greater convenience, inside the breast of his overcoat.

The half hour with the book in the evening finished his use of it, and he laid it carefully in a drawer in his room until the time came for returning it in the morning.

But, as many of us have experienced, the morning of a journey away from home leaves little opportunity for small errands. Every hour, every moment was more than filled, and it was not until the last fifteen minutes that Robert rushed to his room for final preparation.

"There's that book." It stared him in the face, checking for a moment his hurried movements. Well, I simply can't return it. It is just as safe here as it would be on the shelf. It must lie here until I come back."

But the remembrance of the hidden book, the consciousness of broken rules, of benefits abused, cast a slight shadow over all the pleasures of his visit.

Arriving home he soon made ready to return the book. Of course, no one had disturbed it. No; as he opened the drawer its respectable leathern back appeared exactly where he had left it. He hastily took it out.

"Oh my!"

He stood aghast at the sight of the front edges of the book, then jerked out the drawer.

Yes, there it was—the cause of the mischief—mischief too dire for any help or repair.

Not long before, coming home from some boys' frolic he had emptied into the drawer the contents of his pockets, consisting of bits of candy and peanuts. Mice had been attracted by them, and the small destroyers had not remained content with the goodies, but had feasted on the marble edges of the book, and had also pulled out

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whole pages. Robert gazed at it in despair.

"It is ruined, completely ruined!"

"Of course I shall tell of it," he communed with himself as he walked to school, "and, of course, I must pay for it. But there's no great hurry about it. There are plenty of such things in the library."

"Any time is no time," goes the proverb. Robert's time for telling of the mischief for which he was responsible was further and further postponed. As time went on he became more and more ashamed of his action, more reluctant to own it. Tricky, sly, underhanded—there were a number of bad sounding names which might be applied, and justly, he confessed to himself, to his action.

"What's become of Jimmy McCoy?" Robert asked one of his school mates some weeks later. I thought he liked so much to come here."

"So he did; but I've heard there's been a great rumpus about Jimmy. You know he works for Reed Brothers, and one of them became responsible for him, so he could come to the reading room nights. There's a book gone and the librarian said Jimmy had one of the set one evening, and she thinks it was that one. Mr. Reed had to pay for it, and like as not Jim's lost his situation, though I don't know."

Robert stood still as the other turned away, feeling as if he had received a heavy blow. "No harm"—only a little thing done on the sly, but it was working disaster to an innocent boy, to whom life had shown its hard side.

There's only one thing to be done now. If I've been a sneak, yes, that's an ugly word, but it's the one that fits me—before, I'll do things like a man now. But how much worse is it than if I had owned it at once!"

Setting things right involved the going to the librarian with his pitiful story, to be referred to the trustees. Then the interview with Mr. Reed, when he was glad to find that Jimmy cleared of the accusation against him, would be reinstated in his place and his library privileges.

But here poor Robert received another blow, coming within the discussion of the book for which Mr. Reed had paid.

"It was for the set, you know. You can't get such a book singly. It was thirty-five dollars."

"You will please give me a little time on it?" asked Robert, in as steady a tone as he could command.

"Certainly, all you want," was the response—a great relief to the boy, who dreaded the thought of burdening his father. And then you know you will have the broken set for yourself."

"I don't know that I should ever be able to bear the sight of it."

"I wouldn't feel that way about it, my boy," said the other kindly. "It will be a useful thing to have and if the sight of it should be a continual reminder that any shading off of a high tone of honor is an unsafe thing for boy or man, it will have an added value to you."—Sydney Dyre, in Sabbath-School Visitor.

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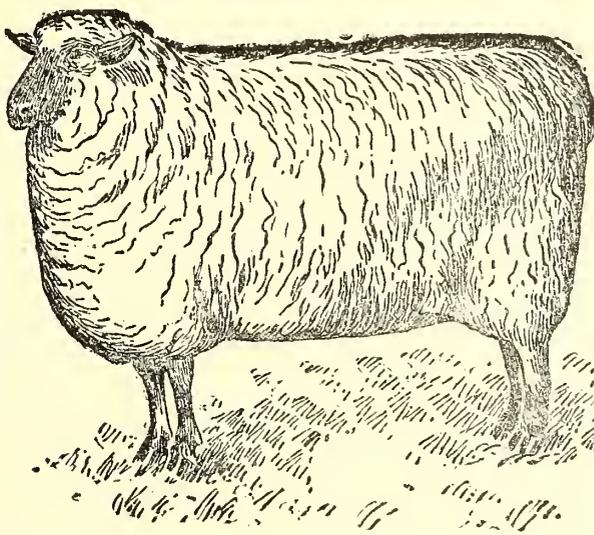
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And warms every heart in that old-fashioned place.

For dear little children go romping about  
With dollies and tin tops and drums;  
And my! how they frolic and scamper and shout,  
Till bedtime too speedily comes.  
Oh! days they are golden and days they are fleet  
With the little folks living in Good-Children Street.

—Eugene Field.

### THE BUSY CHILD.

By Josephine Preston Peabody.  
I have so many things to do  
I don't know when I shall be through.

Today I had to watch the rain  
Come sliding down the window-pane.

And I was humming all the time,  
Around my head, a kind of rime;

And blowing softly on the glass  
To see the dimness come and pass.

I made a picture, with my breath  
Rubbed out to show the underneath.

I built a city on the floor;  
And then I went and was a War.

And I escaped; from square to square  
That's greenest in the carpet there.

Until at last I came to 'Us,—  
But it was very dangerous.

Because, if I had stepped outside,  
I made believe I should have died!

And now I have the boat to mend,  
And all our supper to pretend.

I am so busy, every day,  
I haven't any time to play.

—In June Harper's Magazine.

### The Little Shepherd and Shepherdess

By Livingstone B. Morse,  
One chilly November evening, just at dusk, I sat in the big armchair with my feet on the hearth-rug, enjoying the glow of the burning logs on the andirons. Through the window I could see in the twilight the treetops as they tossed in the wind, a tangle of swaying lines against the faint rose-gray of the west. Inside it was snug and warm. The fire was purring away to itself like a big, comfortable cat, and in the fitful light which it shed, the cosy-room appeared to me the cheeriest place in the world.

Every now and then the flames would leap up and send great shadows dancing upon the walls—shadows so strange and distorted that they might have been the shadows of anything—or nothing. Perhaps they were the shadows of my own thoughts; or possibly of the Fire's. And so, perhaps, the tale that it told me may have been only a shadow after all. But of one thing I am certain: it is to the Fire that I am indebted for the tale of the Shepherd and the Shepherdess. And as he had it at first hand from the old Green Sofa, I presume that the tale is true.

A Shepherdess was real Dresden china; that was why she was so proud and put on so many airs. It isn't every shepherdess, you know, who is real Dresden china; nor is it every one who is well born. Bless you, none of us was consulted in the matter. But too conscious, the little Shepherd thought. He was only common porcelain; but he had a good heart—though to be sure, it wasn't a Dresden china one. For, you see, he had dared to fall in love with the Shepherdess and was always playing serenades to her upon his guitar.

She was such a charming little thing, in her dainty cream-and-white gown with little gold roses scattered over it, and her tiny golden slippers, that it is no wonder he fell in love with her. A jaunty hat was perched upon the top of her powdered hair, and her head was cocked coquettishly on one side, as if she were smiling at some one over her shoulder and were just about to throw the rose which she held in her left hand. In the other hand she held a crook; but she never troubled herself to use it, for the only sheep she had to tend were those in the picture which hung above the mantel.

Often Connie used to scold the Shepherdess for being such a gay trifter and paying no heed to her sheep. "You really should be ashamed of yourself," Connie would say. "Can't you see how that little lamb, off there on the right, is running away down the hill, and you his mother is crying for him? Why don't you go after him and bring him back, you lazy Shepherdess? But I know why: It's because you're so taken up watching the Bronze Knight on horseback, over there on the mantelpiece. That is time thrown away. He will not stop for you. He is off to the Crusades. Don't you see his sword and shield, and the long lance that he is carrying? Perhaps you think he will fight a tournament for you"—Connie had just been reading Ivanhoe—"and then you will throw him the rose. But he won't; he's too busy riding away to the Crusades to think about an idle Shepherdess like you. Now, the little Shepherd over there would suit you nicely. He is always playing to you on his guitar; and you won't listen to him a hit, you saucy little thing."

Then Connie would take up the Shepherdess and turn her quite around so that she had no choice but to look at the Shepherd and could not see the Knight at all. Oh, how angry this would make her; she would sulk, and scowl at the poor Shepherd in the crosslest manner. But he was so happy to have her look at him at all, that he forgave her ugly frowns and tried by his sweet playing and good temper to cause her to forget her anger.

Rob would listen to all this with wide-open eyes. "Why, Connie," he would say, "how can she get into the picture and drive back the lamb; She's only china and can't move about?"

"Ah, but can't she, though!" Connie would reply. "You don't know what they all do when it is dark and quiet at night, and everybody is in bed asleep."

Then she would lift Rob onto the sofa beside her, and tell him long tales about the Shepherd and Shepherdess and the Crusader Knight and the rest, and how they all came to life when there was no mortal about to interfere with them. She didn't know how nearly right she was. For it often happens that what one says merely by way of a jest is the exact truth after all. Rob solemnly resolved that some night he would steal down-stairs and see for himself. But somehow, in spite of his good resolutions, he never could manage to wake up before morning—and then, of course, it was too late.

Once upon a time ✽

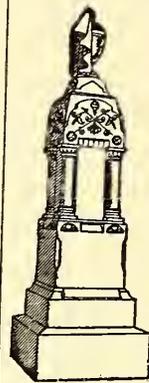
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Lot No. 73.—Two china figures, Shepherd and Shepherdess.

The Shepherd could hardly credit his good fortune. Even to be classed with her was happiness. And then, to think that they must be sold together; that they could not be separated! Oh, it was too good! In his joy he ventured to express something of this to her.

"It almost marries us, don't you think so, to be classed together in this way?" he asked rather timidly.

"Marries us! Indeed, it does nothing of the sort," she replied haughtily. "They should have given me a number all to myself, and a special card saying that I am real Dresden china." She turned sulkily away and would say nothing more to him all the evening.

The next morning the red flag was hung out of the window, and all the church people came, and the farmers and their wives drove up from the valley, and they walked about the house, whispering in corners about the pleasant surprise they had planned for the minister. They examined everything and made all sorts of comments and jokes about the various articles. They poked the beds and tried the beds to see if they were comfortable, and the "backs fitted"—"till I longed to break, just for the pleasure of spilling them out," as an old rocker said spitefully after it was all over.

To be sure, it didn't know about the secret—that the church people had held a meeting the week before and had decided to come in a body and buy all the things for the minister and his family, so that they need not lose the furniture to which they had become so much attached. You see, it is very easy to misjudge actions. There are many kind persons in the world; but it often takes a great trouble, such as this, to show them in their true light.

By and by the auctioneer came with his hammer and stationed himself behind the table which had been placed between the parlor windows. The people sat about in chairs, and the sale began. One piece of furniture after another was put up, commented upon in a manner to make it blush, then bid upon and knocked down to the highest bidder.

Sometimes it was very difficult to get a bid upon an article—like the broken-backed fire-screen with the impossible lilies upon it, that had belonged to Connie's grandmother. Then the auctioneer was obliged to make funny remarks about it to put the people in a good humor, so that they would bid for that which they did not really wish. But it was almost humiliating to the poor screen and very hard to bear.

When it came the turn of Lot No. 73, the Shepherd and Shepherdess were both terribly frightened. They had been growing more and more nervous as they felt their turn coming nearer and nearer, and saw, one by one, their friends and acquaintances auctioned off. But he, like a brave little man, did his best to reassure her, and told her that in any case he would be near to protect her.

When they were actually put up it was very trying. They had not imagined how dreadful it is to be so stared at and talked about so openly—you see, they had never been out in society at all. Her pride quite deserted her now. She clung very close to him, and her little china heart beat so very, very fast, that the rose trembled in the hand which clasped it tight.

"Oh, save me, save me," she whispered to him. "And if ever we get safely out of this, I will marry you. Indeed, indeed, I will."

Then he felt as brave as a lion and encouraged her to bear up. The ordeal would soon be over and he would

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rely take care of her ever after. The terrible moment came. "Look at this now, for an ornament," said the auctioneer taking her up and turning her all about for the people to see. What am I bid for this lot? Real Dresden china—a lovely bit, too. Who'll give me a bid on this? Shall I start it at a dollar? Dollar, dollar, half will you make it now? Going at a dollar; Shepherd here thrown in, and real Dresden china. Going at a dollar; half, will you make it now? Only a dollar for this lovely piece of bric-a-brac—cheap at six times the price. What do you say, Madam—a quarter? Going at a dollar and a quarter; going, going at a dollar and a quarter; last call and final—am I bid any more? Sold to lady over there for a dollar and a quarter."

Poor little Shepherdess, how humiliating! How lonely she felt; how forlorn. She was quite willing to marry the Shepherd now, so that she might be cared for tenderly, and taken away from this horrible place. She even wished that the floor would open and swallow her, so great were her shame and mortification.

And just then something did happen. By mistake the auctioneer set her down too near the edge of the table and she fell onto the floor with a crash and was broken into a hundred bits.

The little Shepherd felt that now he was a widower in deed, and that life was no longer worth the living. He would have cried out had he been able. But no, he had to stand there mute before all those people and make no sign, though his poor little heart was like to break with grief, and his only wish was that he, too, might fall in fragments on the floor beside his little lady.

But it was not he. In this world we must learn to bear our sorrows. So he had to go on, just as if nothing had happened, and as if the whole course of his life had not been changed.

But Connie had seen it all, and her Shepherd and Shepherdess Little folk kind heart had told her just how he felt. Stooping, she picked up the golden rose which the Shepherdess had carried and tied it with a bit of silk to the Shepherd's crook. It was a very little thing to do, of course; but it was prompted by kindness—which is everything—and she hoped that it might comfort him a little.

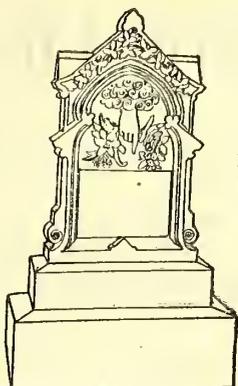
And so it did; for to this day he wears the rose tied to the end of his crook in remembrance of his lady love. And he has lived a widower ever since—at least, so the Fire told me.—The Delineator.

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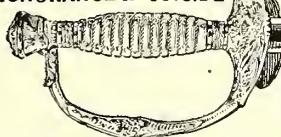
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CHARLOTTE, N. C., AUGUST 26, 1903.

Vol. XLV.---No 34

**A**LL extreme sensitiveness, fastidiousness, suspicion, readiness to take offence, and tenacity of what we think our due, come from self-love, as does the unworthy secret gratification we sometimes feel when another is humbled or mortified; the cold indifference, the harshness of our criticism, the unfairness and hastiness of our judgments, our bitterness towards those we dislike, and many other faults which must more or less rise up before most men's conscience when they question it sincerely as to how far they do indeed love their neighbors as Christ has loved them. He will root out all dislike and aversions, all readiness to take offence, all resentments, all bitterness, from the heart which is given up to His guidance. He will infuse His own tender love for man into His servant's mind and teach him to "love his brother as Christ has loved him."

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# Presbyterian Standard.

Established 1858.

CHARLOTTE, N. C., AUGUST 26, 1903.

Vol. XLV.---No 34

## Event and Comment.

The Secretary of the Unitarian Association is named St. John. Somewhere back in the line of his ancestry, there was a belief in the credibility of the Fourth Gospel. But a Unitarian St. John is a contradiction in terms.

The current issue of the British Monthly has much to say of Frederick Robertson, who died fifty years ago this month. He was the greatest preacher to preachers of the Nineteenth Century, and through them reached a great many in the pew who never suspected that he was doing the preaching.

It is reported that a million dollar cathedral will be built in Cleveland, Ohio, for the Greek Church, the Czar of Russia being the principle contributor. It will at least illustrate how much more tolerant a Protestant country is to other faiths than Russia can ever be while dominated by the Greek Church.

The Catholic Church attendance in New York City is 317,454 and the Protestant, 134,177. And yet there are Presbyterians who think that New York should set the fashion for Presbyterianism, and that we should pay great attention to the opinions of the metropolitan press, the most of whose constituents are Catholics and Jews.

Alexander Dowie admitted on the stand the other day that he has made several million dollars out of his Elijah business. We have not the slightest doubt that Dowie, who studied theology in Edinburgh, laughs in his sleeve at the fools he has found and made in America, and yet hopes to cheat the devil as thoroughly as he has his own dupes.

Says the Congregationalist: "It is encouraging to find the South Carolina papers realizing at last that Senator Tillman's interpretation of the Negro problem injures not only him, but the state he represents." The humor is in the phrase, "at last." It will be a great relief at last to know that a correct idea about the South can penetrate the Bostonian mind.

A correspondent of the Herald and Presbyterian has been trying to prove that Henry van Dyke did not preach much of a sermon at the General Assembly last spring. We have unfortunately forgotten the correspondent's name, but if he will put one of his sermons in pamphlet form, we rather suspect that the common people would buy more of Henry van Dyke's than of his.

Speaking of the Puritan ideas of the Sabbath, in the editor's letter to a correspondent, we might have gone farther back than New England to show how the rules about the Sabbath vary, while the great principle of one day in seven as a day of rest and worship remains unchanged. In the life of Archbishop Whitgift, who died in 1604, his biographer says, evidently with specific instances in mind:

"It was preached in Oxfordshire that to do any work on the Sabbath was as great a sin as to kill or to commit adultery. It was preached in Somersetshire that to throw a bowl on the Sabbath-day was as great a sin as to commit murder. It was preached in Norfolk that to make a feast or a wedding-dinner on that day was as great a sin as for a father to take a knife and cut his son's throat. It was preached in Suffolk that to ring more bells than one on the Lord's Day to call the people to church, was as great a sin as to do an act of murder.

In the time of the Roman Emperors the behaviour of the Christian soldiers was a strong witness to the truth of Christianity. The fame of the thundering legion was spread far. The Japanese Christians are making the same impression upon the Japanese Army by their courage and their good behaviour. The villages where Christianity is beginning to control are also making a reputation for orderly conduct among the Japanese. The greatest witness to the truth is the testimony of a godly life

The nation that stands for righteousness as the paramount issue and not for trade, is the nation that shall be blessed. Just now Russia seems bent on avenging the unspeakable wrongs that Macedonian and Bulgarian and Armenian have suffered from the rule of the Turk. Constantinople may be the prize before Russia's eye, and it may not be. But England is allowing fearful massacres of helpless people by allowing the Turk to do what he will with impunity, for fear that Russia will have Constantinople. The sentiment of Christendom will soon say, Better that she should have it than that the Turk should rule any longer. The United States should certainly be in favor of giving Russia the free hand in this matter.

Strange as it may seem, the only people who believe that the spirit of Leo XIII is now glorified in Heaven, are Protestants. They argue that, however much his faith was mixed with superstition and even idolatry, he did have faith in Jesus Christ as his Saviour. But the Catholics who believed him to be the Head of the Church and the Vicar of Christ, the Successor of Peter, having power to bind and loose, to absolve and to condemn, believe that his soul had to pass through purgatory, a place of punishment; and as the masses that are still said for the repose of his soul would indicate, he is still there and may be for an indefinite time. He himself left the order in his will that masses should be said for his soul for five years.

The following from the Congregationalist indicates that The Standard is occasionally read in Boston:

"Though we have felt obliged to decline to publish the names of some who have received honorary degrees, we willingly print unsolicited the announcement that upon Rev. C. W. Griffin of Savannah, the degree of Doctor of Divinity has been conferred by the Nurses' Training School of Washington, Ga. This institution is also a business college and a sanitarium, and in virtue of its three departments might be called a university if a sufficiently comprehensive title could be found for it. Dr. Griffin's name shall be inscribed in the hall of fame. We have no doubt he is past master in the nurses' art. We suggest as a motto for his coat-of-arms, 'Feed my lambs.'"

There was an accident the other day in an underground railway in Paris in which a hundred or more passengers lost their lives through the flames of the burning train or the suffocating gas. There was a great outpouring of popular sympathy, a public funeral and much ceremony, and the Catholic Prelate, not to be outdone in the spectacular, pronounced absolution over the bodies of those who had been killed. There may have been those on that journey on an errand of diabolical mischief. But there was popular sympathy for the victims of the accident, and the Church of Rome decrees that on account of the accident they are all safe now. We suppose the financial effect of the pronouncement was duly considered as being worth more than could have been obtained from the relatives by way of paying for masses.

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### The Missionary Failing.

Two of our friends have sent us a little pamphlet of jaundiced color and contents, and they seem to be aggrieved about some of its statements. Let us be philosophical, and when things are amusing, let us be amused.

We have the authority of John Calvin himself for the necessity of amusement in this pilgrimage of ours, and there has not come under our eye lately anything better calculated to contribute to the gayety of a trying season. The pamphlet is entitled, *Our Largest, Neediest and Most Promising Mission Field*, and is written by Rev. C. W. Blanchard, of the Baptist ministry. The field above described is the Atlantic Association and includes ten counties in Eastern Carolina. It contains forty-four Baptist churches, only six of them being self-sustaining. It will be observed, therefore, that notwithstanding the fact that the country "was physically constructed on Baptist principles—a plenty of water"—it is, to mix metaphors slightly, rather a Baptist desert.

Each of our correspondents, under whose eyes this little pamphlet fell, was struck especially with the following excerpt and was inclined to grow indignant over it. Tut, tut! There is more fun to the square inch in that paragraph than in a page of Puck. Let us waste no time therefore in letting it speak for itself:

"But the needs of the field can only be known when once you have looked in upon their environments, and have learned their cordial willingness to confess that they want something in the name of Christianity which they have not. They are stuffed, to be sure, Sabbath by Sabbath, and often day by day for weeks and months, with something that is called the gospel. They have for their instructors Presbyterians, Episcopalians, Methodists, Ultra Sanctificationists, both Methodist Free Wills and Independents, Campbellites, Universalists, Nashites, Adventists, Mormons, Christian Scientists (?), and so on in the scale of religious depravity.

Now, we really do not know whether it is a compliment or not, the putting of the Presbyterians at the

head of the scale of religious depravity. We presume that as we believe in total depravity and there are no degrees in totality, it must mean that we are totally depraved, the others following as they are more or less depraved. It will be noted that on this theory our Episcopalian friends are a close second, while the Mormons are real saints as well as Latter Day Saints and the Christian Scientists are hardly depraved at all, though there be those who say that the Science itself is merely deep raving. And then do you notice that our friends, the Primitive Baptists, are honorably excluded from this list altogether? The fact is that there is a considerable flirtation just now between the Missionary and the Primitive Baptists, the courting being very assiduously done by the Missionaries. We do not blame the Missionary Baptists for trying to get rid of their distinctive name, seeing that the depraved Presbyterians, with thirty-five thousand members in North Carolina, contribute more every year to Home and to Foreign Missions than the Missionary Baptists, 175,000 strong (?)

Our zealous missionary continues: "And I am not too sure that if there is any other kind of ism in our Southern atmosphere, but what (sic) it has, before now, taken root in this sea of assortments."

Here we have air plants taking root in the sea, contrary to all the teachings of science, to say nothing of the grammar involved.

And then our humorist proceeds: "It would not be a defenceless position if I were to assert that it would be better for a great number of our people to hear no preaching at all than to be deceived and deluded by the folly of much that is given them in the name of Christianity."

And now, in the language of the street, it is certainly "up to" some of our Presbyterian brethren to explain, considering that our Church is at the head of the religiously depraved list. There is Dr. Farries, for example, of Goldsboro. We have heard of the reputation Dr. Farries made as one of the very strongest preachers in Canada before he was forced to seek Southern climate. And among his brethren of the Synod who have heard him he is recognized as one of the very best preachers of his adopted State. We are really grieved to hear that what he gives out to his people is really worse than no preaching at all. There is Rev. E. D. Brown, of Kinston, a Mecklenburg boy, trained in our schools of the prophets and making the false reputation of being a most earnest and successful Minister of the Word. It is a sore grief to learn from a brother minister that he is really dishing out something in the name of Christianity which his people would be better off for not hearing, and Mr. Blanchard ought to know, for they work in the same town. And then there is our Newbern pastor, Rev. H. S. Bradshaw. It is sad to think how he has imposed upon his people with the idea that he is preaching the gospel.

For if this accusation be true, we do not blame our zealous Missionary Baptist brother for boasting of something that would otherwise be forbidden the by law of nations and denominations.

He says, "One church, on ground that was altogether occupied by Methodists, was organized a little more than a year ago with 16 members, and in one year's time reported a roll of 110." And we are led to understand the method of this ingathering by the following remark: "There are many Baptists found, too, among the membership of all the other churches,

who are of that candid sort that are willing to 'turn their coats' when they become apprised that they have them on wrong." Of course a church made up of turn-coats could not be catalogued among the religiously depraved.

Finally this missionary of the burning pen makes this declaration: "The great burden is upon us to teach them the truth as it is in Christ Jesus. Our peculiarity is that we have this truth."

It is time to be serious and give this zealot a taste of his own medicine. It is a failing of missionaries, especially when they are expected to raise the money for their work with the sweat of their jaw or the flow of their pen, to exaggerate just a little.

Our "mountain whites" have been sinned against by such as wanted to fire the Northern heart and unloose the Northern purse-string. They are not nearly so black as these friends have painted them as a preparatory step to making them white. Our negro orators have had tales to tell at the North of Southern barbarity and indifference that used to be potent in bringing out the shekels, though the method has somewhat lost its charm. And so the most charitable supposition about the Rev. C. W. Blanchard is that he is a little of a Jesuit and has been led by too much zeal into statements that he does not really believe, for the sake of the good that may follow that evil.

But if he believes all this rot that he has printed, then we desire to say to him that his bigotry is the kind that was fathered of Pharisaism and born of ignorance. Some of the denominations that he has aspersed were doing the work of Christ and "preaching the truth as it is in Jesus Christ" when there was not a soul on earth enough like a modern Baptist for Mr. Blanchard to have held close communion with him. The ministers of our own and of other denominations that he has slandered, are so much his superiors in all that makes the word "minister" revered, that the contrast becomes more striking the more one meditates upon it. Let us have done with that sort of intolerance and this insufferable ecclesiastical arrogance. This is the Twentieth Century of the Christian Era. And to say that the great Protestant Denominations are not preaching the truth as it is in Jesus, because they refuse to make an essential of a doubtful mode of celebrating an external rite, is an anachronism that needs to be held up to the contempt and the execration of sensible folk, Baptists and all.

#### A Letter and Its Answer.

Dear Bro. McKelway:

Et tu, Brute? I have been very zealous for the Church of the Lord Jesus Christ; have loved those who have striven to advance its interests and held in pity, sometimes in scorn and derision, those who have acted contrarywise! In the memorable General Assembly that gave such a death blow to the Sabbath and all discipline by the Church, I had only one member of that body associated in memory, as responsible for all of the evil enacted: our representative from Charleston Presbytery informed me how partial the moderator was—Judge Lapsley—in not allowing the case to be made out by our commissioners. I lost confidence in him at once. Though he had given a son to the Foreign Missionary cause, it all went for naught in my mind.

And now the Editor of the Presbyterian Standard, whom I had elected as my "Knight-Errant," in his last paper, ups and deposeth as follows: "This writer was a member of the Assembly of 1894 that met in Nashville and decided the Sadie Means case." (!!!)

Then you started a ball rolling (see page 26 of same paper) for evil and not for good!

I have always said that each body, the Synod of South Carolina and the General Assembly made up its mind from the misinformation sent broadcast by the secular press—that same press that is now doing so much to advance the cause of Roman Catholicism!

A venerable brother who voted with the majority in that Synod, a friend and college classmate of my father's, acknowledged before his death that he looked back upon it as being the worst day's work of his life!

And now, brother, nine years after, how do you view it? I have you in the balances and it depends upon your answer what the verdict will be—found wanting or not.

Yours for the advancement of His Kingdom.

L.

Dear Brother:

Your letter was probably not intended for publication, but no harm will be done if your name is withheld, and the editor will do a lazy man's trick—answer a letter that deserves a reply and furnish "copy" for the paper at the same time.

The Means Case brings up many recollections of a young man's first General Assembly. From the reference to it in the Standard, however, we think it would have been impossible to tell where our sympathies lay. We merely referred to the large subjects of debate that left us little fellows with such unimportant subjects to handle as the evangelization of some eight million negroes, for example. But it is never too late to correct wrong impressions, of which there are several in your letter. I know your sterling honesty and your zeal for truth. In this case you may have been misled as to the facts.

As to the Assembly's dealing a death-blow to the Sabbath, we recall that expression from a paper that took an extraordinarily absorbing interest in the case, having tried and condemned Miss Means and sentenced her to eternal punishment long before the Assembly met. That was before we had any newspaper to defend our views or character, and we took our ecclesiastical life in our hands and wrote to the editors that we thought the action of the Assembly had no more put a premium on Sabbath-breaking than the action of a certain Presbytery whose name we called, had put a premium on falsehood, by its acquittal of certain parties charged with that offense. You are also utterly mistaken as to Judge Lapsley's decision in confining discussion to the record of the case as made up by the courts. Judge Lapsley was asked to serve in the judicial proceedings by the venerable and beloved Dr. Graham, the moderator. And we are sure that the whole Assembly felt indebted to Judge Lapsley for the impartiality of his bearing during the case. This scribe got an impression of the majesty of the law from him that has never passed away.

And now, good friend, consider that the Woodrow controversy was still echoing through the Church. See how the lines were drawn: First Church, Columbia, Pro-Woodrow, Pro-Means; Second Church, Anti-Woodrow, Anti-Means; Charleston Presbytery, Anti-Woodrow, Anti-Means; Synod of South Carolina, Pro-Woodrow, Pro-Means.

And in the General Assembly there was Dr. Eugene Daniel, Pro-Woodrow, Pro-Means, and Dr. T. E. Converse, Anti-Woodrow, Anti-Means. The lines were drawn—there was no doubt about that. But the par-

ties were pretty evenly divided and the balance of power was in the hands of those who had had nothing to do with the controversy. Are you sure that you were wholly without prejudice yourself, on account of your own convictions?

Again you say that the case was decided by the misrepresentations of the secular press, "which is doing so much to advance the cause of Romanism." Two errors there! There may be some Romanists in American editorial sanctums, here and there. The great majority of the editors are Protestant in belief. But they rightly, as it seems to us, consider that it is no part of their function, as conducting a secular paper, to discriminate against Roman Catholics. They are entitled to the same non-interference from the secular press that Presbyterians are entitled to, when the editor is a Methodist. Romanism is more or less spectacular, and furnishes more or less news, which it is the duty of those papers to print if they are what they claim to be, an accurate mirror of the events of the day—current history while it is still in the making. That error ought to be exploded that Romanism controls the secular press. It does not. And so far from the secular press influencing the decision of the Assembly, in the Means case, we believe that it was one representative of the religious press that was such an officious ecclesiastical sheriff on this occasion as to drive many people to the other extreme. And you will perhaps recall, if you were a reader of that paper then, that it published a letter on the occasion of the young lady's marriage, accusing her of having spent the Lord's day answering the calls of the "beer-gardens and saloons in Columbia," that aroused such a storm of indignation from Southern Presbyterian gentlemen, that the paper soon thereafter acknowledged that it had been judging the case by its own city instead of by the fair capital of South Carolina.

You will recall also that the case was somewhat complicated by technicalities. Our book provides for a voluntary coming before the Session with the confession of wrong-doing and the issue of the case without process. The very fact that there was an appeal shows that there was some mistake and unfortunately the records of the session were not full enough to warrant the view which the Session took of the matter. Doubtless some in the Assembly made the technicality the ground of their vote to sustain the Synod of South Carolina, in reversing the action of the Presbytery of Charleston, in sustaining the action of the session of the Second Church, Columbia. That sounds like a quotation from the melody about the house that Jack built.

But as you are conducting a personal examination we shall try to give you the reasons for one vote to acquit.

Miss Means was employed in the telephone exchange in Columbia and worked on Sunday.

Of course you believe that it is right to send for a doctor or to send to a drug store on Sunday for medicine. We were informed, after as thorough an investigation as we could make, that the telephone in Nashville then employed six girls at the exchange, and that if they were not so employed, there would have to be sent two hundred messenger boys on Sunday, for doctors and to drug stores for medicine. If the telephone is a labor saver, it is a labor saver for Sunday as well as for any other day. And in the complexity

of city life, even in a place like Columbia or Charlotte, it is possible for a few to save the labor of the many on Sunday, even where necessary things are concerned. To take another instance, one engineer at the powerhouse can keep all the electric lights burning, for churches as well as for the streets, and thus save the work of many of the old-fashioned lamp-lighters. We voted for the smaller amount of work on Sunday instead of for the larger. And we have no doubt that the very editors who made all the fuss do not hesitate to use the telephone on Sunday to-day.

The Bible gives us principles, not rules, for keeping the Sabbath. When you go to a comfortably warmed church on Sunday you are desecrating the Sabbath, according to the old New England Puritan idea of two centuries ago. That does not mean that you do not keep the Sabbath just as well as they did, probably better. Two years ago we spent Sunday with a Presbyterian elder in New Jersey. And that good elder had a hundred Holstein cows milked Sunday morning and the milk shipped to New York City on a train that carried nothing but milk. Considering the hardships of the poor in that great city, their want of any means of keeping the milk from day to day, and the enormous quantity that is necessary every day, the failure of even a few men like our Presbyterian elder to send the milk fresh every morning would mean a lot of dead babies in the city the next day. So you see that the great principle, that works of mercy and of necessity may be done, has different applications under different circumstances. Is that clear?

Each Church and each age has the Sabbath problem in different form. It is easily possible that labor in a telephone on Sunday might be a profanation of the Sabbath. But when it comes up to the Higher Court, the decision might seem to say that all such labor was wrong. It is the duty of the Church to hold as steady a rein as possible on this question, both by precept and discipline. But a church court might be right now in disciplining for work that would be lawful on Sunday in the Twenty-First Century. Our Lord never laid down how far a Sabbath Day's journey should be. He left that sort of thing for the Pharisees.

There are few people whose esteem we prize more than yours. We trust that you are not going to write over us anything so dreadful as Mene, Tekel, Upharsin. We trust that we have made ourselves clear, and we have spoken the truth as we see it. With high regard,  
Yours Fraternaly,

The Editor.

We welcome with no slight satisfaction the change of tone which has come over the leading papers in the North in the discussion of the negro question. The arrant Pharisaism which laid all lynchings at the door of Southern barbarity has given way in most instances to a sympathetic tone which, recognizing the problem as a national one, seeks to unite the moral forces of both North and South in finding and applying the remedy. The Outlook and Harper's Weekly have been conspicuously liberal in their recent editorial utterances.—Christian Advocate.

The I-am-holier-than-thou attitude helps to solve no problems. We be brethren. No class and no section can justly claim a monopoly of either wisdom or morality. Let the sectional lines of a former generation be rubbed out by freer contact among the Americans of today. The solid worth which is the heritage of our citizenship in every quarter is sure to command respect when it is known.—Christian Advocate.

## Review of Contemporaries.

### Sin.

With many thoughtful minds it is a serious question whether there has not been for some years a steady lessening of a sense of sin in the conscience of the present generation. By sin we mean want of conformity unto, or transgression of, the law of God. Much is said of vice and of crime; all forms of evil doing that work present and palpable injury upon the evil-doer himself or upon society, receive ample attention from the pulpit, the platform and the press. There has been no lack whatever of reform societies, movements, agencies looking to every imaginable betterment of man in the social sphere. Vice in well nigh all its forms and crime in every phase and stage of it, have been subjects of learned study, of careful scientific investigation, of elaborate philosophic treatment; whole libraries have been written discussing such matters in every possible relation to the present welfare of man and of society.

Be it understood, then, that in raising the question as to a lessening sense of sin in the conscience of this generation we are not ignoring so obvious a movement in current thought. In our conception sin is a much broader term than any common to such discussion as we have referred to; it includes every form of vice and crime: anything that works injury to man, whether in the person of the agent or that of his fellow, is a sin; the whole of that wide and varied realm that attracts and absorbs the attention of the reformer belongs to the dominion of sin; but alas! while forming a part and a very real part thereof, this realm is only a very small fraction of sin's vast dominion; it is, so to speak, but the outward and visible expression, the sporadic manifestation of a far wider, far deeper evil, which is the source and soil out of which such manifestations grow.

In modern thought evil is studied chiefly as related to man, i. e. as vice or crime; evil can be understood as sin only when viewed in its relation to God. Here is the distinctive difference.

If our readers will reflect upon the course of such studies as have fallen under their eye they will be impressed with the absence of such reference. One might almost say of these learned authors, that God is not in all their thoughts so seldom is it that his honor and glory figure in their elaborate analyses. Owing to this fact the very word sin has become obsolete in such literature.

More than this, there is reason to fear that even in some pulpits the Biblical conception of sin is fast becoming obsolescent though the word still retains its place; sometimes while retaining the scriptural terms, it is evident that the preacher gets his ideas from current discussion and the sermon presents a very pale and diaphanous apprehension of sin.—The Bible Student.

### Non Church Attendance,

Here is one cause, according to a secular paper, one of the best, the Saturday Evening Post. Without altogether acquitting the Sunday papers of a share of responsibility, we can endorse much of what it says in its sprightly way:

"When a man has digested The Post on Saturday evening, why, the next morning, does he sit down to spend the day over the Sunday papers, instead of going to church, as his grandfather did? Why?"

The elder Smith, eighty years ago, listened to two heavy doctrinal sermons, every Sunday. His grandson Tom, subscribes to the support of a magnificent temple, to its vested choir, and to all of its charities, but for years he has not crossed the church threshold.

"Is it because, as clergymen are apt to tell us, that Tom and his generation are less religious in spirit than the older one, and more given to money getting and to vice?"

"That will be difficult to prove. In justice to Tom, too, we must remember that the weekly church-going was usually the only mental exercise within reach of his old farmer grandfather.

"Now, the younger Tom is just as sincere and sane a man as was his grandfather. His new possessions—literature, railways, wireless telegraphy, his share in the seething industries of this modern life, do not make himself—Tom Smith a whit less important to him.

"The fact is, the most important thing in life to him and to every other man is his secret self. Where did it come from? Where is it going? What have those unknown Others to do with it? How shall he make friends with them?"

"A couple of years ago Tom set out to find an answer to these questions. He went from one church to the other, giving, it must be confessed, but lax attention to the prayers, but listening to the sermons like a man condemned to death who thought to hear his reprieve in them.

"Doctor A. preached on a doctrinal point with lucidity and force. 'What has Apostolic Succession to do with my soul here to-day, or its chances if I catch the smallpox tomorrow?' Tom grumbled, as he walked away.

"He went from church to church. The next Sunday he listened to a charming monologue on the Uses of Cheerfulness, the next to reminiscences of travel in Syria, the next to a passionate appeal for a reformed civic government. He heard sermons on missions, on scientific themes (Evolution leading), and delightful essays on abstract moral questions.

"These things should be left to men whose metier they are," he complained. 'Have the clergymen forgotten that, after all, their business is with my soul? Was there not once a Man Who came to help it? Why do they so seldom speak of Him?"

"So then he fell into the habit of staying at home, and church-going folks blamed the Sunday papers, and the indifference of this generation to religion.

### The Greatness of Goodness.

The qualities of goodness and greatness are not always nor even frequently united in the same individual, and the implication of much colloquial speech is that these two qualities of character are somewhat incompatible one with the other, or at least that the pursuit of the one makes the possession of the other difficult. There is an impression abroad that the biggest men in history, the "leaders" and "heroes" of the world, have been almost necessarily rascals, unscrupulous in the formation of their ideals and in the pursuit of their purposes, determined to win that intangible result, "success," at any cost, even though it were at the price of the blood of thousands of their fellows, or at the terrible hazard of the possible loss of character and Heaven itself.

It is by no means true, however, that the man of quiet tastes and upright walk of life, even if he dwell afar from battle-fields and arenas of strife, is a small or inconspicuous man, for peace hath its victories no less than war, and the greatest greatness is after all more a moral value—a product of spiritual struggle and higher thinking—than it is a spectacular triumph on the field of war, the "cloth of gold," or the gorgeous throne. What mankind needs is a new definition of greatness, which will find that quality of nobility is masterliness not so much in political conquests, commercial triumphs or even intellectual discoveries, as in the attainment of virtuous character, upbuilt by the slow, steady, self-sacrificing work of the years. The good man is the great man.—New York Observer.

"I was struck with the number of your organizations and their vastness. You go in for more of that sort of thing than we do, but on the other hand, there seems to be here a dangerous separation between the intellectual and spiritual. The intellectual preacher is apt to be unspiritual and the spiritual preacher is apt to be groovy and from the intellectual point of view impossible. If a stranger may say it without presumption the thing you want most is that some of your foremost thinkers should in some way become spiritualized."—From Rev. R. J. Campbell's "Impressions of America."

## Devotional.

Lord, in that evil day  
When my own wicked thoughts like thieves waylay me,  
Or when pricked conscience rises up to slay me,  
Shield me, I pray.

Aye, when the storm shall drive  
Spread thy two blessed hands like leaves above me,  
And with thy great love, though none else should love me,  
Save me alive!

Shed down thy grace in showers  
And if some roots of good, at thy appearing,  
Be found in me, transplant them for the rearing  
Of heavenly flowers.

—Alice Cary.

It is said of Fenelon that he had such communion with God his very face shone. Lord Peterborough, a skeptic, was obliged to spend the night with him at an inn. In the morning he rushed away, saying, "If I stay another night with that man I shall be a Christian in spite of myself." Fenelon's manner was full of grace, his voice full of love, and his face full of glory. The invitation, "Come to Jesus," was in every act. He was a "spiritual magnet." That is what God wants us all to be. That is what we all can be by just yielding up all to Him, and letting Him live again in us. Under no other condition can this transforming power fulfill its own mission to our souls.—Christian Work.

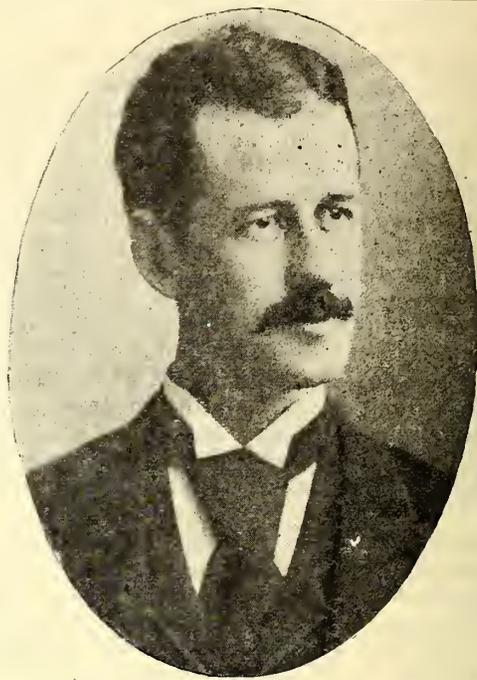
There are many things, besides sorrow's self, that come through sorrow's gate—gentleness, tact, sympathy, strength, beautiful traits of character, which seem to find no other mode of entrance into life. Long for unclouded joy as we may, it still remains true that few of us would choose for our most valued friend one who has never suffered. The eyes that have not known tears must needs lack something of tenderness. The heart that never has been torn with anguish and loss has never sounded its own depths, and cannot measure those of another. The soul grows strong through storm and conflict if it ever grows strong at all, and, however sweet a nature may be, we find it incomplete and unsatisfying if it has never known the softening, hallowing touch of grief. There are dark pages in our lives where we would gladly have changed the story if we could. There are wounds that still ache, and losses that even yet are hard to bear; but however we may feel about the sorrow itself, there are few of us who would be willing to give up all that it brought us and taught us—to be just what we were before it touched us. There are some precious gains that come through sorrow's gate.—The Wellspring.

The setting of a great hope is like the setting of the sun. The brightness of our life is gone. Shadows of evening fall around us and the world seems but a dim reflection—itsself a broader shadow; we look forward into the coming lonely night. The soul withdraws into itself. Then stars arise and the night is holy.—H. W. Longfellow.

Human character is molded by a thousand subtle influences; by example and precept; by life and literature; by friends and neighbors; by the world we live in, as well as by the spirits of our forefathers, whose legacy of good words and deeds we inherit. But great, unquestionably, though these influences are acknowledged to be, it is nevertheless equally clear that men must necessarily be the active agents of their own well-being and well-doing, and that however much the wise and good owe to others, they themselves must, in the very nature of things, be their own best helpers.—Samuel Smiles.

Think on thy wants, on thy faults. Recollect all the patience, all the kindness, all the tenderness, which has been shown thee. Think also on life—how short it is, how much unavoidable bitterness it possesses; how much which it is easy either to bear or chase away; and think how the power of affection can make all things right.—Frederika Bremer.

## Missionary.



REV. CHARLES R. MORTON.

1865—1903.

Missionary to Southern Brazil. Supported by the Church at Durham, N. C.

## A Chinese Memorial Tablet.

In the city of Taiku, Shansi, stands a memorial tablet to the missionaries who fell in 1900. The inscription was prepared by the Chinese themselves. A part of it reads as follows:

The truth of God is for all mankind. If any desire to understand its nature and origin and determine to follow it, they will realize this truth is from heaven. It embodies what God hath decreed regarding our natures. To obey it is to obey him. It is nourishment for the soul; enlightenment to goodness; the cultivation of heavenly nobility and the peace of the earth. These are indispensable and all impossible without the fear of God. If the emperor and all the people obeyed this truth, the officials, by good laws and righteous government, would compete for the welfare of the state; the gentry and literati, by intelligent principles, would change the customs; and the whole people, by their reverence and obedience, would lead in reform. Every class obeying the truth of God and advancing education would obtain not merely personal, but universal, good. Class differences would disappear and the desire to harm others. Benevolent thoughts would extirpate hate, for with the educated there are no race distinctions. The mutual desire for a common weal would prevail till the brotherhood of man be established and peace reign in the land. How admirable and how desirable!—Exchange.

Christ is our model in missionary service. His life work is not as full as it is fertile. Every incident is a principle capable of infinite application in life. His wayside ministries are a missionary's handbook. The true missionary is always on duty. His eyes are open for opportunities that slip others' observation. The Samaritan woman at Jacob's well might easily have slipped the disciples. But the Master's "Give me a drink" was the approach of the model missionary to a weary soul. Life's highways are golden with opportunities of missionary work. The open heart sees the golden gleam and, like the Master, gathers precious souls by the wayside. The personal work of Jesus Christ is worthy of study as a missionary model. "We are to be fishers of men," and the Master Fisher of Men can give us all points in personal work.

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**Sunday School Lesson.**


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 BY REV. H. G. HILL, D. D.
 

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**David Spares Saul.**

John I Sam. 26, 5-1, 1-5. Aug. 30th, 1903.

For months, Saul had been pursuing David with vindictive hatred and had made repeated attempts to take his life. Having learned from the Ziphites that David was hiding himself in the hill of Hachilah Saul sought him with three thousand chosen men of Israel. David abode in the wilderness of Ziph and ascertained through spies the exact place of Saul's camp. He asks his followers, "Who will go with him into the Kings camp?" His cousin, Abishai, volunteers to go and is witness to what occurred there. By night they enter the camp and find Saul, Abner and his body guard fallen into a deep sleep.

I. Saul's Life in David's Power.—He is David's implacable enemy and has endeavored to shed his blood at different times with his own hand by the hands of his servants and with the sword of the Philistines. David has done Saul no injury, but on the contrary has rendered most important services to him and his kingdom. The King at this very time is seeking David's life in the wilderness with the force of his whole realm. David has been anointed for kingship and knows that at Saul's death, by Divine appointment he will become king of Israel. In the providence of God, Saul is placed completely in David's power. He and all his followers are asleep and defenseless and the spear for smiting the king is at hand. Abishai says to David, "God hath delivered thine enemy into thine hand this day, now therefore let me smite him, I pray thee with the spear even to the earth at once and I will not smite him the second time." If David allows Saul to be slain, his persecution would end, natural resentment would be gratified, his own safety assured and the Divine will seemingly accomplished. He is moved to take Saul's life, by righteous indignation, by self-defence, by personal ambition, by the counsel of his companion, and by a "providence of God, apparently fulfilling the Divine decree, that he should attain the kingdom."

II. David's Treatment of Saul.—Perhaps no incident in David's career more fully proves and illustrates his magnanimity of Saul and Divine sonship, than his sparing Saul under the conditions mentioned. His conduct towards the king is marked by generosity and forbearance. He does not slay him nor permit it to be done by another. He said to Abishai, "Destroy him not; for who can stretch forth his hand against the Lord's anointed and be guiltless." He will not take vengeance into his own hands, but leaves it to be executed by the Lord. He declares "As the Lord liveth, the Lord shall smite him, or his day shall come to die; or he shall descend into battle and perish." But he takes steps to prove to Saul that he had spared his life when in his power, by removing the spear and cruise of water, that were afterwards restored to Saul's messenger. He also, when at a distance, addresses the king, showing that his sparing his life proved that he bore him no ill-will, claiming that he had done no evil, and speaking of himself in most humble and loyal terms. Surely on this occasion, David manifested great self-control and showed that "He who ruleth his spirit is greater than he that taketh a city."

III. The Results of David's Kindness.—By his mercy and forbearance David secured many good results. He saved himself from needless bloodshed and life-long self-reproach. He taught his followers a much needed lesson of self-mastery and generosity and forgiveness.

Reverence is the chief joy and power of life—reverence for what is pure and bright in your youth, for what is true and tried in the age of others, for all that is gracious among the living, great among the dead, and marvellous in the power that cannot die.—Ruskin.

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**Westminster League.**


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 BY REV. HUGH W. HOON.
 

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**The Allied Forces of Righteousness.**

John 17:20-23; 1 Cor. 1:10-13. Topic for Sept. 6.

One of the saddest facts of history is that Christian charity has not always characterized the forces of righteousness. During the centuries of the Christian Church's existence it is a fact that more energy has been expended by those who have composed the army of the Lord, against some portion of itself than against the common enemy. It is a tactic of the devil to engage the forces of righteousness in a civil strife. Well he knows that when such a warfare is being waged, he and his cohorts may stack their arms and become amused and pleased spectators. While there is plenty of common ground on which the hosts of righteousness can meet, the trouble is that too often the details which are of less importance are made the standard of a common meeting-place and the result is disastrous to the cause. The devil is quick to take advantage of this state of affairs. He takes things which are good and makes them to appear evil.

This is the cause of many of the breaches in the different churches. Two men differ as to some policy and neither can adopt the other's standpoint, and as from his own the other is plainly in the wrong, he puts it down that the other man is not sincere in his declarations of principle; that he is heading in a direction which will inevitably lead to ruin. What is true in individual congregations is still more true in regard to the conflict which goes on between different denominations. In many a town, members of one denomination will not even attend the services of the others. They have heard so much, from their ministers in many cases, of the utter inconsistency that exists in the teachings of the others that they have come to believe that anyone who can hold such a position can certainly not be sincere. Instead of uniting on the great and salient truths and thus presenting a solid front to the common enemy, they pick out the matters of detail which in themselves will neither save a soul if believed in alone, nor will they condemn one who does not believe in them. These minor matters are emphasized with the result that the world is given an argument against the practical effects of Christianity.

But this state of affairs is not as bad now in this respect as formerly. The last decades have seen a spirit of charity growing up in the minds of the people. There is more good fellowship between the different divisions of the allied forces of righteousness than ever before existed. We need never to expect that the day will come when the different denominations will be united under one name, other than the name of Christian. In Christ's prayer for the oneness of His followers he did not pray for a uniformity. It was that they might be one as He and the Father are one. Not a physical oneness; not a unity which is visible to the eye, but a spiritual unity. It is "to consist in so close an identity of nature, so absolute an interfusion of spirit, as that they shall be one in aim, and thought, and life, and spirit, spiritually one with each other, because spiritually one with Him.

"You may not care to admit it; you may even be ignorant of the full meaning of this marvelous fact; you may live an exclusive life, never going beyond the walls of some conventicle, or the barriers of some strict ecclesiastical system; you may bear yourself impatiently and brusquely toward those who differ from you; you may even brand them with your anathema: but if they are one with God, by His gracious indwelling Spirit of Life, and if you are also one with Him, you positively cannot help being one with them. Your creed may differ, or your mode of worship, or your views about the Church; but you cannot be otherwise than one with those who are one with God, in a union which is not material but spiritual.

## Contributed.

### Imputation.

The imputation of Adam's sin (including guilt and depravity) to his posterity, and the imputation of Christ's righteousness (including personal holiness and justifying righteousness) is a supernatural arrangement, and therefore finds no exact analogy in the natural relations of men. It is from not taking this fact into account that there results the confusion that besets us on this subject.

The relation of men, one to another, is individual; the relation of Adam to his posterity is federal; the relation of Christ to his people is federal.

This distinction between individual relations and federal relations is the key note of what we called the federal theology, and distinguishes the Christian religion from all the false forms of religion which the world has ever known. All the false forms of religion proceed upon the principle of individual relations and personal works.

To state this more in detail: The natural human relation is the relation of each individual for himself, one to another. The federal relation is the relation of the members of the whole federal body, consisting of a head-member and subordinate members. The federal relation therefore is two-fold, consisting of a relation of the head-member to the subordinate members, and of a relation of the subordinate members to each other. It is not so much the latter that is now under consideration as the consideration of the relation of the head-member to the subordinate members.

In the natural human relation each to other, each individual stands for himself. In the federal relation the head-member stands for the subordinate members, so that the whole concrete moral action of the head-member is reckoned the whole concrete moral action of the subordinate members. This is the imputation of the Christian religion.

The head-member of the federal body is the member from which the subordinate members derive their being, whether it be by creation, generation, or supernatural generation or regeneration. The subordinate members therefore come into being, bearing the personal moral character and moral status of the head-member. If the head-member is depraved and guilty the subordinate members will come into being depraved and guilty. The subordinate members partake of the personal moral character and moral status of the head-member. If the head-member is personally holy and guiltless, the subordinate members will come into being personally holy and guiltless, partaking of the moral character and moral status of the head-member.

To illustrate the individual as distinguished from the federal relation: Here is an individual, a person. He steals a sheep. The act is moral and the morality is bad. The badness is the badness of personal depravity from which the action springs and lays the agent under obligation to punishment or penalty for the crime. If the act of this agent is imputed to another, what is imputed is not the depraved nature of the agent which determines the badness of the act, but the obligation of the punishment incurred by the badness of the act. That is, there is, in thought a separation of the two elements of the concrete moral act, viz., a separation of the idea of the depravity from the idea of the guilt. Then the guilt is in thought imputed, or reckoned, or transferred to another and accepted by that other as his, and the penalty inflicted upon the other instead of upon the original agent. This is a case of natural human imputation upon the basis of the natural individual relation of one human being to another. The natural relation of one human being to another admits of this form of imputation under natural moral government. The justice of this form of imputation seems to rest in the mutual consent of the parties concerned and is limited by the obligation of each individual to take care of himself. But the natural relation of human beings one to another does not admit of the transfer of the personal moral

nature of one person to another. It would shock our sense of justice, if the personal moral depravity of one who steals a sheep should be transferred to another, so that that other hitherto morally untainted should henceforth be morally depraved. It is the effort to carry this principle of natural imputation into the imputation involved in the Christian religion that causes the confusion in Christian theology and lies at the foundation of the human theories which have been invented to explain the doctrine of federal imputation. Imputation, federal imputation, is neither mediate nor immediate. Neither is it explained by realism or any other theory of human philosophy which has been invented to explain it. It is supernatural. It is of grace. It finds its explanation, therefore, only in the principles of God's supernatural, or grace system of providence. The imputation of grace under God's supernatural system of providence is as different from natural human imputation as the supernatural is from the natural.

Natural human imputation is individual. Supernatural or grace imputation is federal. Understand this and the doctrine of imputation in the Christian religion is clear and plain.

Federal imputation is based upon the union between the head-member and the subordinate members of the federal body. This union in its details is a mystery. We know the facts revealed. Revelation does not explain the philosophy of the facts. We receive the facts by faith. From what is revealed the union between the head-member and the subordinate members upon which federal imputation is based seems to be three-fold. (a) There is a federal union. This element of the union results from the constitution of the federal body. When the first Adam was constituted the head-member of the first federal body of mankind, his appointment to this position constituted the federal union between the first Adam and his posterity. So also of Christ the second Adam and his people. When Christ the second Adam was constituted the second federal head of the second federal body, selected and chosen from the first federal body, Christ's appointment to this position constituted the federal union between Christ and his people. As the first federal body includes all mankind descending from the first federal head by ordinary generation, so the second federal body includes all those selected from the first federal body by the election of grace and descend from the second federal head by supernatural generation, or regeneration or the new creation. (b) The second element of union between the head-member and the subordinate members of the federal body is a common nature between the head-member and the subordinate members of the federal body. This common nature includes a true human body and true human soul. This may be distinguished as the natural element of the union, as the common nature consists of what was originally and naturally a true human body and a true human soul. This natural element of the union seems to be a condition sine qua non of the federal union. (c) The third element of union is a common life. This is commonly called the vital union and is the result of both the federal and natural elements of the union. The union issues in a life—a moral life which is common to the head-member and the subordinate members of the federal body.

These three statements may be expanded, but they include the substance of what we know about the union of the federal body, upon which union is based the imputation from the head to the members.

The federal body therefore is one, the head members acting for and in the subordinate members, and the subordinate members acting by and through the head-member.

The covenant therefore is between God and the whole body. The head-member covenanting with God for the subordinate members, and the subordinate members covenanting with God through the head-member.

The whole federal body being thus one, the subordi-

nate members are reckoned as performing the whole concrete moral act of the head-member. And so reckoned that the subordinate members partake of the common moral life of the head-member, with the subordinate members. The common moral life is either both depraved and guilty, or both holy and justified according as the head is. The holiness may be partial in this life if the covenant so provides. And we so understand the teaching of God's word.

Federal imputation being thus founded upon the supernatural union of the members of the federal body, what is imputed is not merely the merit or demerit element of the moral act of the head-member, but the whole concrete moral act of the head-member considered as so far supernaturally and mystically one with the subordinate members that the subordinate members partake of the moral life of the head-member.

This common moral life of the whole federal body is an entirely different thing from an individual under natural human relations imposing his moral life and character upon his fellow human being.

What is imputed therefore is not merely the guilt of Adam's first sin, but the whole concrete moral act of federal Adam, including the depravity from which the guilt arises. So it is not merely Christ's meritorious righteousness that is imputed to us, but the whole concrete federal atoning act of Christ, including the personal holiness that was working in Christ in making the atonement. So that we become partakers of the personal holiness and personal moral character that was working in Christ when he offered himself a sacrifice for our sins. We in him and through and by him as our federal head offered that sacrifice to God for our sins. The personal character that was active in Christ in that sublime act of worship in which he atoned for our sins, is active in us also in our offering ourselves to God a living sacrifice in his worship and service. Hence we are said to be partakers of the divine nature. We are partakers of the divine holiness that characterized Christ in his obedience unto death for his people.

This article was called forth by Dr. Beattie's articles in the Christian Observer on imputation, advocating the doctrine of immediate imputation. The Confession seems to favor the doctrine of immediate imputation. But the Confession in this is diverted from the general tenor of its teaching by the idea of a so-called covenant of works. If the above position is the true one we are making some advance in our apprehension of the old truth.

It remains in another article to vindicate the justice of God in the arrangement of imputing from the head-member to the subordinate members of the federal body.

K. M. McIntyre.

Carl, N. C.

#### Keswick and Kiswickism.

My Dear Standard:

Most welcome, most refreshing have you been to me in the various strange lands in which I have been wandering. Try as I would to save the Sunday pages for Sunday reading I could not help reading you, from the original wit of the first page to the scissored wit of the last, as soon as you reached me.

No paragraph has given me more happiness than one in the July 15th number about the revival carried on through the instrumentality of Dr. Torrey and Mr. Alexander; and your remark that their gospel of the five-fold power of prayer, the Bible, the Blood, the Spirit and personal work, was better than splitting hairs over Keswickism and Pre-millennialism met my especially hearty approval, for I have lately become acquainted with Keswickism face to face. What, therefore, none of our people ignorantly fear I am glad to declare unto the readers of the Standard. Keswickism named after the little village of Keswick because there every year there is a convention of Christian workers, met for the deepening of spiritual life, is no more an ism than the doctrine of Paul's epistles are an ism. In fact it is Paulinism pure and simple and I believe every evangelical church is willing to

assent to the doctrine Paul taught at Ephesus, at Philippi, at Colosse.

Well, Keswickism is Philippism and Ephesusism; it reiterates, it explains, it illumines all those blessed ideals held up to us by every man of God from Moses to John the Beloved, and in the one week there I heard only those same five gospel truths which God has been using through Torrey. Sometimes they were logically and powerfully pressed home upon us by men mighty in the Scriptures, sometimes in glorious missionary meetings, in sweet, quiet prayer-meetings, thrilling instances of the five-fold power were told us; sometimes in our own hearts the five-fold power was so felt that we needed not that any man should testify of it. As to pre-millennialism, the power of the blessed hope of His glorious appearing is so interwoven with all the other truths that it was never separated; its shining thread of expectation was one and the same in the minds of the Keswickians as it was with Paul when he wound up each chapter of exhortation to the Thessalonians with its glad strength. Not a hair was split of it in any discussion.

There may have been visitors in Keswick with peculiar views; some little phrase now and then recurred in speeches so often that it apparently had some special significance, but that was all. Nobody was allowed to air his fads; not a word was there about divine healing, not an expression that could be called mysticism. Some of the audience in their first flood of peace and joy after a fuller surrender of themselves felt that their struggles with self were over, I suppose, for one of the speakers said: "A dear brother has announced to me that at last self is dead to sin; he will find that sin is very far from being dead to self."

This shows both what is taught at Keswick and also what a perverted idea a few get of that teaching.

There was therefore nothing new, nothing startling to me in Keswickism; it is just the repetition and emphasizing of the "great things of the law," if "they are counted as a strange thing" by many church members, so were they in the days of Hosea, so have they been counted in all ages by the great majority of them to whom God writes them; every pastor repeats the wail of the prophet when he reviews his church list and thinks how few are aiming to reach the mark of the high calling.

But if the five-fold gospel preached at Keswick is the same we are privileged to hear from our own pulpits, there were concrete examples of its might related that were new to me and may be now to the Standard.

Incidents of Power of the Bible.—A medical missionary told of an old priest in India who slipped in softly one day, waited until the other patients were gone, drew from under his robe a carefully enwrapped copy of John's Gospel, saying: "This is the food of my soul and of many more than you imagine, for I am teaching it to others." The surprised and delighted missionary wished to ask questions, the other said: "I must not be seen with you lest the people think that which I teach them a British-manufactured religion and I want them to know it is from God."

In Egypt a Mohammedan son of a sheik, a graduate of many Mohammedan colleges, a most zealous believer in his own creed undertook to proselyte the Christians near him. Not doubting his ability to overthrow the argument of any such ignorant people to get a Bible that he might better refute their doctrine by his knowledge of them. He was converted; to-day an exile from home, penniless, persecuted, he is testifying to Christ as his Saviour.

Another Mohammedan who noticed some reference to the Bible in the Koran bought one and was converted before he had read three chapters. His father in a rage offered a large sum of money to any one who would kill his son. Finding he was at a mission-house he rushed there to get him. Instead of his son he got a copy of the New Testament, took it home to read to his wife who noted the word "New" and immediately inferred the existence of our "Old." A united family studying the whole Bible is that family now.

Power of the Blood of Christ.—Just as the most

striking instances of the effect of the Bible come from mission lands, so also those of the power of the blood of Christ to cleanse from the guilt and pollution of sin.

Nobody interested me more than a lame hump-back, a worker in South America, once a self supporting teacher there, as the large societies would not send a man so physically incapable. And the two items that appealed to me the most in his talk were of a murderer and a black sugar carrier. The former was in prison under a sentence of some years, a just sentence, too. To this convict camp came a native convert with the message that Jesus saves from sin. Several heard, believed, and are to-day faithful Protestants living saved lives in their homes. This particular man mentioned was not satisfied unless he could go to others and to-day is a preacher swaying his fellow natives as a foreigner could not do. Said the missionary: "I heard him one night just before I left South America, and as I heard those brilliant words rolling from those lips, as I saw the brilliancy of those eyes in which the very joy of heaven seemed reflected, I felt a great rush of adoring love and praise: 'Thanks be to God for His unspeakable gift.' The blood of Jesus Christ can make murderers into apostles of blessings."

"The sugar-carrier, a stalwart giant, clothed in a coarse sack, listened on the edge of the crowd gathered near the shed where I preached. Convicted and regenerated in that same hour, he went home and said to his wife, 'I have become a believer.' The Roman Catholic owner of the fellow's hut turned him out the very next day and there followed trying days, but the German overseer of these carriers noted the unlikeness of this fellow to the others, noted his faithfulness as he went backward and forward from the boat to the landing with the heavy loads, and without knowing what caused the difference made him foreman of the whole gang. To-day where that shed stood there is a cottage, one small family room for the use of the occupants, one big room for the use of the missionary in preaching and that house is the black sugar-carrier's. He is educating his own family, he is supporting two nieces, he is a pillar of strength. What did it? Nothing but the blood of Jesus."

Power of Prayer and Personal Work.—Of course the Power of the Spirit must be present with every verse of the Bible, every prayer, every personal effort that is to be effective and He must apply the blood of Christ, therefore not one instance of soul-saving, of progress of the Kingdom, but exhibited the power of the Spirit; everything told illustrates that. The power God has given to us through prayer and personal effort was illustrated over and over again, especially in the tributes of missionaries, evangelists, pastors, workers to what is being accomplished by the "One by One Band," an organization linked together by two definite aims, two definite pledges, the aim to be intercessors and soul-winners, the pledge to pray for an awakening of God's Church through the Spirit and to pray statedly and persistently for those God puts in our hearts. Thousands are joining and the minister who told us of the revival he had witnessed in Australia attributes it not to preaching, but to persevering, united prayer.

Two stories he told we shall not forget. About the time the meeting was to be held in one town a scurrilous letter denouncing revivals in general and this evangelist in particular, appeared in the paper over the name of a leading citizen. What did the workers do? They wrote not a word in reply, but spread the letter before the Lord and prayed for the conversion of its writer, continuing to do so daily at their prayer-meetings. One night that man walked up the aisle and confessed Christ publicly, saying that in his place of business he had been convicted by the Spirit. There flashed into his mind the thought, "They are praying for me at that meeting." He fought hard before he yielded, but though his partner, a spiritualist, and his brother refused to continue the partnership and there were many difficulties to overcome, he took his stand boldly on the Lord's side. The other anecdote was to show how whole families are seeking the Lord: a

worker in one of the after-meetings was leaving because of the lateness of the hour and seeing a little girl apparently alone he advised her to go home. The child said, "Please, I am waiting to be a Christian." A little talk, a prayer, and the lamb had found its way into the fold. Then a woman from the other end of the bench moved up saying: "Please, I am this child's mother; could I become a Christian, too, to-night?" Another prayer, another acceptance of the promises declared in Jesus when to the worker's surprise a man sheepishly looking at his hat stammered: "I am the father of the little girl, you reckon I could be a Christian too, to-night?" For the third time the growing group rose from their knees rejoicing in the Saviour's willingness to save, and there stood a wrinkled old woman who asked tremblingly and eagerly: "Can the child's old granny come to the Lord too and be a Christian right here and now?" That night a family complete in Christ went home to a new life—how ripe the harvest to the worker's hand!

Yet after all, the fact that this was a time of a special outpouring of the Holy Spirit kept it from coming to us with the comfort and courage that we got from less striking accounts of individual work in shops and schools and in every-day ways.

The quaint literalness of the forewoman in some factory room touched and amused us. She was found walking around the chairs in her room one by one and on being questioned, answered simply: "I read in the Bible this morning that every place the sole of our foot should tread should be ours for a possession; I want every girl who is to set in this room!" "And," added the speaker, "though we smiled then, we marvel now at the birth of souls into the Kingdom in that work-room, and those girls have formed into a daily Bible class there under her. She took the promise literally, He fulfilled it literally."

As I listened to such narratives of the results of prayer and personal work on the part of school boys and school girls—one pastor told of a boy, an ordinary boy, who in the last year had brought many of his schoolmates to Christ—of common men and common women in the common walks of life my heart cried out for the same blessings in my own dear country. For all through this trip in Scotland and in England I seem to be hearing "the going in the mulberry trees." Though there is no great revival meeting there are reports at the noon prayer-meetings of drunkards reclaimed, of the presence of God at the street corner services and other services. And oh! there are so many in Great Britain giving their time, their means, their whole lives to the Kingdom in various ways, but all with the same aims, the lifting of others to Christ. It is true that Romanism has crept, some fear, into the Established Church; it is true that many churches are not much more than comfortable Sunday clubs; but I have seen this other side too and the pessimism that fell on me on the continent has turned into joyous optimism. The vision of Zion awake and arraying herself in her beautiful garments no longer seems an impossible one for our own times; and when that vision is seen in every Christian land surely it will not be long before there will come the voices heard by John, saying: "Let us be glad and rejoice and give honor to Him; for the marriage of the Lamb is come and His wife hath made herself ready."

Mildred C. Watkins.

#### God's Mysteriousness and a Mother's Love,

Your babe is dead. Only a mother can realize the feelings of a mother on such an occasion. Only a mother can comprehend a mother's love. Only a mother can comprehend the agonizing grief of a bereaved mother. Yet, grief-stricken mother, God has taken your child. Why he has done this we do not, and cannot know now. But He knows; God as revealed in his Word, knows that, as his very name is love, the love of an infinite being cannot be less than the most tender love of the most loving of all his creatures.

You loved your babe; but love, that is incomprehen-

ple, has safely removed it from all that can cause bodily pain or mental grief. No tear shall ever dim its eye; no sin shall ever mar its beauty. Its mind shall expand under teaching that cannot err or lead astray. And mother, you would gladly have retained it, and altered it as far as you could from evil of every description, yet the evils are innumerable from which no human prudence, foresight or love can protect. Your child had days and nights of pain and suffering in all of which you suffered still more. You would gladly have endured all it suffered if thereby you could have given it relief, but you were compelled to look on its sufferings with great grief, while powerless to remove its sufferings. Why was this? Why would one who had never known actual sin thus suffer? These are questions which we cannot answer. We cannot now interpret all God's dealings with us. They are mysteries which we cannot now solve, and we can only fall back on his assurance, "What I do thou knowest not now, but thou shalt know hereafter."

Yet though we may not know we may sometimes see probable, or at least possible, reasons for that which seems so mysterious. For instance the child may be unable to recall the sufferings through which it has passed and through eternity may render grateful praise for final and complete deliverance from sufferings which will forever seem as nothing in comparison with the far more exceeding and eternal weight of glory" which is its portion.

Again the child may rejoice with unspeakable joy in the effects produced upon the parents if these effects have been such as the loving Father intended should be the result of his chastisements. "Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

When such is the effect of chastening of this kind, and the parent, recognizing in it the wisdom and love of God, is brought to say from the heart, "Thy will be done," may we not suppose that this will be a source of great joy and gratitude to the child?

Such reasons as these may possibly influence the divine mind; but if they do not, we may rest assured that reasons consistent with infinite holiness, wisdom, love and every other attribute of deity determine his acts which are ever such as ought to bring trust, confidence, hope and peace to every one of his children.

J. C. W.

#### Educational Danger.

It is to be noted that the main stress is laid upon the higher education in the addresses made at college commencements, school exercises, and educational gatherings throughout the country. We would by no means disparage the higher education. It is something desirable and worthy to be sought and attained. It is one of the noblest aims of life to equip oneself to fill worthily and honorably any position to which he may be called.

But we contend that the lower education is equally important, and in some respects the more so, being always needed in the vocations of life from the lowest to the highest, and without which no education is complete. It requires no careful observer to see that the ground work in our education is greatly neglected. Things that lie at the bottom, and for which there is a daily use, ought to be well known and thoroughly fixed in the mind. The rushing process, the passing over hurriedly the elementary branches, has already done harm, and the effects of it are seen and felt in after years.

A great deal has been said and written about our educational development, and if one were to believe all that has been claimed, the impression would be made that no good thing can come out of the past, that could be successfully applied to the present. Right here we might learn a lesson, and save a great deal of trouble. It is better not to go too fast, provided we do it at a sacrifice. It should always be kept in mind that there are certain underlying principles upon which

no improvement can be made. The more we get off from them, the harder it is to solve the great and complicated problems, that arise as the age advances. To this departure we may trace many of the evils existing at the present day. The mind of sober thinking people are agitated as to the best way of meeting the condition of things now facing us. But after all, we can only go back to the underlying principles of law, morals, and religion to get the solution and to find the remedy.

So it is in the matter of education. We are getting away from the foundation, and trying new ideas and theories to better what cannot be improved. We are starting in the middle of education, and not at the beginning. The basis of language is to a harmful extent neglected, consequently so much misspelling, mispronunciation, and misuse of words, so noticeable in our children and youth, and even in college graduates. There can be no real progress when there is so much behind that needs to be regulated and remedied. All the higher education can never repair a defective foundation. We are apt to be carried away with appearances. The seeming movement forward attracts attention, while the movement backward escapes notice. It is in the undercurrent that lies the danger in our education.

The question may well be asked, why is it that after so many years trial of what is called progressive education, there is such a manifest ignorance of the rudiments of education? The answer is not hard to find. It is greatly owing to the defective construction of some of the text books, particularly spellers and grammars, and more especially to the unfruitful methods now used in our schools. Frequent calls are made for new books, and yet the complaint is made that the children do not seem to make any perceptible advance, and what they do know, they do not seem to know it clearly and definitely. Methods are often kept up and books used because they are modern and up to date, to the detriment and drawback of the pupil.

The retrograde movement in spelling began when the new education entered the field and abolished Webster's speller from the schools, and observation will bear us out in the statement. Its restoration would be a great blessing, and meet with the approval of the people. Though arbitrarily laid aside, yet no book so far published is equal to it in construction and adaptability, being more in accordance with the natural workings of the child's mind. The best spellers of the day are its products, and that is a sufficient argument in itself. A book that still lives in the affections and esteem of the people must have merit, otherwise it could not retain such a strong and lasting hold upon them.

The problem that now faces us must be met. The interests of our children must be consulted. In justice to them, let us rise to the supreme importance of the occasion, and avoid the danger that threatens the very foundation of our education.

A. Kirkland.

#### The Nearest First.

Apologists for Home Missions, like apologists for God, are numerous. In very many instances where writers and speakers venture a word in behalf of missionary work at home, their remarks, like the discourses of not a few on such subjects as predestination and election, sin and retribution, are prepared with a kind of apology. They seem impelled to state at the onset that they are not opposed to Foreign Missions, as if the two were in antagonism and that a strong, positive, advocate of the one were opposed to the other; or, as if Home Missions were so insignificant and unimportant that for fear its friend and advocate should be estimated accordingly, an apology of some sort is deemed necessary. It has the effect to disparage the cause and not to rob any appeal of its practical force.

Now, whatever else may be said, it is indeed unfortunate for the Church as a soul-saving agency that the distinction should have become current, that the ever-

widening breach and disparity between the two should have been tolerated, and that the distinction should have been carried to that extreme which casts reproach upon Home Missions and which all but ignores the consecrated and self-denying men and women who give their lives and labors to communities and centres of crime, vice, lawlessness, and who endure physical, educational, social, privations. If it is ever true that any man ever takes his life in his own hands (which is seriously doubted) in a world over which God rules, that man can be found in fields of domestic missionary labor as well as in fields of foreign missionary labor. It is therefore unfortunate and disparaging that the laborers in the home field whose consecration is just as sincere, whose privations are just as painful! whose talents and efforts are devoted to obtain a like object with the laborers in foreign fields; aye, a shame that the one should be regarded with reproach and slight, while the other is hailed as a hero, and crowned with social glory and honor.

A careful study of the Scriptures and a clear understanding of their teaching places the matter in its true light, both as to primary and practical bearing. In the Scriptures the nearest is first as a fact of duty.

Duty is created by obligation. Obligation is made up of many factors. One of these factors is nearness. Each man is under obligation first to cultivate and develop his own powers and faculties and build himself up after God's ideal; and in the matter of missions he is obligated first to evangelize those nearest,—his own household, his own town, his own state, his own country. According to the express teaching of the Scriptures, Home Missions come before Foreign Missions in the order of operation. The disciples were instructed to begin at Jerusalem, then advance into Judea, then Samaria and the uttermost parts of the earth. The restored and redeemed demoniac of Gadara was enjoined to return and first proclaim what great things God had done for him to his own house before he should fill ten cities. The apostle Paul cordially acknowledged himself a debtor to the Greeks and barbarians, to the wise and unwise, but he felt especially obligated to save his own countrymen; and while he labored with matchless devotion and assiduity to give the gospel to Greeks, Corinthians, Romans, Ephesians, barbarians, he slighted no opportunity to save his own flesh and blood as a brand plucked from the burning. The Saviour goes first to the lost sheep of the house of Israel; the disciples do likewise; the great missionary to the Gentiles agonizes for the salvation of his own countrymen with a willingness to make any sacrifice. The nearest is first. It is the divine order and method of procedure and should not be reversed. It is the divine order and method of operation and no work in any other quarter can legitimately supercede it. All the charity of the world cannot excuse the man who neglects the essential improvement of himself out of love for some other man, or who neglects his own family out of philanthropy for some other family. The blot on John Howard is that of neglecting his own family and of allowing his own son to grow up a moral pest, though he himself was engaged in philanthropic work among prisoners. Neither can any work or labor of love in any other direction relieve the individual or the Church, which is a collection of individuals, from the duty to evangelize the nearest first. Aye, it is the prime duty of the individual respecting himself, of each family respecting itself, of the Church respecting its local territory and country, to make, mold and fashion it so approximately to the pattern which God has given, that, if every other individual, every other family, every other territory and country, should follow, each would be vastly bettered, greatly elevated, and brought nearer to God.

The obligation expresses itself still more forcibly. Deep-seated in the heart of every true Christian is the feeling that he must foster and promote those institutions which glorify God in the reduction of the enormity and prevalence of crime. First and foremost

among these institutions is the Christian Sabbath. "The rule is," to quote the words of an eminent writer, "where there is no Church and church-going there is no Sabbath, and where there is no Sabbath and no Sabbath-keeping there is no religion, and where there is no religion there is no God, and where there is no God there is no conscience, and where there is no conscience, there is no respect for the rights of men, and where there is no respect for the rights of men there is no security for life or property." When these things are taken out of a community or state or a country there is not much left that is worth possessing. What institution is it, then, that will lead men back to conscience and God, and keep them there? It is the Christian Sabbath. What is the starter and incentive to the Sabbath? It is churches and the preached gospel. When these prevail crime is restrained and God is brought before the mind. When the question is raised relative to the ignorant and lawless districts, some propose educating them. It is all true that they must be educated. But they need first to be educated in the blood-bought doctrines of salvation, which, when believed, become the power of God unto salvation. The divine order of reducing crime and elevating mankind is evangelization, first, and education, second; one right in the path of the other, but to reverse the order means a partial failure, and ultimately an entire failure. In a state there was a most lawless section. A Church sent missionaries there. Sabbath after Sabbath they gathered the people, and in the course of time built a church. The church stood for righteousness. It called the people to worship on the Sabbath Day. It was instrumental in restoring Sabbath observance, and Sabbath observance has been instrumental in reducing crime, in restraining sinful conduct, in reviving conscience, in making God a living reality and in preparing men and women for great usefulness in the Church.

Home Missions, as a matter of fact, are next in order to Foreign Missions. The supply for the foreign demand comes from the home field. Many of the ablest ministers and most efficient missionaries have come from home missionary centres. The large congregations of city churches are supplied by people from the by-ways and hedges of gospel privilege. It is often a wonder to some as to why the Presbyterian Church is largest in the cities and populous towns. In her earlier days the Presbyterian Church was a moral church, she preached the gospel in the destitute regions; she went into the by-ways and hedges compelling the people to come; and her large congregations in cities, her generous contribution and gifts to Foreign Missions to-day is a result and reward of Home Missionary work performed in the past. If this state of prestige is to be perpetuated, it must be done by a return to the Scriptural order of operation: The nearest first.

Home Missions appeal most touchingly to the heart of every father and mother. In offering their children to God in holy baptism, they solemnly promised that they would bring them up in the fear and admonition of the Lord. The promise includes not merely the exertion of home influences and home training, but that they should be followed with the gospel privileges wherever they should subsequently go. The children speedily grow up, early separate, widely scatter into different parts of the land. How much do they then need the Church and the benefits of the gospel? A minister after days and nights spent in travel one evening drew up to a small log tavern in a mining camp. He went out to the stream which dashed playfully down the mountain, to quench his thirst and rest. A rough-looking miner abruptly asked him if he was the minister-man that was to come. He replied in the affirmative. The miner then asked him to call and see a man who was in a dying condition. The minister, without rest or supper, hastened to a cabin, and there on a crude bed, amid every discomfort, lay a young man, a college graduate, the son of wealthy parents, dying. The man of God read the Scriptures, prayed with him, gave him a drink of water, held his head as he breathed out

his life. He telegraphed the sad news to his parents. It was a great shock. Had they felt one-fifth part of the pain when their son left home which they experienced upon the reception of the sad news, they would have been exercised for the establishment of a mission in that distant, benighted place, so that, though their son was away from home, he would still have gospel influences and church fellowship. Home Missions follow the prodigal wherever he may go; it reaches the children and ministers to their spiritual necessities in all their separations; it seeks and saves the wandering ones and shelters the absent ones.

The nearest first is the divine order. That so many churches should be entirely closed at this season, should be doing absolutely nothing, is a rebuke to the profession. That so many ministers should receive well-filled purses of gold and spend it in foreign travel and idle pleasure when large numbers of their brethren actually stand in want of the commonest elements of comfort, to say nothing of the hardship endured and needed rest in comparison, is a riddle. Charity begins at home, and well it may, but it does not end there. It goes everywhere ministering to every needy being. Missions begin at home, and well they may, but they do not end there. They go to every needy, sinful creature, and must go, until the "knowledge of God shall cover the earth as the waters cover the sea."

Cleveland, Tenn.

R. L. Benn.

#### A Hint to Mothers.

How much I owe to my mother for having so exercised me in the Scriptures as to make me grasp them in what my correspondent would call their "concrete whole," and, above all, taught me to reverence them as transcending all thought and ordaining all conduct! This she effected, not by her own sayings or personal authority, but simply by compelling me to read the book thoroughly myself. As soon as I was able to read with fluency, she began a course of Bible work with me which never ceased until I went to Oxford. She read alternate verses to me, watching at first every intonation of my voice, and correcting the false ones, till she made me understand the verse, if within my reach, rightly and energetically. It might be beyond me altogether; that she did not care about; but she made sure that as soon as I got hold of it at all, I should get hold of it by the right end. In this way she began with the first verse of Genesis, and went straight through to the last verse of the Apocalypse; hard names, numbers, Levitical law, and all; and began again at Genesis next day. If a name was hard, the better the exercise in pronunciation; if a chapter was tiresome, the better the lesson in patience; if loathsome, the better the lesson in faith that there was some use in its being so outspoken. After our chapters (two or three a day, according to their length, the first thing after breakfast, and no interruption from servants allowed, none from visitors, who either joined in the reading or had to stay upstairs, and none from any visitings or excursions, except real traveling), I had to learn a few verses by heart, or to repeat, to make sure I had not lost something of what was already known; and, with the chapters above enumerated, I had to learn the body of the fine old Scottish paraphrases, which are good, melodious, and forceful verse, and to which, together with the Bible itself, I owe the first cultivation of my ear in sound. It is strange that of all the pieces of the Bible which my mother thus taught me, and which cost me most to learn, and which was to my child mind chiefly repulsive,—the cxix Psalm,—has now become of all the Bible the most precious to me, in its overflowing and glorious passion of love for the law of God.—John Ruskin.

The sins by which God's Spirit is ordinarily grieved are the sins of small things—laxities in keeping the temper, slight neglect of duty, lightness, sharpness of dealing.—Horace Bushnell.

#### One of Many Commendations of Dr. Laws' Bible Studies.

Fulton, Mo., July 29, 1903.

Dr. S. S. Laws:

Dear Bro: I hope you will not consider it presumption in me to address you without formal introduction.

I have read with the deepest interest and satisfaction, your recent Bible Studies, published in the Presbyterian Standard. I wish to thank you most heartily for these edifying articles.

You have sounded the very depths of practical Christianity, and have brought out the most profound and at the same time the most comforting doctrines of God's Word.

You brought before my mind the objective righteousness of Christ, in a way that no other has done. Also in your treatment of the relation of believers to the law, you have made clear a thing much needed, because little understood by the masses.

Your lucid statement of the following of our justification logically by our sanctification will comfort many a heart. Your remarks on the Sacraments show the absurdity of the Roman Catholic and the Baptist views.

Dr. Gage told me that you spoke of publishing these articles in pamphlet form. They are worthy of the most substantial binding. They will greatly help the Church and should be well circulated in a nice book that can never be lost.

I preach to four congregations around Fulton, Mt. Olivet, White Cloud, New Bloomfield, and Ebenezer, and consequently meet with some of your old students.

Could your articles be generally read, and mastered by our people, what a defense it would be against the evils that have such a hold here!

May the Saviour keep you in health and great comfort as the years move on.

Most Sincerely,

J. C. Carson.

#### Eden.

How fair was Eden at creation's dawning—

Fragrant with bloom—bright with the smile of God.

How rare the blush upon the cheek of morning—

Those first bright days, that beam'd on Eden's sod.

Glad days! bright genesis of coming ages;

Beaming with quick'ning rays upon the earth.

And Adam gazed alone—no other sages

Were there to joy with him at Nature's birth.

Alone with God! in Eden's primal glory,

Alone, without one friendly human soul.

Thus Adam dwelt, and should he thus grow hoary?

Was this to him life's only hope, life's goal?

What though all creature life should own his Power—

The lion fawning, heed the Master's will,

Delights regale him from each bud and flower—

His heart for human love is hungry still.

Sleep came to him—a while his hunger ceases—

He dreams and smiles, as visions come and go;

He sighs, awakes, the light of dawn increases—

His Eden world with glory all aglow.

Beside him, Oh it seems a happy vision—

A maiden form is pressing Eden's sod.

A thrill of joy makes earth seem all elysian—

And Adam's heart goes out in thanks to God.

We leave them here, e'er Eve by tempter blighted

Follow'd the trail the serpent's track had made

E'er Adam with her sin became united,

And all the blame upon the woman laid.

We love to think of Adam's pristine glory—

Eve, so radiant, spotless, sweet and pure.

We love to dwell on Eden's matchless story—

Could wish the world were Eden ever-more.

It will be Eden, for there comes a dawning

Upon the sons of Adam, bright and clear—

A glad and blissful resurrection morning,

When Christ—the second Adam shall appear.

—Wm. Laurie Hill.

Floral Manse, N. C.

CONTENTS.

Church News.

VIRGINIA.

UNION THEOLOGICAL SEMINARY.—The types made us say last week in regard to the number of students expected next session that there were twenty-nine students in sight. There would not be anything to cheer the heart of the Church in snob a statement as that about our largest seminary, as such a total would not indicate an increase, but the heaviest decline in the number of candidates ever known in the history of the Church. What we wrote was that there were already more than twenty new students in sight, which indicates that the whole attendance will be nearer sixty-nine than twenty-nine, and in this of course there is very great ground for rejoicing. Let us hope that, now that the tide has turned, the number of candidates will increase as rapidly as it has been decreasing for some years past. And let our people not forget that, after all is said, the most vital question before the Church at the present time is the supply of her ministers.

PULASKI.—Dr. Morton, of Rocky Mount, N. C., has been assisting the pastor in a series of meetings which have been blessed of God to the good of the people.

The sermons were of a very high order and God's people were greatly strengthened in their faith. There were five additions to the church, making fifty during the last year.

With growing congregations, a large and prosperous Sunday-school and Young People's Society, the church is in a very hopeful condition.

ROANOKE PRESBYTERY.—The Presbytery of Roanoke met at New Concord Church, Campbell county, Va., Aug. 11th and was opened with a sermon by Rev. J. M. W. Elder, in the absence and by request of the Moderator, Rev. C. C. Owen, of our Korean Mission. We had present fourteen ministers and fifteen ruling elders. Rev. J. A. Paisley was chosen Moderator and Ruling Elders W. L. Ray and L. C. Aster, Temporary Clerks. We had with us as corresponding members Rev. Dr. McIlwaine of Hampden-Sidney, West Hanover Presbytery, and Rev. Messrs. A. N. Perryman and F. L. McFadden, D. D., of Montgomery. From this Presbytery was received Rev. James Arthur, called to be pastor of Chatham and Spring Garden churches, where he is to be installed on the third Sunday of September; at the former in the morning, and at the latter place in the evening.

Mr. Charles E. Clark, of Diamond Hill Church, was taken under care as a candidate for the ministry.

Much interest was manifested in regard to matters Presbyterian in Lunenburg and Patrick counties, where of late the course of events has been discouraging. It is hoped that the steps taken will result in a speedy and permanent betterment of things. Ebenezer Church, Lunenburg, has recently been bereaved of one of its best ruling elders, Mr. E. C. Stokes, but is able and willing to provide a manse for a pastor and support him for one-half his time. The difficulty lies in providing for the other half. Measures were set on foot to raise the money to support him for that part of his time in evangelistic work, and the supply of a couple of weak churches in other parts of Lunenburg and an adjacent portion of Mecklenburg. The Patrick Church has lost, also by death, its only and excellent ruling elder, Judge Powhatan Bouldin, Jr. Matters are in a discouraging condition, but vigorous steps will be taken to renew and prosecute our work there. Rev. B. F. Bedinger, of the Synod's Evangelistic force, is now laboring in the Lunenburg and Mecklenburg field, and the first of September will go to Patrick to spend two months there, to be followed very soon, it is hoped, by a permanent re-occupation of the field.

Certain discouraging obstacles having been removed, the Presbytery's Twentieth Century Education Fund committee was instructed to proceed with the canvass of the churches. Rev. S. K. Winn, D. D., has been engaged for this work. The churches are urged to give Dr. Winn a cordial reception and a favorable hearing in regard to this important matter.

Rev. Dr. T. R. English and Ruling Elder George Hunt, of Buffalo Church, were chosen commissioners to the next General Assembly, with Rev. T. S. Wilson and Ruling Elder J. J. Wood, of New Concord Church, as their alternates.

In compliance with the recommendation of the General

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The Editor's Chat with the Reader.

That is a fine article on Imputation by Rev. Kenneth McIntyre, D. D. By the way, we don't recall whether or not we commented on the good sense of Davidson in giving the D. D. to a man who is really a Doctor of Divinity, a theologian born.

Miss Mildred C. Watkins writes delightfully of her impressions of Keswick and the Keswickism she heard there. God's Mysterionsness and a Mother's Love are two sacred considerations. Rev. A. Kirkland has a thoughtful article on the Educational Danger. Rev. R. L. Benn is always a welcome contributor to these columns. Rev. J. C. Carson writes a deserved tribute to the Bible Studies recently published in The Standard from the pen of Dr. Laws. And the poem entitled Eden, by William Laurie Hill, has the true poetic fervor.

We think the Devotional and the Missionary Departments, which with the World and Young People's Departments are the special care of the Associate Editor, are uncommonly good this week, though these and our Sunday-school Lesson and the Westminster League compare favorably with any such columns in any of our religious papers.

PERSONALS.

Rev. F. J. Brooke of Alexandria, Va., is spending some time in Staunton, Va.

Rev. J. P. McMillan of Lumberton, N. C., is resting for a month at Acworth, Ga.

Rev. and Mrs. W. P. McCorkle, of Savannah, Ga., are now visiting in Talladega, Ala.

Rev. D. S. McAllister, of Washington, Ga., preached at Lumberton, N. C., on last Sunday.

Rev. J. W. Stagg, D. D., of Birmingham, who is visiting his family at Mooresville, N. C., preached at the Second Church, Charlotte, last Sunday.

We are grieved to hear, through Rev. J. D. McLean, that Rev. R. L. Dale, Evangelist of Paris Presbytery, Texas, accidentally killed himself while handling a shot-gunn on the 16th inst. The distressing accident occurred in the presence of Mrs. Dale. Mr. Dale was a successful evangelist and a man who was great through simple goodness.

Changed addresses:

Rev. W. W. Powell from St. Petersburg, Fla. to Jackson, Ky.

Rev. R. M. DuBose from Sheffield, Ala., to Courtland, Ala.

Rev. W. A. Ross from Alma to Fort Smith, Ark.

Rev. I. A. Waddell from Roxbury to Lexington, Va.

Rev. E. A. Sample from Franklin to Hendersonville, N. C.

Assembly and of the committee in Richmond, Presbytery consolidated into one its Publication, Sunday-school and Young People's Societies committees. The consolidated committees consist of Rev. W. T. Daggett, Danville, Va.; Rev. A. J. Panton, Whittles, Va., and Ruling Elder F. L. Walker, of Danville.

Martinsville was chosen the place of next spring stated meeting, and it was ordered that a Sunday-school Institute be held during the sessions there.

The sum of \$400 was apportioned among the churches of the Presbytery at the rate of 4 per cent on amount of pastor's salary, to be raised at the two collections in November and April, for the education of candidates for the ministry.

A large concourse of people attended daily, who were entertained with a lavish hospitality. Bountiful provision was made for all.

We were sorry to find and to leave Mrs. Rogers, wife of Rev. D. P. Rogers, pastor of New Concord, very critically ill. Constant prayer was made for them.

H. A. B.

Miss Mary Coles Preston, of Bristol, has been elected and has accepted the position of teacher in the Presbyterian Orphans' Home, at Lynchburg.

#### NORTH CAROLINA.

WAYNESVILLE.—The Presbytery of Asheville will meet with the Davidson River Church on Tuesday, Oct. 6th, 1903, at 7:30 p. m.

Rev. D. M. Douglas and Elder L. C. Neill are the committee of arrangements, Brevard, N. C.

Frank D. Hunt, S. C.

ASHEVILLE.—Rev. Samuel Phillips Verner recently delivered at the First Presbyterian Church three interesting lectures on mission work in Central Africa. His stereopticon views illustrating African scenery and the habits of the people are very fine.

Mr. Verner is a clear and forcible speaker, and his lectures give evidence of close observation and strong, honest thinking.

STOKES COUNTY.—Rev. R. W. George has conducted a very successful eight days' meeting at Pine Ridge, closing Aug. 9th. Fourteen have thus far joined the Presbyterian Church. This church, composed of members gathered out of a "hard shell" neighborhood through the evangelistic labors of Bro. George, now numbers 45 members and is steadily growing. There seems to be plenty of raw material there, as three families count up 46 children. Since the organization of our church there the moral conditions of the neighborhood have been greatly improved. Bro. George begins a meeting at Ashbury Aug. 23. Rev. E. C. Murray has just closed a meeting at Dan River. There was only one profession of faith, but the church, which has been in a very low spiritual condition, seems to be greatly revived. Our Church has done a great work in Stokes county, and there is no limit to the possibilities for the future.

E. C. Murray.

BETHEL.—A most interesting and profitable week's meeting has just closed at Bethel Church, Guilford county, N. C., in which the pastor, Rev. J. McL. Seabrook, had excellent help from two of Bethel's sons, Rev. S. M. Rankin, pastor of Alamance and Springwood Churches, and Rev. J. C. Story who is engaged in Synodical Missions in Brunswick county, N. C. The preaching of these brethren was plain, practical, earnest, and "in demonstration of the spirit and of power." Large congregations attended every day. The interest was deep from the first. Believers were revived. Thirteen professions of faith were made. The most of those making them will be received later.

BENSALEM.—We have just closed a series of meetings at Bensalem Church, in which there was a manifestation of the Spirit's power.

The meeting went on for six days and every service was well attended. At the conclusion of the services the doors of the church were opened and eleven, on profession of faith, were added to our roll. We thank God and take courage.

T. F. Haney.

PENDER COUNTY FIELD.—We learn from an outside source that the Rev. T. D. Johnston has entered most successfully on his work in this group consisting of Burgaw, Pike Creek, Mt. Williams, Hopewell, Keith and Maple Hill. All

the churches give evidence of continued and increasing usefulness. Hopewell has been repainted and repaired. Pike Creek has been slightly remodeled and a new organ purchased. Maple Hill has a new organ and Burgaw has just secured a full supply of the new hymn books. Mr. Johnston has been most kindly received by the people of his churches and there is every reason for congratulation both as to pastor and to flock, in the prospects for this large but most encouraging field.

#### MISSISSIPPI.

Presbytery of Mississippi will meet in Bensalem Church, Tuesday, Sept. 29, 1904, at 11 a. m.

S. C. Caldwell, S. C.

Tombeckbee Presbytery meets with the Bethel Church, Lowndes county, Thursday, Oct. 1, 1903, at 11 a. m. Crawford is the railroad point. Jno. W. Moseley, Jr., S. C.

Meridian Presbytery will meet at Moutrose, Miss., Thursday 7:30 p. m. Oct. 1st.

A. B. Coit, S. C.

#### GEORGIA

MACON.—Rev. R. E. Douglas, pastor of First Church, left Monday 17th for a month's vacation to be spent in Kentucky. Rev. R. H. Morris, of Barnesville, Ga., will preach for him Aug. 23 and 30. Arrangements for the remaining two Sabbaths have not yet been completed. Rev. Mr. Frazer, of the Tattnell Square Church, is spending his vacation in Alabama. Rev. Luther Link supplied his pulpit last Sabbath.

M.

#### TEXAS.

Meeting of Presbytery—Durant, Ada, I. T., Friday, September 25th, 8 p. m.

R. F. Kirkpatrick, S. C.

#### SOUTH CAROLINA.

CHARLESTON.—Rev. W. C. Hagan, of Newells N. C., will fill the pulpit of the Second Church, Charleston, S. C., during the absence of the pastor, Rev. J. K. Fraser. Mr. Fraser will visit his home in Canada while resting.

#### MISSOURI.

The Presbytery of Potosi stands adjourned to meet in the Presbyterian Church, Caruthersville, Missouri, on Friday, September 25, 1903, at 7:30 p. m.

Geo. W. Harlan, S. C.

MEMPHIS.—Rev. W. S. Foreman, pastor of the church at Memphis, Mo., will spend his vacation as follows: two weeks at Winona Lake, Indiana, where he now is; the last two weeks of the month he will supply Cote Brilliant Church, St. Louis; make an address before the Woman's Presbyterial Union of Palmyra Presbytery at Palmyra, and attend the Y. P. S. C. E. Convention the 28th, at Louisiana, Mo. He will also be present as Moderator at the meeting of Palmyra Presbytery, at Big Creek Church, Reusselaer, Sept. 1.

MARSHALL.—In answer to the direction of Lafayette Presbytery to show cause, if any, why the pastoral relation between the Marshall Church and Rev. C. E. Thomas should not be dissolved, he having offered his resignation at a recent meeting of Presbytery, a congregational meeting was held August 16, and with practical unanimity the church concurred with the pastor in asking that the relation be dissolved: with the request that Mr. Thomas be continued as supply until he has located elsewhere.

Both Lafayette and Palmyra Presbyteries are to meet September 1st, the former at Hughesville, the latter at Palmyra.

TANEY COUNTY.—Dr. E. C. Gordou, Home Mission Chairman of Lafayette Presbytery, Dr. W. R. Dobyms, Chairman Synod's Committee of Home Missions, and Mr. Higgins of St. Joseph, have recently visited Forsyth, Taney county, to confer with Dr. Ganss and Rev. Mr. Forsyth, our missionaries in the lower Ozark field, and the citizens of the county as to the establishment of a Presbyterian Academy. They had a very pleasant visit and were interested in what they saw of the work that is being done, and the condition of things in that county. What the results of this visit will be are not yet fully known, and perhaps will not be until after a committee meeting is held.

ST. LOUIS.—At a meeting of St. Louis Presbytery, Aug. 1, Mr. Rockwell Brank, son of Dr. R. G. Brank, for many years the beloved pastor of Central Church, was received as a candidate for the gospel ministry. And it was with peculiar pleasure that the Presbytery thus received under its care the son of one who so long and faithfully served the Master within its bounds. Mr. Brank will go to Princeton Seminary in the fall, where his kinsman, Dr. Warfield, is Professor.

COOK AVENUE.—At a recent communion twenty members were added to this church on profession of their faith. These additions were largely the results of a series of evangelistic services held in a tent on the church lot. The pastor, Rev. J. T. Boyer, has been much encouraged since taking charge of the church by increased attendance, interest and contributions, as well as by additions to the membership; and he is spending the month of August at Winona.

CENTRAL.—The pastor, Rev. Mr. Mauze, goes west this summer for his vacation as far as the Pacific coast. During his absence the pulpit is supplied most acceptably by Rev. C. R. Hyde of Fort Worth, Tex.

CAPE GIRARDEAU.—Services in memory of Rev. J. L. Alsworth, pastor of this church, whose sad death by drowning has already been noted, were held on the third Sabbath of August. They were conducted by Rev. C. M. Lackham of Jackson, Mo., and were participated in by other ministers, and attended by a large and deeply interested and sympathetic congregation, for he was well known and greatly admired, and his sudden death touched the heart of the whole community. At last accounts his body had not been recovered.

#### TEXAS.

LOVELADY.—Lovelandy is a growing town in Eastern Texas, on the International and Great Northern railroad, about one hundred miles north of Houston. It is surrounded by a good farming country, where corn, cotton, ribbon cane, potatoes, etc., are produced, cotton being the principal crop, though some are giving attention to raising Irish potatoes, tomatoes and fruit for shipment. It is also in the timbered section, where fine lumber is produced. The town has a flourishing public school, of which Mr. F. M. Martin is principal. Methodists, Baptists, Disciples and Presbyterians have churches here, the Presbyterian having about twenty-five or thirty members. The Presbyterian Church has lately received four members on profession and two by certificate. Mr. C. F. Hancock, a candidate of Anstin Theological Seminary, is supplying the church.

S. F. Tenney.

TYLER.—We have just closed a meeting in our church here, in which I had the assistance of Rev. Geo. F. Robertson of Paris, and Prof. T. G. Makin of Livingston, Ala., Bro. Robertson doing the preaching, and Prof. Makin leading in the singing. I have never heard the Word preached and sung with greater power and sweetness. Both men were at their best, being filled with the Spirit. Great emphasis was laid on the work of the H. S. and the necessity for Bible study. The visible results of the meeting were not what we hope for, but saints were edified and strengthened, and sinners converted. There were four additions to our roll. We look for others.

Fraternally,

J. D. McLean.

#### VIRGINIA.

FALLING SPRING CHURCH.—A beautiful scene was witnessed at this historic church on Sunday morning, Aug. 9th, when nineteen intelligent young persons stood in a semi-circle about the pulpit and were publicly received into the Church, all on confession of their faith in Christ, more than half of them through the sacrament of baptism. This was the joyful conclusion of a series of services beginning on Saturday two weeks before, preparatory to the Lord's Supper on the fourth Sabbath of July.

The Communion was followed by seventeen services conducted by Rev. Henry Miller of Rockbridge Baths. Bro. Miller's preaching was most earnest and effective, accompanied by his house-to-house and hand-to-hand personal work from

day to day, in company with the pastor, assisted by faithful elders and a number of earnest, praying Christians.

There was no excitement, no sensational methods, no letting down of the bars. Bro. Miller insists upon a profound conviction of sin, sole trust in Christ and unconditional surrender to Him.

Every candidate for church membership was dealt with in private meetings of the session. All were of sufficient age and intelligence to apprehend the meaning of the step taken, having been instructed and prayed with privately and in the Sabbath-school.

It is a long while since such a scene was witnessed in this old mother church. The results of this meeting, together with other evidences of revival and growth, and largely increased attendance upon the regular services, having produced a hopefulness in the people and encouraged the new pastor in this large and promising field; and, it is certain that Bro. Miller will long be remembered for his faithful work here.

At the close and following this meeting were two enjoyable and profitable episodes. After the reception and baptism of new members, our beloved Dr. Morrison, recently returned from Africa, a missionary from this county of Rockbridge, addressed the largest audience we have had. Dr. Morrison, seven years ago, before leaving for Africa, had for a time supplied the Falling Spring Church. It was a happy reunion between him and the people and his address was greatly enjoyed.

In the afternoon he spoke also at Glasgow on other interesting phases of the work in Africa, giving an entertaining and amusing account of the manners and customs of the people.

The other incident was a social gathering of the congregation at the manse on Tuesday afternoon and evening, on the spacious lawn under the beautiful trees, wired and lighted with many colored lanterns, throwing light upon the tables where refreshments were served to some two hundred people or more. The people of our congregation and community now know one another better, have been refreshed spiritually and socially and are more interested in the Church. A meeting is contemplated at Glasgow soon. May we have a like refreshing there.

A. G. B.

#### ARKANSAS.

The Presbytery of Washbourne will meet at Bentonville, Ark., Sept. 30th, Wednesday, 7:30 p. m.

S. W. Davis, S. C.

#### FLORIDA.

SANFORD.—The provisions of the Form of Government having been complied with, a special meeting of the Presbytery of St. Johns will be held in the Presbyterian Church, St. Petersburg, on Tuesday, 25th August, at ten o'clock a. m. for the purpose, if the way be clear, of

1. Dissolving the pastoral relation between the Rev. W. W. Powell and the St. Petersburg Church, and
2. Dismissing Rev. W. W. Powell to the Presbytery of West Lexington.

C. E. Jones, Moderator.

#### MISCELLANEOUS.

##### Missionary Society of Fayetteville Presbytery.

(This was written for a friend and was not intended for publication, but as it may be helpful for the guidance of those interested in the organization of Presbyterian Unions, it is used without the knowledge of the writer.)

The Woman's Missionary Union of Fayetteville Presbytery was organized Sept. 26, 1889, but a large minority of the Presbytery opposed the Union so actively there was no action taken by the eleven societies composing it, until after the spring meeting of Presbytery, April 1890, when the constitution was adopted by Presbytery with more unanimity.

The President, Mrs. E. A. MacRae, issued a circular letter to the societies and churches, urging the organization of societies in every church, and more active work and liberal contributions. This letter was a perfect failure, very few responding in any way and no new societies were formed. Several prominent ministers, elders and churches were still opposed to a Union, and their influence was felt through most of the Presbytery.

After waiting six months and no action was taken in regard

to the letter, I determined to visit as many churches as possible and organize Societies where the pastor and session were willing. I made appointments for three weeks and left home in bitter cold weather, went among entire strangers, visited from house to house talking Missions, the great need of societies in all new churches, and the privilege we women have of being co-workers with God the Father in the salvation of the world. I dwelt particularly on the great blessing the Missionary Society was to a woman in the country, how the feeling of individual responsibility enlarged our ideas, drew us away from the selfish routine of our hard work in our homes, made us happy to realize that we were of some importance in the great world. We could pray for and think of the work as we went about our household labors; could practice self-denial and save money to send this blessed gospel which is so precious to us, to the poor wretched men and women in heathen lands.

After talking in this way in as many homes as possible we would gather together in the church after services and organize a Society, appointing the officers myself, after carefully noting the qualifications during my visits. I would carry with me copies of the Constitution, and the Missionary and the Children's Missionary, and get as many subscribers as possible to each and send the names and money to Nashville in order to secure prompt attention to this important matter. If a large church I would call a meeting for children and talk to them and organize a Children's Society, and make an earnest appeal to them to join the great body of workers in our Church who were doing their part in hastening the coming of the Kingdom, tell them of the blessedness of this service, the joy it brings into the life when we cheerfully obey the Saviour's last command: "Go ye into all the world and preach the gospel to every creature." It is a great pleasure to interest the children in this glorious work, and it is of invaluable advantage to them in laying the foundation of consistent Christian characters. It teaches them self-restraint and self-sacrifice, educates the will-power and makes them very happy to feel that they belong to the great army of workers for the world's redemption.

During the nine years of my leadership the Auxiliary Societies increased from eleven to eighty-five, besides a number of Children's Societies. The membership and contributions quadrupled until we reached the proud position of being the Banner Presbyterian Society of our Church. Most of these Societies I visited every year, and all every two years, being scattered over eight counties. I wrote to each society once if not twice every year. I wrote to them to have their report promptly filled out (blanks being sent for the purpose) and brought or sent to every meeting of the Union. This report called for the name of church and society, date of organization, number of members, time of meeting, average attendance, manner of conducting meeting, amount contributed for the year, average contribution per member, numbers of copies of the Missionary taken and also of the Children's. If any of the Missionary literature read, if much interest in the meetings, if any additions of membership or increase of contributions. It is very necessary to have the reports accurately filled out and tabulated by a committee. Our Secretary writes to several Missionaries in the field in time to have the letters read at the meeting. We make our meeting as interesting as possible; have a lecture by some distinguished minister or Missionary the evening preceding the meeting to which the public are invited. The meeting opens in the morning by the pastor, who cordially welcomes the delegates. Then roll call of Society and Auxiliary delegates. The report of the President, report from each society read distinctly so that all in the house can hear. This will occupy the morning session. A picnic dinner in the grove, papers read, letters from Missionaries. At night another public meeting and popular lecture, collection taken up to defray the expenses of the lecturers, etc.

Morning session, unfinished business, electing officers, place of next meeting. All talks limited to ten minutes. Afternoon session devoted to the children. Reports of societies, papers read and recitations with good music, closed with Lord's Prayer in unison. The exercises may be intensely thrilling if every one will come with a prayer for God's blessings and a determination to do their part faithfully, to make the meeting attractive and beneficial to all present.

I have entered into detail hoping to be of service to a new Union. I neglected to mention that in less than two years all prejudice against the Union had passed away. All the ministers heartily co-operated with us, and all the churches (except one who would not permit us to talk to their women).

You ask how you shall make a success of your Union. Only by faithful, laborious efforts on the part of all your officers, especially the President, and by prayer.

This is a great work in which we are engaged, a work that would fill an angel's heart and to which we must bring our best endeavors. We can only plan and organize when led by the Holy Spirit. We must bring our best common sense to bear on every detail of this work and act with tactful judgment, especially in selecting officers for our Auxiliary Societies as well as for our Union. It is especially important that your Secretary be qualified for her office, and it requires several years' experience to make a good Secretary. And there is no telling how much joy and pleasure such a one gives the President.

This has been written in pain and suffering and is not as interesting as it should be. I could have told you my valuable experience with much more enthusiasm, but you must excuse the paucity of style for the sake of the successful outcome of the original idea of visitation to home and churches which has in our Union been so abundantly blessed.

May the Holy Spirit guide and direct in all your deliberations and make your Union a power for good, not only in your state, but the whole Church, prays your friend and co-worker in Christ,

Mrs. E. A. MacRae.

#### Publication Committee Notes.

The rapid development of this work leads our Committee to think the time is at hand for us to plan for another forward step in the matter of organization.

It is already apparent that one man cannot meet the demand for attendance upon Sunday-school Institutes and Conferences scattered from Maryland to Texas, and, as this feature of the work is proving so helpful, it is our purpose to divide the territory into three sections, and, as soon as the money can be provided, to put a trained Sunday-school missionary into each of the three districts, whose work will be directed by the Synodical and Presbyterial Committees of his section, in conjunction with the General Superintendent of Sunday-school Work.

Our plan contemplates the division of our Synods into the following districts:

No. 1—Virginia, North Carolina, South Carolina, Georgia and Florida.

No. 2—Kentucky, Tennessee, Alabama, and Mississippi.

No. 3—Missouri, Arkansas, Louisiana, and Texas, including Indian Territory and Oklahoma.

Funds are not yet available for the employment of the three men, but we expect to put a man in District No. 3 (the need there being apparently the greatest) by the first of October, or as soon as a suitable man is found.

The carrying out of the plans of the Assembly will mean a larger expense, and necessarily more liberal collections from all our churches. Last year the churches and Sunday-schools gave \$10,234.15 for Publication, and this year the Assembly directed that the sum of \$20,000 be apportioned among the Presbyteries for this cause. We ask that you urge your church and your Presbytery to give their proportion of the increase.

No special cause or day endorsed by the Assembly ever met with such a cordial response as did the order that the Sunday-schools of our Church should observe the first Sunday in October in each year as a special day for arousing greater interest in Sunday-school matters.

In 1901, the first year the day was observed, 297 Sunday-schools sent \$1,400 as a result of their special collection for Sunday-school missions.

In 1902, when more of the schools were advised as to the purpose of the day, 523 schools sent \$3,800 as the result of their collections.

It is estimated that there are 2,400,000 white children within the geographical limits of our Church who are not enrolled in any Sunday-school, and they are largely deprived of all Gospel privileges.

## The World.

In all England there are about 600 women physicians.

Turkish troops pillaged the town of Krnshevo and killed about 300 Bulgarians.

In the city of New York there are only 737,477 white persons born of native parents.

Major Charles H. Smith ("Bill Arp") is lying unconscious at his home at Cartersville, Ga.

The dictum of the Teamster's Union in Detroit is that there shall be no more Sunday funerals.

The Government of India will spend \$150,000,000 in the construction of irrigating works.

The Census Bureau reports that the Southern States lead the Union in growth of population.

According to census statistics the birth rate among the negroes is falling below the death rate.

Mr. Andrew Carnegie has offered Dublin \$140,000 towards the erection of a free public library.

Premier Combes of France has announced his intention of carrying the anti-clerical war to the bitter end.

The State prison at Jackson, Mich., has received an appropriation of \$150,000 for the betterment of the cells.

Charles Carroll Bonney, who was president of the World's Congress at the Columbian Exposition, died in Chicago last week.

The Bible Circle of Dr. Clifford's Church, London, has recently made a pilgrimage to the grave of William Penn, near Chafont, St. Giles.

The Government of Switzerland has refused to permit Dr. Lardy, the Swiss Minister at Paris, to act as arbitrator in the Venezuelan dispute.

The Governor of Jamaica has asked the British Government to advance the colony a loan of \$1,210,000 to assist in repairing the damage done by the recent hurricane.

It is stated that the Chérmin de Fer de l'est in France has made its railway ties of beech last over thirty years by soaking them with tar oil.

At Hatfield House, near London, Lord Salisbury died on the 22nd inst. After the long struggle the end came without the slightest evidence of pain.

According to treaties between the United States and Canada, an imaginary line is drawn across Lake Erie beyond which American vessels are not allowed to fish.

In Greensboro, N. C., from Oct. 12th to 16th will be held a reunion of non-resident Carolinians. The indications are that the gathering will be a large and representative one.

The French government is making arrangements to provide for the native women in the largest villages of Algeria, women doctors, who are to be paid by the government, consultations being free.

The Herdervary ministry in Hungary had a short life. The attempt to restore Kossuth to the leadership made Herdervary unpopular. Azell, who was premier five years ago, is now at the helm of State affairs.

Secretary Wilson, of the Agricultural Department, in an interview to-day, declared that infinite mischief is being done to the cotton manufacturing industry and to the cotton growing industry by the speculative movement in cotton.

All the members of the infamous Humbert family have been found guilty in Paris courts of obtaining loans (covering some millions of dollars,) under false pretenses. The sentences cover from two to five years' imprisonment.

Some 1,500 negroes, representing almost every section of the country, assembled in the House of Representatives, Nashville, Tenn., the 19th, the occasion being the opening of the fourth annual convention of the National Negro Business Men's League.

The question of permitting the Mississippi River Commission to contract for levee work in excess of the appropriations made by Congress will be referred to the Judge Advocate General of the War Department or to Attorney General Knox for an opinion.

The building of an enormous sea-dike will soon begin in Holland, from Wieringen to the Frisian coast, nearly twenty-five miles. This will cost sixteen millions and will be finished in nine years. The land drained will be divided by canals and cultivated.

Chicago has been celebrating the hundredth anniversary of the beginning of the building of Fort Dearborn on the 17th of August, 1803. Maj. John Whistler (the grandfather of James McNeill Whistler,) was in command during the earliest days of the fort.

It is estimated that this year's cotton and cotton seed crop within the next twelve months will bring the southern farmers at least \$600,000,000, and that other southern agricultural products will amount to not far from \$900,000,000, a total of about \$1,500,000,000 for one year's farming.

The Russian Black Sea squadron, which was ordered to Turkish waters and which arrived at Iniada, Eastern European Turkey, August 19, in order to support Russia's demand on the Sultan growing out of the assassination of M. Rostkowski, the Russian consul at Manastir, has been recalled.

The great fair of Nijni Novgorod is now at its thickest. It is frequented daily by 200,000 buyers and sellers from all parts of Russia and western Asia, and its exchanges amount to \$5,000,000 every twenty-four hours. They will aggregate two or three hundred millions during the time of the fair.

General Booth has returned to England from a tour on the Continent and is making ready for the conference of officers that will be held in September. The question of starting a work in Russia is foremost in the minds of the Salvation Army just now. It is making encouraging progress in the Klondike.

The Central Association of Inventors "Germania," of Bayreuth, will hold a general exhibition at Nuremberg during September and October of this year for the purpose of facilitating the sale of patents and copyrighted patterns. There are more than 200,000 copyrighted patterns in Germany and over 140,000 patents.

Prof. Langley's 12-foot aerodrome was tested on August 8, with results considered decidedly encouraging by its inventor. The model flew a distance of 600 yards and then sank in 22 feet of water. When it was finally recovered, all that was left was a tangled wreck of twisted wires. The time consumed in flight was not more than 45 seconds.

President Roosevelt has made applicable to all departments of the government service the principle he enunciated at the time he re-instated Wm. A. Miller to the position in the Government Printing Office from which Miller had been dismissed because of a disagreement with the bookbinders' union. The President has plainly stated to the members of his cabinet that that principle is to "indicate the policy of the President" in similar cases.

Sofia, Ang. 23.—From eastern Adrianople come reports of more fighting, which thus far seems to be resulting chiefly in favor of the revolutionists. Many villages have been burned and their inhabitants have taken refuge across the Bulgarian frontier. After a long fight at Stoiloro, the insurgents defeated a detachment of Turkish troops, which lost 20 killed and wounded. At Chanagasko, near Surovicovo, the insurgents are reported to have annihilated an entire Turkish regiment.

Basle, Switzerland, Ang. 23.—The sixth Zionist Congress opened here to-day under the presidency of Dr. Theodore Herzl, of Vienna.

Dr. Hertzl, in his opening address, referring to the collapse of the project to establish the Jews on the Sinai Peninsula, announced that Great Britain had offered a large tract of territory in East Africa for colonization by the Jews, who would be given an autonomous government under British suzerainty. The question of acceptance of the offer will be submitted to the congress.

The long-delayed Henry Ward Beecher memorial in Brooklyn will probably take the form of a building directly opposite to Plymouth Church. "The plans," says The Outlook, "have not yet been decided upon in detail, but they will be arranged, it is expected, so as to make the building, or buildings, suitable to serve both as a repository for books, pictures, and other articles pertaining to Mr. Beecher and the Beecher family, and also as a library and place of recreation and instruction."—Digest.

The approaching meeting in London between Messrs. Root, Lodge, and Turner on the one side, with three British Commissioners representing Canada on the other again calls attention to the interesting question which is before them for adjudication, not arbitration. After the organization of British Columbia in 1871, the Canadian Government requested that the boundary line between Alaska and Canada should be adjusted, but it was not until 1898 that the British Government acted in the matter. Thus, for more than seventy years (through the Russian occupancy of Russian America and the American occupancy of Alaska), the British Empire made no formal protest against Alaskan boundaries as marked on maps, official and otherwise. In view of such history, the Canadian claim, countenanced in 1898 by the British Government, seems curious—that the Alaskan eastern boundary should run from Prince of Wales Island at 54 min., 4 sec. along the mountains nearest the shore and across all the indentations of the sea up to Mount St. Elias. The grant of such a claim would contravene the phrase from the official language (French), "parallele aux sinuosités de la côte," found in the Russo-British Treaty of 1825. The correspondence leading up to this Treaty shows indubitably that its purpose was 1, to give to Russia a continuous strip of territory on the American mainland around all sea-indentations, and, 2, to make this territory ten marine leagues wide unless there should exist inside that limit a chain of mountains which could constitute a watershed. The country is still largely unexplored, but we now know that a natural watershed exists on the summits of the White and Chilkoot Passes. These are less than ten marine leagues from the coast. Under a *modus vivendi* with the Canadian Government, our own boundary has thus been brought nearly to the coast line at these points, and is such a waterline at these points, and if such a watershed exist elsewhere, the boundary line should be changed accordingly. This granted, the general claim that the boundary should follow, not the actual indentations, as provided for in the Treaty, but the general trend of the coast, rests on insufficient basis, as is seen even from Canadian and British sources. For instance in the British Admiralty Chart No. 787, corrected to 191, the American frontier is marked as giving a continuous strip of

territory, cutting off Canada from all contact with any of the indentations which jut into the continent between Portland Channel and Mount St. Elias. Furthermore, by actual occupancy and usage the United States has acquired by prescription a confirmation to its title.—The Outlook.

## Educational.

### North Carolina Educational Notes.

A campaign for better education has been completed in Lincoln County. Supt. Heafner has shown much wisdom in arranging his rallies in townships and especially in organizing the school officers and in preparing the way for the speakers. Immense crowds gathered at all the appointments except in one place where there was a misunderstanding as to the date; and in each of the five districts, before the meeting closed, the people came together and signed a petition asking for an election. When the matter was presented to them they were easily convinced that it is the duty of the community to provide for the education of all the children in the community.

Prof. Jno. E. Ray, who has just returned to Raleigh after a two weeks educational campaign, says he has never seen the people so easily aroused on any other question as that of the duty of the community to provide for the education of all the children in the community.

This enthusiasm is not confined to any section of the State. The following counties have carried elections for schools during the present year: Alamance in eight districts, Burke in one, Caldwell in one, Caswell in one, Catawba in one, Cherokee in one, Chowan in one, Cleveland in one, Cumberland in two, Duplin in one, Gaston in two, Gates in one, Johnston in two, Lenoir in one, Martin in one, Nash in one, Orange in one, Pitt in three, Randolph in two, Polk in one, Richmond in one, Robeson in three, Rutherford in one, Surry in one, Tyrrell in one, Union in four, Washington in two, Wilkes in two, Wilson in one and Yadkin in two.

Wherever a local tax district is established it stands as a complete argument that carries conviction to other districts as is shown by the large number of districts where local taxation is now pending. Currituck in preparing to vote in four districts, Duplin in three, Sampson in one, Union in one, Dare in sixteen, Wake in one, Northampton in seven, Cabarrus in eight, Burke in two, Guilford in one whole township, Randolph in three districts, Gaston in one, Nash in two, Vance in one, Lincoln in five, Orange in one, Halifax in one, Beaufort in two, Rockingham in three, Gates in one, Forsyth in one, Yadkin in one and Cleveland in several.



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## The Home Circle.

To Love God's Will is to Do God's Will.

"Thy will be done," was said one night,  
Alone with God in precious hour of  
prayer,

In answer to His call for work—

Service then hard; but oh, how sweet  
it grew!

Thy will I will do.

"Thy will be done," gave pleasure then,  
It kept the heart and mind and soul  
all true—

True to the training of self for His work;  
And a longing grew to fly to the  
heathen, that

His will I might do.

"My will to be done, could'st thou wish  
my child,"

And the voice was low and tender and  
full of love,

"If my will should say, 'Lie still and  
wait?'"

My child, to love my will is to do my  
will

My will canst thou love?"

"Thy will be done," I could but pray,

"At any cost teach me this prayer al-  
way,

That be it waiting, suffering here

Or be it longed-for work in mission  
lands

Thy will I may love.

Thy will was done, my prayer was heard.

I thank Thee now for this once dread-  
ed cross,

For on this very bed of pain

I've learned, with all my heart, to  
love Thy will.

Thy will I now do.

"Thy will be done," in the midnight  
hour,

I lisp, and pain seems sweet, for it is  
His will.

My Saviour comes, methinks I hear

His voice, so tender and low and sweet  
and clear,

Whose will I now love.

"My will I do," that voice says,

"I now prepare the child whom I have  
called.

I teach thee now my will to love,

That in the darkened land to which I  
lead

My will thou canst do."

M. G. M.

### Whistler as Man and Artist.

In the death a short time ago, of James McNeill Whistler there passed from earth the greatest artistic genius and the most eccentric man in the Anglo-Saxon world of culture and art. Now that he is dead his acquaintances—friends in the best sense he had none—mourn the artist taken away, the distinct and irreparable loss to the world of its foremost master, and not the man who has gone from among them.

"He was essentially a contradiction," said a man yesterday, who has seen more of Whistler in recent years than has any other person on this side of the Atlantic. "He was natural to painfulness and embarrassment, but at the same time he was par excellence the great poser of the world. Even his naturalness and over

sincerity was a pose. His great ambition was to be the most peculiar and quarrelsome man in the world and his stock in trade was the atmosphere and eccentricity with which he surrounded himself."

The man who said this was David A. Kennedy of the firm of H. Wunderlich and Co., a connoisseur and dealer whose duties have brought him into the closest personal relations with Whistler during recent years.

"Of course," said Mr. Kennedy, "I realize that it is not graceful to say hard things of a man who has just died, but if the world wishes to know anything of Whistler it certainly wishes to know the truth. The world knows him as a pre-eminent artist, but it knows him better as the man who lost no opportunity to make himself ridiculous; the man with the monocle and the white lock of hair, who posed before his mirrors for hours at a time, more careful of his make-up than the greatest actress of the day; the man who lost no opportunity to say sharp and biting things of his fellows; the man who held Yankees in contempt and called Britishers as bores and cads; in short the impossible man whose intimacy no one could stand for longer than six months; the most selfish and egotistical of men and with it all the greatest artist of his time.

"This was Whistler. The numerous caricatures of him exaggerate his peculiarities, but do him no injustice. A small, slight figure of a man with a big head, hair more carefully arranged than that of a belle, the worried look, the monocle, the dandy cane and the white plume of hair over all to add the finishing touch.

"No one at present can say in which of the two fields, painting or etching, Whistler's name will be given the higher rank. Now that he is dead I feel that I have a right to tell something of Whistler which so far as I know has never yet been told. It is Whistler's secret.

"As I have said, Whistler's stock in trade was mystery and eccentricity. He was one of the greatest portrait painters the world ever saw. I regard his portrait of Carlyle as the finest portrait in the world without exception. This work alone would prove beyond cavil his right to the title of master. But, strange to say, it is not upon these few portraits that Whistler's reputation with the public rests. It is on those strange pieces of landscape or of coloring termed studies, pieces which, when you look at them defy analysis. Some of them are so bizarre that you never know when you have them right side up and yet it is upon these paintings and the letters of caustic comment with which he followed them that Whistler really based his claim to distinction.

"And now I come to his secret. I have watched him at work, and do you know to what the Whistler effect, so called, is due? It is to the fact that Whistler always painted these studies in the dark. I do not mean that he worked in total darkness, but I have watched him time and time again and I can say without exaggeration that the large part

of all his painting was done in the increasing darkness of twilight. In my humble opinion this is the mechanical explanation of the so-called Whistler effect. I do not mean that a common painter could paint as Whistler did by doing his work in the dark, but I do mean that I believe Whistler obtained his vague and incomprehensible effects by painting in the dark."—Exchange.

(Whistler is of especial interest to North Carolinians, since his mother was a native of Wilmington. Her sweet-faced portrait that hangs in Luxembourg Art Gallery, Paris, is one of the five paintings of the.)

### One Confederate Flag that Never Came Down

"Surrender," was the message. "Go back to your homes, I will not have one of these young men encounter one more hazard for my sake."

That night Richard Hunt fought out his fight with himself, pacing to and fro under the stars. He had struggled faithfully for what he believed, still believed, and would, perhaps, always believe, was right. He had fought for the boardest ideal of liberty as he understood it, for citizen, State, and Nation. The appeal had gone to the sword and the verdict was against him. He would accept it. He would go home, take the oath of allegiance, resume the law, and, as an American citizen, do his duty. He had no sense of humiliation; he had no apology to make and would never have—he had done his duty. He felt no bitterness, and had no fault to find with his foes, who were brave and had done their duty as they had seen it; for he granted them the right to see a different duty from what he had decided was his. And that was all.

Renfrew the Silent was waiting at the smouldering fire. He neither looked up nor made any comment when the General spoke his determination. His own face grew more sullen and he reached his hand into his breast and pulled from his faded jacket the tattered colors that he once had borne.

"These will never be lowered as long as I live," he said, "nor afterwards if I can prevent it." And lowered they never were. On a little island in the Pacific ocean, this strange soldier, after leaving both property and kindred forever, lived out his life among the natives with this bloodstained remnant of the Stars and Bars over his hut, and when he died the flag was hung over his grave, and above that grave to-day the tattered emblem still sways in southern air.—From "The Little Shepherd of Kingdom Come," by John Fox, Jr.

### The Chronicle of a Beautiful Life.

Mrs. O. M. Fitzgerald, mother of Bishop Fitzgerald, recently celebrated her ninetieth birthday in her quiet little home in Newark, N. J., where she has lived for fifty years. It is not strange that she clings to the old home with the many sacred associations and the circle of friends at hand lovingly to minister to her. All the furnishings of her comfortable abode are quaint and old-fashioned, and the attendants are of her own

choosing. The cook is an old negro, eighty years old, and the housekeeper seventy-two. In spite of the fact of her declining years and an illness from which she has not wholly recovered, she is bright and cheerful. Her Bible is her constant companion, and she enjoys the distinction of having read the sacred Book through ninety times. She says:

"When I take this Book in my hand, I know it to be the Word of God. When I commence each time to read it anew, I do not begin it, I do not finish it, just to say I have read the Bible through so many times. I read it as a miner seeks for gold. Each time I read it through I find something new and precious, and if I should live to be a hundred years old and so be able to read it many more times, I should continue to find new things and precious within it." She frequently reads Bibles through, making passages in them for near friends who so desire.

She has read the Bible in three languages besides her own—Spanish, German and French. A systematic plan is always observed in her reading, and she carefully looks up the marginal references, making comparisons. Each reading occupies about sixty days. It is difficult for her to mention favorite passages of Scripture, as the Book abounds in riches for her, although the sweet, reverent voice is often heard repeating the following precious promises, which seem to flow from her very soul:

"If ye abide in Me and My words abide in you, ye shall ask what ye will, and it shall be done." "If ye will obey My voice indeed and keep My covenant (the bargain I make with you), ye shall be unto Me a kingdom of priests and a holy nation." "No good thing will He withhold from them that walk uprightly." "If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin."

"When I was twelve years old," she said, "I could say the gospels by heart—by head, I should say. To know the gospels by heart—that means a great deal."

She is truly an optimist, and her cheerfulness brings many young people around her who come for counsel and comfort. In fact, she is constantly being sought by both young and old for consolation and advice.

Her mind is wonderfully bright and active, and her judgment so highly valued, that her advice is eagerly desired in secular as well as spiritual matters. She is president of the Newark Home for the Friendless, organized by her over thirty years ago, and has been a member of the official board of many of the charitable institutions of Newark. For over fifty years holiness meetings have been held in her home every Friday.

Every summer she conducts the series of holiness meetings at Mount Tabor, having supreme control. When the week ends, she holds three meetings daily in her cottage, at hours that do not conflict with the regular camp-

meetings, and her rooms are always crowded.

Of her own religious experiences, Mrs. Fitzgerald says: "I know that I was converted when I was only seven years old, a little child sitting on my father's knee. I had been convicted of sin. Two years before—when I was five—I had heard some merry young men say: 'Let's steal some corn to-night and roast it.'" In a childish spirit of imitation, I took one of uncle's watermelons. There was no reason why I should not have had one for the asking, but I did not ask. My young brother showed me I had broken God's law. I did not trouble myself much over it then. A year later a small schoolmate had a little gingham bag, with a drawstring in it, which I wanted; I had a lead-pencil—lead pencils were rare in those days—which she desired. We decided to exchange. I wanted it done legally before witnesses. We deposited bag and pencil in a crack of the school-house wall until recess, when we came together to transact the business in due form. The pencil was gone. The girl hung her head. I said, 'You have taken the pencil. I shall take the bag.' But my conscience gave me no peace and I returned it to her. That revived my memory of the watermelon incident. What was I to do to make that right? My father could not pay uncle for it. I could not. To pay would not adjust it. I lost my appetite with worry. The doctor was sent for, but his wisdom was of no avail. At last, I could not eat at all. My father sent a servant to bring me to the table. I said, 'I don't want any dinner, I want to see papa.' He took me on his knee and I laid my trouble before him. He was a lawyer. I thought maybe he could tell me what to do. Uncle, of course, did not care. It was against God I had sinned. Papa showed me how Christ had paid for my sin. He bade me promise my Heavenly Father that I would never take so much as a pin that was another's without asking, would never tell a lie, and would never repeat what another

said unless I could do it in their own words. So he showed me how to pray, and how to accept Christ's atonement. And then, oh, how the Lord filled my little soul with joy! I ran singing all over the house. From that hour, I began to study my Bible."

So the life of this dear saint goes on, exhaling the sweet fragrance of a holy life.—Southern Churchman.

#### LET EVERY THING BE DONE DECENTLY AND IN ORDER.

A slipshod and irregular way of doing things is a poor training for a boy. At the Bingham School, near Mebane, N. C., there is a daily inspection of dress, room and person; these, together with other wise rules, are designed to secure neatness, order, punctuality and obedience.

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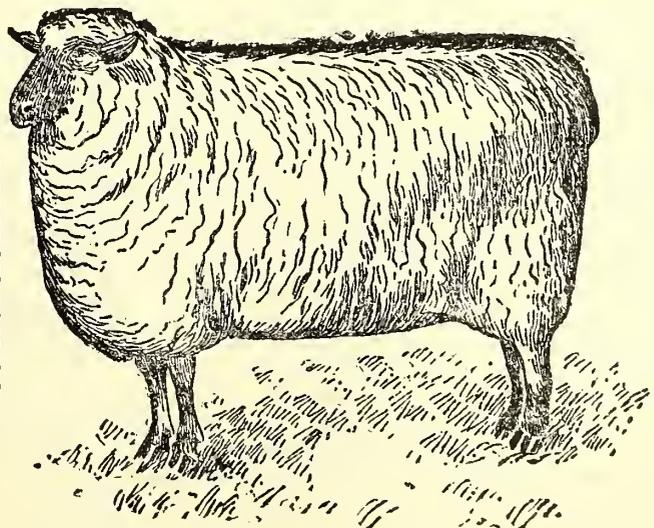
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## Deaths.

Blow softly the bugle,  
And muffle the drum—  
Their battles are over—  
God's favor they've won.  
—Christene Wood Bullwinkle.

**M'LEAN.**—John McLean was born in Richmond county, N. C., Aug. 17th, 1834. In his youth he made a public profession of faith in Christ and united with the Presbyterian Church at Marks Creek. When the church was organized at Ida Mills he cast in his lot with that little band of Christians and served them as a ruling elder. He moved his residence to Hamlet shortly before the organization of a Presbyterian Church at that place, and became a member of the new session.

He ever held dear the interests of his Church, and was one of the most regular attendants at preaching and Sunday-school up to the time of his last brief illness.

June the 6th he was called to his reward, bearing his suffering without a murmur, and meeting death without fear.

**KEITH.**—At his home near Raeford, N. C., July 19, 1903, Duncan M. Keith in his fifty-third year. A child of God from his youth and a ruling elder for many years. A devoted wife and three children mourn the death of their father. "Servant of God well done, enter thy Master's joy."

**M'RAE.**—Died, June 24th, 1903, at Gulf, N. C., John McRae in the 83rd year of his life.

At a meeting of the session of Gulf Presbyterian Church held in the Office of W. S. Russell, an Elder in said Church, the following resolutions were adopted:

Whereas God in His Providence did remove from our midst, June 24, 1903 our honored friend, and beloved brother Elder, John McRae in the 83rd year of his age; we, the session of this Church desire to put on record the high esteem and love in which he was held by us, and the Church over which God had made him overseer. A long, useful and honored life has closed on earth, and he has gone to receive the plaudit of the Master; "Well done good and faithful servant,—enter into the joy of thy Lord."

Mr. McRae held many posts of honor and trust during his long life and filled them with credit to himself, and eminent satisfaction to all interested.

Hence he came to be known, as a man who could be trusted and relied upon under any, and all circumstances.

His young manhood was spent in Fayetteville, in the busy days before the civil war; where he was known to a large circle of the best people of the Cape Fear section, who remember him as a man of stirring integrity, and uprightness of character.

The last 20 years of his life was spent at Gulf, with his beloved wife who survives him.

To her and to the large circle of kin-

dred we extend our sympathy and condolence.

And we point all to his blameless life and peaceful death, and doubt not that he died the death of the righteous.

It is ordered that a copy of this paper be sent to the widow, read before the congregation, and spread upon our minutes.

J. M. McIver, Clerk.

## The Household.

### Summer Salads

By Mrs. Frances C. Kiner.

For young housekeepers who have not yet learned to make salads, these receipts are offered:

**Lettuce Salad**—Chop coarsely two heads of nice, crisp lettuce, one medium sized cucumber, and one small bunch of green onions. Season well with pepper, salt and vinegar. Cut hard boiled eggs in rings and arrange on top.

**Another Lettuce Salad**—Cleanse one large, tender head of lettuce and dry well with a cloth, break the large leaves in two pieces, and lay some of them in a glass dish, cut some thin slices of cold boiled chicken breast and lay over this. Then put another layer of leaves and next a layer of sausage, also cut thin. Then lay on the white heart leaves of lettuce, surround with tufts of water-cress, and fancy shapes cut from cooked red beets.

To make the dressing for this salad, put into a cup and mash fine, the yolk of one hard boiled egg, add one teaspoonful made mustard and a desert spoonful of castor sugar. Stir one way and add gradually two tablespoonfuls of good salad oil, a gill of cream, and two spoonfuls of tarragon vinegar. Ornament the top of the salad with the white of the egg cut in rings. Pour the dressing over the salad just before serving.

**Cabbage Salad**—Stir two beaten eggs, two teaspoonfuls of sugar, a teaspoonful of salt, and a piece of butter the size of an egg together, then add two tablespoonfuls of flour mixed in half a cupful of milk. Stir this mixture into a half pint of hot but not boiling vinegar. Take from the fire and add a small tablespoonful of mustard mixed in a little water. Stir in one quart of finely chopped cabbage and cook a little. This is best cooked before the mustard is added. Serve with meat.

**Potato Salad**—With three cupfuls of cold boiled potatoes sliced, mix one sliced beet, one braised onion, and four stalks of celery cut in small pieces. Arrange on a dish and pour over the salad four tablespoonful of salad oil and three of vinegar, pepper and salt to taste. Let it get very cold before serving.

**Beet Salad**—Cook half a dozen young beets until very tender, and slice thin. Lie a dish with crisp white lettuce leaves, and place the beets in a pile in the centre. Mayonnaise dressing may be poured over it, or served in a pitcher with the salad.

**Bean Salad**—Take cold beans and cold potatoes equal parts, one or two onions, a little slawed cabbage. Chop all fine, season with pepper and salt and a little

vinegar, a spoonful or two of home-made mustard. Mix together and serve.

**Turnip Salad**—Peel and cut the turnips into small pieces, boil about ten minutes in salted water, drain and keep in cold water until wanted, then drain and cover with remoulade sauce.

**Carrot Salad** Wash and scrape some rich colored carrots. Put into boiling water and cook until tender, cut into thin slices, sprinkle with sugar, add the juice of one large lemon, and a wineglass of fine olive oil. Garnish with thin sliced onions and crisp lettuce leaves.

**Tomato Salad**—Peel and slice nice ripe tomatoes and let stand for a few minutes to drain off the juice. Set on ice to cool. When ready to serve, cut the slices into small pieces and to one pint of tomatoes add, after it has been prepared, the following dressing: Four tablespoonfuls of vinegar, the yolk of one egg, and enough salt, pepper, and mustard to season highly. Toss the tomatoes and dressing up together and serve very cold.

**Celery Salad**—Wash and wipe dry six heads of celery, cut into small pieces and put into a salad bowl. Make a dressing with the yolk of one egg, a teaspoonful of mustard, a little salt and pepper, the juice of one lemon, and two tablespoonfuls of water. Beat all together. Pour in drop by drop four ounces of olive oil, to which add a teaspoonful of hot water. Pour this mixture over the celery. Serve cold.

**Another Celery Salad**—Three bunches of white celery stalks cut into pieces half an inch long. Dust the celery lightly with salt and pepper, and to every half pint of salad allow a half pint of mayonnaise dressing. Mix the celery and dressing together. Heap on a dish and set in a cool place until ready to serve, or it can be served immediately.

**Fruit Salad**—This is a delicious salad. Slice oranges, bananas, and good ripe pineapples. Use a silver fork and mix the fruit with the juice of two lemons. Arrange in a fancy glass dish in alternate layers of fruit and powdered sugar; put in the refrigerator to get cool before serving.

**Nasturtium Salad**—To make it, use both leaves and blossoms as will line a fancy glass salad bowl. Arrange the leaves around the outer edge with blossoms alternating and leaning against them. Then throw a few more leaves and blossoms into the salad bowl, and heap with chopped celery, cold beans, potatoes, peas, or other green vegetables, and pour mayonnaise dressing over all. When serving give to each person several each of the leaves and flowers.—New York Observer.

### Household Suggestions

From New York Evening Post.

Put away silk waists and ribbons wrapped in brown paper instead of white. If the silk is white, blue paper should be used to prevent yellowing.

Raspberry shortcake is as good as the time-honored strawberry shortcake, the fruit blending perfectly with cream. Raspberry and currant shortcake is also very nice.

A very good upper crust for a deep pie

ade by rubbing a tablespoonful of  
er into three tablespoonfuls of flour  
stry flour preferred. Use enough  
water to make a paste.

um camphor burned in a tin dish  
a lamp or gas jet is an old-time  
s of getting rid of mosquitoes.  
t care should be taken that the  
bor does not ignite during the pro-

ommon tacks are useful for cleaning  
fes and bottles. Put a few of these  
oken ones will do—in the bottle  
a little soapy water and shake  
ly. The sharp edges will scrape off  
the stains.

hen lemon juice or other acid has  
e a white spot on a colored fabric try  
ying ammonia to neutralize the same.  
with a little chloroform, after which  
original color should return as bright  
ver.

he old-fashioned art of tatting is be-  
reived. This is a very old form of  
naking, dating from the sixteenth  
ury.

at flowers should be placed in the re-  
erator overnight. In the morning  
the stems about an inch, and put  
n, cool water in the vases. Do not  
nkle them, as a rule, although roses  
ot seem to be injured in that way.

eel, halve, and core ripe pears, the  
er the variety the better. Pack them  
an earthenware jar or a casserole  
a little sugar and a cupful of cold  
er, and bake in a cool oven for sev-  
hours. They may be eaten hot, but  
better if allowed to get very cold.  
e with whipped cream.

he prettiest of salad sets are reason-  
in price at the china shops, and are  
he form of lettuce leaves, marvelously  
in shape and color. The salad bowl  
the small bowls for mayonnaise to  
assed separately are made of several  
es folded together, while the salad  
es are simple leaves of lettuce slight-  
urled at the edges.

ed tea is better if allowed to cool  
re bringing to the table. Of course,  
should have been poured off of the  
es as soon as it had properly steeped.  
er be so ill-advised as to shake iced  
in a lemon shaker, as is done in some  
aurants. The tea is simply ruined  
his process. The only excuse for it  
e rapid and very complete cooling  
ch is achieved.

he very nicest dessert, barring ice  
m, for a hot-weather dinner is Bar-  
uc jelly with cream cheese. Salad  
le-Duc is served at Ardsley with a  
adation of crisp lettuce, and the jelly  
rs the cheese. Bar-le-Duc costs  
ty-five cents the small jar, and the  
se not more than ten cents. Thus  
not an expensive dessert.

offee to be iced should be made very  
ig. An allowance of two table-  
nfuls to each person is not too much.  
od recipe calls for the yolk and shell  
ne egg to be allowed each cup.  
the coffee and egg in a bowl, and  
one cup of cold water. Then add  
ups of freshly boiled water, and  
n the fire to boil five minutes.  
ver shaved ice in tall glasses  
le the coffee is hot. Sweeten and  
whipped cream.

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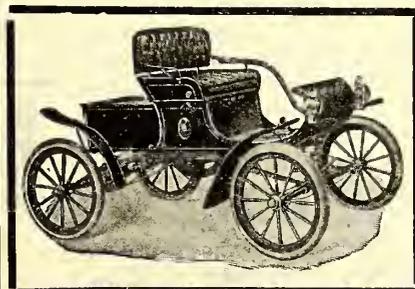
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## Our Young People.

Elizabeth's Reward.  
Della Hine Mertz.

Elizabeth burst into the sitting room, and throwing down her books and hat on the conch, dropped down beside them, and said to her mother, who sat by the window, sewing.

"Mother, Richard"—one of the high school boys—"has invited me to go to the 'Drill,' and you remember it takes place this afternoon."

Elizabeth was a high school girl, and you all know how the school girls look forward to the drills, and wonder among themselves if they shall be fortunate enough to receive an "invite." While Elizabeth bounced up and down the conch, and talked rapidly to her mother, the telephone bell rang, and, springing from her seat, she hastened to the phone to receive the message, the instrument being on the wall at her right hand.

Mrs. Hill, Elizabeth's mother, was amazed to see the deep scowl which appeared on her daughter's brow, and, leaving her place at the window, hurried to Elizabeth's side, saying with deep concern.

"What can be the trouble, dear, to cause you to frown as you are doing?"

In the meantime, Elizabeth had placed her lips to the mouthpiece of the telephone and answered, "All right," in any but gracious accents. Replacing the receiver, and turning to her mother who still stood by her side, with anxious eyes, Elizabeth answered.

"Robert"—her father's errand boy—"has gone home with a violent headache, and father has telephoned for me to come to his office to take Robert's place, as father will be extra busy, and it is necessary for him to have some one in the office whom he can trust to run errands. It is a shame," she continued, "I do not believe Robert is one bit sick. He has heard of the drill and has played off sick so that he may be able to attend it. I shall go, of course, but it seems too bad! Father has never asked for my assistance before, and why I am needed just at this time, seems hard!"

Mother felt worse than Elizabeth about the matter, and said:

"I will go, dear, in your place."

"You sweet little mother! you shall do no such thing," replied Elizabeth, and put loving arms around the unselfish woman, who was always willing to do the things others shirked.

"Do you think I would allow you to go instead?" replied Elizabeth, not much! Well, good-bye, mumsie; tell Richard when he calls for me why I cannot go with him, please;" and, kissing her mother, she started off, hailed an approaching car, and in a quarter of an hour was standing before her father in his down-town office.

"Well, Pop!" she said cheerfully, noticing with compunction the worried lines in his forehead, "here is your new office boy."

At the sound of the sprightly voice, the furrowed brow smoothed out as if by magic, and the worried, hurried lawyer turned a relieved face to his little daughter, and answered,

"Heigh-ho! I knew my small Mercury would not fail me! I wish you to take these letters to the postoffice. You need not hurry, for I want you to remain until the four o'clock mail is distributed. When you return with the letters and papers, prepare to hustle for the next hour and a half."

Elizabeth took the letters her father handed to her with a smiling face, and Mr. Hill gave his attention to a man who was awaiting his turn of the busy attorney's time.

The smile faded from Elizabeth's countenance as she stood in the hall, waiting for the elevator. She frowned in the lift, on the street, and in the post office, as she sat, dolefully, on a chair, watching for the mail to be placed in the boxes.

While sitting there she thought—as, alas we all do when things do not go our way—of all the unpleasant events of the week, and this was Thursday. To begin with, on Monday her pet canary died; Tuesday she flunked in Latin for the first time that term; Wednesday she had a flare-up with her chum and had lost the beautiful hat pin her Uncle James brought to her from over the sea; to cap the climax, this.

As she walked up the avenue, after receiving her mail, her attention was attracted by a glittering display of jewelry in the window of a goldsmith, and she stopped and gazed at the beautiful bangles. A pin cushion stuck full of hat pins caught her eyes, and she thought, with a sigh, that her birthday and Christmas were a long way off, and that her pin money for weeks and weeks ahead was pledged.

She particularly admired a silver hat pin in the shape of a golf stick, with the picture of a girl in golfing costume in the act of striking the ball, on the end of the pin. How she did desire it! Her thoughts were far away, and when she heard a well known voice say, "A penny for your thoughts," she turned with a start to see Uncle James standing by her side.

"I was looking at the 'pretties,'" she answered, waving her hands toward the show window.

"Yes, but I know you were thinking of some special article. Come, tell me which one," remarked Uncle James.

"The silver hat pin shaped as a golf stick," replied his niece.

"I think you have very good taste," said uncle.

The man and maid entered the store, and the obliging jeweler came forward to wait on them. Uncle James asked to see the pin, and the salesman went to the window and returned with the "golf stick" in his hand.

Uncle James directed the smiling showman to wrap the pin, and when he had done so, and handed the parcel to him, Uncle James presented it to Elizabeth, with an elaborate bow.

Elizabeth's skies were blue once more. She forgot her troubles, and thought this old world of ours was a pretty good sort of a place after all. She thanked her uncle, and, bidding him a cheery farewell, hastened to her father's office, and, as he had foretold, the next hour and a half was a busy time for the

Just a second, please—

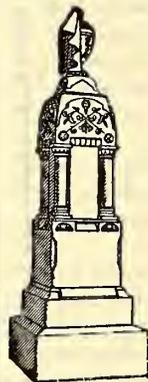
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little maiden. She ran hither and thither, every once in a while raising her hat—where he had placed the hat pin—to take a comforting feel of the "sporty" gift.

At six o'clock Mr. Hill closed his desk, and said, "Come, daughter, now we shall lie us homeward." When they reached the street he remarked, "In here a moment, Eliabeth," and led the way to the candy store on the corner, and our heroine was further rewarded by being made the recipient of a box of bonbons. Then they hailed a trolley, and were soon in sight of home.

Mother saw them coming, and opened the door to the returning ones before they rang the bell. She ushered them in most graciously, and listened with interest to her daughter's recital of her pleasant encounter with Uncle James, and admired the jaunty hat pin. Then she said:

"I have good news for you, Elizabeth. Richard called and told me to tell you that the drill was postponed until tomorrow afternoon, as General Carnes—the noted and brave soldier who was to review the cadets—was detained. Richard will be on hand tomorrow afternoon to escort you to the parade ground."

A good night's rest restored Robert to his accustomed good health, and he reported in the morning at the office for duty, much to the relief of all the Hills.

In the afternoon, Elizabeth, decked out like the other girls in long streamers of ribbon, in the colors affected by their favorite companies of cadets—in this instance dark blue and white—sat enthroned in state in the grand stand.

How those boys and girls did root and wave canes, also decorated with the brilliant ribbons, when their favored ones appeared.

During the general excitement, Elizabeth's chum, who was present, spoke to her; it flashed through her mind that she could make up her Latin, and it was a very happy girl who recounted her experiences of the day at dinner table that evening, to her father and mother. But, best of all, our little friend had the comfortable feeling of knowing that she had earned her reward.—Chris. Standard.

#### Something to Keep.

By Jennie H. Tomkins.

"They are always searching for some new thing to 'keep,' these Americans!"

She was a sweet-faced old lady, our Grandma Pentravvers, gentle and dignified, and by no means timid about expressing her opinion. It was an opinion worth hearing, too; and several pairs of eyes were turned upon her, now, as she spoke in her thoughtful, quiet manner.

"To keep?" repeated Genevieve, in a questioning tone, with a puzzled drawing of the eyebrows.

"Yos, dear. I hear constantly of birthdays and anniversaries and memorials, and festival occasions of various sorts, all to be 'kept' with proper zeal and ceremony. As for this Fourth of July, you have been keeping it vigorously for more than four times a fourth."

We all laughed. We realized how truly the dear old lady spoke.

"But, grandma, isn't it right to keep the Fourth, and—and—other days?" questioned one of the children.

"Quite right, my dear. I would not have it otherwise. But I have been thinking very seriously, lately, of one occasion, more important than all others to be kept, and yet which so few of us make any real effort to keep; which we show no enthusiasm about celebrating."

We all gazed at grandma in surprise, wondering what event in history we had forgotten.

"One of our country's anniversaries, grandma?" asked Tom, looking up, as if to say, "I shan't be caught."

"One of our country's, one of all countries," the very oldest and grandest and best of events which brighten the pages of history, and yet, it is so neglected, so almost scorned and forgotten, that sometimes I fear we shall be punished for our careless indifference."

"Why, grandma! I don't see what you can mean," said Genevieve. But a light began to glow in the faces of the older people.

"Of course," said Tom, slowly, "we don't each one of us attend all the celebrations and parades and things on the different birthdays, Lincoln's or Washington's. But we all remember the days, and know they ought to be kept."

"Christmas, Thanksgiving, New Year's Day," repeated Alice to herself in a musing tone, as if trying to remember what anniversary could be so neglected as grandma appeared to think.

"The churches, the President, the governor, these are the authorities who command or advise the keeping of the days you have mentioned. But One higher than any of these has bidden us 'Remember to keep.'"

"Oh, Sunday," cried the children, as grandma paused.

"Yes, my dears," replied the old lady, impressively, "I have been astonished and grieved to see how carelessly people regard the keeping of this, the greatest of all days; while all other and less important occasions are celebrated enthusiastically, and some people are eager to seek out some heretofore unmarked event, and stamp it for general celebration. All great men are honored; renowned battles are kept in mind, our brave soldiers and sailors have eloquent tributes paid to their memories; birthdays of nations and of men are zealously celebrated, but the one Day which God has commanded us to remember to keep holy, is slighted, neglected, made an occasion for worldly pastime and amusement set apart for frivolous and boisterous pleasure or for selfish and idle ease. I see boys and girls in this Christian country to whom God's days seems to mean only a day for wearing their best clothes and having no lessons. I see them racing, swinging, bicycling, lounging with not a thought of the holiness of the day. These are not heathen children, they are the children of Christian parents. Some of them even go to Sunday-school. But that does not atone for sins committed during the remainder of the day. Do not think I am harsh and puritanical, my dears. But it makes me sad to see how we keep all other days, and forget to honor God's day. It is not our day and yet, how ready we are to make it ours, and to fill it with our own

## The Eyes of School Children

Many parents allow their children to go through school half equipped for the work.

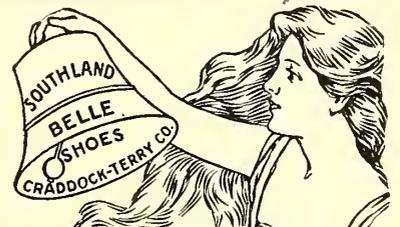
Defective eyes do not show in children as plainly as in grown people. Yet defects are present then if ever. They probably never know what it is to have perfect sight; thus they know no better, since there is no soreness and inflammation.

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plans and pleasures. When I see—as I have seen recently—such preparations, such enthusiasm, such universal and unwearyed zeal in keeping our country's Independence Day—which is quite right and good,—then I wonder why we do not 'Remember' God's day 'to keep it holy.'—N. Y. Observer.

**A Good Investment.**

John and James were twins fourteen years old. Their father was very wealthy. On every birthday they expected a rich present from him. A week before they were fourteen they were talking over what they most wanted.

"I want a pony," said James.

"And what do you want, John?" asked his father.

"A boy."

"A boy!" gasped his father.

"Yes, sir. It doesn't cost much more to keep a boy than it does a horse, does it?"

"Well, no," replied his father, still very much surprised.

"And I can get a boy for nothing, to begin with."

"Yes," replied the father, hesitatingly, "I suppose so."

"Why, papa, I know so. There are lots of 'em running around without any home."

"Oh, that's what you are up to, is it? Want to take a boy and bring him up, do you?"

"Yes, sir; it would be a great deal better than the St. Bernard dog you were going to buy me, wouldn't it? You see, my boy could go about with me, play with me, and do all kinds of nice things for me—and I could do nice things for him, too, couldn't I? He could go to school, and I could help him with his examples and Latin."

"Examples and Latin? God bless the boy, what is he aiming at?" and Judge Roding wiped the sweat from his bald head.

"I know," laughed James. He wants to adopt old drunken Pete's son."

"Yes, papa; 'cause he is running about the streets as dirty and ragged as he can be, and old Pete don't care a cent about him, and he's a splendid boy, father. He's just as smart as he can be, only he can't go to school half the time, 'cause he hasn't any thing decent to wear."

"How long do you want to keep him?"

"Until he gets to be a man, father."

"And turns out such a man as old Pete?"

"No danger of that, father. He has signed the pledge not to drink intoxicants, nor swear, nor smoke, and he has helped me, father, for when I have wanted to do such things he told me his father was once a rich man's son, and just as promising as James and I."

"Do you mean to tell me that you ever feel like doing such things as drinking, swearing, smoking and loafing?" asked his father, sternly.

"Why, papa, you don't know half the temptations boys have nowadays. Why, boys of our set swear and smoke and drink right along when nobody sees them."

"Don't let me ever catch you doing such things."

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**Statement**

**Stuyvesant Insurance Company of New York.**

Condition December 31st, 1902, as shown by Statement Filed.

Capital, paid in cash.....	\$ 200,000 00
Amount Ledger Assets Dec. 31st previous year.....	233,424 84
Income—From Policy-holders, \$170,976 03; Miscellaneous, \$91 875 31 .....	262,351 34
Disbursements—To Policy-holders, \$91,677 11; Miscellaneous, \$ 71,570 15; Total.....	163,247 26
Fire Risks—Written or renewed during year, \$17,128,339 00; In force.....	9,852 106 00
Marine and Island Risks—Written or renewed during year, \$877, 779 00; In force.....	182,500 00

**Assets**

Value of Real Estate (less amount of encumbrances).....	\$ 15,000 00
Mortgage Loans on Real Estate.....	14,000 00
Book Value of Bonds and Stocks.....	238,740 78
Interest and Rents due and accrued.....	1,451 25
Cash in Home Office and deposited in Banks.....	13,931 88
Agents' balance, representing business written subsequent to October 1, 1902.....	50,165 48
Agents' balance, representing business written prior to October 1, 1902 .....	33 70
All other Assets, detailed in statement.....	1,739 36
Total.....	395,489 45
Less Assets, not admitted.....	2,654 06
Total admitted Assets.....	392,835 39

**Liabilities**

Losses and claims unpaid.....	17,104 58
Unearned Premiums.....	81,230 34
All other Liabilities as detailed in statement.....	17,514 19
Total Liabilities as to Policy-holders.....	115,849 11
Capital paid up.....	200,000 00
Surplus.....	16,786 28
Total Liabilities.....	332,435 39

**No Business in North Carolina in 1902—Just Entered the State**

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 Home Office, 76 and 78 William St., New York City.  
 General Agent for Service, Insurance Commissions, Raleigh, N. C.  
 Business Manager for North Carolina, From Home Office  
 State of North Carolina,  
 Insurance Department,  
 Raleigh, June 1, 1903

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Stuyvesant Insurance Company, of New York City, filed with this Department, showing the condition of said Company on the 31st day of December, 1902.  
 Witness my hand and official seal, the day and date above written.  
 JAS. R. YOUNG,  
 Insurance Commissioner.

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 of

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Everything Without Reserve is reduced in Price to the Lowest Price to sell the Goods and make room for the Changes now going on in our store. Come and See Us in Person, but if you can't come, you will get some reduction if you order by mail. Don't fail to grasp this opportunity to save money.

**Parker-Gardner Company.**  
 CHARLOTTE, NORTH CAROLINA.

"Not now, father, I think, for I am trying to surrender all—every vice, every bad habit, unnecessary pleasures. I don't see how I could enjoy a dog or pony when I know a nice boy suffering for some of the good things I enjoy."

"You may have the boy, John, and may God bless the gift."

And God blessed the gift. John Roding grew up to be a much better man because of the almost constant companionship of drunken Pete's son, and as for the drunkard's boy, every thing he touched seemed to prosper. John and James' mother said it was because God teaches us, "When your father and mother forsake you, then will the Lord take you up." The Lord had taken up drunken Pete's son, and he could not help prospering.

Pete's son not only lifted up his own fallen family, but became as much of a prop for Judge Roding's family. His delight was "in the law of the Lord." He was like a tree planted by the rivers of water, and whatsoever he did prospered.—National Advocate.

**DON'T HEAR THE NOISES.**

The class rooms at the Bingham school, near Mebane, N. C., are separate from each other. Hence, the necessary noises of one are not heard at the others, and the school work can go on in a quiet and uninterrupted manner.

**About Our Birds.**

"No one should rob a nest unless he would like to have his own home torn away from him. Even to birds born in cages, like the canary, there comes great torture. For every canary well kept, a dozen are neglected and become a wretched sight to behold. The example is a bad one to set, even where these birds are properly treated. Can a bird—a winged thing—be properly treated in a cage?"

"It is very cruel to shut up birds in close rooms; the air which human beings often manage to breathe is misery to them. They want constant fresh air to keep them in health."

"Birds were not created for trimming bonnets and hats; how can people like to have the remains of their little dead bodies, after they have been killed with great barbarity most likely, stuck on to their clothes, or like to make their heads into a grave-yard for small birds? Neither did the Heavenly Father form them for amusing folk who shut them up in cages, where they sing, it is true, but only because they have no other way of making their sorrows known. People fancy these songs, which tell of a captive's longings for the green woods, to be gay, but the warble of a caged bird to anyone who is not hard-hearted is the saddest sound almost that can be heard; because it speaks of man's selfishness and tyranny over God's works."

"Without birds it would be impossible for man to live on the earth at all. Let us think why: Our water would be unfit to drink, and the air choked up by flying crowds of flies. Certain tribes of birds keep the air clear of millions of small winged insects, which, if unchecked, would soon make it unfit to breathe."

"Swallows are the most useful of birds to clear the air of flies which fill the air, and would also overcrowd the water with their offspring if left alone. The sparrows do much towards keeping the gutters, pavements and yards around houses clean and wholesome; they pick up morsels and scraps too small to be noticed by other eyes, which would, in time, breed illness."—Our Dumb Animals.

**UNDER THE CARE OF THE TEACHERS.**

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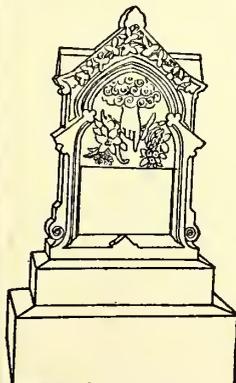
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"Oh, won't you please let me stay, and I will be so good? I won't eat hardly anything, and I promise you I won't get in your way a moment if you will only keep me. Please do!"

There were no signs of yielding at first in the stern face that looked down at the pleading child.

Ten years before Mr. Janvier had buried his only son, and since then he had been a cold, hard man, who seemed to have become embittered toward all boys by his loss. All his love was given to his little four-year-old flaxen-haired daughter, but to other children his manner was repellent, and he never encouraged a child to speak to him.

Dorothy's little friends wondered sometimes that she was not afraid of the father who seemed so grim and cross even to her; but Dorothy had learned to trust the love to which he rarely gave expression.

Mr. Janvier's first impulse was to sternly refuse the boy who pleaded so earnestly to be allowed to remain, but something in the dark eyes made him think of his dead son, and his determination faltered.

"Get in with you, then," he said rather roughly.

And Francois sprang into the wagon, too overjoyed by the permission to care how ungraciously it was given.

Mrs. Janvier was surprised when she saw her husband drive up to the door with a boy, after all his refusals to have anything to do with the invitation to the poor children, but she wisely made no comment upon his change of purpose.

Those were very happy days that followed for little Francois.

Dorothy was charmed with her little playmate, and did her best to make him happy, and Francois thought he had never seen anything half so lovely as this dear girl, with her sunny curls and blue eyes.

The two children spent many pleasant hours together, and the one cloud that overhung Francois' happiness was the thought that each day brought nearer the day of his departure.

Fresh Air, the boys called him, not understanding the French name, and the little fellow answered quite as readily to this name as if it had been his own, and smiled when Dorothy used it, as she often did. One morning, Francois and Dorothy were on their way to the village on an errand for Mrs. Janvier, and they were walking along side by side, so absorbed in the fluffy dandelion heads by which they were telling the time of day, after the fashion of country children, that neither of them saw a cloud of dust a little distance down the road, as a crowd of men and boys came running along, shouting and waving their hands in warning.

Francois was the first to hear the shouts.

"See!" he cried. "Something must be the matter. Those men are calling something to us. Look! there is a dog running!"

"Mad dog! mad dog!"

They could hear what the shouts were now, and, young as Dorothy was, she knew enough of the danger that threat-

ened them to turn deathly pale.

Francois looked about him for some way by which they might escape.

High, prickly hedges lined each side of the road, and a slender sapling which grew near was the only means by which one of them could get out of the dog's way.

To Francois' honor be it said that not once did the thought of making his own escape and leaving Dorothy occur to him.

"Run, Dorothy!" he cried, seizing her by the hand.

He lifted her in his arms as soon as they reached the tree, and with all his strength held her up so that she could grasp the lower branches of the tree and pull herself up in to a place of safety.

Light as her weight was, the slender branches were hardly strong enough to sustain it, and Francois saw that there was only room for one in that refuge.

Dorothy was safe, and, terrified as he was, Francois still felt a strange sense of happiness.

On came the panting dog, followed closely by his pursuers, and trembling Francois thought there could be no escape from those cruel teeth.

He shut his eyes as the dog came nearer and nearer, and the words of a prayer his mother had taught him before she died rose to his lips.

In another moment those sharp teeth would be fastened in him, and then—Ah, Francois had heard what happened to people who had been bitten by a mad dog, and it was no wonder that his heart seemed almost to stop beating.

The shouting came nearer, and he could hear the labored panting of the dog.

"Hold fast Dorothy!" he cried, with white lips.

But the dog did not bite him. Could it be that the mad animal had gone past, after all?

Francois opened his eyes to see the dog speeding down the road, keeping a course as straight as an arrow, while the men in pursuit raised a ringing cheer as they saw the little hero was safe. **Brave Little Fresh Air!**

When, a short distance further, the dog had been killed, the men came back to gather around the trembling children, and praise Francois for his courage and unselfishness. Mr. Janvier drove up with blanched face, which grew radiant with delight as he clasped little Dorothy unharmed to his heart.

He heard the whole story from the men, and then, putting both children in the wagon, he drove them home, lest the story should reach the mother before Dorothy herself, and give her the moments of agonized suspense that Mr. Janvier himself had endured.

Can you not guess the remainder of the story? When the rest of the fresh air excursion went back to the hot city, Francois was not among them.

There would always be plenty of room in the brown farmhouse for the brave boy who protected Dorothy at the risk of his own life.

The lonely little fellow is no longer an uncared-for waif, but a member of a home circle, where he fills the place that had been vacant so long.—Golden Days.



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### All In a Dream

It all happened the night after the white kitten had the fit. Peter would never have believed it had he not heard it with his own ears.

"Ah dear," said the white kitten, "how my head does ache. I don't believe I'll ever be well again."

"Don't you worry, my dear," said the black cat, "in a day or two you'll feel all right. Why, when I was a kitten I had fits all the time, and now, just look at me, see how sleek and fat I am," and complacently the black cat licked her soft sides.

"Any way," continued the white kitten, "it was not my fault. If that boy Peter had fed me as he should have done, I would not have stolen the cook's beef and made myself sick eating it. Why, I hadn't had a mouthful to eat but what I had picked up, for twenty-four hours. I think it's a dying shame for boys to have pets, anyway, and not tend to them."

"I do, too," said Mngs, the fat little poodle. "Though I've got nothing to complain of in the feeding line—for I must confess Peter gives me the best of everything to eat—I do think I might have more attention given me personally. I was mortified to death the other day to hear a stranger speak of me as that 'dirty little poodle,' and 'what do you think, the fleas almost eat me up. I can't sleep at night for them, and I'm afraid, though I wouldn't have you breathe it for the world, that Peter's mother thinks I put them on the baby. You know I love that baby dearly, and wouldn't put a flea on it for anything if I could help it. And I could help it, too, if Peter would only give me a good soap-suddy washing every now and then. But dear me, that boy never thinks of such a thing."

"He's too busy having a good time playing," said the goat, "to think about us poor creatures. I do believe though," continued the goat, "he treats me worse than any of you."

"Indeed!" said the lame Rooster.

"What does he do to you, pray?" asked the black cat.

"Why," said the goat, "he hitches me to his wagon and drives me around in the hot sun till I feel as if I shall fall in my tracks. He often forgets to feed me, or to give me water. If I weren't the most patient of creatures I'd run away with him and smash his wagon all to pieces."

"I don't think Peter means to be cruel," said the white rabbit, "he just doesn't think."

"Of course," sneered the old rooster, "you'll take up for him. You're his pet—anybody with half an eye can see that."

"But you needn't pride yourself," said the little Bantam, "on being his pet long. We all were pets when he first got us."

"Yes, indeed," said the Ducks and the cute little Guinea-pigs. "That boy's father gets him anything he takes a fancy to and how long is he amused with his pets?"

"Till something new comes along," said the Bantam.

"That's so," said the grey goose. "I

used to be a great pet, but now, that I am getting old, he thinks nothing of me. Why, he actually tried to sell me to the neighbors yesterday. But I'm thankful to say, they wouldn't give what he asked for me."

"I wish he would sell me," said mother duck, "to somebody who would treat me like a feeling creature. Why, what do you think he and that boy Tom who comes to see him so often, did last Sunday? While all the family were off at church, they put my little ducklings in a tub of water and tried to make them swim. As if boys could teach ducks how to swim!"

"Why that's nothing to what they did to us," said the other ducks. "They ran around the yard with us just as fast as they could and threw us up in the air to see us fly. And then as if that were not enough, they climbed upon the garden fence and took turns about throwing us into a large tub of water while Zeke the cook's boy, stood below and fished us up as fast as we were thrown in."

"The wretches!" cried good mother duck, "I'd like to get hold of them for a little while!"

"So would I!" cried the lame rooster.

"And I!" cried the grey goose.

"And I!" cried one and all the pets, till there arose such a clatter that little boy Peter couldn't sleep one minute longer. But when he ran to the window to see what was the matter, he found it was only mother duck urging her little ones to wake up before day dawned in the east.

Mary Callum Wiley.

### VERY IMPORTANT STUDIES.

There are three courses which ought to be taught in every school in the South. All of them are taught and emphasized at the Bingham School, near Mebane, N. C. These studies are Bible, Penmanship and Physical Culture. The catalogue of this institution can be obtained by a postal card request to Preston Lewis Gray, B. L., Mebane, N. C.

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### THEY THINK HIGHLY OF THE BOARD.

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### OPENING OF THE A. AND M. COLLEGE.

The State Agricultural and Mechanical College will open Thursday, September 3. Entrance examinations will be held at the College the day before. The capacity of the College has been recently increased; but the demand for admission is still very large. Students desiring rooms will have to be present promptly the first day; and a dollar extra is charged all who are late. The college is usually full by night of the first day, and the program of work is carried on with the precision and punctuality of clock-work. Young men who are training for industrial careers are thus taught that system and promptness are the first requisites of business. If a boy is late in entering the A. and M. College, you may know he is a new student. Many of the old students return even a week in advance to review their studies and get a good start.

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### What a Freight Master Did.

An engine bumped against some empty cars in the early dawn of a winter morning. A boy who had been asleep in one of them was thrown, dazed and bewildered, against the door, which he had pulled to when he crawled into the car the night before.

Just then a brakeman thrust his head into the car, and reached for his jacket, which he supposed was hanging where he had left it. He was somewhat surprised to find a boy on it, and took it from him without ceremony.

"Now get out of here!" he said, thrusting the boy from the door. "If I catch you in one of these cars again, I'll give you to the policeman!"

"What's he been up to, Bill?" said a man who was putting freight into the next car.

"Up to my coat," he said, giving it a vigorous shake as he walked off.

The boy looked dirty and dejected, as he limped along by the side of the track. The man who had spoken called after him:

"Hello, there! Do you want a job?"

The boy turned back quickly.

"If you'll help me load these firkins, I'll pay you for it; but you'll have to work spry."

The prospect of a little money brightened the boy, and he set to work in earnest, though he was stiff and cramped and hungry.

"Do you live around here?"

The boy shook his head.

"In case we should want to hire a boy about your size, can you give me any recommendations as to your character?"

The boy's face flushed, but he made no answer. The man watched him narrowly, and when the car was loaded, handed him twenty-five cents.

"We're short of hands in the freight room. Do you think you'd like the job?"

"Yes, I would like it."

The boy's face was almost painful in its eagerness, as he followed the man into the freight room.

"Now," said the freight man, seating himself on a box, "we'll have a bit of a talk before we get to business. I don't know anything about you except that you are cold and hungry; you look like that. But I think it's likely you've got into some scrape, for if you hadn't, you wouldn't be loafing about stations and sleeping in freight cars. I'm not going to ask you whether you have done anything wrong, but I'm going in and ask whether you've got a mother.

"No, she's dead."

"Got any father, or folks that belong to you?"

"I've got an uncle and some cousins."

"Well, now, if you had a mother, I'd send you to her in no time, for there is nothing that a mother won't forgive; but uncles and cousins are different. If I recommend you at the office, they'll take you; but mind, if I do it, I'm going to watch you as a cat does a mouse. You'll have to spend the evenings and Sundays with me. I went wrong myself when I was no older than you are," lowering his voice. "And if it hadn't been for my mother—well, that was a long time ago.

You've got switched upon the wrong track I am very sure, and as you haven't got any mother to help you get into the right one, God helping me, I'll do it, if you'll let me. Preaching isn't in my line, but there's just one thing you don't want to forget, and that is the good Father is giving you a chance now to get where you can do right and feel right. Are you going to take it?"

The boy answered faintly that he would try. He was taken into the freight yard, and was put under his new friend's eye constantly, and it was not long before the man had so won his confidence that he told him his story.

There was trouble and dishonesty connected with it, but for two years the lad proved himself faithful and trustworthy in his new occupation. He was then

advanced to a more responsible position, but there was something almost pathetic in his devotion to him who had befriended him, and in his respect for the religion he professed.

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Lv Washington, W. S. Ry..	7 00 p m	10 41 a m
Lv Richmond, S. A. L. Ry..	10 37 p m	2 15 p m
Lv Petersburg, ".....	11 20 p m	2 53 p m
Lv Norlina, ".....	1 55 a m	5 18 p m
Lv Henderson, ".....	2 28 a m	5 41 p m
Lv Raleigh, ".....	4 15 a m	6 58 p m
Lv Southern Pines ".....	6 16 a m	8 50 p m
Lv Hamlet, ".....	7 35 a m	
Lv Columbia, †.....	10 25 a m	12 20 a m
Ar Savannah, ".....	2 35 p m	4 55 a m
Ar Jacksonville, ".....	7 00 p m	9 15 a m
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Lv Weldon, ".....	11 45 p m	11 55 a m
Lv Norlina, ".....	1 55 a m	1 35 p m
Lv Henderson, ".....	2 28 a m	2 02 p m
Lv Raleigh, ".....	4 15 a m	3 45 p m
Lv Southern Pines ".....	6 16 a m	6 18 p m
Lv Hamlet, ".....	7 40 a m	9 45 p m
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Lv Chester, ".....	10 30 a m	12 5 a m
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Ar Macon, C. of Ga.....	7 20 p m	11 35 a m
Ar Montgom'ry, A. & W. P.	9 20 p m	6 25 p m
Ar Mobile, L. & N.....	2 55 a m	
Ar New Orleans, L. & N.....	7 25 a m	
Ar Nashville, N. C. & St. L.	1 30 a m	6 55 p m
Ar Memphis ".....	4 15 p m	8 20 a m

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Lv Memphis, N C & St L....	12 45 n' n	8 00 p m
Lv Nashville, ".....	9 30 p m	9 30 a m
Lv New Orleans, L & N....	8 10 p m	
Lv Mobile, ".....	12 40 a m	
Lv Montgomery, A & W P..	6 45 a m	1 00 p m
Lv Macon, C of Ga.....	8 00 a m	4 20 p m
Lv Augusta, C & W C.....	10 05 a m	
Lv Atlanta, † S A L Ry.....	12 00 n' n	8 00 p m
Ar Athens, ".....	2 57 p m	11 23 p m
Ar Greenwood, ".....	5 15 p m	1 58 a m
Ar Chester, ".....	7 17 p m	4 15 a m
Lv Charlotte, ".....	7 27 p m	5 01 m
Lv Wilmington ".....	3 20 p m	
Lv Hamlet, ".....	10 40 p m	7 50 a m
Lv Southern Pines ".....	11 33 p m	8 44 a m
Lv Raleigh, ".....	1 35 a m	11 15 a m
Lv Henderson, ".....	3 05 a m	12 50 p m
Lv Norlina, ".....	3 50 a m	1 45 p m
Lv Weldon, ".....	5 00 a m	3 00 p m
Ar Portsmouth, ".....	7 15 a m	5 35 p m
Ar Washington, N & W S B		6 55 a m
Ar Baltimore, B S P Co.....		† 6 30 a m
Ar New York, O D S S Co.....		† 5 00 p m
Ar Philadelphia, N Y P & N	† 5 46 p m	5 10 a m
Ar New York, ".....	8 15 p m	8 00 a m
	No. 34.	No. 36.
Lv Tampa, S A L Ry.....	8 00 p m	8 00 p m
Lv Jacksonville, ".....	9 30 a m	7 50 a m
Lv Savannah, ".....	1 40 p m	12 10 p m
Lv Columbia, †.....	7 05 p m	5 30 a m
Lv Hamlet, ".....	10 40 p m	8 40 a m
Lv Southern Pines ".....	11 33 p m	9 38 a m
Lv Raleigh, ".....	1 35 a m	11 50 a m
Lv Henderson, ".....	3 05 a m	1 10 p m
Lv Norlina, ".....	3 45 a m	1 55 p m
Lv Petersburg, ".....	5 53 a m	4 07 p m
Ar Richmond, ".....	6 35 a m	4 55 p m
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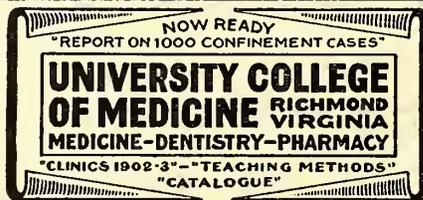
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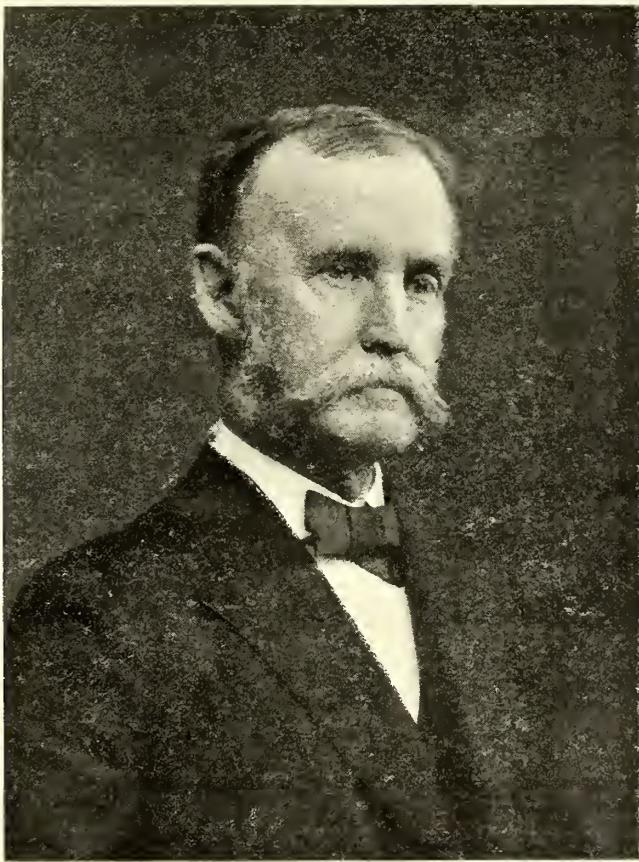
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Vol. XLV.---No 35



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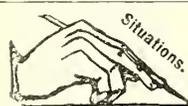
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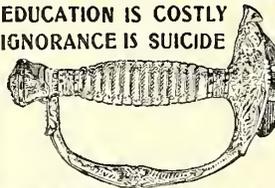
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Established 1858.

CHARLOTTE, N. C., SEPTEMBER 2, 1903.

Vol. XLV.---No 35

## Event and Comment.

The Salvation Army has gone as far North as Dawson City, but it found a Presbyterian Church there built, for it to use for its services.

President Roosevelt's anti-profanity lecture would have a greater effect but for the rumors that when that trolley-car struck his carriage last summer he spake unadvisedly with his lips.

As one result of the Passive Resistance plan in England, the entire separation of Church and State in the matter of education is now being discussed. America has done a good deal for the Mother Country by the settling of such problems and England is learning the American ideas pretty fast.

A correspondent of one of our religious papers writes of "The Age of Untruthfulness in Children." Evidently it is thought that the language of the Psalmist, "As soon as they be born, speaking lies," is a poetic license.

The Interior, rebuking an ignoramus who talked of the doctrine of Hell-Fire in the Old Testament, says: "The sane, solemn warning to which this coarse phrase is applied belongs distinctively to the New Testament—to the teachings of Jesus." And that is a profound suggestion.

After taking the religious census of London, as regards church attendance, a labor which cost six hundred men six months of time, one conclusion is reached that it may not be amiss to mention, namely, that "Wherever there is the right man in the pulpit, there are few if any empty pews."

Now that the Macedonian cry is being heard so literally in Europe it is just as well to recall that the Sultan desired the New Testament censored because it contained the word, "Macedonia." That was the acme of the stupidity that is at the bottom of the present anarchy. Another emendation was, "Jesus Christ came to save Christian sinners." Comment is unnecessary.

The Southwestern thinks that if the editors who laugh about the much-needed rest of the preachers were to try preaching for a while they would all cry out for a little surcease of work. Maybe so. But outside of New Orleans it is the general impression in editorial offices that the average pastorate would be a perpetual vacation.

The latest Zicnism scheme is to make a Zion in South Africa instead of in Palestine. We have great faith in the ingenuity of the millennial exegetes to discover some prophecy to fit this case. But the segregation of the Jews in a colony of their own would be nothing at all unique in their history. However, the United States seems to be good enough for most of them.

The preachers will generally endorse the dictum of the Labor Unions of Detroit in deciding that there shall be no more funerals on Sunday. The undertakers of that city can hire only the carriages belonging to the Teamster's Union and the Union has decided against Sunday funerals except in the case of contagious diseases. Maybe, when everything is unionized nobody will have to work on Sunday.

Rev. G. Campbell Morgan will not undertake a special evangelistic campaign in St. Louis, during the World's Fair, after all the announcements that have been made to that effect. He had a disagreement with the committee. They wanted the work done in the churches and he wanted a great auditorium at some central point. The auditorium while more spectacular of course would have drawn from the regular congregations of the churches and it seems strange that the Rev. G. Campbell Morgan should have insisted upon a plan that looked just a little selfish for one of his deep spiritual life.

Dunfermline, Scotland, is fortunate in having been the birth-place of Andrew Carnegie. He gave the town the other day two million and a half dollars and a park, and mentioned the purposes of the bequest in this fashion. To quote his own words, the object is "to attempt to introduce into the monotonous lives of the toiling masses of Dunfermline more of sweetness and light, to give them, especially the young, some charm, some elevating conditions of life which their residence elsewhere would have denied, so that a child in his native town will feel, however far he may have roamed, that simply by virtue of being such, his life has been made better and happier."

The Churchman is suggesting to the Bishops of the Episcopal Church that they lead the thought of the Church more along scholarly lines, and points to Lightfoot and Stanley among others in England who in spite of the administrative labors found time to give to the world the products of their ripe scholarship. Come to think of it, Dr. Briggs is about the only Episcopal scholar that we know of in America and he learned all he knew and taught more than he knew while in the Presbyterian ministry. But then scholarship might make some of the Bishops as broad as Lightfoot and Stanley and Milman and that would play havoc with certain High Church ideas, with the Apostolic Succession, in the accepted sense, and other fundamental matters. For instance Lightfoot found Presbytery but not Episcopacy in the New Testament and Dean Stanley wrote once that it was as certain that nothing like modern Episcopacy existed in the first century as it is that nothing like modern Presbyterianism existed after the beginning of the second. Scholarship hath its perils.

We think it ought to be noted, the beautiful relation that exists between Dr. Stagg and his former charge here in Charlotte, the Second Church. There is not the least bitterness over his going to the field of wider usefulness, as he thinks it to be. Yet it may be a long time before any preacher can command such audiences as have greeted him when he has been able to preach here again. They packed the big auditorium, the hottest Sunday in August, twice in one day, to hear him, and we may add they were repaid by two as good sermons as one may ever want to hear. Ordinarily, the very last thing that a pastor can afford to do is to direct the choice of his successor. And yet the Second Church is so well assured of his good judgment and the undying interest he has in the church, that they are willing to leave the matter largely to his wisdom. He has been most earnest in the effort to secure some one who could adequately carry on his work here, and there is not a trace of jealousy at his suggestions, while the desire has been evident in his conduct that his successor shall be a better man and better paid than he was.

It is not often that this is seen and we have forgotten mention of it before only because we feared that the facts in the case might seem distorted by the partiality of friendship.

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For table of contents see page 16.

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### A Neglected Beatitude.

We suppose that it was the current opinion in the time of Christ, as it is very largely today, that an insult should be received only to be avenged. The Oriental method, as is best exemplified in India today, was to avenge the verbal insult with a deadlier one. The western way has been to answer the word with a blow. But there came One into the world, who when he was reviled, reviled not again; when he suffered, he threatened not. And he taught his disciples, Blessed are ye when men shall revile you and shall say all manner of evil against you falsely, for my sake. So blessed are they who are thus reviled that they should rejoice and be exceeding glad. For great is their reward in Heaven.

Persecution for righteousness' sake, even to martyrdom, has something of the heroic about it. We doubt not that men have often been sustained under the fires of persecution by calling upon their store of heroism. Persecution, of the active kind, is generally suffered under the world's eye. Blessed are they that are persecuted for righteousness' sake. But the same blessing is promised those who are the sufferers by that lowest and meanest form of persecution, that cheapest of all the vices, lying with tongue or pen. The heroic element is lacking save to the finer sense. And yet the blessing is sure.

Passing by as admitted, the heavenly reward, consider the blessings of revilement as we may see them, as we may even experience them here.

First, the condition of the blessing is that the reviling shall be false, that "all manner of evil things" shall have been said about us falsely. Now the self-examination to determine whether they were true or false tends to the grace of humility. It is a very stupid reviler that makes his lie out of the whole cloth, as the saying is. The slander may have one barb that hurts

because an element of truth is in it. We should be slow to claim the blessing until we are sure that the slander was all false, or until we have made it false by our resolve never to give even that occasion for like slander again. The false part, which is generally the main part, goes to our credit in the making up of the reward, and the true part goes to the development of our own characters here.

Another condition is that the reviling shall have been occasioned for Christ's sake. And this is a harder condition than the other. Even if the slander is all false, we may be more or less to blame for having given the occasion of it. We may have interfered where we had no right and taken hold of a dog by the ears when we had to go out of our way to do it. We may have stirred up strife needlessly, or for motives that had more of self in them than the interests of Christ's kingdom. And so this tends again to the humbling of self and the resolve to be more and more concerned about the cause of Christ. So the reviling does us good in this indirect way.

Further, we must follow the example of him who, when he was reviled, reviled not again. To revile again is to lose our reward. The reviler may richly deserve the utmost limit of our objurgative vocabulary. Nevertheless when we have paid him back in his own coin, we have paid ourselves at the same time. Public opinion balances the account and says that both are to blame. And even when what we say is the truth, and what the other reviler says is a lie, the world makes very little discrimination in its condemnation of both of the scrappers. Nor need we expect the world to balance nicely the occasions for the several revilings. It just condemns both sides for the bad language, and the fuss.

But when the reviling is false, when it was made because of our interest in the building up of Christ's Kingdom or the pulling down of Satan's kingdom (which is the same thing), and we suffer it in silence, then, if we have patience enough to wait, we shall see something like this:

At first there will be those who will join the reviler because we have borne the reviling in silence, and they impute to us cowardice. Still a larger number will imagine at first that the slander is true because it is unanswered. Even some friends who do not understand the higher motives that restrain men will regret that we did not take up the gauntlet and finish the reviler off hand. And then it will begin to dawn upon the minds of men that there is something here that is at least a faint echo of the spirit of the Master. The reaction that falsehood always brings in time against itself, will put one in his true position. The world will begin to see that there is something finer here than the ordinary motives and methods of personal revenge. Then, if the reviler does not himself become heartily ashamed of himself as often happens, after a while he is by so much lowered in the estimation of the public, himself, as he has brought an undeserved reproach upon the abused and slandered one. That lessens the influence for evil. Really, after a while, there is nothing more powerless to hurt than the slanderer who has been found to be false. Character tells in the long run and men have an instinct that appreciates character whether they be good or bad. Reputation itself will fail when it opposes character and many a reputation has been sifted out because of

senseless abuse of character. In the long run the abuse tends merely to advertise one to the favorable consideration of men, the reproaches fall off as did the bonds of the men who were thrown into the fiery furnace, and we can come forth with not even the smell of fire upon our garments. But this is not saying that it may not be a trying situation while it lasts and that a sensitive soul may not suffer untold agonies when he finds the world turning against him because of false witness. Doubtless many such a soul has claimed the heavenly reward before the earthly has had time to come.

We would not advise any one to covet the infliction of a reviling. There is a certain degree of humiliation that one must feel when the mud-throwers begin their work. Nevertheless the truth must sometimes be spoken and evil must sometimes be rebuked and the part of Nathan before David and of John the Baptist before Herod must be taken by somebody. Especially is the fight against the saloon evil a battle in which some mud-stains must be worn for a while. By that craft men have their wealth and there is many a Demetrius who is able to stir up an uproar, when there is danger that this craft shall be set at naught.

Nor are those of that craft the most scrupulous or honorable of antagonists. But it is to no man's credit, considering our responsibility for the evils that exist around us, that he escape enmity and slander altogether. And when it does come, remember this neglected beatitude, and remember also that it is not necessary to go to heaven to receive a part of the promised reward.

#### Jesus and John the Baptist.

John testified of Jesus that he was the Lamb of God that taketh away the sins of the world. Jesus testified of John that among those born of

women there had not arisen a greater than John the Baptist. But perhaps we have not appreciated how closely akin in spirit were the two.

The greatness of John was the ability to lose himself in his cause. He was but the fore-runner. He came to prepare the way for the worthier and mightier one, and the way being prepared he must get out of it. The prophet was not the Messiah. It was necessary in the carrying out of the Divine plan that John must decrease as Jesus increased. There must be no comparisons in the popular mind between Jesus and John. And so the eloquent voice of the preacher of repentance is stilled and John himself shut up in the gloomy fortress of Machaerus, that Jesus might have no rival. Even as the disciple of Jesus and numbered among his followers, John would have attracted too much attention to himself, and the need of the world was Christ. They are sad words, in a sense, as of one who has finished his task and must wait his vindication in another age, yet brave words, grand words, "He must increase, but I must decrease." John's ministry was the double one of self-assertion and of self-denial. He drew great crowds to his feet and brought thousands to repentance before God, that they might the better receive the faith that is in Christ. But that work over, he must decrease, in order that Christ might increase. For that was the Cause, after all, for the sake of which John had been sent into the world, sent by God.

Whether John's faith began to waver while in prison, or whether he sent his disciples to Jesus for their own

sakes, we do not know. But the answer to the question, Art thou he that should come, or look we for another, showed the real kinship between Jesus and John, underneath the temporary alienation of doubt. There had been no great uprising of the people to greet the Messiah, the King. The fact that Jesus spoke of the least in the kingdom of heaven as greater than John, seems to indicate that there was something of privilege connected with the spiritual nature of the Kingdom that even John had missed. But the answer to the question, The blind receive their sight and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised and the poor have the gospel preached to them, was an all sufficient answer to John. Probably it was the last message that he received from Jesus, ere the executioner came with his sword. For that also was in the plan, that for the sake of the cause John must die, as Jesus must die. The message proved that the kingdom of God was to be established by the self-denial of the Master as well as of the disciples. It was not to come with observation. Its methods were not those of force, but of healing and helpfulness. It was to be the transformation of society, beginning with the poorest, the outcast, the leper, the afflicted and so the worthless ones, and upon that foundation was to be established the Kingdom. The rule of the kingdom was to be, not over the lives and fortunes of its subjects, as in earthly kingdoms, but over their hearts. And the climax of the argument has been often noticed. After the miracles of healing, even after the miracle of the resurrection, is put the preaching of the gospel to the poor. Not many mighty were called, even by Christ himself. But the poor, the accursed of Jewish society, thronged him.

John doubtless recognized this as the fulfillment of prophecy. It had been said by a prophet of the long ago, "Then the eyes of the blind shall be opened and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart and the tongue of the dumb sing." It had been said, of the promised Servant of Jehovah, "The Lord hath anointed me to preach the gospel to the poor." And this was fulfillment of inspired prophecy.

But there was deeper fulfillment, and doubtless it was this that appealed the most to John. He had felt the great need of the world for a Saviour and here was a Saviour. Here was one who had given up as John had done, but infinitely more. He had left Heaven for earth, and the Throne for the manger. He had emptied himself of his glory and had been made in the likeness of men. And then, with a second voluntary act of humiliation, being found in fashion like a man, he had humbled himself, and was soon to become obedient unto death, even the death of the cross. John did not know all that we know, or ought to know. But there is here something so divine, that men who quarrel with the miracles cannot find it in their hearts to despise. The miracles were to the eyewitnesses, or to those who believed their testimony, the proofs of the claims of Jesus Christ to a Divine mission. But we prove now, not Christ by the miracles, but the miracles by him, the greatest Miracle of all.

So, after all, that which made John the greatest of those born of women was the spirit of Christ, the spirit of self-subordination, self-humiliation, self-denial, self-effacement, for the Cause. May the same mind be in us that was also in Christ Jesus.

**Speculation and Gambling.** Speculation may be legal or illegal and it may be right or wrong. The wrong kind may be legalized by some laws. The right kind may be illegal under the law that is trying to reach the wrong kind. So the question, where to draw the line between legitimate speculation and gambling, is further complicated by questions of law.

It would seem that our Superior Court Judges in North Carolina are making a concerted effort to close up the so-called "bucket shops." One was closed in Reidsville, largely through the efforts of Colonel Webster, of Webster's Weekly. Judge Neal gave a charge to the Grand Jury of Mecklenburg county concerning the law as it now stands and the duty of enforcing that law so far as it should be found to have been violated in Charlotte. The Grand Jury brought in three presentments which are to be delivered to the solicitor before the next term of the court. Judge Brown made the same sort of charge in Greensboro, the other day. Judge Allen charged the Grand Jury at Lexington last week in similar fashion. We think that there can be no question as to two facts, First that there is a legitimate speculation in cotton futures, and second, that there is a great deal of that speculation that is pure gambling, in intent and in its results, and that it is about as demoralizing to the best interests of the community involved as anything can well be.

So far as Charlotte is concerned, the matter is in the hands of the courts and we prefer to reserve comment until the matter is decided. Speaking on general principles, the law as it now stands, forbids "every contract, commonly called 'futures' as to the several articles and things hereinbefore specified or any of them, whereby the parties thereto contemplate and intend no real transaction as to the article or thing agreed to be delivered, but only the payment of a sum of money or other thing of value, such payment and the amount thereof and the person to whom the same is to be paid to depend on whether or not the market price or value is greater or less than the price so agreed to be paid for the said article or thing at the time and place specified in such contract"—which is the way the law has of saying that one must not buy cotton futures unless there is the bona fide transaction of the delivery of the cotton itself.

Some of the lawyers with whom we have discussed this question say that all transactions here described are both illegal and wrong. The Standard believes that there may be legitimate transactions in that business. Thus:

A cotton merchant has an order to supply a cotton factory with a thousand bales of cotton in December at a certain price. The cotton merchant in time delivers the cotton at that price. But he is merely seeking a fair commission on that purchase. He therefore protects himself, or "hedges," by buying through his agents on the Cotton Exchange a thousand bales of December cotton. Then if cotton goes up he is insured against loss. If it goes down he has discounted any larger profit that he might have made. But this is rather anti-speculative than otherwise. Or a cotton factory contracts for the delivery of its cloth six months from now at a certain price. It protects itself against a rise in the price of the new cotton by buying futures in cotton. It strikes us that this is a legitimate transaction. But it is also true that the present law

declares it to be illegal. The same thing is done by the cotton shipper to protect himself against a fall in price while the cotton is crossing the ocean. The commission he pays his agents on the Cotton Exchange is the premium on that kind of insurance.

On the other hand, the man who buys cotton futures, neither wanting the cotton nor needing the protection for a bona fide transaction in cotton, is guilty of the sin of gambling as well as of the crime as defined by the law. It seems to us that the law should be so framed, or so interpreted by the courts, as to make the discrimination between speculation that is legitimate and that which is not.

Every legitimate transaction has stamped upon it, "Value Received." The man who gets something for nothing by buying cotton futures or by selling them is merely gambling with an unseen gambler at the other end of the wire, and when he wins the other man loses and when he loses the other man wins, after the approved gambling fashion. It is all a breach of the Eighth Commandment.

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### Review of Contemporaries.

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The Orphanage at Ashley Down, Bristol, founded by the late George Muller, received £41,792 last year "simply in answer to believing prayer," making in round numbers £1,120,000 since the beginning, "without any appeal, verbal or printed, to the public, or solicitation for help addressed to one single individual." Mr. James Wright, who issues the report, refers to a prediction made when Mr. Muller died, in 1898, to the effect that the work would now have to be carried on by new methods. "Yet for five years this work has gone on, and is going on today, on precisely the same lines on which it was conducted for the previous sixty-four years." The list of gifts is a long one. Quite a number of donors send small sums "instead of insuring the boiler," or "instead of insuring plate-glass window and shop," etc. Many send thank offerings and specify their causes of gratitude. Among the entries "in kind" the words, "old false teeth" occasionally occur, and the report states that the sale of these articles, especially those with gold plates, has benefitted the institution by hundreds of pounds.—Episcopal Recorder.

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### A Remarkable Religious Census.

The London Daily News—the only paper, we believe, in the metropolis which consistently refuses to publish sporting and betting items—has recently been conducting a religious census. The enumerators visited all the churches within what is called "Inner London," and by deliberate count ascertained how many people attended public worship. In order to be as fair as possible, no great church festival was chosen by the enumerators, but an ordinary Sunday, when an average attendance could be more accurately gauged.

The population of "Inner London" is about four and a half millions, and the enumerators found that of this number some 840,000 were in attendance at Divine worship on a given Sunday. This looks considerably worse than it really is. It has often been pointed out by those who should know, and is equally borne out by experience, that only about one-third of the church-going population are to be found at public worship at one and the same time. If such a statement is correct, then nearly half of the population of Inner London may be classed as "church-goers." Making all allowance for those who may be classed as "twicers," this is a very remarkable showing. Nearly half the population of London may thus be spoken of as habitually attending public worship. We would be the last to maintain that all such are Christians, and by no means think that all excluded from the category of church-goers are devoid of or unreached by religious influences. The

fact, however, remains that nearly half the population of the largest city in either the ancient or modern world are well under the influence of the Christian Church.

Perhaps more remarkable than the figures are the conclusions drawn by Mr. R. Mudie Smith, the Superintendent of the enumerators. It has been the custom for people to imagine that the Anglican Church has an overpowering influence, due to a large majority over the other denominations. The census proves that this is not the case. The Anglican Church has a very slight lead, indeed, even in the metropolis, and the Nonconformists are steadily wiping even this out. The Roman Catholics are very far behind.

Mr. Mudie Smith assures us that the figures prove—so far as figures can prove anything—that the power of preaching is undiminished. "Wherever there is the right man in the pulpit, there are few, if any, empty pews." The Rev. R. J. Campbell preached to more people at the City Temple than were in St. Paul's Cathedral on the same Sunday. A man of "strong convictions, keen sympathies and a magnetic personality," is never without numerous hearers.—Episcopal Recorder.

### "What Is It All Worth?"

Is the Church accomplishing the work which has been committed to it? Does the Church turn out the product which it advertises? Does it give to the world what it promises? It promises to make good men, men of God. Does it fulfill its promise? The farm accomplishes its purpose fairly well. If a farmer should plow and plant and labor on his farm for a year, and at the end of the season have no harvest, he would be disappointed, distressed, and discouraged. If this failure should be repeated the next year and the next, the farmer would give up in despair, sell his farm, or give it away, and move to a more promising country. The factory is a success. It turns out an annual output of machines which, upon the whole, is satisfactory. They are carefully inspected, pronounced all right, and shipped away. The report comes back that the article is what it promised to be. The school turns out its annual class of young men and women equipped with mental training and knowledge for the work of life. The verdict of the people is that the schools are worthy of our patronage and support because they accomplish the work which has been committed to them.

Can we say as much of the Church? Many answer in the negative. They say the Church does not make good men. They declare that Church members are no better than other people. But the judgment of the world is not just. The world did not judge Jesus justly. It did not judge His disciples justly. It condemned and killed them. It has never judged great and good men justly. Some Christians do not judge wisely concerning the success of the Church. There are Christians who lament that the Church in our times has degenerated and is doing nothing worth counting.

We often make mistakes in our estimate of the Church because our point of view is unfortunate. Looking back on the Church as it existed in former times, one can easily see that it did produce saints. Even in the darkest days when the Church was most corrupt there were some great and good men in it, men of whom the world was not worthy. We often witness the singular spectacle of the Church killing prophets and making saints at the same time. It ought not so to be, but so it is. The Church has never been perfect. Sometimes it has been very corrupt. But in its worst times it has not altogether failed. We agree that in the past the Church has brought forth much good fruit. But many will not believe that it is doing so now. There is scarcely a church among us which has not produced a few saints. Let any pastor consult the records of his church for the past two years, and he will find that he has buried several men and women as good and true as ever lived.

But some will say, These are gone. Where are the

living saints? How slow we are to appreciate our neighbors! How little we know about the good men and women whom we meet every day! There are some in every congregation who are walking with God in the midst of a crooked and perverse generation. They would lay down their lives for Christ at a moment's notice. They are the fruits of the Church of Christ on earth. The world is not worthy of them. They live for the most part in obscurity. Their names are never in the daily papers. But God knows them and they know Him. They are His. There never were so many true saints on the earth as there are to-day.

What is the Church worth? "What is all this worth?" A great statesman propounded this question in the climax of a great speech in defense of the American Union. His heart burned within him as he contemplated the magnificent political fabric which the fathers had erected and the possibility of its dissolution. He broke forth in this startling inquiry, "What is all this worth?" But there is a grander fabric. It is the Church of Christ.

What is it all worth? Ask the little children in the Sunday school who are being taught the things of God by patient and devoted Christian teachers. They seem restless and listless, but thousands of them are receiving impressions which will be a blessing to them forever, and multitudes will be saved from the snares of sin by these instructions.

What is it all worth? Ask the fathers who, having fought the battles of the Church for forty years and more, are now leaning on the top of the staff and tottering on the verge of eternity. They will tell you that the Church has been an incalculable blessing to them.

What is it all worth? Ask the monuments in the cemeteries where Christian men and women lie buried. They will tell you that this one died in the Lord, and that one fought a good fight, and all finished their course with joy.

Draw aside the veil that hides eternity from time, and behold the blood-washed throng before the throne of God. They have been promoted from the Church militant to the Church triumphant, which is without fault before the throne of God. They have not forgotten the hallowed spot where they were first forgiven. Although they sing the song of Moses and the Lamb, they still join with their brethren below in singing, "How amiable are Thy tabernacles, O Lord of hosts!"—The Christian Advocate.

A splendidly bold suggestion has been made in regard to the new Liverpool University, which, if carried out, will make it quite unique in this country. The Lord Mayor of Liverpool (Mr. Watson Rutherford, M. P.) proposes that there shall be no fees whatever, but that education at the university shall be absolutely free—to those qualified to profit by it. He would have the matriculation examination as severe as any in the country, and the standard for degrees as high as that of any university in the world. But his idea is to connect the university directly with the city, and that the poorest citizens of Liverpool should have no financial barrier between them and all the benefits of the university. Whether Mr. Rutherford proposes to restrict these advantages in any way to Liverpool people is not made quite clear in the letter he has addressed to the City Council. He believes that a penny rate would more than cover the cost of the students' fees. Two objections have been raised, which the Lord Mayor meets. He has—we think quite rightly—no fear that an education of this kind, costing nothing, will be undervalued, and he does not believe that the university's connection with the city will prevent wealthy citizens from continuing to make munificent gifts for the equipment of the University.—Episcopal Recorder.

Christendom asks, "Are we educating men away from Religion?" We do not know what Christendom may be doing, but as a general proposition only the half-educated or the uneducated are irreligious. The fear of the Lord is the beginning of wisdom.

## Devotional.

We look into ourselves, and we find there much which is inconsistent with the divine command; we see, perhaps, great faults of temper. How many of us allow our tempers to be uncontrolled, and think very little about the matter? You may hear Christians sometimes lightly confess that they know that their tempers are bad, and they talk as though that were nothing: "I know I have a bad temper. I know what it inflicts upon other people, and especially upon those with whom I am in constant contact, but it is a very common failing." Yes indeed, one of those failings which probably cause more misery in the world than any other we can think of. The man or woman with a bad temper, who has not by careful discipline got the mastery over it, is surely a terrible grief to all those with whom he lives; and he himself does not know what suffering he inflicts on others. How common it is! And yet, if we are honestly striving to keep straight before God, we shall assuredly soon find out, when we look into ourselves, that this is a grievous offense against the Lord; and that if we are to be true Christians, we must fight it down.—Archbishop of Canterbury.

One thing is certain in regard to fame; for most of us it will be very brief in itself; for all of us it will be transient in our enjoyment of it. When death has dropped the curtain we shall hear no more applause. And though we fondly dream that it will continue after we have left the stage, we do not realize how quickly it will die away in silence while the audience turns to look at the new actor and the next scene. Our position in society will be filled as soon as it is vacated, and our name remembered only for a moment—except, please God, by a few who have learned to love us, not because of fame, but because we have helped them and done them some good.—Henry van Dyke.

He who is ashamed of a mean garment will be proud of a splendid one; he who, not content with a slender meal, is disquieted with the desire for a more sumptuous one, would also intemperately abuse those dainties should they fall to his lot; he who bears a private and mean condition with discontent and disquietude, would not abstain from pride and arrogance should he rise to eminence and honors.—John Calvin.

Trouble is not such a new thing to you. But it is to me, and I hear it saying many things. Some I never knew before; others one has heard, but never believed; others one has heard often, and as often forgotten. But the great benediction of it seems to lie less in the personal elements than in the larger views one gets of what is permanent, eternal and worth living for.—Henry Drummond.

Mary's ointment was wasted when she broke the vase and poured it upon her Lord. Yes; but suppose she had left the ointment in the unbroken vase? What remembrance would it then have had? Would there have been any mention of it on the Gospel pages? Would her deed of careful keeping have been told over the world? She broke the vase and poured out, lost it, sacrificed it, and now the perfume fills all the earth.—J. R. Miller, D. D.

Unworldliness is the spirit of holding all things as not our own, in the perpetual conviction that they will not last. It is not to put life and God's lovely world aside with self-torturing hand. It is to have the world, and not to let the world have you; to be its master and not its slave. To have Christ hidden in the heart, calming all.—F. W. Robertson.

Put a seal upon your lips, and forget what you have done. After you have been kind, after love has stolen forth into the world and done its beautiful work, go back into the shade again and say nothing about it. Love hides even from itself.—Professor Drummond.

## Missionary.

### Facts and Statistics.

The reports, tracts and other literature of our own Executive Committee show the following facts concerning the foreign missionary work of our Church:

Nine missions, with forty-four occupied stations.

One hundred and seventy missionaries, with one hundred and thirty-one native helpers.

Eight volunteers preparing to sail, several under appointment, and more offering themselves for service.

Six thousand, six hundred members in eighty-four native churches, with ten thousand adherents. Ten churches are entirely self supporting.

An increase of 20 per cent in church membership on the foreign field last year; at home, 6 per cent. A larger number received into the foreign churches than in any one of our home Synods, though each Synod has a larger working force.

One hundred and eighty thousand dollars spent for Foreign Missions; two million, one hundred and eight thousand dollars for work at home. The number of people to be evangelized equal.

Ninety-four per cent of the amount contributed for Foreign Missions actually spent on the field; six per cent used at home for securing funds and directing the work.

The General Assembly has called for \$250,000. No less amount will adequately support the work and meet the urgent demands for extension.

The total gain for the past fiscal year was \$15,575. The 122 Forward Movement churches show an increase of \$11,790, and the increase from legacies was \$4,218. The thirty-seven churches pledging the support of missionaries prior to the inauguration of the Forward Movement paid during the year a total of more than 99 per cent of their pledges.—Selected.

### Re-establishment of Mission Work.

In the four provinces of Chihli, Shantung, Shansi, and Honan (not to speak of Manchuria) where the Boxer cyclone was the most destructive, it is interesting to note that after three years the visible outcome has been the re-establishment of almost all mission work upon a better basis than before, and in most cases with an incomparably better plant. This applies especially to the missions in the great capitals of Peking, Pao Ting Fu, and T'ai Yuan Fu, as well as to the fine college of the American Board at T'ung Chou, now rebuilt in an almost ideal location. Another result of the general upheaval has been the marked and widespread impulse to co-operation between Protestant missions. The fact that several of them have cordially combined in general educational and more lately in medical, and in theological education, is known in the United States, and undoubtedly approved of wherever it is known.—Christendom.

A heathen in Burma happened to obtain a copy of the Psalms, left behind by a traveller who stopped at his house. For twenty years the man worshipped the God revealed in the Psalms, using the fifty-first Psalm as his daily prayer. Then a missionary appeared on the scene and gave him a copy of the New Testament. The story of salvation through Jesus Christ brought great joy to his heart, and he said: "For twenty years I walked by starlight; now I see the sun." This is but another illustration of the old Pauline idea that the law, or the Old Testament generally, is a schoolmaster to lead men to Christ.

There is a Presbyterian mission at Point Barrow, three hundred and fifty miles north of the Arctic Circle, being the most northern mission station on earth, except one, Upernavak, Greenland, being twenty miles further north. At Point Barrow is a Presbyterian missionary and wife, and a government teacher and wife.

## Sunday School Lesson.

BY REV. H. G. HILL, D. D.

### Death of Saul and Jonathan.

I Sam. 31, 1-13. Sept. 6, 1903.

When David had gone into the land of the Philistines Saul ceased to pursue him. But his domain was soon invaded by the Philistines, his restless enemies. In his perplexity and distress, he sought counsel of Jehovah but the Lord, answered him not either by dream or vision. Receiving no communication from God he determined to employ unlawful means for holding communion with the spiritual world. He seeks the witch of Endor and urges her to call up Samuel from the realm of the dead. To her evident surprise the Lord sends Samuel to speak with Saul and to reveal to him the future. The seer tells the distressed king that because of disobedience, the kingdom is rent from him and given to David, that the Lord would deliver him and Israel into the hands of the Philistines and that on the morrow he and his sons would be among the dead. Unnerved by these grievous tidings, Saul engages in battle the next day on the fatal field of Gilboa. Our lesson describes this struggle and its results present several subjects for consideration.

1. Saul and Jonathan Slain.—Both father and son fall in the battle, but their deaths differ as much as their characters. Jonathan was the nobler man of the two. He sustained his father so far as righteousness allowed, though he would not unite with him in persecuting David and exposed himself to his father's displeasure by defending his friend. He kept his covenant with David even when he understood that the kingdom was assigned to him and when his father's anger was kindled against himself, when, though foes invaded the land, prompted by filial piety, and patriotic devotion he stood by his father in the deadly struggle and defended his country from invading oppressors. He fell among the slain, by the sword of the enemy, but his death was that of a faithful son and a patriot hero. Sadly unlike this was Saul's departure from earth. He had forfeited Divine favor by transgression. The Lord had departed from him. He had used witchcraft and sought a knowledge of the future by unlawful means. He had commenced the battle with courage, but with a Divine assurance of defeat. He was sorely wounded by his enemies and dreading their malignity he died a despairing suicide. He passed away hopeless for this life and for that which is to come.

2. Saul and Jonathan Dishonored by the Philistines.—The dead bodies were treated with that barbarous ferocity more like to brutes than human beings and which mankind have ever manifested wherever the benign influences of the Gospel have not been felt. The victorious foe cut off the heads of Saul and his son, and fastened the naked bodies to the walls of Bethshau.

They put his head and armor in the house of their idol, and published his defeat and humiliation through the land of the Philistines. How vividly does Saul's sad end illustrate God's words, "Them that honor Me I will honor and they that despise Me shall be lightly esteemed."

3. The Tributes to Saul and Jonathan.—After their death a signal tribute of gratitude and honor was paid to father and son by the men of Jabesh-gilead. Saul, in the early part of his reign, had done heroic service for the men of Jabesh in rescuing them from the disgrace and dominion of Nahash the Ammonite. They did not forget the benefit bestowed and in the day of Saul's downfall manifested their gratitude by an act of noble daring. Their valiant men went all night, entered Bethshan, took the bodies of Saul and his sons from the wall and gave their remains honorable burial. Thus was Saul's heroic deed in the beginning of his reign acknowledged and rewarded by his beneficiaries. Heroism ever brings reward and a virtuous deed shines when the doer has departed.

## Westminster League.

BY REV. HUGH W. HOON.

### Feasting that Makes Lean Souls.

Ex. 16: 2-5; Ps. 106:13-15. Topic for Sept. 13.

"Frequently, the acquisition of earthly riches, so far from developing noble manhood, tends to the growth of a spirit of profound selfishness, the very breath of which is stagnation to every noble impulse of human helpfulness." This is a fact of too common observation. It was truthfully said of a millionaire who died a few years ago, that while he was one of the richest men ever born into the world that he was one of the most pitiful little souls that ever went out of it. It is not riches, but rather the spirit and manner by which wealth is often acquired, that makes it impossible for a "rich man to enter the kingdom of heaven."

Israel murmured against the Lord and their complaint resulted in God's sending the quail. The thing which ordinarily would have been a blessing, became a curse to the people. They had, so to speak, wrested the gift from God. Had there been no other bad result, the very fact that a rebellious spirit was in the people would have made the thing a curse to them. This teaches us that many things which are good in themselves may not be good for us individually. Many a man has become spiritually bankrupt just because he has attained wealth. The truth is, there is nothing material, no difference how good it may be in itself, that may not become a curse. Whether our possessions are to be a curse or a blessing depends on two things, how they are acquired and how they are used. Anything that is acquired dishonestly, is sure to have a reflex influence for evil upon the person so making the acquisition. It may never have a material effect, but it surely will have an effect upon the heart and life of the person who has gained the possession wrongfully.

But it is not only the class who wrongfully acquire wealth who have lean souls thereby, but those who use wealth, no difference how honestly gained, selfishly or for wrong purposes, are going to experience a leanness of soul.

This applies to the use of anything we have. We may so use our time as to bring about this soul-leanness. Pleasure is a good thing in its place, but when the seeking of pleasure becomes the ruling passion of a life, then the soul is rapidly becoming lean. This is selfishness, and selfishness and a well developed soul do not go together.

But we may come at this in another way and say that all forms of intemperance is a feasting that leads to leanness. We all know that the use of alcoholic beverages is not in keeping with the growth of the better part of one's nature, but do we realize as well that all indulgence of the appetite dwarf the soul?

Then intemperance is not confined to the physical nature, but it applies with equal force to the intellect. Men emphasize out of all proportion some principle which they imagine they have discovered and try to make all truth square with their hypothesis and inevitably this leads to a drying up of the soul-life. We need to heed the warning of Jesus, "if therefore the light that is in you be darkness, how great is that darkness?" If our knowledge does not lead us to Christ then it is taking us away from Him.

A life which is simple and trustful, but which makes us see Jesus more plainly, is better than the life of feasting, either physically or intellectually, which makes the soil in our hearts grow thin.

The one general lesson which we should learn from this is to be content with what God sends us, even though it may seem to us that a different lot in life would be better. God knows what we need, and He can see too often where a more bountiful supply of this world's goods would be harmful to us. If God has seen fit to give us abundantly of His bounty let us ask Him to enable us to keep these things from making our souls lean.

## Contributed.

### An Awful Book.

I refer to Rev. Thos. Dixon's novel, "The Leopard's Spots," which has been alluded to in the columns of *The Standard*, but never reviewed at length. I grant that it is a masterful book, a stirring romance binding together the social and religious ideas of a brilliant mind upon questions of absorbing interest. The literary finish of the book is of the first quality. Both the darker and lighter shades are laid on with a master hand. The historical setting, taken from the whole range of Southern politics since the War, furnishes villains of the first order. Haley, Tim Shelby, Rev. Ezra Perkins, Allan McLeod, "James Mileage," "Hog Scroggins," constitute a rogues' gallery of which any novelist might be proud. By a most clever touch of the novelist's art Mr. Dixon resurrects Simon Legree from the pages of Uncle Tom's Cabin, and makes him the chief rogue of the many who stand out against the lurid background of the reconstruction period in North Carolina. The scene where George Harris, (colored) pet and protege of Senator Lowell, (of Massachusetts) asks the Senator's permission to address his daughter, Miss Helen Lowell, is another master stroke.

And on the other hand, Miss Sallie stands out a life-like, radiant picture. Mistress of all the arts of coquetry, yet absolutely sincere, tender hearted as a child, yet mercilessly smashing the hearts of a hundred admirers, then giving herself with an entire devotion for all time to the man of her choice—no male reader but will echo the last words of the book, "I'd rather be the husband of such a woman than the ruler of the world."

The older women, Mrs. Worth, Miss Sallie's mother, and Mrs. Durham, are companion pictures worthy to hang in the same gallery of fair Southern women.

But great as is its literary charm, this is not the chief attraction of the book. What holds you from start to finish is its picture of the bleeding, impoverished South, rising from the ashes of defeat, rebuilding her civilization, overthrowing the black terror which had fastened at her throat, and driving from her borders the thieves who were despoiling her. The double climax of the story, which the author works up with great effect, is the overthrow of the Carpet-bag regime in 1876 and the Scalawag domination in 1900.

And yet there is no appeal to sectional hate, the issues of the War are accepted, secession and slavery are buried at Appomattox; the chapter on the New America thrills with a patriotism that knows no North or South, East or West. It is no wonder that the book has been universally popular, and since its publication in March, 1902, has reached the remarkable sale of 94,000 copies (I have the figures direct from the publishers.)

And yet it is an awful book. A lady of my acquaintance, a woman of the strongest character and high culture, was suffering from insomnia; and one sleepless night she took this book from her husband's study table, knowing nothing of its contents, and sat by the fire down stairs to read until she was sleepy enough to go up stairs to bed. The gray light of morning found her reading the last chapters, too scared to cross the hall and go up stairs, too fascinated with the gruesome story to put down the occasion of her fears.

The book buying committee of one of our best managed Y. M. C. A. libraries struck off *The Leopard's Spots* from its list of intended purchases. Their objections were to the details in some of the chapters, rendering the book in their judgment unsuitable for general reading.

My own criticisms, however, are not only upon these details, but strike at two features which are the vital points throughout the whole work.

First, you have here a book written by a minister of the gospel, which brings up the subject of religion again and again, and which leaves out of view the first principles of the gospel of Christ. One of the leading characters is the Rev. John Durham, D. D., a Baptist preacher. His portrait is painted full length,

his views on social and religious questions form one of the main features of the book, and doubtless convey the author's own ideas. Yet none of the distinctive truths of Christianity appear in Dr. Durham's preaching or conversation, or are applied by him to the solution of the great problem which the book handles. For example, how does this sound from a preacher's lips? "Can God make a stone so big he can't lift it? In either case he is not omnipotent. It looks like he did just that thing when he made the negro."

The other main character, the hero of the story, Charles Gaston, is converted (p. 255).

In college he had come to doubt everything, God, heaven, immortality. He is brought back to faith, and how? By the power of the Holy Spirit working in him a sense of sin and need, and leading him to the atoning blood of a divine Redeemer? Nothing of the sort. By the magic of a woman's love he learns that nature is another name for God, and God is love.

The critical reader, who has had experiences of his own, can hardly help asking, suppose Miss Sallie had rejected Gaston out and out, or, yielding to her father's prejudices, had finally thrown him overboard, where would that sort of religion have landed him?

But this line of inquiry is answered clearly enough, and most tragically, in another one of the personages in the story, Tom Camp. In Tom, a one-legged Confederate veteran, you have a most engaging character, a simple everyday hero, brave as a lion, humble, deeply pious. Tom is a deacon in the Baptist Church, the ideal of an humble Christian; and around him centers the awful tragedy of the book. His oldest daughter is killed in saving her from the clutches of negro ruffians. He is robbed of his little home, taken from him under the forms of law during the shameless reconstruction era. His wife sinks under their troubles and dies, and still he bears up like a man and a Christian, saying, "The Lord gave and the Lord hath taken away, blessed be the name of the Lord." Then comes the finishing stroke. All that is left him is his youngest daughter, a fair flower, twelve or thirteen years of age. She is snatched from him by a nameless fate, and then this modern Job gives up the fight, curses God and dies a raving madman. And from Mr. Dixon's religious point of view this conclusion is not to be wondered at. A religion which sums itself up in the one single truth of Scripture, "God is love," is a miserably inadequate solution of the darkening enigmas of human life. The God of the Bible, who is also the God of providence, is not only loving, but just, holy, sovereign. He hates sin and will by no means clear the guilty, he does his holy will in the armies of heaven and among the inhabitants of the earth.

The cross of Calvary, where his own Son dies a shameful death in the room and stead of guilty sinners, is at once the expression of his justice and his grace. And the sacrifice of Christ is the one key which unlocks the mysteries of this sorrowful world. When the day comes of crushing affliction, of seemingly unanswered prayer, of a bitter cup which cannot be put from our lips, woe to that faith which does not really know the only true God and Jesus Christ whom he hath sent!

One great lesson which a genuine experience of the grace of God burns into the human soul is this: I am a hell-deserving sinner; nothing but the blood of a Divine Saviour stands between me and the infinite justice of God. Nothing then, that God can do with me or mine is hard, bitter or unjust. I deserve eternal perdition, what are the deepest sorrows of this fleeting world, compared with that? Saved from eternal despair, an heir of glory, let come what may I shall sing, "It is well with my soul!"

It goes without saying that you do not catch one glimpse of such a religion as this in *The Leopard's Spots*. And I do not wonder that on the author's own showing, in Tom Camp's case, religion turns out a woful failure.

Second, equally serious exception is to be taken to

another main feature, which in fact gives the book its title and forms its chief purpose from end to end, viz., Mr. Dixon's view of the negro problem. This book cannot but intensify race antipathy. It will make the negro unwilling to receive the help which can only come from the whites; and it will make the white people more unwilling to extend that help. While making this criticism, I need hardly say that with one of Mr. Dixon's ruling ideas on the race question, I am in most hearty accord, which is that social equality between the Anglo-Saxon and the negro means race amalgamation; and at that door the Southern white stands armed to keep it inviolable forever.

But dismissing the idea of social and racial amalgamation as a preposterous and inconceivable abomination, what remains of Mr. Dixon's views is grim enough. He leaves us with but two alternatives, either the deportation of the negro to the shores of his native Africa, or his extermination. If any one doubts that this is Mr. Dixon's view, let him read his last word, what he puts into the mouth of Rev. John Durham, (pp. 459-460). But let these be the only alternatives and see what follows. Inasmuch as the compulsory deportation of the negro involves legislation which could never be gotten from the national government, besides a cost that is beyond computation, and anyway would lead to his partial extermination before you could enforce it, we are left with the shorter and sharper alternative. And this is the black heritage of fire and blood which The Leopard's Spots leaves before the eyes of every Southerner.

Now I do not deny that a race war, resulting in the partial extermination of the negro, is a cloud which must for generations to come lift its ominous shadow above the Southern horizon of these United States. But I do not believe that either the negro's annihilation, or what amounts to the same thing, his enforced emigration, is a necessity. The negro is going to stay here; and the masses of them are going to be, at least in the rural South, what they have always been, the invaluable and indispensable laboring population. I am old-fashioned enough to believe that the ninth chapter of Genesis has fixed the destiny of the negro race for all time. However individuals may rise above it, the curse of Ham is on his posterity, to their latest generation. "A servant of servants shall he be," and what the Almighty has decreed, the Anglo-Saxon is more than willing and abundantly able to carry out. He is not going to shoot the negro en masse, he is not going to send him back to Africa; but he is going to keep him in that position where he must either steal, work or starve. If he steals he is sent to the penitentiary and put to work there, and he is not going to starve. There remains the obvious alternative, as a cotton picker, as teamster and plough-boy, as cook and washer-woman and nurse, the Afro-American is as much a feature of Southern agriculture as cotton seed, cow-peas and crab-grass. The thrifty Southern planter knows what the last three mean, and he is also learning how to manage the "free nigger."

The writer paid a visit last fall to the home of his early manhood, in the heart of the Cotton Belt. There he saw the cotton bale, the stacks of crab-grass and peavine hay, the mule and the colored brother, in most hopeful and harmonious association, under the management of that younger generation of white men who now govern one of the fairest portions of the New South. The only difference from old times that I could see was, that the planter is now "De Cap'n," where his father was "Ole Marse."

But there is another factor besides Anglo-Saxon thrift and ability, to govern, to which we may look to save us from the sombre possibilities which Mr. Dixon portrays, and that is, religion. Mr. Dixon leaves this out of the problem so far as the negro is concerned. In the chapter, "Is God Omnipotent?" Rev. John Durham frankly says to Rev. Ephraim Fox (colored), "I've given you all up. I've said the grace of God is sufficient for all problems. I don't know now." If this is so, the negro tangle will be the first thing which the

religion of Christ has taken hold of and not straightened out. But when I say, the religion of Christ, I do not mean the New England fanaticism which hugs the negro to its bosom one thousand miles away, and leaves him to starve at its own doors. And I do not mean the modern gush which prates about the fatherhood of God and the brotherhood of man, and ignores the cross of Calvary. But I mean the religion which I find set forth from Genesis to Revelation. On the one hand, that old fashioned gospel is going to keep the white man from brutality to the negro. It will teach him to look beneath that black skin for a soul to save and a human body to be kindly treated. On the other hand, it will keep the negro from putting himself in a position where the white man will either shoot him, burn him, or drive him into the sea.

As to the effect of genuine religion upon the negroes, it may be well to give some illustrations. I have alluded to a visit to the Cotton States last fall. Riding with a friend who was a physician and knew the whole country, white and black, we passed a negro church with a large school building adjoining it. He told me the history of the school, erected after the War as a colored classical college (on the Miss Susan Walker plan). "That thing," he said, "played out, and now they have a sensible plain school there, managed by the colored preacher who preaches in that church, where a common school education is given and religion and the Shorter Catechism are taught. And," said he, "you can tell a negro who has been to that school wherever you see him. He touches his hat when he meets you in the road." He further went on to speak of the sobriety, honesty and fidelity as farm laborers, which were beginning to characterize the colored community in that vicinity.

And here and there all through the South, there are such points of light in the darkness. Often they are supported by the Southern white people, who have not lost faith in the power of Christ's gospel, both to save a negro's soul, and to make him humble, honest, chaste and industrious in the life that now is. Let any one follow the work of the graduates of our Stillman Institute, and he will see a force there which needs only to be indefinitely multiplied and the two races will live side by side in Christian fellowship, in all kindly relations of daily labor and service, yet as to social equality, as far apart as if separated by the broad ocean which once rolled between their forefathers and ours.

But if any one wants to see what may happen if the religion of the Bible is not applied to the solution of the race question, let him read The Leopard's Spots. There he will see portrayed in all its grisly terror "the black peril" that is upon us, if the negro shall grow in intelligence and wealth and not in grace and humility, and the white man shall increase in numbers and power without the love of Christ and of human souls.

I for one, still believe that the gospel is the power of God unto salvation, to the sons of Shem and Japheth first, and also to the sable sons of Ham. When I cease to believe this, I too may quit preaching the glorious gospel of the blessed God, and take to writing novels for a living. Though in this connection, it may be well to say that it is one thing to criticize, and another thing to be able to write this brilliant, powerful, but awful book.

R. A. Lapsley.

Staunton, Va., R. F. D. No. 1.

#### Sermon to Business Men.

By the Rev. J. Ernest Thacker, pastor of the Second Presbyterian Church, Norfolk.

Romans 12:11—"Not Slothful in Business, Fervent in Spirit, Serving the Lord."

If I were asked to place my finger upon the weakest spot in the work of organized Christianity today I should say it lies in the indifference and inconsistency of those who make up the constituent membership of the Church in the several spheres of their daily life. I have read that in a great assembly of workmen the

name of the Church was mentioned and hisses came forth from many lips. Why? Because of the failure of Christians to exhibit the God-given principles of their religion in their daily walk and conversation, doubtless, especially in their business life. But presently the name of Jesus was mentioned and the great hall was filled with shouts and cheers. Why? Because they saw no imperfections in Him, only that which is pure, and holy, and just, and good. If you ask how this state of affairs is brought about, I answer, largely because men are trying to divorce what they are pleased to call the sacred and the secular. It's impossible; all things are sacred. When John caught the vision of the New Jerusalem he said: "I saw no temple therein." Why was there no temple in which to worship and to learn of God? Because every place was holy unto the Lord and every one, in all that they did, was praising Him day and night in his temple. So "holiness to the Lord" should be stamped on all that we do and say and think. You hear much about secular and religious education. No true education can be characterized as secular. I read that when Kepler discovered the laws of the planetary world he leaped to his feet in ecstasy and exclaimed, "Oh, Almighty God, I am thinking thy thoughts after Thee." And he was. Passing on from star to star, from planet to planet, unfolding the beauties of nature, he was teaching, in language more transcendent than the poets, that the heavens declare the glory of God and the firmament showeth His handiwork. So if in your education or the education of your child you are not learning and teaching the relations of the creature to the Creator you are missing the basis of wise education and with all your wisdom not getting understanding.

Hospitals; are they sacred or secular? I look into these new and beautiful hospitals of our city; I see the ministrant angels with tender touch and loving hands relieving the sick, the afflicted and the suffering; and I can hear the Saviour say: "I was sick and ye visited me." If the physician recognize not that principle in his work, he has missed the meaning and the glory of his noble profession. Art is sacred. A rough sailor stood before Munkacsy's great picture of Christ before Pilot; as he gazed he became entranced with the central figure, learned there the sweet story of Redemption, and as he passed out said to the door-keeper: "I have never believed in Christ. I did not believe that anybody believed in Him, but as I have looked at that form and face I have thought that some man must have believed in Him, and it has touched me, and I have come to believe in Him, too. I am going out from this time to be a believer in Jesus Christ and a follower of His." All art as it sets forth the beauties of nature should lift us above them and lead us to pray, "Let the beauty of the Lord our God be upon us." Music! Why as the master musician sweeps the chords he is lifting the soul into the presence-chamber of Almighty. Social life is sacred. Social intercourse is the highway upon which sympathetic messengers travel to the secret recesses of the soul. It's holy ground, whether in the assembly hall, the home or upon the street. Listen to this incident: "In Boston there was born into a house, one day, a little one with a deformed foot. All the household was in tears over the sad event. They were inconsolable. From across the street there came a crippled girl, who asked them the cause of all their distress. They told her that the little one would be a cripple for life. She replied: 'You don't understand the possibilities of such a life. You should not be inconsolable. I have been a cripple all my life, and this world has been a much more beautiful world to me than to many of my friends. Everybody is kind to me. I have only seen the beautiful and the loving side of it. When I cross the streets the policemen will stop all the cars and all the cabs and help me tenderly across. When I get on the train the baggagemaster will put me on the truck and roll me to the car and assist me kindly, tenderly, carefully into the car. I have only seen that which was beautiful and kind in the world.' And she

had seen this in the streets. She had learned this divine lesson from the casual meeting of the rough policemen and from the baggage-masher at the depot." Wherever a hand may grasp another hand, a heart throb in sympathy with another heart, there's a place where God may use a man to bless another man, and we may learn to "be kindly affectioned one to another." The home is sacred. There God first established His Church; there are laid the foundations upon which character is builded; there is the source of strength and of manhood and womanhood; there God speaks to us in the early, plastic period of childhood, when life is being shaped and formed for time and eternity. There is no secular. All things are sacred as we see. As this is true in the spheres mentioned above it is equally true in business life.

I. The Basal Principle—First I would call your attention to the basal principle upon which all business should be conducted. Every sin committed is a sin against God primarily. David sinned against the purity of another's home, yet in confessing it he said to God, "Against Thee and Thee only have I sinned." You can't think an evil thought about your neighbor, or do an unkind thing to your business competitor without in that thought and that act first violating the teachings of Christ, and therefore sinning against Him. "Do all things as unto the Lord," saith the Scripture. And Jesus saith: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me. Inasmuch as ye did it not to one of the least of these ye did it not to me." Applying the same principle to business life God says, "Be not slothful in business, fervent in spirit, serving the Lord." Every man's business is to be a voice proclaiming the truths and principles of God to men. It cannot be so if it's a bad business. It cannot be so, no matter how good the business is, if it is conducted on bad principles. A firm telegraphed to a distant city regarding a certain business man this message: "How much is he worth?" The answer came: "His note is worth a million dollars, but his word isn't worth a cent." Soon his note wasn't worth any more than his word. His business went to pieces because he failed to conduct it on the God-given principles of honesty, integrity and righteousness. "What are you doing there?" said a man to a blacksmith as he walked into his shop and saw him hammering away upon the white-heated iron on the anvil. "I'm preaching the Gospel to regions beyond," said the blacksmith as he continued his work, with the desire not so much of making a living as to exhibit the teaching of Christ and to contribute to the spread of the Gospel. I declare to you that that old dingy, dirty blacksmith shop was a place where God delighted to abide and the ring of that hammer was as sweet to God as an angel song, because his name was glorified and his teachings honored there. At all times and everywhere the divine message is, "Whether, therefore, ye eat, or drink or whatever ye do, do all to the glory of God."

II. Money Loving—In the second place I would call your attention to the fact that the money loving spirit has to a large extent replaced the proper basal principle in modern business life, "The love of money is the root of all evil," says God. Four special sins were connected with the crucifixion of Christ. 1. Envy. "For envy the chief priests delivered Him up." 2, Slander. "And the whole multitude led him unto Pilot and they began to accuse him, saying, We found this fellow perverting the nation and forbidding to give tribute to Caesar, and saying that he himself is Christ a King." 3. Servility. "And Pilate, willing to content the people, delivered Jesus when he had scourged him, to be crucified." 4. But the sin that led immediately to his betrayal was money-loving. "Judas said unto them, what will ye give me and I will deliver him unto you. And they covenanted with him for thirty pieces of silver." The tingle of it sounded like music in his ears, but seeing that he had betrayed innocent blood, he flung it down with a dull cold thud that told of death temporal and spiritual, and went out and com-

mitted suicide. Money as the result of honest toil, gain acquired by giving value in return is good. If God has given any man a talent for making money he expects him to cultivate and exercise that talent to its greatest capacity in the fear of the Lord. Every upright merchant is a money maker; every honest laborer is a money earner; every respectable professional man is a money getter; but the love of money is quite a different thing. Misers are money lovers. Persons and not things should be the objects of our affections. When a man loves money more than he loves his brother man, when he is willing to sacrifice the welfare of others for the sake of selfish, personal gain, then he places himself among the money-loving Judases of our days. John Ruskin said: "We do great injustice to Iscariot in thinking him wicked above all common wickedness. He was only a common money-lover, and like all money-lovers the world over, didn't understand Christ; couldn't make out the worth of Him, or the meaning of Him. Now, this is the money-lover's idea the world over. He doesn't hate Christ, but he can't understand Him, doesn't care for Him, sees no good in that benevolent business; makes his own little job out of it, come what will." Who are the money-lovers of our day? you ask. When a man is willing to sacrifice his higher interests and his spiritual welfare for worldly gain he makes of himself a common money-lover. "What shall it profit a man if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?" When a man is willing to sacrifice the welfare of others for personal gain he becomes a money-lover. Christ says: "It must needs be that offences come; but woe to that man by whom the offence cometh! Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." Honest work, service and toil bring in gain, but they likewise contribute to the welfare of others. "Bear ye one another's burdens, and so fulfill the law of Christ." "In honor preferring one another." "Look not every man on his own things, but every man also on the things of others."

III. Curious Arts—J would, in the third place, call your attention to some curious arts in our modern business life. 1, There is a strange and unnatural way of inflating and depressing the market. "Getting corners" on certain things. Deceiving people as to value and supply. An ordinary pick-pocket we call a thief; a gentlemanly pick-pocket we call a shrewd business man. It's making an unnatural condition of affairs. It is, sometimes, growing rich by making false impressions. Deceiving people, wilfully, is lying and the Bible says "all liars shall have their part in the lake that burneth forever and ever, which is the second death." 2, There is a process among us of dealing in supposed substances. You buy wheat and corn and other things that have never been grown. You ask concerning these great deals, where are the commodities, the property values." The more you ask the question the more profound the mystery that surrounds these business transactions and the deeper the darkness enshrouds them. 3, There is a curious way of doing business below cost. Sometimes to close out odds and ends, or to quit business this is done in an honest way. But it seems to be done largely for one of three reasons. It may be done to run a weaker competitor out of business, and is often done for this reason by individuals and by corporations. It may be done to gain a good customer, with the intention of making it back on some one else. It may be done simply as a deceptive method of advertising. What a terrible moral character a man, or a company of men, must have who will deliberately plot the overthrow of a weaker brother, or willingly deceive with his modern methods the general public. 4, The liquor traffic. I have no very harsh words for liquor dealers tonight. The fact that men are found who are willing to conduct such a business does in no wise excuse the mighty people of our republic for legalizing it. The people who permit it are partners

in the business, and responsible for its existence. However, I do not believe that men engage in this business because they wish to send more than 60,000 men down to a drunkard's death, a drunkard's grave and a drunkard's hell every year that rolls around, or because they love to hear the cries that come up from broken-hearted wives and mothers; or because they love to see the orphan hungry for bread and clothed in foul and tattered garments. No, but because they see that with the least expenditure of capital and labor they can make more money in this business than any other. Its the money-loving spirit. 5, The last curious thing that I shall mention is the strained relations between labor and capital. The world is closer together today than it has ever been. Men and nations are more dependent upon each other than ever before. Our grandfathers, raising their own food and manufacturing their own clothing, were well nigh independent of the world, while you and I are well-nigh dependent on the whole world. Take a single illustration to which our attention has been called in a recent book—the newspaper. Did you ever think upon how many persons you are dependent for it? How many reporters gathered the news; how many telegraph operators transmitted it, editors sifted it, compositors set it up? How many engaged in making the paper? How many engaged in the transportation lines that brought it to the office; how many in press work; how many handled it from the press to you? Back of all that thousands multitudes were constructing telegraph systems, laying cables, smelting ores, digging in mines, building ship, railway and car lines. All these had to be fed and clothed. So you are dependent on thousands, directly, for your newspaper, and upon a million or more indirectly. Man may no longer say his life is his own and he will do as he pleases with it, because he touches other men. "No man liveth to himself and no man dieth to himself." We are recognizing this. The laborer has things in common with other laborers and so unions are formed. One union unites with another union, thus our great labor organizations. The same thing is in the world of capital. One man and another, having mutual interests, form a copartnership, then corporations, then trusts. The curious thing is that capital and labor do not recognize that they have mutual interests. The one is as necessary to the other as the two wings of a bird are necessary. Clip one wing and both become useless. It's a sin for capital to oppress the hireling in his wages, the orphan and the widow. It's just as great a sin for the laborer not to give honest work and honest hours and manifest an honest interest in the affairs of capital. What's the remedy? Sneer at the Christian religion as you may, talk of arbitration as you will, I declare to you that only the golden rule of Christ will bring in the golden age of man. The problem came before the Christian church in the early ages. Read Acts 19:19-20—"Many of them also which used curious arts, brought their books together and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the word of God and prevailed." So the principles of Christianity carried into business life today will solve the problems and the Word of God will prevail over the iniquities. For years the almighty dollar has been reigning among our people. It is high time to end this Fetishism of money, that Mammon worship cease to be our national religion, and that the idols be broken into fragments, and molded into coin which shall be dedicated to speaking forth the new divine creed of a mighty people, the creed of Christianity, in the homeland and the far-away places of the earth.

As I think of these great things to-night I have a dream. I have a dream that the principles of the Christian religion are to rule and govern more and more in the affairs of nations and of men as the twentieth century unfolds itself. I dream of a home where the hand that rocks the cradle and thus rules the world will open the pages of the Holy Bible and teach its truths to the future rulers and generations of the world.

I dream of a coming time when the darkness of superstitions, now hoary with age, which hover over heathendom, shall be dispelled. I have a dream that the withered hand of want will not always be stretched out for alms, but that sweet, Christian charity, robed in its garments of white, will minister to all necessities, relieve all suffering and throw her mantle over a multitude of sins. I have a dream that justice will yet find its proper place amid human relations and man will, some day, learn to do unto others as he would have others do unto him. I have a dream that this old world will yet be controlled by the Christian principles of liberty and love, of righteousness and faith, of justice and charity. And my faith in the dream rests in the fact that men more and more are listening to the Macedonian cry, consecrating their money to the spread of the Gospel, praying for the coming of God's kingdom, printing the Bible in the tongues of all peoples, and preaching the Word among all men. God says: "My word shall not return unto me void. It shall accomplish that which I please and prosper in the thing where to I send it." And He's sending it forth to bring the kingdoms of this world to be the kingdoms of our Lord and of His Christ. I beseech you, therefore, brethren, by the mercies of God, that, in your home life, social life, business life and church life, you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service; that you may do your part in the fulfillment of God's purposes.

#### The Proposed University.

For two reasons I write on this subject: as being requested to give my views, and as being a member of a Synod in control of both Columbia and Clarksville.

There are three questions calling for separate examination.

The first is whether a university is desirable. And to answer this we must determine what a university is. It is an institution which does three things: it combines, it specializes, it investigates.

It combines groups of students and teachers in different departments of study so as to have them influence one another. In almost every one of our universities there is a college or colleges providing the courses of a liberal education such as lead to the degree of A. B. Most of our universities now have, or are seeking to have, schools in different departments of study above the college. To carry out the idea fully, some also have academies below the college, and even grammar grades and kindergartens. Some not only admit to different departments or grades in the one institution students of different ages and different stages of progress, but also of both sexes. And most of our universities collect together professional schools around the college and the non-professional post-graduate schools. The Atlanta institution proposes to begin with a male college and one professional school, a theological seminary. In this idea of combination lies the ground for calling it a university.

A university specializes: it provides instruction and facilities in special departments of knowledge beyond what is attempted in the college proper or in the strictly professional school. This is meant by some to be that feature of university work which properly distinguishes it from college and professional school. The college aims to give a liberal all-round training to the man; the professional school aims to give a practical, all-round training for the profession; and the university aims to train the student to mastery of some special line of knowledge. So far the Atlanta institution says nothing of training specialists in any department.

A university investigates: it aims to add to the sum of human knowledge. It does this in two ways: by training specialists for investigation in particular directions, and by giving to specialists facilities for investigation, leisure from other work, and means of publishing results.

By combining in one organism the investigators, the instructors, and the students, of different grades and departments, so that they influence one another, and so

far as it effects this comprehensive combination, an institution is a university.

That universities are desirable would appear from the same kind of evidences from which it appears that other schools are desirable, especially schools of higher education. For if education is desirable, so is higher education; and if higher, so also the highest. In fact, as those who deny the desirability of colleges do so from ignorance of what colleges accomplish, so those who deny the desirability of universities do so from ignorance of what universities accomplish. But while all sufficiently intelligent to judge will agree in the abstract that universities, higher institutions of combination, specialization, and investigation, are desirable, the intelligent may differ in a concrete case.

To any such movement as is now proposed certain general objections may be made. In the first place, some, admitting in theory that universities are of use, will feel that practically a university is dangerous as being a breeder of heresies. And there is undoubtedly ground for such a fear. A church is also dangerous in the same way, as the church that crucified Christ. But such grounds of fear are not reasons against having a church or a university, but reasons for promoting the conditions which make for truth. These conditions are just two: the maintenance of a life obedient to the truth already known; and freedom of thought and utterance, a freedom to be permitted to err in order that it may be secured to truth. It is difficult to secure either of these conditions in a university just as it is difficult to secure them in any society or community; but it would certainly be no more difficult to secure them with a university than without it.

On the other hand, some may say that the Southern Presbyterian Church is not capable of conducting a university, since it is too conservative in principle and spirit to permit that freedom which is the breath of life to a university. If this is true, it is serious; for it is saying that our Church is incapable of the best intellectual life. But the fear is based on a misapprehension and a fact.

The misapprehension misconceives the motive of university freedom. It is not a freedom to teach any opinion with impunity. In the nature of things, the inevitable consequence of teaching opinions, right or wrong, is to win confidence with those who are led to accept them, and to lose more or less confidence with those who are not led to accept them, but to reject them—confidence in one as a thinker or leader. And loss of confidence must affect the relations based on confidence, whether that be the relation of a pastor and his congregation, or of a professor and his university's management. There is no institution in the world which grants such a freedom of teaching. But the ideal university, as the ideal Church, will grant to every thinker within the opportunity to be heard by his intellectual equals willing to learn new truth from him, and, confident that truth is not imperiled by investigation and debate, will foster inquiry and discussion free, not altogether from the danger of losing place and salary, but from the danger of being imprisoned from competent hearers.

And the fact is that in our Church there is granted, in theory, and largely in practice, precisely such real intellectual freedom. This has led in recent years to much discussion, in which men have been fully heard by their peers, with a fullness and freedom unsurpassed in any university in the world. Whatever one may think of the decisions reached, he should not deny that freedom has been allowed. But from the fact that there has been much failure to convince, some have hastily inferred the restraint of intellectual freedom among us.

Our Church, then, is a comparatively fine soil for a great university, furnishing in large measure both the conditions of conservation of the truth and the conditions of intellectual freedom needful for a true university. If now one is tempted to object that a university is not needed, the answer is ready and convincing on two grounds.

We need a university among us for our own people. Our young men are going to universities; shall they have one of our own to go to? Universities in other parts of this country and in other churches (for even the Roman Catholics have their universities) are the most powerful engines of propagation. We have correctly said that a university combines and specializes and investigates, and does all in an atmosphere of intellectual freedom; but thereby it most effectually propagates. And a university conducted according to university principles just as fully absorbs and propagates the beliefs of its environment as does a newspaper. If, then, we have an environment conservative of truth, we need a university to preserve that environment from destruction.

And we need a university for the good of others. We are not isolated. We are in communication with all the parts of our country, and with all its schools of thought, yea, with all the intellectual world. All the intelligent world is now one debating society, and we are listening members, whether speaking members or not. But we should speak; and the modern voice that reaches farthest and deepest is the university. We need a great university. This is the one conspicuous need of conservative Christianity in America today.

One other objection remains, that the operating of a university is outside the sphere of a Church. If so, in exactly the same sense it is outside the sphere of a Church to operate a college. Whether the proposed university shall be under the control of our ecclesiastical courts, or under the control of a board appointed by them, or under that of a self-perpetuating board and thus theoretically a private institution, is a question with which we do not here undertake to deal.

We have endeavored to show that a Southern Presbyterian University is desirable and possible.

Let us turn to the second question: whether the proposed movement will give us such a university.

Is Atlanta the right location? It is the most central of the larger cities of the South, and the largest of all the cities available now. Twenty years hence Birmingham would probably be preferable, but it is out of the question now. Our university should be central to our people and any university must be in a city or be so rich as to constitute a city.

Counting the Synods of Florida, Georgia, North Carolina, South Carolina and Virginia, as east of Atlanta, and the other Synods as west, and counting Arkansas, Kentucky, Missouri, North Carolina, Tennessee and Virginia, as north, and the others as south, we had a year ago, in round numbers, 120,000 communicants east, and 110,000 west, of Atlanta, and 135,000 north, and 95,000 south. The greater relative increase in the Synods to the south and west will soon make Atlanta our center. Our Birmingham churches had about 2,000 communicants; Nashville, about 2,500; and Atlanta, more than 3,000,—so that in Atlanta we have the largest local membership anywhere in the central territory, and indeed the largest in all our territory. For even Richmond has fewer Presbyterians than Atlanta.

Will the resources be sufficient for the beginning of a university? It is understood that Atlanta contributes \$250,000 for site and buildings, and that from Columbia and Clarksville would come as much, each for theological seminary and for college. If the mistake is not made of putting too little in a site, the institution would begin with a site equal to the demands of future development, and with buildings ample for the present demands. The productive endowment for theological education would be equal to that of Columbia and Clarksville combined,—enough for a beginning. And the productive endowment for college education would yield an income say of \$12,000 to \$15,000. The tuition fees added to this would probably pay all other expenses and much of the president's salary (which ought to be \$5,000 at the least), having at least \$10,000 for professors' salaries,—say \$3,000 for one man, \$2,000 each for two, and \$1,500 each for two.

This would give a college faculty of six, counting the president, two of them men of high and established reputation, two of them men of equal qualifications as teachers, and two of them young men of promise. This is a small beginning for a college; but even so small a faculty properly selected would command instant confidence and distinction.

But where is the university? In this seed. In the combination to begin with in the establishment or affiliation of professional schools; in the affiliation of Agnes Scott; in the establishment of graduate schools as increasing endowment permitted; in the immediate beginning and the endless continuance of gifts; and in a rightly selected president. For establish this institution, and call to its head a man foreordained and qualified for this work, whose name would instantly command the attention and the confidence of our people and of the educational world, and our university is born.

But do not call it the Southwestern, for it should not be for a section of the Church. Do not call it Clarksville-Columbia, for hyphenated is next to asphyxiated. Do not call it Atlanta, for that name is already appropriated. Do not call it by the name of some donor, for then others may care less to contribute. Call it Union University. Let it be the union of Columbia and Clarksville. Let it be the union of theology and science.

And, if God so permit, let it celebrate the union of our Church and the Dutch Reformed.

The third question remains, Can we get this institution without too great a sacrifice? If the plan is to abandon both the Columbia and the Clarksville plants, and to give up the establishment of a college in Alabama as well as a college in Georgia, then the plan is objectionable. That would practically mean one college at Atlanta instead of three colleges in three States, and this one college necessarily more expensive and certainly attended by fewer students than the three. And if we succeed in building up a real university at Atlanta, it will need as feeders a college in Alabama and a college at Clarksville, as certainly as it will need our other colleges.

In no case can the buildings and grounds at Columbia be removed. If they must continue to be used for theological education, let them become the property of Stillman Institute. If this does not seem advisable, there is another pressing need which they might supply, a home for a training school for other church workers than preachers: church officers, Sunday-school or Bible teachers, women missionaries.

The buildings and grounds at Clarksville and some part of the endowment cannot be removed. Let that continue in use for a college. We shall still need a college in that region. Not one-fifth of those college students that would be drawn to Clarksville could be drawn to Atlanta.

Let the college in Alabama go on to establishment and success, to be a feeder to the university at Atlanta; or, if that institution should fail to develop into a real university, to become the nucleus in the future of that great Southern Presbyterian University, which is going to be.

Our conclusion is, that a university for our Church is desirable; that the Atlanta movement would probably develop into a university; and that this movement can and should be so carried to consummation as not to put an end to theological education at Columbia, or a college education at Clarksville, or to the establishment of a college in Alabama. F. P. Ramsay.

“Courage may become the habit of life, but it never really grows easy. There is always required the summoning of the highest power that is in us before we can do the hard, brave thing. To hold to the path of high purpose, to do our best rather than to do what is easiest, calls for the exercise of all manhood's finest abilities.

Pray hardest when it is hardest to pray.—Charles H. Brent.

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## The Editor's Chat with the Reader.

Our contributed space is taken up this week with three solid articles, the first of which is from the pen of Rev. R. A. Lapsley. He calls Tom Dixon's book, *The Leopard's Spots*, an "Awful Book" and we rather think that he proves his point. It is the best review of the book that we have seen. And yet the book with all its exaggerations and crudenesses has been read eagerly at the North, over a hundred thousand of them having been sold, and as the views of the negro problem have been so extreme in that section it may have taken an extreme view on the other side to bring the thinkers to the sensible and sober mean. Another criticism that we have heard in North Carolina is the apparent supremacy of the Baptist Church.

Rev. J. Ernest Thacker's sermon to business men is an excellent one. There is often wanting between the pulpit and the business office a thorough sympathy and understanding. It would do most preachers good to have a good business training before they enter the ministry.

And Rev. F. P. Ramsay has a thoughtful article on the New University. We need an articulation of our Educational System in the Presbyterian Church. We understand that the controlling Synods are in favor of the new movement, as time will show. We are really hoping great things from our Presbyterian University, the South Atlantic University, if Dr. Ramsay will allow us to over-rule the name Union.

## PERSONALS.

Rev. J. P. Anderson, of Greensboro, Ala., is at Clinton, S. C., for a short vacation.

Rev. J. D. A. Brown, of Eataw, Ala., is resting at Monteagle, Tenn.

Rev. M. G. Woodworth, of Burlington, W. Va., has removed to Clinton, S. C.

Rev. Martin D. Hardin has declined the call of the Second Church, Charlotte.

The address of Rev. C. T. Caldwell has been changed from Houston to Waco, Texas.

Rev. W. W. Moore, D. D., has returned to Union Seminary, from Winston-Salem, N. C.

Rev. W. M. McPheeters, of Columbia, S. C., is spending some time at Rockbridge Baths, Va.

A church of sixteen members has been organized at Sylva, Ala., by Rev. J. B. Mack, D. D.

The First Church of Anniston, Ala., has called Rev. D. N. McLaughlin, of Chester, S. C., to its pastorate.

Rev. N. L. Anderson, of the Central Church, Montgomery, is spending some time in western North Carolina.

Rev. E. E. Gillespie, of Greensboro, N. C., preached at Steele Creek Church, near Charlotte, on last Sunday morning.

Rev. J. F. Forsyth, of Forsyth, Mo., has taken charge of a mission work in Pulaski county and his address will be Crocker, Mo.

Rev. T. F. Haney, of Aberdeen, N. C., has been assisting Rev. J. M. Grier in a series of meetings at Huntersville, N. C., during the past few days.

Rev. Alexander Sprunt, D. D., of the First Church, Charleston, is supplying St. Andrews' Church, Wilmington, in the absence of the pastor, Rev. Dr. A. D. McClure.

Rev. Jesse W. Siler, of Seguin, has received and is considering a call to the Church at San Angelo, Texas. Mr. Siler has just returned to Texas after his vacation spent in western North Carolina.

A note from Rev. G. L. Leyburn, D. D., of St. Louis, says: "Have just heard that Dr. Farris passed away today, Aug. 28. This is not unexpected, for his friends have known for weeks that the case was hopeless. A good man and a strong one has entered into rest."

## Church News.

## FOREIGN.

## Presbyterian Mission Polity.

In the Shanghai Conference of 1901, composed of representatives from eight different Presbyterian bodies, comparison disclosed three types of Presbyterian Polity.

1. The Mixed Presbytery—consisting of Native and Detached foreign Presbyters, mainly represented by the Northern U. S. A. Presbyterians.

2. The Co-operative Presbytery—composed of Native and Ambiscent Foreign Presbyters, evidenced by the English and Dutch Reformed Presbyterians.

3. The Autonomous Presbytery, to consist of Native Presbyters exclusively. This latter type has not yet been constituted in China, but is nominally the plan of the Southern Presbyterian Church.

In the discussions that followed, the Mixed Presbytery was open to the objection of hasty organization, urged by foreign Presbyters and the precipitate expulsion of missionaries by the Native Presbyters when the latter class was in majority and on equal terms.

The Autonomous Presbytery disclosed its high ideals but was shown to be at present impracticable on account of the character of the Chinese, diversity of dialect, distances, expense and failure to provide adequately for discipline, administration and extension.

The Co-operative Presbytery made the best showing, guarded more critical points, provided for more of the necessities of the present situation and promised as much for the future as either of the other plans.

As a basis of union of all the Presbyterian adherents in China the Co-operative Presbytery has more advocates than either of the other two.

The Presbyterian Council of Korea prefers this plan also.  
Kashing, China. W. H. Hudson.

## CUBA.

The address of Rev. P. H. Hensley, Jr., of our Cuban Mission, is changed to Camajuani, Cuba. Camajuani is the new station opened by our workers in that field, and it is a promising mission. Mr. Hensley writes that they have about gotten everything in order for aggressive work, and the people seem unusually intelligent and open to the gospel.

## AFRICA.

Rev. J. E. Phipps, after having spent nearly eight years in Africa, says he does not expect to return to America for a long while, if God will permit him to stay in the field. In explanation he adds: "My father and mother are dead; brothers and sisters are scattered in the West Indies; I feel just as comfortable here as anywhere else, for I have not seen my way clear to go, but I have seen it to stay."—The Missionary.

Letters from Mr. Sheppard and Mr. Hawkins, our colored

missionaries at Luebo, speak of a visit made the last of May by the judge of the Kassai District. He sent a letter in advance, stating to the missionaries that he would make the visit. He encamped at a trading-post about a mile from the mission. He spent several days with the missionaries, expressed himself as being much pleased with the work being done and the character of the natives under the influence of the mission. He attended one of the services, and at the close of the meeting spoke to the people, approving of the work being done. As far as could be seen the visit was entirely friendly and the officer expressed the feeling that more frequent conferences between the missionaries and officials would lead to a better understanding.—The Missionary.

#### VIRGINIA.

**RICHMOND.**—At the Grace Street Church the Rev. Dr. Strickler, of the Seminary, preached in the morning and Dr. A. D. McClure at night.

At the Second Church Dr. McClure, of Wilmington, occupied the pulpit again, preaching to a good congregation on the friendship of Jonathan for David, marking the principles of our devotion to "Great David's Greater Son."

Dr. English was in his pulpit at Westminster, and in the Church of the Covenant the Rev. I. E. Yohannan preached what will probably be his last sermon in America before his return to Persia.

The Rev. W. S. Campbell preached in Manchester, Mr. Cook and Mr. Walthall were in their pulpits at the Hoge Memorial and Mizpah Churches.

At the service on Sunday night in the Seminary Chapel the Rev. H. H. Patrick preached an excellent sermon on the Bereans who searched the Scriptures diligently and then believed.—Central Presbyterian.

**LYNCHBURG.**—Rev. Dr. R. H. Fleming, of Lynchburg, with his daughter, Miss Mae Fleming, are visiting Mr. J. A. Jones at Monterey. Dr. Fleming has purchased from Mr. Lunsford his beautiful home near Wier, in Highland.—Central Presbyterian.

#### ALABAMA.

**GADSDEN.**—The Gadsden Presbyterian Church has just completed a beautiful annex to the main building for Sunday-school work, at a cost of several hundred dollars. This addition is not only an ornament to the main audience room, but will supply a long-felt need in the Sunday-school primary department. The church has given to its pastor, Rev. R. B. McAlpine, a three weeks' vacation.—Southwestern Presbyterian.

#### MISSOURI.

The address of Rev. W. H. Albright is changed from Lawson, Mo., to 2915 Jule St., St. Joseph, Mo.

#### FLORIDA.

Rev. W. W. Powell was released from the pastorate of the St. Petersburg Church and dismissed to the Presbytery of west Lexington August 25. He takes charge of the church at Jackson, Breathett county.

The Presbytery of St. Johns will meet at Wildwood, Fla., Nov. 12, 1903, at 7:30 p. m.

D. L. Lander, S. C.

Two or three active ministers are wanted in the Presbytery of St. Johns. Attractive fields for the right men. Now is the time to come to Florida. Applicants correspond with Rev. J. G. Anderson, D. D., Tampa, Fla.

#### MISSISSIPPI.

**BLOOMFIELD CHURCH.**—A meeting of considerable interest has recently been held in this church by Rev. Dunbar H. Ogden, of Columbus, Miss. Six persons confessed Christ, and much good was done. An old lady of ninety-two years attended the services regularly, driving more than two miles in a wagon. Such an example is a blessing to any community.—Southwestern.

**CAPE GIRARDEAU.**—At last accounts, the body of Rev. J. Leslie Alsworth, who was drowned in the Mississippi, had not been recovered.

#### NORTH CAROLINA.

##### Missionary Union of Fayetteville Presbytery.

According to published program, the annual meeting was held August 25th-27th, at Mt. Vernon Springs. From the cordial words of welcome by the pastor, Rev. P. R. Law, until the closing hymn the meeting was earnest and helpful.

Rev. George H. Atkinson, of Monroe, N. C., was present and at the opening service gave an interesting account of the origin and workings of the Lookout Mountain Conference. He also made the Union his debtor by bringing a supply of missionary maps for use during the sessions.

On Wednesday morning, after devotional exercises conducted by Mr. Law, the Union was ready for work.

More than thirty delegates reported and there was a large number of visitors present, to be stimulated by coming into closer contact with the work and the workers.

At eleven o'clock Rev. S. P. Verner made an extremely practical address on the things a missionary should do and should leave undone, to enter the mission field to the best advantage.

At three o'clock the devotional half hour was led by Rev. W. F. Thom and reports from the local societies were read.

These showed an increase in contributions and this is always an index to increased love and interest.

A strong helpful paper on Woman's Work was prepared by Mrs. M. H. Russell, of Rockingham, which was read (because of the absence of Mrs. Russell) by Mrs. J. M. McIver of Gulf, N. C. Miss Anderson, lady principal of Red Springs Seminary, read an encouraging and vigorous paper on "The Outlook in China." It is good to know that so many young girls who are being trained at the Seminary are under the care of a woman so capable and consecrated as Miss Anderson.

Mrs. Sutherland, of Laurinburg, made an earnest appeal to the Union, that its members practice more personal self-denial.

After a beautiful solo by Miss Mattie Lee McIver, of Gulf, Mr. Verner again addressed a large audience at eight p. m.

As many in our Presbytery have had the pleasure of hearing him, it is almost unnecessary to say it was a plea for Africa, that in eloquence, in power and persuasiveness, could not be excelled. Every one who heard it knows where Mr. Verner's heart is. The stereopticon views were superb—and the African scenery beautiful—some of the scenes were pathetic beyond telling.

Thursday morning the Union re-elected the old officers and a new office was created, a manager for the children's work. Mrs. W. S. Lacy was chosen for this work. Mrs. Lacy L. Little addressed the Union at ten o'clock. How I wish all our people could hear this consecrated, earnest, gifted young woman tell of the Chinese Woman's home-life. A more attractive, magnetic speaker one rarely hears, and there is no estimating the good that her speech will accomplish.

And then our own Rev. Lacy L. Little told of the good things that are being done for the Master in our Chinese mission.

The closest attention was given to Mr. Little from start to finish and we are grateful to him for coming to us with his cheering message.

On Thursday afternoon reports from the Children's Societies were read. Under the loving leadership of Mrs. Lacy this part of the work will doubtless be greatly enlarged.

"A sermon to young Women" by Mrs. Lauchlin McDonald, a former president of the Union, was read by Mrs. Dugald Munroe—a sermon that will not soon be forgotten by those who heard it. In order that these forceful papers may be preserved and widely read we will have them printed with the minutes of the meeting.

Miss Elva Bryan read an interesting letter from Rev. H. F. Williams, the editor of our Missionary magazines.

On Thursday night Mr. Little again addressed the Union.

The next meeting will be held at Raeford, N. C., the last Wednesday and Thursday in August, 1904.

The Union was never more cordially received and entertained than by the pastor and people of Vernon Springs, and we take up the new year's work with renewed courage and gladness.

WASHINGTON.—On Thursday, Aug. 13, 1903, a commission appointed by Albemarle Presbytery organized a new church in Nicholsonville, a suburb of Washington. The new organization began with sixteen members; and was named Payne Memorial, in honor and memory of Rev. C. M. Payne, D. D., for so long the beloved pastor of the First Church, whose missionary zeal more than that of any other gave the mother church its present missionary enterprise.

The Payne Memorial Church just before its organization lost perhaps its most devoted friend, certainly one of its hardest workers in the death of Mrs. C. T. Buckman. She gave her life to the cause of the new church and all humanly wondered what could be done when the Lord took her. All hearts were gloomy; but the Lord was with the new work. It was organized in its nearly completed new building. On Sunday, the sixteenth, four members were received. Others are expected to join soon. The work shows that God is with us.

The new church is served by Rev. C. W. McDonald, who entered on evangelistic work in Albemarle Presbytery in May. His works show the man—an earnest, persistent, tireless worker, a strong preacher, and a consecrated soldier of the cross.

The First Church has given its pastor a rest from Aug. 25th to Oct. 1st. Not content with this it made him a present in money that will greatly increase the pleasure of the rest. The pastor hereby expresses his thanks for all this congregation's unceasing goodness to him and his. May the Lord reward them seven-fold in His own gracious way.

MONTEAT.—The Montreat conference for the season of 1903 closed Tuesday evening Aug. 18, with a ringing sermon from the Rev. Ira Landrith, of Nashville, Tenn. This conference has been one of the most successful in the history of Montreat, and the Rev. Walter Holcomb, the manager, has been commended on all sides for bringing together so much able talent. The speakers, by their wide differences in personality and style, have afforded a diversity that has kept the interest keyed up from first to last and the people of Montreat and vicinity have shown their appreciation not only by their attendance, but by a liberal financial support. All expenses of the meetings have been met and the way is clear for future work. Mr. Holcomb is now at the Winona conference, which is being held at Winona Lake, there to confer with Dr. J. Wilbur Chapman, Winona conference manager, about Montreat speakers for next season.

LITTLE RIVER CHURCH.—A week's meeting was held at this church by Rev. L. M. Keischner beginning the second Sabbath in August. The good, helpful sermons brought a blessing to many hearts. There were several conversions. On the following Sabbath nine were received into our communion on profession of faith. The sacrament of the Lord's supper was administered.

We thank God for sending us a man to preach His blessed word. We pray God's blessings to be upon him.

PHILADELPHIA.—Rev. C. A. Munroe, of Lenoir, assisted the pastor, Rev. Jno. A. McMurray, in a meeting at Philadelphia Church, Mecklenburg county, embracing the third Sabbath of Aug. Bro. Munroe pleased our people by a simple perspicuous setting of the "precious word." Congregations were large in spite of weather and hearers were attentive. There were eleven additions on profession of faith.

ALBEMARLE PRESBYTERY.—"Lest we forget" I give below the "Missionary Supplies" appointed at last meeting of Presbytery:

Rev. John E. Wool, one Sunday at Shiloh. Rev. J. H. Henderlite to take oversight of Young Memorial until supplied and preach one Sunday there.

Rev. E. P. Bradley one Sunday at Young Memorial, Rev. J. H. Jarvis, needy points in Hyde county, Rev. G. W. Lawson, to take oversight of Aurora and preach one Sunday there. Rev. W. D. Morton, one Sunday at Strickland, Rev. Jas. Thomas, one Sunday each at Weldon and Roanoke Rapids, Rev. F. G. Hartman, one Sunday at Scotland Neck, Rev. W. D. Morton, one Sunday at Nahalah. Rev. F. W. Farries, one Sunday at Dover, Rev. R. W. Alexander, one Sunday at Crisp, Rev. H. S. Bradshaw to have oversight of Dover and preach one Sunday there.

Next regular meeting will be held at Goldsboro, N. C., on Tuesday, Oct. 6, at 8 p. m. E. D. Brown, S. C.

## LOUISIANA.

Louisiana Presbytery will meet in Lake Charles, on Thursday, Oct. 1st, at 7:30 p. m.

M. B. Shaw, S. C.

MT. CALVARY.—Rev. B. P. Reid was installed pastor of Mt. Calvary Church, Enoree Presbytery, for one-fourth his time. Dr. T. H. Law and Col. T. J. Moore conducted the installation service.

In a meeting of four days which followed, there were sixteen additions to the church. Thirteen adults were baptized, Rev. W. H. White, assisted the pastor, preaching five impressive sermons. The people were much pleased with Mr. White's preaching. Mt. Calvary will erect a handsome house of worship soon.

B. P. Reid.

Harmony Presbytery will meet at Midway Church, Wednesday, Oct. 7, 1903, at 12 m.

W. W. Mills S. C.

## SOUTH CAROLINA.

CHESTER.—We have just closed a meeting of much interest in Pleasant Grove Church. The pastor, Rev. C. G. Brown, was assisted by Rev. J. K. Hall, of Bethesda Church, who preached the pure gospel with great earnestness. There is reason to believe much good was done. There were five additions—three heads of families—one seventy-five years old

## MISCELLANEOUS.

## Publication Notes.

We are glad to report we now have eighteen Sunday-school missionaries at work in as many Presbyteries, supported in whole or in part by our Committee.

Their names are as follows:

J. E. Robinson, Newdale, N. C.  
John G. Barkley, Greenville, Ky.  
J. K. Coit, Asheville, N. C.  
J. F. Rodman, Goldsboro, N. C.  
I. P. Powell, Montgomery City, Mo.  
L. H. Query, Westminster, S. C.  
John Mable, Clarkston, Ga.  
H. C. Brown, Penicks, Va.  
R. F. King, Summerville, Ga.  
N. B. Morris, Plain Dealing, La.  
W. M. Clark, Leewood, W. Va.  
J. F. Forsyth, Forsyth, Mo.  
Mrs. E. L. Reinhart, Richland, Mo.  
P. H. Burney, Coleman, Tex.  
H. M. Jenkins, Okolona, Miss.  
S. L. McKinstry, Laurel, Miss.  
Rev. E. Hotchkiss, Durant, Ind. Ter.  
Rev. E. H. Williams (col.), Greenwood, S. C.

Some of these are Seminary students, engaged only for the summer months, but twelve of them give their entire time to this work. They visit families, sell and donate good literature, organize mission Sunday-schools where there is a prospect of permanency, and the ministers hold evangelistic meetings as opportunity offers. Their experience would fill volumes, and their reports concerning the great spiritual destitution in their sections moves our hearts with a great longing to send more workers into this great field "white already to the harvest."

You will rejoice with us in the large increase in the circulation of our papers that has already come since we took their publication and distribution into our own hands, and you will be glad to know something of our plans for the betterment of our papers. The increased revenue which comes with the taking of the papers into our own hands will enable us to employ an editor for his full time, and we shall do this, as authorized by the Assembly, as soon as the right man can be found.

We shall also have the ablest Bible experts of our Church give us, in the "Earnest Worker," the results of the latest scholarship concerning Old and New Testament themes as they relate to the current Sunday-school lessons. For the Primary Department of our work we shall secure an expert, who will present the lesson truths in a way that will be most helpful to teachers and pupils alike. Mrs. Elizabeth Preston Allan, for so long the loved and honored editor of "The

Children's Friend" and "Pearls for Little Ones," will continue to edit these popular papers.

We purpose to enlarge "The Children's Friend" from a 14x20 page to a 16x22 page on January 1st, 1904, and expect to add a special department for the older members of our Sunday-schools and homes. The "Earnest Worker" will be enlarged to 40 pages, and will contain items each month concerning the progress of all departments of our work.

The remarkable sale and popularity of our new Hymn-Book is a proof that the able committee of compilers did their work exceedingly well. Over 60,000 copies have been sold, and the book is already in use in scores of our churches. The commendations are cordial and hearty, and a notable improvement in the church music always follows the introduction of the new book.

We will cheerfully send sample copies to music committees for examination. We now give a discount of 10 per cent. on all church orders, and prepay delivery charges on new books.

The Assembly Minutes for 1903 are ready for delivery and every minister and elder should order a copy. The price is 25c., post-paid, which is about one-half the actual cost for printing and mailing the book. This loss is borne by the treasury of the General Assembly, and it can be reduced materially if we can circulate 3,000, instead of 1,500 copies.

#### Sabbath-School Institute.

The Sabbath-school Institute of the South Carolina Presbytery held one of the meetings authorized by Presbytery in the Richland Church Tuesday, August 18. Rev. F. H. Wardlaw, of Piedmont, is chairman of the committee in charge of this work, and arranged the program and presided over the meeting.

The first speaker in the morning was Rev. G. G. Mayes, of Greenville, S. C. He delivered a very thoughtful and carefully prepared address on "Methods of Bible Study." The discourse was helpful by way of condemning many commonly practical methods, and of suggesting the one most instructive and beneficial. The subject was then briefly discussed by several of the visitors.

Prof. Patterson Wardlaw, of the South Carolina College, spoke on "Some Principles of Modern Education Applied to the Sabbath-school." The addresses were instructive, entertaining, and practical. It was so well received that Prof. Wardlaw was requested to discuss some additional phases of the subject in the afternoon.

"Singing in the Sabbath-school" was discussed by Maj. S. P. Dendy, of Walhalla. The duty to make this part of the services an act of worship, and to encourage all to take part in it, was emphasized. In the discussion which followed many practical suggestions were made.

The Institute took recess at 12:30 o'clock, and all present repaired to the grove in the church yard where an elaborate dinner was served.

In the afternoon the congregation again assembled in the church and Miss Kitty Perrin read a paper on "Kindergarten Features of Sabbath-school Work." Miss Perrin has made a specialty of the work, and was well qualified to present the subject. This feature of the work ought to receive the attention of all our Sabbath-schools.

Mr. M. S. Stribling, of Westminster, S. C., made an address on "The Sabbath-school Library." He made many practical suggestions concerning the selection of books for a library. The quality of the books from a moral and spiritual view-point was emphasized.

Rev. T. H. Law, D. D., discussed the "Home Department." He showed how those confined at home for various causes can keep up with the lessons, and thus stimulate their interest in the work.

Rev. J. Fairman Preston presented the subject of "Missions in Connection with the Sabbath-school." His address will stimulate more interest in this cause.

At the evening session two subjects were discussed. The first was the "Preparation of the Lesson," by Dr. Law. He gave a very unique and exhaustive method of analyzing and studying the lesson.

The next subject, "The Proper Relation of Home and Sabbath-school," was presented by Rev. J. C. Shive, of Westminster, S. C. He emphasized the point that the Sabbath-school is dependent on the home for the attendance of the children and for the quality of the work that is done. Bro.

Shive sounded the key-note of the situation. It is to be regretted that more parents were not present to hear this admirable and forceful address, as it concerned specially their duties to the Sabbath-school.

A feature of the meeting was the song service at the beginning of each session so aptly conducted by Rev. F. H. Wardlaw.

We regretted that three of the speakers were prevented from being with us.

The people of our community opened their hearts and homes to the visitors and tried to make all enjoy the meeting.

We believe that all were prepared by this meeting to do better work for the Master in advancing his cause through the Sabbath-school. R. L. Rogers.

#### The General Assembly's Home Missions.

As the September Collection for Home Missions is at hand, perhaps no better way of emphasizing its importance can be devised than by laying before the Church the following Memorial, which was prepared by the Executive Committee and sent to the last Assembly. Let the whole Church hear this Memorial and make a suitable response in view of the urgent needs and great possibilities of the work:

To the General Assembly in Session at Lexington, Va., Greeting:

Dear Brethren: At the regular monthly meeting of the Executive Committee of Home Missions, May 12, 1903, additional applications were presented in due form to the Committee, asking for an enlargement of the work by appropriations for new and promising work in the West. As the appropriations were already larger than any year of the past, and larger even than our income in the most favorable year, this led to an earnest and protracted discussion of the whole subject of Home Missions.

Whereupon Drs. T. H. Rice and S. L. Morris were appointed to present the matter in a Memorial to the Assembly, which they did in the following form:

"In the discharge of this important duty developing upon us, we would enforce the consideration of this matter at the hands of the Assembly by several serious and weighty facts:

1. The Presbyteries composing the Synods in which the Assembly is carrying on its Home Mission operations, are begging this Committee for \$10,000 more than our annual income from all sources. They claim that this is the least amount adequate to the demands of their growing work. In addition to this, Presbyteries in the older Synods are appealing for the Committee's help. The Committee is powerless to respond to these pressing needs of the Church.

2. Applications come to every meeting of the Committee for assistance in erecting new houses of worship. It is exceedingly mortifying and embarrassing to the Committee to be compelled to decline the majority of these worthy cases simply from lack of funds to meet the necessities of the work.

3. Under the pressure of such appeals the Committee undertook last year to increase the appropriations from \$32,000 to \$37,000, and yet such is the meager response of the Church at large that we are embarrassed as a Committee to meet even this small increased appropriation of only \$5,000.

#### Full Settlement Asked.

To Presbyteries:

Following is a list of the Presbyteries that have paid in full their apportionments of the Home and School debt according to the recommendation of the Assembly of 1902:

Central Alabama, Cherokee, Columbia, East Hanover, Enoree, Ethel, Knawha, Lafayette, Meridian, Pee Dee, Pine Bluff, Roanoke, Tombeckee, West Lexington.

There are some Presbyteries that have paid nearly all, while others have paid nothing. The debt is reduced to \$3,600 and enough has been promised to pay this amount if all the Presbyteries will pay in full the amount promised. We earnestly beg that every Presbytery will take up this matter at the approaching meeting and see that its apportionment is paid in full. Please instruct your treasurers when remitting to state that the amounts sent are for the debt, else they will go to the support fund.

Fraternally yours,

Fredericksburg, Va,

S. W. Schmerville.

## The World.

The Czar of Russia will visit Vienna toward the end of September.

The Spanish authorities have discovered a plot to assassinate King Alfonso.

Lord Salisbury's funeral took place Aug. 31 at Hatfield, the home of the late Premier.

The Russian Government has indorsed the Zionist movement to establish an independent state in Palestine.

The crossing of the continent of North America in sixty-one days is the latest achievement of the automobile.

During the last fiscal year the total value of Alaskan business aggregated over \$20,000,000, exclusive of gold.

The German Government issued a decree removing the prohibition on the export of arms and ammunition to China.

The Grand Army of the Republic has had 8,183 new members added during the past year; its total membership is now 255,100.

The German Reichstag will be asked to authorize the formation of two new army corps, at an annual expense of \$9,000,000.

The promotion of General Luke E. Wright to the governorship of the Philippine Islands gives general satisfaction at Washington.

The twentieth anniversary of Wagner's death was celebrated in thirty-eight German and Swiss cities by performances of his operas.

China has conveyed official notification to the State Department at Washington that two ports will be opened in Manchuria on October 8th.

New York City has recently contributed \$50,000 toward the support of its blind poor. The average contribution amounted to \$49 each.

The rumor that President Wheeler, of the University of California, is soon to retire from his present position is denied by Dr. Wheeler.

The health authorities of Savannah, Ga., are stated to have decided that all weeds growing in otherwise vacant lots must be destroyed, as under suspicion of being the cause of hay fever.

Twelve more Christian villages have been destroyed by the Turks in Macedonia. The Mohammedans appear determined to accomplish the total extirpation of the Bulgarian population.

Because of the increased American interests on the Pacific coast it has been decided to re-establish the Southern Pacific Station and to maintain a cruiser squadron there of from three or four protected cruisers.

The refusal of Dr. Lardy and Prof. Matzen to serve as arbitrators of the claims of the allied Powers for preferential treatment in the settlement with Venezuela will necessitate a postponement of the meeting of the Arbitration Court.

A cablegram from Brussels last week read as follows: The British Minister has notified the Belgian Government that Great Britain formally objects to the granting of monopolies, the employment of forced labor and other features in the administration of the Congo Free State.

The "Cave of Giants" is the name which has been given to a new mammoth cave discovered in southern California in the heart of the Providence Mountains. The cave was discovered by George L. Berg, to whom its existence was revealed by a native Indian who lives on the west slope of the range.

According to an English expert the supply of coal yet remaining to be mined in the United Kingdom amounts to 80,684,000,000 tons, which, at the present rate of mining, would last 370 years. The same authority gives the total output of the world in 1900 as 767,636,204 tons, of which Great Britain produced 229,000,000 tons, or 30 per cent, and the United States, 240,000,000 tons, leaving a balance of about 35 per cent for the rest of the world.—Exchange.

Dr. Papp, a Hungarian deputy, arose from his seat in the chamber at Budapest, drew money from his pocket to the value of \$2,000, and announced that the entire sum had been given him as a bribe. The uproar, according to all the press despatches, was "immediate."

St. Paul, Aug. 30.—Delegates are beginning to arrive for the annual reunion of the National Society of the Army of the Philippines, which will begin its sessions to-morrow afternoon in the State capitol. The reception committees say that fully 2,000 will attend.

The Pennsylvania Railroad tunnel under the Hudson River was begun on June 25. The tunnel work is divided into two sections, known as the northern and the eastern sections. The first drill holes for the first shaft were started at noon at the foot of 32d Street and Eleventh Avenue, New York.

A new machine for laying bricks, or rather for adjusting them after they have been laid by hand, has been invented by John Henry Knight, of Barfield, England. The machine does all the skilled labor, and all the necessary hand work is the spreading of the mortar and the placing of the bricks roughly upon it.

Rome, Aug. 28.—Sixteen soldiers of the Italian Army were killed this morning on their way to the Army Manoeuvres. Many more were injured. The trains carrying them collided with a freight. The King hearing of the disaster proceeded at once to the scene and gave his personal attention to caring for the injured.

Australia has decided to follow the example of the United States and Canada in establishing her capital upon neutral territory. The relatively unknown and unfortunately named city of Tumut, in New South Wales, has been selected for the purpose, and a territory of "at least 100 square miles," including this city, is to be set aside as Federal property independent of any one province.—Exchange.

In consequence of the inability of Dr. Lardy, the Swiss minister at Paris, and Prof. Matzen, of the Copenhagen University, to serve as arbitrators at The Hague in the claims of the allied powers for preferential treatment in the settlement with Venezuela, the foreign office has requested the postponement of the date, which was Sept. 1, of the first meeting of the tribunal until other arbitrators are secured.

Sir Thomas Lipton, in an article in the September *Cosmopolitan* on "My Efforts to Win the 'America's' Cup," draws attention to the personal danger attending the sailing of the modern racing-yacht. In addition to being a menace, these racing-machines, he declares, are practically useless. When the races are ended, they are worth only as much as the metal within them will bring.

A fire occurred on August 24 in a four-story building at Budapest, the two lower floors of which were occupied by a fancy goods firm and the upper floors as residential flats. There were 200 work people in the building, and the escape of many of them and of the residents on the third and fourth floors was cut off by the flames. The damage is estimated at 4,000,000 kronen (\$800,000), mostly covered by insurance.

An important gathering of educators, British and Colonial, took place recently in the large room of the Royal Society, Burlington House, London, to confer on the question of establishing closer relations between the universities in all parts of the British empire. Twenty-eight universities were represented. Mr. Bryce, M. P., who presided, said that the conference was the first of the kind that had ever been held; and that it was a unique and great occasion.—Exchange.

The Salonica correspondent of The Daily Mail describes the situation in Macedonia as being one of the utmost gravity. The insurgents are everywhere increasing in numbers and holding their own against the Ottoman soldiers. Anarchy reigns supreme, asserts the correspondent, the vast Turkish army being completely out of control and eating up the country. In a few weeks famine must ensue, causing untold misery. Any outrage in the city of Salonica now would turn the Turks into soldiers and the populace into wild beasts. The country west of the river Varda, towards the village of Monastic, is expected to rise daily.

Tolstoi's last book, *Thou Shalt Not Kill*, has been suppressed in Germany, on the ground that it contains statements respecting Emperor William which constitute lese majeste.

An Internationall Rabbinical Congress was held at Cracow, Galicia, August 9-15, invitations having been sent to Rabbis all the world over. During this congress the civil authorities were invited at a special time, and a solemn declaration was made in the name of the assembled Rabbis and in behalf of Judaism, that there is not the slightest basis for the ritual murder accusation. Since the Kishineff outrages were committed, nearly forty additional Zionist associations have been formed in Germany and Austria.—Christian Work and Evangelist.

Sofia, Aug. 30.—Despatches received today from Constantinople, Salonica, Monastir and Adrianople, reveal an unsatisfactory condition of affairs in Macedonia. From Salonica come reports of new risings. At Monastir the insurgents are said to be masters of the situation. Telegrams from Adrianople declare that the insurgent bands are continuing their ravages. At the moment that the Porte is asking Belgium to supply officers for the Macedonian gendarmie the Swedish ambassador at Constantinople has notified the Turkish government that unless they receive their pay immediately, the Swedish officers now at Uskub will leave the country.

"The American public is learning at this late day that for years Russian diplomatic agents have been on the closest terms of intimacy with Irish agitators in the United States and have used them to keep alive the opposition to England." "If the secret history of Russia's relations with the Irish malcontents could ever be published, the world would marvel at the amazing revelations, and it would be seen that in all the wide circle of Russian diplomacy having for its object the thwarting of English plans and fostering national hatred of England, no small part of the success of that diplomacy is due to the labors of Russian ministers and ambassadors in the United States."—London World's Work.

Commerce between the United States and Russia made its highest record in the fiscal year just ended. In both exports to and imports from Russia, the figures for the year just ended are larger than at any time within the last twenty years, and the grand total of imports and exports combined is larger than any year in the history of our commerce with that country. The total exports to Russia in the year ending June 30, 1903, aggregated \$17,626,812. This total is nearly double that of the exports in 1901, and about 50 per cent. in excess of those of 1902. Imports also show a marked growth for the past year, and the total for the year is greater than in any preceding year in the history of our trade with Russia.

Washington, Aug. 27.—The State Department has received a cablegram from Minister Leishman at Constantinople announcing that William G. Magelssen, United States vice consul at Beirut, Syria, was assassinated yesterday while riding in his carriage. The American minister immediately demanded action by Turkey. Cheekeboy, the Turkish minister to the United States, is hastening to Washington for a conference with Secretary Hay. The minister hurriedly left his summer legation here tonight for Washington. The dispatch of American warships to Turkish waters is a source of the greatest anxiety to the minister. Although confident himself that the Washington government's intention in taking this action was to protect American citizens, he fears it may have the opposite effect, and render more difficult the efforts of the Ottoman government to afford protection to foreigners. The appearance of the European squadron off Beirut will, it is pointed out, be taken by the revolutionists as an evidence of the Washington government's sympathy with their cause and thus arouse them to renewed atrocities.

Rome, Aug. 30.—General Ricciotti Garibaldi, who fought on the side of Greece against Turkey in 1897, has been interviewed regarding the rumor that Greece will support Turkey against Macedonia. He said he did not find it strange that Greece and Turkey should unite in suppressing the Macedonian insurrection. "I myself," he continued, "have urged Greece to come to an agreement with Turkey before Russian pan-Slavism or Austrian pan-Germanism gains the mastery over all the Eastern Adriatic coast. Greece, Albania and Italy have only one road to safety and that is a full, cordial agreement with Turkey. Saraffoff asked my advice in organizing

the Macedonian insurrection, complaining that I was unfavorable to it. I answered that I could not approve it, because the insurrection was based on the hope of Austro-Russian intervention, which, if it came about, would be in the interest of those two countries. "My plan is the independence of Albania under Italian protection, with an understanding that Greece, while, contemporaneously, Saraffoff would appeal to Europe for Macedonian independence, renouncing all idea of Austro-Russian intervention. If my programme is accepted, I will appeal to the Italian people, convinced that in 24 hours 20,000 volunteers would follow me to the other side of the Adriatic. I am in hopes that the Italian government would not prevent my carrying out this project, but if it did, I would renounce Italian citizenship."

The theory that this country is entering on a period of industrial depression, as the result of the mysterious causes which bring about a business crisis each ten years, is finding many believers. It is pointed out that in the years 1853, 1863, 1873, 1884, and 1903, within recent history, the country met more or less serious reverses in property, the effects of which were felt for months and years afterward. The twenty-year intervals of 1853, 1873, and 1893 were especially disastrous, while the alternate dates of 1863, and 1884, it is argued, were less serious from a business standpoint. From these observations, the inference is being drawn by some that a moderate depression in business, lacking the severity of the panics of '73 and '93, but yet of great consequence, is upon us. This theory is advanced by its adherents as explaining the continued decline in the stock market, which has put the prices of the principal stocks from ten to twenty points below the panic prices of the famous flurry of May 9, 1901. While conditions and not theories govern the stock market, it can not be denied that the decline in the prices of securities has been ample to discount a severe industrial crisis. Furthermore, the decline has had a very important effect on business. Most fortunately, however, the decline in securities has come at a time when the underlying conditions of the country are exceptionally strong. The trouble has been acute in the stock market and the speculative community, but so far no question has been raised as to the strength and solvency of the banks of the country; the nation's credit was never better abroad, and the great masses of the people are prosperous. At the worst, therefore, the business depression can hardly be acute, and the recovery which will follow any depression will undoubtedly be rapid.—Christendom.

The postal scandal, we are told by a Republican Washington correspondent, will pale into insignificance in comparison with the new Indian scandal, both in the amount of money and the importance of the officials involved, if the charges made by Special Agent Brosius, of the Indian Rights Association, are corroborated. Twenty million acres of land, millions of dollars in money, and the interests of some four hundred thousand Indians are said to be affected. The charges are, in brief, that some of the government officials whose particular business it is to protect the Indians from land "sharks" have themselves formed land and oil companies, and used their official positions to despoil the red men of their land. As one paper puts it, "the watchdogs have joined the wolves." Mr. Brosius names about half a dozen land companies in his charges, and names a United States internal revenue inspector, a United States district attorney, an Indian inspector, a clerk of a United States court, an assistant district attorney, and the chairman and another member of the Dawes Indian commission as officers and promoters of these concerns. These land companies, it is charged, induce the Indians by the temptation of cash payment, or by delays at the office of the Dawes commission, or by the exhausting and expensive delays of litigation, to part with valuable land for next to nothing—often, indeed, when the Indian has no right to sell his land and the entire transaction is illegal. Complaints of these frauds it now appears have been coming in to the Department of the Interior and the Department of Justice for a long time, but by the interesting workings of department machinery the charges have been turned over for investigation to the very men who were to be investigated so that no great strenuousness has marked the prosecution of the charges hitherto. Now that the allegations have been made public, however, more activity is expected.—Literary Digest.

## The Home Circle.

### Ingenuity in Earning a Living.

Curious dramatic stories are told of some of the women in this country who were forced to go out into the market place to earn their living, and who made of the venture a notable success. One or two of these cases, it seems to me, give a useful hint to other women who must work for their living, but who have not yet decided what trade or business to undertake. The majority live in small villages or farms, and are outside of the great marts of trade. They have not the modern collegiate training nor any especial talent nor accomplishment which will bring in dollars and cents. What are they to do?

The most noteworthy instance which I know of the success of a woman in wresting a livelihood out of the barest conditions of country life is the following:

Mrs. S—, twenty years ago, was the wife of a sea captain who commanded a vessel running from Philadelphia to an English port. She lived in a small house among the New Hampshire hills, with a couple of barren grass-grown acres about it. She was a cripple, unable to take a step alone, but was otherwise healthy and strong, and kept a vigorous watch over her household as she was pushed about her little domain in a bath chair. Her husband's salary was not large and barely sufficient to supply her actual needs. But there were some poor kinsfolk that she longed to help, and there was always in the background the threatening presence of that grim old age waiting for her and the kindly old captain. But there was no comfortable little hoard stored away with which to hold him back. What could she do?

Every day she looked wistfully at the two stony fields surrounding the house. Neither flower nor herb would grow in them, not even a single trumpet vine to feed the bees if she should buy a hive. There were only grass and gravel enough on the waste to keep two matronly old hens alive. How they strutted to and fro, noisy and consequential! One day as Mrs. S— looked at them she suddenly leaned forward eagerly and stopped, smiling while she watched them and their brood. Then she left the window, consulted a book, a pamphlet or two and wrote a letter.

A week later one of the setting bantam hen mothers, going back to her nest after a five-minutes' dissipated run about the field, rustled anxiously as she settled down on her eggs. Were they chilled? Had they shrunken in size? She scrambled off the nest again and eyed them with sharp suspicion, while Mrs. S—, in her bath chair on the other side of the field, scarcely drew her breath in her agony of suspense. If Biddy should throw up the job! The poor lady had no more than ten dollars to spend on a clutch of eggs of a famous breed. But after a few moments of misery she heard the mother bantam's worried cluck as she snuggled down again in the nest. That brood were late in coming out, and there was something mysterious in their build and bearing which vexed the ma-

ternal hen mind, but it gave solid comfort to Mrs. S—. The foundation stone of her fortune was laid.

But the fortune itself was long in building. It requires great patience and accurate knowledge and long, untiring care to succeed in any work, even in raising fancy poultry. She persevered, studying by night and working by day, until she had a stock of several kinds of the best breeds. Then she inserted a brief advertisement in a New York paper, giving the names of the breeds whose eggs she was prepared to supply to customers. A few customers came, her eggs were fresh and carefully packed up by her own hands.

At first she managed the yards with the help of one lad; she was wheeled around the grounds all day long and knew every hen by sight and name. As her sales increased she employed a large force of assistants and bought all of the new appliances used in her business. But she gave the same personal care to it, even to the packing of every egg. "It is the Master's eye that brings luck and trade," says the old Dutch proverb.

Mrs. S—'s trade increased with every year, and her eye was watchful until it closed in death. Her venture was absolutely successful. She won comfort and even luxury for herself and her husband, and she filled the last years of her life with a new, healthy interest and with ideas outside of the narrow village gossip. It is certain, too, that these live interests and the outdoor life which she led lengthened her later years.

A curious story, which is absolutely true, was told to me of the origin of a certain liquid pepper sauce which was brought into public notice a year or two ago by its use at West Point in the scandalous hazing frolics there.

In the Attakapas district of Louisiana is a large estuary called Vermillion bay, which opens into the Mexican gulf. In it lie five green wooded islands, each of which, by the way, has its strange romantic history. One of them was for years the secret haunt of the pirate Lafitte. The graves of the buccaneer and four of his followers, looking like brick boxes, can still be seen in the swamp, but they have been broken open by modern savages more brutal than themselves in search of their treasure. The farthest outlying island, "La derniere isle," was the scene many years ago of a tragedy so terrible that it is still spoken of with bated breath throughout the South. A tidal wave one night swept over it, washing away great hotels filled with guests' and happy homes and their sleeping inmates.

The largest island, in which were salt springs, known in the days of Bienville, was, before the civil war, part of the great estate of Judge A— of New Orleans. The A— family often resorted to this island for the fishing or gunning. There was a plantation house on it and quarters for a few slaves.

Now, on the island, there grew a little wild pepper bush unknown elsewhere, and the judge, who was a skillful amateur chemist and a keen epicure, discov-

ered a method of distilling the juice of these fiery pods into a sauce. He presently fell into the habit of making, every summer, a half dozen bottles of this wonderful decoction, which were sent as priceless gifts to certain of his friends.

Then came the war, in which the A—s took an active part. The Confederacy, shut out from the Kenhawa Salines, was in urgent need of salt. A son of Judge A— began to work the springs on the island and discovered the great dry salt caves which now rival those of Poland.

The war was over. The judge died, having lost slaves, office and fortune with the cause. His daughter, with her little family, went back to the island, which was the only remnant of their estate left to them and took shelter in the old plantation house with her brother, who, without men or money, was bravely trying to work the salt mines.

In that terrible year tens of thousands of black-robed women in both the South and North stood with out-stretched, empty hands looking to the right and the left to find work to keep their little ones from starving. The ordinary industries of the nation were shattered, the prices of the necessities of life were enormous, the men who had loyed and worked for them were rotting in countless unmarked graves, their children were crying out for food. That was the real meaning of peace at first. These children must have food and their mothers must earn it. But how? They could find no work, and if they found it, they never had been trained to do it.

I know of no more tragic figures in history than those of the American women in that terrible, empty first year of peace. If the country rose quickly to prosperity, it was due to their endurance and their energy. It needed less courage and strength to march over the Southern hills for a year, to fight a battle and be shot and lie dead at Manassas or Fredericksburg, than to stagger on with a broken heart for years, carrying the weight of hungry children.

But to come back to our island and to the woman who for the first time in her life was fighting poverty there. Most of father's old cronies were dead. One, however, remained, a man of high position in New Orleans. It occurred to her one day that it would surprise and please him if she should send a bottle of the red sauce to him on his birthday, as her father always had done. She had learned the secret of distillation from Judge A—. The pepper bushes had been killed by the workmen at the salt mines. She found one still living, however, gathered the pods, made the sauce and sent it to her old friend.

Now, it so happened, or, rather, God so willed it, that the General had a dinner party that night, and that one of his guests was a New York man with a keen palate for a new taste. The sauce was produced and tested and the General told his Northern guest the history of the judge and his daughter, who was left penniless.

"Penniless!" cried the excited epicure. "If she can make this sauce and put it

on the market her fortune is assured!"

The story is told. Given an energetic woman, with a single pepper bush and a secret which would turn every seed into gold and the dullest reader can spell out the conclusion. It required hard work and constant personal care for years, but they were given and success and fortune came. We all know the tiny bottles, with their trade-mark, which are found now on almost every table in the United States. Be sure that a pepper-bush with golden fruit is growing somewhere for every woman who wants work if she knows how to find and use it. A large number of women in the South who had a peculiar skill in making some kind of pastry or confection went into their kitchens, made their cake or jam or pickle and put it on the market. As long as they gave the work their own personal care success invariably came to them. One Southern woman who manufactured pickles and a young girl in the North who makes jellies have amassed large fortunes by their work.

I know a widow in New York who bred Shetland ponies for the market with great success, and a young girl who earned a good income from her Persian cats. More than one Kentucky woman, left a widow, carried on large stock-raising farms with knowledge and skill. Why do I recite these odd bits of gossip? What do they mean? This: A large minority of the women of this country are forced now to earn their own living. Every craft, trade and profession is open to them. Then ask anxiously which will be the more profitable for them to follow.

These stories hint that the best work for any woman is that which she understands best—which lies nearest to her, no matter how ignoble or mean it may be in itself. These lucky widows and girls might have taken to authorship or painting. But they did not understand literature or art, and they did not understand ponies and pickles—hence their success.

What does the color of your horse matter if you know how to ride it with dignity and it carries you through the battle?—Rebecca Harding Davis, in the Interior.

Only a Few of the Cedars of Lebanon are Left.

There are only about four hundred trees, says Lewis G. Leary in an interesting article on "The Cedars of Lebanon," in "Scribner's." High up on the rocky slopes, Hadrian sculptured his imperial anathema against all who should cut these sacred trees; the Maronite peasants almost worship them, and call them the "Cedars of the Lord;" and a recent governor of the Lebanon has surrounded them by a great wall, so that the young shoots may not be injured by roving animals. Yet, century by century, their number grows less.

But if the cedars are few in number, these few are of royal blood. They are not the largest of trees, though some of the trunks measure over forty feet around. Their beauty lies in the wide-spreading limbs, which often cover a circle two or three hundred feet in circumference. Some are tall and symmetrical, with

beautiful horizontal branches; others are snarled and knotted, with inviting seats in the great forks, and charming beds on the thick foliage of the swinging boughs.

The wood has a sweet odor, is very hard, and seldom decays. The vitality of the cedar is remarkable. A dead tree is never seen, except where lightning or the ax has been at work. Often a great bough of one tree has grown into a neighbor, and the two are so bound together that it is impossible to say which is the parent trunk. Perhaps the unusual strength and vitality of the cedars are due to their slow growth. When a little sprout, hardly waist-high, is said to be ten or fifteen or twenty years old, one cannot help asking, What must be the age of the great patriarchs of the grove? It is hard to tell exactly. By the aid of a microscope I have counted more than seven hundred rings on a bough only thirty inches in diameter. Those who have studied the matter more deeply think them a thousand years old. Indeed, there is nothing wildly improbable in the thought that perhaps the "Gnarian," for instance, may have been a young tree when Hiram began cutting for the temple at Jerusalem.—The Christian Advocate.

Our Own.

If I had known, in the morning,

How wearily all the day

The words unkind would trouble my mind

That I said when you went away,

I had been more careful, darling,

Nor given you needless pain:

But—we vex our own with look or tone

We might never take back again.

For though in the quiet evening

You gave me the kiss of peace,

Yet it well might be that never for me

The pain in the heart should cease!

How many go for that morning

Who never come home at night!

And hearts have broken for harsh words spoken

That sorrow can never set right!

We have careful thought for the stranger,

And smiles for the sometime guest;

But oft for our own the bitter tone,

Though we love our own the best!

Ah! lip with the curve impatient,

Ah! brow with the shade of scorn—

'Twere a cruel fate were the night too late

To undo the work of the morn!

—Author unknown.

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"You ask my opinion of the healthfulness of Richmond. I have taught classes of young ladies in Charlottesville, Staunton and Richmond. The health of my family and students was decidedly best in Richmond.—John Hart."

"Students of the Woman's College from Presbyterian families attend my church and Sunday-school, and are under my pastoral care.—Russell Cecil, D. D., Pastor Second Presbyterian Church."

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## Deaths.

He loves him; He who bore the bitter  
Cross.

Desires him by His side;  
We give him up to Him, and bless the loss  
That cheers the Crucified.  
For service, bright beyond compare,  
He needs him in His presence rare.

PATE.—On the quiet Sabbath of August 9th at Clio, S. C., little Thornton Pate, age 10 years, was summoned from this life by the angel of death. During his extreme illness he was so thoughtful of his dear mother who watched faithfully by his side. We know not why God should take away this only son, but we do know that heaven is richer and brighter.

T. E. S.

VINCENT.—At a meeting of the officers of Bethesda Church, held Aug. 23rd the following resolution was adopted; Whereas, it has pleased God in his wisdom to remove from us our friend, officer and brother, John Vincent, therefore, be it resolved,

1. That we, the officers of the Church, while recognizing the loss we have sustained, bow in submission to the will of Him who doeth all things well.

2. That we rejoice in the hope that our brother now rests from his labors, and is now enjoying the rest that remaineth to the people of God.

3. That we extend our deepest sympathy to his sister and niece and other loved ones, commending them to the Father of mercies and the God of all comfort.

4. That a copy be furnished the Standard for publication and sent to the family. By order of session.

E. J. Orr, Clerk.

## The Household.

### When the Unexpected Happens

By Mrs. Rose Seelyek-Miller.

It is said that it is the "unexpected that always happens." Hence it would seem we might reasonably expect the unexpected. But unfortunately if we do try to anticipate all sorts of unexpected things, the real thing that does happen never seems to be amongst those that we have contemplated. There is one field in the domestic economy, however, which enables us in a measure to be prepared for the unexpected. This is making ready, in a reasonable way, for unexpected company. To a city dweller this preparation may not be needful, but many times in the country it has been a satisfaction beyond words.

City people seem to think that country folks are always prepared for company, and are always ready to receive them, and no doubt all are ready to entertain their real friends. But the idea that entertainment in the country costs nothing and that the farmer's wife is always ready, is quite a mistaken one. I have nothing to say however on this side of the question, what I want to say is addressed to those who cannot run to the store or meat market if any one

comes unexpectedly. To the country liver the emergency shelf is a boon that will be blessed forevermore if once established. No doubt most country people have access to poultry, but sometimes there are only such fowls on hand as are desired for keeping. Then again I have known the supply of ham to fail before the next reinforcement is ready. Such things as sending the cream to the creamery do occur even in country neighborhoods, and sometimes the butter is such a case runs low. When milk is separated, unless it is saved out before separation, one cannot get milk at will any more than a city woman can, and hens do not lay fresh eggs very plentifully in moulting season. So it would seem that even in the country staple supplies are not always available. One thing we may do and that is try to keep supplied with enough with which we may cook, even if not much is ready prepared. If one will establish an emergency shelf in the cellar or elsewhere, upon which shall be placed things to be used only in case of such need, it will very much simplify the matter of entertaining the unexpected guest.

Some scoff at canned goods, but many of us are only too thankful to get them. Hence for our emergency shelf in times when meat is scarce on the farm, a few cans of condensed soup, of dried beef and even of salmon, cannot fail to be appreciated. Some can fowl for their own use, but I have never tried it. It certainly could be resorted to in cold weather, and even chicken could be simply potted and kept for quite a period of time when the temperature is low.

A can of chicken can be minced and made into a chicken pie on very short notice. Canned salmon is delicious heated very hot with a riotous sauce of butter well seasoned. Even the plebeian codfish makes a dish not to be ignored if dressed with the richest of cream and this thickened a little. Pickles can always be kept on hand, and these should find a place on our emergency shelf. Jellies, too, are nearly always available, and certainly help out a good deal. I know a country woman who nearly always makes a few small cheese, full cream, for home use, and these are at hand during the fall and winter when the garden supply is cut off or limited.

In these days of delicate wafers and cheese sandwiches we may nearly always have a box of something of the sort upon our emergency shelf. If a guest arrives cold and hungry, a little too late for a meal or a little too early, I know of nothing more acceptable than a cup of very hot cocoa or cream of chocolate, with a wafer or cheese sandwich. These are not expected to take the place of a substantial meal, but they will prove appetizing under some circumstances and can be prepared at a moment's notice.

Cream of chocolate is a powdered chocolate sweetened and ready for the cup. All it requires is hot water to make it ready for immediate use. Since using it I find many uses for it besides as a beverage. It will make a plain cake into one fit for company by simply using the same quantity of powdered sugar as you do of the chocolate, wetting them

gradually with hot water, blending them and spreading over a cake. By its use you have almost before I can tell it, transformed a plain loaf into one fit for any one if a chocolate frosting could make it so. The cream of chocolate is ever ready for use. It should always be placed upon that shelf, that we may be more ready for the unexpected guest. It can be made into puddings and all sorts of things, and it has the advantage of being more quickly prepared than any thing of the kind I have ever used.

Cookies are just about as good a month old as when fresh baked, unless they are of the soft kind more like cake than cookies. A rich cookie will keep any length of time, and be just as good as when fresh.

A loaf of fruit cake is very convenient in the winter time, for it may be served as a cake or steamed and used as a plum pudding, and is every bit as good. As far as that goes a steamed suet pudding will keep for some time, if preserved in a cool place, and so be ready for use when the occasion demands. I do not by any means want to advocate making things to put away and spoil, what I do mean is simply to keep a few things on hand to make the unexpected guest welcome. We cannot feel half as free and comfortable when we greet a comer, if we are mentally surveying a hopeless larder. But with the consciousness of a plentiful supply, we can enjoy the unexpected guest, and take the time for such enjoyment, instead of being obliged to spend the whole time in making ready a sumptuous meal.

If one has canned fruit a shortcake for dessert is as quickly made as an adjunct to a dinner, and is nearly always acceptable. Whatever you do, do not feel hurried and worried. "Better a dinner of herbs," you know, than to get flushed and make your friends feel they have come unduly.

I sometimes think the unexpected comer is the pleasant guest, because, unless a pretty near friend, he or she would hardly think of coming unannounced. If one expects company she must make about so much preparation, or else she will feel she is not doing herself or her culinary skill justice, let alone the guests themselves.

If we hold ourselves in comparative readiness we shall not mind the appearance of real friends almost any time. To be sure sometime our work is so hurrying that we are not as free as we would like to be, but most of us can, if we will, set aside the work till another time, unless it is of such a character it must be done—and if so, let the guest come right into the kitchen or sewing room, where ever the work is being done, and if help is offered accept it cordially.

"That the feast may be more joyous.

That the time may pass more gaily,

And our guests be more contented."

But supposing we are not prepared, supposing there is no emergency shelf, supposing there are no means even for such a thing, well, then—I would still say welcome the coming guest. If she has come to see you, your simple fare will not matter. If she has come for a meal then there are other places where

such things can be had. I have been placed at a fare as scant as it could be, and yet withal with such a spirit of hospitality that one could hardly think of the food save for its rare seasoning of hearty goodwill and simple, genuine hospitality. It is not so much what we set forth. The cup of cold water we may always extend.—New York Observer.

#### Ways of Serving Pineapple.

One of the best ways of serving pineapple for dessert is to peel the fruit, carefully removing the eyes, though the new seedless pineapples now in market have very small eyes. Dredge it thickly with sugar, and let it remain just twenty-four hours on the ice. The bowl in which it stands will catch the juice, and in a short time the entire fruit will be permeated with the sugar, and may be torn into bits with a silver fork. Pineapple is a fruit which requires little cooking, either for preserving or for any other culinary use.

**Pineapple Sherbet.**—A pineapple sherbet, or water-ice, is excellent served by itself as a dessert, or with vanilla or strawberry ice cream. Cut a thoroughly ripe pineapple into two equal parts. Chop one-half fine, and lay the remainder away for any further use you may have for it. Take the chosen half, which is chopped fine, and pound it to a pulp with a potato masher. Add a liberal cupful of granulated sugar, and pound the pulp again. Squeeze in the juice of two or three sound lemons. Add a quart of ice-cold water, stirring the whole with a wooden spoon. Strain the entire water-ice through a coarse sieve, and add the whites of two eggs, beaten to a stiff froth, adding the juice of half a cupful of sugar, and freeze the mixture like an ice cream. Serve it with pineapple cake for dessert.

**Pineapple Ice Cream.**—A delicious pineapple ice cream is made as follows: Peel a ripe, luscious pineapple, chop fine, and pound to a pulp with a heaping cupful of sugar. Cook it in its juice over the fire for five minutes, and let it cool while you make a custard of the yolks of five eggs, a pint of milk, and a cupful of sugar. Let this boil up over the fire, stirring all the time; then add the cooked pineapple, strained into the mixture through a pure-sieve, and last of all, a pint of rich cream. If the pineapple is ripe and sweet, it will not need any more sugar; but if it is acid, it may need another cupful—govern yourself by the taste, remembering that, as cooks say, a great deal of the sweetness will freeze out. It should, therefore, be much sweeter than an ordinary custard. Serve it with white sponge-cake, or what is familiarly known as "angel's food." This is also an excellent cake to serve with strawberry ice cream made with fresh, ripe strawberries.—New York Tribune.

Let every youth aim, first of all, and most of all, at self-mastery. Without it he must be base and miserable. Without it he cannot but be happy. Without it other things are but "gifts of the evil genii, which are curses in disguise."—F. W. Farrar.

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## Our Young People.

### When the Minister Came to Tea.

"Really, we ought to have the minister to supper, now that his wife is away visiting," said Mrs. Allen, thoughtfully. He was in yesterday and looked lonesome."

"We can't until we get some new dishes," replied Lesbia, decidedly. "I'd be mortified to death."

Lesbia was tall, straight and golden-haired. She had a firm chin with a dimple in it. Like most young girls, she had her ideals. She disliked shabby furniture, made-over gowns and worn carpets. Her especial aversion was nicked and cracked dishes. She complained a good deal in the little house because old things had to take the place of new. Mr. Allen was a poor man, and Mr. Allen was an invalid, so there was little left for "extras" when all expenses were paid. Lesbia worried and fretted over the little economies she was forced to practice, ignoring the fact that she had more blessings than she could count.

The little brown house was shabby enough, but it was clean and homelike. No one but Lesbia would have noticed its shabbiness, for, although the carpets had seen their best days, there were plenty of books and easy-chairs, the windows were full of flowers, and the sun shone into every room.

Mrs. Allen looked across at her tall girl wistfully. She was a slender, frail woman, with a sweet face, worn thin by years of ill-health.

"I don't think the minister would notice the dishes, dear, if you had one of your nice suppers," she said gently. "We could have fried chicken and hot biscuit and you might make—"

"No, mother, I can't!" replied Lesbia, shortly. "I'm ashamed of our old, shabby things. We haven't a whole cup in the house. Those that have handles are nicked and those that are not nicked have no handles. The same thing is true of the vegetable dishes. The only thing in the house that isn't broken is grandma's old blue china platter, and that wouldn't have escaped if we hadn't put it away. That's what those careless girls did for you before I was old enough to manage things."

"True enough, dear," answered her mother, cheerfully, "and grateful indeed both father and I are that we have a daughter to look after us. We only wish we could do more for her."

"I don't mind so much about my own clothes," said Lesbia, soberly, "but I should like a lovely home, with nothing old or broken in it."

"I don't believe the minister would care about the dishes," went on Mrs. Allen, still cheerfully. "You make such good tea he'd forget all about the cup that held it. I wish we were rich for your sake, little daughter, but I believe, I really do, that you take our poverty too much to heart. It's not always pleasant, but perhaps you needed the discipline."

"It seems to me I get a good deal of it," retorted Lesbia. "I won't complain, since it only distresses you, but I do like pretty things, especially dishes.

I love fine china and cut-glass and silver and beautiful table linen, and since I can't have them I'm not going to air our poverty by inviting the minister to tea. He gets his meals over at Mrs. Percival's. She is rich and has all those things!"

"Yes, but she's old and deaf and peculiar and I don't believe she has any more to eat in her fine dishes than we do in our old ones. At any rate, I know that the meals are not cooked any better and I should like to show the minister a little hospitality. His wife was so kind to me when I had that last bad turn! Never a day that she didn't come over or else send me something. Won't you, dear?"

But Lesbia rose quickly and went away beyond the sound of her mother's pleading voice. She shut the door of her little white room tight. Her dimpled chin looked firmer than ever. "I'm not going to!" she whispered, rebelliously.

Lesbia always said afterward that she would never have changed her mind if it had not been for that sermon. There were not many at church that Sunday morning, but Lesbia was always glad she went.

The minister took his text from Judges iii., 31: "And after him was Shamgar, the son of Anath, which slew of the Philistines six hundred men with an ox-goad; and he also delivered Israel."

His subject was "Christian courage," and he told how much God's people had accomplished with humble instruments—Gideon with his lamps and pitchers, David with his sling, Dorcas with her needles and so on down to our own times. He told of brave Benjamin West, who made his first paint-brush with fur from a cat; of Watts with his tea-kettle; of Sir Isaac Newton with his apple and of a long line of struggling, ambitious men and women who would not let circumstances conquer them.

"They didn't wait for the appliances of skill and science," the minister said. "If they had waited, they would have gone to their graves obscure and unknown. They worked with what they had."

Lesbia went straight to her mother's room after church that morning. "Mother," she said, "I've thought better of what you asked me. If you still wish it, we will have the minister to supper, after all."

Mrs. Allen's face lighted up. "Thank you, dear," she answered, and Lesbia knew by her tone how happy she had made her.

The minister said he did not know when he had such a pleasant time—not since his wife had gone on a visit. Lesbia had set the table with painstaking care. The table-cloth was white, the silver teaspoons shone and there was an abundance of flowers. The supper was delicious, and the minister ate as if he enjoyed everything.

After supper Lesbia played and sang a little and then the minister entertained the family with stories and anecdotes. It was good to see how Mrs. Allen brightened and how her husband's face lost its tired lines.

### A definition—

**"Painkiller,"** a sure cure for Cramps, Colic, and all Stomach Complaints. There is but one Painkiller, Perry Davis'.

From the people's dictionary.

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Gen. Pass. Agent, Wilmington, N. C.

Lesbia saw it and crept away, humbled, but strengthened with a new courage and a new resolution—a resolution to make the best of narrow means, not to let poverty dwarf and thwart aspirations, but to accept her life with its environments as God-given and with all its limitations to press on to greater things.

Lesbia went to the door with her guest, that evening. The tall, gray-haired minister looked down upon her with kind eyes. "That was a very nice supper, Lesbia," he said, laying a fatherly hand on her young shoulder. "I don't know when I have enjoyed anything more. It is easy to see to whom I am indebted for it."

Lesbia smiled. "It is we who are indebted to you," she answered, gently. "Didn't you notice how much you helped mother? She'll think of it for a month." She looked up at the tall figure impulsively.

"Mother and father wanted you to come so much," she added, "but I—thought we hadn't things fine enough. I wanted new dishes and cut-glass, and we couldn't have them, so I felt rebellious. I wasn't going to ask you at all, until you preached on Shamgar and his ox-goad, and then it came to me to make the best of what I had. So I'm going to."

They stood in the open door. The minister laid a hand on the golden head. He read the new look of submission in the girlish face, the spirit of meekness that had lately come to her. He foresaw struggles before her, but in the end, with this new grace in her heart, there would be success and victory. "She will make a fine woman," he thought.

He looked off across the moonlit hills, thinking of his own life, and of the years when he, too, had fought against the hardness of his lot; of those hard years before he had learned to overcome, to sacrifice, to serve, to be humble.

"Keep it up, Lesbia," he said, "Good night!"—Youth's Companion.

**Being Popular.**

By Marianna Wood Robinson.

"Who was elected, Rob?"

"Tom Leighton, of course. No other fellow had any show at all. He's the most popular boy there is. They say it is because he is so good natured."

"Well, Tom is the kindest boy—the kindest big boy—I know," said Sadie, Rob's sister.

"Huh! That's all right, but what does he have to keep him from being kind? He has every single thing he wants. He never has to work till the very last minute before school time. And he always has lots of money to treat the fellows with. I could be kind, too—maybe I could be popular, if I had time. You have to have something to make you popular."

"Right you are, my son. I have felt that way a great many times. It's the men who have money, so they can do things for people, or leisure to make themselves agreeable, that are popular. It takes time even to be kind. When a man has to work all day in the shop, as hard as I do, he's got no time to make himself popular."

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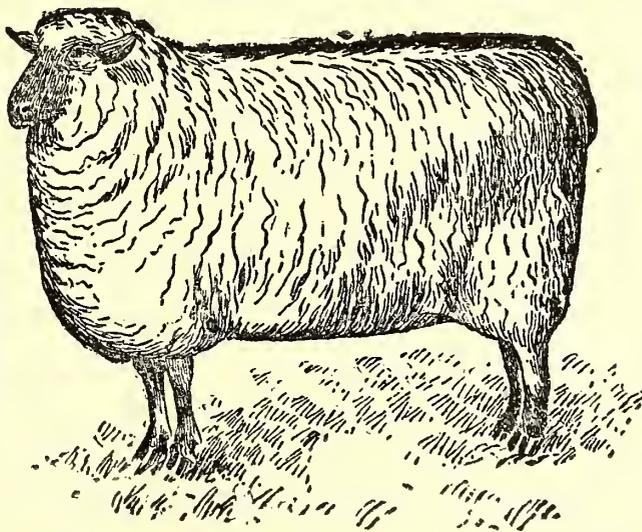
Underwear that is cool, comfortable, perfect fitting, with lasting qualities. You cannot buy anything better for the price. It don't pay to buy shoddy underwear at any price—hence we keep only the best.

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**Princeton Theological Seminary.**

**FRANCIS L. PATTON, D. D., LL. D., President.**

The ninety-second session of Princeton Theological Seminary will open on Thursday, September 17th, 1903. Matriculation of Students takes place in Stuart Hall at eleven o'clock.

On Friday, September 18th, at eleven o'clock the Rev. William Park Armstrong will be inaugurated as Professor of New Testament Literature and Exegesis. His address will be on the subject, "The Witness of the Gospel." The exercises will take place in Miller Chapel. College Graduates of all denominations welcome. Faculty of seventeen. Modern methods of instruction. Choice of extra curriculum courses, and privilege of advanced study in Princeton University. A strong Y. M. C. A. An address each week by men prominent in aggressive Christian work. Annual conference of leading Christian workers. Three fine dormitories with parlor and baths in each. Ample grounds for recreation.

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Private rooms in the Hospital.

"It doesn't seem as if that were quite the right idea of making one's self popular," said Rob's mother. "What do you think, Aunt Katie?"

"I was just thinking," answered Aunt Kate, "of the two most popular men I know in our neighborhood at home."

"Oh, is one that nice old gentleman who sat on his porch so much and used to give me candy when I went by?"

"No, dear; he isn't one of them."

"Well, then," said Rob, "it's some of those swell fellows over on Lee avenue, two blocks from your street."

"No, Rob, it isn't exactly any of them. I was just thinking," she went on, "about what you said it took to make boys or men popular. I'm sure the same men are both extremely popular, but they both work at manual labor every day in the week, one of them, at least, all the year round, with, perhaps, a couple of weeks off."

"They must be awfully smart men," said Bob, "to do all that, and have time to make themselves popular, too."

"No, I don't consider them especially smart, as we usually think of smartness. They are able to do their work well and faithfully, and that is all."

"Well, I suppose their work is not the kind that frets or bothers them. They don't have to put their mind right on it," said Rob's father.

"I don't know about that. I should think the work of one would be very tedious and vexing, and as to the other, most representatives of his calling whom I have known have been cross as bears, without a word for anybody."

"Just like our postman," said Sadie.

"Yes, that's just what he is—a letter carrier; and the other is the janitor of the Washington school. The postman has a kindly, interested word to say at every door along his route. If you have been away, he is glad to see you back. If you don't get the letter you are expecting, he is as sorry as you are. If a package you are depending on is delayed, he tries to plan some extra way for you to get it in time. If you are sick, he inquires for you every day."

"The children run to meet him, and take turns going a way with him. They tell him their little secrets, and exchange stamp pictures with him."

"At Christmas time he enjoys his work more than ever, because it makes so many people happy. He seems to make his work the means of his popularity."

"Well, what about the other one, Aunt Kate? He can't be much like our janitor."

"The other man is much the same. You would think, wouldn't you?—I should—that he would see enough of the bothersome children, and would never speak to a child unnecessarily. But, instead, he is really interested in them, their home life, their older brothers and sisters who have gone from the school. He will often take a little tot on his knee to warm her feet by the furnace in the winter mornings."

Somehow, instead of regarding him as their natural enemy, as janitors are apt to be regarded, every one of these five

hundred children considers him a friend. I know lots of rich people and people of leisure, but these two are the most popular men in our part of the city."

"That's it," said mother. "Rob, you and your father are wrong. The best way to make yourself popular is to be really and truly interested in people."

"I shouldn't say, either, 'make yourself popular,'" said Aunt Kate. "I doubt if any one who directly tries to make himself popular, ever really becomes so. Be thoughtful and kindly, right in the midst of your work, and the popularity will take care of itself."—Southern Presbyterian.

#### Why We Shake Hands.

The Prussian officer who held it his duty to kill a mere soldier who offered to shake hands with him had, from the official Prussian point of view, a complete case. Handshaking implies a certain degree of equality, and it is not possible for a Prussian officer to imagine any equal except another Prussian officer. Clearly, any that suggesting such a thing could not be expiated by any punishment short of the immediate death of the offender.

The custom of handshaking dates back to prehistoric times, a relic of those savage days when strangers could not meet without suspicion of murderous purpose. Then all men went abroad with weapons and shields, and, when they met, would stand in pleasant converse, each with his shield upon his left arm and with right hands clasped, so that there would be no chance for a sudden swing of the knife or bludgeon. The right hand was invariably used for the weapon, with the result that we are a right-handed race. The reason for this lay undoubtedly in the fact that the left arm was always employed in the important work of shielding the heart. Among the common people of the Aryan race, the old pledge of amity in yielding the right hand to be gasped and held has since remained the chief token of open friendship. In the Iliad the returning chiefs were "greeted with extended hands." Even at that remote day the early significance of the handclasp had been lost in the nobler meaning of civilized life. But it remains a salutation in which a greater or less degree of equality is claimed or conceded. It is, therefore, possible for a humble person to shake hands with the President of the United States, but not with an officer of the Prussian army.—Harper's Weekly.

#### The Christian Child.

Come hither, little Christian,  
And hearken unto me;  
I'll teach thee what the daily life  
Of a Christian child should be.

When a Christian child awakes  
He should think of God in heaven,  
And softly say, "I thank Thee, Lord,  
For the sleep that Thou hast given."

He must say when he arises,  
'From evil and from harm  
Defend Thy little child, O Lord,  
With Thine everlasting arm.'

Then, dressing very quietly,  
The Christian child should say,

## The Eyes of School Children

Many parents allow their children to go through school half equipped for the work.

Defective eyes do not show in children as plainly as in grown people. Yet defects are present then if ever. They probably never know what it is to have perfect sight; thus they know no better, since there is no soreness and inflammation.

Don't wait for such signs.

### Examination free

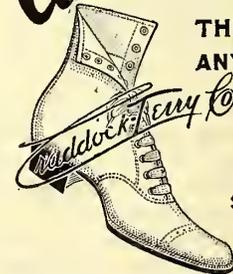
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TELL YOU WHERE YOU CAN GET THEM.

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LUMBERTON, N. C.

“With Thy spotles robe of righteousness,  
Lord, clothe my soul, I pray.”

He reverently kneels  
To pray beside his bed;  
With closed eyes and humble voice  
His holy prayers are said.

And as he thus approaches  
The God of heaven above,  
He looketh down and smileth on  
This little child in love.

He goes from his chamber  
To his work or to his play,  
But the prayers that he hath prayed  
He must keep in mind all day.

He hath asked to be obedient,  
And so he must fulfill  
His parents' bidding cheerfully,  
With a glad mind and will.

In all his daily duties  
He diligent must be,  
And say, “Whate'er I do, O Lord,  
I do it unto Thee.”

When the little Christian plays  
He must use no angry words,  
For his little fellow-Christians  
Are members of the Lord.

He hath asked to be made holy,  
So he must strive all day  
To yield his will to others' will,  
His way to others' way.

No greedy thoughts dishonor  
The Christian child at meals;  
He eats what God giveth him,  
And ever thankful feels.

To his crucified Redeemer  
He must turn his thoughts and say,  
“May the Cross upon my forehead shine  
With living light away!”

When in fault he falleth,  
He must not hide the stain;  
Repentance and confession  
Must yield their healing pain.

He must kneel down in his chamber,  
Confess what he hath done,  
And ask to be forgiven  
For the sake of God's dear Son.

Again, when evening cometh,  
The Christian child will pray,  
And praise the Lord for blessings given  
To him throughout the day.

Then his soul to God committing  
He quietly may sleep;  
God and His holy angel hosts  
Will watch around him keep.

God bless thee, little Christian!  
Be holy, humble, mild,  
Obedient, truthful, diligent,  
A truly Christian child.

God bless thee, little Christian!  
And bid thou God bless me!  
I've taught thee what the daily life  
Of a Christian child should be.

—Southern Churchman.

**OIL CURE FOR CANCER.**

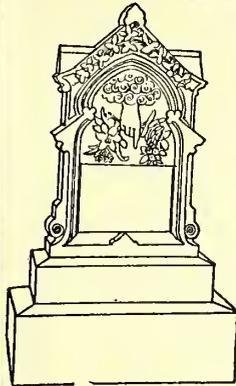
The Dr. D. M. Bye Co., of Indianapolis, Ind., report the discovery of a combination of soothing and balmy oils which readily cure all forms of cancer and tumor. They have cured many very bad cases without pain or disfigurement. Their new books with full report sent free to the afflicted. Dr. D. M. Bye Co., Drawer 505, Indianapolis, Ind.

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MOZLEY'S LEMON HOT DROPS are without an equal for coughs, colds, sore throat and bronchitis.

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We pay four per cent. interest and compound it quarterly.

## Our Little Folks.

Lenoir, N. C., Aug. 18, 1903.

Dear Standard:

Last Sunday I had a nice trip to Marion to the camp meeting. I have another uncle very low with fever. We had an awful storm here last night; it struck a poplar tree near the yard. It shook a good many things. This is the third letter that I have written. I have been helping my father fix the turnip ground this morning before it rained. I hope my school will start soon. I will close for this time, hoping to see this little letter in print again.

Your little friend,  
Ralph Winkler.

Lenoir, N. C., Aug. 18, 1903.

Dear Standard:

As I have never wrote to you before I thought I would write. My Aunt takes your paper and I like reading the stories. I have five sisters and one brother. I have no pets. I have been growing flowers this summer. I go to Sunday-school. I have a nice time playing with my sisters. My Sunday-school teacher is Miss Annie Bell; I like her very much. I will close now, hoping to see my letter in print.

Your unknown friend,  
Fannie Winkler.

### How Filipino Children Study.

An American school-teacher in the Philippines says that when she began the children did not know a word of English except the "Good morning" and "Good evening" with which they greeted the teachers, and they mixed these up in a very laughable way. Their faces seemed total blanks so far as any expression was concerned. It was a long time before she could get them to smile. They would much rather sit on the floor than on the nicest benches, and it shocked a boy very much to see a girl in the same room with himself.

At first the teacher had a great deal of difficulty in making them understand her. Their gestures are entirely different from ours. When she beckoned them to her they would run from her, and when she pointed to an object they did not know what she meant.

They are very fond of singing, though their native songs are chants. But they sing "America" and "Columbia, the gem of the ocean," in a way that almost raises the roof.

One thing that makes their attendance very irregular is the fact that they have to work at home. They pick rice, and rub the husks off the kernels to prepare them for cooking for dinner.

The children of this country ought to become very much interested in these little people whom it is our privilege to help to happier lives.—Junior Endeavor World.

"Teddy."

By Edith Lyndon.

A true story of a real "Teddy" who never became President, but who was much respected and admired for his many good traits of character.

He rejoices in the name of Theodore Roosevelt, and like the more famous Theodore, is often familiarly known as "Teddy." Like that other Theodore, too, he "scents a battle from afar," never resting until he is in the midst of the fray. He is a mighty hunter, haunting fields and woods and making them yield tribute. Here the resemblance between the two ceases, for the subject of this sketch is only a little fox terrier with a tail so short that he is sometimes called "the tailless tyke," a very black nose and a pair of brown eyes with which he can plead so eloquently that he escapes with half the whippings he deserves.

The whole story of Teddy's two years of life would be a record of a series of mishaps. When he was a little fat puppy he almost met an untimely end by being smothered by coal gas. Poor little fellow! When his plight was discovered he was scarcely able to crawl, but he had youth on his side, and in half an hour had sufficiently recovered to worry "Rabbit," the family cat. His legs were still weak, and he made a funny picture as he went staggering about with head erect and ears set, "Rabbit" the meanwhile spitting with all his might and swelling his tail to three times its normal size.

Not only does Teddy roam the fields and woods, but, sad to say, he loves the streets. There are so many people to tell him what a nice little dog he is, so many horses and automobiles to chase, so many dogs with whom to make acquaintance, and so many cats sunning themselves upon doorsteps that he has a busy, happy time about town. Besides all these delights he has come to know a certain bakery, and when master or mistress is with him he has only to jump up on the doorstep and wag his apology for a tail to open both heart and purse strings; the result is that the inner dog is regaled with a penny cake. Nor is the bakery the only attractive store. There is a certain dry goods store where the money is carried to and from the desk in little cup-like cars which run along miniature railways. Oh! the joy of chasing those cars! When he first discovered this diversion his home scarcely saw him for three weeks. The first thing in the morning, after scattering all the cats about his bailiwick, he would make for that shop, and all day long chase the cars back and forth. When six o'clock came a very tired little dog would seek his home to sleep until the next morning's sun would call him to his self-imposed task.

As I have intimated, Teddy is a sworn enemy of cats; in fact, I am afraid that he is known in the cat world as a murderer. He frequently meets a valiant tabby who is quite his equal and comes out of the fray with a decidedly dejected air and a long scratch, which tells the whole story. But fox terriers recover their spirits quickly, and in less time than it takes to tell about it my young hero is ready to renew the attack. One fine morning he ran to town ahead of master. It was a morning to stir one's blood, and he was off with eyes and ears open for something, he didn't care much what, but something must happen. Master's morning reflections were sud-

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facturing Druggists,  
GREENSBORO, N. C.

## Atlantic & N. C. R. R.

Time table in effect November 19, 1902.

	Passenger	
	Daily	aily
Eastbound Trains.		
Leave Goldsboro.....	3:30 p m	8:00 a m
Leave Kinston.....	4:22 p m	8:48 a m
Leave New Bern.....	5:50 p m	10:10 a m
Arrive Morehead City.....	7:15 p m	
Westbound Trains.		
Leave Morehead City.....	7:05 a m	
Leave New Bern.....	9:00 a m	
Leave Kinston.....	10:12 a m	
Arrive Goldsboro.....	11:15 a m	

denly disturbed by a caterwanling, dismal and blood curdling. In the middle of the street a crowd had gathered: two ladies, S. P. C. A. members, were alighting from a carriage to save a helpless kitten out of which a certain little white dog was shaking the life as fast as possible. They rescued the kitten from Teddy's clutches, while master appeared just in time to rescue Teddy from the clutches of the Society.

The proudest day in our hero's life was Labor Day. To be sure, a dog couldn't be expected to know it was Labor Day, but he certainly felt something in the air; besides, strains of music, which could faintly be heard from the direction of the town, told that it was not quite like other days. Bright and early Teddy started townward to investigate. There was not only a band, but joy of joys, a parade was forming! Teddy sniffed about with his little black nose, questioned with his bright brown eyes, and, although he could not understand it all, he made up his mind to be into the fun, whatever it was. When the parade marched down Main street, ahead of the Mayor and his aids, ahead of the prominent citizens in "carriages," ahead even of the ever-glorious band, marched two dogs; one was a huge black mongrel, the other little dock-tailed Teddy. What he lacked in size he made up in dignity of carriage, and bore his head higher and raised his fore feet in more perfect rhythm with the music than did his baser born companion.

Spring is the halcyon time of the whole year for Master Theodore. With the first whiff of spring-like air he is off to the woods to see if squirrels and rabbits are abroad; from that time until the intense heat of summer makes men and animals alike languid, no happier nor more active dog can be found in the whole countryside. Last spring he was enjoying to their full measure the warm days that Mother Nature favored us with in March, when one evening he came home in sorry plight. Evidently he had strayed too near a trap, and one little paw was sadly torn. The softest bit of rag in the house was hunted out; the paw was carefully bathed, and, after a healing lotion was applied, tenderly wrapped. Oh! how Teddy was petted, and what choice morsels he got from the dinner table! The little uplifted bandaged paw drew no end of sympathy to its owner when he appeared downtown, and hard-hearted indeed was the person who passed him those days without a pat upon the head and a word of consolation. Occasionally a very acceptable candy accompanied the sympathetic words. It took but a short time for Teddy to enter into the "enjoyment of poor health." Long after the paw was healed a little dog might be seen limping up and down the street looking up into the faces of passers-by with a "see-my-sorefoot" expression, and never failing to receive his full meed of condolence. Once in the woods the sore paw was forgotten, and Teddy was the intrepid little hunter of old.

One day a mad dog got loose in town; that was a blackletter day in Dogdom. Many a pet had to be shot or chloroformed because he had come in contact

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with the mad brother's incisors. Teddy saw the enraged brute attack a smaller dog, and went to play the part of champion. Master in very decided tones commanded him to desist; for one of the very few times in his life the young rascal obeyed, so escaped joining the army of canines who met a sad and premature end. The City Fathers thought such an occasion as a mad dog scare demanded their attention, so an order framed in august language was sent forth for all dogs to be muzzled, otherwise they were liable to be shot. Oh! how many unhappy, indignant dogs there were in town! Teddy was enraged and insulted. He, a free citizen of Dogdom, to have his head put into a cage? Not if he could help it. In spite of all that master or mistress could do, Ted's muzzle usually hung like a ponderous pendant from his collar, and finally in some way it got broken. Another muzzle was bought. The weather had by this time become very warm and it seemed cruel to burden the poor dogs with those heavy cage-like things, but the mandate of the town officials was still in force. One very warm evening master strapped the muzzle loosely and sent Ted for his evening scamper. Ten minutes later the young gentleman appeared minus muzzle, with a huge bone in his mouth and a defiant expression of face, as much as to say, "Muzzle me again if you dare!" But Master would not be "dared," so a large leather affair was bought which almost hid doggie's saucy little face. Now indeed he was unhappy! His spirit seemed broken by this latest indignity, and a more wretched dog could not be found. But a fox terrier is nothing if not resourceful, so in the course of a few days the ugly leather muzzle went, only its owner knew where, and, city ordinances notwithstanding, the effort to keep one little dog muzzled was abandoned.

Yes, Teddy is certainly a bad dog; even his best friend could not call him otherwise. He will not be taught tricks, but he has so many "ways" of his own that we have ceased to regret this lack of docility. After he has been on his very worst behavior he has such a fashion of looking up and saying "Forgive me" with his eyes that it is hard to resist. Even after he has been whipped, the first thing of which we are aware is a little moist tongue caressing one hand and a pair of brown eyes looking oh, so pleadingly up to one! If this fails, he has recourse to the only trick we ever succeeded in teaching him, shaking hands. If we are stonyhearted enough to refuse one paw he proffers a second. Dear little Teddy, he is so forgiving, and has such a loyal, loving heart that we forgive him everything—aye, more—love him all the better because of his naughtiness, which, after all, is very winsome naughtiness.—Christian Work and Evangelist.

**A Tale of the Little Mouse.**

The little mouse lived with his father and mother and little brothers in a small round nest in a field. He was very happy, playing in the field all day and going to sleep snug and warm at night in his grassy nest.

One day there came to visit them a big, sleek, fat, gray mouse,—a cousin who lived in a house on the other side of the street. The little field mice were overawed.

"You would never be satisfied here if you saw my house," he said to them. "Such feasts as we have! There is always cheese in the dresser."

The little mice opened their eyes. Very often, in their home, there was not enough food to go around. They knew what it was to go hungry, to bed.

After the cousin had gone, the children asked their parents:—

"Why can't we live in a house, and have more than we want to eat?"

"Why can't we be fat, and have a fine gray coat like cousin's?"

But the wise parents said: "Don't be carried away by such tales. Your cousin is proud, and makes the most of his good things. He didn't tell on about the cat that lives in the house, and has eaten three of his family. He didn't tell you of the big steel trap laid around."

The littlest mouse thought differently. His parents did not understand, he thought. He wanted to find out for himself. So that night, after they had been snugly tucked in bed and his parents had gone to sleep, he stole softly out across the dark field and into the street to his cousin's house.

The littlest mouse had explained how he had stolen over, and that he wanted to see the life his cousin had told him about.

"Well," said the big gray mouse, "come with me, and I'll show you around; but look out for the cat!"

They started on their journey through the big house; and the littlest mouse opened his eyes in wonder, and said many times that he wished he, too, might live there.

"You're happier where you are," said his cousin shortly.

At last they reached the dining-room. There had been a mid-night supper, and the careless maids had let it stand till morning. Here was a feast! There was pie and cake and crackers and cheese. Five other mice were there enjoying the good things, all of them as sleek and fat as the cousin. The littlest mouse followed their example, and began to enjoy himself, too. But, just as their fun was at its height, there was a scuffle, a squeal, and a scampering; for a big gray cat bounded into the room and caught the mouse nearest the door.

Wild with fright, the other mice scampered away from the dangerous room, leaving their poor little comrade in the fearful clutches of the cat. They flew to their holes, the big gray cousin making room for the littlest mouse with him; and there they stayed, scarcely daring to breathe, for a long time.

At last they ventured out again into the kitchen, and, while the cousin nosed around, the littlest mouse spied a big piece of cheese in what he thought was a beautiful case. He made a dive for the tempting bit.

Snap! Klik! The littlest mouse was fast.

"Help! Help!" he cried.

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NORTHBOUND	PASSENGER	MIXED
Chester, Leave	8 25 am	8 50 am
Yorkville, "	7 30 am	10 48 am
Gastonia, "	9 05 am	1 20 pm
Lincolnton, "	10 09 am	2 55 pm
Newton, "	10 54 pm	4 48 pm
Hickory, "	11 16 pm	5 50 pm
Cliffs, "	11 50 pm	6 35 pm
Lenoir, Arrive	12 35 pm	8 00 pm
SOUTHBOUND	PASSENGER	MIXED
Lenoir, Leave	2 10 pm	5 30 pm
Cliffs, "	2 54 pm	7 20 pm
Hickory, "	3 12 pm	8 10 pm
Newton, "	3 37 pm	8 45 am
Lincolnton, "	4 22 pm	10 09 am
Gastonia, "	5 27 pm	1 20 pm
Yorkville, "	6 32 pm	3 18 pm
Chester, Arrive	7 45 pm	5 20 pm

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The cousin ran to the rescue. "Oh, you silly mouse!" he cried. "You'll never get out. They'll come in the morning and give you to the cat. Oh, it was just so with your poor cousin."

The littlest mouse was wild with fright. He struggled and he wriggled. Something sharp had cut his foot, but he hardly felt the pain. If he could only get loose and back to his own home! Would he ever see it again? He twisted in and out. Desperately he wriggled until slowly, but surely, inch by inch, he finally worked himself out.

"That's because you're such a little fellow," said the cousin, joyfully. "I never could have got out."

With a hurried good-bye the littlest mouse ran, as fast as his bruised leg would let him, out of the house and across to his home. His mother had wakened and missed him. How glad she was to see him! She cared for the poor, sore foot, then wrapped him snugly in his little grass bed, where he went to sleep, happy and safe, resolving never to leave home again.—Anne Guilbert Mahon, in Kindergarten Review.

**The Value of a Taper.**

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

"Where are you going?" asked the taper.

"Away high up," said the man; "higher than the top of the house where we sleep."

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

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

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

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

Well, when the man got up to the top of the lighthouse—for this was a lighthouse they were in—he took the little taper, and with it lighted the great lamps which stood there with their polished reflectors behind them. And then the bright light flashed out over the waters, and the ships outside the harbor were guided thereby so that they entered safely in.

You, who think your little light of so small account, can you not see what God may do with it? Shine—and leave the rest to Him. For our capacity we are not responsible, but for the way in which we use our abilities, God will hold us to a strict account.

**An Irrepressible Child.**

A writer in the Philadelphia Record, speaking of his little six-year-old daughter as a chatterbox, says:—

The worst of it is that when we have guests at the house she is continually making breaks of the worst sort—breaks that tend to rattle the dry bones of the family skeleton in the closet.

Recently when we had company at dinner she allowed her tongue to run away with her as usual, the result of which was that she very much embarrassed both her father and mother, although the guests, I am free to say, seemed delighted.

I had a very serious talk with her, and impressed upon her, or tried to, that she must not tell any family secret. The next time we had company she was permitted to come to the table only by promising that she wouldn't utter a word.

She behaved beautifully, and had nothing to say until the dessert was about to be taken away. Then her lips began to quiver, and finally she burst into tears.

"Why, what's the matter, darling?" her mother asked.

"I—I want some more ice cream, if that isn't a family secret," she wailed, between sobs.

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**Statement**

**Union Surety and Guaranty Company,  
Of Philadelphia, Pa.**

Condition December 31st, 1902, as shown by Statement Filed.

Capital Stock authorized \$250,000 00; Subscribed \$250,000 00; Paid in cash.....	\$ 250,000 00
Amount net Ledger Assets December 31st of previous year.....	335,608 75
Income—From Policy-holders, \$140,833 24; Miscellaneous, \$19,706 18; Total.....	160,539 42
Disbursements—To Policy-holders, \$35,594 28; Miscellaneous, \$103,244 17; Total.....	138,828 45
BUSINESS IN FORCE AT END OF YEAR.	
Fidelity, \$6,234,076 75; Surety, \$13,879,097 77;.....	20,113,174 52
BUSINESS WRITTEN DURING YEAR.	
Fidelity \$10,478 975 00, Surety, \$16,493,948 01,.....	26,972,923 01

**Assets**

Value of Real Estate (less amount of encumbrances).....	73 516 20
Value of Stocks and Bonds (United States, State, etc., owned).....	1,715 00
Loans on Real Estate (first lien on fee-simple).....	154,516 41
Loans on Stocks, Bonds and other security.....	33,534 38
Interest and Rents due and accrued.....	9,453 05
Cash in Home Office and deposited in Banks.....	33,273 33
Premiums unpaid.....	19,310 02
All other assets detailed in statement.....	256,360 57
<b>Total.....</b>	<b>\$ 581 679 56</b>
Less Assets, not admitted,.....	15,132 76
<b>Total admitted assets.....</b>	<b>566,546 80</b>

**Liabilities**

Unearned premiums.....	\$ 66,205 71
Unpaid policy claims.....	8,531 13
Ledger liabilities.....	195,596 17
All other liabilities as detailed in statement.....	1 828 87
<b>Total liabilities as to policy holders.....</b>	<b>\$272,161 88</b>
Capital stock paid up.....	250,000 00
Surplus beyond all liabilities.....	44 384 92
<b>Total liabilities.....</b>	<b>566,546 86</b>

**Business in North Carolina in 1902**

FIDELITY.—Risks written, \$287,000 00. Premiums received, \$886 00. Amount at risk at end of year, \$273,950 00.  
SURETY.—Risks written, \$214 587 49. Premiums received, \$1,784 19. Amount at risk at end of year, \$179,987 49.

President, Arnold Marcus. Secretary, W. S. Mackellar.  
Home Office, 1428 Chestnut Street, Philadelphia, Penna.  
General Agent for service, Lee H. Battle, Greensboro, N. C.  
Business Manager for North Carolina, Managed from home office.

State of North Carolina,  
Insurance Department,  
Raleigh, July 1, 1903

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Union Surety and Guaranty Company, of Phila., Penna. filed with this Department, showing the condition of said Company on the 31st day of December, 1902.

Witness my hand and official seal, the day and date above written.

JAS. R. YOUNG,  
Insurance Commissioner,

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	Daily No. 31.	Daily No. 27.
Lv New York, P. R. R.....	12 55 p m	12 10 a m
Lv Philadelphia, ".....	3 29 p m	7 20 a m
Lv Baltimore, ".....	5 45 p m	9 34 a m
Lv Washington, W. S. Ry..	7 00 p m	10 41 a m
Lv Richmond, S. A. L. Ry..	10 37 p m	2 15 p m
Lv Petersburg, ".....	11 20 p m	2 53 p m
Lv Norfolk, ".....	1 55 a m	5 18 p m
Lv Henderson, ".....	2 28 a m	5 41 p m
Lv Raleigh, ".....	4 15 a m	6 58 p m
Lv Southern Pines ".....	6 16 a m	8 50 p m
Lv Hamlet, ".....	7 35 a m	
Lv Columbia, ".....	10 25 a m	12 20 a m
Ar Savannah, ".....	2 35 p m	4 55 a m
Ar Jacksonville, ".....	7 00 p m	9 15 a m
Ar Tampa, ".....	6 45 a m	6 00 p m
	No. 33.	No. 41.
Lv New York, N. Y. P. & N.	† 7 55 a m	8 55 p m
Lv Philadelphia, ".....	10 10 a m	11 21 p m
Lv New York, O. D. S. S. Co.	† 3 00 p m	
Lv Baltimore, B. S. P. Co.		† 6 30 p m
Lv Wash'ton, N. & W. S. B.		80 p m m
Lv Portsmouth, S. A. L. Ry	9 05 p m	9 25 a m
Lv Weldon, ".....	11 45 p m	11 55 a m
Lv Norfolk, ".....	1 55 a m	1 35 p m
Lv Henderson, ".....	2 28 a m	2 02 p m
Lv Raleigh, ".....	4 15 a m	3 45 p m
Lv Southern Pines ".....	6 16 a m	6 18 p m
Lv Hamlet, ".....	7 40 a m	9 45 p m
Lv Wilmington ".....		3 20 p m
Ar Charlotte, ".....	10 33 a m	10 32 p m
Lv Chester, ".....	10 30 a m	12 5 a m
Lv Greenwood, ".....	12 37 p m	3 25 a m
Lv Athens, ".....	2 52 p m	5 58 a m
Ar Atlanta, ".....	4 00 p m	7 35 a m
Ar Augusta, C. & W. C.....	5 40 p m	
Ar Macon, C of Ga.....	7 20 p m	11 35 a m
Ar Montgomery, A. & W. P.	9 20 p m	6 25 p m
Ar Mobile, L. & N.....	2 55 a m	
Ar New Orleans, L. & N.....	7 25 a m	
Ar Nashville, N. C. & St. L.	1 30 a m	6 55 p m
Ar Memphis.....	4 15 p m	8 20 a m

**NORTHWARD.**

	Daily No. 32.	Daily No. 38.
Lv Memphis, N C & St L....	12 45 n 'n	8 00 p m
Lv Nashville, ".....	9 30 p m	9 30 a m
Lv New Orleans, L & N....	8 10 p m	
Lv Mobile, ".....	12 40 a m	
Lv Montgomery, A & W P..	6 45 a m	1 00 p m
Lv Macon, C of Ga.....	8 00 a m	4 20 p m
Lv Augusta, C & W C.....	10 05 a m	
Lv Atlanta, S A L Ry.....	12 00 n 'n	8 00 p m
Ar Athens, ".....	2 57 p m	11 23 p m
Ar Greenwood, ".....	5 15 p m	1 58 a m
Ar Chester, ".....	7 17 p m	4 15 a m
Lv Charlotte, ".....	7 27 p m	5 01 m
Lv Wilmington ".....	8 20 p m	
Lv Hamlet, ".....	10 40 p m	7 50 a m
Lv Southern Pines ".....	11 33 p m	8 44 a m
Lv Raleigh, ".....	1 35 a m	11 15 a m
Lv Henderson, ".....	3 05 a m	12 50 p m
Lv Norfolk, ".....	3 50 a m	1 45 p m
Lv Weldon, ".....	5 00 a m	3 00 p m
Ar Portsmouth, ".....	7 15 a m	5 35 p m
Ar Washington, N & W S B		6 55 a m
Ar Baltimore, B S P Co.....		† 6 30 a m
Ar New York, O D S S Co.....		† 5 00 p m
Ar Philadelphia, N Y P & N	† 5 46 p m	5 10 a m
Ar New York, ".....	8 15 p m	8 00 a m
	No. 34.	No. 66.
Lv Tampa, S A L Ry.....	8 00 p m	8 00 p m
Lv Jacksonville, ".....	9 30 a m	7 50 a m
Lv Savannah, ".....	1 40 p m	12 10 p m
Lv Columbia, ".....	7 05 p m	5 30 a m
Lv Hamlet, ".....	10 40 p m	8 40 a m
Lv Southern Pines ".....	11 33 p m	9 35 a m
Lv Raleigh, ".....	1 35 a m	11 50 a m
Lv Henderson, ".....	3 05 a m	1 10 p m
Lv Norfolk, ".....	3 45 a m	1 55 p m
Lv Petersburg, ".....	5 53 a m	4 07 p m
Ar Richmond, ".....	6 35 a m	4 55 p m
Ar Washington, W S Ry....	10 10 a m	8 39 p m
Ar Baltimore, P R R.....	11 25 a m	11 25 p m
Ar Philadelphia, P R R.....	1 38 p m	2 56 a m
Ar New York, P R R.....	4 13 p m	6 30 a m

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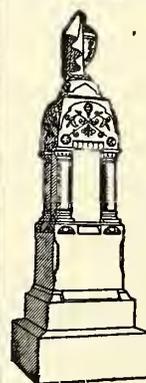
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# PRESBYTERIAN STANDARD

Established 1858.

CHARLOTTE, N. C., SEPTEMBER 9, 1903.

Vol. XLV.---No 36

## The Seabeach in Autumn

Written for The Presbyterian Standard

Beyond long lines of seaward dunes  
Beats martial music of the seas;  
Like Titan blows of rhythmic ease,  
Or onset of old mailed dragoons.

\*\*\*

All lesser sounds the surf-drums drown;  
But on the wild main's hither side  
Lie meadows green and marshes wide,  
Deep inlets blue and cornfields brown.

\*\*\*

Eight breezes turn the water-wheel  
In mystic motion 'gainst the sky.  
Gold ricks of salt sea-grass rise high,  
And lengthening still faint shadows steal.

\*\*\*

Long slants the light of Autumn's sun;  
In choring chant the crickets sing;  
Snow-white the sail as plumed dove's wing,  
And peace falls wide, for day is done.

\*\*\*

Lands, seas, float in empurpled light,  
The level corn is topped with gold,  
Green gilding over earth is rolled,  
As down she drifts to beauteous night.

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# Presbyterian Standard.

Established 1858.

CHARLOTTE, N. C., SEPTEMBER 9, 1903.

Vol. XLV.---No 36

## Event and Comment.

The Presbyterian Evangelistic Committee has held one hundred and twenty-seven open air and tent meetings in Philadelphia this summer.

A writer in the Interior discusses the question: "Did St. Paul Suffer from Hallucination?" Well, the man that thinks it worth while to debate that old theory is suffering from hallucination.

An educated Hindoo, though not a Christian, advocates the use of the Bible as a text-book in all the schools in India. Respectfully referred to Catholic friends in Charlotte and elsewhere.

Dr. Washington Gladden, after serving as an Alderman in the City Council of Columbus, Ohio, now thinks "that the Church should keep itself from entanglement with practical politics." He might have learned that without experimenting.

We talk about the necessity of Sunday mails in some of our little one-horse towns in America. The city of Belfast, Ireland, had a petition for a Sunday postal service, which was forwarded by the city council, turned down by the protest of the Presbyterian and other Protestant people.

The cosmopolitan character of our American cities is indicated by the fact that a meeting of Greeks, Bulgarians, Macedonians, Servians, Armenians and Albanians, was held in Chicago the other day, to protest against the Turkish massacres. President Roosevelt was asked to send a note of protest to the European Powers.

At a meeting of the Church of England folks the other day, called the Convocation of York and Canterbury, it was resolved to form an "advisory lay council in each parish." We might paraphrase the remark of James I. and say that they are "aiming at a Scot's Presbytery which agrees with Episcopacy as God agrees with the Devil."

One of the features of the new Education Scheme in England, against which there has been such sturdy protest, is that it makes the tax-payer pay for Roman Catholic schools as well as for those of the Established Church. And some of the Anglicans are refusing to pay and are joining the Passive Resistance Party. That Education Scheme is going to turn the Government over into better hands before we hear the last of it.

The recent death of William E. Dodge deprived the City of New York of one of its foremost citizens and the Presbyterian Church of one of its most loyal members. His example always was that of a Christian citizen. He devoted a great part of his wealth to missionary and philanthropic enterprises and not the smallest of his contributions to the cause of Christ was the use of his fine business talents in the administration of the affairs of the kingdom. A prince and a great man has fallen in Israel.

While the peonage cases in the South are still remembered, it is just as well to point out that there is a system in New York City which apparently cannot be broken up, by which a sailor is made to owe the disreputable boarding-house where he puts up, is drugged and delivered to the captain of an outgoing ship, who advances to the boarding-house keeper the amount of the alleged debt. The captain gets the sailor, the hotel-keeper gets the sailor's money and the sailor is practically sold into slavery.

Leonard W. Bacon has printed a pamphlet entitled "Anti-Slavery before Garrison." In that he attacks the mendacious statements that the nation had not awaked to the evils of slavery before the crusade of William Lloyd Garrison and his friends. On the contrary, Bacon proves that before Garrison began his abolition agitation, the North was solidly against slavery and the South was divided on the question. After Garrison, the North became divided and the South became a unit in the defence of slavery. The infinite harm of fanaticism has nowhere been more strikingly shown.

The advent of the new Pope is the signal for an outcropping of the forces of progress in the pale of Catholicism. The younger clergy have lately made an appeal for an organization, and for the support of the press in their efforts to lift the pall of medievalism from their church. It is doubtful whether any reform from within is practical to the Roman Hierarchy, especially since the Reformed Church is always standing without as a warning against its abuse and a welcome to the earnest souls that are tired of those abuses. Nevertheless Protestantism will watch with interest the effort to harmonize ancient superstition with present day enlightenment.

The Living Church lays in deadly parallel the ceremonies attending President Roosevelt's visit to the fleet the other day and the Episcopal Ritual, thus: "The marines presented arms, the bugle sounded a fan-fare, and the drums gave four ruffles. Then the band played 'Hail to the Chief,' and Admiral Barker received the President on the Quarter-Deck." And this is made to correspond to "The Genuflexions. The Benedictus Qui Venit. The Reception." And then the contemporary asks, "If all this—why not this?" Well, that is about the funniest argument for ritualism that we ever saw, frankly, and people can hardly answer that solemn question for laughter.

Some time ago The Standard published a series of editorials under the caption, Competition, Combination, or Co-operation. One of the predictions made then is being fulfilled now in the combination of the Coal Teamsters' Union and the Coal Team Owners of Chicago. The Independent remarks that the present tendencies are making the great middle class of the population, who are just now between the two millstones of Organized Capital and Organized Labor, more sympathetic toward socialism than toward any other form of the social structure. There is a Christian Socialism that is coming in its own good time, when the picture will be drawn again, "And they that believed had all things in common, neither was there any among them that lacked."

The Calvinists of Geneva are going to build a monument to Michael Servetus with some such inscription as this: "Protestants and friends of Calvin have erected this expiatory monument to repudiate all coercion in matters of faith and to proclaim their invincible attachment to the gospel and to liberty." Servetus was condemned for his blasphemy in an age that thought blasphemy worse than the anarchy for which he could have been condemned in America in the Twentieth Century. The man who was made his prosecuting attorney and who pleaded for a more merciful fate than the Genevans decreed, following the old law of Catholic Geneva, has a grander monument than any made with hands, the Reformed Faith throughout the world and the civil and religious liberty of Anglo-Saxondom.

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For table of contents see page 16.

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PRESBYTERIAN STANDARD, Charlotte, N. C.

### The Bible,

### The Public Schools,

### And the Catholic Church.

Our Richmond contemporary, the Times-Dispatch, takes note of an incident that occurred in Charlotte the other day and comments

as follows:

"It is reported from Charlotte, N. C., that as the result of an order of the school commissioners of that city, compelling the daily reading of the Bible in the public schools, it is probable that not a single child of Catholic parents will attend the next session of the Charlotte public schools. "The Catholics hold," says the correspondent, "that it is unjust to compel their children to listen to the reading of the Protestant version of the Bible in schools supported by public taxes."

"This is a vexatious question. No one contends that the Bible ought to be taught as a text-book in the public schools, for that would be sectarian instruction, and denominations would naturally be at cross purposes as to what peculiar doctrine should be taught. But Archbishop Magee has pointed out that even the reading of the Bible without comment is sectarian teaching. 'For I ask, in the first place,' says he, 'what Bible is to be read from, the Authorized or the Roman Catholic version? If from the former, it is decidedly sectarian as regards the Roman Catholics, who will not accept that version, and if from the latter, it is sectarian as regards the Protestants. Is it to be from the Old Testament and New Testament? Then it is sectarian as regards the Jew; and if from the Old Testament only, then it is sectarian as regards the Christian, who demands the New Testament also. You cannot read the Bible in the school without teaching certain opinions about the Bible held by different sects according to the nature of the Bible you use.'"

In the first place, it is no new thing that the Bible is ordered read in the Public Schools in Charlotte. The orders of the School Commissioners here tally with the laws of the Christian State of North Carolina. In the second place, at a subsequent meeting of the school commissioners it was found that there were few

if any of the Catholic children who were attending the Public Schools in Charlotte. So the threat of non-attendance is altogether an idle one. In the third place, the advice to the Catholic population was largely an advertisement of the excellencies of the Catholic School in Charlotte and was discounted on that account.

So that the question is by no means a "vexatious one" locally, whatever efforts may have been put forth to make it so.

But our contemporary has been strangely beguiled into the old threshed-over error that the Bible is a sectarian book. Catholic authority, in the light of Catholic precedent as to any use of the Bible by the people, is hardly proof of the proposition. It is a notorious fact among scholars, even Catholic scholars, that the old Douay version of the Bible is an exceedingly faulty one. There has just been given permission to a Catholic scholar to make a better English translation of the Bible, changing the ridiculous phrase "do penance," for instance, into the Bible word, "repent." It would probably be irksome to Protestant parents whose children are concerned to have this faulty and partisan version read. Still, between that and no Bible they would say, Give us the Douay Version. But the charge of partisanship has never been lodged against the great English classic, the King James Version. And there is no probability that in accuracy and faithfulness to the original the Revised Version, the American Version, especially, will ever be surpassed.

There is a doctrinal difference behind all this controversy that American Catholics are afraid to state. So they dodge the issue and hide behind the "Protestant Version." The Protestant doctrine of the relation between the Bible and the people is summed up in the historic phrase, The Right of Private Judgment. The Protestant belief is that the Bible ought to be given to the people, and that its truth is so self-evident it will do its own blessed work, in spite of the ignorance of those who study it. They may be led astray in minor matters. But in the great essentials, "He who runs may read."

On the other hand, the Catholic Church holds the ridiculous historical position that the Church is before the Bible and is the only interpreter of the Bible. Hence it is better not to have any Bible than not to have the Church's interpretation. We say that American Catholics dodge the issue when they talk about the Protestant Version. The real issue is, that the Bible itself is unwelcome anywhere, unless there is a priest or a commentary of the Church somewhere along with it, to make it harmonize with Catholic traditions.

In other countries they are not so particular. Read the history of Catholic Spain or Brazil. It is as much as a missionary's life is worth even in Brazil today to give Bibles to the people. In the Philippines, one of the very last acts of the Papal Hierarchy there, was the poisoning of two Bible Colporteurs, one of whom died and the other was banished, after his recovery. The son of the latter is now giving all the Bibles he pleases to the Filipinos, under Protestant direction.

And the trick is such an old one that we are surprised our alert contemporary has never become aware of it. First the effort is made to exclude the Bible from the schools on the ground that it is a sectarian book. Next, if there is no religious teaching in the schools, even the reading of the Bible, then education is irreligious and the Catholic children must not attend the Catholic

Schools. The third logical step has about been prevented after heroic efforts, namely, that since the Catholic children could not attend the godless, Bibleless, Public Schools, and were taxed to support them, therefore a part of the taxes should be devoted to the Catholic Schools.

After all, the money question obtrudes through the mazes of indirection. The parochial schools through their patronage by Catholic children bring a little more money into the ever unsatisfied treasury of the Papacy. The Public Schools threaten this source of income. Hence these tears about the hardship that the poor little Catholics have to suffer in listening to that partisan translation of the Bible, the King James Version.

### Turning the World Upside Down.

There has always been a tendency to hold the messenger of truth responsible for the effects of the truth itself. When Elijah stood before Ahab, after the curse of the drought had fallen upon Israel, he said to him, Art thou he that troubleth Israel? And the surprising thing is that Ahab said that to Elijah, Ahab with Naboth's wine upon his table and Naboth's red blood upon his hands. The King of Syria who warred against Israel argued that if he could only get his hands on the Prophet that was in Israel who disclosed all his plots to the King then he could win the victory over God's people. The King of Israel, when, the famine was sore in Samaria, sought to slay the Prophet Elisha, holding him responsible for the whole war and its disastrous results. So, in New Testament times we see the same principle manifesting itself. Paul and Silas were preaching the gospel in Thessalonika. And the Jews believed that gospel. But some of them that did not tried to stop the truth by putting the truth-tellers out of the way. Yet they acknowledged that they were making quite a stir in the world with the truth of Christianity. "These men that have turned the world upside down have come hither also."

Christianity is from its very nature an intolerant religion. That intolerance has too often taken the form of persecution, ere men began to understand the truth that the Kingdom of God is not to be promoted by force. But the gospel is intolerant, nevertheless. There was not room in the Roman empire for the two religions of Christianity and Paganism. And Paganism went to the wall. In spite of all the classic history and traditions of Greece and Rome, Paganism succumbed to the religion of the Galilean Prophet who was crucified as a malefactor.

So will be brought to naught all the false religions of the world, spite of the sentimental ideas that some people have regarding them. There is not room enough in India for Christianity and Buddhism, nor in China for Christianity and Confucianism, nor in Japan for Christianity and Shintoism. There is not room enough in the world today for Christianity and Mohammedanism. The work may be slow or it may be swift. It will probably be swifter than we think, now that the great problems of transportation and communication have been solved. But the work is sure. Truth will turn the world upside down, but the false religions must perish as have perished the Judaism that would not acknowledge Christ, and the Paganism of Greece and Rome, and the human sacrifices that our ancestors offered in the forests of Germany,

and the forgotten religions of the past, and the false religions of the present and the future. There is none other name given under heaven among men whereby we must be saved.

Again Christianity has an overturning force when it is brought in contact with tyranny in government. These Jews of Thessalonika told more of the truth than they knew when they spoke of Paul and Silas as doing contrary to the decrees of Caesar, saying that there was another king, one Jesus. There had come a new force into the world. Paul and Silas were law-abiding Roman citizens. But there was a power in the truth that they proclaimed that in time shattered the Roman empire to its foundations. It had been built upon the force of arms. It was supported by the might of unscrupulous tyranny; and therefore as the gospel of Christ pervaded the minds of men, and the principles of that gospel were understood, men cultivated those ideas of liberty of conscience, and then of liberty in government, that has sent many a king into exile or to the block and reared upon ruined thrones the strong structure of popular government.

So there is not room in the Turkish Empire today for Christianity and Mohammedanism, with its unspeakable cruelty. Christianity is there, though as yet in small measure. But the Turkish Minister is already trying to throw upon the missionaries the blame of the present disorders. The Missionaries are only responsible as they are the messengers of truth. But that truth is winning its way. It instills into the minds of men respect for human life of which the Mohammedan knows nothing. It gives to the Christian the instinct for human rights and liberties in general, and finally the resolve to assert those rights which has been the overturning of empires many a time. Those that turn the world upside down have gone to Turkey also.

Upon this same missionary journey Paul found another of the world-forces with which Christianity came into opposition. "By this craft we have our wealth," said Demetrius the silver-smith of Ephesus. "This, our craft, is in danger of being set at naught." The wealth of the world has been more often arrayed against a pure Christianity than it has been on its side. There are great aggregations of wealth today, such as the world has never seen. No man can foretell what the future may bring forth. But of this we may be certain, that if the clash does come between the gospel and the world of wealth, it will not be Christianity that will go down. It is in the power of that same gospel that ruined Demetrius and made the great Dana of the Ephesians a laughing-stock, so to endue the minds of men with the principles of honesty in the acquisition of wealth and of fairness in the distribution of government favors, as shall turn things upside down once more. But the power is in the truth itself.

### The Interior Characterizes Itself.

We published the other day a tribute to General Lee's patriotism from the Outlook. Another religious weekly magazine, Christendom, Chicago, has been publishing a series of articles on General Lee, from the Confederate Chaplain, Dr. J. William Jones. Apparently the combination has been too much for the Interior. It is just as well, we suppose, now and then, for the Interior to indicate how much it lost in broadmindedness and clarity of vision

when Dr. Gray died. The following paragraph would have been impossible in the editorial columns any time in the last five years of Dr. Gray's life:

"A good deal of writing and speaking of late has been devoted to the purpose of justifying the moral right of General Robert E. Lee's decision to serve the Confederacy against the Union at the outbreak of the Civil War. There are surely admirable motives behind the contributions which Northern men and journals have made to this object, a motive of charity toward the historic reputation of a man notably pure and Christian in private character, and a motive of fraternity toward those who remember General Lee as comrade to themselves or their fathers. But neither motive can atone for obscuring moral distinctions before the eyes of young men and women who study the history of the nation. The truest basis now extant for judging General Lee's sentiments at the hour of division between North and South is his famous letter of January, 1861, in which he wrote: 'I can anticipate no greater calamity for the country than a dissolution of the Union. It would be an accumulation of all the evils we complain of, and I am willing to sacrifice everything but honor for its preservation.' That is, General Lee knew secession to be wrong. Yet he fought four years to uphold that wrong thing. No heaping together of reasons that influenced him in his course can cover up the obliquity of his deliberate transgression of conscience and judgment. General Lee was a good and strong man, but not as good and strong a man as he ought to have been, or he would not have quibbled with the question of right and wrong in the issues of 1861 until he lost sight of it altogether in the minor question of where his political allegiance lay. Of charity for his error General Lee shall always have abundance in the memory of all Americans, but as we mean to honor rigid standards of righteousness in our own lives, we cannot afford even for charity's sake to let those standards be warped and twisted when laid against the character of General Lee or any other person living or dead."

Note that this stickler for rigid standards of righteousness without warping or twisting, proceeds to warp and twist General Lee's language into a confession that secession was wrong. He said that it would be a calamity, than which he could conceive of none greater, and he was willing to sacrifice everything but honor for the preservation of the Union. But a calamity cannot sometimes be prevented. If there had been a modicum of General Lee's sense of honor in the mind of this scribbler, there would never have been the attempt to confuse the prediction of a calamity with a confession of wrong, for having pursued a certain course of action after the calamity had come.

The trouble with so many of these tyros is their utter ignorance of the constitutional history of their country. Every one ought to know by this time that the right to secede was left an open question in the Constitution; that secession was threatened several times, mainly by New England States, before the fact of Southern Secession; that if this right voluntarily to withdraw from an association voluntarily entered into by sovereign States that had been independent colonies had not been granted, the Union would never have been formed in the first place. All constitutional scholars of the present era have given the right of secession to the South.

Then consider that this letter of General Lee's was written in January, 1861. South Carolina had seceded the month before. Virginia was vainly trying to act the peacemaker between the two sections. Northern newspapers were taunting her with the reproach that she could not be kicked out of the Union. Then came

the base treachery in the War Department at Washington, in spite of assurances to the contrary, the plan to send re-inforcements to a part of South Carolina, Fort Sumter. Then came the storming of the fort and then Lincoln's call for troops to invade and subjugate the South. It was then that Lee put by him the glittering rewards of the chief command of the Federal Army and accepted a subordinate position in the Virginia Army. North Carolina did not secede until May 20, 1861. She and Virginia had to choose between an alliance with the Northern or the Southern States after the Union had been dissolved and the war begun.

And then think of the clotted nonsense of the abstract proposition, Secession is wrong, in a Presbyterian paper. Was the secession of the Netherlands from the rule of Catholic Spain wrong? Have the secession of the American Colonies from Great Britain, of Mexico and Cuba from Spain, of Brazil from Portugal, been wrongs? And yet there was no doubt as to the constitutional allegiance of these countries, to the mother country. The idea of measuring with a little piece of partisan tape-line William of Orange or Richard Cameron or George Washington or Robert E. Lee, and saying, "But secession was wrong"!

No, rebellion or revolution may be all right. But name it secession, and you shake the red flag in the eyes of that bovine animal never very much distinguished for discriminating intelligence.

The Pharisaism of it is almost as bad as the Philistinism. Counted for nothing were the nullifications of the Constitution, by Northern States, even the denunciation of it as "a league with death and a covenant with hell." Reckoned for naught the bootless descent upon the South of a murderous, fanatical anarchist from Kansas, with his hope of a negro uprising and his slaughter of inoffensive citizens. Forgotten the frenzied deification of John Brown, revealing to the South as by a lightning flash the real state of public sentiment in the North. It is convenient to remember nothing of the goading of the South into secession. But "secession was wrong." General Lee said it would be a calamity. Therefore he thought it wrong. Hence there was "the obliquity of his deliberate transgression of judgment and conscience."

Will the Interior excuse us if we gently intimate that General Lee's fame as a patriot is so secure that his admirers can dispense with the Interior's "charity for his error?" Lee does not lose by this anachronistic outburst. The Interior is simply classifying itself among the stultified re-actionaries, whose influence with intelligent Northern sentiment is as small as their bigotry is evident. It was an author who is forever nameless, because of his baseness, who was "disappointed in the Atlantic Ocean." We regret that the editor of the Interior with his "rigid standards of righteousness" is disappointed in General Lee's moral character.

## Review of Contemporaries.

### Pulitzer School of Journalism.

The question whether journalism can be taught as a theory or may only be learned by practice, has been suddenly lifted out of the sphere of mere academic debate by the munificent gift of two million dollars given by Joseph Pulitzer, proprietor of "The New York World," to establish a School of Journalism at Columbia University. There will be ample time, before the

school is opened in the fall of 1904, to continue the debate as to the sense in which journalism can be taught, and the scope of the particular teaching to be afforded with respect to this important trade or "profession" as it is now properly coming to be termed. But the fact that a royally endowed school will be in actual operation if all goes well in a little over a year, will contribute a practical argument in favor of the study of the theory of journalism, which many minds will approve as sound, and the school so founded, will probably not lack for appreciative pupils from the very start.

Mr. Pulitzer has shown great wisdom and generosity in making his gift to this school so large, and in associating it with a university of acknowledged standing. Thus the enterprise is from the start made big enough and broad enough to command attention and respect from the general public. Such a school must be developed on large lines if it is to be a success. Its founder has shown that he possesses an adequate conception of what such an institution should be, and has also exhibited wisdom in committing the precise development of the course of instruction to a representative advisory board, composed of noted educators, who are men of high ideals and broad sympathies, and to whose membership will probably be added in due time, experts in the practical business of journalism.

The success of the school—which is of course an experiment, and an experiment on a huge scale—will largely depend upon the mixing of the theoretic and the practical in proper proportions. It is quite easy to sit down in a comfortable study or behind a teacher's desk and lay down general principles which should govern the manufacture and conduct of newspapers, and quite another and more difficult task, amid the complex business conditions which inevitably affect all publication work, to achieve the ideal or even to find time to remember what the ideal is—or at any rate that ideal which looms big and impressive in the imagination of the academic critic of the press, who mayhap does not know an "em" from a "space."

Nevertheless there is abundant scope and room, in our judgment, for a properly conducted School of Journalism, which, as Mr. Pulitzer well expresses it, shall stand in the same relation to journalism that law schools sustain to the pursuit of law, and which shall be conducted on the underlying assumption that the journalist is under moral obligation to the community to make the best of himself and not simply the best for himself. There is room for ideals in the conduct of newspaper men, who know all the difficulties in the case, as well as by doctrinaire pedagogues. The School of Journalism founded by the proprietor of "The New York World" is abundantly capable, if organized and conducted as doubtless it will be conducted, both to lift the ideals of journalism throughout America and to improve the practice of the office and the composing room. It may also perhaps exercise a wholesome and salutary though incidental influence in improving the relations between editors and the men behind the "stick."

It seems to be generally agreed on all sides that the great editor is born, not made. But that does not mean that natural aptitudes for newspaper work possessed by any individual may not be cultivated to his own advantage, and that of the community. It might be more correct to say that the great editor is both born and made. He is an evolution from past types—we mean no pun—and may also be educated by his environment and by distinct cultural processes, such as a college in its general courses and a School of Journalism in its special courses provides. There is almost nothing which a thoroughly equipped journalist does not need to know, or would not do well to know. Though specialism in journalism as well as in other lines has been developed to a great extent of late years, it still remains true that for a technical acquaintance with types and forms and "revises," a broad base in general culture may profitably be laid.

Mr. Pulitzer is to be congratulated on the high conception of the future of journalism which he entertains and to which he has given such practical and generous expression, and the unfolding of the School of Journalism at Columbia so endowed, will be watched with great interest by Americans from the Atlantic to the Pacific.—New York Observer.

#### The Marvelous Australian Revival.

When I reached Melbourne, I was informed by a committee that there were two thousand prayer-meetings held every week. Of course, God answered their prayers. Melbourne is a place made up of small Melbournes, with several town halls, magnificent buildings. The committee had engaged them all. In every available open space were held out-of-door meetings. There was a nightly attendance of fifty-three thousand people, listening to the gospel, with conversions from the very outset. At the afternoon Bible study the hall was not large enough; they had to divide the noon meeting into two, holding one at twelve for three thousand women, and one an hour later for three thousand men.

When they secured the Exhibition Hall, seating seven or eight thousand, they thought they had a big building; but the first night the building was packed, but those on the outside were determined to get on the inside, and they swept the police before them in their desire to get in. The power of God was there, and every night as we spoke of being weighed in the balance and found wanting, the judgment day, the baptism of fire, and heaven, heaven came down and hell was defeated. When our month in Melbourne was ended, we knew definitely of eight thousand two hundred and forty-seven people rejoicing in Jesus Christ, who were not rejoicing in Him when the month opened, and we don't know how many thousands there were who did not openly confess Christ. At the business men's meetings which were held, I took up the subjects, "Is the Bible the Word of God?" "Did Jesus Rise From the Dead?" "Infidelity—Its Causes, Consequences, and Cure," and similar subjects. Do you know there has not been a city in which we have not a record of skeptics and infidels brought to Jesus Christ? I remember one day in Melbourne a man was singing, "Where Is My Wandering Boy To-night?" and down in the audience a man jumped to his feet, and said, "I am here, I am coming home." Down the aisle he ran, and when I followed him into a private room I found him on his knees exclaiming, "Will God ever forgive me, for my blasphemy has been against Jesus Christ?" He found peace, and I discovered he was one of the lecturers of the Infidel Society of Melbourne.

In Australia, men and women were converted by the thousands; two men of eighty-four years, one of ninety-two. I shall never forget that man sitting that night down in the front seat, drinking in every word; at last he got up and said, "I had not been in a religious meeting since I was ten years old, and now at the age of ninety-two I take Jesus Christ as my Savior." Just a word about the Melbourne singing. Our choir this evening is a pretty good choir, isn't it? In Melbourne, twelve hundred and fifty people came and joined the choir, and many more would have liked to join. In Sydney, in a few days we had to turn people away by the thousands. Oh, those magnificent audiences, when the Town Hall was packed by men only! As the meeting closed they walked down out of their seats and stood up in front of the audience, and on one occasion two hundred confessed Christ. Tasmania I cannot stay to mention. We had twelve days in Hobart, and twelve days in Launceston, and then we started for Sydney; but when we returned, about four months afterwards, to Hobart, they told us they did not know of one convert who had gone back. I suppose some had, but they did not know of any. When we got to Wellington, the first night the meeting was full; in a few nights they could not pack them in, and the power of God was manifested every night.—R. A. Torrey in Showers of Blessing.

## Devotional.

### Our Life Melody.

"There is no music in a rest, but there is the making of music in it." In our whole life-melody the music is broken off here and there by "rests," and we foolishly think we have come to the end of the time. God sends a time of forced leisure, sickness, disappointed plans, frustrated efforts, and makes a sudden pause in the choral hymn of our lives, and we lament that our voices must be silent, and our part missing in the music which ever goes up to the ear of the Creator. How does the musician read the rest? See him beat the time with unvarying count and catch up the next note true and steady, as if no breaking place had come in between.

Not without design does God write the music of our lives. Be it ours to learn the time and not be dismayed at the "rests." They are not to be slurred over, not to be omitted, not to destroy the melody, not to change the keynote. If we look up, God himself will beat the time for us. With the eye on him, we shall strike the next note full and clear. If we say sadly to ourselves, "There is no music in a rest," let us not forget "there is the making of music in it." The making of music is often a slow and painful process in this life. How patiently God works to teach us! How long he waits for us to learn the lesson."—John Ruskin.

### God's Opportunity.

Some one has said that "each human life is another opportunity for God to display His grace and power" So it is, and the thought will grow upon you as you meditate upon it. Just think, "I am God's opportunity!" Isn't it wonderful! Isn't it glorious! When we look at others whom God has richly blessed and honored in service, we can see how it is; but do we ever think of ourselves as God's opportunity?

Every one that responds to God's call, "Come!" gives God a larger place in the world.

Every one who obeys God's command, "Go!" assists God in gaining a larger place in the hearts of men. Every regenerated heart and life is a new garden in which God plants his seeds of love and grace; a fountain out of which flow constant streams of healing power.

Take it home, dear young friend, and say to yourself, "I am God's opportunity." Be that, and your life will become unutterably grand and your experience unspeakably sweet.—A. W. Spooner, D. D.

A friend once showed Ruskin a costly handkerchief on which a blot of ink had been made. "Nothing can be done with that," the friend said, thinking the handkerchief worthless and ruined now. Ruskin carried it away with him, and after a time sent it back to his friend. In a most skillful and artistic way, he had made a fine design in India ink, using the blot as its basis. Instead of being ruined, the handkerchief was made far more beautiful and valuable. So God takes the blots and stains upon our lives, the disfiguring blemishes, when we commit them to him and by his marvelous grace changes them into marks of beauty.—Sunday-school Times.

Make yourselves nests of pleasant thoughts. None of us yet know, for none of us have been taught in early youth what fairy palaces we may build of beautiful thoughts, proof against all adversity—bright fancies, satisfied memories, noble histories, faithful sayings—treasure houses of restful and pleasant thoughts, which care cannot disturb, nor pain make gloomy, nor poverty take away from us—houses built without hands for our souls to live in.—Ruskin.

What was the secret of her power? What had she done? Absolutely nothing; but radiant smiles, beaming good humor, the tact of divining what every one felt and every one wanted, told that she had got out of self and learned to think of others. That was the secret of her heavenly power.—Robertson.

## Missionary.

### A Note from Dr. DuBose.

The question was often asked by friends, "Do you get seasick?" I am happy to answer with the advance of time, "I put away childish things." I was able to do full duty at the table three times a day without exception. The empresses on the Canadian line are large and comfortable, especially well-officered,—and with every attention paid to passengers—and make the voyage from shore to shore with only two Sabbath's intervening.

The ship ran as far north as the 52nd parallel, where it was quite cold, but this could well be endured on account of the speed. The meridians converge towards the pole, so whereas on the equator there are 60 miles to the degree, on the 52nd parallel there are proximately 36 miles. On the equator in a run of 360 miles we pass six degrees, while on the northern route with the same distance we pass ten degrees.

We were in view of the Aleutian Islands, some of which are 7,000 feet in height. Ulak was quite near, and we coasted past Amatignak whose rocky heights are covered only with green moss. The admiralty chart shows how large in number these islands are, and they extend near to the coast of Kamschatka.

The Church must grope her way into the alleys and courts and purlieus of the city, and up the broken staircase, and into the bare room, and beside the loathsome sufferer; she must go down into the pit with the miner, into the fore-castle with the sailor, into the tent with the soldier, into the shop with the mechanic, into the factory with the operative, into the field with the farmer, into the counting-room with the merchant. Like the air, the Church must press equally on all the surfaces of society; like the sea, flow into every nook of the shore-line of humanity; and, like the sun, shine on things foul and low as well as fair and high, for she was organized, commissioned, and equipped for the moral renovation of the world—Bishop Simpson in. The Missionary.

At the last annual meeting of the China Inland Mission in London, Mr. J. Hudson Taylor closed a half century of missionary service. A letter was read from Mr. Taylor asking to be relieved of the work of general director, on account of his health. In closing his communication he said:

"I feel very thankful to God that, when I am no longer able to bear the responsibility, He has given great unanimity of feeling, and experienced help for the future carrying on of the work. I have every reason to believe that all the various departments will be carried on prayerfully and wisely. If spared to see the autumn of the present year, I shall look back on fifty years since I sailed from Liverpool to China, with grateful acknowledgement for all the way God has led me and for His sustaining and providing bounty, and be able to testify that in no good thing that He has ever led me from His Word to expect has He failed me."—The Missionary.

"When comes the King in royal might  
To crush the wrong and crown the right,  
When all the Saints in glory meet  
No more to die, no more to weep;  
When thrones are set and crowns are given,  
And all the rich rewards of Heaven.  
O! in that glorious by and by  
What's done for God can never die."

Earth has seen many sorry sights. But never has she seen a man who kept the path of duty, lose faith in God and Heaven.—Quo Vaditas.

Nature fashions her mountain peaks but not the paths to their summits. Man must chisel his own trail up the cliffs. He who would reach the stars must furnish his own ladder.

## Sunday School Lesson.

BY REV. H. G. HILL, D. D.

### David Becomes King.

II Sam. 2, 1-10. Sept. 13, 1903.

After going to the country of the Philistines and entering the service of Achish, David had a checkered experience.

Forbidden by the Lords of the Philistines to go with them to battle against Israel, he returned to Ziklag, only to find it burned by the Amalekites, who had carried away [captive their wives and children and all their possessions. Pursuing after these invaders, David and his men slay most of them and recover all the spoil. When they had been in Ziklag two days after his expedition against the Amalekites David hears of the fatal battle of Gilboa and of the death of Saul and Jonathan. He orders an Amalekite who has brought the tidings and who claims that he has slain Saul to be executed and pays fitting tribute to the virtues of the departed king and his friend Jonathan.

In the lesson before us David is considering what course to pursue and the passage suggests important topics.

1. David Seeking Divine Guidance.—Saul is dead and the nation is without a recognized king. David is uncertain as to whether he should abide at Ziklag or return into the land of Israel. He asks counsel of God in the way prescribed at that period through the priest with the Ephod containing the Urim and Thummim.

He desires to know if he shall return into the land of Israel and to what place he is to go? He wishes to know precisely what was the will of the Lord in the matter and to act accordingly. He knows that he has been anointed for kingship as Saul's successor, but he does not hasten to assume office without consulting Jehovah. David does not seek God's guidance in vain. He is plainly told to return to Israel and to dwell at Hebron. In times of perplexity and doubt we can not do better than to follow David's example and to seek Divine counsel and direction. We can obtain these by studying the Word, attending to providences and praying for the Holy Spirit.

2. David Crowned at Hebron.—David is made king over Judah at Hebron where he reigned over the two tribes of Judah and Benjamin seven and a half years. Here the elders of the people ratified what had been appointed of God and placed the crown upon the head of God's anointed king. It was fitting that at this place David should be invested with royal honors, for Hebron had been the home of the patriarchs and the cradle of his race. He entered upon his kingship long after he had been anointed for office by the Oil of Samuel and the Spirit of the Lord. But the years that had passed had been a time of discipline and preparation for his exalted functions. So believers in Jesus are rendered kings unto God long after they have been regenerated by the Divine Spirit. But the passing years with their varied experiences only qualify them the better for wearing crowns and for heavenly kingship.

3. David's Approval of the Men of Jabesh-gilead.—The valiant men of Jabesh at the risk of their lives had taken the bodies of Saul and his sons from the wall of Bethshan and given them honorable burial. They did this in recognition of the signal service rendered them by Saul in the early part of his reign in rescuing them from Nahash the Ammonite. The heroic soul of David could appreciate a gallant deed. Hence he emphatically commends the conduct of the men of Jabesh, entreats for them, truth and kindness from the Lord and promises himself to reward them for their praise-worthy achievement.

Ishbosheth's Kingdom.—The relatives of Saul did not at this time accept David as king. Abner, Saul's cousin, and the chief captain of his army, made Ishbosheth, Saul's son, king over the ten tribes.

## Westminster League.

BY REV. HUGH W. HOON.

### Why and How We Should Bear Witness for Christ.

Acts 5:27-32. Topic for Sept. 20.

In the early days of the Christian Church, men were truly courageous who would stand up and testify for Christ. The English word, martyr, comes from a Greek word which means, a witness, but because the witnesses of Christ's religion had so often to seal their testimony with their blood, the word came to mean one who died for his religious convictions, and now means one who gives up his life for his convictions on any subject. But this danger to life did not keep the early disciples from witnessing for Christ. It could not. Jesus had commissioned His disciples to go into all the world testifying of the things which they had seen and heard, and Peter told the officers who had commanded them to teach no more in that name, "We ought to obey God rather than man." If there had been no other reason given for our telling the story of Jesus and the salvation which He provided for a lost world, this is enough. It ought to send every Christian out on a mission of witness-bearing. Obeying Christ is the condition of friendship with Him. "Ye are my friends if ye do whatsoever I have commanded you." If we value His friendship, we will obey Him, and the command is a plain one, to go and tell others the "good news."

There is no other way of salvation and we know it. If we love others we will not keep the knowledge of Jesus' redemptive work to ourselves. A Christian should love those about him. To "love thy neighbor as thyself" is the second great commandment and it is like to loving God supremely. Christ said so. He also taught the lesson that our neighbor is the man who is in need, no difference what his nationality may be or what his condition in life. We therefore cannot help telling the other man the story of Jesus if we are ourselves His friends. True love compels us to want the object of that love to have the very best things. The very best thing is to have a saving knowledge of Jesus.

Peter said: "We are witnesses of these things and so is the Holy Spirit, whom God hath given to them that obey Him." This makes the presence of the Holy Spirit in our lives dependent upon our obeying Him. Therefore for our own profit we should bear witness of Christ. Many people feel the lack of the Spirit's presence in their lives and yet yearn for Him, and wonder why He does not manifest Himself within them. If such will but examine themselves in the light of this passage they will see the reason, at least in the majority of cases. When we fail to bear witness, we must expect the Holy Spirit to depart from us.

There are many ways for us to witness for Christ. A basis of all true witnessing for Him, of course, is a belief in Him ourselves. This as its natural fruitage will cause us to model our lives after His. The principles of His life and teachings should enter into our lives and transform them. They should be no longer conformed to the world, but should be transformed by the renewing power of His Spirit. This being true the world will read the testimony of our lives. Our lives are read by the world, and as they tell for or against Him, so will His religion be judged.

We can bear witness for Christ by telling others what He has done for us. How His coming into our lives made us to have joy and peace. But here again we must show forth the joy that is in us, and the indwelling of this peace. If we have no joy in His service, our saying that we have will not be worth anything, and if we say we have His peace and yet murmur and complain just as the world does, our actions will have more weight than our words.

Finally we can bear witness for Christ by giving of our earthly substance to send the gospel to those who do not have it. Thus by our lives, by our words and by our gifts we can witness for Him.

## Contributed.

### Old-fashioned Sabbath Observance in Moore.

Not long ago a noted Northern bishop declared that the whole country looked to the South for the preservation of the Christian Sabbath. He said that in most of the Northern States the old-fashioned observance of the Sabbath had become obsolete, and it had been replaced by the European free and easy observance of the seventh day of the week. The bishop might have said also that the germ was working in the South and the disease rapidly spreading in its larger cities.

Whenever reference is made to the old time observance of Sunday and insistence is laid upon Sabbath observance, somebody cries out that we are trying to bring back blue laws and restore the Sunday of Puritanism. Not at all. In the Puritan settlements the pendulum swings too far in one direction as today it swings too far in the opposite direction, with this difference: the Puritan rigid and too much long-faced observance of the Sabbath made men whose supreme idea of life was duty. The present latitudinarian Sabbath tends to make men whose chief idea of life is Pleasure. Puritanism made men strong, upright, narrow if you please. The European Sabbath makes them so broad that it is like a stream that broadens and broadens until it has not enough depth at the mouth for large vessels. "The narrow stream runs strong." In the revolt from the hardness of Puritanism have we not gone into the softness of Latitudinarianism until character is weakened? Men are made strong physically by hard work, mentally strong by grasping and solving hard problems, morally strong by doing right, as well as by the exercise of faith. Do the men who have grown up under European Sabbath desecration have the same sense of duty, the same robustness of character, the same high religious convictions? The test of the best is the product turned out. Men reared under latitudinarian observance have more of outward graces and courtesies, but do they possess the oak-like quality that meets the storm and endures like men reared under the old-fashioned ideas of the Sabbath?

We do not wish to go back to the times told about in the life of Archbishop Whitgift, who died in 1604. His biography says:

"It was preached in Oxfordshire that to do any work on the Sabbath was as great a sin as to kill or to commit adultery. It was preached in Somersetshire that to throw a bowl on the Sabbath day was as great a sin as to commit murder. It was preached in Norfolk that to make a feast or a wedding dinner on that day was as great a sin as for a father to take a knife and cut his son's throat. It was preached in Suffolk that to ring more bells than one on the Lord's Day to call the people to church, was as great a sin as to do an act of murder."

What is needed in America today—and vitally—is not a return to the Puritanical idea of Sunday, when a man was forbidden to kiss his wife and children's lives were made hard and sad. Such a conception of the Sabbath is not the Bible idea. It tended to drive children away from such dolorous and long-faced religion. What is needed is such observance as was generally found in the South twenty years ago, and is found in many portions of it still, thanks to the feeling among our people that impels them to cling to "the ancient landmarks which the fathers have set." Sunday in such homes was not forbidding. It was cheerful, happy, uplifting. There was a recognition that it was God's day and was not to be profaned by the ordinary avocations or amusements. It was held to be a day when children should be instructed in the Bible, should read good books, should find a higher source of pleasure than upon the other six days. Wise parents directed the instruction of their children, while not denying to them such recreation as was wholesome and full of pleasure. It is a return to the Bible observance of the Sabbath that is needed to-day in all the country, but less in the villages and rural districts of North Carolina

than in any other portion of the Republic. It is not needed at all in this section of Moore county, for the spirit of proper observance of the Sabbath predominates here now as always.

It was my good fortune on Sunday to attend services at Jackson Springs Church—an old-fashioned "Kirk," founded here by Scotch Presbyterians three quarters of a century ago. In 1821, on the high hill opposite the famous health-giving Jackson Springs, this church was built. The church was the outcome of the settlement made by those seeking health from the Spring, then noted locally for its health-restoring properties, for, even in those days as now indigestion cursed a large portion of the human family, and in the sand-hill country the people found a cure in Jackson Spring water. When they began to establish homes near here in order to enjoy the advantages of this water, like all good Covenanters, they built a church. That's the way of Scotchmen the world over and it is this acknowledgment of God in all their ways that has made them a power for good in every decade of history, and has made them among the foremost in good works—civic and religious—in North Carolina since the first of the clans settled on the Cape Fear and pushed on into this section of the State. Somebody ought to write a history of the Scottish clans in North Carolina. Mr. Hamilton McMillan and others have written sketches of great interest and value, but if Judge McRae and Mr. McMillan would collaborate a history of the Macs and other Scotchmen in North Carolina from Flora McDonald's day to this good hour, what a story of devotion to home, God and country it would make for the inspiration of youth!

The Scotch Presbyterians not only built a church wherever they located—and built it with their own hands—but they also were sure to build a school house, too. They did not neglect the education of their children. Ten years ago a citizen of Raleigh had business which called him into a remote section of Moore county. "I found people," he said, "living just like their grand parents lived in Scotland an hundred years ago. The women had their little looms and wove all the cloth and made all the garments worn by the family. After the day's work, the head of the family read aloud to his family from Burns, and Scott, and the children were duly instructed in the Shorter Catechism and in Patriotism.

Rev. Hugh McLaurin established here the first academy taught in Moore county and was also pastor of the church. The other pastors since 1850 have been Revs. A. D. Campbell, Samuel Paisley, J. H. Coltraine, K. M. McIntyre (who is still living and had a long pastorate here), Samuel Alexander, John D. Currie, Angus R. Shaw, A. M. Hassell (who died during his pastorate and is buried at Jackson Springs), and Rev. W. R. Coppedge, who is also county superintendent of schools of Rockingham county. He is the successor in the gospel of Hugh McLaurin, who established the first academy. With them religion and education have gone hand in hand.

The names of the present officers of this church are:  
Elders—N. D. J. Clark, A. McN. Currie, Malcom Ray, Malcom Brown, D. W. McDonald, A. C. Ray.

Deacons—John M. Graham, John B. Clark, A. L. Currie, Daniel E. Patterson, William McKenzie, W. L. Holliday, Kennett McLeod.

At this church Sunday is observed exactly as it was in the "Kirk" in the Highlands. Regular services are held one Sunday in the month, but Sunday school is held every Sunday morning and from far and near the "bairns" are brought to be instructed in the Word. An organ furnishes music—an innovation from the early days. On Sunday there was a large attendance. Nearly all the members with their children came. They came early in the morning and spent the day, listened to two excellent sermons, and in the cool of the afternoon returned to their homes after having made "a Sabbath day's journey toward the kingdom." It was a splendid gathering of the best sort of North Carolina folks—men and women who "fear God and work

righteousness." Parents were there with all their children from the babe in arms to the youth growing into manhood. Family religion is at no discount here. The people haven't found out that Solomon's teachings have been discarded by the smart set, and if they had, it would not affect them at all. They go to the Word for guidance; and do not ape the ways of fashionable folk. Parental responsibility is felt and children drink in the lessons of obedience with their earliest nourishment. These people live simple and frugal lives—close to nature and to nature's God. They have no tastes for the pleasures that carry away from right-living. They are honest, thrifty, industrious, holding this world not as a mere pleasure garden of life, but as a place to get ready for eternal life. People who hold that Bible view of life are of necessity sober-minded, taking their pleasures without going to extremes. Their life is full of pleasure—more normal and satisfying than those frivolous and harmful amusements that bring "the morning after." They make a citizenship of the sort that gives a country its sturdiest population in peace and its best soldiers in war. Their word is Duty—the first thing and highest thing for man to learn.

The church was crowded at the morning service. After appropriate music, the sermon was preached by Rev. Angus R. Shaw, now pastor of the leading Presbyterian church in Portsmouth, Va. It was an able and powerful presentation of the old theme, "Choose ye this day whom ye will serve." It was an old theme, applied to living, vital problems, with directness and point that held the large congregation from start to finish. It was a fresh and invigorating gospel sermon, free from dullness or sensation—the Scylla and Charybdis of preaching. The people were delighted to hear Mr. Shaw again. He was once pastor here and returns often to mingle with his old congregation. He is well pleased with his Virginia home, but the tar sticks firmly to his heels.

After the morning service, the people repaired to the surrounding grove to eat their dinners which they had brought from their homes. It was a familiar and pleasant scene to see them gathered in groups, chatting about the sermon, exchanging views with their neighbors, and drinking nothing stronger than the health-giving beverage of the spring here. It was a hot day—(you remember how hot it was last Sunday and how you sweltered?)—but these good people didn't seem to think it was too hot to go to church. On the day previous it was just as hot, but they didn't abandon their work. There is a sermon in this for folks who stay away from church on hot Sundays.

After dinner and a little rest the church bell rung again, and the church was crowded again. Is any time of day so hot as 3:30 of a summer afternoon? How it does pull at one's love of ease to go to church at that melting hour. But if these good old (and some of them were young, too, and good looking) Covenanters were hot, they didn't try to keep cool by staying away from church. They were there and ready for the gospel. They heard it, too, in a splendid, effective, and appropriate sermon by Rev. John H. Hall, Methodist pastor at Rockingham. "Stir up the gift of God that is within you," was the text, and it was a sermon calculated to make lazy Christians feel like getting to work, no matter if the weather was warm. He said there were too many men sitting down waiting for the world to be saved by prayer and faith without wroks. God has given the gift; man must stir it up by activity and useful effort. It was a fine sermon with not a grain of predestination in it, but everybody liked it, the disciples of Calvin as well as the Armenians and the straglers within the gates.

When the doxology was pronounced, and the "good-byes" had been said, the farmers hitched up their horses, the mothers gathered together their bairns, and with the consciousness of a Lord's day well spent, all returned to their homes happier for the proper observance of the Holy Sabbath day.

"From scenes like these old Scotia's grandeur springs,  
That makes her lov'd at home, rever'd abroad:

Princes and lords are but the breath of kings,  
'An honest man's the noblest work of God!'"  
And certes, in fair virtue's heav'nly road,  
The cottage leaves the palace far behind:  
What is a lording's pomp?—a cumbrous load.  
Disguising oft the wretch of human kind  
Studied in arts of hell, in wickedness refin'd!"

This unpretentious church, with a membership of industrious, honorable and unpretentious people is only half a dozen miles from splendid Pinehurst, where the descendants of the Puritans seldom trouble to attend one service on Sunday. How much better citizenship is this honest yeomanry—"a people's pride?"

It is a stimulus to patriotism and religion to worship with such a congregation and to see how they keep the faith in a day of skepticism and doubt. It is such men and women as these who constitute the power and the glory of this old Commonwealth.

Speaking of the proper observance of the Sabbath, did you ever notice how no town ever observes Sunday so well after a railroad begins to run Sunday trains? Never in its history has a Sunday train been run on the Asheboro and Aberdeen railroad, owned by the Page brothers. They have been importuned to run Sunday trains, but their invariable answer has been "no." During the big Baptist meeting here a few weeks ago parties in Hamlet and other points wished to run an excursion to the meeting. Mr. Henry A. Page, president of the road, turned the application down and said: "We do not run trains over our road on Sunday and do not wish Sunday excursions to come to Jackson Springs." What is the result? Sunday is quiet here and those who come for rest and quiet are not disturbed by Sunday picnickers.

When the Southern Railway wished to make arrangements with the Asheboro and Aberdeen railroad to take their through Pullman trains to Pinehurst their plans provided for the running of Sunday trains. The management told Mr. Finley to "strike out the Sunday train." Of course, like all great lines, the Southern wished to keep in the Sunday trains and insisted upon it. But the Pages said "no" and no Pinehurst tourists could reach that place or leave on Sunday over the Asheboro and Aberdeen road. That's practical exhibition of the command, "remember the Sabbath day to keep it holy."

—J. D. in Raleigh (N. C.) News and Observer.

Christianity is positive in its suggestions, in its teaching and in the power it bestows for carrying out into its precepts and principles. The genius or demon of Socrates interfered, it is said, to prevent his doing wrong. The Spirit which governs Christians not only suggests their abstaining from evil, but puts before them a positive object at which to aim,—the actual doing of the right. Beyond this, it enables them to do right actions, by a power not their own.

The negative abstaining from evil may leave the world no worse than it is, but positive right action is certain to make it better than it is.

M. C. Gates.

#### Compensation.

Tempestuous is the sea of life  
Lashed by Misfortune's blows;  
But still the tide Serenity  
Flows by the shore Repose.

Calamity, Remorse, Regret,  
Those nettles in life's garden,  
Must line the path of care and fret  
That leads to Land of Pardon.

Though Poverty made me acquaint  
With pangs of deprivation,  
Yet still I read—though sore and faint—  
'Tis for my soul's salvation.

And though Affliction's blighting hand  
Is ever to me clinging,

It serves to open wide my mind  
And set my soul to singing.

—Geo. F. Viëtt, Norfolk, Va.

### Dr. B. M. Smith.

One who was on "the Hill," as the site of Hampden-Sidney College and Union Theological Seminary has been familiarly called from time immemorial, from the fifties to the seventies of the last century, frequently saw several well-known figures now passed away from human view: Professor Martin, picturesque, with long grey beard floating on the wind, going to meet a Latin or Greek class—a little late; Professor Holladay, on an afternoon stroll with a favorite pointer; Dr. Atkinson, with earnest face and stalwart frame, taking long strides through fields and woods in easy conversation with some student who loved him and wanted to learn from him; Dr. Dabney, in his garden working with the same determination and vim in taking his exercise and recreation as in his greater sphere of the lecture-room; Dr. Peck, wearing gold spectacles and taking his constitutional walk with measured step, in somewhat the same exact and careful way as that in which he led his students along the paths of Church History and Polity. But there was no form more familiar to the eye than that of Dr. Smith, who never seemed to walk for recreation, exercise, or any such frivolities, but always because he had to go somewhere to do something or to see that something was done. He was one of the busiest of men—busy in the lecture-room, in his study, on the road, and wherever he happened to be his hands seemed always full. His course of instruction was by no means light; yet in addition to this, the affairs of the Seminary of many kinds fell largely to his charge; while the duties of his copastorate of College Church, a wide correspondence, and the care of a little farm and his family imposed an additional burden. It is not strange then, that, whether you saw him with his portfolio under his arm, going to his classes, or on horseback, going out to visit his congregation, or on foot, starting out to look after his farming operations, you always said to yourself, "Here is a man who has much to do, and he is doing it with his might."

In the hard times just after the war when the resources of the Seminary were destroyed or unproductive, and there was little or no salary, especially during the summer of 1865, Dr. Smith, like Dr. Dabney, could be seen daily going forth to, or returning from, the fields in which, with his own hands he tilled the land to secure food for his household.

His busiest time of all was probably that during which he was writing his commentary on the Psalms and the Proverbs, as his part of the work now known as "The Bible Commentary" of Jamieson, Fausset, and Brown. The Hebrew students of that time will ever bear a vivid remembrance of the recitations in that language before breakfast on dark winter mornings to which the sleepy procession went down, each with lamp in hand, to find a professor who was himself quite wide-awake and very quick to catch the dilatory student napping.

Dr. Smith was born at Montrose, Powhatan County, Virginia, June 30th, 1811. His mother, who was widowed in his early childhood, had the sole responsibility of directing his conduct and shaping his character; and such was her character, that to his dying day, her memory was cherished by him with the tenderest reverence and filial affection.

He was graduated at Hampden-Sidney College in 1829; and though only eighteen years old, divided the first honor with the late Chancellor Garland of Vanderbilt University. He has left interesting and humorous accounts of his first experiences at college, when as a boy of fourteen "in roundabouts" he began his course. He had declaimed at school, but delivering a speech of his own he found quite another matter. He tells of his first debate in the hall of the Union Society soon after he entered college. His name beginning with S., many were called on before his turn came, and every one declined. When he was called and actually stood up to speak, small as he was, there was a silence which was appalling to so young a speaker. The question was whether the world would not have been better off if

Napoleon had never lived. He had prepared no speech, but was determined to do his best, and so said: "I think Bonaparte was a very bad man!" and took his seat. He remarks that he was never scared afterwards. His capacity for stage fright seems to have been exhausted on that occasion. It scared all the scare out of him. Such was his success in speaking that he was chosen to represent his class at commencement, and at his graduation delivered a first honor oration.

Feeling assured that he was called to preach the gospel, after teaching two sessions at Milton, N. C., he attended Union Theological Seminary, and after finishing his course, and perhaps before, served as assistant instructor in Hebrew. He afterwards attended the Theological Department of the University of Halle, Germany, where among his teachers was the celebrated Tholuc, to whom he seems to have been much attached. After his return to America, he became pastor of the Presbyterian Church of Danville, Virginia, and afterwards, of Tinkling Spring and Waynesboro. While in the latter pastorate he was married to Miss Mary Morrison, daughter of the Rev. James Morrison, pastor of New Providence Church. She still survives at the good old age of eighty-one.

Later, he was called to the pastorate of the church in Staunton, which he served until he was chosen Secretary of Publication, and went to Philadelphia to take charge of this great work. In April, 1854, he was elected professor of Oriental Literature in Union Theological Seminary, Virginia, and returned to his native State to enter upon that which was to be the great work of his life, training young men for the ministry. It is said that, first and last, during the thirty-seven years in which he taught in the Seminary, nearly seven hundred men received the impress of his moulding hands.

As a teacher, Dr. Smith was eminently practical and straightforward. There have been few instructors who have excelled him in impressing on their students a feeling of deep reverence for the Bible as the Word of God, and in applying plain, common-sense principles of interpretation in expounding it. He combined critical and exegetical methods in a most happy way. His sojourn in Germany had on him an effect the very opposite of that which it has had on many American students. Instead of being carried away with the neological theories so prevalent there, he seems only to have been impressed with the extreme danger of rationalistic principles, and thereby the better prepared for warning others against them. His robust understanding and firm faith stood steadfast amid the currents of tendencies that have swept so many feebler men from the moorings of faith into the swirling gulfs of skepticism, while his knowledge of them enabled him to station warning signals for those who came under his instruction in later years. It would be impossible to say to what extent the firm stand of the Southern Presbyterian Church on vital questions today is due to Dr. Smith's teaching and influence. All felt that he—unlike so many professors of Theology and writers on Theological themes, who with the word "reverence" continually used, yet remorselessly trample under foot the most sacred verities of Scripture—could say with Paul, "We . . . believe, and therefore speak."

One of the greatest services which Dr. Smith rendered to the cause of ministerial education, for which he did so much in many ways, was his energetic work in securing a financial basis for the continuance of the work of Union Theological Seminary just after the Civil War when its resources were so seriously affected by the general wreck and havoc of that unhappy era. Few men knew more people or had more influence over them. Knowing of many in the North who would, in all likelihood, be glad to extend a helping hand to the prostrate institution, he did what few Southern men, in their sore-heartedness and humiliation, could have done. He went to these friends and made known to them the facts of the case. A generous response was the result. His old friend, Cyrus H. McCormick, gave \$30,000 for endowing one professorship, and Mrs. S. P. Lees, Mr. Henry Young, Mr. H. K. Corning, be-

sides many others, gave generously for the rehabilitation of the Seminary. Among these donations should be mentioned that of Mrs. Brown, of Baltimore, for the erection of the new library building, an enterprise to which Dr. Smith's energies were earnestly directed for several years. It is thus referred to by Dr. W. W. Moore in a historical sketch of Union Seminary:

"It has already been noted that the Brown Library Hall was erected in 1880. The writer, who was then a student in the Seminary, remembers well the laying of the corner-stone with Masonic ceremonies and an address by Dr. Smith. That was a glad day for all the friends of the Seminary, but especially so for the man who had done so much to re-establish the institution after the war; who had watched and promoted the growth of the library with almost parental solicitude, and who had secured the liberal donation by means of which the books were now to be suitably housed and conveniently arranged for future generations of professors and students. Before the erection of the commodious building with room for 30,000 volumes or more, the 11,000 books already gathered were crowded into bursting shelves in the galleries of the Seminary chapel. When moved into the new building, they were, of course, rearranged and catalogued, a laborious task which had twice before been performed by Dr. Smith, viz., in 1834 and in 1869. In his report as librarian in 1869, after stating that he had again entered all the books in a manuscript catalogue, and also in a well-bound printed and double interleaved volume, he says: 'It is gratifying to state that, during a period of thirty-five years since the printed catalogue was prepared by me, I find that not over two or three volumes have been lost, and those of no great value.'"

But friends of the Seminary in Virginia, also, added liberally to the resources of the institution. In 1877 Mrs. Ann Davidson, of Rockingham County, left, by will, several thousand dollars with which the scholarship bearing her name was founded, and an unknown giver founded the Tabb Street Church scholarship by the gift of \$5,000.

The largest of these scholarships was endowed by Mr. Joseph Blair Wilson, of Collierstown, Va., who, first and last, gave \$34,000 for the purpose. When we remember that to Dr. Smith's personal influence and unceasing endeavors, most of these accessions to the resources of the Seminary were chiefly due, it does not seem strange that he was a busy-looking man.

Some may wonder how Dr. Smith and Dr. Dabney, gentlemen and scholars as they were, could bring themselves to the performance of such arduous tasks as their farming, which has been mentioned, involved.

One answer is in the word, necessity. The other is that they were real men as well as gentlemen, and where duty called they went. Hoeing corn, pulling fodder, and similar occupations were the duty of the hour for them in 1865 when the labor system had been suddenly broken up, and there was little money in their purses with which they could have employed it if it had been available.

Two students of Theology will always remember recitations to Dr. Dabney in the waning light of the evenings of that summer, when, after his day's work in the field, he would sit with them on his portico and examine them, without book, on what they had learned during the day in Hill's Divinity, which he had given them as the text-book for the time, though Turretin was the regular text-book studied in the Seminary in connection with his lectures and reference books. Though his hands had been wielding the hoe all day, he could not let them be idle now; and while examining his students he was generally engaged in plaiting straw with which to make a hat. It is hard to say now just how, in each case, families lived through the war times and those immediately succeeding. Living "on nothing a year" was a hard problem indeed. A glimpse into the way it was done may be gotten in this hat-making, and in the exhibition of samples of home-weaving by the ladies when in their social gatherings. In addition to their neat homespun dresses, each would have on hand a va-

riety of samples of various patterns which she had woven with her own hands.

The writer remembers, as one of Dr. Smith's thrifty devices of the time, the turning of envelopes inside out. When a letter was received, the envelope was opened by no means carelessly—steamed, possibly—and then turned, made over with home-made mucilage and sent back with the answer enclosed. At this time, especially, his correspondence was voluminous and envelopes were probably quite dear. The making of "filibusses" was another scheme for doing away with the use of matches then under a heavy stamp tax. The old letters, instead of being burned after reading, were torn in strips and skilfully rolled in a graceful spiral so as to form excellent lighters for lamps, while they were not unornamental to the mantelpiece, standing in a flower-vase, as they generally did. He had the same disposition to keep his hands busy as Dr. Dabney. Though he did not, like him, make cart-wheels, doubtless many a sermon or lecture was shaped in his mind while these "filibusses" were rolled in his deft fingers. Where he got the name I never knew. Walker's filibustering expedition of some years before may have suggested this as a mode of harmless filibustering on the domain of the match manufacturers.

We can think of few greater contrasts than that between the work of these fingers and that of the mind which was subconsciously, or half-consciously, moving them.

Dr. Smith was at this time striving to save the Seminary and to set it on a new career of usefulness.

Through these years of stress and struggle he could say of this great work, "This one thing I do," though minor occupations were continually claiming his attention and receiving their relative share of it. Not only did he succeed in retrieving the losses occasioned by the war, but in preparing the institution for a larger work than it had ever accomplished before.

Whilst one of the most conservative of teachers in the best sense, he was at the same time progressive and enterprising in securing the best means for keeping abreast of the times and equipping the Seminary with the best appliances for furthering the knowledge and culture of the students. The progress of archaeology, which has become so marked a characteristic of our times, was comparatively in its infant stages then; but it enlisted his deep interest—especially everything in it connected with the newly deciphered cuneiform inscriptions. This can be illustrated by another extract from Dr. Moore's sketch. He sought help in this line from those able to give it.

"Among the donations of this period were an inscribed brick from Babylonia, two valuable casts of other cuneiform tablets in the British Museum, and a set of fine photographs of the cities of the seven churches in Asia, all presented in 1879 by Mr. W. R. Reynolds, of Norfolk, Va. In 1883-84 the same liberal gentleman made another generous gift to the library, a plaster cast facsimile of the celebrated black marble obelisk of Shalmanezzer II (S50 B C.), with its wealth of bas-relief sculpture and cuneiform text. About the same time, at Dr. Smith's request, Professor J. R. S. Sterrett, a member of the Wolfe expedition to Babylonia, purchased for the library two additional cuneiform tablets of small size."

During the eighteen years after the Civil War, Dr. Smith, while accomplishing so much for the general interests of the Seminary, had borne the whole burden of teaching in the department of Oriental Literature without assistance. In 1883 the Board of Directors took action looking to the employment of an assistant in this work. In the language of the record: "The consideration leading to this step is the propriety of bringing some relief to the Rev. Dr. B. M. Smith, the able, faithful, and honored professor in that department, in view of the weight of advancing years and the disabilities which naturally attend upon them."

Their choice, at Dr. Smith's own suggestion, fell upon the Rev. W. W. Moore, then a young pastor in

Kentucky, who had been graduated from the Seminary a few years before, and who is now widely known as one of the ablest professors and most attractive preachers in our country.

For those who knew Dr. Smith only in his extreme old age when the strength and brightness of his faculties had somewhat waned, it will be interesting to have the estimate of an honored colleague who knew him at his best. The Rev. Dr. H. C. Alexander, in a paper before me, speaks as only one so capable of appreciating his varied excellences could, of his rare executive ability when he was in his prime; his astonishing facility and fecundity as an offhand speaker; of his more formal addresses before church boards and judicatories, as well as popular assemblies; of his peculiar, almost unrivaled genius, in his best days for debate; of his felicitous, and sometimes humorous, after-dinner speeches (or talks)—as for instance, at one of the triennial banquets of Washington and Lee University, and (in a more serious and impressive vein) at the Hampden-Sidney Centennial; of his unusual gifts and success as a pastor, both in town and country; of his long and useful service as collegiate pastor (with his mighty colleague, Dr. Dabney) at Hampden-Sidney and of his extraordinary qualifications and merits as an effective, as well as instructive, preacher, when he was roused to the utmost by the audience or the occasion."

He tells us of the estimate of a most competent judge of preaching: "Joseph Addison Waddell . . . has camly said to me that he has heard Dr. Smith preach in Staunton when he seemed to him to be 'almost inspired to say exactly the right thing, in exactly the right words, exactly at the right time.'"

But his own testimony is hardly less emphatic:

"The strongest impression I ever knew him to make by a single memorable discourse was at Columbus, Mississippi, during the meeting of the General Assembly. Dr. Palmer preached that day; but on returning from one of the Methodist churches where I held forth, myself, all the town was agog about Dr. Smith's grand sermon on the Kingdom of God." Dr. Alexander also speaks of his remarkable gifts as a debater, and remarks on a peculiarity in his case. While it is generally the case in the discussion of great questions that the first speech is the best, because it has been thoroughly thought out and arranged in the speaker's mind for the occasion beforehand, Dr. Smith grew stronger and stronger as a debate proceeded; and, so, very generally carried his point. He had the faculty of thinking while on his legs, and his speeches thus thought out often gave the impression of elaborate and painstaking composition.

One of his successors in the pastorate of Tinkling Spring Church tells of the impression he made on thinking men in the eldership of churches in the Valley of Virginia, and of the widely pervasive and permanent influence he exercised in that region of stalwart Presbyterianism: "The old men in Waynesboro, Bethel, Staunton, Tinkling Spring, all talked to me about him. Such men as old Mr. Matthew Pilson, Mr. Withrow, and Dr. Waddell, of Waynesboro, Captain Ben Ellis, and many others, all bore testimony to the fact that there never was such a preacher, after Dr. Speece, in the Valley of Virginia, and there were giants in those days too." He adds: "His preaching did more than that of any other man to shape the Presbyterian Church to the needs of a more active life. To him was due a good deal of the impulse which gave the church deacons well organized sessions, carefully kept rolls; and especially to him, much of the spirit of giving. The church was loyal, but did little work. Tinkling Spring, before 1840, did little more than meet for worship. One thing which took Dr. Smith to Staunton was to stir up Waynesboro and Tinkling Spring to support pastors separately; and the experiment was a decided success in many ways. As an ecclesiastic, his Valley life was as conspicuously successful. Both his boldness and readiness and his efficiency as a Presbyter were important factors in the early Virginia church."

Dr. Alexander also gives another view in concluding: "What he was as a social companion; as a friendly adviser; as a man of affairs, earthly and ecclesiastical; in the bosom of his domestic privacies—I must leave without further description or comment."

The great number of young men whom he has encouraged or warned or helped in various ways could bear testimony to his wisdom and goodness, but only those who have dwelt under his roof could know what he was to those nearest and dearest to him. Though never foolishly lavish and indulgent to his children, his tender affection and attention to every want can never be forgotten. A speaker in the Synod of Virginia some years ago spoke of the homes clustered about the Seminary as "little heavens." Many who knew Dr. Smith in his family life will ever bear in their memories the scene at the time of family prayers, when his large circle was gathered, each furnished with a hymn-book (and expected to sing); the reverent reading of the Word of God, like that of Burns's inimitable Cotter and the humble and earnest petitions at a throne of grace. To some it seems a heavenly dream of the past.

"Sweet dreamland faces  
Passing to and fro,  
Bring back to memory  
Days of long ago."

This sketch would be incomplete without some reference to what was an essential element in Dr. Smith's efficiency for the work he accomplished—his personal religious life and experience. Serious thoughts came to him in early childhood. Among his very early recollections was that of his father's dying blessing, when as a child of six years old he stood by his bedside and felt on his head the feeble hand stretched out from the bed of death, and heard the invocation of God's blessing upon him. In his old age he wrote that for sixty-two years he had felt the pressure of that hand.

When leaving for college at fourteen years of age, he was taken into a private room by his widowed mother and solemnly dedicated and entrusted to God. Religious impressions were made on him at different times; but he was led to a final decision during a series of services held by that remarkable winner of souls, the Rev. Asahel Nettleton.

The question of duty as to his life-work caused him many spiritual struggles. There is still extant a writing containing in parallel columns the reasons for and against giving himself to the work of the ministry.

After his decision was made, recorded experiences in stated times of fasting, prayer, and self-examination show how earnestly he strove to prepare himself for the great work. These seasons of private fasting and prayer were continued to old age, and it is impressive to see in his private records of them his deep sense of sin, his self-abasement before God, and his entire dependence on Christ alone for forgiveness of sins and acceptance with God. His experience of salvation as a lost and ruined sinner through the redemption of Christ our Saviour was doubtless a chief factor in his efficiency in proclaiming, as he did, the precious gospel promises for the salvation of other sinners.

Rev. Parke P. Flournoy, D. D.

#### The \$900 Minimum.

Rev. H. C. DuBose, D. D.

The overture adopted by the Lexington Assembly was from the Presbytery of Pee Dee which embraces six counties in Eastern South Carolina. This territory, from the intelligence of its citizens, the fertility of the soil, the scientific methods of cultivation, the variety of the harvests, the salubrity of the climate and the prosperity so generally diffused, may be considered one of the gardens of the Southland. Presbyterianism, from the time of the initiation of Synodical Missions, took upon itself new life, which is seen not only in the beautiful sanctuaries and Presbyterian High Schools, but also in the enterprise of its pastors and the value the people place on the ministry.

The increase of salaries is referred to the Presby-

teries at their fall sessions. With churches that give \$700 or \$800, but who are abundantly able to pay their pastors \$1,000, the question is an easy one, but with the weaker fields it is more complicated, yet "wisdom is profitable to direct."

The subject embraces the increased efficiency of the ministry, and the enlarged liberality of the people. The former points to preaching more times at more places, and the latter to getting more money from more people. The first belongs specially to the jurisdiction of the elders, both the teaching and the ruling; the last to the diaconate. An able committee composed of the three classes, who would visit, either personally or by delegate, the churches and fields paying a salary below "the living line," might, within the bounds of the Presbytery, accomplish much towards effecting the end in view; to wit, carrying out that which was ordained of the Lord, "that they which preach the gospel should live of the gospel."

It has also a practical bearing on the increase in the number of candidates for the ministry, and the enlargement of our evangelistic force.

### Three Generations.

At the funeral of the Rev. Alexander M. Doak, M. D., I sat in the arm chair of his grandfather, the Rev. Samuel Doak, the first resident minister in Tennessee and the founder of the first college (Washington) west of the Alleghany mountains. Dr. Doak's father was the Rev. Samuel Witherspoon Doak, D. D., the first president of Tusculum College. Three lives lasted from about 1750 to August 22, 1903, about one hundred and fifty years and more than cover the whole history of Tennessee.

Dr. Doak was born March 26, 1819, graduated at Tusculum College in 1841, was twice married, in 1844 and in 1879, taught, studied medicine and practiced it in Greene and Hawkins counties in East Tennessee. Later he was able to carry out his early desire and he studied theology and was licensed to preach (in 1872) and ordained by Holston Presbytery. His ministries of teaching, healing and preaching were performed in three adjacent counties in East Tennessee. Between 1880 and 1885 he was vice president and acting president of Tusculum College and preached to the students every Sunday night. He also taught in Mooresburg, Rogersville and St. Clair, and preached at Meadow Creek, Russellville, Mooresburg, St. Clair, Leesburg, Providence and Rheatown.

He died at St. Clair of no disease but old age, attended by a devoted wife, an affectionate sister and six of his seven children.

He was a good man full of faith, loving all and loved by all that knew him.

Morristown, Tenn.

James B. Converse.

### Funeral of Dr. Robt. P. Farris.

As noticed in last week's Standard, Dr. Farris died on Friday, Aug. 28. He was buried on Monday afternoon from the Grand Avenue Church, of which he and his family have been attendants for years. The services were conducted by Rev. Dr. Cannon, the pastor, assisted by several brethren of the city—St. Louis—and neighborhood: and they were characterized by the utmost simplicity, reading of the Scriptures, prayers and singing. This was as he desired; for he left two requests as to his funeral:

One, That no remarks as to his personal character and work should be made: the other, That one of the hymns used be "My Jesus, as Thou wilt."

The whole was characteristic of the man: strength, simplicity, majesty and beauty all were there.

Our brother despised shams and hated pretense and deceit: he loved the truth and the light, and was ready at any sacrifice to "contend earnestly" for the truth as he saw it, "the faith once delivered to the saints" as he verily believed; but he bore no malice, he harbored no personal ill-will. He loved the Lord Jesus with an intense and supreme devotion, and he "loved the brethren" too, even those from whom he differed, all who

truly loved that Lord, both theirs and his. And "after he had served his own generation by the will of God, he fell on sleep." "The fathers, where are they?" "Truly a prince and a great man is fallen this day in Israel."  
G. L. L.

### A Retrogression.

To the Editor:

We believe as civilization advances that the position held by our women in society becomes more exalted. In many respects this is true. There is one point, however, which I would like to emphasize in which we appear to be stepping backward. In ancient times the position held by women was deplorable and they had extreme drudgery to undergo, yet in our own land how many women have to work in sweat shops and factories. It may also be said women are gradually working into positions formerly held by men; the statistics appear alarming. Where will it stop? Do we want to see the majority of our girls working until they fade away like flowers from which the sun is withheld? Cannot something be done to call a halt in our Christian land where humanity and Christian sentiment are supposed to exist? Is not the home the place for our girls and women and the present status of affairs a retrogression?  
J. M. H.

### Ahmed's Way.

There were two brothers—so the story reads—  
Ahmed and Omar, who by noble deeds  
Desired to purchase immortality;  
Some work perform, of which the world might say!  
"Ahmed and Omar blessed their kind this way."  
Omar with wedge and rope uplifted high  
An obelisk whose summit pointed to the sky.  
On this with skillful hand devices fair  
He carved, inscribing noble figures there.  
"Sure Omar's name," he said "will come to be  
The synonym of liberality,  
For he who pleasure gives unto his kind  
Must be esteemed a man of liberal mind."  
Ahmed, with deeper wisdom, sought a drear  
And desert place, and there he dug a well  
Where weary travellers their thirst might quell.  
There graceful date palms cast their cooling shade,  
Whose luscious fruits the climber's search repaid.  
\* \* \* \* \* Decades of years have fled,  
Ahmed and Omar numbered with the dead,  
And Omar's lofty dreams of good were vain,  
His failure writ in ruins on the plain.  
Not so when pilgrims visit Ahmed's well,  
For resting 'neath the palms, they grateful spell  
The cheering words cut in the rock, and say:  
"Allah be praised that Ahmed passed this way."

### L'ENVOI.

Oh thou who standing at life's open gate  
Art filled with aspirations to be great,  
Inscribe thy name upon the hearts of men  
In helpful deeds, written thereon with pen  
Of love. Then shall they grateful fellows say:  
"Thank God that such a man has passed this way."  
—O. H., In Davidson College Annual, 1903.

You find no difficulty in trusting the Lord with the management of the universe and all the outward creation, and can your case be any more complex or difficult than these, that you need to be anxious or troubled about His management of it?—Hannah Whitall Smith.

Anything which makes religion its second object makes religion no object. God will put up with a great many things in the human heart, but there is one thing He will not put up with in it—a second place. He who offers God a second place offers Him no place.—Ruskin.

The English Presbyterians have voted a present of \$75,000 to their brethren in South Africa for the building of houses of worship.

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Church News.

PERSONALS.

Rev. O. W. Gauss of Sparta, Mo., may be addressed at Denver, Col.

Rev. A. Kirklaud changes his address from Americus, Ga., to Rochelle, Ga.

Rev. James Thomas, after an absence of several weeks spent in Green Brier, Va., has returned to his work in Wilson, N. C.

Rev. B. W. Mebane changes his address from Madison, N. C., to Mt. Airy, N. C., to which place he has recently accepted a call.

Rev. J. H. Davis, of Raines, Va., has returned to his home after spending a few weeks visiting and preaching in Mecklenburg Presbytery.

Rev. F. A. Barnes, who has been at Davidson, N. C., for some time on a visit to his mother, returned to his work at Colutta, Texas, last week.

Rev. B. C. Bell changes his address from Hughesville, Mo., to St. Charles, Mo., where he goes to become pastor of the First Presbyterian Church.

Note.

The Stated Clerk of the General Assembly requests us to call attention to an error on p. 642 of the minutes of this year. The grand total of contributions for the year is made the same as last year. It was a slip in transcription. The true total is found on p. 639 and is \$2,374,648.00. It would be well if all having copies would note this correction.

Yours fraternally,

W. A. ALEXANDER.

MISSOURI.

SPARTA.—Rev. Dr. O. W. Gauss who has been laboring in Christian and Taney counties for some months has recently been quite ill, and on account of his sickness has resigned his place as Evangelist of the lower Ozark region, and has gone with his family to Colorado. Denver is his address for the present.

MARSHALL.—The pastor, Rev. C. E. Thomas, whose resignation has been noted, has received a call to the Presbyterian church at Lansing, Michigan.

ST. LOUIS GRAND AVENUE CHURCH.—Rev. J. F. Cannon D. D., has returned after an absence of a month, having been called back a little earlier than he expected by the death of Dr. Farris.

LAFAYETTE PRESBYTERY met at Hughesville, Mo., on Sept. 1, 1903, and was opened with a sermon from Matt. 5:20 by Rev. E. C. Gordon D. D., who in the absence of the Moderator, Rev. G. W. Jurey, was requested to preach. Rev. W. E. Beattie was elected Moderator and Rev. L. F. Ross Temporary Clerk. There were present during the meeting 14 Ministers and 17 Ruling Elders.

HOME MISSIONS.—One of the most interesting reports ever submitted was made by the H. M. committee. The Treasurer's report showed the largest contributions ever made to this cause in one year, with all appropriations promptly and fully paid, and a healthy balance in the treasury. Three brethren, serving five churches, have been helped from the sustentation fund, and from all the fields encouraging reports are made of growth, increased interest, and brighter prospects; while from the Evangelistic fund three men are largely supported: Rev. J. F. Forsyth in the lower Ozark field, chiefly in Taney county, where he has conducted a summer (day) school at the county seat, looked after the Sabbath School interests and preached at five or six places in various parts of the county. Rev. L. F. Ross who has recently taken charge of two churches, Calvary and Edwards, in Benton county, where he has been most cordially received by the people, and has preached to large and interested audiences, and Mr. O. L. Byrns in the upper Ozark field, who has also been much encouraged by the attendance and interest at the churches of Crookes and Montrose, as well as one or two other preaching points.

Besides these brethren, Dr. O. W. Gauss, supported by a private and special contribution, has done very valuable work for some months in Taney and Christian counties, ably supplementing the labors of Mr. Forsyth, and the committee hopes to have him continue in this work for a few months at least. The most interesting, important and inviting part of the work however is the prospect of founding a good Christian school of high grade in that lower Ozark field.

Of this the committee's report says, in part: "The permanent growth and ultimate success of work in this region depends largely, as we all agree, on the founding and maintenance of a week-day Christian school. Rev. Dr. Dobyus, Mr. Louis Huggins and the chairman of our committee (Dr. Gordon) made a visit to Sparta and Forsyth in order to examine into the condition of things, and to determine if practicable upon a site for such a school. Dr. Leyburn had visited the field with this and other objects in view, and our men on the ground, Messrs. Gauss and Forsyth had examined with some care into the conditions. They reported that it was desirable to establish the school as soon as possible.

We found the people of Sparta eager to secure the school. They have offered a site of ten acres of land and \$500 or ten per cent of what it costs. At Forsyth not so much interest was at first manifested, but after hearing as to the character of the school we proposed to establish, a meeting of citizens was called to determine what proposition should be made us, and it will probably not be less than what Sparta offered.

We also learned that in a few months it is likely that trains will be running from Cartbage, Mo., to Branson, or Lucia, where the new line of the Mo. Pacific Railway crosses the White river in Taney county, and that this place, some ten miles west of Forsyth, will become an important place, perhaps the best location for our school. In view of all the information gathered we deemed it best to come to no decision as to the location of the school until we had something more definite from Forsyth, and as to Branson where we also have an offer of a site.

All of us, who saw this country and its people for the first time were very agreeably surprised at the situation and at the prospect for general development. The resources of the country are greater than we supposed; so is the enterprise of the people. We see no reason why we may not occupy this territory for our church, if we can get one or more good men to act as evangelists and can establish a good Christian school."

DISSOLUTION OF THE PASTORAL RELATION AND DISMISSALS.

Of these there were an unusual, almost an alarming number. Rev. W. L. Hickman, former pastor at Independence and whose relation to that church had been already dissolved, was at his own request given a letter of dismissal to

the Presbytery of Paris, having received a call to the church at Bonham, Texas. The request of Rev. B. C. Thomas for dissolution of the pastoral relation between himself and the Marshal church was granted, the church concurring; and he was dismissed to the Presbytery of Lansing, (U. S. A.,) he having received a call to the Second church of Lansing, Michigan.

Rev. B. C. Bell having received a call to the church at St. Charles, Mo., the relation between him and the churches of Hughesville, Houstonia and Range Line was dissolved, and he was dismissed to St. Louis Presbytery, and the relation between Rev. D. M. Claget and the Longwood and Mt. Olive churches was dissolved, and he was dismissed to Kansas City Presbytery (U. S. A.) to the charge of the Broadway Church, Sedalia, Mo.

Rev. W. E. Beattie offered his resignation as pastor of the Higginsville church and the church was cited to appear and give reasons why it should not be accepted at an adjourned meeting, to be held at Lexington, September 15.

As suggested by the General Assembly the committees of Publication, Sabbath Schools and Young Peoples Societies were consolidated into one committee of which Rev. E. F. Abbott is chairman.

The committee of Publication and Sabbath Schools made an interesting report, noting among other things, that the Synodical Colporteur, Mr. I. P. Powell, had spent some time within our bounds; that Mrs. E. L. Rinehart had continued her work, had helped at the reorganization of three or four Sabbath Schools, and had organized two new schools, supplying them all with literature from our Publication Committee, although one has since become self-supporting; in these schools there are 240 pupils. Mrs. Rinehart has also distributed a good deal of wholesome religious and other literature, books, tracts, magazines and papers; for this purpose organizing and conducting a Young Peoples Reading Circle, something hitherto unknown in those parts.

In the lower Ozark field, Taney county, Rev. J. F. Forsyth at Forsyth, conducted a summer school for two months. In this school were enrolled 38 pupils, and besides the usual English branches two classes were formed for Bible study, the more advanced took a course in the Book of Genesis, and the other memorized the Lord's Prayer, the Ten Commandments, the Beatitude and the Twenty third Psalm. One Sabbath school has also been organized in the county, and encouragement and assistance given to several other schools.

On recommendation of the committee Presbytery directed that an annual Institute or Convention be held in the interests of Sabbath schools and Young People's Societies.

An interesting report was heard from the Commissioner to the General Assembly, Rev. W. L. Hickman, of his attendance upon that body and of its proceedings; this was listened to with pleasure and his diligence commended.

After hearty thanks to the people of Hughesville and vicinity for their kind and abundant hospitality, Presbytery adjourned to meet at Lexington September 15, and in stated meeting at Boonville, the second Tuesday of April 1904.

#### SOUTH CAROLINA

**BETHESDA CHURCH.**—Twelve persons have been recently received into Bethesda Church, Bethel Presbytery, on profession of faith. Seven of these were received at Bethesda Church and five at Smith's Chapel under the care of Bethesda church. In the early summer the pastor was assisted in a three days' meeting at Bethesda by Rev. S. H. Hay of Clover, and at Smith's Chapel in August by Rev. A. H. Atkins of Lowryville in a four days' meeting. Both brethren preached to large and delighted congregations, and we believe that lasting good was done.

**NOTICE BETHEL PRESBYTERY.**—All sessions please elect delegates at once and notify me if pastor and delegate expect to attend, that I may arrange for transfer to this place.

J. M. HARRIS.

**CHARLESTON PRESBYTERY** will meet in Summer-ville, S. C., October 6th, 1903 at 8 p. m.

ALEXANDER SPRUNT, Stated Clerk.

**EASLEY.**—We have just closed an excellent meeting in which we were very ably assisted by Rev. R. G. McLees.

There have been fourteen additions to the Presbyterian Church, two by letter and twelve on profession of faith. Our church has been greatly revived. Bro. McLees is a strong, vigorous and eminently convincing preacher, and any church would do well to secure his services.

J. T. WADE.

#### ALABAMA.

**THE PRESBYTERY OF EAST ALABAMA** will meet at Lebanon Church, October 27, 1903, at 7 p. m.

E. P. DAVIS, Stated Clerk.

**CARMEL.**—During a six days' meeting conducted by the pastor, Rev. W. I. Sinnott, twelve persons were received into the full fellowship of the Carmel Church, one from the Cumberland Presbyterian Church and eleven by confession of faith in Christ. Ten received the ordinance of baptism.

**NORTH ALABAMA PRESBYTERY** will meet at Good-water, Ala., October 6, 1903, at 7:30 p. m.

W. I. SINNOTT, Stated Clerk.

#### TEXAS.

**DALLAS PRESBYTERY** will meet at Amarillo, Texas, Thursday, Sept. 24th, 1903, at 8 p. m.

E. M. MUNROE, Stated Clerk.

#### NORTH CAROLINA.

**CHARLOTTE; SECOND CHURCH**—Rev. R. S. Burwell, of Gallatia, Tenn., preached very acceptably to this people last Sunday morning and evening.

At the morning service a congregational meeting was held and a second call extended to Rev. Martin Hardin of Minneapolis. After having declined the first call Mr. Hardin had a visit from Dr. Stagg to whose persuasive powers a change of his decision was due. The congregation also by a rising vote extended their thanks to Dr. Stagg. Mr. Hardin is expected the first Sunday in October.

**FIRST CHURCH**—Rev. T. H. Law, D. D., of Spartanburg, S. C., presented the Bible Cause to the people of this church on Sunday morning

Dr. Howerton, the pastor, has returned from his vacation.

**CONCORD PRESBYTERY** will meet at Siloam Church, McDowell county, N. C., Friday, second day of Oct., 1903, at 3 o'clock, p. m.

W. R. McLELLAND, Stated Clerk.

**THE PRESBYTERY OF FAYETTEVILLE** will meet at Lumber Bridge Tuesday at 8 p. m., October 6, 1903.

P. R. LAW, Stated Clerk.

**ROBINSON CHURCH** in Mecklenburg county has recently enjoyed a season of refreshing. The pastor, Bro. Jno. A. M. Murray, was assisted by Rev. J. M. Forbes, of Kings Mountain, whose preaching was the sort that impresses and pleases and profits. Bro. Forbes is a son of Philadelphia Church which is in same group with Robinson, and he is the only son Philadelphia has ever given to the ministry.

**BEULAH CHURCH.**—A meeting of seven days was closed at Beulah church in Union county on last Thursday night. Rev. A. W. White, who has been serving this church, was aided in preaching by Rev. T. J. Allison of Sugar Creek. Over forty persons made a profession of Christ.

**MOUNT AIRY**—Rev. B. W. Mebane, D. D., has been called to the pastorate of Mt. Airy church, and will move there immediately. Dr. Mebane has been doing a most successful work in Rockingham county and his removal is a great loss to the Home Mission work of Orange Presbytery. This leaves vacant an important group of churches and mission points, Madison, Wentworth, Pine Hall, Smyrna, Stoneville, Mayordan, etc. The committee hopes to secure a good man for this field very soon.

E. C. MURRAY,

Chairman of Home Missions.

**ALBEMARLE PRESBYTERY.**—Rev. Dr. Phillips was encouraged to cooperate with our Home Mission committee to place a Sunday school missionary in the territory embraced by Albemarle Presbytery. The Sabbath school committee has been directing his movements. Mr. J. F. Rodman is the missionary. He is a candidate for the ministry and has been doing effective service this summer. He aided Rev. F. W. Farriss in organizing a young peoples' society at Goldsboro. He rendered good service in working with

Rev. C. W. McDonald at Nahalah. Bro. McDonald is much encouraged in work there. After holding services a week in July seven persons united with the Church on confession of faith. Mr. Rodman has also been working with Rev. J. H. Jarvis at Calvary in Hyde county where there is a decided religious interest. Mr. Rodman also worked in the Sunday school interest at Makelyville, another church in Mr. Jarvis' field where the work is in a very hopeful condition.

Mr. Robert H. Orr of Union Seminary has been laboring with acceptance in the Weldon group of churches for three months. He has now vacated the field for the purpose of continuing his theological studies.

The interest in the Shorter Catechism in the Rocky Mount Sabbath school increases. One of the most faithful of the pupils has recently been awarded a Bible for reciting the Catechism accurately. His pastor congratulates Whitfield Clary on his success. W. D. M.

**BANNER ELK.**—The fourth session of Lees-McRae Institute opened Tuesday, Sept. 1st, with 51 pupils in attendance the first day. Of this number 16 are boarding pupils. Every room in the dormitory is already engaged, and as many more could be filled if we had them ready and a few scholarships to help those who are not able to pay the full amount themselves.

On Monday night Dr. J. I. Vance delivered a very practical address to the students and friends who were present. His opening sentence as well as I can recall was as follows: "I and one of many friends are watching the progress of the Lees-McRae Institute with the view of doing large things for it if it proves worthy of such help."

To all such friends and any others who feel interested in this work we wish to say:

1st. That the mountains are full of bright, deserving girls and boys, many of whom are both eager for and worthy of an education.

2nd. Almost without exception the colleges, seminaries and universities are situated in the tidewater and piedmont sections, which leaves the mountain region almost destitute of such institutions, and makes it well nigh impossible for many of the young people from this section to get a higher education.

3d. From six years of observation and experience, I unhesitatingly say that one generation of evangelistic work supplemented by the work of an institution of this kind will result in more permanent good for the Church than three generations of evangelistic work without such help. God's word is to enlarge the plan of thy tent, to stretch forth the curtains of thy habitation and to strengthen thy stakes. The trouble with so much of our Mission work is the stakes have not been strengthened in proportion to tightened cords. The result has been disastrous to many new churches.

4th. All the while that we have been running the school the carpenter work has had to go on. As I pen these words four teachers are inside the new academy with their classes, and two carpenters on the outside with their tools. The painters will also be there with their brushes as soon as some of our friends send us the money for this purpose.

5th. This work cannot be carried on and the growing demands of the school met with good wishes and kind words. We need something more substantial; we need money. Every dollar that is sent will be used very carefully and very prayerfully.

EDGAR TUFTS.

#### MISCELLANEOUS.

##### The Jerusalem Convention.

Now, at the opening of the Fall-Winter season of 1903-4, I want to give you an idea of the progress of the plans for the World's Fourth Sunday School Convention for which we are to sail in but half a year. To those who are preparing for an absence of a few months such an interval is not long.

First let me say that there are to be two ships for the Convention—NOT two from America, as has been discussed, but one from our Continent (the Grosser Kurfurst) and the other from England (the Furst Bismarck). The former is to leave New York Tuesday, March 8, 1904, returning due Wednesday, May 18, 1904. A prospectus giving the itinerary, cost, etc., will be sent to any one not supplied, on application. The European steamer

starts April 1, 1904, on an independent schedule, but covering much the same ground and joining the American one for the convention.

The United States and Canadian delegation is formed chiefly by appointments proportionate to the Sunday School strength, numerically, of the different states and provinces. Such appointments are substantially made, but some others may yet obtain credentials as delegates, from the World's Committee even if their state's quota is filled; those desiring such appointment should make their application at once with deposit of \$25, to Treasurer W. N. Hartshorn, 120 Boylton St., Boston. Of the remaining berths most are in the \$450 to \$750 classification. Certificates of membership in the Crosser Kurfurst party are now being issued.

All who have made deposits up to and including August 1903 should remember that the second payment of \$25 is due September 1, 1903, and should be sent to the Mercantile Trust Co., of Boston, by whom it is applied on the contract for berths with the steamship agent; and to whom the final payment should be made two months before sailing.

The interest in the project on both sides of the water increases. Men and women strong, intellectually and spiritually, have been appointed, and are engaging accommodations. The Cruise bids fair to be the most noteworthy Christian-social event of our times.

I shall be very glad to hear from any one on any phase of the subject. On behalf of the Committee, I am,

Faternally yours

E. K. Warren, Chairman.

#### Foreign Missions.

By reason of the noble generosity of one of our members, shown in the gift of \$25,000.00 to our Foreign Mission work, we have been relieved of the necessity of sending out any emergency appeal for help during the summer. But although placed at the disposal of the Executive Committee without conditions, it was not deemed proper that so large an individual gift should all be expended for current needs. A considerable part of it was expended in the long needed permanent equipment of our different missions in the matter of dwellings, schools and hospitals. And so we come up to the first of October this year with our needs for the current work just as great and as urgent as ever.

In addition to the usual amount needed to support the regular work, six new missionaries and seven now on furlough are to sail about the first of October. To cover this extra expense we need about \$5,000.00 in all.

But the Assembly has called on the churches for \$20,000.00 for this fiscal year, and this is the first regular collection since that call was made. By way of an honest effort to reach this amount we appeal to every minister in charge of a church to try to increase the gifts of his church this year by at least fifty per cent.

The Sabbath-schools are a very important part of the Church. For their own training as well as for the needs of the cause, they should be given an opportunity to contribute to it at the regular times. We appeal to all Sabbath-school superintendents to see that this is done.

We also ask of all our Missionary Societies the prompt remittance of all funds that have accumulated during the summer, and an earnest effort to do even more at this time than they are so generously accustomed to do for our help.

Brethren, give to your committee of Foreign Missions, to whom you have entrusted this work, the fullness of hand that will enable them to carry it forward in a manner worthy of our noble Church; and pray with us that God will make his people willing to give even as He has prospered them.

Yours, brethren in Christ,

The Executive Committee of Foreign Missions,

S. H. CHESTER, Sec'y.

#### Publication Committee Notes.

Our sales are steadily increasing in the book department, and a notable feature is the large number of orders we are filling for Sunday-school libraries. While in temporary quarters we are offering our own publications and other books in stock at very attractive prices, and it gives us great pleasure to furnish everything needed by our churches, Sunday-schools, or by the members of our churches. Any book in print will be furnished on short notice, at publishers' prices, and we wish to again emphasize the fact

that our ability to supplement the gifts of the churches is only limited by the patronage given our Book and Periodical Departments. Last year we gave back, in the way of donations and salaries of Sunday-school missionaries, over \$4,000.00 more than was given us by the churches, and we can increase this if the membership of our churches will favor us with their orders. Our 3,000 churches bought less than \$13.00 worth of books each from us last year, and we feel sure they buy more books than this; so we ask our brethren in pastorates to call the attention of their congregation to our facilities for furnishing helpful reading matter.

We are making an earnest effort to help the Sunday-schools of our Church to place within the reach of the young people collections of helpful and interesting books. For several months we have had a highly competent reading committee at work, examining carefully and critically the vast array of books being offered as suitable for Sunday-school libraries. While there are hundreds of helpful and wholesome books on the market, there are thousands that are too insipid to be worth shelf room, and other thousands with false teachings and evil tendencies, which render them unsafe for our young people.

We shall issue at an early date a new catalogue of approved books for Sunday-school libraries, and we feel warranted in saying that this list will embrace the best of the old and new books, and it is hoped it will be of great value to those who desire to add to their present libraries, or to start new ones.

Until December 1st, 1903, we are making an extremely liberal offer to Sunday-schools that wish to add to their library equipment. Our special Library Leaflet explaining the proposition will be sent on application.

The rules laid down by the Assembly for our government in the matter of granting donations are generally understood, but a brief review of these regulations may not be amiss just here. The first limitation is necessarily a financial one, and we are not expected to impair the working capital of the Committee by expending for salaries of Sunday-school missionaries, and for donations of Sunday-school papers and books, an amount largely in excess of the amount collected annually from the churches for the cause of Publication.

With this limitation in view, we are authorized to donate literature to Sunday-schools in mission fields after the application has been endorsed in writing by the Presbyterian Chairman of Publication, and in cases of great need, the limit is extended to embrace a part of the price of a supply of hymn books. All our ministers and evangelists are entitled to a supply of tracts, for free distribution, to the amount of \$5.00 per year, and one copy of the "Earnest Worker" and "Children's Friend" is to be sent to their address, without charge.

We are also permitted to donate a Testament to all children in our Sunday-schools who recite perfectly the Catechism for Young Children, and a Bible is given for the recitation of the Shorter Catechism.

Applications for these rewards must be made by pastors or superintendents of Sunday-schools.

The Assembly of 1903 directed that prudent effort should be made by our Committee to secure from the churches and schools making applications for donations the payment of at least a small part of the price of the supplies asked for. This action was based upon the well-established principle that the church or school which does most for itself will do the most effective work.

Again we repeat that the one purpose for which we labor is to help our churches and Sunday-schools, and we only want to earn an increased profit in our business department in order that we may help in a larger way than ever before.

Our parting word is an earnest plea for helpful suggestions and for the hearty sympathy and co-operation of all our brethren, and we also ask that you join us in an humble petition to the Great Head of the Church to give us wisdom to plan only for those things which will honor Christ and advance the interests of His Kingdom.

#### The General Assembly's Home Missions.

As the September Collection for Home Missions is at hand, perhaps no better way of emphasizing its importance can be devised than by laying before the Church the following Memorial, which was prepared by the Executive Committee and sent to the last Assembly. Let the whole

Church hear this Memorial and make a suitable response in view of the urgent needs and great possibilities of the work: To the General Assembly in Session at Lexington, Va., Greeting:

Dear Brethren:

At the regular meeting of the Executive Committee of Home Missions, May 12, 1903, additional applications were presented in due form to the Committee, asking for an enlargement of the work by appropriations for new, promising work in the West. As the appropriations were already larger than any year of the past, and larger even than our income in the most favorable year, this led to an earnest and protracted discussion of the whole subject of Home Missions.

Whereupon Drs. T. H. Rice and S. L. Morris were appointed to present the matter in a Memorial to the Assembly, which they did in the following form:

"In the discharge of this important duty devolving upon us, we would enforce the consideration of this matter at the hands of the Assembly by several serious and weighty facts:

1. The Presbyteries composing the Synods in which the Assembly is carrying on its Home Mission operations, are begging this Committee for \$10,000 more than our annual income from all sources. They claim that this is the least amount adequate to the demands of their growing work. In addition to this, Presbyteries in the older Synods are appealing for the Committee's help. The Committee is powerless to respond to these pressing needs of the Church.

2. Applications come to every meeting of the Committee for assistance in erecting new houses of worship. It is exceedingly mortifying and embarrassing to the Committee to be compelled to decline the majority of these worthy cases simply from lack of the funds to meet the necessities of the work.

3. Under the pressure of such appeals the Committee undertook last year to increase the appropriations to \$37,000, and yet such is the meager response of the Church at large that we are embarrassed as a Committee to meet even this small increased appropriation of only \$5,000.

4. By reason of our limitations the Presbyterian Church has lost already much of its valuable territory, and we are compelled to stand still and look on whilst our people despairing of help from their own Church are being organized into other folds, or still remain outside of all folds "hoping against hope."

5. At the same time new territory is being opened up constantly to us by reason of the marvelous development of the country. Our success during the past year in this new territory in organizing and building up new Churches demonstrates the vast possibilities of the work if we had but the means to prosecute it.

6. The Assembly's Home Mission Cause represents the aggressive work of the Church for lengthening her cords and widening her bonds. The splendid results of the past year are but the pledge of the greater achievements; and the outlay in this department will prove the most profitable investment made by the Church.

7. Our Home Mission work is the basis of all growth. Simulate it to a large and healthy development, and all Departments will feel the stimulus and thrill of new life. The growth of our work in foreign lands will be ultimately retarded, unless there is such development at home as to sustain the ever increasing demands of our great Foreign Missionary operations.

8. The new territory now opening up in the settlement of the Indian Territory and Oklahoma presents the greatest opportunity, which will perhaps ever confront our Church again in all its history. The public lands are now exhausted, and there will be no more new territory opened in the history of our country.

THIS CRISIS OF OUR OPPORTUNITY CALLS FOR THE CLIMAX OF EFFORT.

In view of all these great considerations we most earnestly entreat this Assembly to take some action commensurate with the greatness of the issues at stake, and that will secure for our beloved Church the largest promise of success in her supreme mission of reaching and supplying the needs of the multitudes, "scattered abroad, as sheep having no shepherd."

In behalf of the committee,

T. H. RICE,  
S. L. MORRIS.

## MISSISSIPPI.

ROSE HILL.—A new church was organized at Rose Hill, Amite county, Miss., on Sabbath, August 30th, by a committee of Louisiana Presbytery consisting of Revs. M. B. Shaw and D. O. Byers with Elder I. D. Norwood of Norwood Church. Services began on Friday night previous. Fourteen were received during the services, and with members received from other adjacent Presbyterian churches, the membership of the new organization was 65. Messrs. L. P. Lindsey, Charles Dewey and Samuel McKneely were ordained and installed elders; Messrs W. S. Crawford and R. H. Rourk, deacons. After organization the Sacrament of the Supper was celebrated. The nucleus for this organization was the membership of the Comite Church, whose organization had been removed to Norwood, La. We have seldom seen so much earnest attention to the preaching of the Gospel. Notwithstanding that protracted services had been carried on for weeks in neighboring churches, the people crowded the school house to hear the Word and a great blessing descended upon them.

A great field of usefulness in the Master's service lies before the Rose Hill Presbyterian Church.

M. B. SHAW, Chairman of Committee.

## TENNESSEE.

CLARKSVILLE.—The attention of all pastors and congregations throughout the Church is hereby called to the action of the General Assemblies of 1902 and 1903 appointing the second Sabbath of September of each year as a day of special prayer for public and private schools to be observed annually. It is understood that this action is not designed to suspend or interfere with the observance of the last Thursday of February as the annual day of prayer for our youth in colleges and seminaries.

W. A. ALEXANDER, Stated Clerk.

## TIME AND PLACE OF THE MEETINGS OF THE SYNODS.

Alabama, Union Springs, Nov. 10, 7:30 p. m.  
 Arkansas, Hope, Oct. 20, 7:30 p. m.  
 Florida, Madison, Nov. 20, 7:30 p. m.  
 Georgia, Brunswick, Nov. 10, 7:30 p. m.  
 Kentucky, Cynthiana, Oct. 13, 7:30 p. m.  
 Louisiana, New Orleans, Nov. 17, 7:30 p. m.  
 Mississippi, Laurel, Nov. 17, 7:30 p. m.  
 Missouri, Fulton, Oct. 20, 7:30 p. m.  
 North Carolina, Wilmington, Nov. 3, 8 p. m.  
 South Carolina, Cheraw, Oct. 20, 12 m.  
 Tennessee, Memphis, Oct. 27, 8 p. m.  
 Texas, Milford, Oct. 21, 7:30 p. m.  
 Virginia, Abingdon, Oct. 20, 7:30 p. m.

## MEETINGS OF PRESBYTERIES.

## SYNOD OF NORTH CAROLINA.

Asheville, Davidson River, Tues., Oct. 6, 7:30 p. m.  
 Frank D. Hunt, S. C.  
 Mecklenburg, Wadesboro, Wed., Sept. 30, 1903, at 11 a. m.  
 T. J. Allison, S. C.  
 Wilmington, Wallace, Oct. 21, 11 a. m.  
 A. McFadyen, S. C.

## SYNOD OF ALABAMA.

Central of Alabama, Sylvan Street ch., Selma, Oct. 1, 7:30 p. m.  
 I. C. H. Champney, S. C.  
 North Alabama, Goodwater ch., in Goodwater town, Ala., Oct. 6, 1903, at 7:30 p. m.  
 W. I. Sinnott, S. C.  
 Tuskaloosa, Newbern, Tues., Oct. 6, 7:30 p. m.  
 J. G. Praigg, S. C.

## SYNOD OF ARKANSAS.

Arkansas, Searcy, Wed., Sept. 23, 7:30 p. m.  
 J. E. Latham, S. C.  
 Ouachita, Arkadelphia, Wed., Oct. 7, 8 p. m. All church sessions will be expected to send their records to this meeting of Presbytery, and to be represented by a ruling elder.  
 C. H. Maury, S. C.  
 Pine Bluff, Princeton, Thurs., Oct. 1, 7:30 p. m.  
 E. P. Kennedy, S. C.  
 Washbourne, Bentonville, Ark., Wed., Sept. 30, 7:30 p. m.  
 S. W. Davies, S. C.

## SYNOD OF FLORIDA.

Florida, Madison, Sat., Nov. 14, 7:30 p. m.  
 B. L. Baker, S. C.  
 St. Johns, Wildwood, Fla., Nov. 12, at 7:30 p. m.  
 D. L. Lander, S. C.

## SYNOD OF GEORGIA.

Athens, Elberton, Ga., Sept. 9, at 8 p. m.  
 H. F. Hoyt, S. C.  
 Macon, Albany, Ga., Sept. 30, 8 p. m.  
 W. H. Frazer, S. C.

## SYNOD OF KENTUCKY.

Louisville, Anchorage, Sept. 29, 7:30 p. m.  
 David M. Sweets, S. C.  
 Paducah, Paducah, First church, Henderson, Sept. 17, 7:30 p. m.  
 L. O. Spencer, S. C.  
 Transylvania, Perryville, Tues., Sept. 29, 7:30 p. m.  
 E. M. Green, S. C.

## SYNOD OF LOUISIANA.

Louisiana, Lake Charles, Thurs., Oct. 15, 7:30 p. m.  
 M. B. Shaw, S. C.  
 Red River, Monroe, La., Oct. 6, 7:30 p. m.  
 W. A. Zeigler, S. C.

## SYNOD OF MISSISSIPPI.

Meridian, Montrose, Thurs., Oct. 1, 7:30 p. m.  
 A. B. Coit, S. C.  
 Mississippi, Ben Salem ch., Tuesday, Sept. 29, 11 a. m.  
 S. C. Caldwell, S. C.  
 North Mississippi, Sardis, Sept. 30, 8 p. m.  
 S. L. Grigsby, S. C.  
 Tombigbee, Bethel ch., Oct. 1, 11 a. m. Crawford is the railroad point. Elders coming will please notify S. D. Potts, Crawford, Mississippi, R. F. D. The Presbyterial Sunday School Institute will meet on Wednesday at 7 p. m. Sunday schools are urged to send representatives.  
 J. W. Moseley, Jr., S. C.

## SYNOD OF MISSOURI.

Potosi, Pres. ch., Caruthersville, Frid., Sept. 25, 7:30 p. m.  
 Geo. W. Harlan, S. C.  
 St. Louis, Newport ch., Oct. 6, 11 a. m.  
 Upper Missouri, Morton-Hardin ch., Sept. 29, 7:30 p. m.  
 During the afternoon of that date a Y. P. S. C. E. Convention will be held.  
 Chas. P. Foreman, S. C.

## SYNOD OF SOUTH CAROLINA.

Charleston, Summerville, Oct. 6, 8 p. m.  
 Alexander Sprunt, S. C.  
 Enoree, Spartanburg, Tues., Oct. 6, 8 p. m. During this meeting the Presbytery will celebrate the quarto-centennial of its organization with appropriate addresses and other exercises.  
 T. H. Law, S. C.  
 Harmony, Midway ch., Wed., Oct. 7, 12 m.  
 W. W. Mills, S. C.  
 Pee Dee, McColl, Tues., Sept. 29, 10 a. m.  
 A. H. McArn, S. C.

## SYNOD OF TENNESSEE.

Columbia, Cornersville, Tues., Sept. 29, 7:30 p. m. East church is expected to send up semi-annual dues.  
 W. A. Cleveland, S. C.

## SYNOD OF TEXAS.

Brazos, Bay City, Sept. 15, at 8 p. m.  
 J. G. Tanner, S. C.  
 Dallas, Amarillo, Texas, Thurs., Sept. 24, 8 p. m.  
 E. M. Munroe, S. C.  
 Durant, Ada, I. T., Friday, Sept. 25, 8 p. m.  
 R. F. Kirkpatrick, S. C.  
 Eastern Texas, Livingston, Frid., Sept. 26, 8 p. m.  
 F. E. Robbins, S. C.  
 Fort Worth, Carlsbad, New Mex., Fri., Sept. 25, 8:30 p. m.  
 John V. McCall, S. C.  
 Western Texas, Lockhart, Sept. 30, 8 p. m.  
 S. J. McMurry, S. C.

## SYNOD OF VIRGINIA.

Abingdon, Riverview ch., Sept. 30, 7 p. m.  
 John R. Herndon, S. C.  
 East Hanover, Blackstone, Tues., Sept. 29, 8 p. m.  
 T. P. Epes, S. C.  
 Greenbrier, Spring Creek ch. (Falling Spring), W. Va., Tues., Sept. 29, 7:30 p. m.  
 B. Harrop, S. C.  
 Kanawha, Buffalo, W. Va., Tues., Sept. 29, 7:30 p. m.  
 Newton Donaldson, S. C.  
 Lexington, Buena Vista, Oct. 13, 7:30 p. m.  
 W. C. White, S. C.  
 Maryland, Hancock Pres. ch., Oct. 5, 7:30 p. m.  
 P. C. Flournoy, S. C.  
 Norfolk, Gloucester, Va., Tues., Oct. 6, 8 p. m.  
 E. B. McCluer, S. C.  
 West Hanover, Amherst ch., Friday, Oct. 9, 7:30 p. m.  
 E. H. Stover, S. C.

## The World.

Within twelve years the death rate from tuberculosis has been reduced forty per cent in New York City.

Baron Henri de Rothschild appeared in the Police Court in Paris and was given one day in jail and a fine of ten francs.

The final defeat of Sir Thomas Lipton's cup challenger, Shamrock III, was received in London with absolute listlessness.

Constantinople, Sept. 2.—Three explosions occurred today on the Austrian steamer Vaskapu soon after leaving the Bulgarian port of Burgas en route for Constantinople, by which twenty-nine persons perished. The vessel caught fire and had to be beached.

Oyster Bay, L. I., Sept. 2.—A man giving his name as Frank Weilbrenner was arrested at Sagamore Hill late last night while making a persistent demand to see President Roosevelt. The man was armed with a revolver, fully loaded. He was taken to the village and placed in the town prison.

The chairmanship of Ways and Means, which used to carry the actual as well as the nominal floor leadership of the House, will go to Representative Payne, of New York. His reappointment has never been in doubt, although in certain quarters contrary statements have occasionally been printed.

A number of officers of the Nishunish and other garrisons in Servia have been arrested in connection with the issuance of the proclamation demanding the trial by court martial of the conspirators who were concerned in the assassination of King Alexander, Queen Draga and their ministry, and threatening to resign their commissions if the demands are refused.

Progress is an iconoclast and obliterates "old landmarks" without mercy. The Dismal Swamp has been the subject of song. But the water from the lake has been largely drawn off for commercial purposes, and now we are told that the Ohio capitalists and farmers who recently purchased 20,000 acres of land in the heart of the swamp are cutting the timbers away and draining the lands and putting them in arable condition.

In its annual trade edition of September 1, The Galveston-Dallas News published statistics showing the amount of the Texas cotton crop for the year ending August 31, 1903. The total Texas crop for the year just closed is 2,646,215 bales, showing a decrease of 61,044 compared with the Texas crop for 1901-'02. The total crop for Indian and Oklahoma Territories for the year just closed amounted to 523,236 bales, a decrease of 7,262 bales compared with the crop for 1901-'02. The total crop for Texas and the Territories for the past year is 3,169,171 bales.

Secretary of the Treasury Shaw has already commenced the distribution of public moneys among the national banks. It was learned yesterday that one of the last things he did before leaving Washington on his present trip was to act favorably on the application of five banks to be designated as United States depositories. The deposits were not large in any individual case. Some of the other banks that have made application to the department for deposits have learned of the action of the Secretary, and are exerting all their influence to have their applications given equally favorable consideration. No action will be taken by the department, however, until after the return of Secretary Shaw.

London, Sept. 3.—The Tientsin correspondent of the Standard telegraphs the report that the steamer Stanley Dollar has been seized by a Japanese man-of-war because it did not have the permission of Korea to trade in lumber. A dispatch from Peking said the Stanley Dollar (formerly a dispatch vessel, but now owned by an American), which was sent by a Russian company from Tientsin to Yongaapho, at the mouth of the Yalu river, Korea, for a cargo of lumber from the Russian concession on the Yalu river, was prevented from entering Yongaapho by a Japanese gunboat, whose commander said Yongaapho was not an open port and that foreign merchant vessels had no right to enter it.

During a race riot in Pittsburg Monday night in a saloon at Monessen, between white and colored coal miners, Lemuel Gilmore, white, was fatally shot by George Williams, colored. Williams and another negro escaped and are being pursued by a crowd of white miners with the avowed intention of lynching Williams if he is captured.

The administration has come to no decision regarding the disposition to be made of the American warships which are now sailing to Beirut. Whether the Brooklyn and San Francisco will remain in Turkish waters will depend entirely upon the report which Minister Leishman makes concerning the situation in Turkey and the necessity which exists for warships to protect American interests. It is expected that the report of Minister Leishman will receive the consideration of the President before any determination is reached. It is understood that Minister Leishman's complete report will reach Washington about the time of the arrival of the squadron in Turkish waters.

A notable result of the eruption of Mont Pelee, Martinique, is a huge obelisk, or tower of rocks, extruded from the top, and adding 800 or 900 feet to its height, which is now some 5,000 feet. The pillar issues from the new cone of the volcano, and virtually plugs it. At its base the column is some 300 to 350 feet thick, and from certain points of view tapers to a needle or "aiguille." It also appears to bend, or arch, over toward the southwest, or in the direction of St. Pierre. On the southwestern face it is cavernous and slaggy, showing where explosions had carried away parts of the substance. On the opposite, or northeastern face, the surface appears solid and smooth, but having parallel grooves like glacial markings. It shows the marks of attrition by the surrounding rocks.—London Globe.

Kansas City—Twenty-five stock men from different parts of the Western grass country met in this city and arranged to perfect the organization of a packing company, to compete with the alleged packers' trust. The new company was named the Independent Packing Company. Articles of incorporation will be drawn up and signed tomorrow. The company will have a capital stock of \$5,000,000, and will be incorporated under the laws of Arizona. Of the total capitalization, 51 per cent. will be so disposed of as to be held in escrow by the board of directors of the company. This will insure stockmen who interest themselves in the plan that the company will always be controlled by stock interests. The independent packing companies will build one plant in the Missouri valley. Another plant will be built later, probably in Texas.

Chekib Bey, the Turkish minister, has received from the minister of foreign affairs at Constantinople a dispatch, giving the Turkish version of the reported attempt on the life of United States Vice-Consul Magelssen, at Beirut. After declaring that the report of the assassination of Mr. Magelssen was false, the dispatch gives a version of the affair practically the same as has been told before in the dispatches from Turkey. It says the pistol was fired by a man returning from a marriage fete; that the shot was fired in the air, and that it happened just as Mr. Magelssen was passing in his carriage. This, the dispatch says, led the vice-consul to believe that an attempt had been made against his life. The man who did the shooting has been delivered to the judicial authorities. Chekib Bey's dispatch also asserts that order and tranquility prevail at Beirut.

The Hague, Sept. 1.—Prof. Lammasch, of Austria, has been appointed one of the arbitrators of the claims of the allied powers for preferential treatment in the settlement with Venezuela. The first session today of the court which is to decide the Venezuelan claims was occupied by the discussion of the procedure to be followed. The members of the counsel of administration and the Premier, Dr. Kuper, and the Baron Von Lynden, were present. The press was excluded from the court. The Venezuelan counsel has handed a protest to the secretary of the tribunal against the delay entailed by failure on the part of the Czar to appoint three arbitrators in time for the opening of the tribunal. It is believed that the Venezuelan counsel will insist on the nomination of arbitrators and the organization of the tribunal as soon as possible.

## The Home Circle.

### On Resurrection Morn.

See, poor stricken mother, bruised and  
inly bleeding,—

With your heart kaleidoscopic, on one  
only tender topic,  
Of the child death claimed, your empty  
arms unheeding,—

See by faith the little hand tight  
clashed by hands once bleeding,  
On Resurrection morn.

Childhood's sore perplexities and sin mis-  
guiding

Hence your neighbor's boy; forever  
from all good perchance may sever.  
Pure as when God-given is your babe  
abiding,

And—thank God!—you're sure you'll  
kiss that wee face so confiding

### On Resurrection morn.

Life holds countless graves of cherished  
dreams soon speeding;

Hearts their weary mausoleum, like  
some crumbling Coliseum,

Faded eyes their cenotaph, no sadder need-  
ing.

Lost ideals? No! they'll rise in purity  
exceeding,

### On Resurrection morn.

—Mrs. Andrew J. Howell, Jr.

### Telling "Nice" Things.

I know a girl, in fact, she's a very dear  
friend of mine—a young, timid, strug-  
gling artist, who is trying to support  
herself by her brush. This is not a small  
thing to accomplish, as perhaps many of  
you know by experience; so my little  
friend has begun housekeeping in a modest  
way. She lives in two rooms at the top  
of a very tall house, and she does her own  
cooking on a small kerosene stove; but  
she's a brave girl, and paints away for  
dear life.

I went to call upon her the other day,  
and took with me a friend of mine who  
is also an artist, but one who is far along  
that hall of success which Nan is now so  
patiently climbing. I had hoped much  
for Nan from this call, so introduced  
them with a beating heart.

She shook hands cordially enough with  
Nan, who was trembling with nervous-  
ness, and seemed graciously interested in  
her work, for she turned over sketches,  
looked at paintings, and then, with the  
picture of an old woman's head in her  
hand, sat down and talked art all the  
rest of the afternoon to her heart's con-  
tent. I did wish it had been to Nan's  
"heart's content," but one glance at  
the child's face told me it was not, for  
it was art that was away over her head.

Meanwhile, there was no word of praise  
from her lips, neither any criticism, even  
of the kindest, and her comments were  
of the mildly polite style that is exasper-  
atingly like the faint praise that con-  
demns. Do you wonder that I felt like  
shaking her when I looked at the repres-  
sed hope and longing on the face of the  
poor little striving Nan? I was almost  
ready to cry with disappointment when  
we got into the street again.

"Why didn't you say something nice  
to that child, you miserable woman?" I  
burst out at last. She looked at me in  
unmitigated astonishment.

"Say something 'nice' to her?" she  
echoed, her face one whole exclamation  
point of surprise. "Why, it never en-  
tered my head to do so. Do you suppose  
she expected me to say anything?"

"But," I artfully inquired, with an  
eye to the future, "don't you think she  
has talent?"

"Most certainly I do. The head of  
that old woman is a gem in itself, and,  
what is more, I know a man who will  
buy it at her own price. I wonder who  
her model was?"

"I don't know," I said abstractedly,  
for I was planning a call upon Nan the  
very next day; "but I will ask her." And  
I wish you could have seen Nan's face  
when I carefully repeated the "nice"  
thing I had saved for her. It was the  
impersonation of joy itself.

"And to think what a perfect goose I  
was yesterday," she said, with a happy  
laugh. "I actually cried myself to sleep  
after you had gone, and forgot about my  
supper. But there, I do believe I'll  
never be discouraged again," and she  
shook the fryingpan so joyously that the  
chop she was frying over the kerosene  
stove danced a merry jig, as though out  
of pure sympathy with her.

Oh, it's a wonderful tonic, is this  
"telling nice things to people!" I have  
seen it work the most surprising results  
at the most surprising times. I have  
seen jaded men lift their tired heads and  
square their shoulders after a hard day's  
work at desk or counter or bench, and  
the bright light of hope leap into their  
eyes again, from the magical influence of  
a timely, sincere word of praise, or that  
"nice" thing one has heard, or thought,  
about them, and remembered to tell them.  
I have seen wives and mothers, whose  
faces were faded and worn with the  
weary round of planning, baking, stew-  
ing and boiling, and the drudgery of  
counting the pennies, look up into the  
faces of their husbands at some unaccus-  
tomed word of praise or tenderness, with  
the light of youth in their eyes, and a  
tremulous feeling in their hearts that  
glorified every duty to them. I have  
seen servants take their brooms and  
sweep more carefully in the corners, dust  
the picture rails and the pictures, take  
up the rugs and give them an honest  
shaking, and then brush away the cob-  
webs that they had noticed hanging for a  
week at least, but had not thought it  
necessary to remove until that happy word  
had made it a pleasure to do so.

And I myself—why, I feel to this day  
the glow of strength and hopeful possi-  
bilities that filled my heart at a word of  
affectionate appreciation from my pastor.  
He is dead now, but often, when tempted  
to see the dark side of life, I recall the  
tender words of encouragement he uttered  
that day so long ago, and hope refuses to  
be thrust away.

The really selfish element in telling  
the nice things to people (if one can call  
it a selfish element) is the exquisite hap-  
piness it brings to one's self. I can liken  
it to nothing that is earthly, but to  
everything that is heavenly. Try it,  
and see for yourselves.—Christian Work.

Sunday-school teacher: "Well, who  
was sorry at the return of the Prodigal  
Son?" Little Girl: "The fatted calf."

## The "Wilhelm Tell" Festival Play at Aldorf.

As we walked from Fluelen to Aldorf  
on the day of the festspielen, the hay in  
the meadows on either side of the road  
was piled in fragrant heaps, dappled  
with the shadow of the fruit trees that  
grew between. Here and there on the  
slope was a brown chalet, and on either  
side the magnificent hills made a sort of  
natural amphitheatre. The road was  
full of peasants and country people, in  
their best clothes, walking soberly, as if  
to some religious festival. We passed  
the fine statue of Tell and his child that  
stands in the principal square, and went  
on down a narrow street, to the Festival  
Playhouse.

It stands on the edge of the town with  
the wooded slope behind it, and beyond  
again the mountains—an ideal site for  
a Swiss national celebration. Nothing  
homelier can be imagined than the the-  
atre itself. It is built of rough wooden  
boards. When one of the peasant end-  
manches who are acting as stewards has  
inspected your ticket, you find your num-  
bered seat on one of the wooden benches  
which do duty for stalls. It is half-past  
one, and the midday sunshine comes  
through the open door with the scent of  
the pine woods.

The theatre holds twelve hundred peo-  
ple, and looks full—but obviously, not  
with English visitors from Lucerne.  
Very few of these are in evidence. The  
bulk of the audience seems to consist of  
the people of the place, friends of the  
actors (who are almost all from Aldorf  
or the neighbouring villages), and good  
Switzers who have come together to do  
honour to their national hero. I see  
a Franciscan friar in the audience, and  
several priests. Acquaintances nod at  
each other across the theatre; you feel as  
if you were present at a great family  
party.

And now the orchestra strikes up the  
march from William Tell, the official on  
the steps close to us, in a white belt and  
tin helmet, shuts the door leading into  
the open air, the spectators open their  
little yellow copies of the play, and settle  
into attitudes of serious attention; there  
is a tinkling of cow bells behind the  
scenes, and the curtain rises on a view  
of the Lake of Lucerne.

We all read Schiller's play at school,  
and probably hated it. But here, as the  
old heroic story unfolded itself, phase  
after phase, on the very spot where it  
once took place, and presented by de-  
scendants of the very men who had stood  
for freedom with Uri and Schwytz and  
Unterwalden in days long past, it was  
impossible not to be moved. The audi-  
ence followed the drama with almost re-  
ligious seriousness; the play was about  
their mountains, their lake, their heroes,  
their freedom. At the end of each act,  
a rippling murmur of "Furchtbar schon"  
went round the building.

Schiller's idea of Tell as a simple, si-  
lent man, driven desperately on the deed  
that freed his country by a cruel wound  
to his domestic affections, was admirably  
carried out by the principal actor, a busi-  
ness man of good position, and the Ober-  
gerichtspräsident of his district. Ges-  
ler was an hotel-keeper, and president of

the Altgemeinde of Altdorf. The rector of the canton school took the part of Attinghausen, and I found in the list of performers, clerks, shopkeepers, artisans, a veterinary surgeon, and a hair dresser.

The performance—for amateurs—was marvellous, and reflects the greatest credit on Her Gustav Thiess, Director of the State Theatre at Lucerne, who trained the actors. They were almost all men and women of striking appearance, and they wore their rich mediaeval costumes with dignity and grace. Gertrude, the wife of Stauffacher (and daughter in private life of 'Pastor Rossellman,' who also in private life conducts a printing business), looked a beautiful creature in her blue tunic and full white sleeves, but she spoke her lines with a somewhat harsh and monotonous delivery. A tendency to over-emphasis, and monotony of cadence here and there, were the chief faults to be found in the acting generally.

The part of Tell's wife was filled with real pathos and charm, and the boy who acted Walther had a clear ringing voice and a delightful childish spontaneity, that made him a most winning representative of the little hero.

A trifling contretemps now and then passed off, as such a thing might in private theatricals at a family party, as, for instance, when Rudenz and Bertha rode in on two chargers and declared their love for each other. The animals stood commendably still while a loud and impassioned dialogue went on over their heads. Then the curtain fell and was raised again, in response to the applause of the audience. Bertha (Fraulein Hefti) rode on and acknowledged the recall; but Rudenz's charger proving refractory, that noble junker came on just as the curtain was falling and got considerably mixed up with it. The audience smiled good-humouredly, and streamed out to drink beer and eat cakes at booths under the trees hard by, till a bell called them in to witness the next scene.

It was all over at 5.30, and we made our way back to Fluelen to wait for the boat to Lucerne, wondering at what had been accomplished by the zeal and artistic feeling of the inhabitants of this little Swiss town. How long will it be before English shopkeepers, clerks, and factory hands, give us such a representation of Henry the Fifth?

At the unveiling of the Tell Monument in 1895 it was decided that Altdorf, where the hero performed his wonderful (some say mythical) feat of archery, should have its Festival Play. The material for such an enterprise lay ready in the already existing and successful choral and musical societies of Altdorf. A committee was formed, presided over by Herr Alois Huber, the theatre was built, and a very successful series of performances took place in 1889, and were repeated in following summers. Dates and all particulars may be had from the Tell Comite in Altdorf.

I found that few of the English people in Lucerne seemed to know anything about the play. Yet how can a day be more pleasantly spent than in steaming down the lake, with the changing panorama of its romantic shores, reaching

Fluelen and Altdorf in time for the performance, and returning quietly in the evening, with the echo of Schiller's noble lines still in one's ears, and one's heart still thrilling to the old tale of heroism so worthily commemorated by the folk of Altdorf today?"—"Travel."

**Grandmother's Birthday.**

A lady who spent some time among the peasants of the Tyrol, writes the following:

"The morning after our arrival we were awakened by the sound of a violin and flutes under the window, and hurrying down found the little house adorned as for a feast—garlands over the door and wreathing a high chair which was set in state. The table was already covered with gifts, brought by the young people whose music we had heard. The whole neighborhood were kinsfolk, and these gifts came from uncles and cousins in every far off degree. They were very simple, for the donors are poor—knitted gloves, a nice shawl, baskets of flowers, jars of fruit, loaves of bread; but upon all some little message of love was pinned. 'Is there a bride in the house?' I asked my landlord. 'O, no,' he said. 'We do not make such a bother about our young people. It is grandmother's birthday.'

"The grandmother, in her spectacles, white apron, and high velvet cap, was a heroine all day, sitting in state to receive visits, and dealing out slices from a sweet loaf to each one who came."—The New World.

**Christopher Columbus's Last Funeral.**

Christopher Columbus has just been buried again and probably for the last time. The event took place a few weeks ago in the famous and beautiful cathedral of Seville, Spain, wherein a special mausoleum has been constructed to hold the ashes of the once despised but now glorified navigator. The coffin was borne by seamen of the navy and was followed by a cortege headed by the Archbishop of Seville, the minister of marine, the captain general of Cadiz, and other dignitaries. The ashes of no illustrious man have been honored with so many burials and removals as those of Columbus. They rested for two centuries at Santo Domingo, and in 1796 were transferred to the cathedral at Havana. After the Spanish-American war they were taken to Spain, where, by desire of a descendant of Columbus, the Duke of Veragua, they have been interred in Seville cathedral. Surely the inscription "requiescat in pace," written over this tomb would have been of more than ordinary significance. It is to be hoped that this interment will serve to settle forever the dispute as to whether Columbus' remains were ever really removed from Santo Domingo.—Leslie's Weekly.

"I never build a song by night or day  
Of breaking ocean or of blowing whin,  
But in some wondrous, unexpected way  
Like light upon a road, my love comes in.  
And when I go at night upon a hill  
My heart is lifted on mysterious wings:  
My love is there to strengthen and to still,  
For she can take away the dread of things."  
Edwin Markham.

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	Daily	Passaily
Leave Goldsboro.....	3:30 p m	8:00 a m
Leave Kinston.....	4:22 p m	8:48 a m
Leave New Bern.....	5:50 p m	10:10 a m
Arrive Morehead City.....	7:15 p m	

Westbound Trains.	Passenger	Passenger
	Daily	Daily
Leave Morehead City.....	7:05 a m	
Leave New Bern.....	9:00 a m	
Leave Kinston.....	10:12 a m	
Arrive Goldsboro.....	11:15 a m	

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## Marriages.

**HINES-HUNT.**—Married, on the 20th of August, 1903, in the Presbyterian Church, Milton, by Rev. Joseph Evans, Mr. Edward Hines to Miss Katie Ross Hunt, all of Milton.

**M'DONALD-HARPER.**—Near Milford, Tex., Aug. 27th, 1903, Prof. Donald McDonald, and Miss Annis Harper, by Rev. E. M. Munroe, D. D.

## Deaths.

' From the care and grief and heartbreak,  
from the cruel growing old,  
From the wandering in the shadows, to  
the tender Shepherd's fold,  
From the weary ways we are treading, to  
the radiant streets of gold.'

**KENION.**—Mr. L. N. Kenion, of Orange county, N. C., member of Little River Church, aged 84 years, died August 15, 1903. The funeral and burial services were conducted by Rev. L. M. Kerschner. He leaves two sons and two daughters.

**WILSON.**—Died in Steele Creek, N. C., August 20, 1903, Mrs. Samuel A. Wilson in the 29th year of her age. She was a daughter of Mr. J. C. Kirk, of Mallard Creek, Mecklenburg county, N. C., a cultured woman of beautiful Christian character, was married, May 21, 1902, to a faithful deacon of Steele Creek Church, and departed peacefully after only fifteen months of happy married life, leaving a devoted husband and an infant son and many relatives in profound grief.

**BRITTON.**—At his home at Lumberdale, N. C., August 12, 1903, Moses Britton in the 72nd year of his age. Mr. Britton was a successful business man—a telling factor in every community in which he lived during his long and useful life. He had been a member of the Presbyterian Church from early life.

## The Household.

### Cooling Drinks for Hot Weather.

By Mrs. Rose Seelye-Miller.

Many delicious and cooling drinks may be prepared at home in a short time by one who has any skill at all in the concoction of eatables or drinkables. We have given a great deal of favor to the common lemonade, and really it deserves every whit its popularity, but as a change there are many other things which will be received gratefully by those for whom we cater. These should occupy at least a small part of our time in the heated term of summer, for they are more refreshing than the elaborately prepared dishes of pastry and cakes, as well as heavy dishes of meat.

**Almond Milk.**—This is a delicious beverage. It takes some time to prepare it and does not go very far, but more can be made in proportion. Blanch two bitter almonds and a pound to a paste three dozen sweet almonds, and also

macerate them until smooth. Upon the mashed almonds pour one gill of boiling water, crush and mash again. Strain and again put the almond meal that is left in strainer into the mortar and crush, adding from time to time a little water until you have used one pint. This should be again strained, sweeten with about two spoonfuls of sugar, or to taste. You can use a little more water if it seems desirable, and this drink is delicious with just a hint of lemon or orange in it.

**Tutti Fruit.**—This is made of a variety of fruit juices. Almost any thing available may be used and a number of juices mixed, sweetened to taste and set upon ice. Currants and raspberries make one of the most delectable drinks. Crush the fruit and strain, add sugar and water as desired.

Rhubarb juice may be extracted by cooking, and this, added to currant juice with sugar and water to taste, makes a most refreshing drink, and is available earlier in the season in the North than some other fruit drinks.

**Strawberryade**—than which nothing is better—is easily made by crushing the fruit, sweetening to taste, and adding as much water as required. This can be varied by using pieplant juice as a mixture, and is not injured thereby. To extract the juice from the pieplant, cut it up, and place on back of range with a slow fire, sprinkle the pieplant well with sugar and cover closely. The juice will exude freely and may be strained off, or the entire pulp may be mixed with the crushed strawberry pulp, and both mixed with sufficient water to make the desired drink. This may be strained or served with the bits of fruit in it.

These fruit juices may be prepared and put up in cans ready for use at any time during the heated season, and a greater variety thus be on hand. A quart of fruit juice is capable of being diluted a hundred per cent., and still be good and palatable—that is, a quart of fruit juice may have a quart of water added. Some who have little fruit and plenty of water will use even more of the latter.

Cherry juice, strawberry and currant make a most delicious compound, sweetened well and diluted with water, set upon ice and served upon a hot midsummer afternoon, instead of the proverbial cup of five o'clock tea.

One woman whom I knew well used frequently to make lemonade, and this she served with homemade cookies with caraway seeds in them. It seemed about as dainty a lunch as one could wish on a sultry day. Many would prefer a wafer or something of that sort if anything were eaten, but the cooling drink is excellent and sufficient, served alone without other sort of refreshment.

Russian tea is simply a good tea made cold and served in small glasses. A thin slice of lemon is floated upon the top, and lump sugar is passed. To make cold tea, take any good tea and put upon it cold water. Let stand until the aroma of the tea is extracted, and it is ready to be served after it is strained. It is well to place it upon ice. If convenient some use chipped ice in it.

**Coffeeade**—This is a drink rarely used,

but it is a most delicious one. Make sufficient coffee and strain into a pitcher, set upon ice till wanted. It may be served with plain cream or with sugar as desired. A teaspoonful of vanilla to a quart of coffee does not hurt it any, and some consider it an improvement. Whipped cream always looks nice, but it is not as nice for hot coffee or tea, as it does not mix with the liquid as well, and hence does not make it seem as rich and smooth as a plain unwhipped cream.

**Oatmeal Drink.**—Some are fond of oatmeal water. It is made by soaking oatmeal in water until the fine floury particles are dissolved. The coarse part is removed, the fine is stirred into the liquid, and makes a milky fluid, which is very good and refreshing. One may use sugar if wanted, but it is more delicate without. A little lemon juice or orange makes it very nice.

**Arab Racahout.**—This is a drink prized very much in the Orient, but it is served hot instead of cold. A pound of rice, a pound of arrowroot and half a pound of chocolate are ground fine and mixed. They may be kept in a canister or jar. To use it take a tablespoonful and mix with milk or water into a paste. Stir the paste into a half pint of boiling milk. Let boil a couple of minutes and serve hot. Sweeten to taste.

**Cambric tea** is an old fashioned dish and is really tea without tea. Perhaps it originated at the time when our forefathers used all their tea in making a big drawing in the bay, and hence had to go without for a time. Heat a pint of milk to boiling point, add one pint of boiling water, and serve in small cups. This is a drink very much liked by children, and it is many times very acceptable to older people as well. It is relished by many who cannot take clear milk, and it is very refreshing when needed.

**Frappe**—This is made from a combination of lemons, oranges and pineapples, and is one of the most ambrosial drinks known. The rinds are grated, say from one third of the lemons and oranges used. The juice is extracted, the pineapple is grated, and the fruit is covered with crushed sugar if loaf sugar is used. The pineapple especially should be macerated in sugar for some hours until it is thoroughly seasoned through. The lemon and orange juice will readily dissolve the sugar without letting stand long. Mix the juices when ready to serve, and add ice water as desired.

An impromptu vessel was once used to serve this beverage at a wedding. A glass that is used by grocers to cover whole cheese was put into use by being inverted. After inversion it makes quite a little ocean of frappe when filled. Young girls daintily dressed, served this to all who desired it, through the entire function.

**Orangeade**—This is much better if with the juice from the oranges is mixed that of one lemon to four oranges. Either lemon or orangeade is better if the fruit is sliced and covered with sugar, and the sugar is crushed into the fruit. This extracts some of the flavor from the rind, and gives that peculiarly desirable taste that lemonade made just with the

juice lacks. The same taste may be gained by grating the rinds of part of the lemons or oranges. If the ade is to stand this is better, as any lemonade made with the sliced lemons will soon turn bitter from the white skin, which gives a bitter flavor to anything. In putting up lemon or lime juice for picnic parties, or for keeping for future use, it is better to add some of the grated rinds. Be sure not to get any of the white part. One may crush bananas and add to either lemon or orangeade and give an entirely distinct flavor. It would be well in using these to put through a fine sieve. The juice from canned plums is delicious and will bear some reduction with water. Currant jelly may be dissolved, and this too makes a delicious drink. Black currant jelly is also used in this way, and many invalids relish it.—New York Observer.

When my baby shuts her eyes and sings her hymns at bedtime my stale and battered soul is filled with awe. All sorts of vague memories crowd into my mind—memories of my own mother and myself—how many years ago—of the sweet helplessness of being gathered up half asleep in her arms, and undressed, and put in my cot, without being wakened; of the angels I believed in; of little children coming straight from heaven, and still being surrounded, so long as they were good, by the shadow of white wings—all the dear poetic nonsense learned, just as my baby is learning it at her mother's knee. She has not an idea of the charming things she is told, and stares wideeyed, with heavenly eyes, while her mother talks of the heaven she has so lately come from, and is relieved and comforted by the interrupting bread and milk. At two years old she does not understand angels and does understand bread and milk; at five she has vague notions about them, and prefers bread and milk; at ten both bread and milk and angels have been left in the nursery and she has already found out that they are luxuries not necessary to her everyday life.—From "Elizabeth and Her German Garden."

#### Summer Hygiene.

Summer is the season of health and recuperation for those who properly regulate their mode of living. For those who do not it is a season of discomfort.

Pure, healthful light food that will not stimulate heat production while it properly nourishes and strengthens the body and brain is the great essential.

It is conceded that the best of all foods for summer diet are the quickly made flour foods—hot biscuits, rolls, puddings, cakes, muffins, etc., such as are made with baking powder. A most excellent household bread is also made with baking powder instead of yeast. These, properly made, are light, sweet, fine flavored, easily digested, nutritious and wholesome. Yeast bread should be avoided wherever possible in summer, as the yeast germ is almost certain in hot weather to ferment in the stomach and cause trouble. The Royal Baking Powder foods are unfermented, and may be eaten in their most delicious state, viz., fresh and without fear of unpleasant results.

Alum baking powders should be avoided at all times. They make the food less digestible. When the system is relaxed by summer heat their danger is heightened. The flour-foods made with Royal Baking Powder are the acme of perfection for summer diet. No decomposition takes place in their dough, the nutritive qualities of the flour are preserved and digestion is aided, which is not the case with sour-yeast bread or cakes.

#### Household Hints.

**Brooms**—If brooms are wet in boiling suds once a week they will become tough, will not cut the carpet, will last much longer, and always sweep as if new.—The Delineator,

**Preserve Pickles from Molding**—Drop a few slices or perhaps a few gratings of horse radish on the top of pickles in each jar. This addition adds piquancy to the cucumbers and preserves their crispness.

**Oilcloths** should never have soap used when washing them, as the lye will destroy the colors and finish. They are greatly benefitted and last much longer if a thin coat of varnish is applied once a year.—Selected.

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## Our Young People.

### What a Little Fire Kindled.

By Hilda Richmond.

"What is it now?" inquired Mr. Drake, coming in to find his wife packing a basket with groceries and vegetables. "Your new hat that everybody says is a beauty, or the fact that housekeeping is safely over for six months?"

"Frederick! How can you tease me so?" said his wife, with a loving smile. "This is the day that I feel specially like giving thanks for. It is just six years ago that we were married."

"Sure enough! And I ought to be the one to make the thank offering, dear," he replied, stooping to kiss her. "I got the best of that bargain. I guess I'll send that check to the Orphans' Home that I've been intending to give for so long. Who is your basket for?"

"Mrs. Clay. Poor woman, her husband left her with five children to support, and she has such a hard time to make both ends meet."

"I don't see why she should. One of her boys works at Born's and dresses in the latest style, and the other is at Walker's. Between them they ought to be able to keep their mother and little sisters."

"Do you think the boys get good salaries?"

"Judging from the way they dress, they must. Really, Helen, I sometimes think promiscuous giving does more harm than good. It is all right to help charitable institutions, but individual giving promotes pauperism."

Mrs. Drake reflected about her husband's opinions long after that gentleman had forgotten the subject, and when she next felt like giving a thank offering sent some money to a struggling hospital. Her conscience hurt her a little as she saw Mrs. Clay in a shabby black dress one day, but was soothed a few minutes later by the sight of Edward Clay in a fine new suit. "If he can dress like that it is not poverty that makes his mother wear old clothes," she said to herself, "for Mrs. Clay always said she has the best boys in town. Anyway, she never knew who sent her the gifts."

"The ladies of the church are going to present Mrs. Clay with a new black dress, Mrs. Drake, and I was appointed to see what each one wants to give. Of course it is to be done so that she will never find out who sent it, but we all feel so sorry to think she has such a struggle for existence," said a visitor to Mrs. Drake a few weeks after she had sent the basket. "Really, I don't believe she has had a new outfit since her husband died."

"I will give a dollar or more if necessary, but don't you think Mrs. Clay's boys ought to be able to support her?" said Mrs. Drake. "They are both working and dress very well, so it seems they are the proper persons to help their mother since she sacrificed so long for them."

"That idea never came to my mind," said the visitor, thoughtfully, "but since you speak of it I remember the boys always do look remarkably well. Mrs. Wendell hesitated about subscribing for

the dress this afternoon, and I wonder if she doesn't think like you about it."

"We were speaking of Mrs. Clay when she was here last week, and she decided to stop sending Ethel's outgrown clothes to her any longer. Maggie Clay is getting too old to wear another child's cast-off garments, because children are sensitive about such things, and Mrs. Wendell says she can sell them at good prices to the second-hand store. Ethel is so careful of her clothes always."

"Maggie Clay never knew whose clothes they were. She goes to the West School and is not in the same set at all. Even her mother never found out where they came from, for Mrs. Wendell skillfully changed them enough to deceive her. If Mrs. Clay patronizes the second-hand store she may still get them at reduced prices. I think I will suggest it to her in a round about way."

Mrs. Clay did not get the dress that month nor for many months thereafter. It is astonishing how quickly and how far a little thing may reach when once it is started. Mrs. Gregg decided, since Mrs. Wendell found it profitable to sell garments at the second-hand store, to try it herself and immediately telephoned for the man to come and look at her stock of useless clothes. The missionary box for the far West lacked a substantial contribution, but Mrs. Gregg had a crisp new bill in her purse as a result of her sale.

The lady who had been appointed to collect the money for Mrs. Clay's new dress soon returned the few contributions she had received and gave up the task. It gave her no pang to see the patient little woman in her place the next Sunday in the rusty old gown, but she did feel indignant at the Clay boys for allowing their mother to go so shabbily clothed.

"I will be late today because two of our clerks are sick," remarked Mr. Wendt to his wife as he started to his store one morning. "I am afraid poor Smith will never get well, as he grows weaker every day. Young Mandel leaves this week for the city, so we are very short of help. I will have dinner down town, so don't look for me till quite late tonight."

"Can't you get extra help?" inquired his wife.

"Plenty of it, but you know we are very particular whom we take in, as we don't like to be changing all the time. Mandel has been in the store ten years, and only goes now because his father is sick and needs him. That Clay boy applied for a place, and I think we'll take him. He's had some experience at Born's and, while he is only seventeen, makes a good appearance. His mother is a widow too and needs all the help she can get."

"Well, I hope if you take him and give him higher wages than he gets now that he'll spend a little of his money on his poor mother. She goes in the poorest old clothes while the boys look like fashion plates."

"Don't they help their mother? I don't know about taking a boy who spends all he makes on himself."

"Why, Fred, you see her every Sunday in church, and you know how rusty

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her clothes look. Mrs. Wendell used to send Ethel's old clothes to Maggie Clay, but she thought the boys might take care of their mother and the little ones. I know Mrs. Drake has stopped sending her things on that account too, though she never told me. She used to hire Joe to slip big baskets of provisions into Mrs. Clay's woodhouse after dark, but she hasn't asked him to go down there for almost two years. She always made him promise not to tell, and he didn't, except to me, for he tells me everything, so I know she doesn't do it any more."

"I might as well give the place to some one else, then, for a boy like that never sticks long," said Mr. Wendt as he left the house. "I am glad you called my attention to the facts."

"I had such a surprise this morning, Helen, and I am sure the news will astonish you too. Mrs. Clay came to my office and wanted to mortgage her little home for five hundred dollars. It is not worth very much more than that, and no loan company will take a risk like that. I don't see why they need money so badly, for you send them things constantly, and the rest of the church people help them. I intended telling her what I thought about the boys spending all their money on themselves, but some men came in, and she slipped out. She will be back this afternoon and I can have a chance to advise her then."

"But I never send her things any more, and the church people have stopped helping her too. You told me that it was foolish to give like that, and it encouraged pauperism, Fred. Mrs. Wendell doesn't send Ethel's clothes to Maggie Clay any more because I told her what you said, and Mr. Wendt wouldn't take Charley Clay because he dresses so much better than he can afford."

"I don't blame him. I shall tell Mrs. Clay this afternoon just what people are saying," said Mr. Drake, "and perhaps in the future she will manage better. It seems to be the easiest thing in the world for poor folks to begin borrowing money on their homes, and nine times out of ten they lose them."

When meek little Mrs. Clay came into his office that afternoon Mr. Drake hesitated about telling her the facts he had meant to set before her. Something in the forlorn face led him to place the best leather chair for her as if she were some rich and influential client and encouraged her to speak freely of her troubles.

"It just seems everything is against poor people," said Mrs. Clay, wearily. "The boys both have places in clothing stores where the rules require that they must be well dressed, and it takes most every cent they earn to buy new suits. They know if they wear shabby things they will lose their places, but it seems they can't find jobs where old clothes are worn except in doing work that requires strong men. Charley thought Mr. Wendt would give him a place in his store in some department where he wouldn't have to dress so well, but some other boy got it. You see, in a clothing store it hurts the business to wear shabby suits."

Mr. Drake suddenly saw several things in a new light, but he allowed his visitor to finish. "People used to be so kind

to us, too, and help us in so many ways. Many's the time I've found baskets of groceries in my summer kitchen, and often there would be a bill in an envelope in the bottom. I never found out who put them there, nor who sent the clothes I used to get either, but I think the folks that sent them must have moved to another city. It's nearly two years since they quit coming. Since then with sickness and schoolbooks and clothes for the little girls we've run behind, and I don't know what to do if we can't borrow some money on the house. I hate to give a mortgage, but that's the only way I see out of it till the boys get to making more wages."

"I'll tell you what to do," said Mr. Drake, hunting around among his papers to hide his tears. "Don't you worry a bit. I can arrange this business without a mortgage, I'm sure, but it will take a little time. Take this bill for the present and pay off your most pressing debts. You should have come to me long ago, and perhaps I might have helped you."

Mrs. Clay went home with a heart much lighter than Mr. Drake's, but at the close of a very busy afternoon his spirits rose also. "The next time I give you advice on the subject of charity let me know," he said to his wife that evening. "I am going to be very careful what I say in the future, for one never can tell how much influence he has till he tries to undo wrong."

"What in the world are you talking about, Fred?" asked Mrs. Drake, anxiously.

"About advising you not to send baskets to Mrs. Clay. I've been out all afternoon since the poor woman left my office trying to find places for the two boys where they won't be required to spend every cent they make on new clothes. I think I've persuaded Fred Wendt to take one of them, though he said his wife told him that my wife said that—"

"That her husband said it encouraged pauperism to give the way she did," interrupted Mrs. Drake.

"I'll take all the blame," said Mr. Drake. "The next time you have anything to be thankful for send your gift wherever intuition tells you to. That poor widow has had endless trouble and worry through my unchristian speech that day so long ago."

"And will your company loan her the money to pay her debts?" inquired Mrs. Drake.

"I shall not ask them to. Paying off her debts will be my thank offering that God has permitted me to undo a little of the harm my lack of knowledge caused."—New York Advocate.

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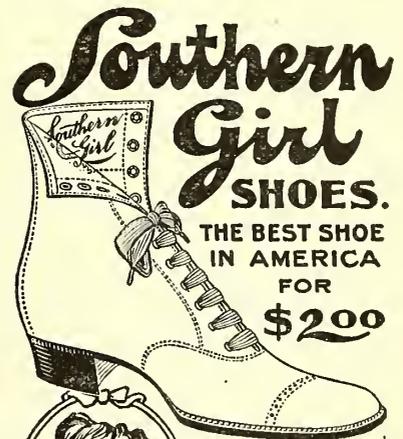
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**An Entertaining Evening.**

There is usually a period in every young man's life when his idea of having a good time means being away from home. He forgets what the father of the young man in this story from the New York Times took effective means to make his son remember. The young man had to work till six o'clock, and had got into the habit of staying down-town to dinner and spending his evenings at the theatre or in calling on friends. One afternoon his father came to him and asked him if he had any engagement for the evening. The young man had not.

"Well, I'd like to have you go somewhere with me."

The young man himself tells what happened:

"All right," I said. "Where shall I meet you?"

"He suggested the Columbia Hotel at half past seven; and I was there, prepared for the theatre and a lecture on late hours. He had combined the two on several previous occasions. But when he appeared, he said he wanted me to call with him on a lady. 'One I knew quite well when I was a young man,' he explained.

"We went out and started straight for home.

"She is staying at our house," he said.

"I thought it strange that he should have made the appointment for the Columbia under those circumstances, but I said nothing.

"Well, we went in, and I was introduced with all due formality to my mother and my sister.

"The situation struck me as funny, and I started to laugh, but the laugh died away. None of the three even smiled. My mother and my sister shook hands with me, and my mother said she remembered me as a boy, but hadn't seen much of me lately. Then she invited me to be seated.

"It wasn't a bit funny then, although I can laugh over it now. I sat down, and she told me one or two anecdotes of my boyhood, at which we all laughed a little. Then we four played games for a while. When I finally retired I was invited to call again. I went upstairs feeling pretty small and doing a good deal of thinking."

"And then?" asked his companion.

"Then I made up my mind that my mother was an entertaining woman and my sister a bright girl.

"I'm going to call again. I enjoy their company and intend to cultivate their acquaintance."—The Presbyterian.

**An Old-Time Thimble Party.**

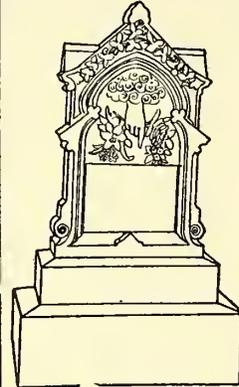
Quite an appropriate entertainment for the afternoon of Washington's Birthday is an old-time thimble party. The following was the invitation sent out recently for such a party:

"Ye matron, Mistress Carter, sends her greetings unto you,  
And begs your presence at her home in Collins Avenue,  
Where other friends will congregate in friendship true and hearty,  
And join her in ye pleasures of ye old-time thimble party.

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old-fashioned rhymes,  
Or sing ye song, or tell ye tale of long-  
forgotten times.  
Perchance some bit of old-time garb upon  
your form will be;  
But, surely, bring your sewing and pre-  
pare to stay to tea."

For the occasion every movable piece  
of modern furniture was replaced by an  
antique, and the hostess received her  
guests at the foot of the stairway, where  
a background of flowers had been ar-  
ranged. The day light had been excluded  
from the parlors, and the light from a log  
fire in the grate mingled with the rays  
from numerous candles in old crystal  
and pewter candle sticks.

The guests were nearly all gowned in  
the style of Colonial days with the ex-  
ception of a few who were in up-to-date  
attire with only a touch of the antique  
—as a bit of old lace, a high-backed  
comb, or some sort of jeweled heirloom.  
All had complied with the request of the  
hostess: thimbles were uniformly in evi-  
dence and the work upon patchwork,  
darning and embroidery went merrily on.

When tea was announced the guests  
found their places at the table marked by  
silver thimbles, which were inscribed  
with their names and the date. All the  
pieces of antique silver and crockery  
available had been pressed into service.  
Daffodils were used for the floral decora-  
tions in the dining-room, and the menu  
consisted wholly of the dainties which  
were favorites with our grandparents.

The party was entertained by the tell-  
ing of quaint old tales and the singing  
of old-time songs. When the guests  
were about to depart they all joined very  
heartily in singing "Auld Lang Syne."  
—Home Journal.

#### A Cat and Doggerel.

"O, see!" he wrote, "The cat-kins long  
Are danglind from the trees;  
The cat-nip sprouts, and in the swamp,  
The cat-tails greet the breeze.

"The dog-wood blooms, the dog-bane  
starts;

The dog-rose is well met;

And in the woods, one now may see  
The dog-toothed violet.

"The cat-bird calls, the cat-tle range  
Upon the Cat-skills high;

The cat-amount doth watch for prey  
In yon cat-alpa nigh.

"The dog-star shines once more in heav-  
n—

Come, let us all be merry!

'Tis time to cease dog-matic themes,  
And seek the ripe dog-berry.

"The cat-erpillar feeds upon  
Cat-awba vines beside

The roaring cat-aract that falls  
Into the river wide."

'Twas after dog-days, that this bard  
His dog-eared manuscript  
Put by forever. Dog-gedly,  
He crept into his crypt.

This cat-acomb cat-astrophe  
Was caused by grim cat-arrah,  
And cat-alepsy stopped the thoughts  
Not cat-alogued thus far.

—Blanche Elizabeth Wade, in Frank  
Lesile's Popular Monthly.

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## Our Little Folks.

Among the Hop Vines.

By Mary E. Q. Brnsh.

The sun shone in at the sitting-room window and laid its brightest rays upon the row of books in the rack above Cara Millard's desk. From where the girl sat, in the large, old-fashioned rocking-chair, she could read the title of every volume.

Her glance rested longest and most lovingly on the Latin reader and the well-worn geometry. Then she turned her head with a little gesture of impatience, exclaiming to herself, "Yon dear old friends! I daren't even look at you, for I want to reach out and grasp yon, and fussy old Doctor March says that I must not do a bit of studying for three months. Three months! just think—a whole quarter of a year! It will put me back so much! Dear me! what a hard time auntie and I have had this summer; what with my long sickness, her care of me, the expense and everything!"

Cara leaned her head wearily against the cushioned back of the chair, closing her eyes to keep back the tears that would persist in rolling down her pale cheeks.

Suddenly, in jarring contrast to her sadness of spirit, there came from without the sound of merry shouts, bursts of laughter mingled with stray snatches of gay songs.

Cara opened her eyes and looked out of the window.

A large hay-wagon, drawn by two sturdy horses and filled with merry young people, was moving rapidly down the road.

"Hop-pickers bound for the Gregory Farm," she said with languid interest.

Then as the green, low-hanging boughs of the tree-shaded road shut the vehicle from her sight, the girl sprang suddenly from her chair, and, with a new light in her eyes, a fresh glow on her cheeks, she hurried out into the kitchen, calling eagerly, "Aunt Myra! O Aunt Myra!"

Aunt Myra, a sweet-faced old lady in a gown of Quaker gray and with a spotless white kerchief folded across her breast, was briskly beating away at a bowlful of foaming, yellow batter.

"I thought I'd make some Yorkshire dumplings, to go with the veal stew, Cara. You used to like them, dearie, and I do hope they'll tempt your appetite now. Since your sickness it hasn't been very good, it seems to me."

"The doctor says that I must get outdoors more, auntie. And do you know what I've made up my mind to do? It's to go hop-picking!"

The spoon fell clattering from Aunt Myra's hands, slid down the side of the bowl and disappeared into the batter, while the old lady looked up with surprise and disapproval on her face.

"Hop-picking!" she exclaimed. "Cara! what are you thinking about?"

"About two things of vast importance, my little aunt!" came the prompt reply. "The first is the doctor's bill, and the second is how to get a speedy restoration of my health and strength."

"But picking hops! I don't mean to

look down on honest work of any sort, my dear—but well, you know it seems to be the rougher class of persons who go out to do that work; people with whom you and I are not exactly in the habit of associating, my dear"—and half unconsciously, Aunt Myra's head, with its soft, snowy puffs of hair, was held a trifle more proudly.

"Rough and noisy the hop-pickers may be, but I know that Farmer Gregory, at any rate, is careful to employ no one who is not respectable. As for associating with them, I need not do that, intimately, if I don't choose. And yet"—here the doctor deepened in Cara's cheeks and her voice had a thrill of earnest feeling in it—"and yet you know, Aunt Myra, I profess to be a Christian; surely the 'armor of God' will protect me wherever I go and who knows but what I may be allowed to work for him?"

"I know that I can trust you anywhere, Cara. I was only thinking about what people might say, were you, who are preparing to become a teacher, to go out as a common hop-picker!"

"I don't intend to become a common hop-picker, Auntie, but an uncommon one! As for folks talking, why, let them! They'd do it anyway, and with lots more reason, if we didn't pay our bills! But I mean that we shall pay them. I know that I can earn as much as seventy-five cents a day—anywhere from that up to a dollar and a quarter."

"Do you think you can stand the hard work, dearie?" anxiously. "I really don't feel like giving my consent until I hear what the doctor says."

When bluff Dr. March was told of the plan he gave it his hearty approval.

"Of course; just the thing, if she doesn't allow herself to get too tired! Being out in the fresh air and sunshine 'll help her more than any pills or powders I can give her; then, too, the pollen of the hops is a tonic in itself. But be careful, young lady, not to get your feet damp, and be sure to have a wrap of some sort in case a shower comes on or it's chilly in the early morning and late evenings."

The sun was just peering over the notch in Panther Mountain when Cara joined the long line of pickers on their way to the hop yard.

She was conscious of many curious glances cast in her direction, and indeed, the night before had overheard sundry whispers, the gist of which was a wonder why "she" was "hop-pickin'!"

Mag Hanson, a tall, gypsyish-looking girl with flashing black eyes and cheeks like cherries, had tossed her dark curls, saying scornfully:

"Well, I don't know as we want any 'kill-joys' in our crowd! We've always had a jolly free-and-easy time here at Gregory's, and I for my part shan't thaw out much to fine stuck-up misses! Cara Millard had better stay at her books—somebody said she was intendin' to be a teacher—and keep out of our way."

"That's so," grumbled Lois Hicks. "I'm sorry she's here! I dare say she'll sneer at our grammar, be shocked at our slang and spoil all our fun! This fortnight's hop-pickin' is the only outin' we girls get in the whole year; the rest

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WILMINGTON N. C.

### Carolina and Northwestern Railway.

TIME CARD.

BLOWING ROCK ROUTE.

Effective November 24th, 1901

NORTHBOUND	PASSENGER	MIXED
Chester, Leave	8 25 am	8 50 am
Yorkville, "	7 30 am	10 48 am
Gastonia, "	9 05 am	1 20 pm
Lincolnton, "	10 09 am	2 55 pm
Newton, "	10 54 pm	4 43 pm
Hickory, "	11 16 pm	5 50 pm
Cliffs, "	11 50 pm	6 35 pm
Lenoir, Arrive	12 35 pm	8 00 pm
SOUTHBOUND	PASSENGER	MIXED
Lenoir, Leave	2 10 pm	5 30 pm
Cliffs, "	2 54 pm	7 20 pm
Hickory, "	3 12 pm	8 10 pm
Newton, "	3 37 pm	8 45 am
Lincolnton, "	4 22 pm	10 09 am
Gastonia, "	5 27 pm	1 20 pm
Yorkville, "	6 32 pm	3 18 pm
Chester, Arrive	7 45 pm	5 20 pm

### Aberdeen & Ashboro Railway Co.

CONNECTIONS FOR JACKSON SPRINGS.

Lv Aberdeen 7:30 A M	Ar Jackson Spgs. 8:10 A M
" " " 9:40 " "	" " " 10:30 " "
" " " 6:40 P M	" " " 7:30 P M
High Point 2 05 P M	" " " 5:15 P M

H. A. PAGE,  
Aberdeen, N. C.

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Catalog for Postal



of the time is spent in slavin' in somebody's kitchen or at the factory."

Thus it came about that when Cara entered the hopyard that morning she found herself treated with a coldness that surprised and pained her. Accustomed to gentle courtesy and good breeding, the slights and sneers with which her first friendly overtures were received made her indignant.

"Perhaps this is just the discipline I need. Circumstances have placed me here in order that I may gain not only strength of body but also strength of Christian character. At any rate, here I am, and here I mean to stay; if they are rude to me, I must not yield to the temptation to be rude to them."

This was a cheery, wholesome, resolution, and Cara did her best to carry it out. No matter what dark frowns lowered on the faces of those around her, her own was always full of sunshine; sneers and slights she did not seem to notice, and somehow the sourness of every tart speech seemed to be sweetened by her kind rejoinder. She attended faithfully to her own business, was ever ready to lend a helping hand, and never failed to have a manner which, though unobtrusive, could not help winning respect because of its gentle breeding. "She's a lady and no mistake," acknowledged one after another of the rough but not really unkind girls. "She's a lady and there's no put-on polish!"

And Lollie Lee, one of the quieter girls, added in a low tone, "A lady—yes! I rather guess she's more than a lady—she's a real Christian, I do believe!"

Perhaps it was one thing in particular that had influenced Lollie to come to this decision.

On a certain afternoon there had been an unusual hilarity indulged in by the hop-pickers. Rough jokes had been interchanged; boisterous laughter filled the air; then had come the singing of silly comic songs, several sentimental ones, and others not only commonplace, but verging toward coarseness itself.

Cara standing there busily at work felt her face flush, her whole being in revolt.

Then a thought came to her, half frightening her, half arousing her to a strenuous Christian endeavor.

"Can I do it? Dare I do it? I will do it!" she said to herself.

Then, just as the applause following a "coon-song" sung in a rollicking way and with wild abandon, ceased, those standing around the huge hop boxes scattered through the yard listened breathlessly as a voice as clear as the lark's, sweet, and strong, soared upward, bearing the words of Newman's hymn, "Lead, Kindly Light."

The pale green hops fell with soft, silken rustle from the trailing vines laid across the large boxes, eyes suddenly dimmed and wistful, looked through the leafy vistas down to where the waters of Cooper's famous "Glimmerglass" sparkled in the sunlight; fingers went on mechanically with their tasks, but all voices were hushed save the bird-like one, singing steadily, unfalteringly, growing ever stronger and more clear as courage and

hope entered into the heart of the singer.

"Please sing more!" Lollie pleaded softly, as Cara's voice ceased. "Yes—more! more!" was the cry.

So one grand hymn followed after another; some were new to the listeners, while others were so familiar that involuntarily voices began to hum the melody and join heartily in the chorus.

And from that time forth Cara found herself in more friendly relations with her companions of the hop-field, and though no one openly renounced careless speech and uncouth manner, still, unconsciously a subtle influence began to pervade, subduing wayward tongues, refining coarseness, smoothing roughness of words and actions. Only Mag Hanson remained obdurate. She seemed to glory in the rudest of jokes and the shrillest of laughter, and never lost an opportunity to sneer at Cara.

"She needn't think she can twist me around her finger, nor wheedle me into a milksop with that sweet voice of hers," Mag exclaimed. "I came here to have a gay, good time and to do as I please!"

There seemed to be but one soft spot in the girl's hard heart. That was her love for her little sister Dollie. The two were alone in the world, and Dollie was Mag's idol. For Dollie's sake she worked early and late all the year through.

One August morning toward the latter

part of the fortnight Cara stood busily at work by the side of the huge box divided into four compartments of which each would hold ten bushels of hops. In her own the soft, green billows were rising fast. The yard-tender, a big, burly, good-natured man, had just laid a long, trailing vine, heavy with pungent-smelling clusters, across the box. "You're the neatest picker here, Miss Millard!" he remarked approvingly. "You drop less leaves and stems into your box than anybody I know. I guess you're about the fastest picker, too."

Mag Hanson, working near, overheard the words of praise, and her face darkened.

For the three past seasons she had been proud to be called "the fastest picker at Gregory's."

"Humph! Cara Millard the boss picker now? Well, I guess she won't be; not if I know it!" she exclaimed to herself.

Her large, red hands began to work in feverish haste.

"I'll beat her today, see if I don't!" she whispered to Lois Hicks.

Mag was so absorbed in this imbitious desire that she forgot to pay much attention to Dollie.

Suddenly there was a startled exclamation from one of the hop-pickers, and a shrill childish scream.

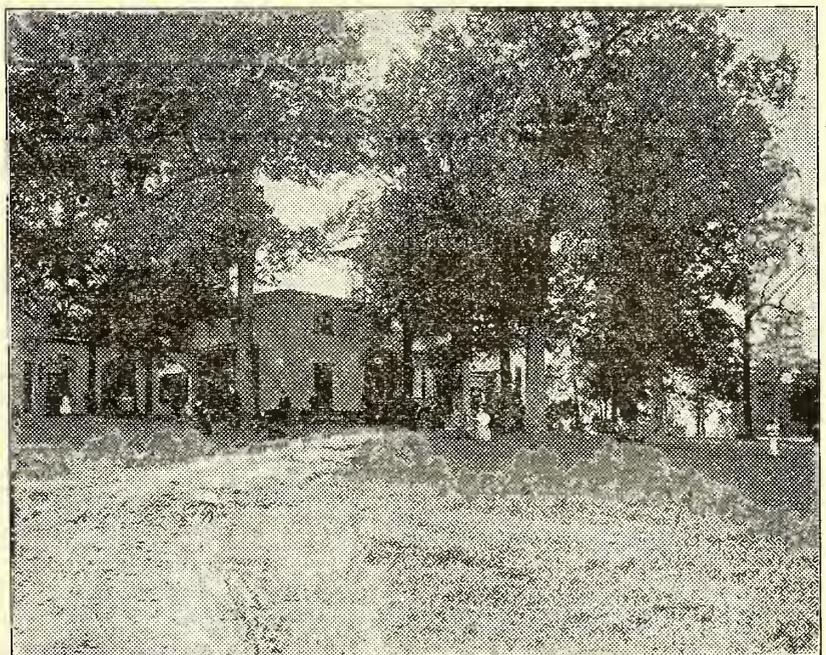
Everybody looked up, and the sight that met the gaze of the little band of



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THE KEELEY INSTITUTE, Greensboro, N. C.

Correspondence confidential.

toilers was enough to blanch the face and to cause the heart to leap into the throat.

For there, coming from the edge of the field, where a great pile of hop-poles were stacked up like an Indian wigwam, came little Dollie, her yellow curls flying, her face filled with terror, and close behind her, with head held low, eyes bloodshot, with white froth staining his parted lips, there ran a dog, a small, miserable cur.

"He's mad—it's a mad dog! O Dollie! Save Dollie!" shrieked Mag. She sprang forward, but her trembling limbs were not strong enough to carry her speedily. Some one else darted past her. It was Cara Millard.

Her face was white, yet luminous with great purpose. She held her large golf cape extended in both hands, and with one quick, dexterous movement she flung this over the dog's head and body. Regardless of her own peril—for the enraged animal was snapping and snarling—she wrapped the garment around him, blinding him and entangling him in its folds until the hop-yard tender, breathless from running, came hurrying forward and knocked the animal senseless with a piece of broken hop-pole.

Mag Hanson, sobbing wildly and uttering broken exclamations, caught little Dollie in her arms, hugged and kissed the child; then let her down and turned to Cara.

"You have saved her—saved my little Dollie. She's all I've got in the world, Miss Millard. You've saved her at the risk of your life—and—and—I've been so unkind to you—so mean and angry!"

And the light on Cara's pale face was beautiful to see as she reached out her arms lovingly to the contrite girl, saying tenderly. "It's all right now, Maggie; let us be true friends, dear!"—The Christian Work and Evangelist.

#### The Home-Made Ball.

Two grown up boys of sixty were standing in front of a window in which were displayed all sorts of games and sporting goods. There were several boxes full of baseballs, which ranged in price from ten cents to a dollar and a half.

"Our young fellows have too much of their fun ready for them," said one. "Look at those baseballs which my young gentlemen of ten or fifteen, with his allowance of several thousand dollars a week"—the other grinned,—more or less, buys by the dozen throws around and loses. I doubt if he has so good a time as I did. Ever make a baseball?"

"Hundreds of 'em. Hundreds of 'em. Do you remember how we used to watch for old rubber boots, so we could use the heels?"

"Yes, indeed! Real rubber they were then, too. Made a fine core. If you didn't start with a good core the other fellow's ball would bounce higher. A fellow was pretty poor stuff that couldn't bounce his ball over the shed."

"And mother used to give us the yarn. That never seemed extravagant to her, although maybe she objected if we spent a nickel for candy."

"I used to get enough yarn to make a ball from my old aunt Emma, as pay for holding five skeins."

## Fall, 1903, Styles STETSON HATS.

We announce to the great army of men who come here for their headwear that our hat department now contains the new shapes as designed and made by Stetson, the world's greatest hat manufacturer. Stetson's hats are not only noted for style and beauty, but the wear—the long wear that one gets—is a feature of the Stetson that has made it the foremost hat for the price in America.

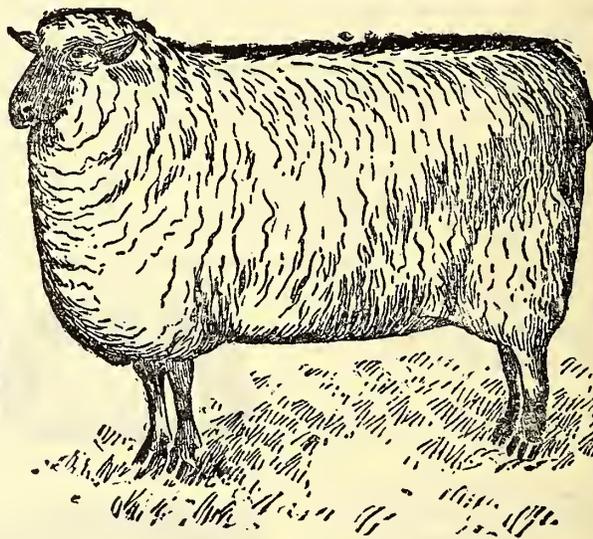
Also the "Miller" hat for the new season is ready for your inspection. With these two famous hats, and other lines, we are now ready to begin with much activity our campaign of hat-selling for fall service.

Ed. W. Mellon Co.

## WOOL

Ship Direct to the Manufacturer and Save Dealers' Profits.

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"You ask my opinion of the healthfulness of Richmond. I have taught classes of young ladies in Charlottesville, Staunton and Richmond. The health of my family and students was decidedly best in Richmond.—John Hart."

"Students of the Woman's College from Presbyterian families attend my church and Sunday-school, and are under my pastoral care.—Russell Cecil, D. D., Pastor Second Presbyterian Church."

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"Did you put hard twine on the outside before you put on the cover?"  
 "Yes, fine, hard twine or small fish-line. That was a little more expensive, but—well I made great balls!"  
 "So did I. My brother taught me to put the cover from old boot tops, quarters, you know—pieces shaped like pieces of orange peel."  
 "Yes, I've made 'em that way, too; but sometimes we cut the leather in two dumb-bell shaped pieces, like those balls in the window there. Then we sewed them with waxed thread."  
 "Say, I'm going to teach that boy of mine to make a baseball. There are some things absolutely necessary to a liberal education. Good-bye!"  
 "Good-bye! I suppose I shall see you at the directors' meeting at four?"—Church Register.

**"That Eternal Morning"**

Suddenly the gladsome light leaped over hill and valley, casting amber, blue and purple, and a tint of rich red rose, according to the scene they lit on, and the curtain flung around, yet all alike dispelling fear and the cloven hoof of darkness, all on the wings of hope advancing, and proclaiming "God is here." Then life and joy sprang reassured from every crouching hollow; every flower, and bud, and bird had a fluttering sense of them; and all the flashing of God's gaze merged into soft beneficence.

So perhaps shall break upon us that eternal morning when crag and chasm shall be no more, neither hill and valley, nor great untintaged ocean; when glory shall not scare happiness, neither happiness envy glory; but all things shall arise and shine in the light of a Father's countenance, because itself has risen.—R. D. Blackmore, in Lorna Doone.

**Tactful**

"Keep off the grass" is a form of command that arouses antagonism in some dispositions. "Please keep off the grass" is a shade more conciliatory, but the following sign, on a college lawn in Hanover, N. H., combines delicious humor and profound philosophy:  
 "Every one who likes fair play will keep in the walk, and give the grass a chance."—The Lutheran.

To wear a cheerful face when the heart is aching is not deceit. When a good housekeeper cleans the front steps and porch before she sets the house to rights, she does not mean to deceive passers-by; she merely shows some pride in her house, and some consideration for her neighbors. We conquer our heart-aches more quickly when we begin by considering the friends who are near us.—Sunday School Times.

"As I have loved you," means love that is sweet and gentle to all men, who have many rudenesses and meannesses, who are selfish and faulty, who have sharp corners and vexing ways.—Rev. J. R. Miller, D. D.

Friendship cannot be permanent unless it becomes spiritual. There must be fellowship in the deepest things of the soul, community in the highest thoughts, sympathy with the best endeavors.—Friendship, Hugh Black.

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### Statement

## Union Surety and Guaranty Company, Of Philadelphia, Pa.

Condition December 31st, 1902, as shown by Statement Filed.

Capital Stock authorized \$250,000 00; Subscribed \$250,000 00; Paid in cash.....	\$ 250,000 00
Amount net Ledger Assets December 31st of previous year.....	335,608 75
Income—From Policy-holders, \$140,833 24; Miscellaneous, \$19,706 18; Total.....	160,539 42
Disbursements—To Policy-holders, \$35,594 28; Miscellaneous, \$103,234 17; Total.....	138,828 45

**BUSINESS IN FORCE AT END OF YEAR.**

Fidelity, \$6,234,076 75; Surety, \$13,879,097 77;.....	20,113,174 52
---	---------------

**BUSINESS WRITTEN DURING YEAR.**

Fidelity \$10,478,975 00, Surety, \$16,493,948 01,.....	26,972,923 01
---	---------------

### Assets

Value of Real Estate (less amount of encumbrances).....	73 516 20
Value of Stocks and Bonds (United States, State, etc., owned).....	1,715 00
Loans on Real Estate (first lien on fee-simple).....	154,516 41
Loans on Stocks, Bonds and other security.....	33,584 38
Interest and Rents due and accrued.....	9,453 05
Cash in Home Office and deposited in Banks.....	33,273 33
Premiums unpaid.....	19,310 62
All other assets detailed in statement.....	256,360 57

Total.....	\$ 581,879 56
Less Assets, not admitted.....	15,182 76
Total admitted assets.....	566,646 80

### Liabilities

Unearned premiums.....	\$ 66,205 71
Unpaid policy claims.....	8,531 13
Ledger liabilities.....	195,596 17
All other liabilities as detailed in statement.....	1 828 87
Total Liabilities as to policy-holders.....	\$272,161 88
Capital stock paid up.....	250,000 00
Surplus beyond all liabilities.....	44,384 92
Total liabilities.....	566,646 80

### Business in North Carolina in 1902

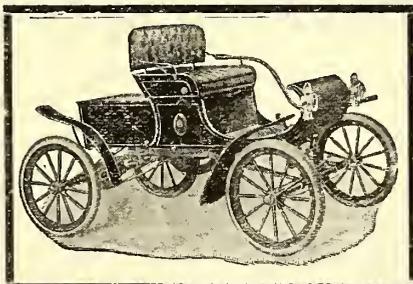
FIDELITY.—Risks written, \$287,000 00. Premiums received, \$886 00. Amount at risk at end of year, \$273,950 00.  
 SURETY—Risks written, \$214 587 49. Premiums received, \$1,781 19. Amount at risk at end of year, \$179,987 49.

President, Arnold Marcus. Secretary, W. S. Mackellar.  
 Home Office, 1428 Chestnut Street, Philadelphia, Penna.  
 General Agent for service, Lee H. Battle, Greensboro, N. C.  
 Business Manager for North Carolina, Managed from home office.

State of North Carolina,  
 Insurance Department,  
 Raleigh, July 1, 1903

I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Union Surety and Guaranty Company, of Phila., Penna. filed with this Department, showing the condition of said Company on the 31st day of December, 1902.  
 Witness my hand and official seal, the d. y and date above written.

JAS. R. YOUNG,  
 Insurance Commissioner.



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*Osmond L. Barringer*

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Clippings.

The great Italian strike has collapsed, too. It is believed that a couple of steamers bound for New York suddenly blew their whistles.—The New York Mail and Express.

Politician: "Congratulations, Sarah, I've been nominated." Sarah—with delight: "Honestly?" Politician: "What difference does that make?"—The Detroit Free Press.

What Washington Did.—Mr. Evarts told Lord Coleridge, when they were at Mount Vernon, the legend of Washington throwing a dollar across the Rappahannock. "But," objected Coleridge, "the Rappahannock's a broad stream." "Yes," retorted Mr. Evarts, "but a dollar went further in those days."

At a dinner party this story was praised as Mr. Evarts' best. "Oh," said Mr. Evarts modestly, "I don't say all the good things credited to me. Now what I might have said was, that it was not so strange that George Washington threw a dollar across a river since he threw a sovereign across the sea."—Philadelphia Record.

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Ticket No. 1762.

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Evidently every person who registered for this piano is desirous of having an instrument in their home. To compensate for any disappointment and to aid them in adding music to their homes, we will make special prices and terms for the

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J. VAN LINDLEY, President.

GEO. A. GRIMSLEY, Secretary.

R. E. FOSTER, Actuary.

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SOUTHWARD.

	Daily No. 81.	Daily No. 27.
Lv New York, P. R. R.....	12 55 p m	12 10 a m
Lv Philadelphia, " "	3 29 p m	7 20 a m
Lv Baltimore, " "	5 45 p m	9 34 a m
Lv Washington, W. S. Ry..	7 00 p m	10 41 a m
Lv Richmond, S. A. L. Ry..	10 37 p m	2 15 p m
Lv Petersburg, " "	11 20 p m	2 53 p m
Lv Norfolk, " "	1 55 a m	5 18 p m
Lv Henderson, " "	2 28 a m	5 41 p m
Lv Raleigh, " "	4 15 a m	6 58 p m
Lv Southern Pines " "	6 16 a m	8 50 p m
Lv Hamlet, " "	7 35 a m	
Lv Columbia, † " "	10 25 a m	12 20 a m
Ar Savannah, " "	2 35 p m	4 55 a m
Ar Jacksonville, " "	7 00 p m	9 15 a m
Ar Tampa, " "	6 45 a m	6 00 p m
	No. 83.	No. 41.
Lv New York, N. Y. P. & N.	† 7 55 a m	8 55 p m
Lv Philadelphia, " "	10 16 a m	11 21 p m
Lv New York, O. D. S. S. Co.	† 3 00 p m	
Lv Baltimore, B. S. P. Co.		† 6 30 p m
Lv Wash'ton, N. & W. S. B.		8 00 p m
Lv Portsmouth, S. A. L. Ry	9 05 p m	9 25 a m
Lv Weldon, " "	11 45 p m	11 55 a m
Lv Norfolk, " "	1 55 a m	1 55 p m
Lv Henderson, " "	2 28 a m	2 02 p m
Lv Raleigh, " "	4 15 a m	3 45 p m
Lv Southern Pines " "	6 16 a m	6 18 p m
Lv Hamlet, " "	7 40 a m	9 45 p m
Lv Wilmington " "		3 20 p m
Ar Charlotte, " "	10 33 a m	10 32 p m
Lv Chester, " "	10 30 a m	12 5 a m
Lv Greenwood, " "	12 37 p m	3 25 a m
Lv Athens, " "	2 52 p m	5 58 a m
Ar Atlanta, † " "	4 00 p m	7 35 a m
Ar Augusta, C. & W C.....	5 40 p m	
Ar Macon, C of Ga.....	7 20 p m	11 35 a m
Ar Montgomery, A. & W. P.	9 20 p m	6 25 p m
Ar Mobile, L. & N.....	2 55 a m	
Ar New Orleans, L. & N.....	7 25 a m	
Ar Nashville, N. C. & St. L.	1 30 a m	6 55 p m
Ar Memphis " "	4 15 p m	8 20 a m

NORTHWARD.

	Daily No. 32.	Daily No. 88.
Lv Memphis, N C & St L....	12 45 n'n	8 00 p m
Lv Nashville, " "	9 30 p m	9 30 a m
Lv New Orleans, L & N....	8 10 p m	
Lv Mobile, " "	12 40 a m	
Lv Montgomery, A & W P..	6 45 a m	1 00 p m
Lv Macon, C of Ga.....	8 00 a m	4 20 p m
Lv Augusta, C & W C.....	10 05 a m	
Lv Atlanta, † S A L Ry.....	12 00 n'n	8 00 p m
Ar Athens, " "	2 57 p m	11 23 p m
Ar Greenwood, " "	5 15 p m	1 58 a m
Ar Chester, " "	7 17 p m	4 15 a m
Lv Charlotte, " "	7 27 p m	5 01 m
Lv Wilmington " "	3 20 p m	
Lv Hamlet, " "	10 40 p m	7 50 a m
Lv Southern Pines " "	11 33 p m	8 44 a m
Lv Raleigh, " "	1 35 a m	11 15 a m
Lv Henderson, " "	8 05 a m	12 50 p m
Lv Norfolk, " "	8 50 a m	1 45 p m
Lv Weldon, " "	5 00 a m	8 00 p m
Ar Portsmouth, " "	7 15 a m	5 35 p m
Ar Washington, N & W S B		6 55 a m
Ar Baltimore, B S P Co.....		† 6 30 a m
Ar New York, O D S S Co.....		† 5 00 p m
Ar Philadelphia, N Y P & N	† 5 46 p m	6 10 a m
Ar New York, " "	8 15 p m	8 00 a m
	No. 84.	No. 88.
Lv Tampa, S A L Ry....	8 00 p m	8 00 p m
Lv Jacksonville, " "	9 30 a m	7 50 a m
Lv Savannah, " "	1 40 p m	12 10 p m
Lv Columbia, † " "	7 05 p m	5 30 a m
Lv Hamlet, " "	10 40 p m	8 40 a m
Lv Southern Pines " "	11 33 p m	9 38 a m
Lv Raleigh, " "	1 35 a m	11 50 a m
Lv Henderson, " "	8 05 a m	1 10 p m
Lv Norfolk, " "	8 45 a m	1 55 p m
Lv Petersburg, " "	5 58 a m	4 07 p m
Ar Richmond, " "	6 35 a m	4 55 p m
Ar Washington, W S Ry....	10 10 a m	8 38 p m
Ar Baltimore, P R R.....	11 25 a m	11 25 p m
Ar Philadelphia, P R R.....	1 36 p m	2 56 a m
Ar New York, P R R.....	4 18 p m	6 30 a m

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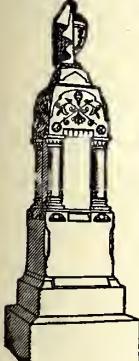
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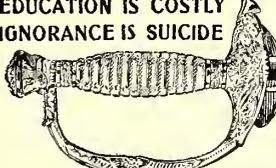
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# PRESBYTERIAN STANDARD

Established 1858.

CHARLOTTE, N. C., SEPTEMBER 16, 1903.

Vol. XLV.---No 37

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Some cry for strength, some call for grace?  
Turn not despairingly away,  
But list'ning, stand with upturned face  
And hand unto thine ear—  
The answer may be near!  
Why not, oh child of God? Why treat  
Thy heavenly Father with less trust  
Than thou wouldst dare to meet  
To him from whom thou askt a crust?  
With hand unto thine ear,  
Expect, and wait—and hear!

\*\*\*

Who knows but that some message sweet  
Is ready for thy soul today?  
Some unexpected joy may greet  
Thy waiting faith, for 'tis God's way  
To lend a ready ear  
Unto believing prayer.

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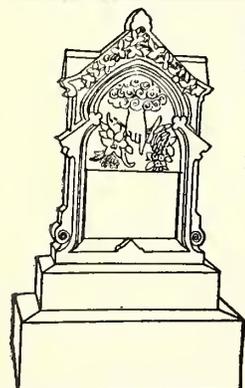
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# Presbyterian Standard.

Established 1858. CHARLOTTE, N. C., SEPTEMBER 16, 1903. Vol. XLV.---No 37

## Event and Comment.

"Christendom" has been run three months as a liberal religious weekly. It evidently found that field as well as the evangelical one, well occupied. And now it has combined with a monthly. The people who care about a really religious paper still prefer to take their doctrine straight.

Rev. R. J. Campbell, we are sorry to see, is being hailed as a comrade by the Universalist Leader, which expresses the hope that he will so enlarge the fellowship of the Congregational Church as to make it inclusive of Universalists. We had hoped for better things from the Rev. Reginald J. Campbell.

The Brotherhood of the Kingdom is a Society of Ministers of several denominations, who are trying to study social questions from the Christian point of view and to make over society into the likeness of the Kingdom of God. There is a great deal in the New Testament about social science that our age has not yet understood.

A lawyer in St. Louis, the other day went the whole length in defense of his client. He moved for a change of venue on the ground that "prejudice exists in St. Louis against perjury and bribery to such an extent that a fair and impartial trial cannot be secured." We suppose the next motion will be for thieves to be tried by a jury of unprejudiced thieves, murderers by murderers, and so on.

More people go from the Episcopal Church into the Roman Catholic than from any other. More people go into the Episcopal Church from other denominations than into any other. More Roman Catholics go into the intensely evangelical churches than into any other. Thus we have a continual round. Evangelicalism empties its refuse into Episcopacy, Episcopacy empties its refuse into Catholicism, and then when the Catholics get converted they go straight into the Evangelical Churches.

A converted priest, Mr. Joseph McCabe, has been telling the truth about Catholicism in Spain, in a way the Catholics do not at all relish. Mr. McCabe spoke of the "bulls," the old indulgence against which Luther protested, which in Spain are signed and sealed documents which any one may purchase for 15 cents, granting a plenary indulgence. Dr. Rivier, a Catholic defender of the faith, writes in the Catholic Union and Times that "the penance for certain venial sins of not too serious a nature, can be commuted to a small fine," and cites the instance of President Roosevelt recently commuting a sentence against a military officer. But the officer did not know that he could purchase immunity in advance.

It was with a good deal of surprise that we read Commissioner Harris' statement regarding religion in the public schools. But his theory really cuts so deep as to divorce education and religion entirely. He says: "The principle of religious instruction is authority. That of secular instruction is demonstration and verification." If that be so, then there should be no mingling of the two, even in the Church schools. But Mr. Harris' propositions are too sweeping. Who that ever taught does not recognize the place of authority in secular instruction? While it is equally true that the historical facts of our religion are capable of demonstration and

verification, if any facts of history can be proved and verified. It is noteworthy that a Catholic paper, the Boston Pilot, pronounced the theory of Commissioner Harris "twenty-five years behind the times."

The Passive Resistance movement against the education bill continues in England, and it is worth while to note its progress from time to time. In Wales, which is almost entirely Non-conformist, the County Councils are making the bill unworkable. In England legal proceedings have been begun in the cases of fifty people who have refused to pay the tax rate. The goods of these persons are seized and sold at public auction, fifty dollars' worth being sold to satisfy a two dollar rate. In some cases the magistrates will have nothing to do with the trials and vacate their benches. After every seizure of goods there is an excited popular meeting. Twenty thousand people have enrolled themselves as the avowed supporters of the Passive Resistance Movement, and the trying of twenty thousand people who are protesting against the using of public money for sectarian schools will kindle a fire in England sure enough.

Our readers will remember, perhaps, the stories of the looting of the Chinese houses in Peking by the missionaries. There were two Protestant missionaries named, if we remember aright, but we said at the time it was probably the Catholic missionaries who were to blame for any wholesale looting. And now *Christendom* publishes the letters of the very correspondent who gave the facts to the press in the United States and here is what he says: "France poses before the world as the protector of missionaries. Her own missionaries are all Catholics and they have for years enjoyed rights in China that no other missionaries have enjoyed. But that is not the point. Since raising the siege in Peking, the Catholic cathedral here has been turned into a salesroom for stolen property. I talked today with a man who had himself purchased more than seven thousand taels worth of stolen property." Now that was in a letter to the correspondent's wife, which has just been published. But was any distinction as to the missionaries made in the New York papers at the time? Oh, no! It was better to condemn the guilty and the innocent together than to say that the Catholic missionaries were the guilty ones.

Says the Church Standard: "We wonder if it ever occurs to our non-Episcopal brethren that the concentration of responsibility in the office of mayor, in modern municipal charters, is the application of a principle that the Holy Ghost taught the Church in the first century of the Christian era." Probably not. The distinctive thing about the principle of Church government in the first century was the joint power of those who governed—"the elders that rule well," for example. The mayor preserves only one point of likeness, he is elected by the people, while the bishop, to which office the Church Standard slyly refers, is not. The remark of the Church Standard, however, shows the tendency of Episcopacy to monarchy as the chosen form of government. It is only in the plague spots of the land, the cities, that one man power and responsibility is demanded. So in the days of the Roman empire, the early form of Presbytery was overshadowed by monarchy in the Church. Episcopacy stops a little this side of monarchy, however. Its governing body is the House of Bishops. The consistent thing would be to have one ecclesiastical mayor, sometimes called a Pope.

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For table of contents see page 16.

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**PRESBYTERIAN STANDARD, Charlotte, N. C.**

**Literature, History And Life.** There has been a good deal of nonsense uttered and quoted concerning the Bible and Literature. The Bible is Literature, for it is meant to be read and it is enduring. It is a noble literature, necessarily, because of the high subjects with which it deals and the elevated tone and uplifting sentiments in which it treats of them. Its translations are the foundations of literature, and no one can estimate what the King James Version did for the English tongue, or Luther's translation did for the German language. But as soon as we begin to talk about versions and translations we come to a human element of the Bible that is altogether transitory. The value of the Bible as literature, in the accepted sense of that phrase, depends a good deal upon the literary gifts of the translators.

The common English version was wrought out in the glow of the Elizabethan Era, the most famous era in the history of the English language, perhaps in the history of any language. Luther's efforts to make Job speak German were the efforts of a genius, who was yet a son of the soil and could make himself understood in the tongue of the common people. Moreover, as a matter of fact, the Hebrew tongue in which the greater part of the Bible was written, is an exceedingly barren language, with a small vocabulary and very little flexibility in the expression of ideas. The Hebraisms of our language are more forceful than literary forms of speech.

So, also, the Greek of the New Testament, Hellenistic Greek, is not the rich language that the Greek of Homer or of the Athenians was. With the exception of the New Testament and the books that sprang from it in the early history of the Church, Hellenic Greek has no literature to speak of. It would seem, therefore, that the Divine Author of the Scrip-

tures has not been especially concerned over the literary form of the languages in which divine thoughts were to be clothed. While we know that the translations which have aimed to give most nearly the very thought of the sacred writers have lost something as literature, the Revised Version, for instance, whose authors Spurgeon declared to have known Greek, but to have been ignorant of English.

So we are by no means content with the patronizing declarations that we hear sometimes as to the study of the Bible in the Public Schools or in the Colleges, that the Bible is studied as literature. The Bible is so much more than mere literature that its true position in the world is infinitely lowered when its literary aspects are enlarged upon. Of course it is true that a man who does not know something of the Bible is uneducated. It is true that English literature is full of Scriptural illusions, which, if unintelligible, make the literature itself only half understood. It is true that the English Bible is a "well of English, undefiled," from which one may drink deep to his rich profit as a speaker or writer of the English tongue. But Shakespeare answers to all of these claims with counter-claims. And the Bible is infinitely more than Shakespeare.

The Bible is history; it deals with facts. These facts might be stated in our translation of the Bible in the driest and most commonplace manner, and still they would be facts that would concern us more than any other events of history. And history is more than literature. If the talk about teaching the Bible as literature could be dropped and the talk about teaching it as history taken up, then we should be content, because the religion of the Bible is a religion of historic facts, and when those facts have been grasped by the mind, other things may follow. Yet the Bible is more than history, though it is never anything less. We do not abate one atom our contention as to the historic fact of the Resurrection of Jesus Christ as against the sentimental view that it may be largely symbolism. But he who gives the assent of his mind to the fact of that resurrection, may yet deny in his life the power of the resurrection. The Bible is literature and it is history, but it is also life.

And here is the opportunity for the Christian teacher in all our schools, of Church or of State. With a faith that is unshaken in the great fundamental facts of the gospel, the teacher can so refer to those facts, can even put so much of reverence into the tones in which the Word of God is read, that the Bible shall be felt to mean more than literature and more than history, even life. The Bible reveals Jesus Christ and Jesus Christ reveals God. To know God and Jesus Christ whom he hath sent, is life, eternal life.

**The Missionaries and the Apostles.** The expected happened when the Turkish Minister laid the blame of the attempted assassination of the American Consul at the door of the missionaries. The expected happened again when American papers that ought to know better endorsed the subterfuge of the Turkish Minister. Says the Charleston Post, speaking of that plea:

Such argument as this is not to be answered. Perhaps the missionaries are doing a good work in Turkey, but it is entirely natural that their presence should be objectionable to the people of the Sultan's realm. We wouldn't put up with Mussulman missionaries in

this country, who undertook to substitute the Koran for the Bible and preached the righteousness of harems, and if the Sultan called us to account for ill-treatment of such people we should kick him away from the court to which he might appeal. But as soon as our missionaries get into trouble, because of the perfectly natural resentment to their presence and their efforts to convert the people from the faith of their fathers, they call upon the United States Government to support their rights and to punish the Turks for objecting to their proselyting. They rest upon their citizenship, rather than upon their faith, in time of danger. It was not so with the establishment of the Christian Church. What government protected Peter against Nero, and what power avenged the stripes of Paul?

The esteemed *Post* should have contented itself with saying that it was unable to answer the argument of Chekib Bey. It can be answered. "Perhaps the missionaries are doing a good work in Turkey"—well, the well-informed newspapers of the country know that they are doing a good work, and any paper published in a Christian land and under Christian influence ought to know that the preaching of the gospel of the Son of God in a heathen land is bound to do good. And the parallel between the right of Turkish and American missionaries is not well drawn. We would not prevent any peaceful attempt to "substitute the Koran for the Bible." As to "the righteousness of harems," the Mormons have been preaching that to a considerable degree and in most instances are undisturbed.

But right here is the distinctive peculiarity of the Christian religion. Against the things that it teaches "there is no law." An American missionary may not believe in the Turkish harem, but there is no law against his having one wife. As Pliny the Younger wrote about the early Christians, they bound themselves by an oath (probably the sacrament) not, as he had been led to believe, to murder and to steal, but to refrain from doing those things. The religion of Jesus Christ, just because it is of divine origin and essence, is inoffensive so far as human laws are concerned.

At the same time, as we have shown often before, its principles are those that make men free. Then comes the persecution of tyranny. The question is, should the missionary appeal to his government, when he is persecuted, for doing what any American citizen has a right to do? Or should he refuse such an appeal? The missionaries have decided that question both ways. For ourselves, we believe it is too late in the history of the world for the anachronism of persecution for religion's sake to be allowed by any nation from any other nation, where the citizens of the one nation are concerned. An American missionary has as much right to teach in Turkey as an American trader has to sell goods, and the American people should protect each in his right.

And our contemporary is especially unfortunate in its appeal to the Scripture. "What power avenged the stripes of Paul?" Well, the Roman Power, for instance. Paul was a Roman citizen. If our contemporary would get a New Testament and read it, it would find the account of certain stripes being laid upon Paul in the very territory now ruled by the Turks, Philippi, in Macedonia. And when the magistrates sent the prisoners word that they could go from their prison, Paul said, and he brought the magistrates to their knees, "they have beaten us openly and uncondemned, being Romans. Let them come and fetch us out."

A little later Paul appealed to the Roman authority again at Jerusalem and to his Roman citizenship. The real Apostolic Succession is the likeness of the Missionaries to the Apostles, and the words mean the same thing. The missionaries have Apostolic precedent for appealing to their citizenship to protect them from violence. And if they had had a Christian instead of a Pagan State to appeal to doubtless they would have done it oftener than they did. There is a good deal of nonsense exploited sometimes about the missionaries who "rest upon their citizenship rather than upon their faith."

#### More than a Conqueror.

We have been reading the reminiscences of Robert E. Lee by Dr. J. William Jones, in *Christendom*, a religious weekly published in Chicago. The last of the articles, "Robert E. Lee, the Man," we give below, with this brief introduction:

It seems to us that what the apostle meant by "more than conqueror" stands out conspicuously here. General Lee was a conqueror in two wars and on many battlefields. He was conquered at last. But greater than victory was his bearing in defeat. His whole aim was to forget the passions of the past and to work for the reconciliation of the sections that had become so bitterly estranged, the one from the other. It is good advice that he gave in 1865, that we would do well to heed forty years afterwards. There are some on both sides that have not learned the lesson yet.

The conqueror conquers; the more than conqueror wins. It is the more than conqueror that is winning his way into the hearts of Americans, North and South, and stamping there the ideal of the Christian gentleman. That will be the meaning of Lee's statue in the National Capitol. It will have won its way there because the character of the man, seen in clearer and clearer light in the perspective of the years, has made its own way into the love and the honor of all men.

#### REMINISCENCES OF ROBERT E. LEE.

"It is an old proverb that 'No man is great to his valet,' and it is a popular impression that few men can stand a close inspection of their actions, character, and motives.

"But the more intimately I knew General Lee, the closer I came to him in personal relations, and the more I have seen of his private letters and papers, and studied his character, the higher he has risen in my estimation, and the more thoroughly have I regarded him as one of the model men of the centuries.

"If called upon to name the controlling motive of the life of Lee, I should unhesitatingly answer, devotion to duty.

"As a boy, he was so devoted to his invalid mother, hurrying from school, when other boys went to the playground, that he might minister to her wants, that she exclaimed when he left home for West Point: 'How can I do without Robert? He is both son and daughter to me.' As a cadet, he passed through the military academy and passed second in his brilliant class without ever receiving a single demerit.

"As a young officer in the army, in Mexico, in his subsequent career in the Confederate army, and as college president, duty was the pole-star that guided him. Not long after the capture of the City of Mexico, at a brilliant banquet in one of the palaces, a toast was proposed to 'The young engineer whose skill and gallantry have found a path for the American army into the city of the Montezumas.' It was then discovered that Captain Lee, for whom the toast was meant, had quietly

slipped out of the room. Captain John B. Magruder ('Prince John,' he was affectionately called in the old army), went to bring him, and found him in a distant room in the palace busily engaged on a map.

"Lee, this is mere drudgery. Make some clerk do it and come with me," exclaimed the impetuous Magruder. "No!" said the quiet worker, "I am but doing my duty. General Scott wishes this map, and it is my duty to furnish it; and with me duty must always go before pleasure."

"Not long after the Mexican war, he was chosen by the Cuban junta in New York to be the leader of the revolutionary forces in the island, and was offered rank and pay far beyond anything he could hope for in the United States army. But he decided that it would not be right for him while holding a commission in the United States army to accept rank and pay in a foreign service, and that it was his duty to decline the tempting offer.

"When he was summoned before the Virginia convention on April 23, 1861, and Hon. John Janney, in an eloquent speech, informed him that he had been elected commander-in-chief of the Virginia troops, he concluded his very brief reply by saying: 'Trusting in Almighty God, an approving conscience, and the aid of my fellow-citizens, I devote myself to the service of my native State, in whose behalf alone will I ever again draw my sword.'

"Men have differed, and will continue to differ, as to whether Lee made a right decision; but no one who knew him, or had any correct appreciation of his character, can doubt for a single moment that he acted from the highest conviction of duty, as he was given to see it.

"It is proper to add that when his course was once decided upon, he never faltered, and never for a moment regretted his decision or doubted that he was treading the path of duty.

"He said to his great lieutenant, General Wade Hampton, when in June, 1868, they were talking about the war and its results: 'I did only what my duty demanded. I could have taken no other course without dishonor. And if all were to be done over again, I should act in precisely the same manner.'

"One day in the spring of 1866, when we were conversing about the condition of some of our returned Confederate soldiers, General Lee said to me very emphatically: 'Yes! all that is very sad, and might be a cause of self-reproach, but that we are conscious that we have humbly tried to do our duty. We may, therefore, with calm satisfaction, trust in God, and leave results to him.'

"At Appomattox, when it became evident that his little band of ragged, half-starved heroes must either surrender to the mighty host which surrounded them, or die in the attempt to cut their way out, General Lee said: 'There is nothing left me but to go and see General Grant, and I would rather die a thousand deaths.'

"Colonel Charles S. Venable of his staff, who relates this incident, says: 'Convulsed with passionate grief, many were the wild words we spoke, as we stood around him. Said one, 'O General, what will history say of the surrender of the army in the field?' He replied: 'Yes, I know they will say hard things of us; they will not understand how we were overwhelmed by numbers and resources; but that is not the question, colonel; the question is, is it right to surrender this army? If it is right, then I will take all of the responsibility!'

"In his exquisitely beautiful farewell address to his soldiers he said: ' . . . You take with you the satisfaction that proceeds from the consciousness of duty well performed, and I earnestly pray that a merciful God will extend to you his blessing and protection. . . .'

"The famous letter purporting to have been written by General Lee at Arlington to his son Custis at West Point in which occurred the expression, 'Duty is the sublimest word in the English language,' was unquestionably spurious, but this expression did occur in a letter from General Lee to his son, and it is certain that he acted on it in his own daily life.

tionably spurious, but this expression did occur in a letter from General Lee to his son, and it is certain that he acted on it in his own daily life.

"Modest humility, simplicity and gentleness, and self-denial for the good of others pre-eminently characterized every act of this great man. There was a smaller number of attendants about General Lee's headquarters and less display of 'the pomp and circumstance of war,' than about the quarters of many officers of inferior rank. He was frequently seen riding alone among his troops, or attended by a single courier; more than half the time with hat lifted in response to loving salutations.

"One of his brigadiers asked him one day: 'Why is it, general, that you do not wear the full insignia of your rank, but content yourself with the stars of a colonel?' 'Oh,' replied the modest chieftain, 'I do not care for display. And the truth is, the rank of colonel is about as high as I ought ever to have gotten; or, perhaps, I might manage a good cavalry brigade if I had the right kind of subordinates.'

"Just as he rode among his victorious troops at Chancellorsville and was greeted with the enthusiastic cheers which they always gave him, he was handed a note from Stonewall Jackson, in which, without alluding to his own wound, he congratulated General Lee on 'the great victory he had won.' Colonel Marshall, his military secretary, says that Lee received Jackson's note with an expression of deep pain, and bade him write him at once: 'The victory is yours, not mine, and the congratulations are due to you, not me. I cannot tell you how distressed I am to hear of your wound. Could I have dictated events, I should have chosen, for the good of the country, to have been disabled in your stead.'

"The third day at Gettysburg, when the assault made by the Confederate troops on the heights had received its bloody repulse, General Lee galloped to the front, and was soon moving among his defeated legions. He was confident then, and died believing that the assault had failed, not through fault of his own or lack of courage on the part of his fourteen thousand men who had made the assault, but because of the failure of one of his lieutenants to obey his orders. But instead of placing the blame where it justly belonged, he took it on his own broad shoulders, and said: 'This is all my fault. I have lost this battle, and you must help me out of it the best you can. We want all good men to rally just now.'

"Does history afford an example of more beautiful self-abnegation than this? Giving to a subordinate the glory of the victory at Chancellorsville, and taking on himself the blame of the defeat at Gettysburg.

"General Lee never used tobacco or intoxicating liquors of any sort. In a letter to his son, W. H. F. Lee, who had recently been appointed to a lieutenancy in the United States army, he said in speaking of the drinking among army officers: 'As so few can use without abusing, the only safe rule is to do as you and I do—not use at all.'

"I have spoken of his refusing to receive gifts at the close of the war, and might illustrate this point by many other incidents, as I found his letter book literally filled with letters declining gifts. During the war the city council of Richmond (knowing that Arlington was in possession of the enemy, that the White House had been burned, and that Mrs. Lee and her daughters were living in rented rooms in Richmond), voted that the city should present General Lee with a suitable house, and appointed a committee to make the purchase. The action of the council was published in the papers, and as soon as General Lee saw it he wrote the president insisting that no further steps be taken in the premises, saying that he should be obliged to decline the kind offer, as his family was as comfortable as they could ask to be in those cruel war times. He added: 'If the city of Richmond has money to expend in that way, I hope they will use it to help the impoverished families, the widows, and the orphans of my

private soldiers, who are more needy and more worthy than myself.'

"After the war the influence of General Lee in suppressing bitter feelings between the sections, and bringing about reconciliation was so marked that a volume would be necessary to set it forth fully. I can only give several illustrations.

"Soon after the grand jury found its indictment against General Lee, at a time when President Andrew Johnson was showing a purpose to carry out his threat to 'make treason odious by hanging the chief of the rebel leaders,' and when ultra men at the North were clamoring for vengeance for what they alleged to be 'the complicity of the South' in the assassination of Mr. Lincoln, a party of friends were spending an evening in Richmond, and the conversation naturally turned on these matters. Rev. Dr. — led the conversation in expressing, in terms of decided bitterness, the indignation of the South at the indictment of General Lee. The general pleasantly remarked: 'Well, it matters little what they may do to me; I am old, and have but a short time to live anyhow,' and very soon turned the conversation into other channels. Presently Dr. — got up to go, and General Lee followed him out to the door and said to him very earnestly: 'Doctor, there is a good old book which I read and you preach from, which says, 'Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you.' Do you think your remarks this evening were quite in the spirit of that teaching?'

"One day in the Autumn of 1869, I saw General Lee standing at his gate, talking to a humbly clad man, who turned off, evidently delighted with his interview, just as I came up. After exchanging salutations, the general pleasantly said, pointing to the retreating form, 'That is one of our old soldiers who is in necessitous circumstances.' I took it for granted that it was some veteran Confederate, and asked to what command he belonged, when the general quietly and pleasantly added, 'He fought on the other side, but we must not remember that against him now.'

"The man afterwards came to my house and said to me, in speaking of his interview with General Lee: 'Sir, he is the noblest man that ever lived. He not only had a kind word for an old soldier who fought against him, but gave me some money to help me on my way.'

"Upon the occasion of the delivery of an address at Washington College by a distinguished orator, General Lee came to me and said: 'I saw you taking notes during the address. It was in the main very fine; but, if you propose publishing any part of it, I would suggest that you leave out all the bitter expressions against the North and the United States government. They will do us no good under our present circumstances, and I think all such expressions undignified and unbecoming.'

"I found his letter book literally filled with letters of which the following to the distinguished war governor of Virginia is a specimen:

"Near Cartersville, Va., August 28, 1865.

"Hon. John Letcher, Lexington, Va.

"My Dear Sir:—I was much pleased to hear of your return to your home, and to learn by your letter of the 2d of the kindness and consideration with which you were treated during your arrest, and of the sympathy extended to you by your former Congressional associates and friends in Washington. The conciliatory manner in which President Johnson spoke of the South must have been particularly agreeable to one who has the interest of its people so much at heart as yourself. I wish that spirit could become more general. It would go far to promote confidence, and to calm feelings which have too long existed. The questions which for years were in dispute between the State and general government, and which unhappily were not decided by the dictates of reason, but referred to the decision of

war, having been decided against us, it is the part of wisdom to acquiesce in the result, and of candor to recognize the fact.

"The interests of the State are, therefore, the same as those of the United States. Its prosperity will rise or fall with the welfare of the country. The duty of its citizens, then, appears to me too plain to admit of doubt. All should unite in honest efforts to obliterate the effects of war, and to restore the blessings of peace. They should remain, if possible, in the country; promote harmony and good feeling; qualify themselves to vote; and elect to the State and general legislatures wise and patriotic men, who will devote their abilities to the interests of the country and the healing of all dissensions. I have invariably recommended this course since the cessation of hostilities, and have endeavored to practice it myself. I am much obliged to you for the interest you have expressed in my acceptance of the presidency of Washington College. If I believed I could be of advantage to the youth of the country, I should not hesitate. I have stated to the committee of trustees the objections which exist in my opinion to filling the position, and will yield to their judgment. Please present me to Mrs. Letcher and your children, and believe me most truly yours,

"R. E. LEE."

"He was a daily reader and earnest student of the Bible, and did everything in his power to promote its circulation. He said to me one day: 'There are things in the old book which I may not be able to explain, but I fully accept it as the infallible word of God, and receive its teachings as inspired by the Holy Spirit.' A man of prayer, he had his regular hours of secret devotion, always had his family altar, and neglected no opportunity of joining in the public devotions of God's people. I saw him frequently at our services in the army as he listened with moistened eyes to the truths of the gospel, or bowed in the dust as some one led the devotions of the congregation. How vividly I recall those scenes at Stonewall Jackson's headquarters when thousands of the men in gray would assemble for worship and the ragged jacket of the men of the ranks would mingle with 'the bars' and 'the stars' and 'the wreaths' of rank. Among the most devout of the officers were Jackson and his beloved Commander, R. E. Lee.

"He closed his order for the observance of the 'Fast Day,' appointed by President Davis for August 21, 1863, with these ringing words:

"Soldiers, we have sinned against Almighty God. We have forgotten his signal mercies, and have cultivated a revengeful, haughty, and boastful spirit. We have not remembered that the defenders of a just cause should be pure in His eyes, that 'our times are in His hands,' and we have relied too much on our own arms for the achievement of our independence.

"God is our refuge and our strength. Let us humble ourselves before Him. Let us confess our many sins and beseech Him to give us a higher courage, a purer patriotism, a more determined will, that He will convert the hearts of our enemies, that He will hasten the time when war, with its sorrows and sufferings, shall cease, and that He will give us a name and place among the nations of the earth.

"R. E. LEE, *General.*"

"When his last fatal illness struck him, his tongue was paralyzed, and he was unable to speak. We have, therefore, no last words of Lee. But we need none. His life was a 'living epistle, known and read of men,' and death to him was but the welcome messenger that the Master sent to call him to 'come up higher,' to lay aside his cross, and wear his fadeless crown.

"That crown with peerless glories bright,  
Which shall new luster boast,  
When victors' wreaths and monarchs' gems  
Shall blend in common dust."

## Devotional.

"What shall I do with this sorrow that God has sent me." "Take it up and bear it and get strength and a blessing out of it." "Ah, if I only knew what blessings there were in it; if I saw how it would help me, then I could bear it like a plume!" "What shall I do with this hard, hateful duty Christ has laid right in my way?" "Do it, and grow by doing it." "Ah, yes; if I could see that it would make me grow!" In both these cases do you not see that what you are begging for is not more faith, although you think it is, but sight? Faith says not: "I see that it is good for me, and so God must have sent it;" but "God sent it, and so it must be good for me."—Philips Brooks.

The morning is the gate of the day, and should be well guarded with prayer. It is one of the threads on which the day's action are strung, and should be well knotted with devotion. If we felt more the majesty of life, we should be more careful of its mornings. He who rushes from his bed to his business, and waiteth not to worship, is foolish, as though he had not put on his clothes or cleansed his face, and as unwise as though he dashed into battle without arms or armor. Be it ours to battle in the softly flowing river of communion with God before the heat of the wilderness and the burden of the way oppresses us.—Spurgeon.

It is necessary to live the whole life with reference to its end. Childhood should be directed with reference to the youth that is to follow, youth with reference to manhood, manhood looking to old age, and all as a preparation for what comes when earthly life is done. The memories and joys and sorrows and sobering lessons of earlier experiences should throw their light upon the problem of the present, and life's present stage should be held, as a ship in its course, to what is later to come. Life can never be complete until all experiences in God's plan have come. The youth only partially lives; the strong man is not so much alive as the aged; and for the old there yet remains more of life. In our ignorance we say of the very old man, "He is nearing death," when he is really entering into life more full. The harvests from the sowing of earlier years are gathered only in age. It is indeed true that for the last the first was made.—W. Q. Rosselle.

## The Personal Testimony of George Muller.

The vigor of our spiritual life will be in exact proportion to the place held by the Bible in our life and thoughts. I can solemnly state this from an experience of fifty-four years. . . . In July, 1829, I began this plan of reading from the Old and New Testaments. I have read since then the Bible through one hundred times, and each time with increasing delight. When I begin it afresh it always seems like a new book. I cannot tell how great has been the blessing from consecutive, diligent, daily study. I look upon it as a lost day when I have not had a good time over the Word of God. Friends often say to me, "Oh, I have so much to do, so many people to see, I cannot find time for Scripture study." There are not many who have had more to do than I have had. For more than half a century I have never known a day when I had not more business than I could get through. For forty years I have had annually about thirty thousand letters, and most of them have passed through my own hands. I have nine assistants always at work, corresponding in German, French, English, Italian, Russian, and other languages. As pastor of a church with twelve hundred believers, great has been my care; and, besides these, the charge of five immense orphanages, a vast work; and also my publishing depot, the printing and circulating of millions of tracts and books; but I have always made it a rule never to begin work till I have had a good season with God and then I throw myself with all my heart into this work for the day with only a few minutes interval for prayer.—Daily Bible.

## Missionary.

A Christian King.—The kingdom of Bunyoro has been under the sovereignty of a very weak and incompetent ruler, and by a revolution which was altogether peacefully conducted by the big chiefs, the old king has been set aside and a new one elevated to the post. The new man is described "as full of power as a chief and leader of men, and above all a most devoted servant of Christ. There is no one in the whole of Bunyoro who has done more for the advancement of Christ's kingdom throughout the country than Andereya, who has now been made king in the place of his brother. He is a most zealous worker, and always ready to fill a gap, or walk eight to ten miles on Sunday to take a service in a little village. Constantly he did this, and it was delightful to hear him give a report of his Sunday visits to those places. He always went quite alone, and would start off in the early morning, talk to the people in the village and collect them together, then have a short service with them, bid them good-by, and commence his lonely tramp home, full of heartfelt joy at having done the Master's will."

A Story From Moffat.—Robert Moffat, the great missionary to Africa, told this story: "Not long ago a woman came to me, having travelled fifteen miles, and said that she wished for a New Testament. I said to her, 'My good woman, there is not a copy of it to be had.'

"'What! Must I return empty?'"

"'I fear that you must.'

"'Oh, she said, 'I borrowed a copy once, but the owner came and took it away and now I sit with my family sorrowful, because we have no Book to talk to us. Now we are far from anyone else. We are living at a cattle ranch on post, and we have no one to teach us but the Book. Oh, go and try to find a Book! Oh, my elder brother, do go and try to find a Book for me! Surely there is one to be found; do not let me go back empty?'"

"'I felt deeply for her, for she spoke so earnestly, and I said, 'Wait a little, and I will see what I can do.'

"'I searched here and there, and at last found a copy and brought it to the good woman.

"'Oh, if you could only have seen how her eyes brightened, how she clasped my hands and kissed them over and over again.

"'Away she went with the Book, rejoicing, with a heart overflowing with gratitude.'"

Christ is our model in missionary success. Missionary work is slow and to worldly view seems a failure. Statistics may be marshalled to prove missionary work a failure. Occasionally the Church of Christ gets a feeling of despondency because the work goes on so slowly. But Christ is our model here as everywhere. Study the success of His ministry by numbers and it is strangely like failure. Counted, His followers at His crucifixion would have made a poor showing. But Christ never counted numbers as a proof of success "My kingdom is not of this world." It was not founded upon a census. Christ's success was in invisible forces brought into contact with worldly and sinful forces. Truth was His test of triumphant success. Missionary work is to be measured by invisible forces of truth and righteousness. Such forces lift the world upward to God without the clash of armies or the noise of battle. The dawning of the day is without noise. Christ's mission upon earth is likened to the rising of the sun.

It is a high, solemn, almost awful thought for every individual man that his earthly influence, which has had a commencement, will never, through all ages, were he the very meanest of us, have an end.—Carlyle.

Those who have suffered much are like those who know many languages: they have learned to understand and learned to be understood by all.—Madame Swetchine.

## Sunday School Lesson.

BY REV. H. G. HILL, D. D.

### Abstinence From Evil.

I Pet. 4.1-11. Sept. 20, 1903.

Conduct is the outcome of nature, just as fruit accords with the tree. Our Saviour declares "Make the tree good and the fruit good, or the tree corrupt and the fruit corrupt." To attempt reformation by suppressing or destroying the fruit would be in vain, for an evil tree would continue to bring forth corrupt fruit. So in the moral world a depraved nature must constantly produce sinful conduct and dealing with the outward acts, will accomplish no permanent good, without a radical change in the fallen nature of man. Bad men will perform wicked actions and good men will manifest excellent conduct. Accepting the Scriptural doctrine of man's depravity, the prime need of every human being is a Divine change of nature. Without this there will be no abstinence from evil nor perfecting of holiness. In the passage considered, the apostle presents two kinds of living and some helps for abstaining from a life of evil.

I. Carnal Living.—This is described as "living in the flesh to the lusts of men." He is guilty of carnal living who permits his life to be dominated and controlled by the affections and desires of the unregenerate, depraved nature of man. Some are more gross in their carnal living than others, are actuated by baser passions, and perform more hurtful deeds. But the most refined intellectual, scientific and moral men are carnal livers if they pay no attention to God and his word, and make no provisions for a future life. Alienation from God is a sure sign of carnality, for "The carnal mind is enmity against God." Showing how the carnal live the apostle affirms, "We walked in lasciviousness, lusts, excess of wine, revellings, banquetings and abominable idolatries." The heathen mingled immoral practices with their religious worship, and their best things were defiled by sin. So now the unregenerate often pollute their best domestic affections with forgetfulness of God, and their outward forms of worship with the absence of heart homage. The carnal and the worldly too often wonder that Christians do not imitate their example and indulge in their sinful deeds.

II. Helps for Avoiding Such Living.—Even for Christians to abstain from carnal living they must have continually before them the incentives supplied and the aid given by the Scriptures. To shun the carnal life the apostle says we must "arm ourselves with the mind of Christ," and determine that we will suffer rather than sin. Again he who would avoid this life must make God's revealed will his rule of conduct. He must "live to the will of God." Those shunning an evil life should remember, too, that before conversion "the time past of our lives should suffice us to have wrought the will of the Gentiles, or heathen." Another motive for abstaining from carnal living is "the account we must render to the judge of quick and dead." Still another incentive for avoiding a carnal life is that probation in this world is on the wane and "the end of all things is at hand." If we are to become good in nature and conduct but little time remains to us for securing the change.

III. The Life of Fervent Love.—If the Apostle condemns carnal living and suggests some helps for escaping it he also points to the Christian life, and its controlling principle. He says, "Above all things have fervent charity among yourselves." This "fervent charity" is Christian love, and like Paul, Peter makes this the chiefest of the graces. It is the dominant motive of a Christian life and produces many admirable results. "It covers the multitude of sins." When it is possible without wrong doing, it hides from view the multiplied sins of our fellows. It prompts to a generous ungrudging hospitality. It inclines us to use our gifts, as the stewards of God, for serving our fellow men.

## Westminster League.

BY REV. HUGH W. HOON.

### Missions: Japan.

Mal. 4:2,3. Topic for Sept. 27.

The following is a partial report made about Japanese missions to the Toronto convention of the Student Volunteer Movement: "The results of Japanese missions may be broadly classified under two heads, direct and indirect. There are at present 723 missionaries at work in Japan, including the wives of the missionaries. Up to last year the church membership numbered slightly less than 45,000 Protestant Christians in a population of 45,000,000. 'What are these among so many?' is asked as of old by the timid disciples; but as of old the multitude may be fed by these few if they have the blessing of the Master. These figures do not include the large accession of inquirers, the result of the recent awakening. This accession alone is estimated at 20,000.

"Christianity has literally leavened the whole lump of Japanese life. While there is but one Christian for every thousand of the population, the number of Christians in Parliament since its organization in 1890 has been fifteen each session on the average, and it is the universal verdict that these Christian members have been the moulders of parliamentary thought. Out of the seven who have held the exalted post of President of the House, four or five have been pronounced Christians. These Christian members have been particularly active in educational, social and administrative reform measures. They have stood for a sturdy form of legal integrity. Indeed it is not too much to say that it is the influence of Christianity which placed the immortal article in the Constitution of Japan, guaranteeing religious liberty to every Japanese subject. The freedom of speech and of the press has been secured. The old ordeal in criminal law has been abolished. Honesty and economy in public expenditure have been secured. Life and property are as safe there as in the homes and on the streets here.

"In international affairs Japan has come as near to recognizing the application of the Golden Rule as any nation of ancient or modern times. Treaty revision, which should guarantee to the Japanese equal representation at the council table of the nations, was secured only after a long and painful fight. The missionaries' influence was not light in determining that result. When equal treaties became a fact, a great load was lifted, and the missionary was in Japan, not by courtesy and forbearance, but by right. A direct consequence of this has been the placing of Christianity in an open and unobstructed field of work for the Japanese.

"Any statement of the more important results of Christianity in Japan, would be incomplete which did not mention the effect of Christianity in the suppression of vice. Out of the heart of Japanese life, owing to the influence of Christianity, there arises a mighty protest which even those who sit on thrones of power must hear and heed.

"Christianity has given Japan a new literature and even a new literary style; a new poetry with a new poetic metre; a new music set to the old song of Redemption, that is ever new. But highest and best of all is the spiritual influence on the lives of redeemed men and women which leads them to establish Christian homes where the name of God is known and revered. Christianity has lifted up the fallen, healed the sick, ministered to those in prison, given hope to the hopeless, courage to the downtrodden. Its ministrations have touched every class and condition of men and women. Its results cannot be known till we know as even also we are known, till the book of the ages shall have been written by the recording angel."

Such has been the effect of Christianity in an empire where little more than thirty years ago it was not known. Can we who labor at home point to like results?

## Contributed.

### Lynchings and their Causes

They have organized in London a society for the purpose of suppressing the "horrible" lynchings in America, especially the lynching of negroes. The following article was written as a reply to a letter requesting the writer to become a member of that society:

Mr. Henry Lloyd Wilson,  
London, Eng.

Dear Sir:

Your letter condemning lynchings in the United States was duly received. In reply I can say that no one more thoroughly regrets these public disgraces than do the good people of America. But you must know from personal experience that distance and repetition lend additional horrors to these atrocious deeds. Probably they are not as revolting as they have been represented. It is evident also that you do not appreciate the conditions that obtain in our country. The liberal immigration laws which have been in force so many years in our country have served as a standing invitation to the very scum of a rotten and effete eastern civilization, until today it appears nothing short of divine mercy and grace that we have any laws at all. The number of foreign immigrants to this country during the fiscal year that has just closed was 857,000. Think of it! Nearly one million in one year. Mr. Frank P. Sargent, Commissioner General of Immigration, regards the increasing tide of immigrants to this country as a national danger. He says, "unless something is done to check the unprecedented influx of an undesirable foreign element, a very grave danger threatens our country." He adds, "I am not an alarmist, but when I see hundreds of thousands of ignorant foreigners crowding into our great cities every year, I think I can realize to some degree the danger that awaits us." You send us the low, vicious, and lawless and expect us to make law abiding citizens of them; a task which you have signally failed to accomplish with everything in your favor. The foreign elements have ever been leaders in all our great strikes, riots and scenes of bloodshed and lawlessness. Our native-born Americans are naturally law-abiding citizens, but the trouble is from without and not within. Shut out the foreign criminals and jailbirds and our laws shall be respected and upheld.

The negro has been a bone of contention ever since English vessels brought him as a slave to America three centuries ago. You do not understand the negro, nor what is popularly known in America as the "negro problem." No man understands him half so well as the man who is raised with him. Intermeddling from the outside has done more harm to the negro than anything else. Leave the negro alone and he makes a peaceable and law-abiding citizen. But deluded and enthusiastic sympathizers of the negro have often fancied that they saw great wrongs perpetrated upon him by the people of the South because they refused to be ruled by him, or to place themselves upon a social level with him. False theories of education and social equality have done more harm to the negro than all the imagined horrors of slavery could ever have produced. All right thinking people will admit that the negro ought to be educated, but it must be such an education as will qualify, instead of disqualify, him for usefulness. And it is a sad commentary upon the educational theories of his so-called friends that the educated negro of today is the leader in crime and lawlessness. Social equality of negroes and whites is very abhorrent to the refined tastes of the American people, and especially so to the people of the South. And such a thing as the amalgamation of the races is contrary to common sense and, we believe, contrary also to the divine purpose. Our people cannot, they must not, they will not submit to such wild and insane dreams of the sentimental theorist.

That is a very erroneous idea which has gained credence abroad that the white people of the South hate the negro. A few years ago Dr. Parkhurst, speaking of the negro question, said that "the only difference between the people of the North and the people of the South is that the people of the North hate the negro and deny it, while the people of the South hate the negro and confess it." And Mr. Cumming replying to him in the Presbyterian Standard of July 15th, says: "I could give you the name of a young colored man, a mulatto, and of the younger educated class, too, who is as highly respected and as greatly beloved as any ex-slave in North Carolina. I will go farther, and say deliberately that I do not know any man, young or old, rich or poor, white or black that has more friends, real friends, mind you, of all ages, colors and conditions than this worthy, industrious, kindly negro brother of the newer generation. He is a man of high Christian character and morality, is a Deacon in the Colored Presbyterian Church here in Wilmington—and, while he is the most conspicuous example that I know, he is not by any means the only young negro who is respected and loved by the best white people in the community where he lives." No! Dr. Parkhurst does not discriminate. We of the South do not hate the negro—we are the best friends of the negro, and in nearly every case give the honor to every man in his several stations and relation, as superior, inferior, or equal that is due whether he be white, black or "colored." There is a class of brutes that we unceremoniously lynch, and will continue to do so as long as they commit their nameless and abominable crimes, or until our courts adjust themselves to the exigencies of the occasion. But we discriminate between them and those who are human.

We Americans are a charitable people and are free to forget our past grievances, but we cannot ignore the plain facts of history. Every school boy has read of the heartless cruelty displayed in exiling the Acadians from their peaceful homes in Nova Scotia and sending them to the swamps of Louisiana in 1713. The opium war with China is still fresh in our memories, whereby the British government forced upon the weak and unoffending Chinaman a drug which has done more towards destroying his nation than even your iniquitous rum trade in Africa is doing to decimate those ignorant savages. We are again reminded of your heartless cruelty when we see you impose exorbitant taxes upon the downtrodden peoples of India, and then, when the years of famine come, you leave them to starve while you spend your millions butchering the brave Boers of South Africa, or call upon charity of other nations to feed the famished multitudes of India.

And why all these atrocious crimes? For the sake of the almighty dollar. Your whole history has been a bloody one. And if we could forget these things we might receive your advice with better grace. But you will not let us forget. It is said that "one example is better than a thousand precepts." David prayed that his own sins should be forgiven and his own conduct corrected, and adds, "Then shall sinners be converted unto thee." I will not be uncharitable, but I shall remind you of the fact that our Saviour spoke of inconsistent critics as being hypocritical and suggested that it would be more consistent for the reformation to begin at home. "How canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye. Thou hypocrite, cast out first the beam out thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye."

J. S. Baird.

The only way to be loved is to be and to appear lovely; to possess and to display kindness, benevolence, tenderness; to be free from selfishness and to be alive to the welfare of others.—Jay.

Do you think you can know yourself by looking into yourself? Never. You can know what you are only by looking out of yourself.—Ruskin.

### The Secret Prayer Life.

By John R. Mott.

I. Importance of Secret Prayer.—Secret prayer is essential as a preparation for public prayer. The power of all social or public prayer lies in the hidden springs of secret prayer. Without a very real secret prayer life there is danger lest in our praying in public we be more conscious of the presence of men than of God. Its importance is also seen in the fact that each man has his own individual needs, temptations, easily besetting sin, soul struggles and longings, which he can lay before God with far greater freedom and definiteness in secret than in the presence of others. There is a deeper reason. To become Christ-like, which should be the ambition of every true Christian, we must practice the presence of God. This is but another expression for secret prayer. It suggests a yet deeper reason for a genuine secret prayer life. To live the abiding life which Christ has commanded, the secret prayer life is implied. It is impossible to be consciously abiding in Christ without a real and constant secret communion. In a word, secret prayer is prayer at its best. It is prayer most free from all insincerity. It is the true gauge of our prayer life; for it is the standard by which God judges it.

II. Hindrances to Secret Prayer.—Those things which spoil our secret communion with God need only be mentioned in order to be recognized. Indolence is a decided hindrance to secret prayer. Real prayer is the most intense act a man performs. More important than the most earnest thinking upon a problem, more important than a personal interview to influence an individual, more important than addressing and swaying an audience—far more important than these and all other forms of activity is the act of coming into vital communion with the great God of the universe, and wielding the forces of the prayer kingdom. Surely this demands our best. David was able to say, "I give myself unto prayer." Let us not be satisfied with bringing to this supremely important work only a part of our being.

Haste is equally an enemy to secret prayer. "Thou wilt keep him in perfect peace whose mind is stayed on Thee," not whose mind simply now and then turns to Thee. "They that wait upon the Lord shall renew their strength," not they that glance at Him and run away. This passage is even better rendered, "They that wait upon the Lord shall change their strength," that is, they that spend enough time in actual communion with God to become really conscious of their absolute dependence on Him, they shall change the mere energy of the flesh for the power of God. It takes time to effect this transfer.

In how many cases is formality a hindrance to the prayer life. Have we not often found ourselves upon our knees, nominally in the act of prayer, yet not conscious of the words we are uttering; worse than this; not conscious of what our words involve; and still worse, not conscious of Him to whom we are addressing our words? This is formality.

Another hindrance, which in itself includes a multitude, is iniquity. This cuts the nerve of all prayer. Has God ever been known to hear a prayer from a heart in which any form of iniquity was fostered or tolerated? It is "the supplication of a righteous man" which "availeth much in its working." A last hindrance, not to mention others, is lack of preparation. We regard this as so important that we shall pass it by here and speak of it more fully later.

III. Place for Secret Prayer.—Muhammadans tell us that one prayer offered in Mecca is worth eighty thousand prayers offered anywhere else. The followers of some other religions entertain similar beliefs. A few months since, as we traveled along the base of Mount Gerizim, the words of Christ in this connection were brought vividly to memory: "Believe Me, the hour cometh when neither in this mountain nor in Jerusalem shall ye worship the Father . . . But the hour cometh, and is, when the true worshippers shall

worship the Father in spirit and truth"—wherever they may be. Yet Christ clearly taught that there is a place for prayer to which He attaches special importance. Where is that place? "But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall recompense thee." In this short passage, by three-fold reiteration, He strongly emphasizes the importance of the secret place, Landor says: "Solitude is the ante-chamber of God; only one step more, and you can be in His immediate presence."

Is there not need of emphasizing the advantages of solitude in this age of so many organizations and social movements? There is no danger that men will spend too much time alone with God. When a man says he obtains more help from social than from secret prayer, is he not in spiritual peril? There is danger that he is depending more upon the presence and faith of others than upon personal contact and vital communion with his God.

IV. Time for Secret Prayer.—Each person should have regular, stated seasons for private prayer. We all remember that Daniel had three such seasons. One reference would lead us to infer that David, during a part of his life at least, had seven regular seasons for prayer each day. Each one must decide for himself the number and the distribution of the times he will give to these spiritual exercises. It would seem, however, that all might agree upon the importance of having a regular prayer season three times a day. Surely the most appropriate way to begin the day is with God! It is the only fitting way to close the day. And what is more needful or helpful than to slow down the machinery at midday that we may hold close communion with him!

But we would plead not only for stated, but also for special seasons, for secret prayer. Such was the custom of Christ. We all remember His special and prolonged prayer before the choosing of the twelve; how He went apart for special prayer at the time of great temptation, when the people wished to make Him king; and how He nerved Himself for the final crisis of His life. The time we give to special prayer will be determined by the special emergencies, temptations, difficulties, and opportunities which confront us in our daily experience.

In speaking of special seasons for secret prayer, the importance of ejaculatory prayer cannot be too strongly urged. This means the looking up to God many, many times in the day, no matter where we are—whether alone or in a crowd. He who has not learned what ejaculatory prayer means has not learned the principal secret of overcoming temptation or of living the life most pleasing to God.

One of the most helpful features in several conventions recently attended has been the holding of a quiet day by the delegates assembled together. Why not carry out this same idea personally in secret?

The holiest young man I have ever met in the colleges had a habit of spending almost an entire day at the beginning of each month in communion with God.

What time in the day should we devote especially to secret prayer? It would seem that Robert Murray McChesney has answered this question in the best way possible: "I ought to spend the best hours of the day in communion with God. It is my noblest and most fruitful employment, and is not, therefore, to be thrust into any corner." It is possible for a Christian to accomplish more for the Kingdom of Christ by a faithful secret prayer life than by the most active public life without it. What mighty triumphs the Church would witness if individual Christians everywhere would recognize the possibilities of their priesthood unto God, and humbly fulfil their responsibilities.

How much time shall we devote to secret prayer? Time is the most expensive coin which we can pay, and yet God requires us to use this kind of coin. Without doubt it takes time to become spiritual. It will pay us to cut down anywhere else rather than in

the time we devote to prayer. Did you ever know of a man who regretted spending too much time alone with God? Dr. Gordon told us one day at Northfield that the one regret of the holiest man he had ever known was that he had spent too much time with men and not enough with God. At the close of his wonderfully spiritual life, Henry Martyn mourned that he had devoted "too much time to public works and too little to private communion with God." It is indeed true that "He that saveth his time from prayer shall lose it. And he that loseth his time for communion with God shall find it again in added blessing, and power, and fruitfulness."

V. Preparation for Secret Prayer.—Secret prayer is our most important work, and yet as a rule we plan for it the least. If we are called upon to conduct a meeting or deliver an address, we think nothing of spending hours in preparation. Not long since a man many times a millionaire granted me ten minutes of his time for an interview. I wished to enlist his interest and cooperation in a special matter. I spent several hours in preparing myself to make the most of this opportunity. It was a humiliating thought which came to me afterwards that I was not in the habit of giving myself with like earnestness and thoroughness to preparation for meeting God. It is interesting to notice that the followers of certain other religions give so much time to preparation for their prayers. Our Muhammadan cook on the way through Palestine must have devoted several hours each week to mere bodily preparation for his five daily seasons of prayer. In this connection the warning given in the book of Ecclesiastes is most impressive: "Let not thine heart be hasty to utter anything before God; for God is in heaven and thou upon earth. Therefore let Thy words be few." Our prayers are not measured by their extent, but by their content. If we have an hour to spend in prayer, might it not be best to spend the larger part of it in preparation? Chalmers was in the habit of spending a day each month alone with God, in meditation, self-examination, Bible study, and prayer. He took ample time at the beginning of each of these days to plan and prepare for the best use of the day. How shall we prepare for secret prayer? A few hints may be given: 1. Devote ample time to self-examination and meditation. It is always well before prayer to pause and test ourselves with such questions as: To whom am I going? For what purpose? On what ground? With what motive? In what spirit? With what confidence?

2. Use a prayer list or cycle.

3. Obtain and use constantly a little book entitled "Scripture Promises; or, The Christian's Inheritance," published by the American Tract Society. It classifies under appropriate headings hundreds of the promises of the Bible as a special help in prayer.

4. There are four books on prayer which should be read by every Christian: "Prayer: Its Nature and Scope," by Dr. Henry Clay Trumbull; "With Christ in the School of Prayer," by Andrew Murray; "Secret Prayer," by Principal H. C. G. Moule; and "The Still Hour," by Professor Austin Phelps. These books can not be too strongly recommended. In no sense do they cover the same ground. Might I not also recommend three pamphlets which have been wonderfully used in promoting the prayer life: "Prayer and Missions," by Robert E. Speer; "Secret Prayer a Great Reality," by Henry Wright; and "The Practice of the Presence of God," by Brother Lawrence. We should give these a wide circulation.

5. Of very great importance among the helps to secret prayer is the special study of the Bible with reference to prayer. The Bible is the only authoritative text book on prayer. It alone acquaints us ourselves, others, and the world from God's point of view. Bible study gives prayer substance, reality, life, and power. Without devotional Bible study there can be no true communion; for we need to reiterate the thought that secret prayer is not monologue, but dialogue. Experience and testimony prove that the men

who have neglected devotional Bible study have weakened in their prayer life. Yes, Bible study alone reveals the possibilities of the prayer kingdom and how they may be realized.

6. But preeminent among the helps to prayer are the Great Helpers in prayer—Jesus Christ and the Holy Spirit. In and through them alone do we find our true preparedness for the irresistible prayer life. We should even remain in Christ's school of prayer, letting Him teach us by His example, by His prayers by His precepts, commands and promises about prayer. And with sincerity and faith should always acknowledge that "we know not how to pray as we ought; but the Spirit Himself maketh intercession for us with groanings which cannot be uttered.—Daily Bible.

#### Lord Kelvin—England's Greatest Living Scientist.

Although a Scotchman by descent, Lord Kelvin was born in Belfast, in 1824. His father, Dr. James Thomson, was a well-known mathematician in his day, who filled the chair in mathematics both at the Royal Belfast Academical Institution and at the University of Glasgow. From his father the present Lord Kelvin clearly imbibed that taste for mathematics which marks all his scientific investigations. Together with his brother, Thomson studied at Glasgow College. From Glasgow he went to St. Peter's College, Cambridge, graduating in 1845. That his main work at Cambridge was mathematical goes without saying.

Even before his Glasgow student days came to an end, William Thomson's original work in science had begun. His first mathematical papers, written before he entered Cambridge, discussed the Fourier mathematics, then but little known. In 1842, when but seventeen years of age, he published a paper on "The Uniform Motion of Heat in Homogeneous Solid Bodies and its connection with the Mathematical Theory of Electricity." Even in that early paper he points out the analogy between certain problems in the conduction of heat and in the mathematical theory of electricity and magnetism; and he shows how to make use of solutions of the one set of problems in the conduction of heat and in the mathematical theory of electricity and magnetism; and he shows how to make use of solutions of the one set of problems in order to arrive at important conclusions with regard to the other. The papers which we have mentioned were followed by a treatise on "The Linear Motion of Heat," which contained principles later so powerfully applied to the question of geological time.

Owing to the very limited amount of space at our disposal it is impossible even to mention the many papers with which Thomson enriched the literature of pure physics. In the early forties electricity was passing through a transition stage. The discoveries of Faraday had opened up an unsuspected field. The function of the dielectric had been discovered and traced out; and the doctrine of lines of force had been expounded. Thenceforth action at a distance, so far as electricity and magnetism were concerned, was a notion of the past—an hypothesis utterly untenable and incapable of representing the facts of the case. Thomson eagerly grasped the truth; and using the new discoveries as the basis of his mathematical investigations, gave to them a mathematical form, which rendered them of practical service to later electricians.

Thomson's early investigations were soon translated into the language of "the potential;" and the connection was established between these results and the theories of energy, with which Joule was just then concerning himself. Thus it was that Thomson, at the early age of twenty-one, became the exponent of doctrines, the full value of which can scarcely be said to have been appreciated until he had reached his fortieth year. In 1867, the word "potential," which is now one of the stock terms familiar to every electrical student, was unknown except to a few advanced mathematicians.

At twenty-two Thomson was elected Professor of

Natural Philosophy in the University of Glasgow—a chair which he has filled with honor and distinction up to the present time.

As we have already seen, even in his student days, Thomson had been attracted to the dynamical theory of heat. He was one of the first to appreciate the importance of the work of Joule. One of his earliest papers on thermodynamics shows how the theory of Carnot may be adapted to the modern doctrine of heat. Thomson's papers on the subject of thermodynamics constitute one of the most valuable and most remarkable contributions made to modern physical science. In 1852 the principle of the dissipation of energy was announced, in connection with which experimental determinations were undertaken both by Joule and Thomson. More than one joint paper of rare value was contributed to these two life-long friends.

In 1855-56 the problem of ocean telegraphy was placed before scientific men for solution. Thomson ardently threw himself into the work and gave to the world the first practical solution. Only a brief account of this, his most practical work can here be given.

Following the experiments of Faraday, Thomson had investigated mathematically the retardation of signals, and had formulated the law of squares, now so familiar in telegraphy. When the possibility of laying down a cable across the Atlantic was discussed, he pointed out that a conductor 2,000 miles long, unless unprecedentedly large cross section, might prove a commercial failure, on account of the slowness of the transmission of signals. The warnings of Thomson were not heeded. It was only when the 1858 cable was completed that the full force of his contention was appreciated. When Whitehouse, Thomson's rival, failed to make good his promises of transmitting messages at a fair rate of speed, Thomson was sent for by the director of the company, and asked to provide an instrument that would satisfy the conditions necessary for its success.

Experimenting with the reflection of the image of a candle thrown from his concave eye-glass on a sheet of white paper in a fairly lighted room. Thomson judged that the flame of a paraffin lamp reflected from a silvered mirror would give an image bright enough for the convenient reading of telegraphic signals. Such was the germ of the mirror-galvanometer. Mirrors and instruments were soon made; and in 1858 the mirror-galvanometer was successfully applied to the cable. The instrument is the first of Thomson's many inventions. With characteristic generosity he had intended to abandon the instrument to the public, but was finally induced by the company to take out patents. The fruit of his labors in developing the sounding machine and the mariner's compass he was also willing to leave unprotected. Sounding by piano wire was offered to the Admiralty, as well as the compass; but he found in each case that the only way of securing public attention to inventions was to patent them and work the patents.

In 1867 the siphon-recorder was invented and patented by Thomson. Three years later it was used on ocean telegraph cables. Up to the present time the mirror-galvanometer and the siphon-recorder are the only instruments by which signals are read on very long submarine lines.

For five or six years he devoted himself to electrical problems of transcendent difficulty. Almost every department of electricity bears the impress of his work. That a scientist of his attainments should have received honors from every country in the world is but a small acknowledgment of the valuable work he has done in modern science. He succeeded Sir George Stokes as president of the Royal Society in 1890, and was created first Lord Kelvin in 1892. He is a Fellow of almost every scientific society of note throughout the world, bears degrees conferred upon him by half the universities of Europe, and has received numerous medals for his eminent inventions and discoveries. In 1876 he was a judge at the Centennial Exhibition.

In 1884 he visited America to attend the Montreal meeting of the British Association. In 1897, the date of his last visit he attended another meeting of the British Association held at Toronto.—Scientific American.

#### The Cause of His Kingdom.

The long silence of your correspondent was not due to want of interest or want of interesting events, but want of time to write. It is almost out of the question to travel and write at the same time.

This summer brought your correspondent finer opportunities of travel, seeing the great West and visiting the people throughout the West. In addition to the Christian Endeavor convention at Denver in July, the Iowa Epworth League convention, and the U. P. Training School, of Iowa Synod, both held at Colfax, Iowa. Besides these large assemblies of people, the writer has been busy preaching and presenting the cause of moral reform from pulpits on Sabbath and holding meetings through the week. In this way many churches of different names were visited and many people were reached with the truth.

The phenomenal growth of the West is not conducive to religious or spiritual interests. The fabulous growth of Western cities has a corresponding growth of Sabbath desecration, intemperance and crime of all sorts. In some of these cities saloons are open on Sabbath, and business houses as on week days, and worst of all, no effort made to close them by the authorities of the law. An extract may be given here from a reliable source as to moral conditions in St. Louis, Mo.:

"A circular letter is in hand from an association of butchers which has decided to close shops on Sabbath, beginning September 1st." The association asks the pastors to set this fact before their people, and encourage the withholding of trade from those butchers who go on keeping open shop on Sabbath. The association deplores "the tendency to ignore the Lord's day," and "that four thousand retail merchants and seven thousand retail clerks in St. Louis are deprived of the opportunity to attend church because consumers purchase their supplies on Sundays."

Their movement for closing is very gratifying. But their motive is probably not to get a chance to "attend church," nor real sorrow over the desecration of the Lord's day, for the same association has the city posted with large colored sheets announcing a great picnic and barbecue, games and races, and prizes for first Sabbath in September. It is no easy task to push church work or make spiritual progress in a city where such moral conditions exist. Where Sabbath desecration becomes universal, churches become empty. Besides, failure to maintain the lawful observance of the Lord's day leaves the way for the saloon to be open on Sabbath. If butcher shops may be open on Sabbath, the saloon claims the same right. In many of the Western cities the saloon is open on Sabbath day and night. These two evils combined constitute a fearful condition for any community. It fosters crime of all sorts and is hostile to the presence of true religion. These twin evils are closely related, are mutual in interest and work to each other's hand. Let the standards of Sabbath observance be lowered, or broken down anywhere, and the saloon soon goes in and opens up.

What is most needed in Western States and cities, is the enforcement of existing laws upon moral questions. Many good examples are in proof of this. In most parts of Kansas prohibition *does prohibit*. We found some model temperance cities in that State. A beautiful little city in that State can be named in which the temperance sentiment is absolute and universal. In that same city business prospers, society is good, life is safe, churches prosper. It is a desirable place to live. Prohibition is possible and is found by actual experiment the best policy. Even from a financial point of view prohibition pays. Freeland and Greely,

Colorado, both have absolute prohibition stipulated in their charters. They are beautiful, peaceful and prosperous towns. To these should be added Colorado Springs. These towns could not be induced to change their charters. Political parties are responsible for the change where a reversal of the law has taken place. This is true in Iowa. Iowa was a prohibitory State, and had a strong prohibition sentiment, but political partisan action reversed the law. The dominant political party in power in Pennsylvania could easily have made a constitutional prohibitory laws in 1889; but it refused to do so. Indeed that party was most responsible for the defeat of that measure. Vermont, after a long period of prohibition, has reversed her law against the will of the people, it is stated.

Something better than political reform is needed to-day throughout our country. A genuine revival of religion would afford most relief. The evangelization of our country is most imperative. This is the most patriotic work we could do at present in the best interest of our beloved land. Some of the denominations lead in systematic effort in this direction, but they are not sustained nor supported by co-operation and but little comes of it. The Northern Presbyterian Church made a concentrated effort a year or more ago with some good results. Co-operation on the part of leading churches might have been attended with greater results.

A *forward movement* is now on foot. The evangelization of our own country is now the great, grand end to be kept in view. Our country for Christ at once should be the prayer of every true Christian patriot. but evangelization and moral reform go hand in hand. Along these lines the kingdom has been growing since the days of John Knox and Martin Luther. The fact must be recognized that moral conditions in the community and in the country at large have much to do as to the welfare of the Church. The Church suffers just now from the moral state of our country so unfavorable to pure religion. The chariot wheels drag because of obstacles in the way. These obstacles are detrimental both to Church and State, and are deadly enemies to religion and good government. It is the duty of the State to suppress immorality, to punish crime, to make human life safe and sacred. That is the sacred provinces of civil government. For this end the State exists in part. It is so specified in all our State constitutions with perhaps three exceptions.

The missionary spirit is in the air and rapidly growing. This is one of the hopeful signs of the times. When the Church responds to her Lord's command and commission, she will receive power to fulfil her mission in the world. It is a question of obedience to the Lord and obedience is a condition to the richest blessing. The missionary spirit carried into action includes most of duty to God and man, involves most of the gifts and graces. The times are propitious in our country if indifference to our higher interests could be overcome, and greater concentration of forces be obtained upon essential lines of work.

The statistics of last Church year show conclusively that sanctified, systematic effort at home and abroad are well rewarded. These results are by no means all that we could wish, but they are enough to show that God, having blest feeble efforts, will crown more united and more consecrated efforts in His name and for His Kingdom with correspondingly large measures of blessings. To this end let us all labor and pray and His name shall be glorified on earth while His praises are sung in heaven.

W. H. McMASTER.

Blairsville, Pa., Sept. 3, 1903.

#### The Problem of Forgiveness.

A moral problem of no little difficulty, and which clothes itself in a myriad form, is that of the penitent whose sin returns upon him with apparent relentlessness of retribution, no matter how serious and genuine

his repentance may have been. To many people the problem is one of such complexity as apparently to be impossible of solution. It is seldom an easy thing to dissolve partnership with evil, or to find one's way at a moment's notice into the full privilege of saintship. The consequences of wrong doing are as a flaming sword between the sinner and the tree of life.

Take, for example, the case of a son who has brought disgrace upon an honored name. Can repentance bring back that which was forfeited, or compensate a deeply wronged father, or smooth out the lines of sorrow from the face of a suffering mother? Does not the punishment of sin continue in the apparent inevitableness of the sequence of penalty, a penalty in which the nearest and dearest must also share?

Or suppose a man whose evil conduct, if repented of shall mean a broken heart to one or both of two trusting women whose evil fortune it has been to have loved him "not wisely, but too well." The first step on the road to righteousness means bitter agony to all concerned in such a case as this. A life of deceit is not atoned for so easily that the sinner can at once enter the full odor of sanctity, while his victims are drinking the cup of humiliation to the dregs.

What of him again whose fortune has been built upon a lie whose very success is a curse, but who cannot rid himself of it without bringing calamity upon the heads of the undeserving, and for whom restitution is impossible? What, too, of the ruined constitution, the loathsome body, upon which fell disease has written God's verdict upon sin? Does repentance cause the flesh to come again as the flesh of a little child? Doubtless many men are held back from acceptance of the Gospel appeal because of such considerations as these. They know life too well to expect that the past can be wiped out, or the poignancy of the present be taken away by a tardy act of confession and amendment.

Nor, indeed, is it desirable that we should prophesy smooth things in the presence of such experiences. Sin is sin, and the way of transgressors is hard. Palliatives and excuses avail nothing against the grim penalties that follow upon the deliberate mis-use of moral opportunities. And yet, if the Gospel has no message for such as these, it can scarcely be called a Gospel at all. What are we to say to them?

In the first place it should be remembered that sin is offence against God, no matter what the consequences may or may not have been—"The Lord looketh on the heart." There is no ratio between sin and penalty. A man might be punished to all eternity without being cleaned from his sin. Remission of sin stands in no relation to what are commonly called the penal consequences of sin. God in Christ forgives in response to the cry of penitence freely and fully.

Still, it may reasonably be expected that with remission of sin shall be associated some remission of penalty likewise. A loving parent does not usually forgive his child and punish him as though the word had not been spoken. Neither does our heavenly Father do so, albeit His ways are not as our ways, He could, if He chose, do away with all the penal consequences of a sinner's wrong doing, and sometimes He does so, as probably many humble Christians will thankfully testify. But if any are suffered to remain, as in the cases given above, the whole character of the experience is changed, once the sinner has become the child of God. Pain ceases to be punishment, and becomes the fellowship of the sufferings of Christ. The curse becomes the cross; the stains of evil become the stigma, "the marks of the Lord Jesus."

Herein are God's ways marvellous and just, as well as merciful and wise. There can be no better discipline for any Christian character than that which will do most to keep him humbly dependent upon the grace of God. Hence it is that God uses what are called the penal consequences of sin as the very means wherewith to ennoble and beautify the penitent soul. To see

a loved one suffer through our fault is a severe chastisement, much more difficult to bear than our own suffering would be, but if there is any good in us at all such an experience will bring it out when we have our heart right toward God. But is it not hard on the sufferer? Quite so. The principle of vicarious suffering runs throughout all sentient existence. Is it present in all the heights and depths of the moral and spiritual experience of humanity; it culminates at the Cross of Cavalry. Nay, it is a benediction for the sufferer himself, mysteriously so sometimes, in spite of appearances.

If then we are asked for an evangel for a man whose moral entanglements seem to inhibit him from the higher life, we can only say, Take your burden to the cross, and then play the man! It is as certain as anything can be that your Heavenly Father does not mean you to be forever committed to the custody of sin, or to wander in the cheerless wildness of sorrow. The holiness of Christ is offered to you, is yours, though you must bear the cross to attain it. Every follower of Christ must assume the cross. In your case God has laid upon you the very one which most of all will serve to remind you of the hole of the pit whence you were digged. If you had not this one, then some other you must have, or you have no part with the Master. Cease to think of it as punishment, and remember it only as the love of a Master who never spares the loved. God will not fail you. If any man wants to live the Christian life he shall have the chance. There is no problem too great for Christ, and no need which the Gospel can not meet. Things which have seemed impossible before repentance wear an entirely different aspect when the life is wholly given up to God. The peace of God which passeth understanding is not merely a gift to a few of the best of His children, but to all who trust in Him.—*R. J. Campbell in British Weekly.*

#### Building a Christian.

"I never let fools or bairns see my work until it is done," said a famous Scotch painter; he knew that no production of human art could be rightly judged until it was completed. I remember that when I first saw Cologne Cathedral, nearly fifty years ago, it had a stumpy and unimpressive appearance, for it was towerless. The next time I saw the edifice it was disfigured by scaffoldings on which workmen were busy. But when, in the summer of 1894, I beheld the completed towers in their flashing splendor, I felt that it was a mighty and magnificent poem written in marble.

That illustrates the way in which the Master builds a true Christian. The Bible declares that the Christian is "Christ's workmanship created anew unto good works." Any one who looked at a company of church member in a prayer meeting or at a sacramental table might say that some of them were quite imperfect specimens of workmanship, as he could testify from intimate acquaintance. Very true; but if that same person wished to purchase a melodeon he would not go into the manufactory where the different parts were being fashioned; he would go into the sales room and inspect the completed instrument. This world is the great workshop in which Jesus Christ by his Spirit constructs Christian character. "Ye are God's building," wrote the Apostle Paul to his brethren at Corinth. Of himself he wrote at another time, "Not as though I have already attained, either am already perfect." He was still in the hands of his divine and loving architect. The scaffoldings were not yet taken down, and the work of grace was not yet completed.

It is easy to discover some flaws in even the best men and women; but the critic must consider what materials our Master has to work with in frail and fallen human nature, so often disfigured and defaced by innate depravity. Napoleon used to say that "he had to make his marshals out of mud." Certainly no power less than that of the Holy Spirit could have constructed such a conscientious and effective Christian as John Newton out of so hardened and desperate a sinner. A

very eloquent and spiritually-minded minister once said to me, "Before I was converted I wondered how any one could live in the house with me." During my forty-four years of pastorate, when I received converts into the Church, I often recognized the fact that one candidate for membership had been reared in a frivolous and wordly family, and another had a naturally violent temper, and another was constitutionally timid and irresolute, and still another had to contend with hereditary sensualities of temperament or practice. Some of the overhasty and headlong had to be held back and tested, and some desponding doubters had to be encouraged. A study of the experience of our blessed Lord in building twelve disciples out of the material that came to his hands is full of solemn suggestion, and one of those twelve tumbled into ruin under the very eyes of the Master Builder!

Character building is like cathedral building—a gradual process. No Christian is born full grown, else there would be no sense in the divine injunctions to "grow in grace" and to "press toward the goal of the high calling of God in Christ Jesus." The cornerstone of every truly regenerated character is the Lord Jesus; other foundations can no one build on without risking a wreck in this world and eternal ruin in the next world. The first act of saving faith is the joining of the new convert to the atoning Saviour. Then upon that solid foundation must be added the courage, the meekness, the patience, the consciousness, the honesty, the loving kindness and the other graces that make for godliness. Let no young beginner be disheartened. Oaks do not grow like hollyhocks. A solid Christian character cannot be reared in a day—nor is it to be done simply by Sabbath services or by sacraments.

The Bible is the only plumb-line to build by; and it must be used constantly. All the showy ornamentation that a man can put on his edifice amounts to nothing, if his walls are perpendicular. Sometimes we see a flimsy structure whose bulging walls are shored up by props and skids to keep them from tumbling into the street. I am afraid that there are thousands of reputations in trade, in politics, in social life, and even in Church life that are shored up by various devices. No Christian can defy God's inexorable law of gravitation. It is mere question of time how soon every character will "fall in," if it is not based on the rock, and built according to Jesus Christ's plumb-line. It may go down in this world; it is sure to go down in the next. Let every one, therefore, take heed how he or she buildeth; for the last great day will test the work, of what sort it is.

Finally, let us all bear in mind that if we are Christ's workmanship, we must let our wise and loving Master take his own way. We must allow him to use his own tools. Oh, how much cutting and chiseling we often need! How keen, too, and sharp is the chisel which he sometimes uses! The sound of his hammers is constantly heard; and with it are also heard the wondering cries of some sufferer who exclaims, "Why art thou applying to me the file, the saw and the hammers?" Be still and know that whom he loveth he chasteneth! If we are Christ's building, then let him fashion us according to his divine ideal of beauty, at whatever cost to our selfishness or pride, or indolence or vainglory. Christ working in us, and upon us—and we working with Christ and for him—that is the process that produces such structures as he will present before his Father and the holy angels.

Nothing is too small, and nothing is too great, that involves a Christian influence before a sharp-eyed world. We are to be his witnesses; Jesus Christ builds Christians to be looked at and to be studied. He rears us to be spiritual lighthouses in a sin-darkened world. Michael Angelo said that he "carved for eternity." In an infinitely higher sense is every blood-redemmed Christian carved and fashioned and upbuilt to be a habitation of God through his Spirit, to his praise, and unto his everlasting glory.—*Rev. Theodore L. Cuyler, D. D., in Christian Work and Evangelist.*

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PERSONALS.

Rev. W. R. Potter changes his address from Paint Lick, Ky., to Gaffney, S. C.

Rev. G. A. Grillboitzer has changed his address from Heathman, Miss., to Sterling, Va.

Rev. J. E. Booker, of Rockbridge county, Va., has accepted a call to Timber Ridge church.

Ebenezer church, Roanoke Presbytery, has called Rev. J. M. W. Elder as pastor for half his time.

Rev. E. H. Harding, of Farmville, Va., filled the Second Church pulpit, Charlotte, N. C., last Sabbath.

Rev. Geo. L. Leyburn, of St. Louis, changes his street address from 3511 Bell Ave., to 2418 Washington Ave.

Rev. Samuel J. Smith, pastor of First Presbyterian Church, Columbia, S. C., returned last week from his vacation, spent at Atlantic City, Philadelphia, and his old home in Greensboro, and filled his pulpit last Sabbath morning and evening.

VIRGINIA.

Opening of Union Theological Seminary

The old seminary has entered upon her centennial decade in full life and vigor. The ninety-second annual session opened last Wednesday under circumstances of bright promise. Eighteen new men were matriculated, and there are still some seven others who will be in a few days, so that with the old students who return the number for the session will be about sixty-five or seventy.

The opening exercises were held in Watts Chapel at four o'clock in the afternoon of Sept. 9th and were attended by the pastors of Richmond and a number of other friends from the city, as well as by the members of the Seminary community. This community, by the way, is growing by the addition of the most desirable elements, the latest comer to the neighborhood being Mr. S. H. Hawes who originated the General Assembly's present scheme of ministerial relief. He and his family have quite recently moved into their attractive new house with its spacious grounds, just opposite the residence of Rev. Dr. James P. Smith and Mrs. Anna Jamieson.

It was a pleasure to see all the members of the regular faculty present again, Dr. Moore among them, looking well and strong after his good rest abroad and his months of travel and investigation in Bible Lands. Dr. I. S. McElroy, the Assembly's Secretary of the Executive committee of Ministerial Relief, led in the opening prayer, and the address was made by Dr. Jounson, a solid, strong, practical address to the Seminary students based upon the Apostle's exhortation to the Christians at Corinth, "Watch ye, stand fast in the faith, quit you like men, be strong. Let all that ye do be done in love." He closed with the familiar, but always sincere and hearty invitation of the faculty to the students to visit them in their homes and to take part freely in the genial, refining, Christian social life for which the community has been celebrated throughout its entire history.

In addition to the other new students Rev. J. S. Crowley, formerly of our Congo mission, comes for a course of post-graduate study, and also Rev. Y. Sasakura, of Nagoya, Japan, who has been for nine years pastor of a flourishing church there.

The Seminary is in perfect working order also as to the mere externals. The buildings are apparently as clean and fresh as the day they were finished by the contractor. The beautiful grounds, with their wide spreading carpet of verdure and well kept white stone walks and drives, and flourishing shade trees, and glossy dark green hedge running like a well built wall around the entire twelve acres of campus, were never more lovely. One of the new men, who made a brilliant record at the university as a student, after watching the blue Coveuanter flag flying from the tower of Watts Hall over all this peaceful beauty where a few decades ago the red wave of civil war rolled round Richmond—the great grass covered fortifications which were thrown up to resist Dahlgren's raid being but a pistol shot distant on one side and the famous and beautiful capital of the Confederacy on the other—remarked that a man who could not study in such a place as this could not study at all. And the Church may

Church News.

The Causes of the Church.  
September.

Our offering for this month is for the Assembly's Home Missions. Remit collections to W. A. Powell, Treasurer, Atlanta, Ga.

- January and September, Assembly's Home Missions, W. A. Powell, Treasurer, Atlanta, Georgia.
- February, June, August, Presbyterial and Synodical Home Missions.
- March, Publication and Colportage, R. E. Magill, Treasurer, Richmond, Virginia.
- April, November, Education of Candidates for the Ministry, G. W. McRae, Treasurer, Memphis, Tenn.
- May, October, Foreign Missions, Erskine Reed, Treasurer, Box 457 Nashville, Tenn.
- July, Ministerial Relief, S. H. Hawes, Treasurer, Richmond, Virginia.
- Third Sabbath in October, Bible Cause, American Bible Society, New York City.
- Thanksgiving Offering, November, The Orphans.
- December, Colored Evangelization, Dr. John Little, Treasurer, Tuscaloosa, Alabama.
- Last Sabbath in December, Assembly's Home and School, S. W. Somerville, Treasurer, Fredericksburg, Va.

confidently expect to hear a good account of her prospective ministers in this respect. They have evidently settled down to a diligent, careful, thoroughgoing year's work.

Dr. Moore remarked after reading Dr. Flourney's delightful sketch of Dr. B. M. Smith in last week's Standard that the principal desideratum of the Seminary's fine collection of oil portraits of Presbyterian worthies was a good oil portrait of his venerated predecessor, Dr. Smith, as no man who had ever served the Seminary was more worthy of such a memorial on its walls. It is hoped that before long a portrait of Dr. Smith may be placed among the others in the Spence Library along with Dr. Rice, Dr. Baxter, Dr. Dabney, Dr. Peck and the other members of this goodly company of men of God.

The first winner of the Moses D. Hoge Memorial Fellowship of post-graduate study, the highest distinction within the gift of the Seminary, was a Virginian, Mr. J. Gray McAllister, B. D., pastor elect of the church at Farmville, who had charge of the classes in Old Testament study last year and whom it was a pleasure to see at the opening exercises this session, being on his way to his new charge. The second student to win this distinction is from South Carolina, Mr. J. B. Massey, B. D., who is Moses D. Hoge Fellow for the current session.

There will be interesting news to report later in regard to the special lectures provided for the students this session in addition to the regular lectures of the curriculum by the Faculty.

**THE PRESBYTERY OF ROANOKE** has dissolved the Waverley church, attaching its members to Ebenezer church, Lunenburg county.

**HILLSVILLE**—Rev. J. B. Morton recently preached for a week to this people. There were two additions to the church and the people are much encouraged. The field is now without a pastor and while the salary is small living is cheap and the salary includes a manse. Rev. Geo. Gilmer of Draper's Valley is the Home Mission chairman in charge of this field.

#### GEORGIA

**THE PRESBYTERY OF ATLANTA** stands adjourned to meet at Carrollton, Ga., Wednesday, Oct. 7th, 1903, at 7:30 p. m.  
P. P. WINN, Stated Clerk.

**NEWMAN**.—Rev. Chas O'N. Martindale and family have just returned from a pleasant vacation spent in South Carolina and Alabama, and he enters upon his winter's work with renewed energy.

**TURIN**.—Rev. R. L. Bell of McDonough aided Rev. Chas. O'N. Martindale in a delightful series of meetings at this church Aug. 5-9. While there were no additions there was a genuine reviving of Christians, and the work progresses.

#### SOUTH CAROLINA.

**THE PRESBYTERY OF SOUTH CAROLINA** met at Liberty, S. C., Sept. 2-4, 1903, and was opened with a sermon by Rev. J. T. Wade at the request of the retiring Moderator, Ruling Elder W. A. Templeton.

There were 21 ministers and 53 elders present.

Rev. R. L. Rogers was elected Moderator and Rev. F. H. Wardlaw Assistant Clerk. All the causes were ably presented in the reports of the permanent committees.

In connection with the report on Foreign Missions the Presbytery heard an unusually fine address by Dr. J. R. Wilkinson of the Elizabeth Blake Hospital, Soochow, China. Every one must have been convinced of the great work this agency is accomplishing in that heathen land.

Mrs. R. N. Brackett's report as President of the Woman's Presbyterian Foreign Missionary Union was listened to with interest and the ladies were commended for their zeal and the Union commended to those Societies not connected with it. The report on local Home Missions was unusually complete. At the conference speeches were made by Hon. J. E. Boggs, Rev. J. G. Law and Rev. S. L. Morris, D. D., Secretary. Dr. Morris gave us a vivid conception of the forward movement in the West.

Rev. J. C. Shive accepted the calls from Upper Long Cane

and Little Mountain churches and arrangements made for his installation on the first Sabbath of October.

Rev. Francis W. Gregg accepted the calls from Pendleton and Fort Hill churches and arrangements made for his installation on the second Sabbath of October.

Hodges, Ninety-Six and Coronaca churches will be supplied by Rev. J. A. Black.

Willington, Mt. Carmel and Lebanon churches will be supplied by Rev. H. C. Fennell.

A commission was appointed to organize a church at Fairplay, Oconee county, on the fourth Sabbath of this month.

The committees on Publication and Sunday Schools were consolidated and the number increased to five, with work distributed as follows: Rev. H. C. Fennell, Sunday school equipment and donation of literature; Rev. F. H. Wardlaw, Sunday school institutes; Rev. J. C. Shive, Sunday school Missions; Rev. F. W. Gregg, Young Peoples' Societies, and Rev. W. J. Wily, Home Department.

A matter of considerable importance was brought to the attention of Presbytery by an overture from the Fort Hill church stating that there were 115 Presbyterian cadets in attendance at Clemson last session and showing the great importance of a resident pastor to keep in touch with these young men at this stage of their life and asking Presbytery to take steps as it thought best to supply this field. The committee on bills and overtures recommended favorable action. After much discussion the answer and the overture was docketed until next Spring meeting of Presbytery.

Presbytery was favored with the presence of several visiting brethren. Dr. Law was here to tell us of the status of the American Bible Society and by the way this work is likely to be hampered in its progress for the lack of funds which fell some \$70,000 short last year. As stated above Dr. Wilkinson enlightened us all on our medical missions in Soochow. Dr. Morris, a son of this Presbytery, told of the Assembly's Home Missions. Rev. W. L. Boggs presented the claims of Chicora College.

On Thursday night Rev. S. J. Cartledge preached a very fine sermon.

The weather was beautiful, the climate and scenery grand and the Presbyters earnest and the people hospitable. Altogether it was a successful meeting.

It will not be out of place to mention that the brethren were shocked by an almost fatal accident to Prof. R. N. Brackett, Ph. D., who had come over in company with other Professors connected with our Church at the college to explain the overture, while attempting to board a moving train, was knocked under the trucks and his foot badly mashed. Had it not been for his presence of mind to turn over and away from the track the rear trucks would have undoubtedly cut off his legs.

Presbytery will meet in Hodges, S. C., April 13, 1904. There will be an adjourned meeting at Synod.

Hugh R. Murchison, Stated Clerk.

**SALEM CHURCH**—At Salem church, Enoree Presbytery, on the last Thursday of July, "Childrens day" exercises were held. About five or six hundred people were present and heard a well selected program rendered. More than \$20 was collected which will be applied to the purchase of new Sabbath school and church hymn books. Continuing from this four days preaching was held and by God's blessing five young people were added to the church. Including the 3rd Sabbath, the pastor, Rev. Wm H. White, conducted a meeting of four days at Santuc, Cane Creek church. The attendance, as at Salem, was good, though lessened at times by rain, and three persons united with the church, one by letter.

Some time since, the pastor was aided by B. P. Reid in a meeting at Tackhart. The people attended well, and were interested by the efficient preaching of the brother. The visible result was five young people united with the church on confession of faith. Including the 4th Sabbath of August Bro. Reid helped us most of the time in another meeting held at Mt. Tabor church. The attendance here was good and the members much revived. Two persons were received on confession of faith.

The pastor Rev. Wm White will have a vacation during the month of September. He will visit the section of his boyhood.

## NORTH CAROLINA.

**CYPRESS CHURCH.**—We began a meeting at this church on the fifth Sunday in August and carried it on up to the first Sunday in September. God abundantly blessed us in turning many souls to His service. At least sixty persons made an open profession of faith in Christ, forty-three of which united with the Cypress Church on Sunday afternoon of the first Sunday in September. Others will go to other churches, and there are still others to join at Cypress at the communion service to be held the first Sunday in October. With the exception of two sermons, preached by a visiting brother, the pastor, Rev. Letcher Smith, did all the preaching, and the Holy Ghost used the simple preaching of the Word to the conversion of souls. "We are not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth." L. S.

**RED SPRINGS.**—Rev. A. McLaughlin and family, of Camilla, Ga., are spending September with friends in North Carolina.

**CHARLOTTE.**—The reception at the Second Presbyterian church Friday night, as a farewell to Rev. John W. Stagg, was well attended. When the congregation and guests had assembled, Dr. I. W. Faison called them to order and in a tasteful speech presented to Dr. Stagg a tray of silver worth \$100. Dr. Faison spoke of the large place in their hearts which the people had for Dr. Stagg, because of the associations of the past years; and of the enlarged regard in which he is held because of his zeal in helping to secure a new pastor. He said that the acceptance of the church's call by Mr. Hardin was due to Dr. Stagg's influence.

Dr. Stagg responded in appropriate words. He spoke especially about the coming of the new pastor and his qualifications for his work. He said there are three essentials to a pastor—a good heart, a good head and a good body. Mr. Hardin possesses all three of these. He has plenty of religion; he is sound on the fundamental doctrines of the Gospel, and he has a strong body. His work will be the building up of this church. The time will come when this Sunday School room will have to become a part of the auditorium.—Charlotte Observer.

**CLINTON.**—Rev. Black closed a most successful meeting at Elmwood a few days ago. His first work since his return from a refreshing visit to Northfield. He begins on the 14th work with the pastor at Clinton. C. R. H.

**SPENCER.**—The corner stone of the new Presbyterian church of this place will be laid with Masonic ceremonies on the 30th of this month at 3:30 p. m. Hon. B. R. Lacy, State treasurer, will officiate as Grand Master.

L. M. Kerschaw, Pastor.

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TO THE CHURCH TREASURERS OF CONCORD PRESBYTERY:

The time for the semi-annual payment of Home Mission workers is now at hand. The treasurer of the Presbytery, Col. H. C. Dixon, Hickory, N. C., reports "scarcely any funds" in his hands. Surely the August collections for all our Missions in our Presbytery have been taken by all our churches and are in your hands. Will you not to a man send these contributions promptly to our Presbyterial treasurer? Remember there has been no increase in appropriations to these Home Mission workers, although the cost of living is much greater this year. C. A. Munroe,

In Behalf of H. M. Com.

**TWENTIETH CENTURY FUND.**—Since our last published report, subscriptions for this fund have been taken to the amount of \$6,876.00. The total of subscriptions now amount to \$42,424.04. Church treasurers will please note that payments on many subscriptions are due October 1st. Please collect and forward promptly, and if any portion of remittance should go to special institutions, please so state. E. C. Murray, Treasurer.

Graham, N. C.

## MISSOURI.

**O'FALLON.**—This church was organized by the Presbytery of St. Louis rather more than a year ago. Soon after the organization, Rev. B. A. Pendleton was secured as pastor for half his time, and has served them most acceptably. Together, they went promptly and vigorously to work to build a church, and the result is a substantial, commodious and tasteful house of worship, costing \$1,500, and now nearly completed. They hope to occupy it for the first time at the next service, the third Sabbath of September, when the pastor returns from his vacation and a visit to family and friends in Richmond, Va. And all parties are to be commended for their diligence and success in this enterprise.

**MONTROSE.**—Mr. O. L. Byrns, who has charge for the summer of the upper Ozark (H. M.) field, has recently been assisted in a meeting at this church by Rev. Thos. H. Watkins, of Tusculumbia, Mo., and of this he writes: "The meeting at Montrose was encouraging. Mr. Watkins preached the gospel with power, and I hope we have succeeded in getting the Montrose church in a much better working and organized condition. There were twelve additions by letter, four families. Two Presbyterian families who live near and have recently come to the neighborhood; two Methodist families have also cast in their lot with us. The people are greatly encouraged and have much hope now of a good church. We expect to have communion services and elect officers, when Mr. Forsyth and I go there the third Sunday."

Rev. James F. Forsyth, who for more than two years has labored faithfully in the lower Ozark field, Christian and Taney counties, will succeed Mr. Byrns in charge of the Upper Ozark field, Crocker and Montrose churches, and the regions round about. His address is changed from Forsyth, Mo., to Crocker, Mo.

**CROCKER.**—Rev. R. L. Kinnoird, of Excelsior Springs, Mo., is holding a meeting with Mr. Byrns at this church. The meeting at this writing, September 9th, is scarcely well begun, but there are already encouraging tokens of interest and growth at this point also.

Rev. A. A. McGeachy, pastor of the church at Fulton, Mo., has sent the following to the press for publication: "The Two Synods, Etc."

"The two Synods of Missouri will meet this year in Fulton in order to celebrate, in connection with their regular meeting, the semi-centennial of the founding of Westminster College, and to dedicate 'Reunion Hall,' which has been erected as a monument to the reunion of the two Synods in the support of the college. The Synods will meet on Tuesday evening, October 20th, and it is expected that they will conclude their regular business by noon Thursday, so that the jubilee exercises may begin that afternoon. Tuesday and Wednesday evenings will be joint public sessions, the first a preaching service, the second devoted to missions. Owing to the limited time which we have for transacting the ordinary and necessary work of Synod, it will be impossible for us, without disarranging our entire programme, to give much time to the consideration of special matters. We hope, therefore, that the secretaries of both assemblies will appreciate the situation and defer their visits to Synod until some subsequent meeting.

A. A. McGeachy.

Fulton, Mo.

**LA BELLE.**—Four persons have recently been added to our membership on certificate. The Ladies' Aid Society has carpeted our church with a handsome carpet, adding much to its appearance and comfort.—Christian Observer.

**TROY HILL.**—On the fourth Sabbath in July two persons—man and wife—were received into our communion, the former on profession, the latter by certificate.

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MISCELLANEOUS.

Presbytery of Central Texas

The Presbytery of Central Texas met in Belton September 3, 1903, at 8 p. m., and was opened by a sermon from the moderator, Rev. J. L. Bowling. Text, Luke 9:23. There

were present in all sixteen ministers and eighteen ruling elders.

Officers.—Rev. J. D. Leslie, moderator, and Rev. L. H. McInnis and Ruling Elder M. M. Johnson, of Austin Free Church, clerks.

Received.—Rev. C. T. Caldwell, from the Presbytery of Brazos, and a commission appointed to install him pastor of the Waco First Church on the fourth Sabbath of September.

Corresponding Members.—Revs. T. R. Sampson and O. B. Caldwell, of Dallas Presbytery, and Rev. Thomas Hicklin, of Brazos Presbytery; Mr. C. L. Means, a former candidate under the jurisdiction of this Presbytery, but dropped on account of continued sickness, appeared, and after being examined, was re-enrolled as a candidate for the ministry.

Dismissed.—Rev. E. E. Bigger, to the Presbytery of Dallas; and Rev. J. A. Kee, to the Presbytery of Brazos.

Dissolved.—The church at Rice's Crossing was dissolved and the three members transferred to the Hutto church.

Semi-Centennial.—An ad interim committee was appointed to prepare a programme for the semi-centennial meeting next spring. The Presbytery will have been organized fifty years on the 10th of April, 1904. There were six places that offered for this meeting, but Mart was the successful one.

Christian Education.—Rev. T. R. Sampson represented the Austin Theological Seminary, and Rev. M. C. Hutton the Texas Presbyterian College for Girls, in an address each. Both these institutions were heartily commended to the patronage and support of the members of our churches.

Home Missions.—There was an enthusiastic meeting held one evening in the interest of this cause. Revs. W. M. Lewis and C. C. Weaver, the chairman, made excellent addresses, and a collection taken for the cause.

Narrative.—This presented an encouraging state of religion in the Presbytery.

Presbyterial Sermon.—This was preached by Rev. J. D. Leslie on the "Second Coming of Christ," and made such a happy impression he was asked to furnish a copy for our religious papers, and also to submit it to the Committee of Publication, and ask that it be published in pamphlet form.

The churches were especially commended for their prompt payment of apportionments for current expenses. Out of nearly \$300, all was collected except about \$4.00. Every church responded except one that had no elder. This probably places this Presbytery at the head of the list of Presbyteries.

One sad feature of this meeting was the number of ministers and elders that left and returned home before the close of the meeting.

After a hearty vote of thanks to the members of the Belton church for their cordial hospitality, the Presbytery adjourned to meet in Mart Thursday before the first full moon in April, 1904, at 8 p. m.

M. C. Hutton, S. C.

#### Davidson's Growth.

The rapid growth of Davidson College is a matter of much importance to the four Synods which own the institution, and to the whole Southern Church which it has served so long and well. At the opening of the term on September 3d, all records were broken, both by the number of old students who returned, and the number of new ones who entered for the first time. Before the close of the opening day eighty freshmen had matriculated, not including those connected with the Medical College. The number of new students enrolled up to the present date, September 12th, is 112, and the total enrollment 228. Thirty-two new dormitories have been added since last year, yet every one of them is full, and there is not a vacant room in any college building. In fact, the college has now reached the limit of its accommodations in dormitories, class rooms, laboratories, and teaching force, and without an immediate increase in its facilities its further growth in numbers is impossible.

The area of patronage is widening even more rapidly than the number in attendance is increasing. Besides the

South Atlantic States usually represented, there are new students from Massachusetts, Pennsylvania, Kentucky, Mississippi, Louisiana and the Indian Territory. The new men are older, on the average, than usual, and ten or twelve of them come from other colleges. Pantops, near Charlottesville, Va., sends the largest delegation, with Davidson Academy, Clarkton Male Institute, and the North Carolina Military Academy next in numbers.

The handsome new dormitory building, barely completed in time for the opening, is quite a notable addition to the equipment of the college.

The church building, erected eighteen years ago, having proved too small for the increasing number of attendants, is now being dismantled preparatory to its entire reconstruction. By the first of March the work will be completed, and students and villagers will enjoy the new building, with furnace, pipe organ, sloping floor, and every convenience, and an auditorium seating about 750. L.

#### Notes on Colored Evangelization.

I have presented my resignation as secretary of the colored evangelistic work and superintendent and teacher at Spillman Institute on the ground that "I feel unable to endure longer the heavy strain which rests upon whoever does this difficult work; and I respectfully ask you (the executive committee) to release me from these weighty responsibilities." This resignation was accepted by the committee, and immediately by unanimous vote, Rev. J. G. Snedecor was elected to fill the unexpired term till the meeting of the General Assembly, and he will have charge of the whole work after the first of October.

Brother Snedecor is thoroughly acquainted with the work, having been for years one of the most entrusted and faithful members of the Executive Committee. He has given evidence of his executive ability in his most admirable and successful management of this Synod's work for our orphans' home. He is accustomed to business affairs, and will bring to the colored work a variety of talents; as a successful preacher and pastor at Woodlawn, Ala., successful chairman of Synod's Committee on Orphans' Home, and faithful and efficient clerk of Synod's trustees of her College for Men.

The work is in fairly good condition at present, and it is in good hands.

I make this parting appeal to our Church for a more liberal support of this work. It is as good as any the Church has. The results are as large. The duty is pressing. They are our nearest neighbors. They are poor and ignorant and helpless. Give us an inspiring collection in December.

D. Clay Lilly, Secretary.

#### Union of Presbyterians.

Rev. Ira Landreth, a member of the Cumberland Presbyterian Committee on Fraternal Union, said when shown Dr. Coyle's interview:

"At the last meeting of the Cumberland Presbyterian General Assembly in this city in May, a committee was appointed to confer with a similar committee from the Northern Presbyterian Church for the purpose of selecting a basis of union upon the terms suggested in Dr. Coyle's statement.

"This committee will hold its first full meeting in St. Louis, September 29-30, and on the following day it is expected that a joint committee of our own and the Presbyterian committee will be held in the same city. Thus far nothing has been formulated by our committee.

"Our own denomination has shown from the first a most cordial spirit favorable to union, if it can be accomplished upon terms mutually satisfactory to the Churches concerned. Certainly if it is made plain that Dr. Coyle is correct that the 'Lines which have so long kept his and the Cumberland Presbyterian Church separated, have now been effected,' there will remain no efficient reason for the separate existence of the two Churches.

"I am particularly anxious that an early union, if one is accomplished at all, may include the Northern and Southern Presbyterian Churches and our own."

## The World.

Lima, Pern.—Senor Candamo has been installed President of the republic.

The Hamburg-American Line steamer Deutschland has made a trip in five days, 11 hours and 54 minutes.

A second successful test of radium has been made by Prof. Baskerville, of the University of North Carolina.

Congress may be called upon during the next session to completely remodel the monetary system of the Philippines.

The German Ambassador and Baroness Speck von Sternberg will return to Washington about the middle of next month.

Lieutenant Osborne has been sentenced to ten years and Thomas Coates, inspector, sentenced to eight years, for misappropriating government funds at Manila.

London, Sept. 10.—Except that the consuls in Salonica are again asking for the protection of warships, there is little direct news of the Macedonian troubles.

Salonica, Sept. 11.—According to official reports 103 Bulgarians were killed in a fight at Rena on Wednesday. Severe fighting has taken place at several other points.

Meridia, Yucatan.—According to official statement from the Yucatan government there were 128 cases of yellow fever in this city during August, of which 50 proved fatal.

After deliberating for several weeks over a mass of documents submitted by the postoffice inspectors, the Federal grand jury has returned seven indictments in postal cases, involving six different persons.

Berlin, Sept. 5.—Herr Lewald, the commissioner of Germany at the St. Louis Exposition, has made arrangements to have Berlin's comprehensive exhibit at Dresden's municipal exposition transferred entire to St. Louis.

Admiral Cotton wired from Beirut on the 10th that the governor general has expressed the desire to settle the case of the American vice-consul satisfactorily to the United States.

It is said that Andrew Carnegie is negotiating for the purchase of the famous battlefield of Bannockburn, near Stirling, Scotland, in order to save it from falling into the hands of builders.

Secretary Hester of the New Orleans Cotton Exchange states that the mills of the country have bought up every bale of cotton on the market and many have shut down for want of cotton.

The Alaskan Boundary Commission in London, after selecting Lord Chief Justice Alverstone to preside over the sessions, decided to commence oral argument on September 15 and conclude it October 9.

The storm which raged over the British Isles on the 10th wrought great havoc in shipping and many lives were lost. For several hours the velocity was 72 miles. Cable communication with America was cut off for nine hours.

The annual report of Commissioner Ware places the number of pensioners now on the rolls at 996,454, of which 729,356 are soldiers, and 267,189 are widows and dependents. Mr. Ware announces that it is not probable that the pension roll will again cross the million line, the highwater mark having been reached a year ago.

Commander Robert E. Peary, U. S. N., the well known Arctic explorer, will make another dash for the North Pole. Leave of absence for three years has been granted him with the permission of the President, by Mr. Darling, Acting Secretary of the Navy, and he has been assured of the hearty sympathy of both these officials in his new venture.

Melbourne, Victoria.—The governor, Sir George Clark, at the opening of the State Parliament of Victoria said that the deficit of \$5,000,000 had been converted into a substantial surplus, and added that the good rainfall justified the hopes of a bountiful harvest.

Shanghai.—The Peking government proposes to insert an article in the American commercial treaty instructing the United States consul general at Shanghai to promptly suppress any newspaper, published in the foreign settlement, containing seditious or offensive articles. The Supao affair is still dead-locked between the consular and diplomatic bodies, each leaving the decision in the matter to the other.

Belgrade, Servia.—The papers report that a reconciliation between the opposing army factions is probable through the friendly influence of Prince Arsene Karageogevitch, King Peter's brother. It is officially announced that an investigation is proceeding, but any punishment inflicted on the regicides and their co-operators in their conspiracy will be slight.

The German government will introduce in the next Reichstag a bill designed to promote temperance. Among the provisions, saloon-keepers are required to sell non-intoxicants, such as lemonade, milk, coffee, and tea, and cold foods. Credit is forbidden, thus abolishing the system extensively used in the country districts and among students, and the number of barmaids is limited.

British experts familiar with South African gold regions who have visited the recently discovered gold fields in the districts of Mexico and Michoacan, assert that Mexico will soon be one of the greatest producers of the yellow metal in the world. Elro Camp is pronounced a superior to Rhodesia in every way. The experts made a prolonged study of the camps and have returned to England to make report.

London.—The rise in the bank rate last week depressed all investment stocks and home railways, and the week's business on the stock markets was again of the smallest proportions. The condition of the money market inspires anxiety, as it is feared that the heavy demands from Egypt and the United States may compel the banks to adopt a 5 per cent. rate before the year is out.

The Masons of North Carolina are making a determined effort to erect a handsome Masonic Temple in Raleigh, the capital city of the State. They are now preparing a grand Masonic Fair on a large scale to be held in Nash Square, October 12 to 24, 1903. Col. Noble F. Martin, one of the best managers of such events in the United States, has charge of the fair, while various committees are hard at work, and Masons all over the State are talking and pulling for the success of the fair. Col. Martin will introduce many new and novel features in this fair. There will be absolutely none of the usual vulgar midway attractions about it. Everything will be clean and bright, and the standard of Masonry will be kept elevated. The railroads will grant reduced rates, so that all can avail themselves of an opportunity of having a good time and placing one or more bricks in the grand temple building.

Native newspapers have attained throughout China a circulation and an influence that fill the dynasty at Peking with alarm. The more outspoken organs attribute much of the empire's misfortune to the fact that the Empress-Dowager has fallen under the control of Russia. Russia, according to these authorities, pursuing her traditional policy of coming to warm water through Asia, absorbed China north of the great wall, thanks to a compact agreed to by the late Li Hung Chang, who in his simplicity imagined that the Czar would be content to leave the Peking dynasty in peaceable possession of the immense region south of the wall. But Li Hung Chang has passed away and Russia is daily securing a firmer hold on the forbidden side of the wonderful wall. Such are the fruits of the Empress-Dowager's policy, the immense wealth of that aged royalty figuring conspicuously in the category. Our ability to infer all this from the native press is the result of the enterprise of The Celestial Empire, a British paper published at Shanghai, which regularly publishes translations from the leading vernacular organs.—Literary Digest.

Brussels.—The Patriote says the Congo State administration has ordered a number of armored turrets and Krupp guns for defence of the forts in the State, and adds that twenty-four Italian guns were recently dispatched to the Congo.

“The prospect of the reciprocity convention between Cuba and the United States being eventually sanctioned by Congress has not failed to affect British trade by deterring Cuban merchants from accepting proposals to open up business relations with British manufacturers. There can be no doubt that with or without the reciprocity convention British merchants have to bestir themselves if they wish to retain their present share of Cuban trade. Combination alone is likely to prove effective in maintaining our commercial position in this part of the continent. The results for 1902, though not so good as might have been expected in view of the large production of sugar, were by no means bad. It is encouraging to note the steady increase in vegetables for export and the development of Cuba's resources other than tobacco and sugar.—From Report of British Minister to Cuba.

Bogota.—The bill which Congress is now discussing, authorizing President Marroquin to negotiate a new Panama canal treaty with the United States, contains the following stipulations: “The perpetual use of the canal zone is granted, provided that at the expiration of each 100 years the United States shall pay during the succeeding 100 years 5 per cent. more premium and rental than for the preceding premium beginning at \$400,000 and the rental at \$100. The mixed tribunals of the canal zone will try suits between foreigners or between Colombians and foreigners. Sanitary measures shall be practically in charge of the United States. Twenty million dollars is fixed as the price of the concession, besides the rental (sum) of \$10,000,000 payable by the canal company in consideration of Colombia's approval of the transfer of shares. The railroad shall in 64 years revert to Colombia, but the United States may buy it under a valuation. A term shall be fixed within which the canal must be begun and finished.”

Willemstadt, Island of Curaçoa, Sept. 13.—From every section of Venezuela troops were sent last week in the direction of the Colombian frontier and towards Maracaibo. Mauser rifles, artillery and ammunition in great quantity have been stored at Maracaibo and several new bridges have been built near San Cristobal, near the frontier of Colombia, to permit the rapid concentration of troops. President Castro has asked the president of each State in Venezuela to send two battalions within two weeks. A leading Venezuelan citizen, who is now here, in an interview regarding these military movements in Venezuela, said he believed they were only precautionary measures regarding Colombia, which, now the country is free from revolution, has reinforced recently its army on the Venezuelan frontier near Cucuata. Other Venezuelans say a Venezuelan war with Colombia is inevitable in the near future, as a consequence of the sympathy President Castro extended to the Colombian rebels during the recent rebellion, and also because of the question of navigation on the Orinoco. President Castro's great idea, they say, is a war with Colombia.

Constantinople.—Consular accounts received from Beirut totally differ from the Turkish government's version of the recent outbreak there. The Vali of Beirut was not on board the United States flagship Brooklyn when the first brawl occurred, but was in the country. Contrary to the official version the consular dispatches say the Mussulmans first attacked the Christians and the troops which intervened sided with the Mussulmans. One of the pillaged houses belonged to a French citizen. Though there has been no further disturbance at Beirut since Sunday, great uneasiness, amounting almost to a panic prevails among the Christians, many of whom have left Beirut and sought refuge in Lebanon. The foreign consuls at Beirut met on Monday and decided to make serious representations to the local authorities looking to the preservation of order. They also decided to telegraph to their respective ambassadors or ministers at Constantinople, demanding the recall of the incompetent Vali of

Beirut and requesting that warships be sent for the protection of the Europeans.

The growing importance of Southern ports is strikingly displayed by export figures, these showing a reduction in the value of goods shipped through North Atlantic cities and an increase in those going out from ports further South. The figures of the fiscal year just ended, compared with those of the fiscal year 1901, presented by the Department of Commerce and Labor, show a reduction for Boston of \$55,000,000 in exports; New York a reduction of \$24,000,000; Newport News a reduction of \$7,000,000, and Norfolk a reduction of nearly \$2,000,000. Moving down the coast toward the South, however, and still comparing the figures of 1902 with those of 1901, Savannah shows an increase in exportations of about \$8,000,000; Wilmington, N. C., over \$2,000,000; Galveston an increase of \$3,000,000; Mobile an increase of \$1,000,000, and New Orleans a decrease of \$3,000,000. These figures indicate that the products of the South are seeking a more natural and direct outlet, and with the steady growth of manufacturing in this section we may look for a continuance of the expansion in Southern exports as indicated by the above figures.—Charlotte Observer.

More than usual interest is being attracted to the National Irrigation Congress, which will be held in Ogden, Utah, commencing September 15 and continuing five days. The irrigation congress is not new to the West, but since the passage of the national irrigation bill by the last Congress the entire country has been attracted to the question and a new impetus has been given to the development of semi-arid regions in what was formerly known as the “Great American Desert.” The Department of the Interior has been busy for more than a year making investigations throughout the West for the purpose of locating large reservoirs for the storage of water and the ultimate reclamation thereby of several millions of acres of lands that now lie sterile for lack of moisture. Homeseekers and owners of capital are turning their attention to this promising field for homes and investments. The coming congress will be devoted largely to a display of products that have been raised on irrigated lands, which will be presented as a hint of the greater result to be obtained when irrigation is carried out in a systematic manner under government auspices and on a far larger scale than could be considered by private enterprise.—Washington Post.

An associated Press dispatch of the 13th says: The Albanian and Turkish troops collected in the villayet of Adrianople appear to be pursuing their usual tactics of burning and plundering the villages and killing the peasants, instead of making an attempt to break up the insurgent bands. Very little news is filtering through from Monastir, but all reports agree that the position of the Christians is desperate. The Turks are making a clean sweep of the whole Bulgarian element. The Albanian soldiers in the villayet of Adrianople are stated to be entirely beyond control. At Kastoursco, the influential beys complained to the officers of the excesses committed by the troops. The officers resented the criticism and told the soldiers that the beys were friends of the revolutionaries, whereupon the soldiers burned the beys' farms. The Turks have burned the villages of Amagik and Erikler, in the district of Losengrad. They beheaded 22 Bulgarians at Almagki, in the presence of their families. Twelve thousand troops are assembled around Losengrad and engaged in pillaging and burning the villages. The population everywhere is fleeing to the forests and mountains. All the Turkish population in the district of Losengrad has been armed—even the boys have revolvers. The Alban soldiers proceeding from Ordin to Losengrad plundered the villages en route, robbed the churches and burned the village of Korakej. A body of Albanians going to Valasiko on the Black Sea, was attacked by a band and is reported to have suffered a loss of 100 men. A band led by the insurgent chief, Atamasoff, was surrounded by Turkish troops at Kokushko. After six hours' fighting the insurgents cut their way through the soldiers by throwing bombs. The Turks lost twenty men. The final arrangements for a revolutionary outbreak in eastern Macedonia have been completed, but for some reason the risings hang fire.

## The Home Circle.

### Horizons.

By Mabel Earle.

The willow lane was very beautiful that afternoon, with its drooping branches and golden leaves, but Miriam turned away from it with a little sigh.

"I want to see out beyond it all," she said to herself. "I am tired of pretty nestling domesticities, and hills and things that shut one in cozily. I am going up over the hill today."

The railings of the fence sagged a little apart in one place, and Miriam climbed through them carefully, casting a cautious glance up and down the road to see if there were any passers-by.

A well-known sound of tearing cloth warned her of a rent in her skirt which would necessitate future reckoning with needle and thread, but for the present she only glanced down at it in defiance.

"You sha'n't spoil my afternoon for me," she said. "I'm free now for two whole hours. You belong to this evening or tomorrow." The short, dry grass and withered weeds cracked under her feet as she mounted the hill. It was not very steep or high, but Miriam knew of a spot upon its farther slope where she might rest in a delightful arm-chair of bushes and boulders, gazing out through a gap in the hills and trees to the glorious world beyond. There was an uninterrupted view of sixty miles from that nook of hers—a novelty in this region of narrow valleys and inclosing mountains. In the year since her people had moved to this new home, leaving the city life which had meant so much to Miriam's girlhood, she had suffered with a sense of isolation and imprisonment which refused to be argued away in efforts for contentment. It was a relief to leave the confined streets of the village, and spend hours in long, lonely walks, enjoying the freedom of the hills. She threw herself into her rustic "armchair," when she reached it, with a little sigh of comfort.

"There! I can be myself here for two hours. I wonder if it is wrong to be glad when I can get away from the house. I'm sure I am thankful for my home, and mother, and all of them; but I should grow downright wicked if I couldn't come out here sometimes to relax—as they used to say in the Delsarte class. I hope it wasn't wrong to come today. There was plenty to keep me busy at home, if I had wanted to do it, but that could wait, all of it. The waist to cut out for Hilda, and the peaches to pickle—I'll do them tomorrow; the shelf in the north closet that needs putting to rights, and the darning basket. Darning! I shall have to darn this skirt before I can wear it again.

The whole duty of woman—sewing, cooking, cleaning, mending! I wonder if something is wrong in my soul when I can't settle down and be happy simply in the beautiful home duties I read so much about?"

There was a real trouble in the girl's brown eyes as she looked out into the October sunshine. She was not selfish;

she longed, honestly, to fill her place as a daughter and a sister, and there was abundant occupation for every day, as she realized, in the ordinary duties of home living. Neither idleness of hands nor emptiness of heart were to blame for the hunger that tormented her.

"My life is like these little valleys," she thought, as she looked out through the gap, taking comfort in the mere reaches of distance. "It is all shut in. Oh, it's dear and cozy and comfortable, just as the valleys are sheltered and pretty—but I want a window to look out of! I want horizons—not just inclosures. I never felt this way when we lived in the city."

Her face grew yet more thoughtful as she mused; she picked up a fragment of rock from the grass beside her, and turned it over and over in her hands while her thoughts went on.

"I shouldn't probably be going to school any more, if we were in the city. I suppose it isn't that, altogether, that I miss. It isn't the parties and concerts and lectures—not so much. I do miss the girls, but they write to me, and I see some of them once in awhile. I wonder what I do really need, after all."

She looked up at the sky, very near and blue over the crest of the little hill.

"The valleys can look up if they are shut in—and so can I. And I do not as much as I should—but I do try, in the little church down there, and at home. But it doesn't satisfy—I do really believe this feeling in me is something that God put there himself, and that he doesn't want me to be satisfied until I can find out what it means and answer it, some way. I don't believe that he wants me to go away from home—not yet. Other girls can go and teach district schools, or work their way through college, and make their lives broader that way. But I know, if I know anything, that God wants me to stay at home for awhile. That's plain, everyday duty for me. Is there some way for me to get a horizon while I'm staying at home?"

The sunlight flashed on the bit of rock in her hand, and she turned it to the light, watching the exquisite play of rainbow color along its rough surface, and studying its appearance closely.

"I wonder what kind of rock it is?" she thought. "How strange not to know the name of anything as common and as beautiful as this! And that piece yonder is entirely different; and this boulder here—this is granite, I think. That's a third kind. I used to like botany, but it's too late for botanizing this summer. I believe it would be a comfort to study the rocks this winter."

She looked across the hill with a new interest.

"The boulders are loose and scattered about, as if they had been picked up and dropped here. But those sharp rocks yonder, standing up on edge—they must have been here always. I believe they are the framework of the hill! Over yonder they jut out in a little flat ledge, across the valley, where we went last week. Why do those rocks lie flat and these stand up on edge? Why are the boulders sprinkled about on top? What fun it would be to know!"

She sat upright, with a gleam of genuine enthusiasm in the brown eyes that had been so wistful a minute before.

"I perceive that my education has been sadly neglected," she said. "Somebody ought to have taught me geology. Here I have heard about drifts and stratifications and dips for half my life, and I couldn't give a clear account of it to anybody! I heard once that this part of the State was considered very interesting in that way. Why, I love the rocks, and I don't know anything about them! I'm going to get out that big green book of Brother Bob's tonight and see if I can make anything out of it. Come home with me, you bit of—glass, are you? I don't know. But I will learn your name. You shall be my mascot."

Miriam had forgotten about the horizon, as she went down the hill and slipped through the gap in the rail fence; but, without her knowledge, the "window in her life" had been opened. She looked at the hills with a new friendliness as she went along the willow lane. They were no longer merely sheltering barriers. They presented problems, food for thought, material for her vigorous young mind to use in intellectual gymnastics.

She found that she had need of all her mental vigor before she had gone far in her new study. The big green book of Brother Bob's, which she drew triumphantly from its secluded shelf that evening, proved to be full of long names and perplexing statements. Other books on the subject, which she picked up here and there, contradicted some of the statements.

Miriam worked over them for weeks. She was not easily discouraged, and, besides, as she said, her love of the rocks was inborn. She had found one of the things in the world for which she was fitted, and the difficulties of the pursuit only increased her zeal. Brother Bob, away at college, laughed over her eager letters at first, and then set himself to answering her questions. He bought books for her, he sent them in by special arrangement from the city library; he waylaid the professors of geology and mineralogy with her problems, and finally secured her a place in a correspondence school. In the next summer vacation after that October day when Miriam picked up the fragment and looked at the ledges, Bob was her attendant on numerous occasions when, like the maid in the song, they

"Went chipping rocks,  
With a little black box,  
And a small geological hammer."

Miriam's collection grew in size and importance that year, and the next. Some of the specimens which she sent to the professors in the city were hailed with delight. Letters began to come to her, after a while, signed with distinguished names. The region in which she lived, interesting as it was, had never been thoroughly studied before, and there were many inquiries to be answered. Very gradually, so that she scarcely realized what was happening, the study which she had taken up in curiosity became the business of her life. The horizons were very wide before she

knew that they had shifted at all; the training of her honest, hard work, the intercourse with cultured minds, had broadened all her life.

One autumn day, three years from the October when she had begun her work, Miriam walked down the willow lane and up over the hill to the armchair which waited for her still. She had a letter in her hand, and after the bowlders and bushes had taken her into their comfortable depths, she drew it out and read it again. Sentence after sentence shone out under her eyes, bright as the autumn sunlight.

"Under all the limitations against which you have struggled, you have made yourself practically an authority on your own locality."

"It is good of the professor to say so." she thought, "but how funny it sounds, about me!"

"You owe it to your self and to the world to perfect your training," the letter went on.

"And the way is open now at home, too!" she thought, with a little thrill of exultation. "It seemed, that day, as if it never would be—as if things would always be the same! I was completely discouraged."

"The university authorities are now prepared to offer you a residence scholarship."

But over those happy words Miriam's brown eyes grew dim again with blissful tears.

"To me!" she said. "When great, learned men might be proud to have it! I know what it means. It means work, and opportunity, and life—beautiful, wide life that may broaden and deepen into anything glorious! It means the being with the people whose very letters have made me richer; having the very best that the whole world can give, for my own, and the chance to use it for other people."

She patted a fragment of rock beside her with loving touch.

"The horizons are opened," she said.

"After all, God let me see out—through the hills!"—Forward.

### The Stuff of the Republic.

She did not look heroic. She came rather breathlessly into the car and hurried nervously to the center to secure the turning of a seat before it would be too late to find two together vacant. After her trudging and toddled three little boys, while the fourth she dragged along by the hand. Her tickets, securely fastened in a prominent place that they might give her no further concern, betrayed that she was going to Oklahoma, but now she was in North Dakota.

An opportunity to do a kindness in the way of furnishing temporary amusement to two of the little boys brought out her story.

Yes, she had always lived in North Dakota; her folks had lived there, too, but they emigrated from New York; they had been rangers.

Her oldest—and she looked with a glance of maternal pride at a nine-years-old midget, who seemed not an inch taller than seven—had been herding cattle since last June and had earned fifteen

dollars a month. His father had gone ahead to reconnoitre. It was partly on account of Jimmy she was moving; the cowboy took delight in teaching the little cowboys to swear, and sometimes gave them whiskey to drink just to see how queer they would act. She was going to bring her boys up to be good men, and somehow—she didn't know how—they were going to be educated, too.

Yes, it was dreadfully lonesome to go away from ones' folks—and here a little choke came into the voice—but you must think about the future of the boys.

To catch this early Monday morning train she had had to start Sunday evening, but only just a little ways. She had hoped to find a steamboat or a "keroseneboat" to take them across the Missouri, but they could get only a common rowboat, which was partly full of water, and it was a pouring rain. They all got drenched and covered with mud, and it was a long walk, more than a mile, to her aunt's, where she spent the night.

Yes, the babies were tired, but that was nothing to the mud. You ought to have seen their clean, brown linen suits! She put them to bed at once, but it was Sunday, and neither she nor her aunt would think of washing on Sunday, and yet those children's suits must be washed, and her own wool dress too. She couldn't go on a journey looking so. When the children were asleep, they waited till after the clock struck twelve, and it took her till six o'clock Monday morning to dry and iron those five suits. O, no, she didn't lie down at all. Yes, she was a little tired; but the children had slept, for which she was so glad. It would be only three nights and four days more before she could reach the end of her journey, and then—

"Who is it, baby dear, that you're going to see?"

"Papa! Papa! Papa," with a seraphic smile, gurgled the baby, and "Papa! Papa!" echoed the three older boys.

"He has been gone since February, you see," said the mother, apologetically.

"No," she went on, "I couldn't take a sleeper; the children are so small they can lie down in the seats, taking turns. I am sorry their clothes are getting a little rumpled already, but I have a fresh dress for baby when we get to Kansas City."

I had reached my station, and with a hearty "Godspeed" went on my way, thinking of that Sunday night—no, I beg her pardon—that early Monday morning's washing.

And she didn't look like a descendant of Jonathan Edwards, either!—Louise Manning Hodgkins in The Congregationalist.

### Wire Railing and Ornamental Wire Works.

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Manufacture Wire Railing for Cemeteries, Balconies, etc. Sieves, Fenders, Cag Sand and Coal Screens Woven Wire, Also Iron Bedsteads, Chairs Settees, etc.

## What will Cure a bad Catarrh

A Noted Doctor-Preacher of Atlanta Seems Able to Permanently Cure This Disease by an Entirely New Home Method That is Attracting Attention.

SENDS IT FREE TO ANYONE WITHOUT EXPECTING PAYMENT.

Those who have all along doubted whether there really was a permanent cure for catarrh will be glad to learn that an eminent Southern doctor-divine, J. W. Blosser by name, has discovered a home method whereby catarrh can be cured to the very last speck without regard to climate or conditions, and so that there shall be no misgiving about it he will send it free to any man or woman without expecting payment, for while others are spending fortunes in advertising Dr. Blosser uses his money to build up his discovery, and therefore he can afford to send a trial package free and let the results speak for themselves.

The doctor's discovery is radically different from the schemes that the country has recently been flooded with, and the results he has achieved seem to mark a new era in the scientific cure of chronic catarrh, foul breath, hawking and spitting, stopped-up feeling in the nose and throat, coughing spells, difficulty of breathing, catarrhal deafness, scratching in the throat, asthma, bronchitis and the many other symptoms of a bad case of catarrh. The first day's use will clear the nasal passages and the lungs, and then the catarrh germs are dispelled and you are forever freed from this annoying disease.

The doctor is willing to rest his case on the free package he sends you, and the fact that his company now occupies four floors would seem to prove that his discovery is genuine, so send your name and address without delay to the Dr. Blosser Co., 355 Walton St., Atlanta, Ga., and you will receive the free package, illustrated book, etc. The least you can do is to find out what the doctor has got, as you can't be anything out, one way or another, and you surely should be cured.

## Real Estate for Sale at Davidson, N. C.

For quick sale and easy payments; cash or gilt-edge paper: One neat five-room dwelling, with large brick cellar; good water, stable and garden; on lot 70x270 feet deep; price \$1,000.

Also two vacant lots; one 75x285 ft. deep; one 75 ft. front by 300 feet; price \$350 each; fine investment for health, society and education.

Also one storehouse on lot No 12, North Tryon street, Charlotte, N. C., 24 ft. front by 140 ft. deep; very desirable.

Also celebrated Barium Springs; 18 acres land; 7-room hotel; 3-room cottage; storehouse and barn; five miles Statesville; price \$5,000.

In addition can sell farms and city property more or less throughout South Carolina, all sorts and sizes, with various business opportunities, at money-making prices.

J. EDGAR POAG, Broker,  
Rock Hill, S. C.

## Marriages.

SPENCE - WILSON.—At the residence of the bride's father, Mr. James C. Wilson, near Jenifer, Ala., Sept. 2, 1903, by the Rev. W. I. Sinnott, Mr. Joseph H. Spence and Miss Helen Wilson, both of Talladega County, Ala.

GRANT-HOLT.—In the Presbyterian Church of Mebane, N. C., Sept. 2nd, by Rev. R. W. Hines, Mr. Chas. Ross Grant and Miss Bettie Yancy Holt, both of Mebane, N. C.

McKENZIE FERGUSON.—Near Red Springs, N. C., on Sept. 2nd, at the residence of Mr. S. N. Ferguson, the bride's father, by Rev. A. N. Ferguson, assisted by Rev. C. G. Vardell, D. D., Mr. D. M. McKenzie and Miss Kate Ferguson.

VICK-SAVAGE.—At 3 p. m., on Aug. 26, at the residence of the bride's parents, Mr. and Mrs. O. R. Savage, near Ivanhoe, N. C., by Rev. V. H. Starbuck, Mr. W. Thos. Vick and Miss Katie Savage, both of Pender County.

GROSH-HEIGES.—On the 6th of Sept. by Rev. H. A. Brown, D. D., Samnel Lindley Grosh of New Bloomfield, Pa., to Miss Ella Heiges, daughter of Prof. S. B. Heiges, Supt. of State farm, Saxe, Va.

## Deaths.

"Thy Lord Himself hath suffered too,  
And thou canst lay thine head upon  
His breast,  
And thou canst tell Him all thy griefs,  
And be at rest.

Then thou shalt say, "Thy will be  
done,"

And thou shalt trust in Him what'er  
betide;

And thou shalt be made more like Him,  
The Crucified."

CAMERON.—At Hope Mills, No. 2, in seventy-second year of his age, Mr. John C. Cameron was found dead in bed Aug. 17.

DENNING.—After a brief illness, Cartes Denning, of Cotton N. C., in twenty-first year of his age, departed this life Aug. 23, 1903.

WIGGINS.—At Hope Mills, No. 1, suddenly on base ball ground, June 29, Neill Wiggins. He was about 51 years old.

SARAH MORSE NADAL, wife of Mr. Anthony Nadal, who had been in feeble health this summer, died the twenty-seventh of August at sunset. She was eighty years old, and the oldest member of the Wilson Presbyterian Church. She has been identified with Wilson's history and beloved by all who knew her.

Upon the wooden sides of an ancient covered bridge at Lucerne can be seen a picture known the art world over: "From a group of children sitting round a cottage hearth Death has taken one by the hand and is leading it out of the door. Quietly and unresisting goes the

little child, and in its countenance no grief, but wonder only, while the other children are weeping and stretching forth their hands in vain toward it." Peacefully her spirit returned to the God who gave it and her body was laid to rest in the new cemetery at Washington, N. C.

'Life's race well run,  
Life's work well done,  
Life's crown well won,  
Now cometh rest."

James Thomas, Pastor.

Resolutions adopted by the Womans' Missionary Society of Raeford Presbyterian Church at their last meeting:

Whereas, God has removed from our number, by death, our faithful and beloved co-worker, Mrs. L. A. McLaurin.

Resolved, 1st. That we bow in reverence, submission and love to His will, believing that He is infinite, eternal, and unchangeable in His being, wisdom, power, holiness, justice, goodness and truth.

Resolved, 2nd. That we cherish her memory and commend her virtues, her unobtrusive modesty which was so beautiful in one so young and even added to the force of her firm and quiet zeal in Missionary work, her faithfulness in every duty and relation of life proved her to be dominated by love to the Savior of sinners.

Resolved, 3rd. That we wish to express our sympathy with our dear pastor and all those who loved her in tender ties.

Resolved, 4th. That a copy of these resolutions be spread on our minutes, also sent to the family of the deceased, Missionary and Presbyterian Standard for publication.

Mrs. Isabella Lamont,

Mrs. Ida P. McLeod,

Mrs. Frances Dickson.

Committee.

## The Household.

### Sunshine For the Invalid.

By Miss Lucy A. Yendes.

It is so hard to be shut away, shut in and kept from the activities of life, when our entire sympathy is with the world of work and of progress.

Imagine the hearing nothing, knowing nothing, having nothing fresh and bright to think about, save as some one comes in and brings a message from the outside world!

True, one may read, if eye and brain permit; and if the invalid chance to be a woman, why, there are some forms of light work that may do to help make the time fly instead of drag, as knitting, and its kindred occupations of sewing, crocheting, tatting, embroidery; making of lace, etc., but all these leave a major portion of the day, even for the one who can so occupy herself, with little to do.

Then it behooves all who may to provide "Sunshine" for the others, and for the rest of the day to such as can do the things suggested, or any others, a part of the time.

"What can I do?"

That is just what I wanted to hear.

Perhaps too, I would better begin with my list of negatives, and veer around to what you can do, after warning you away from what you should not, if you would carry "Sunshine" to the sick or the convalescent:

1. Don't talk of sickness, and tell of all who have had the same or some similar trouble, every time you enter the invalid's room. Talk health, strength, hope, cheer, (news of a pleasant nature), science, literature, anything with which you may reasonably hope to cheer the patient.

2. Don't whisper. Speak in a low tone as you should even to the well, who are not deaf, but don't "prose."

3. Don't insist upon sitting on the edge of the bed to show your interest in the patient. A chair is more comfortable for you, and will be ten times as likely not to make the invalid nervous.

4. If you are given a rocking chair, don't be excessive in its use. All superfluous motion is a disadvantage in most places, but especially so in the sick room. It will often give a well, strong person nervous prostration to have some one come into the living room, seize the big rocker and sway back and forth in it, as for dear life, for half an hour, and the effect on a sick one is much worse.

5. Don't argue, at full length, and with double force, even if you know that you are right and the patient wrong. Be as tolerant as you would like the patient to be, in case your positions were reversed, and you had to lie in bed, apart from the world day after day.

Now for some of the "Do" points:

1. Wear your sunniest expression, and use the lowest, sweetest tone of voice that is at your command. (Perhaps you have not yet found out the full extent of the power that lies in this sort of voice, nor how dependent it is upon its every day use for success. It does not come by chance, nor can it be put in and off entirely at will. It must be a habit.)

2. Wear, likewise, something pretty, if you are a woman, men have to be excused from this attempt, because of the conventionalities of dress. Wear something to rest and please the eye, if possible. Think how often the dear invalid has to count the stripes on the wall paper or rearrange its figures, as she lies there with no one to even hand her a violet or a rose.

3. Guide the conversation into other channels, if you find the invalid showing fretfulness, discouragement or indifference; otherwise let her speak on the topics that are nearest her heart. She may have been thinking for days on some theme that she wanted to exploit, with no one to listen, and that is always hard luck. One reason why most people enjoy their home is because they are sure of a hearing there.

4. Read to her, if she wishes, and what she wishes, if she has a preference; if not select something jolly, that is not coarse; something sweet that is not wishy washy, or something bright that is not entirely devoid of sense. But don't read too long.

5. Write a letter or a note for her, if she wishes, and if you can do it without tiring her all out with your questions as

to how she would like the thoughts expressed, after she has given you their substance, or as to where the materials are to be had. Let some one else find them, if you can't hunt them up.

6. Take her some little delicacy in the way of food or drink; but don't insist upon her having it then, nor at all if you do not know her doctor or nurse, for they may have forbidden her to eat the very thing you take; but it shocks her that you were mindful of her, which will be something for her to think of, long after you have departed.

7. And finally, don't overdo the visit in the matter of length. She is not so strong as you, else she would not be set apart; and even a few minutes of rapid or intense visiting will be sufficient to tire her. And, when you start, GO, whether visiting the sick or the well.

Don't prolong the agony beyond endurance, or so to nullify the effects of an attempt to distribute "Sunshine."—New York Observer.

**Simple Salads.**

By Mrs. Carrie Ashton Johnson.

A very appetizing salad consists of head lettuce, which is crisp and tender, with walnut meats sprinkled over it and slices of lemon dotting its surface. Lemon juice can be squeezed over it just before serving if preferred. No dressing is used.

Very thin slices of Bermuda onions, which have been allowed to stand in salt ice water for half an hour before using, are laid on head lettuce, and lemon juice squeezed over it or slices of lemon arranged on it.

Peanut Salad—Two cupfuls of chopped peanuts, after the skins have been rubbed off. Two cupfuls of finely cut celery. Two hard boiled eggs, chopped fine. Mix with the following dressing:

Beat very light the yolks of two eggs, add slowly half a teaspoonful each of salt and mustard stirred together. Continue to beat and add four tablespoonfuls of melted butter and six tablespoonfuls of vinegar. Cook in double kettle, stirring constantly until it thickens. Remove from fire, and stir in the two well beaten whites of eggs. Before mixing with salad, add a cupful of whipped cream.

English Walnut Salad—Add equal quantities of chopped walnuts and finely cut celery. Mix with the following dressing:

Cook in double boiler one tablespoonful of butter, two tablespoonfuls of sugar, one scant tablespoonful of flour, one-half teaspoonful of salt, one half teaspoonful of mustard, two eggs, beaten very light, two-thirds cupful of vinegar.

Chicken Salad—Equal parts of finely picked chicken (the white meat is considered much nicer) and crisp celery cut fine. If nuts are liked, blanch some nice almonds and stir them through the salad dressing. Three eggs beaten separately and very light. Butter the size of an egg. One teaspoonful of mustard, one teaspoonful of salt, one-half salt-spoonful of cayenne pepper, one-half cupful of vinegar. Cook in double boiler until thick. Add before mixing a scant cupful of whipped cream.

A delicious salad which pleased the eye as well as the palate, consisted of a large slice of delicious pineapple, two small slices of tomatoes, two olives and a few nuts, with a spoonful of whipped cream dressing on the top.

Fruit salads are simple to prepare and easily digested. California grapes cut in two so that the seeds can be removed, are very nice served with an equal quantity of finely cut celery on lettuce leaves, with a whipped cream dressing over them.

Finely shredded pineapple, bananas, and grapes are very nice served together with celery on crisp lettuce leaves. Nuts are sometimes served with fruit salads.—New York Observer.

**An Old Fashioned Woman.**

No clever, brilliant thinker, she,  
With college record and degree;  
She has not known the paths of fame;  
The world has never heard her name;  
She walks on old, untrodden ways,  
The valleys of the yesterdays.

Home is her kingdom; love is her dower;  
She seeks no other wand of power,  
To make home sweet, bring heaven near,  
To win a smile and wipe a tear,  
And do her duty day by day  
In her own quiet place and way.

Around her childish hearts are twined,  
As round with some reverent saint enshrined,  
And following hers the childish feet  
Are led to ideals true and sweet,  
And find all purity and good  
In her divinest motherhood.

She keeps her faith unshadowed still,  
God rules the world in good and ill;  
Men in her creed are brave and true,  
And women pure as pearls of dew.  
And life for her is high and grand,  
By work and glad endeavor spanned.

This sad old earth's a brighter place  
All for the sunshine of her face;  
Her very smile a blessing throws,  
And hearts are happier where she goes.  
A gentle, clear-eyed messenger,  
To whisper love; thank God for her!  
—Congregationalist.

**DRAKE'S PALMETTO WINE.**

The wonderful tonic medicine that removes all congestion and disease from vital organs, tissues and blood. One tablespoonful, once a day, immediately relieves and absolutely cures Indigestion, Flatulency, Constipation and Catarrh of the Mucous Membranes. It is a positive specific for Congested Liver and Kidneys and Inflammation of Bladder, tones the Appetite and Nervous System, and purifies and enriches the Blood.

Seventy-five cents at Drug Stores for a large bottle, usual dollar size, but a trial bottle will be sent free and prepaid to every reader of the Presbyterian Standard who needs it and writes for it to Drake Formula Company, Lake and Dearborn Sts., Chicago, Ill.

**Wear Red Seal Shoes  
Catalog for Postal**



**SEABOARD  
AIR LINE RAILWAY.**

In Effect November 23rd, 1902

**Vestibuled Limited Trains.**

DOUBLE DAILY SERVICE Between New York

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SOUTH and WEST.

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	Daily No. 31.	Daily No. 27.
Lv New York, P. R. R.....	12 55 p m	12 10 a m
Lv Philadelphia, ".....	3 28 p m	7 20 a m
Lv Baltimore, ".....	5 45 p m	9 34 a m
Lv Washington, W. S. Ry..	7 00 p m	10 41 a m
Lv Richmond, S. A. L. Ry..	10 37 p m	2 15 p m
Lv Petersburg, ".....	11 20 p m	2 53 p m
Lv Norfolk, ".....	1 55 a m	5 18 p m
Lv Henderson, ".....	2 28 a m	5 41 p m
Lv Raleigh, ".....	4 15 a m	6 58 p m
Lv Southern Pines ".....	6 16 a m	8 50 p m
Lv Hamlet, ".....	7 35 a m	
Lv Columbia, † ".....	10 25 a m	12 20 a m
Ar Savannah, ".....	2 35 p m	4 55 a m
Ar Jacksonville, ".....	7 00 p m	9 15 a m
Ar Tampa, ".....	6 45 a m	6 00 p m
	No. 33.	No. 41.
Lv New York, N. Y. P. & N.	† 7 55 a m	8 55 p m
Lv Philadelphia, ".....	10 16 a m	11 21 p m
Lv New York, O. D. S. S. Co.	† 3 00 p m	
Lv Baltimore, B. S. P. Co.		† 6 30 p m
Lv Wash'ton, N. & W. S. B.		50 p m m
Lv Portsmouth, S. A. L. Ry	9 05 p m	9 25 a m
Lv Weldon, ".....	11 45 p m	11 55 a m
Lv Norfolk, ".....	1 55 a m	1 35 p m
Lv Henderson, ".....	2 28 a m	2 02 p m
Lv Raleigh, ".....	4 15 a m	3 45 p m
Lv Southern Pines ".....	6 16 a m	6 18 p m
Lv Hamlet, ".....	7 40 a m	9 45 p m
Lv Wilmington ".....		9 20 p m
Ar Charlotte, ".....	10 33 a m	10 32 p m
Lv Chester, ".....	10 30 a m	12 5 a m
Lv Greenwood, ".....	12 37 p m	3 25 a m
Lv Athens, ".....	2 52 p m	5 58 a m
Ar Atlanta, † ".....	4 00 p m	7 35 a m
Ar Augusta, C. & W. C.....	5 40 p m	
Ar Macon, C of Ga.....	7 20 p m	11 35 a m
Ar Montgomery, A. & W. P.	9 20 p m	6 25 p m
Ar Mobile, L. & N.....	2 55 a m	
Ar New Orleans, L. & N.....	7 25 a m	
Ar Nashville, N. C. & St. L.	1 30 a m	6 55 p m
Ar Memphis.....	4 15 p m	8 20 a m

**NORTHWARD.**

	Daily No. 32.	Daily No. 38.
Lv Memphis, N C & St L....	12 45 n n	8 00 p m
Lv Nashville, ".....	9 30 p m	9 30 a m
Lv New Orleans, L & N.....	8 10 p m	
Lv Mobile, ".....	12 40 a m	
Lv Montgomery, A & W P.	6 45 a m	1 00 p m
Lv Macon, C of Ga.....	8 00 a m	4 20 p m
Lv Augusta, C & W C.....	10 05 a m	
Lv Atlanta, † S A L Ry.....	12 00 n n	8 00 p m
Ar Athens, ".....	2 57 p m	11 23 p m
Ar Greenwood, ".....	5 15 p m	1 58 a m
Ar Chester, ".....	7 17 p m	4 15 a m
Lv Charlotte, ".....	7 27 p m	5 01 a m
Lv Wilmington ".....	3 20 p m	
Lv Hamlet, ".....	10 40 p m	7 50 a m
Lv Southern Pines ".....	11 33 p m	8 44 a m
Lv Raleigh, ".....	1 35 a m	11 15 a m
Lv Henderson, ".....	3 05 a m	12 50 p m
Lv Norfolk, ".....	3 50 a m	1 45 p m
Lv Weldon, ".....	5 00 a m	8 00 p m
Ar Portsmouth, ".....	7 15 a m	5 35 p m
Ar Washington, N & W S B		6 55 a m
Ar Baltimore, B S P Co.....		† 6 30 a m
Ar New York, O D S S Co.....		† 5 00 p m
Ar Philadelphia, N Y P & N	† 5 46 p m	5 10 a m
Ar New York, ".....	8 15 p m	8 00 a m
	No. 34.	No. 66.
Lv Tampa, S A L Ry.....	8 00 p m	8 00 p m
Lv Jacksonville, ".....	9 30 a m	7 50 a m
Lv Savannah, ".....	1 40 p m	12 10 p m
Lv Columbia, † ".....	7 05 p m	5 30 a m
Lv Hamlet, ".....	10 40 p m	9 40 a m
Lv Southern Pines ".....	11 33 p m	9 36 a m
Lv Raleigh, ".....	1 35 a m	11 50 p m
Lv Henderson, ".....	3 05 a m	1 10 p m
Lv Norfolk, ".....	3 45 a m	1 55 p m
Lv Petersburg, ".....	5 53 a m	4 07 p m
Ar Richmond, ".....	6 35 a m	4 55 p m
Ar Washington, W S Ry....	10 10 a m	8 36 p m
Ar Baltimore, P R R.....	11 25 a m	11 25 p m
Ar Philadelphia, P R R.....	1 36 p m	2 56 a m
Ar New York, P R R.....	4 13 p m	6 30 a m

**R. M. COFFEY, C. T. A.,  
Charlotte, N. C.**

## Our Young People.

### The Mystery of the Man in the Iron Mask.

On the afternoon of the eighteenth of September, 1698, the great drawbridge of the fortress-prison of the Bastille, in Paris, was lowered with a clang to admit the new governor, the Sieur de Saint-Mars. A mounted escort surrounded a litter in which Saint-Mars was borne, and by his side, within its closed curtains, sat a singular figure—that of a man of middle age, of noble appearance and graceful manners, but whose face was concealed by a black velvet mask, secured by clasps of iron. The two—Saint-Mars and the Man in the Iron Mask—had come by slow stages from the prison of St. Marguerite, in the south of France, where Saint-Mars had been keeper for years. He brought no other captive with him to his new charge of the Bastille; but this one, evidently, was too important to be left behind. Saint-Mars was considered the paragon of jailers by his royal master, Louis the Fourteenth. From the age of thirty-five when he had been put in command at the famous prison-fort of Pignerol, in Piedmont, this nobleman of France had given his whole soul to business, and was a great favorite with the king in consequence. On this particular journey, it was noticed, he redoubled every precaution, sleeping by his prisoner's side, and keeping pistols always at hand, even during meals. On his part, the Mask uttered no word, sat always with his back to the light, and made no attempt to communicate with anyone, or seemed to notice the curious attention with which he was regarded by the escort, and by the villagers wherever they stopped for the night.

The drawbridge of the Bastille rose behind the two, and the Man in the Iron Mask never again crossed it alive. He was taken to a room in the tower of La Bertandiere, and there, for five years, he lived a perpetual mystery. His mask was never raised, day or night, not even when the aged physician of the prison attended him. It was known, indeed, that Saint-Mars had given strict orders to kill him instantly should he so much as attempt to remove it.

His voice was low and soft, but he seldom spoke. He never complained of his condition, nor did he ever give the least hint as to who he was.

Yet it is certain that he was treated with the utmost deference, although so strictly imprisoned. He was supplied with every luxury of the table; none was allowed to sit down in his presence, not even Louvois, the prime minister of Louis, who once visited him in his cell; he was clothed in the finest linen and costliest laces; and he amused himself by playing on the guitar. Saint-Mars never remitted his ceaseless watch upon him; he spied upon him daily, and sent full and careful reports to the king. He was evidently the most important prisoner in all the land of France; and when we consider that Louis the Magnificent had a passion for imprisoning his enemies, and a genius for making their captivity as

melancholy as possible, this preeminence of the Iron Mask becomes more and more mysterious. Who was this unknown personage, whom the great king shut away forever in a living death?

Once, in St. Marguerite, before he came to the hopelessness of the Bastille the Mask is said to have made an effort to reveal his story. His meals were served on silver; and one day he scratched something with a knife upon a silver plate, and threw it out of the window toward a fishing boat that had landed near the foot of the prisoner's tower. The fisherman picked up the plate. He was not able to read, and thinking the silver had dropped by accident, he took it to the governor of the prison, very honestly. Saint-Mars read the inscription, with signs of much alarm. "Have you read this? Has any one seen you with it?" he asked. The man replied that he could not read, and that no one had seen him pick up the plate. Saint-Mars, not satisfied, detained him until he found his story was true. Then he dismissed him, saying, "It is a happy thing for you that you cannot read." After that, the prisoner was always watched at his meals; each plate was examined before removal to make sure that nothing was written on it; his linen, changed twice a week, was carefully examined for writing, also; even the candles were inspected for fear a paper wick might be inserted. Every day, in addition, Saint-Mars himself searched the prisoner. Thus the fatal purpose of King Louis was perfectly fulfilled, and the Man in the Iron Mask was cut off absolutely from the knowledge of his fellow-men.

How long was he a prisoner? Not even that is known. Some say that Saint-Mars had him as a charge in Pignerol first, and thence removed him to St. Marguerite and finally to the Bastille. The least estimate of his captivity is twenty-five years—the longest forty-five. No wonder that by the time he reached the Bastille, he had ceased to struggle against his fate, or to plan escape or appeal. Despair came, sooner or later to all the captives of Louis, and their last years were usually sunk in premature dotage. When historians begin, indeed, to search out the identity of the Iron Mask, the fact of Louis' cruelty is astonishingly brought to light. Under the glittering splendor of the Grand Monarch's life, we behold a depth of unrelenting evil which explains to us the gloomy melancholy into which he fell in his old age. The king's prisons were always full; his jailers were peculiarly honored and favored; and in the midst of a gay court he enjoyed constantly the reading of reports of the tortures or the slow decay of captive after captive. So it need not surprise us to find that, outside of all the victims who died in his various prisons, and whose death was recorded and known, there should be many, many more whose fate, after they once passed the gloomy portals, was never revealed; and that among these at least half a dozen were important enough to have been doomed to wear the fatal emblem of the Iron Mask. There was Fouquet, the wealthiest of his subjects, minister of

finance early in his reign, outshining the young king most humiliatingly—a thing which Louis never forgave. Fouquet was thrown into Pignerol the moment the youthful monarch felt himself strong enough to do so.

For sixteen years he languished there, treated with singular severity. Then darkness closes over his fate. Some say he died and was buried in 1684—but grave authorities have upheld his claim to wear the Mask. There was Avedick, the Armenian patriarch of Constantinople, who defied the Jesuits, with the king behind them, and angered the prided Louis bitterly. The patriarch was kidnapped, and brought to France, where the cruel king watched him lose strength, eyesight and hope in the dark recesses of the royal dungeons. Was he the Man in the Mask? Many hold that belief. There was General de Bulonde, who lost the siege of Cunes, and who knew some royal secrets that Louis wished buried. He disappeared in the prison shadows, to an unknown fate. Perhaps it was behind the Iron Mask that he disappeared—who knows? There was Marchiel, head of a great conspiracy, implicating some too high to be reached by the hand of justice. He entered the royal prisons, and never was heard of again. Was it his face that was forever hidden. Books have been written to prove it, but the Mask holds its secret well. There was Count Matthioli, prime adviser of the Duke of Mantua, who sold Louis the fortress of Casale, key to Piedmont, which the French king coveted, and who then, before the place could be taken over by the French, resold the information to Spain, Austria, and Savoy, so that their immediate interference saved Casale, and made Louis ridiculous all over Europe. Like Avedick, Matthioli was promptly kidnapped, and flung into prison at Pignerol. None dared henceforward inquire into his doom. He never was heard of again. That he was the Mask has been eagerly asserted—and so the list goes on.

All these explanations, however, do not seem to explain the one central mystery—the wearing of the Mask itself. Everyone knew that Fouquet, Avedick, Matthioli, and the rest of the dismal list were the captives of Louis. There was no attempt to rescue any of them. A motive for the Mask is thus wanting. In seeking this motive, the great romantic theory of a possible royal claimant has suggested itself to many, and been worked out thus by Voltaire, Dumas, and other ingenious minds: There was a prophecy, known to Louis the Thirteenth, that twin sons should be born to him, and that the disputed succession that must follow would bring on civil war. Accordingly, when twins were born (the elder of whom was Louis the Fourteenth) the younger of the two infants was sent away into the provinces, to be brought up secretly as the son of a peasant. However, at nineteen, seeing a picture of his brother, the king, and a letter from Anne of Austria, written to his guardian, which hinted at the secret of his birth, he guessed the whole situation, and declared that he would appear at court and claim his place. At once, orders were sent from

Paris to imprison the unhappy youth for life; the Mask was fastened upon his face, and Saint-Mars was made his jailer. A letter from Mary of Modena, found among the papers of Richelieu, professed to give the whole story. But most modern investigators believe the letter either a fiction or a forgery—so the Mask is not lifted an inch, after all. Yet it is not to be denied that this explanation, unlike any other, does account for the infinite secrecy observed and the remarkable deference paid to the mysterious prisoner. Whatever the captive's secret was the Iron Mask hid it to the end. In November, 1703, as night was falling, the drawbridge of the Bastille was lowered, and a scanty funeral train passed over it to the cemetery of St. Paul. Two of the officers of the prison followed the coffin to the grave, and the shadows of evening closed over the last funeral rites of the Man in the Iron Mask. No one outside the prison was informed of his death but the king; and as if to blot from memory his very existence, his furniture and clothes were burned, his silver plate melted, the walls of his chamber scraped and replastered, the ceiling taken down and renewed, the floor taken up and relaid, and every trace his five years' residence in the tower of La Bertandiere thus destroyed. On the burial register he was called, "Marchialy, aged forty-five." In the prison book he was set down only as, "the prisoner from Provence." Louis the Fourteenth certainly had cause to believe that the whole story would pass into oblivion long before the bones of his unknown victim fell to dust in their unmarked grave.

But it was not so to be. The very mystery defeated its object, and kept curiosity alive. The peasantry did not forget the masked traveler in the litter with Saint-Mars, who had passed through their villages. The court whispered among themselves. The guards of the Bastille gossiped about their prisoner and when, in the coming years, some literary men were flung into the Bastille, they found the story so attractive to the imagination that it was set down, and became the property of the public. More than fifty books have been written on the Iron Mask, and though the identity of the Grand Monarch's victim has not been solved, yet the cruelty of Louis himself has been fully unmasked in the process. Which would one rather have been—the Prisoner in the Bastille, sitting in his lonely cell through the long days, or the brilliant king at Versailles who hid an evil delight in torture and suffering behind his daily splendors? If the Man in the Iron Mask were indeed Louis' twin brother, was it not better to be Abel than Cain?—Priscilla Leonard, in "Forward."

#### King Frederick and the Irish Giant.

A queer and testy man was Frederick William I., the second king of Prussia and the father of the renowned monarch, Frederick the Great. He ascended the throne in 1713. He assembled and drilled a great army in time of peace. He was very proud of their numbers and discipline, and among his queer ambitions was one which was very odd indeed.

He desired to have a certain corps of soldiers which should consist wholly of giants. So he sent his agents all over Europe giant-hunting.

A difficult task the agents had, for giants were not so numerous in Europe as they are supposed to have been in very ancient times, before history was written. But one of them met with good fortune, as you shall presently be told.

One day, as one of the Prussian recruiting-sergeants was visiting London in search of tall men for Frederick's service, his attention was called to a crowd in the streets. He entered the crowd curiously, and to his amazement and delight he there found the tallest man he had ever seen. The man was an Irish giant. His head was covered with thick yellow hair; his shoulders were broad. He rose above the crowd like a tower among houses.

He had come to England to seek work. He was now out of money, but he was still good-natured and merry. Fat people usually are cheerful, whatever may be their condition.

The recruiting-sergeant elbowed his way through the crowd, greatly excited thus to find the very man he had been so diligently looking for.

He laid his hand on the Irishman's sleeve.

"Come with me! come with me! I'm a soldier myself, and I am always ready to help a comrade in distress."

"But o'm not a soldier."

"Aren't you? Why you look every inch a soldier; any man would take you for one. You ought to be a soldier, sure. But never mind that. Come and dine with me."

"That I will," said Pat; "and ye need not be after axing me twice."

The Irishman's appetite was as great as his body, and when he was well filled with a liberal meal, he was always credulous and jolly, and easy to be persuaded.

"You are a fine fellow," said the sergeant; "a wonderfully fine fellow. Did you never think of turning soldier?"

"An' what should I turn soldier for?"

"For honor and glory."

"A cannon ball wouldn't be apt to miss me, sure; and what good would honor and glory do me when my head was gone, clane gone intirely?"

"For money."

"How much?"

"I will offer you a safe position in the Prussian Life-guards. The king, I am sure, would pay four hundred pounds down for a strapping fellow like you."

"Four hundred ponnnds! Four hundred pounnds! Do I hear my own ears? Faix, I will not be long in choosing. Pat O'Flannigan is the boy for yez."

"Good. Can you speak German?"

"German, is it? Dutch-lie? Sorra a word of German can I speak, if it were to save my life from the hangman."

"Well, no matter. Three sentences are all you need to know. I can teach you them."

"What be thez?"

"When the king first sees you in the ranks he will come to you and say, 'How old are you?'"

"An' what shall I say?"

"Twenty-seven years."

"Then he will say how long have you been in the service."

"An' what will I say thin?"

"Three weeks."

"Then he will say: 'Are you provided with clothes and rations?' and you will answer, 'Both.'"

"I think my head will hold that much."

"I will try you. How old are you?"

"Twenty-seven years."

"How long have you been in the service?"

"Three weeks."

"Are you provided with clothes and rations?"

"Both."

On the journey to Berlin the sergeant asked the happy recruit these questions daily. He answered promptly and correctly.

About three weeks after his arrival he appeared on parade in the corps of giants for the first time. There were Arabs and Danes, and Moors and Swedes in the brigade; giants from almost all the countries of Europe—but Pat stood like a Saml among them all.

The king saw him and his face shone.

He beckoned to him to step forward.

Pat stepped forward proudly, and presented arms.

"I haven't seen you before," said the king. "How long have you been in the service?"

"Twenty-seven years."

The king stared. "Twenty-seven years! I should have known it had you been in the service a week. How old are you?"

"Three weeks."

"Three weeks! and been in the service twenty-seven years!"

The king turned purple with rage.

"Do you think I am a fool, or are you one yourself?" he shouted.

"Both."

"Seize that fellow!" said the king, locking as though he was going to burst. "Off with him to the guard-house!"

Pat remonstrated in Irish, which was not understood. Honor and glory, and even money, all looked cheap enough to him now, and he wished himself back on good old English soil.

The officer of the guard happened to know Pat's German acquirements, and he once rightly guessed the situation when the poor recruit was marched to the guard-house. He explained the whole matter to the king, who for once had a laugh that relaxed his usually clouded face.

The recruit was at once set at liberty.

"Faix," said Pat O'Flannigan, "niver pretend to know what ye don't know; else it is a whoppin' big blunder ye'll be after gettin' into."—The Church Standard.

#### A Brave Swimmer.

A story from the Royal Humane Society records is retold in McClure's Magazine. The hero was an obscure negro seaman, of the schooner Dolphin, which was sailing along the coast of Nicaragua. About two o'clock in the morning a sudden squall overturned the boat.

Within ten seconds the Dolphin was bottom up, her passengers and crew struggling in the water.

First came Wilson McField, swimming. McField was a negro, a subject of Great Britain. All his twenty-seven years of life he had known these waters, and he swam like a seal. Fortunately the vessel's helm lay deep in the water owing to the weight of the anchor and chain which had dropped out when the vessel turned. Here, by grappling hard, but not without being severely cut by barnacles, McField succeeded in climbing upon the ship's bottom. Then he shouted to the others, and one by one, as they reached the vessel's bottom, he pulled up five of the crew.

After the crew was safely perched on the Dolphin's bottom, they had to cling their best, for the sea had now risen, and the wind was blowing half a gale, although the worst of the squall had passed. Thus they sat for over two hours, drifting at the will of the sea. Then a strange thing happened. Anderson, the cook, asserted that he heard pounding from within the vessel. They all listened, and heard nothing. A little later Anderson again asserted that something was drumming on the ship's bottom under him.

They all heard it distinctly, Anderson even insisting that he also heard voices. They finally made up their minds that some one was imprisoned in the chain. They discussed the matter until it was broad daylight, and all the while the pounding was growing fainter. None of the white men could propose any way of saving those in the cabin, if there really was any one imprisoned. At last McField, the negro, said he would dive under and into the boat. They assured him he would not be able to get out again any more than those who were already there. But he insisted. They had secured a coil of rope that had been dragging from the vessel. One end of this was held by the men on the ship's bottom, the other end McField took in his teeth. Then he dove from the vessel into the sea, and quickly disappeared.

He went down swiftly, passed under the gunwale, and then rose through the hatch. It was pitch dark, and the interior of the vessel was full of disturbed cargo, and empty barrels and boxes. McField dived in among them, fearlessly holding his breath, and made for the cabin. The rope kept catching, and once he drove his head into a post with terrific force, but he kept on steadily. Finally, concluding that he had reached the cabin, he rose quickly and an instant later his head was out of the water. And yet so foul was the air, and so narrow the space between the top of the water and the ship's bottom, that he could scarcely breathe. Everything was in absolute darkness; he could see no men, but just at that moment he heard again the familiar knocking.

He called out. At first there was no answer; then he heard voices, but faintly swimming in the direction from which they seemed to come, he found two men braced against the cabin sides, and holding their heads above water. Here they had been for upwards of six

## MISS FAY LEE,

President of the Shakespearian Club, Kansas City.



Miss Fay Lee.

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hours, knocking and knocking. McField recognized one of them as a young rubber-cutter, named Mallitz, and the other was a native Spanish-Nicaraguan, called Obando. Both fell upon McField, clamoring to be saved, so that he was compelled to threaten them with instant death unless they obeyed him. He fastened the rope around Mallitz and gave the signal to pull. Mallitz took a long breath and went down. McField dived into the water with him. Mallitz was panic-stricken, and entangled himself in the hatchway. McField lost precious seconds freeing him, so that when at last they went out under the gunwale both were nearly drowned. Mallitz was quite unconscious, and McField was more dead than alive when they reached the surface. They pulled Mallitz aboard, but McField would not follow.

As soon as the rope was free again, he took it in his teeth, and dove a second time, found the hatch, and entered the cabin. Obando was almost uncontrollable with exhaustion and panic, but McField finally secured him with a rope, and, both having taken long breaths, the signal was given to pull up. This time the trip was made without accident, and on reaching the surface both men were drawn on board.

In the course of time, and in a roundabout way, the story of McField's bravery came to the attention of the United States Government, and the negro seaman was awarded a medal and fifty dollars in gold. Later, the news reached England, and McField, being a British subject, the Royal Humane Society awarded him a silver medal.

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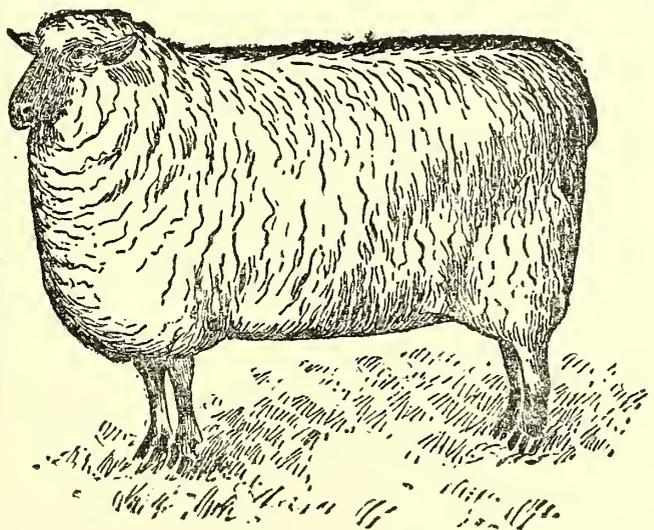
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## Our Little Folks.

### Children's Letters.

Petersburg, Va., Sept. 4th.

Dear Standard:

I wrote to you once before. My aunt takes your nice paper. My unole has a very bad cold. I hope to see my letter in print. I will have to close.

Yours truly,

Nan Cuthbert.

Belmont, N. C., Aug. 6, 1903.

Dear Standard:

I am a little girl 7 years old. I have two sisters and one brother. My father is a farmer.

School will start the next month.

We go to preaching at the Presbyterian Church.

Your friend,

Annie Hall.

### The African Children.

Dear Little Friends:

Oft times when I look at our little folks here in Africa's sunny land, I think that you in the home land must wonder what they look like, also if they have a good time and are happy just like other boys and girls. I don't know that I can get you entirely out of wonderland, but I thought to try to help you just a little to see them as they come in and go out among us day by day.

First, these little people look very much like many of the little children that you see round about you every day. Though clothed only in a bit of cloth wrapped around the waist, many of them have pretty faces, are quick and bright, full of life and fun. Knowing nothing outside of their own villages and people, they are as happy as they can be and wish for nothing better than the little strip of cloth that they wear and a good bath in the sand in the sunshine. But the children in and around the Mission soon learn to want something more than the loin cloth and are very happy when they own a chikowela (shirt or dress.)

Play? Yes they play and have a jolly good time, and some of their games remind me very much of your own. They love best to play on moonlight nights (and the moon shines beautifully here); then they have "hide-and-seek," "round-and-round," or "run and I will catch you and forfeit my place as leader." The little tots love to play "frogs going to market." They all squat, part at the head of a given line and part at the foot. As they begin to hop toward each other they say in concert:

"Chiula, chiula, kuya kudi kunyi?"

Nyaya ku kasalu ka Baluba;

Beau bataha uwenza cinyi?

Bawenza ludimi buka masode."

The fun is in trying to pass one another without touching.

Many of them are quite clever in playing "Jack stones." They are so quick that after tossing up the marble (a small nut), they can put the "pigs" in the pen, take them out, and one by one "take them to water" before the marble touches the ground.

At night when the moon does not shine—and it is so dark!—they love to sit around the fire and tell tales. They know nothing of the good fairy who comes with her wand and makes everything so beautiful for good little boys and girls. But they tell of the leopard and his stealthy creep, of the lion, how he is king of the forest and towers in strength above all other animals. Their tales are not all so creepy, for they tell of a little bird singing for those who had been good, but for those who had tried to steal her young from her she would hurl stones at them. They enjoy this and find quite as much fun in it as you do. And just like you they get sleepy and before the tale telling is finished many of them will lie down where they were sitting and go to sleep. Some of the mischief loving ones now seeing a good chance for a bit of fun, get a string and tie the feet and hands of the sleeping ones together, then blacken or whiten their faces; this causes much laughter and fun.

I feel quite sure that I am leaving you still wondering, for I dare say you wonder if the girls play dolls, roll a hoop, or jump the rope, or if the boys play ball, spin a top or play marbles. Some other time, if you like, I'll tell you.

Lucy G. Shepherd.

Luebo, Africa.

### Doing and Dreaming.

"I know I shan't pull that thousand dollars, but I may as well peg into this history lesson," said Teddy van Winkle, as he humped himself into a corner and then drew his knees up for a book rest. "I didn't know so many things ever happened in America. How did they come to, anyway? Seems 's if we'll never get to the end of 'em. I don't mind studying 'bout Indians—that's jolly easy. But when the French and English and Spanish come pushing their noses in, and then we go and get mixed up in a war among ourselves, why—whew!—learning 'out all that isn't any joke. Tell you what! If I had the running of this nation I'd hold things steady and not go to work and make a lot of history for school children to learn. And you just bet I wouldn't have a date to a single thing! Dates are the worst ever. Whoo! here goes!"

Teddy grasped the top of his book with both hands, fixed his eyes on a dot in the wall paper, and set his memory tugging away at the review.

It wasn't easy for Teddy to hold steadily at his study. Only a little way from him sat Hamlin, his elder brother, tipped back in his chair, with his hands back of his head. He was building the finest air castles you can imagine, and his little sisters were listening with all their ears.

For Hamlin was a good talker. He had a way of making you believe that the things he planned were going to come sure. He was a bright youth. Everyone liked him for his pleasant voice and gentle manner. He could learn very quickly; but he would much rather sit and build air castles any day than to study. The mother smiled and

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Leave Kinston.....	4:22 p m	8:48 a m
Leave New Bern.....	5:50 p m	10:10 a m
Arrive Morehead City.....	7:15 p m	
Westbound Trains.	Passenger Daily	Passenger Daily
Leave Morehead City.....	7:05 a m	
Leave New Bern.....	9:00 a m	
Leave Kinston.....	10:12 a m	
Arrive Goldsboro.....	11:15 a m	

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the Van Winkle children were expected to study two hours on Saturday mornings. After that they had the day to themselves. It was on that first Saturday that Ted curled himself up in the corner and talked away to himself as we heard him do at the beginning of this story. And while Ted fixed his eyes on a dot in the wall paper and made himself think the history, while Hamlin leaned back in his chair and told his little sisters all the things he was going to do with that thousand dollars. So, while Hamlin was idle, the little sisters were kept from study, too, because it was so pleasant to hear about the air castles.

Not every day was spent in that way. Sometimes Hamlin took his book and worked like a good fellow. But oftener he sat and dreamed—for there was a good deal more to dream about than there had been.

The six months were up before anyone realized it—I mean anyone but the father. He had been getting ready for it. And he told the mother on the sly that it was worth a good thousand dollars to him to get such a review of the subject.

So the day came and passed. The papers were handed in, and the principal of the school was invited over to dinner and paid a good sum for going over them with the father. And—but I'm quite sure you know already who won the thousand dollars; it was pinky little Ted. And you never saw so surprised a boy in all your life.

But there was still hope for Hamlin; because if his papers were reasonably perfect, he was to have the same amount. The professor and the father went over them carefully to see if this could be. But, even with great allowance made, they couldn't do it fairly. They called Hamlin into the library and showed him the number of his mistakes and let him see for himself he had not earned a prize.

He was deeply grieved and disappointed. Big fellow that he was, the tears came into his eyes. Teddie offered to go halves, but Hamlin was too manly for that.

"It's yours, Ted. You worked for it. I might have had the same. No one is to blame but Hamlin van Winkle, and he's very much ashamed of himself."

He did not sleep all that night, and instead of dreaming pleasantly he set himself to do some very hard thinking. Next morning he went into the library.

"I've come, father," he said, "to tell you that I've found out why the prize didn't come to me, as well as to Ted. It's because I spend my time building air castles and Ted spends his in doing what ever he has to do. It's going to be mighty hard, but I'm determined to turn over a new leaf. And I came to tell you that I'm glad you were so generous to make this offer to us. It has opened my eyes. I'm getting to be a regular no-account fellow." Mr. Van Winkle took both of Hamlin's hands in his and looked down into the boy's eyes very tenderly. "It was for this very reason that I did it, Hamlin. You make me very happy because you have thought the matter out for yourself. I'm sure you'll win. There's good stuff in you, my boy. I'll help you all I can."

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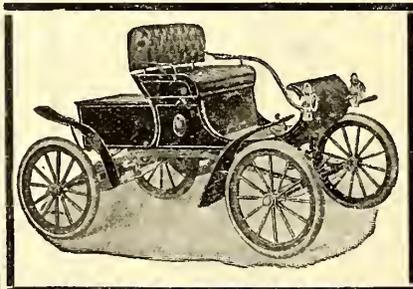
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And, though it wasn't at all easy, the boy did win. He has his times of dreaming yet, but he works when the time comes for work. It was a severe lesson, but it saved the boy.—The Christian Advocate.

**The Boy Who Did Not Tease.**

"Perhaps," said Mildred thoughtfully, stepping back a little to see if Hero's bow was tied becomingly, "perhaps we sha'n't like him after all, Hero. You know boys sometimes tease."

Hero looked up brightly and wagged his tail, to show he understood. He hated ribbons, and was aching that minute to tear the bow off and chew it up; but he loved Mildred, and remembered how badly she felt when he did those naughty things. So he did not touch the bow. Something was evidently about to happen for Hero had been freshly washed and brushed and combed, and then there was the big blue bow on his collar; and Mildred herself looked very sweet in her new cream cashmere gown.

And presently, when he and Mildred sat at the window watching the carriages, Hero knew that somebody was coming. And so there was—Uncle Fred and Cousin Hal were to spend a whole week with Mildred and her parents; and she and Cousin Hal had never seen each other.

At last the familiar home carriage came in sight; and there with father were a large, jolly-looking man and a rosy-cheeked boy. Mother hurried to the door, and Mildred ran—oh, where do you think? Out into the kitchen, with Hero at her heels!

She was a very shy little girl, you see, and when mother turned to speak to her, there was no girlie in sight. And she and Hal found her, a few minutes later, hiding in a corner, behind the big gray shawl!

Hal laughed merrily; and Hero—well, one look showed him that he liked this new cousin. He ran over to him, barking and jumping gayly, and showing in every possible way how glad he was that Hal had come. And Mildred soon forgot her shyness, and found Cousin Hal a delightful companion.

Hal never teased; but he understood what dogs like and before he had been there many hours, the hated blue bow was folded up and laid away; and Hero's collar was never decorated with ribbons again.

The days passed very swiftly, and were full of pleasant things.

One day Mildred said, hesitatingly: "I was afraid before you came, Cousin Hal, that we wouldn't like you, Hero and I. Bessie Moore said boys always teased."

Hal laughed. "And I thought," he said, "that girls were always fussy and wanted to play with dolls and such things all the time. But I've changed my mind. You like to coast and snowball, and be out of doors, as much as any boy, don't you?"

"Yes, indeed," Mildred said, earnestly. "And you've never teased once, so we've changed our minds, too. Haven't we, Hero?"—Alice Miller Weeks, in *The Little Learner's Paper*.

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"Not going to Newport this year? Why, I thought you were becoming so prominent socially that you simply had to go there."

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"Yes, I explained the whole theory of the new discovery to my wife."

"And what did she say?"

"She said, 'George, can you remember whom the Sourfield girl married? I've been trying all day to think of his name.'"—Cleveland Plain Dealer.

There is real philosophy in the story of the colored preacher who is said to have announced to his congregation in advance of taking his text, "Bredren, I have got er dollah sermon an' er five dollah sermon. Please take up de collection so dat I can tell whichun you wants."

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"A man dat's got a fast boss," said Uncle Eph'm, "don' keer how off'n he got to git shoes fur 'im. Hit's diff'runt if he's got a boy."—Chicago Tribune.

One of the best pieces of advice for a safe journey through life I saw on a sign at a railroad crossing. The sign read, "Stop! Look! Listen!"—Baltimore American.

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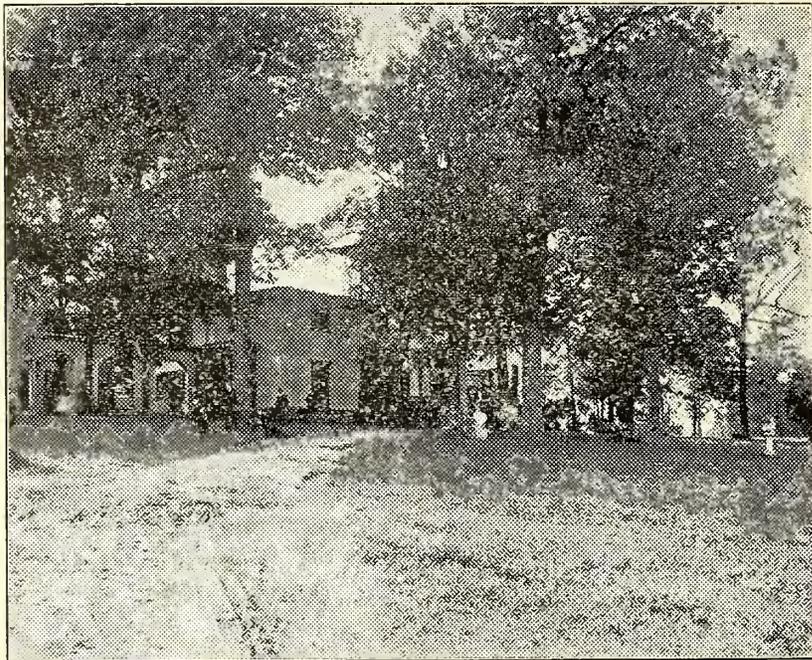
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Established 1858. CHARLOTTE, N. C., SEPTEMBER 23, 1903. Vol. XLV.---No 38

## The Life Divine

When mid thy common days God sends thee one,  
A day whose radiance of earth and sun  
Is mated to thy soul's responsive mood,  
And thou with open eyes seest all things good;  
When the Lord speaks to thee in flower and bird,  
And opens up to thee His hidden word,  
And grants the long-held answer to thy prayer—  
A day when suddenly thou art aware  
Of truth's own message to thy heart revealed  
And leaping to thy lips by love unsealed;  
Oh, then give thanks and praise, for come what may,  
The Holy Ghost hath shared thy life, one day.

\*\*\*

But if the morrow bringeth thee again  
Into the world of sinful, needy men,  
Eager to tell thy message and to give  
A gospel whereby dying souls may live;  
And lo! the carping world will not believe  
The heavenly sign, nor yet thy words receive;  
When thy new speech thy brother doth offend  
And thou art but a dreamer to thy friend—  
Then, as thou seekest comfort from thine own  
And findest thou art left with God alone,  
Rejoice with joy that none shall take away,  
For thou hast shared the life of Christ, one day.

—Ellen Hamlin Butler in *The Congregationalist*.

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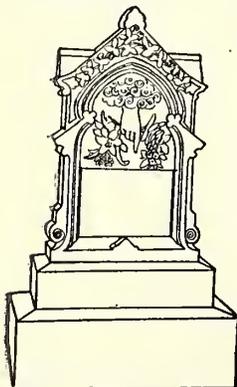
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# Presbyterian Standard.

Established 1858.

CHARLOTTE, N. C., SEPTEMBER 23, 1903.

Vol. XLV.---No 38

## Event and Comment.

There are more Jews in New York city than there are in the whole German empire, with its 35,000,000 Protestants and 20,000,000 Catholics. We could wish that some of our millennial brethren could modify their interpretations of Scripture so that Jerusalem might be taken to mean New York.

The way some of our Northern exchanges, like the New York Sun, are advocating the secession of Panama from the United States of Colombia, is ridiculous or iniquitous to those who know their record as to the secession of the Confederate States of America.

The Biblical Recorder says that Dr. Taylor, lately elected president of the Georgetown (Kentucky) College, is an anti-invisibilisticist and is moreover not sound on Baptistism. Our advice would be to shoot him on the spot, and thus make him an invisibilisticist so far as this world is concerned.

Those who used to study at the Seminary "Ryle on the Gospels," will be glad to know that his successor in the Bishopric of Liverpool is well known for his evangelical sympathies who will carry out the broad traditions of his venerated predecessor. Dr. Chavasse is foremost in every Christian word and work.

Mrs. Mary Morrison Smith, widow of the late Dr. B. M. Smith, of Union Seminary, died in Lexington, Va., on Thursday of last week, and was buried at Hampden-Sidney by the side of her husband, on Saturday. She was in her 82d year, had suffered recently a stroke of paralysis and gently passed away in sleep into the world of light and reunion.

The Passive Resistance scheme by which conscientious non-conformists have allowed their property to be sold at auction rather than pay voluntarily for sectarian education, is likely soon to develop into Active Resistance, with the disruption of the Tory party. Not the smallest weight on that party in the next general elections will be the Education Act. The "non-conformist conscience" is still a force to be reckoned with in England.

France seems ever unable to discriminate between a true religion and a false, or to find any middle ground between Romanism and Infidelity. Premier Combes was recently one of the speakers at the unveiling in Brittany of the statue of Ernest Renan and prophesied that even in Brittany the people would throw off the yoke of the clergy. As between Richelieu and Renan, they prefer Renan. But there was a greater Frenchman than either, John Calvin, who can teach France the truth that neither of the others understood.

As to the gambling of the Spanish priests, their immorality, their encouragement of houses of ill repute, Dr. Rivier makes a general denial. But he says, naively: "Lotteries are not considered gambling in Europe, and are even resorted to most frequently by the very best people." Of course, he means Catholic Europe, and the lottery evil is not considered an evil, just because the Catholic Church has never condemned it and stands ready to profit by it. But Dr. Rivier makes one counter to the Spanish Bull Fight by reference to the pugilistic encounters in Protestant America.

The removal of Miss Huldah Todd from a fourth-class postoffice in Delaware, because she was "personally obnoxious" to Senator Allee, who is a creature of Addicks, the Unspeakable, is a blow to the cause of civil service reform that one would hardly expect to have been delivered by former Civil Service Commissioner Theodore Roosevelt.

One of the unexpected results of the South African war is the formation of an Anti-English party out of the Boers and the Africanders of Natal and the Cape. The familiar names of Louis Botha, Delarey and DeWet are prominent in this organization along political lines. The parallel continues between the Southern and the South African efforts for independence. The cry of the enslaved blacks was made a motive of revenge in both wars. The courage of the finally vanquished made both wars costly in blood and treasure beyond the dreams of the conquerors, and the same indomitable spirit acquired and is soon to acquire the political power, in spite of defeat in war. It would have been cheaper for America to have bought the slaves and for Britain to have purchased all the gold and diamond mines.

The Quadrennial Methodist General Conference meets next May in Los Angeles. The presiding elder of a Methodist district intimates that the delegates to the Conference are not always what the name of their next meeting place would imply, the angels. He says that there is a General Conference type of Methodist minister, a kind of unscholarly and uneloquent "hustler" who always succeeds in getting himself elected and his betters left at home. So this presiding elder suggests that the Conference elect to the Bishopric the folks that are not of that type, choosing them perforce from outside the Conference. But if that rule were adopted and the charges of the elder are true, the hustlers would hustle to stay at home and to get their most prominent rivals elected to the Conference. If all reports be true, we are glad that our Presbyterian ministers do not have to overcome the temptation to ecclesiastical politics that our Methodist ministers have to face.

Says our old friend, the Cumberland Presbyterian, of the new chapters of the Northern Confession of Faith on the Holy Spirit and Missions, that they "eliminate from the rest of the Confession of Faith, without specifically saying so, pretty nearly every vestige of fatality, foreordination and all else that conditions the freedom of the will." In the first place, additions do not eliminate. In the second place, there never was any fatality in the Confession of Faith, and if the Cumberland Church had not been cursed with the distinctive doctrine of an uneducated ministry from the beginning, it would be ashamed to say so in this enlightened year of grace. In the third place, the foreordination in the Confession stands exactly where it did as the more educated of the Cumberland ministers have been insisting in the columns of the Cumberland Presbyterian, and the effort to make out the contrary is due to the insincere motive of getting out of an untenable position and into fellowship with a really Calvinistic Church. In the fourth place, if any Cumberlander gets intelligent enough to understand Edwards on the Will, and will claim after reading it, that the will is not conditioned, he may telegraph us at our expense, furnishing clear proofs of his sanity, and we will make ample apology for this deserved chastisement of a hoary slander.

## PRESBYTERIAN STANDARD

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### Calvinism in New York City.

It was the learned Dutchman, Kuyper, who made it clear to a forgetful generation in America that Calvinism was more than a system of doctrine. Among other things that it is, it is a life system. What the true Calvinist will do, may be predicted with tolerable certainty from a knowledge of the Calvinistic instincts. Calvinism does not protest against amusements. Calvin himself advocated the theatre as a means of amusement and instruction, too, in Geneva. Calvinism has protested, however, with all its grim might against the terrible moral sacrifice involved in the profession of the stage, especially in the case of women; and so with card playing and the dance. There is no harm in a game of cards. There is no harm in certain kinds of dancing; but Calvinism does protest again vehemently against the gambling into which card playing apparently almost always degenerates, and into that profaning of the person which the modern dance too often is. And wordly experience justifies Calvinism for these protests.

Another instinct of Calvinism is that for simplicity of worship. Calvinism strips men of sham and pretence and brings the soul immediately into communion with God, in the act of worship. It has always been something of a mystery, therefore, to us, that the Reformed Church, the old Dutch Reformed Church, should have been charged with being too "ritualistic" for us Southern Presbyterians. If any are Calvinistic, the Dutch more. In prisons more frequent, in deaths oft, for their Calvinistic faith. So on a recent visit to New York city we made up our minds to look into that little matter of the Dutch Reformed Ritual, and see what it amounted to.

We are glad to learn, at the outset, that the best preacher in New York city today, barring none, is the

Rev. David James Burrell, D. D., of the Marble Collegiate Church. And he is a great preacher because he preaches the gospel, having the antiquated notion that it is more important where a man stands in relation to God than how he votes even in a municipal election, and that the pulpit is more concerned in getting men to heaven than in getting them out to the polls. It is refreshing to know, from disinterested authority, that the best preacher, admittedly, in New York city, is an old-fashioned Calvinistic preacher of the mighty gospel.

Unfortunately, for the completeness of this account, Dr. Burrell was out of the city. But there was an air of friendliness and comfort about the very building and an air of hospitality within that was neither obtrusive nor irreverent. We believe that any Southern Presbyterian will feel more at home in the Dutch Reformed Churches than in some that are called Presbyterian, in New York. One of the assistant pastors preached a very excellent sermon, in plain and practical style, to which the people listened eagerly and attentively. And now for a description of that service:

There was the organ prelude, followed by an anthem, "Seek ye the Lord." As it was from Isaiah, and it is supposed that Isaiah wrote some of the Psalms, even our Associate Reformed brethren could hardly have objected to the anthem. Then came the Invocation, followed by the Lord's Prayer, in concert, and the first benediction, which is called the Salutation. Next came the reading of the Scripture and a hymn, with such congregational singing as we have not heard for many a day. The congregation stood during the hymn, and then repeated the Apostles' Creed, the one that is printed for us in our Confession of Faith after the Catechism, but against the repeating of which in concert, some of our people seem to be hopelessly prejudiced. Perhaps it is because they have heard it recited too rapidly and in somewhat of an intoned style, with the bowing of the head at the name of Christ. Well, somehow this was different. The majestic affirmations of belief sounded out in sonorous cadence as if they came from the heart, and one there was glad to be able to say with these brethren, "I believe . . . in the communion of saints." There was the ring of conviction in the tones of the great congregation that was positively thrilling.

Then came the prayer that we should call the Long Prayer, and after the prayer, the choir sang another brief prayer, which the programme called the prayer-response. It was one of the Psalms. Then came another hymn followed by the offering. We noticed that the people seemed to think that the offering itself was an act of worship, and that the prayer dedication which some of our Southern Presbyterian preachers have added to our "ritual" was omitted. Then came the sermon, followed by another prayer, another hymn, which ended with the doxology after another good old fashion from which we have departed, and the service closed with the benediction.

The Lord's Prayer and the Apostles' Creed recited in unison were the only things to differentiate the service from one in the Southern Presbyterian Church. If that be "ritualism," then the brethren had better make the most of it while they can, for it will hardly stand the test of analysis, nor will it be allowed to stand

in the way of a union of these two Churches when other things are propitious.

The fact is, so far as observation and experience goes, that the more elaborate service is to be found now in the Northern Presbyterian Churches rather than in the Reformed Church.

And we have been led to believe that the real Calvinists of New York city today are our Reformed Church brethren. We do not mean this as a criticism of the whole Northern Church, by any means, for that is in the main Calvinistic, as it has proved by its works in trying times. But in the metropolis, the impression is that the Presbyterians have yielded to the popular clamor against Calvinism. And now the reaction has come, the Dutch Reformed Church, that has stood squarely by the old faith without apology, is reaping the benefit of its uncompromising attitude in the time of storm. So be it! We are glad that New York has sense enough to recognize that the man who has been conspicuous for the preaching of undiluted Calvinism, who has steadfastly adhered to the doctrine of the integrity of God's word, who has not hesitated to call down the popular preacher and editor, Lyman Abbott, for his taking the "infidel positions," is the best preacher in the city and that it has learned to respect what he stands for as well as the ability with which he has defended the faith.

**"Business and the Law of Christ."** Not long ago a young man resigned his seat on the New York Stock Exchange. As he said that his own success was predicated on the misfortunes of others, "he could not see that there was any very general gain to society."

The young man will find a good many to agree with him. His remark is a pretty severe indictment of the whole stock-gambling business. If one gains only by the losses of another, there is not so great a moral distinction after all between the methods of the Stock Exchange and piracy. When the black flag was hoisted as the helpless merchantman hove in sight, preparation was made on board the pirate ship to transfer the wealth from those who were soon to walk the plank into the hands of the pirates, and there was "no very general gain to society" by the success that was predicated upon the misfortunes of others. On the whole, we are rather inclined to applaud the young man for resigning his seat in the New York Stock Exchange.

But a prominent secular paper, commenting upon the incident and upon the young man's remark, says: "This attitude, while decidedly altruistic, was certainly peculiar, and the logical application of it to all business would be absolutely ridiculous." Is that true?

Jesus Christ has given to men the golden rule. He has summed up the whole of the Law as concerns our relations to our fellow-men, in the precept, "Thou shalt love thy neighbor as thyself."

We heard Dr. Lyman Abbott refer to this commandment once as having been repealed by the "new commandment" which Christ gave his disciples, "That ye love one another as I have loved you." But the measure of the love of Christ for us was the measure of his self-love. He could not save himself because he was himself. So the measure of our love to our fellow-men should be the proper love of self which is at the basis of all character.

There is an infinite difference between self-love and selfishness. Selfishness would lead a man to think of his own life when there was a chance of saving a drowning child by risking that life. Self-love would not permit a man to hesitate at taking that risk. Self-respect is the foundation of character and there is as much difference between that and conceit as between self-love and selfishness. And now to come down to the question of the property rights of ourselves and others, the reason that the gambler has no scruples about taking from another man without adequate return is that he has no regard for his own property. He is careless about risking all he has. The man who knows his own rights and is careful of his own wealth is the man with whom is generally entrusted the wealth of others.

And now let us see if it is not possible in the business world to act upon this altruistic principle of loving one's neighbor as one's self. A man plants a crop of cotton. He pays fair wages to the hands that plant it and chop it and plow it and pick it. He has fulfilled the golden rule with them if he has given them what they deserved, and they with him, if they have given good work for their wages. He takes the cotton to the gin and pays for having it stripped of the seed and packed in bales, ready for the market. What he pays the ginner ought to be a fair price for the labor, with a fair dividend on the capital represented in the gin-house. The farmer sells the bale to the manufacturer, directly or through middlemen, who should get their fair pay for the knowledge they have acquired of the fleecy staple and the work which they do in the buying and selling. The farmer should get enough for his cotton to pay the expenses of cultivation, a fair dividend on the capital represented in his farm, and a fair price for his trouble and labor as the responsible manager of the farm. The manufacturer turns the cotton into cloth. The difference between the price of the raw cotton and the price of the finished cloth, should be a fair price for the labor of the cotton mill operatives, which should be paid to them, a fair price for the responsibilities and labor of the management, and a fair dividend on the capital represented in the cotton mill. The cloth may then go to the tailoring establishment, then to the wholesale clothier, then to the retail merchant, and in every stage of its journey from producer to consumer, the labor involved in handling it should be paid a fair return, with a fair return for the controlling management and a fair dividend on the capital invested. At last the man who wants a coat buys the cotton that came from the farmer's field and the price should include fair pay for all concerned in making it, and fair interest on the capital invested, and no more.

Now in this process, every man who has touched the cotton, from the owner of the cotton farm to the man who wears the coat, has gotten value received. That may be old-fashioned, but it is possible for every man concerned to love his neighbor as himself, and to do unto others as he would have them do to him.

And if the modern business world is organized on a plan which would make such altruism ridiculous, then the quicker it is disorganized and organized over again, the better. If competition is only the law of the jungle, the survival of the fittest, then competition as

a system must pass away. If combination tends to abridge the liberty of the individual, tends to oppression, then it must give place to something better.

It is time for Christian men to reorganize on the basis of the Ten Commandments as summarized by Christ, and to stop talking about the impossibility of keeping them in the world of "business."

#### SOME INDEPENDENT REMARKS.

After long abstinence from exciting literature, a copy of the New York Independent came into our hands the other day. We found this contribution to the race problem: "The question is simply how to harmonize the will of the negro to rise with the will of a considerable body of men of the Vardaman type, that because he cannot rise he shall not." That is illuminating.

The Independent has been repeating this hoary slander, that the Southern people are trying to "keep the negro down" until there is not a memory of the Ninth Commandment left in the Independent office. Why should the Southern people want to keep the negro down?

Do our terrorized women, scattered in the thinly settled rural districts of the South, whom their husbands and brothers have to leave alone because of the poverty that sends the men to their work in the fields and keeps the women at their work in the home—do our women, or their protectors desire to keep the negro down to his animal instincts, strong within him, after centuries of savagery?

It will never do any good, this side the Judgment Day, for the truth to be told the Independent. It may find then that it did not pay to be too independent of the truth or too near kin to the great accuser of mankind. But it may do good to look at the clotted nonsense of that remedy for the evils that we are not suffering.

Everybody knows that Vardaman is not a representative Southern man, and that it was Rooseveltism in Mississippi that is responsible for his rise into prominence. He holds that the white men should stop taxing themselves for the benefit of negro education, letting the negro taxes go to the public schools.

But even this is not keeping the negro down. It is simply not helping him up. And the very fact that Vardaman is protesting against an established order of things, and vainly protesting, calls attention to another fact, namely, that the impoverished and defeated South has contributed its score of millions of dollars to negro education and evangelization when it knew that its own white people were illiterate and without the gospel in many sections.

There is no nobler sacrifice than that in history. The South took from the New England slave-ship and the New England slave-trader a nation of cannibal savages, and in a few generations fitted them for all the responsibilities of civilized society and American citizenship, according to the Independent. Then they were emancipated, no return being given by the section

that sold them or the nation that legalized the sale. They were put in positions of authority and power over the white man. Every effort was made to antagonize the white men by the policy of the reconstruction era. And with all, the South has borne its double burden of uplifting this unfortunate race, and will still bear it.

If the Independent could only realize how small is the reactionary band which it represents, how its efforts to put the negro on top of the white man, politically and in closest proximity socially is a cruelty to the negro for which the atonement is often the death of the brutes whom the Independent encourages; and if it could ascertain, brutally and briefly, how many lies it has told against the South, ignorantly or maliciously, it would go into retirement and do penance for the rest of its unnatural life.

#### Review of Contemporaries.

Our excellent contemporary, the Church Standard, has this to say on an important theme:

"Sir Alfred Lyall, in his recent book on 'Tennyson,' in the English Men of Letters series, observes that throughout life the great poet retained the conviction that 'in default of a clear and certain prospect of immortality a man's soul may be lost utterly, that he must sink into sensuality, and cannot indeed be much blamed for it logically.' This conviction, the utterance of which again and again in his poems may easily be cited by one familiar with them, is in perfect accord with St. Paul's memorable outburst in First Corinthians xv.32 (a quotation from Isaiah xxii. 13), 'If the dead are not raised, let us eat and drink, for tomorrow we die.'

"The apostle's exclamation has been much cavilled at in recent years. Some eminent and excellent writers who have the ear of cultured and refined society, if not of the world at large, have strongly protested against St. Paul's doctrine on this subject as unworthy of him, and as a distinct degradation of his Master's religion. Perhaps Matthew Arnold's sonnet, entitled 'The Better Part,' is the aptest and finest expression of their protest and dissent which could be quoted.

"'Long fed on boundless hopes, O race of man,  
How angrily thou spurn'st all simpler fare!  
'Christ,' some one says, 'was human as we are;  
No judge eyes us from Heaven, our sin to scan;

"'We live no more when we have done our span'.—  
'Well, then, for Christ,' thou answerest, 'who can  
care?  
From sin, which Heaven records not, why forbear?  
Live we like brutes our life without a plan?

"'So answerest thou; but why not rather say,—  
'Hath man no second life?—Pitch this one high!  
Sits there no judge in Heaven, our sin to see?—

"'More strictly, then, the inward judge obey!  
Was Christ a man like us?—Ah! let us try  
If we then, too, can be such men as he!'"

"Is it impossible to withhold admiration of verses breathing such pure and lofty morality, but it is just as impossible not to feel that the poet sees the life of men in 'a light that never was on sea or land.' And it is not a poet's vision only, it is the vision of one whose whole being has been moulded and penetrated by the Christianity of many generations. It is a clear proof of the saying, 'As we are, we see.' Matthew Arnold, and others of like parentage, with the inheritance and environment of an advanced civilization permeated

with Christian ideas and influences, may say, 'Hath man no second life? then pitch this one high!' but history and experience will show that such preaching is vain. It has been well said: 'Had Christ's mission ended on Calvary, He would but have given to the world a purified form of Stoicism, a refined philosophy of suffering; and His teaching would have failed, as Stoicism failed, because a mere philosophy of suffering is quickly proved by experience to be a philosopher of despair.' As a matter of fact, the mass of mankind in every age do sink to a merely sensual or earthly life when they become oblivious of the Judge sitting in heaven, and the hope of eternal life has vanished from their hearts."

This is the testimony of Vladimir Tsandoff, a foreigner, writing in the Boston Transcript, as to the value of American missions in Turkey:

"Not only are these holdings extensive, but they are long established. Nearly a century has elapsed since devoted bands of American missionaries began to leave the shores of New England for the wilds of Asia Minor. In that inhospitable country they carried with them the blessings of the printing press, the blessings of school and the Gospel. It is too late now for America to disown the self-sacrifices of a century. It is too late to disown the brave missionaries whose work has redeemed Christianity in Turkey. All over the Orient the name 'America' has a living, breathing, stirring significance which it exercises nowhere else. . . .

"Wholly apart from any abstract question of liberty, the vast American missions in the Turkish empire are an absolute necessity there, because for many parts of Armenia and Syria the American schools supply all the schooling that exists. The Syrian Protestant College at the very city of Beirut has an influence extending a thousand miles. If Harvard University may be named a national necessity, then the college at Beirut is ten times a necessity, for there is no other of the kind. And the same is true of nearly a dozen American colleges widely apart, scattered over a huge territory, with their attendant network of American missionary schools. The Turks do not make provision for the study of anything except the Koran. They do not allow the enslaved Christians to open schools of their own; it remains, therefore, for these missionaries from Europe and America to provide schools. And they have a huge territory to cover. The Euphrates College at Harpoot, which the Turks tried to set fire to a short while ago, has some 1,100 students in its collegiate and preparatory departments. The colleges at Aintab, Marsovan, the Central Turkey College, the recently organized 'American College' at Smyrna, the famous Robert College overlooking the fortresses of the Bosphorus, all these and others with their attendant common schools, represent a field of work at which devoted missionaries have toiled for nearly a century, with increasing success, and with immeasurable beneficence. Aside from their cash value of six and a half million dollars (multiply ten times to appreciate the Oriental standard of money), these American missions have received not far from twenty million dollars' current expenses since the beginning of the work. Even if the commercial and political elements of the country neglected to protect these vast interests, it would be the duty of public spirited citizens to champion them. They represent to the world, when the time comes for a final judgment, the largest single contribution of the country to a cause from which it could never hope for the slightest material return, in a remote corner of the earth. America could not afford to repudiate this signal contribution of her own to the cause of Christianity and civilization. The institutions which she has founded she must protect."

The Interior has this well-deserved tribute to one of

our ablest Southern Presbyterian thinkers:

"Dr. William M. McPheeters, of the Columbia Theological Seminary, has put the evangelical Christianity of this country deeply in his debt by his admirable article on 'The Higher Criticism' in the last number of the Presbyterian Quarterly. A statement so plain and discriminating from a source so conservative should certainly clear up for good and all that petty misunderstanding which has made the very words 'higher criticism' a bugbear at which the orthodox would shiver in affright. Some of Dr. McPheeters' most decisive sentences are there: 'The higher criticism is a perfectly legitimate discipline. All who in their efforts to settle questions of origin, form and value make any use of the internal characteristics of any book or books of Scripture, are to that extent higher critics. To confound the higher criticism with the results reached by any particular scholar or set of scholars, is a blunder that borders on being a crime. The legitimacy of the method by no means involves the correctness of the results reached in the use of it. As in all branches of applied logic, there may be material errors along with formal correctness.' Every man who has the wit to understand these distinctions ought to take care never to use the term 'higher criticism' when he means the radical theories of biblical literature, for to misemploy the words in that manner is to perpetuate an error which has already cost the Church a great deal. The chief misfortune of the recent period of conflict between opposing views of the Bible has been the refusal of conservative men to avail themselves of the methods of study employed by the radical men. The former therefore has gone into battle under-armed, and often have been worsted where they might have gained victory if they had not dreaded to use the critical weapons of their opponents. Let us have an end of all such trivial timidity."

Bishop Candler has the following excellent denunciation of lynching. We have all denounced it and it grows apace. The Bishop does not state that lynching began with the summary punishment of rape and that its being justified in that instance is what causes the appeal to it in other crimes for which the law gives no adequate or certain punishment. But we endorse all the Bishop says; we all do:

"It is the duty of all good people in every part of our country to unite in putting down the mob. For let us be well assured that the good people will put down the mob or the mob will put down the people. When a lynching occurs the law is more truly lynched than is the victim of the mob's fury. It is an outburst of anarchy and not an irruption of righteous indignation against an atrocious crime.

"In defense of lynching it is sometimes said: 'Stop the outrages that provoke lynching, and the lynching will cease.' But, pray, tell which outrage is meant? If reference to the horrible crime of rape is intended, it is enough to say in reply that it is not the cause of one-fourth of the lynchings which occur in the United States. Two years since, for example, the figures for a year showed only sixteen cases of ravishings against one hundred and twenty-eight lynchings. Lynch law, I repeat, is anarchy, and anarchy is always the forerunner of destruction in republics. This evil strikes at the very heart of our civil institutions. If unchecked, it will increase and eventually become unendurable by the vicious even. Men will grow so weary of it that they will welcome any sort of strong hand which will undertake to put it down, even the hand of tyranny.

"With reference to the various picturesque proposals which are periodically made to cure all our ills, it is perhaps, not unkind to say that the silence of their authors would be more valuable than their speech."

## Devotional.

## Missionary.

## FORGIVENESS.

The true sign of forgiveness is not some mysterious signal waved from the sky; not some obscure emotion hunted out in your heart; not some stray text culled out of your Bible; certainly not some word of mortal priest telling you that your satisfaction is complete. The soul full of responsive love to Christ and ready longing, hungry to serve Him, is its own sign of forgiveness. Must there not be sorrow for sin? Must there not be resolution or amendment. Surely there must, but it is not sorrow for sin for the sake of the sorrowfulness that Jesus ever wants. He wants sorrow for sin only that it may bring escape from sin. \* \* I think that, with all we know of the divine heart of Jesus, He would far rather see a soul trust Him too much, if that is possible, than to trust Him too little which we know is possible enough.—Phillip Brooks.

## RESPONSIBILITY.

No stream from its source  
Flows seaward, how lonely soever its course,  
But what some land is gladdened! No star ever  
rose  
And set, without influence somewhere! Who knows  
What earth needs from earth's lowest creatures?  
No life  
Can be pure in its purpose and strong in its strife.  
And all life not be purer and stronger thereby!  
The spirits of just men made perfect on high—  
The army of martyrs who stand by the throne  
And gaze into the Face that makes glorious their  
own—  
Know this, sure, at last! Honest love, honest sorrow,  
Honest work for the day, honest hope for the mor-  
row,  
Are these worth nothing more than the hand they  
make weary—  
The heart they have sadden'd—the life they leave  
dreary?  
Hush! the sevenfold heavens to the voice of the  
Spirit  
Echo, "He that o'ercometh shall all things inherit!"  
—Lytton.

It is said of Michael Angelo that he always worked with a little lamp fastened to his hat, lest his shadow should fall upon the canvas.

There is a suggestive thought in this incident. It is this, that we should not let the shadow of self fall upon our Christian work. It is not how much work we do, but the purpose or spirit which prompts us to do it that the Master considers. How essential, then, that we watch the heart and keep a close censorship of the motive; for if we do right things in wrong ways, we may do wrong things. We should be zealous and aggressive, and ready for every task that comes to hand, but we should be all these for Jesus Christ. Selfish ambition must be held in contempt if we hope to reach the sphere of real usefulness and devoted service. We should not forget that there is no joy like the joy of self-forgetting effort; and there is no influence like the influence of the Christian worker who keeps his own shadow off his own work.

In Westminster Abbey is a marble tablet with medallion portraits of the two Wesleys combined, and underneath the inscription "God buries the workers, but carries on the work."—Selected.

The men whom I have seen succeed best in life have always been cheerful and hopeful men who went about their business with a smile on their faces.—Chas. Kingsly.

## THE CHINESE KINDERGARTEN.

In all attempts to achieve moral uplifting, it is being more and more recognized that the effort which has the surest and most lasting reward is that which is directed toward children. Adults already have their habits of life formed, and therefore do not easily adopt other habits, even though they may be convinced that other habits are better. Children, on the other hand, are in the stage of life when habits are forming. With them there is no need of spending energy to destroy the bad, but only to construct the good. This truth is being discovered and demonstrated by missionaries in foreign lands. In accordance with this principle a number of kindergartens have been started in foreign mission stations. At Foochow, China, in connection with the Girls' Day School conducted by the American Board, is what is known as the Davis Memorial Kindergarten. This is held in a bright, sunny room in Davis Memorial Hall. From twenty to thirty little children attend daily. A trained kindergartner from this country, Miss Jean Brown, is in charge, and working with her are three or four native pupil-teachers. Under the direction of Miss Brown and her assistants these Chinese children, in their games, in their songs—which, by the way, are transforming their harsh and unmusical voices—at their work with cubes and oblongs, in their celebrating with gifts and decorations the coming of the Christ Child, are unconsciously and naturally absorbing ideals that are new to their land and motives that otherwise would never govern their lives. The work of such a kindergarten is true missionary work, though it could hardly be called "converting the heathen." It is work for children, who are in nature essentially the same the world over; yet it is distinctively work for China, for it is doing for the next generation of Chinese what the same effort a generation hence could do only in a small degree, if at all. To use the words of Miss Woodhull, of the Foochow Mission, "One needs to know something of Chinese life, its selfishness, petty jealousies, and unwillingness to work for the good of the whole, to realize what the kindergarten is doing for these children."—The Outlook.

## AN AFRICAN'S DESCRIPTION OF THE RAILWAY.

A native of Uganda, who accompanied the Prime Minister on his way to the coronation of King Edward, wrote to his friend about the Uganda railway, giving the following description of it: "My friend, I can tell you the Europeans have done a marvelous thing to make the railway and the trains. They fasten ten or fifteen houses together and attach them to a fireplace, which is as big as an elephant, and the road it goes on is as smooth as the stem of a plantain. It goes as fast as a swallow flying, and everything you see outside flies past you like a spark from a fire. If it were to drop off one of the bridges not one in it would be saved, for it goes dreadfully quick. The hills it passes are as high as those of Koki, and they have bridged over great valleys so deep that you cannot see the bottom when you are going over them."—Exchange.

## EVANGELISTIC WORK AT THE GREAT OSAKA EXPOSITION.

It is the most successful and fascinating evangelistic work ever seen. Of course, there are many who come in and sit down out of aimless curiosity, or simply because they are tired sauntering around, but there are hundreds every day who listen as if the Truth were taking hold of them. The Dendo Kwan is the steadiest going thing at the Exposition. The fire dancer's strength gives out; the Russian circus gets tied up for debt; the fine Canadian building closes on Canadian holidays, but the Dendo Kwan has gone on.—The Herald.

## Sunday School Lesson.

BY REV. H. G. HILL, D. D.

### REVIEW.

I Sam. 8, 1-10; I Pet. 4, 1-11. Sept. 27, 1903.

1. I Sam. 8, 1-10. Israel asking for a King.—The Causes of this Demand. The Demand displeases Samuel and the Lord. The Lord grants the request that he does not approve. He warns concerning the evils their choice involved.

2. I Sam. 10, 17-27. Saul Chosen King.—The sin of Israel in asking a King. Saul chosen of the Lord by lot. Proclaimed King. He manifests some excellent qualities. He is received by some with approval, by others with contempt.

3. I Sam. 12, 13-25. Samuel's farewell address.—Samuel vindicates his administration. Gives warnings to King and people. Calls on the Lord to work a miracle to convince the people of their sin. Encourages them in duty by promises.

4. I Sam. 15, 13-23. Saul rejected as King.—The cause of Saul's rejection, disobedience. His excuses vain. The Lord will accept no substitute for obedience to plain commands.

5. I Sam. 16, 4-13. Samuel anoints David.—Samuel sent to Bethlehem. David chosen King by God. David anointed by Samuel and the Lord.

6. I Sam. 17, 38-49. David and Goliath.—David enters battle with proved weapons. David and Goliath differed not only in weapons, but in person, trust and moral qualities. David's victory due not merely to personal prowess, but to Divine providence.

7. I Sam. 18, 5-16. Saul tries to kill David.—Saul's hatred of David nourished by his excellence and success. When Divine Spirit departed from Saul an evil spirit and wicked passions gained ascendancy. Saul's efforts to slay David increased his popularity and influence among the people.

8. I Sam. 20, 12-23. David and Jonathan.—David and Jonathan's friendship, based on noble qualities and fixed principles. It stood the severest tests. The covenant between them. The warning given David by Jonathan.

9. I Sam. 26, 5-12, 21-25. David spares Saul.—Saul completely in David's power. He protects and shares his life. He manifests magnanimity and forgiveness. He protests his innocence and conquers Saul by kindness.

10. I Sam. 31, 1-13. Death of Saul and Jonathan.—The contrast between the death of Saul and Jonathan. Their treatment by the Philistines. The heroic conduct of the men of Jabesh Gilead.

11. II Sam. 2, 1-10. David becomes King.—David seeks and receives counsel from God. He obeys Divine directions. He carries his family to Hebron to enjoy his honor, as they had shared his ills. The Lord inclines the men of Judah to crown him. Ishbosheth's Kingdom established by Abner lasts but two years.

12. I Pet. 4, 1-11. Abstinence from Evil.—Carnal living or ordering the life according to the lusts of the natural heart. Spiritual living, or regulating the conduct according to the promptings of God's Spirit. Abstinence from evil is secured as spiritual living is promoted. The dominant principle of spiritual life is Christian love. It has many phases, "covers a multitude of sins", and bears precious fruit in the heart, the speech, and the conduct.

The Lord permits men to learn by experience their own folly.

The Lord is sovereign and chooses a ruler who meets the people's expectations, yet exposes their mistakes.

The services of the best men are not appreciated by their fellows, yet they must continue to serve.

Disobedience to God leads to ruinous loss.

The Lord easily finds a substitute for a faithless servant.

## Westminster League.

BY REV. HUGH W. HOON.

### WHAT ABRAHAM TEACHES US.

Gen. 12, 1-8; Heb. 7, 1-10; Rom. 4, 1-9. Topic for October 4, 1903.

Abraham, friend of God, is one of the most interesting characters in the Bible. In reading about his life we are too apt to think that this man had revelations such as you and I cannot have. God talked with him, and we feel that we could do so much better if God would only talk to us. But if we look into the matter closely we will very shortly discover that our revelation is one of which Abraham never dreamed. Had the old Hebrew had such a store of knowledge of God's ways of dealing with His children as we have he would have given us a still more forcible example of what faith brings. Abraham was a man who had faith in God's naked word. He asked no proofs. God spoke and though the promise was a quarter of a century in beginning to be fulfilled, yet Abraham's faith never wavered. We grow impatient if we cannot see God's promises fulfilled over night. And some have even gone so far as to say that they had no longer a faith in God because they did not realize the fulfillment of His promises at once. Abraham's faith teaches us to wait patiently on God. Abraham was seventy-five years old when the promise was made, and had to wait twenty-five years after that, but he believed God and it was counted unto him for righteousness.

Abraham was a generous man. When the herdsmen of his cattle quarreled with the herdsmen of Lot's cattle, he settled the strife by telling his nephew to take his choice of all the rich and fertile country before him. What was left, Abraham would occupy. How different from those who go to law about the division of a small piece of property. One is afraid that another will get a little more than his share and rather than have this happen, they strive and ferment bad feelings and the result, in multitudes of cases, is estrangement for life, and often the hostility is handed down from generation to generation. When any who strive thus, read the life of Abraham, and of how he settled the strife between his servants and the servants of Lot, they should feel the rebuke.

Abraham was a brave man. When Lot was taken captive with the Sodomites by the confederated Kings, Abraham lost no time in arming his men and starting out to rescue the captives. His was a small band to undertake such a warfare, but a brave man who loves as Abraham loved will not consider personal danger when serving his friend who is in distress. True friendship will risk much. The world always regards a brave man with respect. Let us be sure though that we are brave in a good cause.

Abraham was a hospitable man. He entertained strangers. From his experience in this direction we have a most beautiful picture. The men who came to his camp had no claim upon Abraham and yet he hastened to provide for them the best his resources could furnish. Without knowing it, he was entertaining angels. "Inasmuch as ye did it unto one of the least of these, ye did it unto me." The Knight of the Holy Grail sought in vain in the far off foreign lands for the Christ that he might minister to Him, to return an old man to his early home and then at the giving of a cup of water to a beggar to have the Christ revealed to him. Christ walks our streets in His disciples and we often brush by them without so much as a smile. Let us learn from Abraham the blessedness of being kind to strangers.

Abraham teaches us a lesson in prayer, and above all a lesson in obedience. When God spoke to him telling him to get up and leave the land of his nativity he arose and went, not knowing whither he went. We with God's promises, are slow to do as He commands.

Do you do it?

## Contributed.

ROBERT PERRY FARRIS, D. D.

BY. REV. J. A. QUARLES, D. D.

"A prince and a great man has fallen in Israel." Dr. Robert P. Farris left this world, from his home in St. Louis, Friday, August 12, 1:45 p. m., about a week before he would have completed his seventy-seventh year. He was born September 6, 1826, in the city where he died. He bore his father's name, who was a prominent lawyer, an associate and close friend of Col. Thomas H. Benton. He attended the St. Louis University two and a half years, and was graduated A. B. from St. Xavier College, Cincinnati, in 1844. The Jesuits controlled both these institutions. He was after this matriculated a Sophomore at Yale, and received its A. B. diploma in 1847. For a year he read law privately in St. Louis, and then, determining to enter the Gospel ministry, he studied theology at Princeton two years, and a third year under Dr. Nathan L. Rice at Cincinnati.

He was licensed to preach, June, 1851, by the Presbytery of St. Louis, and received ordination from the same body November of the succeeding year. On the death of Dr. Potts, he supplied the Second church, St. Louis, a year—1852-1853. He had but two pastorates. The first was at Peoria, Ill., where he organized the Second church, and served it efficiently for six years, 1853-1859. Impaired health forced the temporary abandonment of the wearing duties of the pastorate, and for a time he served the McCormick Theological Seminary, then known as the Seminary of the Northwest. In 1860, he returned to his native State and undertook the charge of the church at St. Charles, where he labored for eight years. I had a friend in Missouri who could not practice medicine because of his intense sympathy with his patients. Even the gentle Jesus was forced to exclaim, "How long shall I be with you? How long shall I suffer you?" The care of souls consumes the loving, sensitive natures that feel the sins and sorrows of others, as though they were their own. So it was with Dr. Farris, whose two pastorates brought peace and cheer to many aching hearts at the cost of worn, wearied nerves to himself.

His main work was done in connection with the religious press. He was the editor of our denominational paper at St. Louis for more than twenty years. This weekly was known at different periods of its existence as the Missouri, the Old School and the St. Louis Presbyterian, and was finally bought and absorbed by the Christian Observer. Dr. Farris' editorial life covered an interesting period in the history of the Missouri Synod, the post-bellum times of alienation and division. This gave a polemic cast to his work, deprecated by many and undesired by him. The contrast between Dr. Farris the editor, and Dr. Farris the man, was often remarked. No one in private was gentler and more loving than he; and no one was sterner and stronger in public conflict. Generously appreciative of those who held what he thought was most precious truth, he rained his ponderous blows without stint upon the devoted heads of those he considered recreant. Should the recreant be the dearest friend he had on earth, he would smite him under the fifth rib or upon the solar plexus, with sorrow indeed, but without remorse. A Roman Catholic polemic, or an apologist for the Northern General Assembly, was to him like a red rag to a bull. An uncompromising antagonist, he was eminently brave and fair; he always fought in the open and never under cover.

It must not be thought that there was nothing but controversy in the issues of his paper. While the editorial page was prevalently belligerent, the rest of the columns were full of the choicest, most spiritual matter; interesting to old and young, and always elevating

in its character. Those that did not relish pepper sauce and mustard, could find plenty of bread and meat and sugared sweets in those pages. It was manifest that he fought not to fight, but for the truth that was dearer to him than life; and that he best loved the green pastures and the still waters of peace.

The most widely known service which Dr. Farris rendered the Church was in connection with the General Assembly. He was its distinguished and capable Moderator at the meeting held in Staunton, in 1881; where the executive committee, a proposed ritual, and the transfer of Dr. Palmer to the Columbia Seminary, were the interesting topics discussed. Dr. Farris made a model presiding officer; for he was not only courteous to all, but he was an intelligent and impartial parliamentarian. As no man serves the Assembly in the chair but once in a life time, it is creditable to our ministry that it is ordinarily done so well.

For many years and till his death, Dr. Farris filled the office of Permanent Clerk of the Assembly; an important position which involves laborious and perplexing duties. Every one who has served as temporary clerk of Presbytery or Synod can appreciate this. His discharge of these duties at the late meeting in Lexington, was hardly short of heroic. As I was in the house with him, I know the facts. He was then, in a sense, a dying man; indeed I was surprised that he had dared to leave his home as weak as he was; I feared he would collapse at any hour. During the twelve days he was here, he did not eat enough altogether to make one good meal for a strong man. Despite all this, determined to do his duty to the last and to the full, he rejected all proffered help and kept to his post till the task was done; never going to bed before 11 o'clock, and rising at five to transcribe his minutes on the typewriter before the call to breakfast. Noble old Roman, he could die at his post, but he would not leave it! So weak and exhausted, it seemed that he would not reach his loved ones at home alive; but he did, and under their loving, gentle ministry he slowly sank to rest, and heard the Master's "Well done," greeting him a welcome home.

Dr. Farris was tall and handsome, with a pleasant address and courtly bearing. His mind was clear and strong, disdaining quibbles and niceties, and caring only for the essential truth in every issue, and especially for its practical bearings. He had decided convictions on every question that interested him, and was frank and fearless in the expression of them. He fastened his friends to him with hooks of steel, and commanded the respect of his enemies by the manly openness of his fighting. His preaching was simple, clear, strong, full of unction, loyal to the Scriptures and to Christ, and making his hearers feel that he was in earnest. With true culture, his style, both as a writer and speaker, was characterized by a preference for simple Saxon English, by its transparent clearness and by its forcible directness. Though not a frequent speaker, his influence in the Synod of Missouri was commanding—due not to direct or obtrusive effort on his part, but to the weight of his character, his honesty and sound judgment challenging universal confidence. In his home the gentler side of his nature reigned supreme. That home was as near an unserpented Eden as this world knows—husband, wife and children all genial, and with each other perfectly congenial. He has not gone; no, the family is one; the father lives above with the children who had gone before, and the mother carries below a little longer. Some day soon they will all meet at the blessed feet of Jesus.

Dr. Farris was every inch a man, a Christian gentleman, a moral hero.

Lexington, Va.

When you find yourself—as I dare say you sometimes do—overpowered as it were by melancholy, the best way is to go out and do something kind to somebody or other.—John Keble.

## THE ASSEMBLY'S CALL FOR LARGER GIFTS.

Wm. Hoge Marquess.

The sum of two hundred and fifty thousand dollars the largest our Church has ever proposed for the enterprise of Foreign Missions. It exceeds by twenty thousand dollars the sum modestly, but urgently demanded by the Executive Committee. And our people may be ready to consider the reasons that impelled the General Assembly at Lexington to venture upon so large an increase in the amount appropriated to this use.

1. It was the general feeling of the Standing Committee, and doubtless of the entire Assembly, that the divine blessing, given to our foreign work in so many and such signal ways, called for some practical expression of our profound gratitude. And our appreciation of God's favor in our work can be shown in no better or more acceptable way than by enlarging that work and undertaking more boldly and more widely the enterprise of reaching and saving the world which He loved. In Africa there has been opened to us a great door and a great field. The natives have been receiving the word with joy of the Holy Ghost. The converts are zealous of good works and eager to become useful servants of Christ and intelligent messengers of His grace to their fellowmen. Our missionaries have been encouraged by the Lord's swift and remarkable responses to their appeals for His presence and help. They have proved the truth of the promise: "Call unto Me, and I will answer thee and show thee great and mighty things which thou knowest not." What shall be the answer of the Church to God's answer to her petition? How hollow our thanksgiving would be, what a mockery of praise would be our ascription of glory to God as the giver of this blessing, if we made no earnest, vigorous, heroic effort to occupy this needy field more thoroughly and to lead its tribes more rapidly into the light!

Or take the field in China. Our missions and our missionaries have been led through grave perils in comparative safety. They have seen the temporary arrest of the work followed by greater opportunities to establish the Kingdom of Christ in China. In every mission that suffered persecution, the converts witnessed a good confession and loved not their lives unto death. The Church knows that Daniel and his three friends have shown themselves on Chinese soil, true to God and as ready for the flame and the lions. We know that our own native converts are of this same sturdy heroic mould. Could we ask any clearer seal of the Divine approval of the foreign work than the gift of such patience and courage and supreme consecration in the hour of trial to the converts whom we have gained? And can we render to the Lord a better return for all these benefits than to take the cup of salvation and pass it more readily to the millions who are thirsting? It would be the basest ingratitude to do only what we have done heretofore, to be content with merely marking time, when God has granted us such victories and opened to our army such possibilities of new conquest.

2. The Assembly believed that enlargement was an operative need of the work in foreign lands. There are times when important enterprises demand enlargement lest they suffer serious loss. Educators know that under certain circumstances the plant and equipment of an educational institution must be enlarged, the corps of teachers increased, the whole work projected on a larger scale, or students will fall away, and a period of decline set in. Those familiar with the history of Presbyterianism can easily remember in how many places and at how many times the happy beginnings of Presbyterian progress came to an untimely end, and their men entered into our labors where we should have held the field, simply through our failure to occupy the ground well and do the work efficiently. A careful study of the reports and letters of our missionaries can not fail to lead any one to the conclusion that in many

of our most important fields we have reached a critical turning point. We can not refuse to go forward, to build more broadly, to recruit our corps of workers, to found evangelistic and educational agencies that are in some measure correspondent to the immediate opportunity. Every wise church buildeth its own house. And we must see that our missionary work grows and broadens and takes on new scope and strength. To all her people the Assembly says: "Not because I desire a gift, but I desire fruit that may abound to your account." And the Assembly was persuaded that her members, rather than waste much of the millions already expended and lose the splendid dividends now beginning to come in, would gladly increase their gifts and enlarge their work.

3. It was the feeling of the Assembly that the Church had both the ability and the will to raise this larger sum. It was a body of hopeful men that voted this appropriation. They had heard from abroad the stirring reports of the noble missionaries who were present. And they had heard from home the report of the Forward Movement and its marvellous hints of what the Lord's people were ready and able to do. That this confidence was well-founded, appears from the timely and generous gift of twenty-five thousand dollars made by one unknown soon after the adjournment of the Assembly. This shows what our Church might do if the missionary spirit were aroused in all her members. And, better still, it shows that the true missionary spirit is kindling in the hearts of the saints. It was the opening gun of our year's campaign. It was the fine first fruits of the coming harvest. Let some one equal that gift; let many approach it; let all emulate the spirit in which it was made. Let us all read again and again 11 Cor. viii and ix; and surely our response to the October call will assure the Committee that the entire sum asked for will be raised during the year.

## THE PAPACY'S INFLUENCE ON ITALIAN CHARACTER.

By Alfred H. Moment, D. D.\*

Last Monday, July 20th, Pope Leo XIII., in the 94th year of his age, and the 25th of his pontifical reign, died. From the time he came to the papal throne, Leo was one of the most picturesque personages of the age, one of the most talked-of and advertised men of the nations, and one of the best praised of the Popes. In consequence, his death is an event of universal interest, as the world is testifying.

Now, among other things involved in this notable event, there is a door opened for any intelligent and fairminded discussion of the Pope himself, or of that great historic institution which he represented with such consummate ability and fidelity. For a Protestant clergyman, at such a time as this, to speak on either of these subjects, or on any other pertaining to the Roman Catholic Church, should not be considered intrusive, in bad taste, or uncalled for—providing what he says be in the spirit of truth and charity. My subject: The Papacy's Influence on Italian Character.

Of all institutions established in the name of Christianity, the Papacy has been the most avowedly pretentious: claiming dictatorial power over the political rights and liberties of the nations, and spiritual supremacy over the consciences of men. When such political power has been denied it, the Papacy has been pessimistic as to the nation's future; while all rejecting its rule over their religious beliefs, have been branded as heretics. Moreover, this assumption of power has abrogated the Holy Scriptures from their supreme place as our only rule to direct us how we may glorify and enjoy God.

But it is a true saying, backed up by the laws and forces of both worlds, that "by their fruits ye shall

know them." And where should we look for the true fruits of the Papacy, if not to Italy? The influence of that institution upon the people of its own country should be a real test of its true power and utility in the world. If Italy is great intellectually, morally and spiritually, the Papacy must have all the credit; but if that people are not great in these things, it must be because there has been, and is, something radically wrong in the assumption of those men who have claimed to be the successors of the Apostle of our Lord.

In view of this statement, look at Italy. It is one of the Bible Lands. Early was the Gospel preached and planted in that country. In it the great Apostle to the Gentiles wrote portions of the New Testament and suffered martyrdom. Once there, Christianity was never driven out; for, while all other Bible Lands have been overrun by Mohanmedanism, Italy has remained undisturbed in her religion for all these livelong centuries. For many ages the Vatican was the supreme religious and political centre of the Italians. The greater number, by far, of the Popes have been of native birth—many of these from the lowest of the people, and, therefore, not ignorant of the spiritual needs of the masses. The land has been filled with churches, with religious institutions, with hordes of ecclesiastics of all orders, and has had about one hundred and fifty holy days. The temporal power of the Papacy was there for about eight hundred years. With these facts in mind, it seems a fair thing to say that if the Papal system has had in it a real good for mankind, that good should, above all other places of earth, have made itself felt in its own native Italy. By their fruits ye shall know them.

But what fruitage should be expected from an institution, whose head is claimed to be infallible and the vicegerent of the loving and holy Christ? A people moulded by such forces of righteousness would have a pure and lofty home-life, would remember the Sabbath day to keep it holy, would have a high standard of social and national morality, would have, in all their sanctuaries, a spiritual worship of God, divorced of all superstition, and would be, intellectually, well-furnished as to the loving and holy Christ Himself—the facts of His great life work and His glorious doctrines of salvation. Such a harvest of righteousness, as the foregoing, is not too much to expect from the Papacy, if, indeed, it is the infallible head of the church of God—the vicar of the world's Savior.

But does Italy show such a harvest? Who, having seen that land, has not been painfully impressed with its almost complete barrenness and sterility, so far as moral and spiritual fruitage is concerned? Out of a population of over 30,000,000, more than 20,000,000 of the people in Italy live in villages. Such villages have a great uniformity: small stone houses huddled together, containing neither furniture, nor the necessary comforts of home, used only for sleeping purposes, while in the numerous, little, dingy, restaurants and cafes of the village, the people eat, drink, smoke, have their amusements and quarrels, and thus spend what time is not taken up in work, or in sleep. Among Italy's multitudes there is practically no home life; no living of the family apart from the public; no training of children. A village may have a church, or one church may serve two, or more, villages in close proximity. The church is apt to be greatly out of proportion with the little sleeping places of the peasantry; once, no doubt, the church in question was well kept and brilliant, but now it is rather dilapidated, as money for such things is not so plentiful as in the time of the temporal power. Into this church a few of the men and many more of the women and children go daily for prayers and confession, stragling in and out, at all hours, from sunrise until sunset—the chief place of devotion being before the image of the holy virgin. Except on special saints' days, the people go not to church in any considerable number; and never, on any occasion, to hear the Word of God preached. It is a sad commentary on the religious life of the little hamlet we are

considering, that priests thereof pride themselves in knowing nothing about what is contemptuously called the "Protestant's Book." Indeed, is it not a calamitous commentary on the papal system that, in the judgment of the supreme authority of the Vatican, nothing would so disqualify the priests of this village, for their holy office as for them, on any occasion, to preach the Gospel of Jesus to those simpleminded peasantry?

Excepting the higher classes, numbering far less than the fourth of Italy's millions, nothing can surpass the low ebb of that people intellectually. In all lands it is the village school-house and postoffice that are the tokens of education and general intelligence. The peasantry of Italy have not been furnished with anything that would, in this country, be regarded as an educational system; while an ordinary village postoffice there does not receive as much mail matter in a month as comes to one of our own communities of like size in a day, or two. In the long centuries of its power, the Papacy has given, intellectually, no uplift to the character of Italy's masses.

One might live in that country a whole year and not see the semblance of a Sabbath, except when Christmas would come round. This feature is the same in village and city.

The worst of it is, the church authorities desire to have no Sabbath. A few years ago a reform measure was set on foot. It was called the "Sunday Repose Movement." The purpose was to make Sunday a day of rest, when all business throughout the kingdom should be closed. It involved, however, another matter, that of diminishing the number of saints' days which are now such a menace to business in that country. The clergy, from the Pope down, antagonized the reform agitation. In Italy all church services must be free on the Sabbath; but on saints' days nothing is free, and, in consequence, it is on the latter observances that a revenue comes to the church. Because of this, the Papacy has done away with God's holy day for the sake of man-created holy days. Hence Italy is a Christian land with no Christian Sabbath.

In Italy gambling is a government institution. Through its national lottery the public treasury receives ten millions of dollars annually. On every Saturday, throughout the kingdom, officials read out the prize list. Gambling is as native to the Italian people as the air they breathe: to men and women, the poor and rich, the laity and clergy. According to recent newspaper dispatches from Rome, the highest dignitaries of the church were patronizing the "bookmakers" on Leo's death and successor. One often hears it said in Italy, that the clergy there, in their social entertainments, "can only talk about wine, women, and gambling." And well might they talk about wine, for how Italy does drink! The one beverage of the people is wine from six to fifteen per cent. of alcohol—and much brandy to boot! Such a thing as a temperance movement has, I suppose, never been heard of in that nation.

Superstition! After ages of Papal influence, if Italy today does not abound with false worship then there is nothing of the kind in any heathen land. In St. Peter's at Rome there is a bronze seated statue of St. Peter, with the keys in one hand, the other raised in the act of blessing. All the faithful entering that famous church, kiss the great toe of the image, while many weep and prostrate themselves in the presence of that mute thing, which, two thousand years ago, was a statue of the heathen god Jupiter standing in the gorgeous Capitoline temple. In another part of the city of Rome stands a large common-looking house containing the "Scala Santa," or holy staircase; said to be the one in Pilate's house at Jerusalem, up which our Lord walked, and brought to Rome by the mother of Constantine, in the fourth century. The Scala Santa contains twenty-eight steps, up which, having first paid the price to the priest in charge, the penitents go upon their knees, saying a fervent prayer upon each one of the oak planks; and then a final one to some images that are at the top. It was to this place, in his great

distress of mind and heart, that Martin Luther came, and having devoutly ascended a dozen of the steps, he suddenly stood up, turned about and walked out. Explaining his conduct afterwards, he said a voice whispered to him: "The just shall live by faith."

In the great church of St. Mark's at Venice, there is an image of the holy Virgin, which has long been considered by the Italian people as the most efficacious of any idol of the kind in all Italy. It is said to have been painted by St. Luke, from the original, in Ephesus, and that for a long time it was one of the churches of that city. Then it was taken to Constantinople where it blessed the people for many centuries. After that Venice fell heir to the holy thing. In another part of Italy is the Nazareth house, in which the "Holy Mother of God" lived, and which was transported from among the hills of Galilee to Italian shores, by the angels. Constantly great pilgrimages are made to that shrine of the blessed virgin. There is no place one goes throughout that papal-taught land, but that one is confronted with such superstitions.

And what do that people know of Jesus Christ and the saving truths of the Gospel? Absolutely nothing! They are as ignorant of the Bible as they are false in worship. Of such great doctrines as justification by faith, regeneration, atonement, sanctification, the Holy Spirit, and such like, the papal-taught masses of Italy have never heard. The Protestant clergy now at work, seeking to bring them out of their semi-heathen darkness, are compelled to preach to their congregations as a primary-class teacher in one of our Sunday schools, would talk to the youngest of the children.

The things now said give a sample of the harvest of the Papacy's sowing in native soil during great ages. If the institution is to be judged by the character formed, what judgment is to be passed? By their fruits ye shall know them.

But the influence of the Papacy is not as it once was. There are multitudes of thinking people there, within the communion of the Roman Catholic Church, who boldly speak out their minds and declare "the Papacy to be a rotten bough on the great Tree of Christianity." These people are not disposed to withdraw from the church of their fathers, but they would gladly have the church secede from the Vatican, and witness the finish of that false assumption of authority, which the Papacy has arrogated to itself. There are more than 20,000,000 of Italians, including all classes, except, perhaps, the wealthiest of the aristocracy, who have practically ceased to believe in the Pope as a spiritual pastor, or in the Papacy as a true religion—that is, a God-appointed institution.

I am stating these facts to show the exact status of things in the home of the Papal system, now that one of its sovereign pontiffs is passing from his throne to his grave. At the death of no former Pope has the Papacy been so weak as now. The reason is, the Italian people have ceased to respect an institution that has been to them a political and religious curse—not a moral and spiritual force!

The temporal power of the Papacy was established by the great Hildebrand early in the Eleventh century. As far as Europe was concerned, that political domination was broken early in the Nineteenth century, when Pius VII. was on the Vatican throne. From the first quarter of the last century the temporal power was confined to central Italy: the city of Rome and the adjacent territory of less than 20,000 square miles; with a population of between three millions and four millions, that yielded to the Pope's treasury about \$14,000,000 annually. In 1870 the temporal power fell and Italy became united in one kingdom—the Papacy being graciously allowed to hold, as a politically independent possession, the Vatican quarter of the city of Rome.

For eight hundred years the Papacy's life blood flowed through veins of political ambition. Every Pope coming to the throne was pretentiously a spiritual pastor of the universal church; but actually, he was, in heart and purpose, a political ruler, or dictator. None of his

numerous predecessors has ever had stronger political desires than Leo XIII. Of old Siennese origin; of high aristocratic family, the love of power beat in every nerve and pulse of honest old Lodovico Pecci. Though coming to the papal throne eight years after the downfall of the temporal power, it was his one ambition and determined purpose to bring back the fallen greatness and departed glory of the Vatican palace. A humble, good man, he had, nevertheless, great faith in himself; for from the time he was twenty-eight years of age he had had marvelous success, rising step by step, until the sacred college unanimously lifted him to the pinnacle of power. He was then sixty-eight years old. From his first pontifical hour he began working for restored sovereignty. There were, however, giants in the new kingdom against whom Leo leaped as one leapeth against Gibraltar. He made no progress. Ten years later the Pope was bold enough to declare to the world that his great life-work was to restore the power of the Chair of St. Peter which Italy's new King had usurped! From the day Leo mounted the throne, No Pope, perhaps, was ever more guided by a sense of duty; but that sense of duty caused him to seek to get back temporal power—not to elevate and purify Italy's millions!

There were two other great ambitions that fired his honest heart. He wanted to be the world's great arbiter and mediator of capital and labor. To this end, twelve years before his death, Leo XIII. gave out one of his most famous letters, with the hope that the wisdom and infallibility of the Vatican would be called upon to settle the profound industrial problem of the nations.

The Pope's third sweet wish was, without any compromise, to unite the churches of Christendom under Papal supremacy.

Now, that his ambitions are at an end, and his long life-work finished, it is most interesting to look dispassionately at Leo's three pontifical schemes. It is when this is done, that we see what they betoken. With Political Italy, the Protestant church, and Capital and labor, all invited, and longed for, to knock at the door of the Vatican, do we not behold in Leo, with all his honesty and high praise, the deep dye of the Papacy for the last thousand years! Never did that hoary institution have a more loyal son!

As a man of noble birth, large scholarship and intelligence, good temper, excellent wisdom and able diplomacy, Leo XIII. was a great man—history will so regard him. But measured by the lack of success he had in achieving his own great idols, he was not great—that will surely be the verdict of the future.

Now, mark you: Pope Leo's ambition was the one great evil of that mighty system, of which he was the administrator. For its work, like his, has not been for the world's spiritual uplift, but temporal power and glorification. Hence poor Italy's deplorable condition today. And if they were the only people who had suffered at the hands of Papal Rome the cause would not be so bad in the world as it now is.—Biblical Recorder.

#### MINISTERIAL ETIQUETTE.

Here is something I have just gone through with, "And there are others." I was conducting a meeting for Bro. ———. The house was packed, the people warm, and it was no time for prolonged services. The pastor took up just thirty minutes and wore out the congregation with these platitudes:

"Now before Bro. ——— who has come from his home to bring this blessed message to you, speaks—let us sing several verses of that tender hymn No. 4, "Behold, what manner of love—" Beloved let us sing this beautiful hymn with the spirit and the understanding "Behold—" This sweet singer calls us to contemplation of the matter as if it had escaped our minds. And I wonder, after all, if we do not need to be reminded. In the busy rush of this work-a-day-world spiritual matters are largely crowded out—(and here he unloaded the

outline of some old sermon he had preached on the subject. I patiently waiting and "Beholding"—.) This being concluded with a great peroration, he proceeded:

"Now while I am on my feet I will give out the notices for the morrow. The Ladies Prayer Circle will meet at the home of Mrs. Jones at 3:30. Let me remind you ladies that this does not mean 3:31 nor even 3:28, but promptly on the hour named. If my history tells me the truth, and I have no reason to doubt the accuracy of the man, there was a famous battle lost by the General being just one minute too late. Think then what great things may hang upon the matter of the moments." (This formed an introduction to a talk on the value of the virtue PUNCTUALITY in particular, and TIME in general).

"I am asked to announce that the topic will be: "Does God hear and answer prayer?"—I am SO glad you have taken that topic, for the influence of prayer has never been measured: "Prayer moves the arm, etc." "Does God hear— Ah! does a father hear his crying child, yeas; there is not a sigh, there is not a tear, etc. "Does he answer?" Not always according to our petition, but as He sees best." (Here follows his old sermon on prayer):

"Now that we have spoken of the subject, I want us to have a few minutes of silent prayer and then I will lead you in a special prayer."

A prolonged pause followed by about ten minutes of prayer, in which he is plainly saying, "Now I am showing you how it is done."

"Our worker will now take charge of the meeting. I am sure you will give him your prayerful hearing and oh if there should be any ———, etc." He took a fresh bouquet, held it until wilted and then presented it to me. Brethren! In the name of common sense and courtesy "cut it out." "T."

#### WHICH IS CORRECT?

The minutes of our last Assembly in giving the report of the Standing Committee of Publication as adopted by the Assembly, state that Section 12 of that report was adopted, which referred a certain overture about publishing novels back to the author, with the suggestion that the overture should come up from Presbytery. Two of our church papers (the Southern Presbyterian and the Southwestern Presbyterian) report that Section 12 was amended so as to refer the overture to the Executive Committee of Publication.

At least one of the church papers, the Southern Presbyterian, reports that Section 13 of the same report was amended so as to grant the request of the overture of the Presbytery of Western Texas. But the minutes report that Section 13 was adopted without amendment.

Now, which is correct? Of course the minutes are official, and for that reason ought to be accurately reported. But are the official statements on these points correct? The stated clerk of the Assembly says he is inclined to believe that the report as given by the Southern Presbyterian is correct, as to Section 12 and Section 13, and that to his mind the report of the Southern Presbyterian has great weight—yet he was unable to verify this belief on his part because Dr. Farris, the permanent clerk of the Assembly, was sick while attending the Assembly, and has been very sick since, and the chairman of the Standing Committee of Publication had left before action on the report was taken. The stated clerk has reported these matters as they were reported to him, but there is reason to question the correctness of the minutes on these points. Perhaps some member of the Assembly may have information that would clearly show which is correct. It is a matter of importance to have our published minutes state accurately what the Assembly did.

S. F. TENNEY.

#### AN EVANGELISTIC TOUR OF THE INDIAN TERRITORY.

"The Elder unto the Elect lady and her children."

Having spent the month of July itinerating in the Indian Territory I desire to give you through the church papers a report of what I saw and like Caleb and Joshua I shall make a truthful report of the country. I landed in Cameron, I. T., July 3rd and lodged with Brother W. S. Lacy. I had been with him but a little while when I had cause to say, "Thank the Lord and hurrah for Dr. Mims, the secretary; for I found that Dr. Mims was about as well acquainted with the work out there as any preacher is with his own field. This seemed to astonish Brother Lacy, and he asked me what sort of man is Dr. Mims; he writes me asking about this one and that one in my field, and what they are doing, etc. He seems to know as much about my field and work as I do, who have been here for several years. I told him Dr. Mims was a kind of Napoleon, who did not sleep more than about four hours in 24 and believed in pushing; and let me say just here, that at Madill I saw the fruit of his pushing; and but for his pushing how different things would have been. I preached at night at Cameron to a small congregation on account of the rain and mud. The next day I went to Potean. Here I found a nice comfortable church building and an earnest set of workers. Potean is a thriving town of some 2,500 people and an important point to hold. They need a manse badly; for if they had a manse they could have a preacher. He could live at Potean and give them half his time and Shady Point and Cameron, the other half. Will the church at last help these earnest people to build a manse? They are poor and unable to build without your help. You can send your contributions to Mrs. S. B. Ragan, Potean, I. T. Here I saw that Dr. Mims was hindered in doing what he saw ought to be done, and done quickly, for want of money, and we may never be able fully to calculate our loss there because he did not have the money and men to do what he wanted to do. While we were coming another stepped in the troubled waters ahead of us. My dear brethren, if you saw the need and the golden opportunity as I saw it, you would give him all he asks for and take off the brakes and let him drive. You have a safe, most earnest man; don't hinder him, and send a liberal contribution to Mrs. S. B. Ragan, Potean, for the building of a manse. It is now or never. Other denominations are pushing ahead. Send in authorized evangelists with their tents to preach and organize churches. Suppose we had had an earnest man like Dr. Mims at the head of affairs some 75 or 80 years ago, when the people of Carolinas were flocking to South Georgia. We would today have in Macon Presbytery of 400 churches where we have 40. From Potean I went to Shully Point, where I preached another week. This is a beautiful place, and deserving much more attention than is being given it for want of means. Just let me say Brother Lacy, the missionary, taught the school at Cameron some 12 miles from here, all the week and preached to four churches. So you can see what time he had for pastoral work. Give Dr. Mims money enough to put a preacher in this group, in addition to the school teachers. They are in need of a church building at this place. Help them. send your money to Dr. J. C. Lindsay. There is a fine opportunity here for Presbyterianism. Shall we take it? We will be fully able. From here I went back to Potean and then to Madill, in the Chickasaw nation, Potean and points already visited, being in the Choctaw nation. I was never more surprised in my life than when I stood up before a Madill congregation to hold the first service ever held in their new church building. I could not tell from any appearances that I was not standing before a cultured congregation in middle Georgia or Atlanta. They have worked as few people have ever worked, and have built a beautiful house. Every cent has been paid. This church has been supplied in part by the North Avenue Church, Atlanta, and was only organized a few months, not years ago. It will soon be

self-sustaining, and have a pastor for all his time. Brother Williams, the preacher here, lives in Ada, and is giving his whole being to this people. What I saw and heard here makes me again and again say, "Praise the Lord for Dr. Mims, and I devoutly pray that the Lord will send men like Williams by the hundred out here. I wish I had his self-abandon. If you could see how this people have worked and what a building they have put up, you would rush the money to them to build a manse, so they could have a man stationed here to work at Fishomingo and other thriving points, where we have no church. I saw people here lost to the Presbyterian Church who had been raised Presbyterians in the Carolinas, but had come out here and no preacher; and waited and waited and none was organized, and they lost hope of one and joined others more progressive. Should it remain this way? God forbid. We have the money and Dr. Morris can get the men, if you give him the money and let him have his way and in 50 years the Indian Territory will be a strong Presbyterian country, not the Indians' country, but the Presbyterians' country. The Indians take naturally to the Presbyterian Church. Said an educated Indian lawyer to me, "Yes say I, and so do all others when they understand it. There was a time I was not a Presbyterian, but it was when I did not know what they were. When I was a child I thought as a child, but when I became a man I put away childish things, and so will others." My brethren, you have got the grandest gospel that ever sang out on the ears of poor lost men and women. Go and as you go preach.

One of the officers in this church is an Indian, Brother Cliff Love, and no man stands higher in any community than he does in this. His praise is in the mouth of all. The Indians may well be called "the noble red men." I enjoyed the hospitality of Brother Love's home. I preached 12 sermons here, and from here went to Wapanucku in the Chotaw nation, back among the mountains again. Here I lodged, not "with one sermon, a tanner," but with one Kirkpatrick, a preacher, and while I never heard him preach, for he made me do it all, some of his people told me to my face they wanted him to preach some too. And all said he was a good preacher. Well he ought to be. Strickler, that peerless theologian, did his best with him and for him. Wapanucku is not a backwoods place. You would hardly be prepared to believe your eyes were you to step off the cars in Wapanucku. The finest bank I ever saw is there; the finest ginery, the American round bale, is there, and as fine folks as you will find anywhere. Here again I saw the worth of Dr. Morris to the Presbyterian Church. Brother Kirkpatrick was the only single missionary I struck up with, and I urged him to get married at once, and put an additional worker in that field. Well the Lord has spared to him a devoted mother, who is the equal of a preacher. So we have two any way, but if some good woman would go out here and capture Brother Kirkpatrick we would have three. Brother Kirkpatrick is here for all his time, and it takes all his time in this thriving Western town. Near here is Coalate, a town of several thousand people, and no Presbyterian church for want of a Presbyterian preacher. Won't some rich brother who reads this send Morris \$700 dollars to send a missionary out there to work up that place. My brethren, this is no longer the Indian Territory, it is the white man's territory. There are more white people than Indians in the territory. Shall we take it for the Presbyterian church and God? If so, we must up and be doing. The people are coming in by the thousands. The church they find on the ground is the one they go into. Let's put a Presbyterian church in every village. Give Dr. Morris the means; he is not working for self, but for us.

I wish every preacher in the Southern Assembly could visit that grand country; for it is as grand a country as I ever looked upon and again I say we are fully able to take it. Let us pray the Lord that he will send laborers into his harvest; and let us hold up the hands of

Dr. Morris and sustain him. God's richest blessing be upon the elect lady and her children, whether white or red.

C. H. HYDE.

We once heard a missionary to the Indians, a brother of our Dr. Painter, a missionary to the Chinese, say that there were more Indians in this country now than at any time in their history. The following figures would seem to maintain his contention:

"Ethnologists assert that America contained approximately half a million dusky inhabitants, when first discovered. These latest figures given by States, are: Maine, 410; New York, 4,963; North Carolina, 3,000; Florida and Indiana, 892; Wisconsin, 8,006; Michigan, 7,313; Minnesota, 6,038; Iowa, 380; Kansas, 1,007; Nebraska, 3,694; Colorado, 978; Nevada, 8,238; Montana, 12,904; Wyoming, 1,800; Utah, 2,698; Idaho, 4,061; Washington, 10,289; Oregon, 4,627; Arizona, 19,468; Dakota, 30,271; California, 11,506; Texas, 290; New Mexico, 2,824; the Indian Territory, 75,799; a total of a quarter of a million. With Alaska and British America added, the total for the entire continent almost reaches 500,000."

#### EBB AND FLOW.

In the Sunset glow, on a Summer day,  
I have wandered beside the sea,  
And gazed on the billowy waves at play,  
In graceful swifl and sportive way,  
As a child in its gladsome glee.

The pulse of the tide was so strong that day,  
'Twas the throbbing heart of the sea,  
Ebbing and flowing in masterful sway  
While unto my heart did it seem to say,  
"Oh! I sing of Eternity."

This life is an ocean and on its tides  
Are the hopes and sorrows of men,  
Our joys are fleeting, no pleasure abides,  
With flow and ebb like the ocean tides,  
De earth's blessings fade from our kan.

'Tis an ebb and flow with our lives each hour,  
Our moments—like waves of the sea,  
They lift our frail barque with wonderful pow'r  
And bear us in safety when storm clouds low'r,  
Or wreck us—Ah! which shall it be?

WM. LAURIE HILL.

Floral Manse, N. C., Sept. 12, 1903.

"When comes the King in royal might  
To crush the wrong and crown the right,  
When all the Saints in glory meet  
No more to die, no more to weep;  
When thrones are set and crowns are given,  
And all the rich rewards of Heaven,  
O! in that glorious by and by  
What's done for God can never die."

Earth has seen many sorry sights. But never has she seen a man who kept the path of duty, lose faith in God and Heaven.—Quo Vaditas.

Nature fashions her mountain peaks but not the paths to their summits. Man must chisel his own trail up the cliffs. He who would reach the stars must furnish his own ladder.

Make yourselves nests of pleasant thoughts. None of us yet know, for none of us have been taught in early youth what fairy palaces we may build of beautiful thoughts, proof against all adversity—bright fancies, satisfied memories, noble histories, faithful sayings—treasure houses of restful and pleasant thoughts, which care cannot disturb, nor pain make gloomy, nor poverty take away from us—houses built without hands for our souls to live in.—Ruskin.

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**Correction.**

Dear Standard: The date of Synod of North Carolina, as printed last week is not correct. You took it from Assembly's minutes and that is not right.

The Synod meets at 11 o'clock a. m., Nov. 3, and not at 8 o'clock. D. I. CRAIG.

We have received a number of letters since September 1st in which there is no clue to the postoffice address of the writer. In any case where requests have not been complied with we trust another letter will be written.

We ask our readers, who have not done so, to kindly comply with our circular letter, mailed September 1st, at once.

**THE STANDARD.**

The Standard can use two or three experienced agents at once. Good salaries paid.

**PERSONALS.**

Rev. W. W. Williams has removed from Horse Shoe, N. C., to Fort Lauderdale, Fla.

Rev. O. W. Guass, who recently went from Missouri to Denver, Col., is now at Arvado, Col.

Rev. and Mrs. Edgar Woods, Charlottesville, Va., celebrated their golden wedding last week.

The address of Rev. J. L. Allsworth is changed from Cape Girardeau, Mo., to Mosciusko, Miss.

Rev. H. C. White, of Cartersville, Ga., filled the pulpit of the First Church, Charlotte, last Sunday night.

Rev. J. E. Summers, of Elmwood, N. C., will take charge of the church at Mallard Creek, N. C., early in October.

Rev. A. H. Temple, after preaching during the summer at Sparta, N. C., has returned to his old field at Locust, N. C.

Rev. James Y. Fair, D. D., of Savannah, Ga., preached in the Second Presbyterian church, of Saratoga, N. Y., on the 6th inst.

Rev. R. S. Burwell, of Tennessee, who has been visiting relatives in North Carolina, preached at Asheboro, N. C., on the 20th inst.

Rev. I. S. McElroy, D. D., of Richmond, Va., presented the cause of Ministerial Relief to the church at Yorkville, S. C., on the 20th, and stopped over in Charlotte on his return home.

**Changed Addresses.**

Rev. Geo. M. Matthis, from Mitchell, Va., to Culpepper, Va.

Rev. W. Fred Galbraith, from Milford to Ennis, Texas.  
Rev. H. B. Rose, from Bonham to Austin, Texas.

**Church News.****SOUTH CAROLINA.**

**NOTICE BETHEL PRESBYTERY.**—All delegates will buy tickets to Kershaw, where they will find conveyance at the noon train October 2d. Your only chance without extra cost. J. M. HARRIS.

**A PRO RE NATA MEETING OF BETHEL PRESBYTERY** is hereby called to meet in Purity church, Chester, S. C., September 22d, 1903, at 8 p. m., to transact the following business:

1st. To act on the request of Rev. D. N. McLaughlin for a dissolution of the pastoral relations between him and Purity church.

2d. To dismiss him, if the way be clear, to North Alabama Presbytery.

He has accepted a call to the First church, Anniston, Ala. C. G. Brown, Mod.

**TO THE MISSIONARY SOCIETIES OF BETHEL PRESBYTERY:**

You are hereby cordially invited and urged to send delegates to the Woman's Foreign Missionary Union, which will hold its annual session in the Presbyterian church, at Lancaster, S. C., on the 8th and 9th of October next. The delegates so appointed and anticipating to attend will please furnish their name to the undersigned by the 1st of October. MRS. Y. C. GREEN,  
Secretary Ladies' Aid Society.

**ROCKY SPRINGS.**—Rev. B. P. Reid, by invitation to the session, held a meeting of four days in Rocky Spring church, Lanrens County, S. C., now vacant.

Fourteen were added to the church upon confession. Nine adults were baptized. The meeting closed yesterday. It began last Sabbath afternoon at 4 o'clock.

**ENOREE PRESBYTERY—QUARTO CENTENNIAL.**—The following notice has appeared in the Spartanburg Herald, published by the authority of the committee appointed to arrange for a celebration:

At the fall meeting of Enoree Presbytery, which is to convene in the First Presbyterian church of this city on October the 6th, the Presbytery, according to a resolution adopted at the last meeting, will celebrate the quarto-centennial of its organization. The committee charged with the arrangements for this celebration, consisting of Revs. Messrs. Law, Watkins and James, have secured the services of three distinguished and able ministers, who will make set addresses at three successive night sessions. This is provided so that the people generally can attend and hear these addresses, while the day sessions of the Presbytery will be left for its ordinary business.

The program as now arranged will be as follows:  
Tuesday evening, October 6th, the Rev. Dr. J. T. Pluket pastor of the First Presbyterian church of Augusta, Ga. will preach on Presbyterian Polity.

Wednesday evening the 7th, the Rev. Henry Alexander White, D. D., of the Theological Seminary, at Columbia, S. C., will speak on Presbyterian history.

Thursday evening, the 8th, the Rev. R. C. Reed, D. D. of the same seminary, will speak on Presbyterian doctrine.

These gentlemen are all scholarly, able and forceful speakers, and no doubt will deliver interesting, instructive and impressive discourses.

It is expected that this celebration, together with the fact that the meeting is to be held in our attractive and flourishing city, will draw an unusually large number of ministers and others to the Presbytery's meeting.

MISSOURI.

UPPER MO. PRESBYTERY.—At a called meeting of this Presbytery Sept. 10th, held in the First Presbyterian church, St. Joseph, Mo., the pastoral relation between Rev. Chas. P. Foreman and the Plattsburg church was dissolved. This was done at his request, that he might spend the winter in special study at the Presbyterian Theological Seminary of Kentucky.

Resolutions Adopted by Plattsburg Church.

Whereas, the Reverend Chas. Preston Foreman, of the First Presbyterian church of Plattsburg, Mo., has presented his resignation to the congregation and members of his church, as its pastor;

And Whereas, it is the intention of our pastor to seek further light and knowledge of the Truth in a seminary at Louisville, Kentucky, where he will take a special course, and as it is for this reason alone that he seeks a severance of his relations as pastor of our church; Therefore, be it

Resolved, by the congregation assembled, That we feel that to refuse the same will be to restrict his usefulness in the Church of Christ, to hinder his laudable ambition to become a more able minister of Jesus Christ;

That we hereby tender Brother Foreman our thanks and gratitude for his years of able effort and faithful Christian service in our church, and we pray for the future God may grant him a long life and bless and hallow his every work.

R. H. MUSSEY,  
C. B. CANBY,  
CLAUDE TUANHOUSE,  
Committee.

PLEASANT HILL.—The Synod's Home Missionary Secretary preached at this church September 13, and after services a congregational meeting was held and a hearty and unanimous call was made for the pastoral services of Rev. W. K. Johnston, of Jefferson, Texas; and it is hoped that this brother will see his way clear to accept and that he will soon enter upon this important and interesting field, where a warm welcome awaits him.

GEORGIA.

HAZLEHURST.—One of the members of this church writes: "Our church is now without a pastor, but we hope to have another soon." Rev. L. B. Davis, of Atlanta, preached at Hazlehurst August 12, and at Trinity church August 13, and his service was much appreciated.

LITHONIA.—The Sabbath School Institute held here August 25, for the schools in this section of the Presbytery was a pronounced success. All but two of the schools were represented. A very practical programme was rendered. The attendance amounted to fifty or over, of pastors, superintendents, officers and teachers. Friends of the Baptist and Methodist schools expressed themselves as specially benefited by the exercises. Another is asked for next spring.

SUMMERVILLE.—The Sunday school of the church at Summerville, Ga., has recently bought a library for the school, and the Ladies' Aid Society has bought a book case. This Society, though small in numbers, having only twelve active members, is a band of earnest, consecrated women, who believe in worshipping God with their substance. They have given twenty dollars, voluntary offering, since the first of the year, to the Orphanages of the church and to local Home Missions. The Society was organized for a special work, that of building a manse; the dues are kept for that purpose, and by their faithful, earnest work, they now have a fund of about three hundred dollars.

MORVEN.—Beginning August 2, protracted services were held in this church lasting seventeen days; and, if there were no other result, the eager, patient listening of these people to the plain, simple Gospel message would give encouragement for the future. There were twenty-five professions of faith, fifteen of whom united with our church. The pastor was assisted by the local Methodist preacher and the evangelist of Macon Presbytery, Rev. C. H. Hyde. The latter preached with great earnestness and power for eight days, and the results of those sermons prove the wisdom of Presbytery in taking up its own evangelistic work, as well as its wisdom, in selecting Mr. Hyde as evangelist. This

mission church will, no doubt, reap good results from his labors for many days to come. Out of material gained in these services, we expect to find officers for a Sunday school to be organized the first Sunday in September. To God be all the praise.—Christian Observer.

The Presbytery of Savannah will meet in the Presbyterian church at St. Marys, Ga., Tuesday, October 27th, at 7:30 p. m. Sessional records and reports will not be required at this meeting.  
D. F. SHEPPARD, S. C.

COURER.—A meeting of nine days was held in this church, embracing the second Sabbath of August. Rev. Thos. D. Cartledge, of Atlanta, did all the preaching. There were four members received on profession of faith. They were baptized. Three were received by letter.

DANIELSVILLE.—A protracted meeting was begun in this church August 22d. Rev. Thos. D. Cartledge came to our assistance on Monday and preached until Friday.

Eight members were received on profession of faith, and all of them were baptized.

We are all pleased with Mr. Cartledge's work at Courer and Danielsville. He has unusual gifts for evangelistic work. We feel under obligation to him for his good work among us.

TEXAS.

PORT ARTHUR.—Six new members have recently been added to the church at Port Arthur. Four of these were by letter, two on profession of faith. The Lord has richly blessed his cause at this place.

FLORIDA.

The Synod of Florida meets at Madison on 17th of November (not on 20th as in Assembly minutes) at 7:30 p. m.

WM. B. Y. WILKIE, S. C.

ALABAMA.

UNIONTOWN.—Rev. D. L. Lander, of Clearwater, Fla., has accepted a call from the church at Uniontown, Ala., and will begin work in his new field on the first Sabbath in October.

NORTH CAROLINA.

CHARLOTTE.

The work in the Presbyterian College is now under full headway. Its steady growth and thorough work have more than justified the expectations of its friends. The attendance is 30 per cent larger than ever before in its history, and already the trustees are planning for extra rooms. The boarding department is nearly full, while the day attendance is largely increased. The musical department has been greatly strengthened, and it is rapidly gaining in public favor.

PEACE INSTITUTE OPENS WITH FINE PROSPECTS.

The fall term of Peace Institute opened Wednesday, September 16th at eleven o'clock with fine attendance. The opening exercises were of an informal nature, consisting of short talks by Mr. Joseph G. Brown, Rev. Dr. A. H. Moment and others.

The number of applicants for places as resident pupils has been unusually large, and Mr. Dinwiddie has been obliged to decline boarding pupils.

The literary courses of the school have been carefully revised and enlarged.

The studio has been remodeled, being carefully arranged with reference to light, etc. Miss Searcy, the instructor, has had much experience as a teacher and has studied under the best masters. Water color, painting from nature and applied design may be considered her specialties. Work is offered in drawing, pastel, painting in all mediums, pen sketching, and pyrography.

Mr. Brawley returns from Europe, where he has had fresh study in Paris and London, and will again be the director of the music department.

Among the attractive new courses offered is one in Pedagogy and Normal work, in charge of Miss Edith Royster. Miss Royster is already well known as a successful teacher and institute conductor, and the pupils taking her course will be brought in contact with the latest and best methods. The work will consist of lectures, observations and practice in teaching, and will prepare the students for practical work in the class room.

Mrs. B. Sydnor Jerman will have charge of classes in rafia and embroidery. Rafia work, or basket making, etc., is now largely used in the most progressive schools and will doubtless be a very popular class.

Davidson, N. C., Sept. 18, 1903.

The meeting in the Y. M. C. A. hall was of unusual interest last evening. A large crowd gathered to witness the initiation of new members, and to hear the address of Rev. Dr. J. Knox Montgomery, of Charlotte, on the value and importance of Bible study. Sixty-four or more of the new men were received into the membership of the association,

and nearly seventy men gave in their names as members of one of the four classes organized for special study in the Bible. The officers of the association are R. D. Dickson, president; C. A. Cornelson, vice president and chairman of the Bible committee; J. A. Mawhinney, secretary; W. F. O'Kelly, treasurer and chairman of the Missionary committee. The personnel of the several committees and the general membership are of a character to give promise of most successful and active Christian work during the current college year. The young men appreciated greatly the kindness of Dr. Montgomery in coming to address them and his inspiring and excellent talk on the Bible as a literature and as a guide and text book no doubt did much toward showing the students the value of these Bible classes in the association. It was for a while quite a question as to what could be done with the benches of the church while the building was undergoing repairs and enlargement, but the overflow of students made it necessary to place a number of extra seats in the recitation rooms, so the limited number of opera chairs in the Y. M. C. A. were transferred to the recitation rooms and the hall was then filled with the benches from the church and now the seating capacity of this auditorium is in keeping with the demands made by the large accession of membership to the association.

It is pleasant to note that the North Carolina Medical College (Dr. J. P. Munroe, President) has had a fine opening, the first year men being more than ever before in numbers.

Dr. J. M. Douglas has been absent this week, attending the marriage of his brother, Rev. Davidson Douglas, to Miss Welch, of Monaca, Pa.

Dr. W. R. Grey and family will spend the Sabbath in Lexington at his brother's, Rev. John Grey. The strength of the foot-ball team is hard to estimate at this early date as a large per cent. of the men are new, but the material itself is excellent.

**NOTICE TO THE MEMBERS OF CONCORD PRESBYTERY.**

Brethren attending the approaching meeting of Concord Presbytery in Siloam church, Oct. 2nd, should buy tickets to Greenlee. Train No. 11 due at Greenlee at 12:03 P. M. will, by special permission, on Friday, Oct. 2nd, stop at a point one mile beyond the station and within easy reach of the church. All who expect to attend will confer a favor upon the undersigned by sending him notice of such expectation not later than Sept. 28th. W. S. WILSON.

**PATTERSON MILLS CHURCH.**

We have just experienced a glorious revival in our church. Brother Cornelson, of the First Church, Concord, preached for us ten days, and the Lord honored the word so faithfully and earnestly spoken. There were nineteen conversions all of which have joined the Presbyterian Church. We have not reaped the full harvest of this seed sowing, others are under conviction, and God's people have been quickened in their spiritual life. JOHN WAKEFIELD.

Concord, N. C., Sept. 15, 1903.

**RESOLUTIONS OF ELMWOOD CHURCH.**

Whereas, God in His wisdom has called our pastor, Rev. J. E. Summers, to another field of labor, be it

Resolved, 1st. That we, the members of Elmwood church, wish to express to him our sincere regret that he is to leave us and to thank him for his faithful services in our little flock for the past seven and a half years.

Second. That we wish we could increase his salary and give his family better advantages thereby inducing him to stay with us.

Third. That we hope he will be pleased with his new field of labor and pray that God will bless his work and that he may wear many stars in his crown when his work here is finished.

Fourth. That a copy of these resolutions be given to him and his family, a copy be sent to the Presbyterian Standard and a copy be filed with the church records.

(Signed) ELMWOOD CONGREGATION.

Sept. 6th, 1903.

**FAYETTEVILLE PRESBYTERY.**

1. The Presbytery of Fayetteville will meet at Lumber Bridge, N. C., Tuesday at 8 P. M. October 6, 1903.

2. The churches are required to pay half their annual assessment for the Presbyterial Fund on or before this meeting. There is no money in the treasury and claims upon it are now pressing.

3. The railway lines have promised reduced rates to the meeting. Apply to local agents for return tickets.

4. All who expect to attend the meeting are requested to notify promptly Mr. Neill Shaw, Lumber Bridge, N. C., and state whether they expect to come by public or private conveyance. If it is more convenient to come by private conveyance it will be entirely convenient to entertain those who may prefer to travel in this way.

P. R. LAW, Stated Clerk.

**POLK COUNTY.**

Our mission field in Polk county enjoyed a visit by R. M. McG. Shields, the last week of August. Mr. Shields for several years been very much interested in this work and always evinced that interest by substantial help. His Presbyterial appointment was filled at Sandy Plain embracing the fourth Sabbath of August, and it was indeed a season of refreshing to the church at that place. Ten persons were admitted to membership on profession of faith and one child received the seal of the covenant. The Lord be praised for His everlasting goodness.

T. C. C., Evangelist

The Presbytery of Kings Mountain met with the Low church September 8th at 8 p. m. The opening sermon was preached by Rev. R. Z. Johnston, the Moderator, his text being I Kings 2:46.

The following organization of Presbytery was effected: Moderator: Rev. W. H. Wilson, Stanly.

Clerks: Rev. W. A. Murray, Lincolnton, engrossing clerk and Mr. R. A. White, temporary clerk.

Minister received: Rev. J. B. Cochrane was received from Savannah Presbytery.

Calls: From New Hope to Rev. J. B. Cochrane. From Ironton to Rev. W. A. Murray for one-fourth of his time.

Candidate received: Mr. Simon Barker, a member Unity church, was received under care of Presbytery as candidate for the ministry.

Foreign Missions: A popular meeting was held Wednesday night in the interest of Foreign Missions. Rev. M. McG. Shields, the chairman of Presbytery's committee, read an interesting report on Foreign Missions. Addresses were made by Rev. W. A. Murray, subject: "God's Ordained Missionary Society"; and by Rev. J. B. Cochrane, subject "Motives in Missions."

The following committees were appointed for the ensuing year:

Foreign Missions: Rev. M. McG. Shields, Gastonia, N. C. E. L. Pegram, A. M. Smyre.

Ministerial Education: Rev. W. H. Wilson, Stanley, C.; Rev. J. J. Kennedy, R. A. White.

Church and Christian Education: Rev. R. C. Morrison, Wildemere, N. C.; R. L. Ryburn, W. A. Cannon.

Publication and Sabbath Schools: Rev. T. C. Croke, Columbus, N. C.; Rev. J. M. Forbis, J. F. Flack, A. C. Miller, J. T. R. Dameron.

Ministerial Relief: Rev. R. Z. Johnston, Lincolnton, C.; S. D. Burgin, Edgar Love.

Colored Evangelization: Rev. J. B. Cochrane, R. F. I. Lowell, N. C.; J. R. Reid.

Auditing Committee: Rev. S. L. Cathey, Rutherfordton, N. C.; J. E. Page, J. Q. Holland.

Orphan's Home and Bible Cause: Rev. G. A. Sparrow, agent R. F. D., Lowell, N. C.

Sabbath: Rev. W. A. Murray, agent, Lincolnton, N. C.

Presbyterian Home Missions: Rev. W. R. Minter, chairman of Presbyterian Home Missions, made a report showing encouraging progress since the spring meeting of Presbytery.

Church and Christian Education: The report of the chairman, Rev. R. C. Morrison, showed one thoroughly Presbyterian school within our bounds. This school is under the efficient management of Mr. W. W. Brand and merits the support of every Presbyterian in Kings Mountain Presbytery.

Thursday the 10th at 12:30 o'clock Presbytery adjourned to meet in Wilmington during the meeting of Synod at that place the Moderator.

Next stated meeting will be held in Rutherfordton beginning Friday night before the second Sabbath of April, 1904. S. L. CATHEY, S. C.

The Woman's Missionary Union of Wilmington Presbytery will observe its second annual Day of Prayer at the Presbyterian church at Burgaw, October 3rd, 1903. The following program has been adopted by the executive committee of the Union:

**PROGRAM.**

Morning Session, 10:30 A. M.

Popular Meeting.

Devotional Exercises..... Rev. T. D. Johnston

Address ..... Dr. George C. Wort

Question Book.

A Season of Prayer.

Hymn.

12:30—1:30.....Lunch

Afternoon Session, 1:30 P. M.

Devotional Exercises conducted by Mrs. Jackson Johnston.

Silent Prayer.

Address ..... Mrs. George C. Wort

Silent Prayer closed by chain of prayer.

Hymn.

4 P. M. Popular Meeting.

Farewell service of prayer, sympathy and good wishes for our returning missionaries, Dr. and Mrs. George H. Wort conducted by Rev. A. D. McClure, D. D.

CORRESPONDING SECRETARY.

To the Brethren of the Synod of N. C.:

I was asked by Rev. D. Clay Lilly, D. D., of Tuscaloosa, Ala., to take charge of the school and church work at North Wilkesboro and Elkin, and possibly another point. I came on the institute ground on the 3rd. I preached Sunday to quite an interesting congregation. I ask your prayers and sympathy in this work. I shall want to improve the grounds and farm; to do this we will need a one-horse wagon, a horse and farming tools. We ask our friends to help us along these lines. My address is changed from Tuscaloosa, Ala., to North Wilkesboro, N. C.

JOHN S. MORROW.

#### ORANGE PRESBYTERY.

Orange Presbytery met in the old historic church of Alamance, Guilford county, N. C., September 1, 1903. Seventeen ministers and twenty-three elders were in attendance, and it was a delightful meeting. This is the church where our ministers, Drs. David Caldwell and E. W. Caruthers, were the pastors during a period of 100 years, one succeeding the other. The present pastor is Rev. S. M. Rankin, and under his leadership the good people have recently greatly improved the church building and grounds. The interior walls have been beautified with paint and paper, a new carpet has been put down, a new organ purchased, and elegant white marble steps placed at the entrance of the church, a splendid old brick building. Large congregations attended all the meetings of Presbytery and the people seemed delighted to be there.

The Rev. E. C. Murray, D. D., a former pastor of this church, was chosen moderator by acclamation and Rev. J. V. Goodman and Mr. W. C. McLean were made temporary elders. The opening sermon was preached by the Rev. J. H. Gray, the last moderator present, on the text, Luke 5:27.

Three new candidates for the ministry were received under the care of Presbytery, Messrs. S. W. Hodge, of Cross Roads Church; J. M. Walker, of Stony Creek, and C. H. Phipps, of Alamance. One candidate, Mr. G. C. Smith, was dropped from the roll of candidates, and one church organization, "Rougemont," was dissolved and the name dropped from the roll of churches.

A call was presented and accepted from the Mt. Airy church, for the pastoral services of Rev. B. W. Mebane, D. D. Dr. Mebane goes to Mt. Airy for all his time at a salary of \$850.

The Leaksville church was permitted to employ Rev. W. C. Doggett, of Roanoke Presbytery, for one year at a salary of \$350.

The pastoral relations between Rev. E. M. Gilliard, colored, and the Elkin and Beulah churches, colored, were dissolved, and Bro. Gilliard was dismissed to the Central Alabama Presbytery.

The usual Sunday school convention was not held, but the time was given to Dr. A. L. Phillips, who made a most interesting address on "The Model Sunday School" and Sunday school work.

The executive committees of publication and colportage, Sunday schools and young people's societies, were consolidated into one, after the plan of the Assembly, and Dr. B. W. Mebane, Rev. Joseph Evans, Rev. S. M. Rankin, and Elders E. F. Hall and J. V. Price, constitute the new committee.

Mr. J. L. Scott, Jr., of Graham, N. C., was re-elected trustee of Davidson College for another term of five years.

Interesting popular meetings were held in connection with the reports on Home and Foreign Missions. These reports show progress and much cause for encouragement. Also the reports from the committees on ministerial education, ministerial relief, colored evangelization, colportage and the Sabbath, were all presented and duly considered. All these reports give good ground for hope and encouragement. See printed minutes.

An open letter was received by Presbytery from Mr. J. C. Wharton, of Greensboro, N. C., deploring the fact that in this age "Children go home, or elsewhere, from the Sabbath school, and do not attend the preaching services." This letter and its suggestions were strongly endorsed by Presbytery and commended to the people and will be published in the minutes.

The next stated meeting will be held in First Church, Greensboro, N. C., April 12, 1904.

After a hearty vote of thanks to the good people of Alamance Presbytery adjourned to meet at the call of the Moderator in Wilmington, N. C., during the meeting of the Synod. D. I. CRAIG, Stated Clerk.

#### THE ASSEMBLY'S HOME AND SCHOOL.

Dear Friends: We are just entering upon our eleventh session. Ten years have passed in the history of the Home and School and if I could give you an inventory of the amount of good the institution has done in educating the children of our deceased ministers and of our missionaries, you would be surprised and gratified. God alone knows how much good it has accomplished. The longer our experience, the more we see the demand for the institution. You have no idea of the urgency of this work. Let me give you a

practical illustration of what the institution is doing: Among those who now enjoy the privileges of the Home and School is a widow with six children. Her husband was an earnest and faithful minister of God's Word. He was receiving at the time of his death \$750 per annum and you can well know that he had laid aside but little. Her total income at his death was about \$100 per annum. Her youngest child is nine months and her oldest 11 years old. The Home and School gladly came to her help and today by its means education and support has been secured for her children. Reader, don't you know that the angels in Heaven would be glad to do such work? If you will take part in it you will experience much joy and peace. The above is only one illustration. You have no idea how important this matter is. We need \$500 at this time as there are always many demands upon us at the beginning of the session. Please come to our help promptly and send us what you can. It is the King's business. Yours fraternally,

S. W. SOMERVILLE, Supt.

Fredericksburg, Va.

#### OCTOBER COLLECTIONS FOR FOREIGN MISSIONS.

By reason of the noble generosity of one of our members shown in the gift of \$25,000 to our Foreign Mission work, we have been relieved of the necessity of sending out any emergency appeal for help during the summer. But although placed at the disposal of the executive committee without conditions, it was not deemed proper that so large an individual gift should all be expended for current needs. A considerable part of it was expended in the long needed permanent equipment of our different missions in the matter of dwellings, schools and hospitals. And so we come up to the first of October this year with our needs for the current work just as great and as urgent as ever.

In addition to the usual amount needed to support the regular work, six new missionaries and seven now on furlough are to sail about the first of October. To cover this extra expense we need about \$5,000 increase on the receipts of last October, or about \$20,000 in all.

But the Assembly has called on the churches for \$250,000 for this fiscal year, and this is the first regular collection since that call was made. By way of an honest effort to reach this amount we ask every minister in charge of a church to try to increase the gifts of his church last year by at least fifty percent.

The Sabbath schools are a very important part of the Church. For their own training, as well as for the needs of the cause, they should be given the opportunity to contribute to it at the regular times. We appeal to all Sabbath school superintendents to see that this is done.

We also ask of all our missionary societies the prompt remittance of all funds that have accumulated during the summer, and an earnest effort to do even more at this time than they are so generously accustomed to do for our help.

Brethren, give to your committee of Foreign Missions, to whom you have entrusted the work, the fullness of hand that will enable them to carry it forward in a manner worthy of our noble church; and pray with us that God will make His people willing to give, even as He has prospered them.

Your brethren in Christ,

The Executive Committee of Foreign Missions,  
S. H. CHESTER, Sec'y.

#### HOME MISSION NOTES.

The executive committee of Home Missions has been fortunate in securing the services of Rev. W. T. Matthews as Superintendent of Home Missions and Evangelist for the Indian Territory and Oklahoma. He has had much experience in evangelistic work and is expected to do good service in this great and promising field. Any one who knows of parties moving in either Territory, and will send their names to the Secretary, or to Brother Matthews at Durant, I. T., it will be greatly appreciated and will be of great assistance in his work.

Ten years ago the Assembly appointed the last Sabbath in September as "Children's Day for Home Missions." For years some schools have observed it also as "Rally Day" for gathering the scattered forces after the summer vacations. It is very important to teach the children the method of church work, and the needs of the destitute, if they are to become intelligent and earnest Christians. Many pastors observe "Children's Day for Foreign Missions", but take no interest in instructing the children in Home Missions. Are not both equally important?

As Secretary, I have prepared exercises at some trouble and expense, which will be sent to every pastor for his Sabbath school. Let each pastor examine them and see if they are not spiritual, instructive and helpful. If so, why not make good use of them?

A friend has offered the Secretary \$2,000 for special work in Christian and industrial schools on condition that he raise the same amount for this purpose. It is needless to say that the amount will be raised, which makes this valuable gift available.

S. L. MORRIS, Secretary.

## MISSISSIPPI.

THE PRESBYTERY OF CHICASAW met at Bethany Church, Aug. 27th, 1903, with five ministers and five ruling elders in attendance.

Rev. Newton Smith was chosen Moderator and Rev. M. L. Phillips, temporary clerk.

The stated clerk was directed to remind the churches of the amount apportioned to each one of them in order to meet the amount of \$24.00 assumed by the Presbytery. Sarepta Church, with eight members was enrolled.

Chalybeate was selected for the place of the spring meeting, on Thursday before the first full moon in April, 1904, 11 o'clock a. m.

A Sabbath-School Institute will be held there on Wednesday preceding the meeting of Presbytery.

A thanksgiving service was held on the morning of the second day's session.

W. M. Cox and O. C. Carr were selected trustees for a term of three years.

The following resolution was adopted: That the Presbytery of Chickasaw declines to recommend any young man who is seeking the gospel ministry, for aid from the Central Committee on Education, who in any way uses tobacco.

It was recommended that Sabbath-School Day, Oct. 4th, be appropriately observed and a collection taken up for the work.

The Presbytery of Chickasaw respectfully overtures the Synod of Mississippi, in session at Laurel, Miss., that Synod resume its synodical evangelistic work; that a superintendent, who shall be a minister of the gospel, of synodical evangelistic work, shall be appointed, whose salary shall be provided for by pledges thereto from our larger churches, so that all other means contributed to this work may be applied to the direct work of evangelization in our bounds; That a Synodical Committee of Home Missions be appointed, composed of the chairman of the Presbyterian Home Mission Committee, and such other as the Synod may appoint, and that the Synodical Home Mission Committee shall co-operate with Presbyterian Home Mission Committee in this great work throughout our Synod.

Home Mission Report.—Pastors and churches are urged to raise the amounts apportioned to the churches to raise the \$350.00 asked from them for this work. The Home Mission Committee was empowered to make such changes in the regrouping of churches as may be deemed necessary for the betterment of the work. Presbytery reiterates its recommendation to the Pontatoc Church, that they employ a minister for all his time, and that Zion and Monroe together shall employ a man for all his time, the committee render such aid as may be necessary.

After a two days' session with the good people of Bethany Church, Presbytery adjourned to meet at the call of the Moderator. J. W. ALLEN, S. C.

TIME AND PLACE OF THE MEETINGS OF THE  
SYNODS.

Alabama, Union Springs, Nov. 10, 7:30 p. m.  
Arkansas, Hope, Oct. 20, 7:30 p. m.  
Florida, Madison, Nov. 20, 7:30 p. m.  
Georgia, Brunswick, Nov. 10, 7:30 p. m.  
Kentucky, Cynthiana, Oct. 13, 7:30 p. m.  
Mississippi, Laurel, Nov. 17, 7:30 p. m.  
Missouri, Fulton, Oct. 20, 7:30 p. m.  
North Carolina, Wilmington, Nov. 3, 8 p. m.  
South Carolina, Cheraw, Oct. 20, 12 m.  
Tennessee, Memphis, Oct. 27, 8 p. m.  
Texas, Milford, Oct. 21, 7:30 p. m.  
Virginia, Abingdon, Oct. 20, 7:30 p. m.

## MEETINGS OF PRESBYTERIES.

## SYNOD OF NORTH CAROLINA.

Albemarle, at Goldsboro, October 6, at 8 p. m.  
Asheville, Davidson River, Tues., Oct. 6, 7:30 p. m.  
Frank D. Hunt, S. C.  
Mecklenburg, Wadesboro, Wed., Sept. 30, 1903, at 11 a. m.  
T. J. Allison, S. C.  
Wilmington, Wallace, Oct. 21, 11 a. m.  
A. McFadyen, S. C.

## SYNOD OF ALABAMA.

Central of Alabama, Sylvan Street ch., Selma, Oct. 1, 7:30 p. m.  
I. C. H. Champney, S. C.  
North Alabama, Goodwater ch., in Goodwater town, Ala. Oct. 6, 1903, at 7:30 p. m.  
W. I. Sinnott, S. C.  
Tuskaloosa, Newbern, Tues., Oct. 6, 7:30 p. m.  
J. G. Fraigg, S. C.

## SYNOD OF ARKANSAS.

Ouachita, Arkadelphia, Wed., Oct. 7, 8 p. m. All church sessions will be expected to send their records to this meeting of Presbytery, and to be represented by a ruling elder.  
C. H. Maury, S. C.  
Pine Bluff, Princeton, Thurs., Oct. 1, 7:30 p. m.  
E. P. Kennedy, S. C.  
Washbourne, Bentonville, Ark., Wed., Sept. 30, 7:30 p. m.  
S. W. Davies, S. C.

## SYNOD OF FLORIDA.

Florida, Madison, Sat., Nov. 14, 7:30 p. m.  
B. L. Baker, S. C.  
St. Johns, Wildwood, Fla., Nov. 12, at 7:30 p. m.  
D. L. Lander, S. C.

## SYNOD OF GEORGIA.

Macon, Albany, Ga., Sept. 30, 8 p. m.  
W. H. Frazer, S. C.

## SYNOD OF KENTUCKY.

Louisville, Anchorage, Sept. 29, 7:30 p. m.  
David M. Sweets, S. C.  
Transylvania, Perryville, Tues., Sept. 29, 7:30 p. m.  
E. M. Green, S. C.

## SYNOD OF LOUISIANA.

Louisiana, Lake Charles, Thurs., Oct. 15, 7:30 p. m.  
M. B. Shaw, S. C.  
Red River, Monroe, La., Oct. 6, 7:30 p. m.  
W. A. Zeigler, S. C.

## SYNOD OF MISSISSIPPI.

Meridian, Montrose, Thurs., Oct. 1, 7:30 p. m.  
A. B. Coit, S. C.  
Mississippi, Ben Salem ch., Tuesday, Sept. 29, 11 a. m.  
S. C. Caldwell, S. C.  
North Mississippi, Sardis, Sept. 30, 8 p. m.  
S. L. Grigsby, S. C.  
Tombigbee, Bethel ch., Oct. 1, 11 a. m. Crawford is the railroad point. Elders coming will please notify S. D. Potts, Crawford, Mississippi, R. F. D. The Presbyterian Sunday School Institute will meet on Wednesday at 7 p. m. Sunday schools are urged to send representatives.  
J. W. Moseley, Jr., S. C.

## SYNOD OF MISSOURI.

Potosi, Pres. ch., Caruthersville, Frid., Sept. 25, 7:30 p. m.  
Geo. W. Harlan, S. C.  
St. Louis, Newport ch., Oct. 6, 11 a. m.  
Upper Missouri, Morton-Hardin ch., Sept. 29, 7:30 p. m.  
During the afternoon of that date a Y. P. S. C. E. Convention will be held.  
Chas. P. Foreman, S. C.

## SYNOD OF SOUTH CAROLINA.

Charleston, Summerville, Oct. 6, 8 p. m.  
Alexander Sprunt, S. C.  
Enoree, Spartanburg, Tues., Oct. 6, 8 p. m. During this meeting the Presbytery will celebrate the quarto-centennial of its organization with appropriate addresses and other exercises.  
T. H. Law, S. C.  
Harmony, Midway ch., Wed., Oct. 7, 12 m.  
W. W. Mills, S. C.  
Pee Dee, McColl, Tues., Sept. 29, 10 a. m.  
A. H. McArn, S. C.

## SYNOD OF TENNESSEE.

Columbia, Cornersville, Tues., Sept. 29, 7:30 p. m. East church is expected to send up semi-annual dues.  
W. A. Cleveland, S. C.

## SYNOD OF TEXAS.

Dallas, Amarillo, Texas, Thurs., Sept. 24, 8 p. m.  
E. M. Munroe, S. C.  
Durant, Ada, I. T., Friday, Sept. 25, 8 p. m.  
R. F. Kirkpatrick, S. C.  
Fort Worth, Carlsbad, New Mex., Fri., Sept. 25., 8:30 p. m.  
John V. McCall, S. C.  
Western Texas, Lockhart, Sept. 30, 8 p. m.  
S. J. McMurry, S. C.



## The Home Circle.

### LOST—A CHILD.

By Mildred Welsh.

The town was an important one on the Atlantic Coast. Famed once for its prominence in Revolutionary history, it had grown slowly from the village of that time into something of a city on account of its fine position as a cotton market and its deep bosomed river down which lumber from the inland counties could be floated to the sea.

It ran its length along the river north and south and spread to the east over level fields to the sand hills beyond. The principal street was lined at its upper end with railroad headquarters and business houses of importance. A few squares farther down these gave way to grocery stores, small shops and the market with its fish and negro hucksters, still farther it passed a few squares of handsome homes to grow poorer, more straggling and neglected, until it ran out into a common strewn with broken glass and rubbish of all kinds. At this end of street stood a cotton factory that stirred the quiet of day and night into a continuous roar of machinery and jarring sound. Around it and stretching like long arms to the street above, were rows on rows of one-storied yellow houses that wearied the eye with their sameness of color and design.

The sun had gotten directly overhead when the shrill scream of a whistle fell sharply on the ear and the mill-hands poured out of the factory doors for their hour's rest and noonday meal. At first they took their tin dinner pails and scattered into groups in the yard. The men, heavy-eyed and stupid, with quids of tobacco in their mouths gathered around the pump. The women, dull and hopeless or bold and defiant as they were old or young, stood near the office and the children, of whom there were a number, hung around listening or watched their companions at play. Before long the groups grew together under the impulse of some excitement that moved them. "The boss was certainly mad today, fightin' mad," said one of the men. "He was, an' he gits mad every time these lady visitors come. Just let 'em turn their backs an' he goes ter cussin'," put in another. "Don't see why?" asked a woman. "It's because the ladies asks the children how old they is an' how long they have been workin' in the mill. He," she jerked her thumb toward the office, "he says it aint none of their business but I don't know." "Hush, here they is," said another hastily. The chatter of voices died away as two ladies came out of the factory doors. The "boss" stood at the office window and glowered at them with an expression that was none too pleasant. The younger and prettier of the two ladies stopped and spoke to the children. Some of them may have been twelve, the "boss" said they all were, but most of them did not look over ten, some were under it. A few were bright-eyed and alert, the others so listless, it seemed hard to win from them even the slow and sullen answers they gave. One little girl, attracted by something in the lady, edged her way in from the outside until she stood in front of her. She dug her toes in sand shyly and twisted the hem of her brown gingham apron like the others did. But in some indefinable way she was different. The brown eyes lifted to the visitor held some other world loveliness in their depths, the face was fair and white and the soft hair above it shone with a glint of the sun's brightness.

She answered the questions readily. "I'm nine years old an' I've bin workin' in the mill most a year now," she said. "Yes'um, I works from six in the mornin' till six in the evenin'. I lives with granddaddy and dranmar bout a mile from here out on the sandhills. "No'm, there aint no one ter work but me. The boss turned 'em off, said they was too old to work." "Yes'um, sometimes he gits a job, but he aint got no regular work." "No'm, I aint ever bin ter school." As they turned to go, the lady stopped and kissed the little girl's forehead, her eyes full of tears. The child watched them till they were out of sight, then she put her hand to her forehead as if to feel the kiss there, and a tender, dreamy smile came into the flower-like face.

### II.

The short Southern winter passed into spring. It was only the last of April and yet the days were oppressive with their langorous heat. The factory was like an oven. The mill-hands worked or fell out, if the fever seized them.

The twelve o'clock whistle had blown and they were making the most of the breeze blowing in from the river. A sudden hush fell on them as a man in an old bottle-green coat and battered hat opened the gate and crossed the yard to the office. He stooped painfully under his seventy years and the hand that held his cane shook with age and weakness.

He seemed to be well known to the mill-hands for their hard faces softened into something like sympathy, although they were silent as he passed on without looking up. When he came out he still did not look up, but there was such stony despair in his face that a woman said gently, "What did he tell you, Owens?" The old man looked up at her blankly and his voice was hoarse when he answered, "He says I'm too old ter work. I aint fit even to pick cotton an' he can't do nothin' fer me." "An' the little gal?" the woman asked. "It's too late to save her now, the doctor says. If we could have sent her ter the county, but where's the use of talkin' about the country to we'uns?" "I reckon it's fever, aint it?" "No, the doctor, he says she's just a fadin'. Some children is like that. Don't nothin' seem ter hurt her, exactly; she jest don't keer no more. 'Pears like she don't take no interest in nothin'."

"She were sorter little an' peaked ter work all day," said the woman. All life and feeling had left the man's voice. He spoke mechanically, as if he related an old tale he had told so often, it had lost its meaning. "We kept her out as long as we could. We used ter live in the country an' it seems like now we was better off there. The little gal was always singin' an' playin'. Her mother died when she was born, but we did the best we could for her. One day a man come hirin' hands for the factory an' made out as we could make plenty of money an' the little one could go ter school. We come, but we was too old. My wife, she couldn't stand it on her feet all day in the hot room an' by an' by she had ter quit. I kept on long as I could but the boss he was always sayin' I was too old. Then he told me ter quit an' send the child if I wanted ter." He waited sometime before he spoke again. "She's bin workin' a year now. She warn't eight when she went in. Seems as if these hot days was too much for her. I thought mebber I could get a little job an' we could make out, but the boss told me ter git out and not bother him." The woman's face hardened.

The whistle interrupted her as she was about to speak and with a nod to the man, she joined the others hurrying

back into the factory and Owens left the yard.

The old man plodded on slowly. The weary way wound on before him the sand was heavy in his shoes and the sun beat fiercely on his head. He left the more respectable part of the town behind, and the houses he passed now were small, unpainted and uncared for. Now and then, there appeared a corner-store with stale vegetables for sale and the familiar bar-room attached to it. At one of these shops he paused, drew a coin out of his pocket and asked the shop-keeper for one of the withered oranges lying in the window.

It was a long way and he was old but at last he came in sight of a row of houses at the end of the street. All around and beyond lay the sandhills, white as fields of snow in the blazing sun and shifting with every breath of wind. Scarcely a shadow fell across the wide expanse. Far out where the blue sky bent to meet the curve of the sandhills, a solitary live oak flouted the breeze with its banners of gray moss, but otherwise it lay stretched out lonely, flat, monotonous. The dreary prospect that never changed with changing days fell on the old man like a pall. He hesitated at the door of the farthest house, trying to master some emotion that threatened to overcome him, then he lifted the latch softly and entered.

The door opened directly in the living room where the sick child lay. The bed had been pulled out into the middle of the floor so as to catch the faintest stirring of the breeze. The windows were opened, too, and a faded blue curtain hung at one of them to keep out the glare. The grandmother was moving about aimlessly, putting things to rights in a room bare of comforts but clean and orderly. The two women, who sat near the door talking in low tones, glanced at her with pity. As Owens entered they looked up and he answered the question in his wife's face, with a shake of his head. She understood and her lips quivered but she only turned away and went on with her dusting.

As her grandfather bent over her and laid the orange in the child's hand, she moved uneasily and opened her eyes. A faint, shadowy smile stole into them but the heavy lids closed again in a moment.

The day wore on, the women went home and the man and his wife sat by the bed in silence.

When evening came and the rays of the western sun began to shoot long bars of gold across the room, there was a knock at the door and a lady wearing the cross of a King's Daughter entered. It was the visitor who had spoken to the child in the mill yard some months before. The old people brightened a little when they saw her. She knelt by the bed and looked at the child. One small blue-veined arm lay out on the coverlet, the eyes were closed and the damp yellow curls strayed over her white forehead. The lady smoothed the tumbled hair and watched the shadow that crept across the bed in the track of the sunbeams.

Once or twice the little girl put her hand to her head as if in pain and said, "The noise hurts me so. Won't it never stop?" She was back in the mill with the roar of the engines, the close smell and the heat. She moaned, "I'm so tired, I'm afraid I can't finish my job today an' the boss will be mad," then, "It's so hot an' it's a gettin' dark an' I'm afraid."

The voice died away. For awhile she dozed and woke again. But this time she had escaped from the prison house. Her eyes wandered around the room as if she did not recognize it. Then they fell on the bunch of violets

ady wore on her coat, and the look  
ned into joy when they were laid  
er pillow. With a sob of perfect  
oving comprehension she buried  
ace in their purple sweetness and  
ed out through the golden light  
streamed in the window, far away  
the noisy mill, the weary days,  
restless nights, to those happy  
red fields where the angels do al-  
behold the face of the Father in  
en.

**MARY LYON'S DEVOTION.**

beautiful example of Christlike-  
and conecration is portrayed in  
life of Mary Lyon of Mount Holy-  
Seminary.

ow fittingly was it said of her  
"She seemed to stand between  
upils and God to assist them in  
ing His will." "Is it accord-  
o the law of love!" was a ques-  
she often pressed home to her  
books. She said at one time,  
cation, property, time, influence,  
ds, children, brothers, and sis-  
all should be devoted to the  
object of the advancement of  
edeemer's Kingdom and the sal-  
n of men."

few days before her death, she  
"There is nothing in the universe  
r but that I shall not know all  
uty, or fail to do it."—The Watch-

**RAIN WORK OF A PIANIST.**

ite astonishing is the rapidity of  
ing the brain and nerves in mod-  
iano playing. At the conference  
usicians, in Dublin, it was shown  
the ordinary player must cultivate  
eye to see about 1,500 signs per min-  
the fingers to make about 2,000  
ments, and the brain to perceive  
500 signs while issuing the 2,000  
s.

a part of Chopin's "Etude in E  
r," the rate of reading must reach  
signs in two and one-half min-  
This is equivalent to about twen-  
x notes per second, and as the eye  
receive only about ten consecutive  
essions per second, it appears that  
ry rapid music the notes must be  
in groups instead of singly.—  
yterian.

**SOME DAY OF DAYS.**

e day, some day of days, treading  
he street  
With idle, heedless pace,  
Unlooking for such grace,  
I shall behold your face—  
e day, some day of days, thus may  
we meet.

hance the sun may shine from  
skies of May,  
Or winter's icy chill  
Touch lightly vale and hill;  
What matter? I shall thrill  
ugh every vein with summer on  
hat day.

more life's perfect youth will all  
come back,  
And for a moment there  
I shall stand fresh and fair,  
And drop the garment care:  
e more my perfect youth shall  
nothing lack.

ut my eyes now, thinking how  
twill be,  
How, face to face, each soul.  
Will slip its long control,  
Forget the dismal dole  
reary fate's dark separating sea.

glance to glance, and hand to  
hand in greeting,  
The past with all its fears,  
Its silence and its tears,  
Its lonely yearning years,  
l vanish in the moment of that  
meeting.  
izabeth Stuart Phelps, in "Inde-  
ndent."

**LITERARY VALUE OF THE BIBLE.**

Where will you find such poetry?  
Milton said, "There are no songs like  
the songs of Zion."

Or such oratory? Daniel Webster  
said, "If there is ought of eloquence  
in me, it is because I learned the Scrip-  
tures at my mother's knee."

Or such logic? Lord Bacon said,  
"There is no philosophy like that of  
the Scriptures."

Or unity and completeness of beauty  
and power? Froude said, "The Bible  
is in and of itself a liberal education."

Or what book or books can compare  
with it? Sir Walter Scott said, "Bring  
me the book." "What book?" "There  
is but one book, the Bible."—A Quiver  
of Arrows.

**HEREDITY.**

There is no sin we cannot overcome,  
Say not thy evil instinct is inherited,  
Or that some trait unborn may make  
thy whole life forlorn,  
And calls down punishment that is  
not merited.

Back of thy parents and grandparents  
lies,  
The great Eternal Will! that too, is  
thine,  
Inheritance, strong, beautiful, divine,  
Sure lever of success for one who  
tries.

Pry up thy faults with this great lever  
Will,  
However firmly bedded in propensity  
However firmly set, I tell thee firmer  
yet,  
Is that vast power that comes from  
Truth's immensity.

Thou art a part of that strange world,  
I say,  
It's forces lie within thee, stronger  
far,  
Than all thy mortal sins and frailties,  
and pray.

There is no noble height thou canst  
not climb,  
All triumphs may be thine in time's  
futurity,  
If whatsoever thy fault thou dost not  
faint nor halt,  
But lean upon the staff of God's se-  
curity.

Earth has no claim the soul cannot  
contest,  
Know thyself part of the eternal  
source,  
And naught can stand before thy spirit  
force,  
The soul's divine inheritance is best.  
—Author Unknown.

**CONSIDER.**

Consider  
The lilies of the field whose blossom is  
brief—  
We are as they;  
Like them we fade away,  
As doth a leaf.

Consider  
The sparrows of the air of small ac-  
count:  
Our God doth view  
Whether they fall or mount—  
He guards us too.

Consider  
The lilies that do neither spin nor  
toil,  
Yet are most fair—  
What profit all this care  
And all this toil?

Consider  
The birds that have no barn nor har-  
vest-weeks;  
God gives them food—  
Much more our Father seeks  
To do us good.  
—Christiana Rossetti.

**T. E. HELPER.**

She is a woman—one in whom  
The springtime of her childish years  
Hath never lost its fresh perfume  
Though knowing well that life hath  
room  
For many blights and many tears.

Great feelings hath she of her own  
Which lesser souls may never know,  
God giveth them to her alone,  
And sweet they are as any tone,  
Wherewith the wind may choose to  
blow.

Yet in herself she dwelleth not,  
Although no home were half so fair,  
No simplest duty is forgot,  
Life has no dim and lowly spot,  
That doth not in her sunshine share.

She doeth little kindnesses  
Which most leave undone, or despise  
For naught that sets one heart at ease.  
And giveth happiness or peace,  
Is low esteemed in her eyes.

Blessing she is, God made her so,  
And deeds of week-day holiness  
Fall from her noiseless as the snow,  
For she has never chanced to know  
That aught were easier than to bless  
—James Russell Lowell.

**THE LOST SHEEP.**

De massa ob de sheep fol—  
Dat guard de sheep fol' bin  
Look out in de gloomerin' meadows  
When de long night rain begin—  
So he call de hirelin' shepa'd,  
Is my sheep, is dey all come in?

O den says de hirelin' shepa'd,  
Dar's some, dey's black and thin,  
And some, dey's po' ol' wedda's,  
But de res', dey's all brung in,  
But de res', dey's all brun in.

Den de massa ob de sheepfol'  
Dat guard de sheepfol' bin,  
Goes down in de gloomerin' meadows,  
Whar de long night rain begin—  
So he le' down de bars ob de sheepfol',  
Callin' sof: Come in, Come in!  
Callin' sof: Come in, Come in!

Den up tro' de gloomerin' meadows,  
T'ro' de col' night rain and win',  
And up 'tro' de gloomerin' rain paf'  
Whar de sleet fa' piercin' thin,  
De po' los' sheep ob de sheepfol',  
Dey all comes gadderin' in,  
De po los' sheep of de sheepfol',  
Dey all comes gadderin' in.  
—Author Unknown.

**Real Estate for Sale at Davidson,  
N. C.**

For quick sale and easy payments; cash  
or gilt-edge paper: One neat five-room  
dwelling, with large brick cellar; good wa-  
ter, stable and garden; on lot 70x270 feet  
deep; price \$1,000.

Also two vacant lots; one 75x285 ft. deep;  
one 75 ft. front by 300 feet; price \$350 each;  
fine investment for health, society and edu-  
cation.

Also one storehouse on lot No 12, North  
Tryon street, Charlotte, N. C., 24 ft. front  
by 140 ft. deep; very desirable.

Also celebrated Barium Springs; 18 acres  
land; 7-room hotel; 3-room cottage; store-  
house and barn; five miles Statesville; price  
\$5,000.

In addition can sell farms and city prop-  
erty more or less throughout South Carolina,  
all sorts and sizes, with various business op-  
portunities, at money-making prices.

**J. EDGAR POAG, Broker,  
Rock Hill, S. C.**

## Marriages.

**LONG-THOMPSON.**—At Cannonville Presbyterian church, Concord, N. C. by Rev. John Wakefield, on Sept. 9, 1903, Mr. Charles H. Long and Miss Bertha Thompson.

**BOYER-LOVING.**—In the Baptist church, Childress, Tex., by Rev. A. Muldrow MacLauchlin, pastor of Presbyterian church, August 2, 1903, Mr. J. W. Boyer, of Amerville, Tex., and Miss Ida Lee Loveing, of Childress.

**BELLOWS-TAYLOR.**—At the home of the bride's mother, in Childress, Tex., Sept. 9, 1903, by Rev. A. Muldrow MacLauchlin, Mr. O. C. Bellows and Miss Lucy F. Taylor, both of Childress.

**PRESTON-WILEY.**—In the First Presbyterian church, Salisbury, N. C., on Sept. 2, 1903, by Rev. J. Rumble, D. D., assisted by Rev. S. R. Preston, D. D., of Greenville, S. C., Rev. John Fairman Preston and Miss Annie Shannon Wiley, daughter of the late Samuel H. and Mrs. Miriam C. Wiley, of Salisbury, N. C. Mr. and Mrs. Preston are under commission as missionaries of the Presbyterian Church, and will sail for their field of labor in Mokpo, Korea, Oct. 7th, next.

## Deaths.

**BURWELL.**—Died in Charlotte, N. C., August 28th, 1903, on her 19th birthday, Martha W. Burwell, daughter of Mrs. M. W. Burwell and of the late Mr. E. S. Burwell.

**MOORE.**—J. Lee Moore was born in Burgaw May 7th, 1883, and died in Wilmington March 25th, 1903.

God's ways are often mysterious, but never more so than when he calls from this earth those who seem fitted for doing so much of good in it. Just such a mysterious providence was the death here recorded. Lee was but entering on life, and life seemed to promise so much to him. Gifted in all that stands for success, both in business and in social circles, he had in spite of his youth won such position as is seldom open to one of his years. Yet from it all with its achievement and its promise God took him. Must it not be that over there we "finish what we here began"—must it not be that in the wisdom which knows no waste there is in such case simply a transfer from this world to that where "they serve Him day and night." Lee was not afraid to die—he was a child of the covenant and passed away trusting Him who doeth all things well.

**SHEPPARD.**—At the home of his father, Dr. James A. Sheppard, Broadway, Moore County, North Carolina, August 25th, 1903, Mr. John A. Sheppard, in the thirtieth year of his age.

Young Sheppard grew up on the farm and was vigorous in health and build, and of a jovial, sunny disposition. This writer remembers him most pleasantly as a student in the Thompson school, Siler City, N. C. He was the soul of honor and a favorite in school. He finished his education with a course in bookkeeping, and was book-keeper for a time for Weddington & Co., of Charlotte, N. C., and went from there to Wilmington to accept a similar position at increased salary. This position he held until he was compelled to give it up on account of declining health.

He was converted and joined Salem Presbyterian church under the preaching of Rev. J. B. Mack, then evangelist of Fayetteville Presbytery, about fifteen years ago. He never forgot his

old home church and his yearly remittance for its support did not fail. In the little cemetery hard by the church his body rests. His life was short, but long enough, for God knows the best, and may he teach us all to be submissive, wait and work in full assurance of faith, "that sometime we will understand."

Sorrowfully, his friend,  
M. D. McNEILL.

## IN MEMORIAM.

### DANIEL D. GILLESPIE.

Just nine years and one month, almost to the day, did this beloved father in Israel survive his wife. Of this devoted pair, united now in glory, over both of whom it has been my sad privilege, as pastor, to speak the farewell words, I can think of no truer description than that given by St. Luke of Zacharias and Elizabeth, "They were both righteous before God, walking in all the commandments and ordinances of the Lord blameless."

Among the sweetest recollections of my first pastorate are my visits to that Godly house, hallowed by daily household worship and brightened by Christian love and cheerfulness and hospitality. Of the Christian character and wisdom of these parents there can be no better proof than this, that all the children as they grew up in that home learned to love and serve their father's and their mother's God.

Born in Guilford County, N. C., on November 10th, 1824, at a spot a mile south of the then little village of Greensboro, Mr. Gillespie came of sturdy Scotch stock, and bore a name famous in the Revolutionary history of North Carolina. He was converted in boyhood. His conversion constituted a distinct and memorable epoch in his life, to which he often referred. He had gone out into the woods on his father's plantation for solitary meditation and prayer. There he surrendered himself to God, and received in his soul the clear and joyful witness of the Spirit that he was accepted in the Beloved.

To the genuineness of that conversion every year of the long life that followed bore beautiful and decisive testimony. To his native industry, cheerfulness, geniality and strong intelligence was added the grace of the Holy Spirit, directing and sanctifying all. He had a remarkable knowledge of God's word. He was unusually gifted in prayer. Energetic and successful in business, he provided things honest in the sight of all men. For nearly four score years he bore in this county and community the white flower of a blameless life, and to his children and grandchildren he has left the heritage and memory of a Godly name and character, more precious than the coronet of kings.

"My boast is not that I derive my birth

From loins enthroned and rulers of the earth;

But higher far my proud pretensions rise,

The child of parents passed into the skies."

When the South Greensboro chapel was erected in the early eighties, Mr. Gillespie was a deeply interested attendant on and helper in its Sunday school and other services. When in October, 1887 it was organized as the Westminster Presbyterian church, he was one of the first members and officers, being transferred by letter from the Buffalo Presbyterian church, of which he had long been a ruling elder, and at once elected an elder of the new church. I esteem it one of the blessings of my life that in those early

days of my pastoral inexperience had the benefit of this beloved brother's wise counsel, warm friendship, and fervent prayers.

During recent years, his wife being dead, Mr. Gillespie has lived with and been tenderly cared for by his children, who all reside in Greensboro. Their names are Mrs. Nannie C. Weatherly, Mrs. Carrie G. Yates, Mrs. John L. Thacker, Rev. E. E. Gillespie and Mrs. Lee T. Blair. A beloved sister, Mrs. C. C. Gorrell, also a resident of Greensboro, survives him.

Through nearly the whole of his long life Mr. Gillespie enjoyed excellent health. A few months ago symptoms of physical decline appeared, confining him to his bed for several weeks. These passed away and he resumed his active habits. But on August 15, 1903, at 8 p. m., while sitting in his chair at the house of one of his daughters, in the presence of his loved ones, the end came suddenly, and, therefore happily for one so habitually ready for the summons. He was in his 79th year. He had faithfully served his generation by the will of God. He had been a pillar of the church. He had reared a family to serve God, and a son to preach his glorious gospel. His work was done. And so that Saturday evening as the shadows wrapped the earth, upon his forehead fell the dawning of a grander day, and into the sunshine of a Sinless Land he passed no longer weak with the infirmities of age, but glorious in immortal youth and strength and joy.

O child of God, O glorious heir,  
How rich a lot is thine!  
A hand almighty to defend,  
An ear for every call,  
An honored life, a peaceful end,  
And heaven to crown it all.  
EGBERT W. SMITH.

There's a money of the soul, my boy,  
as ye'll find in after years,  
It's pennies are the sweat-drops an' it  
dollars are the tears,  
An' love is the redeemin' gold, that  
measures what they're worth,  
An' ye'll git as much in heaven, as  
ye've given out on earth.  
—"Eben Holden."

## The Household.

### THE REIGN OF THE ROSE.

A door opened and a panful of rubish was thrown into the alley. It contained a tuft of green, feathered parsley, only a little wilted. Two children caught the flash of green at the same time and sprang for it.

"Give it to me; I saw it first!" cried the little girl.

"But I got it first, and it's mine; take it," said the boy; and, sticking the trophy into the buttonhole of his ragged jacket, he strutted away, leaving behind him a very angry and dirty little face, which looked as if its owner was undecided whether to hurl at him opprobrious epithets or sit down and cry.

A woman with a covered basket coming through the alley, had seen the little skirmish, and stopped by the side of the vanquished child. She had a gentle face, and wore a quaint little black bonnet with white ties.

"Do you like flowers? See, here is a pretty one," and, lifting the cover from her basket, she took out a great dewy pink rose, put it into the child's hand and hurried away. Three or four little ragamuffins were on the scene immediately, crying, "Oh, lady, please give me a flower!" but the deaconess had escaped what would soon have been a mob of clamoring children by turning into a side passage and shutting the

over behind her. The child held the flower a moment, looking at it stupidly, and then, as faces and voices grew more numerous, and were turning toward her, she suddenly scud down the alley.

"Oh, mother, look! Just look! A lady gave it to me!" She burst into a little, foul-smelling, half-lighted room. The mother, sitting on the edge of a rumpled bed, regarded the rose with a mild interest.

"Ain't it a beauty! Put some water in a dish, Anette, an' set in on the table by the winder so it'll keep fresh." The dish indicated was a broken-cosed pitcher, none too clean, and the rose hung over the edge until only its outer petals and its green calyx were to be seen.

"Say, mother, don't yer think it would look better in the glass?"

"The 'glass,' the only tumbler the establishment contained, was stained with ancient beverages of questionable character, and opakue with the marks of dirty fingers. Anette took it to the hydrant, where she rinsed and polished until it shone, and brought it in clear and dripping. Then, ten minutes were spent strengthening the stem of the rose with a hairpin, that it might stand at a proper angle to display all its beauties.

Never was a fairer rose—pale-tinted, beautifully cupped, crisply curved, sweet-breathed, a dainty thing, looking as much out of place in that miserable dwelling as a golden-haired princess in a coal mine.

"Mother, don't you think the rose would look prettier if they was suthin' white under it—suthin' clean and white?"

The woman looked at it considerately. She was very fat and very dirty. Almost unconsciously she pulled down the baggy folds of her limp calico dress and with both hands smoothed her unkempt hair. Then she touched the rose with a stubby forefinger, as one could lift a baby's chin.

"I'll see if I kin find suthin'."

She went to a broken trunk and began to turn over a heterogeneous collection of old rags. From somewhere near the bottom she produced a damask towel, worn and ragged, but tolerably clean—a relic of better days, perhaps, or included in some collection of old clothes from the charitably inclined. Anette took the towel and spread it on the table, folding it carefully, so that the ragged places were hidden. Exactly in the center of this she placed the rose in its tumbler, where it stood like a queen in its little palace of cleanliness and purity.

One little clean spot! But it acted like a magnet. The woman's eyes turned toward it continually, and as for Anette, she forgot everything else and gave herself up to the worship of the rose.

"Mother, let's wash up the dishes and put away these things on the table. They don't look nice with the rose."

"Good land! What's come over ye?" was the mother's only protest. But the dishes were washed, and the sway of the rose extended over the entire table, which was reduced to a condition of comparative cleanliness and order.

Four days the rose stood in the fullness of its beauty, and each day extended its empire of purity. The room was swept, the window cleaned, and every day Anette washed her face and hands, and made a pretense, at least, of combing her tangled hair.

On the morning of the fifth day, without any sign of drooping or decay, the petals laid go their hold, and lay scattered like pink shells on the white cloth. Anette gathered them up, pressed them and laid them away in a box that she bought of Sadie Jones for a cent.

The room had been cleaner and hearts gentler for those four days, and yet the rose had said nothing. It had only been sweet and pure, and had not held itself aloof from anything.—Miss Mabel Horton, in the Sunday School Advocate.

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BLOWING ROCK ROUTE.

Effective November 24th, 1901.

NORTHBOUND	PASSENGER	MIXED
Chester, Leave	8 25 am	8 50 am
Yorkville, "	7 30 am	10 48 am
Gastonia, "	9 05 am	1 20 pm
Lincolnton, "	10 09 am	2 55 pm
Newton, "	10 54 pm	4 48 pm
Hickory, "	11 16 pm	5 50 pm
Cliffs, "	11 50 pm	6 35 pm
Lenoir, Arrive	12 35 pm	8 00 pm
SOUTHBOUND	PASSENGER	MIXED
Lenoir, Leave	2 10 pm	5 30 pm
Cliffs, "	2 54 pm	7 20 pm
Hickory, "	3 12 pm	8 10 pm
Newton, "	3 37 pm	8 45 am
Lincolnton, "	4 23 pm	10 09 am
Gastonia, "	5 27 pm	1 20 pm
Yorkville, "	6 32 pm	3 18 pm
Chester, Arrive	7 45 pm	5 20 pm

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" " 9:40 " " " " 10:30 " "	" " " " " " " " " " " "
" " 6:40 P M	" " 7:30 P M
High Point 2:05 P M	" " 5:15 P M

H. A. PAGE, Aberdeen, N. C.

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Lv New York, P. R. R.....	12 55 p m	12 10 a m
Lv Philadelphia, " "	3 29 p m	7 20 a m
Lv Baltimore, " "	5 45 p m	9 34 a m
Lv Washington, W. S. Ry..	7 00 p m	10 41 a m
Lv Richmond, S. A. L. Ry..	10 37 p m	2 15 p m
Lv Petersburg, " "	11 20 p m	2 58 p m
Lv Norlina, " "	1 55 a m	5 18 p m
Lv Henderson, " "	2 28 a m	5 41 p m
Lv Raleigh, " "	4 15 a m	6 58 p m
Lv Southern Pines " "	6 16 a m	8 50 p m
Lv Hamlet, " "	7 35 a m	
Lv Columbia, † " "	10 25 a m	12 20 a m
Ar Savannah, " "	2 35 p m	4 55 a m
Ar Jacksonville, " "	7 00 p m	9 15 a m
Ar Tampa, " "	6 45 a m	6 00 p m
	No. 33.	No. 41.
Lv New York, N. Y. P. & N.	† 7 55 a m	8 55 p m
Lv Philadelphia, " "	10 16 a m	11 21 p m
Lv New York, O. D. S. S. Co.	† 3 00 p m	
Lv Baltimore, B. S. P. Co.		† 6 30 p m
Lv Wash'ton, N. & W. S. B.		9 0 p m
Lv Portsmouth, S. A. L. Ry	9 05 p m	9 25 a m
Lv Weldon, " "	11 45 p m	11 55 a m
Lv Norlina, " "	1 55 a m	1 35 p m
Lv Henderson, " "	2 28 a m	2 02 p m
Lv Raleigh, " "	4 15 a m	3 45 p m
Lv Southern Pines " "	6 16 a m	6 18 p m
Lv Hamlet, " "	7 40 a m	9 45 p m
Lv Wilmington " "		3 20 p m
Ar Charlotte, " "	10 33 a m	10 32 p m
Lv Chester, " "	10 30 a m	12 5 a m
Lv Greenwood, " "	12 37 p m	3 25 a m
Lv Athens, " "	2 52 p m	5 58 a m
Ar Atlanta, † " "	4 00 p m	7 35 a m
Ar Augusta, C. & W. C. ....	5 40 p m	
Ar Macon, C of Ga.....	7 20 p m	11 35 a m
Ar Montgomery, A. & W. P.	9 20 p m	6 25 p m
Ar Mobile, L. & N.....	2 55 a m	
Ar New Orleans, L. & N.....	7 25 a m	
Ar Nashville, N. C. & St. L.	1 30 a m	6 55 p m
Ar Memphis.....	4 15 p m	8 20 a m

NORTHWARD.

	Daily No. 32.	Daily No. 38.
Lv Memphis, N C & St L.....	12 45 n' n	8 00 p m
Lv Nashville, " "	9 30 p m	9 30 a m
Lv New Orleans, L & N.....	8 10 p m	
Lv Mobile, " "	12 40 a m	
Lv Montgomery, A & W P..	6 45 a m	1 00 p m
Lv Macon, C of Ga.....	8 00 a m	4 20 p m
Lv Augusta, C & W C.....	10 05 a m	
Lv Atlanta, † S A L Ry.....	12 00 n' n	8 00 p m
Ar Athens, " "	2 57 p m	11 23 p m
Ar Greenwood, " "	5 15 p m	1 58 a m
Ar Chester, " "	7 17 p m	4 15 a m
Lv Charlotte, " "	7 27 p m	5 01 a m
Lv Wilmington " "	3 20 p m	
Lv Hamlet, " "	10 40 p m	7 50 a m
Lv Southern Pines " "	11 33 p m	8 44 a m
Lv Raleigh, " "	1 35 a m	11 15 a m
Lv Henderson, " "	3 05 a m	12 50 p m
Lv Norlina, " "	3 50 a m	1 45 p m
Lv Weldon, " "	5 00 a m	3 00 p m
Ar Portsmouth, " "	7 15 a m	5 35 p m
Ar Washington, N & W S B		6 55 a m
Ar Baltimore, B S P Co.....		† 6 30 a m
Ar New York, O D S S Co.....		† 5 00 p m
Ar Philadelphia, N Y P & N	† 5 46 p m	5 10 a m
Ar New York, " "	8 15 p m	8 00 a m
	No. 34.	No. 46.
Lv Tampa, S A L Ry.....	8 00 p m	8 00 p m
Lv Jacksonville, " "	9 30 a m	7 50 a m
Lv Savannah, " "	1 40 p m	12 10 p m
Lv Columbia, † " "	7 05 p m	5 30 a m
Lv Hamlet, " "	10 40 p m	8 40 a m
Lv Southern Pines " "	11 33 p m	9 36 a m
Lv Raleigh, " "	1 35 a m	11 50 a m
Lv Henderson, " "	3 05 a m	1 10 p m
Lv Norlina, " "	3 45 a m	1 55 p m
Lv Petersburg, " "	5 58 a m	4 07 p m
Ar Richmond, " "	6 35 a m	4 55 p m
Ar Washington, W S Ry....	10 10 a m	8 98 p m
Ar Baltimore, P R R.....	11 25 a m	11 25 p m
Ar Philadelphia, P R R.....	1 36 p m	2 56 a m
Ar New York, P R R.....	4 13 p m	6 30 a m

R. M. COFFEY, C. T. A., Charlotte, N. C.

## Our Young People.

### Elizabeth's First Test

"Bettie! Bettie Comstock! You come right back here immediately. Mother said,—” but the white sunbonnet bobbed serenely along over the knoll and out of sight without pausing. Perhaps she had not heard, but Elizabeth felt morally certain that she had. She climbed up on the horse block, however, and called again with all the vigor of her fresh young voice, but Bettie did not turn back. She was subject to spells of deafness—on occasions, and this was clearly an “occasion.”

“Oh dear! It is nearly eight o'clock now and there are the dishes not washed. Bettie is so provoking. Well, I've just got to go, that's all. It won't do to be a moment late if the dishes are not washed today. Bettie knew I wouldn't have time to do them.”

It was an important day for Elizabeth. The school examiners were to meet at the little red schoolhouse and examine applicants for teachers and Elizabeth was going to be examined. She had thought about it all winter and had worked with that end in view. She had reviewed all the studies mentioned in the manual and had studied early and late. It had been uphill work, taking care of her mother who had been ill with rheumatism, and doing the work with only Bettie's help, but she had persevered. Now, however, her mother was nearly well and would soon be home, so she wrote from Sulphur Springs, and Elizabeth felt that she could be spared to go out into the world as a worker, and make a place for herself, if she should prove competent.

It was her first test and she meant to come out of it with honors. She had sat up late the night before trying to fix the most important of late current events in her mind in the order of their happening. She had heard that this was very necessary and furnished an abundance of “catch questions,” but she did not mean that they should catch her napping. She had a list of the most notable in her pocket, which she had compiled, and which she took out to look over occasionally. Not that she meant to use it unfairly, but because it gave her a sense of security to know that it was in her pocket. She had wanted to feel calm and collected today and here she was, all of a tremble with Bettie's conduct and all. And Bettie had made such promises when mother went away, too; but Bettie's promises were like piecrust. Mother knew her shortcomings and had counseled patience, but she had no time to exercise patience today.

She gave one despairing look about the untidy kitchen. Of course Betty would come home sometime in the middle of the forenoon, and probably she would wash the dishes—if she felt like it. It was such a mercy that father was working over on the other place and had taken his dinner, she thought as she shut the kitchen door and went upstairs to get ready.

Her freshly done-up lawn dress had

a calming effect and her blue tie was especially becoming. She regarded the general effect of her costume with satisfaction as she pinned on her hat and ran down to let out the little turkeys. Mother was always particular not to have them let out until after the dew was off and she always had them put under shelter in case of a shower. It looked some like rain today. If only Betty could be depended on to attend to anything. She knew just how hurried she, Elizabeth, would be, and yet she had shirked everything and gone—somewhere. Nobody ever knew her to do such a thing in her life. She felt a sense of her own superiority as she went over her grievances.

It was just nine o'clock when she walked into the schoolhouse breathless and hurried. There were nine applicants present. Elizabeth took a seat by herself just ahead of a red-haired girl with freckles, a stranger whom she had never seen before. She wore a bow of brilliant orange ribbon and calf skin shoes. This inventory had impressed itself upon Elizabeth's consciousness during her hasty walk up the aisle. The girl's name was Bedellah Dobbs, so she found when she wrote her name in the register. Mr. Ellis, one of the board of examiners, was present and distributed the papers on Arithmetic, and Elizabeth took hers and read it over. It did not seem difficult at first sight. The first proposition was a problem in percentage. Percentage was Elizabeth's strong point and she finished it in good time to her satisfaction. Once she started and looked around with the impression that someone had whispered to her, but everyone was busy with their work. They were not allowed to communicate.

Presently she heard it again—a low sibilant whisper. It seemed to come from the seat behind her, and Elizabeth discovered presently that the girl with red hair was reasoning out her problems audibly, after the fashion of children. It was very annoying but she found herself listening intently to catch her words. “Extract the square root of the difference between the squares of the hypotenuse and given sides to find the other side,” she buzzed, her pen moving rapidly over the paper.

Mr. Ellis looked up sharply. “No communicating if you please, young ladies,” he said.

Elizabeth blushed consciously and moved to the farther end of the seat, but the girl only looked up wonderingly for a moment and then resumed her work and her mumbling. It was evidently a habit. Perhaps she had been compelled to study at home among a lot of children where only a steadfast, fixed purpose had made it possible for her to study. Elizabeth could imagine her surroundings; disorderly, noisy, distracting. Probably it had been only by this method of impressing the subject matter upon her mind through the channel of both eyes and ears that she had been able to succeed. Even the bow of orange ribbon grew pathetically interesting in this light. Elizabeth was given to romancing. It was only by the utmost effort that she could concentrate her

mind on her work. She found herself listening whether she would or no, especially when she encountered a difficult proposition. The stranger hit them all at her tongue's end. Several times Elizabeth was on the point of exchanging her seat for one more distant but she did not do it.

The examination in history was more than usually difficult; so old teacher asserted after it was over. Certainly it was hard for Elizabeth, or it would have been without Bedellah. Owing to the proximity all Elizabeth had to do was to listen—and write. Bedellah was well informed. Wherever she received her education it was thorough. Elizabeth handed in her paper with burning cheeks. She felt the enormity of her conduct, but she tried to console herself with the thought that it was not her fault. She could not help hearing.

At noon she went home to dinner. Bedellah Dobbs had taken a new tin pail from the entry and sat composedly down to eat her dinner of bread, butter and pickles from it. Elizabeth longed to ask her to come home and have dinner with her, but something seemed to make it impossible. Perhaps it was her uncertainty in regard to Bettie's having washed the morning dishes, but it seemed more like a sense of treachery.

Bettie was just throwing out the dish water as Elizabeth came in at the gate. She looked up with an expression of assumed innocence. Evidently she expected reprimand and punishment, but she did not get either. Elizabeth went silently about getting the dinner ready. A sense of compunction made Bettie more than usually helpful. “Poor Elizabeth! It was mean of her to go off after field lilies when Elizabeth was in such a hurry. Supposing she should fail? Bettie set the table and brought her bunch of lilies to decorate it, but Elizabeth did not notice. She made a great show of alacrity and set about clearing up the table after dinner without waiting to be told; an unusual proceeding for Bettie, but that too went unnoticed. Bettie watched her solitiously as she started for the schoolhouse again. It gave her an uncomfortable feeling to see Elizabeth silent and subdued.

The room had been called to order when Elizabeth got back. Bedellah Dobbs looked up and nodded cordially. It seemed impossible in the face of the friendly recognition to take her belongings and go to another desk. She sat down and picked up the list of questions on Physiology. The first few were easy enough. She shut her ears resolutely to all sounds and wrote rapidly. The last one was complicated: “Name the muscles of the head, the trunk, the neck, the upper limb and the lower limb in the order and state their uses.” She regarded it with dismay. Physiology had been her hardest study. It was distasteful also. She felt an instinctive shrinking from a searching analysis of the human body. Elizabeth would never make a physician. She tried to recall the muscles of the head in their order. “Occipitalis, moves the scalp and eyebrow. Orbicularis, closes the eye.” The

paused and nibbled her pen thoughtfully. Bedellah Dobbs was nibbling her pen; then she dipped it into the ink and began to repeat each word in a distinct whisper. "The Recti, four muscles, move the eyeball, Temporal and Sphenoidal, raise the lower jaw." Elizabeth was writing too now, rapidly lest she lose a word. "Platysma Myoroides, the Pastoid," her pen followed Bedellah's to the end of the long column. She finished the rest of the topics as in a flash. They were not difficult, but her sentences were the sentences of Bedellah Dobbs.

The papers were all in at six o'clock and the class was dismissed. Elizabeth left her seat until they had all passed and then she went into the entry for her hat. "How did you get along?" she asked with friendly interest. "As well as anything, wasn't it? I have been dreading it for weeks but I didn't if I had only known."

Elizabeth's murmured reply was unintelligible in the interruption of Mr. Dobbs' entrance.

"Miss Dobbs, I would like to see you sometime, if you please," he said and Bedellah went back into the schoolroom.

Mr. Ellis took up two papers and added them to her. "Which of these yours?" he asked. Bedellah promptly took out her own.

"This, then, is Miss Comstock's," he said. "You will see that the answers are the same, word for word," he added. Bedellah compared them thoughtfully.

"Yes, I see they are," she said.

"You sat directly behind Miss Comstock, did you not?" he said significantly. Bedellah looked at him a moment hesitatingly, then she colored up.

"Do you mean that I copied Miss Comstock's papers?" she asked indignantly. "I am not insinuating anything. It would be impossible for two persons to answer every question exactly alike without copying; unless there was some communication between you. Either fact would be a matter of papers from the examination."

"What's that you're saying, Ellis?" Bedellah had come in through the boy's doorway in time to hear Mr. Ellis' last remark. He had driven over after Bedellah.

Mr. Ellis turned. "I was just asking Miss Bedellah to explain, if she could, why her answers came to be worded exactly like those of Miss Comstock who was just ahead of her."

"Kind a' hintin' that my girl has been cheatin' eh? She don't have to cheat at none, Ellis. Why she knows every figur' of the whole 'rithmetic from the g'ogarithm and she's got the g'ography and the grammar right at her tongue's end. You can't stick her nowhere's Sander's spellin' book, either." Mr. Dobbs was growing excited.

Every word was distinctly audible to Elizabeth, who stood with clasped hands outside the entry door. She turned pale, then cold. Finally she took off her hat resolutely and hung it up and went back into the schoolroom. She walked directly up to Mr. Ellis. "It was I

who copied, Mr. Ellis," she said. Her face was pale and she was trembling.

"You!" he said incredulously. "Yes, I. Those answers are all Bedellah's."

"I don't see how—" began Mr. Ellis. "Did you ask her assistance?"

Elizabeth shook her head. "No, I did not ask, but I accepted it just the same." Her voice shook perceptibly.

Bedellah's face brightened. "I know how it happened now. I was to blame after all," she said impulsively, turning to Elizabeth. "I must have made such a buzzing right behind you that you couldn't think of anything else. Wasn't that it?"

"I'm afraid I didn't try very hard," she said.

Bedellah turned to Mr. Ellis. "I have got into a bad habit of studying audibly at home and I must have forgotten myself. I know it must have been very confusing to Miss Comstock," she explained.

He looked puzzled. "Did you understand the questions?" he asked Elizabeth.

"Yes, most of them. There are some which I'm afraid I would have failed on, if it had not been for Miss Dobbs," she told him.

"Would you like to go over them again tomorrow?" he asked.

"Yes, give her another chance, Ellis. I told Bedellah her everlasting whisserin' would get her into trouble some time. It drives me clear distracted," Mr. Dobbs declared severely, regarding Elizabeth with compassion.

"I think not," she said.

"There is another examination in August. You will try again, will you not? I feel certain you will succeed," urged Mr. Ellis.

"Yes, do. I feel as though it was all my fault," urged Bedellah anxiously. "You will, won't you?"

Could she? It seemed as if she could never surmount this humiliation. Out of the tumult of her mind a "memory gem" which she had learned long ago came forth, clear and distinct:

"We rise by the things that are under our feet,

By what we have mastered of good or gain;

By the pride deposed and the passion slain,

And the vanquished ills that we hourly meet."

"Yes, I will," she said resolutely.

Bedellah followed her out. "I wanted to tell you—I think you are the bravest girl I ever saw. I never could have said what you did," she told Elizabeth.

"Oh yes you could if you had done what I did. You couldn't have heard any one accused unjustly, I am sure.

"I don't know. I believe I could—but I never will now," she added fervently.

Supper was all ready when Elizabeth got home. The little turkeys had been driven in and shut up for the night and Bettie was waiting for her at the gate. "Did you pass?" she asked with beaming candor.

Elizabeth shook her head.

"Oh dear! It was all my fault I

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Eastbound Trains.	Passenger	Passenger
	Daily	aily
Leave Goldsboro.....	3:30 p m	8:00 a m
Leave Kinston.....	4:22 p m	8:48 a m
Leave New Bern.....	5:50 p m	10:10 a m
Arrive Morehead City.....	7:15 p m	

Westbound Trains.	Passenger	Passenger
	Daily.	Daily
Leave Morehead City.....	7:05 a m	
Leave New Bern.....	9:00 a m	
Leave Kinston.....	10:12 a m	
Arrive Goldsboro.....	11:15 a m	

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know. "It's just as mother said! 'there ain't any dependence in me,'" wailed Bettie.

"You ain't the only one that hasn't any dependence in them, Bettie," whispered Elizabeth, kissing Bettie's cheek.

"Ain't you going to teach school, truly?" asked Bettie in a puzzled tone. Elizabeth's subdued manner impressed her.

"Not yet, dear."

"Was it because of me?" persisted Bettie.

"No, it was because of me," Elizabeth told her.

Bettie breathed a sigh of relief.

"I'm so glad I ain't the only one," she said.—The Interior.

#### On Standing Still.

If I were asked what thing, above all others, one must know how to do in order to get acquainted with the wild wood folk, I should answer, Learn to stand still. One night last summer I got home rather late from a drive. I had left several cocks of hay spread out in the little meadow, and after supper, though it was already pretty damp, I took the fork, went down, and cocked it up. Returning, I climbed by a narrow path through some pines, and came out into my pasture. It was a bright moonlight night, and leaning back upon the short-handled fork, I stopped in the shadows of the pines to look out over the softly lighted field.

Off in the woods, a mile away, I heard the deep but mellow tones of two fox hounds. Day and night all summer long I had heard them, and all summer long I had hurried, now here, now there, hoping, hoping for a glimpse of the fox. But he always heard me and turned aside. The sound of the dogs was really musical. They were now crossing an open stretch leading down to the meadow behind me. As I leaned listening I heard a low, uneasy murmuring from a covey of quail sleeping in the brush beside the bath, and before I had time to ask what it meant a fox trotted up the path behind me, and stopped in the edge of the shadows directly at my feet.

I did not move a muscle. He sniffed at my dew-wet boots, backed away, and looked me over curiously. I could have touched him. Then he sat down, with just his silver-tipped brush in the silver moonlight to study me in earnest.

The deep baying of the hounds was coming nearer. How often I had heard it, and how often exclaimed, "Poor little fox!" But here sat poor little fox, calmly wondering what kind of a stump he had run up against this time.

I could only dimly see his eyes, but his whole body said: "I can't make it out, for it doesn't move. But if it doesn't move I'm not afraid." Then he trotted to this side and to that for a better wind, half afraid, yet very curious.

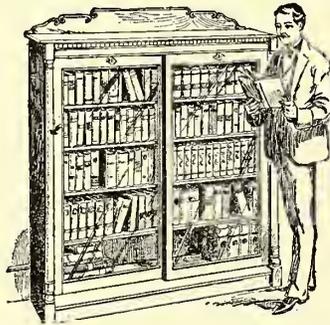
But his time was up. The dogs were yelping across the meadow on his warm trail. Giving me a last unsatisfied look, he dropped down the path directly toward the hounds, and sprang lightly off into the brush.

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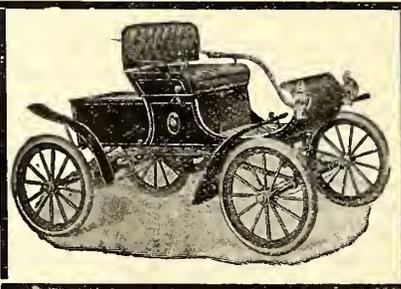
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The din of their own voices must have opened the dogs, or they would have heard him. Round and round they circled, giving the fox ample time for the study of another "stump" before they discovered that he had doubled down the path, and still longer time before they came across the wide scentless space of his late jump, and once more fastened upon his trail.—St. Nicholas.

**Chinese Etiquette**

When a Chinaman takes his little boy to school to introduce him to his teacher, it is done this way, according to one missionary writer: When the Chinaman arrives at the school he is escorted to the reception room, and both he and the teacher shake their own hands and bow profoundly. Then the teacher asks, "What is your honorable name?" "My mean, insignificant name is so-and-so." Tea and a pipe are sent for, and the teacher says, "Please use tea." The Chinaman sips and puffs for a quarter of an hour before he says to the teacher, "What is your honorable name?" "My mean, insignificant name is so-and-so." "What is your honorable kingdom?" "The small, petty district from which I come is the United States of America." This comes hard, but etiquette requires the teacher to say it. "How many little stems have you planted?" This means, "How old are you?" "I have vainly spent thirty years." "Is the honorable and great man of the household living?" He is asking after the teacher's father. "The old man is well." "How many precious little ones have you?" "I have two little dogs." These are the teacher's own children. "How many children have you in your illustrious institution?" "I have a hundred little brothers." Then the Chinaman comes to business. "Venerable master," he says, "I have brought my little dog here, and worshipfully intrust him to your charge." The little fellow, who had been standing in the corner of the room, comes forward at this, kneels before the teacher, puts his hands on the floor and knocks his head against it. The teacher raises him up and sends him off to school, while arrangements are being made for his sleeping room and so forth. At last the Chinese gentleman rises to take his leave, saying, "I have tormented you exceedingly today; to which the teacher responds, "Oh, no; I have dishonored you." As he goes toward the door he says, "I am gone, I am gone." Etiquette requires the teacher to repeat, as long as he is in hearing, "Go slowly, go slowly."—Exchange.

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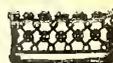
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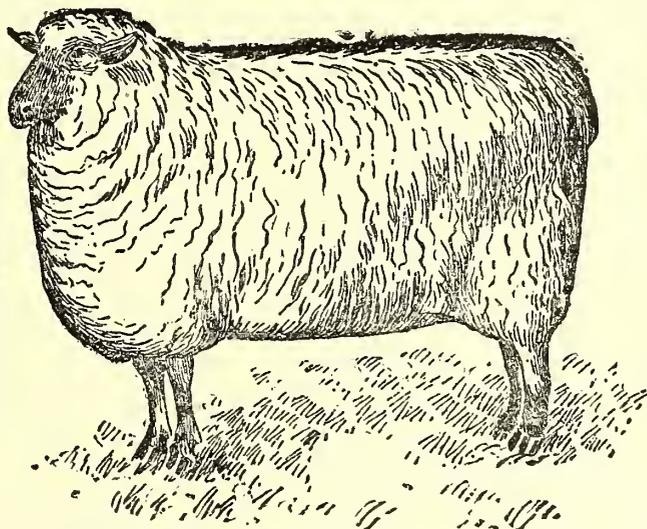
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## Our Little Folks.

### A Burglar In Bed-Room Slippers.

By Sarah Dickson Lowrie.

Fatty Hellows was not her real name, though she often mourned it as if it were. She had been christened Harriet and her family name was Fellows. Harriet Fellows—or even Hattie Fellows was not without meaning—but Fatty Hellows! Still that is what she was called, and generally Little Fatty Hellows into the bargain. Everybody liked to play with her, she was so fair and worked so hard and conscientiously over things. You never heard little Fatty Hellows say she wouldn't play, or it wasn't fair, or that she was tired. To be sure, she never could be got to care for games where imagination had much part—Knights or Highland Chiefs, or even "Let's pretend it's winter and wake up and find it's summer," but she was good for indefinite "Kick the wicket" or "Stilly Pond no-more—Moving."

She had one or two ambitions which the other children regarded as impossible of fulfilment in her case. One was that her hair should be long and curly. Now as little Fatty Hellows' yellow strands of hair, under the most careful expansion, could only be got to cover her head; and the wisp she called her plait might have looked meager on a doll, it seemed as if she had been over ambitions in her desire for it. Her other aspiration was to take "dares" unflinchingly. Her older sister Caroline both gave and took dares, with the result that there was scarce a pebble on the rectory grounds which did not mark the scene of a tragedy.

Caroline's constant accidents and daily tumbings from lofty places whither she had repaired to frighten the life out of Fatty, were constant sources of troubled admiration to her younger sister. For Caroline had not only fallen from trees, hay-mows, barn-roofs, walls, high fences, out of wagons, and into ponds innumerable, but she had the imagination and masterfulness to make all disasters appear like crowning acts of peerless bravery on her part. Fatty felt half apologetic, half bewildered at the tameness of her daily walk, and sought with troubled helplessness to belie her reputation for being the steady child of the family. Whether Caroline divined her discontent and so fostered it, or whether it just happened so, it would be hard to say, but at all events Little Fatty Hellows one eventful night took her family by surprise and played to a successful finish the wholly foreign part of a very mischievous, audacious little girl, frightening all in the house, except Caroline, who was reduced to the part of second for once, within an inch of their lives.

The church and rectory of St. Matthias were in the country, so far from town that one had to drive a good five miles to market and most other things, except woods and wheat-fields and frame houses. Of the latter there were plenty scattered all about, within plain sight of the rectory windows. As for meadows—as

the children's great-aunt once remarked—there were enough meadows in the countryside to allow of endless variety. "For," said she, "if you grow tired of playing in one meadow you can climb the fence into the next, and so on all day, until you arrive in the next county."

Now all this free expanse of green had its advantages, no doubt, but the rector's wife could have told another tale, for cooks and housemaids and nurses have their feelings, and the fact that there was plenty of pure air to breathe did not make the evenings cheerful, nor the danger of spooks from the church yard any less horrifying. So when their mistress went away for a day or two she always did so with fear and trembling, for she was never quite sure what the state of affairs would be on her return.

This time she was more than usually worried, because the fears of Mary McCann, the cook, and Alberta, the waitress, not to mention big Annie or little Annie, the maids, that the house would be robbed and they murdered, in their beds, seemed not without a glimmer of foundation. There had been several robberies among the neighboring farm houses and more than one chicken had been spirited away from more than one poultry yard. Moreover, Caroline, who was always unfortunate in the timing of her information, had reported at the breakfast table that on the previous night she had watched some dark figures walking about the lawn. Although the rector's wife regretted the necessity which took the rector and herself away from home at the same time, and to relieve the situation she sent for a friend of the family to come and stay with the children and generally act as a pacifier in case of a catastrophe among the domestics.

She also left strict directions with the coachman to be on the lookout at night and sleep with the window towards the rectory open, so that in case he was needed he could be easily roused by calls from the back of the house.

It was warm summer weather and the little girls and the friend of the family—Miss McIlvaine by name—proceeded to enjoy themselves as best became their ages and temperaments. Miss McIlvaine read a book on "Nature," in the cool of a very thin dressing sacque, upon the veranda, eating cherries the while. Caroline had a feeling for gardening and put it to Fatty as a matter of conscience to follow in her whim. So Fatty weeded where Caroline marked stints for her in their garden, and Caroline raked vigorously in her wake.

While they worked, Caroline goaded Fatty with the fact that she always "gave things away" to the grown-ups.

Their older brother John, whom the children regarded as almost too bad to go to heaven, had fitted up a spectre in the cook's room, which he had fondly hoped would turn Mary McCann's hair white, and Fatty had been found at the crucial moment holding Mary McCann's hand and begging her not to be scared.

"You spoil everybody's fun in making up jokes, you're so tender-hearted," Caroline had ended.

"I'm not tender-hearted!" said little Fattie Hellows.

"Yes, you are," Caroline persisted loftily. "This very night, if I help you in an awfully funny joke on the maids you'd go and spoil it by telling that it was you, before the time."

"No, I shouldn't," said little Fattie Hellows.

"Well, then," began Caroline, and here her voice dropped to a husky whisper, "well, then, I'll tell you."

It was a peaceful night. Even the friend of the family slept, which was strange considering the cherries. Over her head, had she been wakeful, she might have heard almost a rhythmic chorus of snores, for the maids were all taking rest after labor. Below, in the hallway, the tall clock struck the hour of twelve.

Fatty had made up her mind that Caroline should see that she was not so tender-hearted to carry out a joke, and that she could keep a secret as well as anyone, though she was a girl; and you know they say girls cannot keep secrets. So Fatty surprised both John and Caroline by offering her services in the carrying out of the joke. The plot was this: Fatty was to enter the room of Mary McCann, the cook, and frighten her out of her wits by making her believe that a burglar was in the room. John declared that she looked like a real burglar after she had donned his coat, trousers, and hat. Caroline said that the only thing that spoiled the effect was a pair of red bedroom slippers which Fatty had put on in order that she might not make any noise in getting into Mary's room. So as the last stroke of twelve died away the three conspirators proceeded to the part of the rectory where Mary McCann, the cook, and Alberta, the waitress, slept.

"Now, Fatty," said John, "Caroline and I will stand outside of the door and listen to the fun. You just push open the door, gently, and go into the room and be sure you do not make any noise until you get to the bureau. Then you must pull the drawer open and make as much noise as you can in doing so, for Mary snores, and it will take a bit of noise to awaken her."

Fatty did as she was told. She rattled away at the drawer until she heard the snoring cease and saw Mary McCann sitting up in bed as white as the quilt that covered her. As soon as she was able to speak, she said:

"O, Mr. Burglar; dear, good Mr. Burglar! please don't be after takin' anything that I wear when Oi'm dressed up, for sure Oi've had an invitashun to Gerry O'Toole's party, and Gerry is just twenty-one—and a foine fellow he is, and that's the truth. But there's a foine box of candy in the top drawer, and ye can take that, and I'll never tell that ye were in the house, so I won't."

Now, the idea of a box of candy was too much for Fatty Hellows, and her little fat mouth watered so much that she forgot to disguise her voice and in her natural tone she called out:

"Well, be quick then. Tell me where the box is. In what part of the drawer can I find it?"

"Oi'll git up and foind it for you myself," said Mary, springing out of bed. As she reached the bureau her big foot went down upon Fatty's little foot en-

sed in the soft slipper, so that Fatty rly howled with pain. John and roline could hold in no longer and rst into loud laughter. The noise as so great that Alberta, the waitress, g Annie and little Annie, and Miss llvaine all came rushing into the om and wanted to know what it was about.

"O'll tell ye what it is all about," id Mary; "this little simpleton ough she could frighten me, but ary McCann is one of the kind that ver scares worth a cent. Oi could ndle twinty burglars in one night, so could."

This was too much for John, who id:

"Yes, Mary, especially- candy bur ars."

"Or burglars in bedroom slippers," id Caroline.—The Church Standard.

#### A Present for all Three

(By Alice Miller Weeks.)

"Oh, mamma, is it for me?" Dorris ked, looking eagerly at the big are parcel the postman had just left the door.

"For me?" echoed little Starice, om everybody nicknamed Dimples, r short.

"No, not for either of you," mamma plied, laying the parcel on the liary table. "It's for brother George." She sat down to read her letters and e two children looked curiously at e package, feeling it, and trying to ess what it could be.

"It feels like a box," Dorris said. "I fink it's a book," Dimples corcted. And they waited as patiently they could for brother George to me home from school.

Dimples was right; it was a book— beautiful green and gold book, filled om cover to cover with delightful imal stories. And on the fly-leaf as written: "To George, with loving irthday wishes, from Aunt Hannah." "Why didn't we think?" laughed orris. "It's George's birthday in out two weeks. Wasn't Aunt Hanah good to remember?"

Now, if there was one thing in the orld that George liked better than other, it was animal stories. When e children had looked the book over d admired the pictures, he took it, d started to go to his own room and joy the new stories. But two pairs xpectant eyes followed him; and hen he saw them, George changed his ind. He sat down, right where he as, opened the book and began to ad aloud.

Dorris came and leaned over his chair o look at the illustrations; Dimples eated herself on a stool in front of im; and both listened eagerly to evy word. It was a pleasure to read oud when both were so interested, d not one of the three heard the call dinner.

Mamma came to the library to see hat had become of her little people; d there they were, so intent on the ory of the bear who had set himself ire, and leaped into the river to put ut the flames, that she had not the eart to interrupt, and sat down till eorge had finished.

"Oh!" sighed Dorris, "wasn't he a rave bear, though? I'm so glad he asn't killed."

"He's a smart old bear, I fink," add- d Dimples.

"Well," said Doris, as they went out o the dining room, "I was just a eny bit disappointed, George, 'cause e present wasn't for me. I forgot bout your birthday, you know. But, a, I'm just as glad as I can be, now, at Aunt Hannah sent it to you. Be- cause I couldn't read it myself, you now, the words are so long. And it's ist lovely to hear you read."

George thought of the way he had



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meant to read the new book, and said, with a smile:

"Well, it's a good deal better fun to read it aloud, because then we can all hear the stories and talk them over together. And I'll hurry home from school to night, and we'll read some more. Aunt Hannah didn't know she was sending a present for all three of us, did she?"

"But that's just what she did do," laughed Doris.—In the Little Learner's Paper.

**The Spoiled Picture.**

The Lloyd family had decided to have a picture taken. All the family relations were together in the front yard at grandma and grandpa's home, at 4 o'clock on a certain day, and the artist was going to take their pictures all together.

Kitty Lloyd was much delighted, and asked her mother a great many questions about it.

"Am I to be in it, mamma?"

"Yes, dear—all the family."

"And baby Ruth, too?"

"Yes, all the children and grand children."

"O mamma, can't I have my dog Sandy in it, too? I think if you have Baby Ruth, I ought to have Sandy."

"Well, you ask papa, tonight."

When Kitty's papa came home that night, the first thing he heard, when his little girl came to meet him, was:

O papa! may I have Sandy in the picture with me? Mamma's going to have Baby Ruth."

"I'm afraid you'll spoil the picture," responded Mr. Lloyd, "and Sandy is worse yet. You see, we shall have to keep very still to have our pictures taken, and I am afraid neither you nor Sandy can do that."

"Oh, yes, we can!" assured Kittie; "I'll teach Sandy."

Every day after that Kittie gave Sandy some lessons in standing still. The appointed day came at last and Mr. Lloyd got out the big carriage, and took them all over to grandpa's, where there was a large gathering of aunts, uncles and cousins who were to be in the picture. Sandy was allowed to go along, and Kitty was delighted.

At last the artist came in a newly painted wagon, with a big long word on the outside, which Kitty, after a good deal of spelling learned was "photographs." It was very interesting to watch the artist take out his camera, and set it up on a little frame, and peep through it with a black cloth over his head. When his machine was ready, he called the people together on the front porch, and, with grandpa and grandma in the center, the tall ones in the back, and the short ones in the front, the people were arranged, and made ready for the picture. Kitty had a place in the very front of the picture, with Sandy by her side, who was to sit upon his hind legs.

"Now, Kitty," said mamma, "you must keep perfectly still and not move, or you will spoil the picture. When the artist says 'Ready,' you must not even wink till he's through."

Kitty stood up very straight, and looked just where the artist told her to look.

"All ready?" said the artist. "Now." Kitty looked around awfully quick to see if Sandy was sitting up all right and just then the artist took the picture.

"Why, mamma, is it over?" asked Kitty, as they all began to move around and talk.

"Yes, Kitty," answered mamma, "it's all over now, and you can run about and play."

The next day the proof of the picture was brought to Mr. Lloyd, and he showed it to Kitty. There were

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Grandma and grandpa sitting up in the center, looking as calm and placid as ever. There were mamma and Baby with as plain as could be, and Sandy sitting up as straight as a dog could; at the place where Kitty's face ought to be, there was the back of a curly head and a blur.

"You moved," said papa, gravely, and you spoiled the picture."

Kitty burst into tears. "I only looked around to see if Sandy was quiet," she sobbed, "and then it was all over. I didn't think the man could be so quick."

When the picture was shown to the other relatives, they decided that it was so good of grandpa and grandma that it must be kept. So, a short time later, Mr. Lloyd brought home the picture all finished and framed, and hung it up in the parlor. Kitty cried bitterly and begged him not to hang it up; but papa said he must. Then mamma took her little girl in to the parlor and looked to her.

"The picture is spoiled, dear, because you did not do as I told you at once. I told you to keep perfectly still when the man said 'All ready,' but you wanted to look around first and see what Sandy was doing. I want you to come and look at the spoiled picture very often, and always remember that it got spoiled because you did not obey promptly."

Kitty tried hard to remember the lesson, and when she forgot to mind promptly her mother would often say: "Take care, Kitty, you are spoiling your picture now," and then Kitty could smile into her mother's face, and hasten to do as she was told.—Exchange.

**A Man of Affairs.**

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His little bridge to build;  
He has a picture book to find  
And views to paint and gild;  
He has his tool-chest to arrange,  
His toys to put in place;  
He has to exercise his tops,  
And his dog to race;  
He has his hobby horse to catch  
So he can take the air;  
He has his garden bed to spade,  
His seeds to plant with care.  
He has his world and his affairs,  
And often, it is said,  
His strong young man is much fatigued  
Before he goes to bed.  
—MARIA JONES HAMMOND.

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- I'm Gwine Down Town.
- Dixie,
- De Year of Jubilee,
- Billy in the Low Grounds,
- Oh, Carry Me Back to Old Virginia,
- Walk Around.

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When I call,  
And my pigeons high up in the barn,  
and old Jim in the stall,  
And my goat, and little kitty with the white spot on the shoulder,  
And my robin that comes back each year to the tree by the wall,  
But I love old Rover, dear old Rover,  
best of all!

—GRACE L. BACKUS.

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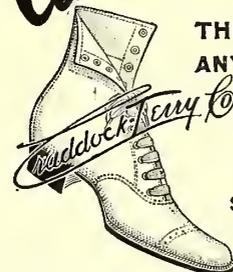
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**Clippings.**

"He has courage, you say?"  
 "Well, rather. Why we, tested it last night."  
 "How?"

"We dared him to dine at a swell restaurant and come out without tipping the waiter, and he did it."—Chicago Evening Post.

Uncle Josh—"It seems ter me there" jest two things you kin do if you've got rheumatism."

Uncle Silas—"What's them?"  
 Uncle Josh—"You kin grin an' bear it, or you don't need to grin."

Whenever we hear that a man's gone abroad in order to be baptized in the River Jordan we wonder how he ever had enough sense to accumulate the money for the trip.—Epworth Herald.

Mr. Carnegie predicts that North America and Great Britain will one day be one country, but he fails to specify which will be the one.—The Baltimore American.

"The station at Savannah," says a traveler in the South, "is surrounded in all directions with a lot of saloons and cheap restaurants. In great illuminated letters over one of these saloons was the sign, 'Open all night.' Next to it was a restaurant bearing with equal prominence the legend: 'We never close.' Third in order was a Chinese laundry, in a little tumble down hovel, and upon the front of this building was the sign in great, scrawling letters, 'Me wakee, too!'"

In a Philadelphia kindergarten teacher was telling the little children about a clock.

"Now, this," she said is the pendulum—this thing that swings back and forth. Did any of you ever hear the word pendulum before?

A child put up her hand. "Yes, teacher" she said. "Pendulum Franklin. I've heard it often—The Lutheran.

"Br'er Williams, what wuz de tex de parson preached from?"

"Bless God, I clean fergot! De sermon done me so much good I felled asleep en dreamed I wuz in glory!"—Atlanta Constitution.

The Rev. Chas. M. Sheldon, of Topeka Kan., says that after he had married a couple not long ago, the bride-groom fumbled in his pockets nervously without producing any thing, and finally admitted that he had neglected to provide for the clergyman's fee. "But" he added, brightening up, "I can show you how to fix your gas meter so that it won't register."

Merchant: "By the way, Mr. Slowman, can you pay that little bill of mine today?"

Slowman: "That little bill of yours?"

Merchant: "Yes, sir."

Slowman: "Well, I should say not, Why, I can't even pay my own little bills."—Chicago Daily News.

Has last Say.—"Say, pa", queried little Billy Bloobumper, "what's an echo?"

"An echo, my son," replied the old man with a sigh long drawn out, "is the only thing that can flimflam a woman out of the last word."—Lyre.

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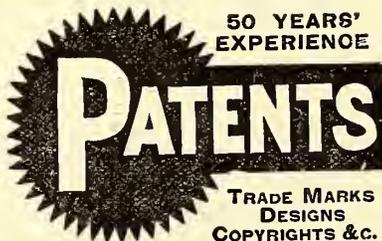
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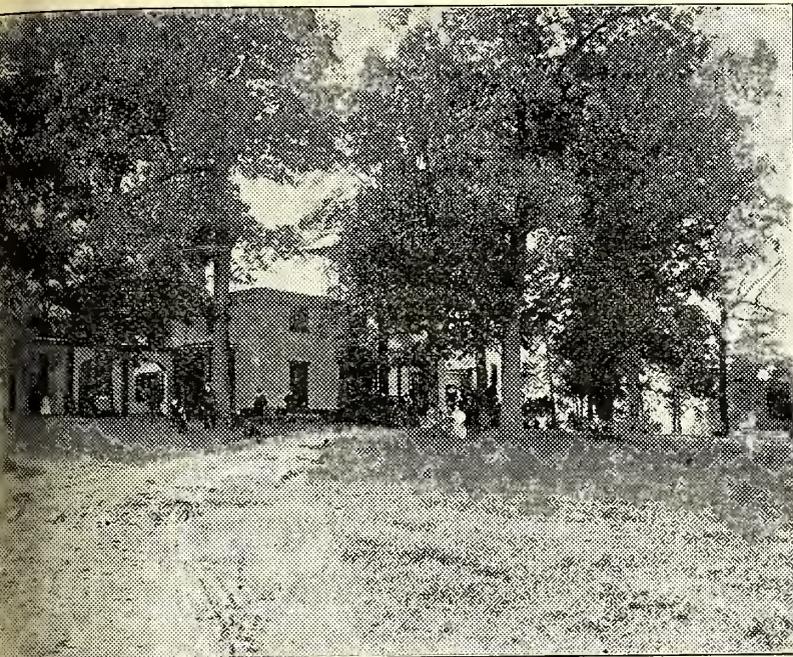
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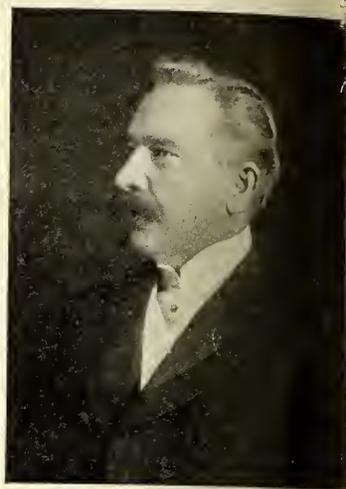
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CHARLOTTE, N. C., SEPTEMBER 30, 1903.

Vol. XLV.---No 39

## The Last Voyage

Bishop Clark.

My work on earth is well-nigh done,  
I wait the setting of the sun.  
I hear the surging of the sea  
That beats upon Eternity.  
I see far off the shadowy realm,  
And thither turn the trembling helm.

ee

The winds that blow so cold and drear  
Grow softer as the end draws near !  
The distant gleams of silver light  
Relieve the darkness of the night.  
There stand upon the misty shore  
Faint forms of loved ones gone before!

ee

The voice that once said "Peace, be still"  
Now whispers softly, "Fear no ill."  
I sail alone, yet not alone ;  
The Saviour takes me for His own.  
I wait His greeting when I land,  
I wait the grasp of Christ's blessed hand.

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# Presbyterian Standard.

Established 1858.

CHARLOTTE, N. C., SEPTEMBER 30, 1903.

Vol. XLV.---No 39

## Event and Comment.

The Congregationalist shows a gleam of light in quoting Lord Salisbury's dictum, "so long as things are not claimed as rights it is easy to confer them as blessings," and suggesting that it may be applied to our race problem.

The two hundredth anniversary of the birth of Jonathan Edwards occurs on October 5. From the moribund way in which the Congregationalists are preparing to celebrate the occasion one would think that they were glad it was that long ago.

Lord Salisbury's funeral expenses amounted to seventy dollars. And yet the noble Lord was the finest type of the aristocrat. It would be well for those who would emulate his position to cultivate the simplicity that was his in life and death.

Bishop Warren declares that some preachers are so timid about preaching to fashionable audiences that they go at it in this style: "Brethren, you must repent, as it were, and be converted in a measure, or you will be damned, to some extent." The man who qualifies is like the woman who hesitates.

Leslie's Weekly, commenting upon an upward tendency in pastors' salaries, (that has hardly yet touched the South), says "the tendency can go a long way upward before the ministry as a profession will be in danger of suffering from an overplus of worldly goods and chattels. As a matter of fact, if the average salary paid to ministers throughout the country were increased at once by fifty per cent. it would be an act of common justice and of fair dealing to a class of men to whom the country owes far more for light and leadership than money itself can repay." And "Leslie's" is not a religious paper, either.

The spiritual condition of Korea from the missionary point of view is not so prominent just now as its destiny in the coming conflict between Russia and Japan. Yet there has been wonderful growth there of Protestant and especially of Presbyterian missions in the last twenty years. Twenty thousand Koreans have been enrolled as the adherents of Presbyterianism, of the Northern, Southern, or Canadian brand, and the brethren do not find any serious differences on the mission field. Thirty three hundred people recently attended a Bible Conference, lasting ten days. If the Russians and Japanese will give Korea time to absorb a little more Presbyterian independence of spirit, they can postpone their quarrel as to the destiny of Korea. She will not belong to either of them, but be her own mistress.

The union of Church and State is an anachronism which we hope that the Twentieth Century will see the last of. In France, for instance, the government pays the salaries of the Bishops in return for the right of nominating who shall be Bishops. The government has the same right to stop the salary of an obstreperous Bishop. Recently the salary of the Bishop of Nancy was stopped. On account of this a great ovation was given him at Marseilles and Bishop Andrieu of that city proceeded to issue a violent circular to his clergy reflecting upon the government. So Bishop Andrieu finds himself without any pay by the action of Premier Combes. The power of the purse is a great power. Some time Catholics in France and

Anglicans in England will prefer to pay their own priests and school teachers as the price of freedom from governmental control.

A case of concrete Church Union is being watched by the Congregationalists and United Brethren with much interest. The two experimenting churches are in Illinois, both supported by the Home Mission Boards of their respective denominations. The Congregationalists had a church and no parsonage and the United Brethren a parsonage and no Church, so like the blind man and the cripple in the fable, they joined forces. But there seems to be a slight hitch in prospect, for only one pastor is needed, and as the new members are to unite with the church of their choice, it becomes an interesting question which pastor shall remain. Shall the Congregationalists drive the Brother out of his nice new manse, or the Brother take his church from the Congregationalists? As the two denominations are talking of uniting, it may be well to see how the thing works in practice.

The Encyclopedia Biblica, Dr. T. K. Cheyne, editor, was heralded on the appearance of its first volume as an epoch-making book. The work is now complete, but even The Outlook, with its natural sympathies for its radical position is constrained to confess a disappointment. It says in an elaborate review: "It contains a great deal of valuable information, but this is so mixed with partisan discussion for and against particular theories of different schools that as a book from which we learn things about the Bible generally known it is absolutely valueless. Its editor . . . is curiously unable to put a new theory under judicial inquiry. We doubt whether he ever sees more than one side of any question. The Encyclopedia is rich in its exposition of Doubts, Difficulties and Disbeliefs. . . . Generally speaking, we should say that if any student desires to know the latest, best and strongest arguments for rejecting the commonly current belief on any subject, he will find it here." Among these arguments is one "that belief in the resurrection was an illusion, was due to 'subjective vision.'" We think that the Encyclopedia should take down its sign and call itself the Encyclopedia Infidelis, at once. But The Outlook's criticism is a wavemark showing the receding tide of opinion concerning the Radical Criticism.

A great deal of interest is being manifested by the press on both sides of the Atlantic in the new departure recently taken by the London Daily News. That paper recently adopted the policy of excluding all reports of betting sports and all liquor advertisements from its columns. The first effect of the policy was heavy loss, for the paper lost \$100,000 worth of advertisements last year. But, on the other hand, the policy is beginning to pay, and now the circulation is going by leaps and bounds. The proprietors are excluding the objectionable matter on principle, and not in the hope of larger gain, but it has been once more proved that in the long run principle pays. The action of the Great London Daily is tantamount to a declaration that betting on sports and the liquor traffic are an immoral alliance which is the source of great immorality. The Presbyterian Banner, an American Journal, has the following approving comment on the incident: "It is a hopeful sign that there is one great daily newspaper that is conducted with success in accordance with strict conscience, and it is to be hoped that others will come to see and follow this more excellent way."—Dominion Presbyterian.

## PRESBYTERIAN STANDARD

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PRESBYTERIAN STANDARD, Charlotte, N. C.

**The Committee on the Proof Text** In answer to an overture from the Presbytery of Lafayette, asking the appointment of such a committee, the recent General Assembly granted the request and appointed on the committee the professors of theology in our five theological seminaries.

This came somewhat as an agreeable surprise. For after noting the composition of the Assembly, and of its more important committees, knowing the ultra conservatism of many of its principal men, its real leaders, and having seen in one of our Church papers that the overture of the Presbytery of Lafayette, anent a revision committee, had upon recommendation of the committee on bills and overtures been refused, it was a real pleasure and quite a surprise, when at last the ministers appeared, to read on page 507 "That the Assembly grant the first section of the overture of Lafayette Presbytery, asking for a committee ad interim to revise the proof texts, etc." Though to tell the truth it is hard to see how any one, whatever his views as to "revising the Standards" or however much opposed to changing even a word in the Confession, could seriously object to revising the proof texts, at least to appointing a committee to see if they could not be improved by revision. For that they sadly need revision all admit and the veriest tyro knows full well; moreover we Presbyterians claim that all we profess and have in our creed is based upon and drawn from God's Word, and when we cite the texts to prove this claim, surely they should be apt, appropriate, sufficient and convincing, but this they confessedly now are not. And to have declined even to appoint a committee to seek to remedy this defect and to bring these texts more in accord with the truth, so that proof texts should really prove, this seemed to many to be conservatism—or prejudice—"run to seed."

Yet even this the Assembly would probably have done, so it has been confidently affirmed, had the matter come up earlier in the session, when that body was in its usual negative mood and the watch dogs of conservatism all present and awake! But whether intentional or accidental—I would rather say kindly Providential—many are glad that the proof texts are to be revised; in this we do rejoice, yea, and we will rejoice.

But I wish specially to speak of the composition, or membership, of the committee appointed to do this work. Let me say first and with all emphasis, that the brethren appointed had nothing to do with it. I have no idea that one of them knew anything of it till his name was announced. The moderator appointed the committee and the Assembly confirmed the appointment; these are responsible parties. Nor do I for a moment or in the slightest question the ability and fidelity of the honored brethren composing the committee; they will do the work conscientiously and thoroughly, to the best of their ability—and their best is always very good. Still the composition of the committee is open to serious criticism, especially by way of omission. The objection is not to what was done, but to what was left undone; not to those put on, but to those left off.

First, as a matter of parliamentary courtesy and custom, the mover of the motion to appoint a committee is put on as chairman, unless he asks to be left off, or unless there are strong, special and expressed reasons for the omission. And always the movers, the real friends of any movement, are represented on any committee appointed (as in this case to consider, determine and report upon the subject under consideration;) to this, so far as I remember, I have never known an exception, and this certainly is not only courteous and customary but it is also fair and just, right and Christian. And fair-minded, manly, honorable Christian men at once and with one accord recognize the justice of this, if that which is "just and equal" is desired and is to be secured.

Now this plain, fair, common sense and righteous principle was flagrantly violated in the appointment of this committee. For none of the movers, no avowed friend of the movement, is found on this committee, not one, (some may be, but none, I think, has so expressed himself); while the chairman, and I believe another member, were avowed opponents of any and all revision, even of the proof texts. The mover of the resolution to appoint the committee was overlooked, and no member of Lafayette Presbytery that sent up the overture was put on it, not even the brother who, as was well known by all, had originated the whole matter, had openly advocated and had been sharply criticized for so doing, and who above all others deserves the credit for this revision so much needed. I think it goes without saying that this brother, Dr. E. C. Gordon, should have had a place on this committee, not only as the representative of the Presbytery sending the overture, but as its real originator, and especially as one eminently qualified to deal intelligently with the subject matter of the overture. For if there is a man in our Church who, during the last ten years, has so thoroughly, systematically and constantly studied, interpreted and taught the whole Confession of Faith and the whole Bible, or who has

Given so much time and thought and study to the careful, painstaking, thorough examination of the proofs themselves, in a word who is so competent, so able and ready now to do just what this committee was appointed to do, as this brother is, I do not know that man, and I believe, he cannot be named. In this opinion the brethren who know him best and who know the facts will very heartily agree, I am sure.

It so happens, that by reason of his comments in the *Earnest Worker*, Dr. Gordon's interpretations of Scripture and his views of Bible truth and doctrine are more widely read and more generally known than those of any man in the Church; and perhaps an objection may suggest, that Dr. G's. views on some points do not agree with those of most of his brethren, and possibly that his interpretation and application of certain texts are not exactly those common in our Church, at least not those taught by the very letter of the Standards. To this I reply:

1. The same objection with more or less force and truth could probably be brought against every member of the committee. And the man against whom it could not be made would hardly be fit to be on such a committee.

2. This is the very reason why he, or some such man, should have a place on the committee. It would be a real misfortune, perhaps even a calamity, if all the committee were absolutely of one mind as to the exact meaning, interpretation and application of every Scripture text, indeed there is a sense in which the more radically some of them differ as to some texts the better. For "Truth, like a torch, the more it's shook, it shines."

I may add just here, that as I happen to know the chairman of the committee and I think one or two other members, more considerate and courteous and wise, too, than the moderator and the Assembly, have consulted with Dr. Gordon, have asked for his views and suggestions, and would gladly avail themselves of his labors and information. But this is a very different thing from being a member of the committee, appointed by the Assembly itself. And it is against this omission that I wish to utter my respectful but earnest protest.

Another criticism may also be justly made. The committee is composed of five theological professors, and these all professors of theology. As to this three remarks may be made. First, Is it ever wisest and best to have all the members of an important committee, like this, taken from one and the same class? E. g., suppose this committee had been composed of newspaper editors exclusively? or of any other class few in number? What would the Church have thought and said? and how would this Assembly itself have regarded such an appointment? "In the multitude of counselors there is safety." Second, if some or all the members of this committee were to be taken from our seminaries, why take them all from one chair, and that theology? Have we not professors in all our seminaries whose special department and work are the Bible, its interpretation, meaning, etc? These men are, they certainly ought to be, and as we all believe they are, specially fitted for the very work this committee has to do; why were none put on it? Surely they should have been represented. Third, why are no pastors on the committee?

They are by far the largest body of ministers in the Church; they after all, do the work, the most important and hardest work; they are closest to the people, best known in their views and feelings, their wishes and needs, and can best tell what would be satisfactory and sufficient; they are also, many of them, certainly, earnest, faithful and constant students of the Word, and they are really the best qualified to give a broad, common sense, true interpretation of texts, their real meanings and their proper application. And ought not one or two pastors to have had a place on this committee? I think so.

Since receiving the Assembly minutes I have seen but few of my brethren, and most of these sympathize with the views expressed above: what the others think I know not. I write on my own and sole responsibility. With the greatest respect for the Assembly, and with the kindest feelings and highest regards for the brethren mentioned, especially for the moderator—one of my oldest, truest, most revered and best beloved friends—I yet feel constrained to make this criticism and utter this protest.

G. L. L.

**The Church  
and  
Her Soldiers.**

Just now the Church is bewailing the small number of her candidates for the gospel ministry. The tide does seem to have turned, it is true, but it was none too soon. The prospect of fewer and fewer men to supply the places of those who have fallen, and to enter the new fields that have become white to the harvest, has alarmed the Church, to some extent, and perhaps changed its attitude toward those who seek to preach the gospel. Nevertheless, there is a sentiment that deters too many self-respecting men from entering the ministry, and that sentiment ought to be rebuked and it ought to be shown that it is not representative of the true and right feeling of the Church itself.

It generally starts with a little unconscious Pharisaism. If it happens at a Church court, for instance, that there are one or more ministers who were not the Church's "beneficiaries," then we are pretty apt to hear, in a discussion of the question, the doleful fear expressed that too many young men are tempted to enter the ministry by the fact that the Church makes an appropriation and that their sense of manly independence is dulled by the same fact that they receive "help" in their course of preparation. And since this sentiment really questions the whole policy of the Church in the support of its candidates and its ministry, too, and that tends to gratifying a very natural propensity, the saving of a contribution with a good conscience, the sentiment of one or two ministers is more than apt to be echoed by the eldership and the membership, and so we have it becoming pretty prevalent.

Let us try to look at it from the young man's point of view. He is a Presbyterian. He wishes to enter the Presbyterian ministry. He has had an ordinary common school education. If he wished to enter the United States military service, and be trained for official position in that service, his country would say to him: "Here are the requirements for your entering West Point: If you stand this examination, successfully, your career is in your own hands. You will be sent to West Point, all the expenses of your education and of your living will be paid freely, and when your

work of preparation is over you will receive a good salary as an officer of the United States army. If you should become sick, you will be taken care of. If you should die in the service, your loved ones will receive a pension. If you live to the age limit of active service, you will receive an ample competence for your declining years. And this is simply a business proposition between us. I need the soldiers, you are good soldier material, and as there must be sacrifices on your part, even the chance of the sacrifice of life itself, your country offers you these inducements for you to dedicate yourself to her cause in her military service."

What does the Church say to her young soldiers? She says: "Before you can preach the gospel, according to the rules of the Church, you must have seven years of preparation, four in College and three in the Seminary. When you enter the ministry you may be sure that your reward, from the financial point of view, will be less than you could make in any other calling after seven years of preparation. Moreover, the relation of a pastor to his people is such a delicate one that you must not enter into competition with any of them by way of making your own living, or a supplement to it, through outside work. These are the sacrifices that I require of you from the financial point of view. You will probably be able to earn a living, but the chances that you can lay up anything for your old age, or make provision for your family after you are gone, are rather remote."

We think this to be a fair statement of the case.

Now what should the Church say, in addition to that? She should say: "Since I require you to leave whatever productive occupation you are now engaged in and also abandon any hope of anything more than a moderate living, therefore I cheerfully bear the full expense of your long course of education, and agree to support you while you are engaged in that course. And since it is not my wish that you should engage in secular work that would hinder your efficiency as a pastor of your flock, I agree that you shall have a competence during life, that you shall be taken care of in your old age, or in the case of disabling infirmity, and that your family shall be also provided for after your death, to the extent of the education of your children and the support of your widow. This I do in acknowledgment of your services to the Church of Christ and the sacrifices that that service compels you to make."

But what do too many of our thoughtless people say? Why you would suppose that the candidate for the gospel ministry were in the role of a beggar, a pensioner upon the Church's bounty. The requirements that the Church makes are forgotten, and therefore the obligations that the Church assumes. It is pointed out that the young man who goes into the other learned professions—medicine or law—is not given any help, and that it would be a great deal better if the candidate for the ministry worked his way through, too. But the course for either of the other professions is comparatively brief and inexpensive, and the rewards may be great. A lawyer or a gifted surgeon may sometimes receive one fee that will equal the salary of the average minister for a year or for all the years of his life. In other professions the rewards increase with the experience of the man. Not always is this the case in the ministry. And there is no sentiment against a doctor's

or a lawyer's making all that he can, in his profession or out of it. The cases are not analogous. And so this is presumed to be the attitude of the Church itself, why should not the self-respecting Presbyterian say to himself, "I cannot preach the gospel in any other Church. I cannot give up all the best years of my life first in making money to pay for my course of preparation and then in preparing myself for preaching, and I cannot accept the position of being a 'beneficiary.' If the Church does not want me any more than it seems to, it can do without my services." We believe that this is what has happened, in very many instances, and the Church is infinitely poorer thereby. The Methodist Church is much nearer right on this question than we are. While our requirements are higher and rightly so, its promises to its soldiers, in preparation and in work and after working days are over, are much more nearly proportioned to the requirements it makes.

And then what a miserable pittance our Church gives in the work of preparation! It is nothing to brag about, as the rich man brags of his charity to the beggar. It must be supplemented by funds from somewhere, earned or borrowed or accepted as a gift in order to live at all.

And what a farce the pension system of the Southern Church is, after all, whether for the disabled, the wounded in the battle, or the families of the dead. We have even known objections to have been raised against that institution at Fredericksburg that is trying to give to the children of ministers and missionaries, fallen in battle, the education that they would have had if their parents had survived. Shame on us all! What a contrast our country makes with our Church in the treatment of its soldiers!

It is time for that sentiment to die the death. It has done enough harm. It was born of Pharisaism and Stinginess. God forbid that the Church itself, by its attitude, should put a premium upon the spirit that accepts charity. It is business that the Church should talk with her candidates, not charity. She wants the self-respecting men and not those whom she herself brands as public mendicants, who cheerfully accept the stigma. Men and brethren, are not these things so?

## Review of Contemporaries.

### WHY CHRIST AND THE APOSTLES PRAISED THE CHURCH.

Our Lord, we must believe, delights to praise his people. The spirit of querulous fault-finding is not his spirit. There will be no grudging acknowledgment when he speaks words of commendation. He lives his life with us, and it is his joy when we succeed. He has made us sharers of his victory and he has chosen to be sharer of the overcoming which is ours through faith in him. Christ is well pleased with our endeavors and his "well done" is spoken with cordial appreciation and delight. His words are just. He will not flatter us or hide part of the truth to make us feel content. But up to the limits of truth and justice we may be sure of cordial sympathy and his full recognition of all that we have done.

The praise of Christ is for those who are engaged in conflict, who endure and strive and overcome. If any one longs for a world of ease, life with no clouds of care, no need of difficult choosing, no peril of neglect, no days of drought and storms of trial, he is

longing for a world in which there is no chance of living so as to earn the praise of Christ.

The passive and the active virtues have their turn in our Lord's praise. He especially commends the Church in Philadelphia because it has kept the word of his patience—no easy thing to do, as many of us know by sad experience. Is there any trial harder in the life of man than this—to have a longing heart and sit before forbidden doors of action day by day, watching while others enter and do the work of which we dream? Is there any virtue that obtains less recognition from our fellowmen than patience? We take for granted that men who cannot act should quietly endure; that disabilities should be accepted with unrepented face, that slights and sneers should be unrepented. Who gets praise for patience in this world that asks for patience in so large a share and so continually? But Christ puts it foremost in his commendation. He has not forgotten nor undervalued the endurance that is like his own. Because thou hast kept the word of my patience, he says, I also will keep thee in the hour of temptation which shall come on all.

There are interests which drive men apart. Christ and his apostles praise the disciples in the Church because they have been drawn together in a common love and hope. Paul found this hindrance of disunion everywhere. The churches of the age of the apostles were not always an example to the churches to today, as the churches of today are not setting an example in this regard which will be quoted with praise by the churches of tomorrow. Real brotherly kindness, the fellowship of work and hope which draws all together because all are Christ's is far rarer than it ought to be. It is the secret of efficient witness bearing. Where it exists Christ's work is done and Christ's praise is sure.

We have lost, to some extent at least, the old feeling that the Church is a society apart and with it we have lost, it must be feared, that sense of responsibility for our representation of Christ and of his kingdom which helped to make men careful of their words and deeds. The praise of Christ and his apostles came to careful walking for the sake of those who are without. We may delight in the unconsciousness of life with Christ, but we must remember also the abiding law of love to man which must continue as a motive of right living. If we can so live that it is instinctive to do well, that is far better; but if the conscious pressure of the law is needful for good works, let us be thankful for it if it helps to make us diligent in work for Christ.—The Congregationalist.

#### THE DOMINANT NOTE IN AMERICAN CHARACTER.

"It is no easy thing to write of religion in national character. The subject is very high and yet all-permeating, and at the same time as delicate and sensitive as the ten thousand nerve filaments that shoot through our being. But when we are analyzing the large and controlling elements of American character—(or, put it in the synthetic form and say, when we are drawing the outlines of that mighty form which looms so vastly against the modern skies, to wit, the American)—when we are doing this, how are we to escape dealing with religion? For does not the church edifice dominate our cities? Do not cathedral spires give character to all our assemblages of commercial architecture? Does not Trinity stand at the head of Wall Street? Or go into the country, and do you not find the places of worship (and hard by them the school houses) giving meaning and aspiration to the whole rural landscape? At the critical hours of American history when the noonday sky was midnight and the atmosphere saturated with murk—where do we find our great American leaders unable by human eyes to see before them? We find them, do we not, on their knees beseeching divine guidance and groping for a clasp of

the Unseen Hand which would lead them and this people into the light again. The whole winter of the American troops at Valley Forge is an historical panorama of heroism, self-denial, and sacrifice. Yet every noble incident of that season of doom and dread furnishes but details of the background for the great central picture which the American mind loves to dwell upon—Washington on his knees at Valley Forge. It was Lincoln who in 1864 declared: 'God bless the churches, and blessed be God who in this hour giveth us the churches.' And Washington, in 1789, immediately after he was made the first President of the republic, wrote to the bishops of the Methodist Church:

"I trust the people of every denomination will have occasion to be convinced that I shall always strive to prove a faithful and impartial patron of genuine, vital religion . . . I take in the kindest part the promise you make of presenting your prayers at the throne of grace for me, and that I likewise implore the divine benediction on yourself and your religious community."

"Let us take no more time with illustrations to prove the existence of the deeply religious in American character. Detailed proof is superfluous that a tree exists where the tree itself stands before you and it is daylight, or that the ocean exists when you are riding on its billowy breast; or that the sun exists when you see it rise and set."—Senator Beveridge, in *The Saturday Evening Post*.

#### SCAPA.

This somewhat odd name is that adopted by an English society of some ten years standing, whose object is to prevent the landscape from being disfigured by advertising signs. Some months ago we referred to work that this society was doing in helping the authorities at Edinburgh and Dover to secure parliamentary interference in the erection of unsightly signs.

Scapa issues once in a while a paper, which is named "A Beautiful World," and after a silence of three years has favored us with another issue. The present number contains many matters of great interest in connection with this movement, and shows that it is by no means confined to England, but bids fair to become general.

The matter of disfiguring public landscapes has, we are told, been taken up by the Prussian government, and a law enacted prohibiting "outside of towns such advertising boards or notices or pictorial devices as disfigure the landscape." This law is sufficiently "elastic" as to be a burden to no one, while at the same time it recognizes the rights of the public in the beautiful in nature. The example set by the Prussian government is being followed by the Hessian Legislature.

Switzerland has entered the field, and the Grand Council of the Vaud Canton has appointed a commission, which in turn has petitioned the Council of State demanding the protection of "our dearest national inheritance, the beauty of our country," from the designs of advertising concerns.

Where is Scapa in the United States? Such a society is an immigrant whom all would welcome. The people of our own country have suffered much from advertising and more from the using of quack nostrums, and it is certainly time for us to act.—Episcopal Recorder.

The Northern Presbyterian Church is discussing very seriously the question of consolidating the seminaries. It has too many, it says. The recent endowment of old Princeton has put it far in the lead and there is a pitifully small attendance upon some others, with an overplus of good men to teach them. We need some consolidation also in the Southern Church and we are hoping that those in authority will have business sense enough to see the wisdom of it.

## Devotional.

## PUTTING IT UNDER.

There is a modern story of a merchant who was devoted to high purposes in life, who was determined to be a man free from bondage to the lower things. One day a ship of his that was coming homeward was delayed. He became anxious, and the next day was yet more troubled, and the third day still more.

Then he came to himself, awaking to the true condition of bondage to earthly things, and said: "Is it possible that I have come to love money for itself, and not for its nobler uses?" Taking the value of the ship and its cargo, he gave it to charities, not because he wished to be rid of the money, but because only thus could he get the conquest over himself, holding his love of money under his feet. —J. R. Miller, D. D.

If we are really and always and equally ready to do whatsoever the King appoints, all the trials and vexations arising from any change in His appointments, great or small, simply do not exist. If He appoints me to work there, shall I lament that I am not to work here? If he appoints me to work indoors today, am I to be annoyed because I am not to work out of doors? If I meant to write His message this morning, shall I grumble because He sends interrupting visitors, rich or poor, to whom I am to speak them, or "show kindness" for His sake, or, at least, obey His command, "Be courteous?" If all my members are really at His disposal, why should I be put out if today's appointment is some simple work for my hands or errands for my feet instead of some seemingly more important doing of head or tongue?—F. R. Havergal.

A little consideration of what takes place around us every day would show us that a higher law than that of our will regulates events; that our painful labors are very unnecessary and altogether fruitless; that only in our easy, simple spontaneous action are we strong, and by contenting ourselves with obedience we become divine. Belief and love—a believing love—will relieve us of a vast load of care. Oh, my brothers, God exists!—R. W. Emerson.

The very difficulties of life, of which we are so apt to complain, are converted into the means of that discipline, that self-improvement, which is the great end of life. Let a man's present desires be met and satisfied without any exertion on his part and he would be content to remain as he is. Progress is the child of struggle and struggle is the child of difficulty.—James Walker.

To wait patiently, men must work cheerfully. Cheerfulness is an excellent working quality, imparting great elasticity to the character. As a Bishop has said, "Temper is nine-tenths of Christianity;" so are cheerfulness and diligence nine-tenths of practical wisdom. They are the life and soul of success, as well as of happiness, perhaps the very highest pleasure in life consisting in clear, brisk, conscious working; energy, confidence and every other good quality mainly depending upon it.—Samuel Smiles.

If I am asked what is the remedy for the deeper sorrows of the human heart—what a man should chiefly look to in progress through life as the power that is to sustain him under trials and enable him manfully to confront his afflictions—I must point to something which in a well-known hymn is called "The old, old story," told in an old, old Book, and taught with an old, old teaching, which is the greatest and best gift ever given to mankind.—William Ewart Gladstone.

## Missionary.

## CHINESE LIBERALITY.

Foreign missionaries laboring among the Chinese are in more than one city embarrassed by the abundance of the gifts showered upon them by the natives. In some places the heathen have put into the hands of the American missionaries enough funds to build complete churches, hospitals and schools. In Canton, for example, one Chinese woman has contributed \$3,500 to add a children's ward to the women's hospital in that place. Mr. Li, a merchant of Ningpo, has presented the Presbyterian Board with \$30,000 for a high grade boys' school. Similar instances are reported from other cities.—The Interior.

In a letter Dr. John G. Paton gives an account of the work in Malekula, where he had spent four months on his way to Aniwa from the meeting of the New Hebrides Synod. He writes: "Malekula is the second largest island in our group, and is believed to have a population of from sixteen to twenty thousand savages, who cannot be said to wear any clothing. They strangle to death or bury alive many of their aged, and also of their sick and suffering and all infants whose mothers die. When their little girls grow up to be over six years of age they knock out their upper two front teeth generally, after which the father of each tries to sell her as a wife to the man who will give him the largest number of male hogs for her, ranging from six to twelve. She weeps and pleads with him not to sell and send her away. He disregards her pleading. She is sold, and forced to follow her purchaser to his home, where he may have three or more wives living already. If she runs away twice, he with fiery sticks burns three holes in a row into her breast or sides, and if she runs away a third time, he places hot burning stones behind her knees to prevent her being able to run away. So some are lamed for life. Yet even among these savages our three missionaries here have now, after a few years trying and often dangerous work, among them 234 intelligent church members and 1260 attending their church services and a hopeful work so begun and extending. Their converts are nearly all a fine powerful body of young men and women. On the most healthy spot near the mission house at each station they have built a new Christian village, in which they live, all clothed, and begin and close every day with praise and prayer, help each other and the missionary all they can, and from which they go forth to preach the gospel and talk to the heathen of sin and salvation by Jesus Christ. And in it the ablest are trained as teachers to be placed in distant villages among the heathen. They are a daily object lesson to the heathen of how happy and prosperous they may all be by becoming Christians. They invite all new converts to their village; and if they wish to live in it, they all unite in helping them to build and add their house to it.—Presbyterian Witness.

Suppose that a fresh flow of energy, brave, cheerful, joyous, should be poured into all the forms of Christian work. Suppose that foreign missions and home missions should no longer have to plead and beg for support, but that plenty of money should come flowing in to send out every missionary that wants to go, and that plenty of the strongest and best young men should dedicate their lives to the ministry of Christ, and that every household where His gospel is believed should find its highest honor and its greatest joy in helping to extend His Kingdom.—Selected.

A Hindu author, in a recently published book, says that there are over two thousand different castes in so small a town as Surat. Surely India needs the socializing influence of Christianity, which should be only another way of saying that it needs its religious influence.—Exchange.

## Sunday School Lesson.

BY REV. H. G. HILL, D. D.

### DAVID BRINGS UP THE ARK.

II Sam. 6: 1-12. October 4, 1903.

The ark, after its return from the land of the Philistines, remained at Kirjathjearim twenty years. When David was established on the throne and had some rest from his enemies, he determined to bring the ark to the tabernacle which he had prepared for it at Jerusalem. The ark was a symbol of Jehovah's presence with His people and an expressive type of Christ. It kept the law safely and so has Christ kept the law perfectly. Over it was the blood sprinkled. Mercy where the Lord graciously revealed himself to His worshippers. In Christ, too, we find our mercy seat, where through atoning blood God reveals himself in mercy to the earnest suppliant. It accorded with David's devout character that he should desire to have the ark near him, in his capital city, Jerusalem. Our lesson describes his effort to bring it there, and affords salutary lessons.

II. Notice David's attempt to remove the ark.

David's purpose was to honor Jehovah, and to secure the divine presence and blessing. He made extensive and costly preparations. He assembled thirty thousand chosen men of Israel. He had constructed a new cart, on which to place the sacred ark. To express his joy and gladsome expectations, the King and his companions played before the Lord upon all kinds of musical instruments. Yet despite his good intentions, and vigorous efforts, David's attempt to remove the ark at this time proved a disastrous failure. Why was he disappointed, and sadly carried the ark to the house of Obadom? The reason was as David afterwards acknowledged, because "he did not seek the Lord in due order," in his own prescribed way. He ought to have summoned the Levites of the house of Kohath as the Lord had directed, to bear the ark on their shoulders and not after the example of the Philistines, employed a new cart for its transportation. David was therefore guilty of disobedience to plain commands, and if he was ignorant of these commands he had the Scriptures and his ignorance was sinful. We must honor God in His appointed ways and not according to our own devices, and if we are ignorant of His ways, while possessing His Word, ignorance increases guilt. It is sad to consider that men designing to know God often commit sin in their very worship, because it does not accord with God's expressed will.

II. Uzzah's sin and judgment.

This son of Abinadab, unquestionably had a regard for the ark and his rash act in taking hold of it to steady it when shaken on the rough road, by the oxen, was proof of this. But he was guilty of irreverence and disobedience in touching the ark. The appointed bearers were forbidden to touch or to look upon the ark, and its sacredness was thus sedulously guarded. He had no divine authority for ministering at the ark at all and was positively prohibited from so doing. Hence his judgment for the Lord smote him with instant death. And God smote him there for his error; and there he died by the ark of God. We need not suppose that Uzzah perished for ever, for the Lord sometimes visits with temporal death for transgression those whose souls He in mercy saves. We find in 1 Cor. that the Lord smote with disease and death some who abused the Lord's Supper, and yet the context implied that they were not condemned to eternal death.

III. God's gracious presence brings a blessing.

David, because of the breach upon Uzzah, was afraid to carry the ark to Jerusalem, and removed it to the house of Obadom, the Gittite. Here it remained three months and became a means of blessing.

## Westminster League.

BY REV. HUGH W. HOON.

### WHAT JOSEPH TEACHES US.

Gen. 41: 14-16, 42-46. Topic for October 11.

The life of Joseph is a forcible lesson to us of how God honors them who honor Him. Joseph, as a youth, was clean and pure in his life and followed after the ways of God as they were taught him by his father, Jacob. Some might expect that as Joseph was thus a Godly man all his days he ought not to have been made to suffer. But no where is there a promise that the Godly shall not suffer in this life. But the promises are very numerous that God will overrule all these things to His own glory and the good of His followers. Joseph had sorrows and trials and came out of them stronger and better for having endured them. No one is a worse being for having undergone affliction provided he keeps his faith in God. It is only that person who imagines that he ought to be exempt from suffering who is the worse for it. He loses faith in God, because his faith was of the weak kind that comes and goes with the conditions which surround him.

Let us take a glance at the events of Joseph's life and see how much from a worldly standpoint he had to complain of. In the first place we find his father rebuking him and his brethren sneering at him for the visions which God gave him. We find the sneers of his brethren turning into hatred and malice toward him. They sell him into bondage. When he arrives in Egypt he is imprisoned on a false accusation. Instead of being guilty of the sin of which he is accused, he is innocent and punished for his innocence. In prison he puts his fellow prisoners under obligations to him only to be forgotten. What a long list of grievances this is! How many of us are there who could have gone through them all and remained faithful? To how many of us would the thought have come, what is the use? My fellow men have forgotten me. God has forgotten me. I might as well give it up. Many under similar circumstances have given up. One of the saddest things the writer ever heard was from a woman who had been a minister's wife, an active worker in the Church, in fact a leader in the Lord's work. For twenty years she had prayed and been a faithful Christian but that she had undergone so many sorrows that her faith had been stamped out and her prayers had not been answered in the way she wanted them answered, she did not believe in prayer any longer. Of course the woman had misinterpreted the providential dealings in her life. She had never learned that God's will must be supreme, and affliction in her life was the opposite of its effect in the life of Joseph. A true faith says: "Though He slay me, yet will I trust Him." To Joseph God's way was not understood at first, but his faith never wavered. In after years he was permitted to see what God's plan had been and then he could attempt to relieve the distress of his brethren by telling them: "Ye meant evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive." We will have made long strides, in the Christian life when we can say: "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake."

When Joseph was called into the presence of Pharaoh to interpret his dreams, he claimed no superior wisdom for himself. "It is not in me; God shall give an answer in peace." "What God is about to do He showeth to Pharaoh." The follower of Christ who claims nothing for himself but gives all honor and glory to God, is the one who will accomplish most for the salvation of sinners and the betterment of mankind in general. It is hard to bury the self out of sight in our work, but we should not be satisfied until we have done it. We should remember that whatever we are that is better than others is the the gift of God.

## Contributed.

### DEDICATORY SERMON AT CARROLLTON, MISSISSIPPI.

BY REV. T. D. LATIMER.

Dearly beloved, we have assembled on this auspicious morning to dedicate this edifice to the worship of Almighty God.

And our souls are jubilant with gratitude and love as we enter this beautiful structure so harmonious in all of its exterior and interior arrangements.

We are grateful to God for the zeal, the diligence the sacrifice and the harmony that has characterized this enterprise from its inception to its consummation.

And now that "the willing hands and loving hearts" that have contributed to this noble cause are here present before God we can but pray that He will accept this offering and "make his face to shine upon us and give use peace." "Peace be within thy walls, O! Zion!

In harmony with the solemnities of this occasion I shall invite your attention to God's word as contained in Rom. 1:16. "For I am not ashamed of the Gospel of Christ for it is the power of God unto salvation to every one that believeth."

In an age like this it is hard to realize the full import of this assertion. Surrounded by the light of nineteen centuries, living in a land where Christianity is popular and powerful, where we may worship God "beneath our own vine and fig tree" unmolested, we are surprised that the apostle should make the declaration that he was not ashamed of the Gospel of Christ.

But the condition of things was very different then. The lapse of time has wrought wonderful changes in the toleration of Christianity.

When the words of the text were penned, Jews, and Gentiles, rulers and people, save a few here and there, were hostile to the Gospel and at variance with its requisitions. The Son of God had been treated as a malefactor and cruelly put to death. To profess allegiance to him or his followers was a voluntary assumption of all the odium and disrespect of the masses, and not unfrequently were the disciples of the blessed Master compelled to suffer even death itself for their devotion to His doctrines.

Hence the boldness of the expression, "Not ashamed of the Gospel of Christ." To unfurl the banner of the cross in the midst of the pomp and pageantry of the proudest city the world ever saw; to proclaim the plain pungent truths of the Gospel to a people whose prejudices had grown inveterate by long continued popular odium and excessive corruptions; to assail vicious habits, idolatrous worship and unhallowed legislation, when no less a monster than the bloody Nero swayed the scepter, required no ordinary zeal. But Paul, equipped with celestial armor, sustained by the grace of God and guided by his promises, could unhesitatingly affirm in the very face of Jewish malice, Grecian wisdom and Roman power, that he was not ashamed of the Gospel of Christ for it is the power of God unto salvation to everyone that believeth.

Nor is this reason confined to the days of the Apostle. It is the plea of every blood-bought soul that has experienced the transforming power and imperishable beauty of the gospel. Its intrinsic excellence and its divine power to save souls has been and ever will be a sufficient reason for its acceptance and promulgation of all men.

I apprehend, there, my hearers, that I shall not speak without purpose if I signalize as my theme—The Divine Power of the Gospel.

What then are some of the elements by which the greatness of the Gospel's power is evinced?

I. It is great in the marvelous transformation it produces in the unregenerated soul in quickening and humbling it to the overtures of divine grace.

To the most superficial observer of the acts of mankind in an unregenerate state the appalling fact is clear that the human race by nature are out of harmony with

the law of God, and "dead in trespasses and sins. Men of all castes and conditons are constrained by the convictions of their conscience to acknowledge that they sin against the purposes of the law. And yet, strange and unaccountable as it may appear, it is nevertheless a fact, that many even of those who admit the existence of a Supreme Ruler and acknowledge their accountability to him live indifferent as to his approval or disapproval of their conduct. To arouse the mind from this state of spiritual ignorance and indifference philosophers of every school have expended their energies but without success.

The treasures of literature and science have been exhausted in forming beautiful theories concerning man's chief good and the best way to attain it. Philosophy has furnished her deep and subtle disquisitions concerning the nature and origin of man's moral evil, its extent, tendency and proper remedy, and all of these have eloquently plead the cause of human nature, expatiated largely upon the purity of man's heart and the perfection and absolute sufficiency of mere reason, regardless of inspiration, to give a practical knowledge of the essentials, truths and duties that exalt humanity.

But how fruitless have all these methods proved in restoring the sinner's sin-sick soul to integrity or in elevating it to that perfection to which it must attain to obtain salvation. The history of heretical sects, who have ignored the teaching of the Gospel and turned away to worship the false Gods of philosophy, will suffice to convince any candid mind of the inadequacy of human devices to meet the requirements of the divine law. Nor will anything less than the Divine Power of the Gospel of Christ be sufficient to a correct standard of moral and religious excellence. For just in proportion as the mind has departed from the plain simple truths of the Gospel it has the more eagerly yielded to the delusive influence of error and braced itself in more desperate opposition to the doctrines of free unmerited grace. But when all expédients fail to quicken and humble the unregenerated soul, see the amazing power of the Gospel to free it from the dominion of sin and guilt and to restore it to primitive loveliness and glory.

The inimitable beauty and simplicity of the Saviour's character, the sublimity of his sentiments, the touching invitations and appeals of his mercy, the overwhelming agonies of the cross, and the unparalleled love of God in giving his Son to die for sinners, all tend to subdue the feelings and cause the heart to feel a godly sorrow that it never felt before.

A light pervades the Word of God which is calculated to break the slumbers of the guilty, to expose and blast the hopes of the insincere and to quicken the impenitent to seek salvation which far transcends the power of human wisdom. "For the Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of the soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." Guided by the unerring word of God the humble soul looks away to the cross of Christ and in silent wonder beholds Immanuel sinking in the agonies of death for ungrateful apostate man. There as he traces in characters of sorrow and blood his own guilt and the free sovereign grace—the unfathomable love of God; there as he contemplates with amazement the majesty, the beauty and harmony of the economy of redemption, the pride of his heart is struck with the paralysis of death and he seeks an abiding interest in his Redeemer. The doctrine of Christ and of him crucified has been efficacious to humble the proud heart of the sinner when the thunders of Sinai and the flames of Tophet have failed.

II. Again, the Divine Power that centers in the Gospel of Christ is great in its effects upon the intellectual and moral activities of the soul.

1. The entrance of the Gospel gives life.

The frosts of sin and death have laid their cold and icy hands upon the fairest flowers that have adorned

the human soul and naught but the fructifying beams that radiate from the Son of Righteousness can resuscitate and clothe them with primitive beauty and loveliness. Christ alone is the believer's life, and from him issues a stream pure as crystal to transform into Eden the sterile waste of life.

2. The intrinsic power of the Gospel of Christ gives knowledge to the soul.

Astronomy may compute her stars, her suns and her solar systems yet fail to discover the great Son and center of the moral universe.

Geology may strive by her fossils and precious tones, her formative periods and strange petrifications to cast light upon creation's dawn, but the very first part of the Inspired Record sheds more light in regard to the world's formation than all geological science could have done throughout the ages. Nor could all the pomp of diction or erudition of heathen sages ever cast one ray of promise across the dark cavern of oblivion till the everlasting light of the Gospel began to shed its effulgence abroad. But wherever its beams diffuse themselves "they rekindle in the heart extinguished love, relight the lamp of life and restore the Sabbath to the soul." In the Gospel the rich and the poor, the simple and the wise find true wisdom. The paragons of infidelity both ancient and modern have failed in all their philosophical research to devise a code of morals in any sense comparable to the Gospel in simplicity of diction, sublimity of sentiment or purity of morals.

3. The divine power of the Gospel gives joy.

What peans of joy greet the soul when it hears amid the roar of time's effacing waves the sweet echoes of eternal life! While conscience in solemn reverence for law and justice shouts "the soul that sinneth it shall die," hear the sweet strains of the Gospel in loudest tones wafted back from calvary, "he that believeth in me shall never die." The Gospel penetrates the veil that intervenes between the eternities and alleviates the burdens of the weary soul. Its tread is marked by peace and plenty and with its handmaid, Science, it causes the desert to blossom as the rose.

Its children bask in the bliss of temporal and spiritual conveniences and comforts. Along its march the wigwam gives place to the cozy cottage, the log church to the lofty spired temple, and the wilderness to the golden fields of grain.

Enslaved woman is emancipated from her thralldom and exalted to be the happy companion and brilliant peer of domestic bliss. Who, that has traced the power of the Gospel in the past and felt the joys of pardoned sin, does not "rejoice with joy unspeakable and full of glory."

And now in conclusion, my hearers, since we have seen the enlightening and sanctifying influences of the power that centers in the Gospel of Christ, let us in golden accents proclaim its hallowed virtues and reconsecrate ourselves to the services of this house of God "remembering that the best dedication is not the offering of the material structure to God but the personal dedication of its members." Then, dear hearers, let a holy zeal and heavenly walk conspire to attune your hearts in unison with heavenly love so that—

"The good begun shall onward flow

In many a branching stream and wider grow

The seeds that in these few fleeting hours

Our hands unsparing and unwearied sow

Shall deck our graves with amaranthine flowers

And yield fruits divine in Heaven's immortal bowers.

No good deed, no genuine sacrifice is ever wasted. If there be good in it, God will use it for His own holy purposes, and whatever of ignorance or weakness or mistake was mingled with it will drop away as the withered sepals drop away when the full flower was blown.—Frederick W. Farrar.

## SOUTHWESTERN PRESBYTERIAN UNIVERSITY—CAN IT BE MOVED?

The late civil war left several crippled colleges either owned by the Southern Presbyterian Church, or closely identified with it.

Some of these still survive, and are prospering, while others have been closed.

There was, several years ago, a strong advocacy of consolidating all these institutions into a University, worthy of the Church.

The Assembly, of 1870, called a convention, to meet at Huntsville, Alabama, two days before the meeting of the Assembly there in 1871, to consider the educational policy of the Church. After full discussion, for two days, a paper, drawn by the writer of this article, was unanimously adopted, and was reported to the Assembly; and, after two days' full discussion there, was unanimously adopted, with a single added provision, which in no way affected the tenor of the paper.

The policy of attempted removals and consolidations had not a single advocate left, after a full discussion of that matter.

Synodical co-operation was recommended, and the development of schools already in existence.

With the Assembly's paper as a text, the Synod of Nashville invited several sister Synods to confer and co-operate.

The contiguous Synods of Kentucky, and Georgia, and also Missouri, declined to enter the combination to found a university, worthy of them all. I argued the matter in the Synod of Kentucky and Missouri. I was not present in the Synod of Georgia. Those Synods had other views and other prospects.

The conference resulted in the founding of the university at Clarksville, on the nucleus of Stewart College.

A number of other schools and places claimed the privilege of competing for the location of the university. This competition very much increased the bid from Clarksville, Tennessee.

Stewart College was founded by the Masonic Fraternity. The school failed of success, because of divided counsels, and the founding of a rival school elsewhere.

Nine or ten citizens of Clarksville purchased the college property, with the proviso, that a college be maintained there. These gentlemen transferred the school to the Presbytery of Nashville, and they in turn to the Synod of Nashville, who assumed the trust, and appointed a board of trustees, who, in the four years, immediately before the war, managed a successful school, and raised a subscription of fifty thousand dollars, of which about thirty-seven thousand dollars was paid, and remains securely invested to this day. The remainder of the subscription suffered the fortunes of the war.

The money was certainly given to carry out the trust undertaken by the Synod of Nashville, and was very largely given by citizens of Clarksville.

The school was broken up by the war; the property was dismantled, the library, apparatus, cabinets, etc., were destroyed. The trustees of Stewart College prosecuted a claim for damages before Congress, and, by the energy and wisdom of Dr. Summey, the claim was allowed, and twenty-five thousand dollars paid, which money certainly became a part of the same nucleus, as that named above, and, in its origin, antedates 1861.

There are certain other gifts of equipment and endowment, which belonged to the Stewart College regime prior to its transfer to the University Board. These, with the above mentioned funds, make an aggregate of nearly seventy thousand dollars, all of which funds have exactly the same permanent complexion, as if "Stewart College was written all over the investments."

Since the University Board took charge of the prop-

erty, at least forty thousand dollars has been expended on the original real estate of Stewart College, in the way of new buildings, betterments, renovations, etc., besides material additions to the general equipment. No one will deny that all these things have the same complexion, as the things named above. Further than this, whenever special help was needed, to meet the needs of the young and growing university, the people of Clarksville always responded liberally. The last such effort, in which I took part, was in May, 1888, when six thousand dollars were contributed, one Sabbath night, in the Presbyterian Church, and it is a remarkable fact that several of the original purchasers of Stewart College were present, as the largest contributors.

We are now prepared to enunciate this proposition. In the growth and development of anything, be it a tree, a State, a man, a college, a university, the accretions are all assimilated, and become part of the organism, and partake of its distinctive and essential features and principles. The life of the organism permeates and assimilates all, and imparts its own character to all.

This principle would seem to settle the question of the removal of any of the assets of the university, however recently acquired. You undertake to dismember a tree, and remove all of its growth, except the original scion, that was planted, and the dismemberment is death; and that is what the attempt to remove the assets of the university means in its last analysis.

There are, however, other facts, that bear upon the question of removal. The offer from Clarksville for the location of the university was a joint offer of three distinct parties: The trustees of Stewart College; the City of Clarksville, and a number of private individuals, joining in a subscription to a fund.

These three parties acted jointly to secure the location of the University of Clarksville. The trustees of Stewart College offered all their property, both real and personal; the individual subscribers offered the subscription list, with the proviso, that it should be used for additional grounds and buildings—many of these subscribers are dead; the City of Clarksville offered fifty thousand dollars of bonds, with the proviso, that the city should be entitled to ten perpetual scholarships in the university, to be appointed out of their public school. Thus the acceptance of the three-fold offer for location became a contract, when accepted, and the contract with the city included the further provision of free tuition yearly to pupils from the graded school of the city, and this part of the contract has been virtually ratified every year since, by the appointment by the city of beneficiaries of these scholarships, and the university has taught all so appointed. It is difficult to see how the contract between all the parties could have been made more legally or morally binding. The estimated value of the joint offer made, and accepted, was about one hundred and seventy-five thousand dollars, or more. Certainly not a dollar of this can be transferred to any other point.

They tell us, however, that they do not expect to move any of the property or moneys, given to secure location, but will leave all that behind. But who, pray, has the right to step in, and cancel the joint contract with all its conditions and provisions, and hand back to all the parties their contributions? Shall the associated Synods? They were not parties to the contract, except through the Board of Directors. It is not competent for the Synods to cancel contracts by a vote, shall the Board of Directors, by a vote, cancel a contract, under which they have been working for nearly thirty years? Shall they serve notice on the living and the dead that they will work under the contract no longer, and will move to other pastures green? Contracts cannot be canceled so.

The importunate apostles of removal seem now to claim only the endowment of the Palmer Professorship and the McComb gift; and they make two pleas:

First: It will do so much more good at Atlanta. None but a prophet can tell this, even if it does not proceed upon the proposal to do evil, that good may come. The other plea is this: Mr. McComb gave this to the Lord and not to Clarksville.

It is of record that he gave it to the university, and yet it was to the Lord, for he proposed to be the Lord's steward in making the gift. A cup of cold water, food, raiment, service, money, are all gifts to the Lord, but they are all usually given to a definite person, place, or thing, for His glory, and the title thus acquired is good against all comers.

So, in this case, even if the terms and conditions of the gift were not so plain that they cannot be misunderstood, it is sufficient to repeat, here, that, when the gift was accepted by the university, it took the complexion of their trust, and must be used on the same principle as all the rest of their trust, and may not be detached at pleasure, for the benefit of some other kindred, concrete enterprise, for which it was not definitely given.

The Board of Directors of the University at Clarksville, saw in the papers, that it was definitely proposed to deliver the university to Atlanta, and, with such confidence that the subscriptions to the Atlanta University were conditions on such delivery; and that, too, when no overtures had been made to them on the subject. They, therefore, took up the matter and briefly stated their views of the impossibility of such removal and their unwillingness to entertain such a proposition; and deplored the harm done them, by such unseemly agitation. But they were informed by some of the agitators, in the papers, that it was none of their business, and that their masters, the Synods, would settle the matter for them. It became necessary, therefore, to set forth the relations of the Board of Directors to the Synods, and to all such questions. The Synods, by unanimous vote in them all, adopted a "Plan of Union," which is of the "nature of fundamental law," for university. Ecclesiastical control is secured at the pivotal point, by the election of a Board of Directors, by the Synods, and ecclesiastical administration (the bane and curse of so many church schools, in the past) was guarded against, by a definite provision, that the sole government of the university should be in the Board of Directors, and this provision has not been so guarded in all these years, that the Board of Directors, as such, make no official report to the Synods for their approval or disapproval, because that would introduce administration upon the floor of the Synods. But it is argued that removal is not a matter of administration, and, therefore, a matter for the Synods. Now it so happens that the "Plan of Union" provides that the Board of Directors shall "at their discretion locate and develop the institution as rapidly as their means in hand will justify, etc." Location (if anything) belongs to the Board of Directors, and removal is simply a change of location.

Under this Plan of Union, the Board of Directors have located, made contracts, administered and developed the University, at their own best discretion, until this day, without interference by the Synods. Any attempt, by one or more of the Synods, to alter this arrangement of the duties and responsibilities of the Board of Directors can only end in disaster.

This same "Plan of Union" was adopted by the South Atlantic Synods some years ago almost verbatim and the same constitution, substantially, has been adopted by the General Assembly, and by nearly all of the Synods and Presbyteries, as the proper constitution of schools under Church control, of any grade *mutatis mutandis*. As for myself, I feel more concern for the proper observance of the principles of this "Constitution" than for the fate of any one school, however important.

I may be allowed a personal word in closing. I yield to no one in my interest in the Atlanta movement. I was for years president of the Board of Regents of

the South Atlantic University (proposed). I have long believed, and still believe that Atlanta is a great center for Presbyterian education, if we are true to ourselves. And I am rejoiced that our Church there is waked up, at last, to its needs. I believe they "will not be at rest till they have finished the thing," even though they have made a mistake, in the matter of moving the university from Clarksville, Tennessee. I may be permitted to say further, that my intimate connection with the movement at Clarksville, from 1870 to 1888, and even since, entitles me to speak with authority of all matters, concerning that institution, as no other living man can speak, except my friend and adviser and helper, during the entire period of my connection with that institution, Hon. D. N. Kennedy. I wish to say further, that, in this paper, I express my opinion about the possibility of moving any other institution. Every case must be judged on its own merits.

J. B. SHEARER.

### SERMON.

R. W. ALEXANDER.

"Then they sought to take him: but no man laid hands on him, because his hour was not yet come."  
—John, vii:30.

People seldom like to hear the truth, the whole truth and nothing but the truth. Like a two-edged sword, it cuts from around the heart and life the hypocritical mask and exposes the wearer, in his naked deformity, to public gaze. No wonder, therefore, we find here the words, "They sought to take him," for Jesus has been preaching the truth, and, naturally enough, the Jewish Rabbis were offended. But, being unable to overturn his propositions with arguments or to refute his assertions with facts, they begin to denounce and abuse him. Failing in this way to crush him, they determined to have him arrested as a common criminal. First, for blasphemy against God. Second, and in order to make his condemnation doubly sure, for conspiracy against the Roman government. So they send the officers of the law to take him. Clothed with power and authority from the highest court of the nation, a band of determined men go forth to make Jesus Christ their prisoner. Their search is quickly rewarded. They find him in the temple preaching and instructing the people. They mean to arrest him. This is why they have come. "But no man laid hands on him." Why did they not fall upon him, bind him and take him off to the Sanhedrin? Did friends conceal and protect him? No. He continued teaching in the temple. Then, why did they not take him? This is the reason they gave to the Scribes and Pharisees: "Never man spake like this man." And these officers were, doubtless, honest in what they said. There was no motive, no inducement for them to lie. I do not believe that they would put themselves to any great inconvenience to avoid telling the truth, especially when the truth would answer their purpose just as well, if not better than a falsehood.

These men gave to the Sanhedrin what they honestly believed to be the real reason why they did not arrest Jesus when they said: "Never man spake like this man." But the true explanation of their failure is to be found in the latter clause of our text, "Because his hour was not yet come." I say, in these words lies the true explanation of their failure. For after this he is arrested. Then they blind-fold him, slap his face with open palms, thump him across the head with sticks, whip him, spit upon him, thorn-crown and heap all manner of indignities upon him. But they cannot touch him now. Why? For no other reason than this: God's time for all this has not yet come, and until then, devils may plot, Scribes and Pharisees may command, officers may go forth armed with all human and Satanic power and authority, but they shall return empty-handed with the excuse: "Never man spake like this man."

"They sought to take him, but no man laid hands on him, because his hour was not yet come."

The one great truth of this text is the overruling providence of God. I confess that I am at a loss to know of what practical use this text is to those who affirm that when God had finished His work of creation He abandoned it, just left it to work out its own destiny. Neither can I understand how this Scripture squares with that system of philosophy which teaches "that God is everything and that everything is God." Nor can I understand how this text falls into harmony with that system of theology which makes so much of "human free-agency;" which denies to God absolute sovereignty; which denies to Him any definite, fixed plan, but affirms that His plans are determined, or are modified at least, by the acts of men.

The truth is, before the creation the plan was, and when the creation was affected it was according to the plan, and through every period of the world's history everything that has come to pass, has come to pass according to this pre-determined plan, and nothing ever will come to pass that is not embraced in God's eternal purpose.

I call attention, then, to the comprehensiveness of God's providence. Not only does He bear up some millions of systems of worlds, holding them in their proper places as they whirl and circle through space so that there is neither wreck nor jar. He also pastures the wild goat, guides the roe to the water brook and directs the bee to the blossom. The tiniest insect that flits through the air is just as really the object of His care as the mightiest planet or the most brilliant sun that hangs in the deep abyss of space. The gentle zephyrs and the howling cyclones, the beautiful sunshine and the black and stormy days come and go at His command. Prosperity and adversity, sickness and health, sorrow and gladness, are carefully distributed by His fingers. Worlds leap into being, and worlds melt and flee away at His bidding. Nations are subject to Him; rulers exercise authority by Him. He sets up kings and He deposes kings. "He sendeth the springs into the valleys. . . . He watereth the hills from His chambers. . . . He causeth the grass to grow for the cattle, and herb for the service of man. . . . The young lions roar after their prey and seek their meat from God. . . . He opens His hand and satisfies the desire of every living thing."

We gather from this text, also, that God has "a set time and a fixed way" for everything that comes to pass, and everything must come to pass at that time and in that way. Not a moment before, not a moment after, but exactly at the set time and in the appointed way of God.

These men could not arrest Jesus for two reasons. First, they were not the men according to God's plan who should do it. Second, the fixed hour, according to his purpose, had not come. Friends, there are no "happen-sos" with God. He ever moves in a mysterious way His wonders to perform, but always according to an eternally fixed plan. All things come to pass "according to His determinate counsel and foreknowledge," that is, just as He purposed they should and at the exact time He has set. Thus, in His own good time and way, He is bringing all things to a grand and glorious consummation.

It is absolutely essential that God should have "a set time and a fixed way" for all things. Were it otherwise He could not be God, for He would be but a finite being and a finite god is no god at all. Should anything come to pass unforeseen, Omniscience is destroyed, because He will have "gathered information from an accidental circumstance wholly independent of Him." But infinite wisdom is an essential attribute of Deity, and it is not possible that information, however slight, could be added to infinite wisdom. Says an inspired apostle: "Known unto God are all His works from the beginning." Not some, but all.

Then, should anything come to pass not in the way

of His appointment, do you not perceive that Omnipotence, another essential attribute, is gone? For, "here is one act or circumstance, at least, over which He had no control." For example: We all know, since it has become a matter of history, what God's purpose concerning Joseph was. But suppose that Jacob, knowing the dislike of his brethren for Joseph, had not sent him to enquire concerning their welfare and bring him word. Or suppose that, Joseph having been sent, those Ishmaelites had not come along where they were tending their flocks and Joseph had been left in that pit! Do you not perceive that the purpose of God concerning Joseph would have been defeated? The truth is, God has His time and His way for everything and all things come about in His way and at His time.

Now, if God is so great in power and infinite in wisdom; why did He permit sin to come into the world? Being infinite in wisdom, He could not but foresee its awful consequences. Being infinite in power, He could have prevented its entrance! Then, why did He suffer it to come? I answer, frankly, I do not know. "The secret things belong unto God; the revealed unto us." But, if the question be asked, Why does He not destroy the evil and suffer only that which is pure and good to remain? I can easily answer that question. Our text answers it, "Because the hour has not yet come." Evil will be banished; the earth will be purified; the wicked shall cease to trouble and annoy; "God will bring to pass every jot and tittle of His purpose; He will perform all things whatsoever His hand and His counsel determined should be done." But in His time and in His way—not yours nor mine. We gather again from this text that God, in His providence, either restrains men in their career of folly and wickedness, or, permitting them to go on, makes their intended mischief to redound to His glory and His people's good. For example: The asperity, harshness and acrimony of the Scribes and Pharisees; the base treachery of Judas; the cowardly conduct of Pilate; the brutality of the crucifiers, were not these all overruled of God for the consummation of His own glorious purpose and the unspeakable benefit of His people? But had these men any idea, think you, that they were doing God's will? Nay, verily. Yet through them He accomplished that which "His hand and His counsel determined should be done." Ah! says one, I perceive that you would destroy "human free-agency" and reduce man to a mere machine! Not at all; but I will ask, what is "human free-agency?" Take the case of our text. Why did not these officers make the arrest? They went out from the Sanhedrin and hunted Jesus up for no other purpose. They went clothed with power and authority from the highest court of the nation. They had the warrant, legally drawn up and properly signed. Not a hand was raised to hinder them. Jesus made no effort to escape; they made none to arrest. Why? Ah! they would have been cutting across God's plan. There was an unseen influence holding them in check; an influence none the less powerful because hidden and unseen. Yet, did ever men act more freely than did these men when they went forth to make the arrest? Did ever men act more freely than did these men when they left Jesus and returned to the Sanhedrin with the excuse, "Never man spake like this man."

Again, Joseph's brothers sold him to a company of strangers. Had they any idea, think you, that they were not acting freely? Were they not conscious of voluntary wrong doing? They shall speak for themselves: "We are verily guilty concerning our brother . . . And Reuben said, spake I not unto you saying, do not sin against the child, and ye would not hear; therefore, behold also, his blood is required." Compare this, their first confession with Joseph's explanation when he makes himself known to them: "I am Joseph, your brother, whom ye sold into Egypt. Now, therefore, be not grieved nor angry with yourselves that ye sold me hither; for God did send me

before to preserve life. Ye thought evil against me, but God meant it unto good." Did ever men act more freely than did these men? Yet, did ever men fulfill more perfectly the will and purpose of God? "Ye thought evil. . . . God meant good." In the light of these and many, many other passages and incidents that could be recited, what do you mean by the expression "human free-agency?"

This text teaches that our lives as individuals are in God's hands. To me, this is one of the sweetest truths taught in the whole compass of Scripture. Wherever I go, whatever I do my life is in God's hands. From earliest infancy to hoary age He is my keeper. From the cradle down to the grave there is nothing that happens with reference to my life by His appointment or His permission. When Job's cattle and property and children were all destroyed, what did the old patriarch say? Did he say, "The Lord gave, and the Sabaeans and the Chaldeans have taken away? Did he say, "God made me rich, but Satan has made me poor." Nay; he does not recognize the hand of Satan or any of his emissaries in his distresses at all. He knew that they were finite and limited beings and could have no power at all against him except it were given them from above. And so he looks behind and above all agents and second causes up to the great First Cause: "The Lord gave, and the Lord hath taken away."

Why could not Saul pin David to the wall with his javelins? Paul was in all manner of dangers; in perils of robbers, in perils on the sea, in perils among false brethren; he was stoned and left for dead. But, friends, he wasn't dead, and no power on earth or in hell could take his life away until he could say, "I have finished my course."

But, Christian! not only is your life in the hand of God in the sense that He holdeth all things in the hollow of His hand, "doing His will in the armies of heaven and among the inhabitants of earth," but in this more precious sense that He positively overrules all things so that all things are made to contribute to your highest and lasting good.

We believe that God, in the exercise of absolute sovereignty, has chosen some men and women (and all infants dying in infancy) to salvation and that for them "all things work together for good." But this is far from affirming, as some do, that God has created some for the express purpose of damning them—no matter what they do; and has created others for the express purpose of saving them—live as they may. Those who affirm such blasphemy to any part of the Calvinistic faith are either amazingly ignorant or superlatively dishonest—one or the other or both. No intelligent and honest man would make any such statement, however much he might dislike the doctrine.

But, friends, it isn't to be hoped that the world will ever love Calvinism. Human nature is human nature, no matter in what age or country you find it. By the world the King of Glory was despised and rejected, scorned and crucified! And it is a fact read and known of all men that the system of religious truth by the world with an exceeding fierce and bitter hatred. Against no system of religious faith does the world hiss and scowl and spit its venom as against the Calvinistic system. What does this mean? "If ye were of the world the world would love its own; but because ye are not of the world, but I have chosen you out of the world therefore the world hateth you." In other words, the more nearly any system approaches the system of truth taught by Jesus Christ the more will it be despised and rejected by the world. Did Jesus Christ teach this doctrine? "Every one that the Father hath given Me shall come to Me." And again "Ye have not chosen Me, but I have chosen you." Again in Matthew, Jesus distinctly says, that if certain privileges and opportunities, had been granted to the citizens of Tyre and Sidon, they would have repented.

et they were not granted! Why? "Even so, Father; or so it seemed good in Thy sight."

But, says some one; why if I believed that, I would tear my Bible into shreds, toss it to the winds and would never again darken a church door! We have only to answer: Perhaps you would, but a man of more hard, horse sense would not; and God Almighty will never change or modify His eternal purpose to keep you from making a spectacle of yourself. Such conduct neither proves nor disproves anything as regards the truth of this doctrine. It only proves the great lack of "grey-matter," in your cranium and piety in your heart. The truth is, God has an elect people and though

"They may, like the ships, by tempests be tossed  
On perilous deeps, but cannot be lost,  
Though Satan engages the wind and the tide,  
The promise engages, the Lord will provide."

We gather, finally, an important and exceedingly precious lesson from this text; the final triumph of the Church of God. Many, to-day, are alarmed at the apparent progress of Infidelity, Socialism, Materialism, Christian Science and all those systems which are so antagonistic to the cause of truth. Many honest hearts quake and tremble to-day for the Church as did the heart of good old Eli for the Ark, as they behold the innovations, the dissensions, the formality and the worldly-mindedness of her members. And as they behold the work of the dissecting knife in the hand of the Higher Critic, that passage after passage is eliminated from the Sacred Book, their hearts sink within them and they wonder when and where this destructive work will end. And, friends, were it not for the sweet doctrine of our text, the overruling providence of God, well might we fear for the safety, for the very existence of the Christian Church. I say, were it not for the fact that the destiny of the Church is lodged in the hands of the Almighty, whose purpose cannot be defeated, well might every lover of Zion shake with fear as did the young servant of Elisha when he saw the mountains covered with the chariots and horsemen of the enemy who were seeking the old prophet's life. It has some times seemed that the Church would be wiped from the face of the earth! She has had "trial of cruel mockings and scourging, yea, moreover, of bonds and imprisonment." One king, in order to give expression of his hatred for the Church of Christ and to deter his subjects from indentifying themselves with the cause of truth, lighted up the streets of his city and his pleasure gardens with the bodies of Christians sewed up in bags of pitch! But through this period of storm and flame God was her refuge and strength, and she grew and spread far and wide. And friends, this God who watched so tenderly and protectingly over His Church in ages past will not forsake her now. For the confidence of His people and the encouragement of His chosen when storms of persecution gather and waves of infidelity beat high, He says: "Like as a lion and the young lion roaring on his prey: when a multitude of shepherds is called forth against him, will not be afraid of their voice, nor abase himself for the noise of them: so the Lord of hosts will come down to fight for Mt. Zion, and for the hill thereof. As birds flying, so will the Lord of hosts defend Jerusalem: defending also He will deliver it; and passing over He will preserve it." Here we are presented with three figures, rising in beautiful climax, setting forth and illustrating the absolute safety of the Church of God. First, as a hungry lion coming upon a flock of sheep cannot be frightened away by the noise of a multitude of shepherds, so the Lord of hosts cannot be intimidated or forced to abandon His Church by any power or combination of powers. Second, as a parent bird flying about keeping watch over her nest, seeing her young imperilled will fly at once to their rescue, so the Lord of hosts ever keeps watch above His own and is ever present for their defence. Third, as the destroying

angel passed through Egypt, making the whole land to mourn, was accompanied by the Angel of the Covenant for the protection of Israel, so this same Angel ever keeps watch round about the walls of Zion that no enemy may enter her gates to do her mischief. Devils may plot, men may unite and conspire with them; they may seek to take her, but no enemy shall lay hands on her, for God is in the midst of her. He will help her, and the gates of hell shall not prevail against her. How appropriately one of the hymn-writers sings of the absolute safety of the Church:

"Thy walls are strength, and at thy gates  
A guard of heavenly warriors waits;  
Nor shall thy deep foundations move,  
Fixed on His counsels and His love.

"Thy foes in vain designs engage;  
Against His throne in vain they rage;  
Like rising waves, with angry roar,  
That dash and die upon the shore."

Tarboro, N. C.

### PRESBYTERIAN DANCER FACTORIES.

Perhaps this caption may sound strange. Perhaps it is a little overdrawn. My purpose is not to criticise our Presbyterian schools for girls, but to call attention to some things that might be remedied. I do not speak an untruth when I assert that but few girls graduate from certain of our Presbyterian schools who are not proficient in the art of dancing. These schools do not actually teach dancing, but under their fostering care many girls acquire the art, and then go home to become a source of worry to their parents, church and pastor.

I could mention two towns in which there was never a dance until after the graduation of some young ladies, residents of these towns, from one of our Presbyterian schools. I could mention two churches which have recently had a great tide of worldliness to sweep over them, the inception of which can be traced to the influence of certain young ladies who graduated from one of our best schools.

Ought our young ladies to be encouraged to acquire an aptitude for an amusement that will prove a bane to their highest spiritual interests, and a source of so much demoralization to their homes and churches? Are our schools free from responsibility in the matter? Ought they not to discourage everything that may become a temptation in the life of their pupils? These questions are at least worthy of their consideration.

A LONGSUFFERING PASTOR.

### AFTER SIXTY-EIGHT YEARS OF SERVICE.

July 4th, 1812—September 7th, 1903.

The lines on our cover page were written by Thomas March Clark, Bishop of the Diocese of Rhode Island, last November, after he had completed his ninetieth year. Dr. Clark was leader of the Broad Church movement and his influence was felt on the side of the modern reforms within the scope of church work. During the latter years he had delegated the duties of his office to Bishops Doane and M. Vickar. His life covered the four American wars of the nineteenth century. The war of 1812, the Mexican, Civil and Spanish, and he was probably the oldest bishop in the entire Anglican communion. "His simplicity, dignity and kindly beneficence," to quote Bishop Potter, "impressed the Church in whose service the long years were spent." In all young men he was deeply interested, and he won them for his Master in large numbers.

Now that he has gone on his Last Voyage, his courage and manly sympathy will live long in the memory of those he helped.

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Church News.

GEORGIA.

The Presbytery of Athens met at Elberton, Ga., September 9th at 8 p. m. The opening sermon, by request of the Moderator, Judge J. B. Estes, was preached by Rev. T. M. McConnell, D. D., on "The Eldership." Text 1 Pet. 3:15.

Attendance, 9 ministers and 16 ruling elders. Drs. S. L. Morris and T. H. Law were present as corresponding members.

Dr. T. M. McConnell was chosen Moderator and Rev. D. J. Blackwell temporary clerk, Rev. J. A. Black at his request was dismissed to Presbytery of South Carolina.

A permanent committee on Bible cause was appointed with Rev. W. F. Tims as chairman.

The offer of a building and loan for the establishment of a Christian school in Nacoochee Valley was accepted, and Presbytery pledged itself to raise \$300 for that purpose by the 1st of January, the same amount to be donated by the Assembly's committee of Home Missions. Trustees were appointed and measures taken for opening the school as soon as possible.

The opening sermon of the moderator on "The Eldership" was requested for publication and the stated clerk instructed to request the Assembly's committee of publication to publish it for general distribution.

Rev. F. D. Thomas was appointed to preach a sermon on "Family Worship" at the spring meeting of Presbytery.

Adjourned to meet at Synod and to hold regular spring meeting at Danielsville.

H. F. HOYT, Stated Clerk.

MISSOURI.

Synod's Home Mission Committee met at Mexico, Mo., Sept. 24. Seven of the ten members were present. Reports were received from the Treasurer, showing that all obligations had been promptly met and there was a comfortable balance on hand; also from the Secretary giving a summary of his work since the last meeting, and from the two Ozark fields reports and statements were made, showing in both increased interest and a promising outlook.

The most important matter coming before the Committee was the establishment of a school somewhere in the southwestern part of the State in connection with our missionary or evangelistic work. This for a year or two has been felt to be essential to the permanence and growth of our mission work in the State, and after full discussion the following paper was adopted: We recommend

1. That the Synod approve of the foundation and establishment, as soon as practicable, of a school in the Ozark region of our State, and its maintenance under the auspices of the Synod as a Presbyterian institution, cooperating with evangelistic work in that region.

2. That the Home Mission Committee have for the present the charge of this movement, and that it be directed to select a suitable man to place at the head of it.

3. That this movement be commended to the liberality of those of our people who are interested in our religious work in southwest Missouri.

Lafayette Presbytery. At an adjourned meeting, September 15, the pastoral relation between Rev. W. E. Beattie and the Higginsville church was dissolved.

Rev. R. L. Brown, who recently resigned the pastorate of the Lawson church, Upper Missouri Presbytery, is spending a few weeks at Excelsior Springs, Mo., for the benefit of his health.

MISSOURI.

CROCKER.—There were eight additions to this Church as the result of a recent meeting, in which Mr. Burns and Mr. Forsyth were assisted by Rev. R. L. Kinnaird, of Excelsior Springs. This makes a total of twenty-two additions in the upper Ozark field, Crocker and Montrost churches during the last two months. This is the field that Rev. F. Forsyth has recently taken charge of, as already mentioned.

WESTMINSTER COLLEGE.—Has had a remarkable good opening, with fine prospects for a considerable further increase, and much to encourage in every way. Our correspondent under date of September 21st, says: "We have been rooming in the new dormitory after a rude fashion for two weeks now. Today we hope to fit up the dining room, kitchen and pantry for supper tonight. The dormitory is three-fourths full to begin with, better than we have hoped. The college already has one hundred and twenty students, an appreciable increase over last year, which was the best in ten previous years. In another week Reunion Hall will be entirely fitted up, I think. It is acknowledged to be the prettiest building and on the most beautiful site within a large section of country around. In all this, all the friends of the college will most heartily rejoice.

THE SYNODICAL COLLEGE, also at Fulton, Mo., has likewise opened well, with forty-three boarders and a full day school. The "Teachers' Recital," given on the evening of September 19th, was very good, and greatly enjoyed by all present. The entire programme gave pleasing and satisfactory evidence of the ability and skill of those taking part in it.

MISSISSIPPI.

THE PRESBYTERY OF ETHEL met in Mt. Vernon Church, Attala County, Miss., Sept. 3d, 1903. The last Moderator, Rev. J. W. Hilton being absent, by request, Rev. J. A. Turner preached the sermon from John 3:13-8. There were present five ministers and three elders.

Rev. C. B. Scott was chosen Moderator and elder S. F. Bell, temporary clerk. The standing rules were omitted. The minutes were read. Rev. J. Moats, of the Congregational Church, was introduced and invited to sit as a visiting brother. Later he was examined on the sacrament and theology which was sustained, and he was directed to serve the Mt. Vernon and Bethlehem churches with the Vaiden Mission.

Licentiate Alfred King, of Cumberland Presbyterian church presented himself to join this Presbytery, but was requested to secure his letter of his dismissal from his Presbytery, together with suitable evidence that he was licensed, and in the meantime granted permission to labor under the direction of Rev. J. A. Turner, in the Hattiesburg group churches, for the next six months.

Rev. W. E. Carr and the Ethel and Bethany churches were granted letters of dismissal, to unite with the Birmingham Presbytery.

During sessions of Presbytery 13 united with the Presbyterian Church on profession of faith, and on Sabbath five adults and fourteen children were baptized.

Ellisville was chosen as next place of meeting, March 1904.  
R. H. ALSTON, S. C.

## WEST VIRGINIA.

Plattsburg: Rev. Thomas T. Trumble, pastor of the Presbyterian church at La Belle, Mo., occupied this pulpit both morning and evening of September 20th.

## NORTH CAROLINA.

CLINTON.—The Rev. Wm. Black has just closed a very successful meeting at Clinton. There were some forty professions, besides much uplifting of the Christians. Denominational lines seemed to be obliterated and the spirit was manifested in power.

MOORE COUNTY.—Elder J. Alton McIver conducted a meeting at a mission point near Lake View recently. Much interest was manifested. Many were reclaimed. Three were added to Union Church and three to Manly Church. The following week services were held at Culla church by the present supply and eleven were added to that church by profession. There are many evidences of growth in grace at Culla church, for which they are thankful to the Lord for His great blessings.

TWENTIETH CENTURY NOTE.—Among the churches recently visited by the representatives of the Twentieth Century Educational Fund is the church at Monroe. The response of the congregation to this important cause was prompt and liberal. Over \$1,000.00 was given and subscribed, and a much larger amount promised conditionally.

## VIRGINIA.

NORFOLK.—Presbytery will meet at the Ghent church October 13, 1903, at 8 p. m. The time and place of meeting has been changed owing to sickness in the Gloucester church.

SYNOD OF VIRGINIA.—The 116th session of the Synod of Virginia will convene in the Sinking Spring Presbyterian church at Abingdon, Va., Tuesday, the 21st of October, 1903, at 7:30 p. m.

We send this to the Church papers to request every elder and minister who will attend this meeting to send name and address to R. A. Preston, chairman of Committee on Entertainment, Abingdon, Va.

We will gladly refer any others who may wish to attend this meeting of Synod, to good boarding houses and hotels. All guests will be met at trains arriving between the hours of 8 a. m. and 9 p. m. Guests arriving during the night will please report at lecture room of church the next morning, and Committee on Entertainment will direct them to their homes.

Trains from the East arrive at Abingdon at 10:7 a. m., 2:30 p. m. and 10 p. m.

Trains from the West arrive at 8:40 a. m., 1:30 p. m. and 7:22 p. m. Trains from the South arrive at 11:30 a. m. and 5:30 p. m.

PORTSMOUTH.—Rev. A. R. Shaw, pastor of the First Church, Portsmouth, preached on the Olympia, Dewey's flagship, last Sunday. Mr. Shaw has been elected president of the Presbyterian Ministers' Association of Norfolk, Portsmouth and Berkeley. Rev. J. N. H. Summerell is vice president.

## TENNESSEE.

The Synod of Tennessee will meet in the Second Presbyterian church, Memphis, Tenn., Tuesday, October 27th, 1903, at 8 o'clock p. m.

R. S. BURWELL, S. C.

The undersigned committee of enrollment will be in the lecture room of above church Tuesday, October 27th at 10 o'clock a. m., to enroll the names of delegates to Synod.

R. S. BURWELL,

C. S. SHOLL.

## DEATH OF REV. DR. J. S. MOORE.

At the meeting of our General Assembly, held at Lexington, Va., in May last, one of the most appreciated of the members was Dr. Moore, of Sherman, Texas. On Thursday, September 17,

he dropped suddenly dead. We have no particulars beyond this fact. He had been unwell for a few days, but no one thought him seriously so. The funeral was appointed to be held at Sherman, on Friday last, at ten o'clock.

Dr. Moore was a native of Kemper county, Mississippi. He was baptized and reared in the old Hadden church near Payneville, Sumter county, Ala., which adjoined it on the east. His father's home and the church were just across the State line. He was graduated at the University of Mississippi and at the Columbia Theological Seminary in 1870. He was licensed by the Presbytery of Tuscaloosa in that year. Immediately he accepted a call to Jefferson, Texas, and was ordained and installed by the Presbytery of Eastern Texas in the fall of that year. There he continued to labor till 1877. His next field was at McKinney, Texas, on the railroad north of Dallas. Two years later, in 1879, he was called to the First church at Sherman, Texas, where he has labored for about twenty-four consecutive years. About the time of his removal to Sherman he received the degree of D. D., from the University of Mississippi.

The opportunities of Dr. Moore were very great. He had the privilege of growing with the growth of the city, till Sherman became one of the prominent cities of Texas, and his church one of the most efficient in the Synod. His temper was so genial, his manner so attractive, his sermons so clear and so rich, that he could not fail to be a power for good. Among the students of Austin College, he was esteemed and beloved. In the home he was a friend to whom one would open his heart. And withal he was a man of prayer, and of the study of God's word. He was one of those whom the world honors.

Our correspondent says of him: "No man has done more for God and the Presbyterian Church in Texas, than Dr. Moore. In addition to his own pastoral work, he has always been the leading spirit in the Home Mission work of his Presbytery and Synod, and a faithful and earnest Trustee of Austin College, until last Synod when he resigned. The whole Synod of Texas will miss him, but God knows best. He leaves a wife and six children (all grown) to mourn their loss."—The Christian Observer.

## Educational.

## WHERE SHALL THE ALABAMA PRESBYTERIAN COLLEGE BE LOCATED?

The Board of Trustees is now prepared to give this matter earnest consideration and hereby request all towns and cities desiring to secure the location of the college to prepare their bids, reduce them to writing, and submit them to the Synod at its approaching meeting in Union Springs, Ala. November 10, 1903. For the information of the public I call attention to the following resolution of our last Synod:

"Resolved, That the Synod pledge itself to raise \$100,000 for the establishing of a college for males of which amount it will require the community in which it shall be located to give a suitable site and \$25,000 in money or its equivalent in suitable buildings, reserving the right to reject any undesirable location which might meet these conditions."

Let all correspondence on this subject be directed to the undersigned at Birmingham, Ala.

WM. E. McILWAIN.

Wanted, needed and must have a piano. This is the second appeal. The first brought an organ all the way from the southern part of Georgia. A piano house has offered to let us have a new instrument at a very reduced price. We appreciate this, but what good can it do us when our treasury is empty?

The Lees-McRae Institute belongs to the Presbyterian Church of North Carolina. It is doing a noble work for Christ and the Presbyterian Church. Can we reasonably expect the Methodists or the Baptists or the Episcopalians to support it? Is it their duty? No. But it is the duty of the Presbyterians of North Carolina to support it. We expect it; we have a right to.

Think of it. The present music class numbers 18. It is the most attractive feature connected with the school. Already several girls have been fitted to lead the church music in

their respective neighborhoods. Only one piano and one organ in the school. In order to get around the teacher has to send the pupils to two of the neighbors' to practice, and then teach a part of the Saturdays.

These facts ought to be sufficient to induce more than one person to send us a piano or the money to buy one. We believe it will be done

EDGAR TUFTS.

We learn from our Asheville correspondent that The Bingham School has had the most successful opening in its history for 110 years.

Its 64 dormitories are occupied by 128 pupils. Part of the overflow is accounted for in the Infirmary building till the addition to the quarters now in progress can be completed, which will be in about two weeks, and the rest of the overflow is being declined.

The pupils come from an area extending from Connecticut and Nebraska, through to the City of Mexico, which sends a pupil and to British Honduras, which sends another.

The C. people will be pleased to know what this N. C. School is doing, and Presbyterians will be pleased with the reflection that the School has been administered by a succession of Presbyterian Elders for 110 years.

THE FISHBURNE SCHOOL at Waynesboro, Va., has opened with increased numbers and with brighter prospects than usual, so that it may be necessary to enlarge the teaching force. The pupils enrolled represent many States,—Michigan, New York, Pennsylvania, etc., as far as Texts.

According to the fixed rule of the school these boys have been chosen with great care as to habits and character. Only those of the preceding session who came up to the revised standard are asked to return, and new applicants are looked after carefully before being enrolled. This is one of the schools in which the teachers are chosen not only for their ability as instructors but it is necessary that they be consistent members of the Church. The Bible, too, is made a regular textbook, with daily recitations. Thoroughness and fidelity to "duty" are inculcated and insisted on in every department.

The best social and spiritual influences are thrown around the students, and it is no wonder that the praise of the institution is to be heard at home and abroad.

Rochelle, Ga., Sept. 26th, 1903.

Yesterday closed the first month's work of the Presbyterian High School at this place. The work of the teachers has been entirely satisfactory and the prospects for a successful year are very bright. The enrollment is now 125 and is steadily increasing. As soon as the farmers get their cotton gathered the attendance will be considerably increased.

Until this year, there had been a city school here, but it did not prepare boys and girls to enter colleges, as it was run as a public school. But last fall, the town gave up the school building to Macon Presbytery so that a first-class high school could be established here. The Presbytery elected a board of trustees who selected the teachers. Mr. Paul P. Brown, of Newton, N. C., a graduate of Catawba College and Davidson College, was elected Principal. As his assistants, the board selected Rev. Alex. Kirkland, of Americus, Ga., a graduate of the University of North Carolina; Miss Mattie Sallas, of Meda, Ga., a graduate of the Georgia Normal and Industrial College; and Miss Worthy Johnson, of Athens, Ga., a graduate of the State Normal School, Georgia. Miss Maude Blalock, of Macon, Ga., was elected music teacher.

The school building is a handsome brick structure, fitted up with modern school furniture and apparatus necessary for carrying on a good school. The auditorium is fitted with opera chairs and will seat about four hundred. It has been supplied with a new piano for the use of the music department. A young ladies' dormitory will be built in a very short time for the boarding young ladies.

A literary society has been organized and the work of the members has been very satisfactory. Besides regular debates, the programme includes vocal and instrumental music and declamations and recitations. The students seem to be greatly interested in the work of the society and will make it a success. They decided at the last meeting to take up the study of some standard author's life and work at the next meeting and continue the study of various men during the year.

Rochelle is one of the healthiest towns in southern Georgia and the climate is delightful. The water is the very best there being limestone water and a splendid artesian well here.

The people are kind and hospitable and are deeply interested in the school. There are several Tar Heels in the town and many more can be found in the county.

#### THE ALABAMA PRESBYTERIAN COLLEGE.

I am just home from Alexander City where I held a ten days meeting. This is my third protracted meeting in this town. About ten years ago whilst Evangelist of Synod made my first visit. I found the Methodist and Baptist churches well established, good houses of worship, resident pastors and large memberships. The Presbyterians had almost nothing—no church building—no lot and not more than a dozen members, if so many. At the close of this meeting the situation was entirely changed. A valuable lot had been purchased, at least \$1,000 had been subscribed to build a church, and the membership had been more than doubled. The evangelist, though on the eve of leaving the State, yielded to the earnest entreaty of our people and consented to return and hold another meeting. But he stipulated one condition and that was that the new church should be completed and ready for dedication. This was done and one year from that date he returned and dedicated the new church which cost at least \$2,000, free from debt. The evangelist received the most cordial support of Rev. P. P. Winn, in charge of the church at my first visit. During the meeting, which followed the dedication of the church, there were a number of additions on profession of faith. One of these was an aged mother, whose two sons had already united with the Church and are now the pillars thereof. This mother, now in her eighty-eighth year still lives to rejoice in her own faith and the faith of her children and grand children.

A precious feature of this first meeting was that the church experienced a whole year of revival. Scarcely a month passed without additions on profession of faith.

Brother Winn was succeeded by Rev. H. E. McClure whose brief ministry was greatly blessed.

On my recent visit I found Rev. J. A. Woods in charge of the church. He has been the pastor for seven or eight years and during this time a comfortable manse has been built and paid for and the membership greatly strengthened. On the second Sabbath of my recent meeting I presented the cause of our Alabama College and was not disappointed in the response of the little Presbyterian band. The Ladies' Society gave \$100, the Sabbath school will add \$75 or \$100, and the entire subscription will approach \$1,100. This is about \$20 per member, as the church has only about 60 members, and what would be the result if this standard was maintained throughout the Synod. Instead of raising \$100,000 for the college these 14,000 members of Synod would raise more than a quarter of million dollars

WM. E. McILWAIN.

#### TEXAS PRESBYTERIAN COLLEGE FOR GIRLS.

This institution opened September 17th under the most auspicious circumstances. The enrollment the first day was over 100 per cent. over last year; and the local patronage lacked only two of being double the entire enrollment for last year. The main building is filled to its utmost capacity, and two nice five-room cottages adjacent to the college grounds were secured to accommodate the overflow; and these have been filled, and still the applications continue to come in. In a few of the largest rooms three girls are placed. There are girls from five different States, either on the grounds, or else engaged, namely, Texas, Louisiana, Missouri, Mississippi and New Mexico. In addition to this Dr. Evans has received inquiries concerning the college from Old Mexico and Arkansas. All this, and yet not one day was given to canvassing. It is as fine a body of girls as I ever saw; and they seem perfectly happy over the prospects.

Three new departments provided with teachers have been added this year, namely, Violin, Primary and Fine art and Needle work.

The foundation of the second building, the same in size as the main one, has been laid, and only awaits the necessary means to go on to completion. Dr. Evans is confident that if he had this building completed now, he could fill it with girls by Christmas. God is greatly blessing the Synod of Texas

this school. Let every Presbyterian come to the help of this institution.

The report from Austin College is indeed gratifying. It is said that the college begins the new scholastic year under the most favorable circumstances it has had for ten years. A good report also comes from Daniel Baker, another Synodical institution. All this speaks well for the educational interests of Presbyterianism in the Synod of Texas.

M. C. HUTTON.

#### THE NORTHFIELD SCHOOLS.

Robert Ingersoll and Dwight L. Moody were contemporaries. Both died within a short time of each other. Both were largely glorified by the press, though each stood for radically different principles. The memory of the former, however, has nearly passed away, while that of the latter is renewed afresh with each summer migration to his home, and with each session of his schools. Why this is so, is because Mr. Moody, casting himself aside, strove to provide for the needs of others. Passing a hut, one time on the mountain side, he saw some girls about the school-girl age, braiding palm leaf hats. There was no school near them and they could not afford to go away to one. After a few questioning remarks Mr. Moody determined to found a school for just such girls. That was in 1879. The school was Northfield Seminary. Two years later he established a similar school for boys and called it Mount Hermon. In the twenty years since then, these schools have developed so that last year the total enrollment was about 1,200, representing not only nearly every State in the Union but also many foreign countries. That these students are the ones for whom the school was founded is shown in the report of the principal of Northfield Seminary, who says: "Two-fifths of our girls have no high school within reach, one-third are from towns of 5,000 inhabitants or less, and nearly one-fifth are farmers' daughters. Two-fifths have lost either father or mother, or both. One-third are girls who have done something toward self support. Twenty-seven are paying their own way and ten others are meeting their expenses in part, while fifty-seven more are being assisted by the Students' Aid Society and Scholarships. Our plan is not to accept girls whose parents could afford to send them to more costly schools, nor to accept those who would be likely to prove poor investments." The annual report of the principal of Mount Hermon school has a similar import. Of the 725 boys registered there, one-third are working their own way. This is possible from the fact that the average age of the school is higher than it is at the ordinary college preparatory school, and because the method by which the school is run is, to provide board, room and tuition for the students, at just half the actual cost. This opens a way for sturdy industrious fellows to prepare for college and smile at their empty pockets. The idea is a free education, but an education possible through work. That young men and women are anxious to avail themselves of such a place is shown when it is known that at Mount Hermon the ratio of applicants to vacancies is four to one; and this year at Northfield Seminary, for every vacancy there were seven applicants. This means that hundreds of deserving men and women have to be turned away because of lack of accommodations. As might be expected from a place connected with D. Moody, a strong religious sentiment permeates both schools. Daily chapel exercises are held, a well established church is maintained, and in addition, students are required to pursue courses in Bible the same as in Latin or Greek. Character, rather than brightness, is the standard by which each student is judged and not infrequently assistance is given to the more vigorous Christian when the merely clever student is turned aside. Hence a preparation for college there means more than the regulation amount of mathematics and languages. The ideal, however, for which most students strive is the university or college and such is the standard set by former students that there are few colleges in the East but are glad to welcome into their halls, a boy from Mount Hermon, or a girl from Northfield Seminary. Nor is their confidence misplaced. Four years of high intellectual training, coupled with the physical effort of self support and influence by the healthy spiritual life of Northfield, combine to give a preparation not only for college but for the best and noblest kind of life. And that is the purpose and first object of the Moody schools.

#### AN APPEAL FOR THE SAILORS.

"Is it nothing to you that tempest tossed  
Thousands of sailors are yearly lost?  
Is it nothing to you that women weep  
O'er their loved ones, sunk in the mighty deep?  
Many bright young lives, in hope's early day,  
They are gone—but whither—who shall say?"

"Is it nothing to you that life on shore  
Is beset by temptations, dark and sore?  
Swept on by the current, fierce and strong,  
Of cruel greed and fiendish wrong;  
Their honor and manhood and truth give way,  
And our sailor lads are the land-shark's prey.

"Is it nothing to you that souls today  
Are drifting from heaven and peace away—  
Souls for whom Jesus has shed his blood—  
Souls that are dear to the heart of God?  
Drifting away into dark despair—  
No one to pity—no one to care.

Oh, think as you sit in your cheery home,  
Of the sailors tossed on the Ocean's foam,  
Oh, think, as the Gospel words you hear,  
No church bell falls on the sailor's ear.  
Oh, think, as you call the Saviour your own,  
To many, alas, his love is unknown."

—J. L. W., in Chart and Compass.

In January, 1902, mission work was begun among the sailors visiting Hampton Roads. A Sailors' Rest was opened in Newport News in July, 1902, in an old church building. On January 15, 1903, the present quarters on West Avenue, adjoining the wharves, was occupied. Since the latter date, there have been 9,473 visits of sailors to its rooms—an average of forty daily. Sixty-six religious services have been held in the Rest with an attendance of 1,167. Afloat on the men-of-war visiting the harbor, twenty services have been held, with 1,182 present. As near as can be told, 345 free lodgings and 786 free meals have been bestowed on destitute and distressed seamen, many of whom have also been assisted with clothing, medical and legal advice, transportation and finding employment. Two have been buried in our cemetery—strangers among strangers. Forty-four have signed the temperance pledge; eighty-six have joined the Floating Christian Endeavor Society. Six hundred and thirty-one portions of God's word have been distributed, and thousands of pieces of religious and secular reading matter given to men leaving for sea. Entertainments have been frequently held during the season with large attendance of seamen.

This is in part a summary of this new work for Christ among the seamen. The field is a large one and the Lord has opened it up to the Mission. Yet, in spite of all these men coming to its rooms and attending its services and entertainments; in spite of the good work of distributing food to the hungry, giving shelter to the homeless, and scattering broadcast the precious word of God, this great work so well inaugurated is in danger of collapse and failure, because God's people are not rising to their privilege and responsibility in providing even a most meagre support for it.

It is impossible to maintain such an institution without expense. If there is not sufficient income to cover this expense, two alternatives present themselves. To close up, or go ahead getting into debt, in hope that God's people will come to the rescue. This last has been done in this case. It seemed impossible to close the doors in the face of such a multitude;—so the work has gone on day by day in Jesus' name; and the debt, kept down as much as possible by rigid economy and self-denial, has gone on increasing. But this cannot continue much longer. An earnest appeal for help is made. If aid is withheld much longer, this splendid effort will fail, and, in all human probability, it will be long before another is made in the same place.

The amount needed is comparatively small, and could easily be given by our rich people without being felt. Contributions can be sent to Rev. R. E. Steele, P. O. Box 22, Newport News, Va.

## RED SPRINGS SEMINARY.

Red Springs Seminary opened September 10th. The most sanguine hopes for a successful beginning have been more than realized. Two hundred and eighty-eight students have been registered in the Literary Department, 135 in the School of Music, and 44 in the School of Art. This does not include the class in china painting, which has not yet begun work.

These students represent ten States—New York, New Jersey, Wisconsin, Tennessee, Georgia, Alabama, Florida, South Carolina and North Carolina.

All indications point to a most brilliant year. The new members of the faculty are Miss Johnnie Bason, well known in Charlotte as a violinist; Miss Sallie McLean, Miss Elizabeth Flautt, Mrs. L. G. Short and Miss R. M. Ellis.

Miss Ellis fills Miss E. Brown's place as instructor in French language and literature during the latter's absence in Paris.

We are glad to have with us again Miss Cora Wetherill as instructor in wood carving. Miss Wetherill is a pupil of the famous Liberty Todd, and is herself a skilled worker in wood.

Mrs. Laura Grant Short, of Chicago, has charge of the organ for this school year. She has had fifteen years' experience on the organ, having had leading church positions during all this time. She was a pupil at the College of Music, Cincinnati, then of the famous Clarence Eddy for four years, and later had a year's study in Germany under direction of Josef Rheinbergen, the great German composer. Mrs. Short will give a recital in the Seminary auditorium Friday evening, October 2d, assisted by Miss Louise Hughes, voice; Miss Johnnie Bason, violinist, and Miss Julia Richardson, accompanist.

The following is the programme:

Concert Overture in C.....*Alfred Holliers*  
Sonata for Violin .....*Tartini*  
Miss Bason.

Tocata and Fugue D Minor.....*Johann Sebastian Bach*  
Die Frage und Die Antwort.....*W. Wolstenholme*  
Andantino D. Flat.....*Edwin Lemare*  
The Holy City.....*Stephens Adams*  
Miss Hughes.

A Royal Procession .....*Walter Spinney*  
In Paradisium .....*Theodore DuBois*  
Allegretto in B Flat.....*Robert Volkmann*  
Violin—Romanza .....*Wieniawski*  
Miss Bason.

Nymphs and Fauns .....*Bemburg*  
Madrigal ..... *Chaminade*  
Violets .....  
Miss Hughes.

Nuptial March .....*Alexander Guilmant*

The Alumnae Association of the Presbyterian College gave a silver tea in the reception rooms of the college last Friday evening from 7 to 10. Representatives of the different classes since the beginning of the institution were receiving in the various parlors and halls on the first floor, while on the third the studio and society halls were open to each guest.

Tea was served in the sitting room, and cream and cake in the dining room. The whole building was brilliantly lighted and decorated with cut flowers, ferns and palms.

As the tangible result of the evening, the treasurer reports nearly fifty dollars clear, which goes to the Educational Fund. From this fund the Association pays the expenses of one student who could not otherwise enter college.

Much credit is due the president, Mrs. J. R. Irwin, and the chairman, Mrs. J. E. Carson, for their energy and interest. In fact, the Association as a whole is to be heartily commended for its loving loyalty to the college.

Charlotte, N. C., Sept. 28.

## The World.

Rural guards surrounded and captured Juan Lopez, the leader of the recent insurrection in Cuba.

The Sultan of Morocco has issued a decree, ordering all foreigners, except the Consuls, to leave Fez and proceed to Tangier.

Eleven hundred and thirty-eight trains arrive daily in the city of Chicago upon 23 railways, carrying an average of 100,000 passengers.

A bronze monument has been veiled on the battlefield of Lake George by the governors of New York, Massachusetts, Vermont and Connecticut.

The architect of the Capitol at Washington has received instructions to have things in readiness for the extra session of Congress on November 9th.

According to Prof. Richards, of the Lehigh University, the waste gases from a modern blast furnace are capable of developing 10,000 horse power if utilized in suitable gas engines.

A motion to change the words to the music of "Dixie" and have the song rewritten in a more dignified style, a motion most caused a riot at the Ex-Confederate Reunion at Columbia, Mo. The motion was voted down.

Danville, Va., Sept. 27.—No. 97, the Southern Railway fast mail, plying between New York and New Orleans, plunged over a trestle north of this city this afternoon, killing nine men, injuring seven others and completely wrecking three mail and one express cars.

The largest public school building in the world is the new Houston street building in New York city. It has ninety-four class rooms and will seat nearly 5,000 children. There will be two principals and about 100 teachers in the school.

The Brooklyn, N. Y., Eagle, in an elaborate article in its recent issue, declares that of the foreign immigration that is coming into the country a large percentage is made up of paupers, who immediately, on taking up their abode in this land of promise, become a charge on the public.

Buffalo, N. Y., September 25.—Mrs. Jefferson Davis, widow of the President of the Confederacy, is still in a critical condition at the Castle Inn, in this city. Dr. Charles G. Stockton, Roswell G. Park and Allen Jones have been in continuous attendance upon the patient throughout the day and night.

Uncle Joe Cannon, the prospective Speaker of the new House, is a very interesting personality at this time to the members, and especially the Republican members. He is to name the committees and fix the chairmanships and his work in this regard is a matter of great concern to the ambitious congressmen.—Banner.

A small specimen of radium was recently put on exhibition at the American Museum of Natural History, and has attracted wide attention. The specimen weighs about two grains, and was shown in the gem room on the fourth floor of the building. The two grains cost about \$300. A company has been formed in Buffalo to extract radium from the uranium ores of Utah.

Laredo, Tex., September 25.—The yellow fever both in this city and Nuevo Laredo, Mexico, is on the increase. Reports from Nuevo Laredo are to the effect that there have been five deaths since yesterday and many new cases are reported. Two hundred cases of illness are said to exist there, but the majority of them are pronounced by the physicians to be dengue fever and not yellow jack.

Now that the friendliness of feeling between France and Great Britain—a phenomenon of wide-reaching import to every European power—has become the admitted preliminary to something very like a mutual understanding, voices of detraction begin to be heard here and there. The official press of France is warmly opposed to such a development as a Franco-British compact, whatever its nature may be.

Powder and bullets are not the only methods of waging war, as, if reports are to be credited, Macedonia is about to demonstrate. For according to foreign dispatches, the revolutionists in Macedonia threaten, in case they cannot bring about a war between Turkey and Bulgaria, or induce European intervention, to decimate the populations of the Macedonian cities controlled by the Turks by poisoning the wells with the bacilli of the bubonic plague. This threat is not to be laughed at, for the plague can easily be disseminated by bacilli capsules thrown into the wells.

President John Skelton Williams, in referring to the status of the Seaboard Air Line Railroad and his reported intention to resign, made the following statement: "There has been no change in the Seaboard Air Line situation as announced at the time of the entrance of the Frisco-Rock Island interests into the board, six weeks ago. The Seaboard system is an independent property and no change in this condition is contemplated, nor am I considering any change in my official connection with the system as its president. My interests in the road are now, and always have been large, and so long as this condition exists, I expect to remain president."

The United States, Germany, Austria, Spain, France, and Russia have signed the protocol adopted at the recent International Congress for Wireless Telegraphy held in Berlin. Great Britain and Italy have so far withheld their signatures. The protocol provides for the construction of coast stations to allow communication with ships at sea regardless of the particular system of wireless telegraphy which a vessel may happen to use. To facilitate the transmission of messages the protocol also provides for the technical explanations of all systems. A general system of charges is to be introduced. Services are to be so regulated that signal stations will disturb one another as little as possible.—Scientific American.

The expulsion of the Jesuits from France appears to be resulting in the multiplication of monasteries in England. From some returns recently published, it appears that, while in 1870 there were only 67 monasteries and 232 nunneries in England, this year there are 305 monasteries and 285 nunneries. Ireland is said to have 215 monasteries and 177 convents, and Scotland 62 similar establishments. The effects of the expulsion of French monks and nuns is seen in the fact that forty-seven new convent schools were started in Great Britain last year. Carisbrooke House, Isle of Wight, has been secured as a settlement of nuns, who will embark from France in large numbers as soon as the house and grounds are complete. This is the third community of French nuns established in the Isle of Wight since the exodus began.—Episcopal Recorder.

What promises to be one of the most serious struggles in which organized labor has engaged, namely, a direct conflict with the Roman Catholic Church, is among the possibilities of the immediate future. Father M. J. Ward, of Beloit, Wis., has declared that neither he nor any other priest of the Roman Catholic faith will give absolution to those who have taken the oath of the International Typographical Union. The oath to which he objects is as follows: "I hereby solemnly and sincerely swear (or affirm) that my fidelity to the union and my duty to the members hereof shall in no sense be interfered with by any allegiance that I may now or hereafter owe to any other organization, social, political, or religious, secret or otherwise."—Exchange.

The world's impending wood famine, which is predicted both by foresters and publicists, is likely to be averted after all through the planting of eucalyptus forests. As a result of the scientific enthusiasm of the late Baron Ferdinand von Mueller, government botanist of Victoria, Australia, large areas in every continent are being planted to this phenomenally fast-growing hardwood genus. Conditions today seem to promise fulfillment of his prophecy that "eucalypts are destined to play a prominent part for all time to come in the sylvan culture of vast tracts of the globe." To that prediction this eminent scientist added the significant belief that for hardwood supplies, for sanitary measures and for beneficent climate changes, many of the countries of the earth would have to rely on eucalypts during uncountable periods.—Scientific American.

Never in all the fifty-five years of his reign over the dual monarchy of Austria-Hungary has been Emperor-King Francis Joseph been confronted with embarrassments so acute as those which face him today, thinks the Paris Figaro. The deadlock between the twin states of the Hapsburg realm seems to defy every effort at its termination. The Hungarian element is thought to see in the present crisis an opportunity to make good its claim to independence. Yet it would be a mistake to despair of the limitless tact of Francis Joseph, says the Paris Temps. "In the midst of the cares and embarrassments which the love of his subjects does not spare him, he receives in his old age successive visits from brother sovereigns, who are impressed by the example of his long life, so troubled, so filled with reverses and crosses, which, nevertheless, have failed to affect the courage, the self-control, the sense of duty of this dean among monarchs."—Digest.

According to the latest account the great Simplon tunnel of the Alps is about three-quarters completed, and when finished will be fourteen miles long, or twice the size of the Mont Cenis bore. It is expected that the Simplon tunnel will be ready for use in about two years. One of the greatest obstacles encountered in the work is the high temperature in the center of the bore, which compels the employment of two gangs of men on short shifts. Power for compressing air for the drills and refrigerating the tunnel is furnished by a flow of water from the south end of the bore at the rate of 15,000 gallons per minute. It is estimated that the cost of the tunnel alone will be about \$1,000,000 per mile, or nearly the same as the contract for the subway under New York city. It is reported that a hot spring has been struck in the workings of the Simplon Tunnel, and the increased heat is unbearable. About two miles remains to be bored.—Engineering and Mining Journal.

The British Association for the Advancement of Science is an institution of some importance. The foremost scientists in Britain are numbered among its members. Many distinguished men, such as Tyndal, Huxley and Lord Kelvin, have occupied the presidential chair of the institution. Their addresses have been eagerly studied and discussed. The Association is at present in session at Southport, England, and Sir Norman Lockyer has delivered his address as president. It is not on an abstruse academic theme, but one of great practical importance to the British people. Sir Norman brings out with graphic and startling distinctness the fact that Britain is falling behind in equipment for the activities of commercial and industrial life, being outstripped both by the United States and Germany in the means of proper training for leadership in business enterprise. Immense sums have been spent on the navy, but behind the sea power there must be brain power. Both by public and private beneficence the educational institutions of the United States by far outnumber those of Britain. In a lesser degree the same holds good in Germany. The remedy suggested by the president of the British Association is that that government must be prepared to bestow much larger means for the extension, equipment and endowment of universities and colleges.—The Interior.

## Deaths.

"Steal away, give little warning,  
Choose thine own time,  
Say not "good night," but in some bet-  
ter clime,  
Bid me "good morning."  
—MRS. BARBAULD.

SMITH.—Little John Henry Smith, son of Mr. and Mrs. W. H. Smith, died at his home near Antioch, N. C., on September 6th, 1903, aged 14 months.

"God knows the way. He holds the key,

He guides us with unerring hand,  
Sometime, with tearless eyes we'll see,  
Yes, there, up there, we'll understand."

McMILLAN.—On September 8th, 1903, Miss Mary Isabel McMillan, died at her home in the village of Dundaroch, N. C., in the 61st year of her age.

She was a devout Christian, of a highly respected family, and although death came with but little warning of his approach, she was ready for the solemn change.

J. A. C.

ROSEMAN.—Since the last regular meeting of our society, one of our beloved members, Mrs. Ella Reedy Roseman, died on the first day of July, aged 47 years. She always paid her monthly dues and contributed as she was able, quietly in other ways in which this society aids the service of our church. Specially did she assist in furnishing the orphan boy at Barium Springs, whom this society clothes. Faithful wife and stepmother, her death dismantles a home shadowed by frequent bereavements. She did what she could till, tired and prostrated, God gave his beloved sleep. In testimony of our love and appreciation of her faithful service, we make this record on our minutes and request its publication in the Lincoln Journal and Presbyterian Standard.

By order of the Ladies' Aid Society of Lincolnton Presbyterian church, N. C., Sept. 6th, 1903.

MRS. S. W. McKEE, President.  
MRS. ANNIE M. HOKE, Vice-President.  
Attest:

MISS MARY KNOX JOHNSTON,  
Secretary.

## The Household.

### The Modern Mary.

By Annie Balcomb Wheeler.

"I haven't tried to keep up my music, I haven't tried to shine socially, I haven't even tried to be a good housekeeper; I have simply tried to bring up my children, this takes up all my time," said a mother to me not long ago.

Her "I haven't even tried to be a good housekeeper," reminds us of that

little scene enacted two thousand years ago in Bethany, where two sisters were entertaining a very dear friend as he passed through their village. Food would not keep well in that country, it had to be prepared freshly; they could sweep and garnish the modest home when they heard of his approach, but they could not cook the meals ahead as the twentieth century housekeeper can, enjoying her hours with her guest, broken only by the minimum of serving. Martha, an energetic housekeeper, plans a most elaborate menu. Can we not fancy Mary saying, "Would you have us work every moment when the Master is here; have we not much to learn from his lips?"

But Martha goes on with her preparations, and instead of cooking the simple, wholesome fare of broiled fish and barley cakes, supplemented by ripe figs and native wine, she painstakingly concocts her most wonderful dishes, gets out the choicest pottery and spreads the board in grandest style.

Mary's keener insight tells her the Master would prefer their society rather than the fancily prepared meat, leeks and lentils, and the rich sweetmeats. Perhaps she was a bit selfish in not assisting even in the work she considered unnecessary; but she certainly saw in this visit an opportunity not to be lost of learning of things eternal. Fancy if we of the present day had no books, no newspapers! How we would welcome the guest, especially a great teacher, whose moments were so crowded that visits were of the rarest occurrence! How attentively we would listen that we might remember every word he said!

Most of us at some time sympathized with Martha; but that was before we reflected upon her overweening pride in her housewifely accomplishments, and realized her narrow outlook.

"Now Jesus loved Martha and her sister and Lazarus," and how gently he reproved her when she made complaint of Mary. "Martha, Martha, thou art careful and troubled about many things; but one thing is needful, and Mary hath chosen that good part which shall not be taken away from her."

This one Modern Mary, a woman of superior intellect, is well fitted for social distinctions. Some would have enjoyed it at any cost, even to the neglect of the material and moral welfare of those entrusted to her care; some would have seriously involved the husband who earns only a medium salary, in their efforts to keep abreast of society and maintain a fine establishment; but she has chosen to forego these, at least for a time, and is living in and for her family, making them happy and comfortable, teaching them to be kind, self-reliant and ambitious of noble things; she has kept them in church and Sunday school, encouraged them in Christian Association and Christian Endeavor

work, taught them to feel above price in the matter of dress; for in order to take up music and other things "that good part," they were unable to wear as good clothes as many of their associates. She has sacrificed much that woman holds dear—dainty surroundings, the concert and orchestra that she loves; she has made over, turned, dyed and let down cheerfully; she has seen dust and blur; windows get the upper hand more than once, and house cleaning get well behind; but she has never neglected her family and now she is beginning to see the results. Last year she came to me with shining eyes.

"It pays," she said.

"Of course, it always does; but what is the particular piece of good news?" I asked.

"Jerold has entered the university with honors."

"And that will mean a scholarship I am so glad!"

Jerold was the oldest, a fine, manly boy, active in church and association work; he had worked vacations at anything he could do to start his college fund, and his mother and two sisters had ungrudgingly retrimmed their old hats, turned their gowns and cut down their coat sleeves. I wish I might tell you of the other children, especially the second, one of the sweetest girls I have ever known, soon to enter the Normal Art School now that the hoped-for scholarship has materialized and the family finances are not so severely taxed; Lena, the artistic genius of the family, her success in retrimming, remodeling, turning, twisting and making pretty things from almost nothing, a capital apprenticeship, having long ago determined her particular bent. But space will not permit further argument. I will simply add that only a few more years of struggle and mother is going to be looked after. They have not failed each other, and they will not fail her, and their already whispered plans for her future comfort are beautiful to hear. This Modern Mary has seen her three oldest children witness a good confession and unite with the Church.

And now to the all-important question: What can we best neglect when time, strength and money must be economized? We must care for the body, keep it nourished with elements to repair the waste and build up bone and brawn; we must give it a proper amount of sleep; we must clothe it neatly; but in this service for ourselves and others need we be a Martha?

The Modern Mary, first, will attend to the duty of teaching her little ones, beginning when they are quite small, how to help about the house, so that a day's illness or vacation will not set the house at sixes and sevens. This help, saving her many steps, will economize her time and strength, and leave her in better condition for the more important duties of the home.

**Delicious Supper Dishes.**

By Miss Dora M. Morrell.

For those suppers which one prefers quickly either to end an evening's entertainment or for the regular meal, a number of appetizing dishes not too well known, may be prepared, or is it necessary to have a chafing dish for their cooking. Anything which may be cooked in a chafing dish may as well be cooked on a kerosene, gas or coal stove. Any of the named dishes are readily prepared even by an inexperienced cook. The basis of all of these is a cream exactly like that for creamed toast. It is made by melting a spoonful of butter in the pan, adding a tablespoonful of flour and stirring this to a smooth paste. This paste is then thinned to proper consistency by the addition of cream, milk or even water. If the latter is used, much more butter must be allowed.

Sometimes the cook has a good deal of difficulty in making the paste come smooth. She may, if she prefer, mix four flour first with enough cold water to get the lumps out, then turn it into boiling water and let it thicken. To this is added the butter and seasoning. Once the cream is made which may be a day before it is wanted, if it is kept in a cool place—one is ready for creamed fish, sweetbreads, veal, chicken or turkey, oysters, clams, lobsters, potatoes, celery, turnips, or eggs.

Curry powder for seasoning will make a curry of any of these, but for curry the sauce is not as thick, and usually one adds boiled rice to it. For nearly all articles to be cooked in a curry or a cream sauce, all that is necessary is to add the meat or vegetables to the warmed sauce and let it heat up. This can be done with no danger of scorching by setting into a little of boiling water or by using a double boiler.

Sweetbreads to be served must first be blanched by simmering in hot water for ten minutes and then standing in cold water for the same length of time. Break them up after they are blanched and bring to a boil in cream. Serve on points of toast. This is a good rule to follow in serving all creamed dishes. Before the acid goes for her Sunday out, she can prepare the sauce and then it will be nothing to have the remainder of the dish prepared. Curry should not stand any length of time.

Another delectable dish for a supper is made from five eggs, a small box of sardines, one tablespoonful of butter, the juice of half a lemon, salt and cayenne to taste. Bone the sardines and flake them with a fork. Melt the butter, lay the sardines in it until they are hot, then add the beaten eggs and when they are set stir in the lemon juice, and salt and pepper. Try this receipt sometime when you want something new, substituting sal-

mon for the sardines. 'Tis my own invention, and I assure you it is good. Somewhat similar is a salmon omelet which you may make by beating stiff the yolks of three eggs to which you will add three tablespoonfuls of milk. Add the same amount of minced salmon ad season. Cut into this the well beaten whites of the eggs. Cook until brown, double and serve at once. Omelets need the smoothest of iron pans and enough butter to insure their easy removal from the bottom of the pan. This receipt may be followed for other omelets. Chicken or veal in place of the fish is delicious. Don't be afraid to experiment with such materials as you have at hand.

Shrimps a la Newburg deserve to be better known than they are. Either fresh or canned shrimps may be used, there being the advantage to the latter that they do not have to be shelled. The little black line that runs down the back should be removed. Cook the shrimps in a tablespoonful of butter for three minutes with half a teaspoonful of salt, a few grains of cayenne and a teaspoonful of lemon juice. Remove the shrimps, keeping them warm. Make a sauce by adding to the pan in which the shrimp were cooked half a tablespoonful of butter with the same amount of flour mixed into it, half a cupful of cream and two yolks of eggs. Add the shrimps and flavor with lemon. Serve on toast points.

Cheese dishes are to be commended because they are nourishing and not unhealthful. There is an air of festivity about the Welsh rarebit which has made it many friends. This receipt is good for a mild rarebit. Melt half a tablespoonful of butter, add half a teaspoonful of cornstarch, and half a cupful of thin cream. Cook for two minutes, and add half a pound of mild cheese broken in small pieces. When smooth season with salt, mustard and pepper. Serve on toast. To make this better to the masculine taste, transform it to a Golden Buck by dropping on each slice of toast a poached egg. Eggs scrambled with cheese are delicious. To make this dish you need do nothing but add bits of mild cheese to your ordinary receipt for scrambled eggs. Cheese fondu is light and is a good supper dish. Melt a tablespoonful of butter in a pan, add to it one cupful of milk, one cupful of bread crumbs, two cupfuls of cheese, grated or broken in bits, and season with mustard, salt and red pepper. Stir constantly and just before serving add the well beaten whites of two eggs.

Small birds are very well cooked in a pan. Each bird is duly washed and wiped dry, and then put into the pan with a tablespoonful of butter for each bird. They must be turned often or they will burn. When cooked through, place on a slice of toast and pour over each a sauce made by cooking a half a cupful of stock with a squeeze of lemon in the pan in which the birds were cooked. Hot water and butter may serve instead of the stock.

New York Observer.

**Mrs. Laura S. Webb,**

Vice-President of Women's Democratic Clubs of Northern Ohio.

**T**HERE ARE MANY sickly women between the ages of 45 and 55, but there are very few invalids over 55 and 60 years of age. The change of life coming to a woman near her forty-fourth year, either makes her an invalid or gives



Mrs. Laura S. Webb.

her a new lease on life. Those who meet this change in ill health seldom live ten years afterward, while a woman who lays aside the active duties of womanhood in health seldom fails to live on in happiness, years after she has passed 60. This is truly a critical time.

Mrs. Laura S. Webb, of Toledo, Ohio, recognizes the change of life as a dangerous period and she also has faith in Wine of Cardui. She writes:

"As I had always been troubled more or less at the menstrual period, I dreaded

the change of life which was fast approaching. While visiting with a friend I noticed that she was taking your Wine of Cardui, and she was so enthusiastic about it that I decided to try a bottle. I experienced some relief the first month, so I kept on taking it for three months and now I menstruate with no pain and I shall take it off and on now until I have passed the climax. I do not dread it now, as I am sure that your Wine of Cardui will be of great benefit at this time."

Wine of Cardui is the remedy to re-inforce a woman against the shock that comes with the change of life. It re-establishes healthy functions after years of suffering. In doing this it has saved thousands of sufferers just in time. Do not wait until suffering is upon you. Thorough preparations should be made in advance. Begin the Wine of Cardui treatment today.

**WINE of CARDUI**

A million suffering women have found relief in Wine of Cardui.

## The Home Circle.

### THE JUDGEMENT OF LOVE.

(By William Person Merrill.)

The news of his death came with a great shock to those who loved him, and they were many. It seemed impossible that death could have claimed him so soon. It was but a few days since he had stood in the pulpit and brought the message—his last word to them. They had noticed then that he seemed worn and tired, but they had forgotten this in the intensity and vividness of the sermon. They remembered the theme—could they ever forget it?—"We must all stand before the judgment seat of Christ." It was a heart-searching sermon, calling out shame, repentance, even dread; yet setting forth the Son of Man as the Judge and love as the test, and so calling out hope and faith. There seemed a strange fitness in this, his last message. His life was now finished, ready for the judgement. Even the thoughtless were profoundly impressed. Many a one said in his heart, "I wish I were as ready as he to stand before the judgment seat."

So completely had his mind been filled with the message, that when the fever smote him his thoughts went back continually to the theme of the judgment. In the delirium of the disease the text was ever on his lips, and his imagination was ever picturing the Son of Man judging the deeds of men by the law of love. And so when brain and body gave way, and he awoke out of great pain into great peace, when he realized that he was on the other side of the mystery of death, his first thought was of the judgment. With a solemn awe that was almost dread, he realized that now the time of judgment had come for him.

He heard a voice commanding, yet sweet, saying, "Arise." He saw no one, yet he knew who had spoken, and the thought in his heart leaped to light in the question, "Whither, Lord To the judgment?" But the answer came, "Tarry here yet awhile with those who love you."

Then as he looked there rose before him the familiar scenes in which his life had been spent. He saw the people he had known, among whom he had lived and worked; he heard their words, he could even read their thoughts.

His heart turned first to the one he loved best. In the years of their married life they had grown to be so truly one that the pang of parting from her was like the wrenching apart of the soul and body in death. He saw her now alone with her grief, sitting by the dead form that was still sacred to her because through it the spirit of her loved one had given itself to her. He longed to tell her that he was still living, loving, with her; but something held him back. He seemed in some way

to understand that for her now faith and hope were the best, far better than even the vision of him would be.

She was speaking of him now, words whispered to herself, incoherent, confused. But they were plain to him. "Ah, my beloved, there was no one like you. Never once did you fail me. Never once did you cause me grief, or lay a burden upon me through selfishness. Oh, how can I live without you? But than kGod, thank God, that such a man wanted me, shared his life with me! Oh, the beautiful years together! O God, let me have him again; I will wait, only bring me to him sometime, my perfect lover."

As he heard a great shame stole over his spirit. His conscience began to say, "Were you really all that to her? Were you worthy of such love?" Out from his past life memory began to drag pictures he did not want to see. He thought of how often he had failed her, how selfishness had marred his love for her. He had left her to bear burdens alone. He had come home tired from his work and had selfishly thrown on her the burden when she was already carrying loads too heavy for her to bear alone. When she came to him for sympathy, how often had he failed, and made his own fatigue the excuse. And now her great love for him, that overlooked all his failure, made his whole home life appear black with selfishness and thoughtlessness. He bowed himself in remorse, hardly able to bear the thought of his failure and selfishness, that had suddenly started into light in the presence of her great love.

He became conscience of other faces and other voices; the people of his church, to whom he had ministered, were thinking and speaking of him. In their tears, in their words, in their looks, were the evidences of the great grief which is the shadow of great love. They said little to one another; they could not trust themselves to say much. But in their thoughts he read only love and appreciation. "He laid down his life for us. He would not spare himself. He was the true pastor, never thinking of himself, always of his work and his people." How much he was to me when my great sorrow came. At once, he came to me, regardless of trouble or discomfort, and just as long as I needed him he was mine." "How patient he was when we came and interrupted him in his study. How lovingly he turned from his absorbing work to greet us, though often we deserved nothing but a rebuke for taking his precious time for our little needs." So ran the loving thoughts, dwelling on all his relation with them, and seeing in him, as memory revealed him, the perfect pastor and friend.

As he listened, every loving word seemed to cut his heart. Oh, how different it had been. Oh, the weariness and impatience with which he had turned from the study to greet the one who had called on him to meet some simple, human need. How perfunctory his calls had been. How unlike the

Good Shepherd he had been. Day after day stood out sharp in his memory when he had turned away from the service he should have rendered, to selfish enjoyment. How mean and poor the reasons seemed now that then looked so convincing—"He needed the rest; he must do some reading in justice to his work; to give the afternoon to seeing such works of art or hearing such music, was but preparing himself the better to help and inspire men." He could see how often those pleasures were specious, hollow, and insincere; and in the light of his people's love, his ministry looked black and selfish. He had given himself so grudgingly, spared himself so readily. His heart cried out, "God forgive me for the way I have failed."

And now it seemed to him that again he was in the church where he had preached so often. The air was heavy with the scent of lilies; the music of the organ was soft and sad; they were playing the hymns he had loved best. With a heart-throb he realized that they were meeting in memory with him. Now the music ceased, and one of his dear friends rose and began to read from the Bible. Could they mean those words to apply to him? "Well done, good and faithful servant." "I have fought a good fight, I have finished my course, I have kept the faith." Was he worthy that such words should be spoken of his life? And even while he was thinking with deep shame how little he deserved thus to be regarded, he became conscious of a voice that was speaking directly of him and his life. He could not doubt the words. But as he listened he seemed to be hearing only evidence of how skillfully he had kept his faults out of sight, what a little way below the surface even those who knew him best had ever penetrated. In the light of perfect truth he saw now that he was not what they thought him. His past life was startlingly clear to him; and it seemed to rise and protest against these generous estimates of his character and spirit and words. How unworthy he was of such love!

The scene at the church faded from his sight. Again he was in his home; his wife was there, returned from following the body to its last resting place. With her was their boy, a manly little fellow, just old enough to begin to understand something of the sadder side of life. She was talking with him about his father, and this was the burden of the words: "I want you to be like him, as pure, as true, as manly as he; I want you to love God and serve Christ, and give yourself for man, as he did. All your life remember what your father was, and try to be like him; there is nothing nobler or better for you." And the man, looking into the crystal purity of the child's heart, felt a deeper shame than ever a sense of impurity and moral weakness. "What am I," he thought, "to be a model for that young life? God be merciful to me the sinner."

Suddenly he became conscious of

essence nearer than any of these. One was looking into his heart, and he had no power to turn away, or shut his heart against that searching gaze. All that he had been and thought and felt was laid bare; he was being seen just as he was. But with the shame of it there began to rise within him a wonderful sense of comfort. He looked up and saw the Master whom he had served, and in the Master's look was love and only love. There was One who knew him as he was, yet here was the greatest love of all. He seemed to hear the question asked of him, as the same tender voice asked it by the Sea of Galilee, "lovest thou me?" At once the shame was gone, as the pride had gone before; no thought of self, of the past, of regret, no self-satisfaction remained, only a great true love which he knew now had been the secret of all that had been good in his poor life; and he cried with humble gladness, "Lord, thou knowest all things; thou knowest that I love thee."

Again the voice spoke, "Follow me." Again, though now with no dread, he asked, "Whither, Lord? To the judgment?" But the answer came, "For the judgment is past; you have been standing before the judgment seat of love."—The Interior.

**OIL CURE FOR CANCER.**

Dr. D. M. Bye has discovered a combination of oils that readily cure cancer, catarrh, tumors and malignant skin diseases. He has cured thousands of persons within the last ten years, over one hundred of whom were physicians. Readers having friends afflicted should cut this out and send it to them. Book sent free giving particulars and prices of Oils. Address the home office, Dr. D. M. Bye, Drawer 505, Indianapolis, Ind.

**Something Lacking.**

Many people become so absorbed in the pursuit that, like a tree near the edge of the forest, they grow one-sided; and their life always lacks something to complete its harmony. Many men and women grow crabbed and crusty as they grow old. A little change in their circumstances—a wife, husband, child, anything to keep them from perpetually thinking out themselves and their troubles, and that would draw out and enlist their sympathies for others—would have kept them from becoming like Egyptian mummies in the midst of a people of flesh and blood. We are such creatures of habit that any bad habit may soon become fixed upon us. One may be absorbed, even in the practical duties of life, to such an extent that he will neglect some things that would be of great advantage. As an illustration of this, the following story is told of John Ericsson, the great inventor, and Ole Bull, the distinguished violinist:

"John Ericsson and Ole Bull were boys together in their native Sweden. John turned his mind to mechanics.

Ole gave his soul to music. In after years, when both had become famous, they met in New York. The musician went into the shop where the mechanic was wedded to the things of the industrial world, and said: 'John, come to Music Hall to-night, and hear me play.'

"No, Ole, I've no time for that.'

"If you don't, John, I'll come tomorrow and play in your shop.'

"Ole, if you bring your fiddle into my shop, I'll smash it.'

"But the musician came next day, nevertheless, and said: 'John, something is the matter with my instrument. It is a very choice one, and I wish that you would fix it for me.'

"At once the great mechanic was interested, and soon by his quick glance and masterly skill was able to readjust the arch of the soundingboard, which had become slightly strained. Then the musician sat upon a bench, and drew the bow across the strings to learn if the alteration had restored the harmonious balance of his cherished violin. In a moment the workmen dropped their tools, drew near, and listened with bated breath as the divine music filled all the air with its enchantment. Soon the music ceased; but Ericsson, with tears streaming down his face, said with choking voice to his old-time playmate: "Go on, Ole, go on! I never knew before what was lacking in my life."—Selected.

**DRAKE'S PALMETTO WINE.**

This wonderful tonic medicine will immediately help you and absolutely cure you. Every reader of Presbyterian Standard, who desires to give this remarkable Palmetto medicine a thorough test is offered a trial bottle of Drake's Palmetto Wine free. One tablespoonful once a day immediately relieves and absolutely cures Indigestion, Flatulency, Constipation, Catarrh of the Mucous Membranes, Congestion of Liver or Kidneys, and Inflammation of Bladder, to stay cured. It is a wonderful tonic for the appetite, nervous system and blood, and promotes and maintains health and vigor.

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## Our Young People.

### A Question of Neighbors.

Alice M. Guernsey.

It was a curious group which waited the coming of Lois Masten that hot Sunday in August. Ralph Wenkle, in spotless white suit, sat between Tom and Jerry Saunders—as clean as he, but in gingham blouses and shabby inner knickerbockers. Mike Phinney's face showed his nationality no less plainly than did his name, and the Fatherland was written in every gleam of Fritz Schroeder's blue eyes. A motley, ill-assorted group, one would have said, but a group held together by the loving faithfulness of their teacher.

"She's the best teacher in this school!" cried Mike, at the close of a heated argument with the boys of the next class and Tom added, loyally, "She's the best there is anywhere!"

"Who is your neighbor, boys?" asked Lois, as the lesson study began.

The boys looked puzzled. At last Fritz said a bit slowly, "Carl Hengel's my neighbor—t'any rate, he lives 'cross the hall. But I don't like him," he added, as the memory of sundry encounters came to mind.

"And I don't like Tim O'Rary," cried Mike. "I just hate him, and I'll never get on that he's my neighbor at all."

"We have some nice neighbors, I guess," said Ralph; "but we don't know them any. Out in the country, where we used to live, we knew everybody, and it was lots nicer."

"Oh, we've got an uncle," said Tom, eagerly, "an uncle who lives out West—w-a-y out west—and he hasn't got any neighbors nearer 'n ten miles."

"Whew!" whistled Mike, under his breath. Small wonder that the story seemed incredible to the tenement-house lad, in whose mind the country was a mixture of playground, sand heaps, recreation-pier breezes and Mulberry Park trees.

Lois smiled, as she said, "Listen, boys, and I'll tell you a story. Once on a time a great crowd of people were standing round Jesus and talking with Him. At last somebody asked a question, and Jesus told this story in answer. He said that there was a man who went down from Jerusalem to Jericho. The people He was talking to knew all about that road. Robbers lived along the way, hiding in the rocks, and pouncing on travelers and stealing all they had—their money and clothes and everything."

"Why didn't the police stop 'em?" questioned Mike.

"I'm afraid the police on that road were not good ones," answered Lois.

"Praps they made the thieves divide up with 'em," concluded Mike, sagely.

Unheeding the interruption, Lois went on. "One day a traveler went along this road, as I said, and

the thieves fell upon him, and took his things away, and half killed him, and then ran off. There the poor man lay, almost naked, and bleeding and sore, with nobody to help him. A priest came along and looked at him and then crossed over to the other side of the road and went along down toward Jericho."

"I call that mean," said Tom. "I should think he might have helped a fellow."

"Mebbe he was scared of the robbers himself, and wanted to hurry away," said Jerry.

"Then another man came along," continued Lois, "a man who went to the same church and belonged to the same country as the traveler. But he just looked at him and turned away."

"That's meaner yet," said Ralph. "You'd think that a man who went to the same church would help him, anyhow."

"What if he didn't have any money," suggested Tom.

"Well, he might ha' told him that he was sorry for him, and tried to help him up. Did he do that, Miss Lois?"

"No," said Lois. "He just went by on the other side. Then there came along another man, but he was of a different nation, and his people and the people of the man who was hurt hated each other. They were always quarreling and injuring one another. When he came and saw the man, what do you suppose he did?"

"Hit him again," said Mike.

"Did he kill him, Miss Lois?" asked Ralph, his eye growing wide at the thought of the possible tragedy.

"No; when he saw him he was very sorry for him. He forgot all about the old quarrel, and he bound up his wounds, gave him something to drink and to wear, and then he put him on his own horse, and held him there until they reached a place where he could be taken care of. This man came from Samaria, and people call him the Good Samaritan. All night he looked after the man, and the next morning he said to the landlord, 'I must go along to attend to my business, but here's some money. You take care of the poor fellow, and if it costs any more, I'll pay the rest the next time I come this way.'

"I said, you remember, that Jesus told this story in answer to a question. The question was, 'Who is my neighbor?' Do you think Jesus meant that the two men who 'passed by on the other side' were real neighbors to the man who was robbed?"

"What! the fellers who went off and left him? Not much they weren't his neighbors!" said Mike, emphatically.

"Well, did the poor man who was robbed and half murdered live next door to the Good Samaritan?"

"No, ma'am; nowhere near him."

"Were they old friends?"

"No, ma'am; they was folks that didn't like each other."

"I s'pect they really hated each

other, like Tim an' me," said Mike.

"Well, if they didn't live near each other, and didn't really like each other, how could the Samaritan and the wounded man be neighbors?"

Five puzzled boy faces looked into the earnest eyes of their teacher.

"I don't see's they could be," said Jerry.

"'Who is my neighbor?' Who is your neighbor?" asked Lois, pressing the question home.

"I guess I know," said Tom, at last. "Your really true neighbor's anybody you can help."

"Yes," said Lois. "Our neighbors are the people we can help, and there are a lot of them, as Mike says. This week I want you to find out some of them, to remember every neighborly act you do or see, and Friday night I want you to come to my house to talk it all over. Will you?"

Would they! They had been to Miss Lois' home before. It was a small flat, and Miss Lois never wore fine dresses; but there was sure to be ice cream or lemonade. Trust the boys to go for the sake of the treat, if for nothing else!

"Will you do it, too, Miss Lois?" asked Ralph.

"Will I do what? Look for my neighbors and tell you about it? Yes, we'll all do it together."

\* \* \*

There was ice cream for the boys on Friday night, and after the "second helping" all around had disappeared, Mike began the stories:—

"Say, Miss Lois, I don't hate Tim O'Rary so bad's I did. I 'most like him."

"What have you done to help him?" asked Lois.

"Why, how'd you know I done anything? I haven't done much, only he lost his ball, and I let him take mine, and he an' I are 'most friends."

"Why, I did just that way with Carl," said Fritz. "He used to make faces at me, and Monday I said, 'Oh, come on; let's play. I'll let you help me fly my kite!' and he hasn't been ugly one bit since. I think I'm going to like him real well."

"My mother's my neighbor," said Jerry, timidly, and the boys stared at him.

"'Course she is, 'cause she's your mother, and you have to be good to her," said Ralph.

"No, you don't—leastways—" and Mike hesitated.

"Do you mean that boys are not always good to their mothers?" prompted Miss Lois.

"Yes, ma'am; that's what I mean. You see, sometimes mothers gets tired an' forgets they're neighbors too."

"I'm glad my boys are remembering to be good to their mothers," said Miss Lois. "Now tell us where you've found neighbors whom you didn't know of before."

"Why, Tom and me, we're going into the country with the Fresh Air

s—I mean we're going to the same place; but we aren't going in the city 'cause we're too old. But Tom's mother, his mother lives in the country, and we're going to visit her. Don't you think that's really true neighbors, Miss Lois?"

It was a long speech for Jerry, but his cordial smile helped him through it. "It's a beautiful, neighborly thing," she said, "and I'm glad you and Tom are going. Have you found your neighbor, Ralph?"

"I don't know as I've found him," said Ralph, doubtfully. "But I told the boy what good times we have in Sunday-school, and how we were hunting for neighbors this week; and he said he guessed he'd come, too. He doesn't dress very well, Miss Lois, his clothes are ragged and he isn't very clean. Do you think he's a neighbor?"

"Yes, indeed, Ralph!" replied Lois. "He is a neighbor to every one of us. We will give him such a welcome that he will be glad to join us."—The Sabbath-School Visitor.

#### The Run-Around Member.

Frank H. Sweet.

The "Do What We Can" circle of the "King's Daughters" were discussing their work for the ensuing month. "I don't know of any urgent need in our own neighborhood," said May Whitely, pursing her lips and trying to look wise. "We've fitted out the Feneses and McDuggans, and have sent a ton of coal to Widow Cracken. There's old John Smithers," doubtfully, "but he traded the last flour we sent him for whiskey. I don't suppose it would be worth while to send him any more?"

"No, indeed!" exclaimed Clara Godrich. "If we can't find anything more deserving than that we'd better give our money to some other circle. I don't propose to skimp my pin money for such an old reprobate as Smithers."

Kate Markham, who was sitting by the window, now looked up from her sewing.

"I don't think we need bother about our next work," she said, quietly. "If you are not mistaken it's coming toward us now."

Several of the girls left their sewing and hurried to the window.

Coming down the opposite side of the street was a small boy of ten or twelve, his hands deep in his pockets, and his feet keeping time to some merry tune, which he was energetically whistling.

"He doesn't act as though he was overburdened with care," one of them remarked. "But I do believe he's coming here."

The boy had stopped and gazed across the street inquiringly. Then he came running toward them.

"Who is he?" asked May Whitely. "One of Ben Carter's children," Kate answered, "Ben is the lame

man who used to peddle clams around the village. He lives somewhere near the salt ponds. Our hired man was down that way yesterday after a load of seaweed, and he stopped at Ben's to ask about the tides. He says they need help. Ben was in bed with the rheumatism and hadn't done a day's work this winter. And there were two small boys and a sickly woman. I heard Peter tell papa that they had absolutely nothing in the house to eat except a few small potatoes. He said he told them about our circle. I suppose that is what brings the boy here today."

"We shall have to make some inquiries before we give assistance," observed Miss Leeson, the president, gravely.

Quick footsteps on the stairs put an end to further conversation. A moment, and there was a light knock upon the door.

"Come in," said Miss Leeson.

The door opened and a bright-faced, merry-eyed boy stood before them. His clothes were patched and his shoes were worn, but his shoulders were well thrown back and his eyes did not shrink or waver as they looked into those of the president.

"Be you the—the club that helps folks?" he asked.

"Yes, what can we do for you?"

The boy shut the door carefully behind him without answering. Then he came and sat down on a chair near Miss Leeson. Some of the girls looked at him and nodded pleasantly. Instantly his own face rippled into quick returning smiles.

"I've come to jine," he said, modestly.

"Join—what?" Miss Leeson let her sewing fall into her lap.

"Why, your club, of course," eagerly. "Pete Gunny was down our way yesterday and told us all about it. He said them that jined hunted out poor folks an' the whole club pitched in an' fixed 'em up. Now, we've got a poor family down our way—desprit poor!" emphatically, "an' we need somebody to help us look after 'em. I couldn't seem to hit on nobody till I heard o' your club. That settled it."

Miss Leeson shook her head.

"I'm sorry, my boy, but we can't take you in," she said, smilingly. "Our circle is only for girls, and, besides, it is limited to ten members and we are full already. But we shall be glad to help you."

"An' you can't let me jine, no way?"

He smiled persuasively, but his smile vanished at the positive refusal on her face.

"I'm awfully sorry," he said, dismally. "I'd counted for sure on it. An'—an' I kinder promised a pair o' shoes to that little Eyetalian." He gazed thoughtfully on the floor for a few moments, then his face suddenly brightened.

"I s'pose you have consider'ble runnin' round to do?"

"Yes," wondering what was coming next.

"Well, s'pose I jine as a run-around member? You see," complacently. "I don't care shucks for mud and slush and rainy weather, an' all of 'em would be mighty hard on your nice dresses an' pretty shoes. I could run arrants an' fetch an' carry things; an' I'd be great on findin' poor folks. Now what do you say?" and he looked at her so confidently that she forgot the ragged clothes and poverty, and only saw the brave, earnest soul looking through the clear eyes. Her gaze wandered to the girls, questioningly. May Whitely came promptly to the rescue.

"Fellow members!" she cried: "I move we create the office of member extraordinary in our circle;" She paused until an "I second the motion," came from somewhere in the room.

"Good?" said Miss Leeson, catching the girls' spirit. "It is moved and seconded that the office be made. All in favor of the motion please signify by the usual sign."

There was a quick upraising of hands, accompanied by smothered laughter.

"Contrary minds the same sign. It is a vote. Anything more?"

"Yes." May went on; "I further move that we appoint Mr."—glancing inquiringly at the boy.

"Lish," looking at her a little doubtfully.

"Mr. Lish"—

"Carter," added Kate Markham.

"Mr. Lish Carter," said May calmly, "to the office just created." The president put the question and the new member was unanimously voted in.

"Now," went on the irrepressible girl, "let us inquire regarding the philanthropic enterprises in which our colleague is interested."

The boy looked at her with a puzzled expression on his face, but detecting an undercurrent of merriment in the room he took courage and bowed his thanks.

"Be I a reg'lar member?" he asked beamingly as he rose to his feet, "an' can I fetch in my poor folks?"

"We shall be very glad to hear about them," said Miss Leeson.

There was not the least trace of embarrassment in the face of the boy, nor any hesitation in the eager voice which poured forth the story of the "poor folks." Ever the girls felt themselves coming under the influence of his enthusiasm as he proceeded.

"Are they actually starving?" asked one of the girls, as he paused for a moment's breath.

"No," promptly. "Pap's been sendin' 'em taters off an' on, an' Ben an' me give 'em most of our walnuts and chestnuts. An' then I dig 'em a few clams now an' again, when the weather 'lows, an' hunt wood for 'em. But they're desprit off! most desprit! The father an' mother's sick an' there's five small children, an' none of 'em ain't much good for anything. You see," patronizingly, "they're Eyetalians, an' only come here last fall. They don't know our talk yet, nor

how to scuffle round for vittles. They jest huddle up close to the fireplace an'—an' famish," knitting his brows for a suitable word. "An', would you b'leeve it?" excitedly; "there ain't a blessed shoe in the whole fambly! Them children paddle round in the snow and water barefoot, an' when it's awful cold they wrap their feet up in old rags. The biggest boy helps me some, and it's him I want to get shoes for. That's why I jined the club," glancing around the room as though he wished to impress this fact upon them. "I couldn't see no way to get 'em alone."

"Do they live near you?" asked Clara.

"'Bout half a mile. But their house ain't got any floor, like ourn. They live right on the bare ground."

"Hasn't anybody helped them besides your folks?" Clara asked again.

"No'm; but we've got along pretty well so fur. You see," proudly, "my pap's a real good provider. Last fall he chopped wood enough to last all winter, an' he worked round 'mong the farmers an' took his pay in small taters—hog taters, they call 'em," in smiling explanation. "We had 'most four barrels full. An' I sold clams myself an' bought salt an' a barrel o' turnips. I guess we'd a had plenty to stand us clean through the winter if it hadn't been for so many mouths. Eight Eytallians can eat a pile o' stuff when they're hungry."

"Yes," assented Miss Leeson, when he paused as though waiting for confirmation of his statement.

"I heard pap ask Pete Gunny yes'day," the boy resumed, with another smiling glance around the room, "if he know'd anybody in the village who'd be willin' to help a poor fambly. That's what made Pete tell about your club. Pap know'd the taters was 'most gone, an' I guess he thought Ben an' me couldn't scratch round lively enough to keep two famblies goin.' You see, pap's down with rheumatics."

"Yes, so I hear. But was it just quite right for you to give away all of your potatoes? If you are not careful you will need help yourselves."

"Oh, we're all right," answered the boy, carelessly. "There's only four of us, an' Ben an' me's both well. We ought to be able to look arter one fambly. But how 'bout the shoes for the Eytalian? S'pose we'll be able to get 'em?"

"Yes," answered Miss Leeson, "the children shall have shoes. Haven't we some on hand?" turning to one of the girls.

"There's the lot Mrs. Briggs sent in. They are almost as good as new. And there are some jackets and other things."

"Very well. And if any of you have shoes or underclothing or anything at home which you think will be useful, and which you do not need, suppose you send them in tomorrow morning. The committee will make a selection.

We shall have to buy some provisions, and perhaps a few other things. Now," turning to the boy, "suppose you tell us how old the children are that we may have some idea about providing for them."

"You don't mean all of 'em?"

"Yes, all."

"Won't they be jest tickled!" he cried, enthusiastically. "Shoes all round, an'—an' other things! Why, they won't know what they're walkin' on, they'll be so set up! The lame one'll want a jacket, if it can be squeezed out. He ain't nothin' but a caliker waist an' short britches."

"How shall we send the things down?" asked Miss Leeson.

"I can get pap's carryall," said Kate.

"That will be just the thing! Suppose you and May Whitely act as committee to deliver them and see what more is needed. Can you be here tomorrow?" to the boy.

"Yes'm. 'Tain't much over a mile"

"The girls will want you to act as guide. What time?" to Kate.

"Ten o'clock."

The next day was pleasant, and when the girls arrived they found the new member waiting patiently on the steps. He insisted on carrying all the packages and stowing them away in the carriage, and then he climbed up on the front seat beside Kate and took the reins which she smilingly offered him.

"I suppose you know how to drive?"

"Yes'm; pretty well, I've often driv' horses for the seaweeders."

After leaving the village the road wound across the fields and down along the sandy shore of the salt ponds, and finally dwindled into little more than a footpath. At length the boy stopped in front of a small cabin.

Springing from the carriage he turned to assist the girls; then he took an armful of packages and started toward the cabin.

It required but little investigation to prove that the family was in dire need. Kate took out her notebook and made copious entries. When they returned to the carriage she and May looked very grave.

"We will go to your home now," she said to the boy, as she took the whip and touched the horse lightly. "We want to be introduced to your mother and Ben."

"They'll be awfully glad to see you," he said, delightedly. "I told 'em all about our club last night."

"We would have blundered sadly if we had offered to give that boy anything," said Kate, as she and May drove home. "But I have spoken to papa about it, and he is going to give him some odd jobs to do. Lish' shall have new boots, as well as his 'Eytallians'."—The American Boy.

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**"Painkiller,"** a sure cure for Cramps, Colic, and all Stomach Complaints. There is but one Painkiller, Perry Davis'."

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Leave Goldsboro.....	3:30 p m	8:00 a m
Leave Kinston.....	4:22 p m	8:48 a m
Leave New Bern.....	5:50 p m	10:10 a m
Arrive Morehead City.....	7:15 p m	
Westbound Trains.	Passenger Daily.	Passenger Daily.
Leave Morehead City.....	7:05 a m	
Leave New Bern.....	9:00 a m	
Leave Kinston.....	10:12 a m	
Arrive Goldsboro.....	11:15 a m	

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**A Chess-Town.**

The village of Stroebeck in Prussian Saxony is unique in its devotion to the game of Chess. According to tradition, a Wendish prince, imprisoned by the local prince-bishop in 1011, killed away the hours of his captivity with the aid of a set of chessmen carved by himself, and taught the game to the numerous peasants who served as his successive jailers, and who, in turn, imparted their knowledge to the other villagers. The tower in which the prince was confined is still standing and is called the "Schachthurm" or Chess-tower.

However this may be, it is certain that the Stroebeckers, men, women, and children, have for ages been renowned for Chess-playing. Instead of dying out, the craze has become intensified in modern times, and instruction in Chess now forms part of the regular education of children. At the close of each school year, a Chess-tournament or tourney is held under the supervision of the school and town authorities, and six prizes are awarded to the best players—three to boys and three to girls. The prizes are all alike, each consisting of a chess-board inscribed "reward of diligence," which is forthwith installed in the place of honor in the "best room" at home, to inspire younger brothers and sisters with pride, envy, and emulation.—From Die Woche.

**TALKING IN THEIR SLEEP.**

"You think I'm dead,"  
The apple tree said,  
Because I have never a leaf to show;  
Because I stoop,  
And my branches droop,  
And the dull, gray mosses o'er me grow!  
But I'm alive in the trunk and shoot;  
The buds of next May  
I fold away—  
But I pity the withered grass at my root."

"You think I'm dead,"  
The quick grass said,  
Because I've parted with stem and blade!  
But under the ground  
I'm safe and sound,  
With the snow's thick blanket over me laid;  
I'm all alive and ready to shoot  
Should the spring of the year  
Come dancing here—  
But I pity the flowers without branch or root."

"You think I'm dead,"  
A soft voice said,  
Because not a branch or root I own!  
I never have died,  
But close I hide  
In a plummy seed that the wind has sown;  
Patient I wait through the long winter hours;  
You will see me again—  
I shall laugh at you then  
Out of the eyes of a hundred flowers."  
—From St. Nicholas,

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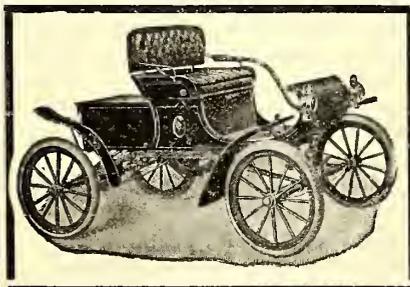
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## Our Little Folks.

### Children's Letters.

Sept. 16, 1903.

Dear Standard:

I will write a short letter this morning. The little friends have almost quit writing letters; there was not one last week. I am sorry, for I love so much read them. Our school has not commenced yet. I have no pets but my cats. Their names are Apple Jack, Jipsey and Toney. I have been to three picnics this summer had a nice time at all of them.

I will answer Irene Abernethy's question. Churning of milk is found in the 30th chapter of Prov. and 33rd verse. I will ask a question and close: Where is sweet spices found in the Bible?

Your little friend  
LOLA FESPERMAN.

Laurinburg, N. C., Sept. 20th, 1903.

Dear Standard:

I am a little girl, 8 years old. I have three brothers and one sister. My father is in Florida engaged in the lumber business. He came to see us in July and we are going to see him Christmas.

Dr. Rose is my pastor and I like him very much.

Your friend,  
MARY PHILLIPS.

### LITTLE "ALL BLACK."

He was our first pony, and brother Maddy and I valued him accordingly.

We were the sons of a hard-working Pennsylvania farmer, and our greatest pleasure and recreation was a daily scamper along the valley road, on the glossy back of pretty All Black. He was, indeed, rightly named. His thin satin coat was of midnight blackness. He was gentle, too, and possessed a wonderful amount of endurance and go. He had been given us by our wealthy Philadelphia uncle, Clement Madoc Holt, because my twin brother and I were both his namesakes. We were twelve then, and thoroughly dissatisfied with our busy, prosaic home life.

"Clem," said Maddy, the first September day of 1860, "we have worked harder this summer than any boys of our age in the whole country. I'm sick of it all and so are you. Suppose we end it all by going away!"

"You mean by running off?"

"Yes, Clem, I mean that. We will go to Uncle Holt in Philadelphia."

"But it's miles and miles from here, and we haven't much money," I added reluctantly.

Yet Maddy only laughed.

"I know it, Clem. All Black can carry us both, and it won't cost a penny. We want an education and we want to get rich, like Uncle Holt. We never will here on father's farm"

"But Maddy," I put in uneasily, "can we—should we leave mother?"

Our eyes fell to the four bare feet on the ground before us. Dear, patient uncomplaining mother! For a moment we had both forgotten her.

"Steve is ten now, and most as tall as we are," replied Maddy at last. "He'll be good to mother, never fear!"

"But we are her eldest sons," I suggested again with only half emphasis. "She'll be glad enough that we went, if we come home rich some day and grown up men at that."

"But she may die before then," I faltered.

"Don't say or think of it, Clem. We have our own way to make! No help from father or mother either, for that matter. We've got to go and now for the 'rangements. We have two good suits apiece and they can go into one bundle. In fact, Clem, they are tied up already, down in the bushes by the lane gate."

"Why, Madoc Holt," I cried in astonishment.

"You see, I've thought about it a long time," he went on. "You can ride All Black tonight, as usual, an' wait for me out in the road."

"But won't we tell mother good-bye?"

"It can't be, Clem. She'd read us through in a minute."

"All right," I said slowly. For a great lump rose in my throat at the thought.

After chores I stole back to the kitchen.

"Mother," I asked with assumed carelessness, "may Maddy and I ride All Black?"

"Of course, child. Don't you do it every night of your lives?"

I kissed her for the answer, and turned to walk away.

"Clem," she called, "are you sick?"

"No, mother."

"Be careful of the pony. Father thinks he isn't well. Don't go too far and be back before dark."

And I went on without a word. Brother Steve was whistling in the wood-shed, and father was down in the poultry yard. Maddy, I knew, was waiting for me out in the road.

I saddled All Black and was off in a moment. I had left home!

"Clem," cried Maddy from the hedge, "I guess it's all right all around. I've got the clothes, and we'll put on our second best suits right here."

It was hurriedly done. Indeed I never remember dressing in less time. And soon we were up and away.

"We've 160 pounds for All Black's back," I said, with a forced laugh. "Father thinks he's sick, but that's nonsense."

"We'll reach Philadelphia in a week," said Maddy. "We're no weight at all for a Canadian pony."

"What will we do when we get there?" I ventured.

"Work," said Maddy again.

"But won't we go to Uncle Holt's?"

"Not at first. He would send us back on sight. And we've got to sell All Black. Errand boys don't ride on horseback, and I, for one, am going into a grocery. See if I don't have a store of my own in ten year's time!"

"You'll let me tend it for you, Maddy?"

"Of course. But you ain't ambitious enough, Clem. You must earn a store too."

"Uncle Holt may help us."

"Perhaps—perhaps not. Better not depend on him for anything."

All Black was going at a good gait. I looked back and our farm house was already out of sight.

"Maddy," I ventured again, "where are we going to spend the night?"

"Oh, I don't know. In the woods somewhere I guess."

I shivered at his answer. If there was ever a coward born, it was myself, Clement Holt. And we were going to sleep in the woods. Why, the thought of it was terror to me.

We hastened on then, for a time in utter silence. I knew Maddy was thinking hard and I did not attempt to interrupt him.

Darkness came at last, but we still kept on.

"We're going straight to Philadelphia," said brother, proudly. "The lights 'cross there are M—, and we've come four miles already. When we're tired riding, we'll stop in the first woods we come to, and"—

"Why not at a farm house, Maddy?"

"Oh, folks would see us and know us. It will be bad enough, if we have to ask now and then for something to eat."

"I'm hungry now."

"But we both had supper; and only babies whine."

"I'm tired, too, Maddy."

"You ain't as strong as me, I know. But All Black must be the tiredest. I fed him well, and I'm glad of it. He walks as though he was lame."

"Mebbe he's sick, as father said."

"Stuff, Clem. You're a croaker from Croakersville. Here's a nice bit of woods, and the grass and leaves will make a fine bed."

"Ain't you 'fraid, Maddy?"

"What of?"

"Oh, ghosts and lots of things."

"You'd better turn 'round and go home."

"No," I decided then and there, "I'm going to Philadelphia with you."

So Maddy hitched All Black to Maple tree, and we laid down for the night. Our extra suits from the bundle we used for covering. But the air was chilly, and the grass was damp. The pony was restless, too, and kept pawing the ground about him. So Maddy and I did not sleep, and before daylight we arose, feeling both stiff and tired.

"Let's go on," said brother, without even a whistle. "We may reach a farm house where they'll give us breakfast. I've got a dollar, and we won't beg till we have to. Come, Clem."

And we remounted All Black, who gave a dissatisfied snort. The road forked just ahead, as we could see, even in the darkness.

"Which way now, Maddy?"

"We'll turn to the right," he answered unhesitatingly. "I've heard father say that Philadelphia is exactly northeast of us."

And turn to the right we did. All

ack went faster than, and it both surprised and pleased us.

"He must feel better," said Maddy. "There's nothing like an early start. At daylight we may be five miles further on."

"And five miles further from home!" added with a sigh.

"To be sure, Clem. No prodigal sons for me. I wouldn't go back for a moment!"

And our next mile was gone over in haste. All Black limped a good deal, but he was still making time.

When daylight came at last, we began to look around us.

"The road don't look a bit strange, does it?"

"I wonder where we are, Maddy?"

"I hardly know."

"Why, there's a house just like the neighbor John Fenton's," I cried. "It looks like Fenton's and there runs his dog around the ramble!"

"Yes, that's Scramble," echoed the other, in thorough disgust. "We just turned around in the dark and came home by the other road. It's just plain as the alphabet, Clem."

"And here comes father," I cried again, after a second good look at an approaching horseman.

"It's all up with us, Clem. All Black has brought us home. No use trying to get away again now!"

We stopped short, then, till father came up to us.

"Good morning boys!"

But we only hung our heads.

"Breakfast is ready," he went on, with a curious smile. "Mother sent me in search of you. All Black must be hungry, too. Glad you changed your minds about going to Philadelphia."

"Were you coming after us, father?" I interrupted, gratefully.

"Certainly."

I looked at Maddy, and his face was as study. Pride and anger, joy and anxiety were struggling for the mastery.

"It is good to be most home again," he admitted honestly. "I guess our coming to Philadelphia was one of those not-to-be's."

"It is one of God's providences," said father slowly and reverently. "He knows what is best for us all."

"And you, too, know what is best for them and me," continued Maddy, gravely. "The work is hard sometimes, but,—"

"Yes, it is hard, and I am afraid you'll have to keep it up. Your Uncle Adoc is here and thought of helping me to send you away to school, but he doesn't think now that it would be best."

So Maddy and I took up our old routine of work, admitting to each other that our punishment was just. A year later father called us and said: "A letter and a check have come from Uncle Adoc. You are both to have an education and a start in life. You will begin by going away to school, and"—

"Don't!" Maddy and I cried together. "We aren't a bit deserving. We've

been wicked and ungrateful!"

But father reached out his sun-burnt hands, and after a lingering clasp, he placed them on both our heads. I still hear his rough but kindly voice in benediction: "God bless and keep you always, my lads."

And then we both went to mother, kissing her face, and her rough, brown hands. And she clasped us both in return, saying softly and tenderly: "These, my sons, were lost, and are found!"—Mrs. Findlay Baden, in Christian Intelligencer.

#### BABY'S EYES.

Such a terrible thing had happened! Rose's baby sister could not open her eyes. Rose's baby sister was quite blind.

The only thing for Rose to do was to ask her fairy godmother to make baby's eyes open.

At the magic hour—

"What is the magic hour" you say. I will tell you seven minutes past seven in the morning and seven minutes past seven at night. Then fairy godmothers are kindest, then fairy godmothers may be seen driving in their crystal coaches.

In the evening when dear little baby was sleeping (you could tell by its regular breathing, not by its eyes, for they were always, always shut) Rose went to the garden gate. At exactly seven minutes past seven a beautiful sparkling fairy coach came flying along the road. As it passed, drawn by ten white butterflies, Rose called out:

"Oh, please, Your Highness!"

It always pleases fairies to be called Your Highness. For one minute they think they are princesses.

"Well," said Rose's godmother, stopping the coach, and leaning her lovely face out of the rose-lined carriage.

"What do you wish, my dear?"

"Baby is blind!" Rose said, almost crying. Oh, can't you make her better?"

The fairy godmother looked very grave.

"Her eyes will never open unless all the leaves of the forest trees are silver, and all the brooks run up the hills for one night," she said. Then waving her diamond wand she was driven out of sight.

Rose, who was only nine years old, cried herself to sleep that night. How could she make the leaves of the forest trees silver? How could she make the brooks run up the hills?

Next morning she wheeled poor blind baby out in the perambulator. Who should she see coming down the lane but a great friend, a Mr. Frog, who was both kind and gentlemanly. He came along with a grand walking-stick, a cigarette in his mouth, and a flower in his fine green velvet jacket.

Rose said to him, "Dear Mr. Frog, good morning. Baby sister's eyes will never open."

"Why not?" said Mr. Frog. "Why not?"

"Because all the leaves of the forest trees must be silver and all the rivulets must run uphill!"

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"Well, that's very difficult," Mr. Frog said. "But I know Mr. Autumn has a big paint brush, and perhaps he might paint the trees for you, just for one night." He stood thinking on one leg. "But it is summertime now, and Mrs. Summer likes her trees to wear green."

"Oh, darling Mr. Frog, suppose we took baby, dear blind baby, to their house! They might have pity on her when they saw her, and say: 'Yes, I will do it, just for once!'"

Rose danced about in her excitement, and blind baby could not understand what they were saying.

"Come along, then," said Mr. Frog kindly. "Leave the perambulator here. I'm sure the bank will look after it."

The bank at the side of the road said in a low voice, "Certainly."

"Come with me. Carry your sister," Mr. Frog added.

They walked quite a mile, and presently reached a round piece of grass. It was a fairies' elevator, though you might not have guessed it. They stood on it, said the magic verse (which I must not print, or the fairies would do me harm), and sank down and down until the elevator stopped with a jerk. They were in a land of flowers and winter, for here was snow and ice.

"You see, all the seasons, Spring, Summer, Autumn and Winter, live together; they each have so much of the garden and make it like themselves. Their house is lovely; it is made of porcelain, the walk up to it has on one side lilies, on the other snowdrops

They walked up the path and rang the bell. The Dresden china door was opened by a favorite month, such a pretty one, Miss July. You see, it was Summer's turn to be head of the house, and if you are head of the house you may choose your own servant.

A tremendous noise was heard coming from one of the rooms.

"Who is here, July?" asked Mr. Frog.

"The winds, sir."

"What, all the winds?"

"Mr. North Wind and his children, Master Northeast and Miss Northwest. Come this way, please, sir."

Mr. Frog and Rose and the poor blind baby were shown into the sweetest blue china room.

Mrs. Summer sat on a rosebud throne drinking honey water. You couldn't see the Winds, of course. You never can. But you heard them talking. Blowing is talking.

The Winds are at parties those nights when you hear them howling round the house. They are talking and laughing and singing.

"Can I see Mr. Autumn?" said Mr. Frog, with a sweeping bow. (I forgot to say he had a three-cornered hat with a feather in it.)

"He is asleep, I think, in that corner," said Summer—said Summer coming down from her throne, and smiling on Rose. "What a darling baby!" said she. "Is it asleep?"

"No, ma'am," said Rose, with wildly beating heart. "She's blind! Quite blind."

HEAD  
ACHE

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he told Summer the story. The  
nds listened and rustled and said it  
s a great pity.  
eanwhile Mr. Frog had found Au-  
n. He came forward crossly, with  
hered leaves falling as he walked.  
ose fell on her knees with baby and  
: "Oh, kind Autumn, paint the  
est trees silver, or baby's eyes will  
er open."  
I can't be bothered," said Autumn,  
vning.  
Oh, but look here! Look at the  
r pet," said Summer. "Take pity!  
ould do it if I had a paint brush!"  
wonderful change came over Au-  
n's face as he looked at the poor  
le child, who laughed and crowed.  
or, blind baby!  
Well, I will," said he. "She is so  
all and nice."  
hen there was a great noise in the  
m. Mr. Frog stamped his stick,  
said, "Hurrah!" Mrs. Summer  
pped her hands, the Winds blew and  
aped about the room, and Rose cried  
joy.  
ut there's another thing," she said,  
denly. "Oh, dear! All the rivers  
st run uphill! Oh, Mr. Frog, how  
do we do that?"  
he North Wind said very quickly:  
ldn't I blow and blow, and my chil-  
n should help, and we would blow  
the brooks uphill for one evening,  
n if we were very tired the next day  
I had to stay in bed for breakfast!"  
he little Winds shouted, "Oh, yes.  
what fun!"  
Rose said, "Dear Mr. North Wind,  
y are you so kind "  
Because baby sister is so small and  
e, and it's a pity she can't see. She  
ll see! She shall see! Come along,  
nt your trees at once. Come chi-  
n, we will lie down and rest here,  
Mrs. Summer will let us, and be  
dy for the evening."  
Autumn went away at once to get his  
sh. It was a wonderful evening.  
e sun stayed up to watch from the  
r. The moon and stars all gazed  
wn. By seven minutes past seven  
trees in the forest were all silver.  
d at that moment the three Winds,  
father and children, all blew with  
ir whole might, and sent the  
oks flying up the hillsides. Winds  
a blow very strong when they like.  
rather, they can speak very fast  
d loud. Rose stood under the  
anches of the forest trees, with Mr.  
og beside her and baby in her arms.  
elve struck at last.  
And at that moment the baby sister  
ve a little cry and opened her eyes.  
ey were lovely blue eyes, and they  
ked round with joy and wonder.  
Rose was so happy. She kissed and  
anked the tired Winds, invited Mr.  
tumn to tea with her the next day,  
d waved her hand to the fairy god-  
ther, who smiled down from a star.  
by crowed and gurgled and stared  
nd, and the three went homeward  
Mr. Frog and Rose and the little sis-  
—homeward through the forest un-  
der the silver branches.—The House-  
ld Ledger.

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"Did ah tell you ma name when ah started?"

"Aye," said the foreman. "You said it was Tamson."

"O, that's a' right," replied the man, looking over at the pile of planks he had yet to carry. "Ah wis wunnerin' if you thoct ah said it wis Samson."—Tit-Bits.

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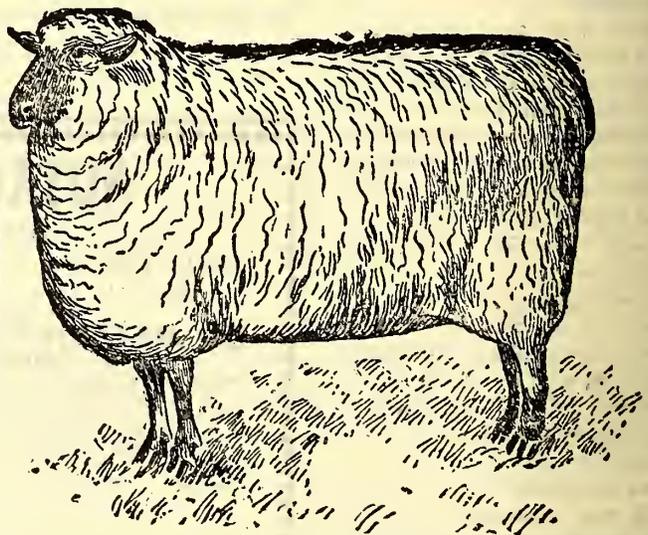
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BLOWING ROCK ROUTE.

Effective November 24th, 1901.		
NORTHBOUND	PASSENGER	MIXED
Chester, Leave	8 25 am	8 50 am
Yorkville, "	7 30 am	10 48 am
Gastonia, "	9 05 am	1 20 pm
Lincolnton, "	10 09 am	2 55 pm
Newton, "	11 16 pm	4 48 pm
Hickory, "	11 16 pm	5 50 pm
Cliffs, "	11 50 pm	7 05 pm
Lenoir, Arrive	12 35 pm	8 00 pm
SOUTHBOUND	PASSENGER	MIXED
Lenoir, Leave	2 10 pm	5 30 pm
Cliffs, "	2 54 pm	7 20 pm
Hickory, "	3 12 pm	8 10 pm
Newton, "	3 37 pm	8 45 am
Lincolnton, "	4 22 pm	10 09 am
Gastonia, "	5 27 pm	1 20 pm
Yorkville, "	6 32 pm	3 18 pm
Chester, Arrive	7 45 pm	5 20 pm

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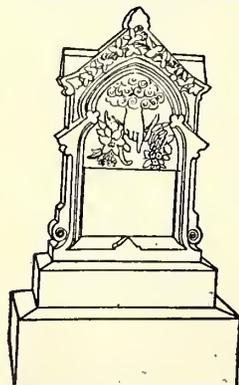
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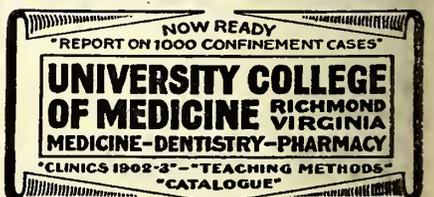
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Manufacture Wire Railing for Cemeteries,  
Balconies, etc., Sieves, Fenders, Cag  
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# PRESBYTERIAN STANDARD

Established 1858.

CHARLOTTE, N. C., OCTOBER, 1903.

Vol. XLV.---No 40

IN THE MIDST of our Christian life there will come transfiguration times . . . . . Some day He taketh his disciples apart and is transfigured before them; on some hilltop of prayer where it is good to be, they see his own heavenly glory come down and clothe their Lord, and the disciples fall upon their faces and worship the Master they have loved. They know whom they have believed, for they have seen his glory. Whatever else may waver, our doubting time is over. We have heard the voice from out the cloud attest Christ's sonship and our duty—"This is my beloved Son, hear him." We go down with a new trust in God, new faith in Jesus, new sympathy with Heaven, new hope for men, to begin again our walk of quiet daily Christian duty, to see the daily miracle and feel the daily blessing, to strive and struggle to the end.

—Phillips Brooks in 1858.

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At druggists. Price, \$1. Insist on getting it. If your druggist has not got it, send us \$1, and we will send you a bottle. Clippings, Free. Highest testimonials. Write us for circulars.

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We are offering them at 10c. each,

and you will say it is the best article in your kitchen.

Send ten cents and two stamps for postage.

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LIME, CEMENT, NAILS,  
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Best Terms and Lowest Prices.

WILMINGTON N. C.

## Atlantic & N. C. R. R.

Time table in effect November 19, 1902.

Eastbound Trains.	Passenger Daily	Passenger Daily
Leave Goldsboro.....	8:30 p m	8:00 a m
Leave Kinston.....	4:22 p m	8:48 a m
Leave New Bern.....	5:50 p m	10:10 a m
Arrive Morehead City.....	7:15 p m	
Westbound Trains.	Passenger Daily	Passenger Daily
Leave Morehead City.....	7:05 a m	
Leave New Bern.....	9:00 a m	
Leave Kinston.....	10:12 a m	
Arrive Goldsboro.....	11:15 a m	

# Presbyterian Standard.

Established 1858.

CHARLOTTE, N. C., OCTOBER 7, 1903.

Vol. XLV.---No 40

## Event and Comment.

The Presbyterian Church has two churches in Maine, eight in New Hampshire, three in Vermont and five in Rhode Island. And yet some people wonder at the frequent recurrence of the phrase, "Pagan New England."

An English Publicist spoke earnestly the other day on the comparative value of brain-power and sea-power and besought his countrymen to spend more on colleges and universities and less on ships. It would be even more practical advice to our own nation, with its vast uneducated horde of foreigners, blacks and even natives; and the Government that can spend its millions for defence should be able in some way to devise a plan for supplementing the efforts of the States in the matter of the education of all the people.

A Baptist paper, speaking of the fact that Southern Presbyterians gave an average of ten dollars last year to the work of their church, says that it is an old proverb that you cannot build a Presbyterian Church where there is no bank. It would therefore be an advisable thing for the Baptist Denomination to build more banks and fewer churches, judging from the average of the contributions and the indication they are of the grace of giving. But perhaps the Presbyterian Church has a way of building banks.

The Presbyterian Standard really thinks it is time that it is setting up its claim to be the oldest religious newspaper in the world. Dr. John Holt Rice established in 1813 in Richmond, Virginia, the Religious Remembrancer. It is well known that Dr. Rice once preached at Cub Creek Church in Charlotte county, Virginia, which some of the ancestors of the present editor of the Standard attended. Afterwards in Richmond, there were established other religious papers, with more or less inconvenient breaks between them, and one of them was edited by Dr. William Brown, who was the great-uncle of the editor of our Children's Department. Further we graduated from the Seminary that Dr. John Holt Rice founded. This makes the chain complete.

The New Voice is the successor of the Old Voice which had about died into innocuous silence before its successor was born. The New Voice is the yellow journal of reform. Its methods are sometimes iniquitous and its doctrines often Jesuitical. Its statements on the one cause of total abstinence and prohibition are wild and untrue, more often than they are sober and just. It is a fine example of intemperance in language and its cessation tomorrow would be the best thing possible for the temperance cause. And yet this discredited organ has the face to talk this way about theology on the ground of its lack of fruitage: "Theologies are getting old and crabbed. Their arteries are hard. Their voices are harsh. Their nerves are irritable. They take each other too seriously. They ought not to argue. They have had their day. Theologies must decrease. Humanities must increase, and by their fruits ye shall know them."

Born, October 5, 1703, writing a treatise on the immortality of the soul when he was ten years old; graduating from Yale College at the age of seventeen; starting in his church the great Calvinistic Awakening that swept the length and breadth of the colonies; laboring as a missionary to the Indians because he was driven out of his church for righteousness' sake; writing the treatise on the Will, on scraps of brown paper saved from the scissors of his busy wife and daughter as all three struggled against poverty; called to the Presidency of Princeton College and dying at the age of fifty-five; having wrought well for his generation and for all time—such was Jonathan Edwards, whose memory Presbyterianism reveres today more than the Congregationalism that claims his name and has wandered far from his faith.

The Presbyterian of Philadelphia is shocked at the way the Cumberland Presbyterian is trying to substantiate its claim that Northern Presbyterianism has come over to Cumberlandism. Our esteemed contemporary should not grow excited but rather pity the congenital weakness of vision which is due to the straining effort to see fatalism in the Confession all these years, complicated with mental strabismus owing to the habit of looking for a half-way ground between Calvinism and Arminianism. There are some things that only time and the gradual diffusion of information can cure. Be philosophical, friend.

The Christian Observer in arriving at its alleged ninetieth year which the Presbyterian Banner neatly refutes, of continued existence, felicitates itself to some degree and takes a solemn view of its responsibilities, as is fitting a nonogenarian. The Christian Observer, as we can easily prove, did not always claim such a succession as would entitle it to write "Volme Ninety-One." But that by the way. What we especially wished to call attention to was its calculation that if each copy were read by five persons and each spent an hour in the task, then each year it is responsible for thirteen hundred years of its readers time. Or to put it differently, if one man should spend five hours on each copy of each issue of one year he would be sentenced to the delightful employment of reading Christian Observers for thirteen hundred years. We can imagine no more pleasant prospect. It reminds one of the old hymn that used to say, "I'd sit and sing myself away to everlasting bliss."

Erre another issue of the Standard reaches its readers the Reunion Celebration at Greensboro of the exiles and the home-folks of North Carolina will have been observed. It answers to Home Week in some of the New England States and if we are not mistaken the Standard was the first paper in North Carolina to recommend the celebration. This year, Greensboro will entertain the large concourse of people from home and abroad that will attend. The Standard acknowledges the courtesy of an invitation which it hopes to accept. Sunday of next week will be noted for the preaching of two distinguished preachers of Carolina birth and ancestry, Dr. A. C. Dixon of Boston and Dr. W. W. Moore of Richmond. Dr. Dixon has just been playing the part of John the Baptist in refusing, even in Boston, to re-marry divorced people or to allow the re-married divorced to join his church on the frank ground that they are living in sin. Dr. Moore—well we all know him and admire him and love him. Other distinguished names are on the programme, which follows:

### SUNDAY, OCTOBER 11TH.

Reunion Sermons by Rev. A. C. Dixon, D. D., of Boston (Cleveland county); and Rev. Walter W. Moore, D. D., of Richmond, (Mecklenburg county).

### MONDAY, OCTOBER 12TH.

Hon. M. W. Ransom will preside over the session of the Reunion.

Address of welcome by His Excellency, Governor Charles B. Aycock.

Responses to Address of Welcome by Representatives of North Carolina Societies in New York, Philadelphia, Baltimore, Richmond, Atlanta and elsewhere.

Receptions at various Headquarters, including headquarters of the University, Agricultural and Mechanical College, Wake Forest, Trinity, Guilford and other Colleges.

### TUESDAY, OCTOBER 13TH.

#### AT GUILFORD BATTLE GROUND.

Addresses by:

Hon. Hoke Smith, (Lincoln), Georgia.

Mr. Walter H. Page, (Wake), New York.

Hon. Joseph M. Dixon, (Alamance), Montana.

Hon. L. R. Tyson, (Pitt), Tennessee.

Dr. Paul Barringer, Virginia.

Dr. E. A. Alderman, Louisiana.

Hon. Hannis Taylor, Alabama.

### TUESDAY NIGHT.

General Reception.

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Established January 1, 1858.

A RELIGIOUS NEWSPAPER FOR THE FAMILY. DEVOTED TO THE INTERESTS OF CHRIST'S KINGDOM AS REPRESENTED BY THE SOUTHERN PRESBYTERIAN CHURCH.

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 CORNELIA R. SHAW, ..... ASSOCIATE EDITOR  
 H. M. MCALLISTER, ..... BUSINESS MANAGER

WESTERN OFFICE:

GEO. L. LEYBURN, ..... EDITOR AND MANAGER.  
 318 Washington Ave. St. Louis, Mo.

Subscription Price, ..... \$2.00 a Year, in Advance.

The STANDARD is published every Wednesday at Charlotte, N. C., by the PRESBYTERIAN PUBLISHING COMPANY.

For table of contents see page 16.

The label on the paper gives the date to which subscription has been paid.

When the date of the label is behind the date of this issue of the paper the label is a reminder that the subscription price is past due. When the date of the label is in advance of the date of this issue it is a receipt for the subscription.

In accordance with the general wish of our patrons the paper is discontinued only upon the written request of the subscriber. Arrearages must be settled in full at the same time, at the rate of two dollars a year and twenty cents a month for a part of a year.

When change of address is desired give both the old and the new address. No charge is made for the insertion of marriage and obituary notices of fifty words or less. For all over fifty words remit at the rate of one cent a word. Correspondents are requested to give the post-office address of married couples when marriage notices are sent.

Advertising rates furnished on application. The size and character of this paper indicate the size and character of its constituency. For reputable advertising there is no better medium for North Carolina and the most prosperous section of the South. Address all communications to

PRESBYTERIAN STANDARD, Charlotte, N. C.

## The Typographical Union, the Catholic Church and the United States

Some Roman Catholic Priest in the West drew attention to himself and his Church the other day, after the well-known advertising fashion that that Church has, by refusing some priestly rite to a member of a typographical union, on account of the oath which its members are compelled to take. The oath puts loyalty to the union above any political or religious organization. The priest's contention was that such an oath would prevent a man from being a good Catholic. It was pointed out also that it would prevent proper loyalty to one's country, considering the country as a political organization. The intelligent leaders of the Union, which is necessarily one of the most intelligent of the labor organizations of America, have explained that the oath had no such significance, in their minds, and that what was objectionable about it could be easily changed. We know some excellent Presbyterians who belong to that Union, who would hesitate long at signing anything which would even seem to impeach their loyalty to the Presbyterian Church.

But the Roman Catholic Church has raised here a question that cuts deeper than was intended. What about loyalty to the Pope, the Head of the Church, claiming also temporal power and authority over the nations?

If a union man can be accused of disloyalty to his Church or to his country on account of this oath, what about the Catholic who is loyal to his Church and that Catholic's patriotism? The knife cuts both ways.

And the truth emerges of the essential difference between Catholicism and Protestantism.

We happen to know something of the principles of the Typographical Union and it is difficult to imagine how any of those principles could possibly come into conflict with the principles of Presbyterianism, let us say. The two organizations move in different spheres and there is no intersection of their orbits at any point. The one is religious and the other is industrial. Their purposes are different and their methods are not the same. The same man belongs to both and there is no question in his mind, and can arise none, thus far in the history of either organization, of a preference for either, so far as his loyalty is concerned.

But we can very easily see the conflict, oath of allegiance or no oath, between Unionism and Catholicism, just as the contrast may be made very clear between allegiance to the Pope and allegiance to the United States Government.

The Catholic Church assumes still to be arbiter of the destinies of nations. It still assumes to interfere with the domestic politics of the nations. It was ably pointed out in these columns, not long ago, that one of the last authentic messages of the Pope to the head of a nation was Leo's congratulations to President Roosevelt upon his negro policy. Of course, it is easy to slide out of the consequences of such interference in the South, for instance, by saying that the message was not an ex cathedra deliverance. In the same way the Pope has issued his encyclicals upon Labor Problems, which, so far as they could be shown to mean anything, betrayed a hopeless ignorance of the real problems that confront us here in America. It was well known that the sympathies of the Pope were all with Spain, in the late war between Spain and the United States. It is also true that no ex cathedra deliverance was issued. But there might have been except for Leo's smartness. There is even now a conflict between the United States and the Roman Catholic Church in the Philippines over the question of Church Property, and there has been done already a good deal that straight-forward American citizens by no means approved of; the embassy of Governor Taft to the Vatican, the reception of Archbishop Ireland at the White House, and the known, disturbing fact that the Church has entirely too much influence with its members on election day to make it safe to offend the Church in a Presidential year. There is a regular Catholic Lobby in Washington. Here there is conflict of interests, and with that there are bound to be conflicting claims as to where loyalty is due, should an American Congressman vote what he believes to be right, vote for the best interests of his country, in that Philippine property tangle, or vote as his Church wants him to vote and perhaps tells him to vote.

The whole difficulty is that the Roman Catholic Church is not a purely spiritual organization. It uses other than spiritual weapons. It claims other than spiritual power. It alleges its right over the conscience itself, so that a man should even yield his conscientious convictions of duty to the teachings of the Church. It is this that makes the Catholic Church the hated anachronism that it is in this Twentieth Century. The idea that the Church of Christ should place the ban of absolute condemnation upon the whole Masonic Order, for instance, and class every Mason as an infidel, or should even claim to have anything under the sun to do with a man's being a Mason if he wants to be! It is this sort of tyranny over the conscience that makes the Church so odious to those who know it as it is.

One of the principles of Protestantism is the Spirituality of the Church. It was a principle that did not emerge clearly into light all at once. But it is now clearly a Protestant principle. It is pre-eminently a Presbyterian principle. Let the Presbyterian Church hold to that with a firm grip and she will raise no questions of loyalty to herself that do not also involve the question of loyalty to Jesus Christ.

There is not and can never be such a thing as the "Presbyterian Vote."

And we think that it is this Protestant instinct that has made the Southern Church so earnest and apparently so uncompromising on the subject of the violation of that principle by the Presbyterian Church in the Northern States in 1861 and after the Civil War. Both the Old School and New School branches of Presbyterianism there presumed to settle the question as to whether a Presbyterian's allegiance were due to his State or to the Union, which had already been sundered in twain. It was a monstrous thing in Protestantism and in Presbyterianism. It was a betrayal of the principle of the Reformed Faith to the enemy who has always claimed a right to dictate in such matters. The inherent right or wrong of the South's contention had nothing to do with the question. The Presbyterian Church had no business putting its authority to the proof in any such business. And then insults were added to injury after the close of the war by requiring that Southern people wishing to join the Presbyterian Church in the North, should be examined—not on their faith in Christ and obedience to him—but whether they had been abettors of treason and rebellion against the Union. Nor was there any way for these unfortunates to get into the Northern Presbyterian Church save by repentance and confession for their sin.

And the thing looks so plain to Southern Presbyterians still that they cannot understand how, forty years after that strife

and its passions, for which all reasonable excuse should be made, the error into which our brethren fell cannot be recognized and removed.

Yes, a good many principles arise to the surface on account of the Catholic contention that a man cannot belong to the Typographical Union and receive absolution. Up to date we have not heard of any great haste to satisfy the conscience of the Catholic printers. Perhaps there are not a great many of them. For, as we remarked at the outset, the nature of their work has made their organization conspicuous for its intelligence. And Rome thrives where ignorance most abounds.

We simply suggest one other principle. The workingmen claim that the Church at large is not friendly to their cause. Perhaps that is for the reason that so many half-baked political sermons are preached sometimes from Presbyterian pulpits. Even if a minister were a specialist in political economy, we have an idea that the economy of redemption would be a more practical theme for him to expound. And then there would not be so much talk about the sympathies of the Church for this or for that class, seeing that all are sinners needing redemption.

### The World-wide Need of the Spirit's Work.

No one can read the testimony of Christ about the nature of the Spirit's work in the world, or the testimony of the Apostles concerning the actual experience of that work, without a longing for such a Pentecostal outpouring again in these last times.

It is small wonder as men look abroad upon the face of the world, and see the need of the world, as they are confronted with those dreadful charts of life and death, of Heaven and Hell, that are called missionary maps with their little dots of light in the darkness of the heathen mass; as they have forced upon the conviction that the work has been so slow since the First Coming of Christ until now; that they should look and long for his Second Coming, not for the coronation of the great work but for the doing of the work itself. When we question more closely what that work is, it resolves itself into the regeneration of men, the destruction of the powers and the institutions of the devil, and the speedy saving of mankind. But if we leave out the speed which our own haste demands, what is there to be accomplished, by way of redeeming the world, that can be accomplished by Christ's earthly presence, that cannot be done, according to Christ's own word, by the power of his Spirit? We might have Christ shown to us in the flesh as he was to multitudes that turned away from him, but the Spirit takes of the things of Christ and shows them unto us. We might receive the testimony of our senses concerning him, but the Spirit testifies of him. And the great proof of the importance, as we might say the comparative importance, of the Spirit's work, since the comparison was divinely framed, is the declaration of Christ, "It is expedient for you that I go away. For if I go not away the Comforter will not come to you. And when he, the Spirit of Truth, is come, he will lead you into all truth. . . . He shall convince the world of sin, of righteousness and of judgment"

Now this is the work of the Spirit, according to the testimony of Christ. We have only to consider the Spirit's Omnipotence to feel that the work could be accomplished "quickly." The promise is, or ought to be, a cure for pessimism. There is more than the promise, however, there is the pledge of the performance of this work in actual history.

There was a time when those who believed were a small band but mighty by reason of three things—their unity, their earnestness and their prayerfulness. "These all continued with one accord in prayer and supplication," and the affirmation is made in different terms more than once. These were the antecedent conditions to the Pentecostal outpouring on the Early Church.

And then what a marvelous growth was there! The little company that could meet in an upper room, grown to three thousand in a single day! Multitudes even of the priests of the old Judaism believed. And then the fair picture is drawn for us, that was soon blotted and obscured by human selfishness, but that means something to our own day, that contains at least the outlines of the golden age of the Golden Rule, "And they that believed had all things in common: neither was there any among them that lacked . . . praising God and having favor with all the people. And the Lord

added daily to the Church such as should be saved." Why should we Christians of these latter days hesitate about claiming the promise for our own age that had its germinal development in old Jerusalem, when God shall pour out his Spirit upon all flesh? Suppose that we who read these lines this week should unite in earnest prayer for the outpouring of the Spirit upon our own Church, would there not be an awakening indeed? Suppose all the Church of God today, of every name and nation, forgetting difference and grievance, should unite in this fundamental thing, should be earnest in our union and united in our earnestness and earnest in united prayer that God would pour out his Spirit upon all flesh, according to his Word. Would not the world itself feel the mighty impulse and be speedily lifted higher to God?

We recognize more and more the absolute failure of all human schemes for the regeneration of society. Some of us fall back in despair and say that it is never to be redeemed. Others of us say that there will be no redemption but rather a worsening, until Christ shall come again. Why not take his own word, leaving the question of the time of his coming to settle itself, and pray that the Spirit may come as He has never yet come in the history of the world, to convince the world of sin, because it believes not on Christ, and then to take of the things of Christ and show them unto convicted souls? Why not?

### Review of Contemporaries.

#### PASSIVE RESISTANCE OF ENGLISH FREE-CHURCHMEN.

The new "Education Act" is now in full force in England. Never has English Nonconformity been so aroused. It has reached a great crisis in its history. It has determined that the people and not the Romanizing clergy of the Church of England shall govern the common schools. Nonconformity is willing and is always ready to pay all just taxation. Among the constituents of English Free-Churchmanship are some of the most loyal and patriotic, as well as devout and godly, men. It is unwilling to go back to the dark ages. It is unwilling to sacrifice a blood-bought principle for mediæval superstitions. It is unwilling, and most rightly so, to have its children taught the religious dogmas of an established Church that is purportedly Protestant, but reeking with Mariolatry and Romanism. English Free-churchmen, as represented by such men as Reginald Campbell, R. F. Horton, Robertson Nicol and hosts of others, have determined to offer "passive resistance" to that portion of the education rate that is to be used for sectarian schools. They have determined to unite for mutual support and encouragement all those who on religious, moral or national grounds refuse to pay the aforesaid rate. The principles involved in this trouble are so vital to the best interests of the kingdom of Christ in England that English Free-churchmen are everywhere warning all Protestant citizens of the grave personal responsibility which attaches to the payment of this rate. Many of our own Presbyterian and Congregational brethren, "refusing upon sacred and conscientious reasons to pay" this iniquitous rate, have had their goods seized and auctioned. It is a new era of persecution. It seems a sad blight upon this free and fair land of England. Yet this unjust bill is the logical sequence of an established hierarchy, which is the root of the whole problem whose solution is "Disestablishment." When we consider that for which this rate is to be used we are not surprised at conscientious magistrates resigning their office on the bench rather than imprison, fine or issue "distrain" warrants against their fellows; We are not surprised at auctioneers refusing to conduct "distrain" sales; we are not surprised at Free Church Councils passing unanimously resolutions to passively resist the shackling of their consciences and manacling of their "well-foughten" privileges handed down to them by their fathers. To us, as eye-witnesses, it has seemed a strange spectacle in this Twentieth Century to see ministers of the gospel, honorable citizens and devout office bearers in the Christian Church ready to go prison for the sake of a free gospel and religious liberty rather than commit sin by disobeying the teachings of their childhood and the dictates of their conscience and the voice of God. No wonder the Welsh Presbyterians, almost to a man, have decided to passively resist that portion of the education rate which seeks to Romanize, for it is nothing less, the children of Protestant parentage. Would not we in America "passively resist" if as

Presbyterians we were taxed to endow Roman Catholic and other forms of sectarian and sacerdotal teaching? Would we not "passively resist" if we had to support a system which debarred our sons and daughters from an honorable branch of the civil service because they had not been confirmed by an Anglican bishop? This is one of the most deplorable aspects of the bill. Every Free-churchman, however brilliant his university attainments, or his abilities as an instructor, is absolutely debarred from becoming the head master of an English common school if he is not a churchman, i. e., if he has not been confirmed in the Anglican Church by the laying on of the hands of an Anglican presbyter. No wonder that the eminent Dr. Clifford should emphasize that a feature of the bill was the coercing men and women to profess a faith they do not believe, thus setting a premium on dishonesty and hypocrisy, and destroying those priceless liberties for which our forefathers died, and defaming the Protestant faith as false and schismatical, and thus denouncing the Christian ministry of the Free churches and the sacred ordinances as administered therein, as invalid. "We beseech you," is the clear, strong manifesto of Protestantism to its constituents, "to consider carefully and prayerfully the responsibility you would incur by paying this unjust rate. Did the act inflict a merely personal injury, one might resolve to suffer it; but to us is committed as a sacred trust the religious liberties for which our fathers—some of whom were pioneers of Protestant Nonconformity—fought and suffered. Woe be to us if we hand them down soiled and tarnished to our sons. Seek the direction of God and the guidance of conscience, and act accordingly."

This is the spirit of Knox, of Jerome, of Prague, of Martin Luther and of John Huss and of the martyrs of Smithfield. We thank God that we have solved this problem in America a good many years ago, when Presbyterians and other "dissenters," Quakers, Baptists, Lutherans, etc., all had a taste of that civil and religious liberty which the Church of England was disposed to grant then in America as now in England. That was a conspicuous part which the Presbyterians played in the war of the Revolution. History tells of Cleaveland, Shelby, Sevier, Campbell and Williams, the five colonels who won the battle of King's Mountain, all of whom were Presbyterian elders. It tells of General Morgan, who was another, and of Chaplain Caldwell, whose heroism has been immortalized in a poem by Bret Harte. With the blood of heroes in our veins, we, too, can sympathize with our English brethren in their struggle for their present religious liberty in the free and common schools of England. Great is the struggle going on in England now, and we watch it with intense interest. The tax that a Free-churchman, rich or poor, refuses to pay may only be twenty-five cents. But it is not a question of amount, but of principle, far-reaching in its effect.

"Passive resistance" is no election cry. It is the struggle for the crown rights of Free-churchmanship. It is the assertion of a free birth-right. It is the withstanding of principalities and powers for the "wrong that needs resistance and the right that needs assistance." In some parts of England today Free-churchmen are treated as social pariahs. It is hard for those who are not under the thumb of an ecclesiastical establishment to understand this. The new Education Act only enhances this condition of affairs. No true Anglican will rest satisfied until every preacher in England is an Anglican Churchman, when every child in the country shall be taught "church principles." The sacred ambition of many modern Anglicans is to see every Nonconformist place of worship with a bishop's throne within. The struggle is a fierce one. One wonders what the outcome will be! We are saved by hope!—The Presbyterian Journal.

#### THE OCTOPUS.

"Like a huge octopus, the Mormon hierarchy is fastening its tentacles throughout the Rocky Mountain States, and is sapping from its devotees the very life-blood of American freedom."—Presbyterian Home Missions, by Sherman H. Doyle, D. D., Ph. D.

So many inquiries have been made regarding "Dr. Thompson's Los Angeles address on Mormonism" that we give our readers that part of the Secretary's address at the General Assembly last spring:

"I have spoken of the plains. At their end we come to the mountains—gigantic, obdurate, menacing. Knit and compacted by elemental fires, they long resisted the attack of civilization. They stand for some moral conditions that are among them in some of the states of the mountains—gigantic, obdurate, menacing.

"Have you read Victor Hugo's 'Toilers of the Sea'?" Then you remember that awful portrayal of the man in the sea who encountered an octopus. Listen to it again:

"Its folds strangle. Its contact paralyzes. It is disease embodied in monstrosity. It is not to be torn away. It adheres closely to its prey. How? By a vacuum. The octopus on the chase hides. It contracts, condenses itself, reduces itself to the simplest possible expression. It confounds itself with the shadow. It looks like a ripple of the waves. It resembles everything except something living. The octopus is a hypocrite. When one pays no heed to it suddenly it opens—a glutinous mass possessed of a will. What more frightful! Glue filled with hatred! The octopus is vulnerable only in the head. There is a certain moment in which to seize it. It is the instant when it thrusts forward its head. He who misses at that juncture is lost."

"Awful description, but it describes Mormonism. It, too, strangles whatever it enfolds. It, too, is a vacuum—promises that have no substance back of them. It, too, resembles beautiful things—a shadow, a ripple on the wave. It, too, when you touch it, is clammy with death. It, too, clings to what it fastens on—relentless, inexorable, glue filled with hatred of what is good. And it, too, has one vulnerable point—only one—its head is an organism of vitality and power. Its ultimate aim is hierarchical domination of the State, and that is not to be educated, civilized, reformed—but crushed! If we miss at this juncture we, too, are lost.

"Its doctrines are full of evil. Its machinery for propagating them is well-nigh perfect. Professor Ely has recently said: 'Its organization is the most nearly perfect piece of social mechanism with which I have ever in any way come in contact, excepting alone the German army.'

"It moves with the impact of trained regulars, and with the zeal of fiery fanatics. It moves to western coasts, to eastern capitals. Its hypocrisies blindfold a nation while it chases, paralyzes and strangles. With what easy indifference we regard its advance!

"If we were told there were two thousand men going through the country, every one of them infected with smallpox, the nation would rise in a panic, would flee or would grapple the danger. But to be told there are two thousand men abroad, trying with deftest art to infect a nation with a religious system that is blasphemous and with practices that are subversive of social morality and destructive of the national conscience, is to awaken a mild protest here and there—and again here and there to call forth an apology. 'Are not Mormons industrious? Look at their towns, their schools, their irrigating ditches, their commercial prosperity!'

"With such superficial views we go to sleep while the system spreads and its apostles hasten toward their avowed goal—the control of the western states and territories—the ultimate holding of the national balance of power!

"And are the churches alive to the situation—they who presumably stand on high ground and are able to see and measure the dangers to which men on merely commercial planes may be blind? Confess the fact. Our churches in Utah are a brave protest and little more. Our schools are a gracious invitation—and little more. While Mormons send missionaries to us far faster than we send missionaries to them. Beware of the Octopus!

"There is one moment in which to seize it, says Victor Hugo. It is when it thrusts forth its head. It has done it. Its high priest claims a Senator's chair in Washington. Now is the time to strike. Perhaps to miss it now is to be lost!"—The Assembly Herald.

#### STILL ANOTHER LIBERAL VICTORY.

To the recent liberal victory in Scotland is now to be added another. At the bye-election in St. Andrew's, Scotland, to fill a vacancy created by the appointment of a Liberal-Unionist, Mr. Anstruther, appointed to a Government directorship in the Suez Canal Company, Captain Ellice, Liberal, was elected by 1,324 votes against 1,288 for Thompson, Unionist. The fact, as stated in the cable dispatch, that "the election was fought

with unparalleled keenness on the fiscal and educational questions and the report of the South African war commission." is very significant. The Liberals seem to be fully justified in their confident expectations over the impending Parliamentary election. With Mr. Chamberlain's sensational retirement, the prospect for a Liberal victory seems bright. But still the question demands answer—who is the man under whose inspiring leadership the confidence of the country is to be won.—Christian Work and Evangelist.

All interested in our public school system will be glad to know of a very successful experiment which has been put into operation in the public schools of Batavia, N. Y., by Mr. John Kennedy, Superintendent of the schools of that city. One of the serious problems in connection with our graded school system has been the dragging along of large classes—composed of quick and dull children—over a given course of study within a specified time. Superintendent Kennedy met the difficulty by putting into large classes an extra teacher, not to hear classes, but to give personal, individual instruction to the pupils who are falling behind." This second teacher was not the assistant of the first, nor was she in any way regarded as her inferior, but simply an individual instructor to those who needed instruction. The plan worked almost like magic. The work began to improve at once, and soon the dull scholars were brought up and in many instances forged ahead, leaving the bright scholars behind, or at any rate making the pace of instruction more rapid. The experiment soon ceased to be experimental, and already there are seven individual instructors in the Batavia schools. Nor is the effect upon the pupils the only benefit. The teachers themselves are relieved of much mental strain and saved from the nervous prostration incident to their profession.—Episcopal Recorder.

We like to believe that in the South there is a particularly high regard for morality and decency. The papers report that an enterprising young man from Nashville, Tenn., has been very successful with a sort of permanent exposition this summer on Coney Island, New York. He is quoted as saying: "Clean and wholesome amusement is what the people want despite the talk of a lot of misguided managers, who think that nothing in the amusement line will succeed unless there are a lot of women in scanty attire kicking up their heels and other senseless and worse nastiness. The cardinal rule here is decency and cleanliness, and it's been my experience that Americans prefer that every time to shows that are off color." We know nothing whatever about this particular "show," but that is sound sentiment.—The Christian Advocate.

#### UNION OF PRESBYTERIANS.

St. Louis, Oct. 1.—The committees on the union of Northern Presbyterian and Cumberland Presbyterian churches held a joint meeting today. A basis of union has been formulated and is being considered.

Dr. W. H. Blake, chairman of the Cumberland committee, said, "I think the chances for ultimately effecting a complete union of the two branches are good. I am pleased with the spirit shown at this meeting, and hope for great results before the conferences shall have been concluded."

Rev. W. H. Roberts, chairman of the Presbyterian committee, said, "The conference was a pleasant, harmonious one, and affairs are now in good shape for fraternal consideration. Each side seems to know what it wants and that is always a great aid."—Associated Press.

An ardent admirer of the new methods and zeal displayed by the Presbyterian Church through its Evangelistic Committee has declared that "if the movement spreads as it promises to, the Presbyterian church will soon supplant the Salvation Army." During the last twelve months the Church added 5,797 souls to its membership on profession of faith, or an average of 188 a day. "And the Lord added daily to the Church such as were being saved."—Christian Advocate.

Profs. Charles William Burkett, Frank Lincoln Stevens and Daniel Harvey Hill, of the North Carolina College of Agriculture and Mechanic Arts, have collaborated upon a book, "Agriculture for Beginners," which has just been issued from the

presses of Ginn & Co., of Boston. Feeling that there is no difference between teaching a child the science and art of agriculture and the fundamentals of grammar or arithmetic, these North Carolina teachers have prepared this text book which will be of value for the purpose for which it is intended. It is attractively gotten out, and the illustrations add much to its effectiveness.

There is no more interesting study than nature and this little book will help each reader to get better acquainted with this "shy and silent teacher."

#### THE TROUBLE IN AUSTRIA-HUNGARY.

In the Parliamentary sessions in the winter of 1902-03 certain reforms were clamored for by the party known as the Hungarian Independents. The Prime Minister agreed to grant some, but considered others impossible. One of those rejected was the Hungarian army should be entirely separated from the Austrian; that it should not be proportioned to the latter, and should have the privilege of exclusively using the Hungarian language and flags. The Prime Minister went out of office on account of a want of tact. His successor, reported a "strong man," dissembled and tried to please both parties. He also had to resign. Since then the king has sought in vain to get some one to take the place of Prime Minister. Now he turns again to the late Premier Kheun Hedervary. The king also intimated that if matters are not promptly settled he will suspend the Constitution. Resentment against Hungary is being aroused in Austria. Some of the Provincial Diets have by large majorities denounced the Hungarian demands. Some have raised the cry, "Away from Hungary!" That cry is met beyond the Leith with the counter-cry, "Away from Austria!"—The Christian Advocate.

One of the London Daily News staff employed in taking the religious census of that capital speaks of the adult Bible schools as "one of the most cheering incidents of the census." He found one with 483 men in attendance, and smaller ones all over London, "each telling a tale of progress." He was especially interested in a measure adopted by several missions of having Bible study circles on a week evening for men in their working clothes; and it has proved remarkably successful. We do not know of any similar attempt in this city, though we know of one institution which is making plans along that line, believing that the prospect of co-operative work toward a better understanding of the Bible would attract many workmen, and, rightly guided, with most desirable results.

Earnest protests are being made in England and in America against the extravagant expenses incurred at funerals. It is often seen among those the least able to afford it. It is a false pride, which prompts the great sacrifice which the poor often feel called upon to make at funerals. The richest man of England, in modern times, was the Duke of Westminster. The funeral expenses were so restricted, by his own direction, that they did not exceed \$35.00. Lord Salisbury, the English statesman, a man of high rank and great wealth, was buried a fortnight ago, with a total of \$75.00 in expense. And this was done by men of a strong sense of the reality of things when death comes, and as an example to all the people of the land.—Central.

The progress of Christianity shows itself not only in a thought and a care for fellowmen, but also for dumb beasts. The Society for the Prevention of Cruelty to Animals is an outgrowth of the Christian spirit, and in line with this is the recent order of the Secretary of War as to cruelty practiced on horses. The order reads: "Any alteration in the length or shape of the tails, manes, or forelocks of public horses by docking, banging or clipping is hereby prohibited, and only such reasonable plucking and trimming as may be necessary to prevent shaggishness of appearance will be permitted." It is to be hoped that private citizens may follow the example of the army and the imported fad of docking horses' tails be soon a thing of the past.—Intelligencer.

## Devotional.

## A GOOD INVESTMENT.

Baron James de Rothschild once sat for a beggar to Ary Scheffer. While the great financier, attired in rags of a beggar, was in his place on the estrade, I happened to enter the studio of the great artist, whose friend I had the honor to be. The Baron was so perfectly disguised that I did not recognize him and, believing that a veritable beggar was before me, I went up to him, and slipped a louis into his hand. The pretended model took the coin and put it into his pocket. Ten years later I received at my residence an order on the office in the Rue Lafitte for 10,000 francs inclosed in the following letter: "Sir—You one day gave a louis to Baron Rothschild in the studio of Ary Scheffer. He has employed it, and today sends you the little capital with which you intrusted him, together with its interest. A good action always brings good future.—Baron James de Rothschild." On receipt of this order I sought the billionaire, who proved to me from the books before him that, under his management my louis had actually fructified so as to have swelled to the large sum sent me.

If an able financier as Baron de Rothschild could thus increase in value what was given to him, can we doubt the promise of our Lord to repay us an hundredfold even in this present time, and to give us finally life everlasting?—A French Paper.

"Guard me when I am off guard," prayed one the other day. It was a wise prayer, for it is not the danger against which we have fortified ourselves, the temptations which we know and are watching, which are so likely to compass a fall as some unthought-of point where no peril was suspected.

Look back over the days, and you will find that their failures have nearly always been in unexpected places. The task which seemed so easy that you scarcely thought of seeking help for it, the good temper which is yours naturally, the endurance manifested so many times that you were quite confident of finding it ready for any stress—just in these things came surprise and defeat, the weakness that wounded your self-respect and left you heartsore. You gather your forces for the struggle you foresee, you arm against the enemies whose power you know, but when human watchfulness has done its utmost, there is still a wide margin for that urgent petition: "Guard me when I am off guard."—J. R. Miller.

The little that I have seen of the world and know of the history of mankind teaches me to look upon their errors in sorrow, not in anger. When I take the history of one poor heart that has sinned and suffered, and represent to myself the struggles and temptations it passes through—the brief pulsation of joy, the tears of regret, the feebleness of purpose, the scorn of the world—that has little charity—the desolation of the soul's sanctuary, and threatening words within, health gone, happiness gone—I would fain leave the erring soul of my fellowman with Him from whose hands it came.—Dr. Chalmers.

Have you ever thought that some day you will never have anything to try you or anybody to vex you again? There will be no opportunity in that happy realm to learn or to show the spirit of patience and forbearance.

If you are ever to learn these things you must learn them now, and oh, when you shall see those glorious jewels shining in some one else's crown which were formed out of tears of sorrow and drops of blood, what would you not give to be able to live your life over again and win the recompense which can only come from trial and suffering?—Matthew Simpson.

There is always one bright thought in our minds when all the rest are dark. There is one thought out of which a moderately cheerful man can always make some satisfactory sunshine, if not a sufficiency of it. It is the thought of a bright, populous heaven. There is joy there at least, if there is joy nowhere else.—Frederick W. Faber, D. D.

## Missionary.

## THE MISSIONARY SPIRIT.

As throughout the Boxer rebellion the steadfastness displayed by missionaries in China was heroic, so today in Macedonia there is a display equally heroic. It has as yet attracted little attention because of spectacular events in the military world. The missionaries are actually going their work as if nothing unusual was taking place. Last week a letter came to hand from one of the American missionaries at Monastir, a woman working in the very heart of the Macedonia disturbances. She speaks calmly of the endeavors not being prosecuted there, especially of the plans for reopening this autumn the schools of which she is one of the principals. She then says: "We are more quiet than some of our friends are, probably. Whatever comes to us, it is right that we should be here. We can leave the future with God." The Monastir missionaries have expressed no thought whatever of withdrawing from the disturbed country, although several months ago the American Board (Congregational) gave authority to them to withdraw if it seemed wise for them to do so—an authority given in all cases of political or special disturbance in any country. The Board puts the responsibility upon the missionaries on the ground, while it keeps them informed so far as it is able to give information which they may not possess. The Monastir missionaries write that their withdrawal would probably produce a panic among the native Christians. The missionaries say that their presence is essential, first, to prevent such a panic, and also to help the suffering and discouraged. Many of the terror-stricken natives sleep on the missionary premises at night, not only at Monastir, but even at Salonika to the south, where there is a much larger foreign population, and where, if necessary, missionaries can have the protection of foreign vessels. To the north of Monastir there is an American missionary station at Samakov, just over the Bulgarian border. On Monday of this week it was reported from Samakov that the missionaries there are continuing their work as usual, although under abnormal conditions. Taking the situation as a whole, therefore, in the disturbed districts, an impressive calmness has characterized the missionary labors. Nor has this position been assumed with any distorted view of the value of martyrdom. It has been taken from a pure sense of duty and privilege.—The Outlook.

## FOREIGN MISSIONS.

The religious achievements of the century are thus enumerated: One hundred years ago Carey baptized his first convert. In 1825 there were but 60,000 members of Protestant churches on foreign mission fields; today there are 1,317,841. The first foreign missionary society of American origin was organized less than a century ago; today these organizations are numbered by the score. One hundred years ago there was less than \$75,000 contributed annually for foreign missions; today there is given, throughout the world, not less than \$19,000,000. One hundred years ago there were not more than one hundred foreign missionaries on the field; today there are 15,400. One hundred years ago the Bible had been translated into sixty-six languages and dialects, spoken by one-fifth of the world's population; today it is translated into 330 languages, spoken by four-fifths of the world's population. One hundred years ago there were six Protestant missionary organizations in the world; today there are 537 missionary societies and auxiliaries. The first foreign mission of the Methodist Episcopal Church was established in 1833; today in all mission lands the Methodist Church has a membership of 107,003, with 75,954 probationers.—Exchange.

Life is God's school, and they that will listen to the Master there will learn at God's speed.—George MacDonald.

## Sunday School Lesson.

BY REV. H. G. HILL, D. D.

### GOD'S COVENANT WITH DAVID.

II Sam. 7.4-11, October 11, 1903.

When David was established on his throne, and had rest from his enemies, he desired to honor Jehovah. He prepared a tabernacle at Jerusalem for the Ark of Covenant; with imposing ceremonies and great gladness he brought up the Ark to its appointed place. But he was not satisfied with this. He desired to build for the Lord a temple more splendid and costly than his own dwelling. At first Nathan, the prophet, approved and commended his design. But in the present lesson he is directed to inform David more fully concerning the Lord's will and gracious designs. Several topics deserve attention.

David's purpose to build God's House.—The Lord approved his purpose, and all the more, because he had never in all Israel's past history instructed any ruler to build Him a house. David's desire to do this was, not the result of command, but the spontaneous outcome of a grateful devout heart. Hence it was the more acceptable unto the Lord. Yet David was not permitted to accomplish his design, though he was enabled to make large preparations for its fulfillment. He was forbidden to build the house for the God of peace, because he had been a man of war and bloodshed. Still he was allowed during the rest of his reign to accumulate much rich material with which Solomon completed the temple.

II. God's Dealings with David.—The prophet reviews David's lowly origin and past history and shows that his present blessings were due to the Lord's goodness. It would be well for us all oftener to survey past dealings and to trace our blessings to their Divine source. Nathan tells David that the Lord had taken him from humble station, from the sheep-cotes to make him ruler over Israel, Jehovah had been with him wherever he went, that He had cut off his enemies, and that He had given him a great name among the magnates of the earth. Thus does the prophet ascribe David's exaltation and greatness to the power and providence of the Almighty. The uplifting of all human beings is mainly due to some supreme causes. But Jehovah's blessings bestowed upon David in the past were only earnestests of future benefits to be enjoyed in the future by the king and his people.

III. Gods Promises to David.—The Lord promises to David's people, Israel, a fixed habitation, deliverance from affliction and rest from their enemies. He assures him that the Lord will build him an house and that when he slept with his fathers, He would set up his seed after him and establish his kingdom. He affirms that his son shall build a house for His name and that he would "establish the throne of His Kingdom forever." He declares "I will be his father and he shall be my son. He says "If he commit iniquity I will obasten him with the rod of men and with the stripes of the children of men. But my mercy shall not depart away from him, as I took it from Saul whom I put away before thee." He furthermore promises, "And thine house and thy Kingdom shall be established forever before thee: thy throne shall be established forever." These precious and far-reaching promises of God to David were partially fulfilled to Israel and David's seed during Solomon's reign. They assure us that Solomon, despite his falls and wanderings, was brought to repentance and obtained Divine mercy. But these promises are yet to find complete fulfillment in Israel's future history and David's "Greatest Son," Jesus Christ.

"Before mine eyes this hope doth daily move,  
That God will count my spirit fit to stand  
Among the glorified at His right hand,  
When earth is past, with all its life and love."

## Westminster League.

BY REV. HUGH W. HOON.

### GREAT MEN OF THE BIBLE. LESSONS FROM MOSES.

Ex. 34:28-35; Matt. 17:3-4; Heb. 3:1-5. Topic for October 18.

In almost every life that has been a power in the world, we are able to see some attributes or traits of character which stands out prominently. In many cases the photograph of a man's character is displayed in a few words which makes the picture easily recognizable. Moses is noted for his meekness, and yet he had something else at the bottom of his character which brought forth as its fruit, the spirit of meekness. Moses like his ancestor, Abraham, was pre-eminently a man of faith, and the best teachings of his life are brought out by contrasting the strong parts of his character when he had become this man of faith, with the places in his character as a self-sufficient man, which these strong points supplanted.

In Moses, we have a contrast between the man when relying on himself, and when relying by faith upon God. Moses' life was proscribed from his birth, but his mother being a woman of faith, found a way to protect and save her boy's life. It was no doubt the example of his mother's faith, which had so much to do in the later days in making the son lean so heavily on God. But in Moses himself the lesson had to be learned. No doubt in his early days his mother had instilled into her child thoughts of the future filled with blessings to his distressed people; these blessings coming through himself as the instrument. As a man he felt his own wisdom and by his own manhood and prowess tried to make his people look upon him as their leader. But failure crowned his efforts, and as a fugitive from the wrath of the king, he hid himself in Midian. Here he learned to put a right estimate upon himself. It was while pondering on the mountain sides that he realized how insignificant man is. Here he learned that meekness which ever after distinguished him.

Before the lesson of his own weakness was learned he imagined that all he had to do was to announce himself as the leader of his people and they would rally to his standard. When the lesson had been learned he had to be persuaded to undertake the work, and then it was not until he was sure God was going to work through him.

But there is another side to the lesson. We should never imagine that because a task looks impossible from man's standpoint, or because failure has resulted from past efforts put forth in our own unaided strength, the same undertaking is impossible when God works through us.

There were three lessons which Moses had to learn. The first was that he himself was not strong; the second, that the work before him was too much for any man alone; the third was that God could use a weak and imperfect instrument for accomplishing His will. He didn't learn these lessons in a day. It took him eighty years to get them even well enough learned to begin to put them to much use. We are much more favored than Moses was in this respect, for we have the advantage of his experience with its failures and successes to instruct us.

The task before Moses was a gigantic one. Looking at the enterprise from every conceivable human standpoint, it was absolutely impossible, and yet for God it was nothing. It was no strain upon His resources. It was no tax upon His wisdom. How very little and weak we creatures of the earth are anyway! We work and worry and fret over the petty affairs of everyday life, when if we would but go to God and become a co-worker with Him we would find our lives smoother and free from the vexations which so often overcome us. When will we cease to grovel and begin to walk like the sons and daughters of God?

## Contributed.

### The Attraction of Northfield.

The attentive readers of the press have wondered why Northfield in Massachusetts, the former home of D. L. Moody, claims so large a share of public notice during the summer and draws thither such a large number of visitors. During the life-time of D. L. Moody, the magnetism of the man and his world-wide fame as an evangelist may have in some degree accounted for this. But Moody having dwelt upon the threshold a long time, lives in heaven now, and his modest grave crowning "Round Top," suggests sad as well as gladsome memories, and is not a sufficient magnet to attract the multitudes that frequent the place.

The concourse of ministers and pious laymen of various denominations, from the United States, Canada, Nova Scotia and Great Britain and of missionaries from different parts of the world, was greater than ever this summer. On the second Sabbath in August the auditorium contained 2,900 people and between two and three thousand attended the exercises for more than two weeks. What drew and kept these unlike people together? Man has a complex nature, and if a place wins and holds many it must be attractive to the varied phases of human nature.

Northfield has rare Physical Attractions.—The bodily organs find there much to comfort, win and delight. The temperature in summer is charming and you can sleep under blankets every night, while during the day the air is bracing though sufficiently warm. The scenery is beautiful. The 14 buildings of the Female Seminary, crowning gentle slopes, are surrounded by green graded walks and drives. The surrounding views are lovely, and in the new town, with many handsome residences, art has done much to embellish nature. Northward beauty develops into grandeur as up the winding valley of the Connecticut river, with its gleaming waters, and shady banks, appear the foot hills and loftier heights of the mountains of New Hampshire and Vermont. The provisions made for gratifying the appetites, are ample and furnished at a price within the reach of persons of small means. But there are many places where the physical man finds gratification that are not so attractive as Northfield.

II. It has at these Meetings Social Attractions.—The visitor is brought in touch with some of the representatives of Christendom. The cultured, the refined, the intelligent, the pious and some of the most diligent workers for the Kingdom of Christ are met here. Some of the most zealous Christians of our own and other lands are brought into intimate contact and take sweet counsel together. Pleasing acquaintances are made. Genial friendships are formed and delightful memories are stored in the mind. The narrow and provincial spirit is made to yield to wider and more catholic views, and we are made to realize that some serve the master who follow not us. We are won from old ruts of thought and drawn to new themes of meditation. Communing with the brotherhood of believers, we take a broader survey of the Christian world and have our zeal for the master's service quickened. But if Northfield ministers to the physical and social nature, it does more.

III. It Stimulates the Spiritual Nature of Man.—It appeals most strongly to the religious side of man's character. Reverence for the Divine words and earnest efforts to understand and interpret it, mark the Northfield meetings. The auditorium where the Scriptures are diligently studied five or six times each day, is the very centre of its life. Daily scholarly expositors speak to very large and attentive audiences, concerning the doctrines and duties of Holy Writ and the prophecies which relate to Christ's growing Kingdom. You may not be willing to accept all you hear. But the lectures of G. Campbell Morgan on the "Minor Prophets," the discourse of G. F. Pentecost on

"The Orient, The Anglo-Saxon and Christianity," and the sermons of Griffith Thomas and Samuel Chadwick, will abide in the memories of many who heard them.—H. G. Hill.

### An Autumn Thought.

It is almost irresistible to find comparisons between the waning years and our declining lives, and although the simile is so trite, the fading verdure, the falling leaves, the lessening light, bring us always back to the same place, and we begin to use all the old phrases which have doubtless been said and sung since first men conveyed their thoughts in language.

There is a point where the illustration fails to be a true one: I admit no winter in human lives except that which death makes. Spring, and the warmth and glory of summer, these are both beautifully expressive of our youth and maturity, but after these, until the angel of release wings his strong flight from earth, bearing that which cannot die unto its safe haven, it is always autumn in the human life. Frozen stillness, extinction of growth and expansion, dreary bondage of kindling energies, do not fitly delineate old age. It is yet autumn—the harvest time, while men and women love, and desire, and cherish the things which the long years have brought to them.

If we better realized this, we would not so soon give over the efforts of brain and hand to produce; we would not so quickly settle ourselves down to nurse our older opinions, perhaps our older fallacies, and make great barriers between us and the progressing minds of our children and the ever widening wonders of the world.

The passing decades have freed us from the heavy responsibilities of certain forms of activity, but our minds are not meant to lie, like winter fields growing harder and harder as the cold grows more intense, neither giving nor receiving any enrichment of life's wine, but daily becoming less lovely and lovable because the sun has so short a time to stay above our horizon.

This day makes me have visions of wrecks and lost hopes; of ventures that will be torn to pieces in fierce winds, of ships that can never make their ports. Now comes the time for those who stand confessedly in the autumn of their lives to use the rich harvest of their experiences, and teach men the tenacity of hope, the shortlivedness of evil and its fortunes.

A young man staggering under the misfortune which often overtakes us in the fervor of our strength does not come into his old father's presence to find an immovable, irresponsible, ice-bound atmosphere. "If you had lived through as many storms as I have done, you would not despair, my son; there is no such thing as destruction to a man's career; no such possibility as annihilation of hope and victory unless a man poisons his own life and destroys his own harvest." This is the autumn lesson of age to youth. It has learned not only to sow but to reap—not only to reap but to garner; it has found the secret of repose in the time of storm; it has discovered what a store of blessings remain for those who have been true and of good courage while the summer days shone and kept the freshness of the spring with which life began its course.

Our memories, if the past has been faithful and honest, true to its ideals, inflexible in its purposes of right, are indeed well-filled storehouses. It must be a barren record which does not give access to unending food for refreshing and reviving our own weary hours, and hold something suited to the needs of those about us who are yet in the heyday of life. These are not lifeless, impotent recollections, but vitalized, forceful, helpful, human experiences—they are charts to the young and comforting sources of sympathetic intercourse to those of our own generation lingering tenderly over the past, which is still in one sense the present to them.

The thinning ranks—ah, there is the great danger point with those who are in their autumn days—it is

hard to see the beloved faces passing out of sight and mark the wide gaps in the once unbroken circle of our beloved ones. The fond and strong and faithful features we held dearest, the bright and gladdening friends with whom we shared the laughter and the joy of life, the tender and dependent companions with whom we dared to interchange the closer secrets of our hearts. The autumnal simile becomes too vividly strong for our composure as we think of them. Today, while we watch the wild gale tearing away the leaves, set green upon the boughs, and leaving the denuded branches graceless and looking as if affrighted, while the yet vigorous stems wave violently in the harsh wind, we remember with acute pain how we have had to let go our hold on the dear lives which were to us the grace and glory of life's gala days.

They have gone—the narrow space we call ours on God's fair earth looks strangely altered by their absence, but if the ties that bound us are forged of flawless metal, we shall slowly discover that the flower, the rail, beautiful blossom, has truly shed its petals and disappeared, but the fruit, the germ of life, which ever renews itself, is in our sheltered autumnal garner-house—we have not lost it! No love or faithful friendship or ennobling intercourse of all the past years can be taken from us.

Sometimes we are driven to ask: "And what is left to us?" Much of everything we ever strove for, and all we ever really attained! What we have merely possessed of the gifts of fortune, or the loveliness of youth we cannot hold fast, but what we have won of trust and honor, and of unity with the greatness of man and the glory of God, remains to us and lives. No winter this!

Prays some dear saint: "Sift the in-gatherings of our memory that evil may grow dim and good may shine forth clearly." There is much to ponder over in this petition, much to strive for in anticipation of autumn and its storms and its need to live on what we have reaped and stored. The bitterness and strife and evil we have kept in mind and fanned into continued new life will make a sorrowful revelation of itself in the days when we nourish the present upon that which we sowed in days long gone. In what is left to us in the season when our sowing time is over, let us be careful there is no residuum of malignity, no treasured bitterness, no hardness of unforgiven injuries. We have pressed the grapes, we have stored the wine, let there be no poison in our cup.

Of those who sit within the circles of their children and grandchildren it is almost a folly to question: "What is left?" No harvest like this—no warmth like this to keep the spirit vividly alive until with folded hands and closing eyes, our earthly sun sets for the last time and our cold winter comes at last. There comes a thrill of eagerness to stir the heart when one thinks of the aged people surrounded by young lives which have caught their first vigor from them. To be to these not mentors only, nor yet benefactors, but comrades who shall teach them the use of arms and guide them in the thick of the inevitable battle, is inspiration enough, heaven-given inspiration, to keep us from thinking we have come to a time of sloth and inertia. He or she who have children to live for should never cease to be young in heart. We lose half that remains for us when we cling too tenaciously to our own early ideas and drive youth from us by dissent. Prays on any unknown saint: "Keep us from narrow pride in outgrown ways, blind eyes that will not see the good of change, impatient judgments of the methods and experiments of others." Wise saint! May his autumn days be rich with the living intercourse of young hearts that love him.

The maturity which has outlived the heart and fire of summer passion and struggle, should give to us absolute firmness—the firmness of tested truth—on which our younger dear ones can prove the value of their discoveries in all matters essential. But this is a different matter from turning a deaf ear, and condemning without examination what is new to our experience

and foreign to our early convictions. Many an old man's life is left very lonely from unwillingness to enter into any plan that involves methods hitherto unknown to him. "Blind eyes that will not see the good of change."

Whittier's beautiful words may not be too familiar for quotation, since they so aptly fit my need:

My autumn time and Nature's hold  
A dreamy tryst together,  
And, both grown old, about us fold  
The golden-tissued weather.

I lean my heart against the day  
To feel its bland caressing;  
I will not let it pass away  
Before it leaves its blessing.

O stream of life, whose swifter flow  
Is of the end forewarning,  
Methinks thy sundown afterglow  
Seems less of night than morning!

That clouds must veil this fair sunshine  
Not less a joy I find it;  
Nor less yon warm horizon line  
That winter lurks behind it."

With a conception of life's later years like this, it ceases to be our anxiety to know what is left to us; we can hardly receive the adequate idea of our large possession.

The stretch of our far, unobstructed view shows us so much! We have lived to see cause and effect, to realize what small beginning may produce; we no longer hesitate to aid the development of tiny germs of life that we may not hope to see reach their full maturity, for we have watched the growth of so many noble things which were at first no more to us than seeds planted in a child's garden. We lose the fear to venture to commence great works for future good, simply because we cannot foresee the end. Have we not seen a man's or a woman's heart and faith carry a blessed scheme of civilization, or redemption, or solace of pain to an incredible issue of success and triumph, and even stood in joyful wonder while it grew in power after its originator had passed on to his or her reward?

We have left to us, if we have not misused our lives, belief in what in our youth we are sometimes tempted to doubt. We know that that love and faith and steadfast truth are undying realities, and we can bid our children to hold them fast. We have had opportunity to sift the whole bewildering mass of the world's allurements and know what is worth striving for. It is our own fault if we have clung to the dross and let the pure gold pass out of our reach.

It is left to us to gently unmask things which might deceive, to show the worth of the rough way and the steep path, and to encourage the ascent. The perils of the frail flower-time being past, we should now hold in our grateful grasp the rich clusters of ripe fruit full of the new wine that gladdens the hearts of man.

It is left to us to cheer on our own and the coming generations, and to show that life is really worth the living; to tell of dangers safely passed, and gales which, having spent their fury were but precursors of bright days of calmest peace.

Do not let our autumns take on winter's chill nor fail to remember that it wears the harvest of the year.—*N. Y. Evening Post.*

#### The Dispensary.

In the temperance agitation in North Carolina we unfeignedly rejoice. Yet there is in us a strong and unchanging conviction that upon one point a false step has been unwittingly taken by many of the best friends of temperance. We refer to the establishing or seeking to establish dispensaries. We have wished that some one would sound the needed note of warning against this, in our judgment, specious subterfuge of the Evil One. That the temperance forces of North Carolina may not be snared on the eve of victory, we

purpose to give for the thoughtful consideration of the Standard's readers some of the reasons why the dispensary under no possible circumstances should be favored by Christian people. We submit the following arguments against the dispensary:

**The Dispensary Removes Furtherest the Success of the Temperance Cause.**—This is seen to be true: 1st. Because the dispensary enlists as its friends and supporters that element which is opposed to the saloon and which, in order to drive out the saloon, acquiesces in and morally supports the dispensary. Many of the friends of prohibition are thus made into friends of the dispensary and their guns for prohibition are spiked. To move in behalf of prohibition they must cut a complete somersault, reverse themselves and turn enemies to their erst-while friend and the creature of their own making—the dispensary. 2nd. The facts of dispensary history, despite exceptions, bear out our first objection. This is strikingly true of the dispensary in South Carolina. The blandishments of the dispensary in that State have seduced from their first and true love not a few former prohibitionists and it has so stealthily established itself with the multitude as to make prohibition a very remote possibility. "Union County voted for prohibition three months before the dispensary was established," remarked a prominent citizen of that county, "but now prohibition would be overwhelmingly defeated at the polls." It is a current saying in South Carolina that the dispensary killed the prohibition party.

Take Fayetteville as an example: There we see the unique spectacle of the church people being satisfied with the dispensary and having no thought or desire (so an elder of the Presbyterian church told the writer) for a change, while the whiskey men initiated the struggle and helped to forward the movement that led to prohibition and they are primarily responsible for Fayetteville's dryness today. There is prohibition, but in spite of the dispensary.

**II. The Dispensary Removes the Odium of the Whiskey Traffic.**—There is a strong odium attached to traffic in whiskey. An odium that ought by all legitimate means to be increased and intensified. The dispensary, since it is largely established, morally supported and run by the ministers and church people loses that odium that is felt towards the saloon and is lifted into the realm of the respectable and honorable vocations. This, we believe, is one of the most dangerous and subtle evils which troop in the wake of the dispensary.

The ministry, church officers, and Christian women have a tremendous power in molding the opinions and sentiments of the public and especially of the young people. Public sentiment today is justly prejudiced against the saloon-keeper, just because all these Christian forces have condemned and opposed the saloon.

What then will be the inevitable result upon the opinion of the young people and the general public towards the dispensary, when preachers, elders and Christian women became ardent supporters of and sponsors for that institution? When they dilate on its blessings and beneficent results. When they work and speak and vote for it. There can be but one result; to the extent of the molding power of the good Christian people, and that power is very great, the dispensary will be respectable-ized. Public opinion will be led to say: "The dispensary is all right; it is an entirely honorable business, it has become respectable. Why, aren't all our church people for it?" Thus insidiously the church of God is shorn of its locks.

**III. The Dispensary is a Moral Compromise.**—Since drunkenness with its allied evils is moral in its nature (or rather immoral), that which causes these results, the making and selling of intoxicants is a moral question. Primarily then, the dispensary is a moral question, only incidentally is a question of expediency. The dispensary is a moral middle ground upon which Satan and the Christian meet (the thoughtful reader will distinguish between Satan and the saloonists. The opposition of the saloonist does not necessarily argue

Satan's opposition.) It is in the plain of Ino; Satan and the Christian both make concessions. Satan concedes to the Christian that no liquor shall be sold after sun-down, that it shall be sold only in unbroken packages, that it must not be drunk on the premises and that the seller's gain must not be determined by the amount of the sales. In consideration of these concessions, the Christian dispensaryite concedes to Satan that liquor shall be sold and as much as the people want. If that is not a compromise we have no conception of the meaning of the word. And a compromise on any moral question means a surrender. That you may see how shameful a surrender this one is, observe the concessions made by each side. Satan concedes only minor points, that is, how whiskey is to be sold and drunk and the method of paying the dispenser, yet holding to the main point, to wit: that whiskey be sold. The Christian in consideration of these trivial points yielded, gives up to the adversary the only essential point, namely, that whiskey be sold and in such quantities that all may buy and be drunken!

**IV. The Dispensary is a Mild Solution of Jesuitism.**—It does evil that good may come. It seeks to accomplish beneficent results by foul means. It claims (a claim we admit for argument's sake) to decrease drunkenness and the sins and crimes attendant upon drunkenness. That of a truth is a result greatly to be desired. But many stop right there. That phrase "decrease of drunkenness" has slain its tens of thousands of unguarded prohibitionists. They fail to look at the means. As a matter of fact the dispensary uses wrong means to bring about that result—namely, a compromise of morals and the lifting of the whiskey traffic (under the name, dispensary,) under the patronage of the church and thus secretly yet surely crippling the church's spiritual power and testimony. Decrease of drunkenness at that price is far too dearly bought. Decrease of drunkenness is desirable if it can be secured by right means, otherwise not. We would commend a study of the first temptation of our Saviour to those afflicted with the decrease-of-drunkenness-by-any-means disease. There Christ refused to accomplish a most desirable end, by the use of wrong means. Before he would have used wrong means and made bread of those stones by his word of power, he would have starved.

But the dispensary is the most practicable solution of the whiskey problem, we are told in its defense. Many are diverted from the main issue and won under the sophisticated word "practicable." Suppose it is practicable, what if it is not right? As well say, it is not practicable to keep the eight commandments, therefore some stealing is permissible. Or it is not practicable to enforce the observance of the seventh commandment, therefore adultery under certain restrictions is the best solution.

**V. The Dispensary Willingly Makes Drunkards.**—For that reason, no Christian should consent to it. The dispensary whiskey can make a man as drunk, just as thorough a brute as any iced draught of mint julip served in golden chalice over onyx bar between the mirrored walls of the gilded saloon. The bare fact is, the dispensary makes drunkards, it fills drunkards graves, it is a successful instrument in populating the drunkard's hell, therefore it cannot be consented to by Christians. It is cold comfort indeed to the unhappy pauper of a widow to be told that she was widowed and her children left shivering and breadless, not by the terrible saloon but by the plain straight liquor from the dispensary which the good church people fought so hard to establish in town. If the dispensary is not putting drink to our neighbors' lips, then the saloon is not either. Both equally ought to go. "But there will be drunkards under prohibition, too," some one replies. The difference is wide indeed. Under prohibition there may be drunkards, but not by our consent but over our earnest protest and in spite of the fact that at every hazard we strove to keep liquor from their lips. But with the dispensaryites, there will be drunkards with their consent.

It behooves every one to weigh carefully the meaning of advocating the dispensary, and unless the reasons above and others that might be added, are fairly met and satisfactorily answered at the bar of an enlightened conscience, he does well to halt in his advocacy of any such measure. If these words may but cause some to stop and seriously to ask as to the dispensary: "Is it right?" "Can a Christian afford to befriend it?" we shall be content.

Knox.

[Our correspondent has a second article on the Dispensary in South Carolina. The second explains the first. The second and first together can be easily answered, so it seems to the editor, so far as these articles touch the altogether different problem of the local dispensary in North Carolina, as an alternative to the saloon. At any rate a reply, if not an answer, is promised in the next issue of the Standard.—Ed.]

### Some Athletic Statistics and their Lessons

When one reflects how our daily happiness and our daily efficiency depend upon bodily vigor, or counts up the appalling tax, paid in time, money, pain, and tears, which sickness exacts from every community, he can but wonder at the prevalent lack of interest in the bodily training of the young. The wonder grows when he recalls among the young people of his acquaintances instances of arrested growth, actual deformity, or chronic malady, which a little care on the part of parents or teachers might have prevented.

To stimulate interest in the subject, and to show how regular athletic training increases bodily growth and development, even in young men whose average age is over 21, I wish to call attention to some statistics for '03-'04 handed me by the Physical Director at Davidson. The physical measurements alluded to are voluntary, and only 95 of the students had them taken both at the beginning and at the end of the last Collegiate year. From the 95 names the Director selected those who were in regular training almost the whole year, most of them being members of the foot-ball, baseball, or track teams. This group numbered thirty. The other 65 were almost all interested in some form of athletics, but took no such regular or sustained training.

Average gain of 65 students between Sept. '02, and May '05: In Weight 7 lbs, Height 6-10 of an inch, Normal Chest 1.11 inch, Expanded Chest 1.84 inch, Depth of Chest .18 inch, Breadth of Shoulders .63 inch, Lung Capacity 8.3 cubic inches.

Average gain of 30 students who regularly played on the College teams or followed regular training in Gymnasium: Weight 11.8 lbs, Height 1.36 inch, Normal Chest 1.35 inch, Expanded Chest 2.20 inch, Depth of chest .22 inch, Breadth of shoulders .88 inch, Lung Capacity 15.2 cubic inches.

These astonishing figures are not quoted as a defense of football, or intercollegiate athletics, or College "teams" of any kind. They are used for the wider and deeper purpose of showing to all teachers, parents, and young people how rapidly and permanently bodily training influences bodily development, even in young men who are old enough, on the average, to vote, and are presumably "grown."

The students taking desultory exercise, or none at all, gained 7 lbs each, those taking regular athletic training nearly twice as much, though eating the same fare, and living under the same circumstances as the first class. The athletes gained nearly an inch and a half in height in 9 months, though averaging over 21 years old; the others grew less than half as fast. Each of these thirty men, on the average, will remain through life nearly an inch taller than if he had failed to take this year of regular training. The increase in lung capacity is equally permanent and equally remarkable. To meet pneumonia and consumption, the two deadliest enemies of the human organism, these trained young men carry into life an added lung capacity nearly twice as great as that of the average student.

In consideration of these facts, about which there is no fog of argument, theory, or sentiment, is it not time

1st. For parents and teachers to realize that the growing body is almost as plastic as the growing mind, and to cease their criminal neglect of bodily training?

2nd. For the philanthropists of our great and liberal denomination to endow at Davidson a Chair of Physical Culture, place at the head of this department a trained medical athlete, who is also a Christian gentleman, with the same rank and authority as the other members of the Faculty, give him a thoroughly equipped gymnasium and athletic grounds and a corps of assistants, place the developments of the body on the same plane as that of the mind, and thus send to the service of the Church and of the world graduates who are equipped not only with trained minds and characters, but with square shoulders, deep lungs, an erect bearing, and a vigorous constitution.

Henry Louis Smith.

### A Promising Experiment.

Amid all the mistaken philanthropy, is directed effort, and energy fruitlessly expended in behalf of the negro, it is a real delight to find one experiment that is being conducted on the principles of common sense and sound judgment, and gives promise of some really beneficial results. The experiment alluded to is the John C. Martin Bible Conference for the Benefit of Colored Ministers, which has just closed its session held in Atlanta, Ga. The white people of the South have seen so many misdirected efforts for the benefit of the negro race, have so often watched them fail, or felt the force of their unwholesome influence upon the people whom they would benefit, that many of us have begun to believe that the negro should be left to work out his own salvation. This John C. Martin Conference, however, seems well worthy of support and encouragement.

The plan of the conference is somewhat as follows: Mr. Martin's agent, a man born and reared in the south before the civil war, selects some town easily accessible to the surrounding country, where the conference will be held. The meeting is called by announcements, circular leaders, etc., sent to all the negro preachers of the community. Men from both races, but always such as are known to be men of ability and thorough consecration are selected as speakers. The speakers are always men of the immediate neighborhood. The John C. Martin fund bears the entire expense. The usual course of lectures is as follows:

"The Dignity and Importance of the Gospel Ministry."

"The Minister's Responsibility as a Messenger of God."

"The Object of Preaching."

"Preparation and Delivery of Sermons."

"Public Reading of Scripture, Hymns, and Prayer."

"How to Study the Bible."

"Bible Writers and their Times."

"The Christian Home."

"Christian Living and Influence."

"Purity, Temperance, Economy, etc."

The strong points of this plan can be easily seen.

In the first place it gets down to the roots, and aims at a moral and spiritual improvement. We have heard that much was said in the anti-slavery agitation about an alleged neglect of the religious training of the negro on the part of the Southern planters, but we have noticed that almost without exception, the philanthropic efforts of the people of the North have been directed toward the intellectual and material improvement of the negro rather than toward the fact that education without moral and religious training puts a new and dangerous weapon into the hands of the thief, the liar, the profane and the insolent. This may well account for the fact that the people of the South have begun to question, in the light of their experience, whether or not education is good for the negro, and is,

no doubt at the bottom of the agitation in several of our states looking toward an apportionment of school funds between the races according to the amount of the taxes paid by each. This Martin Conference aims simply and solely at the moral and spiritual education and improvement of the negro. It is also a well known fact in the South that the best results in all efforts to benefit the negro can be secured only when such efforts are made through and directed by those who understand the negro and are acquainted with their nature condition and needs. This conference is under the personal direction of Mr. Martin's agent, Mr. W. B. Rankin, who is a Southern man, and all of the speakers are chosen from the immediate neighborhood of the conference, from both races, and always with a view to their ability and character.

The great difficulty in helping the negro has always been how to secure his own cooperation and at the same time give him something that he really needs, without truckling to his weaknesses in order to secure his attention. The Martin Conference seems to have been remarkably successful in this respect. The meeting is held in a negro church, yet there are no unusual demonstrations, not even a choir. The conference is not red-labelled in the newspapers as a philanthropic enterprise for the benefit of the negro race, yet the preachers come.

There are no bombastic speeches and the speakers are not imported from New England, yet the preachers listen, and the discussions that are heard after the speaker is through speaking indicate very clearly that they are profiting by what they hear. It was very gratifying to see the conference to tender Dr. Theron Rice a rising vote of thanks after a very earnest address on "Christian influence and Christian Living," and to hear one old preacher from Alabama say that Dr. Rice had made plain to him something that he had been trying to see for twenty years, namely the negro preacher's opportunity for usefulness and the need that exists for his services. Evidently something is being done.

A negro preacher recently published over his signature the statement that the thing to be deplored in the negro race is not poverty or ignorance, but moral deficiency and for this, he says the Afro-American pulpit is largely responsible. We recognize the fact that the preacher is the leader among his people. It is his example that they follow and his word to which they give heed. We think that this Martin Conference has found the strategic point.

W. E. Hill.

#### "Futures" and Gambling.

"A cotton merchant has an order to supply a cotton factor with a thousand bales of cotton in December at a certain price. The cotton merchant in time delivers the cotton at that price. But he is merely seeking a fair commission on that purchase. He therefore protect himself, or 'hedges,' by buying through his agents on the Cotton Exchange a thousand bales of December cotton. Then if cotton goes up he is insured against loss. If it goes down he has discounted any larger profit that he might have made. But this is rather anti-speculative than otherwise. Or a cotton factory contracts for the delivery of its cloth six months from now at a certain price. It protects itself against a rise in the price of the new cotton by buying futures in cotton. It strikes us that this is a legitimate transaction."—Editorial in Presbyterian Standard, Sept. 2.

The fact that this doctrine is set forth deliberately by one of our ministers and editors, one of the ablest and most conscientious among us, demands a patient examination of the question. The present article aims to help toward this examination, as among brethren who respect one another's convictions and judgments.

We need first of all to get a correct definition of gambling.

In the first place, the issue of a gambling transaction must turn on a future contingency, not certainly foreknowledge by the parties. But this element of risk and speculation is common to gambling and to other forms of trade generally. Whoever buys

to sell in the market runs a risk, in a measure speculates. We cannot condemn speculation as such. A given speculation may be wrong for a given man; but to condemn speculation in itself is to condemn commerce. It would be to condemn the raising of cotton, since it is always a contingency whether the price of the cotton will exceed the expense of raising it. To show, then, that the buying of futures diminishes the risk in a certain complex of transaction is not to touch the question whether the buying of futures is gambling.

In the second place, if it is right in the cases supposed to buy futures, it must be right to sell them. The question, therefore, whether the transaction is gambling cannot be determined by considering only the action of one of the parties.

In the third place, there must be contemplated in gambling some transfer of value without compensation. Nor can we here admit as compensation the chance of gain by him who turns out the loser; for this is present in every gambling transaction.

We propose therefore the following definition of gambling: A transaction in which one party must lose if the other gains, a contingency determining which shall lose. And the element which makes the transaction always sinful is the necessity that one loses for the other to gain, the transfer of value without compensation.

The objection is made then that insurance is gambling; but the objection is not well-founded. If I insure my house, and it does not burn, the insurance company does not get my premiums without compensation; and the compensation lies in the increased commercial value of the house pending the insurance policy. And if the house burns, neither do I get something for nothing (for in no case must the insurance paid me exceed my loss), nor does the company lose; for the rate of premium must always be sufficient to cover the sum of losses by fire and to compensate the company for its capital and work. In no case does either party gain by the other's losing; but in every gambling transaction, it is to the advantage of one party that the other lose. This is not so in insurance, whether fire, accident, or life insurance; for if, under the name of insurance, there is such a transaction that it is to the advantage of one party that the other lose, such a transaction would be gambling.

Now let us apply our definition. In the case of the cotton merchant (and the argument would be the same in the other case), there were two distinct transactions supposed, one with the cotton mill, a confessedly proper commercial transaction, and one with the seller of the futures. Is there gambling in this? Tying this transaction to the other does not alter its character. For each of the transactions is with a different party and is complete in itself.

For suppose that a horse merchant has agreed to deliver a certain horse to a party for \$100, knowing that the horse is to be sold and calculating that he can effect the purchase at \$200. He thus expects to make \$100 commission. But when he approaches the present owner to sound him concerning the price, he is told that the horse is to run in a race; he can have the horse for \$100 if the horse is beaten, or for \$300 if he wins the race. Then our horse merchant, meeting a man who is willing to bet \$100 that the horse will be beaten, accepts the bet. If now the horse is beaten, the horse merchant pays \$100 on the bet and \$100 for the horse, in all \$200; or if the horse wins, he makes \$100 on the bet, and then pays \$100 for the horse. Thus by making the bet, he removes the risk. Is the transaction in which he bets \$100 on the horse race gambling? If so, the fact that he has so related his bet with another transaction as to keep himself from losing or gaining on the two transactions, does not take away the gambling nature of the betting transaction.

To come back to the supposed transaction of the cotton merchant in buying futures, the mere fact that he has so related this transaction to another that he will

neither "lose nor gain" on the "two," does not "take" away the gambling nature of the one, that between him and the seller of futures.

For if the cotton mill should burn down meanwhile and abandon its transaction altogether, the transaction with the seller of futures would still stand. If when cotton went up 1 cent and he made \$5,000 on his deal, in futures, would it be by gambling? For if cotton went down 1 cent and he lost \$5,000 by this deal in futures, would he lose by gambling?

And in any case, would the transaction in futures be gambling on the part of the seller of futures?

F. P. Ramsay.

### An Address on The Bible.

By Theodore Roosevelt.\*

As all of you know there are certain truths which are so very true that we call them truisms; and yet I think we often half forget them in practice. Every thinking man, when he thinks, realizes what a very large number of people tend to forget that the teachings of the Bible are so interwoven and entwined with our whole civic and social life that it would be literally—I do not mean figuratively, I mean literally—impossible for us to figure to ourselves what life would be if these teachings were removed. We would lose almost all the standards by which we now judge both public and private morals; all the standards toward which we, with more or less of resolution, strive to raise ourselves. Almost every man who has by his lifework added to the sum of human achievement of which the race is proud, of which our people are proud, almost every such man has based his lifework largely upon the teachings of the Bible. Sometimes it has been done unconsciously, more often consciously; and among the very greatest men a disproportionately large number have been diligent and close students of the Bible at first hand.

Lincoln—sad, patient, kindly Lincoln, who, after bearing upon his weary shoulders for four years a greater burden than that borne by any other man of the nineteenth century, laid down his life for the people whom living he had served so well—built up his entire reading upon his early study of the Bible. He had mastered it absolutely; mastered it as later he mastered only one or two other books.

In this country we rightly pride ourselves upon our system of widespread popular education. We most emphatically do right to pride ourselves upon it. It is not merely of inestimable advantage to us; it lies at the root of our power of self-government. But it is not sufficient in itself. We must cultivate the mind; but it is not enough only to cultivate the mind. With education of the mind must go the spiritual teaching which will make us turn the trained intellect to good account. A man whose intellect has been educated, while at the same time his moral education has been neglected, is only the more dangerous to the community because of the exceptional additional power which he has acquired. Surely the mere statement of it is enough, that education must be education of the heart and conscience no less than of the mind. You may look through the Bible from cover to cover and nowhere will you find a line that can be construed into an apology for the man of brains who sins against the light. On the contrary, in the Bible, taking that as a guide, you will find that because much has been given to you much will be expected from you; and a heavier condemnation is to be visited upon the able man who goes wrong than upon his weaker brother who cannot do the harm that the other does, because it is not in him to do it.

So I plead, not merely for training of the mind, but for the moral and spiritual training of the home and the church; the moral and spiritual training that have always been found in, and that have ever accompanied the study of this book; this book, which in al-

most every civilized tongue can be described as "The Book," with the certainty of all understanding you when you so describe it. One of the highest tributes of modern times to the worth of the Bible as an educational and moral influence of incalculable value to the whole community came from the great scientist Huxley, who said: "Consider the great historical fact that for three centuries this book has been woven into the life of all that is noblest and best in our history, and that it has become the national epic of our race; that it is written in the noblest and purest English, and abounds in exquisite beauties of mere literary form; and finally, that it forbids the veriest hind, who never left his village, to be ignorant of the existence of other countries and other civilizations and of a great past, stretching back to the furthest limits of the oldest nations in the world.

"By the study of what other book could children be so much humanized and made to feel that each figure in that vast historical procession fills, like themselves, but a momentary space in the interval between the eternities?

"The Bible has been the Magna Charta of the poor and of the oppressed. Down to modern times, no State had a constitution in which the interests of the people are so largely taken into account; in which the duties, so much more than the privileges, of rulers are insisted upon, as that drawn up for Israel in Deuteronomy and Leviticus. Nowhere is the fundamental truth that the welfare of the State, in the long run, depends upon the righteousness of the citizen, so strongly laid down. The Bible is the most democratic book in the world."

The immense moral influence of the Bible, though of course infinitely the most important, is not the only power it has for good. In addition there is the unceasing influence it exerts on the side of good taste, of good literature, of proper sense of proportion, of simple and straightforward writing and thinking. This is not a small matter in an age when there is a tendency to read much that even if not actually harmful on moral grounds is yet injurious because it represents slipshod, slovenly thought and work; not the kind of serious thought, of serious expression, which we like to see in anything that goes into the fiber of our character.

The Bible does not teach us to shirk difficulties, but to overcome them. That is a lesson that each one of us who has children is bound in honor to teach these children if he or she expects to see them become fitted to play the part of men and women in our world.

If we read the Bible aright, we read a book which teaches us to go forth and do the work of the Lord; to try to make things better in this world, even if only a little better, because we have lived in it. That kind of work can be done only by the man who is neither a weakling nor a coward; by the man who in the fullest sense of the word is a true Christian, like Great Heart, Bunyan's hero. We plead for a closer and wider and deeper study of the Bible, so that our people may be in fact as well as in theory "doers of the word and not hearers only."—Daily Bible.

A pretty story of Professor Herkomer is told in one of the London papers. His aged father, who lives with him in his splendid home at Bushey, used to model in clay in his early life. He has recently taken to it again; but his fear is that his hands will soon lose their skill, and his work will show the marks of imperfection. It is his one sorrow. At night he goes to his early rest, and when he has gone, Herkomer, the talented son, goes into the studio, takes up his father's feeble attempts and makes the work as beautiful as art can make it. When the old man comes down in the morning he takes the work and looks at it, and rubs his hands and says, "Ha! I can do as well as ever I did!"

Trouble is hard to bear, is it not? How can we live and think that any one has trouble, and we can help them—and never try?—George Elliot.

\*This address was delivered before the Long Island Bible Society in June, 1901, while Mr. Roosevelt was still Vice President. Sixty thousand copies have been printed by the American Bible Society, many having been sent to our insular possessions.

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**The Editor's Chat with the Reader.**

The Presbyterian Standard has been at the mercy of other busy printing offices for a few weeks, but hopes to greet its readers in better dress soon again, though as it is all in the family, to which the editor addresses his chat, we hope that errors and appearances will be excused.

But the matter is all right—Dr. Hill's account of his Northfield Trip, for example. An Autumn Thought is an appropriate reflection for this season of the year from the New York Post. Knox, who means to claim Presbyterian parentage at least, writes about the Dispensary. Dr. Smith has an article on Athletic Statistics which will be read with interest, especially by those interested in the youth in our colleges. A Promising Experiment is also a title which awakens expectation as we all like experiments. Rev. F. P. Ramsay asks some questions about Cotton Futures, with an illustration from the Horse Market, which we shall try to answer next week. President Roosevelt made the Address on the Bible which we now publish some months ago. We are afraid that it will be considered political if we defer its publication any longer.

And we again remark that the other departments of the Standard are up to the Standard.

**PERSONALS.**

The address of Rev. J. E. Summers is changed from Elmwood, N. C., to Derita, N. C., Route 14.

The address of Rev. Chas. P. Foreman is changed from Plattsburg, Mo., to 821 Second street, Louisville, Ky.

Rev. J. D. Snedecor, of Woodlawn, Ala., is now at Tuscaloosa, Ala., ready for his new duties as Secretary of Colored Evangelization.

Rev. E. J. Young, of New Orleans, La., has located at Lake Como, Fla., and hopes that the change of climate will be beneficial to his health.

Rev. and Mrs. F. L. Leeper have been warmly welcomed by the church and people of Jefferson City, Tenn. There were six additions to this church on last Sunday.

Rev. Letcher Smith, of Dunn, N. C., has been conducting a meeting at Cypress Church, in Fayetteville Presbytery, in which there were sixty professions of faith in Christ.

Rev. W. C. Hagan, of Newells, N. C., has been dismissed to the Presbytery of Savannah and will immediately take charge of the church at Fitzgerald, Ga.

**Church News.**

VIRGINIA.

UNION SEMINARY NOTES.—Westwood, the well-known summer residence of the late Dr. Hunter McGuire, which was kindly leased by friends of the Seminary for the use of the students, now presents a unique scene every afternoon, when some thirty or forty students are seen plying every kind of garden implement in the brave endeavor to prepare a space for twelve tennis courts. Arrangements for neat lines of back-nets have been effected, and the "clearing off" process is done with some alacrity in view of the many hours of delightful exercise to come as a reward. With the sole exception of a limited patronage of Brook avenue and other private walks, tennis is used as a welcome aftermath of the class-room.

All of the Seminary buildings, including the professor's houses, are very much improved by a new coat of paint. The latest addition in the way of equipment is a large fire bell, placed in the Westminster Hall. Several past experiences tell the tale, and fully vindicate it against any charge of intrusion upon the sacredness of these walls.

The student body would gratefully acknowledge the receipt of a number of copies of the excellent pamphlet, "A Bible Study of the Two Obstacles Between Man and Heaven," by Dr. S. S. Laws, of Washington. These were sent for free distribution as a gift from the author, also the Seminary is the recipient of a supply of coal amounting to \$500 in value. A gentleman from West Virginia, who wished to help the institution in some way is the kind and very thoughtful donator.

Many will learn with pleasure of the increasing interest in the famous old Makemie desk, which is the property of Union Seminary. Last year it attracted attention at an exhibit held in Philadelphia, and now a gentleman from Jersey City writes requesting special photographs of the desk to be made and forwarded to him at his own expense.

Next Monday, October 5th, being the two hundredth anniversary of the birth of Jonathan Edwards, appropriate exercises will be held in the Seminary. The faculty is arranging for a number of lectures during the year on questions of practical value to the student body. About the middle of the session, Dr. A. L. Philips will hold a number of conferences on Sunday School work and methods.

Friends will be gratified to learn that Dr. W. W. Moore has been chosen by North Carolina, now living in Richmond, as their speaker during the celebration of North Carolina Day in Greensboro, beginning October 12th. Richmond has honored a number of her prominent citizens from the Old North State, all of whom are interested in the unique occasion mentioned above.

Rev. J. S. Crowley, formerly of our African Mission, who is taking a special course in the Seminary, will speak in the chapel next Sunday evening, taking some phase of the African work. Later on we hope to have visits from two other missionaries now on furlough, Messrs. Lacy Little and W. M. Morrison. The missionary spirit is exceedingly healthful here, shown in one way by the interest in the voluntary study of missions. All but two students are enrolled in these classes, and quite a number are volunteers for the foreign field.

W. M. W.

NORFOLK.—The following paper adopted by the Presbyterian ministers of this section, at their Monday meeting this week, explains a great work that Rev. Dr. Pratt, now residing in Portsmouth, is doing for the Christian religion—the preparation of the commentaries of the old Scriptures into Spanish—a work never before accomplished under Protestant auspices.

The Rev. H. B. Pratt, D. D., for many years a missionary in Colombia and Bible translator and missionary in Mexico now retired from active work in the field, is spending his remaining days preparing commentaries on the books of the Old Testament in Spanish. There is no one in better position to do this work than Dr. Pratt. He is a man in thorough sympathy with conservative theology, yet up-to-

date in his knowledge of Biblical criticism. He is in full possession of his mental and physical powers. Then his long residence in Spanish-speaking countries has made him acquainted with the needs of those lands and gives him a knowledge of the language. There is no greater need than good commentaries upon the Bible in the Spanish tongue. Here is a man doing the work. One difficulty stares him in the face, viz: the need of money to print the volumes as they are prepared. He finished the commentary on Genesis, which was published a year ago. The cordial reception it received manifested its value and worth.

He has now finished the volume on Exodus, but the money is lacking with which to print. One can readily see that the demand for Spanish commentaries, while urgent, must necessarily be limited. The profits on sale of one volume do not print the next. This would not be true of an English edition. It has been suggested to Dr. Pratt, by friends who are acquainted with his commentary on Genesis, that it would be a most valuable and popular work if printed in English and would probably yield a revenue which would supply the money to print the succeeding volumes of Spanish commentaries. Dr. Pratt has acted on this suggestion and the commentary on Genesis has been translated in English and is ready for the printer. It is highly commended by those who have read the manuscript.

How shall the money be raised with which to print the English edition? Two ways. Dr. Pratt offers the work to advance subscribers at one dollar a volume, when ordered in blocks of ten, thus giving a book of five hundred pages that will sell for one dollar and a half for one dollar. But there is a better way yet for one or more whom God has blessed, who are deeply interested in the work of missions, to contribute the eight hundred dollars needed to print the first edition, thus creating a permanent endowment for the printing of the Spanish commentaries which are to follow. Is there not one or more, whose attention is now called to this golden opportunity, who will send Dr. Pratt part or all of this amount? Remember that it is money given to foreign missions mainly, as well as to printing a volume of absorbing interest and value in English. These words are written without solicitation and constitute the appeal of the Presbyterian Ministers' Association of Norfolk and vicinity, by whose action a committee was appointed to write same.

(Signed) Joseph Rennie, Committee.

Dr. H. B. Pratt's address is 303 Court street, Portsmouth, Virginia.

#### GEORGIA.

##### NOTES FROM AGNES SCOTT INSTITUTE.

The session opened the 16th. At the opening exercises the chapel was crowded. The most interesting feature of these exercises was an address by Rev. T. H. Rice, D. D., pastor of the Central Presbyterian Church of Atlanta. His subject was the "Agnes Scott Ideal," which he explained and enforced most impressively.

The enrollment of students is in advance of any previous year at this date.

Last Sabbath was a most interesting day to Agnes Scott. In the morning at 11 o'clock the annual matriculation sermon was preached by Rev. Dr. J. T. Plunket, of Augusta, Ga. In the evening at 6 o'clock he spoke to the Agnes Scott Christian Band, and again preached at night in the Presbyterian church. Dr. Plunkett made a very fine impression upon the large congregations which greeted him.

#### NORTH CAROLINA.

GREENVILLE.—This church installed three new officers on last Sabbath, one elder and two deacons. The new superintendent of the graded school, Prof. W. A. Dove has taken charge of the Sunday school work with a full corps of assistants. The church building has recently been repainted outside, re-calced inside and the lot enclosed with a neat iron fence. A new library has been purchased for the Sunday school. All the members who were absent during the heat of summer have now returned and a good many new comers have cast their lot with us. Altogether,

the work here is full of promise. The fall season, with its work, is entered upon with new courage.

F. G. Hartman, Pastor.

GREENSBORO.—The First Presbyterian Church of Greensboro, N. C., (Dr. E. W. Smith pastor) has just supplied said church with 300 of the new note books, Psalms and Hymns, which have been delivered. M.

SPENCER.—State Treasurer B. R. Lacy addressed a large gathering of people here on September 30th, the occasion being the laying of the corner-stone of the new Presbyterian church which is to be erected near Salisbury avenue and not far from the Spencer depot. The exercises were very impressive and befitting the occasion. The State Treasurer was introduced by the master of ceremonies and he spoke in a forceful manner. His address made a profound impression on the large number of hearers. Rev. Dr. J. Rumble, of Salisbury, also spoke of the movement of this denomination at Spencer and the great need of a new church, after which a handsome cash collection was taken, which will go towards completing the edifice.

DAVIDSON.—The next copy of the College Bulletin, which will appear a few weeks hence, is to be in the nature of a "Souvenir Album," containing about twelve pictures, full page size, and an equal number of printed pages of descriptions and general information. Photographer Van Ness, of Charlotte, was here a few days ago and took some photographs of campus walks and buildings that are unusually handsome.

The total enrollment of students to date is about 135, of these 116 are new, 105 being academic students and 11 special students from the North Carolina Medical College. Heretofore the students of the North Carolina Medical College have taken all their chemistry and physics with the academic students and so appear in the Davidson catalogue as special or elective students. Hence last year the entire count gave Davidson 221. This year a similar count would make Davidson's present numbers between 250 and 260, but a change in the Medical College takes a number of Chemistry students off the Davidson rolls so that while the list shows about 205 academics as against 174 for last year and a freshman class 25 per cent. larger than that of 1902-'03, the present enrollment is as yet only about 15 in excess of the catalogue list for the entire scholastic year of 1902-'03. Dr. Munroe reports the numbers of the Medical College as considerably larger than ever before.

Dr. Smith attended the meeting of Mecklenburg Presbytery at Wadesboro, this week, and Dr. Shearer is absent at the meeting of Concord. He is especially interested to know what action the Presbytery will take in reference to the Statesville College and the appointment of a new board of trustees as it is understood that these two Presbyteries, Mecklenburg and Concord will give up their joint control of the two colleges for women and each will assume control of the institution within its own bounds.

Rev. M. E. Sentelle, at present of the Synod of Texas, has resigned his charge in the West and will come to Davidson in a few days as an assistant, and no doubt later, as an associate professor in the Department of Bible, which Dr. Shearer has taught so successfully and ably for many years. Mr. Sentelle is a first honor graduate of Davidson, who in addition to his Seminary course has pursued graduate studies in Philosophy and other departments at Yale and Princeton, and from these institutions brings the highest testimonials. He is also an experienced teacher. Rev. William Black is assisting the pastor in a meeting at Machpelah this week. In the absence of Dr. Graham at Presbytery, Rev. Dr. Harding will fill his pulpit morning and evening, October 4th.

In college games tennis is the popular pastime for those that find football rather rough, and the courts are scattered everywhere, but the football practices excites the general interest and gathers the crowd. Coach Brewin is being helped in his work now by Mr. Allen, who played and coached for a long time at Ann Arbor and who is now on a visit to the South. His own enthusiasm and perfect knowledge of the game is likely to result in making the present team the strongest Davidson has ever had.

RED SPRINGS.—During the month of August, while our pastor was off on vacation, we had a variety of four good sermons from as many good preachers. The pulpit was filled the first Sunday by Rev. J. A. Calligan of Antioch. The second by Rev. C. H. Hodgin, of Greensboro. The third by Rev. P. R. Law, of Lumber Bridge. The fourth by the Synod's great man, the Rev. William Black, who had stopped over for a few days on his return from Northfield. The faithful pastor, not knowing that his pulpit could be filled on that day, and knowing the need of his congregation had also returned the day before and was present. On the second Sunday in September Dr. Vardell, this being his custom, the first Sunday the opening of his school, preaching one of his strong, practicable sermons to a large body of students, both male and female, and the regular congregation. The other Sundays we have also had a new preacher, or new preaching, by the same old pastor. Or it may be new hearing by the same old hearers, the latter preferable, as his preaching was good enough before. Anyway, we all think his last sermon one unexcelled.

The school here opened with a gain of several students over previous years, and those in charge are much encouraged. Many old students returned, bringing with them new ones, which is one of the best, ads for any institution. President Vardell has his work so well systematized and so much more room than was at his command the first years, that the opening of the present session was something like the return of a family after a summer's vacation. The N. C. M. A. also had an easy opening, with an increased number of boys on hand the first day, seven States being represented. Dr. Murphy, after an absence of more than a year, is with this school again as head master, with renewed health and energy. The boys all like the Doctor. Prof. J. A. McArthur, an old North State made man, is also in his place in this school, doing his part well, for he knows not how to do otherwise. Captain Hardesty is a new man, but stands high with the boys, and is a man of unquestionable character. The other teachers have been tried before, and have not been found wanting. Prospects for our schools here were never brighter, and no wonder, when so many Christian teachers are at the helm.

J. McL.

#### THE SYNOD OF NORTH CAROLINA.

The nineteenth annual session of the Synod of North Carolina will be held in the First Presbyterian church, Wilmington, N. C., and will convene on Tuesday, November 3rd, 1903, at 11 o'clock a. m.

The committee of enrollment will meet in the lecture room of the first church on Tuesday morning at 9 o'clock, and members of Synod will please promptly meet this committee, and thereby save delay and confusion in the organization of the body.

Arrangements for reduced rates of travel have been made, for all delegates and visitors, over the Southern Railway, the Atlantic Coast Line, the Seaboard Air Line, The Atlantic and North Carolina, the Norfolk and Western and the Carolina North Western Railroads.

Round trip tickets will be sold at all the principal stations in North Carolina, and at Norfolk, Suffolk and Danville, Va., on the 2nd, 3rd, and 4th of November, with a limit of about ten days.

D. I. Craig, Stated Clerk.

#### SYNODICAL HOME MISSION ECHOES.

Rev. William Black has recently assisted Rev. R. M. Mann in a meeting at Clinton. The whole church was greatly revived, about forty professed faith in Christ and at least fifteen will unite with the Presbyterian church.

The superintendent spent ten days with Rev. S. Calvin Smith this month, assisting him in a meeting at Ebenezer church, about nine miles from Jefferson, Ashe county. Having labored in this field five years, it was peculiarly pleasant to clasp the hands of old friends and to preach again in the first Presbyterian church erected in the county of Ashe. The attendance was good, and a gracious

outpouring of the Holy Spirit accompanied the preaching of the Word. Among those who were converted were some very aged persons. One man about 78 years old yielded his heart to the Saviour, and a grand-mother over 80 years old was brought to Christ, baptized and received into Presbyterian church. There were about fifteen professions in all, six of whom united with Ebenezer church at the close of the meeting.

Bro. Smith is the right man in the right place and doing a most excellent work throughout the Ashe county field. He has recently completed a church at Obids. At present he is engaged in the erection of a school building at Nathan's Creek. The outlook at this point is exceedingly bright.

The Alleghany field was supplied during the summer by Rev. A. H. Temple, who has now returned to his former work in Mecklenburg Presbytery. He did good work while in this field and made many friends to the church he represented.

The material for the Presbyterian church in Sparta is on the ground and the building will be erected at an early date. An evangelist has been called to the field and we trust will soon take charge of the growing work in Alleghany.

Church treasurers are earnestly urged to collect all they can on pledges for Synodical Missions and forward the same, with any other funds they may have on hand for this cause, to the superintendent at once as the books of the committee must be closed soon and funds are very much needed.

E. E. Gillispie, Superintendent.

Greensboro, N. C.

#### INDIAN TERRITORY.

To the good people and the Ladies' Aid Societies.—We come to you again this year for some help. I am contracted again to keep scholars, and boarding them, enlarging from fifty to seventy pupils, only to feed them, and lodging accommodations; no clothing. This number will be all full blood Choctaws. I have a good many orphan children. So we ask you again to help us to clothe these poor children. I and Mrs. Bacon work hard to build this school, in order to build a school into a permanent school. And we spend everything we earn from government, are not making anything; only help our people. So we will receive all way from shoes to blankets and will sure appreciate your help. So please let us hear from you. Our school enlarges every year. Next year will have one hundred scholars. In a few years all of our schools will be abolished, but our school will be permanent, because we will have a big body of land given by individual donations to our school. We have about 110 acres already; just as soon as we receive a charter I am going out to secure more land for our school.

I remain yours fraternally,

S. L. Bacon.

Hugo, Indian Territory.

#### MISCELLANEOUS.

##### THE LILY SEMINARY, FOR COLORED GIRLS, TUSCALOOSA, ALABAMA.

Prospectus.—On the 12th of October, I will begin a School for Colored Girls, which I trust may grow in size and usefulness until it shall become one of the great schools of the South.

The name of this Seminary has been chosen to perpetuate the memory of the noble work done in behalf of our race by the Rev. D. Clay Lilly, late Secretary of Colored Evangelization of the Southern Presbyterian Church.

The location of this Seminary in the same city with the Stillman Institute is, I think, a happy circumstance. It may grow to be what Scotia Seminary is to Biddle University.

The course of study will embrace all ordinary English branches, and we expect to develop a good normal course for the training of teachers.

We also expect to give useful instruction in sewing, dress making, laundrying, cooking, and general housekeeping.

Faculty.—Rev. E. M. Gilliard, Principal, (Stillman Institute, Class of 1901.) Mrs. M. V. Gilliard, (N. O. University, Class of 1900) Instructor in Sewing, Dress Making, and Household Economy. Miss Minnie Spencer, (Fisk University) Instructor in Music and English.

The terms of tuition will be extremely low, ranging from fifty cents to one dollar per month in the English branches. Special terms for music. The morals and manners of pupils will receive constant attention. Parents will find this a great advantage and we hope to receive a large patronage.

An Appeal.—We propose to begin this school in a modest way, using at first the building of the Colored Presbyterian Church, but we appeal to the friends of our people to help us in securing land and buildings suitable for such a school.

We pray that God will bless and magnify this undertaking in His name.

Respectfully,

E. M. Gilliard, Principal.

#### "RAGS AND TATTERS."

So the General Assembly characterizes the contributions of our churches to the Bible Cause. In the report of the committee on Systematic Beneficence as adopted by the Assembly at Lexington, this language occurs:

"As for the Bible Cause, with us it is in rags and tatters; it is put off with an average of a fraction over two cents per member, and yet, what can a missionary do in a foreign land without the Bible in the vernacular of the people to whom he goes?" Does the Bible Cause merit nothing better at our hands? Is the American Bible Society, our great agency for distributing God's Word among all people, which has done so much for us in the past and is now doing for us such a noble service, deserving such treatment from us? And are the golden opportunities now set before us for covering the earth with the knowledge of the Lord through His printed Word to be met with "rags and tatters?"

Our answer will be given in the collection for the Bible Cause ordered by the Assembly to be taken in all our churches on the third Sabbath in October. Beg pastors and sessions to consider the claims of this Cause, and urge their people to make contributions worthy of it. The American Bible Society greatly needs our help, and an open, eager, dying world cries to us for the Word of Life.

Thos. H. Law,

Chairman Assembly's Permanent Committee.

Spartanburg, S. C.

#### CLEAN CLOTHES.

Westminster School in King's Mountain Presbytery is primarily for poor boys and girls who could not go to the other preparatory schools of the State. And there are thousands of such. Its expenses for a year are from \$60 to \$75. Board last year averaged \$4.85 a month. On a small scale an Industrial Department has been begun, in which the girls will be taught to cook, sew, launder, etc., and at the same time help pay their way through school. What is pressingly needed now, is a small laundry, not to cost over \$100. This small outlay of money would enable many poor girls to pay towards their education, with their own labor, from six to twelve dollars a year—a big sum with many of them. In giving to this cause you are helping through the coming year, many a poor, willing girl to help herself towards an education. And how much better is this than making them objects of charity by a direct gift. May some willing steward of God be moved to erect this simple, yet sorely needed laundry.

We might add that Westminster School has four teachers and over 75 pupils, thirty of whom are boarders. Two of this number are candidates for the ministry to whom, (or to the Church) the school is giving free tuition. Write to Mr. J. F. Flack, Treasurer, Rutherfordton, N. C., or to Rev. W. R. Minter, Chairman of trustees, Shelby, N. C.

W. R. Minter.

#### ENCOURAGING PROGRESS.

An hour spent in the study of the last minutes of our General Assembly, reveals many facts that must be stimu-

lating to those whose hearts are in the progress of the Kingdom.

First, as to conversions. The number added on examination throughout the whole Church during the past ecclesiastical year was 10,489, which is 4.45 per cent. of our total membership. This is 1,084 more additions than last year, a net increase of 43 per cent.

When we compare together the various Synods, we find Virginia first in the aggregate number of accessions on profession, but last in percentage. In the relative number of conversions the Synod of Texas leads with 6.33 per cent; that is to say, for every ten thousand members in her churches Texas added 633. Georgia is second with a percentage of 6.04. Virginia is last with a percentage of 3.47, or nearly one per cent. less than the general average throughout the Church. Arranged according to the relative number of accessions, the order of Synods would be as follows:

Texas, 6.33; Georgia, 6.04; Louisiana, 5.85; Alabama, 4.98; North Carolina, 4.75; Missouri, 4.59; Florida, 4.48; Arkansas, 4.17; South Carolina, 4.15; Mississippi, 3.74; Tennessee, 3.52; Kentucky, 3.51; Virginia, 3.47.

The two Presbyteries which had the largest number of accessions are Concord, with 417 and Atlanta, with 368. But the Presbyteries which had the largest relative number of additions are naturally in Texas, one of which, Western Texas, has a percentage of 9.70.

The First Church, Nashville, as is to be expected, leads in the number added on examination, with a total of 56. But a little church located in a little town that rejoices in the name of Kiam, in Texas, is a close second to the great church at Nashville, with a total addition of 51. First Greensboro and LaFayette, New Orleans, also welcomed as many as 50 into fellowship.

However, the net gain in the organized churches the past year is less than the previous five years. There were 68 churches organized and 38 dissolved, leaving a net increase of 30. While this is less than in previous years it is by no means so small as to cause alarm. It is a silent but eloquent exhortation for increased effort in our destitute territory.

Second, infant baptisms are on the increase, both absolutely and relatively. Last year there were 5,136 children who were allowed to embrace their covenant privilege and receive the sacrament of baptism. That is to say, for every ten thousand communicants within our Church 218 children received baptism. The previous year there were 4,868 infant baptisms, just 211 infants baptized among ten thousand communicants. There was a net gain last year of 7 per cent. in every ten thousand communicants.

Third, in the matter of Sabbath schools there is a measure of healthy and definite progress. During the past year there were 155,768 scholars in the Sabbath schools of our Church. There were 662 scholars in our schools for every thousand communicants in our churches. This is not a fact that will justify too much hilarity; but it is better than past conditions. The year previous to last, there were 149,482 scholars in all of our Sabbath schools. There were only 684 scholars in our schools for 1,000 communicants in our churches. There has been a net gain in one year of 44 scholars per one thousand communicants. Certainly this increase is cause for devout gratitude.

May we not believe that the progress in these three vital departments of church life are the first droppings of a shower of divine blessings that will result in a pentecostal revival throughout our Church and country?

D. W. Brannen.

Milligeville, Ga., September 25, 1903.

Please tell your readers that I am a hopeless "shut in." And to please send me their very old cancelled stamps and old broken bank bills. I now know where I can exchange them for medicine and things I so badly need. I gladly refer all as to my case to postmaster here, or our pastor. I do not ask for food or raiment, only for that which is being daily burnt and cast under foot. I am alone in the world, having no people living, and I know there are many old stamps if people would look them up.

Mrs. N. J. Robinett, Hodd, Va.

## The World.

Booker T. Washington, head of the Tuskegee (Ala.) Institute, is in Paris.

The army and the navy now recognize "The Star-Spangled Banner" as the national anthem.

During the last seven years, Germany has laid 7,375 miles of cable, at a cost of over \$7,000,000.

King Alfonso of Spain, it is said, is engaged to wed the Archduchess Eleanor of Austria, his cousin.

The differences between President Marroquin and the Colombian Senate have developed into an open rupture.

Denver's model charter, conferring upon the city direct legislation and civil service reform was defeated by about 7,000 votes.

The Brazilian Chamber of Deputies has passed a bill providing for an international steerable balloon competition at Rio Janeiro, in 1904, for a prize of \$100,000.

Hon. Seth Low has been nominated for mayor of Greater New York by the Republican and Citizens' Union conventions, and his past administration endorsed.

Ex-Judge W. P. Bynum, of Charlotte, has donated to the University of North Carolina the sum of \$25,000 for the erection of a gymnasium at the institution.

Prominent negroes will hold a suffrage convention at Washington this month. The blacks interested in the movement are waging war on Booker T. Washington.

Premier Balfour fired the opening gun in the political campaign in England in the shape of a speech at Sheffield, in which he outlined the Ministry's fiscal policy.

Sofia, Oct. 4.—Serious news has been received here from the frontier of fighting between Turkish and Bulgarian troops at Demir-Kappia, both sides sustaining losses.

The town of Frank, British Columbia, has been deserted, owing to the landslide down the Turtle mountain. This is the second one of the kind in a comparatively short time.

The exports from the Berlin Consular District to the United States for the quarter just ended amounted to \$2,991,002, an increase of \$558,814 over those of the third quarter of 1902.

Mgr. Guidi, Papal Envoy to the Philippines, has been recalled to Rome. The negotiations for the sale of the Friar lands will in future be conducted by the Vatican and the United States.

A permit has been granted to the Philadelphia, Washington and Baltimore Division of the Pennsylvania Railroad to build twin tunnels under the United States capitol. Electricity is to be the motive power.

Spencer's airship sailed from Crystal Palace, Sydenham, around St. Paul's Cathedral and over miles of the densely-built part of South London. The airship descended safely after a fairly successful flight at New Barnet.

The thirty-eighth annual conference of British Conservative Associations at Sheffield, England, developed radical differences of opinion on the preferential tariff scheme, but the majority of the delegates favored Chamberlain's policy.

There are in the County of London 2,334,456 females, of whom 719,351 are wage earners, more than half a million of whom are unmarried. The occupations followed by these female workers are said to cover the whole range of employment.—Exchange.

The syndicate organized to convert \$200,000,000 of United States Steel 7 per cent. preferred stock into 5 per cent. sinking fund bonds expired to-day, according to the original terms; but by consent of a great majority of its members has been extended till July 1, 1904.

Laredo, Tex., Oct. 4.—There has been practically no change in the yellow fever situation during the past few days. The official bulletin to-day shows there have been four new cases and one death. The total number of cases to date is sixty-one while there have been five deaths.

Prof. W. J. McGee, the scientist, who has been in charge of the Bureau of American Ethnology of the Smithsonian Institution, has resigned his position with the bureau. Prof. McGee's work as an ethnologist and anthropologist has made him an international reputation.—Exchange.

The capture of Bumir, Nigeria by the British is reported; by this campaign nearly 500,000 square miles of territory has come under British rule and the abolishment of the slave trade is a natural result. In the city of Kano alone, as many as 500 men and women have been sold in a day.

Brig.-Gen. Joseph P. Sanger, Superintendent of the Philippine census, has completed the first accurate count ever made of the Filipinos, and finds from a preliminary reckoning that the population numbers 6,976,574, of whom 650,000 are included in the category of "wild tribes."

The question which is agitating all South Africa at present relates to a supply of laborers, not only for the mines, but also for commerce and agriculture. Johannesburg alone wants 50,000, perhaps 100,000 more workmen than it can secure. But it wants them at a low price, such as few white men will work for.

Statistics recently published by the Bulletin de l'Office du Travail of the strikes in France during 1902 show that more than half had for their object to obtain increases of wages; 111 times out of a total of 512 strikes this object was attained, 184 times there were compromises, and 213 times the strikers were unsuccessful.

Empress Carlotta, widow of Maximilian, who has been mad for thirty-seven years, is dying in her prison, Chateau de Bouchant. The latest news pictures her as still holding mock court daily, fancying herself empress of Mexico. Her attendants pretend that she presides over their entertainments.—Exchange.

A census report of the quantity of cotton ginned in the United States from the growth of 1903 up to and including Aug. 31 gives the following figures: Total commercial bales 17,587, including 16,991 square bales; 507 round bales of upland crop and 26 bales of Sea Island crop. The total gins in operation numbered 2,176.

Cardinal Ferrari, who attended the German Catholic Congress, took back with him to Milan as a present the bones of the three kings, Melchior, Gaspar and Balthasar, which were the most famous relics in the Cologne Cathedral. The legend is that the relics were taken away from a Milan church by Frederick Barbarossa's men, and the gift is intended as a restitution.

The Cunard Line steamship *Lucania*, which arrived in this city a day or two ago, reports that she was in wireless touch with different steamships all the way across the ocean. She talked with the *St. Louis*, the *Aurania*, the *Campania*, the *Moltke*, the *Vaderland*, the *Minnetonka*, the *Saxonia*, the *Philadelphia*, the *La Bretagne*, the *Augusta Victoria*, and the *La Lorraine*.

After formally announcing his resignation of the premiership in the Hungarian Diet, Count Hedervary asked the House to adjourn pending the constitution of a new Government. Immediately afterwards, Count Hedervary, with the other min-

sters, left the House. The President, Count Apponyi, however, ruled that the resignation of the Cabinet was not sufficient ground for an adjournment, and the House continued work.

London, Oct. 1.—Addressing a mass meeting at Sheffield tonight in connection with the conference with the national union of conservative associations, Premier Balfour delivered the speech which has been long heralded as the first heavy gun to be fired in the fiscal reform campaign, which is absorbing the attention of the United Kingdom, her colonies and, indeed, the whole world, and which has caused the present British cabinet crisis, the result of which it is impossible to foretell. Mr. Balfour, in the course of his speech, did not even hint at the successors in the cabinet to Mr. Chamberlain, Lord George Hamilton, and Mr. Ritchie. In fact, he did not mention the ministerial resignations, ignoring altogether that phase of the situation on which it was expected he would make some declaration.

It is gratifying to note that Lieut. Peary has received a leave of absence which will allow him to carry out his cherished hope of another trip in search of the pole. Instead of relying upon sails as the chief part of motive power, the explorer will depend almost entirely upon steam, sails only being used as an auxiliary. Peary's plan is to make his base on Grant Land, and winter at Cape Columbia, or some part further west. Some of the Eskimos will transport his party across the hummocky ice that exists between the 83d and 86th degrees of latitude. The men who are to make the dash for the pole are not to engage in any of this toilsome work, but are to preserve their energies for the last stage, which will be 300 miles long. The expedition will be small. In all probability it will not number more than twenty-five men—*Scientific American*.

The floor space in the Machinery Hall of the World's Fair, St. Louis, 1904, has been applied for some four times over. It is now practically finished and the adjoining Steam, Gas, and Fuel Building is over 60 per cent. completed. This latter building is a steel, fire-proof structure, measuring 326 by 300 feet. The total length of Machinery Hall is 1,000 feet and along more than one-half of this distance will be found prime movers constituting the power plant of the Exposition. It was originally supposed that 40,000 horse power would suffice to perform all the functions devolving upon a power plant at the Exposition; but more than 60,000 horse power is now planned for installation in the Machinery Building, and of this amount a trifle more than 50,000 horse power has been assigned work in the service of the World's Fair.

An announcement of interest to archaeologists is made in a Berlin dispatch of last week. According to the dispatch the Dictionary of the Ancient Egyptian Language, compiled by the Berlin Academy of Sciences, under the direction of Professor Erman, Germany's greatest Egyptologist, is nearly completed. The work is endowed by the Emperor. Professor James H. Breasted, Director of the Haskell Museum, University of Chicago, by special invitation assisted in the work, in which Mrs. Breasted also joined. It will probably surprise not a few to learn that the utterances of the Egyptians require 280,000 words for their expression in English. Very clearly the subjects of the Pharaoh's cultivated the use of the tongue more assiduously than has been supposed.—*Christian Work and Evangelist*.

United States Government holds in trust for the Indians, about \$24,000,000 in money and about 116,000,000 acres of land. If this property were divided among them each person would have about \$100 and 466 acres. Out of the 250,000 Indians 180,000 are self-supporting. The Government policy of continuing the reservation or agency system keeps about 3,000 offices for distribution by politicians and officeholders, and offers large opportunities for unscrupulous money making, which are abundantly used, as we are freshly reminded by recent disclosures. Mr. Wood urges that the control of Indian affairs should be placed in the care of one head, the commissioner, that he should be held to strict accountability and have such power given to him and such assistance as is necessary to discharge his duties. It goes without saying that the speedy abolition of the reservation and agency system is to be sought till it is attained. *Congregationalist*.

Sir Michael Herbert, the British Ambassador to the United States, died recently at Davos-Platz, Switzerland, after a long and plucky fight against consumption, which terminated with tragic suddenness. The first announcement of the Ambassador's untimely end was at this afternoon's session of the Alaskan Boundary Commission. The intense silence which followed the delivery of Lord Alverstone's tribute was broken by Jacob M. Dickson, of the American counsel, who voiced the American sorrow, and proposed an adjournment of the Commission. On all sides, American, Canadian and English, genuine sorrow was exhibited, which was evidently actuated by a sense of deep personal loss. Sir Michael had been at Davos-Platz about five weeks. When he returned to London from America he confessed that he felt far from well, but his physicians still held hopes of his conquering the consumption. The Ambassador expected to leave Davos-Platz a week or so ago, in order to greet the Alaskan Commissioners here, but he contracted bronchitis. Of this he wrote, only a few days ago, quite slightly, saying it was only annoying because on account of it the doctor insisted on his not going to London to see his American friends. Lady Herbert intended to leave Switzerland a short time ago with her children, but she apparently changed her plans and remained at Davos-Platz.

F. Steinhart, the United States consul-general at Havana, has just made an elaborate report which contains interesting information concerning the resources and products of Cuba. The report shows the remarkable progress and prosperity of the little republic during the past year and a half, while, on the other hand, it discloses the fact that the United States has not made any commercial gain in Cuba since the establishment of that republic. The consul-general finds that the importations from the United States into Cuba since 1899 have fallen off considerably, whereas importations from Germany, and from other countries in Europe, show a steady increase. We learn from the report that the imports into Cuba from the United States were only \$26,053,395 in 1902, as against \$29,181,700 in 1899. Meanwhile the imports into the island from Germany increased from \$2,024,000 in 1899 to \$3,612,038 in 1902. Spain still does considerable business with Cuba, altho its imports to the island decreased from \$11,116,500 in 1899 to \$10,105,816 in 1902. There has also been a decrease in the percentage of Cuban exports to this country. In 1899 the United States received 83 per cent. of the exports of Cuba, whereas last year only 76.2 per cent. came here. Mr. Steinhart does not blame the Cubans for this loss of trade to the United States, but he believes that the decrease is due to the refusal of American manufacturers to take advantage of the opportunity presented in Cuba.—*Literary Digest*.

For ages antiquary after antiquary found himself baffled by a simple problem at the Tower. How, in the old days, did the garrison get a supply of drinking water? The antiquary could show you the original fireplace at which William the Conquerer warmed his hands, could point approximately to the spot on which the murdered Princes fell; he could lead you to the place where Henry VIII's queens were butchered, and to the tombstones that collapsed upon their poor bones; he knew the tiny dungeon in which Sir Walter Raleigh spent twelve dreadful years hidden from the light; and could have you in a twinkling in the stone dog-kennel where still remains the ring to which they chained Guy Fawkes. But how these unfortunates and their janitors drank, none could tell. Then there came a thick-headed, unimaginative mason, to whom and his fellows the work of converting certain of the historic dungeons into storehouses for war material meant ninepence-halfpenny an hour and no more. His pick struck through the flooring of the corridor from which the prisoners used to enter their cells. Behind these latter and corresponding with the main one, ran, and still remains, the little secret corridor along which eavesdropping officers tip-toed to listen to conversations between captives, for the purposes of evidence. A few blows from the pick brought to light the mouth of a pit. Sixty feet down was water—thirty feet of it. The mason had happened upon the historic well for which search had been made in vain for centuries! It was as perfect as the day that the Conquerer sunk it. To-day it still carries its thirty feet of sweet spring water, and should ever the Tower be beleaguered, its garrison would still be independent of outside supply.—*St. James Gazette*.

## Marriages.

**FLETCHER-FULLBRIGHT.**—In Presbyterian Manse, Jackson, Mo., Sept. 9th, 1903, by Rev. C. W. Latham, Mr. B. W. Flecher and Miss Alvenia Fullbright, both of Cape Girardiau, Mo.

**ENGLISH-OLIVER.**—In the Presbyterian Manse, Jackson, Mo., Sept. 20th, 1903, by Rev. C. W. Latham, Mr. W. C. English, Fort Stanton, New Mexico and Miss Margaret Oliver, Neely's Landing, Mo.

## Deaths.

"I can not say, and I will not say,  
That he is dead. He is just away,  
With a cheery smile and a move of the  
hand,

He has wandered into an unknown land  
And left us dreaming how very fair  
It needs must be, since he lingers there,  
And you, oh you! who the wildest yearn  
For the old-time step and the glad re-  
turn,

Think of him faring on, as dear  
In the love of There as the love of Here;  
Think of him still as the same I say,  
He is not dead—he is just away."

JAMES WHITCOMB RILEY.

**BROWN.**—Archibald Alexander Brown, departed this life July 1903, in the 23rd year of his age. He was the youngest child of Duncan and Flora Brown, and the great nephew of Rev. A. Currie. The circumstances of his death were peculiarly sad. For two years he had been a student of the A. and M. College and in order to obtain some practical knowledge of his chosen profession, civil engineering, as well as to help defray his expenses at college the ensuing year, he had secured a position with the Catawba Power Company and had been with them for five weeks. On the day before his death, he and his squad of hands had been moved from the quarry near by and assigned work on the coffer dam and in an effort to stop some cars that had broken loose and were in danger of going into the river, he was thrown with great violence from the dam against some timbers lower down and then into the water. It is supposed that his death was instantaneous. After considerable difficulty the body was recovered and brought home by a heart-broken brother and a cousin, who were working with him. On a beautiful Sunday morning, in the presence of a great concourse of friends and neighbors who came to mingle their tears with those of the bereaved ones we laid the body to rest by the side of the father to await the Resurrection morn.

The death of one so young, so energetic, so faithful, so filial, so manly, so full of promise, so earnest a Christian, is unspeakably sad for those who are left to mourn his loss and yet for him who is gone, death was just the gateway to higher spheres of usefulness and blessedness.

Then weep not, sorrowing ones; he is only gone on before and is waiting to welcome us into that land of pure delight where there is no more sickness, sorrow nor death, and where,  
"Twill be passing sweet to gaze,  
On Him in all His glory,  
And lost in love and glad amaze  
To sing redemption's story."

PASTOR.

## The Household.

### THE HOME AND ITS INFLUENCE.

The home and the family are closely associated with the larger and wider life that exists in the State, society, and the Church, and because of that association and its effects in its broader relations the consideration of that which will best promote its influence is not without importance.

When God called Abram to be the father of the theocratic people, and gave the promise that of him he would make a great nation, the relation of the family to the State was clearly evidenced. When Israel had become a mighty people of numerical importance, and of political, social and religious influence, she could still trace her origin to the little family migration setting out from Haran toward a new land. Later in the world's history when Roman power began to be exerted, a new state was erected that was built not on kindred but locality, nevertheless it had as its basis the family and the home. It was formed by the association of families of various localities into subject provinces or free States. Later still, when the Teutons won their conquests over Rome, another form of government was established, based on representation, but still the foundation of existence was to be found in the families which, associated together, were governed by their representatives. Under these three forms of the State all governments can be classified, and the family plays no small part in their existence and maintenance.

The same truth is revealed in the study of the great social body in its corporate life. It may be provincial or cosmopolitan in its character, but the family is its base and the necessity of its life. The morals of a community are determined by the morals of the home circle. The whole is not greater than its parts, is an axiomatic truth of mathematics, and its application emphasizes that the moral standard of a community cannot exceed the standards of its component parts in the family. The customs of society are regulated for the same reason by the customs of the household. Laws become effective when enforced by the sentiments of the governed. A law that is obnoxious to the citizens in their individual and family affiliations can never be enforced in their social or political relationships.

In the Church of God the family is its type as well as beginning. The kingdom of heaven upon earth began with the call of the father of Israel, and out of the family, contemporaneously with the development of the State, there grew the Church, and the individual family in the varied relations of its members was typical of that larger family of God. The later separation of Church and State, based on their distinctive spiritual and temporal purposes, did not separate the Church from its source. As it exists today the visible Church is made up of the collection of families of a community or the adherents of a creed, or those who espouse a certain form of ecclesiastical government. The disintegration of the family as an institution, or the weakening of its life, manifests its influence not only in the stability or weakness of the Church, but in the staunchness or laxity with which it performs its work.

Such being the far-reaching effects of the home, the home life becomes no slight question. Since in its bearings the national, social, and religious world is affected by it, its morals, practices, and religion ought to be beyond question. The stream polluted at its source bears its contaminating influence far along the course. The disregard of the requirements that are imposed in the home, is productive of lawlessness in the State. The failure to recognize the rights of the brother and sister leads to the undermining of the foundations of society. The laxity of religious belief and practice in the family circle tends to a lowered standard of spiritual vitality in the Church.

In order to the highest attainment and the most beneficent influence, Christ and his Gospel must enter in no small degree into the life of the family. His code of ethics as a basis of moral law, prepares the way for the growth of a strong moral character that will make itself felt in all its relations. His mandates and promises will provide motives for activity that will

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The doctor is also famous as the author of many medical books on chronic diseases that are standard among the profession, and these have now been issued in special editions for free circulation among the masses. Every person who is sick and every head of a family should have them for reference in case of an emergency, and this can be done by addressing Dr. J. Newton Hathaway, 16 Inman Building 22 1-2 South Broad street, Atlanta, Ga., telling him which book you want, and he will send it free at once. Altogether there are 8 of them, as follows: 1. Disease of the vital organs; 2. Throat, lungs, catarrh; 3. Female diseases (new edition); 4. Stricture; 5. Variocoele; 6. Blood poison (modern edition); 7. Kidney, bladder, rheumatism; 8. Nervous debility and weaknesses of men (enlarged new edition). Ask for the book you want and the doctor will send it to you, free; write him how you suffer, and he will tell you disease and the quickest way to be cured, free.

Make up your mind to write Dr. Hathaway the first spare moment you have since it costs nothing anyway; he will nurse you back to health and it will not be long before you are again hale and hearty.



productive of quickened energies and blessings. His teachings emphasized life will become powers of helpfulness. Consecration to his service will mark a nobility of career that will live in its influence to eternity. The family altar, the family prayer, the family love, the family life is the world's hope.

**FLOWER WINDOW AND HOW TO OBTAIN IT.**

The cuttings that have been made for the winter's window garden, and the seeds that have been sown, should now be taken up and put in the pots and boxes where they are to remain for the next six months, says the New York Tribune.

Where to put all these plants so that they may have the sunny exposure essential to their wellbeing is the next question, and to get as much benefit as possible from an asuitable window, therefore, is important. The metal brackets that come for wall lamps, if placed one above the other on the casement and painted with enamel paint to match the wood work, make excellent holders for pots, in which of which may be planted some blossoming plants and creepers, so that in a short time they will form a floral frame to the window. When watered, the pots being placed one above the other, catch each other's drippings, except the one at the bottom, which can be arranged for the front of the window may easily be converted into a verdant and flowering bank by placing the pots in—not on successive steps, or, rather, boxes, the top plank being left off of each step so that the pots can stand inside. This is an excellent arrangement, as the pots are concealed from view, and they can stand inside on a piece of tin, with the edges turned up to hold the moisture.

In potting plants, inexperienced persons are apt to fill the pot with earth to the top. This alone is the cause of many failures, as to insure good drainage the earth should be an inch, at least, below the sides of the pot. In fact, "luck," as it is called, with house plants, does not exist. It is intelligent care that produces good results, and a certain amount of real experience together with the perseverance that makes stepping stones of failures by discovering the causes of success. Drainage is the rock on which many people split in their care of house plants. In potting, care should be taken that the bottom of the pot has some porous substance which will retain moisture and yet permit the water to run through. A woman who has had great experience and success in window gardening says that she finds nothing better than a layer of "excelstor" fiber at the bottom of the pot.

Where window gardening is taken seriously, and new plants are propagated in a greenhouse, a box of earth should be placed in the cellar for use in the winter. The proper mixture is one-third garden loam, a third of leaf mold, and the rest well-rotted manure and sand, in equal proportions. Insects should also be destroyed, and there is nothing better than soap suds sprayed upon the plants once in a while to keep them clean. A little fertilizer is good occasionally, and tea leaves and coffee grounds help the growth put around the stalk.

It is not too late now to start bulbs for winter blooming. Chinese sacred lilies, which mature in a few weeks and require nothing but water and pebbles, are wonderfully satisfactory, and when in bloom make a beautiful table decoration. All bulbs should be started in the dark, whether planted in water or soil, as it encourages the roots to form first, and thereby greatly improves the flowers.—Exchange.

**SEASONABLE RECEIPTS.**

From "Boston Cooking School Magazine."  
Lime Squash—Put a tablespoon of simple syrup (one pound of sugar boiled ten

minutes with one pint of water) in a glass. Squeeze in the juice of two limes, and add a tiny pinch of baking soda and two tablespoonfuls of shaved ice. Fill with water, stir, and drink while effervescing. This can be varied infinitely. Crushed strawberries or cherries may be added or a few sprigs of fresh borage, which has the flavor of celery.

**Iceland Shiver**—Mix the juice of four lemons and two oranges with six tablespoonfuls of simple syrup. Fill a glass with shaved ice. Add four tablespoonfuls of the mixed juice and syrup, and sip with a spoon.

**Russian Cup**—Make a syrup of two pounds of sugar and three quarts of water. While hot add two large cucumbers, sliced. Let stand two hours and strain. Add a pint of strong tea and the juice of six lemons. Serve with cracked ice.

**Parfait Amour**—Wash some large white grapes, peel, and remove seeds. Half fill glasses with the grapes, then fill with crushed ice. With a spoon press the ice onto the grapes to bruise them and cause the juice to flow. Add a tablespoonful of lemon juice, the same amount of orange juice, and a tablespoonful of simple syrup. Let stand half an hour. Give a few stirs with a spoon, add a few strawberries, and fill the glass with water. Serve with a straw.

**Peach Cup**—Weigh ten pounds of peaches. Peel, cut in slices, and put in layers with sugar. Use one pound of sugar. Let stand two hours. Add two quarts of water, and strain through cheesecloth, pressing out all the juice. Add a pint of strawberries, in slices, or raspberries, and a few sprays of bruised mint. Pour onto a pint of cracked ice.

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Chester, Leave	8 25 am	8 50 am
Yorkville, "	7 30 am	10 48 am
Gastonia, "	9 05 am	1 20 pm
Lincolnton, "	10 09 am	2 55 pm
Newton, "	10 54 pm	4 43 pm
Hickory, "	11 18 pm	5 50 pm
Cliffs, "	11 50 pm	7 03 pm
Lenoir, Arrive	12 35 pm	8 00 pm
SOUTHBOUND	PASSENGER	MIXED
Lenoir, Leave	2 10 pm	5 30 pm
Cliffs, "	2 54 pm	7 20 pm
Hickory, "	3 12 pm	8 10 pm
Newton, "	3 37 pm	8 45 am
Lincolnton, "	4 22 pm	10 09 am
Gastonia, "	5 27 pm	1 20 pm
Yorkville, "	6 32 pm	3 18 pm
Chester, Arrive	7 45 pm	5 20 pm

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## The Home Circle.

### THE WITNESSES.

By Mary Raymond Shipman Andrews.

The old clergyman sighed and closed the volume of "Browne on The Thirty-nine Articles," and pushed it from him on the table. He could not tell what the words meant; he could not keep his mind tense enough to follow an argument of three sentences. It must be that he was very tired. He looked into the fire, which was burning badly, and about the bare little, dusty room and realized suddenly that he was tired all the way through, body and soul. And swiftly, by way of the leak which that admission made in the seawall of his courage, rushed in an ocean of depression. It had been a hard, bad day. Two people had given up their pews in the little church which needed so urgently every ounce of support that held it. And the junior warden, the one rich man of the parish, had come in before service in the afternoon to complain of the music. If that knife-edged soprano did not go, he said, he was afraid he should have to go himself; it was impossible to have his nerves scraped to the raw every Sunday.

The old clergyman knew very little about music, but he remembered that his ear had been uncomfortably jarred by sounds from the choir, and that he had turned once and looked at them, and wondered if someone had made a mistake, and who it was. It must be, then, that dear Miss Barlow, who had sung so faithfully in St. John's for twenty-five years, was perhaps growing old. But how could he tell her so; how could he deal such a blow to her kind heart, her simple pride and interest in her work. He was growing old, too.

His sensitive mouth curved downward as he stared into the smoldering fire, and let himself, for this one time out of many times he had resisted, face the facts. It was not Miss Barlow and the poor music; it was not that the church was badly heated, as one of the ex-pewholders had said, nor that it was badly situated, as another had claimed; it was something of deeper, wider significance, a broken foundation, that made the ugly, widening crack all through the height of the tower. It was his own inefficiency. The church was going steadily down, and he was powerless to lift it. His old enthusiasm, devotion, confidence—what had become of them? They seemed to have slipped by slow degrees, through the unsuccessful years, out of his soul, and in their place was a dull distrust of himself; almost—God forgive him—distrust in God's kindness. He had worked with his might all the years of his life, and what he had to show for it was a poor, lukewarm parish, a diminished congregation, debt—to put it in one dreadful word, failure!

By the pitiless searchlight of hopelessness, he saw himself for the first time as he was—surely devoted and sincere, but narrow, limited, a man lacking outward expression of inward and spiritual grace. He had never had the gift to win hearts. That had not troubled him much, earlier, but lately he had longed for a little appreciation, a little human love, some sign that he had not worked always in vain. He remembered the few times that people had stopped after service to praise his sermons, and to-night he remembered not so much the glow at his heart that the kind words had brought, as the fact that those times had been very few. He did not preach good sermons; he faced that now, unflinchingly. He was not broad minded; new thoughts were unattractive, hard for him to assimilate; he had championed always theories that were going out of fashion, and the half-consciousness of it put him ever on the defensive; when most he wished to be gentle, there was something in his manner which antagonized. As he looked back over his colorless, conscientious past, it seemed to

him that his life was a failure. The souls he had reached, the work he had done with such infinite effort—it might all have been done better and easily by another man. He would not begrudge his strength and his years burned freely in the sacred fire, if he might know that the flame had shone even faintly in dark places, that the heat had warmed but a little the hearts of men. But—he smiled grimly at the logs in front of him, in the small, cheap, black marble fireplace—his influence was much like that, he thought, cold, dull, ugly with uncertain smoke. He, who was not worthy, had dared to consecrate himself to a high service, and it was his reasonable punishment that his life had been useless.

Like a stab came back the thought of the junior warden, of the two more empty pews, and then the thought, in irresistible self-pity, of how hard he had tried, how well he had meant, how much he had given up, and he felt his eyes filling with a man's painful, bitter tears. There had been so little beauty, reward, in his whole past. Once, thirty years before, he had gone abroad for six weeks, and he remembered the trip with a thrill of wonder that anything so lovely could have come into his sombre life—the voyage, the bit of travel, the new countries, the old cities, the expansion, broadening of mind he had felt for a time as its result. More than all, the delight of the people whom he had met, the unused experience of being understood at once, of light touch and easy flexibility, possible, as he had not known before, with good and serious qualities. One man, above all, he had never forgotten. It had been a pleasant memory always to have known him, to have been friends with him even, for he had felt to his own surprise and joy, that something in him attracted this man of men. He had followed the other's career, a career full of success unabused, of power grandly used, of responsibility lifted with a will. He stood over thousands and ruled rightly—a true prince among men. Somewhat too broad, too free in his thinking—the old clergyman deplored that fault—yet a man might not be perfect. It was pleasant to know that this strong and good soul was in the world and was happy; he had seen him once with his son, and the boy's fine, sensitive face, his honest eyes, and pretty deference of manner, his pride, too, in his distinguished father, were surely a guaranty of happiness. The old man felt a sudden generous gladness that if some lives must be wasted, yet some might be, like this man's whom he had once known, full of beauty and service, it would be good if he might add a drop to the cup of happiness which meant happiness to so many—and then he smiled at his foolish thought. That he should think of helping that other—a man of so little importance to help a man of so much! And suddenly again he felt tears that welled up hotly.

He put his gray head, with its scanty, carefully brushed hair, back, against the support of the worn arm-chair, and shut his eyes to keep them back. He would try not to be cowardly. Then, with the closing of the soul-windows, mental and physical fatigue brought their own gentle healing, and in the cold, little study, bare, even, of many books, with the fire smoldering cheerlessly before him, he fell asleep.

A few miles away, in a suburb of the same great city, in a large library peopled with books, luxurious with pictures and soft-toned rugs and carved dark furniture, a man sat staring into the fire. The six-foot logs crackled and roared up the chimney, and the blaze lighted the wide, dignified room. From the high chimney-piece, that had been the feature of a great hall in Florence two centuries before, grotesque heads of black oak looked down with a gaze which seemed weighted with age-old wisdom and cynicism, at the man's sad face. The glow of the lamp, shining like a huge gray-green jewel, lighted un-

obtrusively the generous sweep of table at his right hand, and on it were books whose presence meant the thought of a scholar and the broad interests of a man of affairs. Each detail of the great room if there had been an observer of its quiet perfection, had an importance of its own yet each exquisite belonging fell swiftly into the dimness of the background of a picture when one saw the man who was the master. Among a thousand picked men, his face and figure would have been distinguished. People did not call him old for the alertness and force of youth radiated from him, and his gray eyes were clear and his color fresh, yet the face was lined heavily, and the thick thatch of hair shone in the firelight silvery white. Face and figure were full of character, and breeding, of life lived to its utmost of will responsibility, success. Yet to-night the spring of the mechanism seemed broken, and the noble head lay back against the brown leather of his deep chair as listlessly as a tired girl's. He watched the dry wood of the fire as it blazed and fell apart and blazed up brightly again, yet his eyes did not seem to see it—their absorbed gaze was inward.

The distant door of the room swung open, but the man did not hear, and his head and face shining clear-cut like cameo against the dark leather, hand stretched nervelessly along the arms of the chair, eyes gazing gloomly into the heart of the flame, he was still. A young man, brilliant with strength, yet with worn air about him, and deep circles under his eyes, stood inside the room and looked at him a long minute—those two in the silence. The fire crackled cheerfully and the old man sighed.

"Father!" said the young fellow by the door, quickly.

In a second the man's whole posture changed, and he sat intense, staring, while the son came toward him and stood across the rug, against the dark wood of the Florentine fireplace, a picture of a young manhood which any father would be proud to own.

"Of course, I don't know if you want me, father," he said, "but I've come to tell you that I'll be a good boy, if you do."

The gentle, half-joking manner was very winning, and the play of his words was trembling with earnest. The old man's face shone as if lamps were lighted behind his eyes.

"If I want you, Ted!" he said, and he took his hand.

With a quick step forward the boy caught it, and then, with pretty impulsiveness, as if his childhood came back to him on the flood of feeling unashamedly bent down and kissed him. As he stood erect again he laughed a little, but the muscles of his face were working, and there were tears in his eyes. With a swift movement he had drawn a chair and the two sat quiet a moment, looking at each other in deep and silent content to be there so together.

"Yesterday I thought I'd never see you again this way," said the boy; and the father only smiled at him, satisfied as yet without words. The son went on, eager, stirred feelings crowding to his lips. "There isn't any question growing enough, there isn't any quarrel enough, to keep us apart, I think, father. I found that out this afternoon. When a chap has a father like you, who has given him a childhood and a youth like mine—"

The young voice stopped, trembling. In a moment he had mastered himself. "I'll probably never be able to talk to you like this again, so I want to say all now. I want to say that I know, beyond doubt, that you would never do anything, as I would, on impulse, or prejudice or from any motives but the highest. I know how well-balanced you are, and how firmly your reason holds your feelings. So it's a question between your judgment and mine—and I'm going to trust yours. You may know me better than I know myself, and anyway you

ore to me than any career, though I did ink—but we won't discuss it again. It could have been a tremendous risk, of course, and it shall be as you say. I found out this afternoon how much of my life you were," he repeated.

The older man kept his eyes fixed on the dark, sensitive glowing young face, as they were thirsty for the sight. "What do you mean by finding it out this afternoon, Ted? Did anything happen to you?"

The young fellow turned his eyes, that were still a bit wet with the tears, to his father's face, and they shone like brown stars. "It was a queer thing," he said, earnestly. "It was the sort of thing you find in stories—almost like," he hesitated, "like Providence, you know. I'll tell you about it; see if you don't think so. Two days ago, when I—when I left you, father, I caught a train to the city and went straight to the club, from habit, I suppose, and because I was too dazed and wretched to think. Of course, I found a grist of men there, and they wouldn't let me go. I told them I was ill, but they laughed at me. I don't remember just what I did, or if I was in a bad dream, but I was about with them, and more men I knew kept turning up—I couldn't seem to escape my friends. Even if I stayed in my room, they hunted me up. So this morning I drifted to the Oriental, and shut myself up in my room there, and tried to think and plan. But I felt pretty rotten, and I couldn't see daylight, so I went down to lunch, and who should be at the next table but the Dangerfields, the whole outfit, just back from England and bursting with cheerfulness! They made me lunch with them, and it was ghastly to rattle along feeling as I did, but I got away as soon as I decently could—rather sooner, I think—and went for a walk, hoping the air would clear my head. I tramped miles—oh, a long time, but it seemed not to do any good; I felt deadlier and more hopeless than ever—I haven't been very comfortable fighting you." He stopped a minute, and his tired face turned to his father's with a smile of very winning gentleness.

The father tried to speak, but his voice caught harshly. Then, "We'll make it up," he said, and laid his hand on the boy's shoulder.

The young fellow, as if that touch had influenced him, gazed into the fire thoughtfully, and the big room was very still for a long minute. Then he looked up brightly.

"I want to tell you the rest. I came back from my tramp by the river drive, and suddenly I saw Griswold on his horse trotting up the bride-path toward me. I drew the line at seeing any more men, and Griswold is the worst of the lot for wanting to do things. So I turned into a side-street and ran. I had an idea he had seen me, so when I came to a little church with the doors open, in the first half-block, I shot in. Being Lent, you know, there was service going on, and I dropped quietly into a seat at the back, and it came to me in a minute, that I was in fit shape to say my prayers, so—I said 'em. It quieted me a bit, the old words of the service. They're fine English, of course, and I think words get a hold on you when they're associated with every turn of your life. So I felt a little less like a wild beast, by the time the clergyman began his sermon. He was a pathetic old fellow, thin and ascetic and sad, with a narrow forehead and a little white hair, and an underfed look about him. The whole place seemed poor and badly kept. As he walked across the chancel, he stumbled on a hole in the carpet. I stared at him, and suddenly it struck me that he must be about your age, and it was like a knife in me, father, to see him trip. No two men were ever more of a contrast, but through that very fact he seemed to be standing there as a living

message from you. So when he opened his mouth to give out his text I fell back as if he had struck me, for the words he said were, "I will arise and go to my father.'"

The boy's tones, on the press and rush of his little story, were dramatic, swift, and when he brought out its climax, the older man, though his tense muscles were still, drew a sudden startled breath, as if he, too, had felt a blow. But he said nothing, and the eager young voice went on.

"The skies might have opened and the Lord's finger pointed at me, and I couldn't have felt more shocked. The sermon was mostly tommy-rot, you know—platitudes. You could see that the man wasn't clever—had no grasp—old-fashioned ideas—didn't seem to have read at all. There was really nothing in it, and after a few sentences I didn't listen particularly. But there were two things about it I shall never forget, never, if I live to a hundred. First, all through, at every tone of his voice, there was the thought that the broken-hearted look in the eyes of this man, such a contrast to you in every way possible, might be the very look in your eyes after a while, if I left you. I think I'm not vain to know I make a lot of difference to you, father—considering we two are all alone." There was a questioning inflection, but he smiled, as if he knew.

"You make all the difference. You are the foundation of my life. All the rest counts for nothing beside you." The father's voice was slow and very quiet.

"That thought haunted me," went on the young man, a bit unsteadily, "and the contrast of the old clergyman and you made it seem as if you were there beside me. It sounds unreasonable, but it was so. I looked at him, old, poor, unsuccessful, narrow-minded, with hardly even the dignity of age, and I couldn't help seeing a vision of you, every year of your life a glory to you, with your splendid mind, and your splendid body, and all the power and honor and luxury that seem a natural and fitting background to you. Proud as I am of you, it seemed cruel, and then it came to my mind like a stab that perhaps without me, your only son, all of that would—well, what you said just now. Would count for nothing—that you would be practically, some day, just a lonely and pathetic old man like that other."

The hand on the boy's shoulder stirred a little. "You thought right, Ted."

"That was one impression the clergyman's sermon made, and the other was simply his beautiful goodness. It shone from him at every syllable, uninspired and uninteresting as they were. You couldn't help knowing that his soul was white as an angel's. Such sincerity, devotion, purity as his couldn't be mistaken. As I realized it, it transfigured the whole poor place. It made me feel that if that quality—just goodness—could so glorify all the defects of his look and mind and manner, it must be worth while, and I would like to have it. So I knew what was right in my heart—I think you can always know what's right if you want to know—and I just threw my pride and my stubbornness into the street, and—and I caught the 7:35 train."

The light of renunciation, the exhaustion of wrenching effort, the trembling triumph of hard-won victory, were in the boy's face, and the father thought, as he looked at it, dear and familiar in every shadow, that he had never seen spirit shine through clay more transparently. Never in their lives had the two been as close, never had the son so un-

veiled his soul before. And, as he had said, in all probability never would it be again. To the depth where they stood words could not reach, and again for minutes, only the friendly undertone of the crackling fire stirred the silence of the great room. The sound brought steadiness to the two who sat there, the old hand on the young shoulder yet. After a time, the older man's low and strong tones, a little uneven, a little hard with the effort to be common-place, which is the first readjustment from deep feeling, seemed to catch the music of the homely accompaniment of the fire.

"It is a queer thing, Ted," he said, "but once, when I was not much older than you, just such an unexpected chance influence made a crisis in my life. I was crossing to England with the deliberate intention of doing something which I knew was wrong. I thought it meant happiness, but I know now it would have meant misery. On the boat was a young clergyman of about my own age making his first, very likely his only, trip abroad. I was thrown with him—we sat next each other at table, and our cabins faced—and something in the man attracted me, a quality such as you speak of in this other, of pure and uncommon goodness. He was much the same sort as your old man, I fancy, not particularly winning, rather narrow, rather limited in brains and in advantages, with a natural distrust of progress and breadth. We talked together often, and one day, I saw, by accident, into the depths of his soul, and knew what he had sacrificed to become a clergyman—it was what meant to him happiness and advancement in life. It had been a desperate effort, that was plain, but it was plain, too, that from the moment he saw what he thought was the right, there had been no hesitation in his mind. And I, with all my wider mental training, my greater breadth—as I looked at it—was going, with my eyes open, to do a wrong because I wished to do it. You and I must be built something alike, Ted, for a touch in the right spot seems to penetrate to the core of us—the one and the other. This man's simple and intense flame of right living, right doing, all unconsciously to himself, burned in to me, and all that I had planned to do seemed scorched in that fire—turned to ashes and bitterness. Of course it was not so simple as it sounds. I went through a great deal. But the steady influence for good was beside me through that long passage—we were two weeks—the stronger because it was unconscious, the stronger, I think, too, that it rested on no intellectual basis, but was wholly and purely spiritual—as the confidence of a child might hold a man to his duty where the arguments of a sophist would have no effect. As I say, I went through a great deal. My mind was a battle-field for the powers of good and evil during those two weeks, but the man who was leading the forces of the right never knew it. The outcome was that as soon as I landed I took my passage back on the next boat, which sailed at once. Within a year, within a month almost, I knew that the decision I made then was a turning-point, that to have done otherwise would have meant ruin in more than one way. I tremble now to think how close I was to shipwreck. All that I am, all that I have, I owe more or less directly to that man's unknown influence. The measure of a life is its service. Much opportunity for that, much power has been in my hands, and I have tried to hold it humbly and reverently, remembering that time. I have thought of myself many times as merely the

instrument, fitted to its special use, of that consecrated soul."

The voice stopped, and the boy, his wide, shining eyes fixed on his father's face, drew a long breath. In a moment he spoke, and the father knew, as well as if he had said it, how little of his feeling he could put into words.

"It makes you shiver, doesn't it," he said, "to think what effect you may be having on people, and never know it? Both you and I, father—our lives changed, saved—by the influence of two strangers, who hadn't the least idea what they were doing. It frightens you."

"I think it makes you know," said the older man, slowly, "that not your least thought is unimportant; that the radiance of your character shines for good or evil where you go. Our thoughts, our influences, are like birds that fly from us as we walk along the road; one by one, we open our hands and loose them, and they are gone and forgotten, but surely there will be a day when they will come back on white wings or dark like a cloud of witnesses—"

The man stopped, his voice died away softly, and he stared into the blaze with solemn eyes, as if he saw a vision. The boy, suddenly aware again of the strong hand on his shoulder, leaned against it lovingly, and the fire, talking unconcernedly on, was for a long time the only sound in the warmth and stillness and luxury of the great room which held two souls at peace.

\* \* \* \* \*

At that hour, with the volume of Browne under his outstretched hand, his thin gray hair resting against the worn cloth of the chair, in the bare little study, the old clergyman slept. And as he slept, a wonderful dream came to him. He thought that he had gone from this familiar, hard world, and stood, in his old clothes, with his old discouraged soul, in the light of the infinitely glorious Presence, where he must surely stand at last. And the question was asked him, worldlessly, solemnly:

"Child of mine, what have you made of the life given you?" And he looked down humbly at his shabby self, and answered:

"Lord, nothing. My life is a failure. I worked all day in God's garden, and my plants were twisted and my roses never bloomed. For all my fighting, the weeds grew thicker. I could not learn to make the good things grow. I tried to work rightly, Lord, my Master, but I must have done it all wrong."

And as he stood sorrowful, with no harvest sheaves to offer as witnesses for his toiling, suddenly back of him he heard a marvellous, many-toned, soft whirring, as of innumerable light wings, and over his head flew a countless crowd of silver-white birds, and floated in the air beyond. And as he gazed, surprised, at their loveliness, without speech again it was said to him:

"My child, these are your witnesses. These are the thoughts and the influences which have gone from your mind to other minds through the years of your life." And they were all pure white.

And it was borne in upon him, as if a bandage had been lifted from his eyes, that character was what mattered in the great end; that success, riches, environment, intellect, even, were but the tools the master gave into his servants' hands, and that the honesty of the work was all they must answer for. And again he lifted his eyes to the hovering white birds, and with a great thrill of joy it came to him that he had his offering, too,

he had this lovely multitude for a gift to the Master; and, as if the thought had clothed him with glory, he saw his poor black clothes suddenly transfigured to shining garments, and, with a shock, he felt the rush of a long-forgotten feeling, the feeling of youth and strength, beating in a warm glow through his veins. With a sigh of deep happiness, the old man awoke.

A log had fallen, and turning as it fell, the new surface had caught life from the half-dead ashes, and had blazed up brightly, and the warmth was penetrating gratefully through him. The old clergyman smiled, and held his thin hands to the flame as he gazed into the fire, but the wonder and awe of his dream were in his eyes.

"My beautiful white birds!" he said, aloud, but softly. "Mine! They were out of sight, but they were there all the time. Surely the dream was sent from Heaven—surely the Lord means me to believe that my life has been of service after all." And as he still gazed, with rapt face, into his study fire, he whispered, gently, reverently: "Angels came and ministered unto him."—Scribner's for October.

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Lv Norfolk, ".....	1 55 a m	1 55 p m
Lv Henderson, ".....	2 28 a m	2 02 p m
Lv Raleigh, ".....	4 15 a m	3 45 p m
Lv Southern Pines ".....	6 16 a m	6 18 p m
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Lv Wilmington ".....		3 20 p m
Ar Charlotte, ".....	10 33 a m	10 32 p m
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	Daily No. 32.	Daily No. 38.
Lv Memphis, N. C. & St. L....	12 45 n' n	8 00 p m
Lv Nashville, ".....	9 30 p m	9 30 a m
Lv New Orleans, L. & N....	8 10 p m	
Lv Mobile, ".....	12 40 a m	
Lv Montgomery, A & W. P..	6 45 a m	1 00 p m
Lv Macon, C of Ga.....	8 00 a m	4 20 p m
Lv Augusta, C & W. C.....	10 05 a m	
Lv Atlanta, † S. A. L. Ry.....	12 00 n' n	8 00 p m
Ar Athens, ".....	2 57 p m	11 23 p m
Ar Greenwood, ".....	5 15 p m	1 58 a m
Ar Chester, ".....	7 17 p m	4 15 a m
Lv Charlotte, ".....	7 27 p m	5 01 a m
Lv Wilmington ".....	8 20 p m	
Lv Hamlet, ".....	10 40 p m	7 50 a m
Lv Southern Pines ".....	11 33 p m	8 44 a m
Lv Raleigh, ".....	1 35 a m	11 15 a m
Lv Henderson, ".....	3 05 a m	12 50 p m
Lv Norfolk, ".....	3 50 a m	1 45 p m
Lv Weldon, ".....	5 00 a m	8 00 p m
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Lv Savannah, ".....	1 40 p m	12 10 p m
Lv Columbia, †.....	7 05 p m	5 80 a m
Lv Hamlet, ".....	10 40 p m	8 40 a m
Lv Southern Pines ".....	11 33 p m	9 38 a m
Lv Raleigh, ".....	1 35 a m	11 50 a m
Lv Henderson, ".....	3 05 a m	1 10 p m
Lv Norfolk, ".....	3 45 a m	1 55 p m
Lv Petersburg, ".....	5 53 a m	4 07 p m
Ar Richmond, ".....	6 35 a m	4 55 p m
Ar Washington, W. S. Ry....	10 10 a m	8 36 p m
Ar Baltimore, P. R. R.....	11 25 a m	11 25 p m
Ar Philadelphia, P. R. R.....	1 36 p m	2 56 a m
Ar New York, P. R. R.....	4 13 p m	6 30 a m

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## Our Young People.

### WHY WILSON REFORMED.

"William," said Mrs. Barry one evening to her husband, "I caught Wilson smoking today." Wilson, be it explained, is the 12-year-old hope of the Barry family.

"I'll talk to the boy," said Mr. Barry.

He kept his word, and talked long and earnestly to his son, but without effect, for one night about two weeks later Mrs. Barry said:

"William, Wilson has been smoking again."

Mr. Barry does not believe in corporal punishment. Therefore, he talked to the lad once more. He called the boy to him and explained the folly of smoking, what an expensive habit it was, and how injurious to the health. "But you smoke," argued Wilson.

"I'm a man," replied the father. "Do you think you are a man?"

"I'm man enough to smoke."

"Not at 12 years of age," said the father. "However, you are stubborn about it, and I suppose you will have your own way in the matter. So, if you think you are man enough you may smoke as much as you wish."

Wilson went to bed that night slightly uneasy. He knew his father, and he expected something to happen.

The next morning Wilson did not come down to breakfast at the usual hours. His father called him.

"I can't come down," wailed a voice that sounded as if the owner might be on the point of tears.

"I can't find my clothes."

Upstairs the father went. His son was sitting on the edge of the bed, clad only in a night shirt.

"Why don't you dress?" asked Mr. Barry.

"I can't. Every stitch of my clothes is gone."

"There are clothes on that chair. Put them on."

"They're yours. I can't wear them. They're too big."

"Put them on."

Wilson looked at his father and obeyed, sobbing gustily.

"If you are big enough to smoke like a man you are big enough to wear a man's clothes. Hereafter you will dress to suit your assumed age. You may have the use of my wardrobe until you can get one of your own; but all clothing you buy must be of size and style appropriate to your adult condition. I will expect you downstairs at once."

With these words the father left the room. When Wilson appeared in the dining room he was a sight, the coat, vest, trousers, shoes, shirt and collar so much too large for him that despite his flushed, tear-stained face, his appearance was anything but pathetic. He had no appetite, but under the eye of his parents managed to choke down some food. Breakfast finished, Mr. Barry said:

"You seem awkward in the dress you are wearing. We will sit on the back porch and have a chat."

The porch was broad and cool, screened from neighborly observation by thick vines. It was altogether a desirable place to Wilson just then.

"Have a cigar," said Mr. Barry, politely, when they had seated themselves. "It's a pretty good cigar, though perhaps not as expensive as your brand. Here is a match. Take part of the morning paper and make yourself comfortable."

The boy took the cigar, and, impelled by an indefinable fear, lighted it, though he felt bashful and constrained. Then he tried to hide himself behind a section of the newspaper. But he had no peace. From time to time his father asked his opinions about the most pe-

culiar things—tariffs, strikes, Balkan States, politics and finance. Not only were his opinions asked, but his father gently though firmly insisted upon starting long arguments on each subject, completely bewildering the boy. At first Wilson thought his father intended to sicken him by making him smoke too many cigars, but when the first was finished, and he was not pressed to have another, he abandoned that idea. His father merely said: "You know where the box is. Help yourself."

No more cigars did Wilson smoke that morning. A terror in his heart he floundered through discussions that meant nothing to him. Twice he saw and creep under the fence into forbidden territory, where there was a cat that was fond of rabbits raw. Each time he started up to drive the creatures back, and each time his father detained him and made some slighting remark about boyhood and the foolishness of maintaining useless animals. Once he heard the "gang's" shibboleth raised by his own particular chum. He was about to answer it when his father stilled the reply before it was uttered by descanting on the nonsensical cries boys adopted for signaling each other and on the great nuisance the yells were to sensible adults who liked quiet. Everything pertaining to youth was derided by the inexorable man, and he assumed that the boy agreed with him.

Dinner time came, and a most unhappy youngster was Wilson. His head ached from the awful talk about "grown-up" things. The clothing he was wearing was most uncomfortable. He had broken an appointment with his chum. His rabbits had not come back after their second excursion to the domain of death. His limbs ached through lack of exercise. What was his father's plan? What was coming next? He could not guess.

Dinner at 1 o'clock was the same as breakfast to Wilson—a mockery of a meal. Then came adjournment to the porch. The father offered another cigar to the son. Wilson broke down.

"I don't want it," he cried.

His father said nothing. After a while Wilson began to fidget; or, as he had been fidgeting all morning, his post-prandial actions may be described as the very hysteria of fidgets. He sat down. He stood up. He went to the end of the porch. He came back. He stood on one foot. He stood on the other. He looked at his father and he looked away from him. He started to speak and checked himself. He twisted his fingers together, and he did almost everything except stand on his head.

"What's the matter?" asked his father.

"Our baseball club has a meeting tomorrow afternoon in Brown's barn," replied Wilson, "and I'm to be elected captain. If I don't go to the meeting—"

"You are a queer man!" exclaimed Mr. Barry. "Haven't you got over baseball yet? Why do you want to be elected captain of a boys' club? By the way, do you believe the British will succeed in overthrowing the Mad Mullah?"

"I'm not a man!" cried Wilson. "I'm only a boy. Give me back my clothes and let me be a boy! I don't want to talk about Mullahs and strikes and money and things. I don't want to smoke. Give me back my clothes and let me be a boy and I'll never smoke as long as I live."

"My son," said the father, "when you are older, say in six years from now, you may smoke if you wish. Until that time, remember that you are a boy who was a man for a few hours and didn't like the experience. Go to your mother and she will give you your clothes."

Half an hour afterward Wilson and his chum were hunting the missing

rabbits and arranging that the chum should be pitcher of the ball team when Wilson was captain. "And, say, Billy," remarked Wilson, "I've stopped smoking. I don't want to be a man too soon. It's no fun."—Public Ledger.

### WHEN THEY MEET.

The American and the Englishman say:

"How do you do?"

The German: "How do you find yourself?"

The Frenchman: "How do you carry yourself?"

The Italian: "How do you stand?"

The Spaniard: "Go with God, Señor!"

The Russian: "How do you live on?"

The Hollander: "Have you had a good dinner?"

The Chinese: "Have you eaten your rice?"

The Egyptian: "How do you persepire?"

The Mohammedan: "Peace be with you."

The Persian: "May thy shadow never grow less."

The Burmese rub their noses against each other's cheek, exclaiming: "Give me a smell?"

Arabs of eminence kiss each other's cheeks and say: "God grant thee His favor and give health to thy family."

### WHEN THEY PART.

The American and Englishman say: "Good-bye."

The Frenchman: "Au revoir."

The Austrian: "Auf wiederschen."

The German: "Lebe wohl."

The Turk solemnly crosses hands upon his breast and makes a profound obeisance.

The Russian form of parting salutation is brief, consisting of the single word "praschal," said to sound like a sneeze.

The genial Jap removes his slipper, and says with a smile: "You are going to leave my despicable house in your honorable journeying—regard thee!"

The Hindoo falls in the dust at your feet.

The Fiji Islanders cross two red feathers.

The Burmese bend low and say: "Hib! Hib!"

The South Sea Islanders rattle each other's whale teeth necklace.

In the Philippines the parting benediction is bestowed in the form of rubbing one's friend's face with one's hand.—The Presbyterian.

### QUESTIONS TO THINK ABOUT.

If you are good at guessing or answering, here are a few questions you can wrestle with:

Why are all cow-paths crooked and none straight?

How old must a grape vine be before it begins to bear?

What wood will bear the greatest weight before breaking?

Can you tell why leaves turn upside down just before a rain?

Why does a horse eat grass backwards and a cow forward?

Why does a hop vine wind one way and a bean vine the other?

You can see any day a white horse, but did you ever see a white colt?

Where should a chimney be the larger, at the top or bottom, and why?

How many different kinds of trees grow in your neighborhood and what are they good for?

Can you tell why a horse when tethered with a rope always unravels it, while a cow always twists it into a kinky knot?—Exchange,

**Boy's Composition on Parents.**

Parents are things most boys have to look after them. Most girls also have parents. Parents consist of Pas and Mas. Pas talk a good deal about what they are going to do, but mostly it's Mas that make you mind.

Sometimes it is different tho. Once a boy came home from college on vacation. His parents lived on a farm. There was work to be done on the farm. Work on a farm always has to be done early in the morning. This boy didn't get up. His sister goes to the stairway and calls:

"Willie, 'tis a beautiful morninug. Rise and list to the lark."

The boy didn't say anything. Then Ma calls:

"William, it is time to get up. Your breakfast is growing cold."

The boy kept right on, not saying anything. Then his Pa puts his head in the stairway, and says he:

"Bill!"

"Coming, sir!" says the boy.

I know a boy that hasn't got any parents. He goes in swimming whenever he pleases. But I am going to stick to my parents. However, I don't tell them so 'cause they might get it into their heads that I couldn't get along without them. Says this boy to me:

"Parents are a nuisance; they aren't what they're cracked up to be."

Says I to him:

"Just the same, I find 'em handy to have. Parents have their failings, of course, like all of us, but on the whole I approve of 'em, and I hope good boys will continue to have 'em."—Exchange.

**Odd Death of a Bird.**

A curious instance of bird death is recorded by W. E. D. Scott in his recently published "Story of a Bird Lover." He tells a story of a Kingfisher who was shot, pursued his flight, apparently unhurt, for two hundred feet, and then dropped dead. Still, when the body was examined, there was no mark of a wound upon it, which gave rise to the possibility that a wild bird could be frightened to death. "I have seen the same thing happen many times since," continues the story. "I know now the reason for this. A single shot striking a bird in flight, penetrating the thin side of his body and entering his lungs, makes a very small hole and no external hemorrhage ensues. There is little or no shock to the bird; I fancy he hardly feels pain, but presently the internal hemorrhage from the great blood-vessels that have been severed makes him suddenly unconscious, and in a moment he is dead. The time, however, between the penetrating of the shot and the internal hemorrhage is sufficient to allow the animal to travel a very considerable distance seemingly uninjured."



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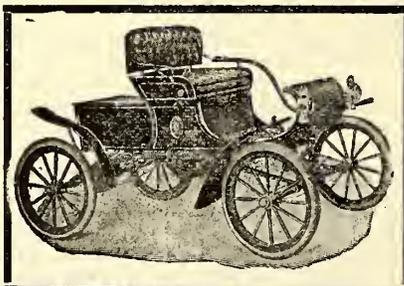
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TURN ABOUT.

\* \* \*

The horse and the dog had tamed a man and fastened him to a fence;  
 Said the horse to the dog, "For the life of me I don't see a bit of sense  
 In letting him have the thumbs that grow at the sides of his hands, do you?"  
 And the dog looked solemn and shook his head, and said, "I'm a goat if I do."  
 The poor man groaned and tried to get loose, and sadly he begged them: "Stay!"  
 You will rob me of things for which I have use by cutting my thumbs away!  
 You will spoil my looks, you will cause me pain! Ah, why would you treat me so?  
 As I am God made me, and he knows best! Oh, masters, pray let me go!"  
 The dog laughed out and the horse replied, "Oh, the cutting won't hurt! You see,  
 We'll have a hot iron to clap right on, as you did in your docking of me!  
 God gave you your thumbs and all, but still the Creator, you know, may fail  
 To do the artistic thing, as he did in furnishing me with a tail!"  
 . . . . .  
 So they bound the man and cut off his thumbs, and were deaf to his pitiful cries,  
 And they seard the stumps and they viewed their work through happy and dazzled eyes.  
 "How trim he appears," the horse exclaimed, "since his awkward thumbs are gone!  
 For the life of me I cannot see why the Lord ever put them on!"  
 "Still it seems to me," the dog replied, "that there's something else to do;  
 His ears look rather too long to me, and how do they look to you?"  
 The man cried out, "Oh, spare my ears! God fashioned them as as you see,  
 And if you apply your knife to them you'll surely disfigure me!"  
 "But you didn't disfigure me, you know," the dog decisively said,  
 "When you bound me fast and trimmed my ears down close to the top of my head!"  
 So they let him moan and they let him groan while they cropped his ears away,  
 And they praised his looks when they let him up, and proud indeed were they!  
 But that was years and years ago, in an unenlightened age!  
 Such things are ended now, you know; we have reached a higher stage!  
 The ears and thumbs God gave to man are his to keep and wear,  
 And the cruel horse and dog look on and never appear to care.  
 —Our Dumb Animals.

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## Our Little Folks.

### THE SENTENCE OF THE BROWN OWL.

By Jean M. Thompson.

Little Mary Elizabeth had a garden of her own. Such beautiful flowers grew therein—four o'clock, lady-slippers and great yellow marigolds. Quite apart from these commoner flowers grew her especial pride—a beautiful damask rose. Moreover, it was covered with buds, and on the very top was one full-blown rose. Mary visited her garden every day and dug in it a little. One day after study hour she came dancing down the garden walk, her yellow braids flying and her apron strings trailing behind. When she reached the rose-bush she stood on tiptoe and bent down the small branch whereon blossomed the one rose. Just as she did so a yellow lady-bug with black spots, that had been hiding in the rose, spread its wings and flew hurriedly away.

"Oh, you wretched, spotted lady-bug," exclaimed Mary, "you've eaten the very heart out of the first rose on my bush. Yes, every leaf has a hole in it," she cried in vexation.

"My, how I wish you could be punished somehow for eating my beautiful rose. I intended to give that rose to Mama. Oh, dear," she sighed. "There may be more roses to-morrow, but if old Miss Lady-Bug eats a hole in every leaf as she did to-day, she will ruin them all."

Mary Elizabeth had a big, red apple in her apron pocket; she had almost forgotten about it, but now she was thankful enough for it. So she climbed into the hammock swinging beneath the oak tree, and began to munch her apple contentedly. It certainly was most comforting. There were lots of bees humming about in the air. They made such a pleasant droning sound. Mary kindly tossed them the core of her apple, which was instantly pounced upon by a band of yellow hornets. The hammock was very restful and swayed gently in the summer air. Mary settled herself among the hammock pillows and watched the efforts of a thin blue wasp who was endeavoring to drive away the yellow hornets from the apple core.

Mary was not at all surprised at last to hear them speaking sharply to each other in very thin, piping voices. Soon she became aware of other voices, and an occasional snatch of song. Mary noticed for the first time a mole, with the softest gray coat, and a pink star on his nose, in earnest conversation with a large, hard-shelled June-bug. The June-bug had such a cold he could barely speak.

"Yes," he was saying hoarsely, "my cousin Dormouse gives her musicale to-morrow. Ker-choo," and he sneezed violently. "Such a pity," he continued, "I cannot take part on account of this distressing cold."

"You see," he panted, "everybody is laid up—all the singers—why, I couldn't even hum the scale." Here he stood very erect and tried his voice, but succeeded only in making a burring noise.

A guinea-pig joined them, and an orange-and-brown striped caterpillar crawled slowly into the group. A very dusty brown sparrow hopped down from a nearby twig; Mary thought every minute he would devour the caterpillar of June-bug, but instead they exchanged the pleasantest greetings.

"We were discussing the Dormouse musicale," explained the ground-mole, who spoke in quite a smothered voice,

"Is the programme made out?" he inquired, eagerly.

"Why, yes," replied the sparrow. "My cousin, the sea-robin, is the deep bass, for one. But I find he, too, has influenza. Its epidemic, you know."

"Why, here comes Mme. Cricket, our prima donna, and Cousin Dormouse, too," interrupted the mole. "Now we shall hear all the latest news," remarked the sparrow.

"Oh," panted the dormouse, gratefully accepting a plantain leaf and beginning to fan herself vigorously, while Mme. Cricket hopped about fussily arranging her wings, "I am in such a predicament, my dears. Invitations all out for my musicale, and now all the talent are down with the influenza, all excepting dear Mme. Cricket; she has kindly consented to sing and, just for the occasion, to put off her mourning, and wear a pink evening gown. It was to be made of rose leaves; you know the damask rose belonging to the little girls with the yellow pigtails—"

"She must be some relation to our family," broke in the guinea-pig eagerly.

Mary felt quite indignant that he should infer such a thing, and the caterpillar was so overcome by the joke that he instantly rolled himself into the tightest little brown ball.

"Pray don't interrupt me again," spoke up the dormouse, touchily. "What was I saying?" she continued. "You'd begun to tell about the rose leaves for my gown," chirruped the cricket sweetly.

"To be sure, my dear."

"And Mme. Cricket has such a charming song to sing," broke in the ground-mole, who never liked anybody to stick to one subject long.

"Would you mind humming a few lines, Mme. Cricket?"

"It's so cheerful; we all have influenza, which is so depressing."

"Let's hear the song!"

"Give us the song!" they all shouted eagerly.

Mme. Cricket hopped gracefully to a larger, brown toadstool, and after arranging her shining black wings coquettishly, began her song in a very high, screechy voice:

"I sing all day for the butterflies' ball;  
Summer days, as they dance in the breeze,

And I trill in the eve when night shadows fall

While the whippoorwill calls in the trees."

Chorus:—

"I trill, trill, trill in the sunshine bright,

By the brook, where the cat-tails grow tall,

And I shrill, shrill, shrill by pale moonlight

On the hearth, when night covers all.

"When Winter winds blow fierce and strong,

When snow covers wide the earth,  
Still I chirp and sing the whole day long.

In my warm nest under the hearth."

(Chorus.)

Everybody joined in the chorus, and when the song was finished the applause was so loud that a little brown owl whom Mary had not seen before but who had been asleep all the time on a limb over her head, flopped down to learn the cause of the commotion.

"Now finish about Mme. Cricket's gown, and the rose leaves," said the ground-mole, stroking his whiskers, and casting admiring glances at the cricket, who had modestly retired to

the shade of a burdock leaf.

"Oh, where was I?" began the dormouse, piteously. Mary thought she seemed to be very forgetful and absent-minded indeed.

"You'd got as far as the rose leaves," said the caterpillar, slowly unrolling himself.

"Mme. Cricket and I went to select the rose leaves," went on the dormouse, monotonously; "it takes just four leaves for the costume," she explained, "and what do you think; that spiteful Miss Lady-Bug, her cousin, had been there that day, and eaten a hole in every leaf."

"What a shame!" they all cried in chorus.

"Why," said the sparrow, "she destroys everything beautiful. I heard the little girl Mary—"

At this the little brown owl, who had been dozing, with one eye open, seemed to rouse himself. He began by flicking one wing nervously. Finally he opened both eyes slowly, and widely, until they shone like great yellow moons.

"The little girl Mary said," went on the sparrow pecking at the caterpillar, absent-mindedly, whereupon he instantly became a ball again, "that the lady-bug should be punished."

"Punished, punished," drowsily murmured the owl, scratching his ear with one claw thoughtfully.

"Yes. Punished, or banished, or something done to stop her wholesale destruction of all the beautiful flowers," broke in the caterpillar, unrolling his head cautiously and keeping a watchful eye upon the sparrow. "Why, even I never get a leaf but it's second-hand, nowadays," he added tearfully.

"If you wouldn't all speak at once," said the owl, now coming wholly out of his trance. "It confuses one so. Especially when you represent the law. It's plainly a case. And I have an idea." He flopped clumsily over to the great toadstool, whereon he perched. After ruffling up his feathers he yawned prodigiously; then slowly doubling up one claw into a very tight knot, he drew it up into his vest. It seems the owl was the head of the court in that kingdom. So they all formed a circle about the toadstool and waited in respectful silence for him to continue.

"Fellow Citizens: You have all heard the complaint lodged against the lady-bug. We hear how she wantonly destroyed the rose planted by the little girl with yellow pigtails down her back, known as Mary Elizabeth, and in so doing ruined the costumes of Mme. Cricket, the prima donna. I will now pronounce a sentence upon the lady-bug, whereby she shall be restrained from her evil ways—"

"Hear! Hear!" shouted the audience vociferously.

A woodpecker rapped lodly with his beak for silence.

"I order," continued the owl, waving his claw impressively, "that whenever the lady-bug alights upon a flower or shrub, and tarries there beyond reasonable resting time, she shall be doomed to hear a voice that shall warn her to instant flight. In case she disregards this warning," he continued solemnly, "she shall find her house on fire and her children perishing in the flames."

Everybody cheered and hopped about in the liveliest manner over the sentence pronounced by the owl upon the lady-bug. Mary was very happy, too, and jumped about so wildly that the hammock rope broke, and down she came to the ground—pillows, and all. But very wide awake. Had she been dreaming? Surely not. She glanced up into the branches of a pine

ree near by, and there sat a little brown owl, balancing himself on one foot; blinking, blinking in the sun.

A brown-and-orange striped caterpillar was hurrying up the trunk of a tree. And there, sure enough, was the apple core drawn almost out of sight into the hole of a ground-mole.

"Well, I don't care," exclaimed Mary Elizabeth, rubbing her eyes, "I'm very glad it's all clear now, and everything settled so satisfactorily. And, beside, I shall always know why it is the lady-bug will fly home so quickly when you say:

Lady-bug, lady-bug, fly away home,  
Your house is on fire, and your children will burn."

—The Delineator.

**THE DOG AND THE PARROT.**

Grandpa Jenks' farm, where Flo and Harry were visiting, was not far from New York city. One morning Grandpa Jenks said, "Harry, to-day we'll take Frolic to see a parrot that is smart enough to earn his own living."

"Where shall we find such a parrot?" cried Harry.

"Every day, on the New York side of the ferry, I pass a place where a parrot does a thriving business," was Grandpa Jenks' reply.

After dinner grandpa and Flo and Harry and Frolic went over the ferry into New York, and there, near the ferry, almost at once the children noticed a throng of men and boys around a little booth at a street corner, and all seemed to be watching something curious and amusing. As they drew nearer they saw that the booth was a news-stand—a news-stand that appeared to be tended only by a fine green parrot.

The green parrot walked about over the piles of newspapers, calling out: "Paper, sir? Paper, sir? Extra Sun?"

Grandpa Jenks and his young people stopped to look on. Every few moments some man would come up, take a paper and toss two cents into a little box, upon which the green parrot kept an eye all the while. At such times the bird stopped, nodded his head, and said, "Thankee." Then he began shouting again, "Paper? Extra Sun?"

"Is it possible that the parrot keeps the stand alone?" cried Harry. "Suppose somebody should cheat him by taking more than one newspaper without paying for them, how would he know?"

"No one better try it," answered grandpa. "Once a boy tried to steal two Telegrams, but the parrot pounced upon him and gave him such a pecking and mauling that he was glad to drop them. But of course, the parrot has a partner. Don't you see him?"

In the rear of the booth there was a lad about Harry's age. He had nothing to do, however, but to watch the papers and the box and to come forward and make change now and then.

Grandpa gave Frolic some pennies, and pointed to the two piles of paper to show that he wanted one of each. Frolic knew how to buy things. Besides, he had been observing the scene closely. He flew from Harry's shoulder to the stand in his blue cloak and cap and hopped along on one leg holding the money tightly clasped in his other claw.

The parrot newsdealer was very much surprised to see his queer customer, and was on the point of driving him off. But when he saw the other parrot gravely drop the pennies into the box just as all his patrons did, he smoothed down his feathers again and said, "Thankee," as usual,

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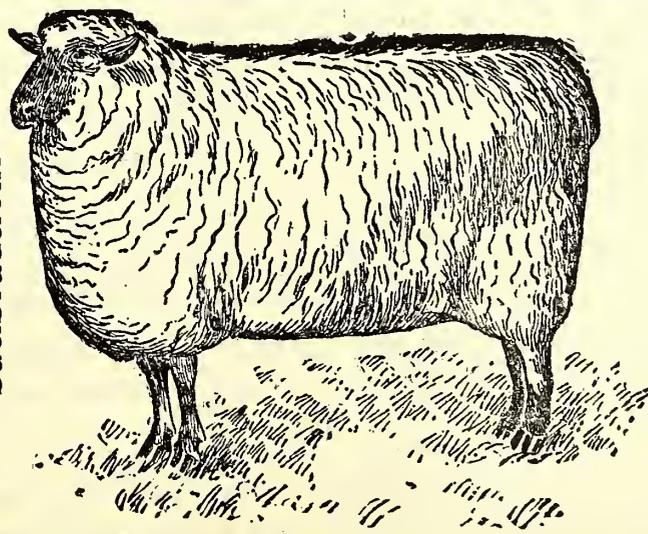
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while Frolic dragged away a paper from each pile in his beak.

Harry and Frolic were talking now with the boy, who told them the bird's name was Ned (and Frolic thought he would be friendly, too. "How do you do?" he called out politely. The other bird looked at him sharply, and then croaked out: "No time to chat! You clear out! Paper, sir? Extra Sun? Telegram?")

Presently a messenger boy stopped to watch the droll newsdealer. Ned's bright eyes always saw whatever was going on. As soon as he caught sight of the boy's uniform he screamed, "Hi, Buttons, hurry along! No idling here!"

"Oh, please!" put in Frolic.

Ned cocked his eye at him, "You clear out!" he croaked. Then, turning to the messenger boy again, he remarked: "Come, hurry along! Hurry along!" tell the little fellow how to go.—Exchange.

#### THE ORGAN OF PUMPKIN PIE.

Once upon a time—a long while ago, children—there lived a wise old man who was always trying to see what he could discover.

Having made several perpetual-motion machines, and one or two airships, he was walking through the fields to avoid his creditors, when he came upon a pumpkin.

"This," he said to himself, bending down and feeling of the yellow orb, "is a vegetable growth; but I firmly believe that it acquires its hue from small particles of gold which it extracts from the earth."

So he put the pumpkin on his shoulder and took it home, telling all anxious inquirers that he was going to discover how to extract the gold from it.

At home, in spite of all his wife said, he cut the pumpkin up, and put it in a pot and boiled it—only he argued that he was melting it.

When at last it was a pulpy mass, he poured it out of the pot and right on top of a pan of dough that his wife had rolled out for the purpose of making a dried-apple pie.

Now you know the kind of a wife he had, do you not? A woman who will feed her husband on dried-apple pie deserves to be married to two or three inventors, doesn't she?

And so he put the pumpkin and the dough into the oven, asserting that he would harden it with the heat and produce a solid sheet of gold, and be so rich that he could afford to run for office on a reform ticket.

But, bless you! when the pumpkin and the dough came out of the oven it was not a solid sheet of gold at all, but a rich, golden, tantalizing section of goodness.

And the poor inventor was hungry, so he bit into it.

A few moments later several of his creditors broke into the house and came upon him, crying, "Look here! Where is all that gold you were going to get for us?"

And he never even looked up at them, but kept right on eating, saying, "Who cares for gold? (Bite, bite. O-o-o-oh!) Who cares for gold? Men, I have discovered pumpkin pie!"

And the creditors sat down also and ate, and they, too, were happy ever after.

So now, when you eat pumpkin pie you should be glad that the poor inventor did not succeed in making gold of the pumpkin. For if he had the pumpkin might never have gone further than to fill your teeth.—Judge.

#### The Dull Side of Riches.

A little street waif was taken once to the house of a great lady and the childish eyes that had to look so sharply after daily bread were dazzled by signs of splendor on every hand.

"Can you get everything you want?" the child asked the mistress of the mansion.

"Yes, I think so," was the reply.

"Can you buy anything you'd like to have?"

The lady answered, "Yes."

And the child, who was of a meditative turn of mind, looked at her half pityingly and said wonderingly, "Don't you find it dull?"—Exchange.

#### DREAMS.

(By Henry Jerome Stockard.)

The things that goodliest, most enduring, seem,  
For which some strive forever here,  
and die—  
Houses and land and gold and pageantry—  
Are fashioned of the substance of a dream,  
The cloud-built palace all with sun a-gleam,  
So soon to change and fuse into the sky,  
Avails its lord far more than bodied high  
In stone and mortar, could the mason's scheme.

The morn's frontiers, the South's blue-skied domains,  
The luring eve and star-ranged avenues  
And chambers of the north,—these would I own!  
Silver of flute be mine, and gold of strains  
Touched from some spirit harp whose murmurs lose  
Themselves on winds from elfin lands outblown.

S. S. TIMES.

Raleigh, N. C.

#### AT THE FAIR IN SEPTEMBER.

In clean waists and dresses—the weather was fine—  
Their lunch in a shoe-box tied up with stout twine,  
Went Patsy and Polly and Dolly and Fred,  
With Jennie and Bennie and fat little Ted,  
To the Fair on a day in September.

They rode, every one, in the merry-go-round,  
They bought toy balloons—quite the best to be found—  
They had sticks of taffy so sweet and so warm,  
They hid in a cow-shed when up came a storm  
At the Fair on that day in September.

They ate all their lunch sitting down in the shade,  
With drinks of deliciously cool lemonade,  
They munched at hot peanuts, they crunched at pop-corn,

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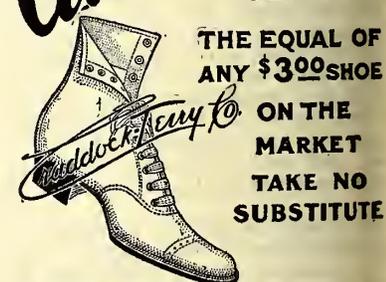
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ATLANTA.

and Fred bought a whistle and Ted bought a horn  
At the Fair on that day in September.  
They climbed on the grand-stand, and then, hand in hand,  
They went to the dog-show, they heard the brass band,  
They "mooded" at the cows, and they clucked at the hens,  
They fed the prize rabbits, pink-eared, in their pens,  
At the Fair on that day in September.  
Then ragged and rumped, with never a dime,  
Tired out—but, dear me, they'd had "such a good time,"  
Name Patsy and Polly and Dollay and Fred,  
With Jennie and Bennie and fat little Ted,  
From the Fair on that day in September.

—Primary Education.

### THEY DIDN'T THINK.

Once a little turkey, fond of her own way,  
Wouldn't ask the old ones where to go or stay.  
She said "I'm not a baby. Here I am half grown;  
Surely I'm big enough to run around alone!"  
Off she went; but somebody, hiding, saw her pass;  
Soon like snow her feathers covered all the grass.  
So she made a supper for a sly young mink,  
Cause she was so headstrong she wouldn't think.  
Once there was a robin who lived outside the door,  
Who wanted to go inside and hop upon the floor,  
"No, no," said the mother, "you must stay with me;  
Little birds are safest sitting in a tree,"  
"I don't care," said the robin and gave his tail a fling;  
"I don't think the old folks know quite everything!"  
Down he flew, and kitty seized him before he'd time to wink.  
"Oh!" he cried, "I'm sorry; but I didn't think."  
Now my little children, you who read this song,  
Don't you see what trouble comes from thinking wrong?  
Can't you take a warning from their dreadful fate,  
Who began their thinking when it was too late?  
Don't think there's always safety; don't suppose that you know more  
Than anybody knows who has gone before;  
But when you're warned or ruin, pause upon the brink,  
And don't go under headlong,  
Cause you didn't think.

—Phoebe Cary.

### FRUIT OF THE PALM.

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I was in that condition when Mrs. Joe Person called to see me last July and said everything she could to persuade me to try her remedy, as she was so confident it would cure me. I bought half a dozen bottles, and felt a great deal better by the time I had taken the third. I continued it until I took eighteen bottles, which cured me. My indigestion is well, and I can eat anything I want, and it is very seldom I ever have even a touch of nervousness. My health is good and life itself seems a different thing to me and well worth living. When I commenced the remedy I weighed 105 pounds; now I weigh 140 pounds, which was my natural weight before I was taken sick.

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## Clippings.

Bishop Potter is amusing his friends with an account of a recent visit he paid to a Sunday-school class in New York, presided over by a staid young clergyman. The bishop was asked to question the children, so that he might be edified by their knowledge of matters Biblical. As a starter, he said to a little girl whose face beamed with intelligence: "Who were the foolish virgins, my dear?" "Them as didn't get married!" was the prompt and emphatic answer.

A Scottish tourist wandering about the streets of Paris, some distance from his hotel, found himself in a maze from which he could not escape, and, to make things worse, he failed through ignorance of the language to get any light to guide him homeward.

Then a happy thought struck him. By dint of signs he concluded a bargain with a fruit hawker for a basketful of gooseberries, and then, to the amazement of everybody, went about shouting: "Fine Scotch grossets! A penny a pun!" This went on for a while, till a fellow-countryman rushed forward to him, and, seizing him roughly by the shoulder, asked:

"Man, d'ye think yere in the streets of Glasca, that ye gang about like a madman, crying grossets?"

"Eh!" he replied, with a sense of relief. "Ye're just the man I was looking for. D'ye ken the way to the hotel —?"—Scottish American.

A sergeant, watching the line of feet as the new recruits endeavored to obey the word of command, found, to his astonishment, that one pair of feet never turned. Without taking his eyes off those feet, the sergeant, so says The Epworth Herald, called out a second order:—

"About face!"

He could see that all the feet except those he watched turned in obedience.

Rushing up to the owner—a little fellow—he seized him by the shoulder, shouting:—

"Why don't you turn with the rest?"

"I did!" replied the trembling recruit.

"You did, eh? Well, I watched your feet, and they never moved."

"It's the boots they gave me, sir," said the poor fellow. "They're so large that when I turn my feet turn inside of them."—Forward.

A recent number of Lippincott's Magazine contains an amusing little story of the account given by Chloe, a young negro house servant in an Atlanta family, of a wedding she had attended.

The next day her mistress said to her:

"Well, Chloe how did the wedding go off?"

"Oh, my, missus, it was de grandest weddin' I eber saw. It was jess lubly! Oh, yo' jes ought to ob seen

de flowahs an' de splendid weddin' suppah an' de bride—oh, de bride! She had on de longest trail, an' a white veil all ovah her, an' a wreath ob flowahs, an' oh, it was jess de mos' elegant weddin'!"

"How did the bridegroom look?"

An expression of infinite disgust came into the face of Chloe as she said scornfully:

"Shuh, missy, dat good for nothin', no 'count niggah nebbah come nigh!"

"How did that poem of yours turn out?"

"Oh," answered the author, "there was the difference of opinion that usually attends the production of a masterpiece. The postmaster insisted that it was first-class matter and the editor insisted that it was not."

## Mark Twain's Memory.

I remember the day I was born. It was bitter cold. I came into the world without clothes. I was astonished. I spoke of it to my parents. They had no explanation when taken so suddenly, except the old excuse that it was customary. What was custom to me at that age? All you care then is how you look. I never felt so embarrassed in all my life.—Mark Twain.

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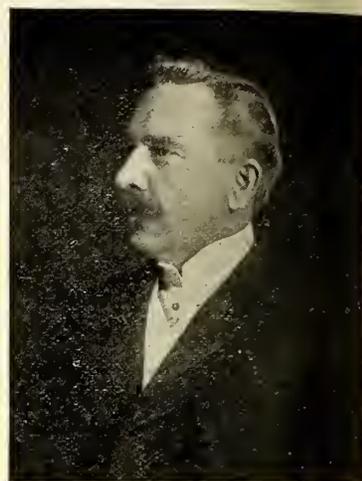
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Established 1858.

CHARLOTTE, N. C., OCTOBER 14, 1903.

Vol. XLV.---No 41



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# Presbyterian Standard.

Established 1858.

CHARLOTTE, N. C., OCTOBER 14, 1903.

Vol. XLV.---No 41

## Event and Comment.

As the other editorial part of the Standard has gone to press, we have space here merely to comment upon two important matters, relating to the welfare of Presbyterianism—the report of the Committees on Fraternal and Organic Union between the Northern and Cumberland Presbyterian Churches and the report of the committee appointed by the last Northern Assembly. The Southern Church is simply a more or less interested spectator of the proceedings; probably less, as the proceedings develop.

The Northern Assembly appointed a committee consisting of the following ministers and laymen on Cooperation and Unions: W. H. Roberts, D. D., R. F. Coyle, D. D., D. B. Putnam, D. D., C. A. Dickey, D. D., R. H. Hartley, D. D., E. S. Wells, Reuben Tyler, Wilton Merle Smith, D. D., W. N. Page, D. D., John R. Davis, D. D., and Elisha H. Perkins. The last four of the committee were absent. The others known to us are Coyle and Dickey and Roberts. Roberts is a good Stated Clerk, with the Stated Clerk habit abnormally developed. Dickey was the superintendent, we believe, of the Presbyterian Hospital in Philadelphia, and the grateful protegee of John H. Converse, and Coyle, like Dickey, had been elevated to the Moderator's chair, though the reports from him in the papers as to the wiping out of the line between Calvinism and Arminianism in the Revised Confession are not reassuring as to the amount of his gray matter. To this trio, with their associates, the Northern Presbyterian Church committed a weighty matter.

The Cumberland Presbyterian Church appointed a committee also, all of whom were present at the meeting in St. Louis. It is doubtless the ablest committee that could be formed from the membership of that Church. The committees met, for their organization in adjacent rooms of the Southern Hotel. They soon fused into a single group with "spontaneous friendliness," the "sense of brotherhood" and an "impromptu prayer meeting," from which the Cumberlanders emerged with a decided tactical victory, namely, that overtures of union should come from the Northern Church. Our Northern committeemen should learn to watch as well as pray.

Then the Northerners drew up a paper to which the Cumberlanders took exceptions, in some minor details, and made their counter proposals after the approved manner of a horse-trade. The Northerners came at them again with their original paper "modified and re-phrased," and this was received with much more favor. And right here the Northerners displayed the first gleam of comprehension and decided that it would be

better to adjourn before the Cumberlanders accepted their propositions outright. They were just about to have organic union, without waiting for the Assemblies to consider the question.

So Dr. Roberts and Dr. Black united in this pronunciamento to a wondering world.

"In all the associations and negotiations of the two committees, both severally and jointly, there was absolute cordiality and fraternity, and there were no negative votes upon any question finally acted upon by either committee or in the joint committee conferences. Such unanimity was the normal fruitage, we believe, of the devotional spirit that pervaded every session, the blessed answer to the prayers of the members of both Churches everywhere. While slight doctrinal and other differences were thought to exist by some members of the committees, a thoughtful and prayerful consideration of these supposed barriers has so far either removed these obstacles, or so nearly shown them not actually to exist, that we entertain the confident hope that within a very few years, reunion may be accomplished in a manner wholly creditable to both Churches and honoring to our Lord and Saviour, Jesus Christ."

Wednesday, September 30th, was the day devoted to this matter and we repeat that Roberts, Dickey and Coyle were evidently the great theologians to modify and re-phrase such a statement of doctrine as was entirely satisfactory to the Cumberlanders. The day and the names should be immortal.

On the same distinguished day the committee appointed by the Northern Assembly on Presbyterian Boundaries met in St. Louis. It must have been in order to know whether any Southern Cumberlanders would object to the action taken. The courtship does seem to be an ardent one. This committee consists of Ministers S. J. Niccolls, D. D., chairman; E. A. Elmore, D. D.; C. H. Uggains; F. O. Ballard, D. D.; Elders L. P. Berry, Brice A. Miller, Wm. MacAllister. Dr. Ballard and Mr. Miller were absent.

One or more of these are colored men. Two of this committee were absent. They also came immediately and unanimously to conclusions which will not yet be published, but which are outlined as follows:

1. It is impossible to countenance any idea of organizing the colored members of the Presbyterian Church into a separate denomination.

2. No recommendation will be adopted which would tend to drive the colored people from the Church.

3. There must be no legislation discriminating between white and black introduced into the Presbyterian Book of Government.

Comment next week.

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PRESBYTERIAN STANDARD, Charlotte, N. C.

**The Dispensary System.** Our friend Knox has a second article this week on the South Carolina Dispensary. He is a South Carolinian, living in North Carolina. His contribution to the discussion of this question is not therefore the fruit of personal experience, as with so many South Carolina pastors who have seen the immense difference in favor of the dispensary as contrasted with the saloon. Moreover the position he took in last week's Standard as to any sale of liquor under any circumstances would indicate that if the dispensary had been entirely successful in South Carolina, in the abolition of drunkenness and crime, he would yet have regarded it as a "Moral Compromise." We may be permitted to suggest therefore that our correspondent is not an entirely unprejudiced observer of the facts. This is shown by his argument in this week's Standard.

The facts are as he states them, that the State of South Carolina was carried for Prohibition and that the Dispensary system was substituted in the Legislature, mainly through the influence of Governor, now senator, Ben. Tillman. Certainly these were adverse circumstances for the successful working out of a new experiment. The Prohibitionists were then the only people who opposed the saloon and their plan for which they had fought and worked was shelved. The great body of the people therefore from whom most help might have been expected in the enforcement of the dispensary Laws were put in opposition to the law that was passed. Further, Tillman himself was not universally popular, nor is yet. Every enemy of Tillman joined hands with his friends among the Prohibitionists in denouncing the law and making its enforcement odious, so that there was actual bloodshed in the execution of the law.

It was only natural under these circumstances that its "political history," to take up our correspondent's second point, should not have been an ideal one. Few political histories are. The execution of the law, a hated law

at the outset, was entrusted to those among the Tillmanites who had not been Prohibitionists and who had supported the saloon in the battle that had just been fought. There have been great abuses of administration doubtless. The legislation that has been unfavorable to temperance may also be attributed to the fact that too many good people were so hostile to the system that they were willing to see it made as bad as it could be made. And our correspondent admits that some of the dispensary features of the law have not been expected. But now suppose the shoe is put on the other foot. Suppose Prohibition had been put upon the people of South Carolina against their will as just expressed at the polls. Suppose that the amendments to the original law and the enforcement of the law were left to the saloon party and the facts were proved that the laws against the illegal sale of liquor were not enforced, and their non-enforcement was winked at, does our correspondent think that there would be a Paradise in South Carolina for far as the evil of drunkenness is concerned?

And yet, admitting all the facts that our correspondent sets forth, of unpopular legislation, unpopular with the best people originally, of imperfect legislation, legislation that might be and doubtless will be improved along certain lines, of inadequate and dishonest administration, of the non-enforcement of temperance features of the dispensary laws, our correspondent is forced to admit that the system has won its way into the estimation of the people of his native State to such an extent that a former prohibition majority is turned into a "leaven" in the measure of meal. We quote his exact words, "The Prohibition party of South Carolina is well nigh a corpse and it is a South Carolina proverb that the Dispensary killed it." Our correspondent attributes this to the debauching influences of the Dispensary. He should recall the words of Burke about bringing an indictment against a whole people. The people of South Carolina have expressed themselves in open vote at the polls, settling the issue fairly and squarely to the effect that they believe the dispensary system a better solution of the question than either the saloon system, which is now unconstitutional in South Carolina, or Prohibition..

Looking at the figures which our correspondent produces we are reminded of the old rule of ill logic, "Post hoc, propter hoc." He shows that the sales have increased from a million and a quarter dollars in 1879 to two and a half millions in 1902. But we suggest that this does not mean that the drinking of liquor has increased that much. The opposition to the dispensary in 1897 simply led everybody that was opposed to it to get their liquor in other ways. There was a long fight against the Express Companies, against the jug trade in general, before the State and the Federal Legislation necessary could be secured. Nor is there any way of determining how much more liquor was sold by the saloons in South Carolina. Yet our correspondent may be surprised to know how really temperate his people are, with all his million figures. Two and a half million dollars seems to his righteous soul a heap of money to waste on liquor. And so it is. Yet when we take the per capita view the people of South Carolina consume about two dollars worth of liquor a year, per head, while the whole people of the United States consume ten dollars worth, per capita, per year. Things are not so bad in South Carolina after all but that they are a great deal worse in the country at large. In the light of this fact South Carolina is five times more temperate,

gling from the amount of liquor consumed than her States, taken as a whole. It is such facts as these, in spite of prejudice and theory that has "made the Presbyterian Church in South Carolina practically solid for the Dispensary" to quote from one of the Presbyterian ministers of that State who has had the widest opportunity for knowing the sentiments of our Church.

As to the increase in crime, during the six years under the dispensary, our correspondent should remember that the wave of criminality has swept over the whole country during this period, North and South, but especially in the South, as the new generation of negroes have come to maturity in idleness and viciousness. It is true that in communities dominated by the saloon, a large percentage of crime can be traced to the use of whiskey, because the saloon promotes drunkenness. But the figures will have to be gathered with much more particularity, before it will be believed that the closing of the saloons in South Carolina was really the cause of nearly double the murders in that State. It will have to be shown how large a percentage of these crimes is due to drunkenness, and we have yet to see from a competent observer of conditions in South Carolina the statement that drunkenness has not been very materially diminished by the dispensary system.

Our correspondent is no more a Prohibitionist than the liquor is, where it is believed that Prohibition is the best system. But we are unlike in this respect, that with one, Prohibition seems to be an end in itself; with the other it is a means to this end, the decrease of drunkenness.

The old question, Does Prohibition prohibit, can always be answered affirmatively, Yes it prohibits the saloon. So does the Dispensary. Neither prohibits effectively either drinking or drunkenness. Prohibition encourages the blind tiger, although it is a great deal better to have a dozen blind tigers after your boy than one with his eyes open. The Dispensary gives a lawful supply to a demand which is to some extent a legitimate one.

North Carolina is essentially a rural State. It has no large towns. It has a great many small towns. In North Carolina to-day it is forbidden to sell whiskey at all outside of incorporated towns, thanks to the Anti-Saloon League. In the great majority of the towns in North Carolina, the legitimate demand for liquor is so small that it can be supplied in other ways, so that Prohibition is by long odds the best solution of the problem there. We have advocated it in several such places on the platform, and rejoice in the victories that have been won. When the problem touches the larger towns, with their greater population, it becomes a more complicated one.

We repeat that there is some legitimate demand for liquor. Probably Knox would admit that, if allowed to limit it to wine for sacramental purposes or for the sick room. Very well—then somebody must make it and somebody must give it or sell it. There are a great many good and sensible people who would extend the legitimate demand for liquor to that for temperate use as a beverage.

We have no quarrel with them, admonishing them only of Paul's law of Charity, which is a law, however, of which the enforcement is necessarily left to the individual. It is certain that our Lord, if we believe his own testimony, used the common wine of the country as a beverage, since his religion did not embrace the asceticism of John the Baptist, the Nazarite. John the Baptist came neither eating bread nor drinking wine. The Son of Man came eating and drinking. Of course it is possible to follow our

Lord's example without using his discretion, but truth is truth, and nothing is to be gained by concealing or qualifying or denying the truth.

Therefore, since total abstinence and temperance are not the same thing, nor prohibition itself the end desired, but the diminishing of drunkenness and the evils flowing from drunkenness, the substitution of the dispensary for the saloons, as in Raleigh, the other day, is not a moral compromise, nor a mild solution of Jesuitism. It is not permitting evil that good may come, because neither the use nor the sale of liquor, in themselves, are evils. It is the abuse of both that we are fighting. We presume that the disciples bought the wine for the passover at some wineshop in Jerusalem. But drunkenness was so rare in Jerusalem that it was an unheard-of thing for one to be drunk at the third hour of the day, as Peter indicated in his speech at Pentecost. And it is noteworthy that while drunkenness is everywhere forbidden and its punishment is hell itself, there is not a word in the New Testament against the wine-seller as such. Anything akin to the American saloon was unknown then, of course. So it seems to us that it was a poor objection that our friend made in last week's Standard, that the Dispensary Removes the Odium of the Liquor Traffic. Things are hated because they are hateful. Remove their hatefulness and you remove their odium. Is it not a good thing to remove the hatefulness of the liquor traffic? If the traffic is not an evil except as it leads to drunkenness and crime, would it not be a good thing to remove these tendencies from the traffic? If the Christian people of South Carolina as represented by the Presbyterian Church have come to regard that traffic with less of hatred than they formerly felt, is not the conclusion irresistible that conditions have vastly changed for the better? We happen to know some of the Presbyterian people of Fayetteville, for instance. Knox intimates that they were somehow seduced by the dispensary itself. But they are just as good people, so far as their characters are concerned, as Knox is. Would it not be a more reasonable and at the same time a more just and charitable supposition that the Fayetteville people knew more about the effect of the dispensary upon the morals of their own community than Knox does?

And we have a condition confronting us in North Carolina and in every Southern State except South Carolina, that the alternative to the Dispensary or to Prohibition is the Saloon. Apart from the fact that the Dispensary is sometimes a better solution of the problem than Prohibition could be, it is true that in some localities, Prohibition cannot be carried. The only alternatives are the Dispensary or the Saloon. We advise Knox to use his influence in revising the South Carolina law along the lines of the Dispensary Law provided in the Watts Bill, giving to every community the right to vote the dispensary out, as in many instances, doubtless, should be done.

The wisdom of the temperance movement which is sweeping over North Carolina to-day is that it is not concerned with drinking so much as with drunkenness, that it is more anxious to save the drunkards than to interfere with sober people who may not believe in total abstinence. It is appealing to the men who control the destinies of this State because it has put away childish things. Let us all stand on its broad platform of opposition, unceasing and remorseless to the saloon, leaving to localities and to circumstances the choice of the solutions of the liquor problem. The saloon is no solution at all.

## Review of Contemporaries.

### THE NEW NEGRO CRIME AGAIN CONSIDERED.

Since we suggested that the perpetration of assaults by colored men upon white women might fairly be described as "the new negro crime," and that the cause of the phenomenon seemed to require investigation, the question has received a good deal of discussion in all sections of the country. That the premise is sound there seems to be an agreement of opinion. The only person disposed to dispute its soundness has asserted that he has found two examples of the crime under the slavery regime during the two or more centuries that preceded the civil war. Even if conclusive proofs of the authenticity of the two instances alleged had been produced, which is not the case, it is plain enough that they would not have sufficed to impugn our averment that crime was practically unknown in slavery times, either at the South or at the North. We now purpose to make another averment, as to which, also, we challenge contradiction. Not only was the particular crime, of which we are speaking, practically unknown in the South under the slavery regime, but it continued to be unknown there until about twenty years after the negroes were emancipated, or until a generation had grown up which lacked the respect for white women which had been ingrained in the blacks of the preceding generation. We desire to submit a third assertion, namely, that the crime which we call new did not exist in the Northern States either, until very recently, although for many generations the negro there had borne something like the same numerical proportion to the whites that he bears now. We would make still further additions to our original premise. What we have termed the new negro crime seems to be confined to the United States. At all events, we seldom, if ever, hear of it in the British West Indies—except, of course, during the frightful uprising of the blacks against the whites in Haiti—or in the Spanish or Portuguese speaking countries of Central or South America. If it be true, as we allege, that the crime is practically unknown in the other American countries just named, the query will at once suggest itself, Does the crime there fail to exist because in those countries intermarriage between whites and blacks, or, in a word, amalgamation, is allowed by law?

So much for our premises. If the truth of all of them be conceded: if it be acknowledged that the crime which we are discussing is not only modern, but also local, in the sense of being confined to the United States, it obviously follows that it must be the outcome of conditions peculiar to our own country, and to conditions, moreover, affecting the present, but no previous generation of negroes in the United States. What are those peculiar conditions? We have been able to discover only a single cause for the phenomena. That cause may be thus stated: The whole system of reconstruction devised by Thaddeus Stevens (who carried out his principles in private life) and by other leaders of the Radicals, who dominated Congress under the Johnson administration—the system embodied in the Fourteenth and Fifteenth Amendments of the Federal Constitution, and in the Congressional and State legislation growing out of them—was based on the funda-

mental idea of absolute equality, social as well as political, between the white and the black races. Following the lines of the Fourteenth and Fifteenth Amendments of the Federal Constitution, and, in some cases perhaps, preceding the definite adoption of the last named amendment, a number of so-called "civil rights acts" were passed by Congress. The reconstruction or "carpet-bag" laws, the validity of which was disputed, dominated and abrogated a State law forbidding the intermarriage of whites and blacks. These reconstruction judges assumed, and they were undoubtedly correct in the assumption, that the theory on which their Radical masters at Washington had proceeded was favorable to amalgamation. Upon no other theory can some of the civil rights acts be explained, for their tendency to bring about absolute social equality between the black and the white races is obvious and indisputable.

There is, in a word, no doubt that the idea of absolute social equality between the black and the white races, to which amalgamation was the logical and inevitable corollary, pervaded the atmosphere of Washington during the reconstruction period, and that of all the Southern States under the carpet-bag regime, so far as the blacks and the white emigrants from the North were concerned. That idea was inhaled with the air when the present generation of negroes was growing up to puberty and entering on adult life. They became infected with the belief, and the belief was justified, that if the Fourteenth and Fifteenth Constitutional Amendments, and the civil rights acts founded thereon, had any theoretical basis, and pointed forward to any ultimate consummation, that basis and that consummation must be looked for in the intermarriage and eventual fusion of the two races. Amalgamation, therefore, instead of being regarded with loathing and abhorrence, as it had been by the Southern whites, was held up to the post-bellum generation of negroes by their radical teachers at the North and by their own common-sense interpretation of constitutional and statute laws, as at once lawful, proper and desirable.

Not many years elapsed, however, after the emigration of negroes from the South to the North began, before the opinions and the feelings of Northern whites regarding the expediency, or even the permissibility of intermarriage between the races underwent a profound and startling change. Startling in the sense that Northern radicals themselves were shocked at the logical consequences of the theory that had inspired their reconstruction legislation. As for the Southern whites, we need not say that they had never ceased to view amalgamation with disgust and horror. What we would here indicate, however, is that, in the new negro crime, we behold the fructification of the idea planted in the minds of colored men during the reconstruction period, an idea which we cannot expect to see instantaneously uprooted; merely because the Northern radicals who planted it have begun sincerely to repent of having done so. Finding, to his surprise and bewilderment, that the fundamental theory on which the constitutional and statute legislation of the reconstruction period was founded is in process of extinction, if not utterly extinct, and that the faces of white men at the North, as at the South, are set like

nt against the intermarriage of the races, a negro is  
ow and then provoked to assert by violence the right  
a cohabitation that is either forbidden by law or pro-  
bited by public sentiment.

In this way only are we able to explain the phe-  
nomenon presented by the crime that we are discuss-  
g, a phenomenon which is at once modern and local.  
is modern because, before the reconstruction period,  
e black man never looked upon marriage or cohabi-  
tion with a white woman as conceivable, much less  
s warranted by the theory of law. It is local, be-  
ause in the Spanish and Portuguese speaking coun-  
ies on this side of the Atlantic, it is unnecessary for  
negro to resort to force, for the reason that the in-  
ermarriage, or voluntary cohabitation of whites and  
acks is neither prohibited by law nor condemned  
y public sentiment.

If we are right in our diagnosis of the conditions  
nder which the new negro crime arose, we may rea-  
sonably expect to see it vanish when those conditions  
hall have disappeared. As we have formerly pointed  
ut, it has vanished already in Mississippi, where the  
egro has learned that, whatever may have been the  
heory that inspired reconstruction legislation, the  
black man in that State is not the political, much less  
he social, equal of the white. The crime is likely to  
vanish elsewhere when the same hard, but indispen-  
sable, lesson is driven home.—Harper's Weekly.

#### LYMAN ABBOTT ON WOMAN SUFFRAGE.

The most obvious signs that there is still life in the  
woman suffrage movement nowadays are the occa-  
sional attempts to check it. No discriminating per-  
son wastes ammunition on what is already done for,  
and that Dr. Lyman Abbott should have set forth in  
the September Atlantic Monthly the reasons why, in  
his opinion, women do not wish the suffrage, indicates  
that he thinks the suffragists are still active enough to  
be worth attention.

He says that when the Massachusetts women were  
asked in 1895 whether they wished the suffrage, only  
22,204 out of a possible 575,000 voted yes. That is,  
about four per cent. of them wanted to vote. The rest  
didn't care. Dr. Abbott thinks this result expressed  
fairly well the average sentiment throughout the coun-  
try. At any rate, he is confident that an overwhelm-  
ing majority of American women have silently deter-  
mined that they do not wish to vote, and he undertakes  
to set forth the reasons for their indifference. These  
reasons, as he finds them, are neither new nor unfam-  
iliar. Of course, he does not argue that women are in-  
ferior to men. Of men and women he says that be-  
cause their functions are different all talk of equality  
or non-equality is but idle words without a meaning.  
His argument is that the family is the basis of society,  
that the basis of the family is the difference of the  
sexes, that the military function in all its forms and  
phases belongs to men, and that the object of govern-  
ment being the protection of persons, property, and  
reputation from foes that assail them, it rests finally on  
the power to compel obedience. But to furnish that  
power is indisputably the function of men, and not of  
women. Behind a vote must be the strong arm that

supports authority. Women do not care to vote be-  
cause they recognize that voting involves a fitness and  
willingness to fight, and because they recognize that  
fighting is not included in the duties that fall to them.

Such is Dr. Abbott's position, crudely and briefly  
stated. The root of the matter seems to be in it.

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When the regularly commissioned representatives of  
the United Free Churches of Scotland in their respec-  
tive Assemblies came together under the title of the  
United Free Presbyterian Church of Scotland, a dis-  
affected remnant of the Free Church, with congrega-  
tions almost wholly composed of Highlanders, refused  
to go into the union and claimed the property found in  
their respective parishes. They affirm the illegality of  
the union and assert their title to all the assets of the  
Free Church. Scotch Presbyterians are therefore  
brought face to face with the problems which had to  
be threshed out in our American courts when ecclesi-  
astical bodies shifted and transferred their relations at  
the outbreak of the Civil War. The House of Lords in  
London is the final court in all cases of this kind in  
Great Britain, and it is perhaps the slowest and most  
uncertain body in the world clothed with judicial au-  
thority. The come-outers, who, however, claim to be  
the original and legal body, have secured recognition  
from King Edward as a church, but this does not set-  
tle the contention that they are "the" church. It may  
be years before a decision is reached; and, looking  
over precedents established by the House of Lords, the  
officers of the United Free Church are by no means  
confident to which side Parliament will lean. In the  
meantime the small company of recusants suffers most  
by the delay.—The Interior.

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The London Times correspondent in Beirut writes  
confidently asserting that but for the presence of the  
United States vessels and marines off the city the for-  
eigners would have been massacred. Turkey is re-  
ported as having intimated her desire that our vessels  
leave Beirut. Reports from Washington do not indi-  
cate that such will be our course, at least not until  
Turkey makes concessions respecting claims long  
pending against her.—Congregationalist.

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We see him wherever we go, at farm house and city  
residence—the old man on the porch, his life work done  
and he only waiting. Often a little grandchild will be in  
his lap, and youth and old age will be comparing notes,  
grandpa telling stories of the long ago and the little  
one prattling of her childish interests—not very far sep-  
arated from each other, the old man and the child. And  
as they sit there, removed from the rush and business of  
the busy world, the old man recalls the past, the pioneer  
days of early mankind, the struggling to build a new  
home in the country, the discouragement and the hard-  
ships, and the final success, and as the one prattles and  
the other dreams, golden hair and gray beard blend and  
they sleep, the little child and the old man on the porch.—  
Exchange.

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**Devotional.**


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"THAT I MAY KNOW HIM."

By Mary C. Dickey.

How much the world owes to the man whose passion is to know—the chemist, the explorer, Edison, Marconi, Tesla, and all who for the recompense of the reward of knowing things have delved, have studied, have experimented with infinite patience, have isolated themselves from home, from family, from comfort and ease, and have made the whole world rich!

St. Paul had the passion, the thirst to know, as might be expected of a man who had sat at the feet of the most learned men of his time. The scholarly, logical Paul, the master of forceful diction, the leader of men. Hear him state it: "That I may know him!" The master passion of this master of men! To know him! Ah, where is the learning of the Pharisees, the erudition of the Sanhedrin, the culture of Rome and of Greece? Ah, I count it all but loss, for the excellency of the knowledge of Christ Jesus my Lord!

A woman whose life seemed parched by all the desert winds of adversity, her plans thwarted, her ambitions stifled, her heart well-nigh broken, knelt one day before him whom her soul loved and cried to him with the insistent questioning that would not be stilled. And to her still smitten heart came these words, as plain as if spoken at her side "and the fellowship of his sufferings." The hand of the Christ was laid that day upon her life, and unquestioning, strong in the triumph of faith, she went forth no more a slave to the galleys, but as one reigning in life, to do joyously the work she was sure now he had sent to her. Then, "knowing him," and the wonderful fellowship, there came a blessed day when that work faithfully done, was laid aside, and a sphere of blessedness and usefulness far beyond her dreams was opened to her. Ah, she was glad she had trusted! so thankful she had been willing to pay the price of the fellowship of his suffering, for the excellency of the knowledge! To know him! Ah, over all our worldly knowing One has written "It shall be done away," but the knowledge of Jesus—ah, we shall be still learning while the ages roll. At any cost we must "know him," and, blessed fact, we shall enter into the mystic "fellowship," though it be by the way of the cross.

Sooner or later we find that life is not a holiday, but a discipline. Earlier or later we will discover, that the world is not a playground. It is quite clear that God means it for a school. The moment we forget that, the puzzle of life begins. We try to play in school. The Master does not mind that so much for its own sake, for He likes to see his children happy; but in our playing we neglect our lessons. We do not see how much there is to learn, and we do not care. But our Master cares. He has a perfectly overpowering and inexplicable solicitude for our education; and because He loves us He comes into the school sometimes and speaks to us. He may speak very softly and gently, or very loudly. Sometimes a look is enough, and we understand it, like Peter, and go out at once and weep startling the summer night. But one thing we may be sure of—the task he sets us is never measured by our delinquency. The discipline may seem far less than our desert, or even to our eye, ten times more. But it is not measured by these. It is measured by God's solicitude for our progress; measured solely by God's love; measured solely that the scholar may be better educated when he arrives at his Father's home.—Henry Drummond.

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**Missionary.**


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"BE STRONG!"

We are not here to play, to dream, to drift.  
We have hard work to do, and loads to lift.  
Shun not the struggle; face it. 'Tis God's gift.

"BE STRONG!"

Say not the days are evil—Who's to blame?

And fold the hands and acquiesce—O shame!  
Stand up, speak out, and bravely, in God's name.

"BE STRONG!"

—The Missionary.

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**THE NEW INTERPRETATION OF LIFE NEEDED**


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The whole difficulty, it appears to us, not only as regards foreign and domestic missions, but all forms of social service—of which religious service is the corner stone—is the need of a new interpretation of life from the point of view of Christ. Not because Christians of to-day are essentially different—less devoted, less faithful—than those of any earlier age, but that the conditions of life have become changed by the progress of science and of business. When the Judsons went to Burmah it would have been perhaps absurd for three hundred Christian missionaries to go with them. There was no way by which so many could have been made useful. Means of transportation there were none, vernacular Bibles and other literature were utterly wanting, only men and women of distinguished ability and very unique consecration could be useful. But now any man, any woman, who has the spirit of wisdom and self-sacrifice may find a place to work in the mission field. That is one of the new conditions. The other is the inordinate value which in the development of commerce, and consequently of material comfort we have come to put upon business as a duty, and the need of comfort as a means to the best performance of business duty. We are so highly strung in this twentieth century life of ours, that we must be comfortable, even to a degree luxurious, if we are not to break down and die before our time. Thus we are confronted with the problem of unlimited opportunities for missionary work—at home as well as abroad, and in educational and benevolent as well as evangelistic lines—at such an enormous aggregate cost that even the wealth of to-day—the consecrated wealth, as we understand consecration—stands aghast at the demands made upon it. And the only way to meet the double difficulty is a new interpretation of life that shall recognize that the missionary and the benevolent and philanthropical opportunity are simply compelling in their claim.—Christian Work and Evangelist.

After half a century of very earnest work in behalf of China, Rev. J. Hudson Taylor, for so many years the general director of the China Inland Mission, resigns his position and puts aside, in a large measure, the responsibilities which he has so long borne. His name has been widely known in connection with his long and useful service for the Master. Hereafter he will be known as the consulting director of the mission. In his letter of resignation he says: "I shall look back on fifty years since I sailed from Liverpool to China, with grateful acknowledgment for all the way God has led me." Mr. D. E. Hoste will succeed him as the general director of the China Inland Mission.—Exchange.

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**Sunday School Lesson.**


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 BY REV. H. G. HILL, D. D.
 

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**DAVID'S CONFESSION.**

Ps. 51, 1-2. Oct. 18, 1903.

The most shameful blot upon David's character and the darkest chapter in his history is found in his dealing with Uriah, the Hittite, and his wife. It was conduct which involved many transgressions. It included deception, seduction, adultery and murder. It was expressly excepted by the Lord Himself in commending David's life of habitual obedience. It was sternly condemned by God and vividly painted by Nathan, the prophet. Though Jehovah assured David of ultimate forgiveness, yet he predicted that on account of these previous offenses, severe chastisement would be inflicted and dire ills would be experienced in his own household. David's subsequent history verified these predictions. In the 51st Psalm, we have a record of David's sore and sincere repentance for his aggravated sins, and it expresses the sentiments of every real penitent.

1. Mark David's Confessions.—He makes more than one confession. He admits his sin. He says, "For I acknowledge my transgressions and my sin is ever before me." He does not try to cover or to extenuate his sin to himself or before God. He confesses that his sin had been mainly against God. He exclaims "Against Thee, Thee only have I sinned; and done this evil in thy sight." He had sinned against his own soul, against Uriah and his wife, and against his people. But his sin against God had been so much greater that it dwarfs and obscures his sin against man. Confessing fully his sin and acknowledging it to be mainly against God, David also admits the depravity of his nature. He declares, "Behold, I was shaken in iniquity, and in sin did my mother conceive me."

2. Note David's Prayers.—These are as instructive as his confessions. He prays for mercy shown in forgiveness. He entreats "Have mercy upon me, O God, according to thy loving kindness; according unto the multitude of thy tender mercies, blot out my transgressions." He asks for blood-cleansing. He says, "Purge me with hyssop and I shall be clean; wash me and I shall be whiter than snow." The hyssop-branch was used to sprinkle the blood of the sacrifices, typical of the blood of Christ that "cleanseth from all sin." He prays for a new heart. His language is "Create in me a clean heart, O God, and renew a right spirit within me." He desires the washing of regeneration as well as cleansing from guilt by the blood of Christ. Hence he says, "Wash me thoroughly from mine iniquity, and cleanse me from my sin." He yearns for restored joy and gladness. He petitions, "Make me to hear joy and gladness, that the bones which thou hast broken may rejoice." "Restore unto me the joy of Thy Salvation."

3. Consider David's Pleas.—Not only David's Confessions and Prayers deserve consideration, but the pleas or grounds upon which he bases his petitions. These are found not in himself, nor in the conduct of creatures, but in the Divine Nature, and in compliance with the terms that God had prescribed. David is relying upon God's "tender mercy, and loving kindness."

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**Westminster League.**


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 BY REV. HUGH W. HOON.
 

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**WHAT THE BIBLE TEACHES ABOUT GIVING.**

Topic for October 25.

II Cor. 9:6-11; 8:9.—The subject of giving does not receive the attention of Christian people that its importance demands. Under the old dispensation there was no trouble to tell just what each person was to give to the Lord. The tithe was required. No right thinking man can claim that we who live under the dispensation of the gospel of Christ, are to give any less than this amount.

But in this as in all other questions we must have a starting place. About the best as well as the earliest starting place we can find is in the very first verse of the first chapter of Genesis. It reads, "In the beginning God created the Heavens and the earth." What a man brings into existence belongs to him. The same principle ought to be true with regard to God. There is nothing in this universe that He did not create. This being true it all belongs to Him.

The second thought to be considered is that man is God's steward. In the Bible, Christ tells the parable of the pounds. The faithful servants replied, "Thy pound" hath gained ten or five pounds. Even the unfaithful servant acknowledged the right of his Lord in the pound and replies, "I hid thy pound." But men do not like to think of themselves as the stewards of the Lord. When they give they want it to be understood that their little offerings are gifts. In this country the fact is recognized that rent money is a very important thing to be paid. If a land-owner rents his farm to another for so many bales of cotton, it goes without saying that those bales are to be paid the very first thing. They come before the grocer's bill or the dry goods merchant's bill. Disposing of rent cotton is a serious thing. It is considered stealing.

Upon this point a writer says in a recent work, "While the spirit of Old Testament benevolence is to be continued and enlarged, the observance of the Mosaic law is not enjoined. It is rather taken up by Paul and glorified, in that he makes an enlightened Christian conscience the standard by which our gifts are to be measured. Under the law, a tenth was the rule, but, sometimes much more was actually given. Numerous special offerings were made by the more prosperous, which in some cases, added an extra tithe, or more; but under grace no effort is made to determine by any specific enactment just what we shall give. It is clear, however, that if, under the old order of things, the setting apart of a tenth for religious purposes was essential to a life of fellowship with Jehovah, the standard has not been lowered for us who live under the Gospel's blazing light. We may safely go farther and say that, since our facilities for acquiring wealth are ever enlarging, and the objects of benevolence are ever increasing, much more is required for us; but only as a free-will offering." Paul looked into the future and saw that this whole subject would cause endless discussion if left undetermined by the Apostles. "Hence in one master effort, he lifted the whole subject up from the plane it had occupied for ages into the realm of love, where an enlightened judgment and a quickened sense of gratitude are brought into play in determining how much and to what particular objects we shall give. By planting the standard there he would remove all grounds of controversy a point so vitally connected with the growth of the Church and the ultimate salvation of mankind."

## Contributed.

### The Three R.s.

By The Country Parson.

The day has passed when "Read'n, 'Rit'n and 'Rith' are to be considered the acme of a finished education. Yet the day will never pass when a person who cannot read intelligently, write legibly, and add and subtract, multiply and divide correctly, can be considered well educated.

So the day will never pass when we can dispense with what Rowland Hill called the three R.s in religion, Ruin by the Fall, Redemption by the Blood, Regeneration by the Spirit.

See how the three R.s run through the Bible. First, ruin that came by Adam's sin, "by one man sin entered into the world"; that is universal, "all have sinned"; that is total, "the whole head is sick and the whole heart faint"; that is irremediable, "dead in trespasses and sins." Second, redemption that is found only in Christ, "neither is there salvation in any other"; that is the purchase of his atoning sacrifices "ye are not redeemed with corruptible things . . . but with the precious blood of Christ"; that is sufficient for a world of sinners, "he is the propitiation for our sins and not for ours only, but for the sins of the whole world"; that is efficient only for his believing people. "The good shepherd giveth his life for the sheep." Third, regeneration that is the direct work of the Holy Spirit, "born of the Spirit"; that is sovereign, "born not of blood, nor of the will of man, nor of the will of the flesh, but of God"; that is indispensable, "ye must be born again"; that is not by human works or merit, "not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost."

Now there are people in these modern days who would call these statements theology, and the preaching which is faithful to the three R.s, dry, dull, doctrinal. The reader will see, however, that I have simply put together in connected form familiar passages of Scripture, and where I have quoted one passage I might as readily have quoted ten. Hence if this be doctrinal preaching, the objection to such preaching is at bottom objection to scriptural preaching. No other sort of preaching than that built up on the three R.s is faithful to God's word, and no other sort ever did or could convert sinners and edify saints.

The Country Parson has formed a habit of testing all sermons which he hears or reads by the three R.s; and judged by this rule they may be brilliant literary gems, "so bright and inspiring, you know," but considered as sermons they are too often thin, poor stuff. Here for example, is that notable sermon to young men on "Manly Character" preached by Rev. Sylvester Skyrocket, D. D., and published in full by the Richville Daily Meteor. I note that this brilliant divine in this epoch-making effort, carefully avoids all reference to that death in sin which is a conspicuous feature in the character of every descendant of Adam. In what he has to say on "character building," he is equally careful to leave out of view the one foundation stone, a new heart wrought in men by the power of the Spirit of God. I note also that in his sermon there are a number of beautiful allusions to the life and example of Christ, but if the cross of Christ is anywhere in that sermon, it is so covered up with flowers that I fail to find it.

And this is not simply the judgment of one preacher on another. The members of our churches note the absence of the three R.s just as quickly and surely. I got a letter not long ago in which there was a reference to some pulpit performances which the writer did not admire, and there was a sentence to this effect: "I have gotten so tired of these brilliant literary efforts, with their nice little Bible stories and thin theology." What the writer missed was the three R.s, conspicuous

by their absence from the preaching she had lately heard.

On the other hand, the Country Parson happened to be visiting a little while back in a strong country congregation, one of those mother churches which has sent out a steady stream of ministers and missionaries. He asked: "What is your preacher preaching about now?" The answer was "his last sermon was on the text, 'the exceeding sinfulness of sin.'" I did not inquire further. I knew no man could handle that sort of text without ringing the changes on the three R.s, feeding his people on the truths which bring the needs of a perishing world, and the needs of their own souls close home to their hearts.

Isn't it strange, by the way, that a truly converted man could preach in any other way than this? A man who has seen and felt that he was a guilty sinner lost to God; and been led by the Spirit to find peace through the blood of the cross, how can he help pointing out to other lost sinners their danger and the divine remedy? And how is it that preachers should seek popular applause and so-called success, in declaring "another gospel which is not another" and which moreover, is not what the mass of mankind are hungering to hear? They surely are blind to all the example of the past, of preachers like Whitfield, Spurgeon and Moody, who have had "the world for their parish" others like Rutherford, the Erskines, McCheynes and Payson, who being dead yet speak to us. These all were content to declare the threefold truth, ruin by the Fall, redemption by the Blood, regeneration by the Spirit—why should not the lesser lights of these latter days be willing to follow their example—"holding forth the word of life, that they might not run in vain, neither labor in vain?"

And so the Country Parson closes with this little bit of advice—first, to his brethren in the ministry: Look at that sermon, my dear brother, which you are preparing to preach next Sunday—are the three R.s in it? If not, tear it up and build it over again. Lay at the foundation the solemn fact that those hearers of yours are by nature lost, totally, universally, irremediably lost. Recognize the regenerating Spirit as the master workman, and cement the entire structure with the blood that was shed as a sacrifice for sin.

And to all who listen to or read sermons, let me say keep your ears and your eyes open for the three R.s. There is that brother who visited your church not so long ago, "with a view to a call"—did his trumpet give no uncertain sound along these lines? Were there the deep notes of compassion for lost souls, the tender melody of Calvary, the all-pervading harmony of the Spirit's power and grace, running through the music of the new preacher's voice, dominating his brilliant thought and captivating language?

The next sermon you see printed in the Standard, try it by the three R.s: if it measures up to them it is the sort of preaching which both saves the preacher and them that hear him; if not ———!

### A Criticism of a Criticism.

Dear Editor: The careful readers of your editorial met the same surprise perhaps that I did in reading the article on "The Committee on the Proof Texts" in your issue of Sept. 30. It read so unlike the usual tone of the Standard that I had to wipe my glasses and rub my eyes several times, and then only found relief in the initials of the editor of the western office at the end of it. It makes a valuable contribution to the humor department, though it is not printed under that head for the most delicious humor is the unconscious variety. To read Dr. Leyburn's appeal to "parliamentary courtesy" as a salve to vicarious sensibility wounded by another man's being left off of one of the Assembly committees is funny enough, but to hear his reason why that other man ought to have been put on the committee is better than Josh Billings or Mark Twain. As he excludes himself from possible membership of such committees, (as he is himself a "new paper editor") and "writes on his own and sole re-

nsibility," who is he so grieved about? Surely Dr. C. Gordon needs no such championship as this, and are left in painful doubt as to what "Billy Patten" is struck.

It will be news to the Church that Drs. Hall, Webb, Rickler, Beattie and King are open to the same or similar objections that apply to Dr. Gordon. And it news to everybody, I think, that unless one is a rider hobbies and a teacher of vagaries he is not fit to re-se the proof texts of our standards—but so read Dr. Ayburn's first and second replies!

As to the necessity for revising the proof texts there little doubt. A haphazard opening of the Confession of Faith at page 272. (Larger catechism On 113) Fords a singular evidence of this need, for under the head, "sinful lots," (note E.) our Westminster Divines, their Annotators, give Est. 3:7 and 9:24—instead Prov. 16:33. Reading back from this note, in the body of the same answer, gives us a delicious joke on the Westminster Divines themselves for these grave and reverend brethren of b'essed memory there solemnly assert that "sinful cursing" is forbidden by the third Commandment! What sort did they think was of sinful?

L. B. Johnston.

S. Boston, Va., Oct. 5 '03.

P. S. I believe I am getting to feel a little hurt that was left off of that committee as "one or two pastors," for I am pastor of two churches. L. B. J.

### "Can It Be Possible?"

This question was recently asked under quite embarrassing circumstances, and with a marked betrayal of ignorant surprise. Three travellers on a train were engaged in discussing Calvinism. The topic, it seems, had been suggested by a brief reference to Calvinism in the morning paper. These men were by no means its friends. One in particular, whose manner betrayed a certain gushing superficiality, seemed to have a heapful of objections which he indiscriminately hurled at Calvinism (as he understood it) as the train counted off the miles. Presently an apparently timid man who had been listening to his slush, slander and caricature, turned, and with a singular calmness of voice and courtly dignity of manner, said to him "Has it ever occurred to you that there are serious objections against Arminianism?"

The question from this unknown man instantly provoked silence: instantly the face of the man flushed crimson; instantly the fire of antagonism which had flamed with such threatening fury languished in his eyes and in tones of ignorant surprise, he asked "Can it be possible?"

It seems almost incredible that, after the lapse of centuries, after all that has been said and written upon the subject, after all the pains on the part of Calvinists to define their position; that, after every imaginable opportunity to ascertain a correct understanding of the only system of theology that is of intrinsic value, any intelligent man should yet be uninformed or so completely blind. And yet the position of this man exhibits the biased and prejudiced position of many another who is blindly devoted to opinions which are merely pigments of the imagination; and in their ignorant self-confidence and self-complacence, it has never occurred to them that they might possibly be wrong, or that there might be serious objections to Arminianism.

In this day when the attention is directed to Calvinism with no favorable design: when the masses obtain their ideas of it from the secular paper and the popular novel; when few people think for themselves; when indiscriminate objections multiply without the piece of thought; when large numbers are called upon to surrender their convictions, unlearn all they have learned, bow the knee to Pope Liberal, it is well to bear in mind that there are serious objections to all anti-Calvinistic theories of salvation, and that in so far as these theories are "Evangelical," they are comprised under the one term "Arminianism." All theories of redemption which are evangelical in doctrine and motive are

either Calvinistic or Arminian. There is no middle ground. A strenuous effort may be made to maintain a middle position, but the absurdity of it, and the Arminianism of it, will manifest itself, as is so often the case with Cumberland Presbyterian. In briefly comparing some features of these two systems the truth and force of the homely proverb will appear that "those who live in glass houses should not throw stones."

1. Arminianism exalts man and makes his will the chief end of God. Calvinism exalts God and makes his glory the chief end of man. A wide difference! The Arminian conditions God. Its favorite phase is that when God created man and endowed him with free moral agency God limited himself. Man in possession of a free will is unlimited, and from the nature of the case, God is limited. What! God limited, bound, powerless! By what means? By means of man's will. The Almighty is powerless and dependent, because man has a free will. The designs and purposes of Jehovah are perpetually liable to be charged and prostrated. Why? Because the volitions and actions of man are uncertain. The All-wise has no fixed plan in the government of the world. Why? Because he has no certain control over his creatures. He created man with a free will and when he did that he limited himself.

The God of the Arminian is a mere puppet conditioned by the volitions and actions of men. Such a view of God is not only incompatible with the divine perfections, not only derogatory to the glory of God, but it is incompatible with the very idea of the existence of a God. In the Scriptures the earth is called upon to rejoice, because the Lord omnipotent reigns; the confidence and trust of the human heart in special or particular providence is elicited because, while "a man's heart deviseth his way, yet the Lord directeth his steps"; the habit of prayer is encouraged on the assurance that God controls all things and will grant the petition of his children for the sake of the Lord Jesus Christ. The Arminian has no higher source of help or comfort than his own "free will." The Calvinist has the grace and sufficiency of God.

2. The next step will more clearly illustrate. The work of Christ according to the Arminian was without certainty and definiteness; whereas, the Calvinist maintains that Christ came into the world, suffered and died, to accomplish something. But according to the Arminian it was possible for Christ to have died in vain, died without saving a single soul, for instead of coming to save, to redeem, to reconcile, he came to make salvable, to make redeemable, to render reconcilable, and hence, his work on the cross has brought men into nothing more than salvable, redeemable, reconcilable, condition. Now look at it. All men are brought into this semi-saved condition and yet all are not saved. The work of Christ, therefore, is, and will ever be, a partial failure; and had no one accepted the overtures of mercy it would have been a total failure. All men are now in a semi-saved condition. They are mid-way up the pit of sin. How are they to get completely up? By an exercise of their free will in originating faith. On the contrary, the Scriptures teach that Christ is a complete savior, the author and finisher of faith. And so far as faith or any good work are considered as the condition or moving cause of man's election unto life, just so far does it detract from the merit of Christ and the infinite love of God which are the sole cause of salvation. Arminianism engenders spiritual pride and self-boasting, and no Arminian can consistently say "we are what we are by the grace of God"; for, if a man climbs one half of the way out of the pit by his own energy and strength he cannot consistently attribute his deliverance to another. If the Arminian partly saves himself he cannot shout with the ransomed "not unto us, not unto us, but unto thy name be all the praise."

3. Arminianism practically denies the necessity for any gospel at all. If God is the Father of all without distinction; if all are the children of God without distinction; if all are heathen without distinction, then,

the gospel is not necessary. If all men are the children of God indiscriminately, then, as Dr. Webb has said, God has children in hell, which is contrary to the teaching of the Scriptures. This is the final outcome of the system which poses to be scriptural, and source of whose zealous advocates claim that the Arminian, alone, has to right the preach the gospel over the earth. God is the Father of all men by creation and all men are his children by creation. His true Fatherhood is restored and realized only in the redemption of Christ. By nature men are aliens from God and children of wrath, children of the devil and by regeneration they become the children of God. Heaven is their home and not hell; and when they die, they can confidently say "I am going home." This is Scripture; it is Calvinism; and Calvinism is "scripture full."

4. Arminian is inconsistent with the experience of all true Christians, and with the highest duties of devotion. Every real child of God is conscious that if he is anything at all, anything different from what he once was, it is due to the grace of God alone; he is conscious that had he been left to himself, he would never have turned from serving Satan to serving God; he is daily conscious that if it were not for the constant exercise of God's power and mercy restraining him from sin and constraining him to holiness, he would fall and perish. The unmerited grace and compassion of God he gratefully acknowledges throughout the pilgrimage of life. It makes no difference how much the Arminian presumes in argument, he is invariably Calvinistic in prayer. In a revival meeting not long ago, the preacher seeing a number of Calvinists present went a long way out of his otherwise well-arranged discourse to fire some shots at the Westminster's confession of Faith. What he said not only betrayed ignorance, but was a ridiculous antithesis to the sentiment which prevailed his prayer. He was a man who had a real experience of the grace of God, and his entire prayer was a full confession and acknowledgement of every truth which thrills in the Calvinistic system.

Now for the moral. No one should preach a doctrine which contradicts the universal experience of Christians, and which one is compelled to abandon when he approaches the throne of Grace. Consistency requires that a man teach and pray alike, and tell his hearers precisely what he is constrained to unfold to the Omniscient God. It is an unchangeable truth that God "hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." 2 Tim. 1:9. When the wind strikes the cascade, the flow of its waters for a moment is interrupted, dashed into spray, tossed into foam, but below the continuity is regained and it flows on and on, a thing of beauty and splendor. In like manner the blasts of envy and slander and caricature may for the moment interrupt the current of Calvinism; but it will regain itself because it has its source in God, and the stream will flow on and on, sparkling with the brilliancy of its goodness and unimpeded by the malice of its enemies.

R. L. Benn.

Cleveland, Tenn.

#### "Sence Freedom Broke Out."

It is a reasonable belief with us Southerners that it was an overruling Providence which took the savage Negro from centuries of horrible slavery, cannibalism and idolatry and placed him under the training of the chivalric Southern people, to the benefit of both races. We are much in debt to the toiling slave for his devotion to his master's interests. We appreciate that he has been a powerful factor in developing our Southland. The rice, sugar and cotton industries owe everything to his co-operation. The beneficent influence of the old slave was equally felt in the home life. Can we ever repay the sympathetic black mammy for her marvellous patience and gentleness? We are also grateful for the wealth of weird and beautiful African melodies in which the Negro has so wonder-

fully imbedded and preserved the Bible truths.

On the other hand, is not the Negro greatly in the Southern debt; and would there not be a better understanding all around if he realized it and publicly expressed occasionally a little loyalty to those who were and are his best friends? Did not our ancestors give him the language—no easy task with hordes of savages. Not only this, but they gave him the benefit of the personal contact which is always so necessary in every effort to uplift humanity. Under the old regime the slaves were taught habits of industry and many trades and the arts of agriculture. Their masters fed and clothed them well, attended them faithfully in illness and succored them in old age. Best of all, they were given, through hired white ministers, the precious Bible and regular religious teaching. That this is true is easily proved by the striking familiarity of all old ex-slaves with the Bible truths, and by their countless "spirituals" which are all founded upon Bible texts. Many of the best Southern men were abolitionists at heart, feeling slavery to be a burden of wrong, but they could not see how, in justice to both races, they could rid themselves of the incubus.

I have been taught that every true Southern woman spent much of her life in ministering to the spiritual and bodily needs of those so singularly dependent upon her, within her small empire. These women were born to a heritage of peculiar responsibility, and we, their children, should give them great honor for the noble way in which they fulfilled their difficult trust. Some day, when the heavenly accounts are all drawn up and the whole truth is known, there will be revealed the fact that the old slave days with all their abuses were the most unselfish, effective and far-reaching force for missionary good this world has ever known. There lives in Georgia an old mammy called "Aunty Walker." She once said to me: "My moster's niggers had sich a easy time we wuz called free niggers. I wuz proud o' bein' a slave and wuz larned to do eberyting well. Slaves wuz jes like chilluns is nowadays, ef yer don't keep right abine 'em, dey shirks dare wuk! Dat's de way de niggers did soon as moster's back wuz turned! Den whenever de oberseer gib 'em a little techin up, off dey'd trot and git along ober de Macy and Dixie line. Hit didn't taken 'em long ter fink up a pack o' lies and make a big, big mouf 'bout how dey wuz beated and starved down South—and chile, yo heah me? Yer knows dose Norven people is jes natully big hearted and beliebin'—hee, hee—dey didn't know nuffin 'bout how a nigger can't help lyin' like us does, and so dey b'liebe all de lyin' tales dem niggers tole 'em and de whole war comes on jes' dis heah way. Honey, hit's terrible to fink how de good mosters and us good niggers had ter suffer fer dem mazin' triflin', lyin' niggers what had de debbil hisself fer dare fadder!"

Convictions such as these are widespread among the old slaves still living. I have interviewed thousands of Negroes in various parts of the South; have through personal contact all my life fathomed their inmost thoughts, and I declare views as here expressed are representative of a large majority of former slaves.

In Florida live Aunt Susan. She is a native of Virginia, and the greater part of her life was passed in that State. She looks about fifty years old though she is really over ninety. This splendid old auntie patiently stands at the washtub all day long, rain or shine, under a rickety shed made of barrel and old shutters, held together by rope and discarded pieces of harness. She ought to be in bed, so swollen and painful are her ankles with rheumatism.

She was good enough to allow me to come many times to read to her from the Bible, and more than once her conversation naturally drifted into stories of her old plantation days. One rainy day I found her washing in the house, and after she had listened attentively to the reading of her pet story of "Nora and de flood," encouraging me with many an ejaculation of 'Dat'so honey lamb, dats the true word. Bres de Lord!' I thought to draw her out so asked her if she worked harder in old slavery days than now? This was enough

to start her. She instantly let the clothes drop in the tub and wiping her shrivelled hand upon her underkirt she began fiercely, "Wuk? You say wuk to me? wuz n't no fiel' hand! I wuz a house nigger, me myself. Didn't know what wuk wuz! Didn't know I wuz a slave till dem white folks came down heah and ole us 'bout it. Gawd knows us wuz heaps mo' free dem days dan us is now. Dese heah lazy, triflin' niggers done bring all dis trouble on deyselves!" I here inquired what trouble she alluded to. She seemed to grow taller as she replied excitedly, "Trouble? Dis heah trouble ob habin' ter suppo't dere own famblies. No nigger like ter hab ter suppo't his own fambly—its entirely agin nater. Niggers, dem days, wuz jes like us sees goin' long now wid der carryin's on. I'se nebber seed a good nigger whupped in all my life, and I'se nebber seed a bad one whupped enough. Dat ain't heah nor dar, but dere ain't none ob us ole heads been rale happy sence freedom broke out!"

I ventured to ask her if her husband was living. She fairly made me gasp when she innocently replied: "Not all ob 'um, tank de Lawd! De white laides fink dey're habin' a power of trouble wid jes' one husband. Look at me! Done had four, and all mean niggers—no 'sputin dat fac'. De last one, Tobe, wuz de meanest one ob de lot, fo' jes' as soon as freedom broke out, he ups and stole jes nuff ter git in de Penetencher an' dar he is ter dis day I reckon, setting up dar eating hiself fatter dan Br'er Possum, jes ter git shet ob suppo'tin' dem chiluns. Let me ax you sumpin', chile. Look at me straight and tell me hones'—now I gwine ax yer a question."

She tiptoed to the open door and looked up and down the gallery to assure herself that no one was eavesdropping, the shut the door tight, and turned the key in the lock, and coming back to me stealthily, began in a whisper. "Now tell me de trufe, chile; dere ain't nobody er heah—only Gawd am a-lookin' straight in yer heart. So tell me now honest: Did yo ebber see any man, especially any 'ooman, what was rale, I say rale puffedly happy married? Humph?"

The poor old, simple soul looked so in earnest, and with the door shut and feeling God was looking in my heart I was afraid to tell a story, so I boldly said under my breath, "I never did, come to think about it."

This evidently satisfied the old philosopher, as she drew a long breath and exclaimed "Dat's de trufe. Yer sho' tole it dat time. Now you watch round and mind what I done tole you. Gawd nebber 'ten' no man, especially no 'ooman, to be rale happy married. Case fo' why? Case marriage am jes' a discipline. He sends from heaben ter prepare us fer de next world," pointing below. "Same way 'bout chilluns. People! Me knows, fur me done had nineteen head o' chillun in the Lawd. I followed right along ahine ma mudder, she had nineteen head afo me."

"Aunt Susan," I asked: "Did you have good luck with your children?" She drew another long breath, and replied slowly and wearily, shaking her head, and looking up above. "No, honey, I nebber had no luck at all!"

"What; did they all die?" I inquired sympathetically.

"Die?" she exclaimed fiercely. "Die? No, chile, dey all libbed—ebbery last hair and hide ob 'em libbed! I nebber had—no—luck—at—all! I fink it's dis heah way 'bout chilluns. When Gawd Almighty sends a nigger ooman a big crop o' chillun de best ting Him kin do is ter harvest 'em up in heaben, whar dare po' mudder knows dey is safe and out er harm's way. Des' look at my misery long o' chilluns. Dey all done bad sence de Yankees turn 'em loose. De oldest, Jeems, wuz hung, de next one oughter hab been, one ob de lot am in the penetencher, Sammy's in de calaboose in town now dis heah minute for bein' drunk and 'orderly. My gals ain't like de gals used ter be—dey married bad, and suppo'tin' lazy niggers and rafts o' chilluns. Dem what ain't is too stuck up ter work out at hones' libbin' sence dey larned ter read and write. Dey nebber help dere old mudder! Not eben

Abe, what's a porter on a pullman train' nebber sends me a picayune. I nebber gets a Lawd's cent."

At this juncture an almost white mulatto boy about eleven years of age came running in with grinning cheeks. He rushed up to the old woman and kissed her heartily. She gave his palate lock a jerk and pulled his head, first up and then down, and said, "Whar's all yo' manners dese days nohow? Curtesy to de lady—yo' heah?" Then changing her manner and tone to a caressing one, she kissed his injured head and said, soothingly: "Patrick Henry, you is cuttinly de best chile I got. Foteh de lady some cawn pone and buttermilk I done put up on de high shelf in de cupboard whar yer couldn't find it. Dat's a good boy. He's de best chile I ebber had. Him is ma youngest baby."

I said incredulously: "Why Aunt Susan he can't be your child! What makes you tell him such —?"

Here she interrupted me as Patrick Henry made his exit in a handspring.

"Hish, child, hish!" So I hished! "Don't say nuffin fo' him for Gawd's sake!"

She wiped away a rising tear with her knuckles. "I'll tell you how it wuz he comes to be ma last baby. Mandy Jane wuz sho' 'nuff ma youngest baby, and she tuk some money fum a Yankee gentleman she wuz washin' fer and when de sheriff come fer her, her bay wuzn't but one day od. I had heahed him comin' in de front do' and had done step her off toc de old cawnfield and she dug out fer de Norf, and cose dere wuzn't no body like Mandy libbed dare. I told him I jes' had a young baby, and I tuk her leetle baby and come down heah ter Fleuridy and passed it off fur ma very own." Her tears were falling fast and she shook with emotion. "Oh, don't say nuffin fo' him for Gawd's sake; he fink I his onliest mammy—po' leetle lamb—and he b'liebe he ma youngest baby—and de neighbors don't know no better. Please don't nebber tell him de trufe," and I never told him.

This glimpse into Aunt Susan's philosophy shows the position so many of the old slaves take regarding the new responsibilities thrust upon them. I have yet to find any old Negroes who will tell me they had a cruel master. It is always "some other Negro" they knew about! Indeed, I have been told all my life by ex-masters that in the slave days any men who mistreated their selves were socially ostracized. Isolated examples of brutality only serve to bring into stronger contrast the great mass of Christian slave owners to whom cruelty or oppression was an impossibility.

If only those who talk and write the most upon the great "wrongs of the Negro race" could live South for a few years they would find their opinions quickly veering around, and before long be thoroughly "reconstructed" Yankees. They would discover that the self-respecting Nergo who is industrious is treated with consideration and esteem, and that the demand for efficient house servants and workmen far exceeds the supply. Our Southern housekeepers do not yet receive the benefits of the Nergo's education, which we so largely pay for—nor direct results so far as trained house service is concerned. As a rule the graduate of a colored college fits herself to teach or nurse or for some other profession, and usually moves North. The only outcome we see is the lamentable state of affairs that we cannot build up any more the restful, ideal homes our mothers and grandmothers did, because we cannot have the faithful nurses and cooks they had. Now every mistress of a home spends her whole life in teaching unwilling colored women to do housework, only to have them fail the first time company comes or someone is taken ill.

We Southerners are not strong enough to do our own work, nor have we the knowledge or system. So we have to submit to trials and vexations our Northern sisters would not tolerate. The chronic complaint all over the South is "No girl," and here we see thousands of sickly mistresses, whereas our mothers were robust and able to rear large, happy and healthy families and so live out their own best selves. Ask any Southerner

if he does not know personally of several small towns where there are hundreds of idle colored girls, while people all about are trying in vain to induce them to work. They seem to consider themselves above menial work. How some of them live is a bad mystery. Once in a small town, after doing my own work for a little while, I became so exhausted that I felt desperate enough to offer the first sable goddess I'd meet to give her vocal lessons and to throw in the use of piano and the parlor for receiving her beaux.

At last I secured a high-stepping maid, who, after putting enough questions to me to satisfy the greedy census man, said to me loftily, 'Well I'll come try you for a week if you'll promise to only have one tablecloth in wash a week, for Dr. P. says I'm weak in my arms; and can't wash your windows, for I belongs to the Union League. This meant I was to wash the windows, which I meekly did, and at least got the corners clean, which she could never have done! I engaged her to rest my body, and after a week of her impudence and airs I discharged her in a hurry to rest my mind. Our "brother in black" is free—but as for the poor sister in white, she is yet to be liberated.

Mrs. S. lives in Massachusetts and writes a great many fine papers upon the oppression of the Negro for her missionary society, and recently she has gone to North Carolina to live. In four weeks she has tried eight cooks, and if one may read between the lines in her interesting letters to me her views are slowly changing. She once said to me, "It's the way the Southern people treated them that makes them steal so, and makes them such bad servants." I replied: "A leopard cannot change his spots." She retorted: "The spots, if there are any, were put in during the degradation of slavery," and I warmly answered: "We know they were dyed deep way back in Africa! and besides they were in worse slavery before coming to us."

But let's see her progress. In her next letter she frankly rehearses all her grievances to me as if we were the first white victim the up-to-date Negro servant had ever subjugated! I consider her very unreasonable and exacting. Why she even objects to the cooks carrying home a basketful of provisions every night. She would be a stingy colored mother who would let "de ten head o' chillun starve de Lawd done sont her! My friend is surprised that the kitchen is filled with the cook's friends at every meal time! Does she not want her cook to continue to dispense Southern hospitality? She seemed greatly shocked because her poultry, scissors and undershirts keep disappearing! Now, any Southern of good traditions expects certain Negroes to be Communists as regards chickens and food and scissors and medicine and undershirts. In fact, they like to share almost everything in common! Mrs. S. does not like it that she never can find hot water in the kitchen, and Sally Ann will boil eggs in the teakettle! She writes in disgust that two of her cooks left with no warning and one day, while dinner burning up, Melinda was off in her own room rubbing a face-bleach on her skin and applying the new preparation for removing kinks from African locks!

At last the climax is reached. Let me quote: "Do send a white girl. I'm nearly distracted, and I've a houseful of company. I take it all back—you are all martyrs since the war. How can you put up with their shiftless, lazy way, when your mothers had such faithful noble servant? These young ones who are free are too impudent and mean. If I could only get one of the old mammies so many have had around for years! Hereafter I'll call every Southern woman a misisonary, for they seem to take it all patiently as a matter of course. This last piece I thought so good is named Temperance, and she takes two hours to eat her breakfast and two others to wash the china, and insisted upon washing it with an old sock and drying it on a piece of old skirt—notwithstanding an array of clean dish-towels swinging over her head! When I remonstrated she flounced out of the kitchen and ran out in the yard screaming, 'Wash 'em yourseff! I won't be nobody's nigger.' Now she sends me word she is going to sue

me for goodness knows what. These Negro servants I find it all their own way. After a while you Southern women must turn and send abroad for foreign help, or, best of all, do as we do in New England, train your daughters in thee healthful athletics of the kitchen and laundry so as to be independent of this colored new women, I'd like that nice girl you told me of at the Wetmore Home, if you can still get her."

The new Negroes are not allspoiled, thank heaven! There are some perfect cooks among them who are so obliging and well trained that everyone wants them. The Government ought to pension a negro cook after a lifetime of faithful service to her country. She can discount all the chefs in the world in her fried chicken and beaten biscuit and gumbo. Such good cooks keep off indigestion, doctor's bills and make homes happy, and contribute almost as much to a family's joy as a brand-new baby, and if they do give us more fried dishes—no Southerner ever has dypepsia.

I was so fortunate as to run across a typical old mammy the other day right here in New York. She wears a bandanna headdress and is from Tennessee, and evidently does not approve of the new order of things. Her first words of interest. She said: "How I likes de Norf?—hits a purty big city; tain't no place for nobody like you and me what's been brought up to do nuffin! Pears to me like hit ain't nuffin but wuk, wuk, no lub—no fun—no Jesus Christ nor nuffin—I washes and irons ma finger nails off and when I goes to sleep, dare sets de bundle ob washin', a mile high on ma chist! Sence freedom broke out, look at eberyting, a-changin'—eben de 'oomans is a-trying ter be big mens—I 'longs ter a club, and de 'oomans tink dey's so big; 'Hi-yi' dey say to Gawd. 'Us kin make a better 'ooman dan yo' eber fought ob maken,' and—hee hee—Gawd he answer back 'nebbber made no 'ooman could be fust-rate mudder ob 'de fambly and de man ob 'de house same time,' I 'se been a watchin' dis freedom, an' hits a-needin' chainin' up; dats what make I say what I does, case I see de debbil he got hot ob one end ob freedom and e Law he got holt ob de uder. But de Lawd he'll sho' come out on top and are won't be no more tanglement den, honey," Amen! Where dot dey get all their philosophy from? So, then, my colored mammy has solved the problem—this hated trouble of securing willing help at the South. Why have we never thought that all our difficulties are due to Satan's abuse of Freedom, which he delights in making "break out" in so many distressing ways in order to blind men's eyes to its holier and inevitable possibilities? We all know God's true freedom will triumph for all mankind in the end. We are satisfied that even now in this transition stage we should not have this difficulty in obtaining good service if the Negro race would heed and follow the teachings of Booker T. Washington, and others, who would have them understand that working with their hands is nobly serving their Maker.

One must indeed be a blind student of the development of the Afro-American who does not see what marvelous advancement, numbers of the colored race are making along many lines of learning. If the franchise be taken away it will be a great blessing in disguise, for it will result in the whole race's speedily educating itself so as to vote intelligently and honestly. Sometime I feel that if we were to give the Negroes no further help financially it would only retard, not permanently check their ultimate education, for the Negro perhaps has now sufficient brains and force within his own ranks to go on forever, lifting up and educating his own kind. Even in bondage with no learning, the race showed evidence of having remarkable talents for music, oratory, ministry and story telling! No matter where his future is to lie, he should have an all round mental, moral and physical education to prepare him for his great duties: if in this country to help him in solving the problems which he, with the South, now faces, and later the North will face; if in Africa, to build up an African nationality there and become one of the world's great Powers.—Jeanette Robinson Murphy, in Boston Transcript, October 3, 1900.

### An Optimistic View.

It is a false assumption in theology, that universal happiness is the supreme goal. Omnipotence presides even now, over the created universe, and it is a reproach against God to assume that the supreme goal is by him indefinitely postponed. The truth is that the only possible optimism admits of permitted evil, and that doing good, in the highest sense, is impossible without room for its exercises; which means the presence of want or need among the creatures of God.

The Christian religion teaches us that exercise of beneficence is the noblest form of spiritual activity, and self-sacrifice for others the highest type of character among men. But it is absurd to exalt human virtue above the divine, and we are compelled to believe that the cross is an exhibition of God's unselfish love for his inexcusable enemies. But it could not have occurred if sin had not existed.

Calvinistic theology represents the truth as objectively presented to man in purposes of the divine wisdom to be accomplished in the future. These purposes do not contemplate universal happiness, but the eternal reward of righteousness in contrast with the punishment of sin. But the Creator will be adored, not only as the greatest, but the best of beings, because capable of an altruism exceeding all comprehension. In the incarnation God-head has mysteriously suffered for humanity, and exhibited an example of unselfish kindness infinitely impressive.

The optimism of the gospel is in the fulfilment of divine purposes perpetually going on, not as an ultimate consummation, but at this moment successfully conducting an endless history. The infinite goodness has created all things in the spirit of universal love, and permitted a free apostasy of some of his creatures, destined to destroy themselves by the love of sin, and punish as objects of his own compassion, as Christ endured the cross, as the object of his paternal affection.

It is thus established that the retribution of sin comes from a heart full of yearning compassion and the sinner is informed that it is "the Lord, merciful and gracious, forgiving iniquity, transgression and sin who does not clear the guilty," even when the guilt is imputed to his son. The gospel thus teaches us that when God punishes sin with its eternal doom, he does so for infinite reasons, for which he makes an infinite sacrifice, whilst his bosom yearns over the sinner with immeasurable tenderness. The endlessness of the penalty is no contradiction of this view. The nature of man permanently prefers impiety, and divine justice curses the enemy of his Creator with an endless device of that course, lest sinners continue in that condition by perpetual aversion to God. We may not understand it, but all ultimate truth is beyond comprehension. Nature cannot reverse its own confirmed disposition, and its permanence is no more inconsistent with freedom in man than in God. Senex.

### The Battle of King's Mountain

[Dedicated to the author's son, the sixth successive namesake of two direct ancestors, father and son, who fought in the battle at the ages of 60 and 16.]

Written for the Anniversary, Oct. 7, 1903.

The spirits of our sainted sires,  
Are with us still;  
Eternal as the sacred fires  
Of God's Almighty will.

From Carolina's towering heights,  
From old Virginia's hills,  
The call goes forth, the war-torch lights,  
The breast of Freedom thrills.

Tennessee obeys the call,  
And Georgia shakes her mane,  
The mountain men are marching all,  
Toward Catawba's plain.

They shout as down the hills they go,  
Hark, how the mountains ring!  
"Charge on yon bloody trait'rous foe;  
Down with the Tyrant King!"

The Campbells march from Shenandoah,  
Ben Cleveland winds his horn ;  
Hear the voice of Shelby roar,  
And Sevier's trump at morn.  
McDowell, Williams, Winston too,  
Are gathering up their clan.  
In valor great, though numbers few,  
While Heaven guards the van.  
From bidding by the women-kind,  
From watching o'er the sheep,  
With bairns and babes to God consigned,  
To arms the farmers leap.  
The grandsire with his locks of snow,  
The stripling youth untried,  
No fears or hesitation know,  
Though other sons have died.  
Straight to King's Mountain's sheltering rock,  
False Ferguson repairs;  
Around him fast the Tories flock,  
Like beasts from out their lairs.  
In boastful mirth and braggart pride,  
The Red-coats pass the night,  
But on the Patriot squadrons ride,  
—Jehovah is their might.  
While cup and tankard pass around,  
Within the British camp,  
The volunteers give forth no sound,  
Except the sentry's tramp.  
But silent prayers ascend to God,  
And reverent heads are bowed,  
"Oh Thou, thy people's staff and rod,  
Be still our Fire and Cloud."  
He heard; and forth at His command,  
The Angel army moved,  
And by the Patriots took their stand,  
Above the land they loved.  
The morning dawns, the light descends,  
The soldiers rise to arms,  
Each to his leader's voice attends,  
The trumpets sound alarms.  
Brave Campbell sends along the line,  
The word of stern command,  
"Men, over yonder floats the sign,  
"Of that curst Tory band.  
"Before the sun goes down this day  
"We mean to take that height,  
"Now bear ye boldly in the fray,  
"And for your country fight."  
Up rush the raw militia: up,  
O'er logs and stones and crags,  
With eye intent to see the foe  
No soldier halts or lags.  
Huzza, the bullets hiss and fly,  
Huzza, the bugles blow!  
On Piedmontese, to win or die,  
—See how they charge the foe!  
'Tis hilt to hilt, and man to man  
The battle rages now,  
Fight, sons of Freedom as ye can,  
—A laurel for each brow.  
Down goes the Dragon, the ensign down,  
The Britons form in vain,  
Farewell, King George, to half your crown,  
Farewell to oppression's reign.  
They break, they flee, they seek the slope,  
But Cleveland follows fast,  
And soon in flight they find no hope,  
The Victory's overpast.  
O glorious deed achieved that day,  
O mighty mountain men!  
When shall your glory fade away,  
Or such deeds come again?  
The news the weary heart inspired  
Of great Virginia's son  
And with new zeal the Northmen fired,  
Till Freedom's cause was won!

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The Editor's Chat with the Reader.

The editor talked so long this week in replying to Knox that there was no room for the answer to Dr. Ramsay on Cotton Futures and Gambling. We tender Dr. Ramsay assurances of distinguished consideration and will attend to him next week. The Country Parson writes instructively of the Three R's. L. B. J. criticizes a critic. The anniversary of King's Mountain, October 7th, is fittingly described. Do not miss the reading of the article, Can it be Possible?

"Sence Freedom Broke Out," has a good deal of sense in it. And then we must turn to two pages usually filled with the events of the day under the title, "The World" to read Dr. Leyburn's account of the committee meetings in St. Louis and Knox's second article on the Dispensary.

The committee on Presbyterial Boundaries was the second one referred to in the first paragraph of the First Page.

**ERRATA.**

On account of a mistake by our pressman in making up the forms, pages 31-34 are transposed.

The Home of John Knox.

Up the narrow stairs that are visible in the cut, hundreds climb daily to see the place where lived the one who never feared the face of man or woman. On the wall of the sitting room hang autograph letters of the great people of the day from Germany, France, Switzerland and England. Around this room is a frieze on which is the inscription: "I am in the place where I am demanded of my conscience to speak the truth, therefore the truth I speak, impugn it who lists. Cursed be they who seek effusion of blood, war or dissension. Let us possess Jesus Christ, and the benefits of His evangel and none within Scotland will be more obedient subjects than we."

From the large, second-floor window, he used to preach to the throngs in the street below, when no longer able to go to his beloved St. Giles and preach "three times a day and twice on Sunday." The study is the projection from the wall on the third floor front; by the little square window one can sit at the desk of the great reformer, and turn the leaves of the first bible printed in Edinburgh. On the door of the study is a crude knocker—a bar and rings of iron. The furniture of the house proper has beautiful carvings, much of it more elaborate in design than that used by Queen Mary in Holyrood palace. The Standard is indebted to The Presbyterian Journal of Philadelphia for the cut of this most interesting building.

## Church News.

## MISSOURI.

THE PRESBYTERY OF UPPER MISSOURI met at Mor-ton-Hardin church, Missouri, September 29, 1903.

Officers.—Rev. N. H. McCain, Moderator, and Rev. J. W. McClure, Temporary Clerk.

Present.—Eleven ministers and twelve elders.

Licentiate J. E. Flow was received from the Presbytery of Mecklenburg, and a call from Bethel church for his pastoral services placed in his hands. The executive committees on Publication, Sabbath School and Young People's work, were united, and Rev. L. E. McNair, of St. Joseph, Mo., was made chairman of the joint committee. The committee was instructed to arrange for a convention of Sunday School and Young People's workers during the year. Rev. C. P. Foreman resigned as stated clerk and treasurer, and Rev. J. J. Hill, of Liberty, Mo., was elected in his place. Popular meeting was held in the interest of foreign missions on Wednesday evening. Addresses were made by Drs. W. R. Dobyms, T. C. Barret, S. M. Neal and Rev. R. L. Kinnaird. Rev. L. E. McNair was elected permanent clerk. Rev. R. L. Kinnaird was elected Moderator for the next meeting.

Adjourned to meet at Bethel church October 15, 1903.

J. J. Hill, Stated Clerk.

THE PRESBYTERY OF POTOSI met in Caruthersville, Mo., Sept. 25, 1903, at 7:30 p. m., and was opened with a sermon by the Moderator, Rev. A. J. Cheatham, on John 4:6. Eight ministers and six elders were in attendance.

Officers.—Rev. C. W. Latham, Moderator, and Elder Thos. M. Williams, Temporary Clerk.

Presbyterial History.—Rev. W. W. Killough, in compliance with appointment, presented historical sketches of the Brazeau, first Apple Creek and Pleasant Hill Churches, of which he is the pastor, which were read and placed on file to be recorded in a book which the Stated Clerk was directed to purchase and as chairman of the Committee on Presbyterial History, he was very courteously requested to prepare historical sketches of the remaining churches and report to Presbytery.

Installation.—The commission appointed to ordain and install Rev. Allen F. Cunningham pastor of the Caruthersvill Church, reported that duty discharged on the second Sabbath of May, 1903.

Committees reported that Rev. R. E. Porterfield was installed pastor of the Kennett Church on the fourth Sabbath of May, 1903, and Rev. C. E. Hicok of the Farmington Church on the first Sabbath of June last.

Home Missions.—The report of the committee shows that progress is made in this good work, and inasmuch as an earnest effort is now being made to erect houses of worship at Ste. Genevieve and Fredericktown, all our Churches are urged to subscribe to the Church Erection Fund of Presbytery, respecting which cards have been sent out. The regrouping of our Churches is left to the committee who are to report at an adjourned meeting during Synod in October.

Foreign Missions.—Mention is made of the good work of our missionary, Miss Addie Sloan, during her late furlough in visiting a number of our churches and awakening a deeper interest in the cause of missions.

The Woman's Missionary Union is commended for its zeal in this important work, which has resulted in the increased contributions of our churches for foreign missions.

Presbyterial sermon at spring meeting by Rev. A. F. Cunningham, on "The Joy of Service."

Sabbath Schools.—One day at the fall meeting of 1904 is set apart for a Sabbath School Institute, and the committee is requested to make all necessary preparation for the same.

Education, the Home and School.—Of the sum appropriated for the payment of the debt, \$19.15 remains unpaid. The churches that have not taken up collections for this object are kindly urged to do so as soon as possible.

Colored Evangelization.—The committee had leave to report at the adjourned meeting at Synod.

By a rising vote Presbytery tendered most cordial thanks for the courteous hospitality extended during our stay in Caruthersville.

After which Presbytery adjourned to meet in stated session at Perryville, Mo., Tuesday before full moon in April, 1904, at 7:30 p. m.

Geo. W. Harlan, State Clerk.

Remarks.—All the circumstances attending this meeting combined to render it one of exceeding interest.

It included the Sabbath, and with one or two exceptions, the members remained until the adjournment. The weather was propitious and hospitality munificent. While the regular business of Presbytery was conducted with due consideration, much time was given to preaching and also to exercises of a popular character, for which, according to a program previously arranged and published, the brethren were prepared and thus rendered the addresses and discussions instructive and interesting to all in attendance.

Caruthersville is the county seat of Pemiscot, the extreme southeast county of the State—the Pan-Handle of Missouri, heretofore regarded as "The step off into nowhere," and noted for its swamps and forests of cypress and other valuable timber.

Now, through drainage, the land is being reclaimed. It is exceedingly fertile and is finely adapted to the culture of cotton and alfalfa. The former is of the best quality and 30,000 acres of it are now in cultivation. The latter is just being introduced and its yield is very large.

Of this county, Caruthersville is the metropolis, a growing city of near 4,000 inhabitants, with water works and electric lights; also a public school which ranks among the best in this section of the State. Situated on the Mississippi river and the new Frisco Railroad, by which it is brought into immediate connection with St. Louis and Memphis, consequently its trade is extensive.

The Church was organized in 1895 with eleven members and one elder; now has 34 members and three elders, and three deacons, with a most comfortable and beautiful house of worship, near which is the manse recently finished, home-like and attractive, it reflects great credit upon the ladies of the congregation who took an active part in its creation and completion.

The Sabbath School has an average attendance of about 70, and is most admirably conducted.

Under the efficient labors of Rev. Allen F. Cunningham, recently ordained and installed as its pastor, the Church is prospering and its outlook is very encouraging.

G. W. H.

PLEASANT HILL.—Rev. W. K. Johnston, of Jefferson, Texas, who was recently called to this Church, has declined the call and remains in his present field, and the Church continues vacant.

ST. LOUIS PRESBYTERY met at Newport Church October 6 at 11 o'clock, and was opened, at the request of the Moderator and pastor of the church, with a sermon by Rev. W. M. Langtry from Job. 14:14. Rev. J. L. Mange was elected Moderator and Rev. B. C. Bell temporary clerk, with Rev. W. M. Langtry acting State Clerk, Dr. Gorin, the Stated Clerk, having died since the last meeting.

There were present during the meeting 8 ministers and 8 ruling elders. Rev. B. C. Bell was received by letter from the Presbytery of Lafayette, and a call from the St. Charles Church for Mr. Bell's services as pastor was presented and being found in order, was placed in his hands, and being accepted by Mr. Bell, the following order for his installation, viz., the third Sabbath in October, Dr. G. L. Leyburn (requested) to preach the sermon, Rev. J. L. Monye to charge the pastor, and Mr. L. S. McPheeters the people. Rev. W. M. Langtry was elected stated clerk.

The committee to install Rev. B. D. Kennedy as pastor of the Troy Church, reported that the work was done the last Sabbath of July.

Sabbath School Work.—By a standing rule this Presbytery devotes one afternoon, or part of it, to Sabbath Schools and their work. At this meeting two principal addresses were delivered, one on "The Model Teacher," by Rev. J. L. Mange; the other on "The Sunday School," by Rev. W. M.

Langtry, and these were followed by discussion on the part of members of Presbytery.

The free conversation on the state of religion brought out these facts: That the Churches were now very generally supplied with pastors; that the attendance is good, and the obligations of the Church met with a good degree of promptness and fulness.

Memorials and appropriate resolutions were presented and adopted respecting two of the older members of Presbytery, deceased since last meeting, Rev. Dr. R. P. Farris and Rev. M. G. Gorin, D. D.

After hearty thanks to the Newport Church and people for their kindness and hospitality, Presoytery adjourned to meet in regular session at Festus, Mo., (Joachim Church), Tuesday before the full moon in April, 1904.

#### SOUTH CAROLINA.

PEE DEE PRESBYTERY met in McColl, S. C., September 29, and was opened with a sermon by Rev. E. C. Bailey. Present, 12 ministers and 16 elders. Rev. D. M. Fulton was elected Moderator and Elder J. J. James temporary clerk.

Professor George Brigs, of the Presbyterian High School, in Florence, was introduced and reported the new school in a flourishing condition.

Mr. C. E. McLean, a member of the Dillon Church and a student of Davidson College, was received under the care of the Presbytery as a candidate for the ministry.

The work of the Sunday Schools, Publication and Young People's Societies was entrusted to a new committee of five members.

One hundred dollars was appropriated towards building a chapel at one of the mills in McColl.

Rev. I. S. McElroy, D. D., was present and delivered an interesting address in behalf of the cause of ministerial relief.

Reedy Creek Church was selected as the next place of meeting.

There is not a vacant church in the Presbytery, and the narratives from the churches are very encouraging.

A. H. McARN, S. C.

GAFFNEY.—Rev. R. G. McLees preached for eight days at this church. It was a gracious meeting. Eight have been added to the Church on profession. Others are expected to unite. Mr. S. F. Parrott was elected an elder last Sabbath.

W. R. POTTER.

#### TEXAS.

PRESBYTERY OF DALLAS.—Met at Amarillo, Texas, September 24th, and was opened with a sermon by the Moderator, Rev. J. N. Ivy. There were present seventeen ministers and eleven ruling elders. Rev. A. W. Crawford was elected moderator, Rev. E. L. Storey, Rev. W. L. Downing, Rev. A. M. McLaughlin and Rev. C. L. Hague, D. D., were elected clerks. Resolutions on the death of Rev. John S. Moore, D. D., were read and an hour spent in memorial services, during which tender and affectionate words were spoken by members of Presbytery. Presbytery adopted an overture to Synod asking Synod to establish an orphans' home in Dallas. Encouraging reports were made of our educational institutions, and earnest addresses were made by the respective representatives of two of these institutions, viz.: Prof. J. A. McLaughlin in behalf of Austin College and Rev. E. M. Munroe, D. D., in behalf of the Texas Presbyterian College for Girls. Dr. A. L. Phillips, general superintendent of Sabbath schools was present and made a strong address on Sabbath schools. Licentiate W. F. Galbraith was ordained and a commission was appointed to install him at Ennis. Rev. J. M. Shive was received from Red River Presbytery and a commission appointed to install him at Gainesville.

E. M. Munroe, Stated Clerk.

SEQUIN.—Rev. Jesse W. Siler preached twice here September 20th, his last service before going to San Angelo, to take charge of the church there. Two members received on profrssion, and one adult baptized.

## NORTH CAROLINA.

**ROCKY MOUNT.**—The Bethlehem mission, in connection with the Rocky Mount church, has recently been encouraged and strengthened by the addition to the communion of the church of four young people who, from its organization, have been regular attendants of the Sunday School.

Rev. R. W. Hines, of Mebane, has made a second visit to these people and preached about one week with great acceptance. He is much beloved by them and rendered valuable aid to the pastor in his work.

**STEELE CREEK.**—Rev. A. A. Little, of Selma, Ala., recently visited his old charge, Steele Creek, N. C., and was warmly received and welcomed by the people. He preached an excellent sermon to a large congregation on the last Sabbath of September.

The session of the Steele Creek Church has given their pastor a month's vacation, a part of which he expects to spend in Monroe county, W. Va.

**WINSTON.**—Evangelistic services began Sunday, October 11th, at the First Presbyterian church, Winston, N. C., conducted by Rev. Dr. E. O. Guerrant, of Kentucky. Two services every day at 11:00 a. m. and 7:30 p. m.

**GRAHAM.**—Last Sunday was a blessed day in our church. A very large congregation assembled to partake of our quarterly communion, special preparatory services having been held for three evenings previous. During the service nine young people stood before the pulpit to take on them the public vows of church membership, and six of these to receive the sacrament of baptism. One member was also received from the Christian Church. These accessions are the result of some quiet personal work in the homes and Sunday School. The spirit's influence is very visible among our young people, and others will probably soon make profession of faith. We try to have our "Rally Day" and "Decision Day" every communion season.

Our Sunday School report for the last quarter shows 4 officers and teachers and 24 scholars on the first honor roll, for not having missed one Sunday, and 7 officers and teachers and 21 scholars on the second honor roll for not having missed more than twice. There have been this year, thus far, three perfect recitations of the Shorter Catechism, and seven of the Child's Catechism.

E. C. MURRAY.

**ROCKY RIVER CHURCH.**—Rev. A. L. Phillips, D. D., is truly a genius for Sunday School work. His programme for Sabbath School Day is an ideal one. The use of it, with circular letter and Bible mite boxes resulted in a collection from Rocky River Sunday School of \$12.13, and this is the first observance of the day here. The children's foreign mission day in August brought a collection of \$22.00.

X. X.

**MECKLENBURG PRESBYTERY** met in Wadesboro, N. C., on September 30th, at 11 a. m. There were present 20 ministers and 20 elders.

**Organization.**—Rev. H. W. Hoon was elected Moderator, Rev. J. R. McAlpine and Rev. G. H. Atkinson were chosen clerks.

**Reception.**—Rev. J. B. Mack, D. D., was received from North Alabama Presbytery.

**Supply.**—The churches of Providence and Banks obtained permission to have Dr. J. B. Mack supply them until the spring meeting.

**New Church.**—The commission appointed to organize a church at Seversville, reported that the church had been organized, and Seversville church was enrolled.

**Conference.**—A large part of the time of the first afternoon was spent in a conference on the state of religion, when many encouraging features were presented.

**Dissolution.**—Rev. W. C. Hagan, at his own request, with the Church concurring, was released from the pastoral charge of Newell church in order that he may accept a call from the church at Fitzgerald, Ga.

**Dismission.**—Rev. W. C. Hagan was dismissed to Savannah Presbytery.

**Rankin Overture.**—The Rankin overture was taken from the docket and the following answer was unanimously adopted, viz.: "There is no explicit Scriptural authority for such distinction. As applied to our Form of Government, the phrase *jure divino* covers essentials only. Touching the mere accidents of government, the Scriptures allow wide discretion; and our Church, taking advantage of such liberty, for reasons satisfactory to herself and approved by long experience, assigns the teaching elders to membership in the Presbytery, and her ruling elders to membership in the session."

**Home Mission Apportionment.**—The Stated Clerk was directed to write to the clerk of each session and urge that every church send to the treasurer her apportionment to Presbyterian Home Missions during October.

**Place and Time of Next Meeting.**—Steele Creek church was selected as the place for the next meeting, and time adopted was May 3, 1904, at 11 a. m.

**Election of Trustees.**—Mr. P. M. Brown was re-elected a trustee of Davidson College, and Rev. W. H. Davis was re-elected a trustee of the Charlotte Presbyterian College.

**Presidential Addresses.**—The Presbytery was favored by the presence of two very happy presidents. One was Rev. J. R. Bridges, D. D., president of the Charlotte Presbyterian College, who addressed the Presbytery, giving a glowing account of the greatly increased patronage and enlarged facilities of that institution. The other was Dr. H. L. Smith, president of Davidson College, who followed with an account of the improvement and changes on the campus at Davidson, and stating that everything was submerged under the incoming tide of patronage—for every accommodation had been taken by the largest number of students in the history of the college.

**Response.**—The following response to these addresses was adopted.

Resolved 1. That Mecklenburg Presbytery has heard with delight of the continued increase in the number of pupils attending these institutions of learning, and of the high grade of work which they are endeavoring to do.

2. That we bow in praise and thanksgiving to the great Head of the Church for the revival in education, which has come upon our beloved Church; and that we pray that this spirit may be broadened and deepened and wholly consecrated to the service of our covenant-keeping God.

3. That our ministers be diligent in instructing the people upon the importance of Christian education.

**Report on Candidates.**—The committee on Ministerial Education reported eighteen candidates under the care of the Presbytery, and that three of these would complete their course at the Seminary next spring.

The following resolution was unanimously adopted, viz.:

Resolved. That our Committee of Education be instructed that hereafter this Presbytery will not recommend to the General Assembly's committee for aid, except in extraordinary cases, any of its candidates who attend any theological seminary not under the control of our Church.

**Action on Joint Control of Female Colleges.**—A communication was received from the Joint Board of Trustees of Concord and Mecklenburg Presbyteries, and read, asking for a separation of the two Presbyteries in the management of female education in their bounds. The following answer was unanimously adopted, viz.:

1. That the Presbytery of Mecklenburg approves of such separation, Concord Presbytery concurring.

That the Presbytery of Mecklenburg release any and all rights it may have in and to the property, real and personal, in Concord Presbytery belonging to its incorporated Board of Trustees.

3. We authorize the Board of Trustees to have the charter of the corporation so amended as to embody and carry out the proposed separation. All the above action is to be conditional upon the concurrence of Concord Presbytery.

**Ministerial Relief.**—The committee on Ministerial Relief made a report, pending which a stirring address was made by Rev. Dr. I. S. McElroy, Assembly's Secretary of Ministerial Relief.

The following resolution was adopted, viz.:

Presbytery has heard with pleasure and profit the excellent address of Rev. I. S. McElroy, D. D., on ministerial relief, and most cordially and earnestly commends this sacred and important cause to the increased sympathy and liberality of all our churches.

Presbytery adjourned to meet in the Second Church, of Charlotte, N. C., on Tuesday, October 20, at 11 a. m.

T. J. ALLISON, S. C.

THE PRESBYTERY OF MECKLENBURG will hold an adjourned meeting in the Second Church, Charlotte, N. C., on Tuesday, the 20th of October, at 11 a. m.

STATESVILLE.—Statesville Female College has had an excellent opening, and goes forward into the work of the session with an able faculty, a large attendance of students, and a reassuring financial condition.

The friends of the college are rallying strongly to its support, and with what has been done and what is being planned for this institution, the prospects of the college are bright. Its more perfect equipment and the earnest support of its friends will give it a standing before the public, and will cause its patronage to be increased in a very gratifying manner. This college has a rare combination of attractions—healthful climate, refined, Christian community, very comfortable home life for students, able teachers in every department, and moderate charges. No wonder that, with such advantages, Statesville Female College "is coming into her own." Students are constantly coming in; a number have been "entered," who are yet coming.

CONCORD PRESBYTERY will meet in Statesville, in adjourned meeting, on October 21st, at 2 o'clock p. m.

W. R. McClelland, S. C.

#### MISSISSIPPI.

WILLIAMSBURG.—Rev. J. M. Rhue, of Meridian, spent three days at the school house near this place. One sermon a day and visiting in the homes gave help and strength. One infant, five adult baptisms, two of them heads of families, six in all, added to the faith. To God be all the praise.

REV. ALEX. NEWTON.

PRESBYTERY OF NORTH MISSISSIPPI.—The Presbytery of North Mississippi met at Sardis, Miss., September 29, 1903, at 8 p. m. The opening sermon was preached by Rev. W. L. Milne, the retiring Moderator, from Acts 19:2.

Officers.—Ruling Elders R. F. Kimmons and S. H. Logan were elected Moderator and Temporary Clerk, respectively.

Dismissed.—Rev. S. J. Martin was dismissed to the Presbytery of Paducah, and Rev. F. L. Banks to the Presbytery of Red River.

Candidate.—Mr. Clyde Johnson, a member of the Church at Senatobia, was received under care of Presbytery from the Presbytery of East Hanover, as a candidate for the ministry.

Bible Cause.—A permanent committee on the Bible Cause was appointed with Rev. W. L. Milne, of Byhalia, as chairman.

Committees Consolidated.—The permanent committees of Publication and Sabbath Schools were consolidated. The committee appointed as the new committee is as follows: Rev. J. E. Hobson, chairman; Prof. W. A. Anderson, R. F. Kimmons and W. B. Rosellaoregh.

Stated Supplies.—Until the next stated meeting of Presbytery, Rev. W. L. Milne was granted permission to supply the Byhalia group of churches, and Rev. J. M. Richardson that of Sand Springs. The support of the Presbyterial evangelist was discontinued, and arrangements, both as to grouping and supplying the vacant churches of Presbytery, were left in the hands of the Committee of Home Missions.

The next regular meeting of Presbytery will be held at Batesville on Wednesday night before the first Sabbath in April, 1904.

S. L. Grigsby, Stated Clerk.

THE PRESBYTERY OF MISSISSIPPI met in Bensaleen church, Lincoln county, September 29, 1903, at 11 a. m., opening sermon by Rev. C. W. Grafton, from text Psalm 23:4.

Moderator.—Rev. E. W. Ford.

Temporary Clerk.—Rev. W. T. Wadley.

Visiting Brother.—Rev. R. Bradley, of the M. E. Church, South.

Received.—Rev. Eugene M. Stewart, from Presbytery of East Alabama.

Calls from Fayette and Pine Ridge churches were placed in his hands and accepted by him.

Rev. C. W. Grafton, Rev. H. H. Brownlee and Elder J. McCaleb were appointed to install him pastor at Fayette; Rev. J. J. Chisolm, Rev. J. W. Henderson and Elder T. C. McNair were appointed to install him pastor at Pine Ridge.

Licensed.—Mr. Thos. B. Grafton, student of Kentucky Theological Seminary, after a satisfactory examination, was licensed to preach the Gospel as a probationer. He is the son of Dr. C. W. Grafton, who has been thirty years pastor of Ben Salem. It is Mr. Grafton's purpose to become a foreign missionary. Presbytery commended him to our committee of foreign Missions.

Rev. W. H. Perkins led a prayer service in behalf of our Congo mission.

Home Missions.—The committee reported inability to secure an evangelist. Presbytery overtured the Synod of Mississippi to appoint a committee of Home Missions and put one or more evangelists into the field at once.

Printed Minutes.—Presbytery approved the committee's work in publishing minutes of the spring meeting and directed the Stated Clerk to print minutes of the fall meeting.

Hospitality.—Bensalem is a delightful church for a meeting of Presbytery. The good people are well trained.

Place of next meeting, Fayette.

S. C. Caldwell, Stated Clerk.

TOMBECKBEE PRESBYTERY.—Tombeckbee Presbytery met with the Bethel Church of Lowndes county, near Crawford, Miss., October 1, 1903. Present, nine ministers and nine elders.

Officers.—Rev. Jno. W. Moseley, Jr., was chosen Moderator; Rev. C. B. McLeod, Temporary Clerk, and Rev. D. H. Ogden, Reading Clerk.

Rev. J. D. Wilson.—The pastoral relation existing between Rev. J. D. Wilson and the churches of Aberdeen and Hamilton was dissolved and he was at his own request dismissed to the Presbytery of Western Texas.

Rev. R. L. Campbell.—Presbytery, in conjunction with the West Point church, called Rev. R. L. Campbell to a work in its bounds, the West Point church to have one-half of his time as its pastor, and the Presbytery to have the other half as its evangelist.

Rev. J. F. Turner.—The pastoral relation existing between Rev. J. F. Turner and the Houston group of churches was dissolved.

Next Place of Meeting.—Houston was selected as the next place for its spring meeting.

Shuqualok.—Presbytery voted to "ask the Macon Church, in view of the opening at Shuqualok and the sustentation given by Presbytery, to permit its pastor to give one Sunday a month to said work."

Scooba Group.—Presbytery, on motion, "resolved to send Rev. J. F. Turner to the Scooba group of churches and that he be authorized to labor there until the next regular meeting of Presbytery, or until the group call a pastor, and that \$75 be contributed per year, payable quarterly, to help sustain him.

College Consolidation.—Presbytery, on motion, "resolved that the Presbytery of Tombeckbee overture the Synod of Mississippi to appoint delegates to an educational conference proposed to be held in Atlanta in connection with the university proposition.

Rev. C. B. McLeod.—The call of Macon church for the pastoral services of Rev. C. B. McLeod, was accepted and a committee was appointed to install him October 21, 1903.

Jno. W. Moseley, Jr., Stated Clerk.

### Committee Meetings in St. Louis.

Two important Committees, or rather three, met here last week. Much interest was excited by these meetings in the whole community, and especially in Presbyterian circles. One was a committee on Territory or Territorial Bonds, I believe, appointed by the last Gen. Assembly U. S. A., to settle for them, if it could, the vexed question of the colored brother and his status among them, which has recently sprung up to trouble our Northern brethren. The other was a joint Committee or two Committees appointed by the Northern and Cumberland General Assemblies on fraternity and union. The final action of these committees has of course not been published, and will not be until report is made to the Assemblies in May next. But some general idea of what has been done, or determined upon, has been given the public by the daily papers, and confirmed substantially by members of the committees, in terms or by their silence.

As to the first committee and its action: It will be remembered that the subject came before the Los Angeles Assembly on petition or overture that certain negro churches in Tennessee and elsewhere perhaps, be set off into separate Presbyteries, or in some such form. And this committee was appointed with Dr. S. J. Nichols as chairman to seek some solution of the question thus raised. The committee after several conferences during two days agreed upon a report to be submitted to the next Assembly. Of this report the papers agree in saying. 1. It was unanimous. They were all of one mind and heart. 2. There is to be no "negro" legislation of any kind by the Northern Assembly, no "color line" drawn, no "racial" or other distinction, separation or division formally announced or authorized; nothing of the kind. And this to be declared and emphasized. But 3 members of the committee added, this would not prevent the Assembly from allowing different classes—races, tongues, or peoples—to organize separate churches, Presbyteries, &c., if they so desired and requested. Assuming that this is in the main correct, it may be said of this proposed action, that it is significant, being astute, clever, characteristic. If adopted they will proclaim and emphasize their own theory, but "suffer" our practice; they will still say their say, but do our way. And under all the circumstances who will say that this is not "wise" also?

The meeting of the other committee or committees was a far more interesting and important matter; for it had to do with the proposed union of two great bodies, the Presbyterian Church in the United States of America and the Cumberland Presbyterian Church; this if accomplished would be a notable event indeed, with far-reaching and mighty results.

The two committees met first separately and after full consideration and discussion, each drew up a tentative basis of union; at a joint meeting of the two, the Presbyterian committee, through its chairman, Dr. W. H. Roberts, first presented its proposed basis of union, and then the Cumberland committee, through its chairman, Dr. W. H. Black, did the same. After this they separated, and apart each considered, criticised and suggested amendments to the proposal of the other; then another joint conference was held, or perhaps several; and finally the whole matter was referred to a subcommittee of three from each side, for the Presbyterians Drs. W. H. Roberts, Chas. A. Dickey and Jno. R. Davies, and for the Cumberland Presbyterians Drs. W. H. Black and S. M. Templeton, and Judge W. E. Settle. This subcommittee to agree, if possible, upon some common basis of union, this to be submitted first to the full committees and, if approved by these, then reported to the two Assemblies next May, with recommendation of adoption. These are the facts, and I think are correctly stated. Several remarks are suggested.

1. The members of these committees are hopeful of final union between the two bodies especially those of the Cumberland body. While reticent as to details, they were open and positive in expressing themselves on this point—ultimate union. And it is at least possible that in the near future we may see the formal and complete union of these two bodies into one great Presbyterian Church spread over the whole country. With this condition our Church may have to ere long.

2. It was repeatedly asserted in the city papers that the difficulties—doctrine, polity and administrative property—that of doctrine had been the most

that this had been removed, largely if not wholly, by the recent action of the Northern Church in changing its Confession. These statements seemed to come from Cumberland sources, and were I know repeatedly made by Cumberland brethren. To an outsider this looks as if those brethren were glad of an excuse to recede from a rather untenable position, and had hastened to seize this first opportunity to say, "The 'fatality' in the old Confession, against which we have been so long protesting, has at last been removed and we can now accept it," and have acted accordingly. 3. And if this means that the Cumberland church does not accept in good faith the present Confession of Faith of the Northern Church, all true Calvinists, I had almost said all Christians, will heartily rejoice if the union is accomplished. For the real changes in the Confession do not in any wise affect the Calvinistic system or touch any fundamental doctrine, barring one or two slight amendments, several explanations and two additional chapters, and these only stating officially and authoritatively what Calvinists and Presbyterians have long been claiming that the Confession really meant, and what they all have always believed and taught. And that the whole Cumberland church should become and be genuinely Calvinistic, this is "a consummation devoutly to be wished."

St. Louis, Oct. 5, 1903.

G. L. L.

## Temperance.

### The South Carolina Dispensary.

Its beginning: It was born in political sin, child of broken faith. After an earnest campaign for prohibition in 1892, in addition to voting for officers in the State primary, the people of South Carolina voted between "license" and "no license." "No license" carried by a large majority and when the legislature met, the House in obedience to this verdict of the people, passed a Prohibition act. But during the last days of the legislature the Senate substituted the Dispensary law, which after great pressure from the Governor and others, was finally passed by the House. The enactment of the Dispensary law was withholding from the people what they had asked for and wanted, and giving them something they did not ask for or want. They asked for a fish and were given a stone.

Its Political History: Begun in violated faith, it is not to be expected that its history would be blameless and it hasn't, but it has been shameful. It has done more to debauch the officers of South Carolina than all other things combined since 1876. The victims of the corrupting touch are numbered by hundreds and belong to all classes. One of the best informed newspaper men of South Carolina told us that there had been between 100 and 150 dispensers who had defaulted. A few of these were caused by incompetency, but most of them by dishonesty. And to show how thorough the bossism of the dispensary is, according to this editor only one was punished! The State usually gets its money from the bondsmen and in refusing to prosecute the defaulter is itself corrupted by conniving at crime. In ——— county, they have had four dispensers. The first three turned up with shortages and went unpunished. The fourth has been in office only four months and needs a little more time. This is not so much a sad commentary on the honor of South Carolina men or the equity of its courts, but is rather an illustration of the universal yet oft forgotten fact, that a man can't wallow in the mire without getting soiled. But not only dispensers but many other officers, a large constabulary force, county and State boards of control, even the Governor, are forced by their offices to live in part in the atmosphere of whiskey; and many are they who fall. Take an example: The State Board of Control purchases annually from wholesale dealers nearly two million dollars worth of liquor. It is almost universally the custom of wholesale houses to grant rebates—often times as high as 5 per cent, which on the two millions would be \$100,000.00.

That rebate has been the pit into which more than one has fallen. The chance at rebates is one reason why prominent men are so anxious to be on the State Board of Control which pays about \$300.00 a year. So notorious is this scandal that one Governor on the stump acknowledged hav-

received liquor rebates and justified himself by saying that others had done it too!

At the last meeting of the legislature a prominent member made a man of absolute truthfulness that he (the legislator) had offered all the fine liquor he wanted free, and he also said this offer was general. The saloon was never bolder than that in attempting to corrupt legislation. Not only has the dispensary been a dominant political power in the towns and cities, but also in the remote rural districts. Up to 1900 at least, every candidate from justice of the peace to governor was asked, "Aro you in favor of the dispensary?" and woe be the man who said "No."

**The Law and Its Amendments:** The Dispensary, in our judgment, wrong at the beginning, has been made worse by each amendment. At first the law provided that the profits should be equitably divided between all the counties. But it was seen that some counties would not permit a dispensary in their bounds and as an inducement to establish a dispensary, the prohibition counties were denied any share of the profits.

Then as it now stands, the county board of control may establish a dispensary in any town that prior to 1893 had no saloons, unless a majority petition against the dispensary is presented. Again no matter how rigidly a county may hold to prohibition, yet the law permits the dispensaries of neighboring towns to ship into this prohibition territory all the whiskey that is wanted. Some one said that the dispensary law is like a fish-trap; easy to get in but no way out. With all its minutiae the law has no provision by which a town, tired of the dispensary, may get rid of it.

**The Dispensary in Theory and Practice:** The dispensary as it looks on paper to some one in a far-away office is one thing. But to one reared in South Carolina and who has known and seen its workings first-hand, it is a very different thing. We are dealing today with the dispensary as it actually is. The law is violated by dispensers, county and State boards almost when they want to and nothing is said or done with them. For instance, the law requires every purchaser to fill out an application for liquor, signing his name at the end of it. We were in a dispensary a few weeks ago and saw dust on the application blanks and we asked if they were not required to be filled out, before each sale. The dispenser answered: "The law requires it, but we never do it except with a suspected person." One boast of the dispensary is that the liquor is "chemically pure," and the law requires all liquors to be tested by the State chemist. Not to speak of the cheap liquor purchased last year, \$10,000 worth of "blockade" whiskey was seized. Yet a prominent citizen of Columbia told us that the chemical test was never allowed to interfere with the sale, no matter how adulterated it was.

Again in the early days of the dispensary the effort was made to establish a dispensary in ——. They estimated the votes they could command and found they lacked 45 of a majority of the free holders. Whereupon a leading dispensaryite who owned one half acre of swamp land in the edge of town, that was worthless even for pasturage, deeded this land to forty-five negroes and then marched them to the polls and voted them for the dispensary. And so it was established! This deed is on record and all the unbelieving may see it. We know this is an extreme case, but the policy from the beginning has been and is to establish as many dispensaries as possible and thus increase the sales as much as possible.

While the dispensers have no inducement to drum for business the leading officials have reason to push the sales and in every way to strengthen the dispensary's hold on the taxpayer.

Many dwell so long on the virtue of the fact that the dispensary closes at sundown that they forget that a man may go or send and buy as much as 4-7-8 gallons every day. And we think it is the United States and not the South Carolina law that puts even this limit on the purchaser. The following would be a truthful motto for a large part of the dispensary officials: "The more liquor we sell the more taxes we receive and the more votes we make, therefore sell liquor!"

Many other ways in which the letter and spirit of the law are evaded and violated might be mentioned; some of which are exceedingly clever and amusing, but we must pass on.

**The Sales:** For example, in 1897 they were \$1,252,289;

in 1899 \$1,788,425, and in 1902 \$2,406,216, besides about \$300,000 for beer. More than doubled in six years. This we believe, is the largest retail liquor business on earth — surely a proud distinction. At fifty cents a "drunk," the above amount will furnish for South Carolina five and a half million "drunks" in one year. And when you deduct the women and children and the thousands of temperate or abstinent men, you have for a little State with a few over a million inhabitants, a fearful drinking record. Surely no child of God will call that a solution of the liquor question.

**Its Professed and Its Real Object:** Professedly the dispensary was established in the interests of temperance. It was called by many a "moral institution." The real object was to make money and votes and political power. The moral betterment of the people was not in the minds of its founders, except in so far as this was a matter of good politics. The dispensary's history plainly shows that. But does it make money? Last year the profits were \$247,398. A neat sum; but when it is seen from the reports of the Comptroller General that the cost of the criminal courts, the almshouses and charitable institutions was \$836,313 and when we recall that most of this expense is caused by the whiskey sold, it will be seen that instead of making the taxpayer \$247,398 the dispensary with its crime-and-poverty-producing liquor has been a financial loss to the taxpayer. Can any arithmetician get a different answer to that sum?

**Beer Dispensaries:** A further evidence that the dispensary managers are in the business to sell all they can is the recent opening up of beer dispensaries. And to show how free a hand the State Board of Control has, we have only to state that these beer dispensaries were established without a vestige of a statute or authorization by the people of South Carolina. The Board just thought it would be the proper thing to do and then went and did it. These beer dispensaries usually have three rooms; a front room (which is considered "the premises of the dispensary") as a sale room, a middle storage room, and a rear room more or less fitted up as a drinking room. Here is a flourish-graft that strongly resembles the saloon. Another feature of the beer dispensary is that the dispenser pays the State a royalty so that the more he sells the more he makes. In the principal cities of South Carolina there may be seen on their streets fancy beer wagons loudly advertising their wares. And yet the dispensary is not a money-making but a great moral institution.

**Crime Under the Dispensary:** It is said that in counties where liquors are sold 75 per cent of the crime is traceable directly or indirectly to whiskey. Has the dispensary decreased or increased crime? On that point the reports of the Attorney General speak, for only they speak with authority. From 1887-1892 (six years) before the dispensary law went into effect, there were before the courts 2,494 criminal assaults of different kinds and 729 homicides. From 1895-1900 (six years under the dispensary) there were 3574 assaults and 1,420 homicides, showing an increase under the dispensary of 1,080 assaults or 43 per cent., and of 681 murders or 92 per cent! Not only so, but this increase in crime was synchronous with the increase in the sale of whiskey from \$1,200,000. to \$2,700,000. This increase of crime can't be charged to increase of population for that has been but normal; nor can it be charged to increased poverty or illiteracy, for in these respects the people have improved. Undeniably one reason is the dispensary. The State can't pour over two and a half millions worth of whiskey down the throats of its citizens without breeding crime. And if this be the first fruits what about the full harvest!

**The Attitude of the Church and the Ministry Towards the Dispensary:** Of course no one can say exactly, but we express the opinion that a large majority of the ministers are opposed to the dispensary. As is also a great and good host of the State's best people and the Churches' best members. But we believe that the dispensary has blinded and seduced so many unguarded and worldly people that prohibition would be defeated today at the polls. For instance, a cold business man, formerly opposed to the dispensary, speaking of the fact that last year the dispensary paid \$20,000 into the treasury of his county, said: "It is all right." The judgment of thousands wittingly and unwittingly has been bought just that way. The prohibition party of South Carolina is well nigh a corpse and it is a South Carolina proverb that the dispensary killed it.

Knox.

## Marriages.

**HALL-GAITHER**—In the church of Rocky River on Sept. 9th, 5 o'clock p. m., Miss Margaret B. Grier to Mr. W. Gaither Hall, of Blowing Rock. Rev. Edgar Tufts assisted by Rev. J. R. Hunter, officiating.

## Deaths.

"The sorrow that nobody mentions,  
The sorrow no one may share,  
Is the sorrow the dear Lord giveth  
His sweetest, tenderest care."

**ROZIER**—Sept. 24, 1903, in Robeson Co., N. C., Mrs. Mary A. Rozier, wife of Dr. S. B. Rozier, after a long and painful illness. Quiet and cheerful in life and triumphant in death, she passed from grace to glory leaving her husband and ten children to mourn her loss. J. P. M.

## The Householder.

### GOOD THINGS TO KNOW.

By E. L. F.

**Cleansing Oilcloths**—To freshen the oilcloth, wring a soft cloth out of clear warm water, dip one corner of it in kerosene, rub first with the wet cloth, then with the oiled corner. Use no soap.

**Does the Sewing Machine Need Cleaning**—Empty the oil-can, fill with gasoline, flood every oiling place on the machine, run it rapidly, repeat process if necessary; then oil with best machine oil and wonder, in your surprise at the result, why you did not do it sooner.

**Shoes That Hurt**—Do you find the new shoes uncomfortable? Dip a small sponge or cloth in boiling water and press it for a few moments against the exact spot where the hurt is located. Remove shoe and immediately stretch that spot from the inside by the manipulation of a tack hammer handle, tooth brush handle or any dull point.

**Care of Oilcloths**—For binding the edge of oilcloth, there is no more serviceable material than silesia or the heavier drilling. Cut strips about an inch and a half in width, turn under one edge, slide the remaining edge under the oilcloth, leaving the width of half an inch or less with the folded edge, which turn over on oilcloth and tack in place.

**Alcohol for Windows**—To clean windows expeditiously: With a cloth dipped in clear warm water wash the entire glass surface from top to bottom, wiping off quickly. Then with a tiny sponge wet in alcohol go over each pane, polishing with a dry linen towel or with tissue paper. If the sash needs washing that should be done first.

**Tempting Invalids**—An invalid unable to take more than a small amount of nourishment may sometimes relish a cup of coffee poured boiling hot upon the beaten yolk of an egg, or the yolk may be beaten in a cup, seasoned with salt and pepper; and boiling water added to form a broth. This, served with one or two crisp crackers or wafers, makes an agreeable relish.

**Repairing Kid Gloves**—To neatly repair a torn kid glove, place underneath the rent a piece of white paper, and with a sharply pointed pencil mark the outlines. From this pattern cut at the outer edge of lines, shape a piece of kid, insert by oversewing on the wrong side with thread (silk slides too easily). If the glove is delicate in shade, the piece for repairing may be cut from white kid, and after it is in place be tinted with water colors.

**Worms in Plants**—The white worms frequently found in the soil used for house plants may be easily gotten rid of by flooding the earth at top of crock with warm water, draining it off at once. Then dip the bottom of crock in warm water and see that the saucer is clean. The earth may be wet about once a week with water containing a little ammonia—a teaspoonful to a quart of water. If the presence of angle-worms is suspected, a teaspoonful to a pint of water will do no harm occasionally, and will usually send the worms to the surface.

**Dress Facing**—For the facing of dresses or skirts no material is more thoroughly satisfactory than serge or cashmere. A dress even well worn may be for such purpose utilized and will give good service. It will be found not to dampen easily; will not readily catch dust, and any chance adhering mud spots may be quickly removed when dry by brushing or rubbing with a coarse flannel, leaving it "good as new." Cut either way—straight or bias. Try it.

**Model Stove Blacking**—Remember to mix the stove blacking with turpentine (or part turpentine and part gasoline). If a stove is rusty wash over with kerosene, cleaning as much as possible, and let stove stand an hour or so until the oil evaporates; apply the blacking with soft cloth, polishing with brush or piece of carpeting. Rub the pipe with boiled linseed oil only. You will be pleased with the result, and it is quickly applied with a bit of soft cloth, while pipe is warm. May be slightly thinned, if desired, with kerosene.

**A New Way to Sweep**—There is in the doing of little things, even in housework, a right way and a wrong way—a good way and a bad way. Consider for a moment the item of sweeping with a broom. The next time you undertake it notice your broom. Do you find that you hold it or move it rather in front of you—the brush further forward than the handle—each stroke raising the brush and with it a cloud of dust into the air and the space beyond? If so, try this way: Stand with the broom rather behind you, partly facing it—the brush further back than the tip of the handle. Used in this way you will find that the dust rises no higher than the brush; that, in fact, little rises, but is gradually moved to one central point, where it may be easily swept into the dust pan. Swept in this way a dusty room may be perfectly tidied without discomfort to any person who may be obliged to remain in it during the process.

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A copy of the pamphlet "Principles of Profitable Farming", is before us in a new and revised edition.

The principles of proper rotation with leguminous crops and the great advantages to be derived by such methods are explained in the pamphlet in a fascinating manner. A description of the Experiment Farm at Southern Pines, N. C., where the best methods of using fertilizers are being studied and put into practice, is also a valuable feature of this publication.

A thorough perusal of the book would be of interest and benefit to all practical farmers and copies can be had, free of charge, by writing to the German Kalm Works, 93 Nassau street, N. York, N. Y.

**RHUBARD JELLY.**

Take some fresh, red rhubarb, wash, wipe dry, but don't peel. Then cut it and put it into a preserving-pan, with a large cupful of water. Allow it to simmer gently until the juice is extracted—then strain through a jelly-bag. Measure the juice, and to each large cup—add one pound of loaf sugar. Stir until it boils. Boil for ten minutes, or longer if it does not appear firm enough. Put into small pots, and store in a dry place.—Exchange.

One of the most intelligent women I have ever known, the Christian mother of a large family of children, used to say that the education of children was essentially a work of faith. She never heard of tramping of her boy's feet as they came home from school, or listened to their noisy shouting in their play, or touched their unconscious slumbers, without an inward earnest exercise to God for wisdom to train them, and for the Holy Spirit to guide them. She neglected praying with counsel and restraint; and the counsel was the wiser, and the restraint the stronger, for this balance of the human and Divine elements in her instructions and discipline. At length when her children became men and women, accustomed to the hard life of the world, her name was the proudest one they could speak—her's who had fed them through her own spirit's power.—The Friend.

**SOME OF THESE DAYS.**

Some of these days all the skies will be brighter—  
Some of these days all the burdens be lighter;  
Some of these days all the hearts will be happier—souls will be whiter—

Some of these days!

Some of these days in the deserts upspringing,  
Some of these days the mountains shall spash while joy bells are ringing,

Some of these days the world with its sweetest of birds shall go singing—

Some of these days!

Some of these days: Let us bear with our sorrow!

Some of these days: its light we may borrow—

Some of these days: there will be joy in the golden tomorrow—

Some of these days!

—Frank L. Stanton.

**THY BEST.**

Would thy poor best, and mind not how nor why,  
Best one day, seeing all about thee spread  
A mighty crowd and marvellously fed,  
My heart break out into a bitter cry,  
Might have furnished, I, yea, even I,  
The two small fishes and the barley bread."

—Frederick Langbridge.

**NOTHING TO SHOW.**

"Every day has all gone"—'twas a woman who spoke,  
As she turned her face to the sunset glow—

"And I have been busy the whole day long;

Yet for my work there is nothing to show."

What was she doing? Listen; I'll tell you

What was she doing in all the long day:

Beautiful deeds too many to number;  
Beautiful deeds in a beautiful way.

Womanly deeds that a woman may do,  
Trifles that only a woman can see,  
Wielding a power unmeasured, unknown,  
Wherever the light of her presence might be.

Humbly and quietly all the long day  
Had her sweet service for others been done;

Yet for the labor of heart and of hand  
What could she show at set of sun?

Ah, she forgot that our Father in heaven  
Ever is watching the work we do,  
And records he keeps of all we forget,  
Then judges our work with judgment that's true;

For an angel writes down in a volume of gold

The beautiful deeds that all do below.  
Though nothing she had at set of the sun,

The angel above had something to show.

—Exchange.

**TOUCH YOUR LIPS WITH GLADNESS.**

(Nixon Waterman.)

Are you growing weary of the long and rugged road,

Weary of the burden, oh, my brothers?

Men have found the surest way for lightening the load

Is just to try to lighten it for others.  
Hearts still hold the most of love that most their love bestow

On lonely lives of those who are forlorn;

Roll the stone from out the path where tired feet must go,

And touch your lips with gladness every morning.

Touch your lips with gladness and go singing on your way,

Smiles will strangely lighten every duty;

Just a little word of cheer may span a sky of gray

With hope's own heaven-tinted bow of beauty.

Wear a pleasant face wherein shall shine a joyful heart,

As shines the sun, the happy fields adorning;

To every care-beclouded life some ray of light imparting,

And touch your lips with gladness every morning.

—Success.

**A FRIENDSHIP.**

"Small fellowship of daily commonplace,  
We hold together, dear, constrained to go—  
Diverging ways. Yet day by day I know  
My life is sweeter for thy life's sweet grace;  
And if we meet but for a moment's space,  
Thy touch, thy word sets all the world aglow.  
Faith soars serene, haunting doubts shrink low—  
Abashed before the sunshine of thy face.  
Nor press of crowd nor waste of distance serves  
To part us. Every hush of evening brings  
Some hint of thee, true-hearted friend of mine;  
And as the farther planet thrills and swerves,  
When toward it through the darkness Saturn swings,  
Even so my spirit feels the spell of thine."

—SOPHIE JEWETT.

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H. A. PAGE,  
Aberdeen, N

## The Home Circle.

### THE IMPENDING GUEST.

(By Ellen Conway.)

Some women are born hospitable, some achieve hospitality, and some have hospitality thrust upon them. Mrs. Jones is all three kinds, especially the last. But worms will turn. And the experiences of last spring have led Mrs. Jones to wonder in her gentle soul whether a hostess has absolutely no rights that a visitor is bound to respect.

About the middle of April came a letter from Mrs. Robinson, a dear friend, and as welcome as any but a sister could be. Would it be convenient to have her spend a few days, early in May? Mrs. Jones wrote at once that it would be delightful, and that she hoped the "few days" might lengthen into a week. Then began the preparations.

Do not let Mrs. Jones fall under the ban which awaits those who try to "make an appearance," to "put their best foot forward." The preparations were simply to get necessary work out of the way, and leave leisure to enjoy the visit. The house cleaning was hurried forward, some extra expense and a good deal of extra trouble. A seamstress who had been engaged for the first week in May obligingly exchanged it for the third, and the little Joneses agreed not to mind waiting for their new gingham, since mamma was to have such a nice visit from such a dear friend. Less easily, Miss Mary Jones was persuaded to postpone the party she was to have given early in May. The reception which closed the season at Mrs. Jones's club was to be held the first week in May, and tickets must be secured in advance at a dollar each. Mrs. Jones bought an extra one. The ladies' night of Mr. Jones's club loomed up for the same week; he could take only a single guest, and must decide at once. Mrs. Jones did not feel like leaving Mrs. Robinson at home, and Mr. Jones sent word that he would forego his guest ticket.

The first of May came. The mails were eagerly watched. No word from Mrs. Robinson. A letter though, from Miss Smith—another old friend—who "is to be in the neighborhood of Boston, and if it is perfectly convenient, would so much enjoy a glimpse," etc. The Joneses have no spare room, and are in the habit of doubling up for a visitor, but cannot so easily treble up for two. Mrs. Jones is obliged to write Miss Smith that she is expecting other company, but feels, as she does it, that she may be thought inhospitable.

The days go by. The time of Miss Smith's proposed visit passes. She might perfectly well have come, as it proves. Mr. Jones goes alone to his club dinner. Mrs. Jones gives away her dollar ticket. Warm weather is early this year. Mary Jones is afraid it will be too hot for a party. The little Joneses mourn their promised gingham. The first question as they come in from school is, "Has Mamma heard from Mrs. Robinson?" The family annoyance is fast turning to indignation. Mamma tries to calm it by the suggestion that some one may be sick. "Couldn't

she write?" say the children.

Suddenly at the last, a postal card preceding her by a scant half-day, in the third week of May—the seamstress's week—she comes. No one has been sick. "But it is so hard to plan ahead," she says, smilingly. "And of course I knew you wouldn't make any difference for me."

This experience is but one of many. Earlier in the season a young cousin, coming to the city for shopping, wrote to ask if a certain Sunday, two weeks ahead would be a convenient one for the Joneses to entertain her. Mrs. Jones had intended asking other friends for that Sunday, but the invitation had not been sent, and she wrote to the cousin that they should be glad to see her, but added her suggestion that the line of goods she wanted could be bought to better advantage a little later. She rather expected a letter saying the shopping would be postponed; but getting none, made the usual arrangements for converting Susie's room into a guest-chamber, which involved, besides the ordinary changes in bed and dressing-table, carrying upstairs the entire contents of a closet, bureau drawer, and sewing-table piled high with work. An extra supper was ordered, but no cousin arrived, though Susie slept upstairs on the chance that a late train might bring her. On Tuesday came a letter, saying that the cousin thought Mrs. Jones's suggestion about delay a very good one.

A year or two ago, Mary Jones, at home for the holidays, received, one Friday afternoon a telegram from a college friend in Delaware: "Will be with you Saturday night. Telegraph if not convenient." Mary was as much astonished as any one, but, on being closely questioned, admitted that she had probably told Betty—with a dozen others—to come out to Blakewood if she ever came to Boston. No doubt Betty had had some unexpected opportunity to come this way, and did not want to let the chance slip. Mary had had one visitor already, and was planning to devote the rest of her vacation to sewing; the family were all tired after their Christmas exertions; the cook's temper was showing signs of strain. But no one had the nerve to telegraph, "Not convenient."

Saturday evening, Betty came, gay and charming, and priding herself particularly on the energy and promptness with which she had arranged the visit. "I was sitting sewing with Sister Carrie, yesterday morning," she explained, "and all at once I said: 'I believe I'll start back to college early and spend the rest of the vacation with Mary.' And here I am!"

Mrs. Jones's experiences are not unusual. Other housekeepers are beginning to long for a tightening up of the conventional screws. The guests who "feel perfectly free" to come when they please are growing too numerous, and hostesses, for some mysterious reason, do not feel the same freedom in refusing to have them come. And yet there are, in every household, times of perplexity or anxiety not of the sort to be entrusted to telegram or even letter, when the presence of an outsider adds almost intolerably to the strain. The self-invited guest should

be scrupulous to propose herself in a way that will make it easy for her visit to be declined, and if it is accepted, should be declined, and if it is accepted, should be extra punctilious about making it exactly the time agreed on. And general invitations given by sons and daughters in these days of large acquaintance and easy travel, should never be treated, by courteous young people, as on a par with those coming from the bona fide head of a house.—The Congregationalist.

### THE JANE CLUB AND ITS MEANING

(By Helen Campbell.)

To those who watched its beginning a volume would hardly hold the experience and it would be a volume well worth reading. But the actual facts are compressible, and here they are as seen by the writer from the earliest thought of the movement that thus far is the only successful experiment in the co-operation of women in housekeeping through the whole wide world.

First then, nine years ago were several girls working at book-binding, cloak and dressmaking and like trades. Second there was Hull House, then hardly known beyond the ward that holds all its present wide-reaching and beneficent activities. And then as now, the several young women, restless and desperately uncomfortable in their seven hall bedrooms in mean houses, neither clean nor light nor by any possibility to be called home, came to Jane Addams with the will.

"We're tired of spending our money for horrid things to eat and not room enough to turn round in and nobody care whether we're alive or dead. What shall we do?"

The answer was ready. The wise woman had already thought it out, and knowing how difficult it was and is even now, for a respectable girl on moderate wages to find a comfortable home free from any slightest suggestion of charity.

"Take a small flat together and see you cannot make it something like a real home," was her counsel and it ended herself taking and furnishing such a flat and paying the first month's rent.

In a comparatively short time the debt to her was paid; the seven found themselves more comfortable than in their lives, and besieged by other several who wanted the same chance. Other flats were added, members came in too easily, and presently it settled itself that the club was too large, its bulk making it unmanageable. Weeding out had begun and experience seemed to demonstrate that thirty was the largest number that could co-operate advantageously.

At this point there came to the rescue a woman of fortune who has given much to Hull House but refuses to let her name be known. She had already given Children's Building, where the day nursery, kindergarten, etc., were beautiful and appropriately housed, and now she proposed putting up another building four-and-a-half stories high and giving to Hull House with the stipulation that should be rented at a rational rate to the Jane Club, the income thus brought in to be devoted to the day nursery.

The house was built. The thirty girls took possession, each and all absolutely independent and self-supporting, with a home far more attractive than that of the average well-to-do family. Beauty they had learned as the law of the Hull House interior, and their education went on with more beauty in their own place; fine lines, clear spaces, solid finish, restful, harmonious, plain wall colors—the background for an exceptionally good collection of casts and pictures.

Thirty rooms are in this house: four living rooms and twenty-six bed-rooms. Each is well warmed, ventilated and lighted, and simply but tastefully furnished, the owner being required to take full care of it. All the floors are hardwood. The four living rooms are very big with the wainscoting of Georgian line, effective-shaped windows and broad window-seats, high-bricked chimneys, artistic bookcases well filled, Morris furniture, a piano, and gay cushions lighting shadowy corners. The dining-room ceiling is low and raftered, and above the high paneled wainscoting is a narrow shelf where good bits of old blue china, science and pottery are lodged. The tables are heavy and polished, and the great room, with its piano and big fireplace, makes an excellent place for social gatherings.

The kitchen has every labor-saving convenience, a delight in all ways to the worker within. The basement has a bicycle room with locker for each girl, and on every floor are bath and wash-rooms. The flat roof in summer turns to roof garden, with chairs, rugs, hammocks, tables, flowers and vines. Four of the bed-rooms are double and occupied by those who prefer to room together. The rest are single, each the castle of its owner.

How is so complicated a machine run? A president, vice-president, secretary, treasurer and stewardess are chosen for terms of six months, and serve without pay. The stewardess oversees the menus and the kitchen workings, and the president and vice-president take the general housekeeping, meeting once a week to discuss house problems, complaints, etc. A cook and two maids do the work of the house and are eligible to club membership after a certain period of faithful service. Expenses, losses and benefits are equally shared, the regular assessment three dollars a week for each. In the first four years of occupation of the new home but three calls were made for slight additional amount.

Few rules exist, the club being practically self-governing and Hull House the empire when one is required. But the club is absolutely independent, and demonstrates day by day the needlessness and folly of the restrictions that hedge about all women in the usual "Home" for women workers. In that rigid day of which the hopeless bareness and cheerlessness of the old order is still a reminder, there were relatively few workers and the law for all women was repression. That day is done. It is expression of the best that is in her, and so the growth of that best, that is found in the life of a club like this.

Thus far only Chicago owns anything

so simply wise and noble in plan—one more expression of the rare good sense of the beloved head of Hull House. Yet the plan is perfectly practical everywhere. A single one of Mr. Carnegie's smallest library endowments would build such a home in like connection with a Social Settlement, though this is not essential. It is not hotels on the Mills plan for working women that are needed, so much as smaller homes of just this order, where each tenant feels a personal responsibility, learns by practice the perfect care of the good things provided and has personal pride in it all. Most and best of all, she learns the meaning of the co-operative spirit and life, working out theoretically and with ever-increasing ease and happiness the thought she will carry into her own home if that in time comes to her, "Each for all and all for each."—The Congregationalist.

#### A WOMAN'S SCARS.

Lillie Hamilton French in her "Old Maid's Corner," now running in the Century, muses in the March number, the line of thought started by a call from her old friend the colonel, on how differently the world regards the scars of men and women, however honorably won. She says:

The Colonel always arouses my enthusiasm; yet I never see him with that black patch over his eye, and that glove with its empty fingers, without wondering why it is that the world regards so differently the scars of men and of women, even when those scars have been won in an honorable service.

I have a clever friend from the South who, as a girl, and when the war had closed, worked in her father's tobacco fields, over the horses and over the broken-down fences, until comfort reigned at home again, and she took to letters as a profession. I saw her once hold up her toil-worn hands, full of scars, with each joint out of shape, while she said to me, laughing: "It is sometimes easier to escape the consequences of our sins than to get away from the records of our virtues."

That is the trouble, I suppose. Tradition has done nothing for her, and so the records of a woman's virtues have to be explained. A man with an arm or a leg missing, especially if he be an erect man, instantly arouses a thought of heroism—unless, of course, one has lived in the neighborhood of trolleys—and a certain spontaneous enthusiasm for the man, like that which the colonel inspires, takes possession of the beholder. Such a quickening of the pulse before the signs and tokens of an unknown woman's misadventures would be an impossibility, and a silk patch over one of her eyes, like that which the colonel wears, would excite pity rather than applause.

Then there are the manners of some successful women who by their own endeavors have won a way in the world. What scars these manners are on an engaging womanliness—first a grace lost in the conflict, then a gentleness. Had a man suffered these losses, who would reckon them when the sum of his successes was told? And how convincing the very brusqueness and energy and even

the lack of softness in his manners would be! We would believe in him at once. But in a woman, and perhaps wisely—who can tell?—these signs and tokens of an heroic struggle into which necessity alone may have driven her are counted as disfigurements, and the record of each of her virtues has to be explained, like the trousers of Rosa Bonheur, if their exercise has involved the sacrifice of a single feminine habit. The records of her pleasures are other concerns so long as fashion approves. Her hair may be sunburnt, but it must not be because she has chosen to deprive herself of a bonnet for the benefit of some pauper. And her hands may be large and muscular, but the muscles must be those developed by an outdoor sport, not those which any manual labor indoors has strengthened, even when that labor indoors has been undertaken because of grim poverty.—Selected.

#### DAT LIL' BRACK SHEEP.

(By Ethel Maude Colson.)

Po' lil' brack sheep what strayed erway  
Done los' in de win' an' de rain;  
An' de Shepherd, he say: "O hirelin',  
Go fin' my sheep ergain."  
An' de hirelin' frown: "O Shepherd,  
Dat sheep it brack an' bad."  
But de Shepherd, he smile laik dat lil'  
brack sheep  
Is de onlies' lam' he had.

An' He say: "O hirelin', hasten!  
For de win' an' de rain am col',  
An' dat lil' brack sheep be lonesome  
Out dere, so far fum de fol',  
An' de hirelin' frown: "O Shepherd,  
Dat sheep it weak an' po."  
But de Shepherd, he smile laik dat lil'  
brack sheep  
He lub it des' all de mo'.

An' He say: "O hirelin', hasten!  
For de frost am bitin' hard,  
An' dat lil' brack sheep des shiv'rin',  
De storm an' de blas' between."  
An' de hirelin' frown: "O Shepherd,  
Dat sheep it ol' and' gray."  
But de Shepherd, he smile laik dat lil'  
brack sheep  
Wuz fair ez de break ob day.

An' He say: "O hirelin', hasten!  
For de hail am beatin' hard,  
An' dat lil' brack sheep git bruises  
'Way off fum de sheepfol' yard."  
An' de hirelin' frown: "O Shepherd,  
Dat sheep it mos' wore out."  
But de Shepherd, he smile laik dat lil'  
brack sheep  
Des' couldn't be done widout.

An' He wander out dere in de darkness,  
W'ere de night wuz col' an' bleak,  
An' dat lil' brack sheep, He fin' it,  
An' lay it ergains' his cheek.  
An' de hirelin' frown: "O Shepherd,  
Dat sheep come back to me!"  
But de Shepherd, he smile laik de Lord  
he wuz,  
An' dat lil' brack sheep am me!  
Chicago, Ill., The Independent.

## Our Young People.

### Two Brave Little Girls.

"O, dear! What are you going to do, Nell?"

"I—declare—I—don't know," came the slow answer. "For the first time in my life I'm sorry we are twins."

"Well, I like that!"

"I—I mean, Bella, that if one of us were never so little older than the other she'd have to say what to do. And the other would have to do it."

"O, I see. Let's play that you are the older, then. What would you say?"

"I'd be just as sweet and nice about it as possible; but I'd refuse to wear such toggery." She looked over at the objects upon the bed with a half-sick smile. "Think of a Christian child going out in that headgear!"

"Funny, isn't it?"

"Somehow I can't see anything funny in it." Nell's lips began to quiver.

"O, Bella, it may mean so much to us, either way. It may upset all the plans upon which we have all set our hearts. What shall we do? What should we do? What would dear mamma wish us to do?" She put her hand up and began to weep softly.

Just at that moment there came a tap at the door. "Luncheon is served," said the maid. Nell hastened to dry her eyes; the little girls made themselves tidy and went immediately down.

Everywhere about them was the sign of great wealth. They had never before imagined such splendor as possible every day living, except for kings, queens, sultans, and rajahs. But here they were, in the very center of it—breathing it, living it. Their little hearts almost stood still at times and their little hands reached out to touch each other in sympathy.

They were seated at the table and served by a cold-faced butler, who did not approve of children—particularly of little girls. Their aunt paid no attention to their entrance. She was talking with their young lady cousin. When the formal meal was nearly done she suddenly seemed to remember the children.

"O, your hats came," she said to them. "Nanette took them up to your room. How do you like them?"

The hearts of the little girls sank. Neither spoke at once. Presently Nell answered: "They are very fine, dear Aunt Louise, too fine for such plain girls as we are."

"Nonsense, child! Why, I couldn't possibly let my nieces be seen in the frowzy things you brought. The rest of your wardrobe will be attended to at once. I can't keep you shut up too long, you know. Your manners are quite perfect. It's only the clothes that are in fault."

Nell saw that she was not understood. The chicken salad nearly choked her, and Bella suddenly lost her appetite, though she managed to eat a very little, so as not to call attention to herself.

When the meal was over Nell gave a little twitch to Bella's gown and together they went to their aunt's door.

"Aunt Louise, may—may we come in

for a minute, and may I—may I talk—talk to you"—she stopped and swallowed hard—"just—just a little word or two?"

"Why, to be sure. I like to be talked to after lunch. It makes me drowsy and sends me off on my nap quicker. Sit down, both of you." The lady made herself comfortable on a divan among many cushions. Nell went over and carefully spread a light afghan across her. "Thank you, dear! How thoughtful you children are! Now go on; tell me all that you want to. I'm listening."

Nell's courage sank again. How could she hurt this auntie, whom she had never seen until three days before. She opened her lips, but the words wouldn't come.

"Is it so very dreadful, then?" asked the lady, with a smile.

"I—I hope it won't seem so," answered Nell. "But—you know, dear Aunt Louise, that we are the children of a missionary. We mustn't forget that our papa is—is—he says he's trying to live the Christ-life before those who do not know what that life is."

The lady nodded. "Well, if what my husband says is true he knows how to do it. Harold almost worships that brother of his."

This little speech made the hearts of the girls much braver. "And—and mamma is an English gentlewoman, you know. She—she believes that—that little girls should be dressed very plainly, no matter what their station in life. She—" Nell paused and looked hopelessly at Bella. It suddenly came into her thought that these words were a criticism of the aunt to whom she was speaking.

"She—" Bella sprang into the breach valiantly, then paused too, scared half to death at the sound of her own voice.

"We," said Mrs. Yates, "you mustn't pause too long, or I shall be asleep."

"She—" began Bella, quickly, "mamma has taught us so that we wouldn't feel happy if we were dressed too—too—" The poor child paused and looked wildly at her sister.

"To showily and expensively," said Nell, quickly.

"Now, just what do you children mean?" asked their aunt, raising herself quickly upon one elbow and looked at them severely.

Bella was terrified. She ran forward, dropped upon her knees, and hid her face in the rich folds of the beautiful afghan.

"Dear, dear aunt, don't be angry. But if you don't like the clothes we—we brought, won't you please to have our new ones made as plain as possible? We are little girls and not young ladies." She stopped to take breath, and heard a little sob from her sister. "We must remember our papa's life and our—our mamma's wishes. We can't—can't disappoint them, don't you s-s-see? O, forgive us and—" The poor little thing broke down hopelessly.

Mrs. Yates had turned red, then white. At first she was very angry and came near sending them away and out of the house; then the sweetness of their natures, which had already won her, took hold of her anew. To be loved like that by one's own daughters! She thought of the selfishness of her only

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ild, and her heart ached. She pressed her lips together closely and sat still for another moment. When she spoke her voice was much lower than usual:

"I quite understand you, dear. And that is harder to do, I forgive you. It shall be as you say. I shall remember—and everyone who does for you shall be made to remember—that you are the children of a man who is living the Christ life before those who do not know it, and that your mother is a gentlewoman who believes in the simple and the true. From this moment everything shall point that way, and—" she turned her head suddenly away—"perhaps I may be able to get back into a sweeter and truer life; one that has less of fretting and of heart-break in it. When—when you pray—for I suppose that you do pray—"

Each little girl nodded; each little girl whispered "Yes."

"When you pray at night, and morning, too, ask your Saviour to—to help his aunt of yours to come back to Him. Ask Him to help her make her home into a better, happier place. I'm afraid she sha'n't be able to sleep much; but I'm glad you came and talked with me. Come, 'let's kiss and make up,' and then run into the conservatory or the library for an hour. Afterward we'll go for a drive and we'll stop at the milliner's and order the hats changed for something I think you will like to wear. Good-bye, dears. Be frank with me always, and we shall be sure to get on."

The little girls went out of the room much happier than when they entered. They had no thought that they had been brave little soldiers; but you and I know that they had.—The Christian Advocate.

**The Legend of the Dipper.**

There is a story which tells how the seven stars came to form the dipper.

Once in a country far away, the people were dying of thirst. There had been no rain for months. The rivers and springs and brooks had all dried up. The plants and flowers had withered and died. The birds were so hoarse they could not sing. The whole land was sad and mournful. One night after the stars had come out a little girl with a tin dipper in her hand crept quietly out of the house and went into a wood near by. Kneeling down under a tree, she folded her hands and prayed that God would send rain, if it were only enough to fill her little dipper. She prayed so long that at last she fell asleep. When she awoke she was overjoyed to find her dipper full of clear, cool water.

Remembering that her dear mother was ill and dying of thirst, she did not even wait to moisten her parched lips, but taking up her dipper, she hurried home. In her haste she stumbled, and, alas! she dropped her precious cup. Just then she felt something move in the grass beside her. It was a little dog, who, like herself, had almost fainted for want of water. She lifted her dipper, and what was her surprise to find that not a drop had been spilled. Pouring some in her hand she held it out for the dog to lick. He did so, and seemed much revived but as she poured out the water

the tin dipper changed to one of the beautiful silver.

Hurrying to her home as soon as possible, she handed the water to the servant to give it to her mother.

"Oh," said her mother, "I will not take it. I shall not live, anyhow. You are younger and stronger than I."

As she gave the servant the dipper, it changed to shining gold. The servant was just about to give each person in the house a spoonful of the precious water when she saw a stranger at the door. He looked sad and weary, and she handed him the dipper of water. He took it, saying:

"Blessed is he that gives a cup of cold water in His name."

A radiance shone all about him, and immediately the golden dipper became studded with seven sparkling diamonds.

Then it burst forth into a fountain, which supplied the thirsty land with water. The seven diamonds rose higher until they reached the sky, and there changed into bright stars, forming the "Great Dipper."

And so while we recognize that this is only a parable, yet it shall give us, a sweet association with the constellation in the sky; and when we look up at the "dipper" as it points us to the north pole, this sweet story will point us to a polar star of usefulness.—Ex.

**Strange Bible Facts.**

The learned prince of Granada, heir to the Spanish throne, imprisoned by order of the crown for fear he should aspire to the throne, was kept in solitary confinement in the old prison at the Place of Skulls, Madrid. After thirty-three years in this living tomb, death came to his release, and the following remarkable researches, taken from the Bible and marked with an old nail on the rough walls of his cell, told how the brain sought employment through the weary years:

In the Bible the word "Lord" is found 1,853 times.

The word "Jehovah" 6,855 times.

The word "reverend" but once, and that in the ninth verse of the 111th Psalm.

The eighth verse of the 97th Psalm is the middle verse of the Bible.

The ninth verse of the eighth chapter of Esther is the longest.

The thirty-fifth verse, eleventh chapter of St. John is the shortest.

In the 107th Psalm four verses are alike—the eighth, fifteenth, twenty-first, and thirty-first.

Each verse of the 136th Psalm ends alike.

No names or words with more than six syllables are found in the Bible.

The thirty-seventh chapter of Isaiah and nineteenth chapter of Second Kings are alike.

The word 'girl' occurs but once in the Bible, and that in the third verse, third chapter of Joel.

There are found in both books of the Bible, 3,538,483 letters; 773,693 words 31,373 verses; 1,189 chapters, and 66 books.

The twenty-sixth chapter of the Acts

**LIFE WAS NOT WORTH LIVING.**

Shelby, N. C., April 30, 1902.

I had been a severe sufferer from nervous prostration for two years and everything I ate disagreed with me. This made me feel so wretched and bad all the time that life was a burden, and I felt that I had rather die than live. I could not eat meat or any solid food at all and everything I did eat caused me to suffer. I had terrible nervous spells when I would become cold and feel almost lifeless—then hot baths would have to be applied. I suffered from gas on the stomach all the time, and so weak I didn't do any work for twelve months. Nothing I tried did me any good.

I was in that condition when Mrs. Joe Person called to see me last July and said everything she could to persuade me to try her remedy, as she was so confident it would cure me. I bought half a dozen bottles, and felt a great deal better by the time I had taken the third. I continued it until I took eighteen bottles, which cured me. My indigestion is well, and I can eat anything I want, and it is very seldom I ever have even a touch of nervousness. My health is good and life itself seems a different thing to me and well worth living. When I commenced the remedy I weighed 105 pounds; now I weigh 140 pounds, which was my natural weight before I was taken sick.

If anyone suffers from indigestion or nervous prostration they need not hesitate to try the remedy. I would not take any amount of money for what it did for me.

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of the Apostles is the finest chapter to read.

The most beautiful chapter is the twenty-third Psalm.

The four most inspiring promises are John 14: 2; 7: 37; Matt. 9: 28, and Psalm 37: 4.

The first verse of the fiftieth chapter of Isaiah is the one for the new convert.

All who flatter themselves with vain boasting should read the sixth chapter of Matthew.

All humanity should learn the sixth chapter of St. Luke, from the twentieth verse to its ending.—Our Sunday Afternoon.

#### What Saved His Hand.

The time may come to us when the question of life or death will depend on our sobriety and general healthfulness. There are great puffy, portly, robust-looking men, so full of disease that the prick of a pin may kill them, and there are other men so lean and healthful that you might almost run them through a threshing-machine, and the fragments, when put together, would knit and heal.

A young laboring man was brought to a certain hospital with a badly lacerated hand. He had fallen upon an old cotton-hook, and it had gone entirely through the palm of his hand, carrying with it rust and dirt. The wound was kept open so it would suppurate freely and be readily cleansed. As time passed on the hand became very much swollen, turned black, and the surgeons watched carefully for signs of blood-poisoning, fearing that the entire hand would have to be amputated to save the life of its possessor. These signs not appearing, it then became a question whether more of the hand could be saved than the thumb and first two fingers. As the hand became no worse, the surgeons delayed operating on it, and after a time it began to mend, and finally healed entirely.

Young man," said the surgeon to the patient, as the danger was passing away, do you use alcohol in any form?"

No, sir."

Do you use tobacco?"

No, sir."

With a wave of his hand and a nod of his head, the surgeon murmured:

That is what has saved your hand."

Tissues degenerated by stimulants cannot resist the attack of accident and disease as can tissues that are formed only of wholesome and nutritious food.—Unknown.

#### Killed to Make Powder-Puff.

Very little is known about these almost universal adjuncts to "my lady's toilet table, though so various are they in shape, size and quality that much might be written about them.

As many as 20,000 young swans—cygnets, as they are called—are killed every year to supply this dainty fluff, to say nothing of the innumerable young birds of the eider-duck and wild goose kind. It is needless to say that the bulk of these are imported, the swans and geese from the islands of the Baltic and from Norway and Sweden, and the eiders

from the northern and iced-bound seas. One cygnet will make nearly a dozen averaged-sized "puffs," which shows how many of our fair charmers must be to a greater or less extent addicted to the use of powder.

The puff trade is highly profitable, as may be judged from the fact that the down of a cygnet costs little more than a quarter, the poor creature being often plucked alive so that it may bear another crop, while the puffs are sold often at a dollar, nicely mounted in bone and blue or pink satin, which adjuncts amount to comparatively nothing.—The Masonic Chronicle.

#### Our Sunday Afternoon Circle.

By Kate W. Hamilton.

What priest once gave a sword to a fugitive, who said he was on an errand for the king?

What false priest in a private family went away to be priest for a tribe that stole his master's images?

What priest was given an order from a king to draw from the royal treasure houses all that he needed for a great work?

What two priests attempted to remove the ark from its place in time of an uprising and were told to take it back?

When were stores taken from the bed of a river where some priests had stood?

Of what king was it said that he made priests of the lowest of the people?

What priest was called a "whited wall" by a prisoner whom he had judged unjustly?

#### An Uncle Remus Rhyme.

Mr. Rabbit run fur—Mr. Rabbit run fast,

Kaze dey scuzen'd him er givin' de gals some sass.

Wid der fingers in der years, dey stomped der feet,

Wid, "Des lis'n at dat! Is you ever hear de beat?"

Yit all in de worl' dat Brer Rabbit say, Wuz "Howdy, my honies! Whichaway

—Whichaway

Youer gettin' too ol' fer ter be so gay—I b'lieve in my soul youer turnin' gray!"

Mr. Owl, he seed a big star shoot, An' he blow his horn wid a toot-toot-toot!

Mr. Fox come along wid a han' ter his year,

An' de gals, dey holler, 'Brer Fox, run here!"

Mr. Fox, he grin an' show his tush—"Please come an' make Brer Rabbit hush;

We wa'n't doin' nothin' but dancin' on de grass,

An' here he come wid his mouf full er sass."

Mr. Owl, he seed a n'er star shoot, An' he make his horn go toot-toot-toot!

Mr. Fox scritch hisse'f behime de year,

Wid a 'Tut-tnt-tut What dis I hear?' An' de gals dey say, You hears de trufe"

An' den Mr. Fox, wid a wif-waff-woof Try ter swaller Brer Rabbit, but he swaller'd de a'r;

He snapped he did, but he never totech a

#### DRAKE'S PALMETTO WINE.

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ha'r,  
An' a mighty good reason—Brer Rabbit  
wan't dar!  
One star, two stars, three stars shoot,  
An' ol' Mr. Owl blow toot-toot-toot!

Mr. Rabbit, fum behime de mullein stalk,  
Holler, "Ladies all, I'me gwino ter take  
a walk:

I wuz makin' fun, but I'm sorry I spoke,  
Fer all I say wa'n't nothin' but a jcke."  
"La, Brer Rabbit! an' whyn't you tell  
us

Eaze we likes you better dan de yuther  
tellers."

Mr. Rabbit, he laugh an' wiggle his  
smellers,

An' "De hoss-apple falls long 'fo' it  
mellers!"

Two stars, three stars, four stars shoot  
Mr. Owl, he laugh, an' toot-toot-toot!

Mr. Rabbit, he say, "Yoner in yo'  
prime

I'd 'a' tol' you dat, but you ain't gi' me  
time."

Miss Meadows, she say, "Don't lose yo'  
chance,

Less go ter my house an' all have a  
dance."

Mr. Rabbit, he laugh an' shake his head,  
"What mo' kin you say when all is said?

I'm de one dat's gray—Brer Fox is red  
I kin be my own frien' when all is fled.

I'm gwine fer ter git some calamus root,  
An' lis'en ter de Whipperwill a-playin'  
on his flute—

Mr. Whipperwill—he won't stay still—  
Mr. Whipperwill, a-playin' on his  
flute!"

—Joel Chandler Harris, in Saturday  
Evening Post.

**A Bible Puzzle.**

Add a vowel to a vowel, to make the  
second city taken by Israel after the pas-  
sage of the Jordan. Add to this a con-  
sonant, and make a Gadite, chief of a  
family who lived in Gilead [in Bas-  
han, in the time of King Jotham. Add  
a consonant to the preceding, to make a  
town on the boundary of Asher, named  
between Helkath and Beten. Add a con-  
sonant, and make the father of the  
prophet Micaiah. Add a consonant, and  
make a district through which Saul pass-  
ed on his journey in quest of his father's  
asses. Add a vowel, and make a man  
who, during his boyhood, was, with his  
mother, cast out of his father's house,  
and dwelt in the wilderness of Paran,  
and whose twelve sons peopled the north  
and west of the Arabian peninsula.—S.  
S. Times.

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ing the advice which was freely given her by the Ladies' Advisory Department. Miss Owens was cured without advice by just buying a \$1.00 bottle of Wine of Cardui from her druggist and taking this great medicine in the privacy of her home. No doctor's examination, treatment or advice is necessary. You have read what these two cured women have written. Is this not enough to lead you to determine to be rid of suffering?

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## Our Little Folks.

### The Fox and the Rabbit.

Old Reynard, the red fox, was out hunting for his breakfast, and he was not particular whether he had chicken, duck, or rabbit. From the tracks in the snow, which he was intently studying, it looked very much as if the latter was to tempt his appetite. There were the unmistakable tracks of a rabbit which led straight down to the meadows.

"I see," mused the fox to himself; "the orchard has attracted some rabbit, and I will find him far from his burrow. Well, I should advise all rabbits not to venture far from their home in a snow-storm like this, or, if they must go far, they should take their tracks with them."

There was something like a sly smile on the fox's face at the thought of this joke. He was cunning and tricky in his way, and he always felt that whatever he did or thought was worthy of attention. As he trotted along now, following up the foot tracks of the rabbit, he thought how innocent rabbits were, and what delicious dinner they made.

In a short time he came to a halt, for there before him were double tracks. For a moment the fox studied these carefully, and he was nearly ready to confess to himself that the rabbit had played him a trick. "He has doubled on his track," he said to himself, "and must have gone off in this direction. Well, I'll take the freshest track."

He turned to the right then, and followed the new track, but with some misgivings as to his breakfast. Then a hundred yards further the tracks were apparently doubled on again, or at least they were so blurred that old Reynard was considerably puzzled. But foxes have the reputation for solving hard puzzles, and this one finally said that he understood it all. "I'll go straight to the orchard, and I'll find my rabbit there. He thinks to play a trick on me by running back and forth on his own tracks. What an innocent game to attempt to play on an old fox! If rabbits were not so innocent and foxes so wise I suppose there would be more rabbits in the world."

Once more that sly smile on Reynard's face and a smacking of the lips in anticipation of rabbit for breakfast. He trotted along more nimbly now, and paid less attention to the tracks and his surroundings. It was so easy to follow the path which led to the orchard that he could afford to be off his guard.

Just as he had guessed, the double row of tracks led him directly to the orchard. Only once he hesitated and looked dubiously at one of the big blotches on the snow. "What a funny footprint for a rabbit!" he said. "But I suppose it was made by several rabbits' feet, and any kind of a picture might result from it."

His fears quelled by this method of reasoning, he hurried on again. Suddenly he broke forth from the cover of the sump and saw the orchard ahead. One sweep with his eyes convinced him that his rabbit was not in sight, but hiding

somewhere. He would have to stalk his breakfast after all, and creeping across the orchard, still following the tracks.

Right ahead of him, not a dozen yards away, was a big apple tree, and something suspiciously tempting was bobbing out from the opposite side every few moments. This something must be the long ears of the stalked rabbit.

"Ah, now for my breakfast!" thought the fox. "I have the foolish, innocent rabbit at last. Now here goes for a spring and a long run!"

Throwing all caution to the wind, the fox broke cover and darted like the wind straight toward the apple tree. The noise he made in running startled the animal on the other side of the tree, and the latter jumped out to meet him. The red fox caught just one glimpse of the animal, and then he felt his heart leap into his throat. Instead of a rabbit he was stalking a big rabbit-hound, which had made the funny tracks in the snow where the rabbit had been. The hound yelped with delight, the fox turned swiftly, and then the race began. For half a mile it was a close one, but old Reynard finally escaped in his burrow after the narrowest chase of his life.

Panting from his fear and exertion, the fox thought of the double tracks and the rabbit. "I was more foolish than the rabbit," he reflected, sadly. "It was over confidence that led my parents into traps and caused their death. Maybe the rabbit is not so foolish after all, and I can learn something from him yet."

He shook his head sadly, but more wisely than ever before that day, for even the humble rabbit was not so small to teach him a lesson in caution.—The Christian Advocate.

### Their Mistake.

Halloo! Mama! Mother! Guess what is going to happen? Papa's just had a telegram from Mr. Granger and Phil's coming here tonight to stay a week! Isn't that snperb?"

George Trembly threw up his cap and expressed his joy by various other movements, one of which was clapping little Katy around her waist and making her dance about the room. Mrs. Trembly laughed. She was a true mother and happy in what made her children happy. Phil Granger and George had been schoolmates and close friends when the Trembly family lived in the city. Since they had moved twenty miles out the boys met but seldom. It was no wonder that George rejoiced.

After a moment Mrs. Trembly reflected that she and her husband had planned a carriage trip for the next day also that the nursery governess, who had the two little girls in her charge, was to be absent through the morning. "You children will have to take care of yourselves tomorrow," she said, speaking especially to George, who was nearly fourteen. "I want you to get the full benefit of Philip's visit, and of every hour of your vacation. I want you to have a good time, too. Don't you think you can watch over yourselves?"

"O yes, I do, mother. We'll have no en... won't we Katy? Won't

we, Margaret?" And George, who was an affectionate brother, kissed his sisters as he asked the question. Margaret answered, "Yes, we'll have a good time, if you'll help us ride on our pony."

The pretty gray pony was a new possession. The girls had owned it for only a week and were not allowed to ride without assistance from some older person. George considered himself quite grown up when he helped them mount and showed them how to hold the bridle rein. Katy was nine years old and Margaret eleven. George assured them that they might ride all they pleased, when under his care, and then went off to make preparations for the reception of his friend.

The next morning Mr. and Mrs. Trembly were off bright and early, taking the coachman to drive for them. Miss Whippie, the nursery governess, also departed. Then the waitress, who never had any opinions, and Bridget, who believed in "lettin' thim darlins do just whatever they plazed," were the only grown-ups left on the place.

The boys were large-minded enough to consider that the girls' amusement should be attended to first. So they led the gray pony from the stall, put on saddle and bridle and let them take turns in riding. When the girls were satisfied, the boys took their turn. But the pony was very small and they considered him in the light of a toy.

"I'd rather ride Jack any day," George announced. Jack was in the stable but George was not allowed to ride him without his father as an escort.

So that pleasure was not to be had on that particular morning.

"Let us do something that we never did," said Margaret, who thirsted after novelty.

"Agreed. What shall it be?" responded Philip. Margaret thought for a minute and then answered, "Oh I know. I've thought of something fine! You boys harness our pony to papa's light wagon and we will take a ride."

The boys liked the idea. There was but one difficulty in the way. There was no harness to fit the pony. Margaret considered this no objection. "Why can't you take some of the big horse's harness and make it fit?"

"I believe we can," replied George, his face all aglow with the thought. "Come on Phil, let's try it. Suiting the action to the word, the boys rushed into the stable leaving the girls to play with dolls and gather flowers until such time as the pony should be harnessed.

This proved to be quite a long time after the boys entered the carriage house, for altering the harness was no easy task. Even when it was accomplished and the pony stood before the light wagon "all ready," as George announced, "for the load," the harness could not have been said to fit well. Certain straps that ought to have been tight were very loose. However, the children thought that the arrangement would "do" and they all got into the wagon, crowding together on one seat. George took the reins and gave the word of command.

The pony started but he did not like his new work and he did not like those wood-

boys who could not otherwise express the joy and relief of their hearts. Then they climbed into the big wagon again, and this time each made sure that little Martha was not missing.

In after years the energy and thrift of the Harris family brought them great prosperity. Broad acres and fruitful orchards and a beautiful home became theirs, but their most prized possession was the big copper kettle in which little pioneer Martha took her after dinner ride.—Anna E. Treat, in Little Folks.

**An Energetic Girl.**

The Junior Christian Endeavor World tells how a Mississippi girl made a doctor of herself with five cents:

Her brother gave it to her and told her to go to college on that. She bought a yard of calico and made a sunbonnet. With the twenty-five cents she received for the bonnet she bought more material and made bonnets and aprons. When she had several dollars she planted a sweet-potato patch, from which she made forty dollars. She kept on until she was able to enter a school, from which she graduated free from debt. She paid her way through a medical college by nursing, and is now practicing medicine. The hardest things can be done if we go at them in the right way, and stick long enough.

**What a Boy Can Do.**

These are some of the things a boy can do:

He can shout so loud the air turns blue;  
He can make all sounds of beast and bird;  
And a thousand more they never heard.

He can crow or cackle, chirp or cluck,  
Till he fools the rooster, hen or duck;  
He can meck the dog, or lamb, or cow,  
And the cat herself can't beat his "meow."

He has sounds that are ruffled, stripped or plain

He can thunder by like a railway train  
Stop at the stations a breath, and then  
Apply the steam and be off again.

He has all of his powers in such command,

He can turn right into a full brass band,  
With all of the instruments ever played,  
And march away as a street parade.

You can tell that a boy is very ill  
If he's wide awake and is keeping still  
But earth would be—God bless their noise!—

A dull old place if there were no boys.  
—Nixon Waterman, in Christian Endeavor World.

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Clippings.

A young Spaniard was sent as ambassador to the Pope. The supreme pontiff frowned on him, and asked, "Does the king of Spain lack men, that he sends a beardless boy?" "Sire," replied the ambassador, "if the king had supposed his ambassador would be received for his beard, he would have sent a goat."

Murphy: "Will ye give me yer promise that ye'll love me foriver?"

Bridget: "Sure an' Oi'd loike to do that same, Murphy, but Oi'm hardly of the opinion that Oi'll lasht as long as that."—Ram's Horn.

The children in a Sunday School class were required to pass by the contribution basket, and as they dropped in their offerings repeat a verse of Scripture. All went nicely until the last little boy reached the basket, dropped in his pennies, and said, "Father, forgive them, for they know not what they do."—May "Woman's Home Companion."

The Professor: "Have you had any musical education at all?"

Prospective Pupil: "Oh, yes, sir! I can pronounce Paderewski, Tschaikowski and Gabrilowitsch."—May "Woman's Home Companion."

The story goes that the aged Duke of Wellington having paid his sovereign a visit on a very wet day, she anxiously inquired what boots he was wearing.

"The people call them Wellingtons," said the duke.

"What nonsense!" exclaimed the queen. "Where, I should like to know, could you find a pair of Wellingtons?"—Philadelphia Ledger.

"Who," shouted the impassioned orator, "who among us has any cause to be happier than his neighbor on this glorious day of the Nation's birth?"

A man with his head bandaged and both arms in a sling arose in the rear of the hall and exclaimed, "The doctors!"—Baltimore American.

The Czar of all the Russians sneezed thrice. It was a good, resounding sneeze, and it echoed through the quiet palace for several moments. "Acschziki-stivitch—chlutchskiodinski!" Ere the last echo had died seventeen palace officials were lined up before him. "Did you call me, your Majesty?" they asked in a chorus. It is a wise Russian who takes no chances when his name is mentioned.

"How's this?" demanded the Magistrate "You have your husband arrested for assault, and yet you refuse to testify against him." "Well, your honor," said Mrs. McGlone, whose heart had softened, "I ain't shure 'twas him done it." "But you told me he punched you in the eye." "Thru for ye. Some wan did punch me in th' oiye, but I ain't shure who, fur me back wor turned at the toime."—Philadelphia Press.

"Yes, she has a case of 'nerves.'"

"What's that?"

"Well, to be frank, it's the name we use when a wealthy patient is just plain cranky."—Chicago Post.

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Lv New York, P. R. R.....	12 55 p m	12 10 a m
Lv Philadelphia, ".....	3 29 p m	7 20 a m
Lv Baltimore, ".....	6 45 p m	9 84 a m
Lv Washington, W. S. Ry..	7 00 p m	10 41 a m
Lv Richmond, S. A. L. Ry..	10 37 p m	2 15 p m
Lv Petersburg, ".....	11 20 p m	2 58 p m
Lv Norlina, ".....	1 55 a m	5 18 p m
Lv Henderson, ".....	2 28 a m	5 41 p m
Lv Raleigh, ".....	4 15 a m	6 58 p m
Lv Southern Pines ".....	6 18 a m	8 50 p m
Lv Hamlet, ".....	7 35 a m	.....
Lv Columbia, ".....	10 30 a m	12 20 a m
Ar Savannah, ".....	2 35 p m	4 55 a m
Ar Jacksonville, ".....	7 00 p m	9 15 a m
Ar Tampa, ".....	6 45 a m	8 00 p m
Lv New York, N. Y. P. & N.	+ 7 55 a m	8 55 p m
Lv Philadelphia, ".....	10 16 a m	11 21 p m
Lv New York, O. D. S. S. Co.	+ 8 00 p m	.....
Lv Baltimrre, B. S. P. Co.	.....	+ 8 30 p m
Lv Wash'ton, N. & W. S. B.	.....	8 30 p m
Lv Portsmouth, S. A. L. Ry	9 05 p m	9 25 a m
Lv Weldon, ".....	11 45 p m	11 55 a m
Lv Norlina, ".....	1 55 a m	1 55 p m
Lv Henderson, ".....	2 28 a m	2 02 p m
Lv Raleigh, ".....	4 15 a m	3 45 p m
Lv Southern Pines ".....	6 18 a m	6 18 p m
Lv Hamlet, ".....	7 40 a m	9 45 p m
Lv Wilmington ".....	.....	8 20 p m
Ar Charlotte, ".....	10 33 a m	10 32 p m
Lv Chester, ".....	10 30 a m	12 5 a m
Lv Greenwood, ".....	12 37 p m	9 25 a m
Lv Athens, ".....	2 32 p m	5 58 a m
Ar Atlanta, ".....	4 00 p m	7 35 a m
Ar Augusta, C. & W C.....	5 40 p m	.....
Ar Macon, C of Ga.....	7 20 p m	11 35 a m
Ar Montgom'ry, A. & W. P.	9 20 p m	6 25 p m
Ar Mobile, L. & N.....	2 55 a m	.....
Ar New Orleans, L. & N.....	7 25 a m	.....
Ar Nashville, N. C. & St. L.	1 30 a m	6 55 p m
Ar Memphis.....	4 15 p m	8 20 a m

NORTHWARD.

	Daily No 32.	Daily No. 88.
Lv Memphis, N C & St L....	12 45 n 'n	8 00 p m
Lv Nashville, ".....	9 30 p m	9 30 a m
Lv New Orleans, L & N.....	8 10 p m	.....
Lv Mobile, ".....	12 40 a m	.....
Lv Montgomery, A & W P..	6 45 a m	1 00 p m
Lv Macon, C of Ga.....	8 00 a m	4 20 p m
Lv Augusta, C & W C.....	10 05 a m	.....
Lv Atlanta, I S A L Ry.....	12 00 n 'n	8 00 p m
Ar Athens, ".....	2 57 p m	11 23 p m
Ar Greenwood, ".....	5 15 p m	1 58 a m
Ar Chester, ".....	7 17 p m	4 15 a m
Lv Charlotte, ".....	7 27 p m	5 01 m
Lv Wilmington ".....	8 20 p m	.....
Lv Hamlet, ".....	10 40 p m	7 50 a m
Lv Southern Pines ".....	11 33 p m	8 44 a m
Lv Raleigh, ".....	1 35 a m	11 15 a m
Lv Henderson, ".....	3 05 a m	12 50 a m
Lv Norlina, ".....	3 50 a m	1 45 p m
Lv Weldon, ".....	5 00 a m	3 00 p m
Ar Portsmouth, ".....	7 15 a m	5 35 p m
Ar Washington, N & W S B	.....	6 55 a m
Ar Baltimore, B S P Co.....	.....	+ 6 30 a m
Ar New York, O D S S Co.....	.....	+ 5 00 p m
Ar Philadelphia, N Y P & N	+ 5 48 p m	5 10 a m
Ar New York, ".....	8 15 p m	8 00 a m
Lv Tampa, S A L Ry.....	No. 34. 8 00 p m	No. 66. 8 00 p m
Lv Jacksonville, ".....	9 30 a m	7 50 a m
Lv Savannah, ".....	1 40 p m	12 10 p m
Lv Columbia, ".....	7 05 p m	5 30 a m
Lv Hamlet, ".....	10 40 p m	8 40 a m
Lv Southern Pines ".....	11 33 p m	9 36 a m
Lv Raleigh, ".....	1 35 a m	11 50 a m
Lv Henderson, ".....	3 05 a m	1 10 p m
Lv Norlina, ".....	3 45 a m	1 55 p m
Lv Petersburg, ".....	5 58 a m	4 07 p m
Ar Richmond, ".....	8 35 a m	4 55 p m
Ar Washington, W S Ry....	10 10 a m	8 38 p m
Ar Baltimore, P R R.....	11 25 a m	11 25 p m
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shafts continually flying up towards eyes. However, he was quite good-natured and very strong, so he tugged for awhile, the children meantime pronouncing that they were having a glorious time.

It was the newness of the thing that they liked, for they had better drives most every way.

They did not stop to consider whether they were doing right or wrong in acting independently. At least Philip and the girls did not. If George's conscience whispered to him, "You ought not to do this" he silenced it by replying, "I'm only trying to please the little girls and that's what mother asked me to do."

So they drove slowly along, laughing at the pony's awkwardness and at his ridiculous appearance before a wagon much too large for him. They had gone perhaps half a mile when a large fly, of the sort adapted to the special irritation of horse flesh, began to torment the pony. He bore the annoyance for a moment and then attempted to turn around. In doing this he went up on a large rock imbedded by the roadside. The result was—disaster. The wagon was overturned. The pony fell down. The children were thrown out. Fortunately they were not seriously hurt though they were more or less bruised and roughly shaken up.

A blacksmiths shop was close at hand, and the smith with two or three hangers came to lend assistance.

"It's a mercy you ain't killed" he said roughly, but kindly. "Such a mess is your harness in! What did your father mean by letting you try such a trick as this?"

George stammered out something about his father being away from home.

"I'll warrant he is. Cur'ous how some folks allus seem to need some one to 'indin' over 'em an' sayin' 'you musn't do this and you musn't do that,' just as if they didn't know that they wouldn't let, if their fathers an' mothers were here."

"You children made a mistake when you did what you knew very well your father'd never give his consent to."

The blacksmith took charge of the horse and wagon, and the humiliated children made their way home afoot, both older and wiser than when they set out on their drive.—Mary Joanna Porter.

**The Little Pioneer's Ride.**

"Whoa, Buck! Whoa, Bright!" called out Stephen Harris, pioneer; and the glossy red oxen halted in the forest opening. "This shall be our dinner for today, boys," said he. "See what fine spot!"

The pair of stalwart lads, with rifles on their shoulders, who had been walking all the forenoon beside the big covered wagon, thought it was a truly fine spot, and began to make camp for dinner, unyoking the oxen and turning them out to graze, kindling a fire with dry twigs and moss, and fetching water from the clear brook that rippled by.

Meanwhile, children of all age, began

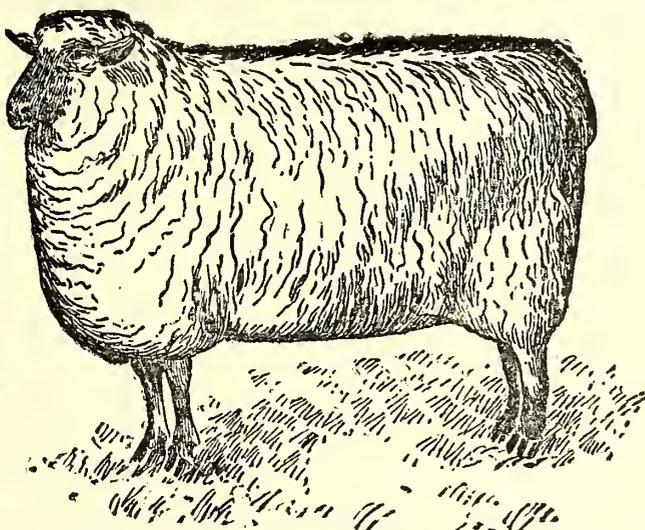
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**GEORGE ALLEN, Secretary, Raleigh, N. C.**

to climb down from the wagon. There were ten of them, fine healthy children. The youngest, Martha, was a little yellow-haired girl of three, the pet and pride of them all. They were overjoyed at the prospect of running about and stretching their cramped limbs, and the forests echoed to their joyful voices. Last alighted the mother, a brisk, cheerful woman, under whose good management a dinner was soon ready. Every day the camp dinner was like a picnic to this family who had been thirty days on their way from Connecticut to "the Ohio," where they hoped to find a fine farm and a good home.

The wagon, which had been their traveling house for a month, was well fitted up for comfort. The seats were built along the sides, and so contrived as to hook back at night. Then the bedding, tightly rolled up by day, was spread out on the wagon bottom. The cooking utensils were hung up on the sides, and a roomy box nailed at the end held the other useful articles. All of the cups, plates, and spoons were of bright unbreakable tin. Under the wagon swung the large copper kettle, the most important of all things in the households of those early times.

After dinner the bright tin dishes were washed in the brook, and the fire very carefully "put out." But the travelers still lingered under the trees, restful and lovely seemed the cool green spot. At length Mr. Harris said the sun was fast traveling westward, and that they must be doing the same.

So the oxen were yoked up, and in great spirits the pioneers scrambled to their places in the wagon, and the oxen started on at a good pace; and they had gone a mile or two before the fearful discovery was made that little Martha was missing! It seems impossible that they should not have known at once that she was not with them; but so it was—not one of them had missed her!

The patient oxen were turned about, and as fast as possible the distracted family traveled back to the dinner camp, Mr. Harris and the big brothers calling, as they went, then came of the darling child. The camp was finally reached; but little Martha was not there, and no trace of her could be found.

The forest had seemed so peaceful an hour before, but now it was filled with terrors. What wild animals might not lurk in the thickets! The very brook seemed to murmur of dangers—quicksand and treacherous water-holes.

"Baby! O, baby!" called Mr. Harris, suddenly, breaking into a sharp cry; and this time in the anxious waiting pause of silence, a shrill little voice from right under the wagon piped out, "Here I is!" and over the rim of the great copper kettle popped Martha's golden head. Scrambling out "head over heels," she rushed into her mother's arms, as fresh and rosy from her sound after-dinner nap as though she had been rocked in the downiest cradle in the land.

There was praise and thanksgiving, there was laughter and tears, and the forest echoed to the glad shouts of the

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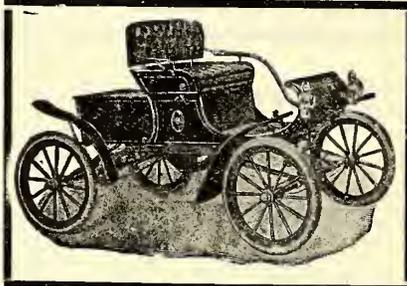
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## Atlantic & N. C. R. I.

Time table in effect November 19, 1902.

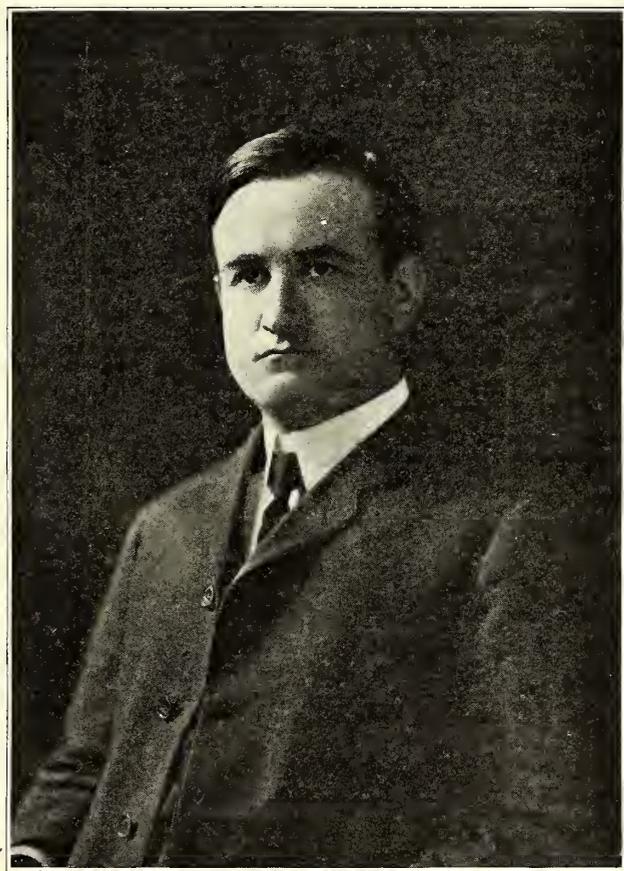
Eastbound Trains.	Passenger Daily.	Passenger Daily.
Leave Goldsboro.....	9:30 p m	8:00 a m
Leave Kinston.....	4:22 p m	8:48 a m
Leave New Bern.....	5:50 p m	10:10 a m
Arrive Morehead City.....	7:15 p m	
Westbound Trains.	Passenger Daily.	Passenger Daily.
Leave Morehead City.....	7:05 a m	
Leave New Bern.....	9:00 a m	
Leave Kinston.....	10:12 a m	
Arrive Goldsboro.....	11:15 a m	

# PRESBYTERIAN STANDARD

Established 1858.

CHARLOTTE, N. C., OCTOBER 21, 1903.

Vol. XLV.---No 42



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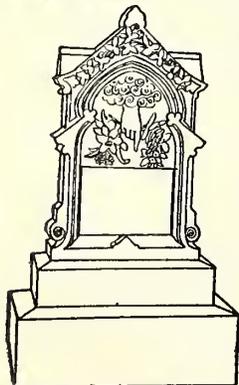


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Time table in effect November 19, 1902.

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Arrive Morehead City.....	7:15 p m	
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# Presbyterian Standard.

Established 1858.

CHARLOTTE, N. C., OCTOBER 21, 1903.

Vol. XLV.---No 42

## Event and Comment.

The Presbyterian Banner argues that the colored ministers ought not to be set off into separate Presbyteries because they do want such separation. That could be the best reason for it to people who know the negro character a little better than the Banner does.

The Standard would like to say in the most disinterested spirit possible to the esteemed Southwestern Presbyterian which it fears is about to enter into a controversy with another paper, that the Standard's experience was that it was Proverbs 26:4 that is applicable in that particular case and not Proverbs 26:5. The condition is incurable.

We regret that Rev. Reginald J. Campbell has gone completely over to the Universalists. The unfruitfulness of Universalism, to say nothing of its unscripturalness, should have admonished him of the error of that teaching. One of the best things that Talmage ever said was that if there were no hell some philanthropist ought to invent one.

Dowie is at last in New York with his Elijah band. He expects to find at least the same proportion of fools here as in the Windy City. Perhaps he will, and then Dowie knows that the fool and his money are separated to his advantage when the fool gets the Second Elijah to take care of both. We are inclined to the opinion that New York is a fertile field for Dowieism.

The oath of the Typographical Union of which we recently spoke is in these words: "I hereby solemnly and sincerely swear that my fidelity to the Typographical Union and my duty to the members thereof shall in no sense be interfered with by any allegiance that I may now or hereafter owe to any other organization, social, political or religious." It is said that the form of this oath will be changed.

The death of Mrs. Dwight L. Moody, at East Northfield, Mass., occurred a few days ago. Her passing away brings afresh to mind the debt that Christian America owes to her husband, and the thought of the certainty of the blessed reunion is another thing that arises spontaneously to the mind. She was a good woman, as he was a good man; they helped each other in the earthly life, and now in death they are not divided.

Not all the Baptists are in love with that great Baptist University in Chicago with its assemblage of freaks. Says the Western Recorder: "Whereas the time was when college professors were men who could teach their scholars to think and to reason accurately, the time is when those are most in demand as professors who can say startling things, especially about sacred things, and thus get a large amount of free advertising for their university." A hit, a palpable hit.

The Philadelphia Presbyterian rings true in this plain declaration and we believe it will lead a more popular fight than the one against the moderate revision of the Confession that was accomplished: "The movement for the union of our Church with the Cumberland Presbyterian Church is assuming a tentative form, but in it there must be no compromise or sacrifice of distinctive Calvinism. We should give no authoritative recognition to semi-Arminianism. Nor should we countenance any lowering of the educational standard of our ministry. The Church must fully understand the meaning and drift of organic union along these lines. Too much must not be taken for granted, but progress must be made slowly and cautiously."

The Cumberland Presbyterian expresses its surprise at the following authority exercised by the Presbytery of Utah over its ministers: "Resolved, That the Presbytery does not see its way clear, in view of the needs of the work in the Presbytery and Synod of Utah, to grant Dr. Wishard's request for a letter of dismission to the Presbytery of Riverside." The Cumberland Presbyterian has a heap to learn about Presbyterianism.

Rev. Martin D. Hardin, whose picture we print on the cover page this week, is a son of Ex-Governor Hardin of Kentucky and was born in Harrodsburg thirty years ago. He received his collegiate training at Center College, graduating there in 1893. Having read law for a year, he decided to enter the gospel ministry and went to Danville Seminary for two years, then to Edinburgh, Scotland, for seven months, returning to America to enter the graduating class of Auburn Seminary, two months before the close of the session. He was called while at the Seminary to Green Hill Church, Philadelphia, which he served most acceptably for eighteen months, going next to Minneapolis, as pastor of the Andrew Church, which he built up into a splendid and efficient working body. He served this church for five years, and now enters, under the brightest of auspices, the work of the Second Church, Charlotte, with its membership of a thousand souls. It will be of additional interest to Southern Presbyterians to know that Mrs. Hardin is the daughter of Vice-President Stevenson, whose wife, Letitia Green, was the daughter of President Lewis Green of Hampden-Sidney College. Mrs. Stevenson was well-known to the young men and women who formed the charming circle of college and seminary life of her time, and her friendship is prized by many of them to this day. Mrs. Hardin and the four children are expected in Charlotte this week, and Charlotte gives to them all a cordial greeting and a hearty welcome into the religious and social life of the community.

From the soil of either Carolina the blood of murdered men cries unto God from the ground, unavenged by the law that says, Whoso sheddeth man's blood, by man shall his blood be shed. Ludlow Skinner was shot down on the streets of Raleigh by Ernest Haywood. N. G. Gonzales was shot down on the streets of Columbia by James H. Tillman. Both men were acquitted of any crime last week. Skinner had suffered in his family a foul wrong inflicted by Haywood and was perhaps expecting a difficulty and had armed himself. Yet he did not have even the opportunity to draw his pistol before he was killed. Gonzales on the other hand was unarmed, as was his habit. He had told the truth about Tillman, as an utterly unfit man for public office, and the truth about Tillman was a pretty black indictment. But Tillman allowed months to elapse without resenting it, had even met Gonzales before in the Capitol building and there was evidence of deliberate murder without shadow of a plea of self-defense and with the threats testified to by perjured witnesses unbelieved and unbelievable. But the unanimous cry of indignation from both states has, we hope, done some good, and the murdered men may prove to have been martyrs in the cause of righteousness. Judges and juries cannot always hold out under the pressure of public opinion and public opinion is getting insistent that the tricks and subterfuges of the law that come between the guilty man and justice when that man is wealthy or prominent shall cease. If that is accomplished Skinner and Gonzales will not have died in vain.

## PRESBYTERIAN STANDARD

Established January 1, 1858.

A RELIGIOUS NEWSPAPER FOR THE FAMILY. DEVOTED TO THE INTERESTS OF CHRIST'S KINGDOM AS REPRESENTED BY THE SOUTHERN PRESBYTERIAN CHURCH.

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CORNELIA R. SHAW, ..... ASSOCIATE EDITOR  
H. M. MCALLISTER, ..... BUSINESS MANAGER

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GEO. L. LEYBURN, ..... EDITOR AND MANAGER.  
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For table of contents see page 16.

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PRESBYTERIAN STANDARD, Charlotte, N. C.

### Organic Union With the Northern Church. History and Outlook.

The question of re-union is one that has been more or less agitated ever since the days of disunion. Sometimes the two Churches, the Northern and the Southern, have seemed very near together and again very far apart. One after another, obstacles have arisen that have seemed insuperable, and as they proved otherwise different ones have appeared.

The Northern section of the Old School Church practically drove the Southern section from the house of her fathers by adopting the Spring Resolutions of 1861. The date gives significance to those resolutions. Some of the Southern States had peaceably seceded from the United States and had set up a new nation, the Confederate States. The effect of the resolution adopted by the Assembly of 1861 was to declare that the allegiance of Presbyterians in the Confederate States was still due to the United States, or in general that one's allegiance to the United States was above all claims of any of the States that had been United. This was both a partisan and an un-Presbyterian decision. It was resented at the time for the insult involved. It has been remembered, when the passions of war have long been dead, as a betrayal of a sacred principle of Presbyterianism, a principle writ large in our Confession.

After the defeat of the Confederate States the breach was widened, if that were possible, by the opprobrious language in which the Northern Presbyterian courts indulged whenever they referred to the Presbyterians of the South. No need to reprint these. Southern Presbyterians were branded as heretics, schismatics, blasphemers, rebels and traitors—pleasant terms. They were to be examined as to their repentance of the indicated sins, before being received as individuals into the Northern Church. We suppose the Southern Church as a whole would have had to wear sackcloth and ashes for a long time and spend a period in fasting and

prayer, before union would have been thought of. And the bitterness became so great that the Kentucky and Missouri Presbyterians, with Southern sympathies formed Synods of their own and joined the Southern Assembly.

The Southern Church was almost unanimously Old School. There were a few New School ministers in the South, and the Converses brought their New School paper with them to the South when they came from Philadelphia. We have never understood just how the two bodies got together. It has been stated that it was found that there were no differences, really. But the probability is that the New School men, who had been just as badly treated by their New School Assembly as Old School by Old School had been, concluded to join the Southern Church as a matter of necessity, as it would have been impossible to keep up even the semblance of an organization, and they were cordially received. But the Southern Church was Old School. And the union of the Old School and the New School Churches in the North on the basis of the "Standards pure and simple," with no mention of the distinctive principles for which the two had been contending, seemed a fatal corruption of the Northern Church, to the Southern Presbyterians of that day. It has not turned out so, however. That is, the troubles that have come upon the united Church from doctrinal differences, have not been along the line of the old cleavage, and the troublers have not been confined to either school, nor have there been wanting valued defenders of the faith among the New School men, like De Witt, of Princeton.

Another obstacle was the agitation in the Northern Church on the subject of the Revision of the Standards. The agitation was a long drawn out one, the first rather thorough-going revision being voted down by the Presbyteries, in the intervals between the Briggs and Preserved Smith and McGiffert heresy trials. Then the question was sprung anew and such a moderate revision was at last effected, that the Southern Church, so far as its intelligent leadership is concerned, sees that it amounts to nothing as a bar between the two churches. And the question has been settled for a long time to come.

Perhaps the nearest approach to union was at the meeting of the two Assemblies when the Southern Church adopted its broad disclaimer of whatever might be found offensive in its records to the Northern Church, while the Northern Church, under the leadership of Dr. Herrick Johnson, made three-fifths of an apology, wiped out what had been said about heresy, schism and blasphemy, but rubbed deeper in what had been said about treason and rebellion. The Southern Church has never been so near re-union since as it was five minutes before the telegram was received from the Northern Assembly.

It is true that at the next Assembly, the Omaha Assembly, it was realized that a mistake had been made and the doctrine of the spirituality of the Church was very strongly reaffirmed. But so able a man as Dr. Joseph T. Smith made a very lame effort to reconcile the language of the Confession with the deliverances of the Assembly. In answer to a question by Dr. Strickler, chairman of the Southern Committee of Conference, Dr. Smith said:

"We do not conceive it to be any part of the duty

with which we are charged, to sit in judgment upon the consistency of our Church with itself, at different periods of its history \* \* \* \* Our reunited assembly has no other doctrine on the whole subject than that quoted in the Omaha paper referred to by you, to wit: Synods and Councils are to handle and conclude nothing but that which is ecclesiastical; and are not to meddle with civil affairs which concern the commonwealth unless by way of humble petition in cases extraordinary, or by way of advice for the satisfaction of conscience, if they be thereunto required by the Civil Magistrate.

"This is the language of the Confession of Faith, which is held equally binding by your Church and ours. We hold that the rule shall not be read without the exceptions nor the exceptions without the rule; both are equally binding as essential elements of the article in question, and the exceptions justify intermeddling in civil affairs under the specified conditions.

It is in accordance with this that our General Assembly is charged, Form of Government, Chapter XII, Sec. 5, with the duty of "recommending and attempting the reformation of manners, and the promotion of charity, truth, and holiness throughout the churches under our care."—Minutes of Northern Assembly, 1888.

We submit that the "reformation of manners" cuts a good deal deeper into the principle of the spirituality of the Church, than the confessional phraseology, "humble petition in cases extraordinary" or "advice for the satisfaction of conscience," evidently meaning advice asked for by the civil authorities themselves. And certainly the virtual expulsion of all the Southern Presbyterians for the crime of holding to a certain political theory of government can hardly be said to have any close kinship to the exceptions of which Dr. Joseph T. Smith spoke. And the contention that the Southern Church has not had a distinctive principle here displays the puerility of ignorance.

Another obstacle which we have hoped would be removed by the ministrations of time and a clearer vision is the negro question. The Northern Church is pondering one phase of it now—the question of separate Presbyterian lines for white and colored Presbyterians in the same territory. Their committee on this subject answered the question by saying, as was quoted last week, that no separate denomination for the colored people would be countenanced; that no recommendation would be adopted which would "tend to drive the colored people from the Church," and that no legislation discriminating between white and black could be introduced into the Book of Government.

Now the Southern Church has never insisted upon a separate denomination, though it did agree under protest to the organization of the Independent Colored Synod, some colored Presbyteries, however, preferring to stay with the Southern Assembly where they are now. We have not even insisted upon colored Synods, or where there were not enough colored ministers and churches to form one, upon colored Presbyteries.

As to the second recommendation, it is notable mainly for the length of its ears. Since the Northern Assembly has at the present time few if any more colored Presbyterians in connection with it than it stole from the Southern churches, forty years ago, it would be in order rather to inquire into some plan tending to get the colored people into the Presbyterian Church than to resolve, with the solemnity of stupidity, that nothing must be done to drive the colored people from the Church. The very question is whether the Colored Presbyterian Church would not have thrived in some

such measure as the Methodist and Baptist Colored Churches, without their abuses, if they had been taught to lean a little more upon themselves and not upon their Northern or Southern Presbyterian brethren, in such dependent fashion.

We presume that the last resolution throws the emphasis upon the words, "in the Book." We may be constrained to practice what we must not acknowledge to be constitutional. The reference in the Interior to the Presbyterians of other nationalities who might want to have separate Presbyteries and its careful guarding of the point against "race prejudice" seems to intimate that the prayer of the Tennessee brethren may be heard and the gerrymandering of Presbyteries in order to make them really separate on racial lines may be permitted to cease. We think that Dr. Leyburn grasped the situation exactly in his letter last week. So the Colored Question seems to be going the way of Revision as an obstacle to re-union. In fact if the reaction keeps on we Southern folks who have a real affection for the negro may have to be protesting against his harsh treatment by the Northerners.

A new obstacle has arisen in the proposal to unite the Northern and the Cumberland Churches.

As to this matter we think that Dr. Leyburn is more optimistic than the facts warrant. A Church does not become Calvinistic by a resolution of a Committee or of an Assembly. And unless the Southern Presbyterian ministry, wherever it comes in contact with Cumberlandism, is unanimously mistaken in its judgments, the Cumberland Church is Arminian and not Calvinistic. Judging from The Cumberland Presbyterian, their Church paper, there is a large amount of protest from the Arminian ministry of that body against the shallow contention that the Confession has been radically revised. They say it is still Calvinistic and that they are still Arminians, or at least would prefer union with an Arminian to union with a Calvinistic body. The problem is a pretty considerable one to accomplish re-union "in a manner wholly creditable to both Churches," considering past history and present principles.

And the plain truth might as well be told, that this courtship indefinitely postpones the union between the Northern and Southern Churches. The principle of the spirituality of the Church is an important one, but it has other witnesses in the South than the Southern Presbyterian Church. But Calvinism is a big enough distinctive principle for any Church. The Cumberlanders all through the South and Southwest have been representing Calvinism to the people as synonymous with Fatalism. Let that mass of undigested Arminianism into the Northern Church and it will have the worst case of ecclesiastical appendicitis on record, with the probable necessity of an excision of the appendix in the near future. The Southern Church would just as soon join the Southern Methodist as the Cumberland Presbyterian Church, spite of the names. It still believes in denominationalism and it rejoices in its Calvinism, which it likes pure and undiluted. It could ask for no better justification for separate existence for another century than the duty of dividing with the Canadian Church the honor of upholding the Calvinistic faith in America. It is not what we wish or what we hope, but what we know, that is now confronting us, and we would as well look at it with our eyes wide open. If the Northern Church sacrifices principle to bigness, the Southern must sacrifice union for principle.

## Review of Contemporaries.

### The Oldest Religious Newspaper.

The editor of The Standard never reads anonymous letters, though he is glad to say that he has not been blessed with many. One was read in the office the other day and promptly torn up on delivery to the editor. But it was gathered from the reading that somebody thought the editor of The Standard an "Ananias" for his claim the other day to be publishing the oldest religious newspaper. And yet we only asserted the facts that Dr. John Holt Rice, who founded the Religious Remembrancer in Richmond on September 4, 1813, was the pastor of some of our ancestors and that Dr. William Brown, another Richmond editor, was the great-uncle of the editor of our Children's Department, which made the chain of evidence complete.

But then if anybody is going to hurl the Ananias declaration against us on this account we want company. And as the Presbyterian Banner is another "oldest religious newspaper" we give it the floor to make good its claim against the Christian Observer, which is also the "oldest religious newspaper." We suggest that the more charitable supposition is not the one that our anonymous correspondent hurled at us, but the well-known fact of forgetfulness when one approaches nonagentage and dotage and lean-and-slippered-pantaloonage. Says the Banner:

The Christian Observer in its issue of September 9, 1903, announces that it is ninety years old and claims to be "The Oldest Religious Newspaper in the World." It dates its origin from "The Religious Remembrancer," which was started in Philadelphia on September 4, 1813. The Observer says that Dr. Archibald Alexander and Dr. John H. Rice, who were interested in founding the Remembrancer, thus "conceived the idea, and originated the weekly religious newspaper." But there were certainly religious newspapers earlier than 1813. "The Herald of Gospel Liberty" was published by Elias Smith in Portsmouth, N. H., on September 1, 1808, and Prince's "Christian History" was a weekly publication started in Boston in 1743. Both the idea and the fact of the religious newspaper are older than 1813, and the claim of The Christian Observer on this point is incorrect. The present question is, What existing religious newspaper is the oldest?

And then the Banner takes up the other question and indicates what the Christian Observer had forgotten to state on account of the defective memory of old age, namely, that there was a gap of eighteen months between the Religious Remembrancer and the Philadelphian, the next link in this new apostolic succession. And the Banner further avers and contends that there is absolutely no mention made in the opening numbers of the Philadelphian that it was the successor of the eighteen months dead Remembrancer. In fact there is a sort of logical chain that disproves the possibility of such ancestry for the Christian Observer as a Religiously Remembering paper would be. Says the Banner again:

There is no question that the Religious Remembrancer was started on September, 1813. Is the present Christian Observer the true successor of that paper? On this point we have had a careful scholar, with no personal interest in the matter, examine the files in the Presbyterian Historical Society in Philadelphia. The facts are as follows: The Remembrancer was published and edited by J. W. Scott for ten years and suspended publication in August, 1823. In its last issue it announced "a temporary suspension in

hope of arrangement for continuance under improved conditions and with enlargement." This leads us to look for a resuscitation of the Remembrancer, but no such event seems to have taken place. On May 5, 1825, eighteen months later, the first number of "The Philadelphian" appeared. There is no doubt that The Philadelphian, after various changes in name and in place of publication, became the present Christian Observer. The vital question is, What relation, if any, did The Philadelphian have to the Remembrancer? The Philadelphian started nearly two years after the suspension of the Remembrancer, its first issue was numbered "Vol. I., No. 1," it was edited by S. B. Ludlow, and it contained no allusion to the Remembrancer or any sign that it was the successor of that paper. It did say: "We have united with us 'The Christian Gazette and Youth's Herald.'" No copy of this last paper is in the Historical Society, and we know nothing more about it. But the fact that The Philadelphian states in its first issue that it had united with itself this paper makes it evident that if it had not taken over the Remembrancer or was in any sense a revival or successor of that paper, it would have said so. It is true that in 1832 Dr. Ezra S. Ely, then the editor of The Philadelphian, stated in that paper that The Philadelphian was the successor of the Remembrancer by uninterrupted succession, but his statement is not borne out by the facts. The complete files of the Remembrancer and of The Philadelphian are in the Presbyterian Historical Society, and any one can see the facts for himself. We think they make it evident that The Philadelphian was not the revival or successor of the Remembrancer, and therefore the founding of the Christian Observer, it appears to us, occurred on May 5, 1825.

Of course after this demonstration the Christian Observer will give the correct representation of the case to its readers and acknowledge its error and the falsity of its claim and will take down its sign, "nicht"—as the Germans say at the end of a sentence, which is by interpretation, "not."

The Norwegian Free Church has just been celebrating its "semi-jubilee," the close of the first quarter century of its existence. Just a hundred years ago a Norwegian peasant named Hauge, who felt impelled to "tell the story of Jesus and his love," was arrested on the very spot where the Free Church in Christiania now stands, for having preached without authority. He had gone on foot through all Norway, north, south, east and west, and had moved the whole country. While Hauge was in prison the Anglo-Danish war broke out, the coast was blockaded by British ships, and the whole land suffered for lack of salt. Hauge offered to produce as much salt as Norway needed, and being liberated, he went from place to place along the coast establishing salt works. When he had completed his task and supplied his country with salt, he was sent back to his prison cell, and left to languish still unsentenced until 1811, when he was released with his health quite shattered; and in 1814 sentence was pronounced, fining him 110 pounds for addressing religious gatherings and exhorting others to do likewise. But the spirit of true religion had begun to assert itself in the Church; revivals sprang up everywhere, a purer religious life arose in the country, and, as the result of Hauge's labors first the Foreign and then the Home Mission enterprises of the Norwegian Church took origin. Before very long, about the middle of the century the need of reform in the church began to make itself felt. The State Church had become formal to the last degree, but the chief cause of dissatisfaction was the necessity of confirmation before any young person could obtain a situation. In 1875 the friends of reform organized a society at Arendal, in the south of Norway, for the purpose of discussing the Scriptural rights and privileges of Christian congregations and their relation to the State. Not long after several pastors resigned their churches for conscience's sake. Visiting Scotland

or counsel, they were greatly sustained by sympathy and promises of help, and returning home they founded the Free Church, first in Arendal, in 1878, and later in other towns. The movement spread, Scottish Free Churchmen of note going over from time to time to give support and encouragement.

The Norwegian Free Church is Lutheran, anti-sacerdotal, anti-ritualistic, anti-Erastian, perfectly Presbyterian. Its symbols are the Apostles', Nicene, Athanasian Creeds, Augsburg Confession, and Luther's Shorter Catechism. The questions of the formula put to ministers at ordination are—with the necessary changes—taken literally from the formula of the United Presbyterian Church of Scotland. Having spread rapidly during its twenty-five years of existence, the Church now has a Synod, with three Presbyteries, and forty-six congregations, having some 10,000 members in all. Pastors and elders are appointed *ad vitam aut culpam*; deacons for three years. Elders must be thirty years of age; deacons twenty-five; and only male members over twenty-one can vote at congregational meetings.—Christian Work and Evangelist.

The United Free Church of Scotland has inaugurated a new departure in its mission to the herring fishers of the Orkney and Shetland Isles and the Scottish coast. A large yacht with a company of Christian laymen has made a summer cruise among the haunts of these fisher folk, and great interest has attended their work. In every port crowds flocked to hear the preaching and singing. The names of the places visited are best known to Americans, perhaps, through William Black's yachting novels; it seems like a new page added to them to read the report of this missionary yachting expedition. In Storno way, the crew were able to take part in the good work going on in the town. The church services were crowded and in the open air great gatherings were brought together. In Thurso, where the yacht was storm-stayed for a few days, a splendid meeting was held in the town-hall, which, notwithstanding the very brief notice, was filled with an attentive audience. At Balta Sound there were large gatherings and much blessing. One of the best meetings of the whole series was held in a large shed, on an evening when the boats were mostly in on account of bad weather. The men were sitting perched up on tiers of wood reaching almost to the roof, wherever they could get a seat—reminding one of the sea-birds as they perch in rows along the face of the high cliffs. From Balta Sound the yacht went down to Lerwick, where the interest was marked, large crowds gathering on Sabbaths, especially at night, eager to hear the Gospel message. The meetings were continued every night, when numbers of men and women, both young and old, came forward and confessed Jesus as Lord. This yacht mission is simply one feature of a very extensive work carried on by this Church among the fisher folks of the northern seas. Thousands of Highlanders go to the voes, or islands of the Shetland group, for the fishing, and the interest manifested in the open air meetings was extreme and well sustained, notwithstanding the unusually cold, bleak weather.—Christian Work and Evangelist.

It begins to look as though a wide reunion of evangelical churches might be first accomplished in Australia, since the proposal made by the Presbyterians in that country, looking toward an amalgamation of the Presbyterian, Congregational and Methodist bodies, has been favorably received by the Methodists and "accepted for future consideration" by the Congregationalists. The Methodists announce that they find nothing in the modified Calvinism of today's Presbyterianism to oppose, and that the difference in polity is too slight to justify needless competition of churches. The Wesleyanism of England and her colonies, it should be remembered, has never been "episcopal" as Methodism is in our country. Wesleyan Methodism has also insisted upon a high education for its ministry, the conference not only passing upon its ministers

but selecting its "candidates" and then educating them as officers are educated for the army at the expense of the ruling body. The joint committee of Presbyterians and Methodists in Australia has recommended that the two bodies shall "seriously and favorably" enter upon steps which may lead to organic union. Congregationalism has never been particularly strong in Australia, being chiefly confined to the cities of the colony.—The Interior.

When it was decided to close the prayer meeting in a certain village, a good woman declared she would be there if no one else was. She was true to her word, and when the next morning some one said to her rather jestingly: "Did you have a prayer meeting last night?" "Ah, that we did," she replied. "Why," he said, "I heard you were there all alone." "No," she said, "I was the only one visible, but the Father and Son and Holy Ghost were there, and we were all agreed."—Episcopal Recorder.

### Book Notices.

THE VAGABOND—By Frederick Palmer. p. p. 476, price \$1.50. Chas Scribner's Sons.

This is the author's first long story, and the reader who attempts to read it, will be attracted by the engravings which are fine, but will devoutly wish that it may be the last. A motherless boy, whose father afterwards commits suicide, seems possessed with a desire to climb a mountain, to search for a mine and to find a girl. The mountain he eventually finds, climbs and discovers is a mine which makes him rich—but the search for the girl is the story itself.

The girl is intensely Southern, while the Vagabond is Northern, and this difference in views and feelings gives material for the story.

We have fighting in abundance, but the Northern soldier carries off the laurels and the only time the Confederates win a victory, it is with overwhelming numbers. The eulogies of Sheridan are too much for Southern taste, though we may manage to swallow what is said about Lincoln.

This book may have a fine sale North, but for Southern readers we do not recommend it, not so much because it is not according to our view, but chiefly because it is not according to the facts of history, nor the customs of the South.

ESTHER BURR'S JOURNAL—Woodward and Lothrop, Washington, D. C., 100 pages. Price \$1.00.

Now that the anniversary of the birth of President Jonathan Edwards has turned the mind of so many toward him, this little glimpse into his home life is especially attractive. Esther Edwards Burr was the wife of President Burr of Princeton, who immediately preceded President Edwards. The narrative is told in the rather stilted expressions of the times, but it is interesting. It shows a sprightly imagination and good judgment. One of the pictures that is brought out is of the illness and death (in their home) of David Brainerd. Her sister, Jerusha, to whom he was engaged to be married, lived but five months after, and Mrs. Burr died eight months after the death of President Burr. Mrs. Jonathan Edwards survived her husband but six months—these facts proving the intenseness of the emotional natures of the family. The book is printed in Old Roman type and each page has an effective border.

THE HISTORY OF PRESBYTERIANISM IN ARKANSAS—1828-1902.—The Arkansas Democrat Company, Little Rock, Ark.

This interesting volume is made up of papers which were prepared for the semi-centennial celebration of the Synod of Arkansas in October, 1902. There are biographical sketches of thirteen of the pioneers of our Church in that State and histories of twenty-nine of the Churches, as well as of the Presbyteries. The illustrations are numerous and the mechanical make-up of the book is worthy of its contents. This will be a valuable reference book for our Arkansas friends.

## Devotional.

### A Serious Neglect.

It is strange that Christian people, with any considerable knowledge of the truths of the Bible, will continue to demand new proofs of the certainty that God answers prayers. The very fact that the Bible gives numerous instances in which it is shown that a neglect to ask wisdom of God in relation to certain matters resulted disastrously to the neglecters, is sufficient evidence that God surely does answer prayer. In many instances the Bible shows the special difference between one seeking to have God's wisdom and help in his undertakings, and one's independence in such seeking and obtaining. We see an example in the days of Joshua. In the ninth chapter of the book of Joshua is an account of a shrewd scheme which the Gideonites perpetrated upon the Israelites. That people, having heard what Joshua and his men did to the inhabitants of Jericho and Ai, were in great fear lest they also would meet a like fate, hence they devised a very adroit plan by which they succeeded in so deceiving Joshua and his princes as to secure a covenant, granting the Gideonites a perpetual protection against all enemies of the Israelites. Joshua and his men soon discovered that they had been craftily caught, but it was then too late to remedy the matter. What was the reason that Joshua and his princes were thus entrapped? Here it is: "And the men took of their provision, and asked not counsel at the mouth of the Lord." Those few words mean that Joshua, instead of asking counsel of the Lord as to what should be said and done when the Gideonites made their proposition, used his own wisdom, in connection with that of his princes, and hence a bad covenant was made. If Joshua had consulted God, asking Him to guide him wisely, He would have revealed the plot to Joshua, and then he would have exterminated the Gideonites, as God wanted him to do. One wonders that Joshua, so generally true to God, should have thus neglected to pray for safe guidance. I presume that he never forgot that serious mistake. Its results long plagued him and his people. One lesson is, we are not competent to fulfill all duty without God's wisdom and power. Another lesson is, take plenty of time to get God's mind before doing business for him.

C. H. Wetherbe.

On a recent visit to America, the Rev. F. B. Meyer related an incident which deeply moved those of the small company which heard it.

One day in his pastoral visitation he called upon a washerwoman of his congregation. He found her finishing her day's work, and as the clothes hung upon the line in the little yard, they impressed him as unusually clean and white.

"An uncommonly fine wash you are hanging out," he said; and the woman modestly accepted the compliment as just, and showed some honest pride in her work.

The minister stepped inside, and talked with his parishioner while she brewed a cup of tea. Meantime there came a flurry of snow, which soon passed; but when the minister rose to go the ground was white, although the air was clear.

"Ah," said Dr. Meyer, "the clothes do not look as white as they did."

"O sir," cried the woman, "the clothes are all right; but what can stand against God Almighty's white?"

It is a comfort, and sometimes we need it, to remember that God "knoweth our frame," and "remembereth that we are dust," and that He does not expect from us an impossible goodness. Yet this thought, true though it is, may sometimes become half a falsehood, and lend itself to self-deception. To be content with too easy goodness is to grow worse and worse. The divine spotlessness is our pattern and ideal, and our lives grow whiter in its light or not at all. We may not be able to match it in degree, but we can in kind.—The Youth's Companion.

## Missionary.

### Conversion in Fiji.

The Fiji islands are now a part of the British Empire and they are Christian. In 1835 they were sunk in utter cannibalism and savagery. In that year two devoted missionaries, the Rev. William Cross (English) and David Cargil (Scotch) landed on one of the remotest islands of the group. From the first hour of landing they were in constant danger of death; but they were strong in the Lord and fearless because they knew God was with them. The Fijians habitually killed their enemies in war if they could get them in their power and they cooked and ate them, without any hesitation. When there was no war, there must still be meat,—human flesh—for the feast. There were no domestic animals on the island, and there were no beasts of the chase. Cannibalism was therefore an ordinary incident in the lives of the people. A serf or weaker neighbor, or a neighbor's child, or some helpless waif was caught and killed. Crews of vessels driven by tempest, or by treacherous currents, were uniformly clubbed and eaten. Crews of different islands driven ashore were also devoured. In these circumstances war was incessant.

It is related that when a missionary was killed and eaten in one of the isles, one of the native preachers volunteered to take his place. The people of the island and of Ono were converted by the report brought to them by one of themselves of what he had seen and learned among Tongan converts. The name of this man was Wai. He told the people that there was but one true God whom all must serve, and that one day in seven must be devoted to His worship. He had notched a stick to mark the even days. On the sixth day they prepared food for the seventh, and, dressed up in their best, they met at Wai's house. He told them that the Christians began by singing, but he only knew one verse, so they must sing it often. After this, he said, the Christians knelt down to pray, but, as none of them knew what to say, they sent to bring the heathen priest, and asked him to speak in their name to the unknown God. He did so, to the best of his ability, taking care to mention that he was merely spokesman for his neighbors, being himself the priest of another God.

They sent to Tonga for teachers, and before long one of themselves who had been under instruction with the Methodists came and told them more fully what God wished them to do. This young man found that 12 persons had already forsaken idols. In less than three years out of the 500 inhabitants only three were still heathen. The people shortly were all earnest and fervent Christians. Many of the five hundred went to other islands bearing the tidings of salvation. In thirty-five years the light pierced the darkest corners of the darkest isle. All were brought to the light. In 1877 the Church of Fiji as a whole resolved to send missionaries to a cannibal isle, New Britains. Nine volunteered. The British consul warned them of their great peril. Their answer was "We know it all, but we are resolved to go; if we die we die, and if we live we live." The wives with equal zeal went with them. Within five years, four of the nine were killed and eaten, but the other five joyfully took their places of peril. Fiji is now happily a British colony, civilized and Christianized.—Presbyterian Witness.

Thank God for what one good man—or one good woman, can do to promote the well-being of millions. Think of that Sabbath school boy David Livingstone, who by his life and death saved Africa, and broke the yoke and the fetters of the slave.—The Witness.

We are apt to suffer the mean things of life to overgrow the finer nature within us; therefore it is expedient that at least once a day we read a little poetry, or sing a song or look at a picture.—Goethe.

## Sunday School Lesson.

BY REV. H. G. HILL, D. D.

### David's Joy Over Forgiveness.

Oct. 25th, 1903.

Psalms 32-11. If the 51st Psalm presents the Confessions, prayers and pleas of David, and of every penitent sinner, the 32nd Psalm describes the blessed experiences of the forgiven Psalmist and of each pardoned soul. But this Psalm expressed not only the joy of pardon, but the joys of hiding sin, and the Divine instructions given to erring transgressors and wandering saints. As human nature is the same in all ages and as the principles of God's moral government abide unchanged the teachings of this passage of Scripture are important and valuable to every generation of men. We shall endeavor to present them under three topics.

I. The Sorrows of Sin Concealed.—David after sinning for a time tried to cover his sin from himself and to hide it from God by keeping silence and refusing to confess. Many do the same and realize the like result. David says "When I kept silence my bones waxed old through my roaring all the day long." Covering his sin and refusing to confess it made him miserable and wretchedness found expression in decaying bones and constant groaning. He was rendered unhappy by conscientious guilt and a remorseful conscience. But while having internal causes producing distress, outward sources of unrest were not wanting. He declares "For day and night thy hand was heavy upon me; my moisture is turned into the drought of summer." The chastising hand of God rested upon him, rendering his soul parched and dry, like the earth subjected to the drought of summer. Numerous transgressors endeavoring to cover up their sin and declining to own it even to God are often made unhappy by a guilty conscience, and the strokes of the Divine rod.

II. The Joys of Sin Confessed and Pardoned.—David exclaims "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity and in whose spirit there is no guile." He pronounces the sincere penitent whose sin has been forgiven of God, and covered by atoning blood, a blessed man. But in order to pardon confession must be made. Hence the Psalmist affirms "I acknowledged my sin unto thee and mine iniquity have I not hid. I said I will confess my transgressions unto the Lord, and thou forgavest the iniquity of my sin." The apostle also declares "If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." Nor is the joy of pardoned sin the only source of gladness to the penitent confessing sinner. He realizes that a reconciled God is his hiding place, who will protect him from floods of woe, preserve him from trouble and compass him about with songs of deliverance.

III. Divine Counsels to Wrong Doers.—Several instructions given to condemned sinners and erring saints are of prime importance. One is "Pray for the forgiveness of sins in a time when God may be found," and God's time is now. If you ever expect to be godly pray now for pardon. Another counsel is "Do not make it needful for God to use coercive means as we bit and bridle refractory animals to render them submissive to their owners and to cause them to come near to them." "Be ye not as the horse or as the mule which have no understanding, whose mouth must be held with bit and bridle, that they may come near unto thee." Another assurance is "Many sorrows shall be to the wicked; but he that trusteth in the Lord, mercy shall compass him about." A man must flee wickedness if he would escape sorrow and he who trusts a gracious God to pardon, save and bless him shall be girded about by the Divine mercy. The last counsel here given is to make God Himself and not merely His works or benefits our chief source of gladness. "Be glad in the Lord and rejoice ye righteous."

## Westminster League.

BY REV. HUGH W. HOON.

### Great Men of the Bible—What David Teaches Us.

I Samuel 16:11-13; Ps. 19; John 7:42. Topic for Nov. 1.

There is no more beautiful life of any purely human man recorded in the Scriptures than that of David, the shepherd, poet, king. There is probably none that can be studied with more profit. His life was many sided and exhibits to us a godly man who sometimes, yes often, was tempted into heinous sins. Yet from each downfall he arises a better and nobler man than before. From these circumstances we learn many lessons, a few of which, only, can be touched upon here.

The secret of his life is revealed to us in the sixteenth chapter of First Samuel, where we have an account given of his anointing by the prophet, to be king. There we read at the conclusion of that narrative, that "the Spirit of the Lord came upon David from that day forward." "From that day forward,"—these are the words which mark the first crisis in the life of the man. It was the Spirit of the Lord which departed from Saul and which caused his downfall in so doing. It was the Spirit of the Lord coming upon David which caused his uprising. It is a great day in any life when the Spirit of the Lord comes over that life. It is the saddest of all days when a man turns his back upon that Spirit and grieves Him so that He leaves never to return. This same Spirit comes to our lives and offers to become the constant abiding companion, the indwelling companion of each of us. Many refuse to entertain Him as their guest. He is treated with ignominy by some, others openly rebel against Him. David might often grieve this abiding Friend by lapses into sin, but he always returned with the true repentance and renewed allegiance. How are we treating the Spirit from the Lord? Are we spurning Him, or are we yielding ourselves to His guidance?

The next lesson which we would emphasize is that God was always recognized as the Supreme Sovereign of David. It is a condition which grows out of the former condition of receiving the Spirit into the life. In the nineteenth Psalm, David declares the goodness and glory of God to be written upon the heavens and the earth. He also acknowledges how perfect He is in all his ways and prays for grace to be able to do the will of the Lord, at the same time showing how very sensibly he realizes that man's dependence is only to be placed in the Lord, if he would attain to anything that is good. He sets forth God's preserving power by supplicating Him that He would keep His servant back from presumptuous sin as well as cleanse him from secret fault. When we in like manner learn that all power and dominion rest with God, and that every good thing comes from Him, we will then, if we are wise and sincere, cease to trust to ourselves and place our confidence in God only. When David trusted God he was always happy and successful. When he risked his own understanding and prowess, he was brought to confusion and grief.

With these principles as the basis of David's life, we find that other noble qualities of mind and heart grew out of them.

He was a courageous man. He might well be. He knew that the Angel of the Lord was encamping all around him; that He would deliver him. Knowing that God's Spirit was in him, he also knew that it was that he might fulfill his mission in the world. What better kind of courage can a man have than that which is the result of these facts? It did not make David take risks which might as well be avoided. It made him undertake anything in which the honor of God and the glory of His name were at stake.

He was a man who repented truly of his sins when he had time to think of them, quietly and calmly. His repentance was always sincere, and needed not to be repented of.

## Contributed.

### The Church's Right of Control.

Perhaps the most influential word that has been spoken against removing the Southwestern Presbyterian University from Clarksville, Tenn., to Atlanta, Ga. has been spoken by Dr. J. B. Shearer. Probably no more influential word will be spoken on that side of the question. Dr. Shearer's words carry weight because they are weighty; because of the high esteem in which he is held by the whole Church; and because he is supposed to be thoroughly informed touching the matter in hand. It so happens that Dr. Shearer is the one man who stands out conspicuously as the representative of the idea of Church and Christian Education. He was among the first to preach the duty of the Church to control education, and he has been the most faithful and persevering preacher of this doctrine. What Synod, what Presbytery has not heard his potent voice advocating Church schools? To him is largely due the fact that the Church has finally, through its General Assembly, definitely and avowedly committed itself to the doctrine that it is part of the Church's mission to educate.

In the light of Dr. Shearer's article on the removal of the S. W. P. University from Clarksville, we may well ask, what does he mean by Church Control of Education? What does he mean by a Church school? What is the relation of the Church to the Southwestern Presbyterian University? He tells us that the location of the University at Clarksville was secured by the joint offer of three parties, the trustees of Stewart College, the city of Clarksville, and a number of private individuals. He does not tell us to whom the offer was made, but presumably to the six Synods who appointed the Board of Directors. Did the University then become the property of the six Synods? Do the four remaining Synods who appoint the Board of Directors own it? We understand that it was given to them on condition that they locate it at Clarksville. They fulfilled the condition and now the University belongs to those four Synods. What is the precise nature of this ownership? In what does its essence consist? Does it carry with it the ownership of all the endowments that are given to the University after it becomes their property? Mr. McComb gives a hundred thousand dollars to the University. The University belongs to the Synods. Do the hundred thousand dollars belong to the Synods? Can they do with it what they please? Does it pass under the contract with Clarksville, and in doing so pass beyond the touch of the four Synods? Did Clarksville, by paying \$50,000 get a perpetual and everlasting grip on all the funds that might thereafter be given to the University? Was it understood that the contract was an everlasting covenant; that it was like the laws of the Medes and Persians, unalterable? Suppose the endowment should amount to a million of dollars, must the owners of the University forfeit all that to Clarksville in case they try to modify or cancel the contract? Such is the conclusion from Dr. Shearer's argument. The Synods own the University, but its endowments are all pinned down forever to Clarksville. What advantage accrues to the four Synods from their ownership as respects the endowments? They can no more control them than can the other Synods.

It may be said that they can control them through their Board of Directors. "Ecclesiastical control is secured at the pivotal point by the election of a Board of Directors by the Synods; and ecclesiastical administration (the bane and curse of so many Church schools in the past) was guarded against by a definite provision that the sole government of the University should be in the Board of Directors." This adjustment between church courts and their schools is good Dr. Shearer's own invention, and a child of his brain for which he feels a peculiar affection. He can say of it as Lamech of Noah: "This same shall comfort us in our work and

in the toil of our hands;" it shall take away "the bane and curse of so many Church schools in the past." The Church can control, but cannot administer; it can control but cannot govern. It can control "at the pivotal point by electing a Board of Trustees." That is very simple, and very beautiful. The Church is on one side of the pivot and its school and its Board of Directors are on the other. The Church can never go beyond the pivot—it would no longer be a pivot if it did not occupy a position between the Church and the Board. The Church cannot get near enough to touch its institution, its endowments, or its Board of Directors—its control is restricted to the pivotal point. "Any attempt by one or more of the Synods to alter this arrangement of the duties and responsibilities of the Board of Directors can only end in disaster." This arrangement, like the contract with the city of Clarksville, is eternal, immutable.

This it seems is what Dr. Shearer means by a Church school—a school from which the Church is forever shut off by an unalterable contract with local parties; and from the administration and government of which, it is forever debarred by a Board of Directors. If this discussion does no other good, it may prove of great value by clearing up the question of the Church's right to control its institutions of learning. Other churches have settled this question in favor of the Church. When the Baptists saw that their Seminary was not prospering at Greenville, S. C., they picked it up and set it down in Louisville, Ky., and now it is the largest Theological Seminary in the world. When the Northern Church saw that their seminary at Hanover, Ind., was not prospering, they picked it up and set it down in Chicago, Ill., and now it is the second largest Presbyterian Seminary in the world. One section of our own Church has settled the question. When it saw that its seminary was losing ground at Hampden Sidney, Va., they picked it up and set it down in Richmond, and now they have an institution that rivals in its plant and equipment the best in the land. Here are two Church institutions, each well-endowed, apparently drying up because the currents that used to feed them are turned into other channels. This state of affairs can be accounted for without reflecting in the slightest on these institutions, or their management. Providence throws open a door of opportunity. They can be reset where the currents will strike them again, and the scope of their service will be enlarged indefinitely. Shall local sentiment, and personal interests stand in the way of the Church, and prevent its seeking the good of institutions which are admittedly its own? If they are permitted to do this, had we not better quit speaking of these schools as Church institutions?

In order to make his position absolutely impregnable, Dr. Shearer tells us that "location (if anything) belongs to the Board of Directors, and removal is simply a change of location." To justify this statement he quotes from the "Plan of Union," showing that the Board of Directors shall "at their discretion locate and develop the institution as rapidly as their means will justify." Now, if the "plan of union" conferred on the Board power to locate the institution at their discretion, the Board had power to locate it elsewhere than Clarksville. Then what becomes of that undiscussably sacred, and everlasting contract into which the Synods entered when they accepted the \$50,000 from the city of Clarksville? Can it be that just on the heels of that so solemn a contract the Synods created a Board of Directors and empowered them to break it? The Synods can not break this contract; cannot modify or annul it without bringing disaster; cannot even discuss it without exhibiting moral obliquity; but this irresponsible creature of theirs is freed, as soon as it is born, from the restraints of this contract. "Location (if anything) belongs to the Board of Directors, and removal is simply a change of location"—therefore if the Board of Directors can do anything they can remove the University. Does the city of Clarksville concede this? Does Mr. Kennedy, the

our friend and trusted counsellor of Dr. Shearer concede this? Yet this is what Dr. Shearer asserts. Possibly the Synods may find a way after all to reach their institution effectively. They can work at the pivotal point, and gradually change the complexion of the board. We have felt all the while that if the Synods could really wish to move their institution, they could be as wise in devising a way as other Synods in our own Church and in the Northern Church have done. Controlling Synods are very likely to insist sooner or later that they have a right to control.

An Humble Inquirer.

#### "The Committee on the Proof Texts."

Our usually amiable, and always excellent friend, the editor and manager of *The Standard*, in its Western office, is in an unhappy frame of mind, and to relieve himself has said things not altogether nice of the late assembly, its principal committee and its moderator. Each of these did things that ruffled his temper, and on the issue of Sept. 30th he gives expression to his displeasure in language that could easily have been more mild and guarded, as well as more complimentary. His grievance is twofold: 1st. The composition of the committee appointed to "revise the Proof Texts of our doctrinal Standards," and especially, 2nd, the failure of the moderator to appoint Rev. E. C. Gordon, D. D., as chairman of that committee. His contention is that as Dr. Gordon was the "real originator" of the overture, in answer to which the committee was appointed, and, by parliamentary courtesy, should have been its chairman; whereas he is not on the committee at all. Against this "flagrant violation," as he calls it of "a plain, fair, common sense and righteous principle," he enters his "earnest protest;" and in the heat of his resentment allows himself to accuse the moderator and the Assembly of discourtesy to the slighted brother. Now the simple and sufficient answer to all this is:

1. That Dr. Gordon was not properly known to the Assembly in connection with the overture in response to which the action in question was taken. That overture was sent by the Presbytery of Lafayette and properly certified by the stated clerk, unaccompanied by any information as to either its parentage or history. And in the very brief discussion it received on the floor of the Assembly, the name of Dr. Gordon—so far as is now remembered—was not once mentioned, as sustaining any relation to it whatever. When an overture is received from a Presbytery, it is not the custom of the Assembly to inquire "who wrote it?"

The Presbytery itself is the only party with whom it is concerned. In the case of this particular overture, all that the Assembly knew, or had a right to know, or cared to know, was that it came from the Presbytery of Lafayette, and if courtesy required the recognition of that Presbytery in the composition of the ad interim committee, it is not easy to see how Dr. Gordon's claim to such recognition could have been greater than that of any one of the 23 ministers and 7 ruling elders who might have constituted the Presbytery when the overture was adopted.

2. But to this it will be objected that the relation of Dr. Gordon to this overture was actually, though not officially, known to the Assembly, and that therefore his appointment as head of the committee should have been made. That he was known to many members of the Assembly as the author of the overture is quite probable. But had he been known as such to the whole Assembly it would have given him no prescriptive claims to such appointment. The assertion of such a claim is in conflict with the general history of such committees. It is true that under an unwritten law of our church courts, the member who moves the appointment of a committee, whose report is to be presented at that meeting, is, in ordinary cases, appointed the chairman of the committee. But in the appointment of ad interim committees charged with matters of vital interest to the entire Church, this custom is not regarded as binding, at least not in our higher courts. The good Doctor declares that "always the movers are re-

presented on the committees appointed," and adds the sweeping assertion, "to this I have never known an exception." The Doctor forgets, or his knowledge of the facts is very limited. If he will examine the records, he will find that, in cases similar to the one now under review, the exceptions are largely in the majority. In the case of such Committees as I now recall, and the number is not small, appointed by the Synod and Assembly, in hardly an instance was the original mover placed as the head of the Committees, or on the Committees at all. If his name was not appended to his overture, or if his special fitness for a place upon the committee was not urged, the court did not bother itself with inquiries about the mover. If the matter overtured was of sufficient importance to justify the appointment of a committee, the court felt at perfect liberty to avail itself of the best material at its command, untrammelled by individual claims. On this ground the moderator, in the case before us, had he been aware of the superior ability of Dr. Gordon in the interpretation and application of Scripture texts, might have selected him from among a hundred or two others equally competent. But his judgment as to preeminent fitness directed him to the five men whose daily business it is to do the very work the Assembly has required. And in the exercise of that judgment he has given us a committee that secured the enthusiastic endorsement of the Assembly and has commanded the general approval of the Church—before reading the protest of G. L. L. I would have said the universal approval of the Church.

3. But the article under review compels me in all candor to go a step further, and to ask if it would really have been fair, either to the Church or to Dr. Gordon, to have placed him on the committee? It is not forgotten that, before the meeting of the late Assembly an overture of which Dr. Gordon was the acknowledged author, was privately circulated asking for individual and Presbyterian endorsement. That overture fell into the hands of *The Presbyterian Standard* and was so roughly handled by the senior editor, that when it reached the Assembly it was found shorn of nearly all its objectionable features. But in its original, unabridged form it had been published, and by that publication and the discussion that followed the status of the author on one or more of the fundamental articles of our faith were found to be out of harmony with his Church. Now if the committee for which the overture asked had been for the revision of our Standards, there might have been some propriety in the appointment of Dr. Gordon. But the Assembly did not propose to revise the Standards, but only the proof texts that give scriptural warrant for the teachings of the Standards. To have assigned this duty to Dr. Gordon and so have required him to furnish scripture proof for doctrines which he believes are without scripture warrant, would have been what Carlyle, speaking of a similar incongruity, once called "the grimmest joke of all the ages." How e. g. could he give the scripture proof for our doctrine of human inability when he repudiates as unscriptural our Confessional statement of that doctrine? In spite, therefore, of the modest claim that there is no other man "who is so competent, so able, so ready now to do just what this committee was appointed to do," some of us cannot quite relieve ourselves of the conviction that there would have been an obvious impropriety in his appointment. It would have been unfair to the Church, and unfair to him. For though it be true that there is no other "man in the Church who, during the last ten years \* \* \* has given so much time and thought and study to the careful, painstaking thorough examinations of the proof texts," yet if he cannot honestly furnish the proof that "No man is able, either of himself or by any grace received in this life, perfectly to keep the commandments of God" etc., he was not the man that was wanted on that committee; and the omission of his name, for which the moderator and Assembly have been so unsparingly condemned, was right.

It is not pleasant to write these things of a brother for whom I cherish a warm personal regard, and whom the Church holds in highest honor. But I am not responsible for bringing him into this discussion. The Assembly and its moderator have been recklessly and violently assailed for a flagrant act of injustice to him; and it is necessary, in their vindication that the facts which show how groundless is the charge against them, should be distinctly stated. My long and intimate acquaintance with the writer of the article under review and my admiration of his noble qualities make it easy to believe that if he had reflected a little before printing it his paper would never have seen the light.

J. R.

#### Letter From Boston.

I have looked and hoped for a report from some of the many delegates to the National Educational Association which met here in July and which was of such great interest.

The Boston Herald in an editorial a few weeks after said, "If the late session of the National Educational Association in this city, which gave occasion for hundreds of able and instructive addresses, had been the occasion of but one, that by Edgar Gardner Murphy of Montgomery, Alabama, executive secretary of the Southern Educational Board, we are almost prepared to say that all its cost and labor would have been justified, provided his wise and eloquent words could be brought to the attention of serious minded and intelligent men and women all over the country." \* \* \* \* \* The perversity of human nature is hard to be accounted for.

One of the first magazines I look for when at the public library is the Independent. I am always curious to see what it has to say about the South though afterwards I frequently have a bad quarter of an hour.

If it is possible to criticize what happens in the South, the Independent is quick to do it.

But there are such funny things in a recent number that I fancy your readers will be as much amused as I have been so I give most of the quotation.

In a review of Thomas Nelson Page's new book "Gordon Keith," the Independent says it is "a better one than 'Red Rock' where there was too much of the sentimentality of misfortune, too frequent appeals to the reader's sympathy \* \* \* \* \* But the motive of the book is to prove a natural and social distinction between the thoroughbred Southerner and the Northern man supposed to belong to the same class. Thus having created a paragon of courage, virtue and energy in the person of his hero, Mr. Page thrusts him into the social life of New York where prestige depends upon wealth rather than character or good breeding; in page after page he demonstrates the eternal difference between the young Southerner and his Northern companions.

The youth's very tan and awkwardness are made to rebound to his glory and the fact that his courtesy and kindness actually bring him under suspicion is used by the author to prove that the Yankee had not at that time a conception of the gentleman which would enable him to recognize one by his manner.

But to convince the popular mind that there is an elemental degree between the Southerner of high degree and everybody else has always been Mr. Page's literary business.

He labors under the delusion peculiar to novelists of that section, that probably the only perfect gentleman in this world is the Southern man of more or less Virginia ancestry.

This is a mistake of course, and grows out of the extraordinary consciousness of superiority in all Southerners whose pedigree includes a number of Colonels and governors.

It is not so much a personal fallacy as it is an unbecoming insistence upon their precious distinction; and in the fiction of the South it is a quality that has been

so accented as to become a sort of provincial absurdity.  
\* \* \* \* \*

Now this old environment, these conditions and the men resulting from them are passing away and the sooner Mr. Page, in common with other Southern writers, recognizes the fact that the romantic detail of plantation monarchies and other features of the old South are no longer interesting material, the sooner shall we have a representative literature of that section."

In an editorial on the social boycott of John S. Wise of Virginia, it says, "he is a good enough man for the best society in New York. But he is not regarded as fit to associate with by the proud representatives of those families in Virginia. They pass him with a cold stare. It is all because he differs with them in politics. And yet they claim that they allow freedom of speech."

This reminds me of a call I had from a lady (?) She wanted to know why Southern people thought themselves so much better than Northern people? I replied that I didn't know they did. "Yes, they do," she said, "and I think the reason is because they are jealous. They know we are ahead of them in education and cultivation," and yet this specimen of superior cultivation had spoken of a number of things that "hadn't ought" to be done.

\* \* \*

Everything with reference to Rev. R. J. Campbell is of interest to one who has had the rare privilege of hearing him preach when he was in this country. I was much surprised to see in the Christian Observer September 16th that "he did not appreciate the tone of the Winona Conferences; felt them to be too spiritual."

That was the burden of his theme, more spirituality the day I heard him.

In all the years I have lived in Boston, with the exception of Philips Brooks, I have not heard a minister who impressed me so with his own spirituality, nor have I heard a sermon so uplifting. You drink in all he says not because it is especially eloquent, for there was no attempt at oratory, no effort to appear learned. He was very simple and direct. He gave you out of the fullness of his own heart, a message that made you realize how parched your own soul was, how utterly barren your own life.

Some one writing in the World's Work says: "He is folded in a personal peace which isolates him in an age of unrest \* \* \* it is a peace like the remote quietude that sits on the Jungfrau at sunset."

Protests were received by Mr. Moody at Northfield that he be not allowed to speak on account of his Universalist views, but I should consider it a great loss not to have heard him. Yet as we came out of church a lady back of us remarked, "how theatrical he is."

Margaret McB. Baxter.

#### Wasted Years.

Grieve not for wasted years, oh heart!  
Regret nor sighs can them recall.  
Stand not with tear-filled eyes apart;  
For soon the evening shades will fall.

What if thy way hath sometimes been  
O'er dreary wastes of burning sand.  
God's stars at midnight hast thou seen,  
And felt the touch of His kind hand.

Then pilgrim turn with gladsome eyes,  
And trustful heart, toward the Light,  
Leave wasted years with One so wise,  
Nothing is hidden from His sight.

As weary travelers seeking rest  
'Neath waving palms, by waters clear,  
Forget the sands their feet have pressed,  
Thank God we did not perish there.

G. C. W.

### A Reformatory in North Carolina.

(The following forceful paper was read at the State meeting of the King's Daughters, at Salisbury, N. C. Speaking of the hoped-for Reformatory, the Charlotte Observer says:

"We are firmly of the opinion that, while the Legislature may make a small appropriation for the purpose, the major part of the work will devolve upon the women of the State. A start toward the end has been made by a citizen of Moore county in the donation of a site, with all the land necessary for the purpose. The women will have to do the greater part of what remains to be done, and if they resolve to do it it is not to be doubted that they will gain the end."

Nothing touches the mother-heart of a woman more than a straying boy, but surely our men will not stay behind and our ministers and our teachers especially will come up to the help of the noble women whose shoulders are now at the wheel.)

Yielding to a request made by our excellent Secretary and others, we have come before you today to plead for a cause that should appeal to the hearts of every King's Daughter in our land, viz: A Reformatory for our young boys, a Home for our youthful criminals. In many places, notably in Massachusetts, New York, Pennsylvania, Maryland, Michigan, Iowa and Ohio, the State has come to regard the reclamation of children as the highest function in the field of charity; the most intelligent of their citizens are identified with this popular work. Our sister State, Tennessee, leads all the others in her rescue work and has at the Reformatory in Nashville alone, over 1,000 children, and statistics show, greatly to her credit, that in the first ten years this Reformatory has turned out over 1,000 boys prepared for the struggle of life. This same State appropriates from \$80,000 to \$100,000 per annum to like institutions. Alabama has its most noble representative of this cause, Mrs. R. D. Johnson, here with us. She will tell you of the grand work done in child-saving by the women of that State, who have "coined into money and lands and buildings their personal comfort, their inherited timidity, their pride and prejudices, their pity and their love." Right proudly we mention the commendable fact that there are 100 Reform schools in our country, all working very successfully.

But our beloved Old North State lags behind in this humane movement. Shall the people of North Carolina continue to place children in jails, work houses, convict camps, the penitentiary itself? or shall they take the youthful offender from evil associations, train and discipline him, build up his character by ceaseless occupation, and the presence of noble example, and finally the power of habits, "until this vicious waif criminally inclined, instead of becoming a terror to society, returns to it as a supporter and protector of a common welfare?" As has been earnestly affirmed in the Biennial Report of the Board of Public Charities, "Whatsoever else may be set aside or postponed to a 'more convenient season,' our people have declared thro' many channels and at various times, with a unanimity that is remarkable, that we can no longer defer the effort to stop the greatest waste in our commonwealth, of the most valuable possession that we enjoy. Converting this waste from the heaviest burden that oppresses us, in pecuniary loss, family deprivations, injury to life and property, and the disgrace to individuals and communities, 'converting it into men, high minded men, for these constitute a State!' and are its greatest investment. Wives, mothers, sisters, dear Daughters of The King, do we realize that numbers of our wayward young boys are committed to prison cells with the vilest, foulest prisoners; sent for offences more or less great, to places teeming with the evil spirits, sent there to get a post-graduate course in all the wickedness possessed by the veteran professors of crime and iniquity? Yes, 'our own flesh and blood are being thrown on the waste heap!' The alternative of this sad state of things is that young criminals must either be placed with desperadoes or be allowed to

escape and thus encourage and increase crime. Upon examination of the report of the Board of Directors of our State Penitentiary we find as far back as the year 1896, "Convicts received under 16 years, 80; from 16 to 20 years, 326." The total number of convicts, 1246. Appalling per cent of young criminals wasn't it? We are glad to note from same source, in 1901-1902, "convicts under 16 years, 20; from 16 to 20 years, 130."

We will only give one instance out of many that might be cited. A young boy just nine years old was sent to the Penitentiary. There was nothing else to do with this wicked little fellow, for he had lain in wait and viciously shot dead his own father. This lad remained five years as a "waiting boy" for the older criminals, a little sponge to absorb prison bacilli of all sorts, till when released, he rolled "sin as a sweet morsel under his tongue," and soon returned to his adopted home a notable "jail bird." If the Pauline injunction for the Christian was, "Come ye out from among them and be ye separate," separate from sin, from the haunts of sin, from the pleasures of sin, might it not be equally binding upon us to keep our boys from the adepts of sin? If it was necessary for the welfare of the Church to warn its members against being yoked with unbelievers, must we not shield our young boys from the contamination, the degradation of being chained to men steeped in iniquity, whose every touch is defiling?

Ah, "is the young man Absalom safe?" King's Daughters—are the King's Sons safe?

"For sadder sight than eye can know,  
Than proud bark lost or seaman's woe,  
Or battle fire, or tempest cloud,  
Or sea bird's shriek, or ocean's shroud,  
Is the shipwreck of a soul!"

Ah, scores of souls! What are we doing to prevent these human shipwrecks?

What use for the rope if it be not flung,  
To our sinning boys, when they are young?

These wicked godless fellows that town magistrates do not know what to do with, that city authorities do not know how to punish? These young offenders of the law that even hardened criminals have been known to beg, "Don't send them young boys out here with us!" What are we going to do for these bad boys? Are we like the proud Pharisee passing by the stripped and wounded? or the hypocritical Levite turning indifferently away, "on the other side?" Should we not think gently of the erring ones?

"Oh let us not forget however darkly stained by sin—

He is our brother yet! Heir of the same inheritance,

Child of the same God,  
He hath but stumbled in the path,  
We have in weakness trod."

Hasten then to the rescue of our "brothers," for verily the time is ripe, all things are getting ready, for a Reformatory or Training School looms up to our delighted vision, not like the deceiving mirage, but a blessed reality. For fourteen years with the perseverance of the saints, Mr. C. B. Denson, and the Board of Public Charities, labored untiringly to get an appropriation from the Legislature, for this cause. In 1902 our Legislature approved and endorsed the bill for this Training School, yet made no appropriation for it. But as its value as a grand investment to the State, becomes more and more apparent, our law-makers will demand it (if the women of North Carolina have not already secured it!) Behold what the women of Alabama have done. A Judge of Birmingham recently wrote, "The Industrial School for the boys of Alabama is a magnificent monument to the love and devotion of the noble women for the wayward boys."

In order to get a distinct idea of what a Reformatory is, we will consider that the President of the Prison Association of Virginia says of the House of Refuge (Reformatory) he visited in Cincinnati: "The building is large, airy and convenient for the many purposes for which it is used. In one section set apart

for large boys from 12 to 16 years of age, there are four tiers of cells, each having a window and an opening that leads into the corridor, along which moves the guard all night. These cells or rooms, are 6x9 feet and contain bed, chair, chest of drawers, together with a few ornaments. Every thing in and around the building is kept scrupulously clean." Mr. Hultzer continues, "but that which won my greatest admiration was the splendidly developed system whereby the boys were made happy, ambitious and hopeful. I refer to the Industrial Department, where handicraft is efficiently taught, and the boy is given a capacity to go forth in the world equipped to meet any reasonable demand in the struggle for existence." For instance the carpenter shop, tailoring, printing department, where beautiful work was done by the boys under the tuition of a competent instructor. The shoe and agricultural departments showed excellent work. He also found the school rooms (for the little criminals and inmates of the place must be taught) models of neatness and comfort, presided over by excellent teachers, and the classes kept in grade, as nearly as possible." The Kindergarden, would do credit to any system in the country. Little tots, 4, 5, and 6 years old are all given an equal chance with the more favored children of the land. Moral ethics are constantly being impressed upon the minds of the inmates of the Reformatory, and every effort is made to develop character, by precept and example." It might be well to mention in this connection that the prison cells, high walls, balls and chains, have been abolished in a great many Reformatories. The strict military discipline being sufficient in most cases for correction. The cottage system has proven a fine success. Forty or fifty boys have their own cottage home, with their special guardians.

Mr. P. Caldwell, of Louisville, Ky., who has spent 35 rich, fruitful years in child saving, says, "The fact is, there is not a single power within the average child, if taken at an early age, that correct and proper training will not penetrate and grasp. Let the boys have good surroundings, moral discipline and practical knowledge, and in a large majority of cases, he may be safely trusted to work out the problem of his own honor, and able maintenance and ultimate salvation. Let the care of children become the watchword of individual and State, and a new heaven and a new earth will dawn upon us." Again, "a delinquent child launched upon life with no other training than vicious and corrupt environments, its first sound an oath, its lullaby an obscene song, is more hopelessly handicapped than would be a rower, who having entered upon a test of speed, should he be required to reach the goal in a craft without oars or rudder." Then is not this Training School for our delinquent children a necessity?

But some "doubting Thomas" may ask: What is the percentage and lasting reformation? The majority quote it as fully seventy-five. In some cases of youthful criminals it is asserted that ninety per cent or more have been reclaimed." In a public address at a celebration in Nashville, Tenn., a distinguished citizen stated in presence of its Reform School, "That of 1,300 inmates of the institution, only eleven had ever been known to return to criminal courses." Now when the statistics recently given before the National Prison Association show "That the cost of criminals in these United States is \$600,000,000 per annum, more than the value of the entire wheat or cotton crops in all the States of the Union," what sane or humane man or woman would not then help on this Reform movement? If they would read the records of the courts, visit the jails, examine the workhouses, look upon the chain gang as it clankingly goes by, see the small boys working on the public roads, on the oftentimes handsome, innocent looking faces of these youthful criminals, read the crying need of a Reform School for such, surely they could not withhold their hand from this duty. Ah sad indeed the refrain, "Sick and in prison, and ye visited me not."

No, nor lent a helping hand to keep me out of prison. Last June a boy was sentenced for larceny in \_\_\_\_\_ county; he had a relative who asked for him the aid of the State authorities to place him in some Reform school without the State (there was none in it). The culprit was given admission into such an Home, where he will be trained to be useful and helped to get back his lost honor. The charges for this boy in the Home amounted to \$100 per annum. His ordinary jail fees would have been 30 cents a day or \$109.50. The first sum to secure intelligence, an honest trade a re-entering into a happy respectable life, a good home-maker and tax payer to help bear the burdens of society. The second and larger sum, \$109.50, would have been only part of the price of ruin to soul and body, a necessary initiation into the life, habits, desires of robbers, murderers and such like.

Oh give the boys a chance! Listen, listen, let the sad wail of a poor lad who was on his way to 'the scaffold for capital felony, enter our very heart of hearts. He turned to the minister present and in piteous tones exclaimed, "Mister, oh mister, tell them I ain't had no chance no how!"

King's Daughters of North Carolina, we must have this Training School for our boys. This monument to our sisterhood, more lasting than all costly structures of earth, and through a glorious eternity, those whom we have been instrumental in plucking as "brands from the burning" will call us blessed and join with us, the anthems of praise to Him who hath loved us, and washed us in His blood.

Mrs. Jno. H. Reid,  
Mt. Mourne, N. C.

"Three years ago the Alabama Reformatory floated around in a tent with five little boys. Since then 125 boys have been cared for—as many as 68 in the institution at one time. The first appropriation from the Legislature was \$3,000. The second, \$15,000. The last Legislature voted \$10,000 for an additional building and \$8,000 per annum for four years. This vote was almost unanimous, only one against the appropriation in the Senate and one in the lower house; \$8,000 has been raised in addition to the amount given by the State and the work is just in its infancy.

In The Soul Winner for October is the story of a mountain child arraigned for the murder of his little sister. He grew tired of nursing her and killed her. It was brought out in the trial that he knew nothing of God or the Bible; had never been to school or Church; had lived on bread and water. The jury sent him to prison for life. And this is the Twentieth century.)

#### Presbyterianism in Cheraw, S. C.

In the fall of 1820 Rev. N. R. Morgan, a Presbyterian Minister, visited Cheraw and found it, as he afterward described it, "one vast spiritual destitution." There was not a church member in the place, nor any one who was attached to any particular denomination. The people of the town seemed to appreciate the fact that such a condition of things was intolerable and invited Mr. Morgan to remain with them and preach for a year. On a hill overlooking the Pee Dee river stood an old church building which had been used by the British as barracks during the Revolutionary war. This they repaired at the expense of \$1,000 and here Mr. Morgan preached till the fall of 1825 without an organization of any kind. During that period the town people and the country people became involved in a controversy in regard to the occupancy of the building. A Baptist minister by the name of Lewis had preached in the building some years previous to Mr. Morgan's visit and the country people, who were chiefly Baptists, claimed the right to occupy the church at least half the time. This the town people denied and a bitter controversy resulted. Early one Sabbath morning the Baptists took possession of the building and proceeded to hold their service. The town people, though organized into no church proved that they were at least a Church militant by placing a cannon on a hill near the church

and firing it off as the preacher announced his text. The church was shaken to the foundations and the congregation precipitately left the church and made no further effort to occupy it. In the meantime the Episcopal Bishop in Charleston claimed the building as belonging to St. David's parish. He made good his claim and took possession of the building. It is now the church in which the Episcopalians worship and is known as St. David's church.

These controversies injured the cause of religion and Mr. Morgan, bitterly disappointed, removed to another field. In the spring of 1827 Rev. Urias Powers was sent as a missionary by the Domestic Missionary Society of the Synod of South Carolina and Georgia. After preaching about a year he organized a Presbyterian church consisting of 12 members on March 11, 1828. Mr. Powers was never installed pastor, but continued to supply the church until 1834. In the summer of 1832 the famous evangelist, Rev. Daniel Baker, visited the town on the invitation of the session and preached several weeks. As a result of his visit 35 members were added to the Presbyterian church and many to other churches and a Baptist church was organized.

The congregation continued to worship in the Academy building, near the Matheson residence, until 1832 when the present church building was erected. The church had several supplies until 1838 when Rev. J. C. Coit became the first pastor of the church. Mr. Coit had been one of the leading lawyers of Cheraw, but feeling it his duty to preach gave up a lucrative practice to become pastor of the church of which he was a member. He continued in that relation until 1857 when failing health led to his resignation. An inscription on his monument in the Cheraw cemetery informs the reader that "he went from among the sheaves to meet the Lord of the harvest in 1862." After his resignation the pulpit was supplied by Rev. Thomas English and afterwards by Rev. N. W. Edmunds. Rev. W. B. Corbett became pastor in 1859 and remained 10 years, when he removed to another field. Cheraw was right in the line of Sherman's march and the people were reduced to absolute poverty and could not give him anything like a competent support. But though urged by his friends to accept a call to a more remunerative field, he replied, "I have been with these people in their prosperity, I will not leave them in their adversity." Rev. E. H. Buist was installed pastor in 1870 and continued pastor until his death in 1882. He was much beloved by his flock and his congregation erected a monument to his memory at his grave in the Cheraw cemetery.

In 1883 Rev. Thornton Whaling who had just completed his studies in Columbia seminary was ordained and installed pastor of the church. He continued to discharge the duties of his office with remarkable efficiency and success until he accepted a call to Birmingham, Ala., in 1891. Dr. Whaling's friends in Cheraw still watch his career with great interest and pride. The present pastoral relation was established in 1893.

During Dr. Whaling's pastorate a church was organized at Orange Hill, a mission of Cheraw church, six miles north of Cheraw, where Rev. S. H. Spencer of Morven, N. C., now preaches twice a month. The Cheraw church has given many sons to the ministry.

Rev. Donald McQueen, D. D., Rev. John C. Coit, the first pastor, Rev. Aungs Johnson of Texas, Rev. S. E. Bishop of Cheraw, Rev. A. B. Coit of Miss., Rev. R. P. Pell, President of Converse College; Rev. W. B. Jennings, D. D., of Detroit, and Rev. John F. Matheson of Pocomoke City, Md., were all members of this church. Rev. J. H. Thornwell, D. D. LL. D., was for many years a member of the congregation.

The present membership of the church is 182. The Cheraw church has always been blessed with an able and consecrated bench of elders and an efficient board of deacons. The present bench of elders consists of Major A. McQueen, Major M. McR. McLauchlin, Dr. J. A. James, Hon. W. F. Stevenson,

clerk; Col. T. Stobo Farrow, Mr. D. S. Matheson and Mr. R. M. McKay. The board of deacons consists of Major A. B. Horton, H. M. Tomlinson, H. D. Malloy, J. A. McCreight, W. P. Stubbs, J. T. Ladd, T. G. Matheson and E. Malloy.

He hath riches sufficient who hath enough to be charitable.—Sir Thomas Browne.

A perverse temper and a discontented, fretful disposition, wherever they prevail, render any state of life unhappy.—Cicero.

I can easier teach twenty what were good to be done, than be one of the twenty to follow mine own teachings.—Shakespeare.

Find your niche, and fill it. If it be ever so little, if it is only to be a hewer of wood and drawer of water, do something in this great battle for God and truth.—Spurgeon.

Do not take the ground that the Christian Church has nothing to do with the social problems of the day. Let not the followers of the carpenter's son of Nazareth be unmindful of the carpenters of Chicago.—Henry L. Bollwood in the Advance.

Where the Bible goes, there higher standards of living follow. The introduction of Christian literature among our foreign-speaking population would mean the introduction of a cleaner, happier and more wholesome manner of life.—Exchange.

It is astonishing how large a part of Christ's receipts is devoted solely to the inculcation of happiness. How much of his life, too, was spent simply in making people happy! There is no word more often on his lips than "blessed," and it is recognized by Him as a distinct end in life, and the end for this life, to secure the happiness of others.—Henry Drummond.

John Stuart Mill makes the following notable confession, as true as it is striking: "Who among the disciples of Jesus, or among their proselytes, was capable of inventing these sayings ascribed to Jesus, or of imaginig the life and character revealed in the Gospels? Certainly not the fishermen of Galilee; as certainly not St. Paul." "It is the God incarnate, more than the God of the Jews or of nature, who being idealized, has taken so great and salutary a hold on the modern mind."

#### October Days.

O rare October days! Ye leave your strange  
Foreshades of things ideal everywhere:  
Autumnal glory crowns the mountain range;  
Autumnal rapture floods the tranced air:  
Steeped in a golden languor sleeps the sky,  
As sinks the drowsy sun into his rest,  
Where burning clouds in crimson masses lie  
Athwart the glowing portal of the West.

The waning sunshine softens over all;  
Unto the music of sweet-voiced rills.  
Enchanted lights and shadows rise and fall  
Within the charmed circle of the hills:  
The hazy world a magic vision seems;  
The far-off heights a fairy glamour take;  
And distant headlands, dim as Summer dreams,  
Immerge their purple shadows in the lake.

From the brown stubble-fields on either side  
Is heard the mellow piping of the quail;  
And, from an opal sky faint-flushed and wide,  
The Hunter's moon looks down, serene and pale:  
On the steeps remote the parting sunbeams rest;  
Illusive shapes the bosky hollows fill;  
Then twilight shades the quiet glens invest,  
And all is dim, and mystical, and still.  
Alfred Abernethy Cowles, in Christian Work and Evangelist.

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### The Editor's Chat with the Reader.

The Interior of last week names the Presbyterian Standard as "friendly" to Organic Union. The Standard does favor it under the right conditions and is really grieved that the flirtation with the Cumberland Assembly, even if it does not come to the marrying point, has, as we think, and try to say this week, postponed the other union indefinitely. We down this way still have some idea that Presbyterianism has a right to maintain itself unweakened by prefix and undiluted with Arminianism.

The Committee on the Proof-Texts seems to be a subject of more interest than we had thought. We hope no one will lose sight of the work while talking about the committee. Mrs. Margaret McBryde Baxtre's letters from Boston are always delightful and this one is especially interesting and suggestive. The need of a Reformatory in North Carolina is well stated by Mrs. J. H. Reid and we heartily endorse this movement that our good women are now making along this line. Presbyterianism in Cheraw will be read with much pleasure in view of the meeting of the South Carolina Synod in that town this week.

Wasted Years and October Days are two poems that add the artistic setting to this issue of The Standard.

### PERSONALS.

Rev. and Mrs. J. Fairman Prestou sailed on the 6th inst. on S. S. Doric, and they hope to be at work in Korea early in November.

Tenth Avenue Presbyterian Church, Charlotte, has recently added seven, by examination, to its roll. Five of these were from the Sunday school.

To Rev. L. L. McCue is due praise for the prompt appearance of the Minutes of the Presbytery of Central Mississippi. The meeting was held October 6-8. The pamphlet was on our desk Oct. 19th.

#### Changed addresses:

Rev. R. L. Bell from McDonough, Ga., to Dothan, Ala.

Rev. D. M. Clagett, from Longwood, Mo., to Sedalia, Mo.

Rev. W. H. Rhoads from Couway, Mo., to Alexandria, Thayer county, Neb.

Rev. D. N. McLaughlin, from Chester, S. C., to Anniston, Ala.

Rev. R. L. Nicholson from Ackerman, Miss., to Pontotoc, Miss.

Rev. E. L. Siler, from Baton Rouge, La., to High Point, N. C.

Rev. T. M. McPhail, from Montevallo, Ala., to Birmingham, Ala. (West End.)

Rev. Herve McDowell from Irvine, Ky., to Biloxi, Miss.

## Church News.

### NORTH CAROLINA.

**HAMLET.**—Rev. E. E. Gillespie closed an interesting series of meetings at Hamlet, Oct. 7th. The services were well attended, and the sermons made a fine impression, deepening the spiritual life of God's people and awakening the impenitent. There were seven added to the Presbyterian church on profession, and several united with other churches. A cash collection of thirty dollars was taken for Synodical Home Missions.

**GOLDSBORO.**—After the meeting of Albemarle Presbytery Dr. Morton remained until Sunday, the 11th, and after preaching to the Goldsboro congregation presented the cause of the Forward Home Mission movement of Albemarle Presbytery. All were gratified at the result.

The sum of \$124 was quickly proffered.

**BETHEL.**—As some visible fruit of the good meeting held in this church in August eight persons have been received on profession of their faith in Christ, five of whom were baptized. Some others are expected to join yet.

**MIDWAY.**—Protracted services were held in this church Sept. 12-16. As the pastor failed to secure ministerial help he did all the preaching himself. The meeting unfortunately, was held at a very busy time with the farmers which made the congregations small. Besides the refreshing of the membership, one accession was made, on profession of faith.

**DAVIDSON.**—The executive committee held its fall meeting this week at the College. The reports presented showed the finances of the College in a healthful condition. The income from all sources for the current year will be little short of \$2,000. The present endowment is about \$100,000 a figure smaller than the amount in money a few years ago but the reduction finds a partial explanation in the purchase of certain school properties and the erection of new buildings on the campus. The enrollment of students to date is 237.

The committee ordered necessary repairs for Dr. Grey's residence and also additions in the way of new rooms and conveniences. Dr. Shearer, by whose liberality the Southwestern Presbyterian University and Davidson have both profited, not to mention other schools where his generosity has been felt, has lately made a gift of \$2,500 to Statesville Female College. For some years he has been sole trustee of the institution, having advanced this sum to cover an indebtedness in order thus to save the college to the Presbyterian church.

Dr. Smith as President of Davidson attended the Greensboro gathering of former North Carolinians now scattered throughout the different states of the Union, and assisted by the local association of Davidson Alumni, opened headquarters where all friends of the college had a cordial welcome and could find for examination copies of the several publications that have been issued from Davidson in recent years. Dr. W. W. Moore was one of Davidson's sons, taking a prominent part in the exercises of the week.

Dr. Smith after a visit to the South Carolina Synod goes to Macon, Ga., where he is one of the speakers in a banquet given by the North Carolina association in that state. Rev. William Black has been in a meeting at Oxford for the past week. The first match game of football on the campus for this season was played against Oak Ridge last week resulting in a score of 54 to 0 in favor of Davidson. Guilford were expected to line up against us today but missed their connection at Greensboro. Next week the Davidson team leave for Lexington, Va., where the fellows are to play both Washington and Lee and V. M. I.

A called meeting of Presbytery was held here this week and three young men were taken under its care as candidates for the ministry.

Davidson, N. C., Oct 17, 1903.

**BURGAU.**—Last Saturday the Woman's Missionary Union of Wilmington Presbytery, held in the Presbyterian church at Burgaw a day of prayer and a farewell meeting in view of the return of Dr. and Mrs. George C. Worth to China. There were delegates from the Presbyterian churches in New Hanover, Brunswick, Bladen, Pender, Duplin and Sampson counties. At 10:30 a. m. devotional exercises were conducted.

Rev. T. D. Johnson, pastor of the church. Several prayers were offered, and Dr. Worth delivered an address of rare excellence, clearness and helpfulness. He also conducted a question box on missions. In the afternoon at 2 o'clock the women as delegates from societies and friends of the work, held a meeting full of interest and enthusiasm.

Mrs. Jackson Johnson president of the union led the meeting.

Addresses and remarks were made by Mrs. J. C. Stewart, agent for the "Young Peoples' Societies," and others. The needs of the world were thoroughly discussed and committees were appointed to visit five or more churches at an early date and organize societies of women and young people.

At 4 o'clock the special farewell service was conducted by Rev. A. D. McClure, D. D. The emphasis was laid on the fact that Dr. and Mrs. Worth are peculiarly our missionaries, going out from our Presbytery. The desire they have for others to go from this Presbytery was taken up and prayer was made especially for more laborers.

The parting was tender and tearful and all went away resolved to do more for missions.

The singing throughout was excellent, led by the choir of the church.

The good women and friends of the Burgaw church received an abundant and elegant lunch at the noon hour and reluctantly saw the visitors off on the train. All felt a desire for more of such meetings.—Wilmington Messenger.

#### Davidson College and Our Southern Ministry.

Davidson College has made such a remarkable contribution to the trained ministry of the Southern Presbyterian Church that many outsiders, ignorant of its work and history, can hardly be made to believe that it has no theological department, and gives no course in theology.

During the past twelve years the average number of young men at Davidson looking forward to the Gospel ministry has been a little over 38. Of the students already enrolled this fall 44 are preparing themselves for this calling, and there are seven or eight more who have definitely decided to preach the Gospel, but who prefer not to put themselves under care of Presbytery or make open announcement of their purpose. Of this number 35 have been formally received under care of their respective Presbyteries.

Still more remarkable is the spiritual influence of the Campus atmosphere at Davidson in leading young men to devote their lives to this noblest form of Christian work. It seems, to those who know the tendencies of modern college and university life, almost incredible that within the past two years ten of the students at Davidson, not one of whom had such an intention at his matriculation, have definitely decided to study for the ministry. Yet such is the fact. The number of candidates in the whole Southern Church was 291 last year against its low-water mark of 286 the year preceding. This entire gain was made on the Davidson Campus, and was due to the spiritual effect of College life there.

This constant stream of influence which the College is exerting through the pulpits of our land can hardly be estimated. Without it the history of our Southern Presbyterian Church would have to be rewritten. Since its foundation Davidson has trained and sent out more than three hundred and seventy-five ministers of the Gospel, and nearly two hundred of our Southern pulpits are filled by her Alumni. Nor is this influence confined to her own locality. Of the fourteen ministers constituting Savannah Presbytery a year ago, eight were trained at Davidson, and last fall each Synod from Virginia to Georgia elected a Davidson Alumnus as moderator.

These are the "teaching elders" which Davidson has trained for the church. Were it possible to enumerate the influential ruling elders and the efficient deacons who were there trained and inspired for the work of the church, the number would probably be trebled.

Of late years the membership and wealth of our church has been rapidly increasing while the number of young men preparing for this blessed work has diminished from 447 in 1894 to 291 in 1903, and now our vacant pulpits call in vain for laborers.

In the light of the marvelous figures given above let every Christian recognize the remedy for this decline in our ministry, this creeping paralysis which has been affecting our church and its work. Let us rally to the support of our

Christian Schools, which are struggling against great odds and sorely handicapped by poverty. Let our influence be actively exerted in their behalf; let our prayers rise for them night and day; and let our consecrated wealth double their power and efficiency.

Henry Louis Smith.

#### Concord Presbytery.

Concord Presbytery met at Siloam church, McDowell county, Friday, Oct. 2nd, 1903, and was opened with a sermon by Rev. J. A. Gilmer, the moderator, from Eph. 5:2.

There were enrolled 27 ministers and 25 elders. Rev. G. H. Cornelison was elected moderator, and Rev. W. C. Brown and Rev. R. J. Hunter were elected temporary clerks. Rev. R. W. Boyd addressed Presbytery in regard to the Orphans' Home. Addresses were made on the same subject by Rev. C. A. Munroe, Rev. J. Rumble, D. D., and Rev. W. W. Pharr, D. D. The recommendation of the joint Board for Female Education of Mecklenburg and Concord Presbyteries was concurred in, and the necessary action looking to the dissolution of this board was taken.

Rev. J. B. Shearer, D. D., Trustee of the Statesville Female College, tendered this institution to the Presbytery, and it was accepted with the expression of the great appreciation of the Presbytery of Dr. Shearer's work, and services. Trustees were appointed to take charge of the management of this institution.

Rev. J. A. Scott preached the Presbyterian sermon on "Woman's Position in the Church," from Matt. 26:13.

The order for the consideration of Sabbath Schools and Young People's Societies was taken up, Rev. John Wakefield presiding, and addresses were made by Rev. J. Rumble, D. D., Rev. A. T. Graham, D. D., and Rev. J. A. Gilmer and Rev. C. A. Munroe. Dr. J. B. Shearer, Rev. A. S. Caldwell and Rev. Edgar Tufts were appointed to draft a constitution for the Lees McRae Institute, and report at the stated Spring meeting. The pastoral relation of Rev. J. E. Summers and Elmwood church was dissolved, and he was dismissed to Mecklenburg Presbytery.

Mr. J. M. Gibbs, a member of the Statesville church, was taken under the care of Presbytery as a candidate for the ministry.

A call from the Marion church for all of the time of Rev. W. S. Wilson was presented to Presbytery and the church was given permission to make the change in their call as soon as arrangements can be made to supply the remainder of Mr. Wilson's field.

The organization of a church at Harrisburg was reported to Presbytery, and the church was received and enrolled.

Rev. C. A. Munroe tendered his resignation as pastor of the Lenoir church, and that church was cited to appear at an adjourned meeting in Statesville, October 21, at 2 o'clock, to show reason, if any, why the said relation should not be dissolved.

Statesville church, and Thursday before the 2nd Sabbath of April, were chosen as the place and time for the next stated Spring meeting.

Presbytery adjourned to meet at Davidson College on Oct. 13th.

W. R. McLelland, Stated Clerk.

#### Sabbath Conference.

The Synod at its last session appointed this conference to be held on the afternoon of the 3d day of its approaching session at Wilmington, N. C., Nov. 5, 1903. The following arrangement has been made by the Sabbath Committee:

I. The origin and necessity of the Sabbath law. Speaker, Rev. J. M. Rose, D. D., Lauriuburg, N. C.

II. Are the works of necessity and of mercy indicated in answer to our Shorter Catechism, question No. 60. (How is the Sabbath to be Sanctified?) largely modified by our present civilization? Rev. G. B. Strickler, D. D., U. T. Seminary, Richmond, Va.

III. The best means of arresting the patronage by Christians of Sabbath travel and Sabbath mails. Rev. J. R. Howerton, D. D., Charlotte, N. C.

IV. How to observe the Sabbath properly in a Christian family. Rev. J. M. Wharey, D. D., Mooresville, N. C.

W. D. Morton,

Chm'n. Com. on Sabbath, Synod of N. C.

Rocky Mt. N. C., Oct. 1903.

## KENTUCKY.

LOUISVILLE.—The Presbyterian Theological Seminary of Kentucky had a very auspicious opening on Wednesday, Oct. 7 at 10 a. m.

Rev. Francis R. Beattie, D. D., presided and Rev. J. McClusky Blayney, D. D., of Frankfort, Ky., President of the Board, was present and made a few remarks.

As previously announced the Rev. Clarence K. Crawford, D. D. professor in the School of Old Testament Exegesis delivered the opening address on "The Nature and Extent of Old Testament Inspiration." In his preface Dr. Crawford briefly considered the question: "Is the Bible the Infallible Word of God?"

If it is, then man is a sinner and as such is under the wrath of God; if it is, then there is such a being as a personal Devil and there is such a place as hell; if it is, then Christ died as a sacrifice to satisfy divine justice; if it is, then there is no other way of salvation except through the atoning sacrifice of Christ."

It is needless to say that Dr. Crawford in this connection expressed his belief in the infallibility of the Bible.

The analysis of his address proper is as follows:

I. The Nature of Inspiration.—Before giving a definition of inspiration he pointed out the following distinction: 1. Between Inspiration and spiritual illumination.

2. Between inspiration and revelation.

Then he gave the following as his own definition of inspiration:

"Inspiration, as I understand it, was the supernatural cooperation of the Spirit of God with the Biblical writers, producing in them such subjective states of mind as to enable them infallibly to apprehend divine truth, whether presented to them through the medium of revelation or otherwise, and infallibly to communicate it to others."

II. The Extent of Inspiration.—As to the writers themselves as individuals.

Three thoughts were emphasized here:

(1). This inspiration was partial.

(2). It was limited by the personal capacities of its recipients.

(3). It was limited by their Historic Environment.

2. The extent of inspiration in the Biblical writings as finished productions.

Here the Doctor spoke of the different kinds of composition making up the Bible.

(1). The very words of God.

(2). The thoughts of the writer.

(3). The sayings of uninspired men and Satan.

Here the Doctor used this language:

"As a result of this analysis I come to the conclusion that there is no portion of the Old Testament that is not due to the influence of inspiration. I most unhesitatingly accept the theory of plenary inspiration, as there explained."

Then in conclusion the two principal questions of Verbal Inspiration and Inerrancy were touched upon.

The address was a masterpiece and was well received by faculty, students and visitors.

About forty students are on the ground, nearly half of whom are new men. The schedule of recitations has been arranged and on Thursday regular classroom work commenced. The opening is perhaps the best in the history of the institution.

## MISCELLANEOUS.

## Union Seminary.

The Seminary and its Richmond friends had a rare privilege on last Thursday evening—that of hearing two of the most scholarly women in the world, Mrs. Agnes Smith Lewis and Mrs. Martha Dunlop Gibson, both of Cambridge. These two ladies hold a foremost place in the world of scholarship because of their unique and untiring work as textual critics, but as many of your readers know, their fame is secured in the finding and the deciphering of "The New Syriac Gospels." In his recent travels in Europe Dr. W. W. Moore formed the acquaintance of the two sisters and it was through his efforts that they came, while guests in the city, to address the student body. It added something to the interest to know that several of the leading universities in Europe had conferred the honorary degree of LL. D. on the speakers of the evening.

Mrs. Lewis spoke first, showing in a very entertaining way how that these Syriac Gospels, by comparison with other versions, may be placed as far back as the second century and in this way are a striking witness to the early authorship of the four Gospels as we have them. One of the most striking resemblances to the best approved Greek texts, i. e., Wescott and Hart, is found in the omissions, many of which throw a flood of light on the English versions. She also gave numerous examples of readings in the Syriac version which are a manifest improvement on the Greek texts now in existence. In closing her address, Mrs. Lewis gave a thrilling account of the discovery of the valuable manuscript. In the fall of 1891 her interest was greatly aroused by an examination of Professor J. Rendel Harris' then recent discovery of the 'apology' of Aristides in the library of the convent of St. Catherine at Mt. Sinai. Mrs. Lewis reasoned that the same library might contain other valuable manuscript and possibly very ancient copies of the Gospels. But while she had mastered the Greek, Hebrew and Arabic tongue, she knew not a word of Syriac. The ambitious little woman began at once the study of this ancient language, and was soon busy securing notes of instruction to the monks of St. Catherine and others in authority. The expedition started in the spring of 1892, Mrs. Gibson accompanying her, and after many privations and hardships resulted in the finding of an old volume nearly all glued together, which proved to be palimpsest, the upper writing containing the stories of women, the under one the four Gospels. On this trip the friendship of the monks was genial and other expeditions followed with fruitful results. After Mrs. Lewis had closed her address, Mrs. Gibson with the aid of stereopticon views, described in detail the route pursued in these hazardous and painstaking expeditions.

The world of scholarship is not slow to pay homage to those who for the sake of knowledge and with the distinct purpose of doing their part in establishing the authority of the Scriptures have undergone so much.

## Presbytery of Asheville.

The Presbytery of Asheville met in the Davidson River Church Tuesday, Oct. 6th, 1903, at 7:30 p. m., and was opened with a sermon by Rev. E. Mac Davis, after which it was called to order by Elder D. M. Killian and instituted with prayer by Rev. R. F. Campbell, D. D. Nine ministers and nine ruling elders were in attendance.

Organization.—Rev. T. W. DeVane, moderator and Rev. Frank D. Hunt, clerk. A letter was received from Rev. R. B. Grinnan who has been sick with Typhoid fever, giving the gratifying information of his convalescence.

Bible Cause.—Rev. T. W. DeVane Agent for this cause in his report showed that as a Presbytery we have not supported it as we should and urged that we give to it, 1st, because it is our work and therefore our duty to keep it up. 2nd, because of the needed work it does.

Doctrinal Sermon—Was preached by Rev. C. C. Brown, subject, Sanctification.

Home Missions.—The popular meeting for this cause was encouraging and helpful, addresses being made by Dr. Campbell and Revs. R. S. Eskridge, E. Mac Davis and our Presbyterian Evangelist R. P. Smith. One of the most encouraging features in the report was the growing tendency of our churches towards self-support. Waynesville church has become entirely so, Swannanoa is making rapid strides and we hope will soon reach the goal, while others are going forward each year. Rev. R. B. Grinnan, G. W. Maslin of Waynesville and Claybrook James of Asheville were added to the Home Missions Committee.

Assembly's Home Missions.—The Agent for this cause Rev. F. D. Hunt in his report made an earnest appeal in its behalf setting forth reasons why this Presbytery ought specially to be loyal in its sympathy and support of this cause. This appeal was heartily seconded by Dr. Campbell and the report was unanimously adopted.

Colored Evangelization.—Rev. E. A. Sample agent for this cause in his report called attention to the small contributions and urged a more hearty support of this important work, calling upon pastors and sessions to give more information to the people as to its needs and full opportunity to contribute to it.

The Committees on Publication and Sabbath Schools were

consolidated and Rev. R. P. Smith elected chairman with authority to name the other members.

J. D. Murphy, T. S. Morrison and Claybrook James were elected trustees of Presbytery. Rev. R. P. Smith was elected trustee of Davidson College for a term of two years. Rev. E. Mac. Davis resigned and Rev. R. B. Grinnan elected as chairman of education. Rev. R. B. Grinnan, principal and Rev. R. F. Campbell alternate to preach doctrinal sermon at next Presbytery, subject, "The Lord's Supper, its Spiritual Significance and the Elements to be Used."

Foreign Missions.—The popular meeting was presided over by Rev. D. M. Douglas, agent, and interesting and inspiring addresses were made by Revs. E. Mac. Davis, E. A. Sample, R. F. Campbell and D. M. Douglas. The Stated Clerk read a letter just received from Miss E. V. Lee, our Missionary to Mexico telling of the sad conditions at Linares and Victoria on account of the prevalence of Yellow fever. Presbytery then joined in prayer led by Dr. Campbell in behalf of Miss Lee and other missionaries in Mexico.

Time and Place of Next Meeting.—Brevard, Tuesday before fourth Sabbath in April, 1904, at 8 p. m.

Frank D. Hunt,  
Stated Clerk.

#### A Changed Name.

For some years those who have carefully observed the fine work and widely extended patronage of Red Springs Seminary have thought that its name failed to give a true idea of the broad scope of work. The brilliant opening of the school this fall has accentuated this opinion.

The Board of Trustees of the Seminary at their regular meeting, October 5th, sent by the President of the Seminary, the following overture to Fayetteville Presbytery.

To the Presbytery of Fayetteville,

Brethren: The Board of Trustees of Red Springs Seminary has directed me to lay before you the following communication: When the Presbytery of Fayetteville purposed the erection of a school for girls the plan was to make it simply a high school. As the matter took shape it became evident that the school needed was not a high school but one of more advanced grade. The plan of the school was therefore changed from a high school to a Seminary that should approximate college work.

When [the school work actually commenced, it became perfectly clear that nothing short of a college curriculum, equal in its requirements to any college for women in the South, and a faculty abundantly able to handle such a course, would satisfy our constituency. This policy was immediately adopted by the Board of Trustees and for some years Red Springs Seminary has been doing work equal to such colleges.

The above being true, it has become increasingly evident that the name "Seminary" is misleading. Again there is no recognition of any Church connection in the present name, therefore, the Board of Trustees with the concurrence of Presbytery desire that the name of the institution be changed to one more nearly approximating the scope and character of the work.

Again, the school of music has become one of the largest and best established in the South and on changing the name of the institution some note of the character of this work should be taken.

The Board of Trustees would therefore recommend and ask that Presbytery concur in changing the name of the institution from Red Springs Seminary to The Southern Presbyterian College and Conservatory of Music, all of which is respectfully submitted.

J. W. McLaughlin,  
Secretary of Board.

The Presbytery concurred in this action of the Board and a petition to the Secretary of State for the necessary change in the charter was made out and forwarded to Raleigh.

We believe that the above is a deserved honor and trust that the school shall have, if such be possible, additional prosperity under its new name.

#### Barium Springs Industrial Building.

In response to the appeal for ten churches to raise one hundred dollars each for completing and furnishing the Industrial Building, which will contain the laundry &c., four

churches have made contributions. Winston came first with a collection by Mrs. J. M. Rogers, exceeding one hundred by some thirty dollars. Salisbury was visited by the Superintendent of the Orphan's Home at the invitation of the pastor and session, and after the presentation of the cause at the morning service a collection was taken and one hundred and fifty dollars raised before the congregation left the church. In Wilmington First Church, the collection was made by Mrs. E. A. McRae, although unable to leave her couch. One hundred dollars were received last night from her with the remark that more will follow, as the work is not yet completed. So wherever the matter has been taken up, so far as known, the response has not only been prompt but the amount raised has in every case exceeded that asked. We wish to thank all these churches and the kind ladies who have taken this labor of love upon themselves and accomplished it so successfully. We owe double thanks to Mrs. McRae lying on her couch and by her pen doing this work for the Master. May the Lord make soft her bed in her sickness and comfort her richly with the consolations of His word. Raleigh Church is the fourth in this noble succession.

Are there not six other churches able and ready to give one hundred dollars to this urgent cause? Are there not seven influential ladies ready to follow the example already set? Are there not twenty churches able and willing to give fifty dollars each awaiting a judicious canvasser? Can we not have a canvasser in every church to solicit a contribution according to the ability of the congregations? A ready canvasser, a liberal church, a quick response!

R. W. Boyd,  
Supt. Orphan's Home.

#### Elders' and Deacons' Convention, Milford, Texas.

Oct. 20th, 7:30 p. m.

Opening Sermon by Rev. G. L. Bitzer.

Organization.

Oct. 21st, 9 a. m.

Devotional Exercises.

1. The Ruling Elder; his work in relation to the Session and the home church.

Judge A. A. Aldrich,  
A. F. Hardie.

General Discussion.

2. The Ruling Elder; his office and duties in relation to the church at large and the higher courts of the church.

Judge A. J. Baker,  
Judge Rousseau.

General Discussion.

Oct 21st, 2 p. m.

1. The worship of God by contributing our Substance to the Lord's work.

Judge S. P. Green,  
J. L. Clarke.

General Discussion.

2. The best methods of managing church finances.

Prof. Peyton Irving,  
Prof. Geo. L. McMillan.

General Discussion.

Adjournment.

#### FOREIGN MISSION RECEIPTS FOR SEPTEMBER.

Our receipts for September were \$10,016.71, a gain of \$3,818.87 on those of last September. Legacies amounted to \$2,261.67 this month; there were no legacies in September, 1902. We request all our church treasurers to forward the October collections at the earliest possible date, as we are much in need of funds to forward to the missions.

S. H. Chester, Sec.-Treas.

#### SOUTH CAROLINA.

SLABTOWN.—Our little church at Slabtown has had a most refreshing season. Dr. J. Lowrie Wilson, of Abbeville, came to our assistance and preached with his old time power—the power of a consecrated life—twice a day for one week. As a result ten united with the church. The closing scene was an inspiring one. Upon the invitation of the pastor, nearly the entire membership came forward, signifying their intention of re-consecrating themselves to the Lord, and of going forward with fresh courage in His work. To Him be all the praise.

### GEORGIA

**COLUMBUS.**—Licentiate W. E. Phifer, a recent graduate of Union Seminary at Richmond, was ordained to the free work of the gospel ministry and installed pastor of the Rose Hill church at an adjourned meeting of Macon Presbytery held in the church on Wednesday night, Oct. 1.

**CLIMAX GROUP.**—We have recently held very interesting meetings in two churches of this group, first in Pleasant Grove church, where we had the assistance of Rev. Frederick Perkins of Bainbridge, Ga. The word was earnestly and faithfully presented and illustrated. The Holy Spirit was present and blessed the truth, Christians were greatly encouraged and revived and sinners were awakened. Six persons were added to the church on profession of their faith in Jesus. At Climax, Rev. C. H. Hyde the evangelist of Macon Presbytery, was with us for seven days, holding two services daily. His preaching was first to the members of the church and then to the unconverted. We had an excellent meeting; the attendance was good, Christians were very much interested and revived. The Holy Spirit blessed the work and we had the pleasure of receiving six persons into the communion of the church on profession of their faith in Christ.

Bro. Hyde left a fine impression upon our community by reason of his faithful presentation of the truth, and we trust that these churches will go forward and do greater things for the Master than ever before. We are now living in our new manse and find it so very convenient and comfortable. It is located at Climax, in easy reach of the other churches of the group. Our people have done nobly in erecting such a minister's home and adding so much to the efficiency of the work in this field.

R. D. Stimson.

**PRESBYTERY OF SAVANNAH.**—At a call meeting of the Presbytery of Savannah Oct. 12th, the time for the regular meeting was changed from 27th Oct. to Nov. 3rd, Tuesday.

D. F. Sheppard, Stated Clerk.

**WAYCROSS.**—The quarterly communion was celebrated Sunday, 4th of July by a large congregation. Seven new members, five by letter and two on profession, have been received into full communion during the quarter. A congregational meeting was held before the regular service of which Mr. James Watt and Mr. H. A. Harris were elected deacons. The pastor has been greeted with unusual kindness and love upon his return from a vacation, and the work has begun with life and vigor.

R. A. Brown.

**MACON PRESBYTERY.**—Macon Presbytery met at Albany, Ga., September 30, at 8:00 p. m. The opening sermon was preached by the Rev. Wm. McKay, in the church where more than fifty years ago he was ordained to the ministry.

Attendance.—Twenty ministers and sixteen ruling elders.

Officers.—Rev. H. G. Griswald was elected Moderator, and Ruling Elder J. C. Turner, Clerk.

Narratives.—The narratives from the churches revealed the fact that the churches as a whole were in a flourishing condition. The contributions to local home missions were greater than at any former time.

Consolidation of Committees.—The committees on Publication and Sunday School and Young People's Societies were consolidated.

Presbyterial Schools.—The Presbyterial High School at Rochelle was reported to be in a flourishing condition, and the Young's Female College, at Thomasville, to be opening its first session under the presidency of Rev. W. R. Owings.

Evangelistic Powers Conferred.—The Presbytery passed a resolution conferring evangelistic powers on all ministers of the Presbytery in churches where there are no sessions.

Sabbath School Institute.—A resolution was adopted endorsing the institute held in connection with this meeting of Presbytery and providing for another.

Time and place of next meeting, Bainbridge, April 14, at 8 p. m.

W. H. Frazer, Stated Clerk.

**BLACKSHEAR.**—The Presbyterial Institute at Blackshear, Ga., opened September 15th with a good attendance.

The number of boarding pupils is larger than at any time, and others are expected. The main dining hall is crowded and the contract let for its enlargement at once. Other necessary improvements are to be made at some time. Some students are boarding with relatives in town, and several families have moved to town in order to send their sons and daughters to school. Inquiries are still coming in. The military department will soon be in full sway under a thoroughly trained graduate of the Citadel Academy. The work in all the departments is moving along beautifully.

### INDIAN TERRITORY.

**DURANT PRESBYTERY.**—The Presbytery of Durant convened at Ada, I. T., Friday, September 25th at 8 p. m., and in the absence of the retiring moderator was opened with a sermon by Rev. H. S. Davidson from the text, Isaiah 51:5.

Four ministers and three ruling elders were present. Rev. H. S. Davidson, was elected moderator and Rev. R. E. Telford, assistant clerk. Rev. W. T. Matthews was received from the Concord Presbytery, N. C. Presbyterial sermon, by R. E. Telford; subject, "Religion in the Family."

The report of the Home Mission committee revealed the fact that there were two fields in the Presbytery unsupplied, viz: the church at Durant, and the Cameron group of churches consisting of Cameron, Poteau, Shady Point and Spiro, for both of which pastors are earnestly desired.

On Sunday night Rev. R. F. Kirkpatrick, chairman of the Foreign Mission committee, preached a sermon on that subject.

On Saturday afternoon Presbytery had a free conversation on the State of Religion within our bounds, that revealed on the whole a hopeful condition of affairs among our churches.

Coddo was chosen as the next place of meeting and the time April 17, at 8 p. m.

Each session of Presbytery was opened with devotional exercises, and two sermons were preached each day by various members of Presbytery.

The Presbyterians at Ada have just erected a handsome church building and under the efficient leadership of their pastor, Rev. Jno. A. Williams they are rejoicing in a steady growth.

Presbytery adjourned to meet during the meeting of the Synod of Texas at the call of the moderator.

R. F. Kirkpatrick, Stated Clerk.

### TENNESSEE.

Synod at Memphis—Please pay full fare and get certificate. This, properly signed, will secure reduced rate returning. The committee of enrollment will be in Lecture Room of Second church, Tuesday, Oct. 27th, at 10 o'clock, a. m.

R. S. Burwell, S. C.

### The Situation in North Carolina.

The moral forces have won their cause in the following places this year: Statesville, prohibition; Wilson, dispensary; Nashville, prohibition; Elizabeth City, prohibition; Elm City, dispensary; Gold Hill, prohibition; Benson, prohibition; Hillsboro, prohibition; Oxford, dispensary; Rutherfordton, prohibition; Wadesboro, prohibition, Raleigh, dispensary; Goldsboro, prohibition.

Votes in the following places have been adverse: Reidsville, Morganton, Roxboro, Tarboro. At Scotland Neck the result was in question and a compromise was effected, by which the saloons will close in a year and the people take their choice between prohibition and dispensary.

In the following places elections have been called: Weldon, Kinston, Salisbury, Durham, Henderson, Newbern, Marion. May the cause win in each of these places.

The Anti Saloon League now practically covers the State. Nearly every county has an executive committee and many have township committees in every township.

The emphasis must be put on the enforcement of the law. Early in the new year there will be a State Temperance Convention.

J. W. Bailey.

## The Open Court.

### The Donkey and the Pullman Car.

A brother minister whom we have not named and who does not wish us to name him in the corrections which we are asked to make has several grievances against us. He introduced a resolution into the last Assembly, the last echo, let us hope of a controversy that ought never to have begun, to have the salary of the Secretary of Foreign Missions reduced five hundred dollars. His grievance is that we referred to him as an "anti-salary man." We hasten to explain that we did not mean he was against any salary at all, but that he was "anti" the particular amount of salary which he attacked, the amount that has long been paid the Secretary of Publication without a single criticism from the Church, the amount that was paid the Secretary of Foreign Missions before Dr. Chester's election to that office, the salary that he deserves for his efficient conduct of the office and that he needs (since he does not believe in "race suicide.") Twenty years ago there was a whole party in the Church that was known as the "anti-salary" party.

Another grievance is that we referred to a rejected manuscript of our correspondent, whereas the manuscript had been published in a paper (now dead) and sent to the Standard by a friend of the author with the author's consent. We regret the mistake, but must add that if we had recollected that the article was public property we should doubtless have referred to its author by name, upon the occasion of his eruption in the General Assembly.

Further we are informed that we misquoted him as to the Secretary's "riding on the trains at the church's expense," and that his exact language was "that Christ and his apostles did not deem it necessary, as some of their ministerial successors, to ride in a Pullman palace car, by day as well as by night; that the most elegant vehicle which our Lord used was the honored donkey on which he made his triumphant entry"—and after that our correspondent thinks we ought to apologize to him for the remark which we resisted making until we found that Rowland Hill had made it under similar provocation. We do apologize, but we cannot help its appeal to our risibilities even yet. Of course the argument would be as strong against riding on any train as against riding in a particular kind of car. And we still wonder that with our brother's principles there was not one Texas donkey hitched outside the walls of the Presbyterian Church at Lexington, Virginia, last May.

And as corrections are in order let this be said, that if the Secretary aforesaid sometimes seeks the privacy of a Pullman and its conveniences for doing the Church's work, at his own expense it is nobody's business but his own. And if, as we have heard on good authority, he has spent on traveling expenses as much as five hundred dollars a year for which no charge was made to the Church (as we can well believe from some experience of our own) then our correspondent's resolution to pay him twenty-five hundred dollars and his traveling expenses was a needless one. And as our Assembly correspondent remarked at the time, we hope that the church has heard the last of this salary business. The Standard knows and the Church pretty well knows now, that the matter had its origin in a little clique of spiteful sore-heads and their prejudiced dupes, and that before it was exposed it deceived the very elect and did more harm to the cause, this agitation about five hundred dollars, than its originators will live long enough to atone for.

**Cotton Futures Once More.** Dr. Ramsay's question as to the hazy line between legitimate speculation and gambling in cotton futures is a puzzling one. For the convenience of the reader we print again the editorial paragraph in the Standard to which exception was taken, together with the gist of the exception itself, expressing here and now our high regard for Dr. Ramsay's keen analysis and the trepidation with which we attempt the task of satisfying him.

The Standard's paragraph read:

"A cotton merchant has an order to supply a cotton factory with a thousand bales of cotton in December at a certain

price. The cotton merchant in time delivers the cotton at that price. But he is merely seeking a fair commission on that purchase. He therefore protects himself, or 'hedges,' by buying through his agents on the Cotton Exchange a thousand bales of December cotton. Then if cotton goes up he is insured against loss. If it goes down he has discounted any larger profit that he might have made. But this is rather anti-speculative than otherwise. Or a cotton factory contracts for the delivery of its cloth six months from now at a certain price. It protects itself against a rise in the price of the new cotton by buying futures in cotton. It strikes us that this is a legitimate transaction."—Editorial in Presbyterian Standard, Sept. 2.

To this Dr. Ramsay responded:

"To show that the buying of futures diminishes the risk in a certain complex transaction is not to touch the question whether the buying of futures is gambling.

"In the second place, if it is right in the cases supposed to buy futures, it must be right to sell them. The question, therefore, whether the transaction is gambling cannot be determined by considering only the action of one of the parties.

"In the third place, there must be contemplated in gambling some transfer of value without compensation. Nor can we here admit as compensation the chance of gain by him who turns out the loser; for this is present in every gambling transaction.

"We propose therefore the following definition of gambling: A transaction in which one party must lose if the other gains, a contingency determining which shall lose. And the element which makes the transaction always sinful is the necessity that one loses for the other to gain, the transfer of value without compensation."

Dr. Ramsay's definition of gambling is an admirable one and we agree to it. Our own patent statement on this point is that every legitimate business transaction has stamped upon it, Value Received, that is value to both sides of the bargain. We also agree as we have stated before that a great part of the dealing in futures is gambling pure and simple, and express the hope that some time the business world will adjust itself to conditions that will forbid gambling. But it is just as important to know what is legitimate speculation as what is not. The gist of Dr. Ramsay's contention is that although the "hedging" may be all right so far as the insurance feature is concerned, yet somebody must lose on the transaction. We think an illustration will relieve the difficulty.

Our supposition was that a cotton mill, having sold its yarn, to be delivered in April, bought futures to the extent of a thousand bales of cotton. Then, if cotton goes up it has insured itself against loss from the higher price of the raw material. Now there is a legitimate transaction every day in the cotton mill business that offsets this. Here is another mill that has bought and stored away a thousand bales of cotton at the present market price. This mill has not sold its yarns that will be ready in April. If cotton goes down the price of yarns will also decrease the same amount. Now this cotton mill sells a thousand bales of April cotton on the Cotton Exchange. If cotton goes down the loss on the yarns is offset. If it goes up the additional profit on the cotton bought and stored today is offset by the loss on the futures.

And the point is that just as every illegal and immoral gambling in futures has a corresponding transaction of the same kind, so that where one loses the other wins, so, every legitimate transaction as we have described meets its corresponding legitimate deal. The two cotton mills really belong to a mutual insurance company and neither makes anything except protection on the transaction described.

Another illustration: A cotton merchant agrees to deliver a thousand bales of cotton in December to a cotton mill. He protects himself by buying a thousand bales of December cotton, in futures. One of our cotton exporters at the same time ships a thousand bales of cotton to Europe. It will take six weeks for the cotton to reach Europe. While the ship is on the water cotton may go down to a disastrous point. He sells a thousand bales of December cotton to protect himself, and the two transactions again cancel each other. It can be demonstrated that for every such transaction in which one party does not gain there is another in which the other party did not lose.

Q. E. D.

## Marriages.

WGANER-HWARTON.—At the home of the bride's mother, near McLenville, Guilford county, N. C., Oct. 7th, 1903, by Rev. J. McL. Seabrook, Mr. Jacob Wagner and Miss Mattie A. Wharton, both of Guilford county, N. C.

WILSON-McKNIGHT.—At the residence of the bride's parents, near Greensboro, N. C., Sept. 29th, 1903, by Rev. J. McL. Seabrook, Mr. Jas. R. A. Wilson and Miss Mattie E. McKnight, both of Guilford county, N. C.

THOMPSON-HARRIS.—At the residence of the bride's father, Mr. Chas. S. Harris, near Mebane, N. C., Oct. 8, 1903, by the Rev. R. W. Hines, Mr. Edwin Wilson Thompson and Miss Sue May Harris, both of Mebane, N. C.

ANDREWS-MONTGOMERY.—At the residence of Mr. B. M. Deavenport, Storkville, Miss., by H. R. Raymond, D. D., Oct. 7, 1903, Mr. A. G. Andrews and Miss Grace A. Montgomery.

WATKINS-PRESTON.—At the residence of the bride's parents, Wytheville, Virginia, by Rev. John Fairmon Preston, James Thomas Watkins, M. D., of San Francisco, California, and Miss Eleanor Fairman Preston of Marion, Virginia.

McBRYDE-WOODING.—On the 29th day of September, by Rev. Joseph Evans, at the residence of the bride's father, Mr. R. S. Wooding, M. H. McBryde, M. D., to Miss Annie Wooding, all of Milton, N. C.

## Deaths.

Instead of a stony footpath,  
The Great King's smooth highway;  
Instead of a weary spirit,  
A soul at rest for aye.

Instead of these fleeting blossoms,  
Flowers that immortal bloom;  
And instead of this dark death-shadow  
The glory beyond the tomb!  
—Amy Parkinson.

LEE.—At Lumberton, N. C., Oct. 6, 1903, Miriam, child of Mr. and Mrs. Robert E. Lee, aged fifteen months. The early called are surely blessed.

J. P. M.

Mrs. Elizabeth White Robinson.

On Sept. 17th., 1903, at her home in Wilmington, N. C., this faithful and true follower of the Lord fell asleep in Jesus, after a weary waiting for His coming of many months.

She was born in Hoosick Falls, N. Y., and in 1855 was married to Mr. Charles H. Robinson and came to Wilmington.

They removed to Elizabethtown, N. C., in 1856 and remained for three years. In 1859 they returned to Wilmington and this remained her home (with the exception of the year 1893, which was spent in Savannah) until her death.

In 1857 she united with the Pres-

byterian Church in Elizabethtown. She moved her membership to the First Presbyterian Church of Wilmington in 1859, and was for 44 years one of its best members.

As we look back and view her character and life, there are certain traits notably prominent. One of these was her faithfulness to home duties. "She looked well to the ways of her household." She was a model home maker and house keeper.

For years her home was the home of the ministers who visited Wilmington to supply the First Church.

And those who once partook of her lavish hospitality, never forget the kindly welcome, and the matchless kindness received in that home. She was indeed "a lover of hospitality."

Another notable trait was her intense loyalty to Church and pastor. Having no children she took her Church into her heart. Literally its doors were never opened without her presence. She loved the doctrine of her Church. She admired its pure and simple worship. Its causes were dear to her. Every drop of blood in her body was loyal to the Church of her choice and affection. And she was equally loyal to her pastors. Dr. Wm. S. Plumer of honored memory who so long supplied her Church, knew her worth, honored and loved her, and was loyally sustained in return. Dr. H. L. Singleton, one of her first pastors writes: "My memory of her is pleasant. I remember how devoted she was to the Church, and how helpful in my ministry among you." Dr. Joseph R. Wilson knew her loyalty and worth and loved her for both. And her more recent pastors knew that in her they had a friend and well wisher, loyal to the uttermost. Another striking characteristic was her tirelessness as a Church worker. For seventeen years she was the soprano singer of a quartette choir of the Church, giving her time and talent freely and lovingly to this service of song in the sanctuary.

For more than a score of years she taught in the Sunday school, and some of the prominent men of our community and even of our country were her pupils in their boyhood.

And to the very last she was a tireless visitor for the Church, cheering the sick and seeking the stranger that she might feel at home in the church and community.

Among other virtues we love to recall her strong personal faith, her unflinching generosity, and her deep sympathy.

Full of years and good works and faith in Christ, ripe as a golden sheaf for the harvest, she entered into her rest.

We thank God that he who walked life's ways with her for so many years, has faith to feel and say:

"I cannot always see the way that leads  
To heights above;  
I sometimes quite forget He leads me on  
With hands of love;  
But yet I know the path must lead me to  
Immortal land,  
And when I reach life's summit I shall  
And understand."

## THE OLD RELIABLE



**Absolutely Pure.**  
**THERE IS NO SUBSTITUTE**

## The Household.

### Fruit and Nuts as Food

The Department of Agriculture has for several years been conducting a series of experiments to determine the dietary value of different foods.

Nine dietary studies and thirty-one digestion experiments were carried on. In the majority of the dietary studies and all but one of the digestion experiments fruit and nuts constituted all or almost all of the diet. The result of the investigation emphasize the fact that both fruit and nuts should be considered as true food rather than food accessories. The subjects were two women, three children, two elderly men, and two university students. The men all did hard manual labor during a part of the time, the students working to support themselves while pursuing their studies.

The fare given in these experiments was in every case one that would appeal to any normal appetite. It embraced honey, tomatoes, apples, bananas, cantelone, grapes, verdal, cornichon, tokay, muscat, scarlet haws, pears, pomegranates, perismons, oranges, strawberries, watermelons, figs, almonds, and peanut butter. The only animal foods allowed were cottage cheese and eggs; and these in limited quantities. The cost of such a diet varied from 15 to 18 cents a day. Comparative experiments were carried along in which animal foods were employed under the usual conditions of living, and in these the daily cost ran from 26 to 30 cents. It was found that the food eaten supplied about 60 percent of the protein usually secured by the average meat diet, while health and strength continued the same, if not improved, and in two or three case there was a slight gain in flesh and weight.

One of the chief objects of the series of experiments was to furnish data as to the value of nuts as food. Fruits contain little protein, and nuts are relied on in the fruitarian plan of eating to balance the ration. Fruits are rich in carbohydrates and nuts in fat. A pound of peanuts, which costs 7 cents, furnish-

1,000 calories of energy at a cost of 1-2 cents, and protein at a cost of 36 cents a pound. A porterhouse steak costs for the same result respectively 22-2 cents and \$1.31, when the steak can be bought for 25 cents a pound.

The average price per pound of the protein of nuts ranges higher than the corresponding average of meats fish eggs milk dairy products and prepared cereals. The only foods which furnish protein at a less cost than peanuts are flour and dried beans. According to Prof. Jaffa's experiments nuts are the cheapest source of energy for the fruitarian the peanut being far ahead of any other variety. Although peanuts supply protein and energy for a smaller sum than bread, they are outranked by dried beans, which at 5 cents a pound, will supply for 10 cents over 200 grammes of protein and 100 calories of energy.—Scientific American.

#### Beautiful Things.

Beautiful faces are those that wear, makes little if dark or fair, whole souled honesty printed there.

Beautiful souls are those that show, like crystal panes where heart-fires glow, beautiful thoughts that burn below.

Beautiful lips are those whose words leap from the heart like songs of birds, set whose utterance prudence girds.

Beautiful hands are those that do, work that is earnest, and brave and true, moment by moment, the long day through.

Beautiful feet are those that go in kindly ministries to and fro, down lowliest ways, if God wills it so.

Beautiful shoulder are those that bear, ceaseless burdens of homely care with patient grace and daily prayer.

Beautiful lives are those that bless silent rivers of happiness, whose hidden fountain but few can guess  
—Littell's Living Age.

#### Too Busy to Be Kind.

"I sometimes think we women, nowadays, are in danger of being too busy to be really," said an old lady, thoughtfully. "We hear so much about making every minute count, and always having some work or course of study for spare hours, and having our activities systematized, that there is no place left for small wayside kindnesses. We do not see the sick neighbor and relieve the poor neighbor, but for the common, everyday neighbor, who has not fallen the way, so far as we can see, we haven't a minute to spare. But everybody who needs a cup of cold water isn't getting the fact out to the world. And there are a great many little pauses by the way which are no waste of time. The old-fashioned exchange of garden seats over the back fence, and friendly chats about domestic matters, helped to lighten weary days and brought more cheer than many a sermon. We ought not to be too busy to inquire for the girl who is at school, or to be interested in

the letter from the boy at sea. It is a comfort to the mother's lonely heart to feel that somebody else cares for that which means so much to her. Especially we ought not to be too busy to give and receive kindnesses in our own home." May no one be able to say of us that we are too busy to be kind.—The Young Woman.

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## MEETINGS OF PRESBYTERIES.

### NORTH CAROLINA.

#### FAYETTEVILLE PRESBYTERY.—

The Presbytery of Fayetteville met at Lumber Bridge October 6, 1903, and was opened with a sermon by Rev. J. M. Rose, D. D., the retiring Moderator. Twenty-three out of the thirty-eight ministers in the Presbytery were present. Forty-three of the eighty-five churches in the Presbytery were represented.

Organization.—Rev. K. M. McIntyre, D. D., was elected moderator and Rev. W. T. Walker and Elder J. W. Currie were elected temporary clerks.

Other Ministers.—Rev. J. A. McKaughan, Rev. Jordan Cobb and Rev. J. W. Cobb of the Missionary Baptist church were invited to sit in the Presbytery as visiting brethren, and Rev. Messrs E. W. Souders and A. McFadyen to sit in the Presbytery as corresponding members. All of them were introduced by the moderator.

Licensure—Candidate I. N. Clegg was licensed to be a Probationer for the Holy Ministry and was given a certificate to the care of Orange Presbytery.

Minister Received.—Rev. E. W. Souders was admitted to membership from Crawfordville Presbytery. Calls for his pastoral services from Smithfield, Kenly and Oakland churches were placed in his hands and accepted and an order was made for his installation.

Pastoral Relation Dissolved.—The pastoral relation between Rev. T. F. Haney and Manly church was dissolved.

Name Changed.—At the request of the board of trustees of Red Springs Seminary Presbytery, concurred with it in the change of the name of the institution to "The Southern Presbyterian College and Conservatory of Music."

Commissions.—The commissions to organize churches at Benson and Elise were continued.

Change of Treasurers.—It was ordered that "Publication and Sabbath School Work" be substituted in blanks for church reports in place of "General Assembly's Colportage," with R. E. Magill, Richmond, Va., as treasurer, Rev. L. A. McLaurin, Reaford, N. C., to be retained as Treasurer of Presbyterian Colportage, and that Rev. J. B. Shearer, D. D., Davidson, N. C., be the treasurer hereafter of the Church and Christian Education Fund. Church treasurers are urged to note these changes.

Place of Next Meeting.—Ashpole church was chosen as the place for the next meeting.

Vote of Thanks.—A resolution of thanks was voted heartily to the good people of Lumber Bridge for their cordial and abounding hospitality and to the railways for reduced rates.

Adjournment.—Presbytery adjourned to meet during Synod in Wilmington at the call of the moderator.

P. R. Law, Stated Clerk.

ALBERMARLE PRESBYTERY.—Met in Goldsboro, N. C., Oct. 6, 1903, at 8 p. m. The opening sermon was by request of the moderator preached by

Rev. G. W. Lawson, pastor of the Washington church.

Presbytery was constituted with prayer by Rev. E. P. Bradley, the last moderator present. There were present 11 ministers and five ruling elders.

Officers—Rev. Dr. Morton, Moderator Rev. R. G. Hartman and R. W. Alexander, clerks.

Received.—Rev. C. W. McDonald from the Presbytery of Montgomery. Mr. McDonald will have charge of the Payne Memorial group.

Church Organized.—At Washington, N. C., to be known as Payne Memorial.

The Home Mission committee made an encouraging and stirring report. It was resolved to push the Forward Movement work in Home Missions more vigorously, also to put a general evangelist in the field as soon as practicable.

Our agent of Foreign Missions was not present but sent an encouraging report on that subject.

Presbytery heartily endorsed the action of the Assembly in regard to the appropriation of \$250,000 for that cause and will earnestly endeavor to raise its share.

The report on Church and Christian Education claimed much of the attention of Presbytery and it was resolved that we purchase the Crisp school in Edgecomb county. A committee was appointed to effect the purchase and act as trustees until next meeting.

The following recommendations in regard to colored evangelization were adopted and ordered published:

1. "That Presbytery urge upon pastors and sessions the necessity of securing a collection for this great cause.

2. "That the ministers of our church who can have access to schools for colored youths which have no theological department, be requested to visit such schools and lay before the students the claims of the gospel ministry and at the same time invite them to take up their studies under our care at Stillman Institute, where board and tuition can be obtained at a cost not exceeding \$20 per year."

Presbytery complied with the request of the Assembly in consolidating its committees of Publication and Sabbath Schools. Presbytery's committee is as follows: Rev. F. W. Farris, Rev. F. G. Hartman and Mr. John B. Sparrow of Washington.

Missionary Supplies.—Rev. C. N. Wharton, take oversight and preach two Sundays at Young Memorial; Rev. E. P. Bradley, two Sundays at Young Memorial; Rev. J. H. Henderlite, one Sunday at Young Memorial; Rev. F. W. Farris, one Sunday at Dover; Rev. E. D. Brown, one Sunday at Dover and take oversight; Rev. Jas. Thomas, one Sunday at Strickland; Rev. W. D. Morton, one Sunday at Roanoke Rapids; Rev. C. W. McDonald, two Sundays at Scotland Neck and take oversight; Rev. F. G. Hariman, one Sunday at Scotland Neck; Rev. H. S. Bradshaw, one Sunday at Bayboro; Rev. R. L. Grier, one Sunday at discre-

tion; Rev. R. L. Grier, one Sunday at Edenton; Rev. G. W. Lawson, one Sunday at Leachville; Rev. R. W. Alexander, one Sunday at Leachville; Rev. R. W. Alexander, one Sunday at Crisp; Rev. W. D. Morton, one Sunday at discretion; Rev. Jno. E. Wool, one Sunday at Shiloh;

Next meeting will be held in Newberry Tuesday after the third Sunday in April, 1904 at 8 p. m.

Presbytery adjourned Thursday night to meet at the call of the moderator during the Sessions of Synod.

E. D. Brown, Stated Clerk.

### SOUTH CAROLINA.

CHARLESTON PRESBYTERY.—Met in Summerville, S. C., Oct. 6th., and was opened with a sermon from Rev. D. M. McIver. Rev. S. C. Caldwell was made moderator and Rev. F. D. Jones assistant clerk.

A call from New Wappetaw church was received for the services of Rev. W. W. Sadler. The Fourth Church, Charleston, was dissolved. The death of Rev. H. G. Gilland was announced. Rev. G. A. Blackburn, Rev. Alex. Martin and D. B. Henderson will prepare his memorial. A very elaborate and instructive memorial of the late Rev. G. R. Brackett, D. D., was read.

The causes of Publication and Sabbath School were considered under one committee of which Rev. D. M. McIver was made chairman.

The cause of Colored Evangelization awakened much interest and comment. Adjourned to meet in Cheraw at Synod.

ENOREE PRESBYTERY.—The fall session of Enoree Presbytery were held in the First church, Spartanburg, S. C., Oct. 6-8. Twenty-two ministers and thirty-one elders were in attendance. Rev. T. W. Sloan of Greenville was moderator, and Elder G. H. Oetzel of Union, assistant clerk.

The chief feature of the meeting was the celebration of the quarto-centennial of the Presbytery. These exercises began with the opening sermon which was a clear, scholarly and impressive discussion of Presbyterian polity by the Rev. Dr. J. T. Plunkett of Augusta, Ga. The next evening the Rev. Dr. R. C. Reed of Columbia Theological Seminary, delivered an admirable discourse on Presbyterian Doctrine, which was a remarkably compact, comprehensive and forcible presentation of the doctrinal system of Calvinism. The same evening the Stated Clerk, Rev. T. H. Law, read by order of Presbytery, a historical paper which he had prepared, recounting the organization and growth of the Presbytery, and furnishing a tabulated list of all the ministers, licentiates, candidates, and churches ever connected with the body.

The third evening had been set apart for an address from Rev. Dr. Henry Alexander White, also of Columbia Seminary; but as to this we were sadly disappointed, Dr. White being in attendance upon his own Presbytery at Summerville, S. C., unfortunately missed his train and was therefore unable to reach Spartanburg before the Presbytery adjourned.

Mr. J. W. Carpenter, of the Thornwell

Orphanage, was received as a candidate for the ministry, and has gone at once to the Seminary at Louisville. And Licentiate J. D. Hnery was dismissed to the care of Montgomery Presbytery.

Commissions were appointed to organize new churches at Saxon Mill near Spartanburg, and at old Antioch, if the way be clear.

Rev. J. F. Pharr accepted calls from Liberty Springs, Lisbon and Monntville churches, which he has been serving, and is to be installed soon.

The Presbytery complied with the Assembly's recommendation to consolidate the Permanent Committees on Publication and Sabbath School work, and the following were appointed that committee: Rev. Thornwell Jacobs, Rev. M. E. Woodworth and Elders A. E. Spencer, A. M. Copeland, and G. C. Young, all of Clinton.

Rev. G. G. Mayes was made chairman of Colored Evangelization.

Limestone church, Gaffney, and April 3th, 7:30 p. m. were selected for the next meeting. T. H. Law.

#### LOUISIANA.

LOUISIANA PRESBYTERY met at Lake Charles, La., Oct --, 1903. Present nine ministers and three elders. Rev. F. P. Patterson was chosen moderator, and Rev. E. L. Siler, temporary clerk. Rev. Chas. Herron, D. D., was received from the Presbytery of Dayton, Ohio (church north), and after the usual examination, was enrolled. A call for his pastoral services was presented from the Crowley church, and being placed in his hands, and accepted by him, the following order for his installation was taken: Rev. B. L. Price, to preside and preach the sermon; Rev. D. M. Hawthorne to charge the pastor, and Rev. R. T. Price is requested to assist; Rev. J. Y. Allison to charge the people, with Elder H. W. Book to assist. The date set was Oct 29th, or such time as the commission may select.

Rev. D. O. Byers and Elder I. D. Norwood were appointed a committee on the Bible Cause." The organization of the "Rose Hill Presbyterian Church" Chapel, Miss., was announced and the church enrolled. Norwood, La., was chosen as the place for the next meeting. The committee on Colored work was directed to continue the work, and to appeal to the churches for aid to carry it on. A special service in the interest of Ministerial Support was appointed for Saturday evening of the next session of Presbytery. The sum of \$120 was pledged by members present for additional aid to our candidates,

Rev. R. F. Patterson, Baton Rouge, La., was made chairman of Education, vice Rev. E. L. Siler, and Rev. D. F. Wilkinson and Elder I. F. Young were added to that Committee. Rev. D. E. Wilkinson was also placed upon the Stillman board, vice Rev. E. L. Siler. Presbytery expressed itself as anxious to have an evangelist either by the Synod, or in conjunction with Red River Presbytery. Presbytery adjourned to meet at the call of the Moderator during the Session of the Synod of La.

M. B. Shaw, Stated Clerk.

#### ALABAMA.

THE PRESBYTERY OF TUSCALOOSA met at Newbern, Ala., Oct. 6, and adjourned Oct 8th.

There were in attendance eighteen ministers and nine ruling elders. Rev. J. S. Shaw was elected moderator, and Rev. R. C. Gilmore temporary clerk. and Rev. F. L. Allen reading clerk. Calls were made for the pastoral services of Rev. D. L. Lander, of St John's Presbytery, by the Uniontown church, and of Licentiate R. F. Otts by the Valley Creek church.

Poplar meetings were held in the interest of Home Missions and of Colored Evangelization. In each interesting addresses were made and much interest manifested.

Rev. John C. Duncan was dismissed to North Alabama Presbytery, and Rev. John Woodruff to the Presbytery of Brooklyn.

The permanent committee on Sabbath Schools was directed to arrange for as many Sabbath school institutes as possible in various parts of the Presbytery. The Presbyterial sermon was preached by Rev. T. R. Best of Selma on the duties of the ruling elder.

The statistical report to Synod shows 22 ministers, 55 churches, one licentiate and four candidates.

Adjourned to meet at Greensboro, Ala., 7:30 p. m., Tuesday, April 5, 1904.

J. Y. Prniggs, Stated Clerk.

NORTH ALABAMA Presbytery met at Goodwater, Oct. 6,

Membership—Twenty-two ministers and fifteen ruling elders.

Officers—Rev. J. W. Orr, moderator, and Rev. W. W. Wolfe, temporary clerk.

New Members Received.—Rev. D. N. McLauchlin from Bethel Presbytery, and Rev. T. P. Walton from Holston Presbytery.

Ordinations.—R. D. Carmichael and Thomas Parker.

Rev. D. D. Little was dismissed to Pueblo Presbytery (Northern Presbyterian).

Calls to the pastorate were approved from Anniston First church for Rev. D. N. McLauchlin, and for Rev. Thomas Parker from Montevallo church. Rev. R. D. Carmichael takes evangelistic work in Morgan, Madison and Limestone counties.

New Presbytery.—The Synod of Alabama was overtured to set apart a new Presbytery consisting of nine counties, almost entirely in the Tennessee Valley, to be known as the Presbytery of North Alabama, the remaining portion of the Presbytery to be known as the Presbytery of Birmingham.

New Church Organized.—Olivet.

The pastoral relation between Rev. R. B. McAlpine and Gadsden was dissolved on his resignation of the pastorate.

Rev. E. M. Craig was elected Secretary-Evangelist of Home Missions.

W. I. Sinnott, Stated Clerk.

#### TENNESSEE.

PRESBYTERY OF MEMPHIS was in session, Bolivar, Tenn., Sept. 29, Oct. 1. Opened with sermon by Rev. H. R. Taylor, moderator. Twelve ministers and seven ruling elders were present.

Rev. W. Moore Scott, moderator, Rev. J. D. Wallace, temporary clerk. Received, Rev. T. E. P. Woods from Nashville Presbytery and installed him pastor of Bolivar church.

Commissions reported Rev. B. M. Cowan installed pastor of Colliersville church for half time, and Rev. J. D. Wallace of Covington for all his time.

Dismissed, Rev. S. T. Dekins to Mt. Vernon Presbytery, Cumberland Presbyterian church, having received him from that church a few years ago, and Rev. J. O. Shelby to Tamaulipas Presbytery, Presbyterian Church of Mexico.

Committees on Publication, Sabbath Schools and Young Peoples Societies were consolidated.

Presbytery seeks to secure contributions for Foreign Missions averaging \$1.06 per member.

Assembly's Home Missions considered in popular meeting with several addresses.

Local Home Missions presented in elaborate report and more liberal and prompt support of this work urged upon our people.

Received, Benjamin Bardwell, colored, as candidate for ministry, and sent him to Tuscaloosa, Ala., Stillman Institute.

Presbytery was preceded by Sunday School Institute, which gave an entire day to considering Sunday school work in many phases. Hospitality of Bolivar was abundant and cordial. Stanton next place of meeting. Adjourned meeting at Synod.

Joseph H. Lumpkin, Stated Clerk.

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High Point	2:05 P M	" " "	5:15 P M

H. A. PAGE,  
Aberdeen, N. C.

## Our Young People.

### A First-Grade Certificate.

By Rev. John T. Faris.

Nathan Lambert was discouraged, there was no denying the fact. He succeeded fairly well in deceiving his friends as to his feelings; but in his own office he dropped his mask and faced the truth. It was not a pleasant truth, but he had to face it just the same. He was not succeeding as he had hoped; in fact, the first three months in his own law office had been a dismal failure.

His office! How proud he had been when he painted his name on the door. How he had dreamed of the clients who would seek him there, and of the fame which awaited him!

He remembered those first days so well—the days when he sat at his desk with his law books about him. As he studied, he listened for the step on the stairs which should announce the coming of his first client. How his heart thumped when he heard the tramp of approaching feet! He tried to compose himself to meet the expected caller. The steps came nearer, and yet nearer; they sounded at his door, and then, alas! beyond his door. His first client had passed on to the office of the old lawyer down the hall!

What was the use of it all? How much better it would have been if he had been content on the farm, where he had food and clothing at least. Or, having left the farm, why did he not continue in the little back district where, for twenty-five dollars a month, he was janitor and teacher combined? Twenty-five dollars was not much, but it was better than the ten dollars he had made in this, his third month of practice.

As he was thinking of these things for the hundredth time, the door knob was turned and a man entered the room. Nathan was surprised, not only because he had not heard the approach of his visitor, but because of that visitor's identity. The Honorable Robert Stallman—the leading lawyer of the country—the local boss of his own political party—this man in his office! What could it mean?

Mr. Stallman did not explain his business immediately, but cordially grasped Nathan's hand.

"Ah, Mr. Lambert! How do you do?" he began. "Hope you are not too busy for a friendly chat. Just thought I would drop in and see my young brother-at-the-bar."

For ten minutes the two lawyers talked of matters of everyday interest. Then Mr. Stallman rose to go. But, with his hand on the door, he paused, and stated the real object of his call.

"By the way, Lambert, how would you like to be our next county superintendent of schools. You know Mr. Bixby died last week. We have been looking about for some one to take his place on the ticket, and our minds have turned to you. Don't say you are too busy for the work. The duties of the office

in this county are not so exacting that you cannot attend to most of your practice at the same time. But your party asks this service of you, even if it should require some sacrifice on your part. You will not need to do much electioneering; you know our nomination is equivalent to an election. What do you say?"

Nathan could hardly believe his ears. He county superintendent of schools, at twelve hundred a year—why, this was one of the plums reserved for favorites of the boss? Why was the office offered him? Evidently Mr. Stallman had seen his need, and had hit upon this as an expedient for giving him a helping hand. How delicately done it was, too! No reference whatever to the puny proportions of his practice, but merely a hint that perhaps he could find time for his work in the midst of other duties. He did not know that Mr. Stallman's overtures were in consequence of an impending revolt in the ranks of the party of which he was the absolute boss. When Bixby died, he had attempted to name his successor; but two or three prominent workers, hitherto his staunch supporters, rebelled at his choice and presented the logical candidate, a teacher of years and experience. "Your man cannot defeat the candidate of the opposition," they declared. "He has no fitness for the place. We must have some one who has the confidence of the people."

Thereupon Mr. Stallman saw the necessity of withdrawing his nominee; but to accept the name proposed by others would be fatal to his dictatorship. He must think of a compromise candidate—a man who would do his bidding under all circumstances. So he determined to offer the place to Nathan Lambert. "The very man!" he assured himself. "Poor as a church mouse, and ready, I have no doubt, to sell his soul for a fat job like this." Hence the visit of the boss to the office of the briefless barrister.

"Well, what do you say?" Mr. Stallman repeated his question as the young lawyer was turning the matter over in his mind.

Nathan smiled. "I can only accept," he said, "with hearty thanks to you and the others who have thought me worthy of the honor."

Mr. Stallman frowned at the mention of others. "As if there was anyone to be thanked but me!" he said to himself. "But he'll soon learn who runs things in this county."

"You have a teacher's certificate?" he asked. "I hear you taught somewhere several years ago."

"Oh, yes!" Nathan assured him. "It is only a second-grade, but it has two years yet to run."

"The boss frowned once more. "Second-grade—umph!" he exclaimed. "Well, that must do. Wish it had been a first-grade. But, then, we can do anything we wish in this county you know." As he passed out of the door, he added, over his shoulder, "The convention is next week, remember. Better be on hand."

Nathan was on hand, and made a

speech, which was well received. When the convention adjourned, his name had been added to the ticket.

Two or three days later, when the local weekly of his own party appeared, he smiled as he read the fine words spoken of him. He was mentioned as "a rising young lawyer of brilliant attainments. He has already made a splendid record as a teacher, and we shall be fortunate to have such a man in charge of our schools," the article concluded. He was still laughing at statements which sounded so absurd, when the boss burst into the room.

"Lambert, your second-grade certificate's no good!" he shouted. "See here!" and he read out a double-headed editorial in *The Palladium*, the organ of the opposition.

"Our readers will notice with a smile," it began, "the name of Mr. Nathan Lambert on Boss Stallman's ticket. Whatever else Mr. Lambert may be, he is not the man for county superintendent. He has taught, it is true; but where did he teach? He has a teacher's certificate, but it is only second-grade. Does Fieldspar County want a second-grade county superintendent? We point with pride to our candidate. He has taught for many years in our leading schools, and he has a first-grade certificate."

"Lambert, you must get a first-grade certificate, or you're beaten before you go to the polls. We must nail the statement of *The Palladium* as a lie, and that in an extra issue of the Review tomorrow. Get ready to take an examination this afternoon."

"Why, Mr. Stallman!" Nathan answered. "I can't take an examination this afternoon. I am rusty, and ought to have a week at the least for review. You know I haven't looked at anything but a law book for the last two years. It is impossible to do what you ask."

"Don't say impossible to me, young man!" shouted the boss. "I say it must be done. I'll give you till tomorrow morning to brush up. That's every minute you can have. Get to work right away. No, don't say anything more. You have heard me."

When he had gone, Nathan turned despairingly to his neglected school-books. "Tomorrow morning!" he exclaimed. "And I ought to have a month for such an examination as that."

He was hastily reviewing arithmetic when a boy entered the room and thrust a packet in his hand. "I was told to bring this here," he explained.

Accompanying the packet was a note, undated and unsigned.

"Here are the papers used at the last examination," he read. "They may help you to size up the work to be done tomorrow morning. Probably some of the questions will be used again—that often happens. Better read them all over, for who knows what may come? Remember! don't fail to get a first-grade."

Nathan turned over the papers. What help could they be to him? He might as well study anywhere in the books as look up the answers to the questions.

So he took up his arithmetic once

more, and half-heartedly set to work. In a few minutes, however, he picked out the old paper in mathematics, and mechanically began to work out the problems printed there. "Might as well do this as anything," he thought. "It' hit or miss—most likely miss."

Then he looked over his geography and history, with the papers as guides. "Rather a good idea," he thought. "Leads me right into the heart of the subjects, at any rate."

At bedtime, he found that he had gone over the whole list in this way. When he blew out his light, he thought: "I could pass last year's examination all right. But I'm in for something different; so I'm afraid my study has been in vain."

At ten o'clock next morning, he was in the county superintendent's office, stating his errand.

"Rather irregular, your request," the acting superintendent said. "I hadn't intended giving an examination today; but I guess I can accommodate you. Please take a seat."

So Nathan sat down at the desk, the history paper before him. With some anxiety he scanned it. The first question was very simple—a ten-year-old child could have answered it. The second question looked familiar—why, it was down on that last year's paper, which had been banded him the day before! So was the third and the fourth. The fifth was new, but no one could fail to answer that correctly.

When he had read the ten questions entire, he whistled to himself. "How careless!" he thought. "Seven out of the ten the very questions asked last year. Well, I'm not to blame for that!"

The arithmetic paper looked new. The first questions were new, but those which covered the more difficult portions of the book were almost exactly the same as those he had studied the night before. What could it mean?

"What business is it of mine what it means?" he asked himself. "I'm in luck, and I'll just go ahead."

It was the same story with the remaining papers. There were only a few new questions.

Before the farce examination had proceeded very far, Nathan settled himself to his work with a smile. "They have fixed these papers pretty well," he thought. Two or three times his conscience made itself heard. Was this honest? Could he lend himself to such deception? But always he answered himself by saying, "It isn't my doing. I am taking this examination in good faith."

When, at four o'clock, his last paper finished, he turned to go, the superintendent asked him to wait a few minutes. "I have been looking over your work," he explained. "It is excellent. Just let me read that Latin paper. Yes, it is good, like the rest. Here is your certificate—grade ninety-eight per cent. I congratulate you, Mr. Lambert! You are the possessor of one of the very best first-grade certificates in the county."

Nathan put the certificate in his pocket,

but he found little satisfaction in doing so. He hadn't earned it. It seemed to burn his clothes. It weighed like lead. It was stolen!

"Well, if I had had a week, I could have made the same grade, or better," he argued. "The county will not be any worse off. I know as much as a superintendent needs to know."

But he was not convinced by his own argument. So he tried to dismiss the subject by looking over some mail which was waiting for him at the office.

He was hardly seated when he heard boys on the street crying, "Here's your entry Review! Lambert's all right!" He wondered what the paper could be saying about him, when a grinning archer opened the door and threw in a copy. He picked it up. It was only a half-sheet, printed on one side, in great primer type. This is what it said:

#### PALLADIUM'S LIE NAILED.

It gives us pleasure to announce that Mr. Nathan Lambert, conscious of his ability to pass for a first-grade certificate, has this day presented himself to the acting county superintendent. We have just learned that he has secured a certificate with a phenomenally high grade. Vote for Nathan Lambert, the people's choice for county superintendent.

As Nathan read, his face flushed. How could this announcement have been printed so soon? It was hardly ten minutes since he left the courthouse. There had not been time for the writing of the article, the setting of the type, the making up of the form, and the printing of the sheet. The work must have been done while he was still in the examination room. It was all a put-up scheme! He was merely the tool of dishonest politicians! They had counted on his willingness to give countenance to a lie!

The flush deepened. He buried his face in his hands. To think that this should have happened to him! No, not happened—to think that he had permitted this! He must do something. He could not allow this deception to go on.

"But what can I do?" he thought. "I am tied hand and foot. The time to rebel was when those papers were sent here yesterday. It is too late now!"

Just then his eyes fell on the letter he had been reading when the extra was thrown into the room. It was from his mother. He picked it up, and tried to read. But he could not fix his mind on the words until he read this:

"I am glad for you, my son. Your election will mean much to you. But I tremble to think of you in politics, if your county is like ours. I know you, though, Nathan. You are a clean, honest boy. Keep yourself clean, and you will never fear to look your fellow-men in the face."

Nathan groaned. "Keep yourself clean," she said. And he was defiled already, stained, dishonored! He could never again look his own mother in the face.

But why not? What if he should cleanse himself by confession? What if—No, there was no use talking of such things. The boss would never forgive

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him. He would be defeated, and the office meant so much to him.

Then he saw his mother's letter once more. That decided him. "I will be clean!" he cried, and rushed from the office.

He found Mr. Stallman rubbing his hands gleefully as he read the extra which had already filled Nathan's mind with self-loathing.

"Well, Lambert, the trick's done," was the greeting of the boss. "You said it couldn't be done. I said it must be done. Have you learned that my word goes?" And he gave the young lawyer a meaning look.

Nathan nerved himself for his cleaning. "No, sir; I have not learned that your word goes," he began. "That examination was a cheat, and I will not have it stand. I have been your tool, but I cannot consent to remain so any longer."

The boss stormed: "What are you going to do about it? It's done now.

Is that a nice way to talk to the man who is trying to smooth your way to fortune!"

"I hardly know what to do," Nathan replied. "But I can do this, and I propose to do it. I must announce in The Review my withdrawal from the race, and my reasons."

"What will you give as your reasons?" snorted the boss.

"That I have cheated in an examination for a teacher's certificate," replied Nathan, firmly.

"Oh, very well, if you want to be a fool!" was the answer. "Write out your resignation. I will see that it appears in The Review."

The withdrawal was printed in the next issue. Following the announcement was this comment:

"We regret the scandal which will be the result of Mr. Lambert's confession that he cheated in the examination. When it was discovered, the party leaders demanded his withdrawal at once. We cannot afford to present to the people the name of a man who cannot be trusted."

Perhaps the boss and the editors of The Review expected to see Nathan hang his head after this statement appeared. But Nathan held his head erect. He was conscious that, whatever men might think, he had proved himself a man.

Few were deceived by the article in The Review, however. A few days later, The Palladium contained the following paragraph:

"All fair-minded men understood the true inwardness of the withdrawal of Mr. Lambert. It is safe to assume that, instead of having been discovered in dishonest methods, he found that he was being used as a tool by men who do not hesitate to adopt dishonest methods to further their own purposes. Here's our hand, Mr. Lambert! We are proud of you. Unless we are mistaken in the citizens of Fieldspar county, Mr. Nathan Lambert will soon find himself pushed for time to attend to his increasing law business."

Less than a year has passed since that prophecy was made. And now, when Nathan hears the sound of footsteps on

## How Serious Urinary Diseases are Cured

Notable systems perfected by that distinguished Southern specialist, Dr. J. Newton Hathaway, that surpasses in quickness and permanency of cure anything ever before attempted—Cures the very oldest as readily as the youngest of any form of urinary disorder or enlargement of the prostate.

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Persons suffering from any kind of urinary trouble such as too frequent, painful or suppressed urination will be interested to know that Dr. Hathaway, the honored specialist, is now able to announce the perfection of a system of cure whereby any urinary disorder can be stopped in a remarkably short space

of time; it has been especially successful in cases of elderly men who have to get up nights, and since it is now well known that one-half the men who suffer from sexual weakness and impotency above the age of 40 can trace their trouble directly to a urinary disease, it

makes the doctor's discovery all the more important.

Some doctors still cling to the persistent use of catheters and sounds in their efforts to cure serious urinary diseases, but Dr. Hathaway's new system of cure finds an easy way out of the difficulty. His method is simple and soothing and gives the sufferer perfect control of his functions in a very short time. The Rev. Mr. Abingdon, a retired minister of 83, was one of the first to use the doctor's method.

He was forced to relieve himself as often as eight times a night, and scarcely an hour passed during the day that he did not have to wait on himself. The result was that he could no longer sleep at all, and his appetite also left him. He had dropsical puffs under the eyes and was losing flesh. Then a serious sexual and physical decline set in that threatened his very life, and it was in that seri-

ous condition that he sought the aid of Dr. Hathaway.

The doctor simply used his new method and it had a startling good effect on the reverend gentleman, for not only was the too frequent desire to urinate stopped, but he soon recovered his appetite and sleep and in the end was even better physically than he had been before the disease set in. An endless list of similar cases of both young and old men and women could be cited, as well as those of suppressed urination and enlargement of the prostate.

The reason that so few doctors are able to cure urinary diseases is because they do not understand that the origin may not lie in the bladder at all, but, on the contrary, may be due to an inflammation or enlargement of the prostate gland or of the kidneys.

Dr. Hathaway not only has a new method for the cure of all urinary diseases, but he has made a special study of the subject and is able to locate the cause and bring about a thorough cure of all organs involved, for in this way only can you expect to get back your full nerve power as well as stop the urinary disorder. Such a radical cure should not be expected of patent medicines, pills and so forth, nor for that matter of catheters and sounds and chilling steel.

Call at Dr. Hathaway's offices and let him explain his discovery in person. He will examine you and tell you all about it free of charge, and if his arguments do not appeal to you you will be under no obligations to take the treatment. The decision rests entirely with you, and all the doctor will endeavor to do is to tell you the right way from the wrong way. This will not cost you anything, so kindly call.

Sufferers from urinary diseases who live out of the city should write a personal letter to the doctor and he will send a monograph on the subject and tell you all about it, free. The correspondence comes in a plain, unmarked envelope and is sacredly confidential. Whether you call in person or write the address is

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the stairs, he is almost certain of a call from a client. But the year was still young when he ceased to listen for footsteps. He was too busy.—Forward.

**A Beautiful Tradition.**

There is a tradition that the site upon which the temple of Solomon was built was owned in common by two brothers, one of whom had a family, the other none. One night after the harvest the elder brother said to his wife:

"My younger brother is unable to bear the heat and burden of the day. I will arise, take some of my shocks and place them, without his knowledge, among his shocks."

The younger brother, being actuated by similar kind motives, said within himself:

"My brother has a family and I have none. I will contribute to their needs. I will take of my shocks and place them with his without his knowledge."

Great was the astonishment of both when, on the following morning, they found their shocks undiminished.

This happened several nights in succession, when each resolved to solve the mystery. They did so, and on the following night the two brothers met half way between their respective shocks with armfuls of golden grain.

It was upon this spot, hallowed by sacred love, says the tradition, that King Solomon's temple was built.

**LIFE WAS NOT WORTH LIVING.**

Shelby, N. C., April 30, 1902.

I had been a severe sufferer from nervous prostration for two years and everything I ate disagreed with me. This made me feel so wretched and bad all the time that life was a burden, and I felt that I had rather die than live. I could not eat meat or any solid food at all and everything I did eat caused me to suffer. I had terrible nervous spells when I would become cold and feel almost lifeless—then hot baths would have to be applied. I suffered from gas on the stomach all the time, and so weak I didn't do any work for twelve months. Nothing I tried did me any good.

I was in that condition when Mrs. Joe Person called to see me last July and said everything she could to persuade me to try her remedy, as she was so confident it would cure me. I bought half a dozen bottles, and felt a great deal better by the time I had taken the third. I continued it until I took eighteen bottles, which cured me. My indigestion is well, and I can eat anything I want, and it is very seldom I ever have even a touch of nervousness. My health is good and life itself seems a different thing to me and well worth living. When I commenced the remedy I weighed 105 pounds; now I weigh 140 pounds, which was my natural weight before I was taken sick.

If anyone suffers from indigestion or nervous prostration they need not hesitate to try the remedy. I would not take any amount of money for what it did for me.

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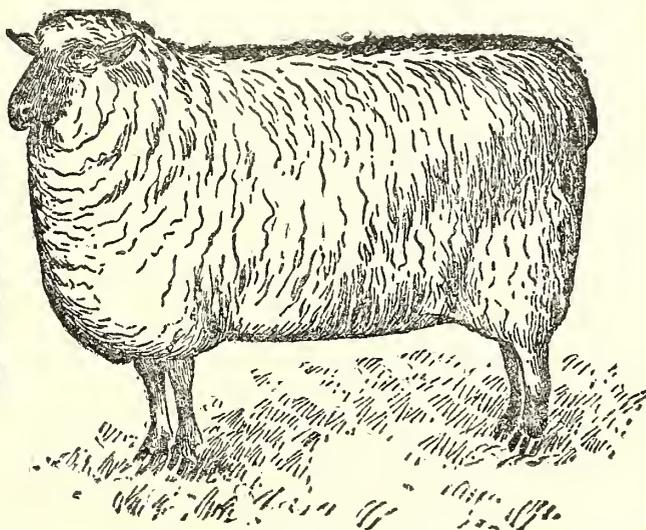
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## Our Little Folks.

### Children's Letters.]

Durham, N. C., Sept. 16, 1903.

Dear Standard:

I love your paper. My mother reads me all the little letters and stories in it. I am a big boy, most five years old. I can swim with water-wings in the big ocean, and catch crabs and pig fish. How funny to hear the little pig fish grunt! I brought a kitty home with me. I feed and pet her and she loves me. I love to go to church and Sunday school. I can recite the 23rd Psalm and down to Original Sin in my catechism. My mother is going to give me a Bible when I know it all.

Your little friend,  
John T. Kerr, Jr.

Rosehill, N. C., Sept. 30, 1903.

Dear Standard:

As I have never written to you before I will try and write you a few lines. I am a little girl eleven years old. My uncle takes the Presbyterian Standard and I enjoy reading the little folks' letters very much. I have two brothers and one sister. My sister is off at school now. I will start to school soon. My teacher will be cousin Lela Williams. I like her very much. Our pastor is Rev. R. M. Mann; we all like him fine. I will close hoping to see my letter in print. I am

Your little friend,  
Florence Williams.

### A Sure Cure.

By Adelia M. Hoyt.

"No, Helen, I'll not go to your prayer-meeting. I don't mean to go to church any more, nor pray, nor read the Bible. I've lost all faith in such things. There, now, I hope you'll let me alone."

Having spoken thus plainly, Elsie Glynn shut her lips tight and opened her book as if she wished to end the conversation. The truth was she wished to avoid the look which she knew was in her friends eyes.

The room was in the third story of a poor but respectable boarding house. A few pictures on the wall, some books on the table, a small old-fashioned organ in one corner, these gave to the apartment a home look. Indeed, it was all the home that Elsie Glynn and Helen Hartwell knew. Both were alone in the world, and depended on their own efforts for support.

"Oh, Elsie, surely you do not mean it," Helen exclaimed, her voice divided by pain and reproach.

"Yes, I mean every word of it. I'm not a child," retorted Elsie. "Haven't we been members of the church ever since we've been in the city, and what good has it done us, I'd like to know. No one ever comes to see us but the minister, and little he knows of our real lives. They call themselves brethren, they are pledged to help one another, yet never a hand have they lifted to help us, when just a little influence might

have secured us better and more congenial work. Of course there are some good people in the church, because some are born good and some bad, and I can't see that their religion changes them in the least. Yet the Bible says, 'By their fruits ye shall know them.' That is why I have lost faith in Christianity."

"It is only too true that our religion doesn't make the difference in us that it should; but, Elsie, if the tree seems to us unfruitful, shall we pull it up or leave it to the Lord of the vineyard? Did you ever look on the other side? Your side, I mean. While you are looking for the Christ in others, who knows but some one is looking for him in you. Because no one has given you a helping hand, is that any reason you should refuse it to those less fortunate? Forgive me Elsie, dear, but what are you, as a Christian, doing for others?"

"Now Helen, that's just too bad," exclaimed Elsie, the tears springing to her eyes. "You know if I had a better position where I could earn more, I would gladly give of my time and money to help the church and the poor. If I were rich as those Darby girls, I would do so much good, but, shut in the office all day with those brainless girls, and away from all society that might improve me, there's just nothing I can do for myself or anybody else."

"You are mistaken," answered Helen, "I am sure the girls you speak of are capable of being helped, and need it, too. Perhaps you are put there for that very purpose."

"But if I associate with them I shall be lowering instead of improving myself," said Elsie.

"He who with one hand in Christ's reaches the other out to keep some one, will never sink lower himself, for Christ will draw them both up. For me the question is, Am I doing my part? But, oh, Elsie, if your faith is wavering, do some service in his name and he will reveal himself to you."

Elsie made no reply, and presently Helen put on her bonnet and shawl and went out. She had organized a prayer-circle among the girls who sewed with her in the shop, and it was her invitation to join them which had led to the conversation just recorded. After her friend's departure Elsie tried to read, but it was no use. Helen's words kept ringing in her ears. "What are you doing for others? Perhaps some one is looking for the Christ in you. The question for me, is, Am I doing my part?" She rose and went to the organ to try and drown her thoughts. She had learned to play and sing quite young, and the organ, which was all that was left her of her childhood home, had always been her solace. But tonight even the organ kept repeating Helen's words.

As the music died away something like a deep sigh was heard. She rose quickly and flung the door wide open. A figure that had evidently been crouching there sprang up and glided down the dark hall toward the stairway. Elsie knew it was Mary Burns, one of the office girls who roomed on the floor above. Her name and face were familiar to her,

but that was all. A moment she hesitated, then acting upon a sudden impulse she followed the retreating shadow up the stairs and knocked at Mary's door. There was no light in the room save what came from the street lamp without, but this was sufficient to show how bare and cheerless the apartment was.

Mary gave her visitor the one chair in the room and, seating herself on the edge of the bed, said, tremulously, "I hope you aren't offended with me, Miss Glynn; I just couldn't help listening."

"You like music, then?" Elsie asked.

"Like it? I love it!" answered Mary, almost passionately.

"Can you play or sing?" was her visitor's next question.

"Oh, I sing a very little that I picked up, that's all," Mary answered in a regretful tone.

A long pause followed, broken at last by Elsie, who asked abruptly, "Why do you live up here? These rooms are not nearly so pleasant as those on the third floor."

"No, but they are cheaper."

"But you earn the same wages I do."

"Yes, but—" and Mary hesitated. Then something in Elsie's manner, together with a longing for human sympathy, caused Mary to open her heart.

There was a crippled brother at the hospital, and all his sister's spare earnings went for his support. As Elsie listened, Mary seemed suddenly exalted by her unselfish, self-sacrificing life, while her own self-centered, fault-finding self seemed to grow smaller and smaller. Her conscience smote her for past neglect, and she longed to make amends. But by kind words and gentle questions she showed her sympathetic interest, and Mary's heart was cheered and drawn toward her.

When Elsie rose to go she put both arms around Mary and kissed her good night, saying, as she did so, "Don't stay up here by yourself. Come down and sit with us when you are lonely, and if you wish I will teach you to play and sing."

"Oh, will you?" cried Mary in rapture, "I'd just do anything for you if you would." And catching Elsie's hand she kissed it, exclaiming, "You are an angel."

It proved that Mary Burns was an apt pupil, and possessed more than ordinary power. By and by others of the office girls were invited to join them.

It is strange what a universal power there is in music. It awakens and inspires those to whom nature and literature are meaningless. Elsie soon learned that some of the girls were giving up their dances and doubtful company for the evenings spent in her room. She taught them hymns and simple songs. Sometimes they brought their work, and Elsie and Helen were able to give them much help, both by example in their own dress and by timely suggestions. Sometimes Helen would read aloud to them while they worked or rested from singing. Thus the time passed until one evening Elsie proposed that they join Helen and her friends in their prayer

rice. It was a grand meeting, in which many of the visitors took an active work, some to reconsecrate themselves to the Lord's service, some to confess their faith in him for the first time, and still others asked to be prayed for. Mary Burns was among the first to speak. She said she had been a Christian for a long time, but of late it seemed as if God had forsaken her, and no one cared what became of her. She knew that Miss Glynn was a church member, and yet she seemed as indifferent as the rest until one evening she, Miss Glynn, had come to her and had been so kind to them all ever since. And now she wanted never to doubt another Christian, but to just strive to do her part and trust in the Lord.

Elsie was crying when Mary finished, and Helen guessed the reason. As the two friends walked home together, Elsie said, with tears in her eyes, "To think that Mary was looking for the Christ in me! How little I dreamed of it! And, oh, Helen, I want to take back those dreadful words I said that night. I have learned much since then." "The Holy Spirit is a great teacher, and he has been teaching you," replied her companion.—Ex.

**Sidney's Adventure.**

She was only a wee maiden of three summers, but it was really surprising how much she knew and how wisely she could sometimes apply her knowledge. It was when she heard them talking about summer at the sea-shore, she did not say anything, but her busy little head was in a whirl of plans. "I'll start out," she told herself, "and when they find me they will find me there." She gathered about her the dolls she loved most, and talked to them in a very grown-up fashion: "You, Dorothy, cannot go," she said. "Your dress is not clean, and one arm is loose in its socket. Now don't be grum and ugly about it, you can have a very pleasant time at home, if you will only think so." "I heard mamma tell Tom so." "Georgie is going to stay home with me," he added a moment later. "Now, dear Georgie, don't cry, little folks cannot always have their own way, it wouldn't be good for them." "Yes, Marie must go, she has been looking pale all the spring, even since she had the mumps. Poor Marie, what a dreadful looking sight she was. Dorothy, you must lend her your knit awl, and Georgie we shall need that little hat of yours. You know Marie never had as many clothes as the rest of us. I shall take May along for company, she needs change of air; since the sun melted the wax from her nose she has looked miserable. Now, don't let me hear any complaining, should I like to take you all, but how could I do that?"

It did not take this wee maiden very long to get ready. She took the little hat with blue ribbon from the closet rack, threw her golf cape about her shoulders, not because she really needed it, she told herself, but then it might be cold before she reached home.

Then she gathered up the two favored dolls and started out the front door.

Whatever cook could have been about, we do not know; she usually kept track of the tiny footsteps, a labor of love that caused her great enjoyment. And mother, busy in the sewing room, thought the household pet was below, and industriously continued her task, with no thought of what was taking place below.

"Is Sidney with you ma'am?" It was the cook calling up the back stairs.

"Why, no, Nancy, she has not been here for an hour or more."

"Nor has she been with me, ma'am, and I found the front door ajar."

It would not be an easy thing to picture the consternation which followed.

"Oh, Nancy, she has taken her cape and hat, where can she be?"

"As likely as not she's off for the seashore, ma'am, she heard you talking it over at the breakfast table."

"Nancy, how dreadful! Call Ned, we must go find her."

"It's my opinion the dog's with her, since I can't find him either."

"You can go across toward Main street, and I'll cross the railroad tracks at Nicetown. And, Nancy, tell every policeman you see; she must be found."

Little Sidney, upon starting out, took with her an additional member of the family for which she had not bargained. Ned lifted his shaggy head up seeing her don her street apparel, and if he could have spoken he probably would have said something possibly like this: "You ought not to go alone, but if you must go, I mean to go with you."

At any rate, when Sidney reached the street, Ned was there before her, and if any one had been watching the pair, they would have seen that at every crossing, or wherever there seemed to be any danger implied, Ned took a corner of Sidney's dress in his mouth, and crowded closer to her side. It was thus that he escorted her over the trolley tracks, and the network of railway tracks at Nicetown station.

It is difficult to say how the adventure might have ended, had not Sidney's mother overtaken them here, and with tears and laughter, clasped the wee maiden to her heart.

"Oh, my dearest one," she cried, "did you not know that this was very, very wrong?"

The blue eyes filled with tears.

"I was only going to get there first and surprise you, mamma," she said.

"Well, you certainly have surprised me, dear, but must never, never do it again."—Christian Intelligencer.

**How Bering Died.**

In the June number of Harper's Magazine Collins Shackelford tells the true story of the fatal expedition of the explorer Bering, from whom Bering Straits are named. Here is his account of the adventurer's death after the loss of his ship:

"Bering, who had been for some time totally disabled, was brought ashore on a hand-barrow in a boat and placed in a sheltering hollow, where his still faith-

ful men—a mere handful—had cleared the snow from the sand. Even then he was dying. His great age and the hardships he had undergone on this voyage made his struggle for life hopeless.

"His slow passing away was pathetic and pitiful. In effect, he partially buried himself alive. He lay under the shelter of a tent made from an old sail. Long suffering made him childish and petulant. Each day and all day his weakening hands were constantly busied scraping down upon his body, beginning at his feet, the sand from the ridges on either side.

"He would submit to no interference with this occupation, insisting that the sand warmed him. When he died, December 8, 1714, a month after the landing, his body was already half buried, and it needed but a little work on the part of his skeleton comrades to enclose this hero of the arctic regions in a coffin of frozen sand."

**There's Health  
—IN—  
Lemon Juice.**

Various experiments by eminent scientists have proven the great value of lemons in destroying the germs of typhoid and other fevers. Germs of diseases are deposited in the system by the failure of the bowels to act regularly. MOZLEY'S LEMON ELIXIR is an ideal laxative, made from the juice of pure lemons, and has no equal for cleansing the system of all impurities. It acts promptly on the bowels, liver and kidneys, and does not gripe or cause any unpleasantness. 50 cents per bottle at all drug stores.

**Mozley's  
Lemon Elixir.**

Made of Lemons.

IN COLUMBIA, S. C.

THE DRAUGHON PRACTICAL BUSINESS COLLEGE CO.

Draughon's Practical Business College Co., with headquarters at Nashville Tenn., will open school number nine in Columbia, S. C., Monday Nov. 2nd, 1903. This company with a capital stock of \$300,000.00 has schools established in Atlanta, Ga., Nashville, Tenn., and several other places, with special facilities for securing positions, having business men associated with it all over the South. Fourteen Bankers are on its Board of Directors. It gives a superior course of instruction.

Those who wish to secure employment, may, if they prefer, pay the tuition out of salary after the position is secured. Special rates will be given to all who enter the Columbia College during the next sixty days. For catalogue, which will explain all, address Draughon's Practical Business College Co., Nashville, Tenn., or Atlanta, Ga., or Columbia, S. C., after Oct. 25th.

**Why Cats Wash After Eating.**

You may have noticed, little friends,  
That cats don't wash their faces  
Before they eat, as children do  
In all good Christian places.

Well, years ago a famous cat,  
The pangs of hunger feeling,  
Had chanced to catch a fine young mouse,  
Who said, as he ceased squealing.

"All genteel folks their faces wash  
Before they think of eating."  
And, wishing to be thought well bred,  
Puss heeded his entreating.

But when she raised her paw to wash,  
Chance for escape affording,  
The sly young mouse said his good-bye,  
Without respect to wording.

A feline council met that day,  
And passed, in solemn meeting,  
A law forbidding any cat  
To wash till after eating.

—Selected.

**The Kiwi.**

The kiwi is the sole remnant of the wonderful race of wingless birds that once roamed all over New Zealand, the gigantic skeletons of some of which have been found in great numbers. Boys of Our Empire describes it as being about the size of partridge, and having a rather long neck and a curious bill four inches in length. Its wings are quite undeveloped.

Wanting the means of flight, the kiwi has been almost exterminated.—Exchange.

**How Primary Unions are Branching Out.**

The principle of the Primary Union—a regular weekly conference of primary teacher of different Sunday-schools to study lessons and methods—is such a sensible and effective one that it is not surprising that the rest of the Sunday-school is now knocking at the Primary Union's door, and asking for a share in its privileges. This demand has become so positive and widespread that official recognition of it has been taken by the International Primary Committee. Mrs. J. W. Barnes gave the following interesting facts about this at Winona Lake last month:

"Every organization worthy of life adapts itself to changing conditions. This has been the case with the form of self-training for teachers known as the Union. They have gradually graded themselves to meet the needs of the three elementary departments, but with the introduction of the training course a new need arose. In several cases so great has been the interest of the upper-grade teachers who came to the Union for the training-course work that there union added another grade of work to the Union. Immediately came the query, 'What should they be called?' They hesitated to drop the word 'primary,' lest they be left out of the benefits of organized primary work, and yet the name did not represent their work.

"At the meeting of the Primary Committee I was authorized to extend the

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and compound it quarterly.

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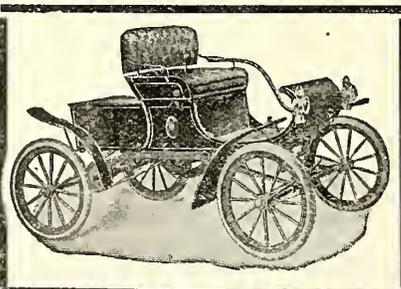
EVERY SHAPE AND STYLE OF HAT THAT'S CORRECT

There is a great deal in habit in the matter of hats, as in other things. Some men have the habit of paying \$5.00 for their hats. This is manifestly a bad habit, when you can buy as good a hat here for \$3.00. You can get the regulation hat styles at any good store, but we go a step further; we not only show you all the regular styles, but we have all the variations and the exclusive styles. It will please you to place your head in one of our hats.

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can make deliveries in 10 days  
or less, and the price, with wood

wheels F. O. B. Detroit, will be.....\$650.00

*Osmond L. Barringer*

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CHARLOTTE, NORTH CAROLINA

ans of primary work to these upper  
ades, and to classify such unions  
nder the name of . . . . .  
ame of place] Graded Union of Sun-  
ay-school Teachers,' these unions re-  
rting to the Primary Secretary,  
ho should act in the capacity of  
ade secretary for this work.  
"One state has changed all its unions  
this graded plan, and other states  
a planning to do likewise."

I wonder how many of my readers  
y to speak so that their voices will  
und sweet and pleasant to every one  
at hears them. There are boys and  
irls who never try to do this, and pre-  
ntly their voices become harsh and loud  
nd unpleasant to hear. A sweet voice  
the home is like a beautiful chime of  
ells which delights us every time they  
e rung, but a loud, rough, noisy voice,  
at snaps and snarls is like a bell that  
cracked and all out of tune. The kind  
voice we use depends a good deal upon  
e kind of things we say. If we say  
unkind, harsh or angry things, then our  
oices are likely to be harsh and un-  
pleasant; but if we try to say pleasant  
things, then our voices are apt to become  
weet and pleasant to hear. The words  
e say depend upon the thoughts that  
e have. Let us ask Jesus to give us  
ood thoughts, so that we may have only  
ood word to say. — Apples of Gold.

would not enter on my list of friends,  
hough graced with polished manners  
and fine sense,  
et wanting sensibility, the man  
ho needlessly sets foot upon a worm.  
—Cowper.

**DRAKE'S PALMETTO WINE.**

A complete medicine and tonic for  
mediate relief and absolute cure of  
hronic Stomach Troubles, Flatulency,  
onstipation, Liver and Kidney Conges-  
on, Inflammation of Bladder and  
atarrh of Mucous Membranes. When  
sed for the cure of Bright's Disease,  
iabetes and female troubles, it cures to  
ay cured and promotes health and  
igor. One tablespoonful, once a day,  
stablishes a perfect cure and is a won-  
derful tonic for the appetite and nerves  
ad purifies and enriches the blood.  
eenty-five cents at Drug Stores for a  
arge bottle, usual dollar size, but a  
ial bottle will be sent free and prepaid  
every reader of the Presbyterian  
andard who writes for it to Drake  
ormula Company, Lake and Dearborn  
treets, Chicago, Ill. Simply send your  
ame and address, with request for one  
ottle of Drake's Palmetto Wine pre-  
aid, free of charge.

**Cheap Settlers' Tickets.**

On the first and third Tuesdays of each  
onth until April, 1904, the Frisco System  
Saint Louis & San Francisco Railroad) will  
ave on sale reduced one-way and round  
ip tickets from Birmingham, Memphis and  
int Louis to points in Arkansas, Missouri,  
klahoma, Indian Territory and Texas.  
Write to W. T. Saunders, G. A., P. D.,  
isco System, Atlanta, Ga., for information.

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Clippings.

He was cutting an item from a newspaper. "It tells how a house was robbed and I want to show it to my wife," he explained. "What good will that do?" a friend inquired. "A whole lot," was the reply. "You see, this house was robbed while the man was at church with his wife." "Say!" exclaimed the friend, excitedly, "you haven't got a duplicate copy of that paper, have you?"

They had quarreled. A duel was in order. The seconds called and asked the weapons. "I will race him in an automobile," declared the challenged. When they informed the challenger he blanched. "Unless he chooses swords or revolvers I will refuse to fight." The duel was off.

Mother—"Willie, you must stop asking your papa questions. Don't you see they annoy him?"

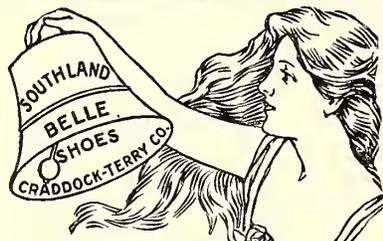
Willie: "No, ma'am; it aint' my questions that annoy him."

Mother: "Willie!"

Willie: "No, ma'am it's the answers he can't give that make him mad."—Philadelphia Press.

Our English cousins use "left off" for our "cast off" as applied to second hand garments. The following advertisement recently appeared in a London paper: "Mr. and Mrs. Hardy have left off clothing of all kinds. They can be seen any day from 3 to 6 p. m."—Julia I. Patton in Lippincott's Magazine.

Marion has reached the age when the problems of life assume interesting proportions. "I was born in Washington, D. C., grandmother. Where were you born?" she asked recently. "Way out in Kansas," answered the old lady. "Father was born in New Orleans," continued the child, "and mother in Denver. Do you know,"—reflectively,—"it seem to me people are liable to be born most any place."—Lippincott's Magazine.



THE COUNTRY IS RINGING WITH THE PRAISES OF THE "Southland Belle" Shoes

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TIME CARD.

BLOWING ROCK ROUTE.

Effective November 24th, 1901.

NORTHBOUND	PASSENGER	MIXED
Chester, Leave	6 25 am	8 50 am
Yorkville, "	7 30 am	10 48 am
Gastonia, "	9 05 am	1 20 pm
Lincolnton, "	10 09 am	2 55 pm
Newton, "	10 54 pm	4 43 pm
Hickory, "	11 16 pm	5 50 pm
Cliff, "	11 35 pm	6 35 pm
Lenoir, Arrive	12 35 pm	8 00 pm
SOUTHBOUND	PASSENGER	MIXED
Lenoir, Leave	2 10 pm	5 30 pm
Cliff, "	2 54 pm	6 20 pm
Hickory, "	3 12 pm	8 10 pm
Newton, "	3 37 pm	8 45 am
Lincolnton, "	4 22 pm	10 09 am
Gastonia, "	5 27 pm	1 20 pm
Yorkville, "	6 32 pm	3 18 pm
Chester, Arrive	7 45 pm	5 20 pm

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Tampa, Atlanta, New Orleans and points

SOUTH and WEST.

SOUTHWARD.

	Daily No. 31.	Daily No. 27.
Lv New York, P. R. R.....	12 55 p m	12 10 a m
Lv Philadelphia, "	3 29 p m	7 20 a m
Lv Baltimore, "	5 45 p m	9 34 a m
Lv Washington, W. S. Ry..	7 00 p m	10 41 a m
Lv Richmond, S. A. L. Ry..	10 37 p m	2 15 p m
Lv Petersburg, "	11 20 p m	2 53 p m
Lv Norlina, "	1 55 a m	5 18 p m
Lv Henderson, "	2 28 a m	5 41 p m
Lv Raleigh, "	4 15 a m	6 58 p m
Lv Southern Pines "	6 18 a m	8 50 p m
Lv Hamlet, "	7 35 a m	
Lv Columbia, †	10 25 a m	12 20 a m
Ar Savannah, "	2 35 p m	4 55 a m
Ar Jacksonville, "	7 00 p m	9 15 a m
Ar Tampa, "	8 45 a m	8 00 p m
	No. 33.	No. 41.
Lv New York, N. Y. P. & N.	7 55 a m	8 55 p m
Lv Philadelphia, "	10 18 a m	11 21 p m
Lv New York, O. D. S. S. Co.	7 30 p m	
Lv Baltimore, B. S. P. Co.		8 30 p m
Lv Wash'ton, N. & W. S. B.		8 00 p m
Lv Portsmouth, S. A. L. Ry	9 05 p m	9 25 a m
Lv Weldon, "	11 45 p m	11 55 a m
Lv Norlina, "	1 55 a m	1 55 p m
Lv Henderson, "	2 28 a m	2 02 p m
Lv Raleigh, "	4 15 a m	3 45 p m
Lv Southern Pines "	6 18 a m	6 18 p m
Lv Hamlet, "	7 40 a m	9 45 p m
Lv Wilmington "		3 20 p m
Ar Charlotte, "	10 33 a m	10 32 p m
Lv Chester, "	10 30 a m	12 5 a m
Lv Greenwood, "	12 37 p m	3 25 a m
Lv Athens, "	2 52 p m	5 58 a m
Ar Atlanta, †	4 00 p m	7 35 a m
Ar Augusta, C. & W. C.....	5 40 p m	
Ar Macon, C of Ga.....	7 20 p m	11 55 a m
Ar Montgom'ry, A. & W. P.	9 20 p m	6 25 p m
Ar Mobile, L. & N.....	2 55 a m	
Ar New Orleans, L. & N.....	7 25 a m	
Ar Nashville, N. C. & St. L.	1 30 a m	6 55 p m
Ar Memphis.....	4 15 p m	8 20 a m

NORTHWARD.

	Daily No. 32.	Daily No. 38.
Lv Memphis, N C & St L....	12 45 n'n	8 00 p m
Lv Nashville, "	9 30 p m	9 30 a m
Lv New Orleans, L & N....	8 10 p m	
Lv Mobile, "	12 40 a m	
Lv Montgomery, A & W. P.	6 45 a m	1 00 p m
Lv Macon, C of Ga.....	8 00 a m	4 20 p m
Lv Augusta, C & W. C.....	10 05 a m	
Lv Atlanta, † S A L Ry.....	12 00 n'n	8 00 p m
Ar Athens, "	2 57 p m	11 23 p m
Ar Greenwood, "	5 15 p m	1 58 a m
Ar Chester, "	7 17 p m	4 15 a m
Lv Charlotte, "	7 27 p m	5 01 p m
Lv Wilmington "	3 20 p m	
Lv Hamlet, "	10 40 p m	7 50 a m
Lv Southern Pines "	11 33 p m	8 00 p m
Lv Raleigh, "	1 35 a m	11 15 a m
Lv Henderson, "	3 05 a m	12 50 p m
Lv Norlina, "	3 50 a m	1 45 p m
Lv Weldon, "	5 00 a m	8 00 p m
Ar Portsmouth, "	7 15 a m	5 55 p m
Ar Washington, N & W S B		6 55 a m
Ar Baltimore, B S P Co.....		7 30 a m
Ar New York, O D S S Co.....		7 50 p m
Ar Philadelphia, N Y P & N	7 54 p m	5 10 a m
Ar New York, "	8 15 p m	8 00 a m
	No. 34.	No. 36.
Lv Tampa, S A L Ry.....	8 00 p m	8 00 p m
Lv Jacksonville, "	9 30 a m	7 50 a m
Lv Savannah, "	1 40 p m	12 10 p m
Lv Columbia, †	7 05 p m	5 30 a m
Lv Hamlet, "	10 40 p m	8 40 a m
Lv Southern Pines "	11 33 p m	9 38 a m
Lv Raleigh, "	1 35 a m	11 50 a m
Lv Henderson, "	3 05 a m	1 10 p m
Lv Norlina, "	3 45 a m	1 55 p m
Lv Petersburg, "	5 53 a m	4 07 p m
Ar Richmond, "	6 35 a m	4 55 p m
Ar Washington, W S Ry....	10 10 a m	8 38 p m
Ar Baltimore, P R R.....	11 25 a m	11 25 p m
Ar Philadelphia, P R R.....	1 38 p m	2 58 a m
Ar New York, P R R.....	4 13 p m	6 30 a m

R. M. COFFEY, C. T. A., Charlotte, N. C.

Z. P. SMITH, T. P. A., Raleigh, N. C.

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C. N. EVANS, Jr., - Cashier.

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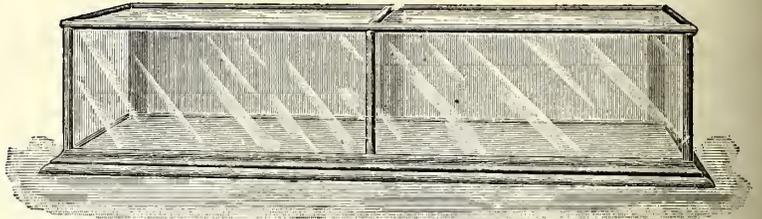
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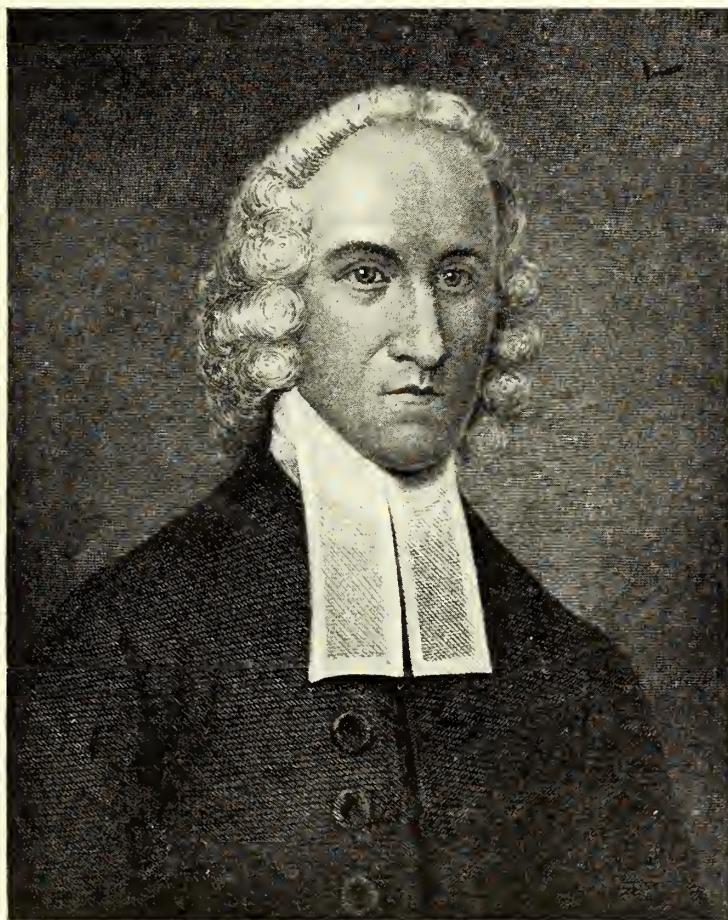
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CHARLOTTE, N. C., OCTOBER 28, 1903.

Vol. XLV.---No 43



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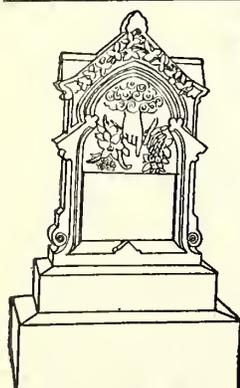
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Time table in effect November 19, 1902.

Eastbound Trains.	Passenger Daily	Passenger Daily
Leave Goldsboro.....	3:30 p m	8:00 a m
Leave Kinston.....	4:22 p m	8:48 a m
Leave New Bern.....	5:50 p m	10:10 a m
Arrive Morehead City.....	7:15 p m	
Westbound Trains.	Passenger Daily	Passenger Daily
Leave Morehead City.....	7:05 a m	
Leave New Bern.....	9:00 a m	
Leave Kinston.....	10:12 a m	
Arrive Goldsboro.....	11:15 a m	

# Presbyterian Standard.

Established 1858.

CHARLOTTE, N. C., OCTOBER 28, 1903.

Vol. XLV.--No 43

## Event and Comment.

The new Pope is being congratulated that his first encyclical is religious rather than political. It is somewhat of a gain that the supposed head of the Church should devote a message to religious affairs.

We extend the hand of congratulation to a Presbyterian minister who proved himself the brave man that he was by stopping the soprano in his choir as she lifted up her voice to sing Ave Maria. He lives in Racine, Wisconsin. The eternal fitness of this is not always observed by people who sing the best. We heard a fine rendition of "Calvary" once, by an imported singer in a Jewish Synagogue.

The Congregationalist notes that while Dakota stands first in the list of divorces Connecticut stands next and that the present home mission states of the West may soon be the chief sources of supply for missionary money for Puritan New England. If the Congregationalist will study the theology of Jonathan Edwards it may find out the reason for its doleful prophecy, namely, that the only hope of New England all these years, the Congregationalist Church, has a spineless theology now.

The other day in Greenbrier Presbytery some young fellows wrote out a resolution that they had some fun over until the reporters got it and sent it to the press as having actually passed that dignified body. The resolution read: "It is the solemn and painful conviction of this Presbytery that some of the brethren are departing from the time-honored custom of the fathers in wearing bob-tailed coats, and the Presbytery would hereby warn the brethren against conformity to the customs of the dudes." This gave the News-Leader of Richmond the chance to make two points, the first being that the writers of the resolution made it ambiguous, it being doubtful whether wearing bob-tailed coats was the custom of the fathers or not. The other point was that a minister with a bob-tailed salary is sometimes obliged to wear a bob-tailed coat. Both points are well taken.

The Nashville College of Law, we understand, has reduced its charge for the degree of LL. D. from ten to five dollars. It has a large job lot on sale, only slightly damaged by newspaper criticism. Come early and avoid the rush. One of the most highly esteemed ministers of Virginia, or of the Southern Church, wrote to us recently, telling us of a minister of his Synod who had received the degree, but not mentioning his name. The description was given, however, that he was probably the least likely in the Synod to have received such a degree as a real honor. We believe that we have just spotted him. And we advise our four friends who have recently been dubbed by the Indianapolis concern, not to pin that Ph. D. on the end of their names. We would like to ask them if they have any influence with the Central University of Indiana, to ask the University to pay the Standard an advertising claim that it has been unable to collect.

Speaking of a reputable newspaper and advertising, the only rule of the Standard is to avoid indecent advertisements and those known or even suspected to be fraudulent. We cut off this Indiana concern as soon as we ascertained its bogus nature. There was an advertisement not long ago in the Standard that the editor some way did not notice. It offered to give a piano away free to one of several thousand people who would come to the Ware Rooms and register or who would send in their names for registering. For the Piano Company it was a big advertisement besides pro-

curing the names of families that did not have a piano and wanted one. But it was getting something for nothing, so far as the winner was concerned, although the amount that each one lost in the transaction was simply the time or the two cent stamp that would not otherwise have been spent. The aggregate of time and stamps may have been pretty large and so it was really a raffle for a piano, in much the same sense that it is possible to steal a pin. We know a good many people who would not have felt right in having that piano in their home.

While Dowie was planning the invasion of New York one of his deluded followers was fined \$500 by a decision of the New York Court of Appeals. The man became a fanatical Dowieite, believed himself to be a "divine healer," and allowed his young daughter at White Plains to die of neglect. The Court decided moreover the principle no citizen has the constitutional right to follow his own beliefs as to the medical treatment of a child, if that belief is not in line with ordinary prudence as to summoning medical aid. It is said that Dowie himself furnished the funds for fighting this case through the courts, but Mrs Eddy might well have contributed. The same principle applies to Christian Scientists, and as the devotees of that faith have showed extraordinary precautions about becoming martyrs, it is to be hoped that there will be no more slaughter of the innocents by them. At least they should be content with practicing the "absent treatment" while the parents send for the doctor. As far as adult fool-killing goes Christian Science is still a beneficent institution and so is Dowieism.

Dr. Francis L. Patton was inaugurated President of Princeton University on Wednesday, October 14. It was a notable occasion and Princeton celebrated formally the beginning of the new life that has come to her through the presidency of one of the most intellectual men in America and the concurrent liberality of one of her friends. Princeton is now the leading Seminary of America in point of endowment and we are glad to know that it has never departed from the faith and never made any surrender to the enemies of pure Calvinism.

One of the significant things about the inauguration of Dr. Patton is the Outlook's comment upon Dr. Patton's address. It is pretty well established now, what the Standard has been contending for some time, that there has been a noted reaction from radical views toward the old truths of the Scripture and that there is a stronger faith than ever in their vital power in the lives of men. Said Dr. Patton:

"I am far from saying that apart from dogmatic Christianity there is no valid ground for theistic ethic. But the motive that will make a man fight for his hearthstone and his home in support of that theistic ethic is his abiding faith in the Incarnate Christ. . . .

In the defense of supernatural Christianity everything is at stake, and this is the reason that the crisis in which we are today is the greatest war of intellect that has ever been waged since the birthday of the Nazarene."

And the Outlook endorses:

"Dr. Patton states two points which in the humanitarian enthusiasm of modern religious activity need to be emphasized: first, that the religion without God is dead, and therefore the incarnation, that is, the entrance of God into human life, is the source of Christian life; second, that a vague belief in a Power not ourselves that makes for righteousness will not inspire men; but embodies that Power. We believe that the outcome of the present religious turmoil will be a profounder and clearer faith in a God who is in his world."

## PRESBYTERIAN STANDARD

Established January 1, 1858.

A RELIGIOUS NEWSPAPER FOR THE FAMILY. DEVOTED TO THE INTERESTS OF CHRIST'S KINGDOM AS REPRESENTED BY THE SOUTHERN PRESBYTERIAN CHURCH.

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WESTERN OFFICE:

GEO. L. LEBURN, ..... EDITOR AND MANAGER.  
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For table of contents see page 16.

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PRESBYTERIAN STANDARD, Charlotte, N. C.

The Standard is so thoroughly convinced that there has got to be a radical change of sentiment in the Church toward her candidates for the ministry that it makes no apology for devoting a second editorial to this question. We challenge successful refutation of the argument from analogy between the soldiers of the State and the soldiers of the Church, which was drawn to some length in the preceding article.

One of the primary principles of Presbyterianism is the parity of the ministry. One of the fundamentals of Christianity is that no line shall be drawn against poverty. Both of these principles are violated when the distinction is made to the credit of the man who is able to pay for his own theological education and the discredit of the "beneficiary." Why should there be no dishonor attached to the education of the officers of the United States Army, trained as they are at the public expense, even paid a salary from the outset, while so many in the Church feel it not only a privilege but a duty to reflect upon the manliness of our candidates for the ministry who are supported by the Church when they have dedicated themselves to the Church's service?

We agree that the present system is at fault, but we believe that too many who have recognized that something was the matter have failed to diagnose the case correctly. It is not that help has been given, but that it has been conditioned upon the candidate's helplessness, instead of making the transaction an honorable one to both sides, with the sacrifices on both sides balancing each other. On the face of it, a system that can be abused to the point where the self-respect of the ministry is injured is a sufficient evil in itself to call for a radical reformation. And the reformation can be best begun by the people themselves, with such splendid offerings for this cause and such abundant endowment for our seminaries, that there shall be no more scrimping and cutting down of the necessary funds for

the education of our candidates. And it would be just as well for it to begin this month of November.

Here are the conditions of the problem that is staring the Church in the face today. The candidates for the ministry are far too few for the work of the Church. It is urged on the other hand that it is a mistake for the Church to aid its candidates in the long and expensive course of instruction, which, mark you, the Church herself requires, for the reason that this makes mendicants of our ministers. Yet it is perfectly self-evident that the withholding of the aid that is given now would cut down the number of the candidates for the ministry almost to the vanishing point. It is said on the one hand that we ought to have more ministers, and on the other that the ministry is not attracting the very best men nowadays. As to these more or less general assaults upon the character of our candidates the Standard does not sympathize with that sentiment in the least. But taking the arguments of those who oppose the "beneficiary system," which are shopworn enough in all conscience to be taken off the show-counter, and recognizing the startling, painful fact that the Church is unable to put a single man today in a new field without withdrawing him from an established field, putting an incompetent in his place, it can be almost mathematically demonstrated that what the Church needs is not less beneficence, but more.

Perhaps a concrete case that can be vouched for in every particular will help to show the Church the candidate's point of view.

We knew a young man some years ago who after his college course decided to study for the ministry. As he left college rather young he decided to teach for awhile. The first session he made a living. The second he was employed at the rate of nine hundred dollars a year. In the summer, with the promise of an advance in salary, he wrote to the Seminary Professor, who had the charge of the candidates' fund, for distribution, and stated his case, leaving it entirely to the Professor to decide. He said that he purposed devoting his life to the gospel ministry; that he believed himself to be able, in the course of a few years, to save enough for the Seminary course, if in the meantime the care of others who might become dependent did not devolve upon him. That it was simply a question, whether the Church needed the money more or his time in her service. The Professor wrote very promptly and urged the immediate coming to the Seminary and the advice was taken.

That year was one of some self-denial and of more hardship than the young man had ever known, though it did not do him any harm in any way. There were men though who had to make greater sacrifices and he remembers taking up rather warmly once for two of his brethren who had to dress a little more shabbily than was becoming in prospective ministers of the Presbyterian Church. He gave the name of Gibeonites to the "Seminites," and it stuck, for were they not hewers of wood and drawers of water? And the fare and the hard beds! But there was youth and health and the joy of preparation for the most glorious service that has been given to men to do and there was perhaps the mistaken notion that there had been something of sacrifice for the sake of that service, for the sake of Christ. The mistake was soon pointed out.

That summer the young man had a work in a home

mission field that paid him fifty dollars a month, the first twenty-five of which went to the payment of a debit for the previous session, when the borrowing of that amount saved the sale of his precious books. One of his classmates had to sell his at auction to pay the last month's board.

The wet cloth fell upon youthful enthusiasm the first time he heard one of the ablest ministers of the Church discuss in his presence the defects of the beneficiary system and how much nobler it was for a man to work his own way through and how much more self-respect he would possess as well as the respect of others. It happened that this minister, whom the young man afterwards learned to love as a father, had been able by inherited wealth to be educated without any charge to the Church, except the beneficiary education that even a candidate for the ministry may accept with self-respect, the education that every college worth going to gives as the fruit of its endowment fund, and which the seminaries all give, theological seminaries in our Church making no charge for tuition. But this minister had a hobby about beneficiary education and he rode it that time straight over a young man's feelings so that they hurt at the remembrance of it to this very hour.

The question of the return to the Seminary was bitterly fought out. There was an idea in one of Elizabeth Stuart Phelps' books, however, that was helpful, and it is passed on here for the encouragement of others, perhaps. It was the bold idea that Our Lord himself was a "beneficiary" at least during his ministry, accepting the ministrations of the women and the other disciples as a part of his humiliation.

But some "self-respect" was saved the next session, by a supplement to the Church's funds, and a corresponding lessening of the appropriation, through the chance of preaching at two churches that year; and with the proceeds of the second summer's work and the supply of three churches the third session, with preaching every Sunday, the appropriation for the last year was brought down almost to the vanishing point. And we had almost forgotten to mention that the young man was "sub-intendant," that year, for which the Seminary paid the munificent wages of twenty-five dollars per session.

At the end of the session a call to a twelve hundred dollar field was declined in favor of a call to a home-mission field that promised seven hundred and fifty dollars and has never paid it all yet, and so the young man began to think, mistakenly, perhaps, that all the sacrifices have not been made by the Church, in the relation between the Church and her candidates. And if there is any difference between his case and the majority of his brethren, he knows that his was more fortunate than that of the most.

No, the Church ought to appropriate enough and the seminaries ought to be well enough endowed to pay all the charges of the course of preparation for the candidates for the ministry, and there should be no humiliating questions asked as to the need. The simple question should be that of the desire to serve the Church in the ministry of the Gospel, and the evidence to be considered for the worthiness of the candidate.

It may very well be that under such a change of conditions, by increased beneficence from the regular channels of the Church and increased endowment of

our Theological Seminaries by our rich men, the standard of the ministry itself should be greatly raised. We care not how rigid the requirements be as long as the Church assumes the financial obligation, which the requirements make necessary. Let examinations be as strict as the Presbytery pleases, but let the rigid scrutiny as to the candidate's economy and resources stop. If it shall become as honorable a thing for a man to accept the education which the Church requires as it is to accept a salary in the actual work which the Church requires, and the Church shows by its zeal in this matter her desire for more laborers, then the self-respecting men may displace by their force and merit the men who do not mind the wounding of their self-respect, if such there be, who are mendicant in spirit as well as beneficiaries. And if it is objected that this is far beyond what the Church has done, it is in order to specify and say, the Presbyterian Church. Rome has a heap more sense than we have in this matter. Whoever heard of a beneficiary priest of the Roman Catholic Church, or of any man of any promise desiring to be a priest who was not taken and educated gladly? The Methodist Church solves the problem in a different way and the wrong way, we think, by not requiring so strict a standard of scholarly attainment, but giving support through the opportunity for paid service *pari passu* with the work of preparation.

But it is idle, utterly idle, for the Church to be praying the Lord of the Harvest to thrust forth laborers into the harvest and then for her to say to the laborers who offer themselves, "You must spend from three to seven years, as the case may be, in sharpening your scythe. And we are very much afraid that you will lose your self-respect and become a mendicant during the process of scythe-sharpening which you must undergo. But may the Lord bless you. Be ye warmed and filled."

#### A Confession of Arminianism.

Whenever you can get a Cumberland Presbyterian to state the distinctive doctrines of his Church, rather than simply to claim to be a Presbyterian and a "modified Calvinist," you are apt to have him on the hip. Our esteemed contemporary, the Cumberland Presbyterian, would rather do almost anything than admit its Arminianism just at this crisis of the negotiations with a Calvinistic Church, the Northern Presbyterian. But Arminianism is like murder. It will out. And when our contemporary stated not long ago that the difference between Presbyterianism and Cumberland Presbyterianism was that Presbyterianism believed in election before faith and Cumberland Presbyterianism believed in faith before election, it showed itself to be Arminian to the core.

The Christian Observer's comment upon this, "This is a broad difference. The one recognizes our salvation as originating with God; the other recognizes it as originating in part with man," is so inadequate that we discuss the matter here for the sake of keeping the Cumberland Presbyterian to the real point and not allowing it to fight the man of straw that the Observer sets up.

Anybody that knows anything about the two systems of theology knows that the difference between Calvinism and Arminianism is not the affirmation or the denial of election, as the more ignorant Arminians sometimes contend, but the difference in the order of the decrees as we consider them in the di-

vine mind. To the unphilosophic mind this may appear a small matter, and yet when the two systems that take their departure from this point arrive at their logical results, we have the Calvinist emphasizing and the Arminian minimizing the Sovereignty of Almighty God, with the effect of each doctrine upon the character and the life, a comparison that anybody is welcome to make, so far as the consent of Calvinists is concerned.

To state what is already well known, Calvinism conceives of the divine decrees in the following order:

Creation, Fall, Election, Redemption, Vocation.

The Arminian order is: Creation, Fall, Redemption, Vocation, Election.

That is, according to Calvinism, God purposed to create man, then to permit the fall, then to elect out of the fallen mass a people for himself, then to redeem these by the blood of his Son, then to call them by his word and Spirit. This is not only Calvinism, but common sense.

It is not only the plain teaching of Scripture, but the necessary conclusions of a sound philosophy. That election comes before the actual calling of men and the manifestation of their faith is evident in those passages that speak of that divine purpose as "before the foundation of the world." "Inherit the Kingdom prepared for you before the foundation of the world." "Who hath chosen us in him before the foundation of the world."

The Arminian contention that God chooses those who choose him is not only unscriptural, but absurd. "Upon foresight of faith and repentance" is an expression that robs God of the very work of faith and repentance which he does in the soul. What God does he has determined to do from all eternity from the very necessity of the Eternal Nature. And even in the Pentecostal outpouring of the Spirit when men were being received into the Church by the thousand, it is written, "As many as were ordained to eternal life believed." The Arminian order would be, "As many as believed were ordained to eternal life." But we did not set out to argue against Arminianism. That is the faith of our Methodist brethren and they have found comfort in it, though it raises problems that are a good deal harder to solve than the problems of Calvinism. We wished merely to point out that this dictum of the recognized organ of Cumberland Presbyterianism, edited by one of the most prominent ministers of their Church, a member of the celebrated Committee on Union, has simply delivered itself over to the immemorial Arminian contention. Probably it did not mean to do so, just now; but it has. And as we said before, the Southern Church would just as willingly join the Southern Methodist Church, on the theory that Calvinism was something not worth fighting for, as join the Cumberland Presbyterian Church, unless indeed that church wants to avail itself of the sounder theological education of most Southern Presbyterians in the honest effort to become good Calvinists themselves.

### Review of Contemporaries.

The Congregationalist seems in the following extract to appreciate to some degree the greatness of the greatest man that Congregationalism has produced. But its "discovery of a forgotten treasure" is a strik-

ing admission of how far modern Congregationalism has gone from the theology of Jonathan Edwards. And this editorial leaves out of consideration the great secret of Edwards' life, that he made Calvinism his life-system. If New England had not cast him and his theology out there would not be so much talk to-day about Pagan New England:

#### HONOR EDWARDS' MEMORY.

The observance of the bi-centenary of the birth of Jonathan Edwards has brought before the American people an almost forgotten figure, in many respects the most stately and impressive in their whole history. It is like the discovery of a forgotten treasure whose value is newly appraised. It is not only through addresses made in the institutions of learning with which his name is associated, such as Yale and Andover and Hartford, and in the places where he lived—Windsor and Northampton and Stockbridge—but through articles in the religious and secular press, through sermons and speeches, that a hero of other days comes into view, and wins a greater meed of praise than he received during his lifetime.

"Far the highest name which the new world has to boast of," said Thomas Chalmers. "He ranks with the brightest luminaries of the Christian Church, not excluding any century or any age since the apostolic," said Robert Hall. "His power of subtle argument, perhaps unmatched, certainly unsurpassed among men," said Sir James Mackintosh. "It may be questioned whether the world can furnish a more signal example of the results of solitary thought," said Pres. Mark Hopkins. "We can be sure that his name is among the kings; we cannot be sure that another name in our whole history is there," says Dr. George A. Gordon. Princeton University has written above his dust that he is "second to no mortal man." Yale bears on one of her chapel windows the testimony that he was "a philosopher of sacred things who moves the admiration of the ages." The most recent opinion of those who best know American history confirms this testimony. When the vote was taken three years ago on candidates for the Hall of Fame, Edwards stood first in the list of American theologians, and his strength was not only in New England, which was his home, but in the Southern and Western States. His admirers were more equally distributed than those of any of his competitors. Now comes the procession of orators, journalists and reviewers to celebrate his birth, and while they unanimously set aside many of his theological conclusions, they without a discordant voice, award to Edwards the highest place among American thinkers and a rank unsurpassed for nobility of character and saintliness of life.

Yet of what great American are there so few tokens to remind men even that he existed as of Edwards? Where is there any statue to his honor? Only two churches in the United States bear his name. Scarcely a trace of him is found at South Windsor, Ct., where he was born. The few relics associated with him at Northampton and Stockbridge have until recently been unknown to many of the residents of those towns. So far as obtainable we have gathered into a recent number of the Congregationalist pictures and accounts of most of the localities and articles that survive with which he is known to have had to do in his lifetime.

Jonathan Edwards had lived in Scotland or England, the towns in which he was born and had lived would be visited by tourists from every land. If he had lived in Italy or Russia these places would be marked by shrines bearing his name, and the paths to them would be worn by the feet of pilgrims, and the popular story of his life with choice selections from his writings would be in the hands of the people. It will be a great misfortune if this revived interest in Edwards shall be allowed to die with nothing further done to popularize the man and his thought and to preserve by appropriate monuments among the American people the memory of one of the greatest of her sons.

In the light of the proclamation of the Presbyterian, Philadelphia, which we quoted in our last issue, that there must be no surrender of straight Calvinism, or order to union with the Cumberland Church, the following from the Cumberland Presbyterian Church is interesting. In fact we "gallery folks," as the Interior once called the Southern Presbyterians, are looking on with unusual but very natural interest at the spectacle:

Lest unnecessary anxiety should be felt in any quarter, we desire to say very positively that the Cumberland Presbyterian Committee did not volunteer, nor was it asked to consent to, any compromise or surrender of its historic doctrinal position. If the Cumberland Presbyterian Church is ever united with the Presbyterian Church in the United States of America, the union will be a real one, faithful alike to our history and to our consistent creedal contentions. Upon this point there is no difference of opinion in our committee, and none, we believe, in the committee with which we are negotiating.

And the following paragraph from the same source does not read exactly like the interpretation given by the Interior of the action of the Colored Committee. It may not be an impossibility that the Cumberland Presbyterians will settle the colored question, in the little courtship that is now going on, and the doctrinal incompatibility of temper is seen to be too great between the two flirting bodies now, one more difficulty will have been removed to the reunion of the Northern and Southern Churches:

Premature criticism and unrest might be prevented by the announcement that although the Cumberland Presbyterian Committee represents all sections of the country and if fully advised concerning those social conditions and racial problems necessarily involved in this movement, the plans already proposed for the solution of these questions, plans upon which the General Assembly and the presbyteries of the Presbyterian Church will have acted long before any union can be effected, are thought to be in such substantial accord with Cumberland Presbyterian policies and practices as to satisfy those whose associations with the colored race entitle them to an opinion about what is best for the religious progress of both white and black people. It ought not to be necessary to add what should be taken for granted, that no basis of union would be accepted by the Cumberland Presbyterian Committee if it contained any condition radically at variance with social customs prevailing in the section of country where Cumberland Presbyterians live and labor in such large numbers. It is quite gratifying to add that the members of the committee with whom negotiations are in progress are fully as eager as we could be to so adjust this vexed and delicate question of racial relations as to make Presbyterian conquest possible, even where the two races concerned are living in the same communities. This carefully chosen language need not be illiterately interpreted either for it is employed by one who has spent his entire life amid environments which should leave him in no doubt about what are the necessary social conditions of church prosperity where widely differing races dwell together at the same time that they must dwell apart.

The Temperance Congress to be held this month in Paris, as already announced here, will be followed by a Congress of the League against Public and Private Immorality, on October 28 and 29, in the splendid Y. M. C. A. building which is largely the gift of Mr. James Stokes of New York to the young men of Paris. The name of this league is "The White Star" (L'Etoile blanche); it is proposed on this occasion to perfect its organization, which has hitherto been provisional, and to seek the fusion of this society with that of "The White Cross" (La Croix blanche), an association of kindred purpose. It is farther proposed to define the attitude of the society with regard to the public regula-

tion of prostitution and to the International Federation which has for its object the abolition of such regulation. An important feature of the occasion will be a debate, in which the well known Christian Socialist, Pastor Gounelle of Roubaix, will be a leader, concerning the practicability of forming a Christian branch of the International Federation. As is well known, associated with all moralizing movements on the Continent are many men of admirable character who are distinctly non-religious, often from conscientious and especially from patriotic motives. Therefore nearly all these movements necessarily exclude religious considerations from their motives and methods. Pastor Gounelle and others are seeking a way, not to force a religious test upon their associates in movements for public morality, but to prove to them that religion counts for much in the elevation and purification of social life.—The Christian Work and Evangelist.

### Book Notices.

#### A New England View of the Little Book.

In this volume Dr. Stagg aims to correct the impression (which he seems to believe to be quite general) that Calvin and his followers taught, without any modification, what became popularly known, especially among adherents of other churches, as "infant damnation." Dr. Stagg says: "The great majority of people believe the Presbyterian Church teaches the doctrine of the reprobation of infants from the impression that has been made in conversation and by lectures directed to the abuse of Calvinism and have never read a line either in hostile or friendly works. \* \* \* Mrs. Edward D. Latta, having been convinced by an article of mine that John Calvin did not hold the horrible opinions charged to him, wrote me a letter, full of the expression of the joy of a mother's heart at finding the teaching of this great and good man on the salvation of infants entirely different from what she supposed, and asked me to write something that might be used in enlightening the people." The result of this request is the volume under consideration. Dr. Stagg makes his case clear, and, in view of what he says regarding the general misconceptions of the doctrines of Calvin, the Presbyterian Church as a whole owes him a debt of gratitude. The author declares that he has found men high in Presbyterianism, as well as learned men in other denominations, who were grossly ignorant of the actual faith and teachings of Calvin and Twisse. If such be the case, this little volume, which is very neat as regards mechanics, should find its sphere of usefulness a broad one.

Jos. Cullen Ayer.

Cambridge, Mass.

THE ONE WOMAN.—By Thomas Dixon, Jr., author of *The Leopard's Spots*. New York; Doubleday, Page & Co. vo. 350 pages. \$1.50. (In its 70th thousand, Sept. 15th.)

Interesting? Yes—for the same reason that scandal is; few of us are strong enough to turn a deaf ear to it, or to refrain from repeating it. The writer, who had not read "The Leopard's Spots," opened this book at nine o'clock one evening; before it was closed the end was reached.

The evil against which it is aimed is not as yet a crying one among us, so more harm will come by way of suggestion, than good. It isn't a book to be read aloud around the fireside, and the majority of people will be better off by not reading it at all.

The long-suffering love of *The One Woman* is pure gold. The remainder is simply yellow.

We have all taken a sorrow or a perplexity out into the noontide or the midnight and felt its morbid bitterness drawn out of it, and a great peace descend and fill it from the depth of the majesty under whose arch we stood. . . . The sweet and solemn influence which comes to you out of the noontide or the midnight sky does not take away your pain, but it takes out of it its bitterness. It lifts it to a higher peace. It says, "Be still and wait."—Phillips Brooks.

## Devotional.

## Be Still.—Ps. 46:10.

Be still, oh restless heart,  
 And know that I am God;  
 To trust me is thy part.  
 Be still and hear my word.  
 In silence come and bend  
 Beneath my chastening rod,  
 Though conflicts fierce attend  
 Thy pathway, I am God.  
 Thy refuge I will be,  
 And strength, be not afraid;  
 Be still and thou shalt see  
 My works and power displayed.  
 In silence shalt thou learn  
 To follow my commands,  
 My will, my love discern  
 For souls in heathen lands.

Hamlet, N. C.

G. C. W.

There are men who can not know of a need in all the world without its immediately taking the shape of a personal appeal to them. They must go and do this thing. There are such men who seem to have a sort of magnetic attraction for all wrongs and pains. All grievances and woes fly to them to be righted and consoled. They attract need. They can not sleep at Troas but the soul of Macedonia finds them out and comes across and begs them: "Come and help us." We must all be thankful to know that there are such men among us, however little we may feel that we are such men ourselves; nay, however little we may want to be such men.—Bishop Brooks.

Christianity stands or falls with the authority of Scripture. Whoever impairs the faith of mankind in the Word of God is an enemy of religion, however much he may claim to be its friend. If the Bible is false, Christianity is false. If the Bible is a fallible human book, the gospel is a fallible, human religion. Let us understand the magnitude of the issue. In modern discussions of the Bible more is at stake than a theory of inspiration. Calvary is at stake. Religion may be approved by reason and endorsed by the church, but this is not enough. God's voice alone commands assent. The Bible is the voice of God—nothing less.—James Vance.

A terrible fire was raging, and many attempts were being made to save a child who stood frantic at the top window. One man, braver than the rest, in making a bold venture was about to fail, when some one in the crowd cried, "Cheer him, cheer him" The people caught the words and cheered loudly, and, inspired by the shouts of encouragement raised on all sides, the man redoubled his efforts and rescued that which he sought to save from the flames. Do you know any Christian worker who is trying by all means in his power to snatch "brands from the burning," and to save immortal souls? Cheer him, and then see how your kindly sympathy helps him to work on with fresh courage and renewed energy.—Episcopal Recorder.

There is something noble about the one who is willing to wait. Simon lingering about the Temple, old and gray-headed, but waiting on. Abraham tottering upon his staff, but believing that God's word would yet come true. These were the history makers of time. They have dug the channels in which flow the current of the ages. But lives are linked together as one. Men have died with their faces toward the East. The stars arose, but they were not permitted the sight. The Patriarch longed for days that were denied him. But his life was not lived in vain. His waiting was counted for a righteousness. He was the stronger because of it. There are harvests beyond the fences of our expectations.—The Philadelphia Journal.

## Missionary.

## Missionary Enthusiasm.

By Rev. H. P. Lyman Wheaton, D. D.

What is enthusiasm? *Enthusiasm* is a Greek word. It means the fulness of divine inspiration; it implies an absorbing, a passionate devotion to some good cause. It means the state of those whom St. Paul describes as "fervent," literally, "boiling in spirit;" it describes the mean and earthly spirit of man transfigured, uplifted, dilated by the spirit of the living God. When man is an enthusiast for the good it is because a spirit greater than his own has swept over him, has flashed into his conscience the conviction of absorbing truth. It has made him magnetic to multitudes, has made him as a flame of fire which leaps up among dying embers, as the wind of God which breathes over the slain that they might live. Without enthusiasm of some noble kind a man is dead, and without enthusiasm a nation perishes. Of each man it is true that in proportion to his enthusiasm is the grandeur of his life; of each nation it is true that without enthusiasm it never has the will, and much less the power, to remove the heavy burden, to atone for the intolerable wrong.

Missionary enthusiasm! In the first centuries the world was full of missionaries. In those days every Christian looked upon it as a part of his life to be God's missionary, and for centuries the Church produced many a noble missionary—men like Boniface, men like Columban. Then for one thousand years began the age of neglect, of darkness, of priestly superstition, and there was only found here and there a man like St. Louis of France, or St. Francis of Assisi, with the mission spirit strong within him. It is to Count Zinzendorf and the Moravians and to our Dutch forefathers that we owe the revival of missionary zeal.

In the eighteenth century missionaries were regarded as foolish and rash, and I know not what, for the devil has a large vocabulary of words with which to quench the spirit which is so dangerous to his domain. When the poor cobbler, William Carey, proposed to go as a missionary to India, he was told with a sneer by his religious associates, that if God wished to convert the heathen He would doubtless do so in His own way; but how glorious an example have the great workers in the field set before us. Think of John Eliot, the lion-hearted "Apostle of the Indians," and his motto that "prayer and painstaking can accomplish anything." Think of the young and sickly David Brainerd going alone into the wild forests of the West and among their wilder denizens, with the words "Not from necessity but from choice, for it seems to me that God's dealings towards me have fitted me for a life of solitariness and hardship." Think of Judson and the tortures he bore so cheerfully in his Burmese prison. Think of Eugene Casalis, of Dr. Phillip that burning missionary herald of the Gospel in South Africa, of Rolland, of Lemne, of Bisseaux, and of Vander Kempmen who thought not their lives dear unto them. Nor do I know of any signs more helpful for the Church and for the nation than these that our college and seminary students are to be found doing heroic missionary work in the slums of our large cities and at our frontier, while others, forsaking the comforts of home life are going forth in the spirit of their Master to labor in heathen lands. What is it that can sustain them? It is an inspired enthusiasm; it is the fervency with which the spirit of Christ their Lord inspires, the fervency which scorns luxury and pours silent contempt upon gold. That it may please Thee to pour into our hearts the spirit of missionary enthusiasm. We beseech Thee to hear us, good Lord.—The Christian Intelligencer.

The Christianity that attempts to suffer by proxy is not the Christianity of Christ. Each individual Christian, business-man, citizen, needs to follow in His steps along the path of personal sacrifice for Him.

## Sunday School Lesson.

BY REV. H. G. HILL, D. D.

### David and Absalom.

II Sam. 15:1-12. Nov. 1st, 1903.

Absalom was David's third son, born at Hebron. He was of royal lineage on his mother's side, and possessed many gifts and advantages. He was a comely person of rare physical attractions. He was a man of talent, of great intellectual force and of polished manners. Reared in a court he had the arts of a courtier, keen perceptions as to the best means for attaining an end and the graces of speech, which conceal thought or give it forcible expression, or win the favor of the multitude. Absalom had all the elements of character that pertain to a first-class demagogue. His treatment of his father, and his attempt to secure the throne of Israel furnish some instructive lessons to which we may profitably attend.

1st. Absalom Seeking Popularity.—To attain the throne he must win popular favor. He must keep himself before the people, and attract their admiration. He well knew their fondness for display and pageantry. Hence he affects royal state and when he appeared in public it is with chariots and horses, and "fifty men to run before him." He thus attracts attention to his handsome person and suggests that he would be fitting material for kingship. But he must not only attract public notice, but manifest an apparent sympathy with the common people if he would secure their favor. Popularity is won not by magnificent isolated state, but by familiar intercourse expressing concern for their welfare. Hence Absalom was early at the gate where the people congregated and sought judgments from the king to express his interest in their affairs, and to assure them of the rightfulness of the cause they represented. He also endeavored to undermine the authority of the king, his father, by declaring that he neglected his duty and had deputed no man to hear their cause and uphold righteousness. He also affirms "Oh, that I were made judge in the land, that every man which has any suit or cause might come unto me and I would do him justice." Thus did he endeavor to win popularity to foster discontent with the existing order of things and to direct popular choice to himself as promising beneficent changes. But a seeming regard for persons is more winning to humanity than concern for their material or secular interests. Hence Absalom gave to all who sought judgment from the king, and offered him homage, the kiss that expressed courtesy, interest and affection. Thus this cunning dissembler "stole the hearts of the men of Israel."

2nd. Absalom's Hypocrisy.—Absalom's interest in the people was not sincere. He was a hypocrite in his dealings with them. He designed to win their support, and to use them to serve his purposes, and to promote his own aggrandizement. His intense selfishness was masked under a seeming concern for the peoples' welfare.

Thus it often is with many plausible demagogues. But this ingrate son was also a hypocrite in dealing with his father. He pretended to have a regard for his father's authority in asking permission to go to Hebron, when he was plotting his destruction. He was, too, hypocritical in religion and professed a desire to honor God and to perform vows at Hebron.

3rd. Absalom's Conspiracy.—His plot against his father's throne and life, though most infamous, was well conceived, and skillfully executed for the end in view. Whatever else Absalom lacked he was not wanting in astuteness and energy. He left Jerusalem for Hebron unhindered and under cover of fulfilling pious vows. He carried with him two hundred men as helpers who were not acquainted with his designs. He sent spies throughout the land of Israel to excite the people to espouse his cause at a given signal. He secured the aid and co-operation of Ahithophel, one of David's most trusted counselors.

## Westminster League.

BY REV. HUGH W. HOON.

### What Elijah Teaches Us.

II Kings 2:1-12; Matt. 11:14; James 5:17, 18.

Topic for November 8.

"And Elijah the Tishbite who was of the inhabitants of Gilead, said unto Ahab, As the Lord God of Israel liveth before whom I stand, there shall not be dew nor rain these years, but according to my word." Such is the startling introduction which we have to Elijah. From the time of the revolt of the ten tribes the history of Israel is as a dark blot upon the history of the nation. King succeeded king; dynasty succeeded dynasty, but through it all, we see not one ray of light. The darkness of idolatry and heathenish practices was settling over the deluded nation as an ever blacking night. No voice had been raised which spoke with enough power to hold back the people from their abominations, each king, and each dynasty seemed worse than its predecessor, until about the worst of them all, ascended the throne. He took for his wife the pagan Jezebel, who was to ancient times what Lady Macbeth was at a later day, a bad, cruel, blood-thirsty woman. With Ahab on the throne with Jezebel for a consort, affairs had become so bad that it didn't seem that they could get any worse. But no voice amid the throngs of Samaria was raised in protest. However, God always provides a man for the place where he is needed.

Across the Jordan, in the hill country of Gilead there was a man who had heard of the terrible state of affairs existing on the other side of the river. Probably he was a shepherd, and knew little other than to lead the flocks out to pasture, but somehow he had come to know God and he was touched to the heart to see how God's name was dishonored and His worship neglected.

He was at last seized with the irresistible thought that God needed his voice raised in protest, and leaving his old haunts, he wrapped his mantle about him and started for Jezreel. Into the presence of the wicked king he came and hurled his denunciatory and threatening message.

It sounded hard as it fell on the ears of the king. But no doubt he thought this man in his half-civilized garb, was but a harmless fanatic. He found out differently. Every word spoken by Elijah came true.

This leads us then to the secret of Elijah's life. He lived in such close communion with God that he knew God's voice when he spoke to him and he believed every word that God uttered. Elijah may have been familiar with the passage in Deuteronomy where God had said that He would shut up the heavens that they give no rain if Israel should ever do just what they had now done. If he was familiar with that threat he now had faith to believe that God would do just what He had said He would do. So firmly did he believe it that he would stand in the presence of the king and declare it.

But we find that Elijah was a man whose faith could make him wait on God, in silence and seclusion, as well as in turmoil and activities. He went at God's command to the brook Cherith and there waited patiently for God's further word to allow him to leave the place. Daily he saw the brook dwindling and drying up, yet he did not run away. God had put him beside a drying brook and he would remain there till God would tell him to go elsewhere.

Many people are sitting beside drying brooks, but too often it is because they cannot get away. Sometimes it is necessary for us to sit beside the drying brooks, and when it is, we should do so waiting cheerfully for God to take us somewhere else. Sometimes we see friends taken away; sometimes prosperity is forsaking us; sometimes we see one plan after another which we had made, being frustrated; at such times we should turn to the story of Elijah and there learn that it is not hard to sit beside even a drying brook if we have God for our companion.

## Contributed.

### Critical Political Situation of Our Congo Mission.

I feel it to be my duty to write this brief article in order to inform all those who are interested in our wonderful African Mission, that the Congo Independent State government has been for several years and is now seriously interfering with our work and progress there. It will be remembered that the Congo Independent State was organized and recognized by the Powers at the Conference of Berlin in 1834. Leopold II, king of Belgium, was made the absolute Sovereign of this great Congo Basin, having an area nearly one half as large as the United States and a population estimated at 30,000,000. Perhaps if the powers had diligently searched for a man the most unfit in every way to fill and execute properly the sacred trust committed to his hand they could not have succeeded better than in taking this man Leopold, King of Belgium. Being by nature a conscienceless, heartless and cruel fellow, it is now not surprising to learn that though he made many good promises at the time the trust was committed to him, he is now openly and defiantly violating these promises and is outraging the Christian conscience of the world by his iniquitous government there. At the time of his appointment to be the absolute ruler of these 30,000,000 of natives and the conservator of civilization and christianity in that great region, the powers thought to bind him by certain treaty obligations which he was bound to abide by. One of these was that slavery was to be put down and everything done to ameliorate the condition of the native people. I make bold to say that, owing to the new system of forced military and labor laws now in operation there by which the people are compelled to serve in the army and to labor on public works of all kinds, accompanied with innumerable instances of cruelty and the most heartless atrocities, the natives are reduced to a condition of serfdom far worse than existed under the Arab regime. I could give, if necessary, many instances of these cruelties which have come under my own personal observation. Time and again I, acting under authority of our Mission there, have called the attention of the king and his government to this situation of affairs. Nothing has ever been done, and no one has ever been punished that I know of, though the king is always pretending to wait to punish his officers and the soldiers who commit these atrocities. But it can easily be seen that the king himself and the whole system of government are to blame and not the often innocent white officers and native soldiers who can only execute the orders sent them by the central government at Brussels. Another important stipulation of the treaty was that no hindrance whatsoever was to be put in the way of Missions of every kind, in carrying on their work. I am sorry to say that so blatant and bold has the king become in his system of treaty breaking that during the past four or five years it has been utterly impossible for our Missions to buy a single square inch of land on which to open up and carry on any new work in places other than those already occupied by us. This action of the government strikes at the very root of our Mission work and progress. Already we have been injured more than we can estimate by this interference. Our General Assembly, at its meeting in Lexington, Va., last May, recognizing the crisis there is in our work, appointed a committee to lay this matter before our government at Washington, for the United States was the first great power to recognize the independence of the Congo State, and is therefore greatly responsible for the existence of the present government there. This committee, or at least two of its members, met in Washington in July. They failed to see the President and the Secretary of State, both being away from the city at the time, but they laid the matter before the State Department. Our government has not taken hold of the matter yet and perhaps will not do so unless it is earnestly and persistently pushed before the attention of those in authority.

This committee is called to meet again in Washington on Nov. 3d. This article is written chiefly with the view of asking all the friends of liberty and humanity and especially those interested in the African Missions, if they will not unite in prayer to God that he may make bare his power in delivering the down-trodden native people from under the heel of the tyrant, and also that he may take away all the barriers which the wicked government has placed in the way of the progress of the Gospel.

W. M. Morrison.

### Calvinism and the Punishment of Crime.

The two recent Carolina verdicts have been much discussed with reasons therefor and judgments thereon. May it not be that, deep beneath all the outward and temporal reasons that have been correctly given for this prostitution of justice, there is a further reason in the fact of the decreasing knowledge and sense of justice, growing out of a comparative over-emphasis on mercy, humanitarianism, etc.? And does not this arise from a too much obscuring of the tremendous fact of justice—as it is in God, as it ought to be in man? And is not this obscuring of justice caused by the soft sloppy doctrines that are coming to be held by many people and preached from some pulpits? Doctrines that know no God of righteousness, equity and judgment but exalt a sickly sentimental humanitarianism—a grotesque burlesque of mercy.

If those judges and jurors had been the right stripe of Calvinists, both of those verdicts would have been different. Calvinism exalts to the heavens mercy, but it exalts to the same heaven justice. God forbid that we should rejoice in the death of any criminal as a fellow-mortal, but with deep pity and compassion for the poor wretch, we could not but rejoice for the sake of righteousness and justice in some dozen first-class hangings. It would wonderfully purify the tepid atmosphere and greatly exalt righteousness, law and God.

Knox.

### Dr. Stoddert's "Dance-Sermon."

By Rev. H. H. Hawes, D. D.

Several people have wished an account of it. Those who knew Dr. Stoddert can best appreciate this sketch. During my pastorate at Farmville, Va., Dr. Stoddert had charge of several churches in Cumberland county. Again and again rumor said that he would preach a sermon on dancing in my church. I wrote, asking him if the report was true, assuring him that he would be welcome to my pulpit at any time. His reply was: "No; I am not going to preach on dancing in your church or any other. I do not consider it a fit subject for a sermon. But I have been asked to give my views on the subject, and expect to do so next Sabbath afternoon at the Lithia Springs at 4 o'clock." The springs were just across the river, say half a mile distant. A roofed platform had been erected for dancing and other purposes. There the talk was to be given.

At the appointed time a large audience—such as always greeted that most remarkable speaker—assembled. The reverend gentleman gave out a hymn to be sung, read a chapter in the Bible (foreign to the occasion and subject); offered a prayer; called upon us to stand and sing the Long Metre Doxology, then said: "Be seated. The religious part of this service is over." He next said in substance: "I propose to present both sides of this question about dancing, and will endeavor to give to each full justice." The origin and age of the modern dance was stated, followed by the remark: "If a lot of young men and women had been found dancing together in the time of our Lord's life on earth, those old Jews would have gone into sackcloth and ashes; then proceeded solemnly to stone the lunatics." Before proceeding further I must allude to a sermon which he once preached on Zaccheus, that a remark made in the latter part of his lecture may be understood. He had represented Zaccheus as having made himself a poor man, after his interview with Jesus in Jericho, and depicted in a most vivid way, the wrathful "curtain lectures" which "Mrs Zaccheus" had given her leige

ord because his sacrifices for Jesus had limited her supply of pocket money. One day Zaccheus, being down town, heard of the crucifixion of Jesus. Wishing to "break the news" as gently as possible (for his own sake) to the madam, he hastened home. After some searching he found her under the shed in the back yard, robed in sackcloth and sprinkling ashes over her person. She had heard the news, and Zaccheus was well tongue-lashed for allowing that "tramp," as she called Jesus, to fool him into impoverishing his family.

The closing of the lecture was as follows:

"Now some of you may think I am crazy, but I am going to give you a piece of history. You may not think it is Scripture, but when you go home look it up in your Bibles, which I doubt if any of you read enough to know what is recorded in them.

"Once upon a time, when James, the brother of our Lord, was Bishop at Jerusalem, he gave a great ball. Invitations were issued to all the young folks in his social circle, and that coming ball was the talk of the town. It was to be a great affair. Peter had two daughters in Jerusalem whose beauty and accomplishments made them great belles. Without them, the ball would lose much of its attractions. Miss Zaccheus was on a visit to the city, and she was a great 'catch,' as Zaccheus had retrieved his fortunes by making a 'corner in olive oil,' and his daughter was very rich. John, the beloved disciple, was living in Jerusalem—an enthusiastic dancer. But he excused himself from attending the ball because of pressure of work. He was writing his epistles, soon to be issued, and the printers were pushing him for 'copy.' But Mary, the mother of our Lord, who was living with John,—she having been left to his care,—said she would go and help them to fix up, though she was too old to dance. A few days before the time for the ball, the Apostle Paul came to Jerusalem from one of his missionary tours, accompanied by two noble young Greeks. As soon as their arrival was known invitations were sent to them, and gratefully accepted. Paul was of diminutive figure, but a most exquisite dancer. When the longed-for hour came the house of James was ablaze with light. All the elite of the city assembled and the ball promised to be a great success. Mary acted the 'wall-flower,' and delighted in seeing the young people enjoy themselves. The dance went fast and furious until the 'wee hours' of the night. The event was voted a grand success, and it wound up with a 'set-to' between Mary and Paul. Paul had introduced a new step which he had picked up abroad, and it became all the 'rage.' When all was over, Paul offered to escort Mary home, as he desired to see John, and was to leave the city the next day. John was greatly delighted to see Paul, but begged to be excused for a few moments as the 'printer's devil' was waiting for 'copy,' and the epistles were in press. While waiting, Mary and Paul discussed the splendid ball given by James, and when that new step, which Paul had introduced, was mentioned, John could work no longer, but threw down his pen and insisted that they and there Paul should teach it to him. John, being an expert dancer, soon mastered it, and when Paul went away he left Mary and John knocking it off to each other.

"Now, doubtless, some of you think I am guilty of sacrilege in taking such liberties with those holy characters of the Bible—James, the brother of our Lord! Mary, the mother of our Lord! You are horrified at the thought of their dancing! But stop! What did our Lord say? 'Whosoever doeth the will of my Father which is in heaven, the same is my brother and sister and mother.' You believe that those holy men and women were doing the Father's will? You are shocked at the thought of their dancing! But are you not as truly brother, sister, mother, as they were, if you are doing the will of God? Our Lord said it! 'Whosoever!' Now if it was a sin for them to dance, as doers of God's will, it is as much a sin for you if you are doing God's will. Go home and think about it.' Some things only the Rev. Wm. Stoddert D. D., ever imagined or dared to say.

#### Response of Dr. W. W. Moore

On behalf of the North Carolina Society of Richmond to the Address of Welcome at the North Carolina Reunion, Greensboro, Oct. 12th, 1903:

According to the last census there are 53,235 natives of North Carolina now living in Virginia. If that is a correct estimate, and there is every reason to believe that the number is now larger rather than smaller than it was in 1900, it means that, besides the scores of us who have the delightful privilege of responding in person to the call of our venerated mother to gather again under the ancestral roof-tree, there are some fifty thousand other sons and daughters of hers within the bounds of the Old Dominion, who think no less tenderly and proudly than we of the good old State that gave us birth, whose hearts turn wistfully to Greensboro today, and whose memories echo the stately music of Judge Gaston's hymn:

"Carolina! Carolina! Heaven's blessings attend her!  
While we live we will cherish, protect and defend her;  
Though the scorner may sneer at and wittings de-  
fame her,

Our hearts swell with gladness whenever we name  
her."

For these fifty thousand Virginia-Carolinians or Carolina-Virginians, whichever you may prefer to call them,—and I do not believe that any better brand of either Carolinians or Virginians ever drew breath—for these fifty thousand brothers and sister of ours whom North Carolina has loaned to Virginia, and who, though busy and happy in the State of their adoption, nevertheless turn longing and loving eyes toward the State of their birth, I wish to be spokesman in part this morning, and especially for that thrice happy contingent whose good fortune it is to live in the famous and beautiful city by the James which is the capital of that commonwealth, and which was and is and ever will be in history and memory the capital also of the short-lived but immortal Confederacy.

There is no city in the world whose name thrills the hearts of all true Carolinians with such tender and heroic memories. When the red wave of war rolled around her forty years ago and the troops of all the confederated States vied with each other in the defence of their beleaguered capital there were none whose blood flowed more freely in her behalf than that of the sons of North Carolina, and so to the sons of North Carolina in every succeeding generation the very soil of Richmond will be holy ground by reason of that baptism with North Carolina blood. In her peaceful cemeteries at Oakwood and Hollywood hundreds of the heroes sleep who at their country's call left these hills and plains, which they loved no less than we, to lay down their lives or the fields of Virginia.

For these reasons North Carolinians can never be indifferent to Richmond, nor can Richmond ever be indifferent to them.

In the Confederate museum, which occupies the war time residence of President Davis, there is a North Carolina room, along the side of which in large letters, runs the ringing line which summarizes our record in the war—"First at Bethel, farthest at Gettysburg, last at Appomatox" and from the walls of which, among the portraits of other men of our stock whom Virginia delights to honor, there looks down the strong and genial face of that transcendent North Carolinian, Zebulon B. Vance, the greatest governor of any State, North or South, and the man who, on a later occasion, when Virginia lacked a fit champion of her own on the floor of the Federal senate, became her defender and stood as fearlessly for the rights of her people as he had ever stood for the rights of his own. Virginia will never forget that service. Distinguished natives and residents of the State have vied with each other in expressing their enthusiastic appreciation of the character and services of our great senator and of the great people whom he represented. Only yesterday I was reading such a tribute from Gen. Bradley T. Johnson, over whose bier Virginia bowed herself

weeping less than a week ago. He says that Governor Vance's purchase of steamers with the State's money during the war, and his organization of a line from Wilmington to Bermuda, kept North Carolina soldiers the best armed, best clothed, and best equipped of any in the field; and he uses the fact as an illustration of what he calls our extraordinary capacity of knowing what to do, and of doing it. For he declares that the most marked characteristic of the North Carolinian is his executive capacity—his ability to do things. And he adds, this beats to nothing the ability to talk. He has never distinguished himself much as an orator or as a writer. He was never been a Patrick Henry nor a Jefferson, but in seeing the thing to do and in doing it he surpasses all Southern men. The same gallant soldier says that in 161 the military population of North Carolina was 115,369, and she furnished 125,000 men to the Confederate army, nearly one third of whom perished during the conflict. And yet, when the end came, both at Appomattox and at Greensboro, she stacked more muskets than any other State of the Confederacy.

These generous words indicate, far more fittingly than anything which it would be proper for me to say, the hearty admiration felt by Richmond for North Carolinians, and, as I need hardly add, the North Carolinians resident there reciprocate the feeling heart and soul. One of the most honored veterans in Richmond and one of my warmest personal friends, while yielding to no man in his admiration of North Carolina's devotion and courage, thinks that perhaps the claims thus put forward by writers from Virginia and Maryland as to North Carolina's part in the war have been a trifle overdrawn, but, after every abatement in the interests of absolute accuracy, it remains a glorious record. And the Virginians rejoice to recognize it.

Another gallant gentleman and Confederate veteran, one of the staff officers of Stonewall Jackson, now my neighbor and intimate personal friend, who could have marched with Deborah's soldiers out of Zebulum according to either the Authorized Version or the Revised, since he can handle with equal ease the marshal's baton and the pen of the writer, but who now has laid aside the sword for good and is permanently engaged in the peaceful pursuit of editing a religious newspaper, says handsomely in his last issue that the reason there are so many distinguished non-resident natives of the Old North State is that they are in such great demand elsewhere, adding that if North Carolina were to withdraw from Virginia her many sons and daughters, there would be a serious disturbance if not a breakdown of some institutions.

These kindly expressions indicate well the delightful relations existing between the North Carolinians living in Richmond and the people of the fair city of their adoption.

But I hasten to turn these remarks into another channel lest we appear to be guilty of unseemly self-praise. I was told recently of a native of North Carolina and of my part of North Carolina too who had moved to one of the Gulf States and naturally enough had been made governor of the State and had given the commonwealth a strong, clean, prosperous administration, and who, on standing for re-election reviewed his services to the State with pardonable pride, describing con amore and inextenso what he had done for her, and dwelling upon it with such evident satisfaction and glowing emphasis as to call forth from an old darkey who was among his hearers and who was asked what he thought of the governor's speech, the succinct remark, "He sut'ny do recommend hisself." But, Mr. President, if we seem to do the same this morning, let it be remembered that this is our time for boasting, if ever such a time comes to such a people as ours,—this is North Carolina's day. Surely it may be permitted a solid, steady, thoroughgoing State like ours, which has ever been more renowned for doing things than for talking about them, to call attention once in a modest way on the occasion of the first reunion of her scattered

sons and daughters to what the people have said about them among whom they have lived. Nay, sir, I go further. If Sir Walter Scott was correct in what he said about Roderick Dhu that

"One blast upon his bugle horn  
Were worth a thousand men,"

then, reversing the sentiment, I should say that for three hundred and thirty thousand men of North Carolina birth, living and laboring in other States, even two blasts upon a bugle horn were not a blast too much. Moreover, my point in quoting what Virginians have said about North Carolinians was to show how happy the relations are which exist between these generous and high minded people of the Old Dominion and the North Carolinians who have gone to dwell among them.

But, besides this bond of sacred sentiment to which I have referred, growing out of their brotherhood in the days that tried men's souls, when shoulder to shoulder they marched and fought, and side by side laid down their lives,—besides the respect and confidence developed in a common experience of disaster and sorrow, when both proud commonwealths were trampled and plundered,—besides the grateful appreciation and affection kindled in the hearts of Virginians by the chivalrous services rendered their State by North Carolinians and the equally grateful appreciation and affection kindled in the hearts of North Carolinians by the no less chivalrous services rendered their State by Virginians, besides this bond of sacred sentiment, there is between us a bond of common business interests which can probably not be paralleled in the relations existing between any other two States in the Union. Not only do these States lie side by side along a boundary line of some three hundred and fifty miles, like two fair sisters in loving embrace—not only is this the longest single boundary between any two of the original thirteen States, so that more of their territory is in actual juxtaposition and contact than in the case of any other two, but the line itself is an arbitrary one, determined by no natural barrier, and is therefore invisible and easily crossed, so that the people of the two States easily mingle. As the New River flows from North Carolina into Virginia and the Dan from Virginia into North Carolina, both however crossing and recrossing the line repeatedly, as though liking both States so much that they cannot decide which they like best, so the people of the two cross and recross the border, equally at home on either side.

Another thing which has mightily promoted the commercial as well as social intimacy of the two commonwealths is the way in which the railroads have been built.

Great trunk lines, running North and South, and traversing the whole width of both, and sending lateral ramifications this way and that, have bound the two States together in bands of steel. Our North Carolina railways have sought the sea as much or more by the deep water ports of Virginia than by those of our own State, and have poured our cotton and tobacco and other products as well as our men and women, into Norfolk and Richmond in a steady and enriching stream. It is the radiating railways of Richmond which have made her so largely the disturbing centre of North Carolina as well as Virginia.

And in this day of shifting properties and more elaborate organization, with their promise of still larger prosperity, it well becomes both Richmond and North Carolina to recall the debt they owe to the men, like Col. Buford and his co-laborers, who first developed the great system which has ever since been and must continue to be the key stone of the arch so far as systems of transportation between North Carolina and Virginia are concerned.

We feel then that North Carolina has contributed no little to the upbuilding of Richmond. In short we feel that in every way our interests are largely identified. As Tar Heels born we can never be weaned from North Carolina, but we are thoroughly naturalized at

Richmond. We feel perfectly at home there—they even give us water to drink and bathe in which by its color reminds us continually of the name of Tar River—and indeed when I meet them on the street I find it as difficult to tell the Richmoder who was born in Virginia from the Richmonder who was born in North Carolina as it would be to tell the Dromio of Ephesus from the Dromio of Syracuse. They are alike courteous, gentle and just, manly, straightforward and true. Richmond's interests are our interests, and, as we think of her splendid natural advantageous situation, with her swelling hills and breezy plateaus, midway between the mountains and the sea, at the head of steamboat navigation, with the falls of the James to drive her machinery, as we think of her business enterprise, historical interest, social refinement, and educational facilities, all residents of Richmond, Tar Heel and Tuckahoe alike, exclaim with affectionate pride, in the language of the great apostle, "We are citizens of no mean city."

Mr. President, it was once said by a gifted son of Maryland that one of the outstanding characteristics of the North Carolinian is that he loves his State and believes she is the best State that ever was. That is true. Your genuine Tar Heel never has any other opinion. And I have this to say for the North Carolinians in Richmond that there is not one of them who has ever harbored a disloyal or unfilial thought about the old State from which he came, not one of them who has ever tried to pillory the old mother who bore him and nourished him and to hold her up to public derision, not one of them who has spoken with scorn and bitterness of the shortcomings of the good old commonwealth, not one of them who has failed to sympathize with the enormous difficulties and disadvantages with which she has had to contend, not one of them who has ever felt for a moment any loss of love for her on account of a change in his place of residence. Judge Hall of Georgia says that when war was declared against Spain the darkies became greatly agitated, because there was talk of putting them to the front to fight the Spaniards. They offered all sorts of excuses for not enlisting. One old negro said to a gentleman who was urging him to take up arms against Spain: "Whut fur, Mars George? I ain't got nothin' agin them Spaniels. They never dun nuthin' to me. Whut's the use of us fightin'?"

"Patriotism," replied the gentleman, "you should fight for love of country."

"Heh," said the darkey, "luv er country; I dun live in town so long I ain't got no use fer de country."

If there are any North Carolinians of that stripe, who since moving to town feel that way about their native State, I don't know them, and what is more don't want to know them. I would prefer the acquaintance of Benedict Arnold.

At the same time sir, we recognize the needs of our dear old State, and we are in full sympathy with the industrial, educational and literary awakening which is the great characteristic of our time in North Carolina. As to the new era in our industries, I have no manner of doubt that we are on the threshold of a period of the greatest prosperity ever known in our history and that our State is destined to be one of the richest in the union, not only in the sense of possessing abundant wealth but in the far more important sense of having that wealth well diffused among the people instead of being congested into one or two plethoric channels.

As to the educational awakening, it is one of the greatest pleasures of this unique occasion to us homecoming Carolinians to meet here again today the men who have been your leaders in that great movement and who have done so much to roll away the reproach of our illiteracy.

As to your literary activity proper, let me say that we have welcomed with particular pleasure the appearance of the North Carolina Booklets, Mrs. McCorkle's admirable little volume of Old Time Stories of the Old North State, for the children, and similar publications. Let this good work go on till even the people of New England have learned something about

the events of the Revolution in the South. Chauncey Depew says that the New England Puritan was a bigot and a sectary, fighting to preserve his own religious liberty and to destroy that of everybody else, believing conscientiously in the political freedom of himself, and the political suppression of everybody else. Whether that be true or not, it looks as if his descendants had very industriously recorded and magnified their own history and had with equal industry ignored and neglected the history of nearly everybody else in this country. They have been so busy magnifying Israel Putnam's bear-trackings and horse back rides and other matters more worthy of the process that they have had no time to read or write of decisive events like the battles of Moore's Creek, King's Mountain and Guilford Court House. At any rate, Senator Hoar, who is a pretty well informed man about some things, declared that he had never heard of Moore's Creek Bridge. Woe to the people whose history is written either by their enemies or by persons who are afflicted with the disease of big I and little U.

Mr. President, we feel today like the little boy to whom the minister said, "Well, Johnnie, I hear you are going to school now." "Yes, sir," was the reply. "And what part of it do you like best?" asked the good man. "Comin' home," was the prompt and truthful answer. That's the way we feel, sir. The best thing about going away from North Carolina is coming back again.

Governor Aycock, you have welcomed us today in words that will warm our hearts as long as we live. Let me say to you in reply that if the North Carolinians who do live in North Carolina are as glad to see the North Carolinians who don't live in North Carolina as the North Carolinians who don't live in North Carolina are to see the North Carolinians who do live in North Carolina, then, sir, this should be the happiest occasion in the history of the State. It is a positive pleasure to roll the good old name from one's tongue over and over.

My countrymen, in conclusion of these remarks upon the relations existing between North Carolinians and Virginians, I give you the sentiment formulated on the field of Appomattox in the hour of his anguish by that illustrious Virginian who had watched for years, with ever increasing admiration, the steadfast courage and unsurpassed discipline of the troops from North Carolina. As he waited heart-broken for a courier carrying some message concerning the surrender which all now knew to be inevitable, his military ear caught the firm and steady tramp of a brigade marching into action in as good order and with as dauntless courage as though they were on the eve of a sweeping victory instead of the inevitable defeat which every man foresaw. General Lee raised his head and asked sharply, "What brigade is that?"

"Cox's North Carolina," replied an officer.

The great Virginian's eyes filled with tears, and, as the men sprang past him, he lifted his hat and said,

"God Bless old North Carolina"

And because a fellow has failed once or twice, or a dozen times, you don't want to set him down as a failure—unless he takes failing too easy. No man's a failure till he's dead, or loses his courage, and that's the same thing. Sometimes a fellow that's been batted all over the ring for nineteen rounds lands on the solar plexus of the proposition he's tackling in the twentieth. But you can have a regiment of good business qualities, and still fail without courage, because he's the colonel, and he won't stand for any weakening at a critical time.—John Graham to His Son Pierepont.

To be bright and cheerful often requires an effort. There is a certain art in keeping ourselves happy. In this respect, as in others, we require to watch over and manage ourselves almost as if we were somebody else.—Sir John Lubbock.

## Bi-Centennial of Jonathan Edwards.

During recent months the religious world has been called upon to celebrate two notable anniversaries—the bicentennial of Wesley's birth and that of Jonathan Edwards.

From *The Outlook* we extract some passages in regard to the life of the latter:

"The opening act in his role of man and brother is surely full of human warmth and credibility. 'For joy that a man is born into the world,' such must have been the sentiment that pervaded the parsonage at East Windsor, Connecticut, on the day in October two hundred years ago—it was October 5th, 1703, to be exact—when the Rev. Timothy Edwards learned that he was at last the father of a son. We fancy him, immaculate in ministerial garb, holding the baby with deportment as irreproachable as when he handled a sermon, the four little girls of the household on tiptoe by his knee, gazing with awe and delight on their wonderful new brother, while Mrs. Edwards, from her pillows, smiled faintly but beatifically at the pretty group. 'He is the gift of God; name him Jonathan,' said Timothy Edwards; and Jonathan he became, like an uncle and grand-uncle before him."

"All the rougher elements that entered into boys' lives in those days, and even those which most boys encounter today, were left out of little Jonathan Edwards' experience. He never went to school; until he entered college he had a home education, and his fellow pupils and playmates were mainly his own sisters. The picture of his home surroundings can hardly be overdrawn in point of refinement and mental stimulation. Reading and writing English must have come by nature to the boy, for he began Latin at six. As with other carefully taught children of the time, the little Edwardses were constantly practiced in the use of the pen, copying, transcribing, and composing, so that by the time he was ten years old Jonathan had command of that great instrument and means of culture, the power of expressing his thoughts on paper. He prayed out of doors when a child, and in his maturity did his best thinking and writing in the woods. Sweetness and light describe him in his early years, as they are said to have been always, the one his favorite word, and the other the characteristic of his thought."

"On the 27th of July, 1727, he married Sarah Pierpont, of New Haven, and the home was set up in which they expected to end their days. He had known Miss Pierpont while he was a theological student and had written of her, when he was twenty and she thirteen, the famous and much-quoted passage which describes her spirituality and elevation of character. Miss Pierpont was sixteen when Mr. Edwards offered himself to her, and, though he strongly urged that they be married immediately upon his ordination, she refused till she should be seventeen. She was just past seventeen, therefore, when she became the new minister's wife at Northampton, and assumed the guardianship of the temporal affairs of this man of genius. . . . That he should choose so beautiful a wife, and have discernment to find one as good and capable as she was beautiful, speaks much for Jonathan Edwards' taste and sense though the source of her attraction which he acknowledged was her religious enthusiasm and bent toward mysticism. There was an uncommon bond between them, both of mind and heart, which the years only served to strengthen and intensify. Her influence over him was very great, as his confidence and admiration regarding her were unbounded.

"At all events, young Mrs. Edwards made an uncommon success of her chosen calling. She became the mother of eleven children, and they all lived to maturity, and most of them to a good old age. When we consider that it was Mrs. Edwards' ambition that her husband spend thirteen hours a day in his study, and that he was often absent from home on a thinking excursion in the woods or away to preach, it is plain that she must herself have been largely responsible for the home life and training of this goodly flock. She had servants, I fancy a man and woman, and her ser-

vants were probably slaves. The older children also became helpers. Yet Mrs. Edwards herself must often have baked and brewed, stood at the loom and spinning wheel, and for twenty-two years there was always a baby to be cared for."

In the Interior William Hudson Harper thus speaks of his call to Princeton:

"Into the seclusion of Edwards' life in Stockbridge, a life pursued with exhausting intellectual activity, and several times depleted by illness, there came in 1757, the last year of his existence, the call of Princeton College to become its president. The nervous, delicate, overwrought creature hesitated. To the trustees he frankly unbosomed his doubts. The change would be expensive, he was not proficient in the higher mathematics and Greek classics, his studies would be interrupted, and, in his own very humble words, he was troubled by 'a low tide of spirits, often occasioning a kind of childish weakness and contemptibleness of speech and behavior, with a disargeeable dullness, much unfitting me for conversation, but more especially for the government of a college.' However, the good man accepted, departing for Princeton in January, 1758, to take the chair just vacated by the death of his son-in-law, President Burr. Princeton at this time was suffering from an epidemic of smallpox. Edwards sought the preventive of vaccination. It failed. To his distant wife he sent these words by his daughter's hand: 'Tell her that the uncommon union which has so long subsisted between us has been of such a nature as I trust is spiritual, and therefore will continue forever.' His last words uttered upon his death-bed, March 22d, 1758, were a Christian's parting, be he humble or great: 'Trust in God and ye need not fear.'"

John Fiske said of him:

"In many of his speculations his mind moves through the loftiest regions of thought with a sustained strength that comes near reminding one of the mighty Spinoza. The more one considers Edwards the more colossal and astonishing he seems. Among writers of Christian theology his place is by the side of Augustine, Aquinas and Calvin. His character was as great as his genius. . . . It was due to Edwards that the prime question to every anxious mind was not so much 'Am I one of the elect?' as this other question, 'Have surrendered my heart to Christ?' . . . The religious thought of the seventeenth century was in danger of losing its life among dry logical formulas. It needed to be touched with emotion, and that was what The Great Awakening accomplished."

## "The Multitude of Words."

When Solomon said, "in the multitude of words there wanteth not sin," we do not suppose that he was commending the antithesis—that dumbness which is as culpable in its way as too much speaking. The last clause of the verse explains his meaning: "but he that refraineth his lips is wise." And there are many other passages that convey the same thought. When the wise man says: "He that keepeth his mouth keepeth his life," he does not mean keepeth his mouth always shut, but he that guards his speech, that keeps watch over his lips, as well as over the spirit behind them.

It is right and wise to lock our doors when necessity demands it, but very inhospitable to keep them locked all the time.

There are pleasant thoughts, encouraging words, wise counsels, kindly warnings that ought to pass through the lips that are no more our own than the rest of our bodies, if we are the servants of the Lord Jesus Christ.

We sometimes deceive ourselves and think we are prudent, when we are really absorbed or indifferent, or at least, appear so to some of the Master's "little ones," who are hungering and thirsty for kindly words of interest and cheer, and soon it may be too late. "Then shall He answer them, saying, verily I say unto you, inasmuch as ye did it not unto one of the least of these, ye did it not to me."

W. S.

### Righteous Cursing.

In the article "A Criticism of a Criticism," in last week's Standard, brother L. B. Johnson grows facetious, and finds "delicious humor" in Dr. Leyburn's objections to the Committee on Revision of Proof Texts. And like a girl that has the giggles and cannot stop but will giggle at everything and at nothing, so brother Johnson, having grown facetious, is ready to see something funny in everything and, with optics keen, thinks he has found a "delicious joke" on the Westminster Divines themselves because, in the Larger catechism, "these grave and reverend brethren of blessed memory there solemnly assert that 'sinful cursing' is forbidden by the Third Commandment!" And brother Johnson asks merrily, "What sort did they think was not sinful?"

It would do no harm perhaps to let brother Johnson keep on laughing at Dr. Leyburn and the Westminster Divines, if he can be so easily amused.

But the implication of his question needs to be corrected. The Westminster divines chose well their words. There is cursing that is not sinful. The psalmist cursed when he said, "Let them all be confounded and turned back that hate Zion," and it was not sinful cursing. When we read, or hear this psalm, and say amen to it, as we must to every word of God, you and I curse, and it is not sinful cursing.

The Westminster divines themselves, did some cursing, and taught us to do it, when in Chapter 25 of the Confession they declared that the Pope of Rome "is that anti-Christ, that man of sin, and son of perdition, that exhalteth himself in the Church against Christ and all that is called God." And these grave and reverend brethren of blessed memory did not regard this as sinful cursing.

And do you not remember how one of our dear old preceptors at the Seminary, Dr. Peck, most holy and spiritual of them all, when he described the depths of iniquity of the Romish priesthood, how he would raise his head and clear his throat and adjust his eye glasses, and then with solemn fervor of look and tone would say: "O, for more power to hate them!" Away with the mawkish sentimentalism that sends flowers to the condemned felon and that would destroy the principle of justice that demands in God and in men alike condemnation of wrong and approval of right, cursing the wicked as well as blessing the righteous.

In his comment on the imprecation, quoted above, from the one hundred and twenty-ninth psalm, Spurgeon says, "Let them all be confounded and turned back that hate Zion." And so say we right heartily, and in this case vox populi is vox Dei, for so it shall be. If this be an imprecation, let it stand; for our heart says "Amen" to it. It is but justice that those who hate, harass and hurt the good should be brought to naught. Those who confound right and wrong ought to be confounded, and those who turn back from God ought to be turned back. Loyal subjects wish ill to those who plot against their king.

"Confound their politics,  
Frustrate their knavish tricks,"

is but a proper wish, and contains within it no trace of personal ill will. We desire their welfare as men, their downfall as traitors. Let their conspiracies be confounded, their policies be turned back. How can we wish prosperity to those who would destroy that which is dearest to our hearts? This present age is so flippant that if a man loves the Savior he is styled a fanatic, and if he hates the powers of evil he is named a bigot. As for ourselves, despite all objectors, we join heartily in this combination, and would revive in our heart the old practice of Ebal and Gerizim, where those were blessed who bless God, and those were cursed who make themselves a curse to the righteous. We have heard men desire a thousand times that the gallows might be the reward of the assassins who murdered two inoffensive men in Dublin, and we could never censure the wish, for justice ought to be rendered to the evil as well as to the good. Be-

sides, the Church of God is so useful, so beautiful, so innocent of harm, so fraught with good, that those who do her wrong are wronging all mankind and deserve to be treated as the enemies of the human race. Study a chapter from the "Book of Martyrs" and see if you do not feel inclined to read an imprecatory psalm over Bishop Bonner and Bloody Mary. It may be that some wretched nineteenth century sentimentalist will blame you; if so, read another over him. Who would not join in the imprecatory prayer, confounded and turned back be that blasphemous Dowie and all his host that hate Zion. Let them be as the grass upon the housetops, which withereth afore it groweth up. And who will not feel that this was not sinful, but righteous cursing?

C. G.

Dowieism has failed in New York, to New York's credit. But the papers have been having their fun with Dr. Parkhurst who wrote a letter of rebuke to Dowie. Dr. Parkhurst was casting pearls before swine, the scavengers of the press included. Some people have never forgiven him for that crusade against the vice of New York City, when there was no one else to do that work, that waked the city up to the enormity of its iniquity. The immediate results of that crusade was the scattering of vice with its contaminations into the tenement districts that had been free from it. But it was only a question of time to free the tenements and the fact remains that to Dr. Parkhurst, with all his eccentricities of speech and behaviour, more than to any other one man, was due the revelations of the Lewow committee, the defeat of Tammany, the formation of the fusion of the elements of decency of all parties and of none, and the driving even of Tammany to a moderate claim for respectability in the present campaign, which we hope will be another Tammany defeat. We are proud that it was a Presbyterian minister who did for New York what John Calvin did for Geneva—waked the people up.

### Almighty God is On My Side

(A hymn, by Rev. J. McCarty Duckwall, D. D., LL.D., Berkley Springs, W. Va.)

For the Presbyterian Standard.

I'm poor and needy, weak and tried;  
But God my Savior's on my side.  
Yes, God Almighty's Friend to me:  
No other friend is such as He.

Chorus.

I'm poor and needy, weak and tried;  
I'm poor and needy, weak and tried;  
But God Almighty's on my side.  
Yes, God Almighty's on my side.

Storms may beat, from clouds that lower;  
Satan strike with all his power;  
Pain and sickness come to me;  
Friends may forsake, and joys may flee.

And conscience too may add its sting;  
My guilt and shame upon me bring;  
But for my sins, my Savior died;  
And God Himself is on my side.

Great strength and power, wisdom, love,  
Come down to me from God above.  
And kept by such a Friend as He,  
Safe kept I am, as safe can be.

And when at last, dread Death shall call;  
And I die must, as die must all;  
No need to fear that dark, cold tomb;  
For Jesus guides through all its gloom.

And when I there, all trials o'er,  
Safe shall stand, on you fair shore;  
Christ then will draw me to His side;  
Where those He loves shall safe abide.

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### The Editor's Chat with the Reader.

That is a most interesting account of our Congo Mission and its present critical condition by Rev. W. M. Morrison. He will be recalled as the one who stirred up the Governments of Europe by his revelations of the horrors perpetrated in the so-called Congo Free State. Knox writes a true and a needed word on Calvinism and the Punishment of Crime. There is much food for reflection here for people who think that Calvinism has no large part to play hereafter in the regeneration of society. Dr. H. H. Hawes gives some delightful reminiscences of a sermon of one of the most famous and eccentric preachers of the last generation in Virginia. Dr. W. W. Moore's eloquent response for Virginia at the Reunion is too good not to be printed for the benefit of Standard readers. The Bi-centennial of Jonathan Edwards is timely, as we have the picture of the great divine on our front page. We have before remarked that Southern Presbyterians are closer kin to him than any other American Church of this age. C. G. takes L. B. J. to task for criticising even the work of a Committee of an American Assembly since that work was put between the lids of the Confession. Not long ago our church almost went into spasms of virtue over the idea of putting a foot-note within the lids of the Confession, when, bless their hearts, there were two of them already in. Their being on the inside made them sacred, of course. So with the proof-texts, no matter how inapplicable. Dr. Duckwall contributes a hymn to this number.

So we have a feast of good things in this week's Standard.

## Church News.

### PERSONALS.

Rev. E. E. Pressly has removed from Scotts, N. C., to Statesville, N. C.

The address of Rev. J. M. Holladay is changed from Fin-castle, Va., to Mannings, S. C.

The Presbyterian Church of St. Petersburg, Fla., has called Rev. W. S. Milne, of Micanopy, Fla., to its pastorate.

Rev. J. F. Eddins, of Clarksville, Texas, has accepted a call to the church at Comanche, Texas, and will begin work November 1st.

The correspondents of Rev. W. C. Brown will note that the name of his postoffice (Fancy Hill, N. C.) has been changed to Loray.

Rev. Dr. J. B. Stratton, of Natchez, Miss., died recently, in the eighty-eighth year of his age. He had served this church for fifty years and has been pastor emeritus for a decade longer.

Rev. J. W. Montgomery, of Giddings, Texas, has returned to his work from a vacation spent at Burlington, N. C. He has received five new members into his church since April last.

The many friends of Dr. and Mrs. Alexander Sprunt, of Charleston, S. C., will sympathize with them in the death of their young daughter, Christine Parkins, at Rock Hill, S. C., on the 16th. She had entered Winthrop College just one month before the sudden entering into the higher School.

Rev. J. K. G. Fraser, pastor of the Second Presbyterian Church, Charleston, S. C., was recently married to Miss J. Isabel Clark of Alberton, Prince Edward's Island. After a bridal trip through Nova Scotia, and to Boston and New York, they have been warmly welcomed by the congregation of the Second Church, Charleston.

The Presbyterian church at Louisburg, N. C., was burned on the 23rd inst. As our Church work is bravely carried on at that point by eleven communicants, under the guidance of Rev. C. N. Wharton, evangelist, it would be a graceful act if each reader of this paragraph would send at once a contribution for rebuilding. This is on the Standard's responsibility; the little band has not asked for aid.

Rev. Martin D. Hardin was installed pastor of the Second Church, Charlotte, on last Sunday evening. A large audience witnessed the impressive ceremony. Rev. Geo. W. Belk preached the sermon, Rev. J. A. Dorritee propounded the constitutional questions, Rev. A. J. McKelway, D. D., charged the pastor, Rev. J. R. Howerton, D. D., charged the people and Rev. Hugh W. Hoon made the installation prayer.

### TEXAS.

**KERRVILLE.**—Pastor-elect Rev. Brooks I. Dickey, arrived on Friday evening, Oct. 9th, and was accorded a warm welcome by the members of the congregation. At the recent meeting of the Presbytery of Western Texas the resignation of Mr. Dickey as pastor of the church at Edna was accepted and the pastoral relation dissolved at the same time, a call having been presented from this church and accepted by him, an order was taken for his installation early in November. Although this little band has been without a pastor for nearly a year, evidences of life in the church are not wanting. The church building has been repaired inside and out and otherwise improved and beautified. The Sunday school has grown in interest and numbers. Steps are being taken to erect a manse for the pastor at once. Pastor and people hope and pray for an era of renewed usefulness for the church.

**DALLAS, First Church.**—In the minutes of the General Assembly, the First Presbyterian Church of Dallas is reported to have received only fifty new members last year. This is a mistake. The report of the church to the Presbytery shows that 110 members were received into her communion during the last church year. The number received by certificate should be 82 instead of 22, as it appears in the minutes.

**LACY.**—Lacy Church had an eight days' meeting, closing Oct. 4. Rev. R. E. Hardin of Ballinger, Texas, assisted me in these services. Four additions, four children baptized, \$15 collected for Assembly's Home Missions, Children's Day exercises and \$3.50 for Sunday School Missions. Bro. Hardin's sound, judicious, simple and practical sermons did much good. J. L. Glass, one of the elders and the superintendent of the Sunday school is from near Charlotte, N. C., and is one of our successful cattle men. This is a fine country for cattle and children. I never saw any other place where children suffer as little with summer complaints and teething as they do here. In schools and churches we are pushing to the front. In Stirling City the per capita school fund is \$11.25 and in one school district in the county it is \$20. Our large two-story stone school building will soon be completed.

Malcolm Black.

**ATHENS.**—The First Presbyterian Church of Athens was organized by commission of Paris Presbytery on October 8th. The church starts off with twelve members, others in county to unite soon. The three ruling elders are Messrs. J. A. Alexander, J. M. Alexander, and S. B. Boone, and one deacon, Mr. Jno. Murchison. Athens is the county seat of Henderson county, and has about 3,500 population, and growing rapidly. It is situated at the junction of St. L. & S. Western and T. & N. Q. railroads. The church, though small, has fine prospects for usefulness.

**DALLAS PRESBYTERY** met in Amarillo, Texas, Sept. 14th.

Present seventeen ministers and eleven ruling elders.

Rev. A. W. Crawford of Hereford was chosen moderator and Rev. E. L. Storey temporary clerk. Dr. A. L. Phillips, superintendent of Sunday school work, was present and added much to the interest of Presbytery in two addresses.

**Calls.**—Calls were received from the Denton street Presbyterian Church of Gainesville, Texas, for the pastoral services of Rev. J. M. Shive. Mr. Shive accepted and was received from Red River Presbytery and arrangements were made for his installation. Also a call from the First Presbyterian Church of Ennis, Texas, for the pastoral services of licentiate W. Fred Galbraith. He accepted and Presbytery ordained Mr. Galbraith and made arrangements for his installation.

The reports from the churches were unusually good.

Rev. E. H. Moseley was installed pastor of the Amarillo church.

The committees on Publication, Sabbath Schools and Young Peoples Societies were changed as recommended by the Assembly and the following were appointed a standing committee of Publication and Sabbath School work, viz: Revs. G. T. Storey, J. M. Shive, A. W. Crawford and J. N. Ivey.

A most impressive memorial service of Rev. John S. Moore, D. D., was held.

An overture looking to the establishing of a Presbyterian Orphanage in or near Dallas was sent up to Synod.

Presbytery meets next Spring in the Westminster Church, Dallas, Rev. Robert Hill, pastor.

#### MISSOURI.

**WOMAN'S MISSIONARY UNION** of St. Louis Presbytery met in the Mizpah Church, Pattonville, about fifteen miles from St. Louis, October 16. The day was an ideal autumn day, the church beautifully situated in a grove of natural trees, and the hospitality of the people unbounded: the attendance, too, was large and encouraging, and the meeting one of the very best in years. A very characteristic address of welcome was delivered by the pastor of the church, Dr. J. Addison Smith; the opening sermon, and a very excellent one, was delivered by Rev. J. L. Manze; and several admirable papers were read by members of the Union: these exercises with the usual routine business consumed the time. Altogether it was a pleasant and profitable day, and with united voice all present could say "It is good for us to be here."

**CAPE GIRARDEAU.**—On Oct. 18 this church gave a hearty and unanimous call to Rev. R. L. Brown of Linnville, Tenn., and it is hoped that he will accept.

**MARSHALL.**—The session of this church has invited Rev. John Abbott of Kentucky to supply the pulpit for six months, with a view to a call and pastorate at the end of the time, if mutually agreeable. He expects to begin his service Nov. 1.

**ST. CHARLES.**—Rev. B. C. Bell was installed pastor of this church on Oct. 18. Rev. J. L. Mauze presided, propounded the constitutional questions and delivered the charge to the pastor; Dr. G. L. Leyburn, by request, preached the sermon, and in the absence of Mr. Thos. S. McPheeters appointed for this service, charged the people. The day was beautiful, the congregation large, the young pastor heartily welcomed by an appreciative people, and the pastorate begins under very happy and encouraging auspices. May it prove a long, useful and happy one.

**BETHEL.**—On the 15th of October Rev. J. E. Flow was ordained and installed pastor of this church by a commission of Upper Missouri Presbytery, consisting of Rev. R. L. Pin-

naird who presided and propounded the questions; Rev. L. E. McNair who preached the sermon, and Dr. S. M. Neel who charged the pastor and, in the absence of Rev. J. J. Hill occasioned by sickness, the people also.

#### ALABAMA.

**MOBILE PRESBYTERY** met in Citronelle, Ala., Oct. 13th 1903, at 7:30 p. m.

Present, seven ministers and nine ruling elders.

Moderator elected.—Rev. A. F. Carr; temporary clerk, Rev. W. B. Doyle.

Rev. B. R. Anderson was received from the Presbytery of Cherokee. He has been elected pastor of the Monroeville Church and a commission was appointed to install him.

Ruling Elder W. A. Lovett was taken under the care of Presbytery as a candidate for the ministry.

Home Mission Committee's report showed five groups aided in supplementing ministers' salaries, one church in completing its building, other expenses met and a fine balance in the treasury to be used in carrying on the work for next year.

Groups not supplied have favorable prospects of not being reported vacant much longer.

A movement was inaugurated towards supplying manse to churches having none.

Report on Narrative showed some improvement in the spiritual condition of the churches during present year. The committees on Sabbath Schools and Publication were combined as per action of the Assembly.

Sessions were urged to appoint committees in the interest of ministerial relief fund according to recommendation of Assembly.

In report of committee on Bible Cause, churches were urged to observe the first Sabbath in March in the interest of Bible circulation, as per Assembly's recommendation.

A cordial vote of thanks was extended to the people of Citronville for their hospitality and to the choir for excellent and appropriate music.

Monroeville was chosen as the place of next meeting.

E. A. Smith, Stated Clerk.

**MONTGOMERY, Central Church.**—Five new members were publicly welcomed at the Quarterly Communion service in October, making a total of fifty-three new members during the year from October to October.

On account of the improvements being made in the church building the congregation of the Central Church are worshipping in the county court house just across the street from their church. For the first two years of the church life, in 1891-3, the services of this congregation were held in this building, and it is expected that the return to the church building will be made on the anniversary of the Sabbath in which the new church was entered in 1893.

On account of the work going on in the Central Church the Woman's Presbyterian Union which is the guest of this congregation will hold its sessions in the lecture room of the First Church, which has been kindly tendered by the session of that church for these meetings.

For nearly a year the program of the Weekly Teachers' meetings have been prepared and printed by a committee appointed each month. At the request of the Highland Park and First Presbyterian Churches a joint committee of the three Presbyterian churches has been appointed to prepare a program to be used in the weekly meetings of the Presbyterian Sunday schools of the city.

**ATTALLA.**—Attalla church has recently received two on profession and two by letter, and two children have been baptized.

#### FLORIDA.

**DUNEDIN.**—Andrew's Memorial Church reports four additions on confession of faith; one adult and seven infant baptisms.

#### VIRGINIA.

**LEXINGTON PRESBYTERY.**—To the pastors, sessions and congregations: The Presbytery at its last meeting passed and ordered printed the following resolution:

"Resolved: That we most earnestly plead that the churches that have not paid their full apportionment to Presbytery's Home Missions for this year, put forth earnest effort to do so, as it will all be needed to pay the men that are now in the field." Holmes Ralston, chairman H. M. Committee.

NORFOLK.—The pastor, Rev. J. Ernest Thacker, welcomed eleven new members into the Second church. At the evening service Rev. Dr. Charles Ghiselin of Shepherds-town, W. Va., who is visiting his father, preached a most excellent sermon, which was greatly enjoyed by the large congregation present.

#### NORTH CAROLINA.

STATESVILLE, Front Street.—This congregation moved into its new building the second Sabbath in September. The main auditorium of this building is 34x51 feet. The Lecture room is 20x24 feet. There are five class rooms and a library room, all of which may be used to seat the congregation when needed.

Rev. E. E. Gillispie assisted the pastor in a six days' meeting last week, in which many precious seed were sown and Christians were made stronger in the faith.

SHELBY.—On the first Sabbath of October, Mr. Lee Kerr was elected an elder in this church and on the third Sabbath, after a sermon on the eldership, he was ordained and installed. Among those whose hands were upon him in his ordination, was the hand of his aged father. There have been six additions to this church recently, four by profession of faith and two by letter.

DAVIDSON.—Rev. Dr. Graham leaves tonight for the University of North Carolina where he goes to conduct the "Quiet Hour" service on Sunday morning and attend the meeting of the eastern division conference of the Y. M. C. A. As is shown the two Carolinas have united their State work, holding the annual convention in North and South Carolina alternate years. This fall the convention meets in South Carolina. These division conferences in both States are in the interest of more perfect organization of the work and are marks of systematized effort to keep the various associations in touch with each other in the several departments.

Work on the addition to the church progresses well; the brick work can easily be completed in from ten days to two weeks.

Dr. Martin represented the College before Wilmington Presbytery at Wallace this week.

Davidson, Oct. 28, 1903.

CHARLOTTE.—Mecklenburg Presbytery met in adjourned session in the Second Church of Charlotte on Oct. 20.

Rev. J. E. Summers was received from Concord Presbytery. He accepted a call from Mallard Creek Church, and a commission was appointed to install him on Oct. 24.

Rev. M. D. Hardin was received from the Presbytery of Minneapolis. A call from the Second Church of Charlotte was accepted by him. A commission was appointed to install him on the night of the 25th inst.

Rev. M. D. Hardin was elected a trustee of the Presbyterian Female College to fill out the unexpired term of Rev. J. W. Stagg, D. D.

"In reply to petition and commission sent from Stanly Hall school and Beulah (?) Church in opposition to appointment of Rev. A. H. Temple and wife as teachers of Stanly Hall school and Rev. Mr. Temple as S. S. of Beulah Church, Presbytery reaffirms the order taken at Wadesboro meeting, making such appointment with the understanding that this relation is to cease both as to school and Church with the close of approaching term of school."

In connection with the above the Presbytery adopted the following resolution, viz:

Resolved, That Presbytery, having heard the complaints from members of Beulah (?) Church, and patrons of Stanly Hall school against Mr. Temple and his wife, find nothing in those complaints reflecting upon their Christian character in the slightest degree, or upon Mr. Temple's ability as a teacher and preacher, and that Presbytery in returning him to this field for the coming year, does so with full assurance of their cordial sympathy and support, and that in consenting to the termination of his relation with that field at the close of the present term, they do so simply as a concession to dissatisfied parties for the purpose of promoting harmony in that community, and nothing in our action must be understood as in any way reflecting upon Mr. and Mrs. Temple.

Mr. A. T. Walker, an elder in Tenth Avenue Church, was received under the care of the Presbytery as a candidate for the ministry.

Rev. Messrs. J. A. Dorritee, A. J. McKelway and J. R. Bridges were added to the committee on raising a salary for an evangelist.  
T. J. Allison, Stated Clerk.

#### GEORGIA

THE PRESBYTERY OF ATLANTA met in Carrollton, Ga., on Oct. 7th., 1903, at 7:30 p. m. The opening sermon was preached by Rev. W. Lee Harrell, the retiring moderator.

Organization.—Rev. J. G. Herndon, moderator; Rev. R. L. Bell, recording clerk; Rev. G. W. Bnll, reading clerk.

Pastoral Relations Dissolved.—Between Rev. R. L. Bell and McDonough church; between Rev. Joseph E. James and Inman Park church.

Rev. R. L. Bell was dismissed to East Alabama Presbytery in which he has been called to the pastorate of Dothan church. Rev. J. E. James is taking another year of study at Princeton Seminary. Rev. R. H. Morris, who supplied Barnesville and Forsyth churches during the last year, is also at Princeton Seminary for another year of study.

Candidate Received.—Mr. J. E. Hemphill, a member of Griffin church and a son of Rev. W. P. Hemphill, our evangelist. Mr. Hemphill has entered the Freshman class at Davidson college.

Rev. W. A. Dabney now in Virginia, was permitted to labor outside the bounds of Presbytery till next spring meeting.

Special Appointments.—Rev. L. G. Henderson to preach in McDonough church and declare the pulpit vacant; Rev. F. H. Gaines to preach in Inman Park church and declare the pulpit vacant.

Church Organized.—McTyre Chapel in Douglas county with 25 members, 19 on profession and six by letter. Messrs. J. R. Hntcheson and D. W. Eskew were ordained and installed as elders, and Messrs. J. A. Humphries, J. W. Hendrix, and Jerry McTyre, as deacons. This church is now building a house of worship, which they hope to have ready for use by the first Sabbath in December. At our Presbyterian sacramental service on Friday night \$100 was contributed to assist in completing this church.

The venerable Dr. Henry Quigg tendered his resignation of the pastoral charge of Smyrna church; the Presbytery however, requested him to continue his relation as pastor, granting the church permission, if agreeable to both parties, to employ a Stated Supply as an assistant to the pastor.

Memorials were read and recorded of Rev. D. G. Armstrong and Rev. R. L. Sutton. By a rising vote the Presbytery adopted resolutions expressing its high regard for Col. George Washington Scott, an honored elder of Decatur church and the founder of Agnes Scott Institute, its sorrow and loss in his death, and its sympathy with the bereaved family.

Mr. W. W. Holland, a member of Moore Memorial church, was reinstated as a candidate for the ministry and directed to pursue his studies with Rev. G. W. Bull and the pastor of College Park church.

The Local Home Mission Committee was directed to elect a chairman at a salary of \$1,000 and expenses, who is to have evangelistic power in organizing churches.

Presbytery adjourned on Friday night, Oct. 9th to meet at the call of the moderator during the next session of the Synod of Georgia at Brunswick. P. P. Winn, Stated Clerk.

#### MISCELLANEOUS.

##### Sabbath School Day.

The Presbyterian Committee of Publication reports that the order of the Assembly that October 4th be observed by the Sabbath Schools as a special day, in the interests of Sabbath School Missions, was very widely obeyed. Reports are coming in rapidly concerning the observance of the day, and the collections taken in the mite boxes sent out by the Committee will aggregate a handsome sum.

An interesting fact is that the day was observed by the schools, large and small alike, and even in mission fields, where the work is carried on by Home Mission committees, collections were taken. Many offerings have been received which represent great self-denial upon the part of the givers, and a lively interest in this great department of our Church work. Without wishing to make any invidious distinctions,

the following offerings represent the interest of some of the weaker schools in helping to establish Sabbath Schools in destitute places: The Glasgow Sunday school, at Sherwood, Va., sent \$24.00 collected in thirty-two mite boxes. A school at Eastman, Ga., of only eight members, sent \$3.51. A mission school among the Indians, at Lenten, I. T., sent \$2.98. A small mission school at Clay, W. Va., reports that they have had no preaching for nine months, but they observed the day and sent \$3.00, and applied for a missionary. A school at Port Gibson, Miss., sent \$12.92, and reports their collection as ten fold larger than the average weekly offerings. The Hamilton, Texas, school, with only thirteen present, sent \$4.65. The colored mission school at Pisgah, S. C., observed the day, and sent \$1.13 to help in the work. The list might be multiplied indefinitely, and these instances are mentioned only to show the fine spirit in which our schools responded to the Assembly's call.

#### Education for the Ministry.

Dear Reader: Are you not interested in the welfare of Zion? Do you not believe the Southern Presbyterian Church is an important branch of the Master's kingdom? Do you not wish to promote her progress? Do you know what most prevents her advancement at the present time? The last General Assembly said: "The lack of a sufficient number of ministers adequately equipped is perhaps the most serious impediment in the way of the progress of our Church." If you love God and long for the prosperity of Zion, there are two ways in which you can help to supply this need: First, "Pray ye the Lord of the harvest that He would send forth laborers into His harvest." Second, give of your means for the education of our young men whom the Lord calls into his harvest. We have perhaps not less than 315 young men now in preparation for the ministry. They are now in our schools, colleges, and seminaries. About 60 per cent of them are unable to meet the whole of their expenses. The Church should aid them. Do you not wish to assist in this good and necessary work? If so give now as the Lord may prompt and enable you.

In calling attention to the approaching November Collection for Education for the Ministry, we would not presume to instruct ministers and sessions as to their duty. That is not in our line, even if we were able and disposed to do it. But we do wish to emphasize the belief that if this cause is properly presented to our people they will respond liberally to its needs.

We seek, therefore, your co-operation, requesting especially two things: First, that you will bring this cause fully and emphatically before your people in November, giving every one an opportunity to contribute.

Second, that you will have contributions forwarded promptly to Mr. G. W. Macrae, treasurer, Memphis, Tenn.

In the Master's name.

Joseph H. Lumpkin, Secretary.

#### The Mid-China Mission.

The Mid-China Mission met at the Mountain retreat, Mehkanshan, on the 27th of August and continued in session for seven days.

There were present twelve voting members of the Mission with a still larger number of lady missionaries. The presence of these members of the North Kiangsu Mission and one member of the Korea Mission added unusual interest to the meeting.

Formation of a Presbytery.—This question has during several previous years, came up for earnest discussion by members of the Mission. The plan embodied in our overture to the Jackson General Assembly is the one which, after long consideration, more nearly meets the unanimous approval of the missionaries on the field. It is the plan adopted by the majority of the Presbyterian bodies working in China and in the view of our missionaries, has less difficulties connected with it than another.

The Korea Mission having independently overtured the Lexington Assembly to allow them to do what the Assembly declined to permit the Mid-China Mission to do a year ago, and the Assembly this time having appointed an ad interim committee to examine into the whole question, the Mid-China Mission, after again considering the matter, determined to appoint a committee to communicate with the As-

sembly's ad interim committee giving them the reasons for their former action and requesting them, if the way be clear, to again lay these reasons before the General Assembly to meet in Mobile.

Receiving Money from Heathen.—The question as to whether missionaries should receive and use in mission work money tendered them by the heathen is one of deep and practical interest to missionaries at this time. A committee had been appointed to look into this question and report to the Mission. This committee presented both majority and minority reports, and the discussion of these reports occupied a whole day. One who has not thought especially on the subject would probably be surprised at the range such a discussion takes both in its Scriptural and its practical aspects. The Mission finally decided, by a vote of eight to four, that it is neither wise nor scriptural to receive and use in the extension of mission work money contributed from purely heathen sources.

Presbyterian Union.—Another question, the discussion of which occupied a whole day, was that of union with other Presbyterian bodies in China. The choice between organic and federal union, the doctrinal basis of union, problems of church government, divergence in practice of different Presbyterian Missions and other practical difficulties are a few phases of a very important subject. The Mid-China Mission while in general accepting the work of the general committee on Presbyterian union which met last fall, insist upon a clear, unequivocal credal basis of union and that nothing less than the whole of the Shorter Catechism.

Reports of Committees.—The reports of the Mission's various committees of which there were 25 during the past year, all with work to do, showed advance in the various departments of work which are usually reviewed by the Mission. The school work has been strengthened, there being 54 pupils in boys' and 83 in girls' boarding schools. The union theological class at Suchow reported a promising outlook, this being the first year. There has been some property extension, the most important of which is the purchase of a tract of land at the terminus of the Grand Canal in the large north suburb of the city of Hangchow. In this suburb, which is the size of an ordinary city, our Mission has the whole field, and not only that, but, being at the boat landing, it is and will more and more become an important centre of operations in the conduct of the large outlying country work, which is in that direction. Both Kashing and Sochow stations have secured needed enlargement to their property, and Kiangin and Sinchang hope to do so during the coming year.

Reports of Work.—The individual reports of work indicate unparalleled opportunity coupled with the most perplexing difficulties. Twenty-seven preaching places are reported. Four dispensaries report a total of 23,889 treatments during the year. There are 13 native preachers, seven Bible women, five medical assistants, eight Christian school teachers and six students for the ministry. Three hundred and seventy-nine patients have been treated in the hospitals. The number of communicants reported is 561, being an increase over last year of 72. This means an increase of 13 per cent added on examination. The native contributions were \$918. The number of inquirers is 395.

Union Theological Seminary.—Having worked most harmoniously and satisfactorily with our Northern Presbyterian brethren in the theological class at Sochow during the year, the Mission was the more prepared to endorse the plan of a union theological seminary. A committee was appointed to consult with similar committees from other missions in regard to the matter.

Officers.—Rev. J. Mercer Blain was chairman. Rev. Geo. Hudson is elected Mission treasurer for the coming year. Station treasurers were also elected. Dr. Davis is Mission correspondent.

Location of Missionary.—Miss Florence Rodd, who is expected during the autumn, is advised to locate in Hangchow.

The social meeting for those who are separated during the remainder of the year, many of them isolated, were delightful, and the devotional services most helpful. At the communion service on the Sabbath day, when Rev. H. Maxcy Smith preached and Mr. Painter administered the Lord's Supper. A goodly company of missionaries of all denominations were present.

P. F. Price, Secretary.

### Dr. Stalker to Lecture at Union Seminary.

The most interesting announcement of the year in the theological world in this country is that the Rev. Prof. James Stalker, D. D., of the United Free Church College, Aberdeen, Scotland, has accepted the position of special lecturer at Union Theological Seminary, Richmond, and will deliver a course of lectures there about the middle of April, 1904, on "The Ethical Teaching of Our Lord." In his letter to Rev. Dr. Turnbull, accepting the invitation of the Trustees and Faculty, he speaks of the keen desire he had long had to visit the South, and adds: "Naturally I am gratified at being invited to visit the principal seminary there belonging to my own denomination."

The Seminary has had exceptional good fortune in the matter of distinguished visitors and lecturers since coming to Richmond, including such men as Dr. John G. Paton, Dr. T. L. Cuyler, President Patton, and Principal Lang of Scotland, but it speaks specially well for the Trustees and Faculty and is an extraordinary triumph of their enterprise that in the same session they should have a visit from Mrs. Agnes Smith Lewis, M. R. A. S., Ph. D. (Halle and Wittenberg), LL.D. (St. Andrews and Heidelberg), the discoverer and editor of the Sinaitic Palimpsest which has upset so many of the skeptical theories about the origin of the Gospels; and also a course of lectures by the famous Aberdonian professor who has a wider hearing among thoughtful Bible students than any other writer of our day on religious subjects. As the New York Christian Advocate says, "There is a wonderful, direct, compelling force of common sense, elevated by pure spirituality, in all Dr. Stalker writes." Thousands of our people have read his books, such as *Imago Christi*, *The Preacher and His Models*, *Men and Morals*, *The Trial and Death of Jesus Christ*, *The Life of Christ*, and *The Life of St. Paul*. Of these last two *The Interior* says, "His lives of Christ and Paul are the best short biographies written."

The students of the seminary and the people of the community are to be heartily congratulated on the opportunity to hear this wise, earnest, and practical scholar and man of God.

Rev. Dr. C. C. Hersman left on Monday last for a ten days' trip to Missouri. He makes the historical address at the semi-centennial celebration of Westminster College, Fulton, Mo., and will visit his daughter, Mrs. McElwang, of Columbus before returning home. His friends here rejoice with Dr. Hersman in the opportunity of visiting again the institution of which he was the efficient head for so many years.

The Seminary faculty is represented at the Synod of Virginia this week by Rev. Dr. T. C. Johnson. The Synod of North Carolina which meets at Wilmington, Nov. 4th, has Rev. Dr. Strickler on its program.

The sad intelligence was received here this morning of the death of Mrs. Fries of Winston-Salem, mother of Mrs. W. W. Moore. It was owing to her serious illness that Dr. Moore and family cut short their visit in Europe, returning early in July. Mrs. Moore was at her mother's bedside during her last illness.

We have just had the pleasure of a visit from Mr. Thornton B. Penfield, traveling secretary of the Y. M. C. A. among theological seminaries. He came especially to confer with the students in regard to securing the Conference of Seminaries of the Eastern Division for this place one year hence. This body consists of delegates from all the leading theological schools in the South and Northeast and includes among its speakers such leaders as Messrs. Speer, Mott, J. Ross Stevenson and W. F. McDowell, all of whom are well known. The meetings are always marked by a strong spirituality, and every effort is being made to bring the Conference here next year.

### Synod of Missouri.

The Synod of Missouri met at Fulton Oct. 20. As is generally known the people of Fulton, in view of the semi-centennial celebration of Westminster College, invited both Synods, Northern and Southern, to meet with them at the same time, so that both bodies might take part in the celebration as they now share equally the control of the college. It was arranged that both Synods should meet together in the Presbyterian Church and listen to the opening

sermon. This was done and the sermon was preached by Rev. Dr. H. O. Scott, moderator of the Northern Synod. After the sermon the communion was administered under the direction of our moderator, Dr. W. R. Dobyns. After these services Synod was called to order and Rev. C. F. Richmond was elected moderator and Rev. R. L. Kinnaid temporary clerk. Arrangements had been made that the Northern Synod should meet in the Methodist Church, kindly tendered therefor, while our own occupied the Presbyterian Church, and all met together at the evening and semi-centennial services.

The usual communications, letters from General Assembly, secretaries' reports from various schools and committees, were received and referred to appropriate committees.

The complaint of Rev. W. W. Elwang against the Presbytery of Missouri for permitting a church to employ a young brother to preach for them for six months, when he was not even a candidate under Presbytery's care, was duly considered, and Synod's action was: That the complaint be sustained. This was the occasion of the introduction of a resolution really forbidding the Presbyteries ever to employ men to serve their churches unless duly licensed, and this led to an animated discussion, but because of lack of time the subject was postponed to next Synod.

The Home Mission Committee's report was in most respects the most satisfactory and encouraging made for years. The contributions were large in all the Presbyteries, the obligations all promptly met and healthy balances in all the treasuries. Most of the Presbyteries have their churches well supplied with regular preaching; during the year in the whole Synod for the work done by the Synod and the Presbyteries the contributions amounted to \$8,122, for local work by individual churches in the large cities \$5,571, and of the General Assembly's Home Missions \$2,219, making the total gifts for the Synod to Home Missions \$15,912. During the year there were 38 ministers assisted from the Home Mission funds, who served sixty-four churches, and there were added to the churches served by them 374 members, 184 on profession of faith. Work in the Ozark regions was reported in an encouraging condition and there seems an open door in the lower Ozark field for the establishment of a Christian school, sites for such a school being offered by three places in Christian and Taney counties. Synod approved this and authorized the committee to go forward and as soon as the way was clear to secure the services of a suitable man to begin this work.

Foreign Missions received due attention and excited manifest interest, first by the Presbyterial reports, then by the addresses of Messrs. Morrison and Stuart, and last by the presentation and adoption of the report of Synod's committee of Foreign Missions.

Ministerial Relief was presented to the Synod in an admirable, strong and effective address by the secretary, Dr. McElroy, and by the paper adopted in response thereto, strongly endorsing the scheme and heartily recommending it to all our people, their confidence and support.

The affairs of Westminster College received as usual careful consideration. The report adopted by Synod noted with pleasure and gratitude the present condition of the College, mentioning specially:

1. The attendance of students, already as many, lacking two, as were enrolled during the whole of last year when the number was the largest for years, and of these 105 or four-fifths are professing Christians, with 23 candidates for the ministry and a Y. M. C. A. numbering 80.
2. The excellent business and financial condition.
3. The completion of the new dormitory.
4. Expressing profound gratitude that our hopes as to the co-operation and assistance of our brethren of the Northern Synod are being fully realized.

The Synodical Female College and its interests were presented in the report of the Board of Trustees, the report of the standing committee and the address of President Spencer and this institution was again and earnestly commended to the patronage and liberality of all our people.

Other reports from various committees were received and action taken thereon, and after a most pleasant and harmonious session and with hearty thanks to the people of Fulton for their generous and abounding hospitality, Synod adjourned to meet at Cape Girardeau in October of 1904.

## MISSIONARY MEETING.

On Wednesday evening a joint meeting was held in the interests of Missions, Home and Foreign. Dr. Marquess resided at this meeting. The first address was made by Rev. L. Stuart, Jr., on "The Forward Movement." This movement, what it is, the need for it, objections to it, and reasons for it, all were presented in a simple, strong, earnest and effective way, and he concluded with a stirring and touching appeal for more sympathy with Christ in His wish to save the world.

The second was by Rev. Dr. Carter of Kansas City (Northern Synod) on Home Missions. In well chosen words and with pleasing address and emphatic manner he referred to the marvelous growth of our country, to the work that had been wrought by Christian people in giving the gospel to the needy "West" for more than a century, to the needs still existing, and the encouragements in this work. And he closed with a strong appeal to all to hear and heed the Master's call to either go or give to this great work. The third was by our missionary to Africa, Rev. W. M. Morrison. His general subject was Reasons why Africa is an interesting and important mission field, the size, population, political importance, moral and spiritual needs—"the Dark Continent" indeed—and readiness to receive the gospel. He gave a number of striking, interesting and touching incidents, illustrating the power of the Gospel there. The last and crowning reason for giving the gospel to Africa was the wrongs suffered by Africans at the hands of white men, in the past and now, some of which were depicted in graphic and moving terms, which deeply touched and stirred the hearts of the great audience present.

## TENNESSEE.

ZION CHURCH.—Pastor., Rev. S. P. Hawes and his people are rejoicing in the fruits of a successful meeting recently held. Rev. J. B. Green, of Columbia, Tenn., assisted them, preaching for them night and morning for a week with earnestness and force. The harvest was ready and the preaching of the Word was blessed. Members were greatly revived and twenty were added on profession of faith. The growth of this, one of the old Scotch-Irish churches, has been steady and healthy, increasing in active membership

from 130 to 170 during the last ten years. A new manse has been erected during the past three years. Extensive improvements are now being made on the grounds and building of the church.

## MISSISSIPPI.

CENTRAL MISSISSIPPI PRESBYTERY met in Carrollton, Miss., October 6, 1903, and was opened with a sermon by Rev. W. A. Hall.

Present.—Eighteen ministers and fourteen ruling elders. Organization.—Rev. C. Z. Berryhill moderator, and Rev. W. A. Hall temporary clerk.

Dismissed.—Revs. R. L. Nicholson and R. W. Mecklin to Chickasaw Presbytery.

Rev. G. A. Grillbortzer was granted permission to labor without the bonds of the Presbytery.

Candidates Received.—Mr. J. B. Guthrie of French Camp church, and Mr. Ollie Anderson of Jackson First church.

Presbyterial Schools—In prosperous condition.

Home Missions.—A carefully prepared report showing progress in the work, free discussion of its needs, and plans for greater advancement.

Narrative—Some encouraging features.

Publication and Sunday School committees were consolidated.

Presbyterial Sermon at Spring meeting on Family Religion by Rev. J. B. Hutton, D. D., Rev. T. L. Haman alternate.

Next Meeting.—Greenville, Miss., April, 1904.

F. L. McCue, Stated Clerk.

## Veterinary Clinics at A and M. College.

The A. and M. College Veterinary Department will give a free Veterinary Clinic at the College every Thursday morning, hereafter, from 11 to 1 o'clock. Any domestic animals, cattle, horses, swine, sheep, dogs, poultry, etc., may be brought to the college and they will be treated for disease or operated on surgically free of charge by Dr. Tait Butler, D. V. S., State Veterinarian and Professor of Veterinary Science in the college, and Dr. G. A. Roberts, D. V. S., Assistant Professor of Veterinary. All the veterinary students in the A. and M. will be present and will assist in the clinic. This clinic will be of great benefit to the agricultural students in the A. and M. and to the farmers and other owners of animals in the State.

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And the prices are right in keeping with this well-known establishment's policy of underselling.

# BELK BROTHERS.

Cheapest Store on Earth. 11, 15, 19, 21 E. Trade St.  
Charlotte, North Carolina.

## Marriages.

**GUERRANT-DAVIS**—In the Presbyterian church, Opelika, Alabama, October 15, 1903, by Rev. E. P. Davis, Mr. Edward Putney Guerrant, of Wilmore, Kentucky, and Miss Hattie Lee Davis, daughter of the officiating clergyman.

**SELLERS-FREEMAN**.—At the home of the bride in Ennis, Texas., October 14, 1903, by Rev. W. Fred Galbraith, Mr. Robert Fletcher Sellers, of Quincy, Ind., and Miss Yetta Rushing Freeman, daughter of Mr. and Mrs. Phillip Freeman.

**WATSON-ALBRIGHT**.—On Wednesday, Sept. 30, in the Presbyterian church, Graham, N. C., by Rev. E. C. Murray, D. D., Mr. James E. Watson to Miss Katherine Albright, all of Graham.

## Deaths.

"Living in the silent hours,  
Where our spirits only bend;  
They, unlinked with earthly trouble,  
We, still hoping for its end.

How such holy memories cluster,  
Like the stars when storms are past  
Pointing up to that fair heaven  
We may hope to gain at last."

**DICKEY**.—Died, of typhoid fever at her home in Edna, Texas, Saturday, Sept. 26, at 8:15 p. m., Louisa Jane, eldest daughter of Rev. W. N. Dickey, in her eighteenth year; a sweet, lovable, Christian character, early given to the Master. She was the comfort and companion of her father and mother in their declining years. May the God of Love and comfort solace their hearts.

Pastor.

**CONYERS**.—Called Home! One of the sweetest characters in the Presbyterian church at Rocky Mt., N. C., entered into the blessed rest prepared for the people of God on the 25th day of September. Mrs. Margaret Conyers came of that strong and virtuous Scotch ancestry which proved so great a blessing to the colonial settlements of the Cape Fear section of N. C., in its earlier history. She was reared in the old Bluff church of Fayetteville Presbytery under the ministry of that saintly man of God, Rev. D. D. McBryde. Her father Dr. H. A. McSwain, was for years a ruling elder in that church, and with the rest of his household heartily devoted her to the service of God. When quite young Maggie gave her heart to God and became a communicant in the church. She ever after led a consistent Christian life. In the month of January, 1893, she was allied in marriage with Mr. T. L. Conyers, a prosperous merchant of Rocky Mount, N. C., and spent the remainder of her life in connection with the Presbyterian congregation there. Mrs. Conyers was one of those gentle, retiring spirits which shrinks from the activity demanded by a large circle of social life. She devoted the gentle and refining influences of her pure and unselfish

character to the service and happiness of a smaller circle of relatives and friends upon whom she poured the affection of her loving heart. As the end of the journey drew near she realized the comfort of walking in the path of the just which shines "more and more unto the perfect day." Her trust was reposed in her Saviour all sufficient for every day of pain and of trial and when the termination of a protracted illness approached, her faith and peace became more complete and satisfying, and at last the Lord of glory in his great love and compassion, lifted her in his arms through the gates of pearl into that blessed rest "where they shall hunger no more, neither thirst any more, neither shall the sun light on them nor any heat. For the Lamb which is in the midst of the throne shall feed them and shall lead them into the living fountains of waters and God shall wipe away all tears from their eyes." A merciful God will dry the tears of her sorrowing husband and her little daughter, the venerable father and mourning sisters and friends, admonishing them not to sorrow as others who have no hope, but patiently wait on the Lord until they shall meet beyond the river.

Pastor.

**ROBINSON**.—Since the last regular meeting of the Ladies' Foreign Missionary Society, of the First Presbyterian Church of Wilmington, one of our most earnest and valued members, Mrs. Elizabeth White Robinson, has passed from the scenes of earth to the greater joy of the life above.

In the work of this Society, as in every other feature of our church work, she was always deeply interested. By her death we have lost one of our charter members, whose regular attendance and contributions were a constant example and inspiration to the rest of us. Even after ill health came upon her and she could no longer meet with us, she bore her work upon her heart and often spoke of it. Faithfully performing whatever she undertook, her home and her labor will be greatly missed.

Therefore be it resolved:

1st. That we give expression to our deep sorrow and great loss in her death; though our sorrow is not as that of those who have no hope, for we feel that her earthly suffering is over and that she entered into "That rest that remaineth to the people of God."

2nd. That we tender to her husband our deepest sympathy in his sore bereavement, and pray for him strength in his hour of sorrow and comfort from the great source of all comfort.

3rd. That we thus place on record our recognition of her useful life and devoted service for her Master, and testify to her faithfulness as a member in this Society.

4th. That these resolutions be spread upon our minutes, and a copy be sent to her husband, and to the Presbyterian Standard for publication.

Mrs. P. Pearsall,

Mrs. J. M. Wells,

Committee.

## THE OLD RELIABLE



**Absolutely Pure.**  
**THERE IS NO SUBSTITUTE**

**The Household.**

**A Wealth of Interests.**

No one who has an interest is poor. And Miss Lydia had a hundred interests! A hundred? She had as many interests as there were people in the world, or joys or sorrows in Old Chester; so she was really very rich.

Of course, there are different degrees of this sort of wealth. There are folk who have to manufacture their interests; with deliberation they are philanthropic, or artistic, or intellectual, or even, if hard pnt to it, they are amused. Such persons may be said to be in fairly comfortable circumstances, although they live anxiously and rather meagerly, because they know well that when interest gives out they are practically without the means to support life.

Below this manufacturing class come the really destitute; the poor creatures who do not care vitally for anything and who are without the spiritual muscle to manufacture an interest. These pathetic folk are occasionally made self-supporting by a catastrophe—grief or even merely some uncomfortable surgery in regard to their bank account may give them a poor kind of interest; but too often they exist miserably—sometimes, with every wish gratified, helplessly poor.

Above the manufacturing class comes the aristocracy to which Miss Lydia Sampson belonged, the class which is positively rolling in wealth! Every morning these favored creatures arise with a zest for living: you hear them singing before breakfast; at the table they are full of eager questions: Is it going to rain? No; it is a fair day; delightful!—for it might have rained. And the sun will bring up the crocuses. And this was the day a neighbor was to go to town; will she go? When will she come back? How pleasant that the day is pleasant! And it will be good for the sick people, too. And the moment the eager, simple mind turns to its fellows, sick or well, the field of interest widens to the skyline of souls. To sorrow in the sorrows of Tom and Dick and

Harry and their wives, to rejoice in their boys—what is better than that?

And then, all one's own affairs are so vital: the record of the range of the thermometer, the question of turning or not turning an alpaca skirt, the working out of a game of solitaire—these things are absorbing experiences. No wonder we who are poor, or even we who work hard at philanthropy, or art, or responsibility to manufacture our little interests—no wonder we envy such sky-line natures.—Margaret Deland, in Harper's.

#### Home-making versus Housekeeping.

Perhaps the most unfortunate result of our belated housekeeping methods is the fact that they are preventing women from preparing themselves for certain new-duties which social changes are making an important part of home-making today. These changes, by increasing the dependence of the individual and of the family upon society, are making knowledge of social conditions an indispensable qualification for good home-making. If women are to secure this knowledge, they must have more time for studying and more time for active participation in work outside of the home than it is possible for them to secure under present conditions.

Take, for example, the work of directing the education of a child—one of the most important of the home-maker's duties. This was once a comparatively simple matter, when possible careers were few and the means of preparation for lifework even fewer. Now that possible fields for activity are multiplying, and educational institutions increasing in number and variety, the woman who would satisfactorily superintend the education of her child must herself have a broader knowledge of society, of its needs and opportunities, than she can obtain within the four walls of her home.

Again, the commodities which are used in the home were formerly, also, prepared in the home, and the woman who gave her attention exclusively to her household was the woman who was most likely to know when the health of her family was being endangered. Now most of the commodities used in the home are made far away from it, and the responsibility for their good quality is widely distributed. Now it is not the woman who gives her time exclusively to her home who is most likely to know whether or not the milk that she serves to her child has been adulterated, and whether or not the coat that she buys for him was made by the bedside of a smallpox patient. Nor is it this woman who is best prepared to ward off from the home the dangers which come from impure food and unsanitary conditions of preparation of the articles in common use.

Once there was domestic service problem. Now this problem is hanging over the home and threatening its comfort and happiness. Its solution rests not with the woman who is able to see it only as it affects herself and her household, but with the woman who sees it in its broad industrial and social bearings.

Just as long as public opinion insists upon seeing in the varied activities of housekeeping ends in themselves, just so long will it run the risk of insisting upon them after they have become not only unnecessary to good home-making, but even impediments to it. Only when it sees in home the end, and in the material surroundings of home and in the work connected with it merely the means, will it have a conception of home-making adjustable to changing social conditions and favorable to the best interests of home itself.—Home Science Magazine.

#### A Garden for Cut Flowers.

You should have a special garden for growing flowers, for gathering or "picking." If you want many flowers for house decoration and to give away, grow them at one side in regular rows as you would potatoes or sweet corn. Cultivate them by horse or wheelhoe. Harvest them in the same spirit that you would harvest string beans or tomatoes; that is, what they are for. You do not have to consider the "looks" of your garden. The old stalk will remain, as the stumps of cabbage do. You will not be afraid to pick them. When you have harvested an armful your garden is not spoiled.—From Country Life in America.

#### Is It Fair?

One day in June, 1901, there came into our general office at 5 West Trade street, Dr. ———, (a name well known in North Carolina). This doctor is a resident of another town, and he had come for the purpose of obtaining a supply of Dr. King's Kidney and Liver Remedy. Said he: "About eight years ago, I had a patient suffering with every symptom of acute Bright's Disease, Headache, Fever, Albumen in urine, etc. The usual remedies gave even no palliative results. Having exhausted the practice laid down for such cases; I, having heard something of the reputation of Dr. King's Remedy for this trouble, procured a bottle, and removing Dr. King's label, gave it to my patient as my own prescription. The result was marvelous. Patient began to improve on first bottle, and, to all appearances, recovered, and is now in good health." We at once asked the doctor that we might state these facts and use his name. "Not at all, sir. Why, I made a reputation by curing that and other similar cases, and am often called in consultation on Kidney and Liver Troubles. I made \$400.00 out of those few bottles of Dr. King's Kidney and Liver Remedy, and am not fool enough to give away a good thing."

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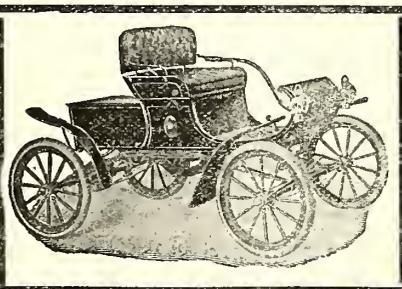
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### OVERCOATS AND TOPCOATS

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CHARLOTTE, NORTH CAROLINA

## The Home Circle.

### Eternity.

By Carrie Primrose.

Eternity! an awful, awful thought!  
But Jesus Christ our souls hath bought,  
And from eternal darkness led,  
To the cross where he hath bled,  
He shows us his eternal love,  
On Calvary.

The soul can never, never die;  
Throughout the great eternity,  
Shall in praise with angels vie  
With love and great felicity,  
The soul who turns to Jesus there  
On Calvary.

Eternity, no mind can grasp  
The awfulness of such a thought:  
But we His loving hand may clasp,  
And He will tell us how He sought  
To lead us to our Father's home,  
From Calvary.

O, wondrous grace, redeeming love,  
When Jesus left his home above,  
When Jesus suffered here below  
Eternal life He might bestow,  
When Jesus bowed His head in death  
On Calvary!

### The Indian School at Carlisle.

Some weeks ago there was an article in the Standard concerning the origination of Carlisle. I was a student of Carlisle for eight years. The institution is beautifully located in the Cumberland Valley amid the blue mountains. I wish all the readers of the Standard could visit Carlisle on a bright spring day when nature is busy unveiling her annual splendor.

The campus is shaded by many trees and more are put out each year, receiving names of honored people of the past and present. The old walnut tree is historical and is referred to as an example of strength. The ground is covered with grass traversed by stoue walks which add beauty to the place. The grass is cared for by the boys who water it during the dry seasons, for the ponderous roots of the trees surpasses the delicate grass roots and take all the moisture from the ground to send forth her buds. In the midst of the campus the flag pole extending ninety feet high heralds "Old Glory" over her Indian boys and girls.

The old buildings are made of stone, painted and calsomined steel colored with tin roofs painted red. The modern buildings are most all made of wood. The school is on the outskirts of town. A trolley line runs out to the school. The car runs from the school to various places in the vicinity.

Carlisle is an industrial school; each student must work a half day. There are well equipped shops and a printing office. The boys may have a choice of a trade. The girls have sewing, cooking and house work to do. There are over a thousand pupils, seventy-five different tribes are represented; about five hundred pupils attend public schools in Pennsylvania, New Jersey, Maryland and Delaware. They go out in families and work out of school hours for their board.

The large and small girls occupy one building. The building is three stories high. It will accommodate about two hundred and eighty girls. There are three matrons to care for these girls. The girls have a Literary Society. They have a programme each Friday evening. Orations, essays, declamations and debates must be given by each member during the year. Music and various other pleasures are also enjoyed. There are five pianos in the girl's quarters; as many girls as can get an hour's practice in each day take lessons.

There are a large and small boys' quarters, therefore the school accommodates more boys than girls. The boys have a band of fifty-one members. Without the band the school would feel lost. The boys have two societies.

There are fourteen school rooms that will each accommodate about forty-eight pupils. In the building are an art room, music room, chapel, library, office and normal room. The normal room where the little ones are taught is situated on the west end of the school building. The girls of the highest grades who are capable, help in teaching the little ones. I had the pleasure of teaching a class last spring. I learned much myself from the earnest little workers. They have one large room where all study and several small ones where they go with their teachers to recite. The sloyd room is in the basement. Some of the children are skilled in this work. The normal children enjoy so much studying nature. The teachers strive each year to teach them to love and enjoy what each season brings.

No description or explanation should be given of Carlisle without mentioning Col. Pratt. The good things he has done for the Indians are endless. Not only the school children should appreciate his kindness but all should do so. He is doing all he can for the uplifting of the Indians. He has fought the Indians' battle for them so far as possible. There are people who oppose his work at Carlisle. They say, "Indians cannot be civilized and the only good Indian is the dead one." Col. Pratt believes the only good Indian is the one who is brought out of the bondage of a reservation and given opportunities as other people have. There are people today who write untruths about the Indian and are ever ready to make their subject a Carlisle graduate. Col. Pratt has all such difficulties to contend with in his great effort to place the Indian on a level with the white race. The Indians cannot reach their goal of civilization as long as they are penned up in reservations. Schools are established that the Indians might have the opportunity of coming out of barbarism into civilization. Much is being done for the Indians by those who see their condition and hope to bring them out of bondage. The people who establish these missions deserve their credit but such work does not progress fast, as the environment prevents progress. The non-reservation schools are far better; I could not refer a young Indian to a better place than the Carlisle school situated in the midst of

civilization and progress. I am glad light has been brought to my people here in York County, South Carolina. Though there were few Presbyterians here in our community yet the Bethel Presbytery has seen their need and has brought light to them. Though the good seed sown may not spring up soon and darkness often overshadow all, yet we are comforted to know that all good seed sown will some time sprig up and bear fruit. Perhaps not in our day though we hope to see its full fruition. The reason I speak in doubt of its early springing is this: People who have lived in darkness for years do not always readily accept light when brought to them. Those who are interested in my people here will be pleased to know that three of our boys have within the last few weeks gone to Carlisle, Joseph Sanders, Moroni George and little Wade Ayres, have gone to get a share of the grand opportunities given there. We hope that more will go before long; in the spring if not before.

I am a granddaughter of Allen Harris who was chief of the Catawbas. He went west to see if his people could be moved there. He died while out there.

Very truly yours,  
Rosa E. Harris.  
Rock Hill, S. C.

### Looking Up.

By Annie A. Preston.

In a large, pleasant chamber of an old colonial two-story house far back from the umbrageous street of a fine, old New England village lay a beautiful young woman, prostrated by a spinal affection induced by a fall upon the ice when skating.

"Beautiful Belle Imlay," she was called, the only daughter of proud, ambitious, cold, haughty Esq. Imlay, and inheriting many of his traits.

"You may live for years, but you will probably be an invalid as long as you live," was the verdict of the examining surgeons which she insisted upon knowing.

"And I am doomed for life to lie here upon a couch in this room and give up all my beautiful ambitions and plans!" she said over and over.

It was the burden of her plaint and one day a poor woman from a tiny cottage on a farm back of the village, who was wiping the paint in her room, and who the invalid had never deigned to notice by a look, said very gently as she was leaving:

"Doomed to lie and look up."

"What does she mean by that?" thought the girl too surprised at the woman's presumption to be angry. "Is it some of her preaching? I will have none of it."

The thought remained with her, however. She could not see the ground anywhere, but her windows at one side looked out into a huge rock maple and, for her eyes must rest upon something, she soon became familiar with the denizens of the air who made the great tree their home. She noted the shadows cast by the sunlight, the drip, drip of the rain. She explored cloud land noted the beauty of dawn

the glory of the sunsets and soon learned where to look for the first star that smiled in at her with its never-failing assuring gleam.

Those who cared for her noticed that while she did not suffer less she ceased complaining, and the next time the woman came to wipe the windows she said, simply: "Tell me something more."

"It is a great thing to look up always," said the woman. "It creates a prayerful spirit; you can't help thinking what is about it all."

"How did you learn all this?" asked the girl, and the woman replied: "I will tell you because it was such a beautiful thing that once happened to me. I was at work for a lady who was obliged to see callers one morning, when the nurse and everybody was away, and she called me to mind the baby, who was sleeping in a cradle under the trees, and she said, 'There is a hammock; you can lie in that if you like,' and, I did, for a quarter of an hour I have no doubt, and I looked up and up and up—into the blue and saw birds fly up as if they wore thoughts or prayers—and when I went back to my work I was a new and happy woman—it was as if I had a glimpse of a new and higher, purer life—and ever since I have looked up myself away from all the bother—some things that make life hard if you think of them, and I'm sure that is what the Heavenly Father wants us all to do. So when I saw you so unhappy I couldn't help saying: 'Look up,' and now I make bold to tell you this: Your life will not be spoiled; it will be changed, for God will give you something to do for Him right here."

The poor woman's words were a prophecy, for the invalid in improving the condition of this humble friend became interested in other needy ones.

Soon her father, her family and friends fell under the benign influence and the haughty ambitious pride that had characterized them was lost in the desire to mount to a higher spiritual level, and when one seeks to trace the beneficent and far-reaching influences that went out from that room to the timid words of that poor woman one is lost in wonder at the influence that may attend our smallest act and most thoughtless word.—The Christian Intelligencer.

**The Value of Appreciation**

Many men and women underestimate the value of expression; they take too many things for granted; they assume that their affection, or their gratitude, or their sense of obligation, is understood without words. Such people are often surrounded by those who are craving some expression of affection, some word of approval, some kind of recognition. The best work is sometimes done with shut teeth and a fixed purpose, in dead silence, so far as the world is concerned, without a murmur of applause or a word of thanks; but this is not the way in which work ought to be done among intelligent men and women, and it is not the way in which, as a rule, the best work is evoked from the greatest number of people. The majority of men and women get the best out of themselves when they are in a con-

genial atmosphere. This is particularly true of those finer kinds of work which express individuality, quality, and personal gift. A man may do a piece of mechanical work in arctic coldness; he may do it thoroughly in the face of distinct disapproval; but it is very difficult to do the work into which one puts his heart, and which is the expression of the finest elements in one, unless there is some warmth in the atmosphere, something which summons out of their hiding places the most delicate and beautiful possibilities of one's nature. It is true a man like Dante can do a sublime piece of work with no other approval than his own conscience, with no other reward than his own consciousness of having done his work with a man's integrity and an artist's thoroughness; but men of Dante's temperament are few; and there are a great many other kinds of work, as important as that which Dante did, which could not possibly be done under such conditions.

It is the duty of every man, not only to do his work as thoroughly as possible, but to create the atmosphere in which other men and women can do their work thoroughly and well. It is the duty of every man, not only to unfold his own character freely and completely, but to create the atmosphere in which other people are able to develop their best qualities. There are hosts of men and women who depend absolutely on others for their finest growth, who have to be drawn out, whose sweetness and charm never find expression unless they are evoked by warm affection or by generous approval. The world is full of half-starved people whose emotions are denied their legitimate expression; who are hungry for an affection which they often have but the possession of which they do not realize because it never finds expression; who have latent possibilities of achievement of a very high order, but these possibilities are undeveloped because nothing in the air about them summons them forth. Such people need a summer atmosphere, and they are often to live in a winter chill. Many of those who diffuse the chill instead of the cheer are unconscious of the influence for repression which they put forth simply from lack of thought about the delicate adjustments of life. They have never studied themselves, or those about them, and so there are thousands of homes that are without cheer, not because they are without love, but because they are without the expression of love; and there are thousands of offices, workshops, and school-rooms that are without inspiration, not because they are lacking in earnestness or in integrity, but because the habit of recognition has never been formed, and there is none of that spiritual co-operation which not only gives but evokes the best.

There is in life no more pathetic feature than the hunger for a love which exists but never expresses itself, and therefore, so far as comfort, warmth, or inspiration is concerned, it is as if it were not. There is a capital of affection and good intention in the world sufficient to warm the whole atmosphere, if it were used; but there are hundreds of capital-

ists of this kind who leave their means untouched, and who enrich neither themselves nor others because they do not know how to give currency to their wealth. Love is not to be hoarded, but to be spent. It is great in the exact measure in which it is given; it returns in the exact measure in which it is sent away; and society needs nothing today so much as the use of this unused capital. If men of integrity and good intentions in the world of business would manifest an interest in their employees by constant recognition of work well done, by the words spoken almost at random which show that a piece of work is valued, and that credit is rendered to the worker, a large percentage of the social unrest would disappear; for love is the only solvent of the social problems.—The Outlook.

Some people predict that as the result of the invention of the automobile the horse will gradually become extinct. At the present writing, however, it looks as if the human race, rather than the equine, would be the one to become extinct.

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**TIME CARD.**

**BLOWING ROCK ROUTE.**

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NORTHBOUND	PASSENGER	MIXED
Chester, Leave	6 25 am	8 50 am
Yorkville, "	7 30 am	10 48 am
Gastonia, "	9 05 am	1 20 pm
Lincolnton, "	10 09 am	2 55 pm
Newton, "	10 54 pm	4 43 pm
Hickory, "	11 16 pm	5 50 pm
Cliffs, "	11 50 pm	6 35 pm
Lenoir, Arrive	12 35 pm	8 00 pm
SOUTHBOUND	PASSENGER	MIXED
Lenoir, Leave	2 10 pm	5 30 pm
Cliffs, "	2 54 pm	7 20 pm
Hickory, "	3 12 pm	8 10 pm
Newton, "	3 37 pm	8 45 am
Lincolnton, "	4 22 pm	10 09 am
Gastonia, "	5 27 pm	1 20 pm
Yorkville, "	6 32 pm	3 18 pm
Chester, Arrive	7 45 pm	5 20 pm

## Our Young People.

### The Fire in the Woods.

"The smoke is getting thicker," said Harry Mortou, a boy of thirteen, looking up to a threatening cloud of smoke rolling heavily across the sky.

He stood alone in the road before the house of his grandfather, Jotham Morton, whom he was visiting. He watched that threatening smoke, and reflected: "Grandfather has taken a load of valuables, as he called them, over to Aunt Nabby's, where grandmother is visiting. He thought the fire might come this way. He is coming back for me and some more things soon. I told him I wanted to stay here and help him load up next time."

Harry was one of those big-hearted, wanting-to-help boys, never too proud to carry a tin pail in the streets or fetch a bundle from the stores. He had this lovely spirit,—that to do anything for those at home was a privilege. He now wanted to help his grandfather load up the old red market-wagon at the next trip.

"In the meantime, while I am waiting, I—I will just run over to Uncle Ben's. I—I don't know but I ought to take a stand before him," thought Harry.

Uncle Ben was Grandfather Morton's brother, a shoe-maker, who seemed to take special pains, when Harry was about, to say some irreverent, unfair things about religion. Harry was a wide-awake Sunday school boy,—and what is the good of any other kind when it comes to real work for the school? Grandfather Morton's brother knew of Harry's interest, and took an unkind advantage of it.

Harry had been saying to himself often, "Now, I ought to be right plain with Uncle Ben, and take a square out-and-out stand before him."

On his way to the shop, this morning of the smoky sky, he said, resolutely:

"I'll take a stand, today."

"Tap, tap, tap!" was the sound issuing from a little coop, behind whose green door Uncle Ben made and mended shoes. For miles, people would bring him their footwear to cobble. He was Jotham Morton's only neighbor out on the "back road." Uncle Ben was alone in the world, and his brother wanted him to live under the farmhouse roof, but he had some sort of "a grudge agin Jotham," as Uncle Ben put it, and, when the sun went down, he would climb up a short stairway to a little chamber over his shop.

"Uncle Ben, the smoke is growing thicker," said Harry, entering the old shoemaker's shop. "Grandpa thinks the fire may come this way, and he has been carrying off some things to Aunt Nabby's."

"Has he lugged off yer grandma?"

"She is there already,—been making a visit. Why, Uncle Ben, it's so smoky you can hardly see down the road to the orchard."

"Yer grandfather lugged off his well in the yard?"

"Why, no!"

"I'm safe, long as that well is there."

"Tap, tap, tap," went Uncle Ben's hammer.

Then the owner of the hammer spoke again:

"Seems to me you pious folks are dreadful skittish 'bout these things like a little fire. Stay cool, I say."

"Pious folks?" asked Harry, determined to make the old shoe-shop an arena, and stand up boldly as a champion for the right, boy of thirteen though he might only be.

"Oh, I mean them a-holdin' up the Bible, and sich like."

"The Bible is a good book," said the champion, stoutly.

"Oh, I can git along without it. This readin' it every day,—what does it 'mount to? I s'pose my brother Jotham would read his Bible, though the fire was comin', and jest singe his hair off."

"You—you may get yours singed off without reading it," thought Harry, but he did not say it.

Suddeuly Uncle Ben laughed.

"Now, you may thiuk I'll get my hair singed off without readin' it. Ha-ha!"

"Well that thought did come into my head."

"You dou't say! Ha-ha-ha!" here Uncle Ben laughed again. "I've heard of sich thiugs,—one person thinkin' suthin', and another person ketchin' it like measles."

Uncle Ben was now in a good humor, and he and Harry talked freely. The champion did not come up out of the arena, but he dropped a certain kind of stiff way, like David giving up Goliath's armor, and fighting in a very simple fashion.

"Uncle Ben, I'm only a boy, and I don't b'lieve I'm pious; but I think the Bible is a good book, and it helps people when we read it, and it sort of stands by us."

"Stands by us? Harry, I'd gin more for the old trunk as a stand-by, what's down in Meader River, than for all your Bible-readin's. When we boys went in swimmin', we would hold on to it to keep us from slidin' toward "Deep Hole," jest beyond it."

"How came the trunk there?"

"Oh, Meader River is a made river. When they put a dam in, on account of the fact'ries, you see, that flowed all the fields back, and went all round this trunk left standin' in a pastur'. How my brother Jim and me would hold on to that 'stand-by!'"

"Jim? Was he the one that died, and died saying a Bible verse, and he said it because it held him up? Grandfather told me about it."

David, when he said that, uttered it without special thought. He did not know that he had put some pebbles into his sling, and then sent them against Goliath. This Goliath looked and acted very much as if he had been struck in a tender place. He nodded his head, his eyes filled with tears, and he said, in broken words:

"J-J-Jim and—me—slept—together

## A Prominent Minister.

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Rev. J. Cal. Littrell, of Warrensburg, Mo., writes as follows: "I was a sufferer from nasal catarrh for twelve years, and it developed into the worts form, impairing my eyesight and injuring my hearing. My nervous system gave way, unfitting me for the duties of life.

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If you are a sufferer from Catarrh, Bronchitis, Asthma or Catarrhal Deafness, write to Dr. Blosser Company, 355 Walton Street, Atlanta, Ga., for a free sample of the remedy that cured Mr. Littrell, and has cured thousands of others.

If you wish a box containing a month's treatment, send \$1.00, and it will be forwarded, postage paid.

## Largest in the World.

The Largest Company of the Kind in the World will open a Business College in Columbia S. C., Nov. 2, '03.

Draughon's Practical Business College Co., with headquarters at Nashville, Tenn., will open school number Nine in Columbia, S. C., Monday, Nov. 2, 1903. This company with a capital stock of \$300,000, the largest company of the kind in the world, has schools established in Atlanta, Ga., Nashville, Tenn., and several other places. It has special facilities for securing positions, having business men associated with it all over the South. Fourteen Bankers are on its board of directors. Its colleges give a superior course of instruction.

Those who wish to secure employment may, if they prefer, pay the tuition out of salary after a position is secured. Special rates will be given to all who enter the Columbia College during the next sixty days. For Catalogue which will explain all, address, Draughon's Practical Business College Co., Nashville, Tenn., Atlanta, Ga., or after October 25th, Columbia, S. C.

MECKLENBURG FAIR, CHARLOTTE, N. C., OCT. 27-30, 1903.

On account of the above occasion the Southern Railway will sell tickets to Charlotte, N. C., and return from all points within a radius of 100 miles of Charlotte at rates of one first class fare, plus 50 cents for the round trip. This gives one admission to the Fair Grounds. Tickets on sale Oct. 26-29, with final limit Oct. 31st. For further information call on any agent or write.

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Washington, D. C.

in a—leettle trundle-bed under—the of.”

The old shoemaker wiped his eyes. He changed the subject quickly.

“You want to take dinner with me?”

“I should like to, ever so much. I’ll go over and see if grandfather has come, and wants me to help.”

How the smoke had thickened everywhere while David had been fighting that battle with Goliath!

When the farmhouse was reached, Harry found a slip of paper tacked to the back door, and it said: “Harry, I’ve taken another load of things, and will try to be back in an hour. If anything happens while I am gone, put for Meadow River.”

“‘Happens!’ ‘anything happens!’” thought Harry, with a shiver, though it was a hot subject.

It “happened” when Harry was helping Uncle Ben get dinner in a little cook-house next to the shop, Harry happened to go back of the cook-house to hunt up a wood-pile. Looking along the road, he saw a line of scarlet flame wriggling like a snake across the narrow way.

“Oh, Uncle Ben!” he cried, rushing back. “The fire is here.”

“Whar? whar?”

“Up there! See!” cried Harry, pointing up the road.

“Let’s go to Meadow River, Harry. Fire won’t burn water, and when it goes by us, we can come back easy. I’ll just pack up a few things, though I don’t believe the fire will really git here. Still, I’ll keep on the safe side.”

Off they went, Uncle Ben panting away as he lugged along a basket.

Reaching the farmhouse, Harry went to the back door. There was another message on a slip of paper: “Harry, have come back, but not to get a load so much as to tell you, if round here, to hurry off at once. The fire is after us, and I don’t go the way I came on account of the fire. I don’t know where you are. People tell me Uncle Ben went to market today, so you are not there; and my brother is safe, or I’d go after him. Run!”

“I’m obliged to him for thinkin’ of Uncle Ben. Somebody told him wrong. Come; we’ll be all right at the river, Harry,” said Uncle Ben.

A dense volume of smoke hung upon the river, reaching from the forest on one side to that on the other.

“We’ll be safe here,” said the older of the fugitives, dropping his basket by the river’s bank.

“Hark!” cried Harry. “Do you hear that crackling and roaring?”

“Boy, the fire is on us!”

Soon they were wading into the river. Big folds of smoke came out of the great forest, and stretched across the valley of Meadow River. Now and then this dense curtain lifted, and the flames could be seen darting amid the trees, their long, fiery tongues licking up everything like a leaf or a twig.

It grew hotter.

“We will go further,—out to the trunk,” said Uncle Ben, splashing through the water.

He grasped the trunk, and Harry stood by him.

“This—is—bad! ‘Wasn’t looking for this,” said Uncle Ben. “Hold on to me. Whew-w-w! This smoke jes’ fills my eyes.”

“Well, the fire can’t burn water, Uncle Ben.”

“No; but we ain’t water. That fire is savage. Wants to lick us right out of the water.”

“This where you and Jim used to hold on?”

“The very place. But ain’t this awful? The flames came ‘mazin’ quick. It jes’ ran for us.”

There was silence. Then Uncle Ben broke it.

“Harry, can’t you say suthin’?”

“Say what, sir?”

“I heard about it,—that Scriptur you got off at a Sunday-school concert the other Sunday night.”

“Oh! The forty-sixth Psalm? Well!”

Harry began to repeat those beautiful assurances:

“God is our refuge and strength,  
A very present help in trouble.”

What a scene! A man clinging to an old tree trunk in Meadow River, a boy clinging to the man, the fire darting out from the woods, and shooting scarlet tongues at the two refugees.

After awhile there burst from Uncle Ben’s mouth:

“Oh, thank God! I felt a drop of rain then!”

Harry was not surprised so much at the rain as at that devout cry, “Thank God!”

Yes, the rain had come. It swept down fiercely. Finally, there crept a man and a boy to the farmhouse, which the fire had left, after all, untouched.

“My shop has gone, I know. Guess I’ll stop here, and accept Brother Jotham’s invitation. Say that psalm agin, Harry.”

Harry repeated the beautiful words once more.

“It comes to me now, Harry. My brother Jim used to say that. Guess I’ll tie up to that. It’s a good stand-by.”

He thought of the trunk in Meadow River, of the fierce, wild flames, and in his heart purposed to begin a new life of prayer. When night came, he went to sleep humbly, as in the days when two tired boys used to pull out an old trundle-bed, and gratefully crawl into it.—Rev. E. A. Rand, in Sunday School Times.

(Our readers will regret to know that Rev. E. A. Rand passed away on the 7th of Oct. He was an Episcopal rector in Watertown, Mass., and the author of a number of books for boys—all of them widely popular.)

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## It Doesn't Take Long, if You Don't Wait Too Long.

Last year I was suffering from indigestion, and would have the feeling of a heavy load on my stomach all the time. I had a bad case of indigestion and got so I could hardly sleep at all. I was so nervous. My natural weight was 142 pounds and I got down to 118, and was so weak I could hardly get around.

I used Mrs. Joe Person’s Remedy and three bottles cured me. I have regained the flesh I lost, sleep well and am cured of indigestion.

It is a good medicine, and taken in time dose not take long to cure.

J. W. CHAMBERS,  
Magnus, N. C., July 20, 1903.

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### A Real Boy Wonder.

One of the most remarkable boys the world ever saw was William Pitt. He astonished folks with his learning at the age of seven. He became prime minister of England when he was twenty-four.

He was a sickly boy, but he took all the out of door exercise his delicate frame allowed and was as eager to study as most boys are to play. He would not let his weak body stop his work, and he was reading ancient history at an age when most children are reading stories written in words of one syllable.

His father was the great Earl of Chatham, and the boy was brought into contact with all the great men of the time in England. When he was thirteen years old he wrote a tragedy which he called "Laurentine, King of Clarinium."

At this age, too, he was able to read Greek and Latin almost as well as he could English. He also was well informed on the politics of the day on various subjects about which only men of learning are supposed to know anything.

At fourteen he was able to take the works of Thucydides, written in Greek, and read page after page turning it into excellent English as he read, and this off-hand translation of his is said to have been almost without a flaw.

His father spoke of him as "eager Mr. William, the counselor, the philosopher." At the age of fourteen he entered the great University of Cambridge in England and at once, in spite of his youth, took a high place among the students at that celebrated place of learning.

When he went to Cambridge, the boy was in such feeble health that he had to be accompanied by a nurse, and all through his course there he was in so poor a condition physically, that it was doubtful if he ever would be able to finish the course.

But hard study seemed to agree with him and when he was graduated, at the age of seventeen, he was very much stronger than when he entered the university.

At an age when most boys are preparing to enter college, or, if they are very clever, have just become freshmen, young Pitt won the degree of master of arts from one of the greatest universities in the world and began the study of law.

At twenty-one he was admitted to the bar, and the same year was elected a member of parliament, to become prime minister three years later.

While he was yet a law student and only eighteen years old he attracted the attention of prominent men by his clear views on the questions of government, which then were perplexing the rulers of England. The boy was invited everywhere, and men holding the most important offices listened to his advice and asked his opinions.

His friends wanted him to go into parliament when he was twenty and all predicted for him a brilliant career. It was curious to see this delicate stripling, a boy in looks and years, meeting the

great and wise men of the country as an equal, and conversing on even terms with the most learned scholars of the day.

Young Pitt used to like to listen to the debate in the British parliament, and Mr. Fox, the great statesman, meeting him once after a debate, was astonished at the manner in which the boy criticized the eminent men who had spoken and pointed out where they could have made their argument stronger.

One of the hardest works to understand that ever was written is a book called "Carandra," written by a man called Mycowronis. It was written in Greek. A learned man placed the book in the hands of young Pitt when the boy

was sixteen years old, and he read it at first sight, translating as he read and explaining it in a manner which made the learned man declare that had he not seen it he "would have believed it to be beyond the power of human intellect."

When Pitt was sixteen, his father declared that he would be a great statesman and the hope of the country. Other folks soon became of his father's way of thinking, and that is why they put him into parliament when he was so young and made him prime minister so soon after.

He fulfilled all that was expected of him and ruled England during thirteen of the most eventful years of her history. —Detroit Free Press.

## X-Ray Examination.

I make a specialty of obstinate and obscure cases which have baffled other physicians. In fact, many doctors who recognize my superior skill in treating chronic diseases often send their patients to me for treatment. With the aid of the latest approved X-Ray, I am enabled to make a thorough diagnosis and determine the nature and exact location of disease with unfailing certainty. If doctors have disagreed as to the nature of your trouble, come to me for examination, and find out exactly what is the cause of your suffering. In this way you are assured of the correct treatment and can be promptly cured.

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Everybody knows the story of "The Loss of the Birkehead"—how the troopship struck upon a rock; how the soldiers were [formed in ranks to die, while the women and children were being saved; how the whole force—officers and men—stood at the salute, while

"Still inch by inch the doomed ship sank low,

Yet under steadfast men."

Russell was ordered into one of the boats carrying the women and children, for the purpose of commanding it, and he sat with dimmed eyes in the stern, some way off the doomed ship, watching the forms of his beloved comrades and fellows standing upright there. He saw the ship go down, carrying with it the hundreds of brave hearts. He saw those fearful creatures of the deep seizing their prey, and heard the screams of scores of human beings torn to pieces by sharks. Then, when all for him was safe, when to him was given (with honor) life, ambition, and glory, he saw a sailor's form rise close to the boat, and a hand strive to grasp the side. There was not room in the craft for a single person more without great risk of upsetting the boat.

Alexander Cumine Russell rose in the stern of the boat. With a bold plunge he jumped clear of it, and helped that sailor into what had been his own place—and safety. Then, amid a chorus of "God bless you!" from every soul in the boat, the young officer—a lad of seventeen, mind!—turned round to meet his death. And those in the boat shut their eyes and prayed. When they opened them again Alexander Cumine Russell was nowhere to be seen!—*Windsor Magazine.*

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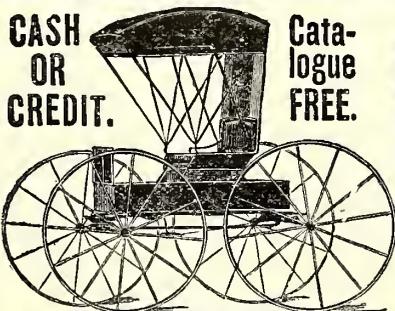
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## Our Little Folks.

### Andy's Muscle.

"I do wish you were older, Andy."

The youngster who was lying, sprawled upon his stomach, in front of a long window, heels in air, elbows buried in the rug, and hands supporting his head, which was bent over that delightful book for boys, "Phaeton Rogers," looked up and answered:

"It's all right as it is. I'm having a pretty good time."

"Yes, that's it," said the elder brother, and a look of care, that was sadly out of place upon so young a face, deepened the lines in his forehead.

Andrew went on with his reading. Phaeton was just planning to get the kite down from the church spire—which was enough to make any live boy hold his breath. But as he read on there came a deep sigh from the figure near him. This was too much for Andrew.

"I say, Milton, what's the matter? Is it that—that papa is—is dead, or is there something else in it?"

"O, here you are!" said Esther, the little sister. "I've been looking all over. Why, what's the matter Milton?" She went up, sat down on the arm of the chair, and slid her arm around her elder brother's neck.

"Nothing that you can help, dear."

At this Andy closed the book—and any boy who loves to read about other boys knows how hard it was to do that. He gave a somerset, and landed, Turk fashion in front of Milton, and looked up into his face.

"I say, Milton, what's the row? I'm not as old as you, but I can do a lot if—I if I say I'll do it."

"You can't do this. There's no use talking of it." Milton was very blue, you see.

"No telling," said Andrew; and "Don't keep it to yourself," whispered Esther. "It's harder that way. I can do a lot, too."

Then Milton raised his head. "It's just this: I'd like if we could carry out every one of father's plans. Mother has been talking to me. Things are getting badly mixed. We shall have to give up this place if we can't manage better. We must keep the school and do certain improvements. Mr. Reynolds will continue as head-master, and John and his wife will run the farm. But we can't afford to hire as much help as we are doing. You know that it was the dream of father's life to establish a country school, where boys could be got ready for college and, at the same time, trained to farm, to garden, to raise stock and poultry—in fact, made to love the country so that they would want to come back into the life that some of their grandfathers lived."

He paused. Esther tightened her hold about his neck, while Andrew nodded slowly. This father, who had been swept away some months before by a shocking railway accident, was very dear to them.

"I'd like to make the Winthrop School the success that father used to picture it.

And we could do it if you two were as big and strong as I am."

"Never mind that," said Andsy, running his fingers fondly over the muscles in his arms and legs, "never you mind that."

"In the first place," said Milton, "we must do our best to make the boys who are here like the school. I'm going to be more thoughtful of Sam Johnson, and you, Andy, will need to make up that quarrel with Tommy Redington. Then we must all work."

"Work's all right," said Andy, "but Tommy Redington's the softest—"

"Yes; but Tommy has written to his mother that he wants to leave here at the Easter vacation. His mother is foolish; she'll let him do it. That means two hundred dollars less—all told—and one pupil off for next year."

"I'll—I'll—," said Andy, slowly. Then he stopped and began all over. "You needn't count Tommy off," he said.

"That's good! You're all right, Andy! That's why I wish you were older."

"Go on," said the small boy. "Pull the rest of it out of your sleeve."

"We'd all have to work—hard. It makes me feel dreadfully, but, with Hannah to scrub floors and wash windows, mother is going to take all the care of the dormitories, the study rooms, and the rest of the house. That will cut off two servants. 'Twould cut off another if Esther could—" he paused. "O, I don't want to go on. It makes me seem a brute."

But Esther proved herself to be of the same brave stuff as Andy. "Do you s'pose I want to 'play lady' when my own mamma is working?" she asked.

"Mamma said this of you, dear: that if you would attend the door and learn to wait upon table we could let Ellen go, and you'd still have time for your lessons."

"Of course I'll do it—though sometimes I am dreadfully lazy," said Esther.

"And we—you and I, Andy—must not only help with the chores; we must give certain hours to regular work on the farm. There's that field which we expected so much from in the line of vegetables—that's got to be drained," (Andy began to examine his muscles again), "and ditching is mighty hard work. Father had it begun and the plans were all made, but—you know how they were broken. John thinks if you and I work more it will make the other boys want to. That will lead on the idea. Some of the boys may stay through the summer vacation. That would help a lot in every way. We needn't work all the time. We must plan good times for the boys; but two things we would have to do—look after the work with James. Mother, Mr. Reynolds, and I have been talking. If we can get through one more year, get that great field in shape, and make the boys like the school, we're fixed. The mortgage can be paid off and—"

"You can count heavy on me," said Andy, springing up. "Just feel that

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eg. I'm ready for anything—though I won't say that I like to knuckle to Tommy."

"You needn't do that. Be manly, as you are now; but a little more careful not to stir him up. You seem to love to stir Tommy up."

Esther laughed. "Tommy is such aissy," she said, "and Andy's such a deal boy! I don't blame Andy."

"But I'll stop it, and maybe Tommy'll go to work and get strong too."

"There! that's the right spirit. I believe we can do it."

"I just know we can!"

"Come on, then. Get your wraps. Come out and we'll look the place over."

In a few minutes they were bundled up—except Milton, who only buttoned his coat and turned up the collar. Poor addie! he had begun to think that overcoats wear out.

They climbed the hill back of the house. "On top of this father was going to build the observatory. There is that field where a lot of hard work must be done. See how fine it is to be on the edge of the lake. That lake draws the boys whose parents want them to swim, live, row, and sail. You see the advantages we have, and the school is started. That's the biggest nail in the job—father drove that for us. You two don't remember; but ever since I was a little kid I've heard him talk about a place like this. In other countries sons are proud to carry on their father's plans. Why shouldn't we be? Our father was—O, he was such a fine pattern for us to live up to!" Milton stopped suddenly. His throat grew full. "Mother has set her heart upon it," he said, in a lower tone, "and she can't do it alone."

"We'll help her," said Andy and Esther solemnly.

Later on Milton smiled as he saw Andy feeling Tommy Redington's flabby muscle, and heard him say: "Now that is harder than when you came. You're built for a big fellow, if you'll only take a brace, and begin your exercise, and go outdoors, so's to get up an appetite. If you'd just try you could go home in a year's time and scare the life out of that fellow who bullies you."

"O, do you—do you think so?" cried Tommy.

"Why, course! You can do it. Just let me train you. Feel of my left." Here was another chance for Andy's muscle to come into play.

"O, that's what the papers call a terrible left." You could do that bully all up; I'd like to see him come up against you once."

The next morning Esther, with neat little apron and collar, began her work.

As the weeks went by it was not easy or them. Many times their young hearts sank; many times they were tired. Andy got discouraged at times over Tommy's muscle—it came so slowly. But it did come at last, and grew hard, and two prouder boys you never saw. Tommy's enthusiasm brought other boys to the school, and Tommy's mother, who was a very rich woman, built the observatory as a thank offering

because her frail, fretful boy had become strong and manly.

And the Winthrop School for boys became a great success.—The Christian Advocate.

How "Tige" Saved the Broilers.

By Ernest Gilmore.

Rebecca Whitney loved animals. When—while sitting on the piazza steps—she saw Roy Settle (who lived next door) kick a kitten, she was greatly disturbed. Running to the gate, she said to Roy, "Is that your kitten you kicked?" "Nope," the boy answered indifferently with his hands in his pockets, "tisn't anybody's, it's nothing but a stray."

"Well, you ought to be ashamed of yourself," she said, her voice trembling with indignation; "how would you like to be kicked?"

Roy laughed, but he really was ashamed. Rebecca, looking around for the "stray," called persuasively:

"Kitty! kitty!" and when she found the poor creature hiding in a crevice of the stone wall, she bent down and stroked its rumpled fur softly. Presently it stopped trembling and then Rebecca coaxed it to come out. After some urging kitty responded slowly, but, alas, it was lame! It walked on three legs; the fourth had been injured.

"There," cried Rebecca to Roy, who lingered near to see what was to be done with the injured kitty, "you've hurt the poor kitty's leg with your ugly kick. Go away!"

He went on laughing to himself. "A great fuss over nobody's cat," was his thought.

Rebecca lifted the wounded creature and carried it around the house to the back yard, where she found Cyrus, the man-of-all-work.

"Cy," said she, "Roy Settle kicked this poor little kitty and hurt its leg—I guess it's broken."

Cyrus, who was a big-hearted man with ever ready sympathy, took the poor little stray into his arms as gently as if it had been a suffering child. Examining the hurt leg carefully, he said:

"Tain't broke, Miss Rebecca, but it's pretty well bruised."

He had some liniment in the stable, which he used on the stray's leg, after which he bandaged it. At this point Rebecca took the poor creature in charge.

"I'm going to keep it," she said.

"Lucky cat," was Cy's laughing comment; "no one'll dispute your claim, Miss Rebecca."

So the poor abused wanderer found a home. It was thin almost to emaciation and had the unmistakable look of a tramp. But as the days passed by he grew to be a fine example of the power of kindness. When he grew plump and his fur became smooth and thick he was a fine animal.

"He's marked like a tiger," declared Rebecca, "and he's grown too big to be called kitty—I'll call him 'Tige'."

Tige showed his devotion to Rebecca in many ways. He followed her as if he were a dog. He grew steadily until he was a magnificent fellow.

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R. M. COFFEY, C. T. A., Charlotte, N. C.

Z. P. SMITH, T. P. A., Raleigh, N. C.

"Will he ever stop growing, Cy?" Rebecca asked, laughing.

"Some day—perhaps," was Cy's answer; "he's as big as a cheetah now."

"What's a cheetah?"

"Oh, it's a big wildcat over in Asia or Africa or somewhere. Folks use him to hunt with, and they're great at that sort of thing. Tige would make as good hunting cat as cheetah if he was trained. He's killed every rat and mouse on the premises. Before we had him the rats used to fairly riot in the stables."

There came a time when Mr. Whitney had a fine lot of young broilers in the hen house. He looked at them every morning and night with great pride. One morning, however, he came into breakfast greatly disturbed.

"Two of our fine broilers are gone," he announced.

"Weasles?" questioned Mrs. Whitney.

"No," he said, "some two-legged chicken thieves. I wish I had the handling of them."

The following morning two more broilers were gone.

"We will have to set a watch," declared Mr. Whitney.

Suddenly Rebecca thought of her cat.

"Why, there's Tige, papa; why couldn't he watch?"

Mr. Whitney laughed. "Tige would have a fine meal of broilers, he said; 'you can't trust chickens with cats.'"

"I don't believe Tige would touch one," declared Rebecca, emphatically, "he has been taught not to touch a chicken."

"Who taught him that?"

"I did."

"Well," said Mr. Whitney, after some reflection, "I've a notion to make the venture. Tige wouldn't be liable to make a meal out of more than one chicken, anyway, tonight, and—possibly—he and the broilers together might raise such a row if a thief came that we would catch him."

That night Tige was talked to as if he were a detective. Mr. Whitney told him to catch the thief "like a good fellow." So did Rebecca, so did Cyrus.

The chickens went to roost and Tige made up his mind to go to sleep in his new quarters. In his cat mind was an unsolved problem, viz., "What am I here for?"

The night wore on. The clock struck eleven when Tige was suddenly aroused by a stealthy but somewhat unsteady step. He raised up to see what it meant, and then—quickly—he sprang to a beam overhead, his velvety paws making no sound. An old colored man, with a lantern swinging in front of him from a strap fastened around his neck, was regarding the fine brood of twenty-one broilers with fervent desire. As Tige watched, his eyes became green with anger and flashed threateningly at the intruder, who was not aware of any spectators except the frightened broilers. When the old man grabbed two of the fattest chickens, Tige suddenly comprehended why he had been transferred. With one magnificent, exultant leap he lighted on the woolly head of Sambo Jinks. There was one wild, weird shriek from the latter, who thought the end of

the world had come. He dropped the broilers and gave vent to his pain and terror.

"Serves you right," said a gruff voice, and there stood Mr. Whitney.

But the momentary gruffness was drowned in a burst of uncontrollable laughter. Mrs. Whitney and Rebecca, having been awakened by the noise, were looking out of the upper windows, laughing heartily.

Meanwhile, Tige clung to old Sambo's woolly head, clawing mercilessly.

"Take dat debbil offen me, massa, take him off," screamed old Sambo, in an agony of fright.

"Are you quite sure you'll leave my broilers alone hereafter?"

"Dead shuah, massa, cross mah heart! I'll neber go neah dis hen house again 's long ez I lib."

"All right, then," and going to Tige, Mr. Whitney coaxed him to release his victim, which he did reluctantly.

The next day Mr. Whitney bought a beautiful little silver-plated collar of light weight for Tige, who seemed to understand he was a hero by the unusual attention he received.

"You deserve it, you dear, plucky Tige," said Rebecca, as she buckled the collar, "for you saved papa's broilers." —Christian Work and Evangelist.

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**Robins and Raspberries.**

Little Nellie was angry. She had the raspberry vines—her very own—and now the robins and other birds were picking the fruit as fast as it became ripe.

"If only they'd leave me just a few," she said, tearfully, to her mother, "I couldn't mind it so much. But they won't; they just watch the berries all the time, and pick 'em before they become ripe. I haven't had one, and they have been eating them two or three days."

"Oh, well, never mind," said her mother, consolingly; "father's big patch will commence to ripen soon, and then the birds will go down there. You see, yours are on the hillside, and become ripe first; that's what makes the birds catch so eagerly. As soon as father's are ripe, there will be enough for both the birds."

"But it's the first ones I want," said Nellie, plaintively. "That's what makes mine so nice. After father's ripen, there'll be so many they'll not be any fun. They'll be too common. If only the birds would scare! I frowed sticks and stones and shoo'd 'em; and they only laughed at me. I know they laughed, because a big robin said, 'Chirp, chirp, chirp!' and then picked a raspberry and flew right past. Well, it isn't any use," resignedly, "but I'll go down and try to scare 'em once more."

Half an hour or so later she returned with a radiant face.

"I think you have succeeded in scattering them away," said her mother, smilingly.

"Oh, no," eagerly and flushing a little. "I've just made friends, that's all. You see, I chased a robin 'way down to the orchard, clear to the quince bushes, where the limbs grow low down and thick. The robin flew right into 'em, and I pulled the branches aside, and—what do you think, mother?"

"I'm sure I couldn't guess."

"Well, there were the loveliest robins in it. And they opened their mouths—oh ever so wide! I s'pect they were hungry."

"Very likely. And what did you do?"

"Just slipped away, soft's I could."

She paused a moment, with a tender, wistful expression coming into her big, brown eyes, then: "Oh, mother! I'm never going to frow anything at a bird again, long's I live. Maybe the mother robin was getting raspberries for her babies!"—The Churchman.

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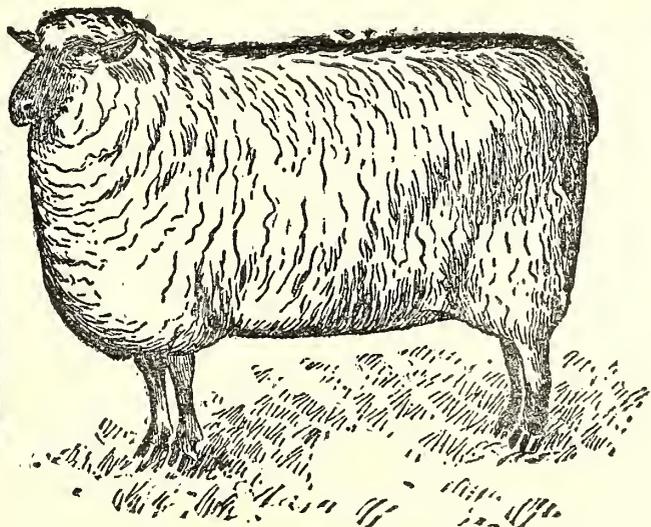
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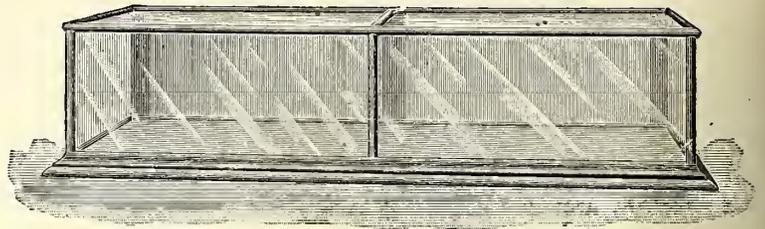
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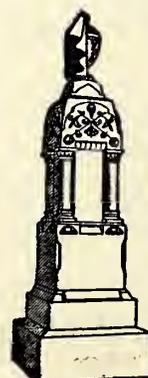
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# Presbyterian Standard.

Established 1858.

CHARLOTTE, N. C., NOVEMBER 4, 1903.

Vol. XLV.---No 44

## Event and Comment.

Last week by a slip of the pen we spoke of the Inauguration of Dr. Francis L. Patton as President of Princeton University. Dr. Patton used to be the President of the University, where he presided over the teaching of all sorts of things. He has been promoted since to the Presidency of Princeton Seminary, where he is teaching men how to preach.

It may not be known to the Synod of Virginia, which once published an appendix on the woman question, that the discovery of "radium," the new substance so much talked of, was due to the scientific attainments and research of a woman, Madam Sklodowska-Curie. Her husband is also a scientist, but in this case she does not seem to have asked her husband at home about the great mystery she was about to unravel for the world. In fact it is said that her husband assisted her. All of which is respectfully submitted.

This is a pleasant week for the ministers and elders who are so fortunate as to enjoy the hospitality of the city by the sea. It has been a good while since the Synod met in Wilmington. It was there that the largest forward step was taken in the evangelistic work that has planted the blue banner of Presbyterianism in so many counties of the State where it never waved before. We up-country folk will especially enjoy the scenery of river and harbor and sea, to say nothing of those products of the sea that Wilmington hospitality spreads upon its bounteous tables. We hope that it will be the best meeting of Synod yet and the most fruitful of good results for our Church and for the kingdom of Christ.

Rev. Frank T. McFaden, D. D., our old friend and classmate, has been called and has accepted the call to the First Church, Richmond. We think that he missed the larger opportunity at the Second Church, Charlotte, but then Virginians, who have never known North Carolina, have a weakness for Virginia which should be pardoned them and their wives. Dr. McFaden will do a great work in Richmond, and now that he has the good excuse of a residence in that city he might begin the agitation of the removal of Hampden-Sidney college to the capital city and the resuming, under new auspices, of the old relations between the historic college and Union Seminary, which meant so much for both during the greater part of the Nineteenth Century.

Readers of the Presbyterian Standard will feel a personal loss in the news of the death of Colonel J. B. Rankin, a long time contributor to the columns of the North Carolina Presbyterian and until two years ago the editor of the Devotional Department of its successor, the Standard. An account will be found elsewhere of his death and of the funeral services. He was a good man, full of the Holy Ghost and of faith. After partly completing a theological education, his studies were interrupted; he entered the army and rose to the rank of Colonel, by his ability and courage and was prevented by providential circumstances from entering the calling upon which he had set his heart. But he preached many a sermon with his pen, he was peculiarly gifted in prayer, and better than all, he was an epistle known and read of all men. To his son and two daughters the Standard extends its sincerest sympathy.

The Standard takes pleasure in being the medium through which a correction is made of the substance of an interview from Dr. Coyle which has been widely

quoted, to the effect that the line between Calvinism and Arminianism had been wiped out in the revised Confession. On the contrary he claims as Dr. Van Dyke has done that the revision had so modified an apparent harshness of statement in certain doctrinal truths as to make them less offensive to dissenting bodies, but that the Calvinism of the Confession is just as sound as ever. This is the substance of a conversation held with Dr. Coyle by a friend who showed him a recent copy of the Standard. The blame is laid on a Denver reporter. We could wish that the correction had been made before that historic meeting of two committees in St. Louis. But with Dr. Coyle and his sound Calvinism, and Dr. Ira Landrith of the Cumberland Church insisting that there shall be no "compromise or surrender of its historic doctrinal position," it is difficult to see how those two committees got so close together in such a short space of time.

The case then stands this way: Dr. Van Dyke and Dr. Coyle and the whole liberal party in the Northern Church insist that the Confession has not been changed so as to touch its Calvinism. Any Calvinist that has read the Confession as revised knows that to be true. Even the Philadelphia Presbyterian at last admits that. Even the Central Presbyterian affirms nothing contrary on its own responsibility, but contents itself with quoting from Arminians, as ignorant of their own creed as they are of Calvinism. The whole Cumberland Church condemns the Unrevised Confession. Its stock in trade all along the border where it has come in conflict with real Presbyterians has been the abuse of the Confession and its fatalism and other horrible doctrines. It has modified the Confession itself, radically, and tried to expunge its Calvinism, so far as their historic attitude toward ministerial education allowed them to detect its Calvinism. A part of the Cumberland Church says frankly that the Confession is not changed as to its Calvinism and that they would prefer union with an Arminian to union with a Calvinistic body. The Methodist Protestant Church has just been carrying on a flirtation with the Cumberland on the ground of a common Arminianism. The other part of the Cumberland Church declares that Calvinism has been revised out of the Confession, and that therefore they are willing to talk about union "without compromise or surrender of the historic doctrinal position" of the Cumberland Church. Manifestly, the situation is an impossible one. The Northern Committee stand a good chance of being laughed out of court when they make their report, and the keen minds of their brethren get hold of it, and the Cumberland Church will probably find before long that the agitation about union, on the ground that the Cumberland Church has now no distinctive doctrine that would separate it from the Northern Church, and therefore has no right to a separate existence, was the most suicidal agitation that a church in its senses ever began.

Another most interesting piece of news the Standard takes pleasure in publishing, from this same interview with Dr. Coyle, namely, that the Committee on the Colored Question of the Northern Church will recommend "separate Synods and Presbyteries for the colored brethren but allow them representation in the General Assembly." Well, the world do move. If there is any difference between that and the position of the Southern Church on the colored problem, we have not been able to discover it. We are not saying, "We told you so." The gallery folk will try to keep quiet until that report is made and adopted. But the audience will forgive us if we have to shut our mouths with grim determination to prevent an all pervasive smile as we look at each other.

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For table of contents see page 16.

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PRESBYTERIAN STANDARD, Charlotte, N. C.

**The Religious Education Association.** We promised our readers a good while ago a review of the proceedings of the first convention of the Religious Education Association. The proceedings were duly received, handsomely bound, and were carefully read at the time. Other things have intervened, however, until now, and we are reminded at the same time of the promise, of which reminder more anon.

About a year ago the Council of Seventy, a body of "seventy biblical teachers in the leading educational institutions throughout the country," issued a call for a Convention in the interests of religious education. This Council of Seventy has in its membership professors in every Northern Presbyterian Seminary, with the possible exception of Princeton, and according to its own statement "is organized on the belief that the Bible is a unique revelation from God, and strives in a constructive spirit to investigate the teachings of the Bible and to extend its influences among the people. While, therefore, a large liberty is allowed to the individual teacher, the position occupied by the Council is altogether evangelical."

But the Council of Seventy is recognized as a pretty liberal body of scholars, whatever its platform may be, and it was perhaps unfortunate for the cause of the new Association that was to be organized that the call for the organizing convention came from the Council. Enough and more than enough has been made of that, however; more than enough because more than the truth. The Convention that assembled in response to the call was an independent convention and the Association that it organized is an independent association, spite of the misgivings of prejudice and the accusations of ignorance.

The call contained the following reasons for the existence of such an organization:

1. That the religious and moral instruction of the young is at present inadequate, and imperfectly cor-

related with other instruction in history, literature, and the sciences.

2. That the Sunday School, as the primary institution for the religious and moral education of the young should be conformed to a higher ideal, and made efficient for its work by the gradation of pupils, and by the adaptation of its material and method of instruction to the several stages of the mental, moral and spiritual growth of the individual.

3. That the home, the day-school and all other agencies should be developed to assist in the right education of the young in religion and morals.

4. That this improvement in religion and moral instruction can best be promoted by a national organization devoted exclusively to that purpose.

Now anybody with brains in his head instead of sawdust, knows that the first fact stated is true. The amazing ignorance of the Bible under the present system of instruction, or want of instruction, is one of the wonders of the age. It has been tested so often that the proof is absolute. Nor has anybody much doubt that the ideals of our Sunday School instruction are not as high as they might be made; nor that the Bible should be studied more in the home and in the school. Whether a national organization is the best plan for promoting such ends is yet to be proved.

But immediately upon the issuance of this call, there arose no small stir. The reference to the "graduation of pupils" in the Sunday Schools stirred up some who thought their craft as the Publishers of Sunday School Literature might be in danger. The name of Dr. Harper, among those issuing the call, was another bugaboo. The Convention met, however, and after the fullest and freest discussion the Association was organized.

And there has not been a more suggestive book published for a long time than the volume of addresses and papers and prayers that the volume of the proceedings contains. The book itself confirms the impression of the Standard that with some admixture of evil and error the movement itself was good and to be encouraged. It is a pity that the hue and cry kept some of the more orthodox scholars away, but they seem to have found out the truth about it and sent in their names by the hundreds afterwards. It is almost like calling the roll of the distinguished preachers and teachers of the American Churches to look over the names. There are none from the Roman Catholic Church. That Church does not believe in any movement that looks toward the putting of the Bible in the public schools, because then its great argument for parochial schools would be gone, namely, that the schools are "godless," having no religious instruction. The list contains the names of some Unitarians, we regret to say, and this is our chief objection to the Association as now constituted. We should much rather draw the Evangelical line throughout. And yet, as the object of the Association is to promote religious and moral education, and does not interfere in the slightest degree with the matter of the teaching of the Sunday Schools or of the Public Schools, that regret is concerned rather with the reputation of the Association and the opening that this gives to the attacks of the prejudiced than to any harm that could come to the cause of the religious education itself.

There is another thought suggested by one of these papers, namely, that the different denominations are bound to unite in some consensus of opinion as to the religious education in the Public Schools. And if same plan is adopted, as to the parts of the Bible to be read

and the moral precepts deduced therefrom, as this is a free country, those represented in the schools should be represented in such an Association for securing this desired end.

And we could wish again that the ministers and professors of our Southern Church, with its soundness in the faith, a witnessing Church as it believes itself to be, would disregard the hue and cry and enroll themselves with their brethren of all churches in the North and West and in other churches of the South, in order to help in keeping the Evangelicals in their present overwhelming majority and their aims and purposes foremost. The sort of protest that comes from outside an organization of this kind does mighty little good. Certainly we have not solved the problems that are presented in the reasons given for that call.

We close with the view of the Association as given in the closing discussion by a good enough Presbyterian, Richard Morse Hodge, D. D. Dr. Hodge said:

The Religious Education Association will be a spiritual force. How strange it is that no one in this land can be found to object to a religious education convention but Christians engaged in religious education! Why are any of them afraid? Some have been suspicious of this movement, conceiving it to be a concealed propagandism on the part of those who own to a partiality for the modern historical study of the Bible. The constitution of the Religious Education Association reported this morning has put that idea out of commission. Radicalism needs conservatism as partner. A friend of mine, a great business man, tells me that he believes in team work and that he employs a thorough-going pessimist as an assistant to knock out his schemes—if he can! The suspicion aroused by this movement came because we did not know each other. This Convention has disarmed that suspicion by laying bare our hearts to one another. It has been a habit of the ages to take a gloomy view of human nature; men are considered guilty until they are proved innocent; they are heretics, until they are understood. This habit slew Jesus Christ. Association promotes understanding, and unites us in advancing the kingdom of God.

The Standard has before had occasion to compliment the **Zeal for Orthodoxy and Business Sense.** Christian Observer upon the admirable combination of these two excellent qualifications for a religious paper. We have so much admiration for them that we are almost compelled to record the latest instance of this peculiarly happy blending of the inherited New England and acquired Southern traits of character.

The issue of September 30 contained three editorials, the first two to prepare the way, gently, for the third.

It seems that Professor George F. Moore, Professor of Theology of Harvard University, wrote an article not long ago in the Independent that the Observer does not like. In the course of this article Professor Moore used the phrase, "Biblical Studies." The excoiation of Professor Moore, for the use of the following language:

"The task of the constructive theologian today is to put in the place of the old dogmatics and apologetics a philosophy of the Christian religion, in which the facts of Scripture history and Christian experience are interpreted in conformity with the modern conceptions of the universe and God's relation to it, and of the nature and destiny of man. To this central discipline philosophy, psychology, the philosophy and history of religion are subsidiary."

is followed by this advertisement:

In view of this declaration coming from a professor

in a theological seminary, our Presbyteries have need to use a prudent caution in regard to the seminary at which any of their candidates propose to study.

Then follows an editorial on the American Institute of Sacred Literature and the Council of Seventy. That council had had the imprudence to send to the Christian Observer a dangerous tract on the subject, "Why should a Pastor Take an Active Part in Promoting and Directing Bible Study in his Church." We do not hold a brief for either the Institute or the Council, but should like for the sake of ordinary decency and honesty to protest against such a mendacious description of the Council as the following:

In this "Council of Seventy" are some evangelical ministers. Associated with these are men who have been deposed from the ministry by evangelical Churches on account of their errors of doctrine. Other members of this Council are so imbued with the spirit of destructive higher criticism that they are not more safe as biblical teachers than were Thomas Paine or Robert G. Ingersoll.

The Christian Observer then pays its special respects to President Harper, in such a manner as to win undeserved sympathy for him, and then vents its spleen upon this paragraph,

The contributions of other religious literatures are sought by the Council, that through the study of these literatures, the teachings of the Scriptures may be more clearly understood,

with the following characteristic comment, which itself beggars comment:

Old-fashioned Presbyterians will be slow to go to Mohammed or Zoroaster or Confucius for guidance in the interpretation of the Bible. A pure Gospel, uncontaminated from any source, is refreshing and life-giving to the soul. A delicious beefsteak is not improved by spreading arsenic over it; nor is the word of God made more valuable to the hungry soul by administering with it the superstitions of heathen nations.

When did the Old-fashioned Presbyterian get so fearful about his faith that he was afraid to study any religious literatures for fear of contamination? Out on such principles! They are as foreign to Protestantism as the Inquisition itself with its very stifling of thought. And as every tyro knows the study of comparative religions is a help to the understanding of the true religion.

Next comes editorial three, the superstructure for this carefully laid foundation. Its title is the Religious Education Association. The connection is very obvious. We will let the Observer state it:

For some weeks there has been lying on our desk the "Proceedings of the First Annual Convention" of "The Religious Education Association," an institution to which we have already called attention with a warning note. We turn to this volume and find that this Professor of Theology, Dr. Moore, whose estimation of the Bible we have just considered, holds a place along with Dr. William R. Harper on the Programme Committee of the Religious Education Association.

The argument following would be humorous except for its maliciousness. Dr. Moore as we have seen used the phrase "biblical studies." Dr. Harper in his address made use of the same dangerous phrase. It could hardly have been avoided in such a Convention. Therefore, the gifted editor argues with a plentiful sprinkling of italics to show the reader the way through the devious labyrinth, Dr. Harper must have used that phrase in the same sense in which Dr. Moore used it, or as it was said that he used it (which may be a

different thing.) Here is the dreadful heresy of Dr. Harper:

Too many colleges, especially in connection with Christian denominations, and in fact under ecclesiastical control, are doing less than they ought—to say the least—for religious education and for biblical study.

As the editors of the Christian Observer read this “there flitted through the mind” (or whatever name might be given to their thinking apparatus,) “Dr. Moore’s description of what biblical study should be.” Hence the Religious Association, to which Dr. Moore and Dr. Harper both belong, is conspiring to corrupt the very fountains of orthodoxy with “biblical study.”

But we have not yet reached the colored occupant of the fuel department. It is enclosed in brackets and contains the information with regard to the membership of the Religious Education Association, as it were in a scandalized whisper, “(We are glad to say that it has secured only two names in our communion).” And the Observer might have added with that honest confession that is good for the soul that it was glad one of those names was that of the editor of the Presbyterian Standard. Thus orthodoxy can be defended and a blow administered a rival newspaper at the same time, with additional credit both at the bar of conscience and in the bank.

As a matter of fact there are four names “in our communion.” Chancellor Fulton, of Oxford, Mississippi, thought good enough a Presbyterian to be elected to the Presidency of the Southwestern Presbyterian University; President Charles W. Dabney, whose father did not always conceal his contempt for the editors of the Christian Observer, but who was thought to be a pretty good Presbyterian, even an old-fashioned one; the Rev. H. M. Sydenstricker, of Corinth, Mississippi. Our congratulations and commiserations to Mr. Sydenstricker.

The Observer closes with this pious stab:

Those ministers and churches who believe that the Bible and the Church are destitute of authority as a revelation of God to man, will want the literature of the “American Institute of Sacred Literature,” and of its child, the “Religious Education Association.” Others—God’s true children—will avoid it, and will earnestly resist its advances.

The Association expressly disavows any purpose of publishing the Sunday School Literature.

And we submit that there was a good deal more short and direct way for the Observer to express its opinion that the editor of the Standard was not a true child of God, than this circuitous route, through three column editorials.

The editor of the Standard sent in his name for membership in the Association, with the hope of accomplishing some good. He was elected a member of the Press Department, and considers it an honor to serve with such men as Howard Bridgman, of the Congregationalist, Nolan R. Best of the Interior, Thomas O. Conant of the Examiner, Ernest H. Abbott, of the Outlook, James H. Garrison of the Christian Evangelist and Ira Landrith, of the Cumberland Presbyterian. The editor of the Standard was asked to serve on account of his conservative views. Nevertheless, none of these men, as compared with the editors of the Christian Observer, are “God’s true children.” The news that they have been cast out into outer darkness by the Christian Observer, will perhaps surprise

Presidents Butler of Columbia and Angel of Ann Arbor, De Witt Hyde of Bowdoin, and McPherson, the Presbyterian head of the famous Lawrenceville School, near Princeton. It will be news also to Ballantine of the Y. M. C. A. training school, to McFaden of Knox College, Toronto, to our friend Bailey of the Biblical Recorder, to Professor Day of the San Francisco Seminary, to Henry van Dyke, and Dr. Gunsaulus and Bishop McVickar and Chancellor Kirkland, to Robinson and Zenos of McCormick Seminary, to Alderman of Tulane and Tillet of Vanderbilt, to Melancton Jacobus and Sylvester Nash, to Dean Russell and Richard M. Hodge, to Howard Duffield and Josiah Strong,—we say it will be sad news to these men that they have falsely supposed all these years that they were true children of God. These names are simply samples from a list of the officers of the Association. Its membership contains the names of hundreds of godly teachers and preachers and editors whose shoes’ latchet the editors of the Observer are not worthy to unloose, to come to the point.

And we think in conclusion that even the celebration of a fake anniversary as a ninety year old religious paper, even the excuse of senility, does not warrant any such Pharisaical impudence as that statement is. We care nothing about ourselves. We have been called all sorts of things by saloon keepers, saloon politicians and the editors of the Christian Observer. But ordinary decency should have prevented such a sweeping charge against such men as we have mentioned, and their names were before the Observer as it wrote. It seems to us the Observer should be wary how it brings the charge of not being the true children of God against such men, especially if it wishes to emphasize the word “true.” Perhaps none of them has had the privilege of a certificate of truthfulness that the Presbytery of Louisville once issued by a bare majority vote, and with an array of testimony to the opposite effect that makes mighty interesting reading even at this late day.

The death of Mrs. Booth-Tucker in a railway accident last Wednesday and the wide sympathy the event has called forth from every part of the country and from all creeds and churches and classes indicate the hold which the Salvation Army itself has obtained upon the popular imagination. It is true that the organization owes much of its success to its founder who still lives to guide its destinies, General Booth, who took over into an evangelical organization the spirit and some of the spectacular methods of the military order. But that very fact made the early attempts of the Salvation Army a ceaseless fight against opposition and ridicule by those who professed to be fighting in a common cause. It was not very long, however, before it was seen that the army was reaching the neglected thousands that never go near the churches, whom the ministry seem largely unable to impress, partly from the very fact that Christianity is itself elevating and refining and that it lifts people into respectability in proportion to its success. And we recall the words of a distinguished Englishman who said that the men who opposed the Salvation Army would have opposed the Apostles themselves. There was doubtless truth in the remark. And so we have never felt inclined to make light of the wearers of the Army uniform nor to decry their peculiar and spectacular methods. If there are men that

an only be reached in that way, let not our more correct canons of taste shut such men out of the Kingdom of Heaven. And then there is something inspiring in the military obedience which they render their authorities, a spirit that any Christian Church might well desire for its own.

### Review of Contemporaries.

In his sermon at the re-opening of the Princeton Theological Seminary last week, President Patton declared that to deny miracles or to attempt to explain them all away by invoking purely natural causes is to give up the very foundation of Christianity as a religion and to leave it with nothing more than a basis of human philosophy and poetical imagination on which to rest. "Christianity," as he said at Princeton on Sunday, is a piece of information given supernatural-ly and miraculously," or it is no more than a mere superstition, a mythology; it may exist as a moral philosophy without a supernatural birth and mission for Jesus, but it ceases to be a religion, the religion which has built the temples of worship of Christ. If Jesus was a mere man, worship of him is idolatry. And if the essential miracle of the Incarnation is accepted, what difficulty is there in the acceptance of the rest of the miracles of the Bible, if not of other miracles dogmatically proclaimed as of subsequent occurrence? This is the close reasoning we expect from Dr. Patton, and who shall refute it? Certainly the spiritual resurrection is more than the physical, and those who attempt to explain away Christ's resurrection on Strauss' visionary hypothesis, or who attempt to account for Jesus' survival of the crucifixion by "suspended animation," whatever that may be, are simply playing with vocables and refining terms out of their meaning. It was the author of "Robert Elsmere" who discovered that "miracles do not happen" (and inferentially have not happened). The discovery, however, needless to say, was pure assertion, and was not accompanied by any evidence. But then to some natures there is a great deal in simple assertion, as unquestionably there is—of assurance.—The Christian Work and Evangelist.

Two of the largest public meetings held this year in London have testified to the indignation aroused by the latest series of Turkish atrocities. The first was at the City Temple on Thursday evening; the second at St. James's Hall on Tuesday. The speeches of Bishop Gore, Dr. Clifford and Mr. Meyer were received with demonstrations quite as remarkable as any of the scenes during the Armenian or Bulgarian agitations. When Lord Salisbury, in 1896, decided on a policy of inaction, and refused to obey the national mandate which would have bidden him send our warships to the gates of Constantinople, the people were obliged to acquiesce, but a heavy burden was left on many consciences. There is no answer to the argument that when Britain tore up the Treaty of San Stefano in 1878, and refused to allow Russia to liberate the Christian peoples of the Sultan's Empire, she assumed the responsibility for their future good government. In the characteristically weak and sophistical letter which Mr. Balfour has addressed to the Archbishop of Canterbury, he attempts to excuse our action in 1878 on the ground that the population of Macedonia is mixed, and that only a portion would welcome Christian dominion. The reply is that in Bulgaria and the other nationalities which have been set free from the Sultan the people are also mixed, yet they live together without serious disturbance. So it would be in Macedonia. We cannot rest satisfied with one weak and cautious diplomatic note urging the application of the promised reforms—reforms which, as Dr. Gore said, are less than the irreducible minimum, because they do not include the appointment of a Christian Governor.—Episcopal Recorder.

Andrew Carnegie, speaking recently at an entertainment at Govan, Scotland, "said he wished his countrymen would take to their hearts that the one blot upon

the people of Scotland was that they often fell from true manhood through the use of intoxicating liquor. There was a saying in America that a totally abstaining Scotsman could not be beaten, and wherever a Scot has fallen it was, in ninety-nine cases out of the hundred, the result of intemperance. Every Scotsman at home or abroad had in his keeping part of the honor of Scotland, and Scotland having so much more honor per man than other lands, it followed that every Scot carried a greater load of honor than the man of other lands. He wished that every word of his to workmen in Scotland would cause them to reflect upon that, and to resolve that henceforth they would never disgrace either themselves or the land that gave them birth. The only defect of the Scot, compared with the man of other lands, was that of intemperance, which, however, he rejoiced to know, was steadily decreasing."—Presbyterian Journal.

Efforts are being made by the American missionaries, through the American and British Governments, to secure permission for the entrance of the Red Cross Society into Macedonia. The population is absolutely starving or subsisting on roots and grasses. The wounded are lying uncared for and festering to death, while the dead are unburied. If the entrance of the Red Cross is forbidden, it is hoped that Turkey will allow the distribution of relief. This at present is forbidden, and the watchword of the government seems to be extermination at all costs and irrespective of the suffering entailed. To get relief to those most in need of it, it must be transmitted through the hands of outsiders, as the Turks themselves misappropriate everything they can lay their hands upon. This appeal of the missionaries should arouse all Europe, as well as our own country, to the heinousness of the Turk's offence. He is an inhuman wretch, who not only makes war upon the defenceless, but makes war in the most savage and brutal manner. If the powers are too cynical and hard-hearted to stop this war, they might at least have decency enough to compel the Sultan to conduct his campaign according to the methods known as "civilized warfare."—Episcopal Recorder.

Misgivings exist in certain religious circles in this country with reference to the theological soundness of the native Christian Church in Japan. That there is some ground for this distrust is widely admitted. President Charles Cuthbert Hall, of the Union Theological Seminary, New York, who recently visited India and Japan in the interests of the Christian religion, admits that "there is a tendency toward radicalism in some sections of the Japanese Christian Church"; but with that statement, he says, must be coupled the compensating fact that "the native leaders are aware of that tendency, are regarding it with intelligent solicitude, are seeking to win it over to the basis of an evangelical theology."—Boston Congregationalist.

### Book Notices.

The Presbyterian Quarterly for October is before us with the following interesting table of contents:

- I. The Old Testament in the Light of Its Own Times. R. E. Vinson, B. D.
- II. Old Testament Criticism. F. P. Ramsay, Ph. D.
- III. Christ's Active Obedience. S. M. Tenney, A. M.
- IV. Imputation. K. M. McIntyre, D. D.
- V. What Is Conscience? Robert Reid Howison, D. D.
- VI. The New Philosophy. Charles Gray Shaw, Ph. D.
- VII. Notes: Personal Recollections of the First General Assembly. R. Q. Mallard, D. D.
- VIII. Practical and Homiletic Notes: The Value of the Study of Church History. D. K. Walthall, Ph. D. Homiletic Briefs. Alexander Sprunt, D. D., E. D. McDougall, B. D., M. W. Doggett, D. D., and Joseph Rennie, D. D.
- IX. Criticisms and Reviews. R. A. Webb, D. D., R. C. Reed, D. D., F. R. Beattie, D. D., George Summey, D. D.
- X. Notices of New Publications.

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## Devotional.

### A Sabbath Program.

By William Chalmers Covert.

Let the balm of sleep do its work after the weekly toil and when the early voice of labor is still, but let it not steal the freshness of the new day. See the Sabbath while it is young and welcome it near its threshold, lest sleep overdone bind the hands in idleness and dull the heart with lethargy.

Let the cool showers that wake and stir the blood fall upon you to refresh your body and tone your nerves. Let the family, free from outside claims, unify itself at the breakfast board, and looking into each other's faces seek new tokens of reciprocation. Set the Holy Book as chief garnishment at the father's place. Let it be opened and some inspiring call to life and its best be read and with God's word echoing in each heart let God's presence be sought for the table, for the work, for the leisure of the day.

Thus begun, let the day run forward. The chord struck, complete the symphony. Let nothing lower the pitch nor mar the theme.

Bind the family in stronger bonds as the day grows. Let all meet in the church pew that their thoughts and feelings may have the incentive of hallowed surroundings. Let songs of worship separate the lips and shame away all self-consciousness. Let prayer rise and pour back into the soul a filling richness. Gravely seize the truth. Take it into your life and commit it to service. Let the gates of your better nature stand wide that the tide of your better impulses may pass outward. Meet men. Greet men. Let your fellowship with God be real and the holy house will fill and glow with his presence.

Give the afternoon in part as an offering of labor to those in need. Walk enough in God's sunshine to cleanse your soul of gloom. Drain the sweetness of some good book. Abide with men before whose eyes God has set a vision. Give the Holy Book large place in the feeding of your hungry heart. Do everything that is right. Do nothing that is wrong. And when the day's program is ended your life will have garnered the best joys and the truest peace that the Sabbath day provides.—The Interior.

What is it in Jesus that so draws men, that wins their allegiance away from every other master, that makes them willing to leave all for his sake and follow him through peril and sacrifice, even to death? Is it his wonderful teaching? "Never man spake like this man." Is it his power as revealed in his miracles? Is it his sinlessness? The most malignant scrutiny could find no fault in him. Is it the perfect beauty of his character? None nor all of these will account for the wonderful attraction of Jesus. Love is the secret. He came into the world to reveal the love of God—he was the love of God in human flesh. His life was all love. Men saw it in his face and heard it in his voice and felt it in his touch. This was the great fact which his disciples felt in his life. His friendship was unlike any friendship they had ever seen before, or even dreamed of. It was this that drew them to him and made them love him so deeply—so tenderly.

Nothing but love will kindle love. Power will not do it. Gifts will not do it. Men will take your gifts and then repay you with hatred. But love begets love; heart responds to heart. Jesus loved.—Dominion Presbyterian.

Vicarious suffering is a fact of life, and cannot be expelled from life until love is expelled. We cannot care greatly for the highest interests of another without bearing his infirmities and taking on his sickness—nay, even bowing to the burden of his sins.—Hugh Black.

There is joy in self-forgetfulness. So I try to make the light in others' eyes my sun, the music in others' ears my symphony, the smile on others' lips my happiness.—Helen Keller.

## Missionary.

### The Forward Movement.

What is the *raison d'être* of the Church? Will it suffice for her to be a mutual benefit society, or a social center, or a conservator of morals and of good citizenship, for the community where she exists? Above and beyond all this, she is to give the gospel to the whole world, and that within the present generation. If this is within her power—as undoubtedly it is—and she is failing to fulfill her trust, how can she expect blessing? Is it any wonder that the past year's returns show such infinitesimal progress in conditions to the Church at home?

Which may be expected to come first, missionary activity or a revival in the Church? Which is of the nature of cause and which of effect? It is an inviolable law of the Spiritual Kingdom that obedience brings blessing. Before the windows of heaven can be opened, the tithes must first be brought in. The result cannot reasonably be expected without first complying with the condition. "Seek FIRST the Kingdom and all things shall be added." This is the divine order, and it cannot be reversed. Only as the outlet of the life of the Church, as well as of any individual, is enlarged, can the inlet be deepened and the life greatly enriched. Before revival there must be an awakening. The initial step in any genuine evangelistic campaign should be missionary obedience. Right here lies the secret of success or of failure, according as this fundamental principle is recognized or ignored. The Church which sets about obeying the Great Commission will not suffer from the dry-rot of self-centered life. For the Church that loveth her life shall lose it, and the Church that loseth her life for Christ's sake and the gospel's, the same shall save it.—The Herald.

The Bible, translated into the language of Tibet, is now being carried even into that forbidden land, in advance of foreign commerce and travel. The Russian Government, which hitherto intolerant of missionaries, gives the Bible itself free course among the people. It is admitted free of duty, and has often been transported free of charge.

The missionaries of India appeal for more workers from Christian lands, "because India, now awakening from the sleep of centuries, is in its most plastic and formative condition, so that the impressions, good or ill, which it receives in these present fateful years are likely to affect its future for centuries to come."—Exchange.

It is no strange thing to see veteran missionaries who by arduous service have well earned their discharge, returning from furlough to the field, desiring to end their days in active service. One of these is Bishop Stuart of Persia, who has already rendered fifty-three years of service under the Church Missionary Society of England.—Exchange.

It is just one hundred years since the first Sunday school in India was established in Serampore by Felix and William Carey and John Fernandez. There are now 12,000 schools conducted in thirty-two Indian languages or dialects, with a membership of about 300,000, and 7,000 teachers.—Exchange.

The Presbyterian Church has a membership of some seventeen hundred among the Sioux Indians, and last year the proportion of contributions to missions from these Indian members was a dollar and a half apiece. Some of us who are civilized need a little of this Indian spirit of giving, for our contributions to missions fall far below the Sioux mark.

I hold what God wills above what I will. I cleave to him as his servant and follower; my impulses are one with his; my pursuit is one with his; in word, my will is one with his.—Epictetus.

## Sunday School Lesson.

BY REV. H. G. HILL, D. D.

### David's Grief Over Absalom.

II Sam. 18:24-33.

Nov. 8, 1903.

Absalom had alienated the hearts of many in Israel, and rebelled against his father and driven him from Jerusalem. David and his followers had crossed the Jordan and gone to Mahanaim. Absalom with a large army had pursued him. David dissuaded from going forth to battle in person had sent out his forces under the command of Joab, Abishia and Ittai. He charged each of these leaders to "deal gently with Absalom." The battle was fought in the woods of Ephraim. David remained in Mahanaim to await results. His waiting and watching in suspense was more difficult than an active participation in the struggle. Our lesson describes the events succeeding the conflict and presents several topics.

I. The Messengers and their Tidings.—Two messengers are sent from the field by Joab, after the death of Absalom. Cushie starts first, but is followed and outrun by Ahimaaz the son of Zadok the priest. Ahimaaz says "All is Well. Blessed be the Lord thy God which hath delivered up the men that lifted up their hand against my lord the King." Questioned as to Absalom's fate he declared, "I saw a great tumult but I knew not what it was." When Cushie comes he exclaims "Tidings, my lord the king, for the Lord hath avenged thee this day of all them that rose up against thee." Asked concerning Absalom, Cushie answered, "The enemies of my lord the king and all that rise against thee to do thee hurt be as that young man is." Delicately but positively and in language expressive of complete loyalty to David does he announce to the bereaved father the fate of his wayward son. Both messengers were eager to bear what they deemed good tidings, and this should be the case with all entrusted with the Gospel message. Both too, endeavored to honor their king by words and deeds. Both also acknowledged the hand of God in their success and ascribed victory to him. In these things they set us an excellent example.

II. David's Anxiety for Absalom.—In several ways the king manifested his concern for the safety and salvation of rebellious Absalom. He did this in the pathetic charge that he gave to each of his commanders to "deal gently with the young man Absalom for his sake." Though this depraved son had cast off his authority and was seeking his throne, kingdom and life, yet he would not have him destroyed. He revealed the same anxiety in the question addressed to each of the messengers even while they were announcing their tidings, "Is the young man Absalom safe?" He seemed more desirous of knowing his son's condition than of being assured of victory, and its precious fruits. Nor was David's anxiety for Absalom needless. He had for years been dominated by evil passions, had displayed a depraved nature, and was walking in a perilous path of transgression against the laws of God and man. Yet he was a young man of excellent natural gifts which might bring him to honor if rightly directed. It was not wonderful, therefore, that the wronged father yearned that the ungrateful son might be spared for repentance and reformation.

III. David Mourning over Fallen Absalom.—Informed of his son's death in battle for attaining his crown and kingdom the king is much moved and retires weeping and lamenting to his chamber. Copious tears attest his grief, and his bitter lamentation finds expression in the words "O my son Absalom, my son, my son Absalom; would God I had died for thee, O Absalom, my son, my son." He might well desire to die in Absalom's stead for he would have died the death of a saved believer, while his son died in the act of committing heinous sin. David too may have mourned because he had not done all he could to save Absalom from ruin.

## Westminster League.

BY REV. HUGH W. HOON.

### How We May Help Abolish the Saloon.

Eph. 6:10-13.

Topic for Nov. 15.

There are a few things about which all right thinking people are agreed; one of these is the evil of drunkenness. Even those who claim the right to get drunk, admit that it is a great evil. The question which confronts those who would do something to lessen the amount of drunkenness is, how can we help to abolish this evil thing? Many there are who say that if a man wants to drink and get drunk, he will find a way to do it, no difference what the opponents of the drink habit may do. There is just enough truth in this statement to mislead. It is a fact that a confirmed drunkard will do anything in his power to get intoxicants even to the extent of committing a crime sometimes. But it is just as patent a fact that the harder it is made to get the accursed thing the fewer there are who will get it.

The saloon is especially adapted to keep men who have already learned the habit, in its power. It is also the best means in the world to make drunkards of those who otherwise would never get into the grasp of the drink demon. Some people argue that the best way to stop the spread of the evil, is to familiarize people with its presence and they will become disgusted with it and let it alone. But there is a stanza which can be applied to this as well as to any other vice. It is that familiar verse which reads:

Vice is a monster of such frightful mein,  
That to be hated needs but to be seen,  
But seen too oft, familiar with its face,  
We first endure, then pity, then embrace.

For every person who has become disgusted with the sin of drunkenness of because having seen too much of it, there are thousands who have been led into the sin by having the temptation constantly before them.

Anything that is done to lessen the evil, is a better thing than nothing. If one saloon can be run and a dozen others closed, the young man who passes along our streets will have that many the fewer temptations thrown across his pathway.

But all restrictions must be made by those who are heartily in favor of such restrictions and who have an interest in seeing that the laws making these restrictions are enforced. Therefore the good people of every community should aid every effort that is made to make the places where intoxicants can be procured, fewer.

But in addition to this every friend of temperance should use his individual influence to instill into the young the hatred of the saloon. Let every boy and girl who grows up be taught that the saloon is the gateway to hell and that the first time the threshold of such a place is crossed, the soul and body are put in jeopardy.

The women of our land have a powerful weapon against the saloon in their hands and if they would use it they would be doing effective work toward the putting away of the hateful thing. If no young man were allowed in the company of our respectable young women if he was known to be a frequenter of the saloon, many of them would stop their visits to places where alcoholic beverages are sold. But our girls are too lax in this respect. Too often indeed the young man knows that many respectable young women don't object to a young man's taking a drink occasionally when in the company of his associates. Truth to tell, they too often let it be known that the young man of dissipated habits has an especial charm for them. If they would use their weapon which they hold, the patronage of the saloon would fall off enormously, and saloon keepers are in the business for the money that is in it.

Then we should all watch and pray and labor with those who are enlisted against this thing, putting on the whole armour of God, knowing that our warfare is against one of the strongest foes human beings have.



ST ANDREWS CHURCH, PRESBYTERIAN,  
WILMINGTON, N. C.

## Contributed.

### Sketch of First Church, Wilmington, N. C.

The Presbyterians of Wilmington, N. C., were organized into a church in the spring of 1817 by Fayetteville Presbytery. The corner stone of the First Church building was laid in May 1818. This church, which stood on Front Street between Dock and Orange Streets, was destroyed by fire November 3rd, 1819; a new building was completed in 1821.

The first pastor of the church was the Rev. Artemus Boies, who was installed May 12th, 1819. No Sessional records were kept, or, if kept, they have been irrecoverably lost. But from the Presbyterian records and other authentic sources, we have a concise account of the several short pastorates until 1831, when the Sessional records, though not full, become accessible. Those years, 1817 to 1831, comprise a period of struggling existence, and at times the life of the church seemed flickering, as if about to expire. But God is faithful, and a praying band of women, organized in 1824, met steadily for many years in private houses to plead for the welfare of Zion, and who may say that the salvation of the church was not due to them.

The first pastorate was brief. Mr. Boies moved to Charleston in the following year after his installation, and was succeeded after an interval by Rev. Leonard E. Lathrop, a native of Hebron, Conn., who was ordained and installed Jan. 1823. Mr. Lathrop, on account of ill health, resigned in October 1824.

The church was then without a pastor until April 1827, when the Rev. Noel Robertson, licentiate of the Second Presbyterian Church of New York, was ordained and installed. He resigned, however, in April of the following year, and died the same year in Pennsylvania at the early age of twenty-two. After another vacancy and consequent depression of about three years, the church was greatly revived during the year 1830 by a visit from the Rev. W. S. Plummer, then a domestic missionary; and later in the same year by the coming of the Rev. Thos. P. Hunt, as stated supply. In March 1831, the first Session of which there is any record was elected, consisting of Alexander Anderson, Wm. P. Hort, Jas. Owen and Robt. W. Gibbs. On May 13th 1832, Mr. Hunt was installed pastor. Under his zealous pastorate, ladies' societies were formed, and the contributions of the church greatly increased.

Mr. Hunt was succeeded in 1834 by the Rev. James A. McNeill, as stated supply, who was subsequently called to the pastorate, but, on account of failing health, was never installed. In 1837, the church was supplied for a few months by the Rev. Robert Southgate, and in 1838 by the Rev. Henry Brown. He was succeeded by the Rev. W. W. Eels, of Harmony Presbytery, who was called to the pastorate, and served the church from 1838 to 1841. After his retirement, the

church was supplied from time to time by the Rev. Thomas R. Owen, a son of the church.

The Rev. J. O. Stedman took charge in Jan. 1841 and continued with the church until 1851, as stated supply, declining to be installed as pastor. During his care of the church, 85 persons were added to the communion, of these thirty white and five colored were received on examination. This pastorate laid the foundations deep and builded well; classes for catechetical instruction and studies in the Confession of Faith were instituted and maintained; a Sabbath school for colored persons was organized; a monthly concert of prayer for missions was regularly observed; a juvenile missionary society was formed, also a domestic missionary society and the contributions of the church were largely increased. In the interim between the pastorate of Mr. Stedman, which closed in 1851, and the coming of the Rev. M. B. Grier, as stated supply, in July, 1852, the piety and zeal of the church would seem to have declined. Mr. Grier, on entering upon his work, found the outlook unpromising but was greatly encouraged on learning that the ladies' prayer-meeting, previously referred to, had been maintained throughout the church's trials, and was still in existence. He was elected pastor and installed May 18th, 1854. His pastorate was singularly blessed. The sweeping revival of 1858 took Wilmington in its scope, and 42 white and 20 colored persons united with the church. Many of these were prominent and influential men in the prime of life. The Session was enlarged by the addition of Dr. Jas. H. Dixon, Jno. M. Andrews, Barzillai G. Worth, Geo. Chadbourn and Jas. C. Smith. At the same time a board of Deacons was elected, consisting of Capt. Gilbert Potter, Jno. W. K. Dick, Thos. C. Worth, Malcomb McInnis, Jos. C. Russell, Samuel Northrop and Jas. D. Cumming.

Heretofore, the financial affairs of the church had been efficiently conducted by the trustees. Consequently upon this revival, and as a thank offering, a mission chapel was erected on Chestnut street in the Eastern part of the town. In a few months, it was transferred to a colony, and became the Second Presbyterian Church. After the war, the first building was sold to the colored Presbyterian congregation, and the Second church congregation erected a new building on Campbell Street, near the corner of Fourth. The rapid growth of the church called for a larger building, which was erected in 1888 on the corner adjoining the old church, which then became the Sunday school and lecture room; the name was changed to St. Andrews Presbyterian Church, and this vigorous colony now rivals its mother in prosperity and zeal in the service of the Master.

Another fruit of the revival was the organization of a young men's prayer meeting, whose members educated a young man for the ministry, and subsequently founded a mission Sunday school in the southern part of the town. This enterprise inspired and promoted the establishment of the mission chapel on Front Street, which was organized as Immanuel church in 1895, [and is now under the efficient charge of the Rev. C. W. Trawick.

In 1859, the church building on Front street, valued at \$10,000, and uninsured, was destroyed by fire. Within a few hours, the officers of the church met, and resolved to rebuild at once, and at the next meeting subscriptions to the amount of \$14,000 to the building fund were reported. During the time the congregation was without a building, the city hall was used as a place of worship. The new building on the present site, corner Third and Orange streets, was completed about the beginning of the Civil war, and was dedicated April 18th, 1861, the pastor preaching the dedication sermon. In this building, since improved and enlarged, the Synod will be welcomed at its coming session.

Mr. Grier returned North about the first of June, 1861, and the pastoral relation was dissolved by Presbytery in the following October. The Rev. Martin McQueen served faithfully as supply part of the time during the Civil war, and towards the close

(1864-1865), the Rev. A. D. Hepburn had charge. In 1862, the yellow fever epidemic carried off some of the officers and members of the church, among them Dr. Jos. H. Dickson, ruling elder J. W. K. Dick and Thos. C. Worth, deacons, and Silas Van Amringe. In the death of these the church suffered a great loss.

At the close of the war, the church was deeply in debt, and the people were greatly impoverished and sorely distressed, but God had not forsaken them. The Rev. Horace L. Singleton of the Presbytery of Baltimore was called to the pastorate in Nov. 1865. He entered heartily and energetically upon his work in January 1866, and was installed May 6th of the same year. The church took on new life and grew in zeal and liberality. The debt of about \$10,000 was cancelled, and Mr. Groves, the young man previously referred to, was aided in his preparation for the ministry by the members of the young men's prayer meeting. Besides this, large additions and improvements were made to the church building during the pastorate of Mr. Singleton. Steps were taken for a more thorough organization of the congregation. The following persons were elected elders: Samuel Northrop, A. A. Willard, John McLaurin, Jas. D. Cumming, and C. H. Robinson; and the following were elected deacons: Thos. W. Player, G. W. Williams, David G. Worth, W. Whitehead, E. P. George and C. P. Mebane.

Mr. Singleton served the church until Oct. 1871. After his removal to Brooklyn, N. Y., the Rev. A. F. Dixon, a man of deep piety and humble Christian deportment was pastor for a few months. After his resignation in May 1873, the Rev. W. S. Plumer, D. D., who forty-three years before had visited the church as missionary, came over weekly from Columbia Seminary, and preached for the congregation until March 1874.

In Nov. 1874, the Rev. Jos R. Wilson, D. D., of Columbia Seminary, became pastor of the church. In this pastorate of over ten years, pastor and people became greatly attached to each other. There were two gracious revivals, and during Dr. Wilson's ministrations, 187 persons were added to the communion, 121 on examination and 66 on certificate. The church debt of \$14,500, created by the purchase of the eastern portion of the church lot, including the manse, was extinguished; an annex was built to the lecture room; the system of pew rents was abolished; the present system of weekly contributions was inaugurated, and the Assembly's plan of stated collections for the beneficent causes of the church was adopted. On December 21st, 1879, B. F. Hall was elected ruling elder, and Jas. Alderman, Jno. D. Taylor, H. H. Munson, and W. R. Kenan, deacons.

After a service of more than ten years, Dr. Wilson accepted a professorship in the Southwestern Presbyterian University, and retired from the Pastorate on the 1st of April, 1885. He was succeeded by the Rev. Peyton H. Hoge of Richmond, Va., who entered upon his labors on December 15 and was installed as pastor on Jan. 24th 1886. This pastorate proved to be the longest and most fruitful in the history of the church. During the first year, 39 persons were received into the communion of the church on profession of faith, and 15 on certificate.

Frequent accessions were subsequently made, especially after the visit of the Rev. R. G. Pearson to the city in the spring of 1888. During this year, 69 were added to the church on profession of faith; the contributions to all benevolent causes were greatly increased, and the church aided many good works beyond its own special sphere of labor.

The Young Men's Christian Association owes its existence and maintenance largely to the liberality of this congregation. During the term of nearly 14 years in which Dr. Hoge served the church, there were added to the communion 40 persons on examination and 167 by certificate: the old Sunday school room was replaced by the present commodious and well-appointed building for Sunday school, lecture room and social

gatherings; and the contributions of the church for all causes, including its own expenses, aggregated nearly \$200,000.

At different dates during this pastorate, which closed August 31st, 1899, by the resignation of Dr. Hoge, the following officers were elected and installed:

Ruling Elders—Jno. D. Taylor, David G. Worth, H. H. Munson, James Sprunt, W. R. Kenan, W. S. Warrock.

Deacons—Henry C. McQueen, Jas. H. Chadbourn, W. M. Cumming, Chas. W. Worth, Philander Pearsall, Geo. D. Parsley, Jno. H. Currie, W. A. Riach, E. S. Tennent, Walker Taylor, A. J. Howell, Jr., R. W. Hicks.

Dr. Hoge was succeeded by the Rev. J. M. Wells, Ph. D., who entered upon his labors in Feb. 1901. Under his care the church has been greatly blessed; the congregation is united; the societies are faithfully performing their duties, and the benevolence of the church revived, as shown in the increased contributions during the past two years. The two last reports to Presbytery show additions to the membership of 30 on examination and 67 on certificate. But in no other sphere of church work has the beneficent influence of this pastorate been more felt than in the Sabbath school, which has exceeded all past records in numbers and efficiency. During the past two years, two elders, Jas. H. Chadbourn and Philander Pearsall, and two deacons, A. M. Hall and Marsden Bellamy, have been elected and installed in office.

This church has during its history given to the ministry the following persons: Thos. R. Owen, Sidney G. Law, W. H. Groves, Geo. W. McMillan, Alexander Sprunt and Wm. E. Hill (the last named now in the last year of his preparation in Union Theological Seminary); and to the foreign mission field Dr. and Mrs. Geo. C. Worth, who are now on their return voyage to resume their work in China. The congregation has also at different times supported missionaries in the foreign field, the Rev. R. A. and Mrs. Hayden, of Kiang-Yin, being the special charge of the church.

The years under review in this sketch have witnessed many changes by removals and deaths in the congregation, as well as in the official boards of the church. The Session and Board of Deacons, as now constituted, consist of the following elders and deacons named in order of service:

Ruling Elders—B. G. Worth, Jno. McLaurin, C. H. Robinson, Samuel Northrop, B. F. Hall, Jno. D. Taylor, Jas. Sprunt, Jas. H. Chadbourn, Philander Pearsall.

Deacons—H. C. McQueen, W. M. Cumming, C. W. Worth, Walker Taylor, A. J. Howell, Jr., George D. Parsley, R. W. Hicks, A. M. Hall, Marsden Bellamy.

The report to last Presbytery showed 422 communicants, 10 non-communicants, and total contributions during the year for all causes of \$12,217.26.

This sketch will serve to introduce to the Synod of North Carolina the church whose pastor and people now look forward with pleasure to the privilege of entertaining that venerable body, and stand ready to extend a cordial welcome to all its members.

#### The Parting.

The farewell kiss, the hurried embrace,  
The lingering look on the well-loved face;  
The bustle and noise of the fretful train,  
The thought—will ever we meet again?

And that is the pang of parting.

The last "God-bless-you," the smothered sigh,  
The promise to meet in the by-and-by;  
The smile that is clearly of sorrow's brand,  
The tear, and the touch of the lingering hand,  
And that is the pathos of parting.

The lump in the throat as the coach pulls out,  
The promise brave, but the cruel doubt;  
The empty track whence the train has flown,  
The standing there in our grief—alone!

Yes, that is the pain of parting.

Geo. F. Vielt.

### Semi-Centennial Celebration of Westminster College.

First Day.—The beginning of the celebration was on Thursday afternoon. The first speaker, Mr. McPheeters, specially welcomed the two Synods, and congratulated them upon being here in person, that they might see for themselves the location of the institution, the people of Fulton and the college itself, its buildings, equipment, its faculty and its body of students. He concluded by reminding all the friends of the college that on this the Golden Jubilee the only appropriate gift was gold.

On behalf of the faculty Prof. Rice gave a word of cordial greeting and welcome. After referring in appreciative and felicitous terms to the faithful care and large expenditure of the Southern Synod, he then specially welcomed the presence and assistance of the elder brother who, after 40 years of absence, had come back to share the control and support of the College. He also made happy reference to the work of Dr. S. S. Laws, the first President of Westminster, who was present and to whom he gave a special welcome. To the presidents of other institutions present and to the alumni he also gave cordial greetings and welcome.

Mr. M. O. Scobee, one of the students, in a few well chosen words and graceful manner presented the welcome of the body of students to all who had come to attend this celebration.

And last, the welcome of the city of Fulton was given by Mr. Ovid Bell, editor of one of the town papers, who spoke of the mutual interest and helpfulness of College and Town in the past; then expressed the hope of yet better days and better times for both Fulton and Westminster.

The responses to these addresses were as follows:

Dr. Dobyns for the alumni expressed their gratification at returning to the scenes of College life, and at receiving such cordial welcomes as they had just heard. After referring very pleasantly to incidents of former days he concluded with assurances not only of gratitude and good wishes, but also of deeper interest and larger help than in days gone by.

Dr. Cannon in behalf of the Southern Synod reminded the people of Fulton that the Synod he represented had often tested if not taxed the hospitality, but added that that which most attracted the Synod was not their generous kindness, but the presence of the college here. Then he spoke of the need and vital importance of Christian education especially at such a time as this, for we are more concerned that our youth should learn to use than to make money, we need men rather than money changers. And here we have a Christian college where the Bible is honored and taught, and whence come forth upright, honest, God-fearing, Christian men and citizens, and from which also come very largely the ministers of the Presbyterian churches of the State. He also referred very pleasantly, as did all the speakers, to the presence and co-operation of the other Synod.

For the Northern Synod Dr. McKitrick expressed his gratification that both the Synods were now united in this good work of supporting the college, and his conviction that this union was made in heaven and was prophetic of other and yet greater blessings in the future. Under the "blue banner," beneath which the "white feather" has never been seen, may Westminster reach its Centennial in the fullness of a strong manhood and with many years of growth and usefulness still before it.

Rev. Dr. Black, president of Missouri Valley College (Cumberland) responded for Sister Institutions of Learning. In the name of the great host engaged in training young men and women he brought greetings, well-wishes and Godspeed; he also brought congratulations from all the institutions of the State, including all schools for young ladies, "for all know that none are more fond of boys than are the girls." He referred too to the happy and significant fact that a Christian college had survived for fifty years and was now strong and vigorous, with bright prospects of larger growth and increased usefulness; he impressively re-

mindful all that the future of Christian schools, because a question so complex and complicated, was yet unsolved if not in actual peril; though there was never a time when the need was greater or more urgent for Christian instruction in all our schools. And he concluded, "I hail Westminster because she takes this Text—the Bible—to her heart, and then pours it forth in the characters and lives of young manhood to bless the nation and the world."

The last address, in behalf of the State, was by Gen. Geo. H. Shields, who reminded his hearers that while he had heard no special welcome to the State, he assured all that the State was glad to be here in him. He then recalled the fact that the public school system of the United States was the natural result of Protestant and Calvinistic principles, issuing first in civil and religious freedom, then leading to and requiring general intelligence and universal education. This great fact should not be forgotten, and due credit should be given by all, both to the principles and to the men who taught them and fought for them in the past.

The Alumni Celebration.—This was held in the college Chapel. The first speaker was Mr. C. Orrick Bishop, a lawyer of St. Louis, whose subject was 'The Relation of the Alumni to the College.' "He suggested, and admirably enforced the thoughts, that the Alumni stood to the College in the relation of Duty, Affection, Pride, Enthusiasm, Prayers, and Means. And closed with an earnest exhortation that the Alumni fulfil these duties. Rev. F. W. Hinnett, President of Fairfield College, Iowa, spoke on "The Value of the Denominational College." It stands for all that is highest and best in education; it gives intellectual discipline and moral training; its product is the best type of the American citizen, a Christian man or woman. But the special value of the Denominational College is that it is essential to the life of any church; without it "Ichabod" may be written over every denomination in the land, the Presbyterian as well as others.

The third address was by Rev. Dr. Marquess of Louisville, Ky., an ex-president of the college, who spoke on "The Crises of Westminster College." Of these he mentioned, first, The Founding of the college; second, The Period of Dismantlement, the time of the civil war; third, the Period of Reorganization and Reconstruction or Resuscitation; and now another crisis, the period of Equipment and Development—the last but not the least in the history of the college.

The last speaker of the evening was Hon. Wm. Wallace of Kansas City, his subject 'Memoires of the Old Chapel.' His divisions were Incidents, persons, principles. Under the first, he related a number of very interesting and amusing incidents of his college days, which were greatly enjoyed by all, both young and old. Under the second, he mentioned a number of the men who had presided in that chapel and taught in those halls, and spoke feelingly and beautifully of the mighty influence for good they had exerted over his own and other lives, and under the third, he mentioned two principles for which, and in which, Westminster had always stood, viz: The Old Curriculum, including and emphasizing Greek and Latin, and The Old Religion, Bible, Calvinistic, Protestant, Presbyterian. It was an admirable and powerful address, certainly the most telling and "taking," because perhaps the most humorous of the occasion.

After the speaking there were fireworks, processions, bonfires and a good time generally by the college boys, and the first day's proceedings were closed by a Reception to all the visitors in the new and elegant dormitory building.

Second Day.—In the morning two addresses were delivered in the Presbyterian church, and honorary degrees conferred. The first address on "Westminster's Fifty Years" was by Dr. Charles C. Hersman, formerly professor and president of Westminster. It was not an historical review of the whole fifty years, but only of the early history of the college, from its origin to the civil war. He spoke first of the origin of the college; the subject of founding a college was

discussed and decided by the Synod in 1852; the charter was granted in Feb. 1853, and the cornerstone laid July 4th of the same year, and in that stone were placed copies of the Bible and of the Confession of Faith. "These the real foundation on which Westminster rests." Next, The Formative Period—the endowment, the chairs filled and the men who filled them, the character of the instruction, etc.; lastly of the Alumni, these, 294 in number, are found in all honorable walks of life, especially in the "learned professions," an honor to the college, a bulwark to the State, and a blessing to the Church and to the world, 74 of her graduates, one-fourth, having entered the ministry. The address, which was greatly enjoyed by an appreciative audience, was full of most valuable information, expressed in clear, chaste language, and delivered with all the love and fervor of a loving, loyal son for his loved and honored Alma Mater. Then followed the conferring of honorary degrees.

This was done in behalf of the board of trustees by Rev. Dr. S. J. Nichols, on the following persons, viz:

The degree of A. M. on Prof. W. D. Christian of Paris, Mo.; that of B. S. on Drs. G. W. Carson of St. Louis and C. H. Wallace of St. Joseph; that of D. D. on Rev. F. W. Hinitt, Fairfield, Ia., Rev. C. F. Richmond, Paris, Mo., Rev. J. H. Gauss, St. Louis, Rev. J. B. Hill, Kansas City, and Rev. R. A. Davidson, Falls Church, Va.; that of L. H. D. on Drs. C. C. Hersman and W. H. Marquess, and Prof. E. H. Marquess of Fulton, Mo., and that of LL.D. on Prof. J. N. Tate, Fairbault, Minn., Prof. J. R. Dobyns, Jackson, Miss.; Gen. D. H. McIntyre, Mexico, Mo.; Hons. W. H. Wallace, Kansas City, C. O. Bishop and Thos. S. McPheeters, St. Louis, Rev. Drs. R. F. Coyle, Denver, Col., and W. H. Black, Marshall, Mo., and Pres. John Henry McCracken, New York. Truly a "Jubilee" of honorary degrees! but such an occasion comes but once in 50 years.

The third and last address was by Rev. Dr. R. F. Coyle of Denver, Col., and moderator of Gen. Assembly (U. S. A.), on "The Christian College" The first point made and emphasized was the value and need of conscience in life for all true character and real success, and next that conscience can only be properly cultivated, informed, exercised and strengthened by Christian education, and this he enforced and illustrated in strong and striking words, then he applied the principles and truths announced, showing the necessity for this kind of education, by reference to the tendencies downward and earthward, to things seen and temporal, everywhere prevalent, and by the fact that Presbyterians had lost the first place as Christian educators and had fallen to the fourth, and that they practically had no Christian college west of a line drawn North and South through Omaha, Neb. The whole address was a strong, vigorous, timely and powerful plea for the Christian college as a necessity among the educational forces of our age; it was well received and made a profound impression.

After the public exercises there followed a banquet, largely in honor of the five ex-presidents who were present and who did most of the "speechifying," as I learned, Drs. Laws, Hersman, Marquess, Gordon and McCracken.

Altogether Westminster's Semi-Centennial was a great success. May the good results that follow be all that the most enthusiastic friends of the College anticipate and pray for!

G. L. L.

### So-Called Churches.

By Jeanette Robinson Murphy.

"And ye have not his word abiding in you; for whom he hath sent, him ye believe not."

"Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me."

Some of us attempt to prove our church creeds and practices to be right by the prayer book, and others by questionable traditions; some by the early Fathers, and others by the late fathers, as it were. There are churches supposed to be holding up the lamp of God

which have not cleaned their chimneys for so many centuries that the poor world finds it difficult to see the light.

It is sad to watch the trend of a large portion of the Episcopal church claiming Romish dogmas as its own; it seems so like pouring good new wine into worthless old bottles. It matters not if the bottle perish, but it does matter considerably for so much good rich wine to run over and be lost.

Surely it is not right, and it is a daring thing to saddle upon those poor, inoffensive, innocent apostles the doctrines and formal practices obtaining among two or three sects today. In the letter, however, that Christ sent back to the church at Ephesus (Rev. 2-2), he does speak of some wily people claiming that they were apostles and as they were liars doubtless they could father a great deal of unscriptural corruption, which has crept into so-called churches.

Can we imagine St. Paul in a costly palace, wearing a clerical coat and having a big "D. D." to his name, and two men holding his priestly robe, and a bell ringing to call the faithful to devotion, while incense is swinging in his face to waft his prayers to God? The root of the evil must lie in the fact that we do not study Christ's and the Apostles' words sufficiently to get at the heart of the truth. How can anyone read the gospels and the epistles studiously each day, letting all useless traditions and Church history (?) go, and not find in them a pure, simple faith supplying all his earthly and heavenly needs? But have we not all sinned in this respect, for does any Church stick as closely as it should to the pure Gospel?

Is not much of the religion today like the old-fashioned game of "Scandal?" The aim in this child's play is to tell a story all around a circle and try to keep to the original tale. The first child, for instance, tells the second that a good lady took a lovely little girl to drive, and that the child fell out and was hurt badly. At the end of the game the last child solemnly announces that she has just heard from her neighbor that a rich king fell desperately in love with a poor princess, and as she mounted the ivory throne beside him she disappeared, for fifty spirits came and bore her away to a fairy land, and that he is waiting disconsolately for his bride, and will give a million dollars to anyone who will bring her back. Or, as the negro once put it, "Ef de Bible had de small-pox de church would nebber hab cotched it!"

If to hide Christ's simple faith, and keep us from going straight to that well of living water, the New Testament, is all that some "churches" are good for (or bad for), then they have ceased to have any excuse for living, and should no longer be permitted to exist.

It is a wonder that we are not afraid to take any man's say-so about the road to heaven. We have only one short life to lead on earth, so why cannot we all be honest and downright and come out and take the Bible as our only guide, and let all this love of money and seeking for temporal power go? Why do we not spend more time on our knees begging Christ to return and show us again the truth which some "churches" have ignorantly, and others purposely misunderstood?

If I went to call on a loved friend and told her that I was coming again to see her I certainly would not renew my visit until she urged me to come, or at least until I felt sure that I should be royally welcome. How do we know but that Christ is grieved and only waits for a hearty invitation to return? What a glorious thing it would be if all our churches would begin, after being purged of the burdensome traditions of men, to beg Him daily to come to us, robed not in the human garments this time, but in all his majesty and glory and power?

The New York Christian Advocate gave a six column editorial to the refutation of Dowieism in a late issue. It must have thought some of its readers had a very slack hold on Methodism.

### The Atlanta University.

By Rev. J. G. Anderson, D. D.

May I be permitted a word at this late day in behalf of the Conference of the Synods for the proposed University at Atlanta? There are certain matters that are agreed upon by all parties interested, and have been already pretty fully discussed. One of them is the desirability of such an institution. I would only add this word, that we should have an institution of learning whose grade is as high as the highest, so that no one need go outside of our bounds for the very highest education.

And yet this institution should be under an influence that would preserve it from error. The highest truths may be taught without teaching error.

If I may be pardoned for saying so, I will say that I do not think that there is any organization of any kind in our country that supplies these conditions so fully as the Southern Presbyterian Church. I believe that such an institution under our control would be an object lesson to America.

Give us the university, and in a few years its distinction as an institution, where the highest education with least error may be obtained, will draw to its class rooms hundreds of students now in attendance on northern and State universities. Let the Southern Presbyterian Church have a chance at running the great university. The whole environment is prophetic of glorious success.

#### LOCATION.

With wonderful unanimity all who are interested in this movement turn to Atlanta as the most desirable location. Atlanta is the most progressive, growing city in the South. Her commercial and industrial supremacy is being rapidly established. She has the largest Presbyterian constituency of any Southern city; and is not far from being the geographical centre of Southern Presbyterianism. Added to all this her splendid contribution of a quarter of a million of dollars toward beginning its endowment (an amount which is probably double that that any other location would offer) and it may be readily seen that if we are to have such a university that Atlanta is the place for it.

#### FUNDS.

But such an institution would require a large endowment. As desirable as it is to have it, is it possible to raise such an endowment? It is not possible to raise it all at once? This is true of nearly all of our institutions of learning. They have grown to what they are.

I believe it is possible to start our Atlanta University under circumstances that prophesy its speedy growth.

The plan of bringing all the available endowments of Clarksville and Columbia to Atlanta, and calling upon the Synods interested to raise a quarter of a million of dollars, gives the university a million dollars to begin with. There are very few that begin with that amount.

I believe, however, that it would begin with more. If the \$750,000 could be realized from Atlanta, Columbia and Clarksville, that very fact would give to the whole movement an impetus and an inspiration that would yield not less than half a million.

As a great Presbyterian university it would appeal strongly to Presbyterians, not only in those synods considering it, but to wealthy men in our other synods, and to some of our wealthy brethren in the North.

It might start with an endowment of a million and a half. When we consider the interest that has been aroused of late in the cause of higher education in the South, that an enterprise of this kind is sure to move in a congenial atmosphere, that it will find heartiest encouragements and endorsement in the spirit of the times, we have abundant reason to be hopeful. When we consider that enterprises of this nature are receiving more generous consideration at the hands of the wealthy than any other cause, and that millionaires are multiplying at the South, there

can be no doubt that this enterprise will attract the attention of men of this class. Under these circumstances it is reasonable to expect that in less than five years it will have an endowment of two and a half or three million dollars.

Agnes Scott Institute should be placed under the same management, and its standard brought up to that of Vassar or any other Northern school for women. It would be of great benefit to Agnes Scott. There are institutions now in Atlanta, such as Dental and Medical schools, that belong to the university curriculum, that would readily come under its management, bringing it at the start a good number of students in their departments. Given the institution with grade equal to the highest, and there are many students now at the North who would attend for climatic reasons.

I believe in five years there would be an attendance of one thousand students. The fact of the Seminary being in connection with the University would tend to bring into our ministry many more men who had taken a university course. This, I believe, would be a distinct and material gain to the body ecclesiastical.

#### MOVING THE ENDOWMENTS.

Ought the endowments of Columbia and Clarksville to be moved if they can, and can they be moved if they ought? There are some who think it not wise to have the University at the expense of these two institutions. There are others, and they are a great many, who have very decided convictions that it ought to be done. They consider the numbers now at these schools, the prospects and surroundings. They compare them with what may be reasonably expected from the University, and feel that it is the part of wisdom to combine them in the university.

The question as to whether the endowments of these institutions can be moved is the one about which opinion differs more materially. Many contend that the legal and moral obstacles are practically insurmountable. Dr. Shearer contends, for instance, that when the nucleus given for a school was local in its motive, and not broadly educational, that all that gathers around that nucleus partakes of that local coloring, and must be subject to the same regulations as the nucleus. This is not conclusive to the minds of many. It does not appear why money given simply for sake of Clarksville should give character to money given to cause of Presbyterian Education any more than money given to cause of Presbyterian Education should give character to money given for the sake of Clarksville. It would seem a juster view to take of the matter that each should retain its original character as imparted by the motive of the giver, and be regulated accordingly.

As the Southwestern Presbyterian University was not built and endowed for the sake of Clarksville it does not appear why the locality as such should have the entire say in its regulation. Whenever it is clear that money was given for the sake of the location, faith should be kept with the giver; but, unless it is expressly mentioned that the locality was the inducement, it is but just to infer that the giver had in mind, not a location, but a cause. Or if the location, only the location in so far as it ministered to the cause. The statement that the \$300,000 endowment of Southwestern Presbyterian University was given to Clarksville needs a little investigation. Dr. Shearer's analogy of a tree and its branches is a little rickety. It might be of advantage to some trees to be transplanted to a more moist and fertile soil. Some schools have been removed and profited by it. The Doctor thinks that the "Plan of Union" was a kind of spring lock affair, and when the Synods adopted it they shut the door. The Synods, however, do not accept that interpretation; for they actually voted to change the plan of union, and the board of directors did not forbid them, or intimate that they thought that the personal integrity and uprightness of the board had been impeached.

Dr. Lacy says, in no uncertain language, that the Georgia Synod, in its University enterprise, was med-

dling with that which was in no way its business; and that the committee, in carrying out these meddling plans, is guilty of sharp practices and dishonest methods. These are things that Dr. Lacy should not have said. He should have tried some other plan of conducting his argument than that of impeaching character that is unimpeachable.

The brethren at the head of this movement are honored brethren in the church, nor are they the tricksters that he would have it believed that they are. So far as the statement of the board of directors is concerned that they refuse to consider any proposition from any source, contemplating the removal of the university, etc., they might have saved themselves the trouble, or they might have added that they wouldn't consider the Alaskan boundry or the Manchurian evacuation. There was no proposition coming from any source to them to consider any of these propositions. If the controlling Synods should decide to move the school, or grant part of the endowment to the University, I suppose they will do it even if they have to "send to the board of directors their resignation."

Dr. Lacy thinks that the Atlanta contribution was raised as a bribe to induce the controlling Synods to do wrong. He should remember that the proposition of removal was initiated by the brethren of the controlling Synods.

The Georgia brethren did not think that it was wise to approach the controlling Synods until they could demonstrate that they, themselves, were willing to take such hold of the matter as to make it a success.

Had they gone to the Synods before they attempted to do anything themselves, they would promptly and wisely have been met with the answer, "Go and see what you can do before you come to us to consider the matter. You cannot expect us to agree to consider a proposition that would tend to unsettle us when you have nothing tangible to offer us." And so they raised their contribution before speaking to the Synods, and now they are accused of dishonesty because they ask for a committee of conference.

The Atlanta brethren knew that in the minds of some, legal and moral obstacles lay in the way of this enterprise; and what more natural plan than the appointment of this committee from their own bodies to investigate and report to them on this matter so that they could act intelligently about it. When it is remembered that the Synods meet in Oct. and Nov. and that the committee is asked to meet in December, and to make report; and to call meeting of Synod in January, it is evident that no harm can be done to the schools this session by the appointment of the committee. The schools have already begun, and the committee's report will be made and acted upon before the session closes. Any harm that may be done to schools by this movement has already been done, and should be laid at the door of the past, and not to this committee. Dr. Lacy asks, "How long will this instigation last?" The Synods can settle it in January. If the Board of Directors choke off the brethren in the controlling Synods who differ from them, the only result will be to agitate the matter in those Synods as long as there is any hope of the Atlanta University. The opportunity of securing such an institution is too important a matter for those who differ from the board to let pass without investigation.

If the matter stands as Drs. Lacy and Alexander contend, let them demonstrate it.

The brethren of the controlling Synods are intelligent enough to see, and honest enough to do right. Why are those brethren and that Board of Directors so violently opposed to the consideration of this matter by the brethren of the controlling Synods? Is everybody tricky and dishonest but themselves? This is rather an anomalous condition of things. The Georgia brethren are willing to trust the controlling Synods, and the board of directors are not. It seems to me that the board of directors would feel a little delicacy in saying to the bodies that appointed them, "We don't care to hear anything you may have to say in the

matters vital to the interests of the institution you have entrusted to us, and for the prosperity and success of which we are absolutely dependent upon you." If this is accepted as right, the effect must be to beget indifference in the Synods toward the institution. If not accepted it would beget an indignation and wonderment, "On what meat doth this our Caesar feed." By a'l means, let this conference be held, and let the whole truth come out. It is to be hoped that this magnificent opportunity will not be lost by us.

The spirit that would kill it, would, in all probability, mean death to every effort in this line for the next half century. During that time all other denominations will no doubt have built up magnificent institutions, and the Southern Presbyterian Church will have all her men of highest standing, educationally, trained without her fold and out of sympathy with her traditions. How unlike this would be to Presbyterians in all the past. How strange a page of ecclesiastical history for us to write. Shall the blue banner which has waved in the forefront in the field of education in all ages be lowered now? Every memory of the past, every exigency of the present, every hope of the future calls upon us to arise and build, so that those who come after us may have no more reason to be ashamed of us than we are of our sires.

Tampa, Fla.

#### "Heimgang."

"Heimgang! some one is going home, the German peasant whispers when he hears the tolling bell."

Call her not "dead," she has gone home. At last  
The long, long journey of the years is o'er,  
And through the narrow gateway she has passed  
To the home-gathering on the other shore.

Though guarded by a love both true and strong  
That sought with tender care the path to smooth,  
Still her steps faltered, and the way seemed long,  
And earthly love could not her craving soothe.

Upward and heavenward her gaze was turned,  
And dying now for her meant going home,  
Before her spirit's eyes afar there burned  
The welcome lights, and loved ones called: "Come home!"

O, tender heart of love thou seest our tears,  
Thou knowest our grief, and yet we dared not say  
She must not go! Grant that when on our ears  
Or soon or late thy summons falls, we may  
Like her find death but "going home!"

October 25, 1903.

O. H.

#### A Mountain-Day.

Thralls to a necromancy fair  
All things had deliquesced.  
Spirit and matter, earth and sky and air  
In Beauty coalesced.

Heaven's iridescent light had thrown  
A fluent chrysm on meadow, wood and hill.  
And harmonies in color's passion-tone  
Flowed from Sierras still.

Time seemed emerging in eternity,  
And life sublimed to noble stage.  
And Beauty was a holy mystery  
Of the glad Golden Age.

Earth prophesied of Beauty's endless dower,  
And her ideal, eternal date.  
Nature, in glory-garb foretold, that hour,  
Perfection ultimate!

Mrs. Merrill E. Gates.

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Church News.

MISSOURI.

FULTON.—The Presbytery of Potosi met in adjourned session during the meeting of Synod at Fulton, Mo. Oct. 21, 1903. Five ministers and two ruling elders were present.

In compliance with the unanimous request of the congregation of First Church, Jackson, the salary of their pastor, Rev. C. W. Latham, was increased from \$750 to \$900, and the use of the manse. At their mutual request the pastoral relations between Rev. A. J. Cheatham and the Potosi Church was dissolved and he was dismissed to the Presbytery of Pine Bluff in order that he might assume charge of the church at Fordyce, Ark., to the pastorate of which he had received a unanimous call.

Colored Evangelization.—Rev. A. F. Cunningham, chairman of the executive committee presented a report which was received and adopted and is in part as follows: Only two colored churches, Emmaus at Jackson and Second Cape Girardeau are now under our care. Emmaus has a house of worship on which is a debt of \$184, with accumulated interest from March 1902. Both are now vacant.

Recommendations.—1. That the Sessions of the Jackson and Cape Girardeau Churches respectively take a careful oversight of the colored churches in this vicinity. 2. That the pastors of the Jackson and Cape Girardeau churches respectively preach at least once a month from now until April, 1904. in these colored churches. 3. That the members of Emmaus church pledge themselves to pay so much a month until April 1904 towards the liquidation of the interest on the church debt, also to help repair the church. 4. That in order to pay off this debt of \$184, also to repair the church, the chairman of your committee be permitted in the name of the Presbytery to make a special appeal to the Jackson and Cape Girardeau churches. Also for the same purpose to make a call on the special church erection fund of Presbytery, and on the General Assembly's Committee of Colored Evangelization. 5. That these calls and appropriations be made only on condition that the church building be deeded to the Presbytery. 6. That if there is anything left over from these appropriations after paying the debt and interest on the same, and after repairing the church, this remainder be converted into a sinking fund for the purpose of building a church at Cape Girardeau next year, provided the conditions and p respects justify the same. 7. That the gifts of the members of the Second Cape Girardeau Church from now until April 1904 be put into a sinking fund for the same purpose.

8. That an effort be made to secure a colored minister for this important field by April 1904. 9. That the attention of all our ministers be called to this most important branch of our work for which we ask their sympathy, help and prayers, and that they remember that December is the month set apart by the General Assembly for the offerings of our people for this worthy cause.

Presbytery adjourned to meet in stated session at Perreville, Mo., April 1904. Geo. W. Harlan, Stated Clerk.

LEXINGTON.—This church has recently entered the Forward Movement, pledging, besides a sum of \$400 which for some time past has been devoted to the support of the Rev. R. E. McAlpine, Nagoya, Japan, \$1,000 to the support of some department of the work in the foreign field to be chosen by the congregation.

CAPE GIRARDEAU.—Rev. Robt. S. Brown of Lynville, Tenn. has signified his acceptance of the call recently given by this church, subject to the action of his Presbytery, and his church has given a reluctant consent.

CALHOUN.—The pastor, Rev. W. T. Howison, reports recent meeting of two weeks conducted by himself, resulting in fourteen additions, three on profession of faith. Also that a Westminster League of twenty members has recently been organized among the young people.

COLUMBIA.—Fourteen members were recently added to this church of which Rev. W. W. Elwang is pastor.

LIBERTY.—The Presbytery of Upper Missouri met in adjourned session with Bethel Church Oct. 15, 1903.

Licentiate J. E. Flow was ordained to the full work of the ministry, and installed pastor of Bethel church. The moderator, Rev. R. L. Kinnaird, presided and propounded the constitutional questions. Rev. L. E. McNair preached the sermon. Rev. S. M. Neel, D. D., delivered the charges to pastor and congregation.

The next stated meeting will be held with Central church, Kansas City, the second Tuesday in April, 1904, at 7:30 p. m. J. J. Hill, Stated Clerk.

VIRGINIA.

NEWPORT NEWS.—On the fourteenth anniversary of the organization of the Sunday school at the First Church, Sunday, October 25th, the officers and teachers, (forty-eight in number) for the coming year were installed with appropriate and impressive ceremony. Twelve of these teachers conduct a Chinese department.

Norfolk Presbytery.

The Presbytery of Norfolk met at the Ghent Church, Norfolk, Va., Oct. 13th, 1903.

There were present sixteen ministers and eight ruling elders.

The opening sermon was preached by the retiring moderator, Rev. Arnold Hall, subject, "The One Pearl of Great Price."

Rev. R. E. Steele was elected moderator and Rev. J. B. Waller, temporary clerk.

Rev. H. B. Pratt of the Presbytery of Newark (Northern Assembly) and Rev. H. T. Darnall of the Presbytery of Macon were welcomed as corresponding members.

The Sunday School and Publication committees were consolidated, as requested by the Assembly, with Rev. J. E. Thacker as chairman.

Encouraging reports were presented on the state of religion in the churches.

Work on the twentieth century innud was postponed.

Sessions were given the authority of Presbytery to send out ruling elders to conduct meetings in vacant churches and missions. It was ordered that special services be held in all the churches in the interest of Home Missions and liberal collection was taken for that cause.

The Womans Foreign Mission Union was addressed impressively by Rev. Lacy Moffet who is appointed to the Central China Mission.

Rev. J. Ernest Thacker preached the Presbyterian sermon on "Christian Giving."

Permanent committees were appointed on Presbyterial appointments, revision of manual and nominations.

The report on education was presented by chairman E. T. Wellford. Two candidates are under care of Presbytery.

All permanent and executive committees were revised.

Rev. R. E. Steele addressed Presbytery in behalf of the Seaman's Friend Society, and resolutions commending the work were adopted.

Rev. C. W. Maxwell, superintendent of the Synod's orphanage, addressed Presbytery in the interest of our new orphan's home. The home was warmly commended by Presbytery to the favor of our people.

A report from the Assembly's Home and School was received and the churches were directed to raise their apportionments for paying the remaining debt.

The Foreign Missions report was presented by Rev. A. R. Shaw, chairman, and public exercises were held in the interest of this great cause. The remaining debt on the Onancock church was provided for at this meeting.

Resolutions of sympathy and affection were extended to Dr. C. E. Bishop who has been ill for several months. Presbytery rejoices in Dr. Bishop's returning health.

Rev. A. R. Shaw was nominated as moderator of the next regular meeting.

Rev. A. C. Hopkins, Jr., was appointed to preach the Presbyterial sermon at the Spring meeting.

Onancock was chosen as the next place of meeting, the time to be the Tuesday after the third Sunday of April.

Resolutions of thanks were extended to Rev. J. N. H. Summerell, pastor of the Ghent church, and to his congregation, for a warm welcome to their homes during the session of Presbytery.

E. B. McClure, Stated Clerk.

#### NORTH CAROLINA.

**HENDERSON.**—The Henderson church has just enjoyed a rare season of privilege in the presence and preaching of the Rev. R. G. McLees of the Synod of South Carolina. Mr. McLees was with us from Oct. 11th to Oct. 18th, preaching twice a day. His sermons were full of beauty and power, and greatly refreshing to the church and community. The interest was deep and far-reaching and there were a goodly number of confessions. Six young people have been added to our church and there will probably be others. We are sincerely grateful for this season of refreshing and feel that spiritual life of the church has received a distinct and permanent uplift.

**SUNNYSIDE.**—This is the the new name of a church near Fayetteville. Bethlehem, the name of a church on the left and Green Hill, an old mission point on the right, has been dropped and a new house of worship has been built between and so Bethlehem disappears from the roll and Sunnyside appears, five miles east of Fayetteville. The work has been done under the leadership of Rev. V. G. Smith. He is a great worker and success has crowned his labors. The new building was dedicated last Sunday. The work of the day was characteristic of the man. The session was convened in the presence of the congregation and several members received, eight in all, on confession and part of them baptized. The sermon was then preached by a co-presbyter to a packed house. There were at least 900 people present. At 3 p. m. a congregational meeting was held and two elders and a deacon were elected, then another sermon was preached and the sacrament of the Lord's Supper was administered. It is a neat house of worship and is paid for. It is a great work that is going on there.

**WALLACE.**—The Presbytery of Wilmington met at Wallace, N. C., and the opening sermon was preached by Rev. R. M. Mann.

Rev. V. H. Starbuck was chosen moderator and Rev. J. C. Story and Mr. J. H. Moore temporary clerks.

Arrangements were made for the installation of Rev. T. D. Johnston as pastor of the churches of Burgaw, Hopewell, Mt. Williams, and Pike.

Rev. D. P. Geachey was granted permission to labor outside of our bounds for the next six months. He is canvassing the Synod in the interest of the 20th Century Fund.

Publication, Sabbath Schools and Young Peoples' Societies were consolidated into one committee with Rev. R. M. Williams chairman.

Two churches were organized, Hallsville and Goshen Grove. One whole day was spent in the discussion of Sabbath

School work. Interesting addresses were made by Drs. Martin, McClure, Wells, and Rev. P. McIntyre.

Dr. W. J. Martin was heard with a great deal of pleasure, giving an account of the good work Davidson College is doing.

A popular meeting was held in behalf of Ministerial Relief. Revs. Dr. McClure, Trawick and Winecoff made well prepared addresses in relation to the same.

Presbytery resolved to establish a missionary Library for the benefit of our ministers and ruling elders.

The subject of Church and Christian Education judging by their acts is uppermost in the minds of our people.

The hospitality of Wallace was up to its usual high standard and it was appreciated by Presbytery. Wallace as a town is forging to the front and the Presbyterian church will not be left behind with such an active pastor as Rev. R. M. Williams.

Presbytery will hold its next spring meeting in Whiteville, the 13th day of April, 1904, beginning at 7:30 p. m.

A. McFadyen, Stated Clerk.

**LOUISBURG.**—I am happy to say that the report, (which appeared in the Louisburg correspondence of the daily papers,) stating that our church was burned, is an error. The colored Presbyterian church was burned.

C. N. Wharton.

**NORTH WILKESBORO**—Rev. C. W. Robinson has lately been assisted in a series of meetings at this point by Rev. M. C. Arrowood of Burlington, N. C., at Wilkesboro by Rev. Jno. Grey and at Elkin by Rev. C. E. Hodgkin. All of these sermons were forcible and attractive and the churches have been greatly revived.

**WINSTON-SALEM, First Church.**—We have just closed a most delightful and helpful series of special services. Dr. Guerrant who made us a visit eight years ago, came to the assistance of the pastor and preached twice a day for two weeks. The church is greatly strengthened and refreshed. Forty-four persons made a public profession of faith, most of these will shortly be admitted to the communion of this church. Other churches in the city will receive additions. Dr. Guerrant seems stronger and more majestic than ever in his preaching. The Lord has richly endowed him for his work as a winner of souls.

R. E. C.

**OXFORD.**—This church has recently been blessed by a gracious revival. It was conducted by the Rev. Wm. Black, our evangelist. He was with us from Oct. 11th to the 19th, preaching twice each day. At night the church including the Sunday school room was crowded and during the morning services the main body of the church was well filled. God's blessing attended the preaching, which was forceful and earnest. The churches have been revived, Christians have grown in grace, and many of the unconverted have been brought to Christ. It has been a precious season. One hundred and eighty made profession of faith in their Saviour. Some of these were children, but the most part were from twelve to twenty years old. The pastors of the other churches and their people joined with us in the services.

#### LOUISIANA

**BATON ROUGE**—In dissolving the pastoral relation between Rev. E. L. Siler and the First Church, Baton Rouge, and dismissing him to the Presbytery of Orange, N. C., that he might accept the call to High Point, Louisiana Presbytery adopted the following resolution:

"We realize the fact that we are losing a very useful man. His ability as a Presbyter, preacher and pastor, reveals the fact that behind his usefulness, we find a consecrated man. God has been with him to bless his work, in his own field as well as in others to whom he has ministered from time to time.

"We cheerfully and heartily commend Brother Siler to the new and larger field of usefulness to which in the Providence of God he has been called."

#### TENNESSEE.

**FRANKLIN.**—A series of special services have just been concluded in this church. The pastor, Rev. W. J. McMillan, was assisted by Rev. William Thome of McKenzie, Tenn. The visible results so far are eighteen additions to the church on profession of faith. The work in this church is in an encouraging condition.

## MISCELLANEOUS.

## Colored Evangelization.

The enforced resignation of Dr. Lilly was generally regretted; but the work, being the Lord's, must go on. As his successor, and as one who has put his whole heart into the cause, I hope to receive the sympathy and encouragement of the Church.

I am glad to report that Stillman Institute has opened unusually well. Indeed, we need money at once to finish up the Dormitory begun last year. It is yet without interior partitions and chimneys. The lower floor is used as a workshop, and also as a recitation room by Mr. Verner. As it is poorly heated, we desire at once to build chimneys and put in a good heater. The work Mr. Verner does in teaching five hours a day is hard enough, and he ought to have comfortable surroundings. I believe the Christian people of our Church will speedily send in the money to make these improvements, and to provide room for the additional students we expect after Christmas.

I am happy to state that Dr. Lewis J. Coppedge of North Carolina has joined our forces at Tuscaloosa as a teacher, while preparing to go to Africa under the auspices of the Foreign Mission Committee. He is a young man of intelligence and consecration. He has specially in training two of the students who expect to go out with him. We desire to make Stillman Institute the base of supply for our Mission at Luebo, in the Congo Free State. Dr. Coppedge, at the same time he himself is acquiring French and the native languages of Luebo, is teaching the English classes at the Institute, and is giving some simple medical training to the prospective missionaries.

This is an important forward step at the Stillman Institute, and we are looking for increased gifts to support and extend it. Some people may not believe in the general education of the negro race in the South; but surely every Christian believes in giving them the benefits of the Gospel. To do that, we must educate their preachers.

I am spending no time studying the so-called race problem; but am going on energetically to prosecute the work of our Church as outlined by the General Assembly. I am expecting prompt and liberal offerings from God's people. The regular annual collection is appointed for the first Sunday in December; but no one need wait for that.

J. G. Snedecor, Secretary.  
Tuscaloosa, Ala.

## Synod of South Carolina.

This body held its annual session in the beautiful old town of Cheraw, whose refined and cultured people of all denominations threw open their elegant homes and received with warm cordiality the members and visitors of Synod, whom they entertained with a hospitality which was most generous on their part, and most delightful to their guests.

The meeting was opened at noon on Tuesday the 20th of October, with an appropriate sermon from the venerable Dr. James Woodrow, the last moderator present, Rev. D. N. McLanchlin, the moderator of last year, having moved to Alabama. Rev. Robert Adams of Laurens was unanimously chosen moderator and fully justified the choice of his brethren by the thorough accuracy, skill, efficiency and good humor with which he presided over the body. This meeting of Synod which continued with three sessions a day until 11 o'clock Thursday night, the 22nd, was a most excellent and delightful one every way. The members, 106 in number, attended upon the sessions with punctuality and interest. The spirit which prevailed throughout the business was brotherly and patient. The discussions were high-toned and able. The formal addresses by visiting brethren were instructive and impressive and all the business was dispatched with dignity and decorum.

Among the matters which attracted special attention may be mentioned: 1. Foreign Missions, presented primarily by the clear and comprehensive report of the permanent committee; which was followed by a most entertaining and stimulating address from Dr. J. R. Wilkinson, in regard specially to his medical work as the physician in charge of the Elizabeth Blake Hospital in Soochow, China, whither he is now returning after a short furlough at home. And later Synod heard with pleasure an address on the same general subject from Rev. Dr. W. M. Anderson, representing the

committee at Nashville. The report shows encouraging increase in the contributions from all our Presbyteries and noteworthy with special gratification the results of the Forward Movement as conducted largely in our bounds by the Rev. J. F. Preston, one of our own young ministers, who has now gone to Korea.

2. Home Missions, which were first set forth in the elaborate report of the Synod's executive committee. But the feature of this discussion was the admirable address of the Rev. E. E. Gillespie, superintendent of Home Missions for the North Carolina Synod, who came on the invitation of our Synod's committee and who, with wonderful clearness and practical force, presented the plan as worked with such great success in his own Synod. It would be difficult to express the pleasure and profit which Brother Gillespie's address and explanations, in answer to numerous questions, gave to our Synod. Under the example and stimulus of our North Carolina brethren, this Synod elected Rev. F. H. Wardlaw of Piedmont, superintendent of our Home Missions, and Rev. R. G. McLees of Greenwood, General Evangelist, and resolved to raise if practicable \$5,000 for the work the coming year.

3. Ministerial Relief was discussed at length after hearing the report of the permanent committee, which shows gifts to this object as distressingly small for so deserving a cause.

4. Publication and Sabbath school Work had an unusual ventilation, considering the absence of the Assembly's secretary and general superintendent, through the vigorous report of the permanent committee and the discussion which followed.

5. Colored Evangelization came in the last day, when Rev. J. G. Snedecor, the new secretary, appeared and made an excellent address, and the report of the permanent committee also was heard and discussed. The showing for this cause is not encouraging and the churches of Synod are behind hand in paying its share of the purchase money of the Ferguson-Williams College at Abbeville, S. C.

Besides the subjects named, education for the ministry and the Bible Cause had their consideration through the reports of the permanent committees and the discussion of them. Both reported some advance in this Synod the last year, but much better things are desired and sought after.

The matter which excited the warmest interest and called forth the warmest discussion during this meeting was the overture from the Synod of Georgia, asking for a committee from this Synod to confer with others in Atlanta concerning the scheme for establishing a university in that city. As the plan involves the removal of the Theological Seminary from Columbia, the keenest interest was felt and most decided opinions on one side and the other were expressed. Rev. Drs. J. W. Walden and T. H. Rice representing the movement, addressed the Synod and their excellent addresses made in admirable spirit and good taste, were heard with profound attention and genuine pleasure. And the matter was subsequently discussed with much patience, energy and zeal. The discussion centered on the question of removing the Seminary which many of its friends would greatly deplore. And the debate continued through many hours, resulting in the adoption of the following:

Resolved: That Synod appoint the committee requested in the overture.

At the same time, in order to be clearly understood in the premises, the Synod wishes to put formally on record the fact that this action is not to be construed as in any sense a committal, either pro or con, to the proposition.

And the committee was instructed to report at the next stated meeting of Synod.

Rev. W. G. Neville, Rev. Dr. W. J. McKay and Elder W. F. Stevenson were elected the committee, with Rev. W. L. Leigh, Rev. Dr. J. W. Flinn and Elder W. A. Clark as alternates.

The next meeting of Synod is to be at Clinton, Oct. 18, '04

## Notes of the Synod of Texas.

One of the most delightful meetings of this Synod has just been held in Milford, Texas. This is the site of the Synod's Female College, known as the Texas Presbyterian College for Girls. A year ago the Synod decided to hold its next meeting in Milford, that the members might see what the Lord is doing for us in this institution. At that time Mr. W. T. M.

Diokson, the representative of Milford church, and a member of the board of trustees of the T. P. C. G., extended a most cordial invitation to all to attend this meeting—not omitting to give a special invitation to the ladies, especially the wives of the ministers and ruling elders. It seemed impossible for a village of something less than 1,000 inhabitants to redeem such a liberal promise. But somehow the promise to entertain these was not only fully redeemed, but, being taken literally, as was designed, Milford was simply alive with members of Synod—141 representatives, and some 60 or 75 ladies from different parts of the Synod. Each guest seemed to regard his or her home as the best. The hospitality of this noble people was simply unbounded; and if they had any regret it seemed to be that every section of the Synod was not represented. I was reminded of the sea that is constantly receiving the waters, and yet room all the while for more. This meeting of Synod may well be known in history as the Ladies' Synod. In a few places lady visitors are not welcomed to these meetings, but in Milford they were not only provided for, but received with open arms and hearts. The Lord ever bless this noble people—not only the Presbyterians, but all the denominations, for all took part in this hospitality.

The college was at its best. President and Mrs. Evans extended a cordial invitation to the Synod and the visitors to a Reception to be given on Thursday evening, in the college building. It was here that the college appeared in its bridal dress. It is impossible for me to describe this reception, save to say that it was perfect in every particular. The young lady students would take charge of about four and conduct them to a fine fruit punch bowl, where each was refreshed, and where a badge—a miniature picture of the main building, as a souvenir—was pinned on the lapel of the coat, and then conducted over the building; every part of which was thoroughly lighted with the most beautiful gas lights. There was served in the dining hall, attended by the teachers, ice cream and cake. I will not undertake to describe the beautiful decorations which adorned this department. In the chapel all who could, entered and were entertained by recitations and music, while furnishing, themselves, short crisp speeches suited to the occasion. In the Assembly room was the orchestra pouring forth the sweet strains of music.

But the best is yet to come. It was the memorable Friday morning in the Presbyterian Church, where the sessions of Synod were held; the 23rd of Oct., will ever be known in the history of the college as their "red letter" day. Speeches were made by the representative of the standing committee on the T. P. C. G., Judge Rousseau, and then by a member of the board of trustees, next by President Evans, and finally Dr. R. K. Smoot crowned the occasion with the speech of his life. The urgent needs of the college were stressed, when Rev. John V. McCall led the Synod in an earnest prayer for the Divine blessing. Dr. W. H. Richardson, our excellent evangelist, was then called to the platform, and calls were made for material help towards erecting the second building. Prayers were going up all over the house while "Heaven came down our souls to greet, And glory crowned the mercy seat." Subscriptions or cash came in at the rate of from \$5.00 to \$500, until over \$7,000 had been entered, to say nothing of the united moral support all over the Synod, which was secured. There were several incidents worth mentioning, but only a few can in this article be presented. Brother Dobbs, a most consecrated man of God, who is perfectly blind, arose and said while he had nothing in hand, he would give the first \$5.00 the Lord would give him. No sooner did he resume his seat, than a friend handed him the money, and he arose and handed it in. Father Johnson, ninety-five years of age, arose and made a similar contribution, and added another of equal amount for his wife. It was pronounced by many as the most glorious occasion of the kind ever witnessed. Subscriptions would go down to \$5.00, and then spring up to \$250.

It was asked what it cost to furnish a room in the dormitory, and the reply was \$50; then rooms began to be taken until, out of forty rooms, the capacity of the second building, all were taken but three or four. Each institution in the Synod took a room; Austin Presbyterian Theological Seminary, Austin College, Daniel Baker College and Durant (Indian Territory) College. Nothing could tend more to unify these than this liberal act.

In this connection let it be said that requests are already coming in to the President to engage these rooms in the second building, all others being already filled, for the second term of this session.

One prominent elder, a business man of Dallas, told the writer that he had been examining into the advantages offered by this school, and he felt like the Queen of Sheba, that the half had not been told him. It may be said that this expression voiced the general sentiment of the members of Synod and the many visitors. President Evans has nothing now to fear in regard to the college unless it is that he may be troubled with too many corresponding members, if not visiting brothers.

The Synod adopted by a hearty and unanimous vote a paper looking towards the unifying of our several institutions of learning, especially as to the collecting and disbursing of the money for these. This, it is hoped, will be fully consummated at the next meeting of Synod. At present, Rev. J. J. Grier will continue to represent the Texas Presbyterian College for Girls as their Financial Secretary; and it is hoped that he will receive liberal contributions. His work, however, is not to interfere in any way with the promises made at the Synod. This note is given for the instruction of those who made these promises.

M. C. H.

#### Alabama Presbytery.

The Presbytery of East Alabama met at Lebanon Church October 27, 1903, at 7:30 p. m., and opened with a sermon by the retiring moderator, Rev. G. W. Patteson, D. D., on John 17:21, after which it was constituted with prayer.

Organization.—Rev. J. A. Hall was elected moderator and Rev. E. L. Hill and Rev. J. W. Roseborough, temporary clerks.

Courtesies.—Rev. G. A. Hough, of the Presbytery of Macon was invited to sit as a corresponding member, and Rev. Thomas G. Slaughter of the Methodist Episcopal Church, South, as a visiting brother.

Committees.—Permanent committees on Home and Foreign Missions, Education for the Ministry, Sabbath Schools, Publication, Colored Evangelistic Work Church and Christian Education and Orphans' Home reported that the interests committed to them were in good condition. Their reports in full will be published in the minutes at an early day.

Commissions.—The commission appointed at the last meeting of Presbytery to organize a church at Highland Park, a suburb of Montgomery, reported that it had discharged that duty. A commission was appointed to organize a church of our faith and order at Enterprise, if the way be clear.

Presbyterial Sermon.—Rev. R. B. Morrow preached the Presbyterial sermon on the subject of "Family Religion," and Rev. E. P. Davis was appointed to preach the sermon at the Spring meeting on "Ministerial Support."

Call.—A call for the pastoral services of Rev. R. B. Morrow from the West Point Church, for half his time was presented and placed in his hands. At his request, the Presbytery granted him permission to hold the call until the next stated meeting.

Next Regular Meeting.—Clayton was selected as the place and Tuesday before the third Sabbath in April, 1904, at 10 a. m., as the time.

Commissioners to the General Assembly.—Rev. R. J. McIlwain and Rev. R. B. Morrow were nominated principal and alternate commissioners, respectively; and Messrs. F. P. Glass and W. M. Stakely, principal and alternate respectively from the eldership.

Adjourned Meeting.—The Presbytery decided to have an adjourned meeting at Synod at the call of the moderator.

Consolidation.—The Presbytery consolidated its committees on Publication and Young Peoples' Societies.

Thanks.—The Presbytery by a unanimous and rising vote tendered its thanks to the people of Lebanon and community for their abundant hospitality.

#### CHINA.

On Sabbath, Sept. 20, two men and two children received baptism at Bingwong, thirty miles south of Scochow. One of these men formerly opened a shop for the sale of articles used in heathen worship. He now opens a rice shop. Both close their places of business on the Lord's day.

H. C. D.

### Funeral of Colonel J. B. Rankin.

The funeral services of the late Colonel J. B. Rankin of this city were attended by a large number of friends and neighbors at the Second Presbyterian Church, at 10 o'clock Friday morning. The elders of the church served as the pall bearers and the services were conducted by the pastor, Rev. Martin D. Hardin, assisted by Dr. McKelway. The opening hymn was the appropriate one, "Servant of Christ, Well Done," after which Dr. McKelway led in prayer. Mr. Hardin read the Twenty-Third Psalm, a part of the fourteenth chapter of John and the words of mortality and immortality from the fifteenth chapter of First Corinthians. Brief tributes of respect and affection were paid by Dr. McKelway and the pastor.

Dr. McKelway said:

"When the Apostle Paul was nearing the bound of life, just a little while before he bowed his head, that good, gray head, to the executioner's sword, he wrote to his dear young son in the faith, Timothy, 'I am now ready to be offered up and the time of my departure is at hand. I have fought the good fight, I have finished my course, I have kept the faith. Henceforth, there is laid up for me a crown of righteousness, which the Lord, the Righteous Judge, shall give me in that day.'

"The course that was finished yesterday, the fight that has been fought these three score years and ten and three, was one in which the same faith was kept, and we may today, in the midst of grief, rejoice that from the hands of the same Master, the crown of righteousness has been received, for it was promised, 'not to me only' says Paul, but also unto all those who love His appearing.

"The life of Colonel Rankin was a benediction to this community, in which we live. The very sight of him on our streets, with his tall, commanding figure, his clear eye, his intellectual brow, his genial, benevolent countenance, was a blessing. And certainly these last years in which it has been my privilege to know him, a visit from him was always spiritually refreshing, for he brought with him, into the busiest day's work, something of the atmosphere of the heavenly world. He was attractive to his friends in many ways. He was a man of wide and varied culture, of much reading of long and careful observation of times and of men. He was gifted in conversation, his vocabulary was as rich as it was chaste, and his faculty for expressing his views was one to be envied by the most intellectual. He was a man of high ideals of life and duty, and he seemed so perpetually lifted above what was mean and base, that the thought of such things was banished from his presence.

"And yet that which really appealed to men about this man, whether they could understand it or not, was a sort of magnetism of holiness. There were few ministers of the gospel that inspired as much reverence and respect even in the minds of the thoughtless.

"It may not have been known to this community that he had been himself set apart for the ministry, as he told me once, with the story of the providences that shut up the way to that calling for him, after his theological studies had begun. We cannot help thinking what a great preacher he would have been, what a man to shepherd a flock. Those of us who have been privileged with the experience of being lifted to the very Throne of Grace, and as it were into the very presence of the Heavenly Father, on the wings of his matchless prayers, we who have read his words of eloquence from the printed page, can perhaps imagine what a power he would have been in the pulpit with his gifts of mind and of expression and his graces of expression and his graces of heart and of soul. And yet the Lord ordered it otherwise, and the Lord knew best. And Colonel Rankin wore in this city the white flower of a blameless life, that men might know that the world of business has its saints just as truly as the profession of the holy ministry, and that the man who lives near to God, and holds constant communion with him, needs no sacred office in order to magnify the office of a Christian. And he was a Christian, a Christian something like Christ. When that is said, all is said. No need to add the word, gentleman, for it includes that as the greater includes the less. He was one who lived and walked among us, holding fellowship with the skies and with his citizenship in Heaven.

"And so we do not sorrow today, as those having no

hope. He sleeps, but he sleeps in Jesus, and those that sleep in Jesus will God bring with him. The soldier, brave in his country's defense, valiant always for the truth in the battles of his Lord, has not fallen. He has been promoted into a sphere of glory that is beyond our vision as yet. This tireless laborer in the Master's vineyard, doing with the utmost faithfulness and the most loving care, even the smallest duties that fell to his hand has not ceased from service in ceasing from earthly labor. For it is written, His servants shall serve him. It is for us here to catch the inspiration of his life, and not to be thinking merely of these last rites nor of the tomb in which his dust may lie. We know not on what high mission of joyous service his soul may be already winging its way in that land of light and of reunion and of eternal joy.

"This church does well to cherish his memory as a heritage. One of the first elders to be ordained in this church, he has as it were set the standard of Christian consistency for those that have come after and shall come after him. And his devotion to the interests of this church, his honest pride in it and zeal for it, were worthy of imitation and of emulation.

"The memory of the just is blessed. Blessed are the dead that die in the Lord. Yea, saith the Spirit, that they may rest from their labors and their works do follow them. Soldier, Scholar, Business man, Author, Elder, Man of God—we shall not soon look upon his like again. But the true immortality is that of usefulness. And the life that he lived in this community, as it grew from a country village into a city, has left its impression upon this generation and upon those to come, down to the last syllable of recorded time. God's servant is immortal in a higher sense, in the influences started here on earth, but continuing all through the endless ages."

Mr. Hardin said:

"We cannot believe that the good Father who has given us life and made it beautiful and full of significance will permit us to go out into darkness like snuffed candles just at the time when we are prepared to know and love most. Such a life as this one, so full of gentleness and spiritual beauty makes it easier for us all to believe in immortality. We cannot think of one incarnating as he did the mind and spirit of Jesus as dead. He lives with God in that larger, fuller life which awaits the souls of all God's faithful children. May his spirit abide with this church to which he gave so many years of faithful service. May we all be made more gentle and Christ-like in character by having seen the gentleness of his spirit.

We do not mourn for him, for even now he has entered into that life for which his whole earthly career was but a preparation."

After a touching prayer by Mr. Hardin, petitioning for the comfort and consolation of the gospel to be applied to the bereaved ones, the congregation sang, Asleep in Jesus, while the funeral procession wended its way towards beautiful Elmwood, where all that was mortal of Colonel J. B. Rankin awaits the coming of the Lord he loved and served on earth.

## The World.

The Canadians are so wrought up over the Alaskan boundary decision that they are talking seriously of independence or annexation.

If we pay \$40,000,000 to the French Canal Company for their rights, tools, work, etc., on the isthmus, it is to be divided between two gangs of thieves, "\$20,000,000 to the thieves in France and \$20,000,000 to the thieves in America!" That is the charge made by Col. Henry Watter-son in a striking editorial in the Louisville Courier-Journal.

The decline of British consols to 87, a low level not reached even during the Franco-Prussian war, and exceeded only in the panic of 1866; the decline in other values on the London market, and the persistent depreciation in security values on the New York market, combine to form a situation that arrests attention. "At no time in the history of speculation in this country," says the New York Financial Age, "has there been such a persistent depreciation of values as has been going on for the past year."

Rome, Nov. 1.—Fire broke out at 3:30 o'clock this evening in that portion of the Vatican containing the hall of inscriptions, where the Pope gives his audiences, and which is adjacent to the famous pinacoteca, or gallery of pictures. The alarm caused much confusion and excitement in the Vatican. Strenuous efforts were made to control the flames, and the firemen of Rome were called to lend their help. At a quarter past 11 o'clock the fire was under control. No lives were lost.

According to the press dispatches, certain developments are assumed in Europe to indicate that Russia and Japan have at last reached some understanding which will remove all immediate causes of friction and render war remote. Just what has happened to bring about this better feeling remains to be seen, and it may even be that no agreement has been actually reached. The fact that negotiations have been resumed, and the general belief is current that the crisis has become less acute, indicate that some sort of *modus vivendi* at least has been arrived at.—Picayune.

The statistics quoted in Ware's report show that the total cost of pensions to the Government for the past thirty-eight years has been \$2,942,178,145 in pensions paid, and \$95,647,984 expended in maintaining the pension service. He estimates that the Revolutionary War cost the Government \$7,000,000 in pensions; War of 1812, \$6,234,414; War with Mexico, \$33,483,309; War of the Rebellion, \$2,878,240,400, and the War with Spain, \$5,479,268. Last year 113,794 applicants for a pension or an increase were rejected; the total number of applications exceeded lightly 370,000.

Hitherto no one has thought of Argentina in connection with Arctic enterprise. Its comparatively close propinquity to the South Pole has induced the Argentine Government to endeavor to relieve the Nordenskjöld party. The equipment provided is very complete, and, so far as bedding, clothing, and boots are concerned, has entrusted to the Jaeger Company, who have already fitted out so many similar expeditions. Commander Irizar, Naval Attache to the Argentine Legation in London, has started for Buenos Ayres to take over the command of the expedition.—Travel.

That was a fine story which the Associated Press gave us the other day from the capital—an account of the trip made by a young man in the employ of the Treasury Department from Washington to New York. He was just "a common clerk" upon a \$1,800 salary. And to save cost of expressage he carried \$3,000,000 in signed bills from one city to the other, unbonded and unattended. If, as the ungodly assert, "Every man his price," that young fellow's price must be pretty high. Fine as such an example is, it does not detract from his just honor to say that we know plenty like him. That the papers gave him half a dozen lines and some embezzler of a thousand or two half a column, shows that not honesty but dishonesty is "news."—The Interior.

It is not probable that the bill which was introduced in the Bogota Senate authorizing the President of Colombia to negotiate a new canal treaty with the United States means much. Recent utterances and actions of Representatives and Senators in the little republic reflect intense hostility to this measure, and it will probably fail. Moreover, it is now asserted at Bogota that the extension granted to the new Panama Canal Company three years ago is not valid without the sanction of the Colombian Senate. Should this body disapprove "Colombia will next year take possession of the canal works and negotiate a new treaty." This of course would mean further delay. There can hardly be a question that sinister influences are at work to defeat the building of the canal, or at least to postpone its construction as long as possible. It is to our own Congress rather than to Colombia, it would seem that the country must turn if we are to have a waterway from ocean to ocean without much further delay.—Christian Work and Evangelist.

Between France and Britain for five or six years there was much ill feeling. The abrupt termination of Major Marchand's expedition to Fashoda by Lord Kitchener provoked French animosity. While this hostile sentiment was at its height the South African war afforded the Parisian journals the opportunity to get back at Britain. The cartoonists were exasperating and English resentment was keen. King Edward visited Paris and was well received. A return visit

was made by President Loubet, and Frenchman and Englishman began to say nice things about each other. Baron Etourelles de Constant, a member of the Chamber of Deputies and a prominent leader of the peace movement, together with a number of fellow deputies came to London and conferred with members of Parliament, and now as a result of these friendly interchanges an arbitration treaty between France and England is about completed. It is said to have been drawn on the same lines as the Hay-Pauncefote treaty which failed to receive the sanction of the Senate. Should the present Anglo-French treaty be adopted, it will mark a distinct advance in the methods of adjusting international differences.—The Interior.

In various directions there are indications of contractions in loans, enterprises, and investments. As usual the farmer stands as the one solid, reliable business factor in the business situation. His crops are good; he neither strikes nor boycotts; he is the genuine wealth producer. Railroads are narrowing their improvements; no new lines are likely to be opened. Oct. 17, it was announced from Philadelphia that improvements amounting to from \$5,000,000 to \$8,000,000 on the Pennsylvania railroad have been stopped. "Owing to the many labor troubles that have existed" traffic on the Pennsylvania and other roads has begun to fall off. "The demands of all kinds of labor have grown to such proportions" that many mills have preferred closing up. Further orders may be issued for stopping improvements. The effect of many strikes that have held up millions of dollars in the building trades is felt in the steel mills, and a number have shut down. Quarrels between unions, even in the same business, restriction of production, shortening hours, strikes over trivial matters and the like have had a serious effect in depressing and curtailing business. And then the stock gambling, the blowing of financial bubbles, the astounding revelations made of and by some of the promoters of large enterprises—all these have tended to destroy confidence and create distrust. The prospectus of the Shipbuilding Company is now acknowledged to have been false and misleading. One large bank in Pittsburgh, the Federal National, and one in Allegheny, the First National, have gone into the hands of receivers. Both are believed to be solvent. A group of bankers pledge a fund of \$2,000,000 for emergencies. The suspension of these banks had no marked effect on the markets. Sentiment among the bankers in San Francisco, where the American Banker's Association has been in session, is reported as hopeful.—The Banner.

The upper portion of the Louisiana Purchase was known as the Territory of Louisiana; it comprised all that territory north of the thirty-third degree of latitude, eastward to the Mississippi and westward and northward as far as the undetermined boundaries of the newly acquired possessions might extend. South of this was the District of Orleans with its seat of Government fixed at New Orleans. The cession of the upper part of the purchase did not take place until March 10th, 1804, when, having received the cession from the Spanish, the French representative handed it over to the agent of the United States with a very brief and simple ceremony.

By these unimpressive proceedings the Government of the United States was put in possession of territory within whose boundaries now flourish the States of Louisiana, Arkansas, Missouri, Kansas, Iowa, Nebraska, North Dakota, South Dakota, Wyoming, Idaho, Montana, the Indian Territory, and parts of the States of Minnesota and Colorado. The men who were the active agents in the transfer of this mighty land from one national jurisdiction to another, are well-nigh forgotten in the crowd and rush of later, but not less important, events. By this historic purchase the seat of a mighty empire was forever established. By this purchase the possibilities of developing from the republic a world-power were strengthened. Under our benignant rule, comfort, luxury, prosperity, and every variety of material activity fill the wide spaces in which our fathers found only a trackless wilderness. Common gratitude bids us recall with acclaim the names of Jefferson, Livingston and Monroe, who, building better than they knew, made this magnificent transformation possible.—From "How We Bought the Great West." by Noah Brooks, in the November Scribner's.

## MARRIAGES.

**M'BRAYER-BRICE.**—In the Presbyterian church, Shelby, N. C., August 19th, 1903, Mr. Jas. C. McBrayer and Miss Nanza Brice, Rev. W. R. Minter, officiating.

**PAGE-HAMBRIGHT.**—At the residence of the bride's parents Mr. and Mrs. D. R. Hambright, Groves, N. C., October 15th, 1903, Mr. J. A. Page and Miss Ethel Hambright, Rev. W. R. Minter officiating.

## Deaths.

**SHARP.**—At Aberdeen, N. C., on July 17, 1903, Jesse Alton Sharp, son of Mr. and Mrs. T. M. Sharp, aged fourteen months, passed from earth to Heaven. He was the youngest grandson of the late Rev. A. M. Watson and lies sleeping beside his grandfather in the old historic graveyard at Bethesda church, Moore county, N. C. His life was short, but his death makes a vacancy in the home that is hard to be reconciled to, but we will strive to teach our hearts to say with the poet,

Take thou our child; onrs for a day,  
Thine while the Ages blossom,  
His little shining head we lay  
In the Redeemer's bosom.

**M'MASTER.**—In loving remembrance of my dear mother, Mrs. Martha McMaster, daughter of John and Margaret Seignions, French Huguenots, that settled in Charletson, S. C. It was in the latter place she met Mr. M. McMaster who she married in the year 1846. She was the sister of Chas. W. Seignions of Charleston, S. C., and aunt to the late congressman W. T. Stones of Orangeburg, S. C. :

You have left ns, dearest mother,  
For that bright and happy shore,  
And our hearts are breaking, mother,  
Cau it be you'll come no more.

Time has plauted twelve months, mother,  
On your far and quiet grave,  
But the love we bear thee, mother,  
In our hearts we'll cherish, save.

Ah! the world seems dreary, mother,  
Since you've left ns all alone,  
And thy spirit wafted npward  
Took its flight to worlds unknown.

Round the home is lonely, mother  
And that chair is empty now,  
We will hold it sacred mother,  
For in prayer you'd daily bow.

You have left sweet memories, mother,  
That our hearts will ever hold,  
Sacred till we join the angels  
And thy arms around us fold.

We are coming, coming, mother,  
Meet ns at the "Gates Ajar,"  
Yes, you promised there you'd meet us  
And you'll see us from afar.

Yes, we're coming, coming, mother,  
Soon our trials all will end,  
Home with Jesus there we'll gather  
Blessed cternity there we'll spend.  
By Ida McMaster Hononr.

## The Household.

### Care of the Hands.

Few people attach enough importance to the care of the hands. When it is remembered that the hand is offered in salutation to our friends, that it performs numbers of the most delicate offices at every moment of the day, that it touches many objects through which it may convey the germs of infection—when all these are considered, some idea of the importance that should attach to the care of them is realized.

A correspondent desires to know a method of caring for her hands. She says she has worked faithfully with them, but all to no purpose; that they are rough, hard, and dry, and that she really suffers with them. She cannot do fancy work, and they annoy her all the time.

I have studied along this line, have had the best of manicures in New York City and other cities, so as to be able to help my sister women if possible in the care of them at home. In this case I would advise if possible that the young girl go to a first-class manicure. One treatment would work wonders in her case, I think. Perfect cleanliness is the greatest adjunct to beauty and health of hands, but for all that, do not wash your hands too often. Washed seldom but thoroughly, they will keep in a far nicer condition.

First of all, hard water is fatal to good skin; if you cannot get cistern water, or rain-water, get 5 or 10 cents worth of Pacific Coast borax, keep on your wash-stand, and put a pinch in the water every time you wash your hands or face. It will not hurt a particle, is perfectly safe, and it whitens and softens the skin, as well as the water. Try not to wash your hands but once or twice a day. Wear loose gloves at night, but be very careful that they are clean inside and outside; otherwise the grease and dirt are absorbed by the heated glands.

Sarah Bernhardt's great beautifier for hands is equal parts of lemon and glycerine and a small quantity of borax;

The hands should be thoroughly washed at night before going to bed. The pores are thus left free and unclogged, and the health of the hand is preserved; but above all, the ends of the fingers should be so well washed and cared for that the skin is entirely unbroken. Then the contamination of the day will be powerless to effect harm, as these dangers only come through the breaking of the skin about the nails.

Polishing the nails may serve for the occupation of idle people, but the busy woman will find these simple rules of washing the finger ends will result in nails that will bear comparison with the much-manicured hand of the woman of leisure. At night, after washing them, use whatever oil or cream that agrees with your skin.—Sara H. Henton, in The Living Church.

"I suppose," he said, "it would be useless for me to ask you to be my wife."  
"It would," she replied, "if that's your style of going about it."—Chicago Record-Herald.

## THE OLD RELIABLE



**Absolutely Pure.**

**THERE IS NO SUBSTITUTE**

### Table Manners for Young Folks.

In talking at the table, if the company is large, you will usually converse more with your neighbor than with the circle as a whole. But at home and in the family, or at the house of an intimate friend, you must do your share of the entertainment. Save up the bright little story and the witty speech, the funny sayings of a child, the scrap of news in your Aunt Mary's last letter, and when a good opportunity offers add your mite to the general fund of amusement.

There are dear old gentlemen—and old ladies too—who have favorite stories which they are rather fond of telling. People in their own families, or among their very intimate acquaintances hear these stories more than once; indeed, they sometimes hear them until they become very familiar. Good manners forbid any showing of this—any look of impatience or appearance of boredom on the part of the listener. The really well-bred woman or girl listens to the thrice-told tale, the well-worn anecdote, says a pleasant word, smiles, forgets that she has heard it before, and does not allow the recounter to fancy that the story is being brought out too often. Good manners at the table are inflexible on this point. You must appear pleased. You must give pleasure to others. You must make up your mind to receive gratification by imparting it.

Once in a while an accident happens at a meal—a cup is overturned; some unhappy person swallows "the wrong way;" somebody makes a mistake. Look at your plate at such a moment, and nowhere else, unless you can sufficiently control your face and appear entirely unconscious that anything has occurred out of the usual routine. Take no notice, and go on with the conversation, and in a second the incident will have been forgotten by every one.—Harper's Round Table.

### BARLEY WITH CHEESE.

Cook three-fourths cup of flaked barley in two cups of rapidly boiling water, with one level teaspoon of salt, in the top of the double boiler directly over the stove, until it is well swollen and the steam leaves pencil holes in the mush.

Then place it over the boiling water and let it cook half an hour, or longer if not soft, and do not stir it until done. Add one rounded tablespoon of butter, a dash of cayenne, and one-half cup of thinly shaved cheese. Stir until well mixed, and let it cook ten minutes longer that the cheese may be thoroughly melted. Serve hot for supper some chilly night when you crave something out of the usual course, and, perchance, have not milk or cream to serve with the barley as a mush. The cheese will take the place of meat, and is with most people more easily digested if cooked than when eaten raw. Some will find it an improvement to add a bit of soda the size of a pea at the same time the cheese is stirred in. It may be molded in small forms if desired.—Exchange.

LIFE'S PICNIC.

O, the folly of it. We pack our hamper for life's picnic with such pains. We spend so much, we work so hard. We make choice pies; we cook prime joints; we prepare so carefully the mayonnaise; we mix with loving hands the salad; we cram the basket to the lid with every delicacy we can think of. Everything to make the picnic a success is there—except the salt. Ah, woe is me, we forget the salt. We slave at our desks, in our workshops, to make a home for those we love; we give up pleasures; we give up our rest. We toil in our kitchen from morning till night, and we render the whole feast tasteless for want of a ha'porth of salt, for want of a soupcon of amiability, for want of a handful of kind words, a touch of caress, a pinch of courtesy.—Jerome K. Jerome.

TOO MUCH SYMPATHY.

Many a mother makes the mistake of sympathizing too much with her little one over the small accidents that keep happening. They magnify every little bump into a tragedy, with the result that the baby grows up prone to self-pity and to expect pity from others. Children have a strong sense of the dramatic. They love to find themselves the central figure, with mother, father, grandmother and the other children all admiring or bewailing. Unconsciously they will magnify an unimportant hurt in order to attract to themselves the attention they crave. To teach a child to laugh at disaster is one of the best lessons he can learn.—Selected.

A number of women of Havre, France, have formed themselves into a society of "good Samaritans," whose duty it is to lend manual assistance with spiritual counsel in homes where the mother is laid aside by illness. They propose to give no money, whatever the financial condition they may find in these homes, but simply to sweep, clean rooms, mend clothes, prepare meals, as may be needed, and at the same time to instruct such members of the family as may be able to receive instruction in principles of neatness, hygiene and domestic economy, exerting at the same time a distinctly religious influence. The editor of Le Christianisme suggests that such a "broom mission" might become an adjunct of every parish, and asks why it should not be one of the functions of the local Christian Endeavor Society.

WHEN SCHOOL IS OUT.

"When school is out, I shall go home," she said, "And all my heartache will be comforted."

"When school is out," she said, "once more I'll rest My tired head upon my mother's breast, And feel her tender cheek against it pressed, And there, at last, I shall find perfect rest."

"When school is out," she said, "I know I'll meet— Dancing for joy along the golden street— My little child, my babe so stainless sweet, Who went to heaven before his dimpled feet Had ever learned in earthly paths to go. Nor pressed the violets, nor trod the snow! Oh, I will clasp him close, and I shall know Those kisses that I taught him long ago!" "Life's weary lessons are all learned," she said, "And school is out." We bent—and she was dead. —British Weekly.

For Grandma.

Gone from the hearts that are bleeding,  
Gone from the tears that are shed,  
Gone to the quiet churchyard,  
To sleep with the silent dead.

Then cease ye fond hearts your sighing  
No longer let tears be shed,  
The spirit we loved is in Heaven,  
'Tis only the body that's dead.  
Annita McMaster Honour.

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A Practical Remedy so Simple and Pleasant that even a Child can Use it.

A neglected cold lays the foundation for catarrh; neglected catarrh lays the foundation for consumption. Dr. Blosser's Catarrh Cure will break up the cold, or cure the catarrh and prevent consumption.

The symptoms of catarrh are a discharge, which is either blown from the nose or runs back and drops into the throat; a dull headache; a stopped-up feeling in the nose and head; extreme liability to take cold, etc. These conditions often lead to noises in the head, deafness, sore throat, bronchitis, asthma, indigestion and consumption.

If you suffer from any of the above troubles you should begin the proper treatment at once.

Dr. Blosser's Catarrh Cure is the best remedy known to medical science for these diseases. It cures 95 out of every 100 cases.

SAMPLES MAILED FREE.

In order to demonstrate its virtues, a three days' trial treatment will be mailed absolutely free to any interested sufferer. The price of the remedy is \$1.00 per box (one month's treatment), sent post-paid. Address, Dr. Blosser Company, 355 Walton St., Atlanta, Ga.

"I have to talk about women," said Mr. Dooley. "Do ye know anything about them?" "Nawthin'," said Mr. Hennessy. "I've been livin' with wan so long that she looks like me, but she's as much iv a gamble to me as she iver was. I know what she'll do. She'll do what I tell her to do if she plazes. But I can niver more than guess what she's thinkin' about.—Collier's Weekly.

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" " 9:40 "	" " 10:30 "
" " 8:40 P M	" " 7:30 P M
High Point 2:05 P M	" " 5:15 P M

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SOUTHWARD.

	Daily No. 31.	Daily No. 27.
Lv New York, P. R. R.....	12 55 p m	12 10 a m
Lv Philadelphia, ".....	3 29 p m	7 20 a m
Lv Baltimore, ".....	5 45 p m	9 34 a m
Lv Washington, W. S. Ry..	7 00 p m	10 41 a m
Lv Richmond, S. A. L. Ry..	10 37 p m	2 15 p m
Lv Petersburg, ".....	11 20 p m	2 53 p m
Lv Norfolk, ".....	1 55 a m	5 18 p m
Lv Henderson, ".....	2 25 a m	5 41 p m
Lv Raleigh, ".....	4 15 a m	6 58 p m
Lv Southern Pines ".....	6 16 a m	8 50 p m
Lv Hamlet, ".....	7 35 a m	.....
Lv Columbia, †.....	10 25 a m	12 20 a m
Ar Savannah, ".....	2 35 p m	4 55 a m
Ar Jacksonville, ".....	7 00 p m	9 15 a m
Ar Tampa, ".....	6 45 a m	6 00 p m
	No. 33.	No. 41.
Lv New York, N. Y. P. & N.	† 7 55 a m	8 55 p m
Lv Philadelphia, ".....	10 16 a m	11 21 p m
Lv New York, O. D. S. S. Co.	† 3 00 p m	.....
Lv Baltimore, B. S. P. Co.	.....	† 6 30 p m
Lv Wash'ton, N. & W. S. B.	.....	30 p m m
Lv Portsmouth, S. A. L. Ry	9 05 p m	9 25 a m
Lv Weldon, ".....	11 45 p m	11 55 a m
Lv Norfolk, ".....	1 55 a m	1 35 p m
Lv Henderson, ".....	2 28 a m	2 02 p m
Lv Raleigh, ".....	4 15 a m	3 45 p m
Lv Southern Pines ".....	6 16 a m	6 18 p m
Lv Hamlet, ".....	7 40 a m	9 45 p m
Lv Wilmington ".....	.....	8 20 p m
Ar Charlotte, ".....	10 33 a m	10 32 p m
Lv Chester, ".....	10 30 a m	12 5 a m
Lv Greenwood, ".....	12 37 p m	3 25 a m
Lv Athens, ".....	2 52 p m	5 58 a m
Ar Atlanta, †.....	4 00 p m	7 35 a m
Ar Augusta, C. & W. C.....	5 40 p m	.....
Ar Macon, C of Ga.....	7 20 p m	11 35 a m
Ar Montgomery, A. & W. P	9 20 p m	6 25 p m
Ar Mobile, L. & N.....	2 55 a m	.....
Ar New Orleans, L. & N.....	7 25 a m	.....
Ar Nashville, N. C. & St. L.	1 30 a m	6 55 p m
Ar Memphis.....	4 15 p m	8 20 a m

NORTHWARD.

	Daily No. 32.	Daily No. 38.
Lv Memphis, N C & St L.....	12 45 n'n	8 00 p m
Lv Nashville, ".....	9 30 p m	9 30 a m
Lv New Orleans, L & N....	8 10 p m	.....
Lv Mobile, ".....	12 40 a m	.....
Lv Montgomery, A & W P..	6 45 a m	1 00 p m
Lv Macon, C of Ga.....	8 00 a m	4 20 p m
Lv Augusta, C & W C.....	10 05 a m	.....
Lv Atlanta, † S A L Ry.....	12 00 n'n	8 00 p m
Ar Athens, ".....	2 57 p m	11 23 p m
Ar Greenwood, ".....	5 15 p m	1 58 a m
Ar Chester, ".....	7 17 p m	4 15 a m
Lv Charlotte, ".....	7 27 p m	5 01 a m
Lv Wilmington ".....	3 20 p m	.....
Lv Hamlet, ".....	10 40 p m	7 50 a m
Lv Southern Pines ".....	11 33 p m	8 44 a m
Lv Raleigh, ".....	1 35 a m	11 15 a m
Lv Henderson, ".....	3 05 a m	12 50 p m
Lv Norfolk, ".....	3 50 a m	1 45 p m
Lv Weldon, ".....	5 0 a m	3 00 p m
Ar Portsmouth, ".....	7 15 a m	5 35 p m
Ar Washington, N & W S B	.....	6 55 a m
Ar Baltimore, B S P Co.....	.....	† 6 30 a m
Ar New York, O D S S Co.....	.....	† 5 00 p m
Ar Philadelphia, N Y P & N	† 5 46 p m	5 10 a m
Ar New York, ".....	8 15 p m	8 00 a m
	No. 34.	No. 66.
Lv Tampa, S A L Ry.....	8 00 p m	8 00 p m
Lv Jacksonville, ".....	9 30 a m	7 50 a m
Lv Savannah, ".....	1 40 p m	12 10 p m
Lv Hamlet, †.....	7 05 p m	5 30 a m
Lv Southern Pines ".....	10 40 p m	8 40 a m
Lv Raleigh, ".....	11 33 p m	9 38 a m
Lv Henderson, ".....	1 35 a m	11 50 a m
Lv Norfolk, ".....	3 05 a m	1 10 p m
Lv Petersburg, ".....	3 45 a m	1 55 p m
Lv Petersburg, ".....	5 53 a m	4 07 p m
Ar Richmond, ".....	6 35 a m	4 55 p m
Ar Washington, W S Ry....	10 10 a m	8 36 p m
Ar Baltimore, P R R.....	11 25 a m	11 25 p m
Ar Philadelphia, P R R.....	1 36 p m	2 56 a m
Ar New York, P R R.....	4 13 p m	6 30 a m

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## The Home Circle.

### The Three Loyal Comrades.

By Carmen Sylva.

(Translated by Anna Knight for The Outlook.)

Sorrow was a slender, beautiful child with a mass of rich black hair framing her pale face. Her delicate lips were usually pressed together, her dark eyes so appealing that no one could look into them without tears. The poor child had no home and wandered from place to place, now entering the cottages of the poor, now taking up her abode in the mansions of the rich. She was so quiet, so unassuming, that no one turned her aside; but, strange to say, to all who befriended her there came some deep affliction. One was bereft of his only child, another lost his rank, another was despoiled of house and land, another was unjustly persecuted by his enemies, still another was cruelly ill-treated by his family. The people marvelled why so much suffering should come to them, and knew not that they themselves had opened the door for pale, quiet Sorrow, and taken her to their hearts.

Sometimes the poor child revisited places where she had once been, and learned of all the misery that had followed in her footsteps. After that she avoided for a long time the homes that had suffered most. And yet she learned to love some families very dearly, and could not forbear returning to them. But grief upon grief would come to them until the poor, lonely child took up her wanderings again with sad eyes and a heavy heart. Quietly she went her way, without haste, without commotion, yet swifter than the mountain torrent, swifter than the west wind, and not one home escaped her. The greatest catastrophe befell when she mingled with the children, for then they were orphaned, or were stricken with an incurable malady, so that their little faces became as pale as that of Sorrow herself, and their and their eyes held the same pleading, pathetic look. When Sorrow saw this, she wept bitterly, and for a long time shunned the society of children, yea, even turned aside her head when she passed them in their play.

One morning, while resting under an apple-tree, she noticed what bright, rosy cheeks the apples had, and how it did the heart good just to look at them.

"Oh, dear Apple-Tree," cried Sorrow, "give me nice rosy cheeks like your apples, then all will love to behold me."

"Not so," answered the Apple-Tree. "Hadst thou bright, rosy cheeks thou wouldst no longer be so kindly welcomed and cared for."

Sorrow arose saddened, and went on her way. Soon she came to a brook rippling through a garden. From its banks burst forth a chorus of bird music, so gladsome that the heart laughed of itself to hear.

"Oh, dear little birds," cried Sorrow, "teach me your sweet songs, that I may gladden the hearts of all people!"

"No, no, dear child," chirped the birds, "for didst thou not come and go

so quietly thou wouldst not be so soon forgotten, and all would know thee as Sorrow, the bearer of grief and woe."

So on and on went poor little Sorrow until she reached a great forest. The fragrance of the pine trees filled the air, and her weary feet sank softly in the thick moss that carpeted the ground. Here and there the golden sunbeams found their way through the whispering foliage, and, gleaming, danced on the green moss, turning the fallen leaves to gold. It was so quiet, so beautiful! Sorrow leaned wearily against a tree and whispered, "Here I may rest and bring no woe; here no one will grieve because of me." Just then a frolicsome sunbeam, more venturesome than the rest, slipped through the quivering foliage overhead, looked into the wonderful dark eyes, so sad, so lonely, and pierced straight to the very heart of Sorrow. The whole forest saw the wonderful glow that transfigured the delicate face of the maiden, and whispered and rustled with joy and admiration. But Sorrow knew not how beautiful she had become; she felt only the sunbeam pulsating warm in her heart.

"Oh, beloved forest," she cried, "from all your sunbeams give me a tiny one for my own; it would make me happy, so happy!"

But at her words a stillness as of death fell on the forest; sadly the trees looked at one another, not a leaf quivered; and the Sunbeam swiftly withdrew from Sorrow's heart, touched the back of a creeping wood-lizard at her feet, and tremblingly concealed himself behind a spreading fern on the edge of a pool.

"Poor, poor child!" at last said an old oak tree, "knowest thou not that one tiny sunbeam in thy heart would make thee so beautiful that all would run to welcome thee, and then they would suffer more than now—far beyond their endurance. Nay, my child, thou must ever be without light in thy eyes, without warmth in thy heart."

A tear fell from Sorrow's eyes on the wild flower at her feet. Fragrance filled the air as the flower gave thanks for the welcome dew.

Deeper into the forest went the lonely maid until she reached the shore of a wide, still lake. Here nothing stirred. Only Evening walked upon the water, always in shadow, but trailing rosy streaks of light. Now and then a star fell from above and rested bright and motionless on the quiet surface. Sorrow dipped her slender hand in the water and laid it on her brow. Evening came to her, and whispered softly:

"Good-night! Sleep sweetly; forget thy woe."

Long gazed she after him, and sighed:

"Once I found peace in the forest; once I forgot my woe when Sunbeam touched my heart; all that is past."

Lost in thought, she gazed dreamily over the lake. A cool wind arose and rippled the water; in the gathering mists danced the shadowy forms of the water-nymphs.

Presently Sorrow perceived a light reflected in the water, larger and redder than the stars, and glimmering through the night. She raised her eyes and saw that the light came from a small house

on the shore of the lake. It was overgrown with ivy, and through a gable window which stood open streamed the beam of light.

"Strange!" thought Sorrow; "in that house have I never been, and yet some one keeps watch."

She crept up to the window. There sat a beautiful lady with snow-white hair, in soft white draperies, writing industriously, and with a firm hand, in a big book. Her brow was furrowed, but the sweet, mobile mouth showed noble womanliness and wide sympathy with mankind. While Sorrow gazed, lost in contemplation, she saw two wonderful gray eyes fixed on her, and a rich, melodious voice said:

"Come in child. I have waited long for thee."

Astonished, Sorrow obeyed; such a greeting she had never heard before; and then a pair of motherly arms gathered her up, she felt kisses on brow and cheek, and the wonderful voice said:

"Dear little Sorrow, it was decreed that thou shouldst find me; I could not seek thee, for I never come uncalled. I am Mother Patience, and here must I stay and listen and wait. The lake brings me every whisper of those that call on me. Sometimes I have caught thy voice faintly, but always lost thee again."

The furrow deepened in her brow Sorrow buried her head on the motherly breast and whispered:

"Oh, stay always with me!"

"My child, when thou callest I will answer; when thou art weary, come to me and rest a while. My task is to write in the Book of Life; I have much work to do."

All night Sorrow nestled in the arms of Mother Patience, and in the morning took up her wanderings again, strengthened and refreshed. The whole earth bloomed rich under the yellow morning sunshine, for it was harvest time. Sorrow looked over the corn fields dotted with bright blue flowers, and thought:

"Poor flowers! ye bloom so happily and look so joyously into the light, and yet by evening you will be cut down."

And then she looked further and saw a glorious maiden in the corn-field, all alone, cutting the grain with a mighty sweep of the scythe as with the strength of three men.

"Good morning, my pale little one," she called roguishly on seeing Sorrow; "come and help me," and as she spoke she danced up to Sorrow, her yellow braids flying and her blue eyes laughing in the morning sun. "Who art thou?" she cried, as she looked into Sorrow's sad, dark eyes.

I am Sorrow, and must ever wander. And who art thou, and why art thou so happy?"

I am Work, seest thou not? See how well and strong I am!" and lifting Sorrow in her arms as though she were a feather, she ran up and down the field, laughing and singing. A slight rosy flush touched Sorrow's cheek, and she said almost gayly:

Oh, dear, dear Work, come thou with me; thou art so strong. I must always wander, and I am often weary."

Nay, dear little Sister, that may not be," answered Work. For I must sleep at night that I may be ready for my task at daybreak. I am needed every where and always. It is my lot to be strong and merry, and were I always to look into thy sad eyes the laughter would die out of my heart. But when thou callest me, little Sister, I will come and remain after thee to brighten the hearts that thou strikest."

So out into the glowing morning light went Sorrow alone, on and on through the wide, wide world. But Patience and Work kept faith, and were ever her loyal comrades; and often all three would gather at evening in the little house by the lake, to read the tidings in the Book of Life and write a message there.

#### Good Intentions.

Our minister did not take any vacation this summer," said Brown, with a smile, as he began a conversation which the Detroit Free Press report.

Why not?" asked the other man.

Circumstances over which he had no control forced him to stay at home. He intended to go away and had made his arrangements, when several enthusiastic members of his congregation—my wife was among them, and the others were all women too—took the matter out of his hands and told his wife confidentially not to pinch and save for his outing, because the members of the church had hit up on the happy idea of raising a sum especially for his vacation.

As the minister has a large family, and his wife finds it hard to make both ends meet, she was only too glad to spend the vacation money in other ways.

Well, the women held several affairs, and managed to get something over \$50 together. Then they decided to make the presentation a gala event, and give all the members of the church a chance to speed the parson on his way with good wishes.

It occurred to them that a little music would add to the occasion, and so they engaged some musicians. One member of the committee thought that if there was music, light refreshments would be in order, and she took it upon herself to see that they were provided. A third hit on the plan of having the church decorated for the occasion, and hired a man to do the work.

Early in the evening when they met to compare notes they discovered that their expenses had not only eaten up the amount they had raised for the minister, but left them a matter of two or three dollars in debt.

"Oh, yes, the evening was a pleasant one to some, but there wasn't any presentation. On the way home I asked my wife who as going to square the debt.

"Why, Joseph," she said, 'what a question. The minister, of course. It was all done in his interest.'"—Exchange.

#### Waking Francois.

The name of Millet, the painter, has been made familiar to many besides art students by his "Angelus." How the

genius of the artist was roused and encouraged is told in his recent biography.

The most original person of the family and the one who had the most influence upon Millet was his grandmother. She was an old countrywoman of intense religious faith, living in God, seeing everything in God, and mingling God in every scene of nature and every act of life.

One of Millet's earliest recollections was of his grandmother waking him when he was quite a little child and saying to him:

"Up, my little Francois! If you only knew what a long time the birds have been singing the glory of God!"

When he had to leave home to go to Paris, his grandmother said, "I would rather see you dead than unfaithful to God's commands."

At a later time, when he had begun to make his way in Paris, she reminded him again:

"Remember, my Francois, that you were a Christian before you were a painter. Paint for eternity, and think that the trump, which will call to judgment, is on the eve of sounding." —The Lutheran.

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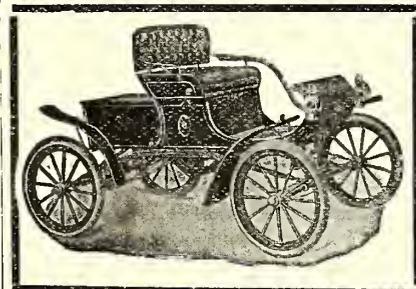
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## Our Young People.

### Johnny's Stamp Act.

The old soiled stamp book had been "kicking around the house" for years from one resting place to another, until at last it had found ownership and a safe place among Johnny's treasures.

The strange bits of colored paper had a fascination for Johnny. They were pasted in straight lines up and down the page. The name of the country, the stamps of which had the page to themselves, was written in round, boyish writing, not by Johnny Kirtland, but by his uncle, Jim Caspar.

"Is the stamp book Uncle Jim's or mine?" That question would not "down" in Johnny's troubled soul.

At every annual housecleaning, when secretaries, bookcase and bureau drawers were ransacked in the Kirtland household, the cry had been:

"This old book is no good! What's the use of saving it? Toss it into the waste paper box."

Johnny had regularly interfered and saved it, until his sister Mabel said:

"Well, well take it clear out of sight and keep it if you want it."

So among arrow-heads, broken flutes, fishing-lines, boxes of discarded paints, bags of marbles, watches that would not go, and a host of things too numerous to mention, Uncle Jim's old stamp book had honorable place for two years, until at last the stamp-collecting craze reached Kimpton again. Then Johnny brought the book to light and studied it eagerly and often.

The more he studied it, the surer he become of its value, and the more distinctly did the crowned heads and helmeted faces seem to be requiring Johnny's answer to the question, "Do we belong to you or your Uncle Jim?"

"I'll give you my nickel case watch for that stamp on the page marked Greece," said Alec Norton, as the boys looked the book over. Alec pointed to a buff and brown stamp whereon a winged helmeted head was surmounted by a Greek inscription. I'll soak it off. The old stamp book is no good. Look at mine!"

Alec displayed a beautiful leather bound, gilt-edged book, where rows of neatly kept stamps added beauty to the tinted pages.

"I hardly like to cut it out if it is old," said Johnny, slowly. "And that's not all. No, I guess we'll not trade today."

"Well, remember, the nickel-case watch for the stamp of Greece, and 'most anything I have," Alec added eagerly, "for the Papal States stamp, the one with crossed keys. Johnny, you could sell the watch, and it would help out the bicycle fund."

Johnny groaned in spirit as he descended from the attic, and walked absently out to the gate with Alec. "Well, I'll think about it, Alec," said he, as they parted.

The result of the thinking was that he went to his mother with the troublesome question.

"Is that old stamp book mine, or is

it Uncle Jim's? Because, if it is mine, I can do as I like with it, and if it isn't I suppose I can't touch it."

"Well, really, Johnny, that is a question that could be settled by asking uncle Jim right out about it. Let me see, it was left here ten years ago among his cast-off treasures when the ranch fever struck him."

"Yes, and the stuffed birds and his boys annuals, skates, guns and fishing rods, and the striped trousers," broke in Mabel. "They're all gone except that old stamp book, and Johnny saved that."

"Well," said the mother, "Uncle Jim has never written and asked about them. Johnny fell heir to the other things, but he wished to make possession of the stamp book with greater formality. Is that how the matter stands?"

"That's about it, ma," said Johnny, "but do you think he'd care? Where is Uncle Jim now? He never writes."

"He's somewhere in the West. I have his last address, but have heard nothing from him for five years. Uncle Jim is a strange fellow. What is the new craze, Johnny's stamps, eh?"

"It's Alec Norton's craze. He's been reading in the papers about stamp auction sales. He's sure I've got some valuable ones, and he'll trade or buy of anyone. If I could sell him some of those stamps I could get a bicycle sooner."

Johnny Kirtland wanted a bicycle so badly that the family called his desire "Johnny's bicycle fever." It raged so fiercely at times that he could not sleep nine or ten hours, as a growing boy should, without waking up once or twice. Every morning found him as full as ever of plans for procuring a "wheel."

As money was scarce in the household, Johnny could not hope for help from the family exchequer, and his fertile brain was weary of painfully planning ways and means.

Once when he was staying at Grandpa Gillet's farm the craving worried him so that he tried to make an "ordinary" for himself. Grandpa Gillet looked upon the work of Johnny's hands and said it was more than "ordinary."

"You ought to call it extra-ordinary, Johnny," said grandpa.

It was made up of one discarded corn-plow wheel, one small wagon wheel, and part of a cornstalk cutter wheel for a circle, but it was not successful as a bicycle. Grandpa kept and cherished Johnny's "ordinary," and chuckled over it long after Johnny left the farm.

The boy's plans for earning money for a machine seemed as futile as his plucky effort to make one, and he almost despaired of coming into possession, till Alec Norton's stamp craze seemed to give some prospect of success.

"Say, Johnny," said Alec, soon after his first vain attempt at purchase, "you don't suppose your Uncle Jim's old stamp book has one of the Scinde District stamps or a Mauritius one-penny for 1847, do you? If it has, your fortune is made," and Alec unrolled a newspaper cutting, with the startling statement

## It Doesn't Take Long, if You Don't Wait Too Long.

Last year I was suffering from indigestion, and would have the feeling of a heavy load on my stomach all the time. I had a bad case of indigestion and got so I could hardly sleep at all. I was so nervous. My natural weight was 142 pounds and I got down to 118, and was so weak I could hardly get around.

I used Mrs. Joe Person's Remedy and three bottles cured me. I have regained the flesh I lost, sleep well and am cured of indigestion.

It is a good medicine, and taken in time dose not take long to cure.

J. W. CHAMBERS,  
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We are offering during the season 10,000 barrels fine Apples bought direct from the trees and are as fine as grow.

We are in a position to offer the trade the best goods and at prices which must be satisfactory to all. Our terms are cash in each case and those who enjoy the best fruit can get it from us.

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No trouble to answer questions.

that one Mauritius penny stamp was valued at one thousand dollars.

"One thousand dollars!" cried Johnny, staring.

"Yes, and in my Philatelic Journal a Scinde District stamp—half-anna—is all the rage now. Have you any East Indies at all?"

"Yes," said Johnny. "There are both East Indies and Mauritius stamps, East Indies, four annas, two and one anna, and two Mauritius—"

"Let me see them, will you?" and the boys again ascended the attic to Johnny's den.

"Ma," said Mabel, as she heard the two upstairs, "Johnny wants that book awfully, and if possession is nine points of the law, I do think the book is really his. He has saved it from destruction a dozen times to my knowledge. I'd give it to him in a minute if it was mine. What shall you advise him to do?"

"I shall not advise him to do anything," said Mrs. Kirtland, quietly. "I am watching Johnny as I never did before. It's going to be pretty hard, but Johnny Kirtland's got the grip, Mabel, and—"

"What?" said Mabel. "The grip?"

"The honor grip. Have you forgotten?"

"But where ye feel yer honor grip, Let that aye be your border."

"Johnny's come to the border and has the grip, God bless him!" and Mrs. Kirtland bustled out into the kitchen to make some of Johnny's favorite tea cakes, she hardly knew why.

"You'll stay to tea, Alec, won't you?" she said, as the two boys descended. "Here are some of Johnny's favorite cakes. He'll eat more if he has company."

And Mrs. Kirtland beamed in true motherly fashion on the two boys, for Alec Norton was motherless, and although he was rich 'Squire Norton's son, Mrs. Kirtland often caught herself asking "that poor Alec Norton" to supper. No one took a heartier interest in his boyish fads than Johnny's mother.

"Alec's as smart as a whip, but easily influenced for good or bad, and he needs mothering," Mrs. Kirtland said to Mabel.

"Both boys ate heartily, and Alec talked stamps that evening to his heart's content. At nine o'clock he started for home, and Johnny went to sleep and dream. But his dreams were more confused and fantastic than ever. First he was tearing down Kimpton's streets on a new bicycle that he could not guide, because that head of Greece, coldly stern, was perched on the handle-bar, and the winged helmet caused uncontrollable swiftness in the wheel. On they sped. Kimpton lay far behind, darkness and horror shrouded him like a mantle, but through it all the helmeted head was plainly visible. A rushing sound of water falling, foaming, roaring, a cold wave of air, and Johnny awoke with a start.

"Well, I declare!" was his sleepy exclamation, as he turned over on the pillow. "What a horrid dream!"

The next one was no better. This

time, as he was examining a new "ordinary" and preparing to mount, down from somewhere came the Emperor of France. Johnny knew him at once by his pointed goatee, but he looked strange with a pope's mitre on his head.

After talking calmly with George Washington, he proceeded to lock the wheels of Johnny's bicycle with the two huge papal keys Johnny so well remembered. Then Thomas Jefferson and Benjamin Franklin appeared and, bowing to Johnny, carried the bicycle away.

The dreams got worse and worse. Johnny found himself out at sea, seated firmly on his beloved bicycle, but it was attached to a blue ship that looked strangely familiar to Johnny, and he read New Brunswick painted in staring white on her sides. When, fearfully grasping the handle-bar, he dared to look up, all the deck was crowded with Victorias—red, yellow, green, black—all with huge crowns and big earrings. Faster and faster the schooner towed him out to sea, and the crowned heads seemed regardless of his misery.

"Such dreams!" he groaned, turning over again. No wonder that daylight found Johnny more willing to rise than he remembered ever having been before, except on the Fourth of July. At breakfast he astonished Mabel by cheerfully asking his mother for Uncle Jim's address.

"I can ask him and tell him just why I want it," he said, briskly "I'll tell Alec today, and write to night," he added.

So this letter was written:

Dear Uncle Jim. Do you want your old stamp book, because if you don't, I do, very badly. Of all the things you left here years ago when I was a kid, all are gone but this book. My mother cut up the striped trousers for me years ago, and the moths and worms finished the birds. But I've saved the stamp book. I want a bicycle, and there is a boy that reads the papers and knows lots that says I could sell some of the stamps. But I don't want to till you say I may. We are all well. Write soon to yours truly,

John J. Kirtland.

Mrs. Kirtland nodded approvingly as Johnny pushed the letter across the table for her inspection.

"Better write on the envelope, 'If not called for in ten days return to John Kirtland, Kimpton,'" she said.

"All right, ma," said Johnny, and he mailed the letter with a lighter heart than he had carried for many a day.

A week later a very strange missive came to Kimpton postoffice. It was a square folded sheet of brown paper tied with a bit of string and addressed to John J. Kirtland. Johnny cut the string eagerly, unfolded the paper, and read with eyes that seemed not to see, but to transfer in hot lines to his brain:

Dear Nephew. I write in haste. Glad to hear from you. Send the book at once by registered package. I have walked twelve miles and borrowed the stamp to mail this letter. Send the book at once. Will write again.

Your affectionate Uncle Jim.

Johnny laid the letter down and crept

## There's Health —IN— Lemon Juice.

Various experiments by eminent scientists have proven the great value of lemons in destroying the germs of typhoid and other fevers. Germs of diseases are deposited in the system by the failure of the bowels to act regularly. MOZLEY'S LEMON ELIXIR is an ideal laxative, made from the juice of pure lemons, and has no equal for cleansing the system of all impurities. It acts promptly on the bowels, liver and kidneys, and does not gripe or cause any unpleasantness. 50 cents per bottle at all drug stores.

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WILMINGTON N. C.

quietly up to his den in the attic. Mabel watched him turn slowly away; then she snatched up the letter and read it aloud.

"Well, mother," she said, indignantly, "I wouldn't have thought it of Uncle Jim. He's just as mean as he can be!"

I don't see what he could want with that old book. I am just going right up to comfort Johnny."

"No, Mabel," said her mother, "let Johnny be. I'll go—after a while.

And go she did, to find Johnny crouched on the attic floor, with both arms on the old, flat trunk, and a blank, miserable face resting bowed upon them.

"Johnny," she said, quietly, as she seated herself on the old trunk and drew the boy's head and shoulders into her lap, "there is something you have gained this week—a greater, grander, better thing than all the bicycles in the world; yes, of more value than a whole bookful of Mauritius stamps at a thousand dollars apiece. Does my boy know what it is?"

"No," he whispered, with such a hopeless tone that Mrs. Kirtland felt all his pent-up disappointment.

"Bring me your Bible, dear, and let me show you." She turned to a marked passage, and Johnny read slowly as she pointed:

"Him that overcometh will I make a pillar in the house of my God; and he shall go no more out," and pointing still farther, "'And I will write upon him my new name.'"

"Johnny, did you think you were overcoming this week, overcoming a desire to keep what you did not feel belonged rightfully to you? You could have sold the book, but you never would have been quite satisfied. Now it will go tomorrow, and leave an honest-hearted boy behind. Johnny, dear, when pillars are used for king's palaces, or God's workmanship, they are hewn and polished until God and man can see their beauty and service. The hewing process is necessary. And then there is this best of all—the new name. I am so glad to know my boy has earned that."

Johnny Kirtland whistled as he returned from mailing the book—whistled so cheerfully that Alec Norton asked at once as he joined him on the street:

"Heard from your Uncle Jim?"

"Yes," said Johnny, "he wants the book, and I started it today. No trade in stamps now."

"Well, weren't you silly to tell him!

And the bicycle fund—the bottom's knocked out of that again, I suppose. You told him they were valuable, eh? Why didn't you run them down or call them trash?"

"Because I—I couldn't," said Johnny, soberly.

A few weeks later Johnny showed Alec a letter that his Uncle Jim had written from Five Forks Rauch, Nebraska:

My Dear Nephew. God bless you, Johnny Kirtland for what you have done for us—my wife Annie, baby Cora and myself. We were at our worst, proximity, half starving out here on the ranch, doing without almost all our necessities, living on a little meal mush

and just what few rabbits I could trap—no money to get away with, and on the point of throwing up one of the best claims ever trod on, because I couldn't find money enough to prove upon and settle.

When your letter came I remembered instantly what that stamp book contained, and started off on foot to my nearest post-office. On the strength of my book I borrowed from the banker there, who is a stamp collector, enough to stave off my worst creditors until I got my hands on those stamps again.

Johnny, you were right when you thought they were valuable. The sale of the book has given me back life, land, hope, happiness. Five Forks Ranch is mine forever now. As soon as I get fairly settled, I shall pay you a flying visit. Now, Johnny, which shall it be, a pair of Texas ponies, or a bicycle or both? Annie says both, and adds, "For Jim, you had clear forgotten all about the book until Johnny wrote you of it, and kept it for you." So give my love to your mother and Mabel, and kindly remember me to that "boy who knows lots and reads the papers." As for you, I can only close as I began—God bless you from the crown of your honest head to the soles of your feet.

Your grateful

Uncle Jim.

Alec Norton gasped. "Well, I declare! Say, Johnny, if I were you and couldn't have both, I would choose the ponies." —Youth's Companion.

Two Bits of Fun.

By May E. Q. Brush.

'Manda was perched up on the stone wall, a piece of Johnny-cake in one hand and a raw turnip in the other.

The yellow leaves of the big elm tree came fluttering down around her. There was a sweet smell of ripened grapes from the wild vine near her. The air was warm and mellow and full of September haze. It was very still, only now and then one heard ripples of laughter and the sharp click of balls and mallets.

"Do you see 'em?" said 'Manda's twin sister, 'Melia, reaching up so that her freckled forehead was on a level with the stone wall. Poor 'Melia couldn't climb up because she had a stone bruise on her foot, and it hurt her to put her toe in the crevices of the wall.

"Yes," replied 'Manda, peering through the yellow leaves, "'Lizabeth Edwards has got a croquet party. Mor'n a dozen there! The girls have got on white dresses, and the boys have velvet jackets and ruffles on their shirtwaists." "I don't see why she didn't invite us!" said 'Melia, pettishly.

"'Cause we're poor and our mother takes in washing and our best dresses are only gingham," soberly.

"We can play croquet real well, though! My, don't I wish we had a set?"

'Manda took another bite of her turnip, crunched it between her even white teeth, and then said, earnestly, as she scrambled down from the wall.

"I say, 'Melia! Let's make one."

"How?"

CURED TO STAY CURED.

Mrs. S. T. Roberts, Clinton, La., sent a postal card request for a trial bottle of Drake's Palmetto Wine to Drake Formula Company, Drake Block, Chicago, Ill., and received it promptly by return mail without expense to her. Mrs. Roberts writes that the trial bottle of this wonderful Palmetto Medicine proved quite sufficient to completely cure her. She says: "One trial bottle of Drake's Palmetto Wine has cured me after months of intense suffering. My trouble was inflammation of B'adder and serious condition of Urinary organs. Drake's Palmetto Wine gave me quick and entire relief and I have had no trouble since using the one trial bottle."

Drake's Palmetto Wine cures every such case to stay cured. It is a true unfailing specific for Liver, Kidney, Bladder and Prostate Troubles caused by Inflammation, Congestion or Catarrh. When there is Constipation, Drake's Palmetto Wine produces a gentle and natural action of the bowels and cures Constipation immediately, to stay cured. One small dose a day does all this splendid work and any reader of Presbyterian Standard may prove it by writing to Drake Formula Company, Drake Block, Lake and Dearborn Streets, Chicago, Ill., for a trial bottle of Drake's Palmetto Wine. It is free, and cures. A letter or postal card is your only expense.

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At druggists. Price, \$1. Insist on getting it. If your druggist has not got it, send us \$1, and we will send you a bottle. Charges prepaid. Highest testimonials. Write us for circulars. XANTHINE COMPANY, Richmond, Va.

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We furnish such accounts check books, free of cost, and write up the account monthly, mailing detailed statement with all cancelled checks.

DR. J. H. McADEN, - - - President. C. N. EVANS, Jr., - - - Cashier.

Atlantic & N. C. R. R.

Time table in effect November 19, 1902.

Table with 3 columns: Train Name, Passenger Daily, Passenger Daily. Rows include Eastbound Trains (Leave Goldsboro, Leave Kinston, Leave New Bern, Arrive Morehead City) and Westbound Trains (Leave Morehead City, Leave New Bern, Leave Kinston, Arrive Goldsboro).

"Oh, you'll see!"

And pretty soon slower-witted 'Melia "saw."

Stout, yellow willow stems, with leaves stripped off, were bent hoop-like for the arches; for mallets 'Manda begged two large spools from mother, and long sticks made handles for them. Two sticks with stripes of red, green, blue, black, orange, purple and white wound around them served nicely for stakes; while as for balls, what was better than the little hard apples, the windfalls dropped on the orchard grass? Manda took a red Spitzenburg and Melia a bright Rhode Island greening. And whenever the "balls were smashed with lusty blows," it was easy enough to get more.

Such a jolly game they had! It was so funny that the girls never quarreled a bit—and I'm afraid I can't say that of the young folks over in Judge Edwards yard.

"I'll tell you what, mother, said Manda, as she went into the house for a new spool, "home-made games are the nicest after all. One has two bits of fun with them! The first is making them and the second is playing with them.—Youth's Companion.

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Write for samples and prices, stating particularly the colors desired, and whether you wish plain or figured cloths, light weight or Broadcloths. We pay express charges on all orders of \$5.00 and over.

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Wonderful Bargains can be had at this Store during this Cut Price Sale.

Everything Without Reserve is reduced in Price to the Lowest Price to sell the Goods and make room for the Changes now going on in our store. Come and See Us in Person, but if you can't come, you will get some reduction if you order by mail. Don't fail to grasp this opportunity to save money.

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We pay four per cent. interest and compound it quarterly.

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(INCORPORATED)

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The rush of fall students has begun. They are coming in daily and the enrollment promises to be the heaviest in the history of the College.

Fall Session Opened September 1, 1903.

Choice of 50 positions every month to our graduates, starting in at salaries from fifty to seventy-five dollars per month. Write or call about this at once.

**KING'S BUSINESS COLLEGE,** .. **Charlotte or Raleigh, N. C.**

## Our Little Folks.

### Children's Letters.

Teachers, N. C., Oct. 23, 1903.

Dear Standard:

I am a little boy nine years old. Mother takes your paper. I go to school to Prof. Tom Sloan. We have a pretty Shepherd dog named "Ben." We have had him so long we would not know how to do without him. I have to milk the cow before I go to school. I want a cow that gives nothing but butter. I go to the Presbyterian Sunday school. I want you to be sure and print this letter because I want to surprise father and grandmother.

I have two brothers and two sisters. I must close because you might think it too long and put it in the waste basket.

Your little friend,  
Wyatt Fennell Dobson.

### Little Seth.

By Mrs. Annie Hamilton Donnell.

"'Wanted a Bisiccle that go jee'—how d' you spell whiz, mother?"

"Whiz Why, Sethie, what in the world! Whiz?—why, I suppose you stell it w-h-i-z."

"W-H-I-Z," spelled the boy, painfully, in the big, uncertain printing of a child. He read over what he had printed: "Wanted a Bisiccle that go jee WHIZ," then with spluttering pen he added, "The Sooner The better, yours Truly seth Morris."

Mrs. Morris went round behind his chair. She rested her thin, work-worn hand very lovingly on the rough brown head while she read the contorted little notice. Its absurdity, oddly enough, brought tears to her eyes and a quiver into her firm chin. But when she spoke it was cheerily.

"Why, how nice you've wrote it, Sethie! You're improvin' yours's right along. An' that capital B is a real beauty!"

On the table was spread out a newspaper, and Seth Morris's big forefinger still rested on the "Wanted" column in it. He looked up into the face above him with open anxiety.

"Does it sound good, mother?" he queried, wistfully. "I thought I'd put in the 'yours truly' to make it politer—it didn't sound right without. And I put my name in so's they'd know where to send it."

"Yes, I know, Sethie," the mother said, hurriedly. "Now you ruu build me a fire for supper—a big one, for I'm goin' to cook you some beefsteak. You think o' that!"

How tall and strong the boy was when he got to his feet! Yet—the pity of it!—how childish the face that topped the big, little frame! The secret of the ridiculous little advertisement on the table was plain enough now. Just one of Sethie's "notions;" he had so many and forgot them all so easily.

"He'll forget it by tomorrow morning, sure," the mother sighed, gently, "'an' I hate so to make him feel bad, poor dear! Let him advertise, if he's a mind to, it won't do any harm as long's

nobody ain't ever likely to know it!" But Seth's mother had no idea how deeply rooted was the boy's longing for a wheel. She could not know that the advertisement was the result of many a long and sleepless hour in the night. He had worded it over and over with slow patience—there were so many things to think about you see. You had to pay 'em for putting it in the paper, Dickie Trafton said—and Dickie always knew. So you musn't say but a few words—when you wanted to say such a lot!

"But somebody'll understand," the boy had reasoned in his blundering, wistful way; "somebody'll know how I want a bisiccle, an' he'll send me one—O, I guess he will!"

Now as he built the fire for his mother he was dwelling still on the same absorbing topic—still trusting "somebody." The child's mind in his tall, shapely body was full of artless faith in humanity.

Across the street the city high school stood, in its pretty environment of lawn and shrubbery. Seth looked at it often with reverent awe, so much it symbolized to him what was wonderful and beautiful—and unattainable. But of late the row of tilted wheels along the fence and leaning against the trees and steps had engrossed most of his worship. They were so sleek and splendid and shiny in the sun. They would carry you along "jee whiz!"

He watched eagerly every day to see the released boys burst, shouting, out of the great doors, single out their own machines, vault into the saddles, and away. He could almost feel the whirl of the wind in his face, as if he, too, were spinning out into the splendid, free distances.

Once Seth had crossed over and touched with his gentle, stroking finger one of the shining wheels. He had felt of the polished nickel and prodded the rubber tires softly. His courage had even carried him to the cautious un-tilting of it, but he had hastily put it back and hurried home, left he be tempted to mount it. For never for an instant did Sethie doubt that he could ride away on one of those beautiful wheels, if the chance ever came to him. There were never any tumbles or accidents in his dreams.

The supper fire snapping cheerily, he went out on the side-walk to wait for his supper. A few high school boys, unusually belated, were just starting away on their wheels. Vance Fassett, as usual, was the center of the group. He caught sight of Seth at once.

"Say, boys, watch me!" he cried; "I'm going to scoot across and scare Little Seth out of his wits—what he's got of em. You watch out!"

He rode down to the corner, crossed the street, and, gliding noiselessly up behind unconscious Seth, rang his bell and shot by him. With the startled cry of a frightened child Seth jumped aside. Before he could recover himself Vance was behind him again repeating the thoughtless joke. This time Seth ran hurriedly home. A bit of white paper dropped from his hand as he ran, and Vance stooped and swooped it up in his onward

rush. It was the poor little advertisement for a "Bisiccle." Unconsciously Vance's sharp eyes took in the pitiful import of the lumbering lines. He read them then, again and again. Sudden shame for his prank overwhelmed him.

So the poor chap wanted a bicycle. And as much as that? The "socner the beter!" Little Seth was getting ambitious, wasn't he? Next he'd be advertising for the world! Vance went back to the boys again, but he winced when they applauded him for scaring Little Seth. He had lost the zest of it.

"Let up, will you?" he said. "I guess you'd have been scared yourself. Come now, let's cut for home."

Late that evening Vance Fassett had Seth's little advertisement still in his mind. It haunted him like the pleading, coaxing of a little child. He could not forget it. He wished he hadn't read it; he wished his evil genius hadn't put it into his mind to go scaring poor half-wits, anyway.

Vance was sixteen, tall and fearless, and good to look at. The only child of old Squire Fassett, he had been as nearly spoiled as his healthy nature would allow. Every luxury a boy could covet was his for the wishing. The newest thing in bicycle lamps, that was to be the winner's-prize in the race that was soon to come off at the fair grounds, Vance might have owned long ago, but he chose to win it in fair contest. That would be worth while! And why shouldn't he go in and win it? Wasn't he the swiftest scorcher among the boys? And wasn't his wheel the best one in the lot? Did it lack any device to make it fly? Did it lack anything in the world but the beautiful silver lamp he meant to give it after the race? Vance had set his whole boy's heart on that victory.

A few days after the scaring episode Vance ran across Little Seth at a street corner. With a sudden impulse he sprang from his wheel and called out to him cheerily.

"Say, want to try her? She's a regular stunner! Get on, I'll steady you."

For one breathless, unbelieving instant Sethie hesitated. Then he leaped into the saddle and, to the other boy's astonishment, rode bravely down the block. Only at first did the machine waver unsteadily; halfway to the next corner it was gliding along with confident aim.

"Good for you! Hurrah!" cheered Vance, lustily. "Where'd you learn to ride like that, anyway?"

"I never but I always knew I could do it—I always knew." Seth's face was excited and radiant. "All you gotter do is hang on an' go jee whiz. O, it's easy enough when you get a chance!"

That was the beginning of a good many such rides for the boy, for Vance made a generous resolve. He would leave his wheel at Seth's instead of at the high school fence during school hours, and Little Seth should be welcome to ride it as much as he liked during school hours.

It was such a grand arrangement! Little Seth's eyes shone at the mention of it. Such good fortune for him, Sethie Morris—how could he believe it, that he was to be permitted to mount this

beautiful steed at will and glide away with the gentle thrum of the wind's fingers on his cheeks?

But it came true. Day after day Little Seth rode the wheel about the streets, getting constantly more expert. His mother watched him with admiring eyes. Poor Sethie, he looked straight and fine, and like other mother's boys, then. The eager, childish triumph in his face, distance-softened, hurt her less keenly, and she could watch him and wave her hand to him as other mothers waved their hands to other boys, almost forgettingly—and how Sethie waved back! The boy was supremely happy on the beautiful wheel. He grew to feel a sense of intimate comradeship with it, and got into the way of talking to it on his splendid spins. The people he met nodded significantly—the kindest ones pityingly.

The time for the race was drawing very near. In the downtown window of a jeweler's shop the dainty prize—the silver lamp—was on exhibition. Vance lingered often before it. By a little sleight of imagination it was so easy to see it on his wheel! One day he took Little Seth down to see it and explained its working and the way it was fastened to the wheel.

"To my wheel," he laughed. "You wait and see, Sethie!"—The Christian Advocate.

**Pearls.**

One day last summer a lady, with her two small daughters, sat on a park bench, in a secluded place, eating a dainty lunch. Just as they were finishing their repast they noticed two barefooted children strolling slowly along. The latter looked tired and hungry. They were both boys, the elder one about ten, the younger about seven. Their grimy faces were pallid and pinched, and the younger one limped.

"Come, my dears," said the lady on the bench to her daughters, "it is time to move on. Leave the lunch box on the bench; we'll not want it again."

The barefooted boys heard what the lady said and, looking at each other, smiled.

"Mebbe there's something in it, Sammy," whispered the older boy.

"Oh! Oh!" with joyous expectancy; "mebbe there is."

Before the lady and children were out of sight the boys had taken possession of the seat and lunch box. In the latter they found a small chicken sandwich and a patty-pan sponge cake.

"Take your choice, Sammy," said the older boy, cheerfully.

"That's what you allus say when there's anythin' ter divide. Now, yer choose this time, Milly."

"No, siree," from Billy. "You'se de littlest, and you'se goin' ter choose. W'ch is it, Sammy, chicken sandwich er sponge cake?"

It was hard to choose, but Sammy, being very hungry, wasted no time.

"I'll take de sandwich; I just love chicken sandwiches," wistfully.

The sandwich disappeared in a twinkling, but the patty-pan cake remained undisturbed.

"Why don't yer eat your cake?" demanded Sammy, wonderingly.

Billy laughed as gleefully as if he had just finished a good square meal.

"Dat's yer second cou'se," he said, "yer wants to be stylish we'en yer eating in de park."

"I won't hev no second cou'se," declared Sammy. "I've had my choice, and I've eaten it; the cake's yours, and you've got ter eat it."

"S'posin' I don't want de cake," said Billy.

"But yer do."

"No, I don't, and dat's a fact," Billy said, emphatically.

"Truly and bluely?" questioned Sammy.

"Truly and bluely," was the answer.

Consequently Sammy ate the cake as eagerly and hungrily as he had eaten the sandwich.

The lady and little girls having again seated themselves, this time in the shade of some shrubbery, had overheard every word of the conversation.

"That boy, Billy, is a hero," the lady whispered, softly, her eyes becoming misty. "Now, children, wait here quietly while I leave you a few minutes. If those little fellows should start to leave, detain them until I come."

"What are you going to do, mamma?" they asked together.

"Hush!" she said. "Wait and see."

She went off hastily, returning again in a little while, with a smile on her face.

"Where have you been, mamma?" questioned one of the girls.

"What makes you smile so?" asked the other.

"Look," said she, "and then you can guess."

What they saw was a colored waiter from the dairy kitchen in the grove. He was just handing a tray to Billy.

"Wid de compliments of a friend," he said, showing his white teeth in a broad grin.

"Taint for us, was Billy's answer. "Its some mistake."

But although he declined the tray, he looked at it longingly.

"Is yo' name Billy?"

"Yes, sir."

"And," nodding his head toward the small boy, "Is he Sammy?"

"Yes, sir."

"It's fo' you, I knew it."

Now, when you're through eatin' bring de tray and dishes to the dairy kitchen in the grove. You know where that is, don't you?"

"Yes, sir."

"All right." And he hurried off.

The boys looked at each other and laughed. It was a mystery to them, but a beautiful one. The food was abundant now—no need for the big-hearted Billy to go without, and the tears rushed to the watching lady's eyes as she noticed the eagerness with which he grabbed a biscuit and ate it. There were two glasses of cool, creamy milk. Sammy was already drinking from one. There was a plate of ham sandwiches and buttered biscuit, a smaller one of sponge cake squares, and molasses cookies, and still another one of cold, sliced chicken.

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SOUTHBOUND	PASSENGER	MIXED
Lenoir, Leave	2 10 pm	5 30 pm
Cliffs, "	2 54 pm	7 20 pm
Hickory, "	3 12 pm	8 10 pm
Newton, "	3 37 pm	8 45 am
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Besides, there were two oranges. After Billy had eaten one biscuit, he said: "Let's divide the things into four parts."

"What fer?"

"Why, there's mommie and Sallie, you know. "Won't mommie be glad? Won't Sallie?" chuckling with delight.

Then, counting the biscuit he had already eaten as part of his share, he carefully packed "mommie's and Sallie's shares" in the lunch-box on the seat. Putting an orange in Sammy's hand, he slipped the other in the box. Sammy saw him and called out:

"That's your orange, Billy."

"I don't want no orange," said Billy.

"This is for mommie and Sallie, half and half."

His face shown with delight; this was a red-letter day for him.

Sammy shoved his orange along the seat slowly.

"Put this in the box, too, Billy, an' then mommie and Sallie can each hev one," he said.

"No, siree," Billy cried out; "none o' that. You're little and lame, and you haven't had an orange since—oh, I can't remember when."

"An' I'm not goin' ter hev any now," asserted Sammy.

"You jess love oranges, Sammy," declared Billy.

"So do you."

"I'm bigger than you."

"I'm goin' to save my orange for Sallie an' yours is for mommie," said Sammy; and he did.

"Oh, the poor little fellow!" exclaimed the lady.

"He's a hero, hoo, isn't he, mamma?" said one of the girls.

"Indeed, he is."

After the lunch box was packed and tied up with a cord the repast began in earnest, and was enjoyed to the full. The boys ate like the starved creatures they were, talking meanwhile with their moutns full, about how good everything was and what a wonderful "friend" that was who had remembered them "wid sech a load of good things."

"I guess it's God," was Billy's conclusion, looking up through the branches of the trees to the blue sky, as if to solve the delightful problem.

"He must care a lot for us," said Sammy, joyously.

"He does," and over Billy's plain face there came a radiance that was lovely to see.

"Come, children," said the lady, rising, "let us pass on. We have learned our lesson. Those little fellows belong to the slums, but they are pearls.—Ernest Gilmore, in Christian Work and Evangelist.

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in creation. On the map, Laysan, o Moller Island, will be found among a number of small isles, rocks, and reefs that stretch away in a southwesterly direction from the Sandwich group.—Nekcer, France Frigate Shoals, Gardner, Maio Reef, and Lisiansky.

Laysan is three miles in length, and two and a half miles in breadth. It is sprinkled with vegetation in the form of strong, bushy grass, and some low shrubs, between which a few pigmy palms struggle for existence. A long lagoon stretches across, filled with remarkably salt water—no fresh water exists on the island, a curious fact, considering the number of land birds that make it their nesting-place. And everywhere there are birds—thousands upon thousands of albatrosses, white and brown, in great distinct colonies; great rookeries of terns, and petrels, and frigate birds; countless rail run everywhere in the long grass; bright red tropical honey birds, bright yellow finches flutter in the shrubs; curlews scream; ducks quack; crane chirp all the day.

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One very cold day last winter a richly dressed woman paused in her morning walk along a Philadelphia street and gazed sternly at an ice wagon that was drawn up beside the curb. She stood there for some time. Apparently a reporter for "The Press" stood also, and watched and listened, moved of course not by curiosity, but by a sentiment of duty, and of obligation to let the people of the city know what was going on. At all events, he reports that the iceman came out of one of the houses, and she said: "Driver, why don't you blanket your horses?" "Because, lady, the company don't furnish me no blankets," returned the driver. "Then you should cover them with your coat!" said the woman, severely. "All right, ma'am," replied the driver, with a smile. 'Y'ou gimme your sealskin coat for the nigh hoss, and I'll put my overcoat on the off one.'—Youth's Companion.

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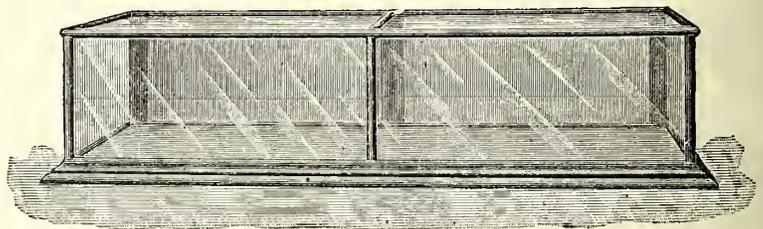
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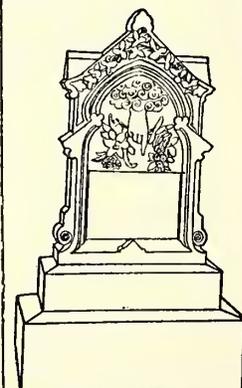
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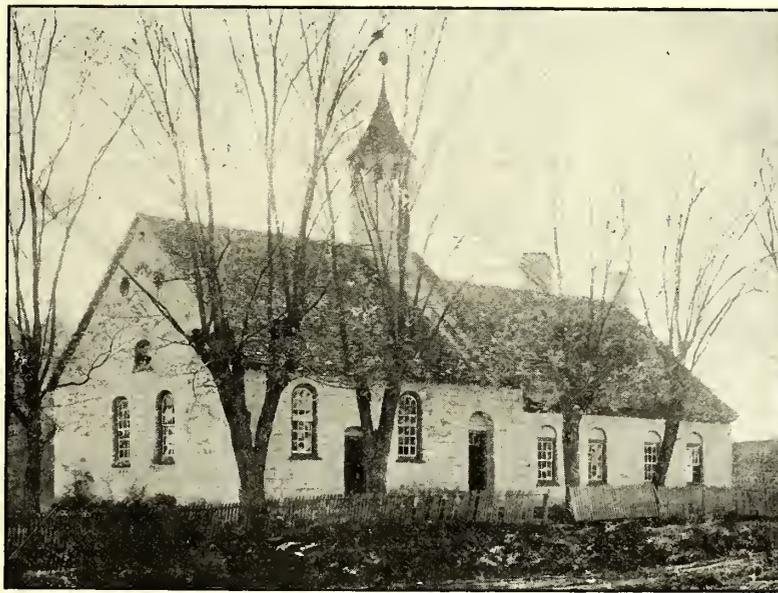
# PRESBYTERIAN STANDARD

State Library

Established 1858.

CHARLOTTE, N. C., NOVEMBER 11, 1903.

Vol. XLV.---No 45



THE BETHABARA CHURCH.

ONE HUNDRED and fifty years ago (November 17, 1753,) twelve men arrived in North Carolina, having journeyed from Pennsylvania, to take possession of a tract of land purchased by the Moravian Church from Lord Granville at ten cents per acre. Among the twelve were representatives of the "indispensable trades," and from the first the village was independent. The next year two families from Bethlehem, Pennsylvania, joined them, and the colony was cheered by women and children. A church was built of logs, but in 1785 the present building was erected of rocks and boulders set into a wall two feet thick, which served as church and school and fort. Later an annex was joined to the main building as a rectory, and the walls were plastered.

The Moravians now living in Forsyth county, remembering the faith and courage of those earlier days, have outlined a series of services, beginning November 13, when a granite monument to the twelve pioneers will be unveiled at Bethabara. On Friday, the 14, the Wachovia Historical Society will hold its annual meeting. On Saturday a service will be held at the Salem Home Church and the archives will be opened.

In the same church a memorial sermon will be preached on Sunday. For the actual anniversary day no single gathering is planned. Throughout the Southern Province the pastors will gather their congregations at three o'clock to hold a quiet hour of prayer, so that there may ascend to heaven a thanksgiving for mercies of the past and a prayer for the future.

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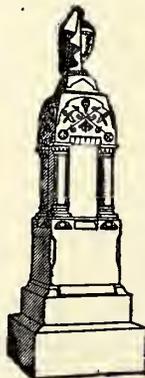
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# Presbyterian Standard.

Established 1858.

CHARLOTTE, N. C., NOVEMBER 11, 1903.

Vol. XLV.---No 45

## Event and Comment.

The new life that has been infused into our Sunday-schools in the last year is evident from the fact that there are now 662 Sunday-school scholars to every thousand communicants, instead of 648, as was the case last year.

Some Jews in Chicago who wanted a Hungarian preacher and wanted a trial sermon from him first, sent him a phonograph and then passed judgment upon him from the phonographic report. That is a good idea and would put our ministerial Apollos on a level with the man who has only brains.

A good deal has been made lately of a decent daily in London that has made a good thing out of its exclusion of liquor advertisements and other disreputable stuff from its pages. We know of at least one daily that does that in America, and we refrain from mentioning its name only for fear that this might be considered an advertisement.

A writer in the Cumberland Presbyterian objects to the trend toward Calvinism that he observes in his own people, and says: "There seem to be some of our writers who are very much inclined to place regeneration before faith. That way of putting it neither corresponds with my experience of the subject, not with my understanding of the teaching of the Bible." There isn't any "semi-Calvinism" about that. If we may be pardoned the quotation from Ian McLaren, it is "fair stinking with Arminianism."

We are glad to note the praise that has been won by Dr. Ira Landrith, of the Cumberland Presbyterian, in the fight for a decent city government in Nashville. As chairman of the Committee of One Hundred, a committee of the best citizens of the city, a reign of terror to evil-doers has been established. A reform ticket has just been elected, and Mayor Williams and City Judge Baker are now in a position to finish the good work that has begun in driving the gambling dens and the gamblers out of the city and forcing the saloons to obey the law. Of course, as long as the saloons remain they will be the fomenters of rebellion against good order and decency. But it is something to shut them up on Sunday.

There met last week in Washington an important conference in which the Southern Presbyterian Church plays a conspicuous part through its honored missionary to the Congo, Dr. W. M. Morrison. It is said that that old reprobate, King Leopold, of Belgium, the absolute ruler of the Congo Free State, made a sort of bargain with the Baptist Missionary Society in London, that if they would not tell what he was doing on the Congo, in the way of promoting the slave trade, they could have special privileges. Dr. Morrison, for the sake of the Southern Presbyterian Mission, kept quiet about the atrocities and iniquities of the government until he could do so no longer. And he has succeeded in calling the attention of the civilized world to the conditions there. We do not know whether, in the interview with the State authorities in Washington, Dr. Morrison went beyond the bounds of "humble remonstrance and petition," but there is no doubt that this was one of the "cases extraordinary."

Several marked copies of the Christian Observer of week before last have come to us, and the contention is with the Presbyterian Banner that the Observer is the oldest religious paper. The Observer now claims that the gap between the Religious Remembrancer and the Philadelphian was filled by a paper which was the successor of the Remembrancer. Maybe so. If upon investigation we find this claim to be true we shall acknowledge our contemporary's claim, even if it does not recognize our own succession through Dr. John Holt Rice and Dr. William Brown. Characteristically the Observer omits to mention the clear refutation of the claim that the Religious Remembrancer was the first religious newspaper ever published. But then the age of miracles has passed.

Dr. D. J. Sanders is writing in the Interior against the threatened "color line" as it is thought that it will be drawn in the Northern Church. Dr. Sanders virtually admits the existence of separate Presbyteries and Synods now but thinks that to have a white Presbytery and a colored one in the same territory would be worse than giving up that territory to the Southern Church. The Southern Church would have no objection to the prevalence of that view. Incidentally Dr. Sanders pays his respects to the Colored Cumberland Church, as an argument against separation and says that while they have grown numerically to 65,000 their "ministry is comparatively more ignorant than any body of negro ministers in the country." But perhaps it was not their separation from the Cumberland Church, but their determination to practice the oldest distinctive principle of their white mother that brought them to that estate.

A friend who is not a minister and is moreover very far from being stingy, but who holds to the view that the Standard has vigorously objected to, with regard to the Church and her soldiers, thinks that the language was too sweeping as to the origin of that view—namely, that it was born of Pharisaism and stinginess. We did not mean to say that all who held that view were either Pharisees or stingy, though we regard Pharisaism as one of the most insidious of sins, and we know it is easy to encourage non-giving. We know some ministers who take special pains to show their separateness from their beneficiary brethren. We are sorry if we have hurt the feelings of any one who was not actuated by unworthy motives in imputing unworthy motives to our candidates for the ministry, and not sorry if they now know how that feels.

One of the important steps forward which Union Seminary is considering is the election of a president of the Seminary. Dr. Patton's election to the presidency of Princeton Seminary has been followed by the election of Dr. David D. Gregg, of Brooklyn, to the presidency of the Western Theological Seminary of Allegheny, Pennsylvania. Union needs additional endowment. While it has a half a million dollars in its "plant," including the endowment, the part that is tied up in scholarship funds and its magnificent equipment is so large, proportionately, that the income from it does not meet expenses. It would be a great thing for the Seminary if Dr. W. W. Moore could be induced to become the first president and still be able to give some of his invaluable teaching gifts to the service of the Seminary. He might be spared the drill work that could be performed by a tutor and be allowed to lecture to the students as opportunity gave.

PRESBYTERIAN STANDARD

Established January 1, 1858.

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CORNELIA R. SHAW, ..... ASSOCIATE EDITOR
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WESTERN OFFICE:

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For table of contents see page 16.
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PRESBYTERIAN STANDARD, Charlotte, N. C.

The Interior is doing the best it can, with the best editorials. The Question of Denominationalism. that can be written on that side, to vindicate the righteousness and the expediency of a union with the Cumberland Church.

In the issue of October 22, it has this to say about the Presbyterian Standard:

We regret to be compelled to modify the opinion expressed last week that The Presbyterian Standard, of Charlotte, N. C., could be counted on as a friendly promoter of ultimate union between the Southern and Northern Presbyterian Churches. The rabid look of the front page of its latest issue is much against that pleasant proposition. The editor's absurd and unfair contempt for the Cumberland Presbyterian Church seems to set him quite in frenzy toward our Church as soon as he learns that a committee of ours has been treating a Cumberland Presbyterian committee with decent respect. It is too bad that prejudice can get so much the better of brotherly love in the pages of a Christian newspaper, but we still trust that in the long run the brotherly love will prove the more vital and will outlive the prejudice.

We know just how it feels, confrere. And we are glad you let off steam. Mrs. Wiggs used to advise her lamented husband, in his lifetime, to go down to the wood shed and let the bad words out. It relieved him and did not hurt the woodshed. We know that the editor of the Interior was mighty mad when he penned that paragraph, and the funny part is that when he comes to himself he will find out that he was really angry with the truth we told. We are not contemptuous of the Cumberland Presbyterian Church, but only of its attitude toward the Confession heretofore and its inconsistency in this matter of union. If it would honestly say that it had been mistaken, either in its doctrine or in its understanding of real Presbyterianism, we should feel more respect; that we cannot deny. Nor is this a question of brotherly love. Abraham

insisted on separation from Lot for the reason of brotherly love—"for we be brethren." And the Interior slightly exaggerates when it says that our objection has been to the decent respect shown a Cumberland committee on union.

Over against this accusation of the Interior we set the following letter from one of the brainiest ministers of the Presbyterian Church, North:

Oct. 27, 1903.

My dear Dr. McKelway:

I desire to express to you my great appreciation of the stand which you have taken on the proposed union of our church with the Cumberland Church and my hope that you will take none too seriously the jeers with which your article has been greeted in the Interior. I see that The Presbyterian of last week has uncovered the secret of the present policy of the Interior on this question and also that The Herald and Presbyter has an article which calls for some statement from the committee. It is a matter incredible to me that any one familiar with the doctrinal position of the two bodies should describe the differences between them as "slight," as the document signed by Dr. Roberts and by Dr. Black does, and an examination of the symbols of the two bodies does not relieve one's surprise. It is a curious fact which has just come to my attention that in 1886 when Dr. Black was representing his church on a proposed union with the Protestant Methodist body, he reported back to their assembly that there was no doctrinal difference sufficient to keep the two bodies apart.

Dr. Black now signs a report that the doctrinal differences between his body and ours are "slight." From this I suppose the inference should be drawn that in Dr. Black's opinion the differences between our church and the Protestant Methodist church are either slight or do not exist at all, and that we should all be merged in one great evangelical union.

I desire to say to you that our church will not go much farther in the consideration of this question without having the facts in the case brought clearly to light. You possibly noticed what The Cumberland Presbyterian has said during the last two weeks, first that they had not been asked in the consideration of this question to surrender any of their "historic contentions;" and, second, that the action of our church on revision has simply "supplanted" the Confession and brought us around to their basis. I understand that the effort is being made to suppress the utterances of The Cumberland Presbyterian, but I cannot think that it will succeed. I believe that our church while favorable to union with any body that cordially accepts our standards will not shut its eyes to the great points of difference between the Cumberland Church and ours. I sincerely trust that the discussion of this question will result in making it perfectly clear that the differences between the Southern Church and us are as nothing compared to those which exist between us and the Cumberland Church. The two questions are really at opposite poles. Union with you would mean the strengthening of our distinctive testimony as a Calvinistic body. union with them would mean the relaxing of that testimony to our distinctive truth and putting us on a comprehensive basis.

With very kind regards and best wishes for your work, I am, Faithfully yours,

It seems to us that this just about hits the nail on the head. The question is really whether it is worth while to continue further the denominational life of the Church. Whether the different churches shall continue to stand for their respective principles or shall surrender them and merge them together now. And the Interior unwittingly gives its assent to the logic of its own position by the suicidal paragraph following:

When a man argues that denominationalism has

been a benefit to the general Church because it has brought out emphasis on so many different phases and doctrines of grace, why should he deny that his own denomination will be benefitted in like manner by including within its membership different types of thought? If it has kept the Christian world in better balance for some Christians to be Calvinists and others Arminians rather than for all to be either the one or the other, why does it not follow that the Presbyterian Church is surer of its balance when its people are part ultra-Calvinists and part moderate or semi-Calvinists, instead of being all rigid predestinarians? These questions are respectfully dedicated to The Presbyterian, which has of late been trying to show that denominations are such a good thing that it would be a pity to reduce their number by letting the Cumberland Presbyterians come back into the mother Church. If our good contemporary would just go round and look at the other side of its logic, it would find a hole in the fence big enough for the entrance of the Cumberland Presbyterians and a whole lot of other folks besides.

Now this is enough to provoke the classic exclamation: "Here's richness!" A whole lot of other folks are to be let in besides the Cumberland Church! And then it would provoke a smile at its crudity if the ignorance were not so sad, that talk about rigid predestinarians and semi-Calvinists. There is just about as much difference doctrinally between a semi-Calvinist and a Calvinist as there is between a turkey and a turkey-buzzard, as to species. The semi-Calvinist belongs to the Calvinistic class as much as the turkey-buzzard belongs to the genus turkey.

And then that "rigid predestination" is an expression that has heretofore been in the mouth of the enemies of Calvinism and their excuse was ignorance. Granted predestination at all, and exceptional predestination is an absurdity. If the very hairs of our head are all numbered; if not a sparrow falls to the ground without the Father's knowledge; if the destiny of an immortal soul is of more value than many sparrows, how shall God concern himself with the number of the hairs that cover our head and not with the thought of the brain; with the fall of a sparrow and not with the fall of a soul? The trouble is that the union ought to be between those who think with the Interior as to rigid predestination and the Cumberland Church, and they ought to go over to that church without trying to take their Calvinistic brethren with them.

And then just see how it will work in practice when that lot of other folks get into the Northern Presbyterian Church. If the folks can get in by churches of course they must bring their ministry just as it is. And the Presbytery, if we shall call it a Presbytery then and not an Association or a Conference, will say to the young minister whom it examines for work in a particular field: "My brother, we understand from your statement to us that you believe in immersion and not in infant baptism; that you deny in toto the theory of predestination and accept Wesley as your doctrinal father; that you have a partiality for praying to the Virgin Mary and for worship with incense, while you also prefer giving but one service on Sunday and putting the afternoon in a golf game. Our principles forbid our objecting to any of these things. We believe in comprehension. Still it might be profitable for us to point out some trouble that you might have in serving this Church. Elder Dabney has the old-fashioned Presbyterian idea of the

Sabbath and will probably protest against your golf games to the extent of withdrawing the half of your salary that he pays. Mrs. Paido has three children which she is expecting to have baptized as soon as you come and she has been brought up in the faith that children are included with their parents in the covenant of grace. It will go mighty hard with her to learn your views, but you must deal gently with her. Old Professor Hodge is a Calvinist and he has shown considerable ability in debate, with those who accept your Arminian faith. We fear that he may make you ridiculous in the community, the first time he criticises your sermon. And then there are still some people in that community who believe that the Virgin mother is not to be prayed to and that worship with incense is an abomination, "a rag of Popery," they will call it. And as for the confessional that you hope to establish in Knoxtown, well, perhaps the less we say about it the better. And may the Lord have mercy upon your pastorate."

What there may be in the changes of the far future, in the way of bringing men into a closer harmony in matters of doctrine and practice we do not know. But we suspect that after the "comprehension" of the Cumberland Church, the first time the Cumberland minister in the Presbyterian Church falls back upon his old stock-in-trade, the abuse of Calvinism, and announces his adherence to Arminianism, there will be some trouble, especially if the Presbyterian congregation is one of Scotch descent, with some memories of the Covenanters still lingering in the traditions of the people. But this is not our funeral, and we simply desire to instruct the esteemed Interior as to why it got so angry. It had just waked up out of a pleasant dream.

My article, "The Committee on The Proof Texts Committee Again," has called forth two replies or criticisms. One by Rev. L. B. Johnson in The Standard of Oct. 14; the other in last week's paper by "J. R.," whose initials I do not recognize. I am glad of this discussion and hope that good will come of it; at any rate it shows, as The Standard remarks, that it "seems to be a subject of more interest than we had thought."

As to the first of these, "A Criticism of a Criticism," my article seems to have filled good Bro. Johnson with merriment, to make him fairly run over with hilarity and humor, and as a jolly good fellow he can but laugh and be glad, and—for it's all so funny—he would have others share his jollity and joy. To all this I have only three things to say: First. It is always a pleasant and good thing to make others happy. This pleasure is mine, though unexpected and unintended, but "the most delicious humor is the unconscious variety." Second. Our brother puts me in good company, even that of "the Westminster divines themselves," those "grave and reverend brethren of blessed memory." For he finds, and it takes a full third of his article, in something they wrote, "a delicious joke." And I thank him for the honor, even though this too be of "the unconscious variety." And third. Even fun and jollity do not justify this positive assertion, viz: "And it is news to everybody, I think, that unless he is a rider of hobbies and a teacher of vagaries he is not fit to revise the proof texts of our Standards, but so read Dr.

Leyburn's first and second replies." I submit to every sensible reader that he has read into my "first and second replies" what was never in the mind of the writer and I am equally sure not in the words written.

P. S.—I think L. B. J. is not a success when he appears in the role of the "Phunny Phellow." "Let the shoemaker stick to his last."

As to J. G.'s article: This is written in a more serious vein; it deserves and shall receive more serious consideration, for he falls into far more and more serious errors. First, He imagines and positively declares that I was "in an unhappy frame of mind," with "ruffled temper," and to "relieve myself said things not altogether nice of the late Assembly, its principal committee, and its moderator." And he illustrates and describes this "frame of mind," this "temper" and these "things not altogether nice" by such additional phrases as the following: "He gives expression to his displeasure in language," &c., "in the heat of his resentment he allows himself to accuse the moderator and the Assembly of discourtesy," &c "for which the moderator and Assembly have been so unsparingly condemned," and "the Assembly and its moderator have been recklessly and violently assailed for a flagrant act of injustice." Again and confidently I submit to the good sense of the readers of *The Standard* whether there was anything in my article that calls for, justifies, or even excuses such epithets and adjectives as are found above. The moderator himself, gentleman that he is, does not think so, for in a personal letter he says, "I thank you for the kindness of the spirit you show to me personally." Without offense, I hope, and, did I know him, fully reciprocating I doubt not all the kind things my brother, J. R. G., says of me, may I not quote as appropriate, "Physician, heal thyself;" "Thou therefore that teachest another, teachest thou not thyself;" "First cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye?"

Second, and far more important: J. R. G. misunderstands and misrepresents, unintentionally, no doubt, what I said and what are the facts in a number of instances; e. g., taken in their order. He says that I "said things not altogether nice about the Assembly, its principal committee and its moderator." I did criticize the action of the Assembly and its moderator, but not one word is there directly about its principal committee or any other committee of the Assembly. Let any one look and see for himself. He also declares: "His grievance is twofold: 1st. The composition of the committee, . . . ; and especially, 2nd, the failure of the moderator to appoint Dr. E. C. Gordon," &c. But my two objections to the committee appointed were: 1st. That no friends of the movement were put on it, not even Dr. Gordon, and 2nd, that all the committee were taken from the Seminaries, and from the same chair in the Seminaries. A different thing from his "twofold grievance."

He asserts, and three times, that my chief complaint was that Dr. Gordon was not made chairman of the ad interim committee. But in fact I did not even hint that I thought or desired that Dr. Gordon should have been "chairman of that committee." My words were: "I think it goes without saying that this brother, Dr. G., should have had a place on this committee," and gave reasons therefor. It was against this omission of any place on the committee—not because

he was not chairman—that I uttered my "respectful protest." Again he says: "The good Doctor declares that 'always the movers are represented on the committees appointed' and adds the sweeping assertion 'to this I have never known an exception.' He forgets of his knowledge of the facts is very limited." Perhaps it would have been better to have said originators rather than "movers" in this place, for I had no reference to the man or men making the motion, none whatever; but in order to prevent just the mistake J. R. G. has made I said, "and always the movers, the real friends of any movement, are represented on any committee appointed &c." Why does J. R. G. omit the most important words, and print the quotations as if they were not there? Further I recall no instance in which, when a movement was proposed about which there was a difference of views in the Church, some for and some against it, and when at length the Assembly agreed to take the first step in favor by the appointment of an ad interim committee to consider and report, and when the committee was actually appointed, it had no real, avowed friend of the movement on it, not one. (If there be an exception, I will be glad to have my memory refreshed.) And this is the gravamen of my criticism, not the failure to put Dr. Gordon on the committee, or as its chairman, but this, that none of the originators, no avowed friend of the movement is found on the committee, not one; while in fact it was composed of one or more avowed opponents of even the revision of the proof-texts, and a majority, if not all the rest, supposed to be of much the same mind. Now this plain, common-sense, righteous principle, that the friends of a movement should have some voice and hand in the direction and character given the movement, was in my judgment flagrantly violated. (Or if "flagrantly" has in any ears a harsh sound I willingly omit it.) And it was against this that I specially and chiefly protested, and so still protest. For it is, I believe, unusual, unwise, and unjust. Then may I ask, when and how did the committee appointed "secure the enthusiastic endorsement of the Assembly?" Nothing of the kind is found in the records or in any of the reports. And how has it "commanded the general" and, until I croaked, "the universal approval of the Church?" Did J. R. G. hear ten men, or even five, speak of it at all before the first article was published? I only ask for information, simply remarking that "one swallow does not make a summer" nor one man's observation justify the terms "general" and "universal."

He makes also several misstatements touching Dr. Gordon, e. g. There was no "private circulation" by him of any overture, at least in the sense of secret or covered; for he sent it first to one of our papers for publication, but it was declined, and he asked for it "Presbyterial endorsement" which meant open, public discussion. Again, Nothing that the Presbyterian Standard, or any one else, said about it had anything in the world to do with the form of the overture when it went to the Assembly. That form was given it by Lafayette Presbytery and by none other. And lastly, Dr. G. does not repudiate the Confessional doctrine of "human inability;" no man holds and teaches the utter and absolute inability of man more strongly than he; what he does question is the correctness of a single phrase in the Confession, which seems to limit God's ability, the power of His grace, and for which limitation he can find no Scripture warrant. And is

here any one of us who accept every phrase of Confession and Catechism as Scriptural and true? "He that is without sin, let him cast the first stone." There are yet a few other minor inaccuracies that might be corrected. But let this suffice. Surely there is enough to justify my saying of my friend and brother, J. R. G., it is easy to believe that if he had reflected a little before printing it, his paper would never have seen the light.

Third. J. R. G. "in all candor goes a step further" and frankly declares of Dr. Gordon, "that there would have been an obvious impropriety in his appointment." For the reason that by the original overture proposed by him and the discussion that followed, "the status of the author on one or more of the fundamental articles of our faith was found to be out of harmony with his church." This is plain and candid, if not worse; but is it true—the reason assigned? Is Dr. Gordon out of harmony with his Church on one or more fundamental articles of our faith? This is a broad, weeping and serious charge, which he brings against a brother minister. If true, it is the duty of J. R. G. or one like minded to call the attention of the proper Presbytery to this and have the erring brother dealt with as he deserves. But I venture to assert that he would find it difficult, yea impossible, to prove in court what he so recklessly charges in print. (He seems to understand as little of what Dr. Gordon believes of what G. L. L. wrote.)

The simple truth is, there are three short phrases, just three I think, for which as understood and interpreted by him, Dr. Gordon can find no Scripture warrant; therefore as a loyal Presbyterian he questions whether they should find a place in the Confession, where belong only those things "either expressly set down in Scripture, or by good and necessary consequence may be deduced therefrom;" and as a free citizen of both the spiritual and civil commonwealth he gives free expression to his views, and suggests the remedy. Moreover, not one of the three phrases in question really touches Christ's "system of doctrine, government, discipline and worship" which He has ordained in His Church; indeed all three might be modified or omitted altogether without affecting that great "system of doctrine taught in the Holy Scriptures," or any "fundamental article" of our Calvinistic faith. Only let J. R. inform himself thoroughly, and I am sure he will agree with me in this. He has, without intending it, borne false witness against his neighbor.

Finally. There are phrases scattered through the Confession and Catechism, which none of us accept as exactly Scriptural and entirely true. I think every minister can find at least three of these. Now if to suggest that these be changed, to advocate a slight revision that would bring the Confession, even in its minor phrases, into more complete harmony with God's word, if this is to cause a man to be sharply and unjustly criticised, to lose standing and be shut out of desirable positions, to be called "a fool" (as was done last May) or "a rider of hobbies and a teacher of vagaries," and to become a sort of "speckled bird," almost an ecclesiastical outcast, then indeed are we fallen upon sad and evil days in our Zion. Yet there are signs that seem to point in this direction, of which part of) J. R. G.'s article is one. G. L. L.

## Review of Contemporaries.

The practical morality is entirely clear. Our attitude must be love to our enemies, prayer for those that despitefully use us and persecute us, and desire for their eternal salvation. It must be the attitude of Christ as exhibited in his doctrine spoken in quiet discourse to his attentive disciples, and as shown by his conduct on the cross in the midst of suffering and surrounded by malignant foes. It must be the conduct of Stephen as he prayed for his murderer. But suppose that men prove incorrigibly hostile to God and to his kingdom, must we wish them success or failure? Must we wish the kingdom of Satan victory or defeat? To ask these questions is to answer them. In other words, we must not be actuated by feelings of revenge, but of love for individuals; but we must hope and pray for the overthrow of all the enemies of God and his kingdom and for the triumph of righteousness.—The Bible Student.

Our readers will recall the shock of distress they felt when, some months ago, the cable flashed the message that the dashing British General, Sir Hector Macdonald, had died by his own hand in Paris while resting under accusation of a crime which could not be mentioned. His death in this way many took as a confession of guilt. His friends, however, stood by him, and in honor to his memory demanded the strictest investigation. This the government accorded, and after the fullest examination has rendered a verdict to the effect that there was not so much as a shadow of truth in the charges preferred, and that Sir Hector Macdonald was absolutely above suspicion. The commission declares that "the late Sir Hector Macdonald was cruelly assassinated by vile and slandering tongues." We do not now speak of that strength of character which lifted a man from the ranks to the proud position Sir Hector held, and yet, which, conscious of his innocence, could not await the verdict of the commission, but we hold up to execration the foul tongues that hounded a sensitive nature to death. Sad and sinful as was the suicide, it is as nothing compared to the slanderous tongues that stabbed an honest man in the dark. The guilt of murder rests upon all such hearts. Well did the inspired writer declare that "the tongue may be set on fire of hell."—The Episcopal Recorder.

## Book Notices.

Any book mentioned here can be obtained from the Presbyterian Committee of Publication, Richmond, Va.

A MODEL CHRISTIAN.—Theo. L. Cuyler, D. D., LL. D. Price 75c. Postage 8 cents.  
OUR NEW EDENS.—J. R. Miller, D. D. Price 75c. Postage 8 cents. Presbyterian Board of Publication, Philadelphia.

These two books are a continuation of the series, The Presbyterian Pulpit, each containing eight sermons, issued from time to time. Among the devotional writers of the period none are more loved and read than Dr. Cuyler and Dr. Miller. Theirs are household names in Presbyterianism and these books are specially adapted for reading aloud. There is in them the charm that comes from chaste expression and the spiritual glow that comes from a nearness to the Master.

TEXAS.—George P. Garrison; Houghton, Mifflin & Co., Boston. \$1.00 net. 320 Pages.

Twenty-two stories of American Commonwealths have been published by Houghton, Mifflin & Company, and no single one of these stories of beginnings is more thrillingly interesting than "Texas." This is not a history, but rather a study from the pre-colonial explorations, the Spanish settlements, Mexican misrule, and the struggle for independence. There be many whose hearts thrill at the mention of "Texas," and to the library of such an one this book will be a welcome addition.

## Devotional.

### Hindrances to Devotional Bible Study.

Let us clear the ground, first of all, of that supposed hindrance—lack of time. In each country that we visit the students and Christian workers claim that they are busier than those of any other country. We have had to admit this point in at least fifteen countries within the past fifteen months. There are many persons who conscientiously think they do not have half an hour a day to spend in Bible study. Let us suggest two ways of meeting this hindrance. There is time to do the will of God. Is it the will of God that I grow spiritually? Yes; for He does not wish me to become unspiritual or to stand still. Has a man ever grown spiritually apart from devotional Bible study? We have not found that man. Have you? Therefore, there is time to study the Bible daily for our own spiritual growth. This, you say, is logical but theoretical. Well, then, will you for one month try the plan of spending the first half hour of the day in Bible study, and at the end of the time let us know whether it has interfered with your regular work or standing or efficiency? Hundreds of persons in different parts of the world have accepted this challenge. Thus far not one has reported that his work or standing has suffered in the least. On the other hand, many of them report that such study has enabled them to do more and better work. Is it fair, therefore, for any of us, without trying it, to say that this cannot be done?

Some people are kept from this kind of Bible study by the fact that they are studying the Bible for other purposes. Some students have said: "We are studying the Bible in the college curriculum; will not that take the place of this form of Bible study?" It certainly will not, for the simple reason that each student has his own needs and temptations which may not be known to the teacher; and, even if they were, they could not be taken up and met in public. Each student needs to have God speak to him personally each day. On the other hand, some say, "We are teaching Bible classes. Will not the preparation for teaching take the place of such special devotional Bible study?" The answer is much the same as before. Each teacher has his personal and peculiar needs, which may not be those of his pupils. He likewise needs to hear the voice of God speaking to his own soul each day.

Many conscientious Christians raise the question whether the reading of devotional books will not take the place of Bible study. We firmly believe that much of the lack of spiritual fibre among Christians today is due to a second-hand knowledge of the books of God. We would not be misunderstood for we have derived too much benefit from such books as *The Confessions of St. Augustine*, *The Imitation of Christ* by Thomas Kempis, *The Spiritual Letters of Fenelon*, *Baxter's Saints' Everlasting Rest*, *Jeremy Taylor's two spiritual classics* *Law's Serious Call* and the more recent writings of Murray, Meyer, Moule and Miss Havergal. The point is why not go to first sources? One in speaking of some of these writings has said that in their most appealing tones they echo the voices of the Bible. After all, these things ought we to have done and not to have left the other undone.

Some people are hindered from studying the Bible devotionally because they are afraid to do so. One day while in India two young men said to us: "If we study the Bible in this way we are afraid it will compel us to abandon our plan of entering government service, and to devote ourselves to Christian work." A Mohammedan student in Egypt told us that, if he studied the Bible in this way, he would have to become a Christian. In another college a young man said it would make it necessary for him to give up a certain bad habit. Afraid of the light! How unscientific and unscholarly and cowardly!—John R. Mott.

"Everybody that gives a dollar to the cause of Missions should give two, and those who don't give anything ought to get converted."—Yatman.

## Missionary.

### The Gospel Postal Mission

This is one of the latest agencies for the extension of the kingdom of God. Its object is to send by post a free copy of the Gospels to every household in the United Kingdom, America, Australia, Europe and ultimately throughout the world. Mr. H. Musgrave Reade, the founder and director, contends that this is the quickest, surest and most economical method of obeying our Lord's command to spread the gospel to "every creature" and to "all nations," thus utilizing the machinery of the various States, and turning every postman into an involuntary missionary for the evangelization of the world. By this means millions of the people who are inaccessible to the ordinary evangelistic efforts can be reached, and thus the way made clear for the future work of the evangelist to a somewhat prepared people.

The mission is not associated with any sect or denomination, nor does it circulate anything of a controversial character, but relies upon the gospel itself as "the power of God unto salvation to every one that believeth;" as the Lord God saith, "My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it."

No direct appeal or collections are made for the support of the mission, but reliance upon the providence of the Living God through believing prayer for means and workers to carry out his work.

For further information, apply to Mr. H. Musgrave Reade, at the office of the Gospel Postal Mission, 5 Wally Street, Higher Broughton, Manchester, England.—*Missionary Review of the World*.

Rev. Dr. Anderson of Nashville, Tenn., gives the following, among other interesting facts, respecting Presbyterian missions in Japan: "In 1885, steps were taken to establish a mission of the Southern Presbyterian Church in Japan. That fall, Messrs. Grinnan and McAlpine sailed, and arrived in Japan at the beginning of 1886. They soon established a church at Kochi, the capital of Tosa. This church was somewhat remarkable. The foundation for it had been laid by an American minister and a Japanese. After a hard day's work in a town near Kochi, they went down to the beach to rest. Here they knelt in the bright moonlight with the breakers of the great Pacific rolling at their feet, and prayed that God would speed the day when his Church would be planted among the mountains of Tosa, that it might bear the news of the Gospel of peace to that sunny land. Our little mission seemed to be God's answer to that prayer. It was organized with twenty-two members and numbered 101 at its first birthday." The point is also noted that one thing which makes Japan an important field for missions is her already established reputation as an educational center. China and Korea are sending their young men to her to be educated.

When James Chalmers, the famous New Guinea missionary, was a boy of fifteen, he heard a minister read a letter from a missionary to the Fijis. The clergyman looked over his spectacles with wet eyes, and said: "I wonder if there is a boy here this afternoon who will yet become a missionary, and by and by bring the gospel to the cannibals?" "And the response of my heart," wrote Chalmers afterwards, "was, 'Yes, God helping me, I will!'" The heart of the boy had hearkened unto the voice of God, and through this obedience he became what Robert Louis Stevenson called him, "The Great-Heart of New Guinea."—Selected.

"Where you find a person a little better than his word, a little more liberal than his promise, a little more than borne out in his statement by his facts, a little larger in deed than in speech, you recognize a kind of eloquence in that person's utterance not laid down in Blair or Campbell."—O. W. Holmes.

## Sunday School Lesson.

BY REV. H. G. HILL, D. D.

### David's Trust In God.

Psalms 23-1-5.

Nov. 15, 1903.

This Psalm was probably composed by David in his early manhood and its imagery is furnished by his own experience as a keeper of sheep. The shepherd performs for his helpless, dependent flock many offices, essential to their safety, and welfare. Upon his ability and fidelity depend their protection from danger, their guidance in right paths and the adequate supply of their multiplied wants. All this is true of the Lord and his people, and whoever can affirm "The Lord is My Shepherd" can also add "I shall not want." Whoever has Jehovah for his shepherd or guardian and provider shall never lack anything that infinite wisdom, love and power can supply. In enforcing the teachings of this Psalm several things may claim attention.

I. How Does God Become Our Shepherd?—What is our warrant for claiming Him as such, and how shall we show that we belong to his flock? His own invitations and promises justify us in seeking Him and in placing ourselves under His care. But left to ourselves we would never do this. Hence we become God's people by Divine choice. The flock never chooses the shepherd, but the shepherd the flock. We are also made God's people by a Divine call which changes the nature and controls the conduct. The shepherd familiarizes the sheep with his voice until they come at his call. We are rendered God's people by faith which is the bond of union between Christ and His disciples. The sheep prove their connection with the shepherd by trusting him. We belong to Christ's flock when we manifest genuine love for Him. The sheep demonstrate their connection with the shepherd not only by trust but by warm affection. We prove our Christian discipleship by the obedience which springs from faith and love. Our Saviour says "If ye love me keep my commandments, he that loveth me not keepeth not my sayings." Again He declares "My sheep hear my voice and they follow me." This following involves not only obedience but imitation.

II. The Wants Supplied By the Shepherd.—The needs of God's people are as numerous as those of the sheep constituting the flock and they are fully met by the Divine shepherd. The flock needs food and drink and the Lord's people require what will satisfy spiritual hunger and thirst. So the shepherd leads them in the green pastures of inspired truth and beside the still waters of Divine grace. The sheep are often wearied by the evils of the way, and the shepherd "maketh them to lie down in the green pastures," where murmuring waters lull to repose. The flock sometimes are weakened by disease or wander from the safe path and their kind guardian restores to health or the ways of righteousness. Hence the Psalmist declares "He restoreth my soul." The sheep are at times perplexed or in doubt as to the way in which they should go. Therefore the Shepherd grants them necessary guidance. "He leadeth them in paths of righteousness for his own name's sake." The flock is sometimes exposed to difficulty and danger, climbing rugged heights, passing yawning gulfs and "walking through the valley and shadow of death." Then they need and receive the comforting presence of the shepherd and the upholding of his rod and staff. Food for hunger, drink for thirst, rest for weariness, restoration for disease or wandering, guidance for perplexity or doubt and strength for difficulty or danger, such are the spiritual wants of believers fully met by the divine shepherd.

III. The Final Results of Shepherd's Care.—Turning from the imagery of the flock and recognizing the enemies to which the believer is exposed the Psalmist affirms "Thou preparest a table before in the presence of my enemies, thou annointest my head with oil, my cup runneth over." Having such a guardian, his wants would be supplied despite the efforts of all foes.

## Westminster League.

BY REV. HUGH W. HOON.

### What Are You Thankful For?

Psalms 33:1-22.

Topic for Nov. 22.

The Thanksgiving season is upon us once more. It is a time when our hearts should go out to our heavenly Father for His goodness in dealing with us during these past twelve months. But are we really thankful? or are we murmuring and complaining that our good lot has not been better than it is? There is an inherent weakness in man that makes him always long for something which he doesn't possess and some people have the knack of making themselves totally miserable because of their discontentment, and what is worse, they make every person with whom they come in contact as miserable as they are themselves. Let us not be among this number.

Instead let us in the quietude of our hearts go over the many blessings which are ours and which our good Father has given. In this thirty-third Psalm, David pours out his full heart for the many excellences which he had learned to know that God possesses. He thanked God for His goodness. God is good. All His works are done in love. He cares more for us than our earthly parents ever could care for us. All His dealings with us are for our good if we but realize it. He is constantly seeking means to help us. Can we doubt His love? He who gave us His Son to die for our sins shall he deny us any good thing? If He would not withhold this best of all gifts, will He deny us the smaller things? When He who loves us so lets sorrow come into our lives; when He lets us pass through many trials, we may rest assured that He has some wise purpose in it all and our hearts should go out to Him in thanksgiving that He thinks so much of us that He is willing to let us undergo even hardships in order to make us attain to the very best that is possible for us. When we once reach the point where we fully realize this truth, we will be made to pour our hearts out in thanksgiving to God for every one of His chastening providences.

Another blessing for which we should return our hearty thanks to God, is that His power is always being exercised in our behalf. "If ye will ask anything in My name I will do it," said Christ. This means that the whole power of Omnipotence is at our disposal. Have we some great work to perform? God stands at our side constantly and through Christ says, "Ask and I will do." Have we some heavy burden to bear? God says, "Cast your burden on Me and I will sustain you." Not only is God's power ours for the asking, but His wisdom is available for us. "If any man lack wisdom, let him ask of God who giveth liberally and upbraideth not." How wonderful are the resources of the child of God! Unmeasured power, unstinted wisdom, just for the asking! Shall we not thank God for these things?

Besides all this, He is supplying our daily wants along every line. He makes the harvest to feed man. He blesses our efforts so that we are enabled thereby to provide for our daily needs. He gives us the fresh air and the blessed sunshine and preserves us in health and vigor of body. We are apt to think that our daily creature comforts are the result of our own unaided efforts, but not so. God is the author of them all.

Then above all these things we should ever be thankful to God that He has so ordered our lives that we live where we can hear God's way of saving a sinful race, made known. This is the greatest of all blessings. To hear the word and to be given a receptive heart that it may make us wise unto salvation. Shall we not, then, at this Thanksgiving season pour out our very souls to God in gratitude for all His mercies? If there is a spark of gratitude in us, we surely will.

Centre all your thoughts on self and you will have abundance of misery.—Kingsley.

## Contributed.

### Those Who Fall Away.

Heb. 10:31. "It is a fearful thing to fall into the hands of the living God."

This statement, if it were not qualified in some way, would contradict the conscious experience of many of us, and would strike at the foundation of our only hope for the future. Some of us know that we have been in the hands of God all our days; but instead of finding it a fearful thing, we exclaim with the Psalmist, from grateful hearts, "The goodness of God endureth continually." And, instead of being a thing to be feared for the future, it is the very fact that we shall ever be in the hands of God that casts out fear, and enables us to face without dread the unknown things that shall be.

It is evident, then, that the application of the statement cannot be general; and we find, in fact, that it is limited to a class designated in the context—and described with even greater fulness in the sixth chapter of this same Epistle. So, instead of dwelling directly upon the words of our text, I shall try to bring out its meaning and force by exposition of the context.

In entering upon this discussion, I am perfectly well aware of the difficulties in connection with these much debated passages. They constitute one of the storm-centers around which have raged the controversies of two rival systems of theology; and not even the ablest champions of that system to which we adhere have been able to agree in their interpretations. For the sake of Christian charity, let us keep our discussion free from a spirit of controversy. In view of the varying opinions of able and scholarly men, any proper sense of humility will keep us free from a spirit of dogmatism.

Our only—and, I believe, sufficient—excuse for dealing with the matter at all is the conviction that when the Bible utters such solemn and terrible warnings it is our duty to try as best we may to understand—for warnings are meant to be understood that they may be heeded. I do not ask you to accept as correct any interpretation that I may make; but, like the men of Berea, to "search the Scriptures whether these things are so." And if our study together shall prove an incentive and an inspiration to further study on your part, I shall count my work accomplished.

Let us now get the matter fully and clearly before us. The inspired writer (I take the statement from both the sixth and the tenth chapters) asserts of "those who were once enlightened," who "have received the knowledge of the truth," who "have tasted of the heavenly gift," who "were made partakers of the Holy Spirit," who "tasted the good word of God, and the powers of the age to come." 1st, that they may "fall away"; 2nd, that it is impossible to renew them again unto repentance, and 3d, that "there remaineth (for them) no more a sacrifice for sins, but a certain fearful expectation of judgment, and a fierceness of fire which shall devour the adversaries." And the whole case is concluded in the statement of our text that, for them, "It is a fearful thing to fall into the hands of the living God."

You will find, I think, that this statement covers all the essential features, with none of the difficulties left out or obscured. You will also find, I believe, that the fifteenth chapter of John's Gospel and the second chapter of the second Epistle of Peter introduce no new features into the problem—though our limits forbid our going into a discussion of those passages.

Now some tell us that the matter presents no difficulties of interpretation at all. According to them, it means that people may become the true children of God, and then fall away and be finally lost. I am willing to admit that—taken alone, without reference to the other passages of Scripture bearing on the same subject—this is what it would seem on the face of it to mean. But I would call your attention in passing to the fact that the passages, so interpreted, give no sanction to that popular doctrine

of "falling from grace" under which the same individual frequently falls and is as frequently recon-verted and restored; for if there is one fact in this whole connection that stands out with perfect clearness, it is that when people have once come into the condition here described "it is impossible to renew them again unto repentance." Their fate is forever sealed.

But I am glad that we have other passages of Scripture which more clearly than these refer to the condition of those who are the children of God through faith in Christ; and it is not only our privilege to take them into consideration, but we are encouraged in the Bible itself to compare Scripture with Scripture in trying to arrive at the true meaning of God's message to us.

Turning to Jno. 3:36, we find that Christ himself makes this statement: "He that believeth on the Son hath eternal life."

Notice the present tense of the verb. He that believes has this life as a present possession. And the life that he now has is described by the word eternal. This same word—sometimes translated eternal, sometimes everlasting—is used more than forty times in the New Testament to describe the life which believers now have through faith in Christ. Now eternal means unending, and it is the very word used to describe the existence of God himself. When God, therefore, before whom all the future stands revealed, describes the life which He gives to believers by applying to it the very word which is used to describe His own unending existence, we are not only encouraged, but—it would seem—compelled, to believe that the spiritual life of the true child of God is co-extensive in its duration with the life of God himself.

In Jo. 10:2 and 29 we have—also from the lips of Christ himself—the statement that He gives (present tense) eternal life to his sheep, with the added assurance that they shall never perish. This is not a prediction of what will be, but a statement of what shall be; for He bases the assertion not upon the foreseen perseverance of the sheep, but upon the fact that they are to be kept by the power of the Father who is greater than all.

Again the Apostle Paul, in the fifth chapter of Romans, argues with unanswerable logic that since Christ died for men when they were enemies to reconcile them to God, those who are reconciled shall be saved by his life—by the power of Him who ever liveth to make intercession for us. It is utterly inconceivable, he argues, that Christ would die to save men who are utterly lost; and then, after they have been saved, permit them, through outward temptation or the remnant of sin within, to fall away again and be finally destroyed. Would a man, after risking his own life to save his child as it was falling over a precipice, then stand by and permit it—even though it wished to do so—to walk over the edge again, when he could restrain it much more easily than he had saved it? The performance of the more difficult work in carrying out a plan contains in itself the pledge that all minor obstacles will be removed.

The Apostle evidently believed as he reasoned, too, for in II. Tim. 1:12 he says, "I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day." He had given his life to Christ, and he believed that it would be kept by Him until that day when the eternal seal would be placed upon all things—when the Tempter would be banished forever to tempt the sons of men no more, and the last trace of sin would be left behind as the redeemed ones entered the sinless city of God.

With such an array of evidence before us—and I have given only a few specimens of what can be brought forward—we may well be permitted to question whether this terrible statement has any reference to the true children of God at all. It certainly makes it necessary for us to subject it to a very rigid examination before

concluding that one part of our Bible contradicts the clear teaching of other parts.

Let us examine, then, more carefully the particular gifts and experiences attributed to the class upon whom this awful doom is pronounced.

1. They are said to "have been enlightened"—to "have received the knowledge of the truth." To one not strongly influenced by theological controversy or sectarian bias, this would seem merely to describe those who have come to an intellectual knowledge of truth—without any indication as to whether their lives have been conformed to the truth or not. And he must be a reckless partisan indeed who will assert, in the face of what the Scriptures teach on this subject, that a man's "enlightenment," or his "knowledge of the truth" is co-ordinate with his spiritual life. We are all aware that those "who know the truth and do it not" are the ones who "receive the greater condemnation."

2. The people of this class are also said to have "tasted of the heavenly gift." This statement is perhaps more obscure than the first. I confess that I have seen no explanation advanced which seems satisfactory to me. Some writers, with sacramentarian tendencies, make it refer to the partaking of the Lord's Supper. The others—so far as I have examined—make the "heavenly gift" refer to eternal life. To the mind of a plain man, it seems strange that these particular limitations should have been placed upon these words. All the blessings that we have are the gifts of God—"heavenly gifts;" but the one gift which stands out pre-eminently as the gift from God to man—from heaven to earth—is not the Lord's Supper, or even eternal life, but Jesus Christ, the Son of God.

When we understand that the word here translated "taste" also means "to try, or perceive the flavor of," "to make trial of," "to experience," we are prepared to appreciate the force of the expression. When used in connection with an object which cannot literally be tasted, it has practically the meaning of testing—i. e., determining by appropriate means the qualities of the object under investigation, as a man determines the quality and flavor of food by tasting. These people, then, having received the knowledge of the truth, and hence having been brought face to face with the Son of God as he is revealed in the Scriptures, "tasted"—or tested—him. As a result, they know who He is and what He is—both as to his mission and his character. But food may be refused after it is tasted, and persons may be rejected after they are known—and even for the very reason that they are known. "I am the light of the world," says Christ. "And this is the condemnation, that light is come into the world, and men loved darkness rather than light because their deeds were evil."

3. The third statement made about the people of this class is that they "were made partakers of the Holy Spirit."

It is evident that the Spirit could not become a part of them as food that is eaten becomes a part of the body. The only sense in which the expression can be taken is that the Spirit came into touch with them and made them, in some manner and to some extent, the objects of his influence. Neither the nature nor the extent of that influence is either expressed or implied; and it is the clear teaching of the Scriptures that the Spirit both instructs and pleads with those who never become the children of God at all.

4. It is further stated of the members of this class that they "tasted the good word of God, and the powers of the age to come."

It is not necessary to dwell again upon the significance of the word taste. These people have tasted the good word of God—the divine revelation, especially as it relates to God's benevolent purpose in the plan of redemption. Their attitude is not that of the man who eats familiar and grateful food, but of one who tastes a new dish set before him that he may learn its quality and flavor. They have tasted the good word of

God so that they know perfectly well what it is; but it is not said of them that they fed upon it.

They are said also to have "tasted the powers of the age to come," i. e., the age in which the kingdom of God will be completely triumphant. Now no age, or period, can exert any powers, but is itself the product of certain forces which shape it and give it its distinctive character. It is a loose and inaccurate use of language to speak of a person or a thing as being the product of an age. A man may, in a certain sense, be the product of the prevailing conditions and dominant principles of the age in which he lives; but those conditions and principles were themselves the products of the intellectual and moral activities of intelligent beings. "The powers of the age to come," then, are not powers produced by that age and projected backward into the life of a man here on earth, but are rather the controlling principles in the kingdom of God. And since the same principles are operative in the kingdom of God on earth—though not yet fully triumphant—a man may be said to taste them, to make an investigation of them, compare them with the dominant principles of the kingdom of darkness, and then he may make them the rule of his life, or he may reject them. These people learned that the dominant principles in God's kingdom are truth and righteousness and love; but it is not said that they did not prefer for themselves the principles of falsehood, unrighteousness, and selfishness.

5. Finally, it is implied of these persons that they have experienced some sort of repentance, for we are told that "it is impossible to renew them again unto repentance." The broad meaning of repentance is a change of mind—a frequent experience in the lives of saints and sinners alike. It is easy to see how any man who has come to some knowledge of the truth about God and about himself may, under the teaching and pleading of the Holy Spirit, experience a form of repentance. Who has not at some time, when face to face in some solemn moment with the great facts of the divine law and a judgment to come, made a resolve to forsake sin and escape the wrath of God?

Our system of theology rightly makes the distinction between repentance unto life and simple repentance. The one is the product of the impulse of the moment, and may with the moment pass away; the other is a revolution in the very nature of the man, and affects his life for all time to come.

It has perhaps already occurred to you, even before we finished this list of the gifts and experiences attributed to those who fall away and cannot be restored again that they all have to do with intellect rather than with what we call heart—and it is a significant fact. They denote intelligence, opportunity, enlightenment, perhaps a temporary change of mind brought about by love of life rather than love of God—and there the list ends.

There is significance also in the things omitted, as well as in what is written. You will observe, in the first place, that the expression, eternal life, is not used, though the passage gives an excellent opportunity for the use of such an unambiguous term, if the reference is to the true children of God.

And again, in this list of the characteristics of those whom some would have us believe to have been born into the kingdom of God, no mention is made of love—and yet love is the supreme characteristic of spiritual life. Christ himself emphasizes it again and again, and makes love to God and man a cardinal principle in his kingdom. The Apostle Paul, in the thirteenth chapter of I Corinthians, goes so far as to say that "if he has the gift of prophecy, and knows all mysteries and all knowledge, and though he has all faith so as to remove mountains, but has not love, he is nothing." John makes love the supreme test by which we are to know whether or not we have eternal life. And yet in the characterization of this class against which this terrible doom is pronounced no mention is made of love.

But to settle the matter, let us turn to Heb. 6:9 and 10. "But, beloved, we are persuaded better things of

you, and things that accompany salvation, though we thus speak; for God is not unrighteous to forget your work and the love which ye showed toward his name, in that ye ministered to the saints, and still do minister." Here the writer, recognizing love—the distinguishing mark of spiritual life—in those to whom he was writing, expressly distinguishes them from the class which he has just been describing, and almost apologizes for writing to them about the terrible matter at all. And again in the tenth chapter, after recognizing in the 34th verse the mark of love in those to whom he was writing, he says in the 39th verse, "But we (i. e., himself and those children of God to whom he was writing) are not of them that shrink back unto perdition, but of them that have faith unto the saving of the soul." Thus again a distinction is made between the true children of God and this class which falls away, and the distinction is made not only for the present, but for all the future as well.

It seems to me that we are justified now, on the strength of the evidence considered, in putting aside as untenable the theory that these passages teach the possibility of the falling away and final destruction of those who have been born into the kingdom of God.

I trust that you will pardon me for spending so much time in the consideration of a negative aspect of our subject. Its vital importance, I am sure, is sufficient justification; but we have, in the meantime, been incidentally preparing the way for considering the subject in its positive aspects.

Running back over our analysis of the passages, we find that they can be reduced to this proposition, That it is possible for men to arrive at such a knowledge of the truth, and to come into such a relation to the kingdom of God, that for them to reject Christ is to seal their doom forever.

And no people, in any age or country of the world, have ever had such opportunities for gaining this knowledge and coming into this relation as we who live in this age of enlightenment, in this land of Christian liberty. This is what makes the subject an intensely practical one for us. It sounds a note of fearful warning for every one who here and now turns his back upon Christ and his kingdom.

Men come into this terrible condition not so much because the love and patience of God are exhausted as because—be it reverently spoken—the divine resources for their salvation are exhausted.

1. One of the means employed in the salvation of men is the truth. So long as a man is ignorant—provided he does not keep himself in ignorance in a foolish effort to avoid responsibility—there is some hope for him; for when he comes to a knowledge of the truth, "the truth may make him free." But these men know the truth; and knowing it, they wilfully reject it.

2. It is through faith in Christ, and acceptance of his atonement, that men are saved. The man who has not heard of Christ may accept him when he hears. But these men know him as the Son of God and the Savior of men. They know both his character and his mission—and they reject him because they know him. "There remaineth no more a sacrifice for sins." They have, with open eyes, rejected the crucified Son of God; and there is no other being in Heaven, or earth, or hell who could or would make atonement for them.

3. The Holy Spirit is the active divine agent in applying the plan of redemption. He is the only person of the Godhead who is in direct communication with man. He is the Advocate—the divine representative in the human soul, as Christ is now the Advocate of his people at the right hand of the Father. But to these men the Spirit has delivered his message. He has presented the claims of the Father—based alike upon his sovereignty and his love. He has plead the cause of a true crucified Savior, and presented the beauties of his kingdom of love. And He and his message have been wilfully rejected—not because they failed to understand either the messenger or the message, but for the very reason that they did understand, and were radically opposed to Him and to all that He represents.

They have tasted of the good word of God—and rejected it. They understand the controlling principle of the spiritual kingdom—and they deliberately prefer the principles of the kingdom of Satan. They have themselves severed the last tie that unites them with Heaven. The truth of God has for them no saving power, they have rejected the only possible Savior of men, and now the voice of God is heard no more in their souls. In the midst of the awful silence, there is only "a certain fearful expectation of judgment, and a fierceness of fire which shall devour the adversaries."

They have "trodden under foot the Son of God." The Father gave them his only-begotten and well-beloved Son—and they have trampled his gift under their feet with scorn.

They have "counted the blood of the covenant . . . an unholy thing." They have taken their place with those who crucified the Son of God, and reviled him even in the supreme sacrifice of his love. "They crucify to themselves the Lord afresh"—with fuller knowledge and deeper guilt.

They have "done despite unto the Spirit of Grace"—have insulted him, and have finally thrust him completely out of their lives. And now, with the blackest of crimes against the Father, the Son, and the Holy Spirit resting upon their guilty souls, they wait in the awful stillness of a Godless and a hopeless life for the coming day of doom.

Truly for them "It is a fearful thing to fall into the hands of the living God." W. A. Gillon.

#### Japanese Rescue Work in San Francisco.

A quiet but effective work has been organized in San Francisco for the rescue of Japanese women who have been enticed from their native country by procurers under promise of good positions and homes in America. Some surprising revelations have been made respecting the extent to which this nefarious business is being carried on. The better class of Japanese merchants and citizens are co-operating with the local Christian workers in the effort to bring offenders to justice. The case of Y. Yokoto, a Japanese merchant who was ordered deported by Commissioner of Immigration North, has attracted attention by reason of the appeal made to the authorities at Washington and the petition of several hundred Japanese citizens, urging his deportation. Yokoto's guilt was established and his appeal denied. Exchange.

#### No Room.

Upon my heart's closed door I heard a knock;  
The touch was that of one to whom full oft  
With gladness I had flung the portal wide,  
Whose presence always brought me peace and joy,  
But now, alas, there was no room for Him!  
With guests such as were there I scarce had dared  
To say unto that holy visitor:  
"Come in, my Lord, and sup with me tonight,"  
For Hate was there and Envy, Levity  
And Pride. Self-will was master of the feast,  
And Evil-speaking served.

I could not move,  
Though still the Master stood without and knocked.  
But courage rose. "Go forth!" I sternly cried,  
"It is the blessed Master stands without.  
"Ye must depart. He will not enter while  
You are within." I drove them hastily  
Away, and then I turned, and open wide  
I flung the door, and cried: "Come in, my Lord,  
Most joyfully I welcome thee." Alas!  
His holy anger like a cloud obscured  
The sunlight of His face. He moved  
Away, but moving turned and looked at me,  
As He had looked at Peter. Then I knew,  
Without a spoken word, what 'twas He meant;  
There is no room for Jesus in the heart  
Where Hate and Envy, Levity and Pride  
Are even transient guests!

O. H.

### The Ministry, Financially Speaking.

Preachers ought to be so spiritually minded, so other-worldly, as never to entertain a thought that bears on food and raiment, wives and babies. But they are not; young preachers just out of Seminary, are proposing as soon as they are settled, to take a wife; while those of us who have been out some 25 or 30 years "know how it is."

Many years ago I heard an old minister that had been out some 30 years, and was past 50, and had as yet a family dependant on him, say that he was in favor of "the celibacy of the clergy." But that was just after the war and things did look gloomy. Three of the sons he was worried about are now in the ministry, two are ruling elders, and his daughter is a pastor's wife.

I have recently read in the Literary Digest an article on "The Low Salaries of the Clergy," and I quote from that article freely.

An English paper says: "More than 7,000 incumbents are bringing up their families on less than 180 pounds (\$900) a year. Their lives are one perpetual struggle to keep themselves alive and to avoid debt."

Dr. W. H. Roberts, stated clerk of the Northern Presbyterian Church, shows that 86 per cent of the ministers of his church are paid less than \$2,000 a year. The Church Standard (Episcopal) of Philadelphia, (who I opine is one of those very pious fellows who deem it a man's duty to bear a cross if he has to make it himself) "trusts that for a long time ministers will be poorly paid, . . . . Let us keep secularism out of the pulpit."

On the other hand Dr. A. J. P. McClure of the same church whose business is about poorly paid clergymen, for he is Financial Agent of the Clergy Relief Fund, says: "Surely the laborer is worthy of his hire. But his hire is pitably small and becoming smaller. . . . . If it takes \$1,100 today to do what \$700 did four years ago, as actual statistics prove, then why help perpetuate such conditions? . . . . The salaries of a very large number are under \$700 a year, while hundreds approximate \$400 more nearly, and this explains in no small degree why men of worth . . . . are sometimes slow to enter the ministry."

Leslie's Weekly: "Probably no class of workers has shared less in the great material prosperity of the country during the past few years than clergymen." Such statements suggested to the writer an examination of our Assembly's minutes just to see how we were getting along on this line. Our Presbyteries report as a whole 1517 ministers. To support whom the Church contributes a total amount of \$1,014,800, which is the sum of "Pastor's Salaries," and "Local Home Missions." Were this equally divided among all the ministers it would give to each a salary of \$669! But 250 of the number are marked W. C., Tea., Prof., F. M., etc., and shall not be counted now. So then 1267 ministers should the whole sum be divided among them, would get, say, \$800 each. But 45 pastors average \$2600 each, and 40 average \$1500 each, and 100 average \$1000 or more, while 50 average about \$850; that leaves an average of \$650 for the rest, amply sufficient for a celibate if he bought no books, and stayed close at home—but wives and children!

Per contra, the church contributes on an average \$4.35 a member annually, or nine and a fraction cents a week, a little more than a cent a day, I open the minutes and on the page that first presents itself I find that a pastor serving two churches with a membership of 142 receives \$314, which means an average monthly contribution of say 19 cents a member. Another brother on another page who is S. S. for five churches received from his churches a sum total of \$110, an average per member of 63 cents a year. Let any one take the ministers, scan them closely, and he must wonder how on earth a very large proportion of our ministers make buckle and tongue meet.

"They that preach the Gospel must live of the Gospel."

Just to think \$650 a year, and living is at least 35 per cent higher than it was four years ago! Wages have gone up, but salaries? This is not a complaint, it is only a statement that should give us pause.

W.

### The "Expiatory Monument" to Servetus.

It has been proposed by brethren of the highest standing in the Reformed Churches of Switzerland and of France, that the 350th anniversary of the death of Michael Servetus, burnt in Geneva in 1553, should witness the erection in that city and on the place of the execution, of an expiatory monument.

Such is not to be in honour of his memory or of his views, nor condemnation of Calvin, but as a notification to the world that Calvinists of the Twentieth century separate themselves from that event and deploring Calvin's share in the transaction, make a public apology for the religious intolerance which led to that execution. By doing this, it is said, we will relieve our Churches and our faith from the odium resulting, alike in the popular mind and in reality, from that judicial tragedy, and stand in the presence of our enemies in a better position than we have done hitherto. So far as we are aware, none of the churches outside the countries named have been asked to take any part in this act of humiliation, and all such therefore, may be held to have no right to criticize. But as there will be nothing in the inscription on the stone to indicate that it was erected solely by a number of brethren in Switzerland and France, it is desirable that our readers should know, that not all Calvinists agree in this action of a section of their number.

The call for this monument does not seem so clear to us, as it does to our brethren. From the standpoint of the Twentieth century we unite most sincerely in deploring and condemning the death of Servetus, but from that of the Sixteenth, it is difficult to see what else the Genevan Council could have done. The men of that time had convictions as well as those of today, and believing in the binding obligation of the Old Testament law proclaiming death against the blasphemer, were bound in conscience to act as they did. To have done otherwise would have been to disregard what they held to be a law of God, and to have been false to their own consciences. So long therefore, as we believe in the supreme authority of conscience, we have no apology to offer on their behalf. Neither have we ever been able to see the blame-worthiness of Calvin in the matter. That death resulted not from any intrigue of his but from the civil law of Geneva, a law in force long before Calvin entered the city, and which was the common law of Christendom. We hold Calvin to be no more responsible for the death of Servetus, than is a witness who testifies to seeing a murder committed, or the State Prosecuting Counsel who secures the conviction of the prisoner, for the subsequent execution. What these do, they do in the way of their duty; what Calvin did, he did in the way of his.

But suppose Calvin's blameworthiness were proved up to the hilt, what have our Reformed Churches of the Twentieth century to do with that? Hitherto, these have refused to hold that they are morally responsible for the sins,—crimes, if you like, of any of their members. Such actions our Churches condemn, but the blame rests on the individuals involved. We do not see, therefore, why we should clothe ourselves in sackcloth and ashes, because of an occurrence that took place in the very infancy of the Reformation, with which Calvin was connected, though not the authoritative actor, and which the proposed inscription says, was "the error of his time." We fail to see why the Reformed Church should erect an expiatory monument to the memory of any one or of every one, who may have suffered punishment through the law of the land in order to free herself from alleged complicity therein. In the case before us, Servetus had been already condemned by a Roman

Catholic tribunal in Lyons. This had sent a messenger to Geneva asking the Council to surrender the prisoner to it, that he might be put to death. His death in Geneva was thus purely accidental, and as it was, he was burnt in effigy in Lyons for his blasphemy, before he actually died in Geneva. In one aspect it is to be regretted that he was not surrendered, but not so in another. Had he been given up, the cry would never have ceased that Geneva had joined hands with Rome in putting to death a man that was an advocate of freedom of enquiry—the governing principle of the Reformation.

Belief in the rightfulness of civil punishment for heresy was universal at the date of that execution. It had been current among men in every land and from the earliest ages. Heathenism, Judaism, Christianity, Atheism all believed in it. That doctrine was part of the inheritance of error the Reformed Churches received from Rome. In thus believing, the Reformers did as they had been trained to do, and not for many a year were they able to free themselves from its accursed influence. Even yet, the duty of punishing heretics by civil law, is held in many a European State. What is the amount of religious freedom today in Russia, in Austria, in Spain, in Luxemburgh, compared with that in those countries in which the Reformed Church has either presence or influence? We refuse therefore to admit that Calvin when singled out from all individuals, or the Reformed Churches when singled out from all communities, civil or religious, are rightfully dealt with when they are accused of religious intolerance. We claim that the Churches of the Reformation and these alone, stand for the inviolability of the human conscience, and for the right of every man to inquire and judge for himself in the matter of his religious belief. It is from the Reformers and from that open Bible which these have placed in the hand of every individual, that the world for the first time heard the phrase,—“Religious Toleration” and has had its life enriched by the declaration, that God alone is Lord of the conscience.

But will this expiatory monument have the slightest weight with those who now condemn us so freely, or lead them to cease from that cuckoo cry? We do not believe it. Who are they that demand this monument and by what warrant do they speak for others than themselves? The godly men and women of the present or of the past do not ask for it. The Roman Catholic Church does not ask for it, for she herself had previously condemned Servetus to death and sought to carry out her sentence, and when she taunts us with it, our suitable response is to return her taunt, while the Atheistic objectors to all and every religion, who have done the same things themselves and would do the same tomorrow, will only have a new grievance in being deprived of an old one.

It is not easy to justify morally a voluntary assumption of blame by those who are innocent. Our doing so on the present occasion will furnish a new plausibility to the charges against Calvin and the Reformed Churches in particular, and against Christianity and all religion in general. On that monument, Romanist and Free Thinker will read—not the inscription with its disclaimer, but an admission that one great reformer approved of actions that we regard as intolerant and persecuting. For one who will understand that inscription or even regard it as a protest against the civil laws of the Sixteenth century, millions will hear only—“The Reformed Churches have put up in Geneva a monument to Servetus,” and regarding it as a protest against Calvin, accept it as evidence that the Reformed Churches of this century stand doctrinally exactly where Servetus stood when before the Genevan Council.

If, however, we are to have an expiatory monument, let us have a series. Let the Free Thinkers begin with one in Paris, as their protest against the goddess of reason and their own persecutions of the Christians, Protestant and Catholic alike, in France. Let the Roman Catholic Church follow with one in Madrid,

in London, in Paris, as her protest against the Inquisition, and the Massacre of St. Bartholomew. Where these have been officially erected by the parties named then—but not till then, will it be in order for the Churches of the Twentieth century to erect one to Servetus in Geneva, and let that say,—that the tragedy of his death aided in delivering the Reformed Churches forever from their inherited erroneous belief in the duty of visiting religious dissent with civil penalties and pains.—Quarterly Register.

#### The Weakness of Many.

The fatal weakness of very many people is their pride. Pride assumes numerous forms. Very many people, who would not be persuaded to be proud of their fine clothes, are very proud of their virtues. They have great satisfaction in thinking and speaking of their achievements. In some other respects they are remarkably humble. I have just reviewed the Bible record of the reign of King Amaziah, of whom it is said “He did that which was right in the eyes of the Lord, yet not like David, his father.” He showed much zeal in executing God’s judgments against the wicked Edomites. That success occasioned the exhibition of a good deal of pride from Amaziah. It is evident that it led him to think that he could do anything which he set out to perform, for he soon proposed to wage war against Jehoash, the king of Israel, presuming that he could readily win a signal victory. Notice what Jehoash said to Amaziah: “Thou hast indeed smitten Edom, and thine heart hath lifted thee up; glory thereof and abide at home, for why shouldst thou meddle to thy hurt, that thou shouldest fall, even thou, and Judah with thee?” Then it is said: “But Amaziah would not hear.” So full of the weakness of pride was he that he would not listen in a heedful way, to the word of warning. And what was the result? God withdrew his support from Amaziah and he suffered a humiliating defeat. It was a severe lesson, but it was required by the case. Amaziah had been taking to himself the credit which belonged to his Lord. In the boldness of his conceit he assumed that he did not need any special help from God. And today there are too many Christians who are so proud that they do not think it is necessary for them to depend upon God for the pardon of their sins. They say that years ago they were cleansed from all sin, and ever since then they have not been under the necessity of asking God to forgive them of any evil deed, because they have not committed any. This is their great weakness. They believe that they are spiritually very strong, yet they are vastly weaker than are those Christians who confess their sins and keep humble.

It is a striking fact that many of the most dangerous temptations which assail Christian people are those that relate to good things. Many a Christian, who would not yield to a temptation to commit a distinctly evil or wicked deed, will yield to a temptation to do a good work in an unrighteous way. Many Christians fall into the snare of so pursuing a certain line of good work as to make it a reproach to Christianity, and hence a harm to unconverted ones. One of the most subtle and dangerous temptations is that which seeks to induce a Christian to believe that he has reached a degree of spirituality which is far in excess of that of the most of his brethren and sisters. He has come to honestly believe that the vast majority of Christians are in a low spiritual condition, while he himself is standing on the very highest plane of spiritual excellence. He groans over the lowness of his brethren, and rejoices over his high living. He feels sorry for those who realize the necessity of their confessing their sins and asking God to pardon them. As for himself he is spared such an unpleasant duty. The simple truth is, such a Christian has yielded to the temptation to value his goodness far beyond its merits. He has yielded to the persuasion that if his faith accepts the proposition that he does nothing which re-

quires him to repent and confess any wrong-doing, he certainly is quite free from such doing. And this reminds one of the fact that one of the most mischievous temptations that can come to a Christian is that of exorcising faith in an entirely unwarranted manner. And it was this very temptation which Satan brought to bear upon Christ in the wilderness. He was asked to go upon a pinnacle of the temple and cast himself down from it, in the faith that God would save him from all harm; but what Christ would not do, there are many Christians in these days who will do. And note the truth that all of Satan's temptations to Christ were in relation to good things, even the very highest. Satan did not tempt Christ to do anything which was directly and purely bad, but he did tempt Christ to go to excesses in good directions, and such temptation is very cunning and full of peril. Beware of turning your good faculties into bad channels!

It is a favorite habit with many who hold to false doctrines to repeatedly assert that their views have become so generally accepted by Christian peoples as well as by others, that scarcely anyone believes otherwise. As an example of this kind I quote from an editorial in a religious paper which is published on the Pacific coast as follows: "Already it is difficult to find, any more, a believer in eternal torment. Preachers have given it up as utterly unreasonable and impossible and their congregations will not longer allow it to be preached to them. The average church member would feel insulted if you charged him with believing in literal torment, or even in extreme mental anguish forever." I characterize this as being a reckless assertion. It is evident that this editor seeks to convey the notion to his readers that nearly all people in the country positively reject the statement that those who die unsaved will experience eternal torment, even though it may be "mental anguish." I affirm that this is untrue. Of course, people who belong to the same class of religionists that he does, do not accept that truth. They reject all in the Bible which declares the eternal suffering of the finally impenitent. And when that editor says that "preachers have given it up," the statement is doubtless true of those who advocate annihilation, Unitarianism and Universalism, either directly or indirectly; but it is false, if applied to genuinely orthodox ministers, for thousands of them fully believe that truth. Undoubtedly many of these ministers do not believe that the suffering of the finally lost ones will be caused by any literal or material fire. I do not accept that view, because I do not think that the Bible really teaches it; but I do know that it teaches the fact of endless suffering, though not necessarily a ceaseless mental anguish without any abatement.

But I now call attention to the fact that religious liberals are habitually saying that the most of people no longer believe the Bible statement that Jonah was swallowed by a fish, or sea monster, nor that even such a man ever lived. They also say that scarcely anyone now believes that Balaam's ass ever spoke as a man speaks. They say, as that editor does, that all such statements are "utterly unreasonable and impossible." Well, so they are, from the standpoint of blind human reason and skeptical brains. Such ones will make the most reckless assertions when they talk about Bible truths which contradict their own conceited opinions. But remember the fact that puny man cannot annihilate the statements of God. C. H. Wetherbe.

On a tombstone marking the resting place of the remains of the late Miss Delia A. Fuller, erected at Sironcha, India, there is inscribed by native hands the touching epitaph: "What a wondrous love that the citizen of the United States should come to Sironcha to die here; is it not the love which is indicated in II Cor. v:14, "For the love of Christ constraineth us?" Who shall say, in view of a fact like this, that missionary work is not appreciated by the natives themselves?—N. Y. Observer.

### The Stranger Guest.

'Twas in the gloaming of a weary day,  
Soft breezes stirred the leaves of shrub and flow'r,  
The birds, home-driven, sought by starlit way  
To find sweet rest in fig or olive bow'r.

Out from the city gates along the way,  
Two travelers to Emmaus, homeward bound,  
Were sadly speaking of some fateful day,  
Their hearts bow'd down with sorrow most profound.

A stranger draweth nigh, and all unknown,  
He listens as they tell a gruesome tale,  
Of men with cruel hands and hearts of stone  
Whose deeds of blood might turn bright angels pale.

He questions them, "Why are your hearts agloom?  
Why speak ye thus; what has thou heard and seen?  
Cleopas saith: "Has thou not heard the doom,  
Of him by many called the Nazarene?"

"Between two thieves they nailed him to a cross  
'Mid taunts and gibes, the spearman thrust his side;  
We trusted we should never mourn such loss,  
That He, Immanuel, should here abide.

"This was three days ago, and we did hear  
That certain women of our faith this morn,  
Unto the tomb whence they had borne his bier  
Came eagerly, but found the Master gone.

"Beside his tomb stood angel forms aglow,  
Their garments glistening with heavenly light,  
And of the Galilean women they would know  
'Why seek the living 'mid Death's silent night?"

"He is not here, but he the risen son  
Hath conquered death and ye again shall see  
The nail prints, marks of vic'try he hath won,  
Remember how he spake in Galilee.' "

In tender tones the stranger guest now spake  
"Oh fools and slow of heart, why not believe  
All that our prophets spake? awake! awake;  
Nor longer let unfaith your hearts deceive.

"Ought not the Christ these bitter ills to bear?  
The taunts and jibes of Jew and Gentile men,  
That he the crown of victory may wear  
When his redeemed his glory see again."

And as he spake, how rich in sacred love  
Seemed every word from ancient prophets giv'n,  
Nor had their hearts so warmly throbb'd before  
As now they heard this message fresh from Heav'n.

The trav'lers reach their home, the unknown guest  
Essays to journey onward in the night,  
But urged to bide and seek refreshing rest,  
Tarry awhile, accepting food and light.

Accepting food! aye! He "the bread of life,"  
Took crumbs to him from earthly tables giv'n,  
Bore all the ills that brood from sin and strife  
While "King of Kings" and royal heir of Heav'n.

Accepting light! aye! twere a feebler ray,  
Shining upon the all-creating one,  
Author of life, of light, of glorious day,  
Ere morning stars their anthems first begun.

And as he breaks the bread a bright light  
Shines forth, eclipsing now a lamp's pale ray,  
These travellers to Emmaus in the night  
Had seen and talk'd with Jesus on the way.

Wm. Laurie Hill.

Floral Mans., N. C., Oct. 9th, 1903.

The plain and strenuous way in which our North Carolina newspapers have rebuked the recent outrages against the law in this State and South Carolina by the courts of justice (?) gives good hope for the future. A few papers were either silent or attempted to straddle the fence, but the great majority of them we saw called things by their right names and entered their indignant protest against the big burlesque. North Carolina journalists may not all be able, but the majority of them are brave and true.—Charity and Children.

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**The Editor's Chat with the Reader.**

The Standard wishes it understood that it is giving editorial space to its Western editor but merely standing aside to see fair play on the proof-text matter.

Rev. W. A. Gillon handles a difficult theme with theological skill. The passage is really more difficult from the Arminian than from the Calvinistic point of view since the Arminian does not admit that it is impossible to renew those whom it deems have fallen away. O. H.'s poems are always welcome and besides being good they do good. William Laurie Hill has also a very tender poem this week. The other articles are commended to our Standard constituency.

The Standard always hates to but in the position of unwillingness to acknowledge an error. But the paragraph on the First Page with regard to the Christian Observer and its Oldest Religious Newspaper Claim is not of that sort. The Banner has already demonstrated that the latter claim cannot be made out and we have no space to quote this week.

**The Wilmington Synod.**  
(Editorial.)

The western part of the State where most of the good-looking preachers live was not fairly represented in the organization of the Synod, though one of them was elected moderator. The Synod met at eleven o'clock in the morning. The Seaboard train got to Wilmington at 12:45 p. m. We do not know what little bird whispered a flattering message in the ear of Dr. A. T. Graham that he should have started for Wilmington the morning before. Several of the western brethren stopped for the night at Hamlet. Some of them tried to go farther on the freight, we know not with what fond ambitions of the reward that might follow promptness. But the freight train broke down; no one wondered when it was recalled that Rev. T. J. Allison and Rev. Billy Wilson were two of the passengers. Wilson is the wag still that he was in college. He was the lucky recipient not long ago of a "box" containing some nice things for himself and his family. Walking down the street in his finery the next day some one noticed his new suit and "Billy" retorted, "Oh that's only an ordinary forty-five dollar suit."

By the time the train picked up the folks that came by Hamlet and those that broke down the freight and waited for us at Lumberton, the train was pretty full. And to add to the crush, Federal Court was in session in Wilmington and the presence of several gentlemen was urgently requested by Uncle Sam in connection with the illicit manufacture of ardent spirits, these gentlemen and the lawyers for the defense. And when we reached the city we learned that President

Vardell, D. D., of the Southern Presbyterian College and Conservatory of Music had preached his sermon and the new moderator had been elected without the aid or consent of Mecklenburg and some other Presbyteries.

The aforesaid college must be making its impression upon the people of Robeson county. On the return from Synod on that freight train that had been repaired, we found a fellow-traveller who was much disturbed that the ticket office was closed. We told him that he could pay the conductor who would not charge him anything more as the office was closed. He then became confidential and asked, "What is the tuition from here to Maxton?"

One of the younger brethren, Mr. Starbuck, had an excellent and carefully prepared report on the Bible Cause and Dr. Law followed in one of the best addresses he has delivered since the time he was sandwiched in between the speech of the editor of the Presbyterian Standard and the Presbyterian Sermon of Asheville Presbytery. Some little discussion arose for want of anything better to do as to whether the churches should be requested or enjoined to take up the collection for the Bible Cause. Then after the appointment of the committees the Synod adjourned and went a little later to the elegant reception given by the people of the First Church in the hall set apart for such purposes. There was a warm and witty address of welcome from Dr. Wells, and a like response from Dr. Graham and then sweet music and other refreshments. In fact the only thing about the hospitality of the Wilmington people with which any one could find fault was that there was too much of it with too short intervals between.

The editor was mightily obliged to the Synod for its kindness in hearing him and then talking about the paper he represented. He enjoys that annual patting on the back with the accompanying pin-sticking just as much as anybody. And there is no opportunity to add a few lines in brackets at the end of their remarks.

And sure enough, men and brethren, we need that thousand new subscribers by January first from North Carolina. The case stands this way, to correct an imperfect report in one of the papers. While our subscription list is more than three times what it was when the new management began and the advertising patronage has increased in equal proportion, it is an expensive paper, this thirty-six page paper that we are publishing now. Papers of the same size in the Northern Church sell for three dollars a year. And while the property has become more valuable we have had to pledge the credit of the property to some extent, adding interest charges to our other expenses, and we have had to purchase our equipment. We do not like the idea of going backwards and reducing the size or diminishing the excellence of the paper in any way. And so we asked the brethren "if they conscientiously could" to recommend the paper next Sunday by a concerted effort and endeavor to raise the subscription list to the figure indicated, when its future would seem to be fully assured. Can we not have a long pull and a strong pull altogether? And will not our friends among our subscribers and the sessions of our churches see to it that at least ten new subscribers are sent to us from each pastorate in the North Carolina Synod. Nor will we object to a like effort from without the bounds of the Synod.

We were glad that the brethren had that glimpse of the ocean at Wrightsville Beach and the luck to see the seine full of mullet drawn in. It was really a sight for a landsman to see.

Among the best things of the Synod was the address of Dr. W. M. Morrison on Africa.

Dr. Morrison is a full-blooded, full-throated, full-bearded man, with a clear eye and a ringing voice. He made a powerful plea for missionary work in Africa, told of the fearful slave-trade that is now carried on through the connivance of that old reprobate, Leopold of Belgium, whom the Emperor of Austria recently snubbed for his sins. Dr. Morrison was on his way to Washington to present the cause of the helpless blacks of the Congo Free State to the authorities in Washington and we have since seen the account of the conference with the President. Another very effective speech was that of Dr. Egbert W. Smith for the University minister. The Presbyterians of the State are all interested in having the best possible preacher at Chapel Hill, for the six hundred students gathered there, many of them from Presbyterian homes. We

are glad to say that about twelve hundred dollars was pledged, which, with what can be done through the church itself will make an eighteen hundred dollar salary for one of the most efficient and important positions in the Church. We trust that no mistake will be made. He must be a true man who can reach those boys, or any college boys. The Campus is infallible and when it passes an unfavorable judgment once it is handed down from generation to generation of college students.

The Synod was glad to see and to hear the new Charlotte preacher, Rev. M. D. Hardin and the preaching generally was excellent. The communion service was not followed this year by the roll-call of the dead soldiers of the cross and the usual memorial service. God has mercifully spared the lives of us all. We did not hear the discussion of the Sabbath question, nor the addresses of the Secretaries, which came toward the last. But altogether it was a most successful Synod, and we trust will send forth waves of usefulness into the coming years.

## Church News.

### CHINA.

#### Report of the Committee on Presbyterian Union.

Shanghai, October 29th, 1902.

To the Missions and Mission Councils of the Presbyterian Churches in China:

Dear Brethren: The members of Committee present in Shanghai, having conferred upon the subjects referred to us, would present the following report of our discussions and resolutions:

Inasmuch, then, as it is found possible and desirable to unite on the ground of our ascertained harmony in faith and practice, we advise the Missions and Mission Councils which we represent, to make the following recommendations:

A. To the Mission Boards, Committees, and Supreme Courts of those Presbyterian Churches which have established mission work in China, that they recognize the complete independence of the Chinese Churches which by the blessing of God have been planted under their care; and that they authorize their missionaries to take all such steps as may be necessary to complete the formation and to secure the independence of the proposed united Chinese Church.

B. To all Chinese Presbyterian churches:

1. That they take the necessary steps in their respective ecclesiastical courts to unite in one organized church, with such arrangements for government and administration under the Presbyterian order, with needful adaptation to local conditions, as may best subserve the interests of the kingdom of God among the Chinese.

2. That while the documents enumerated under finding 2 (referring to the symbols of the various home churches) are binding on the churches which have adopted them, and while they are here referred to simply for the purpose of showing that in all essentials there is a consensus of faith and practice among these several churches; in entering upon the proposed union the distinctive subordinate standards of any one church be not necessarily adopted by the others.

3. That while the proposed Presbyterian Church of China must necessarily be autonomous and will therefore have the prerogative of formulating its own standards, which will, we believe, in the providence of God and under the teaching of His Spirit, be in essential harmony with the creeds of the parent churches; until such standards be adopted, the distinctive standards of each contracting party entering the union shall be adhered to by that party.

4. That until such time as the proposed united church shall formulate its own creed, possible cases of appeal in matters of doctrine be decided by the consensus of the various subordinate standards of the churches entering the Union.

5. For the information and consideration of the Chinese Churches we refer to the Westminster Shorter Catechism, especially answers 1-40 and 82-99 as being a brief digest of the leading doctrines contained in the symbols of the parent churches.

The committee further unite in making the following recommendation regarding Union:

Resolved, 1. That organic union (rather than federal) is desired.

2. That we recommend the formation of one General Assembly for all China, to meet once every three years.

3. That five Synods be formed, to meet annually if convenient, to be constituted as follows:

For the present each presbytery shall determine the composition of sessions within its bounds.

For the present the basis of membership in each presbytery may remain as before.

The Synod shall consist of all ministers within its bounds, with one ruling elder from each organized church; but any Synod shall have the right to become a delegated body, upon its principle of representation being ratified by the General Assembly.

The General Assembly shall be composed of representatives appointed by the presbyteries in the ratio of one minister and one ruling elder for every seven organized churches, or fraction thereof, within the bounds of the presbytery. An organized church is understood as a congregation having a session. Groups of organized churches not yet organized into a presbytery shall, at the first meeting of the General Assembly, be entitled to representation on the same basis. At the first meeting, of the General Assembly all ministers and elders within China who can do so are expected to attend, all having advisory power, but only authorized delegates having the power of voting."

The Mid-China Mission in meeting September 2nd, 1903, adopted the following recommendations:

Resolved, That we instruct the delegate of this Mission to say to the Committee on Union when it meets in November, 1903,

1. That we approve of recommendation A on page 5 of the Report; also B 1.

2. That until the contracting parties shall have agreed upon a standard of doctrine to be used in deciding cases of appeal their union cannot be organic but only federal.

3. It is our earnest desire that the Westminster Confession of Faith be the standard of doctrine. If a more condensed statement of doctrine be desired we should not be satisfied with anything less than the entire Westminster Short Catechism.

4. While fully recognizing the autonomy of the proposed united church we object to the intimations found in 2, 3, 4, 5 of recommendation B, which seem to suggest to this independent church that it manifest its independence by at once preceeding to cast aside standards formulated after ages of each for the truth.

5. That the first General Assembly shall consist of all ministers in China and one elder from each organized church.

### NORTH CAROLINA.

Mebane, N. C., Nov. 2nd, 1903.

This is the eighth call upon our subscribers and it is for the purpose of helping Brother W. S. Wilson, of Marion, to pay the mortgage on manse. This call was heartily endorsed by the Committee of Synodical Home Missions. Brother W. S. Wilson writes as follows: "I hereby make application to your committee for one hundred dollars to aid in paying for a manse at Marion. This manse was built three years ago at a cost, including interest, of about \$1,100. Of this amount \$718.69 has been paid, leaving a balance due of \$381.31. When it is taken into consideration that this is a weak church and that during the past two years, in addition to what has been paid on this manse the church has become self-supporting and has increased over fifty per cent its contributions to benevolent causes, has been called upon to make some necessary repairs to its church property, it will be seen that our people have been liberal and have made a noble effort to come up to the measure of their duty. But the reasons for our making this request are these: We believe that with this assistance our people can be stimulated to raise enough to cancel the entire indebtedness by the time the mortgage on the property falls due. And we believe that to thus encourage this church means a great deal for the future of Presbyterianism in McDowell county. To cancel this debt means to put this church on its feet and to make way for an increased evangelistic effort in this county.

Please send us promptly one dollar, or more if you can, to aid in this noble work. Address

Rev. R. W. Hines,  
Mebane, N. C.

## GEORGIA

"NACOOCHEE INSTITUTE" a high grade preparatory school under control of Athens Presbytery was opened Nov. 2nd. Addresses were made by Judge E. C. Kontz of Atlanta, Rev. D. J. Blackwell chairman board of trustees, and Rev. J. T. Wade, the principal of the school.

This school is destined to do great things for the mountain region of Northeast Georgia. Board, light, fuel \$10 at the hotels. Further information will be cheerfully furnished by the principal, Rev. J. T. Wade, Santee, White County, Ga.

## WEST VIRGINIA.

PARSONS.—The Parsons Church is building a handsome and commodious manse, well situated. Members are uniting with the church steadily.

## KENTUCKY.

CYNTHIANA.—We just closed, Sunday Nov. 1, a meeting at Mt. Pleasant Church in which God's people were revived and sinners converted. "Uncle Joe" Hopper came to us from Synod and, beginning Oct. 18th, preached for us twice a day until the 30th, the "old old story" in his plain earnest way, and God honored his own word. Twenty were received into this church on examination, eight of whom were baptized. One was received by letter. There are others whom we expect soon. Dr. S. A. McElroy preached for us Saturday night and the fall communion was administered Sunday. Our hearts are greatly cheered. We thank God and take courage.

## ARKANSAS.

FOREST CITY.—At an adjourned meeting of the Presbytery of Arkansas, Oct. 14th., Mr. H. M. McLain was ordained and installed Pastor of this church. He enters upon his work with much promise. He serves the Brinkley church also.

## TENNESSEE.

NASHVILLE —Rev. G. W. Bull, D. D., of Atlanta has accepted the call to become pastor of the Moore Memorial Church. This welcome news was announced at the Prayer meeting Wednesday night and was received with much gratification.

SWEETWATER.—Rev. J. L. Bachman has been tendered the office of Synodical Evangelist for Tennessee, but has not yet signified his acceptance.

NASHVILLE.—The West Nashville Church has secured the services of Mr. F. H. Daniel as stated supply.

MURFREESBORO.—The week of prayer for young men, Nov. 8 to 14 will be observed by a union meeting lasting one week.

The Columbia Presbytery convened at 10 o'clock this morning at the First Presbyterian Church in this city.

The purpose of the meeting was to dismiss Rev. R. S. Brown, pastor of the Presbyterian Church at Lynnville, who goes to the Presbytery of Potosi, of Missonri, where he goes to take charge of the important pastorate of the city, Cape Girardeau, Mo. The dismissal was formally made, with great regret on the part of the members of Columbia Presbytery. During his pastorate at Lynnville, Mr. Brown was eminently successful, and he left the church there in the most prosperous condition it has ever known. As a preacher of the gospel, he was recognized as one of the very ablest in the Presbytery.

"In dismissing the Rev. R. S. Brown to the Presbytery of Potosi, the Presbytery of Columbia enters upon its record the following testimony and resolutions:

"The Presbytery desires to bear a grateful witness to the long, faithful and distinguished service which this, our beloved brother, has ever cheerfully rendered this body. Long after this minute of the Court shall have been forgotten, 'Hay Long' College at Mt. Pleasant and the 'Robt. B Jones' High School at Lynnville—the splendid Presbyterian institutions which R. S. Brown was largely instrumental in founding and fostering—will remain as monuments to his energy and devoted loyalty to his Church and Presbytery.

"In every aggressive work, in abundant and fruitful

labors wherever called by this Presbytery, in the high standard of his pulpit ability, in his devotion as a pastor, he was ever foremost among us and ever an example and inspiration to all his brethren.

"Therefore be it resolved:

"1. That we extend to the church at Lynnville, so greatly distressed by this action which Brother Brown feels compelled to take, the Presbytery's heartfelt sympathy.

"2. That we commend the Rev. R. S. Brown to his new charge at Cape Girardeau and to the Presbytery of Potosi as a brother worthy of all honor and love and as a man with a record for efficient service equalled by few.

"3. That it is with a deep sense of personal loss and with every assurance of our abiding affection that only at his urgent request do we now dissolve the union between us and the church that loves him so tenderly.

"4. That we do invoke upon him and his dear family the richest blessings of the Great Head of the Church in this new field of labor.

"Also be it resolved:

"That copies of this paper shall be furnished and published as Presbytery may hereafter direct."

Rev. J. B. Gordon, recently from Kentucky was received into the Presbytery and arrangements were made for his early installation as pastor of the church at Lewisburg.—Exchange.

## NORTH CAROLINA.

Winston-Salem, Nov. 2.—Yesterday was a red-letter day for the Presbyterians of this city. Before the administration of the Sacrament at the morning service, twenty persons were added to the membership of the church, eight of whom were baptized. There was a large attendance of communicants and the service was in every respect both delightful and inspiring. At the close of the service, Dr. Caldwell, the pastor, read the following letter, signed by eight of Winston-Salem's prominent young business men, viz.: Messrs. Thomas Maslin, George S. Norfleet, E. L. Anderson, R. C. Norfleet, R. W. Gorrell, James Sloan, George T. Brown, E. W. O'Hanlon:

"We, the undersigned, do respectfully offer our services voluntarily for the purpose of organizing a movement for the erection of a new building for the Sabbath school and general congregational uses, and for the improvement of the entire church property.

"Should the management of this enterprise be intrusted to our hands, we shall endeavor to carry it out successfully, and at the earliest time practicable. We desire to enlist the interest and cooperation of the entire congregation, especially the young men. We shall of course expect the ladies to meet together as soon as convenient to organize bands among themselves and among the children for the raising of money in any way approved by the officers of the church.

"We shall gladly receive the counsel and assistance of the older men, and shall expect them to take part with us in the work.

"At present we are unable to state definitely anything regarding the style and cost of the building, except to say that we desire something in keeping with the position and standing of our Church in this community and in the State.

"If our services are accepted in this matter, we shall ask for a meeting of the people at an early day to consider our definite plans."

Dr. Caldwell made the letter, which was a pleasant surprise to the entire congregation, the basis for a stirring appeal. At the close of the night service the elders of the church met and decided to call a meeting of the congregation at an early date to act upon the generous offer made by the young men.—Charlotte Observer.

HAWFIELDS AND CROSS ROADS.—Last Sunday, Nov. 1st, we closed a meeting of unusual interest at Hawfields church. Rev. Wm. Black was with us for eight days, preaching with much acceptance and power. God's Spirit also was with us manifestly, and the Church was greatly revived. Large and growing congregations hung upon the preaching of the Word, prevailing dissensions were healed, many Christians were moved to reconsecrate themselves, and about 50 persons professed faith in Christ. Of these 46 joined Hawfields church and a few others are expected to join later.

It was a most precious season of grace, for which we thank God and take courage.

During the latter part of August Rev. J. H. Grey assisted in a meeting at Cross Roads, in which the church was edified and refreshed, and some souls were led to the Saviour. Bro. Grey won the warmest sort of place in the hearts of this people. Beginning Oct. 12th, the pastor preached for five nights at Woodlawn school house, on the outskirts of Cross Roads congregation, in which meeting seven souls obtained a hope in Christ.

The 2nd Sunday in October Messrs J. W. Stainback, Jas. Anderson and W. B. Sellers were ordained and installed as Ruling Elders in Cross Roads Church.

The three churches of this charge, Hawfields, Cross Roads and Bethany, have given their pastor a two months' vacation, with such cheerfulness and unanimity that he scarcely knows whether to feel flattered or not.

**GASTONIA.**—The Session has received 42 members since April 1st. Four additional elders and four new deacons have been elected by the congregation. These will be ordained and installed at an early date. This gives a Session of twelve and a Diaconate of ten.

**FIRST CHURCH, ASHEVILLE.**—On Sunday, October 25, six elders and four deacons were installed. The new elders are James F. Johnston, T. C. H. Dukes, Frank Cross, S. D. Holt, James P. Kerr, and Herman Meader.

The new deacons are D. S. Watson, J. H. McConnell, D. L. Jackson and W. S. Cain. It is an interesting fact, illustrating the cosmopolitan character of the membership of this church and of the population of Asheville, that these ten officers represent seven States of the Union and one foreign country. Six other States are represented in the Session and board of deacons, making in all thirteen States and one country beyond the sea.

The States represented are Michigan, New York, Pennsylvania, Ohio, Indiana, Missouri, Kentucky, Tennessee, Virginia, North Carolina, South Carolina, Alabama and Louisiana.

Mr. Herman Meader was born in Saxony, now a part of the German Empire. The Confederate army and the United States navy are represented, also the following twenty-three lines of business: Educator, physician, dentist, blacksmith, engineer, undertaker, lawyer, capitalist, insurance agent, grocer, hotel keeper, restaurateur, confectioner, baker, fruiterer, real estate agent, hardware dealer, fowl breeder, ice and coal dealer, furniture dealer, dealer in carriages and machinery, lumberman and electric service.

**DAVIDSON.**—Our congregation was singularly fortunate in having with us recently Rev. Dr. E. O. Gnerrant, of Wilmore, Ky. He was returning home from a successful meeting in Winston-Salem, and stopped over at Davidson on a short visit to his sons who entered the college this fall. Dr. Gnerrant conducted two services, in the morning telling of the work of the "Soul Winners" in the mountains of Kentucky, Tennessee and North Carolina, and an interesting, heart-moving story it was. At night he preached with fine effect on the reasons for being a Christian.

Among the entertainments of the fall, mention should have been made of a lecture some days ago by Prof. Wyche on the folk-lore stories of the South. The lecture in addition to affording entertainment is of real value, as giving instruction in a line of study that is not without its importance.

#### MISSOURI.

##### Woman's Missionary Union.

The ninth annual meeting of the Woman's Missionary Union of Potosi Presbytery was held in the Presbyterian Church, Farmington, Mo., on Tuesday, October 13th, 1903, at 7:30 p. m. Rev. C. E. Hickok preached the opening sermon from Jonah 3:2. This was accompanied by a tabulated report of sums contributed to Foreign Missions by the Woman's Missionary Unions of the Synod of Missouri as compared with the amount given by the churches of the Synod for the same cause; presented on a canvas at the side of the preacher so as to be easily read by the congregation. A showing very creditable to the ladies as their offerings were in excess of the sums given by the churches.

On Wednesday morning after devotional exercises conducted by Rev. Geo. W. Harlan the exercises of the Union

occurred as arranged in an excellent program previously prepared and published.

Of the eighteen societies connected with the Union seven were represented by fourteen delegates.

Of these eighteen societies six are strictly Missionary, four are Missionary and Aid and eight are Aid Societies. Reports from sixteen were presented, from which we learn that the six Missionary Societies have an average membership of twenty-two. The meetings occur monthly with average attendance of ten. The sum of their contributions during the year amounted to \$330. This would be largely increased by the offerings of the Aid Societies, the majority of which contribute to the important cause of Foreign Missions.

Papers were read on the following topics: Join Faith and Works, The Responsibility of Being God's Stewards and The Prominence of Missions in the Bible; all of which were well prepared and of great excellence. The subjects: The Needs of Our Missions, and Plans for the Coming Year, elicited a free and full discussion of great interest. Although the weather was somewhat inclement the attendance was large and all the proceedings from beginning to end were happily conducted with great enthusiasm as evinced by the thank offering for Foreign Missions of \$204.37, the largest ever given on a similar occasion.

By invitation of President F. T. Appleby of Elmwood Seminary on Wednesday night the ladies of the Union attended a recital in the chapel of the Seminary given by Misses Rose E. Routh and Elmo Hammet, teachers of vocal music and elocution, whose exercises were exceedingly interesting, giving ample evidence of their talent and efficiency as teachers. This rare entertainment formed a fitting close of this meeting of the Union which from first to last was one of great delight. Officers for the ensuing year were elected as follows: President, Mrs. G. W. Harlan, Farmington, Mo.; vice presidents, 1st, Mrs. W. W. Killough, Perryville, Mo.; 2nd, Mrs. C. W. Latham, Jackson, Mo.; 3rd, Mrs. C. E. Hickok, Farmington, Mo.; 4th, Mrs. Otto Kochtitzky, Cape Girardeau, Mo.; secretary and treasurer, Miss Elsie Cayce, Farmington, Mo. The next annual meeting, the 10th, will be held in Potosi, Mo., October, 1904.

#### SOUTH CAROLINA.

##### Notes From South Carolina Presbytery.

Rev. Jas. L. McLin has been granted a letter of dismissal to Euoree Presbytery where he goes to take a group of churches with the Todd Memorial Church in Laurens as the center. Bro. McLin has worked several years in this Presbytery and leaves many warm friends behind. His work at Belton will be taken up by Rev. J. G. Law under the Home Mission Committee. Bro. McLin had just gotten up the money and was negotiating with contractors to build a \$1,500 church at this place at the cotton mills.

The pastoral relation between Rev. J. T. Wade and the Easley church was dissolved and he has been granted permission to accept a Mission school in the renowned Nacoochee valley in Athens Presbytery. Rev. R. G. McLees was permitted to accept the call from Synod to become its General Evangelist. The fruits of Bro. McLees' labors are becoming more and more conspicuous. The blessing of our Lord is surely upon his work.

Brother Wardlaw has not yet accepted the call to the Superintendentcy of Synodical Missions.

Rev. J. C. Shive who was so recently installed over the large country churches of Upper Long Cane and Little Mountain has again been called to the bedside of his suffering wife at Hot Springs, Ark., where she has been for more than a year seeking restoration to health. The trials of this zealous brother for the past few years have been many-fold and call forth the tenderest sympathy of his brethren.

It is interesting to note that there are 148 Presbyterian boys at Clemson College. The need of a resident pastor at that point becomes more evident each year.

N. B.—If any one can inform the Stated Clerk of the early records of South Carolina Presbytery they will confer a great favor upon him by doing so at once. He recently began a diligent search for them and is unable to locate those of an early date. These records are priceless and I trust every one interested will lend me a helping hand in this search.

Hugh R. Murchison, Stated Clerk.

Anderson, S. C., Nov. 5, 1903.

## The World.

Wireless communication has been established between Japan and Formosa.

A statement from the Vatican says that there will be no cardinal appointed in the United States in the near future.

Baron Sternberg, German Ambassador to the United States, after an audience with the Emperor, will return to Washington.

President Loubet has received the invitation to attend the New Orleans centennial celebration and will send a French warship.

The annual report of Commissioner Richards, of the United States Land Office, deals with the great frauds in the West.

The American anthem and flag were hissed at a minstrel performance in Vancouver to such an extent that the curtain had to be rung down.

The Empress Dowager is preparing to leave Peking for Kai Fong, capital of the Province of Honan, in view of possible trouble in Russia.

William O'Brien, the Irish Nationalist leader, has retired, and suspended his paper, because of lack of support and continued persecution.

The Czar and Kaiser and their Ministers of Foreign Affairs met at the Castle of Darmstadt. There are rumors of an arbitration entente between them.

An effort will be made at the coming session of Congress to create a Colonial Department, with a Secretary, who shall be a member of the President's Cabinet.

An important commission of German technical experts is now en route to America to study American systems of finance, commercialism and the technique of its manufacturing enterprises.

Sleeping car service has been inaugurated on the electric lines between Columbus, Ohio, and Indianapolis, Ind. The cars are complete sleepers and are equipped with 600-horse power motors.

Laredo, Texas, Nov. 8.—The yellow fever scourge continues with little abatement. The official bulletin tonight shows the following: New cases 12; deaths none; total cases to date 723; total deaths 66.

Edward L. Wentz, the young Philadelphia millionaire, who disappeared, is in the hands of his abductors in the mountains of southwest Virginia, and a ransom of \$100,000 is demanded for his release.

The Academy of Sciences, which awards the Nobel prize, has decided that the recipients for this year shall be as follows: Literature, Henrik Ibsen and Bjornstjerne Bjornson; physics, Signor Marconi; and medicine, Dr. Finsen.

Amid the intense excitement of a vast crowd, consisting of experts, the Siemens electric train on October 23 achieved the record speed of 207 kilometers, or about 129 3-4 miles per hour, beating the record of the last previous trial by six kilometers.

The birthplace of Charles Dickens in Landport, near the Portsmouth dockyard, was sold at auction on September 29. The mayor of Portsmouth, representing the people of his city, bought the house for 1,125 pounds, and announces that it will probably be converted into a Dickens museum.

At a recent session of the International Congress of Actuaries, held in New York, the comforting fact was brought out that the improved conditions of modern life, as shown by statistics of the insurance companies extending over half a century, have resulted in a decided increase of the length of life of the average individual.

Russia has reiterated its demands for execution of the Chinese official in Mukden, Prince Yuan, who was sent to Mukden by the Dowager to investigate, and die. The Chinese are greatly wrought up over Russia's operations in Manchuria, but show a disposition to give Japan threats to sever friendly relations with China.

In Germany it is intended to make the restored Saalsburg in the Rhine country a museum for antiquities from the Roman occupation and earlier times. To decorate the museum various statues of Roman emperors are in preparation. The sculptor Goetz, of Berlin, has completed his models of Adrian and Alexander Servetus and submitted them to the German Emperor.

Official advices received fully confirm the massacre at Warmbad, Damarland, German West Africa, by Bondelz war tribes. The Germans fought gallantly to the end but were overwhelmed. It is believed that none of them escaped. Warmbad was burned. Reports of isolated murders of German traders are also coming in. The rebellion in Damarland is officially attributed to distress caused by drought.

Of recent years the annual catch of salmon in the Pacific States and Alaska (which latter supplies half the pack of the world) has been over 100,000,000 pounds. In 1899 the quantity of salmon packed was 2,450,000 cases of 48-pound cans. The weight of the fish represented by this pack, together with the large quantities sold fresh, salted, and smoked, was about 175,000,000 pounds, in market value, \$9,000,000.

Minister Powell, at San Domingo, defied the government there, and caused the United States steamer to sail without her clearance papers, which were refused. She had cargo for Puerto Plata, and the Government wanted it discharged at San Domingo City. This Minister Powell refused, claiming that no notice of blockade had been given. Minister appealed again for a warship, and it is expected that the Baltimore will reach there today.

Dispatches from Europe state that the second Ziegler North Pole expedition has failed to reach Franz Josef Land. Mr. Ziegler does not credit the report. A letter was received not so very long ago from Mr. Fiala, who stated that it was probable that his ship would reach Franz Josef Land and winter there. Otherwise it would have been necessary to return to Norway before this. The ship had not coal enough to keep under steam all this time. Had she failed, Mr. Ziegler believes he would certainly have heard from Mr. Fiala by this time.

George B. McClellan (Democrat) will be the next mayor of Greater New York, having defeated Mayor Seth Low for re-election by a plurality of 63,617, complete unofficial returns having been received from every election district in the city. By the same returns Comptroller Edward M. Grout and Charles W. Fornes, president of the board of aldermen, running for re-election on the Democratic ticket, though elected two years ago as Fusionists, defeated their Fusion opponents by 66,790 and 64,973 plurality, respectively, Comptroller Grout leading the city ticket.

Two negro men, three women and four children, gaunt, hollow-eyed and ragged have arrived at New York from Europe, en route to their home in Acilla, Ga., from Monrovia. They constituted part of the survivors of a party of 56 Southern negroes who about a year ago were sent by a number of Southern Philanthropists as an experiment in colonizing American negroes in Liberia. Financial aid in the colonization scheme was furnished by planters. It was hoped the growing of cotton would mark the success of the venture as reports had shown the soil of Monrovia adaptable to its growth. Disaster after disaster followed the experiment. The natives were hostile and finally the jungle fever broke out and wrought havoc among the colonists. Their provisions were depleted and they lived partly on native roots. The party which came back did so on funds furnished by former employers in Georgia.

Whether or not this country is gravitating into hard times is a question that arouses serious discussion. On the one side we see steel mills closing, cotton mills closed, railroads laying off thousands of men, trusts involved in debt and scandal, buyers hesitating, and a few banks closing their doors. On the other side are to be seen splendid crops of wheat, corn and cotton selling at favorable figures, an easy money market, and an inflow of gold that would ordinarily cheer the heart of a pessimist. The direction to be taken by the country as a resultant of these two sets of forces is still uncertain. Meantime the papers prefer for the most

part to look on the bright side of the picture. Some of them almost perform the feat of extracting sunshine from cucumbers. The failures are regarded as an encouraging indications because they "eliminate the weak spots" in the situation; the falling off in bank clearings "is chiefly due to the decline in speculation"; and the closing of mills and factories "makes the outlook much brighter than it would be if yards and storehouses were being filled with products seeking a market at any sacrifice."—Literary Digest.

Now that the Government has taken up the work of irrigating the arid lands, it is proposed that this should be accompanied by a policy looking to the protection of the Mississippi valley from floods. To this end, a convention of the Interstate Mississippi River Valley Improvement and Levee Association was held in New Orleans last week, to which delegates were sent from various States. Commercial bodies and several railroads were also represented. Resolutions were adopted urging that the Government build and maintain a permanent and adequate system of embankments from Cairo, Ill., to the Gulf. It is estimated that the work of construction will cost from twelve to fifteen million dollars. To begin with, \$2,000,000 will be asked for to be expended during the coming two years, in accordance with the recommendations of the Mississippi River Commission, which has now an annual appropriation of \$1,000,000 for levee work. The balance is to be given in separate appropriations from time to time as the improvements proceed. President Roosevelt, in a letter to the convention, emphatically favors the protection of the Mississippi lowlands by levees, and it is presumed that he also favors the undertaking of that work by the Government. He said that the movement is "one of importance to the whole country, no less than to the people immediately adjoining the great river."—Literary Digest.

The following telegram was sent Nov. 6 by the State Department to Mr. Ehrman, the acting Consul General of the United States at Panama:

"The people of Panama have, by an apparently unanimous movement, dissolved their political relations with the Republic of Colombia and assumed their independence. When you are satisfied that a de facto government, republican in form and without substantial opposition from its own people, has been established in the State of Panama, you will enter into relations with it as the responsible government of the territory and look to it for all due action to protect the persons and property of citizens of the United States and to keep open the Isthmian transit in accordance with the obligations of existing treaties governing the relations of the United States to that territory."

Immediately afterward an instruction was sent by telegraph to Mr. Beauper, the United States Minister at Bogota, in the following terms:

"The people of Panama, having by an apparently unanimous movement dissolved their political connections with the Republic of Colombia and assumed their independence, and having adopted a government of their own, republican in form, with which the Government of the United States of America has entered into negotiations, the President of the United States, in accordance with the ties of friendship which have so long and so happily existed between the respective nations, most earnestly commends to the Governments of Colombia and of Panama the peaceful and equitable settlement of all questions at issue between them. He holds that he is bound not merely by treaty obligations but by the interests of civilization to see that the peaceful traffic of the world across the Isthmus of Panama shall not be longer disturbed by a constant succession of unnecessary and wasteful civil wars."

The first week of the extra session will be devoted to the usual preliminaries of a new session of Congress. The programme for the week is to have four brief sessions and an adjournment on Thursday until the following Monday. Tomorrow the proclamation calling the Congress in extraordinary session will be read. This will be followed by the appointment of a committee to notify the President that the Senate is ready to receive any communication he has to make. On Tuesday the President's message will be received and read. Adjournment will follow its reading as a caucus of Republican Senators is to be held in the afternoon.

Wednesday will be devoted largely to the introduction of bills and Thursday will be a short executive session, unless discussion of the Panama situation is precipitated by the introduction of resolutions asking for information. It is the intention of Senator Morgan to introduce resolutions on the subject, and these may be discussed under the rules on the day following their presentation. The Republican members of the Senate will interpose no objection to a discussion of the Panama and canal questions, but it is not likely that any action will be taken until after the committees are organized.

The principal topic of discussion in Canada since our last issue has been the Alaskan boundary discussion. It is likely to remain a principal topic of discussion for a considerable time to come.

The situation may be briefly recapitulated. Alaska formerly belonged to Russia, from which country it was in the time of W. H. Seward, then U. S. Secretary of State, purchased by the United States. It is said to have been purchased by Seward, while the United States was smarting under a sense of British unfriendliness during the Civil War, with the view that it might some day be a thorn in the side of Britain. Better relations between the British Empire and the United States have grown up; and since Britain's friendliness to the great English speaking Republic during the recent Spanish-American war, these relations have even developed into cordiality. But the Alaskan boundary had long been a matter of controversy; Britain desired its settlement; Canada desired its settlement; the United States also desired its settlement, though less anxiously, perhaps, as being already in possession of most of what it desired. Earnestly wishing all differences adjusted, Great Britain promoted a sort of arbitration, or adjudication, it makes little difference what it is called, with three persons on each side. When the United States named its three representatives, Canada objected to them on the ground that they were not unprejudiced men, having strongly, openly and frequently prejudged the case against Canada, on the principle of "my own country right or wrong." One of Canada's grievances is that before Canada's protest had been taken into consideration, the treaty was ratified by the British authorities. To make a long story short, Lord Alvertone, one of the three representatives on the Canadian side, has concurred for the most part in the United States contentions, with the result that a considerable portion of important Alaskan frontier and sea-front held by Canadians to belong to Canada, has now been adjudged, by four out of the six jurors to belong to the United States. The two Canadians on the board of adjudicators, Mr. Aylesworth, K C, and Sir Louis Jette, declined to sign the award, refusing to make the finding unanimous, and leaving the result to be accomplished by majority vote. The result has been received with dissatisfaction in Canada, the careful Montreal Witness, for example, asserting that "in the evolution of Canadian nationality this award may have deeper significance than anything that has ever occurred in the relations of the Dominion to the empire and the republic." The Toronto News begins an editorial article as follows: "The lesson for Canada in the Alaskan award cannot be understood. We have nothing to gain from British diplomacy, and less from American friendship."

It is only right to remember Great Britain "counts the friendship of the United States as her chief security in case she should become involved in war in Europe and one of the great ends of her diplomacy is to maintain good relations with Washington;" especially as she knows other European powers, notably Russia, earnestly desire to have Britain and the United States estranged.

Meantime, as the Dominion Premier has wisely advised, it is important we should be calm in regard to this matter, keep our mental balance, and not think because we have lost something we have lost everything. Who knows Providence may not bring much ultimate good out of the Alaskan boundary settlement, distasteful to Canada for the moment as it is? An accentric but sagacious banker has this carved on his mantel-piece:

"I am an old man now; I've had lots of  
Trouble, and most of it never happened."

—Dominion Presbyterian.

## Deaths.

Gain to part from all my grief;  
Gain to bid my sins farewell;  
Gain, of all my gains the chief,  
Ever with the Lord to dwell;  
This Thy people's portion, Lord,  
Peace on earth and bliss on high;  
This their ever sure reward,  
"Christ to live, and gain to die."  
Ralph Wardlaw.

**CLEMENTS.**—Sunday morning, October 18th John Bunyan Clements, an esteemed member of the Henderson Presbyterian Church, fell asleep in Jesus, aged 72. A faithful husband and father, a loyal friend, a good citizen and a conscientious Christian, he leaves a large circle of relatives and friends truly bereaved. He is survived by a widow, four married daughters and a son.

"At even time it shall be light."

Pastor.

**PORTER.**—Resolutions of respect passed by the Ladies' Aid Society of Sharon Church:

Since it has pleased Almighty God to remove from our midst Mrs. Zenos Porter, one of the oldest and best beloved of our members, therefore, be it resolved:

I. While we grieve over our loss and sorrow that she will no longer meet and work with us in the service of our Lord, we humbly bow to the will of Him who "doeth all things well," and rejoice in the hope that our loss is her gain.

II. We extend our deep sympathy to her Husband and family and pray God to comfort and sustain them.

III. That the Presbyterian Standard and the Charlotte Observer be requested to print these resolutions, that a copy be sent to the family and that they be recorded in our book of minutes.

Mrs. Ed. Kirkpatrick,  
Mrs. Thos. Alexander,  
Mrs. W. H. Davis,  
Committee.

Nov. 1st, 1903.

**SHARPE.**—Jessie Alton Sharp, grandson of Rev. A. M. Watson, and son of Mr. and Mrs. T. M. Sharp, died in Aberdeen, N. C., July 17, 1903. He was a child of the covenant. Age thirteen months and twenty-nine days.

Safe in the arms of Jesus,  
Safe on his gentle breast;  
There by his love o'er shaded,  
Sweetly my soul shall rest.

## The Household.

### Priceless Idleness.

Mrs Dexter was swaying gently in the hammock under two great maple trees. An underlying current of "duty call" kept tugging at some inner consciousness; but the lady simply could not give it hearing. Vacation days were waning.

There were stitches to be taken and letters to be written that called for immediate attention. Harry's French flannel blouse and Mira's shirtwaists absolutely must be finished before the near return to the city. Careful directions must be prepared and sent to the

"assistant" who soon would have the homestead in readiness for the family's return. Mrs. Dexter fully realized on going to the country that the needed change could not mean days of idleness for the mother and usually busy house-keeper. No, indeed!

The lower layer of articles in her closely packed trunk consisted of wearing apparel partly made and to be finished "by hand." So when the young people and some of the older ones went off on various picnics and alluring summer junketings, she dutifully stationed herself on piazza or lawn and stitched away, meantime rejoicing in pure air, clear sunshine, and the robin's ecstatic song. She took one entire day for the beach excursion embracing all the boarders in the house, and despite the weariness involved, enjoyed it. Then for several days she again dutifully stitched and matched, made buttonholes, ran, felled, gathered and whipped, all for the needs of the autumn, O.

Then, besides all this, vacation jaunts and rambles necessitate plenty of mending and darning, for where, pray, is the loving, indulgent mother that is going to forbid Harry to leap stone walls, climb hedges or trees, or Mira to tear through stubb fields beset with horns and briars in quest of berries and such, all on a summer's holiday? But one sweet, fragrant morning off went nearly the entire mixed family, for a long tramp to some fort or other where tradition had done its work in making the spot famous, and a place "to be sure to go to" during the vacation sojourn. Mrs. Dexter had secretly planned to accomplish wonders with pen and needle on this beautifully quiet day. The troop tramped away soon after breakfast, so she would recline in the broad hammock under the sweetly overshadowing maples just for a moment or two. And here it was that we first saw her, with the "duty call" tugging away but listened to as it were from afar off. For O, the glory of the day! The sky was one splendid, shimmering panorama, the mother o' pearl stretches so soft and beautifully bent that a little study began of how some celestial brush must have touched these broken wave of silvery white, so like a long faint feather sweeping the pale blue canopy, or left in dots and half circles meandering off into transparent sheets of whitey blue and blueish white. It was so unspeakably restful, just watching the half-described figures in that heavenly sky! Then, lower down, a more billowy set of clouds rose majestically below the mother o' pearl, showing fantastic shapes and setting imagination dreamily at work on fancies galore. The duty call gave an unwelcome tug just as a robin, a late one, broke into its cheerful yet memory haunting carol. Some influence stronger than the duty call made Mrs. Dexter think that a voice of the air cried to her: "Oh, let your soul talk to your eyes, stay where you are, drink in the unspeakable help and lullaby of this soothing scene: give yourself up to its inspiration; it was not chance that brought you to the hammock, and no man wielded the delicate and skillful brush that spread

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this wide encircling canvas for your very heart's delight." Then it seemed as though a lion, head and mane and tail, reared its gigantic body from midst a very wonder of a cloud. It came on and on. Suddenly the white billow parted. The lion was gone. Next the enormous head and receding shape of a whale loomed clearly from midst another sailing mass of foam. It rose high, as it were, from its bed of surf, opened its great mouth as if to devour; something resembling a bunch of thistle down floated across its forbidding head. The whale had suddenly dissolved. The next figure was ominous, fear-inspiring, but nameless. There was the semblance of a great hideous head, sharp teeth, disheveled hair; a fierce countenance. Its shape was forbidding, but uncertain. Ah! and following in its train were a succession of little myths, spooks, goblins, creatures but imperfectly outlined yet full of dark suggestion, all the more dreaded and dreadful because of their undefined and mysterious appearance. Behold! Hovering above the gruesome procession came a perfect shape, that of a dove. It nestled in the very heart of the nameless beast, built a nest there, fluttered its snowy wings, and, lo, a miracle! The beast and its goblin minions formed other doves.; A great glorious couch of sea caps apparently bore them toward some throne, an altar sprang out from the throne, and all over were white, transparent arches, and the air seemed laden with a kind of white, clear, yet voiceless chorus of "Peace, peace, peace.!"

"Oh, how like my life!" said Mrs. Dexter, in soft, outspoken speech. "How like the phantoms that rise out of what should be a clear and hopeful sky. I see lions in my way, and whales; cares, anxieties, unadjusted and dispelled. A kindly, Fatherly ordering lets them not come too near. Worst of all, indeed, are the host of nameless dreads, fears, ominous suggestions, wife and mother anxieties, household perplexities that oft arise and stare at me, actually stare at me in the night watches, sometimes in the early morn, each uncanny shape taking to

itself another, until almost perforce I cry: 'Our Father!' Then Peace like a white dove gently broods and settles. Under the more wholesome influence the phantoms disappear. The quiet yet dispelling presence gives me fresh nerve and strength. Then behold a miracle indeed! As Fear and Dread recede, dear doves of Peace and Progress take their place. Can't the clouds, with their illusive form and imaginary pursuers, teach me faith, teach me courage, give me rest?"

Mrs. Dexter was asleep, fast asleep. The duty call had been effectually silenced. The murmuring maples conspired with the whispering breeze and the robin's lulling note, and the next sound that roused her was the dinner bell. Somehow she ignored the faint tug of the duty call for all day. She walked across the flowery meadow in the afternoon; then sought the hammock again. Sleep came a second time, as if to woo into entire forgetfulness each phantom of care or unnecessary allegiance to the work god.

But what she accomplished the next day! Enough to entirely satisfy her. "It shall each me a lesson for all winter long," she said. "When the goblins of care assail and distress me, I will defy them by taking a day off."

And Peace is a dove that oft comes for the asking.—Cristian Work and Evangelist.

**A Sweet, Low Voice.**

"If the rising generation of American girls is not taught to use the speaking voice properly we shall develop into a race of unconscious, unintentional shrews. If some rich woman wished to bring upon her head the blessings of posterity, she should endow a chair of voice development which would not necessarily include singing lessons." So says Miss Helen Lord, one of the fine singers of the day.

"Listen to the penetrating feminine voices all around us, shrilling, almost shrieking in head tones. And I am sure that not one of those women realize that her remarks are being heard all over the room. If she did, she would talk less of personal matters. Ride on the elevated trains or on open surface cars, and your head will ache more from the piercing voices of the women around you than from the combined din of train and street. Have you ever had a telephone ring in your ear because the woman at the other end of the wire was using head tones in talking? It is frightful.

"The true root of evil is that the American woman either cannot or will not use her speaking voice properly. Hundreds of dollars to cultivate a singing voice, but not one cent nor a jot of her time to improve her speaking voice! Massages and lessons in physical culture to develop a plump throat, but not five minutes a day to enlarge her chest. And yet a gentle voice is woman's most effective weapon. "If a woman will stand squarely before her glass, with her shoulders back, her head high, while she slowly inflates and empties her lungs, she will secure excellent chest development. Then let her give the sound of double O (oo) as the lungs are emptied, but in rich, low tones, which she feels come

straight from the chest, or, as one woman expressed to me, from the pit of her stomach, and she will have taken the first step in developing a pleasing speaking voice.

"Next let her take the same position and count up to ten as slowly as possible while emitting one long breath, steadily increasing her chest expansion. Then let her practice her new speaking tone on her family, seeing how deep she can place her voice and yet be heard distinctly by members of the home circle. When on trains or walking on the street let her aim to strike a voice tone below the din, and not above it, so low, in fact, that it rings like a second or alto part in singing. She can then be heard as distinctly as if she tried to shout above the roar of street traffic, and her voice will lose that penetrating, shrill quality which is the hall-mark of the ill-bred woman."—New York Tribune.

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 On the first and third Tuesdays of each month until April, 1904, the Frisco System (Saint Louis & San Francisco Railroad) will have on sale reduced one-way and round trip tickets from Birmingham, Memphis and Saint Louis to points in Arkansas, Missouri, Oklahoma, Indian Territory and Texas. Write to W. T. Saunders, G. A., P. D., Frisco System, Atlanta, Ga., for information

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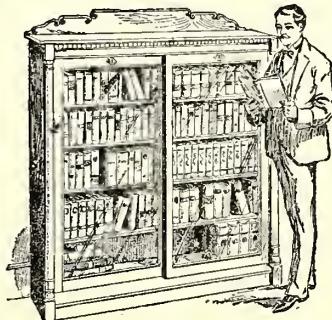
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## The Home Circle.

### The Heart Song.

I awoke to hear a man's voice,  
Attuned to friendship's rhythm,  
And I remembered that on yesterday,  
I shared a sorrow with him,  
Nor ever once imagining  
It would be a song today.

I struck a string on yesterday,  
And for once 'twas strangely dumb,  
I wondered why no music woke  
From the heart of the mystic lyre,  
That to the touch of other men,  
Poured forth such melody.

But the vibrant trills awoke today,  
As if from a master's hand,  
And the string that I struck on yesterday,  
So dumb and dead as it seemed,  
Fills all my heart with melody,  
With its waking strains today.

The strings that we strike in the passing,  
Though our ears hear not the strains,  
Shall awake in reverberation,  
The symphony of future aeons;  
The shape and the sound of our action  
here,  
Give the tout ensemble of our being  
there.

J. McN. Johnson.

### Henry Drummond.

"I suppose there are hundreds of men and women who are sure that his was the most Christ-like life they ever knew." Thus writes George Adam Smith of Henry Drummond; and adds: "He was one of the purest, most unselfish, most reverent souls you ever knew, but you would not have called him a saint. The name he went by among younger men was 'The Prince'; there was a distinction and a radiance upon him that compelled the title."

Henry Drummond was born in 1831.

At fifteen he matriculated at Edinburgh University, and at nineteen began preparation for the ministry, but continued to cultivate the study of natural science. In his experience the development of Christian faith was not so much a matter of struggle as of growth. He began his work as a missionary in the Riego Street Mission, where his aim was "to draw souls one by one."

Just as Drummond began his missionary work the wonderful Moody meetings were held in Edinburgh. Drummond was soon in the inquiry room working man to man with anxious souls. For months he was in the thick of this work. His gifts were quickly recognized by Mr. Moody who turned Drummond's energies into the conducting of special meetings for young men. At Sunderland a Young Men's Association rapidly grew to four hundred, and a thousand persons professed conversion. He went with Moody to Ireland where the mighty power of God continued to be manifest. Then the work was carried back to England and found its climax in London. It was an experience of two years of service in which Drummond was wonderfully used of God in winning thousands of Jesus Christ.

Thus the supreme service of his life was discovered to him. It was an unusually full life, much of it being given to literary activity, and much to travel in many parts of the globe. But always and everywhere his marvelous power with young men led to the continuous demand for his services. In Great Britain he brought Christ to young men who crowded the halls and churches to sit at his feet. The colleges of America and Australia were thrilled by his magnetic personality, and profoundly impressed by his complete consecration. He gathered the boys about him, and was active in organizing the first Boys' Brigades. Read 1 Cor. xiii.

His personal work for men has been supplemented by his religious writings. His "Natural Law in the Spiritual World" must be included in this category, but his monograph on "The Greatest Thing in the World" and other practical themes, together with his printed addresses, have been spiritual bread to many hungry souls. He had the faculty of making every one feel that Christianity was right and natural and blessed. He met the demand of many to satisfy the rational man, by setting forth truth in so self-evident a way as to carry conviction. He dealt with the nature of things, and men realized that he touched the heart of truth as he emphasized the plain facts of law and life, revealing man's relation to God and men.

Drummond's greatest victory was in the end of his life. Fame, prosperity, popularity were his, and he bore himself in it all with unassuming naturalness. In the last two years he was to prove equally serene through the painful sufferings of lingering illness. Whether to live or to die, it was for him to glorify Christ in his life, faithful unto death. There was a certain joyousness about this man which was felt by all who knew him. He led men to feel that a true Christian must be joyous. Joy is something deeper than happiness. The "haps" of life are sometimes mishaps, but joy is the stream of loving trust which runs deeper than the surface of life. There will be sorrow, but joy smiles through the tears in hope. There will be trials, but joy is faith catching gleams of the coming triumphs.—Daily Bible.

### On The Use of Good English

The Spectator is of the opinion, if he may modestly express his views from a layman's standpoint, that teachers of young children do not sufficiently appreciate the importance of training the ear of the pupil to detect the difference in sound between pure and impure English. If, as a daily exercise, a scholar who speaks carelessly is forced to repeat phrases over and over, first correctly and then incorrectly, for comparison, the ear catches the tune—if it may be so termed—of the pure speech and learns to mark the difference. In this way a better speech may be acquired—if not the perfect language.

But the Spectator has no idea of meddling with pedagogics. Far be it from his path! He is thinking rather of those who wish to teach themselves than of

those to be taught of others. To those unfortunates who have education in plenty, and are conscious that they speak without that stamp of education given by pure English, the Spectator would like to hold out the examples of some he has known who have suffered likewise—and conquered. What man has done man can do—when his heart is in the effort. But this introducing pure English under the epidermis of an adult is a serious operation, and one not to be performed under anaesthetics either, for the patient must not only be conscious but must be the operator himself. How is an adult to be almost born again—as he must be—to become receptive to a new, pure language? He must be born again of the spirit, of course, and be willing to labor earnestly for his own redemption. Then his redemption is possible, if difficult. Time, effort, and constant watchfulness is the price. But is not the gain worth the expenditure?

The Spectator is not speaking of what is called cultivated English. We all know that that is an elusive quality, and granted only to the elect. It has no grammar, no law. It is learned by long and intimate fellowship with the great English speakers of the earth—dead and alive—and cannot be learned at all save by one who has been born with the most sensitive ear. The Spectator is speaking of something much less ideal than this—namely, a mere grammatical English. This seems a slender ambition, and yet we have to face the fact that not even a college education, with all its fitting school requirements back of it, can insure grammatical English. It is a depressing outlook for those who have learned so much and still lack that essential stamp of education. Many feel that it should have come to them somehow as a right after the years and the money spent on education. And it does seem that there is something wrong when this deficit can occur—but that is not for the Spectator to settle. He is only humanly interested in the disappointed ones, not in the defects of the process. Depressing their case is, but by no means desperate. Poor English we know is as catching as the measles, but so is good English contagious. The question, then, for the patient to consider is how to protect himself from the first disease, and how to catch the contrary contagion. The charm of an English grammar worn, camphor-bag fashion, about the neck is no true protector. Indeed, the Spectator knows but one sure charm against the infection of bad English, and that is the training of the ear by good English. As a matter of course, this is not so easily won by the adult as by the child. An instinctive shrinking from the wrong word is the imperative need, and this instinctive shrinking is to be acquired only by the constant hearing of the right sound. A painstaking use of pure English, a patient listening with open ears for correct English, are the only charms the Spectator knows of against the contagion of poor English.

The Spectator once read a very interesting prescription for the acquisition of style. This plan suggested a wide read-

ing and the marking by the student of every sentence which by captivating quality lifted the phrase above the ordinary level. The Spectator believes that a somewhat similar course is the road to pure spoken English. One reason why drill in English grammar does not correct defects of speech is because this training is for the brain and the eye, not the ear. Speaking pure English is a question of ear-training. The ear that does not detect the error in a spoken phrase before the brain has time to phrase the sentence is a tardy ear, tone-deaf to pure English. The error should hurt as a false note, before the brain can express what is amiss. All that was ever bound between pasteboards on the subject of English grammar may, in the Spectator's opinion, be crammed comfortably into a lock-closet in the brain—and stay there, useless to the possessor so far as his speech is concerned, if his ear is not sensitive. There are hundreds of men and women who have the sensitive ear, but no lock-closet of grammar. These could not parse the simplest phrase, but for them to slip in speech is as unlikely as it is for the learned ones who are grammar-deaf to speak correctly. The ear that is once attuned hears each false note, as sung by himself or others. The ear not attuned hears the most distressing discord with placidity. Some sing only by ear, some only by note, but either can be taught, or teach themselves, something of the other's art.

To the grammar-deaf ear the Spectator would like to suggest one or two little plans which he has known of as helpful to others on the quest for pure English.

Reading aloud from the masters of the tongue is a wonderful aid to the ear, and as a daily exercise is invaluable. But it is in colloquial English where the Waterloo is most frequently met, and that is where the work must center. It is not easy to guard the speech constantly, to speak a considered English always, nor is it easy to watch the speech of others for defects and mark them mentally when defects occur; but when these things have been done, they have been found the practical road to actual achievement and amazing success. One such adventurer in the road of progress went to a friend whose English he trusted with this request: "I want to ask a favor of you. I can't cure myself of two or three bad habits of speech. Now, will you hit me whenever you hear me say any of these things?" Whether the favor was granted the Spectator knows not, but that this man who would be cured was cured he firmly believes, for the right spirit was there.

One word of warning to such laborers the Spectator would like to drop. If your neighbor says, "Was you to home today?" be not led away by false gods of kindness and reply, "I were!" The Spectator is confident that civility of this kind is at the root of half of the bad English the world holds. And there is yet one other fruitful source of bad English. A certain genial seduction lies in atrocious grammar. There is a pleasing ease, a kind of good-company feeling in the dishabille of language. "Take off your coat—y'r collar, too, and be to

hum.' Isn't that alluring? A laudable desire to be easy and friendly, and no better than our neighbor perchance may be, is, the Spectator is convinced, the root cause of more grammatical wickedness than any other one thing.

As a matter of stern fact, the world in the long tale demands clean, pure mother-tongue of its citizens. To speak that tongue impurely is as positive a handicap as a limp in a gait. Force of will, of character, may lift a man (limp and all) where he wishes to be in the race; but the output of force must be great to overcome the handicap—greater than the average man commands. One of the undeniable shibboleths of life is good English, and the man who has that password may often slip in where his brother, worthier perhaps, it may even be better educated, has yet to climb the gate which was clapped shut in his face because he chanced to ask, "Is my fortune to home?" Labor, then, for the obvious advantage, you who have it not. Never despair. Soak in pure English. Listen for it, and listen for poor English, and mentally mark each spoken phrase as good, bad or indifferent. The Spectator wishes you good luck in your effort and tenderness to your ear!—"The Spectator," in The Outlook.

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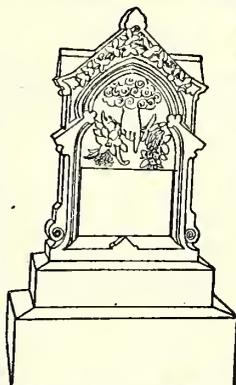
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## Our Young People.

### The Mark of the Cross.

By Alfreda Post.

From a Bedouin encampment on the edge of the Syrian desert, a large-eyed, wistful child drove her tiny donkey, with his load of goatskin water-bottles, to a slingshot rill. Following him into the ooze with her bare feet, she filled the bottles with the muddy water and started him up the bank with a loud "Hanghh!"

Here her energy left her and she gave way to the melancholy which had become her deepest feeling. Crouching upon the bank, her chin upon her knees, she groaned, "O Allah! why have you cursed me?" She drew back her loose sleeve and moodily studied the tattooing on her arm. It was the usual indigo stain of the Bedouins, but the figures were strange, to Najla unintelligible; only one stood out distinctly, the figure of a cross. She dipped her left hand in the water and mechanically rubbed the marking.

"If they would only wash out I might be free from the curse."

Suddenly she was startled by a noise behind her almost painful in its eagerness.

"How did you get those marks?"

Najla crumbled to her feet in confusion, too abashed to answer.

"Is your name Najla?" asked the young man again, trembling with earnestness.

"How did you know?" exclaimed Najla amazed.

"Look!" he cried, and pulling up his sleeve, he revealed to Najla's astonished gaze an arm marked with the same figures as her own.

"Don't you remember your brother Faris? Think, when you were a little child!"

"When my mother was alive? Yes, I had forgotten all about it; he used to carry me on his back."

"Yes, and you wore silver anklets with tinkling bells," and Faris pulled out from his bosom a child's anklet such as he had described.

Najla grasped it eagerly. "O how wonderful! I remember it perfectly, and they took the other away and beat me for losing this."

"Poor little Najla!" said Faris, taking both her hands. "It was cruel of me to run away from you after our parents died. But I meant even then to come back for you, and took the anklet to prove you were mine."

"Where did you go?" asked Najla.

"I wandered about almost perishing for food and water," he replied, "until I was picked up by some cameleers and taken to a town. They left me at a mission school, where they took me in with kindness that I had never dreamed of; and do you know why they did it?" Faris again eagerly caught his sister's hand. "It was because of the story on your arm!"

Najla looked aghast. "You are mad, my brother, what do you mean?"

"It's a beautiful story," Faris answered. "My teacher's wife would seat

me beside her, with her soft hand on my arm, pointing out the figures and telling me about them."

"Have these marks a meaning?" exclaimed Najla.

"Look!" Faris took her wrist. "This cross is the center of all; the long figure beside it is a ladder; here is a hammer with three nails, and a sponge on the end of a staff, and this above is a crown—O Najla, it was a crown of thorns!"

"I don't understand," said Najla.

"Poor little Najla, of course not, but I will tell you about it until you love it better than anything in the world; don't you remember when our mother used to tell it?"

"No," said Najla, "did she know it?"

"Why, Najla," said Faris, "our mother was a Christian girl and our father carried her away from her village home and made her his wife; you can't remember how often she used to weep for her own people. She was so afraid that we children would grow up without knowing about the cross that she tattooed the story upon our arms, believing that sometime, some one would tell us what it meant."

"But a Christian is a base, mean thing," said Najla, still perplexed. "I suppose this is why all the tribe curse me."

"Little sister," said Faris, "I am going to take you away from all that, away over the Black River to the land of the Christians."

"The Black River!" gasped Najla in terror, "the jinn would catch us!"

"What are you talking about?" asked Faris.

Najla lowered her voice, her black eyes dilated with horror. "Don't you know about the jinn that our first Sheikh Sleiman exorcised from his wife's heart and imprisoned in the Black River? Ever since he has waited to catch some member of our tribe and take vengeance, and none of our people dare cross that river."

Faris laughed gayly. "Najla, there are no such things as jinns. Look at me! I have crossed that river twice!"

Najla gazed at him stupefied. "Perhaps you have a charm."

A sudden bright smile lighted Faris' face. "Yes, I have; it is a beautiful promise of God: 'When thou passeth through the waters I will be with thee.' How shall I make you understand? You are God's child; you have his marks upon your arm; no jinn, if there were such things, would have power over you."

Najla's eyes blazed with a new light. "Do you mean that when the jinn saw the holy marks on my arm he would be afraid?"

"Yes," said Faris gently, "if you like to think of it that way, you will understand better by and by."

Najla clasped her trembling hands and her eyes glistened with mingled fear and trust. "My brother, I will go with you, if it is to life or death." Faris took her hand solemnly in his. "Let us go now; my horse is here."

Najla's serious face broke into a smile of amused compassion. "We might as well hang to the ropes of the wind! The Bedouins would track us at once."

"Then what can we do?" asked Faris. Najla thought awhile. "In the first place, we must start separately. You might go to the Suleib camp beyond those knolls, four hours away. I shall return to our camp and in the night escape over the rocks to an ancient cistern an hour away, over there. I will hide three days till the tribe are tired of hunting for me; then you can meet me."

"You could beat the Sheitan!" exclaimed Faris admiringly; then with a new thought, "what will you eat those three days?"

She looked at him meaningly. "We Bedouins keep alive because even death is so scarce."

They kissed each other solemnly and parted.

Najla drove her donkey into camp under a fire of imprecations at her delay.

"Your life be cut off!"

"Your light be put out!"

And as a climax, "Allah send you a husband to beat you twice a day!"

But she went stolidly on with her work, and that night fled with noiseless footsteps over the rocks. The ancient cistern which she had chosen was overgrown with bushes at the narrow mouth. She pulled these aside to peer into the inky blackness below, shuddering, knowing she could never climb out alone. It took all her courage to let herself down over the edge. She dropped upon the dry, stony bottom unhurt but terrified. The darkness closed upon her, unbroken save by the glimmer of the stars through the bushes overhead. She cowered upon the floor, fearing to touch the unseen walls of her chamber, which her overwrought mind filled with venomous creatures. Alone! alone! the world hopelessly out of reach! What if Faris should never come!

Daylight came at last, showing the cistern walls to be harmless rock and plaster, and she gladly crouched against them now to avoid being seen from above. All day her ears were straining for the sound of footsteps. She used her scant supply of food and water frugally, but soon nothing remained but frantic thirst and feverish visions of Bedouins pursuing and jinns starting up in the river before her.

In the meantime Faris had reached the group of goat-hair shelters forming the Suleib camp. He knew they were the poorest of all the tribes, hence at war with none and so more ready to protect him. Faris was greeted kindly by the people in their gazelle tunics and taken to a tent where a supper of dried gazelle meat was served.

"We give you the trophies of our hunters," said the Sheikh; "Allah, who has deprived us of flocks, has thus given us a recompense."

"His name be exalted," answered Faris.

"Tell me," said the Sheikh, as Faris reached out his hand, "is this a charm on your wrist?"

Faris flushed; he had not meant to reveal himself. "My secrets are in your hands," he said.

"Wallah!" said the Sheikh, "never

would a Suleib reveal the secrets of his guest."

"Then I will tell you about it; it belongs to you as much as to me."

The dusky group listened in rapt attention while Faris told them the story of the cross.

"That sounds like the cursed religion of the Nazarenes," said one.

"Call no man's religion cursed," said Faris, "until you know it, and least of all curse the Holy One who died upon the cross."

"The lad is right," said the Sheikh; "none but a holy man would give himself for others."

Before sunrise the next morning, Faris heard angry voices outside his tent. "You are sheltering a vagabond townsman, a tiller of the ground—fry his heart in his blood!"

"But what proof have you that he stole the maid?" asked Faris' host. "Proof enough," with an oath. "We found her cursed footsteps on the bank mingled with his; the print of his shoes shows he is a townsman, and the firmness of his tread tells that he is young, and his horse's footprints testify he is now with you! And of course he has brought her with him!"

"At what hour did the girl disappear?" asked the Suleib Sheikh.

"She was with us till midnight, she must have escaped before dawn."

"But our guest arrived at sunset alone, hours before she escaped; I can prove it. And he has been with us ever since. Come see his horse, feel his muscles, you can see he has rested all night; that mud on his feet is twelve hours old! See the hoofprints, blown over with dust, those are not fresh!"

The Bedouin examined the marks, then tent down and smelt them. "Yes, the odor is gone, you are right," and the pursuers left disappointed.

On the third day Faris left them, and taking a roundabout course, reached the cistern by nightfall. Eagerly pulling aside the bushes, he called, "Najla! little sister! are you there?"

"Faris!" answered a choking voice from the darkness.

Faris unwound his girdle, and letting down one end gently drew Najla up. The exhausted child threw herself upon his neck in tears.

"Drink this leban," he said, holding a small leather bottle to her lips. "There! you can do anything now."

He swung her upon the saddle behind him and they were off. The journey was one of many days in a burning wilderness, often without food or water, but at last Faris pointed out a line of green in the distance: "There is the Black River!"

Najla grasped his arm tightly. "The jinn is there!"

Just then a gunshot sounded behind them, and they looked back in terror to see the Bedouins in hot pursuit.

"They have tracked us!" gasped Najla.

"God must decide it," breathed Faris, bending forward and putting his spurs into his horse. The creature bounded forward to the utmost of his jaded strength, while the shots continued from

behind. They were now close upon the stream. Najla doubly terrified, clung to her brother.

"Remember you are God's child," he said.

Burying her face upon her brother's shoulder, she lifted her bare right arm with the cross upon it above her head.

The stream was passed. "We are safe!" cried Faris.

They hurried up the further bank as the baffled pursuers reached the stream and stopped.

"They will not ride into it," cried Najla; "they have no cross to protect them."

The Bedouins turned back in rage, and Faris and Najla rode on to the new life.—Congregationalist and Christian Work.

#### Mystery of Bird Migration.

I wish that every boy and girl could read an article on the mystery of the migration of birds, by Harold Bolce, in the Saturday Evening Post. I should think that the information in this article would lead to so much interest in and respect for the inhabitants of the bird kingdom that no man or boy who roams the woods and fields with a gun, in search of some innocent thing to destroy, would ever wish to take the life of such a wonderful creature as a bird is here described to be.

For more than twenty-five years scientists have been trying to discover something of the mystery of bird migration, and the present international study of the subject is by far the greatest concerted scientific inquiry ever instituted, and, scientists say, the most baffling.

The common belief is that birds migrate to warmer climates through fear of cold and hunger, but learned ornithologists do not accept that belief, from the fact that birds migrate from regions where warm weather prevails and food is always plenty, and after years of study of this subject Prof. Alfred Newton, of Cambridge, stated that without doubt bird migration was one of the greatest mysteries of the entire animal kingdom. Prof. Cooke, who in the interest of the United States is superintending the present study of bird migration, is now at work on a report which it is believed will clear up many perplexing mysteries, but certain it is that birds are obeying some natural instinct when they migrate. Russia, Germany and England are all engaged in investigating bird migration and these investigations have resulted in some surprising facts in regard to the migration of birds.

It has been discovered that just before embarking on their perilous journeys birds prepare themselves for flying with great velocity at very high altitudes by abstaining from taking food and allowing all the food in their stomachs to digest before starting out in flight. The bird's body is filled with air. These sacs make it possible for the birds to rise to immense heights and remain aloft without any exertion, and thus it may employ all its power in forward flight.

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The Southern Railway announces that effective Sunday, November 1st, 1903, in addition to the excellent train service now in operation over its main line, that new trains Nos. 33 and 34 will be inaugurated between Washington, D. C., and Charlotte, N. C. No. 33 will leave Washington daily, at 9:00 p. m., arriving Charlotte 9:00 a. m. No. 34 will leave Charlotte daily, at 9:00 p. m., and arrive Washington 10:15 a. m. These trains will make direct connection at Charlotte with trains to and from Columbia, Savannah, Augusta, and points South. Stops will be made at Manassas, Culpeper, Orange, Charlottesville, Lynchburg, Chatham, Danville, Ruidsville, Greensboro, High Point, Thomasville, Lexington, Salisbury, Concord. A local sleeping car between Washington and Charlotte will also be inaugurated on these trains.

No. 39 will be changed to leave Washington, D. C., at 7:10 p. m., arriving Charlottesville 10:45 p. m., Lynchburg, 12:39 a. m., Danville 2:47 a. m., Greensboro 4:05 p. m., Greensboro 4:05 a. m., Salisbury 5:30 a. m., Charlotte 6:55 a. m., Leave Charlotte 7:15 a. m., arrive Atlanta 4:35 p. m. In addition to the stops now being made by this train, the following points will also be regular stops for No. 39: Fairfax, Calverton, Remington, Amherst, Reidsville, High Point, Thomasville, and Lexington, while Lawyers Road will be flag stop for this train.

This information will no doubt be received very favorably by the traveling public as it will afford very much better services between the East and points South, as well as between local stations.

Connection will also be afforded at Danville, with trains to and from Norfolk and Richmond, Va.

myriads of birds migrating with incredible speed. What other scientists have hesitated to make known regarding the rapid flight of birds Dr. Gatke has boldly announced. He declares that the ruby-throated humming bird passes, like a speck from a rainbow, over 2,000 miles twice a year, but that this is very ordinary compared with the achievement of some other birds. Ornithologists who have not shared in this observation are amazed at his revelations.

It is now asserted that the hooded crow, usually a sluggish bird, hurls itself, by some unaccountable law, through space at the time of its spring migration at the enormous rate of one hundred and eight miles an hour. But more incredible than this is his assertion that the northern bluethroat in one unbroken flight at night passes from Central Africa to the German Sea, a distance of 1,600 miles in nine hours. He also states that the Virginia plover, which leaves its haunts in North America, and taking a course down the Atlantic, reaches the coast of Brazil in an unbroken flight of fifteen hours, covering a distance of 3,200 miles at the rate of four miles a minute. And when the migratory flight is at its greatest speed, 240 miles an hour is nothing extraordinary. This study of bird migration is conducted under great difficulties, as in their long flights, mostly at night, they are far beyond the vision of the men who have attempted to study them. And, too, it is very difficult to study the migration of the different species from the fact that in their migratory flight they omit cries never heard at any other time. For a quarter of a century Prof. Cooke has devoted his life to the study of birds, and as a naturalist he is acquainted with the language of every species. A bird cry in the woods at once proclaims its family to this ornithologist. Yet in all the fifty seasons that he has listened from housetops to the cry of migrating birds he says that he has been able to recognize only seven different kinds. A fascinating thing regarding these bird notes is that flocks of birds from widely separated localities, meeting perhaps for the first time far above the earth's surface, seem to understand the universal language of migration, and at these lofty heights seem to exchange greetings. It is the opinion of some modern naturalists that these migrating notes are a part of a universal bird language, reserved for use only in their world-wide journeyings.

The highest altitude to which human beings can rise with safety is 26,000 feet, and yet there are birds that easily fly over the topmost peaks of the Deodkunga mountain, which rises to an elevation of 29,000 feet. What enables these little creatures, which are warm-blooded animals, supplied with lungs and a complete respiratory system, to remain above these altitudes and even to display vastly increased powers of activity, is a mystery which is still unsolved.

It is a wonderful and fascinating study, this of the bird kingdom, and is considered worthy of a lifetime's devotion by the learned men of all nations. There are ornithological societies and naturalists' associations in nearly every

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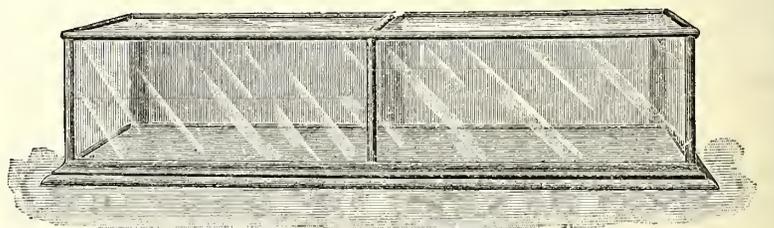
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country in the world, and yet the mysteries of these little feathered folk of our woods and fields have baffled the investigations of the most learned. But even we, who are not versed in bird-lore, if we would take note of the busy, happy, intelligent little friends that come to seek our companionship during the summer months, and those other ones who are willing to brave the cold and snows of our winter months to remain with us, would find the study of the habits and personality of the birds a never ending source of wonder and interest.—Mrs. Clarke Hardy, in Farmer's Voice.

**Why Tumblers are So Called.**

How many times a day do we use words without stopping to think what they mean! Every day at luncheon and at dinner we drink out of a tumbler. But I, for one, never thought why the large glass that holds our milk or water was so called, until once upon a time I happened to have luncheon at All Souls' College, Oxford, where the curiosity of all the strangers present was excited by a set of most attractive little round bowls of ancient silver, about the size of a large orange. These we were told, were "tumblers;" and we were speedily shown how they came by their name.

When one of these little bowls was empty, it was placed upon the table, mouth downward. Instantly, so perfect was its balance, it flew back into its proper position, as if asking to be filled again. No matter how it was treated—trundled along the floor, balanced carefully on its side—up it rolled again, and settled itself, with a few gentle shakings and swayings, into its place.—Selected.

**A Summer Tragedy.**

I saw a tragedy today. It was enacted before my horrified eyes. Murder was committed, and the victim, perfectly unoffending, perfectly innocent, was suddenly and shamelessly dashed from his home into a gulf of death. Three assassins laughed with fiendish glee as they marked the success of their crime.

The victim was a robin redbreast. He was singing his heart out in ecstasy from the top of a maple tree, as the air gun held in the hands of a small boy sent its missile straight to its destination. No more songs from that bonny bird. A mourning nestful looking for him in vain. And the boy and his companions will go home, eat their suppers, say their prayers, and kill more birds when they can. They are little monsters did they but know it!—Exchange.

Thomasville, N. C.

After recovering from a spell of fever my system was run down and for three months I did not work. The first bottle of Dr. King's Kidney and Liver Remedy set me to going. I used three bottles, and am now as stout as when a young man.

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## Our Little Folks.

### Children's Letters.

Magnolia, N. C., Oct. 24, 1903.

Dear Standard:

As I have never written a letter to the Standard I will try and write one. I hope the little boys and girls will enjoy reading my letter. I don't see but two letters this week. I went to the Presbytery one day this week at Wallace. Our school will begin Monday. Miss Minnie Williams will be our teacher. Mamma and we boys have a time with our hogs. They have the cholera. I have two sisters and one brother. Where is the word girl found in the Bible, and what did they do with her? I hope to see my letter in print. Age 10 years.

Your little friend,  
Lindon Southerland.

### The Little Terrier Did It

"Uncle Hammond, won't you let Barney go, too? He hasn't been out today."

"Aren't you going out, laddie?"

"Not off the veranda, nurse says. And Barney loves to get into the street. I think he'll follow you."

"Think he'll follow me! Well, well, 'twill be great condescension on the dog's part, I must say. Come on, you small aristocrat!"

"Go on, Barney!" said the sick boy, "go with Uncle Hammond." He waved his thin hands toward the door. "How funny you two will look in the streets—so big a man and so teeny a dog!"

"Now you are trying to make me ridiculous," said the uncle. His heart was set upon the small boy, whom he had brought home from the South Sea Islands, after the fever had carried off the dear child's parents and left the little fellow, himself, in danger of becoming crippled.

"Come along, Barney! It seems that we are expected to give your young master a chance to make fun of us. Anything wanted, nurse? Can't you think of something the laddie will eat?"

"He's eating pretty well, Mr. Graham. There's enough of every delicacy for half a dozen boys. Really, I shall have to open a hospital in order to get rid of the supplies, if they continue to come in at the present rate."

"That might be a good idea. Maybe the child needs the cheer of other children. I'm such an old codger that it's poor company I make for a wee laddie like this one of ours."

"Don't talk that way, Uncle Hammond. You're jolly company. Come, go on, please. I want to see you two on the street."

With the air of a drum major Mr. Graham started off, small Barney at his heels, and was rewarded for his strut upon the street by hearing the clapping of two small hands from the window and a plaintive little laugh.

"What a childish old cock I'm getting to be!" said Uncle Hammond, after they had rounded the corner in fine style.

"If I feel this way after having the child with me for two months, what

world I become if, instead of being a crusty old bachelor, I had a wife and children of my own?"

"Hi, tha', mister! I say, whah d'ge git th' pup?"

Uncle Hammond's thoughts were further broken in upon by a series of joyful barks. Turning, he saw a ragged newsboy squatting upon the walk, his papers thrown to the winds, and himself reaching to caress the little creature, who seemed mad with joy.

"Bless me!" said Mr. Graham. "Why, what does this mean?"

"It means that yer stole my pup. That's wot it means!" said the boy, angrily.

"I—stole—your—br—r—r! Boy, what do you mean? I bought that dog at a fanciers'—paid one hundred dollars for him, just a month ago."

"O, yer did!" exclaimed the boy. Meanwhile he eyed the big man as one might look at a dog-catcher.

"Of course I did, young Impudence! Barney, come on; come on, I say!" and Mr. Graham struck his umbrella upon the pavement.

At this the newsboy sprang up, set the little Yorkshire terrier on the ground, tucked his hands into his pockets, and calling, "Come on, Mr. Dooley!" strode across the street. The small dog followed closely at his unkempt heels, without so much as a look behind or a "By your leave sir."

Mr. Graham was thunderstruck. He felt his helplessness. The dog plainly belonged to the small boy. But Uncle Hammond's heart remembered another boy, across whose dear face he could not think of bringing a shadow. As he stood thus the distance widened between them. There was not a minute to be lost. Uncle Hammond waved his umbrella. "Boy, boy, come back! I want to talk with you."

"Nough's been said," the boy called, over his shoulder, as he stooped to gather up his unsold papers "Here's a five—a ten!

"Come and get it!"

"Yoh keep yer dough; I keep's my pup," said the boy, with a grin on his grimy face.

"Br-r-r!" said Mr. Graham. "What can I do? Officer-r-r!" But there was no policeman in sight. "Boy, I say. Keep your dog; but come back and talk with me. Maybe I can do something for you."

The boy paused. "I'm all right, now," he said. "Nobody needn't do nothin' fer me, now!"

"Come near enough to let me tell you. Back in a house in that last block is a boy about your size. He's too ill to walk, or even step. When the pain in his leg is very severe he finds comfort in the sympathy of the dog you are taking away with you. I'm a chicken-hearted old chap, though I was in the war. I don't want to go back and face that boy without his dog. Go with me. Let him see how it is, for himself."

"Trick?" asked the boy, slowly. His heart, also, was touched.

"Come around the corner and see for yourself. If he isn't at the window you may have the dog."

Slowly the two turned to go back.

The small dog trotted upon the outer side, close to the heels of the newsboy, into whose face he looked often and then jumped and barked with all his might.

"There's the window," said Mr. Graham. "See him?"

Sure enough, there was a boy's face against a pillow, and a nurse in snowy white standing near. A smile came upon the face against the pillow and a white hand waved to them.

Mr. Graham waved back but he quite forgot the steps of the drum major.

"Nurse," said the boy at the window, "I don't like the way Barney sticks to that boy."

"It's only a newsboy," said nurse. "Dogs are fond of boys."

Still, the child's heart, sore with other losses, was not comforted. The three came on up the street. The sick child heard the key click and steps upon the stairs.

"They are both coming. Why does Uncle Hammond bring the newsboy upstairs?"

The nurse was silent. Another moment and Uncle Hammond entered, his usually kind face greatly troubled.

"Well, Hammond," he said, "you got me into a pretty mess when you sent me out to give your dog an airing. Here's a youngster who called me a thief." By this time the newsboy had reached the doorway. He stopped. Never before had he seen such comfort and beauty. His heart was filled with awe at sight of the luxury and the little sufferer, whose face, turned upon him, was sad, almost to tears.

The two boys looked at each other. There was dead stillness. The small boy stood behind the roughly shod stranger.

The sick boy broke the stillness. "Barney," he called, piteously, "Barney! and he held out his thin hands.

The dog came slowly into the room, then stopped. The pale hands began to tremble. The newsboy pressed his lips together and drew his breath hard through his nostrils. He clenched the papers with hot hands. Uncle Hammond and the nurse, looking at him, saw that he suffered.

"Barney!" pleaded the thin voice.

Mr. Graham looked down. "Do you see?" he asked of the newsboy. "How could I come here alone?"

"I don't want to take anybody's dog away," said the sick boy, "but—O—I thought so much of Barney!" He buried his face in his hands and began to sob.

The newsboy's throat grew full and choking. He swallowed hard two or three times before he could speak. Then, taking a step forward, he said in a husky voice: "Go on, Mr. Dooley! Go to th' other nni!"

The dog hesitated. He was drawn both ways. He ran to the invalid's chair, then back to the boy in the doorway. Back and forth, half crying, half yelping, he ran, as if he would bring the two together.

Uncle Hammond drew his hand across his eyes. "Boy," he asked, "have you a home?"

"Hnmph! not much."

"Parents?"

"Nope; nobody."

"How do you get on?"

"Shift fer m'elf."

"Would you like to try living here for awhile, and see if you can cheer up my little sick laddie? You shall have a suit of clothes, your board, lodging, and five dollars a week. How does that strike you?"

"I don't ant yer money," the boy answered slowly, "but I does want ter stay." He looked at himself—his arms and legs. "Mebbe ye might give me th' clothes, so's I'll be decent. I'll rnn down an' take a free bath. Yer see, I aint' fit ter be with th'—th' white nn this way." So it was fixed. During the weeks that followed the newsboy seemed to give of his strength to the other, who grew stronger daily. The two became great friends. The little Yorkshire terrier answered to the call of Barney or Mr. Dooley, either one, while Mr. Graham, instead of losing the affection of his little nephew, became the center of the world to two boyish hearts.

"Queer fix for an old bachelor to be in," he said to himself one day. "Here I am, with two laddies and a pup on my hands. Well, God helping me, the boys shall never be sorry!"—The Christian Advocate.

#### Ethelinda's Hard Lesson.

By Angelina M. Tuttle.

One pleasant evening Ethelinda had been having a perfect gale of fun with the two yellow puppies. She had found an old accordion in the attic and its wheezy notes excited the two little dogs. They tried to sing like it. Then they ran madly about the yard and when Ethelinda would spring out at them from behind the syringa bush by the south door, both would yodel and yelp and run till their short, fat bodies seemed scarcely to clear the ground and their little toes fairly dug up the green turf trying to go faster.

Ethelinda laughed till the tears ran down her cheeks, and when the puppies stopped for breath, their pink tongues hung out and their fat sides puffed very fast. But they made little dashes forward and stamped their fore feet, seeming to beg for more of the fun. So Ethelinda squawked the accordion and away they would scamper round and round, faster and faster, till suddenly—aeongh! That new tooth of Ethelinda's seemed to fairly jump into the air and seize her whole body in one big ache. Down went the accordion and both hands went to comfort her cheek.

Grandpa stopped laughing and said, "Why! poor child!"

Grandma just held open those warm, comforting arms of hers. All three were well acquainted with the ways of that nughty tooth.

No more fun that night. Ethelinda rolled back and forth in her big bed in the big south chamber, and the big moon looked in through the big maple tree; but that big, big toothache monopolized everything for the little girl. Grandma came with all sort of remedies—camphor, peppermint, liniment and a bag of hops

hot from the kitchen oven. All the time they knew it was not much use, for had not the dentist said it would probably ache some till fairly through?

"O, that horrid old tooth!" moaned Ethelinda, and she rolled to and fro and sometimes sobbed and sometimes held her cheek hard.

Grandpa came up to comfort her. He patted her head with his large hand and called her by all her pet names and said how sorry he was.

"Shall I sing to help you to go to sleep?" he asked; and Ethelinda, holding her hot cheek very hard, mumbled something like "Yes, please."

So he began with "While shepherds watched their flocks by night," and "Hail the blest morn." He sang in a clear, pleasant tenor voice that lent a charm to the peaceful old hymns. He knew merry darkey songs as well, but tonight he sang only quiet hymns.

Usually it made Ethelinda happy to hear him, but now that tooth spoiled even the hymns and the moonlight. She began to long to cry hard and loud but she tried to lie still and listen. Finally in the middle of "On Jordan's stormy banks," her body gave a great fionce across the bed, her hand tore itself from Grandpa's sympathetic clasp and a tempest of moans and sobs blotted out the music.

Grandpa sat silent and helpless a while, then he arose to go and send Grandma up with some fresh remedy he laid a hand on Ethelinda's forehead and said sadly, "My little girl hasn't yet learned to bear pain."

Ethelinda doesn't remember now which conquered that night—sleep or the toothache, but she will never forget what Grandpa said about bearing pain. She knew she must learn arithmetic and history and geography, but to bear pain? Was that another lesson, and harder than any of the others? From that night she began to try to learn it.

The tooth came through in good time and the puppies continued the gayest of play-fellows. Ethelinda was happy all day long and forgot all about that hardest lesson till the day she fell from the great beam in the barn and sprained her wrist. Then as she lay white and subdued on the sitting-room lounge and the arnica and camphor made a drowsy mingling of smells, she asked Grandpa,

"Must everybody, even if they try to always be good, learn that hardest lesson?"

Grandma continued to bathe her forehead with the cool camphor. "What lesson, my pet?"

So Ethelinda told her what Grandpa had said the night she could not lie still and bear the ache n her toot'.

Grandma got out another handkerchief and wiped her own eyes. "Yes, Lambkin," she said, "We must all learn it sooner or later. I suspect. I've seen grown women who had never learned it, yes, and even men too, and that was sadder than any of their hnrts."

"Is it more necessary than history and geography?" asked Ethelinda, and Grandma nodded her head.

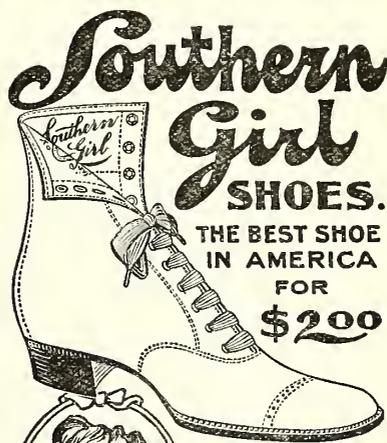
"Is not learning it worse than old

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Mrs Hurley not knowing how to read and write?"

"Much sadder," Grandma admitted. "To learn it is a great victory, child. The woman who has it well in her heart is greater than if without it she were a queen and led armies to battle. Greater, than he who taketh a city darling."

So Ethelinda lay very still and thought about Boadicea and Joan of Arc and Zenobia. She prayed God to help her not think how her arm hurt, and presently either it ached less or she felt stronger to bear it. One of the puppies came and lapped her fingers with his soft tongue and poked a cold nose inquiringly under her hand. Then he jumped up on the lounge and curled snugly down beside her feet, and Grandma let him stay though he wasn't allowed in the sitting room and never on a lounge. Grandma fauned her gently and Grandpa sat very still in the south door. Ethelinda could see his gray head and knew he was not reading as usual. She wondered why till she fell asleep.

It was a comforting sleep. She dreamed she was the Queen of Sheba, and the sphinx lay at her feet, but one of the pyramids had toppled over and its sharp edge lay across her wrist.—The Congregationalist.

#### A New Game.

Percy Saunders had come up to Perryville to spend a week. He had been there just twelve hours, having come the night before, and he had already been classified and pigeonholed by the Goodrich twius, his country cousins, whom he was visiting. He couldn't climb a tree; he couldn't swim; he threw a ball like a girl; the delights of using a sling were unknown to him; and—he had to go to bed at half-past seven. As he was a year older than the twius, who were eight, this last stamped him as a molly-coddle.

After breakfast the three boys went out to the barn, where the twius ran up ladders and walked the narrow crossbeams thirty feet above the floor as unconcernedly as if they were on the ground.

Percy caught his breath. "Oh, I wish I could do that! I'd love to do all those things, but mamma don't let me because it makes me dizzy."

"Oh, it's easy as pie. See me fly." And Albert took a flying leap of fifteen feet into the hay followed by his brother.

Then they compared muscles, and found that Percy's were "awfully flabby." Their own were like iron. But showing off soon palled on all three boys, and they began to wonder what they could play.

"I made up a game the other day," said Percy in the low, sober tones that had struck the twius as so curious. They chattered as fast and is shrilly as monkeys themselves, in spite of their mother's hourly protests.

"Did you?" said Albert.

"Out of your own head?" said Herbert.

"Oh, it's easy. I often make 'em up." said Percy, delighted to have made an



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impression on these athletic boys, who could do so many things which he could not, although he was so much older.

"Tell us how you play it," said the twins together, eager for some novelty.

"Well, it's a kind of tag. I'll be it, and I'll start to run after you just the same as I would in tag." As he spoke the twins, who had been lying in the hay, jumped to their feet and ran out of the barn. "Hold on," said Percy; "I must tell you something about it first. As I run after you I holler out a letter of the alphabet, like C, and then if you think of an animal whose name begins with C, and shout it, I can't tag you; but if you don't shout then I tag you and you're it, and must run after the others and holler out a letter. It must be some animal, or if you choose you can call out flowers. But it must be either animals or flowers or countries or fruits; you mustn't mix 'em up in the same game. Now you start and I'll follow."

"I hope he says the same letter again, because I've got a bully animal all ready," said Herbert to Albert.

The boys had not run fifty feet before they found that, whatever else Percy could not do, he certainly could run. He was almost upon Herbert before he shouted, and then he yelled, "C!" as before.

Herbert waited until Percy reached out his hand to tag, and then he shouted, "Seal!"

"Tag!" said Percy, with a burst of laughter.

"That's not fair," said Herbert, "I said 'seal' before you touched me."

"But seal doesn't begin with a C; it begins with an S," said Percy, soberly.

"How about sealing? Isn't that ceiling?"

"The plaster one is, but hunting the animal isn't," said Percy, with authority.

"He's right, Bert," said Al, who had run up. "You're it fast enough."

"Very well," said Bert, Ready! And the two fled before him. He pursued Percy, who ran fleetly out into the road.

After a long chase Percy stubbed his toe and Herbert gained enough on him to call out "G!"

"Gnu," yelled Percy. But with a derisive laugh, Herbert closed on him and tagged him.

"I didn't say N; I said G."

"And I said gnu—g-n-u," said Percy, simply.

"Say, a fellow needn't ever get caught if he spells that way," said Bert, angrily. "G-p-o-n-y, pony. That's dead easy." But again Al came up and declared Percy was right.

They played the game for over an hour. Sometimes even Percy did not think fast enough or run fast enough to avoid being it, and after a while they gave a variety to the game by changing to flowers; and there they rather got the best of Percy, who was not familiar with as many varieties as the country boys were. Bert made many laughable mistakes in spelling and Al gave "phlox" as an F flower.

At last, when they grew tired of the sport, they all went in the hayloft to gether. The twins helped Percy up the ladder. They tumbled into the hay.

"You're all right," said Al. "You can run fine, and that's a bully game."

"And you can spell 'out of sight,'" said Bert.

"I'd rather be able to climb a tree, like you fellows, than spell any word I ever saw," said Percy modestly.

"Come on out then, and we'll teach you," said the twins in unison.—Charles Battell Loomis in the September St. Nicholas.

Editor: "You want to be sure, Miss Scratchington, that all the historical data of your novel are strictly correct." Miss Scratchington: "Don't worry about that, dear sir; people who know history never read historical novels."—Brooklyn Life.

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The equal of any \$2.50 shoe on the market

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Manufacturers  
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TIME CARD.

BLOWING ROCK ROUTE.

Effective November 24th, 1901.

NORTHBOUND	PASSENGER	MIXED
Chester, Leave	8 25 am	8 50 am
Yorkville, "	7 30 am	10 48 am
Gastonia, "	9 05 am	1 20 pm
Lincolnton, "	10 09 am	2 55 pm
Newton, "	10 54 pm	4 43 pm
Hickory, "	11 16 pm	5 50 pm
Cliffs, "	11 50 pm	6 35 pm
Lenoir, Arrive	12 35 pm	8 00 pm
SOUTHBOUND	PASSENGER	MIXED
Lenoir, Leave	2 10 pm	5 30 pm
Cliffs, "	2 54 pm	7 20 pm
Hickory, "	3 12 pm	8 10 pm
Newton, "	3 37 pm	8 45 am
Lincolnton, "	4 22 pm	10 09 am
Gastonia, "	5 27 pm	1 20 pm
Yorkville, "	6 32 pm	3 18 pm
Chester, Arrive	7 45 pm	5 20 pm

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The only cure for Chronic Ulcers on the market. The most reliable remedy known for Ring-Worms, Old Sores, Wounds of all kinds and chronic skin diseases. For sale by all druggists. Price 25 cents.

Manufactured by

**R. G. ROZIER, M. D.,**  
LUMBERTON, N. C.

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**HOME STUDY:** Bookkeeping, Shorthand, Penmanship, etc., taught by mail. Write for 100 page BOOKLET on Home Study. It's free.

Economy is Wealth  
Money Savin' Catalog



Clippings.

"Ah," she sighed, "the great men are all dead." "But the beautiful women are not," he answered. Then she looked soulfully up into his eyes and told him she had said it just to be contrary, and not because she thought it for a moment.—Chicago Record-Herald.

When President Edwin T. Alderman, of Tulane University, was called upon at a dinner he made a speech that suggested the oratory of the late Henry W. Grady, and its effect on the audience was electrical. By way of introduction he told of an old colored man named Pompey down in Louisiana who was stopped on the road by a white man with the question: "Say, Pomp, where are you going?" "Ain't gwine nowhere," said Pompey, promptly. "I'se been where I'se gwine, I has."—New York Sun.

Sufferer: "Do you pull teeth without pain?" Dentist: "Well, not always. I sprained my wrist last time I pulled a tooth, and it hurts me yet occasionally."

Willie: "What did you see abroad, Archie?" Archie: "I don't remember exactly; but I did three countries more than Reggie did in the same time."—Harvard Lampoon.

De Style: "Why does Bimms wear that medal?" Gunbusta: "For saving lives." De Style: "In what way?" Gunbusta: "He never ran an automobile."

"Faith and Oi've got a fine, healthy boy, and the neighbors say he is the very picture of me." O'Grady looked at Pat, who wasn't built on the lines of a prize beauty. "Och, well, what's the harrum, so long as the child's healthy?"—Selected.

A lecturer in Australia told a story of a Scotchman in a hospital, who, sick and apparently nigh unto death, longed for the pibroch of his native hills. The doctors saw a gleam of hope for the poor man, and a piper was hired to play on the bagpipes. At the end of the first day there was a slight improvement in the Scotch patient. The second day's music resulted in his being able to rise from his bed, and by the third day the weird strains had completely restored him to health. "But," said the lecturer, with excellent dramatic effect, "every other patient in the ward died."

The Combination Oil Cure for Cancer

Has the indorsement of the highest medical authority in the world. It would seem strange indeed if persons afflicted with cancers and tumors, after knowing the facts, would resort to the dreaded knife and burning plaster, which have hitherto been attended with such fatal results. The fact that in the last ten years over one hundred doctors have put themselves under this mild treatment shows their confidence in the new method of treating those horrible diseases. Persons afflicted will do well to send for free book giving particulars and prices of Oils. Address the home office, Dr. D. M. Bye Co., Drawer 505, Indianapolis, Ind.

Card from Mrs. Person

Can it be that Most of the ills of Life can be cured through the Blood?

I have confined the recommendation of my Remedy to troubles that had their origin in impure blood, or a "rundown" system, and yet I know it can do more.

Five years ago my Remedy cured Mrs. J. S. Thompson, of Hasty, N. C., of ladies' trouble, and since then she has used it as a family medicine, and now I have her testimonial where it carried two of her children safely through an attack of typhoid fever.

My Remedy cured a case of kidney trouble in my own family, of six months standing, after all medical treatment had failed, and the party was regarded as a doomed man. Finding that he was rapidly declining, we tried the Remedy, and in two weeks a great change was apparent, and in two months he was well, and the cure was permanent.

I have known it tried in a well-known family in this State (whose name I am at liberty to give) for puerperal fever, when four doctors in consultation said that the patient could not live many hours, and it cured her. The reaction was immediate.

I saw Mr. Fred Howell, of Goldsboro, N. C., when he was down with consumption. I saw him again recently, a well man, after using the Remedy two years.

I have seen two ladies suffering with cancer of the womb (and knew of a third) and I have seen them perfectly cured, after having used my Remedy and Wash for about a year.

I have known it to cure a great many cases of stomach trouble that had failed to yield to any other treatment.

I have known it to cure four cases of nurse's sore mouth, after all medical treatment had failed.

I have known the Wash to cure a case of bladder trouble, when the physician said an operation alone could reach it.

In the beginning of my business career, twenty-one years ago, realizing what a powerful agency for relief of the afflicted was in my hands, I went to the medical fraternity of Raleigh and invited them to investigate my claim that I had a specific for troubles that came from blood impurity. I invited examination to the end that it might be generally used by the profession, if I could substantiate my claim. I offered to accept any number of test cases that would satisfy them in regard to the merit of my Remedy and I would cure them free. I only asked them to agree to watch the result of my Remedy and if I cured every one, for them to agree to acknowledge it publicly. But this, they said, would be "unprofessional" and an "irregular proceeding," and they therefore declined, although I offered to give them officially my full formula.

This goes to prove the unbounded confidence I had in my Remedy in the beginning of my work and it is now established on a pinnacle none can shake.

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We are in a position to offer the trade the best goods and at prices which must be satisfactory to all. Our terms are cash in each case and those who enjoy the best fruit can get it from us.

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SOUTHWARD.

	Daily No. 81.	Daily No. 27.
Lv New York, P. R. R.....	12 55 p m	12 10 a m
Lv Philadelphia, ".....	3 29 p m	7 20 a m
Lv Baltimore, ".....	5 45 p m	9 84 a m
Lv Washington, W. S. Ry..	7 00 p m	10 41 a m
Lv Richmond, S. A. L. Ry..	10 37 p m	2 15 p m
Lv Petersburg, ".....	11 20 p m	2 53 p m
Lv Norfolk, ".....	1 55 a m	5 18 p m
Lv Henderson, ".....	2 28 a m	5 41 p m
Lv Raleigh, ".....	4 15 a m	6 58 p m
Lv Southern Pines ".....	6 16 a m	8 50 p m
Lv Hamlet, ".....	7 35 a m	
Lv Columbia, †.....	10 25 a m	12 20 a m
Ar Savannah, ".....	2 28 a m	4 55 a m
Ar Jacksonville, ".....	7 00 p m	9 15 a m
Ar Tampa, ".....	6 45 a m	6 00 p m
	No. 83.	No. 41.
Lv New York, N. Y. P. & N.	† 7 55 a m	8 55 p m
Lv Philadelphia, ".....	10 16 a m	11 21 p m
Lv New York, O. D. S. S. Co.	† 3 00 p m	
Lv Baltimore, B. S. P. Co.		† 6 30 p m
Lv Wash'ton, N. & W. S. B.		30 p m m
Lv Portsmouth, S. A. L. Ry	9 05 p m	9 25 a m
Lv Weldon, ".....	11 45 p m	11 55 a m
Lv Norfolk, ".....	1 55 a m	1 35 p m
Lv Henderson, ".....	2 28 a m	2 02 p m
Lv Raleigh, ".....	4 15 a m	3 45 p m
Lv Southern Pines ".....	6 16 a m	6 18 p m
Lv Hamlet, ".....	7 40 a m	9 45 p m
Lv Wilmington ".....		3 20 p m
Ar Charlotte, ".....	10 33 a m	10 32 p m
Lv Chester, ".....	10 30 a m	12 5 a m
Lv Greenwood, ".....	12 37 p m	3 25 a m
Lv Athens, ".....	2 52 p m	5 58 a m
Ar Atlanta, †.....	4 00 p m	7 35 a m
Ar Augusta, C. & W. C.....	5 40 p m	
Ar Macon, C of Ga.....	7 20 p m	11 35 a m
Ar Montgomery, A. & W. P.	9 30 p m	6 25 p m
Ar Mobile, L. & N.....	2 55 a m	
Ar New Orleans, L. & N.....	7 25 a m	
Ar Nashville, N. C. & St. L.	1 30 a m	6 55 p m
Ar Memphis.....	4 15 p m	8 20 a m

NORTHWARD.

	Daily. No. 82.	Daily. No. 38.
Lv Memphis, N C & St L.....	12 45 n n	8 00 p m
Lv Nashville, ".....	9 30 p m	9 30 a m
Lv New Orleans, L & N.....	8 10 p m	
Lv Mobile, ".....	12 40 a m	
Lv Montgomery, A & W P.	6 45 a m	1 00 p m
Lv Macon, C of Ga.....	8 00 a m	4 20 p m
Lv Augusta, C & W C.....	10 05 a m	
Lv Atlanta, † S A L Ry....	12 00 n n	8 00 p m
Ar Athens, ".....	2 57 p m	11 23 p m
Ar Greenwood, ".....	5 15 p m	1 58 a m
Ar Chester, ".....	7 17 p m	4 15 a m
Lv Charlotte, ".....	7 27 p m	5 01 p m
Lv Wilmington ".....	3 20 p m	
Lv Hamlet, ".....	10 40 p m	7 50 a m
Lv Southern Pines ".....	11 33 p m	8 44 a m
Lv Raleigh, ".....	1 35 a m	11 15 a m
Lv Henderson, ".....	3 05 a m	12 50 p m
Lv Norfolk, ".....	3 50 a m	1 45 p m
Lv Weldon, ".....	5 00 a m	8 00 p m
Ar Portsmouth, ".....	7 15 a m	5 35 p m
Ar Washington, N & W S B		6 55 a m
Ar Baltimore, B S P Co.....		† 6 30 a m
Ar New York, O D S S Co.....		† 5 00 p m
Ar Philadelphia, N Y P & N	† 5 46 p m	5 10 a m
Ar New York, ".....	8 15 p m	8 00 a m
	No. 34.	No. 66.
Lv Tampa, S A L Ry.....	8 00 p m	8 00 p m
Lv Jacksonville, ".....	9 30 a m	7 50 a m
Lv Savannah, ".....	1 40 p m	12 10 p m
Lv Columbia, †.....	7 05 p m	5 30 a m
Lv Hamlet, ".....	10 40 p m	8 40 a m
Lv Southern Pines ".....	11 33 p m	9 26 a m
Lv Raleigh, ".....	1 35 a m	11 50 a m
Lv Henderson, ".....	3 05 a m	1 10 p m
Lv Norfolk, ".....	3 45 a m	1 55 p m
Lv Petersburg, ".....	5 53 a m	4 07 p m
Ar Richmond, ".....	6 35 a m	4 55 p m
Ar Washington, W S Ry....	10 10 a m	8 36 p m
Ar Baltimore, P R R.....	11 25 a m	11 25 p m
Ar Philadelphia, P R R.....	1 36 p m	2 56 a m
Ar New York, P R R.....	4 13 p m	6 30 a m

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This special Shoe is made of best grade of Box Calf; full Kid lined. Has heavy double oak soles, fully water-proofed. Hand Sewed; will give any one a good year's service. Strictly cold and damp proof.

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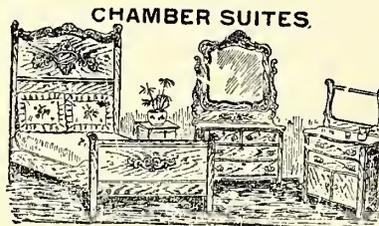
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Presbyterian Standard,

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**THIS AT THIS STORE YOU FIND THE VERY BEST FURNITURE ON THE MARKET FOR THE MONEY.**

And to more thoroughly establish our claims we bid you come in after looking elsewhere, if you want to, and learn of the emphatic bargains for your own satisfaction. It is a certainty you will not go out without buying in the face of the existing prices. Some very unusual values in Chamber Suits. The new designs have proven

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Money Savin' Catalog  
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# PRESBYTERIAN STANDARD

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Established 1858.

CHARLOTTE, N. C., NOVEMBER 18, 1903.

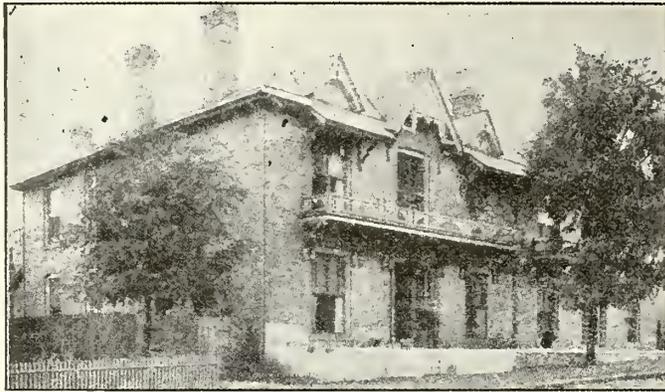
Vol. XLV.---No 46



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NASHVILLE, TENN.

MISSIONARY EDITOR OF THE SOUTHERN PRESBYTERIAN CHURCH.



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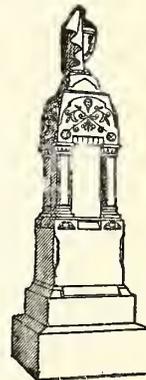
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**MONUMENTS.**

**HEADSTONES,**

and all Cemetery Work,  
at Bottom Prices. All  
work delivered.

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**VALUES THAT NEED NO INDUCEMENT TO PURCHASE EXCEPT THEIR**

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Virtue in Values, Beauty in Goods and Power in Price.

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Charlotte, North Carolina.**

# Presbyterian Standard.

Established 1858.

CHARLOTTE, N. C., NOVEMBER 18, 1903.

Vol. XLV.---No 46

**I**N COMMON HONESTY, the man who does not feel constrained to spread the knowledge of Christ among mankind should surrender Christ wholly. What right has he to Christ? If Christ is not able to save the world He is not able to save a single soul. If He can save a soul it is awful to withhold Him from any, even from the lowest. And no soul can honorably claim His power in his behalf who proposes, when he has secured it, to let the rest of mankind struggle on without the Saviour whom he believes to be unique and indispensable, but whom he is content to have obtained for himself alone. . . . We shall come to the endowment of power through Foreign Missions. We shall come to Foreign Missions through common honesty. A revival of simple, square-footed integrity is the real missionary need of our time and of all times. It is the only need. God adds all the rest.

ROBERT E. SPEER.

## Event and Comment.

President Cleveland says that he would rather his son should be the builder of a bridge like the Brooklyn bridge than be President. Just see how the family is degenerating. Cleveland's father was a Presbyterian minister, Cleveland was only a President, and now his son is to be a bridge-builder.

The First Baptist Church of Syracuse, New York, after having a Methodist University President supply its pulpit with great acceptance, decided that he was good enough to administer the communion to them and he did. Thus the barriers of the unchurching churches gradually crumble before the tolerance of a larger charity.

The proposed union of the Associate Reformed Presbyterian Synod and the United Presbyterian Church is one with which the Standard is in hearty accord, as long as the Associate Reformed brethren think that a hymn-book is too big an obstacle to their coming over to the Southern Presbyterian Church. As we understand it, there are practically no doctrinal differences, and both churches rightly consider that the sectional differences have been cultivated long enough. All we have to say at present is that the United Presbyterian Church is about to get some mighty good Presbyterian members into its fold.

It is a great help sometimes to see the picture of a man who is talked about. The Rev. W. Montague Geer, an Episcopal vicar of New York, made a savage attack upon the Public School system the other day, and he has been abundantly endorsed by the Catholic press. From his picture we would pigeon-hole him "Sensationalist." Father McMillan let the cat out of the bag in hoping that some legal way would be found for appropriating public money to denominational schools. And then a Catholic authority shows that the preponderance of Catholic criminals is 90 per cent, where it should be 14 per cent, and concludes that Catholic education is not such a safe-guard of the morals after all. We think the Catholic press overestimated the influence of their Episcopal ally in this instance.

Lyman Abbott is writing a letter, perhaps a series of them, in the Outlook, to a young minister. The title of the first one is, Fundamental Doctrines. That sounds solid and substantial enough. He admits that in the reaction against creeds the truth that certain intellectual convictions are necessary is lost sight of. But when we get to the end of the letter we read: "I do not say that you must believe in the divinity of Christ or in the atonement." We await with some impatience what

Lyman Abbott does consider fundamental doctrines and he sums them up in one, "that God is in his world . . . working out a Kingdom of God which is righteousness and peace and joy in holiness of spirit"—as he mistranslates, for Holy Ghost. So the fundamental doctrine for the minister of Christ to receive is one that any Deist could accept. Not only is it not necessary to believe in the divinity of Christ, but not even in Christ at all, unless the phrase, the Kingdom of God, has some reference to Him. Not only is it not a fundamental doctrine that Christ died for our sins according to the Scriptures, but it is not necessary to believe in the historic Christ at all. We have reason to believe that Lyman Abbott accepts both that divinity and some sort of belief in the atonement. But why it is necessary for a Christian minister, in a presumably religious periodical, to make every admission that an Ingersoll could claim is beyond us. Surely if there is anything fundamental, it is the doctrine of the divinity of Christ. Said Christ himself, "If ye believe not that I am he, ye shall die in your sins." But we suppose Dr. Abbott would say that this is from the Fourth Gospel.

The saloon has made an exhibition of itself in North Carolina in the sphere of practical politics that ought to convince any one that there is no depth of degradation to which the saloon party will not go, in its fight to preserve the saloon. In Reidsville a new registration was ordered by the aldermen and the registrar appointed was a man who owned a large part of the saloon property and received an income of several hundred dollars from the rent of the buildings. Of course the saloon won, though enough votes were challenged as fraudulent to have changed the result. In Raleigh, negroes were registered, with no reference to the constitutional amendment, one of the registrars confessing that he did not have a copy of the constitution with which to make the test of the ability of the would-be voter to read. In Raleigh the saloon was defeated by the dispensary, but the saloon Board of Aldermen have put the management of the dispensary into the worst possible hands in defiance of the press, of the people and of decency. In Salisbury the saloon Board of Aldermen ordered an illegal election, and voters were registered illegally with no opportunity for challenge, as is provided by law. Nobody is surprised, because this is a way the saloon has. But people seem slow to understand that the men who ally themselves with the saloon and count upon the saloon vote may be counted upon to go the full limit of fraud and perjury and violence; they doubtless would not stop at murder. If there is any more debauching influence in American civilization the Standard does not know it. Some day we will look back at the system and wonder that we endured it so long.

## PRESBYTERIAN STANDARD

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PRESBYTERIAN STANDARD, Charlotte, N. C.

### Calvinism, Presbyterianism, and Foreign Missions.

Calvinism is a system of doctrine. Presbyterianism is a system of government. The doctrine is a doctrine of the Christian religion. The government is that of the Christian Church. There are other doctrines concerning that religion and other governments of that Church. Foreign Missions is the promulgation of the Christian religion and the establishment of the Christian Church in heathen lands, a work in which all Christian Churches are concerned. No Christian can but rejoice at the successful work of any Christian Church in turning men from heathen darkness unto light and from the power of Satan unto God. But the intelligent Calvinistic Presbyterian has a double incentive to the duty of giving that doctrine of the gospel and that form of Church government in which he believes to heathen lands.

The Calvinistic point of view is the most inspiring to missionary effort. It unites the obligation of duty with the stimulus of success. It crowns the loyalty of obedience with victory. When Paul was discouraged with the wickedness of heathen Corinth, "Then spake the Lord to Paul in the night by a vision. Be not afraid, but speak and hold not thy peace; for I am with thee, and no man shall set on thee to hurt thee; for I have much people in this city." It is to be noted that the Lord speaks of his present possession of the people of wicked Corinth; they were his by right of the eternal covenant, by right of redemption, though not yet called unto himself. They were heathen philosophers, "Corinthian women," slaves, but they were also Christ's people. And they were not few, but many. Christ had much people even in wicked Corinth, who would manifest themselves as such in the Lord's own time. And Paul's duty was vastly simplified when it was cut down to the simple, fearless

preaching of the gospel. All the rest was the Lord's work. We suppose after that vision that a new light must have dawned upon the great missionary apostle, and that he never saw the face of a man or a woman or a child that his soul did not whisper "This may be one of the people of whom the Lord spoke to me."

Just so, Christ has much people in the heathen world today. They are being gathered in by the thousands and can already be numbered by the million, but they are growing more and more in multiplying ratio as the years pass. Every invention and appliance of modern civilization that promotes the inter-communication of men contributes to the circulation of the agencies of the gospel. And the word comes to us, Go, Preach, and the duty is clear and the victory is sure.

It is not strange therefore that the Calvinistic Churches are foremost in the work of Foreign Missions; that they are doing the greater part of the missionary work of the world today. The motive of humanity is a powerful one, but it is not the supreme motive. The Calvinistic conception of duty, glorified by the love of Christ, has led men of whom the world was not worthy to deeds of heroism and of sacrifice that have thrilled the world. And in the habitations of cruelty, under the barbarities of heathen governments, it is needful that this same inspiring motive of the Calvinist should be imparted to those who become Christians, the daring to speak the truth and to do the right, because the Lord stands by, and, whether in life or in death, none shall set on his servants to hurt them till their work is done, and then, even the killing of the body is the coronation of the soul.

The older men grow, the more they feel how much government has to do with the progress of Christ's Kingdom in the world. A tyrannical and unjust government is a fearful obstacle in the way of the gospel. There are countries upon earth today—Spain, notably—which have almost driven the gospel from their borders by the tyranny of their governments. Even in this twentieth century the gospel has a hard time of it in France. In our own land, a corrupt and corrupting city government by its pandering to vice and its encouragement to temptation can undo much that the churches are trying to accomplish. Now Presbyterianism is a form of Church government in which tyranny is at a discount. Its exercise is almost impossible. And Presbyterianism in the Church corresponds to Republicanism in the sphere of the State. The Presbyterian Church, when in full operation in a heathen land, is training its members in the exercise of a Republican form of Government. In the sphere of the State it is universally admitted that this is the best form of Government. The King is doomed, is already an anachronism. A government by the people without representatives is practical for a community, if it be small enough, or for a church. But it is impossible to bind communities or churches together by that system. The government of the United States is Presbyterianism in the sphere of the State. In North Carolina even the name of the Legislative body is, the General Assembly, a name that is scriptural in origin, but Presbyterian in application. And so much does the genius of our government cling to joint power, the power of representatives, and abhor

one-man rule, that it gives its President or its Governor only the veto power. Neither can make or pass the smallest bit of legislation.

Now of course the great example of State Presbyterianism being our own Republic, it may be said that there is not so much need of that example as if the United States did not exist. But Republicanism must be practiced as well as observed as an example. In China, today, about the only Chinese citizens who are being trained in Republicanism are the Chinese Presbyterians. So in Japan. So in India. We know not what the future may bring forth. But it is almost certain that as in the Nineteenth Century the countries of South America threw off the yokes of royalty and organized themselves into Republics; so, in this Twentieth Century, the peoples of the Old World, of Asia and even of Africa, may set up governments for themselves upon the ruins of the old monarchies and tyrannies. And the influence of the Presbyterian Church in this direction, the establishment of free governments in the earth, may be altogether out of proportion to its numbers in the foreign field.

So we end as we began, that we have a double incentive to the work of foreign missions. We are a part of the great Church of Christ that is marching on to victory as certainly as through the ages one increasing purpose runs. And we are that part of the Church of Christ that believes in those high doctrines of Christian faith that inspire the missionary to his noblest efforts, the Church of Christ to her most heroic sacrifices and the convert from heathenism to martyrdom itself. And we believe in that system of government, outlined for men in Jewish and Scripture history, which knows neither the tyranny of the king nor the rule of the mob, which is the model for the greatest republic of earth, and for others that are and that are to be. We know not what humble and unknown missionary of this faith may even now be doing in kindling the flame of liberty that shall sweep over an empire, in inspiring men to do and to dare and to be free. Let us help in the cause.

**The Truth About Christian Science.** The invasion of New York by Alexander Dowie and his disastrous defeat have called attention anew to the hold which Dowieism has over minds of a certain type and the kinship between Dowieism and Christian Science. Both base their claims upon a religious revelation. Both claim to heal the ills of the body through appeals to religious emotion. Dowie claims to be the third Elijah, having more scriptural knowledge than some of his newspaper critics who forgot that John the Baptist was the Second Elijah. Mrs. Eddy's claims are even more extravagant.

She is as really worshipped as ever the Virgin Mary was by the most ignorantly devout Catholic. And by the way, the Catholic Church, through its relics and miraculous fountains, makes the same claim that Dowieism and Christian Science make as to the healing of the sick.

It has been epigrammatically asserted that Christian Science is neither Christian nor Science. It is Christian, not at all. It is scientific, in the sense that it has recognized, however little its votaries understand it, a great law of the mind, one of the basic principles of psychology, namely, the power of the mind over the body. And while the Science is a very travesty of

Christianity, a denial of its most vital truths and the setter up of a false Christ in the person of its founder, it is religious, in the broad sense. It recognizes the force of the religious appeal to the mind. It aims to control the mind through this appeal to its strongest emotions and through the mind to control the body and the body's ills. It is because the ills of the mind are so much worse than the ills of the body, because the vitiation of character through superstition and idolatry is worse even than death, that Christian people have set their faces against Christian Science as a delusion and a snare.

A very cheap and easy way to combat Christian Science is to deny the evidences of healing power that it offers. Of course there are many spurious claims. Yet it is an endless task to question the fact of each successive miracle as it is worked. And it is undoubtedly true that there are some of these "miracles" that are rather hard to explain. A woman who has been bedridden for years leaves her community on a stretcher and goes to a "healer" and comes back well and with all the missionary zeal of a new convert.

But psychology teaches that it is possible to admit every one of these facts, spurious and all, and explain them on true scientific principles.

We are all familiar with this control of the functions of the body by the mind. We speak of the blush of shame, the pallor of fear, in which expressions there is a physical evidence of a mental emotion. To go a step farther, we know that cheerfulness is a good medicine and that when a man's friends conspire to play a practical joke upon him and tell him how ill he is looking, he immediately begins to feel ill. Now this is not all in the mind, imaginary. The mind acts upon the body. One of the very functions of the mind is to control the functions of the body.

There are certain emotions of the mind that correspond to and aggravate the ills of the body. The Christian Science "healer" tells the patient that there is no such thing as sickness. Certain formulas are repeated over and over again until the patient is hypnotized or self-hypnotized into the belief that the sickness was all imaginary. In some cases it was, and the mind being delivered from the idea of sickness or of bodily incapacity, the body resumes its normal powers. But the power of the fixed idea that there is no such thing as sickness acts upon the physical system through the power of the mind upon the brain and the whole nervous organization. The curative process begins just as really as if the correct medicine had been taken for the specific disease and the patient becomes another convert to Christian Science.

If this were all, no one could object to the practice of the Science. We doubt not that the principle of which we have spoken will be more and more put into operation by our physicians as the knowledge of them becomes more general. But the sad part about it is that the weak-minded folk who are carried away with this delusion make shipwreck of their faith. Some of them, let us hope, are already grounded in the principles of Christianity and simply add the superstructure of this superstition upon their faith. It should be understood that Christianity is for the saving of the soul and that it has nothing to do with the practice of medicine, save in the general way of faith in him who healeth all our diseases. It is just as possible for the vilest sort of man or woman, with hypnotic power and a knowledge

of the effect of religious emotion, to work these cures, as it is for one who may be a Christian as well as a Christian Scientist. It is one of the "lying wonders," doubtless, of which Paul speaks.

While we did not have the book in mind when we began writing, it is in order to say that the best book on the subject is the new edition of Christian Science, by Rev. W. P. McCorkle, which can be had of our Presbyterian Committee of Publication. The whole question is well worth renewed study and investigation.

### Review of Contemporaries.

#### The Oldest Religious Newspaper—Again.

In our last issue we intimated that there might be more light thrown on the question as to whether the Christian Observer or the Presbyterian Banner were the oldest religious newspaper. The Christian Observer made two claims, that the Religious Remembrancer, from which it claims descent, was the first religious newspaper ever published. This claim the Banner knocked sky-high and the Observer is discreetly silent about it. But the Observer of October 28, 1903, contained the following:

A few weeks ago we spoke of the Christian Observer as the oldest religious paper in the world, beginning with the Christian Remembrancer, September 4, 1813. It has been our intention, at our early convenience, to trace, somewhat further, the history of this paper. Meanwhile the Presbyterian Banner has challenged our claim, with the assertion that the Remembrancer was suspended in August, 1823, and that the Philadelphian (of which the Christian Observer is the unquestioned successor) was not started till May 5, 1825; and that there is a gap fatal to the succession from August, 1823, to May, 1825. At this time, we simply furnish the fact, which the Banner overlooked, that the Remembrancer was continued during this interval under the name of the Christian Gazette and Youth's Herald. This was merged in 1825, into the Philadelphian, and thus the line of succession of the Christian Observer is complete from 1813 to the present.

The Banner bases its argument on the fact that its correspondent in Philadelphia was unable to find in the Historical Society any copies of the Christian Gazette. But according to the Philadelphian of January 19, 1832, there appeared in the New York Observer of January 23, 1828, an article by Rev. John Welwood Scott, the founder of the Remembrancer. He writes:

"The Remembrancer was edited by me and published every Saturday, unremittingly from September 4, 1813, until August 16, 1823 (full ten years), when it was relinquished in favor of the proprietor of the Christian Gazette, which paper was subsequently blended in the Philadelphian, now published in this city."

And in that number of the Philadelphian Rev. Ezra Stiles Ely, after citing this letter, adds the following:

"In confirmation of the above, we might extract from the Christian Gazette and Youth's Herald of December 13, 1823, the advertisement of Mr. Scott to his subscribers informing them of the continuance of his Remembrancer in union with that paper."

But the Observer forgot to mention that the Religious Remembrancer died a natural death, and that four months afterwards its subscription list was turned over to the Christian Gazette and Youth's Herald. The Banner supplies this information in the paragraph below:

In setting forth the facts on this subject as far as they were known to us in our issue of September 24, we stated that The Christian Observer, of Louisville, encounters a gap of nearly two years, in its claimed succession from The Religious Remembrancer, from

August 16, 1823, when the Remembrancer suspended, to May 5, 1825, when The Philadelphian first appeared. We could not trace any connection between the Remembrancer and the Philadelphian. The Christian Observer now states that The Christian Gazette and Youth's Herald was the link between these two papers. The Philadelphian announced in its first issue that it had united with itself The Christian Gazette and Youth's Herald. Our correspondent in Philadelphia could find no copy of this latter paper and could learn nothing of its history. The Christian Observer says that John W. Scott, the founder of the Remembrancer, had an article in the New York Observer of January 23, 1828, in which he states that "The Remembrancer was edited and published by me from September 4, 1813, until August 16, 1823, when it was relinquished in favor of the proprietor of the Christian Gazette, which paper was subsequently blended in the Philadelphian, now published in this city." When Mr. Scott suspended the Remembrancer he expected to revive it, enlarged and improved, as he announced in its last issue. He did not do this, and the above quotation from his article in the New York Observer shows that he transferred his subscription list to the Christian Gazette and Youth's Herald, which was afterward united with the Philadelphian. This transference took place, not immediately on the suspension of the Remembrancer in August, 1823, but in December following. Thus some connection is supplied between the Remembrancer and the Philadelphian, but this connection is nothing but the transference of the subscription list of a suspended paper to an existing paper.

We really think that if a gap be admitted in publication, then the Standard should renew its claim through the line of succession from Dr. John Holt Rice, who preached in the same county in which we were "raised," and through Dr. William Brown, the great-uncle of the editor of our Children's Department.

#### North Carolina and New England

Says the Congregationalist, Boston:

The Presbyterian Standard thinks that the reason for the doleful outlook for religion in New England is that it rejects the theology of Jonathan Edwards and that "the Congregationalist Church has a spineless theology now." Secretary Bliss of the American Tract Society thinks the reason is that the majority of the population of New England are of foreign stock which, because of their traditions and training, are almost unreachable by Protestant churches. We think that this difference of opinion is largely because Dr. Bliss lives in New England and the Presbyterian Standard is published in North Carolina. If its editor, whom we should like to meet and entertain, would visit this section, he would come to know the proper title to give to our churches, and perhaps would better understand their theology.

Congregationalist for Congregational was a slip of the pen. As to laying the blame on the foreigner, there are two things to say. First, that the missionary zeal that comes from clear conviction would not rest content with saying that a population is unreachable by Protestant influences. The other thing is, if we are not misinformed, that rural New England, inhabited by the old American stock, is the real pagan New England. But then we have had only a brief personal acquaintance with New England and there is much truth in the philosophy that the want of knowledge at first hand has led to a display of ignorance. But then, come to think of it, suppose all the books and magazines and papers could be destroyed, containing New England articles written about the South, with no more personal knowledge than the Standard has of New England, what an emptying of the New England book-shelves there would be, to be sure.

### The Need of the Non-Christian World for Christ.

Robert E. Speer.\*

Escape for a moment from the common and unexamined notions of our Christian faith and view them with fresh and candid scrutiny. How instantly startling these two questions become, Why should God have sent His Son out of His presence?

What would my life be, stripped of Christ? Let us not accept at once and with only casual thought, the natural replies. Let us think of God as withholding His Son from the world and the life of man, and of the possibility of a Christless life for ourselves. Perhaps no one of us can do this. The mental strength, the frank intellectual honesty necessary for it are so rare. But if any man can do it, and justly conceive where and what his own life would be without the Son of God as the light and the Lord of it, and the light and Lord of its preparation for eighteen centuries, I have already spoken my message to that man. As he shudders at the thought of such a gloom and poverty for himself, he will remember that the vast majority of his fellow-creatures are thus dark and poor.

Staking the chance of missionary sympathy on this cast is hazarding much. I am aware of this. If Christ means little to a man, it is natural that He should be judged of little value to the world, and that the world's ignorance of Him should be deemed of light account. But if Christ means much, as to true men of His Church, He must mean all, then He must be held to mean as much to the world, which He came not to condemn but to save. That God thought the world's need so great that He sent His Son to be its Saviour; that Jesus Christ our Lord so felt that need that it lay like a woe upon His soul and won His sacrifice; and that the passing of Christ from our life would be as the fall of doom—may not one rest on these grounds, in speaking to true men, the appeal for Missions? Our loyalty to the mission is the measure of our judgment of the Son of God.

The world needs the mission now. A thousand millions of men sinning, suffering, struggling, need a Saviour, helpful, tender, sufficient. He came for them, but they have never heard of Him. It is not a matter of speculation as to eternal destiny. There is a righteous judge. It is a matter of present want, ignorance and death, and I speak not of the Bible's teaching as to men's condition, but of actual fact and experience. When Jesus said: "No man cometh unto the Father but by Me," He was not setting arbitrary limits. He was simply saying what all history has shown and is proving today all over the world, that only by Christ do men come to the Father. In all the non-Christian world, Christ's is the only force preaching righteousness, teaching purity, creating love, drawing men Father-ward. In studying the non-Christian religions one wants to think well of them—to see the best that is in them. They force the inevitable conclusion that there is no best. Their elements of truth have been counteracted and distorted by their error. Their original simplicity and fervor have died away into gross superstition and fanaticism. Their own prophets condemn them. Swami Vivekananda has recently told the people of Madras what Buddhism became in India, "The most hideous ceremonies, the most horrible, the most obscene books that human hands ever wrote or the human brain ever conceived, the most bestial forms that ever passed under the name of religion, have all been the creation of degraded Buddhism." While of Islam, one who was not a missionary, but who lived long among Mohammadaus, has said, with fullest charity, "There are to be found in Mohammedan history all the elements of greatness in faith, courage, endurance, self-sacrifice. But enclosed within the narrow walls of a rude theology and a barbarous polity, from which the capacity to grow and the liberty to modify has been sternly cut off, they work no deliverance upon the earth. They are strong only for destruction. When that work is over they either prey upon each other or beat themselves to death against the bars of

their own prison-house. No permanent dwelling-place can be erected on a foundation of sand, and no durable or humanizing polity upon a foundation of fatalism, despotism, polygamy and slavery." Even at their best, their highest appraisal, what are the religions of the world? If they be lights at all, they are but broken. Yea,

"They are but broken lights of Thee,  
And Thou, O Lord, art more than they."

The spiritual insufficiency of the non-Christian religions fills the heathen world with dreariness and pathos. The memory of it tinges one's life with sadness. And that sadness is quickened into indignation and pity at the recollection of the awful suffering and wrongs which are the products of these religions. There is a superficial contentment, and the suffering of centuries has schooled the people of the East into a quiet unresisting endurance of what they have come to regard as part of their unavoidable lot. And the men of the East, if they are not masters of their own suffering, are at least masters of the suffering of others, and so it bears not so heavily on them. But the women and children of the East are the ones who wait for the mission, and who need its coming. The judgment of their need, which one of Mr. Kipling's creations expresses of India, is not too severe: "What's the matter with this country is not in the least political, social and moral evils and corruptions, all more or less due to the unnatural treatment of women. You can't gather figs from thistles; and so long as the system of infant marriage, the prohibition of the re-marriage of widows, the life-long imprisonment of woes in a worse than penal imprisonment and the withholding from them any kind of education or treatment as rational beings continues, the country can not advance a step. Half of it is morally dead and worse than dead, and that is just the half from which we have a right to look for the best impulses. It is right here where the trouble is, and not in any political considerations whatever. The foundations of their life are rotten—utterly, bestially rotten. The men talk of their rights and privileges. I have seen the women who bore these very men, and again—may God forgive the men."

The mission now depends upon men. Christ committed it to them. He launched it and went away, saying as He went, not to the Apostles only, but to all His disciples, "Bear it to the uttermost parts of the earth." We have not borne it. Saints, martyrs and heroes have given their lives to it, but we have not borne it. To what extent are our lives now committed to it? Four hundred millions of our fellow creatures in China, three hundred millions in India, one hundred and forty millions outside of India, and millions of men in other lands are ignorant that the mission has come—the mission of the Father's revelations in the Son to all. They wait for it.

"The restless millions wait

The light whose dawning maketh all things new:  
Christ also waits.

But men are slow and late,  
Have we done what we could?  
Have I? Have you?

(\*From "Missionary Principles and Practice," Robert E. Speer. The Fleming H. Revell Company; price \$1.50 net. There are 545 pages of matter that is just as meaty as this chapter which speaks for itself. To read it all is to have one's vision enlarged and one's heart warmed anew.)

Vermont is trying the license system again after some years of prohibition, and the cold, hard fact is that in the towns where the saloons have been opened, drunkenness has greatly increased. The saloon is the only solution of the liquor problem that seems entirely satisfactory to his Satanic majesty. He is never satisfied until he gets it.

## Devotional.

## His Lamps.

His lamps are we,  
 To shine where He shall say,  
 And lamps are not for sunny rooms  
 Nor for the light of day.  
 But for dark places of the earth,  
 Where shame and wrong and crime have birth;  
 Or for the musky twilight gray,  
 Where wandering sheep have gone astray;  
 Or where the light of faith grows dim,  
 And souls are groping after him;  
 And as sometimes a flame we find,  
 Clear shining through the night  
 So bright, we do not see the lamp,  
 But only see the light,  
 So may we shine—his light the flame—  
 That men may glorify his name!

—Selected.

## The Sower,

Frances Ridley Havergal.

"I had much seed to sow," said one; "I planned  
 To fill broad furrows and to watch it spring,  
 And water it with care. But now the hand  
 Of Him to whom I sought great sheaves to bring  
 Is laid upon His laborer, and I wait,  
 Weak, helpless, at His palace gate.  
 "Now I have nothing only day by day  
 Grace to sustain me till the day is done;  
 And some sweet passing glimpse by the way  
 Of Him, the altogether lovely one,  
 And some strange things to learn, unlearned before,  
 That make the suffering light, if it but teach me  
 more."  
 Yet, from the hush of that secluded room,  
 Forth floated winged steeds of thought and prayer—  
 Those, reaching many a desert place to bloom,  
 And pleasant fruit an hundred fold to bear,  
 Those, wafted heavenward with song and sigh,  
 To fall again with showers of blessings from on high.

## I Shall Not Pass This Way Again.

The bread that giveth strength I want to give;  
 The water pure, that bids the thirsty live.  
 I want to help the fainting day by day,  
 I'm sure I shall not pass again this way.

I want to give the oil of joy for tears,  
 The faith to conquer crowding doubts and fears;  
 Beauty for ashes may I give away,  
 I'm sure I shall not pass again this way.

I want to give good measure running o'er,  
 And into angry hearts I want to pour  
 The answer soft that turneth wrath away,  
 I'm sure I shall not pass again this way.

I want to give to others hope and faith;  
 I want to do all that the Master saith;  
 I want to do aright from day to day,  
 I'm sure I shall not pass again this way.

A missionary in India had been earnestly preaching in the bazaar or market place of the town where he labored, and was going out of the city when a heathen asked him in mockery: "How many Christians have you made today?" The missionary pointed to a field and said: "What would happen tomorrow if we were to sow corn there today?" The answer was "Nothing." "What would happen the day after?" "Nothing," was again the reply. "What would it in a few days after that?" "Little blades would sprout up." "Well," said the missionary, "I have sown the good seed today, and this, too, will come up after some time."

## Sunday School Lesson.

BY REV. H. G. HILL, D. D.

## The Curse of Strong Drink.

Prov. 20-1; 23:20, 29-35

Nov. 22, 1903.

Intemperance is a wide-spread evil and has existed in all ages and in all lands. It is not only a grievous curse in itself, but is the fruitful parent of many diseases, losses and crimes that afflict humanity. Human beings have attempted to combat it by pledges, societies and legislation, and though still very prevalent some check has been placed upon it by these agencies. It is not surprising that the Scriptures should give frequent and emphatic warnings is to this appalling social vice. The present lesson makes intoxicating liquors responsible for numerous evils, and gives solemn divine counsels respecting the drink habit.

I. The Ills of Drunkenness.—"Wine is a mocker." It promises delight and leads to misery. "Strong drink is raging." It incites to evil passions and produces brawling or quarrelling. "Whosoever is deceived thereby is not wise," as destitute of wisdom. The drunkard hath woe, hath sorrow, hath contentions, hath babbling or foolish talking and complaining, hath wounds without cause or bodily injuries needlessly inflicted by accident or assault, hath redness of eyes, or inflamed face and bleared vision. The drunkard must have woe in his own person and in his household, in his earthly life and in his eternal abode. He has multiplied sources of sorrow in his soul, in his home, in his business and in his community. He has contentions in his family, and with his friends and neighbors. His speech is foolish, his mind and senses are stupified, his bodily organs are weakened and impaired and his whole nature becomes gradually a sad and hopeless wreck.

II. The Final Results of Drunkenness.—One consequence is Poverty. "The Drunkard and the Glutton shall come to poverty." Intemperance in eating or drinking leads to the same end. They foster waste which leads to want. They impair the physical and mental powers and disqualify for industry. They cause lack of confidence on the part of our fellows and indisposition to give employment. Drunkenness produces stupefaction and indolent inaction. "Drowsiness shall clothe a man with rags." The drink habit whatever of pleasure it may promise at first at last "Biteth like a serpent, and stingeth like an adder." This habit too, long-indulged, causes its victim "to see strange things," and "his heart to utter perverse things." Horrid visions come to him in his delirium, and his lips utter obscene expressions and profane oaths. The drunkard places himself in situations of extreme peril for his body and soul. He is like one "that lieth down in the midst of the sea or that "lieth upon the top of a mast." He indurates his nature and reduces himself to a state of insensibility and bondage. He says "They have stricken me, and I was not sick; they have beaten me and I felt it not; when shall I awake? I will seek it yet again."

III. Divine Counsels Respecting this Habit.—Do not associate with drunkards, for a man usually adopts the habits of his intimate companions. "Be not among wine-bibbers, among riotous eaters of flesh." Avoid the society of those guilty of excess, lest you be contaminated by their example, and contract their habits. This is not only divine counsel, but it accords with the dictates of common sense. If a man would shun leprosy or small pox, he does not seek intimate relations with those afflicted with these maladies. So a man must not habitually keep company with wine bibbers, if he does not wish to become a drunkard.

Another counsel given is "absent yourself from the wine itself and the places where it is used." To look at the wine, to taste or smell it often arouses the latent deadly appetite. Hence God says "Look not thou upon the wine when it is red, when it giveth its colour in the cup, when it moveth itself aright."

## Missionary.

### Growth of Foreign Missions.

1800—The foreign missionary societies numbered seven.

1800—The income of the seven societies amounted to about fifty thousand dollars.

1900—The income is over fifteen million dollars.

1800—The number of native communicants enrolled in Protestant mission churches was seven thousand.

1900—There are one million five hundred thousand native communicants.

1800—The adherents of Protestant churches in heathen lands were estimated at fifteen thousand.

1900—They number three million five hundred thousand.

1800—There were no patients treated by Christian physicians.

1900—There are over two hundred thousand patients under treatment in hospitals and dispensaries established by foreign missionary societies.

1800—Medical missions were unknown.

1900—There are more than five hundred medical missionaries, one-fourth of this number being women.—Christian Work and Evangelist.

### Improved Missionary Giving.

The tide of missionary giving in the American churches shows on the whole a steady rise. The Southern Presbyterian Church promises to make a magnificent advance in the current year. That denomination contributed last year to foreign missions a little over \$150,000; in only one previous year had it ever exceeded \$140,000. In view however, of pressing needs the Executive Committee of Foreign Missions—corresponding to the Board in the Northern Church—went to the Assembly last spring asking for \$225,000 for the year coming. The Assembly heard their statement, thought their request inadequate, and made the appeal for a full quarter of a million. The committee has been encouraged greatly by a special gift of \$25,000 made by one of its own members in the midst of the summer when collections are always lowest. The Southern Committee desires to add forty-five workers to its foreign staff before next Assembly. The Episcopalian Board of Missions has just cast up its books for the fiscal year ending August 31, and reports a gain of \$66,000 over the previous year, carrying the grand total of receipts close to \$1,100,000. This sum is to be divided between domestic and foreign missions. The most encouraging feature noted in the report is the large increase in the number of contributing parishes. Two years ago the number of congregations co-operating with the Board was 2,226; now it is 4,183,—showing the effect of one of the most strenuous missionary campaigns ever carried on within any American denomination. At the same time it is announced that the great American Board has closed its year free of debt. The year has been marked with a steady increase of contributions from the so-called "live sources," but the income from legacies fell off so extraordinarily that it seemed impossible to avoid a deficit. In the last month, however, the stream of gifts from moderate givers rose so finely that without any of the big emergency donations which have often heretofore saved a similar situation, the balance came out on the right side after all. But over against these encouraging facts from other bodies, the members of our own Church should understand that the receipts of our Board have fallen off surprisingly during the past summer. The Board is now about \$150, behind its record to the same time last year, and last year, it must be remembered, great embarrassment was caused by the paucity of gifts in the earlier months and the crowding of contributions into the last months. Now the embarrassment is even worse.—The Interior.

Korea needs two physicians and at least two ordained male missionaries. The time has also come when they need to begin a girls' boarding school in that mission.

### Comparative Outlook.

April 1, 1902.—166 missionaries enrolled; \$164,883 contributed for work during year ending March, 1902;

54 missionaries individually supported by 37 churches and individuals at a total cost of \$28,350, leaving a balance of \$171,650 to be provided from the general fund to meet the proposed budget of \$200,000 for the work of the year.

April 1, 1903.—176 missionaries enrolled;

\$180,448 contributed for work during the year ending March, 1903: 129 missionaries individually supported by 127 churches and individuals at a total cost of

\$78,775, and, in addition, 102 churches have assumed the support of 431 shares in the work of

39 mission stations, amounting to \$21,565, making in all a total of 229 churches promising an aggregate of \$100,340, leaving a balance of

\$99,660 to be provided from the general fund to meet the proposed budget of \$200,000 for the work of the present year.

—Southwestern Presbyterian.

Madam Wu, wife of the Chinese minister recently recalled to China, went back with unbound feet. Her residence in this country so convinced her of the superiority of natural feet that she willingly endured the pain necessary to regain their normal shape. The toes that had been pressed back to the heels, and kept tightly bandaged all the time, were gradually allowed to assume the natural position, until finally the bandages were removed entirely, and she could walk with ease. She said, in speaking of her feet: "my feet are quite big now. But I do not care, for I am not in sympathy with the little-foot practice in my country. It is unnatural, and deprives a woman of so much that is beautiful and useful in life." She also said: "There are many American customs which I like and shall introduce in China. The Chinese women are eager to take their places in life along with the women of other nations, and I hope it will not be long before they will be given a reasonable amount of freedom"—Missionary Review of the World.

The American Bible Society in its eighty-seventh annual report announces that its publications last year comprised nearly 2,000,000 Bibles, Testaments and portions, the largest output of its history. About half of this issue was in English; the rest in practically all the languages of the globe. In Porto Rico the circulation of the Scriptures leaped from 3,000 the year before to 10,000 last year. In two years the demand in the Philippines rose from 11,000 to 91,000 copies. In Syria the sales of Arabic Bibles keep the presses crowded to the limit, while in China the request for God's word has grown so extraordinary in the past year that it is useless to think of keeping pace with it without new and faster presses. Altogether the Society had 447 persons in its employ distributing the Bible.

In view of the loneliness to which the vast majority of missionaries are subject, a missionary association has been formed in England which has put itself into communication with every known member of the 10,000 missionaries abroad, by sending them the numbers of an occasional paper, entitled: The Missionary Association Letter. For this thankful kindness the association has received warm thanks from more than 1,000 missionaries for the interest shown in their spiritual welfare and the sympathy expressed in the many difficulties and trials of their position.

Among the new missionaries sent to the field last year by the English Church Missionary Society, are the eldest son of the martyr Bishop Hannington, and a daughter of David Livingstone, with her husband, the Rev. Mr. Wilson.

## Contributed.

### The Influence of Christianity on the Heathen Africans.

"On Him they laid the cross that he might bear it after Jesus."

Up the lonely heights of Golgotha that eventful day a solemn procession was slowly toiling its painful way. There every land and nation had sent its quota to the immortal event soon to take place. Jew and Gentile, Mede and Persian, Greek and Roman, all were gathered there to see Jesus die. The bright robes of them of Sidon and Tyre mingled with the white toga of the haughty Roman; dwellers in far Mesopotamia and they from Indus and from Orme, proud savants from Euphrates and from the Nile passed along the stony crags and pressed forward to catch a glimpse of Him whom they had called the King of the Jews. The victors bore the faces, and the spears of the legionaries of the Caesars compelled a silence ominous and profound. Toward the front a lone figure bent with the weight of a heavy wooden Cross marched forward, and Jesus' tottering steps revealed a weariness of the frame no word of his would proclaim.

In the ranks was a dark man of Cyrenaea, come from the country, some simple Ethiopian from far off beyond the North West coast of Egypt, the representative there of Ham the accursed. Him the Roman soldiers saw, and on Simon they laid the cross that he might bear it after Jesus.

There was the scene which ages have never changed; on the African, from the midst of all that throng of every race and kindred, the white men laid the burden of the Man of Galilee; and that cross has been on the African's shoulder from that day to this.

The White Man's burden has been borne from Calvary through all the ages since, and Simon, the black burden bearer of the cross will stand for Simon's people while eternal ages roll.

Nearly a half century ago, David Livingstone, after having marched across swamp, jungle, desert, plain and mountain, among fearful beasts and more fearful men, took his stand beside the waters of the yellow Kasai and gazed on the vast wilderness stretching for thousands of miles around him. For three thousand miles to the north lay a terra incognita, wholly unknown to civilized mankind; for two thousand miles eastward the step of the white man had never trod; for two thousand southward his own had been the first voice to preach Jesus to the denizens of the dark land behind since the time when the morning stars first sang together, and the sons of God shouted for joy. In all that immense region, larger than Europe, more populous than America, not a white man dwelt; not a church was found; not a civilized city existed; no steamboat, no railroad, no telegraph, no school house, no books, no plough, no Bible. Men ate each other and instead of cemeteries had bone-yards; they sacrificed their families to appease their Gods; they killed slaves when the master died to serve him in the other world; lived at perpetual warfare among themselves; exchanged slaves for goats, and often valued a man by the weight of meat upon him; lived in the direst fear of innumerable evil spirits, and living feared to die, and dying went to a nameless doom. No light, no liberty, no truth, no trust, no Gospel, no God.

Forty years afterwards, I stood on the same Kasai, near the same spot. Over the land where Livingstone's eyes had prophetically rested there were now a hundred thousand men of his own race dwelling in safety. Government posts, commercial establishments, missionary stations, were scattered over it all from one end to the other. A hundred steamboats plied its waters. Eight great railways penetrated the inner recesses of the wilderness, churches reared their heads above the hill-tops, school houses dotted the plains, factories hummed in the valleys, the music of Gospel hymns waked the echoes of the silent forests, and Jesus was being proclaimed in a

hundred tongues and lived in tens of thousands of African souls. The Nations of Europe had planted their flags over every foot of the territory; the stock exchanges of the world were kept in ferment over the riches of the once neglected continent; nations were going to war over the possession of a lately despised country, the slave trade was fast disappearing; cannibalism was almost gone, and all Christendom rang with the story of Africa and her dawning redemption. Surely the word of God which Livingstone believed had had free course and been glorified, and Africa had shown that she too was to partake of the Salvation of our God. Ethiopia was stretching out her hands unto God. In the light of this marvelous contrast, no question of the extension of Christianity in Africa can be raised. The inquiry, however, often arises, "But what of the Christianity of these Africans? Is it real? What proofs can be given that these savages, for ages lying in such degradation and ignorance, become really sincere and honest converts of the high ethical and moral religion of Jesus Christ?"

The proofs here are as abundant as the outward extension of Christianity has been rapid. It is true that here in the South of America we have some reason for scepticism about the negro's religion. We know how often they shout on Sunday and visit our hen roosts on Monday. We can appreciate the incident when the famous Senator, John Randolph of Roanoke, was once riding along a road in Virginia, a lady presented him with a petition in favor of the independence of the Greeks. Some little negro pickannies were playing on a fence beside the road, clad in their short cotton garments; said the Senator, as he politely raised his hat to the lady, waving his hand toward the little darkies: "Behold, Madam, the Greeks are at your doors!"

Truly many of us agree with Mr. Randolph from our knowledge of the negroes about us, that the Greeks are at our doors. Nevertheless, be it said what may about the negro and his religion, it is still true that many a Southern man, as Henry Grady so beautifully said, will yet choose to believe that some day a pair of black arms, which nursed him in infancy, will be stretched out to greet him, when he has crossed the shining River and moored his bark on the golden shore. Twelve years ago a young gentleman from a cultured and refined Alabama family, in company with a colored man from the valley of Virginia set up the standard of the cross on the banks of the Lulua in Central Africa. Not a soul in all that immense valley then knew the story of that cross. Now there are seventeen hundred Christians and a hundred thousand adherents there. When young Lapsley landed at the foot of the cataracts of the Lula in 1891, an immense primeval forest, stretching in unbroken density from the water's edge to the distant plains, welcomed him to its dark depths; a native village on its outer fringe, a centre of the slave traffic for four hundred years, wholly given over to all the superstitions and barbarous practices of its aboriginal life, offered him its reluctant hospitality, and there he and Sheppard made a clearing in the forest and planted the cross beside the American flag. From that planting the Mission grew and the Gospel spread. In time fourteen more laborers in the vineyard came, some of whom had to return in broken health, and three of whom were laid to rest in the dark land of their adoption. The language of the natives was mastered, vocabularies compiled, grammars written, a hundred hymns composed or translated into the Bantu language, portions of the Bible rendered into the native tongue, schools conducted, the natives taught to read and to write for the first time, and the arts and industries of Western civilizations introduced. A church was built of mud and poles, covered with leaves, which had to be enlarged every year until now the demands of the situation have decided the construction of a large brick building with a capacity of five thousand. The houses of the missionaries were built of the same materi-

al as the church, and the forest cleared for fields and gardens, and later for the extensive native settlements which began to be made as a consequence of the peace and safety in the neighborhood of the Town of God, as the Africans called it. The natives began to flock to Luebo by thousands; some to escape the tribal wars of the interior, some fleeing from the terrors of the slave trade, some coming to work for the white traders who had begun to arrive in search of the riches of the country, principally rubber and ivory.

These traders established large stations on the river, and so Luebo assumed the proportions of a large city, with a white population of about twenty-five, with ten thousand natives in their huts and houses built after the fashion set by the white men. Natives came and went to and from all parts of the adjacent country, sometime hundreds of miles away, and were instrumental in spreading the Gospel with marvelous rapidity. In 1896 two new mission stations were opened one at Ibanj, founded by Mr. Morrison of Virginia, a large market place in the kingdom, of Lukengu, King of the Bakuba, between the Sankuru and Kasai rivers, and the other by myself at the Capital of Ndombe, King of the Baschilange of the great plateau of Lunda. Thus the spread of Christianity in this upper Kasai country proceeded with a rapidity unparalleled in the history of Missions, and with a lack of opposition or persecution absolutely the most remarkable in all history of the Christian Church. It seemed as though these heathen Africans, two thousand miles in the heart of the dark continent, rejoiced to find the light. A noteworthy feature of this work is the fact that it has employed colored men and women from the South along with the white people from the same section, and this, too, when the social traditions and customs of the best people of the South are preserved unchanged, and with no friction or unpleasantness resulting from it. Among these colored people are Sheppard and his wife from Virginia, Maria Fearing and Lillian Thomas, of Alabama, Joseph Phipps from the West Indies and Henry Hawkins from Vicksburg, Mississippi; and all of them are faithful and capable laborers, and deserve high commendation. A steamboat for the use of the Mission was built at Richmond, Va., and is now plying the waters of the Congo Valley, a gift from the children of the Church, and it has contributed materially to the progress of the work, and facilitated the evangelistic journeys of the missionaries, as these trips had previously to be made in canoes, with much danger and great difficulty. It has been found that the medical work of the missionaries gains influence for them among the natives as almost nothing else; and often crowds throng daily to the medical dispensary which was kept on the Mission. A competent medical man would be a great blessing in that work, and could do much original and valuable investigation, besides the greatest possible good for suffering humanity. Thus the situation in that far off country lies, awaiting our response to its mute but powerful appeal. Though the heroic founder of the work left his mortal remains to moulder in old Africa's soil, the harvest of souls from the seed of his planting will cease only when Gabriel's trumpet shall sound the harvest home.

But what of the vital reality of this professed Christianity? For example, do these African converts show evidence of genuine conviction of sin and true repentance? Among those who had gathered about us in our home on the Lulu was a man of a fierce cannibal tribe. His natural force and energy had made him a leader among some workmen we had hired to clear a forest for our gardens. His name was Tambu, meaning lion, and his character justified his name. Once we commenced a special series of services designed to arouse the community on the subject of sincere religion. We preached Christ and the ten commandments, and a great awakening began to ensue. One day Tambu suddenly arose from his seat in the audience, saying that he had a very great matter on his heart and wished to declare his case before all the people. Said Tambu, the lion, "My heart is much troubled and I have no peace

day or night. For the word of God has said to me, 'Tambu, your heart is black in my sight, you know that you have been doing evil against my word.' The word of God is true. White man, when you gave me some goods last week to buy provisions for you with, I kept some for myself, and now I am a thief in the eyes of God. What shall I do now to have my heart white, and that the word of God may trouble me no more?"

In order fully to show his repentance, Tambu then resigned his superintendency over the others, took his hatchet and freely entered the ranks of the common laborers, until he felt that he had brought forth the undeniable fruits of repentance.

The effect of conversion there does not stop with repentance. One of the commonest tests of religion is honesty. The question is asked "Do those who once stole, when they profess Christianity steal no more?"

In the employ of a rubber merchant there were a number of native Zappo-Zap slave traders. Among those whom they held in bondage was a man of enormous physical strength and great courage, whose name was Wembo. Once when I was at the place where the master of Wembo lived, he came to me stating his grievances against his master and the Zappo-Zaps. He said he had been born a freeman, of the great Batetela tribe of the Lualaba. The Arabs had made war against his people and he had been stolen when a child from his village and sold into slavery to the Zappo-Zaps; and that he had done all he could to secure his freedom but in vain. He had worked for the white man, and had earned cloth enough to redeem his wife from her master; then he had paid his own master three times the value of an ordinary slave, in cloth he had earned by cleaning crude rubber for the white man; but his master claimed the cloth anyhow, and still refused to let him go. Wembo had appealed to the white merchant, who dared not interfere. Then he came to me, and I informed him that under the laws of the Government he was already a freeman, and that if he succeeded in reaching my station, a hundred and fifty miles distant, I would secure protection for him. Two months afterwards, one afternoon some of the boys came running up to my house, crying out "Wembo has come, Wembo has come." Surely enough, up came the refugee, who had escaped from his master and forced his way across the country to freedom and safety. He said that his master had sold his wife away to the Bakuba, and had threatened to kill him when he remonstrated. Then he had beaten his master and ran away. Wembo entered my service and I never had a more devoted and faithful henchman. He was of enormous physical power, the strongest man I ever saw; his face was furrowed and ridged, stern, savage and determined; his eyes twinkled, deep set under beetling brows, and his tout ensemble was one of amiable ferocity. He was of extraordinary natural sagacity, and learned the lesson of his new life with wonderful rapidity. So attached to my person did he become that rarely would he leave me by day, and never when any danger threatened. Once when some murderous slave-traders were threatening me in a language I did not understand, Wembo came leaping to the charge, and before I could restrain him, struck the principal offender like a cannon ball, and knocked him bodily through one fence and wrecked a wall behind. Once when I was badly wounded he carried me five miles in his arms like a child, and allowed no one to relieve him. One day Wembo came and asked to be allowed to rescue his wife from the Bakuba. I warned him to be exceedingly cautious, but could not withstand his plea. The place where his wife was kept was seventy miles away, and the people dangerous in the extreme. But Wembo was not to be daunted, and set out alone on the hazardous attempt, Saturday at noon. All day Sunday many were the prayers from Wembo's friends for his safety and success. Monday morning a great shout arose from all over the station. "Wembo's come, Hurrah," echoed from hundreds of throats, as the triumphant husband marched down the road, with his

wife demurely and wearily trotting along behind him.

Not long after this, Wembo asked to be admitted to the Church. He had been a cannibal, a murderer, a fierce intractable savage, and this step was not to be lightly taken. I examined him with great care, and as the result decided to admit him. Wembo partook of the Communion in the little church at Luebo where his people had fought many a battle, and committed many an atrocity only a few years before.

Not long after, I heard one evening a great commotion down in the quarters, and the sound of a man's angry tones mingled with a woman's sobs. Going down to investigate I found Wembo standing wrathfully beside his door, and his wife sitting down in tears, "Why Wembo," I said, "what does this mean?" You and your wife have always seemed like two doves. What does all this mean?" Wembo answered: "Master this woman is a heathen. When I said my prayers to-night she laughed at me!"

When it came necessary for me to leave my station once, in order to go on a long journey, I was obliged to leave all my property in Wembo's hands. It consisted of various articles of merchandise and barter, necessary to our manner of life out there. On my return, Wembo insisted on my counting everything, and not so much as a pin was found missing, according to my written inventory. Such was the fruit of the conversion of this wild and ferocious cannibal to the religion of Jesus Christ.

Now what of the effect of religion on the social elevation of the people?

Among the chieftains to whom I preached was a redoubtable man of war, Chimbundu, chief of the Bena Biomba, whose Capital contained a thousand fierce and warlike people. After hearing the Gospel for about a year, one day Chimbundu sent me an invitation to visit him from my station at the adjacent town of King Ndombe. Imagine at my astonishment when I arrived at the site of this town to find it utterly deserted, the houses all gone, the inhabitants all vanished. A man in the fields near by informed me that Chimbundu had moved his town to a hill two miles distant. Going thither my surprise was great at the change. The town had been metamorphosed; the streets were laid out in regular squares, planted with young trees, the houses at regular intervals, the whole place clean and neat, presenting a marvelous contrast to the filthy helter-skelter aggregation of huts, goats, pigs, babies and idols which had constituted the old town. Chimbundu met me all radiant with smiles, and with great pride and self-satisfaction, and showed me over his new place. Said he:

"Fuela, you know you have been telling me about the word of God for many months, and at last I said to myself, surely we must begin to worship this God, but we can not do so in a dirty ill-smelling town, which had been inhabited by the Devil for so long that the very earth had become bad. So I tore down my old town, burnt up the old idols, and moved over here, where we can now follow the word of God in a new clean town." I have often thought that if the Gospel would produce such an effect on the denizens of the negro quarters in many of our Southern towns, surely we would preach with redoubled energy to the "heathen at our doors."

Chimbundu had become a most enthusiastic adherent of Christianity. So thorough-going was he, indeed, that his proselyting tendencies became quite embarrassing on one occasion. He had been at war with a refractory adjacent town for several months and had at last sallied forth and burnt down the obstreperous enemy's stronghold. When I asked him the cause of the war, he averred that the obstinate people of Bena Lumbo, as his enemies were styled, had refused to follow his example in revolutionizing the old conditions and in accepting the word of God. So he had to punish them. This was the church militant with a vengeance! When the Lumbonians called in the services of my friend King Ndombe as arbitrator, the latter sent his prime minister, Joka, and asked me to accompany him. When

Chimbundu, as the victor, was asked to name the terms of peace, he laid down these conditions:

First—Bena Lumbo must recognize Chimbundu as their suzerain Lord (you see some others besides England and the United States are occasionally exercised over the subject of suzerainty.)

Second—Bena Lumbo must carry on all trade through Chimbundu's town.

Third—Bena Lumbo's men must salute Chimbundu's men on meeting.

Fourth, and chief of all—Bena Lumbo must at once accept the word of God, and be baptized, men, women and children.

To my strong demurral to this last demand, Chimbundu replied quite warmly, "Why, Fuela, you might talk, talk, talk to those hard-headed heathen Bena Lumbo for years and years, and get only a few believers, while with a word of mine the whole town must believe."

Chimbundu was a veritable Charlemagne among the African princes, and it was only with the aid of old Joka's shrewd counsels that I finally dissuaded him from his last proposal.

My visit to Lumbo gave an illustration of the innate and aboriginal knowledge of God on the part of the heathen, which points another side to this question. After I had arrived at the town and preached to them, laying special emphasis on the commandments of God, I was about to retire for the night, when the chief of the town followed me and said that he wished to say something before I went to sleep. Said Lumbo: "Fuela, you can rest in peace tonight. You have been telling us about what your God says, and I want to tell you that our God says the same thing, we must not steal, kill, lie or do any other evil things. We know this in our hearts. You need not fear any such things from my people tonight." In truth here was an illustration of what Paul said—that the heathen have the law written in their hearts.

"For the invisible things of Him, from the creation of the world, are clearly seen, being understood by the things that are made even His eternal power and Godhead." But though they have an innate knowledge of God, the Gospel is a sealed book to them, and Jesus Christ an unknown name.

What effect has Christianity on the morality and virtue of the people? It is to be said here that although virtue is rare among those heathen, they are not altogether devoid of moral perception. They often punish adultery with death, and the rich men among them protect the virtue of the women with resolute determination. Nevertheless the lack of the high moral influence of Christianity is nowhere more apparent than in this connection. Most of the natives live like wild beasts. But the new religion changes all of this, and although it does not make mortal men perfect its immense power as a moral agent is illustrated again.

There was a woman living near out station at Luebo who was a large slave-owner, and among these slaves were a number of young girls. When the woman, whose name was Kapinga, became converted, she freed her slaves, but they still lived about her and worked for her. A trader once made a demand on Kapinga for one of her girls, accompanying his request with numerous costly presents. The gifts were sent back and the demand refused. Thereupon the trader raided Kapinga's estate and beat her and some of her people unmercifully and carried off the girl by force. The girl ran away at the first opportunity, and the whole country side became enraged and the trader had to desist for the sake of his life.

The simple implicit faith of many of these raw recruits to Christianity sometimes puts our own religion to shame.

\* \* \* \* \*

The waters of the Kasai flow on to the great Congo; the Congo out to the Sea; and the blood of these people has not spread abroad wide as the waters roll, mute evidence of the eternal covenant in Jesus' name.

S. P. Verner.

### Woman's Work.

(For the Foreign Missionary Union of Fayetteville Presbytery:)

Dear Friends: Some few months ago when our honored President asked me to write a paper for this happy occasion I agreed with alacrity and repented at leisure. There seemed to be nothing for me to say. Information as to the work of our Church at home and abroad is just as accessible to you as to me; our Church papers never fail to report all events in the different fields; returned missionaries are always eager to tell their experiences and emphasize the needs of the work; pulpit and press reiterate our marching orders to "Go" or "Send," and encourage our flagging souls with the great promises from God's Word. All this is as familiar and commonplace as sunshine. We do not need any "new methods." What we do need is the consecrated energy to work and do what we already know. We have rung the changes on bazaars and banks, fairs and fancy work, suppers and sociables, until we have become part of the stock-in-trade of the comic papers along with mothers-in-law and butting goats.

A clear definition is always a good starting point. What do we mean by "Church work?" I think we will all agree that it is any effort to express our love to God by serving our fellow men. Suppose we obey the command of our Lord and "search the Scriptures" to find out what kind of "Church work" by women is chronicled in those sacred pages for our example. Not much, you think? There was not one line of action open to the women of that day that was not used by them in the service of Jehovah. Miriam led her people in music and poetry to the praise of their Deliverer. When the Hebrew hordes were awaiting at Sinai the building of their house of worship, we read: "The women who were wise hearted did spin with their hands and brought that which they spun, both of blue and of purple and of scarlet and of fine linen." The special command was given: "Thou shalt embroider the coat of fine linen \* \* and thou shalt make the girdle of fine needle work." The mighty God who thundered from the Mount not only accepted but demanded good sewing from the women who were to worship Him. Deborah sat out of doors under a palm tree and "judged Israel," ruling so well that even Barak would not go into battle without she went with him. We also learn that the "Princes of Issachar" were with Deborah, which clearly proves that Deborah was not a Presbyterian, or she would not have been allowed to "judge Israel," as long as there was a Prince of any kind within sight. I will not mention the beautiful Esther, who served her God, and saved her people by pampering the appetite and flattering the vanity of her whimsical husband. Mary Magdalene, Joanna and Susanna ministered to our Savior "of their substance." Rich women there were who could and did give of their means for His service. Mary and Martha, two single women, living with their brother, served Him by their gracious and cheering hospitality. Lydia made and sold the celebrated Nyrian purple dye. Priscilla made tents with her husband and Saint Paul. In no case do we find that any woman asked for the means to serve her God; she simply used the power He had given her. There is only one mention of any one "serving tables" in working for the Church, and they were the twelve Apostles, who objected to the job. But where did the idea originate that "Church work" meant only raising money?

Was not Dorcas doing "Church work" when she made garments for the poor? Did not Jochebed honor God and serve her fellow-men as no other woman, save one, has ever done, when she gave to the world Moses, the lawgiver? What greater service could Lois and Eunice have done than train Timothy for his life work? Of all these women not one was idly indifferent, not one said, "I can't," not even "I wish I could;" they simply arose and did for the Master what their willing minds and hands found to do. In that terrible picture of the Judgment (Mathew 25th chapter), have you nev-

er noticed that those who are sent into "outer darkness" are condemned for the things they did not do? The poor, surprised, protesting souls went into everlasting punishment because they had never found out that serving their fellow-men was "knowing" God. Idleness is the root of as much evil as even the love of money. "To him that knoweth to do good and doeth it not, to him it is sin."

I know one sweet saint, 80 years old, who will not offer to God any money that she has not earned, so she knits baby socks, knits them by the hundreds, until her dear aged hands are drawn to the position for grasping her needles. A younger woman makes pickles, another beats biscuit for her neighbors' tea parties; still another "does up" baby caps, fine laces and embroideries. Only yesterday I passed an acre planted in onions, whose perfume will penetrate into many a poor home in North Carolina and reach to distant isles. A widow of my acquaintance does mending for college boys, and patience knows they need it! A society near me made \$72.00 last spring making sunbonnets; why the very horses wore them!

Self-denial is an ideal way of making an offering to the Lord, but it is open to one objection. Nine-tenths of the women of Fayetteville Presbytery are already up to their necks in self-denial. A few years ago I received an exhortation myself along this line from a most excellent man. He talked as well as he could with his mouth full of tobacco. I might say, he talked fluidly for some time, with three cigars peeping out of his pocket and a bag of peanuts in his hand. He said he thought the ladies ought to deny themselves in the matter of dress. His wife had not had a new hat in three years and the one I wore cost 75 cents. There is, as there never has been, but one "method" of doing church work, whether it be raising money to send our substitutes into the byways and hedges of God's world, or clothing the orphans, or teaching Sunday school, or leading the choir, and that is to say with Paul, "This one thing I do," and then to take needle or pen, paint brush or book, baking-pan or music, and really do the thing God has given you power to do, feeling sure that the just Judge who condemns for the sins of omission will not fail to reward the slightest service done in His name. Then having done all in the power of hand and brain—

"Give, as the morning that flows out of heaven;  
Give as the heart gives whose fetters are riven,  
Life, love, and hope, all thy dreams and thy waking;  
Soon, Heaven's river thy soul-fever slaking,  
Thou shalt know God and the gift that He gave."

Mrs. M. H. Russell.

### Missionary Evangelists.

Our Standards (Book Church Order Pa. 40) authorizes the appointment of ministers "to preach the Word and administer the sacraments in foreign countries," and to him may be entrusted power to organize churches and ordain elders and deacons therein. These words furnish the basis for the so-called extraordinary powers of the missionary evangelist, but when it comes to admonishing, suspending, excommunicating and deposing, the constitution is silent so far as the foreign field is concerned, because such acts are functions of church courts. But experience has proved that these very acts must be done even in the early stages of mission work. Now if the individual missionary's powers are enlarged by his Presbytery at home to accomplish such acts, by the constitution it is not Presbyterian? and in equity it is anomalous as it provides for no practical appeal on the part of the natives. If the home church cares little for Presbyterianism and less for equity then matters may be allowed to drift on indefinitely. Obviously Presbytery is needed, but what sort? Mixed, Cooperative or Autonomous? The missionaries in China and Korea who are doing the work who probably understand the character of the people and feel most intensely the needs of the situation, have asked for the co-operative Presbytery.

W. H. Hudson.

### Is Sufficient Time Given to Missions?

At this critical time in the history of the Church, it behoves all who are interested in its work and the extension of Christ's Kingdom, to study carefully those things that bear unmistakably the stamp of Divine approval and guidance. Whatever may have been the lethargy that has characterized the Church in the past in regard to obedience to Christ's last commission, there is no doubt but that He is speaking to His people today to go forward. Never before has the Church had such signal blessing upon its Mission work, as now, and the person who doubts this statement is either a sceptic or knows nothing about the marvelous development along Mission lines in the past decade.

The Churches that are devoting the most time and energy to this great cause, are the ones that are experiencing God's richest blessing in their home work as well as the Foreign, and a notable example of this, is the Northern Presbyterian Church, whose zeal and consecrated endeavor in the home work, is equalled only by their Missions in some part of every nation on the globe.

The Southern Church devotes a great deal less time and discussion to Missions than many of its sister denominations. This is apparent to any one who has gained anything from study or observation, and the writer being interested personally in the work of this Church, has noticed it often.

The growth of Presbyterianism in the Southern States is not at all commensurate with its worth, or possibilities; it is not in keeping with its glorious record of the past. It is perhaps difficult to name the cause, but if we are to judge from the experience of other churches, the luke-warmness of its attitude toward the command: "Go ye into all the world," might offer at least a partial explanation. Of course the Church is doing a great work, but are we doing what we should do, are we manifesting the zeal that we should in this matter? The writer in reading over a report of a State Convention of another denomination, some days ago, noticed that the Clerk of the meeting had the following to say:

"The subject of Missions seemed to be the ruling thought of the Convention, though the other branches of religious work, were closely looked after."

A few days later he read the minutes of the Synod of Arkansas and noticed the following:

"Dr Chester seemed to be hampered and embarrassed by the brief time allotted him, but his address though short, was pointed and interesting and made a deep impression upon the Synod."

The contrast speaks for itself. The same state of affairs is substantially true in most of the Southern States. The writer attended a meeting of the Georgia Synod a few years ago, and there was one night set apart to the discussion of Foreign Missions. During the day preceding, a discussion arose as to the legality of a phrase in a certain resolution, which consumed the entire day, and was actually allowed to crowd out the night discussion of the Foreign Mission work, and the latter was not called up at all during the entire meeting. This is startling and reveals a state of affairs that should cause reflection. It is an awful thing to think about the Church wasting its time on trivial matters to the detriment and hindrance of the work for which Christ has ordained it, and for which it exists.

The Mission churches of the world are the ones that the Holy Spirit is leading so manifestly and in such a significant way. Undoubtedly the Southern Church is doing a great work along many lines, and the premonitions are that God is calling it to deeper consecration in the active propagation of the gospel. One proof of this is the commendable and encouraging interest in Missions at the meeting of the last General Assembly.

There must of necessity be an awakening in pulpit and pew. We can not neglect or minimize the Mission work without reaping the natural and logical result, and that is a coldness and stagnation generally along all lines of Church work. L. E. Morgan.

### The Relation of Evangelization to Church Life.

Prov. 24:11-12.

Certainly no one will say that our church is doing what it ought or can do at home. Its progress in our own country is altogether out of proportion to the greatness of its message, and its proclaiming the glad tidings in Christ. We must see that there is a great lack of prevailing prayer, of earnest consecration, of zeal, of successful work. Most pastors feel deeply a lack of spiritual force in their congregation and until such force is found, the work must drag.

There may be many causes why these things are true, but a great cause is a failure on the part of many of our members to realize the real nature of the gospel message.

Our church can do its work at home as it ought to be done, only when it begins to realize that the church is "God's ordained Missionary Society." In other words, when our Church has been baptized with the spirit of Missions, when the imperative duty of sending the gospel to all the world, is the main theme of preachers and teachers; when world-wide evangelization is the first thought of ministers, then at home and abroad all will be done under the hand of God. No Church can do the work at home fully in quantity and in quality, until the duty of sending the gospel to those who have it not is fully recognized. Pastors often hear Home Missions emphasized to the exclusion of Foreign Missions. So often members of the Church have told me that they are ready to give to Home Missions, but not to Foreign Missions. But I have found that Home work receives its support from those who believe most firmly in work abroad.

That work at home and work in the foreign field must go hand in hand. That one cannot go on without the other is proven by,

1. That world wide evangelization is part of the message as we have it. Essentially the gospel is a message of glad tidings. Its teachings can be explained in a single sentence. "For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting Life." The universality of his message is so plain that he who ponders it must see its meaning. If "Whosoever" includes one, then it excludes none. Any man can feel and believe this message until he sees in it the whole of all men. God the one and only Hope.

Because the gospel is universal it is vital and essentially intolerant. If men are saved by faith in Christ, they can be saved in no other way, and all who will trust Him, shall be saved. For this reason, we have the Church Militant and the Church Triumphant. There is no room for the Church at Rest. Surely if it exists at all, save in name, the Church must be fighting for victory or it must have finished the fight and entered on its rest, as a Church Triumphant. The Great Commission has well been called the "Church's Marching Orders." In the nature of the case the Church Militant is the Church fighting for conquest. Christ came to bring a sword, and the sword of the Spirit, which is the Word of God, has been entrusted to the Church. A sword is for use and this sword must not be sheathed until its work is done and the world conquered for the King. Captain Mahan, the great war expert, says that no war was ever won by acting merely on the defensive, and a Church cannot win on defensive tactics. He also says that if a Church ever lose its hold it will be because of its failure to preach Jesus Christ to men.

2. The gospel must be for all men if it is for you and me. If it can save us it can save any man in all the world. For the gospel teaches the solidarity of the human race. According to the words of Paul, the great Missionary to the Gentiles, there is no distinction of race or nation in Christ, for in Him is neither Jew nor Greek, circumcision nor uncircumcision, bond nor free. All are one in Christ, if one in Christ, then one in the scope of the Gospel, one in the Life of His

Church. There is and can be no being and nation clause in the Commission of the Church. When one fully realizes that salvation has fully come, the impulse to pass on the good news to others is irresistible. If all nations are one in the gospel Christ came to bring then the greatest need must determine the sphere of teaching, and surely the greatest need is found where the gospel light has never shined, the most urgent call comes from those who sit in darkness and the shadow of death.

3. How many a Christian can live his life calmly, not moved by the sin and misery and need around him is utterly incomprehensible, for unselfishness lies at the basis of a Christian mind. All sin is selfishness in one or more of its countless forms and the life that is "Hid with Christ in God" must conquer sin. In order to live a Christian life, selfishness must be conquered, for the life in Christ is a new life and a life free from the old dominion of self, a life given for the love of others, unselfishness is the living our lives and giving ourselves so that we shall accomplish most for the regeneration of the world. It follows then that every Christian must give himself for others, must refuse to count the cost in carrying the gospel to those who have it not. This is equally true of each congregation made up of individuals; true of the Church made up of congregations. The individual believer or the Church living only for itself or himself is living a life contrary to the fundamental teachings of the faith by which alone life is based. The Church's faith is the church's life. If any church is not at work save at home we have a church living by faith that is utterly opposed to the only faith that can give life. What is this but utter absurdity as to logic, with but spiritual death as to results. No church or no Christian can live in the service of self alone, for the essence of Christianity is unselfishness and the service of others. The Great Head of the church came, "Not to be ministered unto, but to minister," if we will not take up our cross and follow Him, we cannot be His disciples. If we are not disciples we can never disciple our neighbors.

4. Not only is it true from the character and condition of the gospel itself that the church cannot flourish at home, unless it sends the gospel to those who have it not, but is true in the church's experience.

Historically, the church has been filled with power at home, in proportion to the prominence given to world wide evangelization. 1. The Apostolic church was Missionary and it flourished. Three thousand souls were the result of the first Missionary sermon. Not all the inhabitants of Jerusalem had been brought to Christ when Peter, called by a miracle, went to Ceasarea to found a Gentile church. (Acts, 10:47-48.) From Jerusalem to Antioch through Derbe and Listra on to where the apostolic Church sparkled as stars in the hand of Christ, on and on went the gospel through the cities of the Gentiles, until Paul's work was finished at Rome. The Acts of the Apostles and the Epistles, were "But the bound volumes of the Missionary Magazine of that Age." So great was the expansion of those first glorious centuries that Augustine really believed the whole world evangelized in his day, a mistake far reaching in its consequences. 2. For his mistake infected all the church and for eight centuries missionary enterprise lapsed into a delusion and Christianity became demi-paganism. Almost the only light of that time was the work of winning the conquered Northmen to Christ. We were heathen then, dependent on Columbia or Aiden. The most interesting news of the 7th century was that England had been evangelized. 3. The Reformation was a glorious time, a time when the Bible was rediscovered, rescued from the hand of priests and given to the people. The Reformation was general in its beginning; why was it partial in its results, reaching only a little way? The one great characteristic of the Reformation was its failure to send the gospel to the outside world. The reformers instead of being busy preaching the gospel to all the world sat down in camp, and with them all the protestant army, the result was inevitable. They

quarrelled among themselves, when they ought to have been marching on to the uttermost ends of the earth. Loyola, a Romanist, gathered a little band of priests and they set out to carry the gospel to the ends of the earth. They wrought so well that at the end of a generation, they could ask the question, "What land is not filled with our labors?" The Reformation spread no further and history tells us that the chief cause of reaction was this little band of Jesuits. 5. At the time of the birth of Modern Missions, the church was struggling for existence in England. Cary spoke once more the life-giving words: "Go ye into all the world," and a great revival began.

Let us look at our own beloved church and its wondrous history. In 1796, (Horton) the proposal was brought before the Scottish General Assembly to send the gospel to the heathen and the proposition was met with a resolution to the effect that it was highly impossible and absurd to send out missionaries as long as a man remained at home without the Gospel. When this resolution was passed, Dr. Erskine arose and said to the Moderator, "Rax me that Bible." Then he read the Great Commission, "Go ye into all the world." The words waked Scotland up. Two Missionary Societies were formed and in less than 100 years, they lost their separate organizations and the Church in Scotland became a Missionary Society.

But look at the condition of the Church up to the time of the awakening. Dr. Robertson Nicholl, himself a son of the manse, said that honest, hard, consistent work on the part of the ministers was unknown. He tells a story that might well be true.

A minister who was to be absent arranged to have his pulpit filled on three Sabbaths by three of his brethren. The first one went to the manse in search of a sermon. The supply was pointed out to him and he made a selection. In the pulpit he unfolded the MS. and began to read. His text was: "Jacob was a plain man, dwelling in tents."

The next one came on the following Sabbath, selected his sermon from the supply at the manse and began to read his text: "Jacob was a plain man dwelling in tents." He too finished his sermon and went his way.

On the third Sabbath, a young man came, procured his sermon from the same supply and began to read. "Jacob was a plain man dwelling in tents." As he read a voice from the rear growled: "The devil dwell him, when is he going to move?"

Enough has been said, I trust, to prove that there can be no real progress at home without the spirit of missions. When the love of God has filled our hearts to fullness, and overflows to all the world then and not until then, can we hope to reach the highest efficiency at home. The power of the Church is the gospel gladly received, fully believed, and constantly lived. When the church shall have put missions in the front, when her energies are fully bent on world-wide evangelization, then shall knowledge of God cover our own land as the waters cover the sea.

May God help us to believe and understand the Scriptures: "He that believeth and is baptized, shall be saved, but he that believeth not, shall be damned."

W. F. T.

#### Lo, I Am With You Always.

"All the days," it is the promise  
Of our risen Lord and King;  
"I am with you," words of blessing,  
Peace and joy to all they bring.

Days of trial, when our spirits  
Fail and falter in the fight,  
And unnumbered foes surround us  
While we battle for the right.

There are souls who "would see Jesus,"  
Must they vainly call to you?  
"All the days," with Him to help us  
We may prove this promise true.

Hamlet, N. C.

G. C. W.

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### The Editor's Chat with the Reader.

Two of the best things in this week's issue are not mentioned in the table of contents but are to be found, the first in the World Department, and the other in Household. The Growing Victory is to be found in the space usually devoted to The World and the other is a Sermon to Young Girls by Mrs. L. McDonald. We especially commend this article to girls and their sisters and their mothers. The associate editor is not content with the missionary column every week and so arranged for this fine missionary number, the credit of which is due to her. The editor only wishes that his contribution to the missionary number ranked with those by Rev. S. P. Verner and Mrs. Russell, and Rev. W. H. Hudson, and L. E. Morgan, and J. C. T. and G. C. W. After reading them all it would be just as well to send a special contribution to the cause. We never make a mistake in confining our attention to nine-tenths of the population of the globe.

### PERSONALS.

Rev. R. W. Jopling of Glen Wilton, Va., has removed to Clifton Forge, Va.

Rev. A. J. Cheatham has resigned his work at Potosi, Mo., and accepted the call of the Church at Fordyce, Ark.

A note from Rev. W. H. Hudson, written at Honolulu, October 14th, states that there are twenty missionaries on board the S. S. Doric, and "all well and glad to be on the way to the work that is waiting."

The address of Rev. J. T. Wade is changed from Easley, S. C., to Sautee, Ga., where, as has been stated in our news columns, he has gone to take charge of Nachoochee Institute, a joint enterprise of the General Assembly and Athens Presbytery.

Dr. J. W. Davis, in connection with Rev. D. U. Lyon and Rev. J. C. Garritt, of the Northern Presbyterian mission, is conducting a very successful theological class in Soochow. One of the street chapels has been turned into a dormitory and Dr. Davis has thrown open his home to the teachers. The eighteen students in attendance are gathered from Kiangyin, Kashing, Hangchow, Ningpo and Soochow.

Rev. P. H. Hensley, Jr., says the Missionary, who had recently taken charge of our new work at Camajuani, Cuba, has broken down from overwork and study, and the several physicians he consulted all advised absolute rest from mental work for some time. Mr. and Mrs. Hensley left their work with great regret, especially as it is the beginning in Camajuani. It is hoped that a season of rest will result in restoration of health and strength. The address of Mr. and Mrs. Hensley is Alden Bridge, La.

## Church News.

### CHINA.

#### Mrs. J. W. Bradley's Death.

Seven days after it occurred a messenger reached us telling the shocking news. Dr Bradley and family were returning from Mohkanshan to Suchien when Mrs. Bradley was suddenly smitten with Asiatic cholera. There has been comparatively little cholera this summer, and no one suspected danger. On the evening of September 9th, near Kaoyin, on the Grand Canal, she became suddenly ill, and died early the next morning. Providentially Mr. Grier and Mrs. Grier, M. D., with Mr. Alexander Waite, of the Northern Presbyterian Mission, were in neighboring boats, and rendered all the assistance possible. A quick run was made over the sixty miles, back to Chinkiang, where she, who was so recently full of young life and its prospects, was laid to rest in the foreign cemetery.

Mrs. Bradley manifested great patience and trust during the troublous times that followed the "Boxer" outbreak, when more experienced hearts than hers quailed. She was a woman of unusually kind and pleasant disposition, and lived her message of love to the people.

Dr. Bradley, with his little baby just one year old, has returned, and begun work in the loneliness and sorrow. That God will comfort and bless them, with the bereaved in South Carolina, is the prayer of all who know them.

Suchien, China, Sept. 22, 1903.

### MISSOURI.

**JACKSON AND CAPE GIRARDEAU.**—Rev. J. L. Stuart, Jr., visited these churches on a recent Sabbath, Nov. 8, in the interests of the Forward Movement of our Foreign Mission work, speaking at Jackson in the morning and at the Cape in the evening. The results were most happy, deepened interest in the cause, and largely increased contributions. Rev. Mr. Brown of Lynnville, Tenn., who has recently accepted a call to Cape Girardeau, expects to begin his labors there on the third Sunday of November.

**HIGGINSVILLE.**—This church has recently given a hearty and unanimous call to Rev. Xenophon Kyland to become their pastor. They very much hope, as do many others, for a favorable response.

**INDEPENDENCE.**—Our church at this place has just made out, with great unanimity and earnestness, a call for the pastoral services of Rev. A. A. Wallace, D. D., of Mexico, Mo., and many friends unite with this people also in the sincere desire that he may see his way clear to accept.

**ST. JOSEPH, First Church.**—This church on a recent Sunday morning, by a rising vote unanimously granted their pastor, Rev. Dr. Wm. R. Dobyms a six months' vacation for a trip through Bible lands, returning in June via the Pan-Presbyterian Alliance at Liverpool, of which he will be a member. With their usual generosity this good people ordered that all expenses of the trip should be borne by themselves—a free gift to their pastor. Dr. Dobyms hopes to sail the latter part of January.

### FLORIDA.

**PRESBYTERY OF ST. JOHNS.**—The Presbytery of St. Johns met at Wildwood on 12th current at 7:30 p. m. The opening sermon by the moderator was from Heb. 2:1, after which Presbytery was constituted with prayer. The attendance was small and very little done outside of the routine business of the fall meeting.

Rev. C. O. Groves was received from West Lexington Presbytery, and a call from the Braidentown church placed in his hands, which he accepted and order was taken for his installation by a commission of Presbytery at an early date to be fixed by the commission.

Rev. J. S. Axtell, D. D., Presbytery of Muncie (U. S. A.) was invited to sit as a corresponding member and permission was granted to the Deland church to employ him till the next stated meeting of Presbytery. The Publication and Sabbath School committees were consolidated under the name suggested by the General Assembly's

committee, and Rev. C. O. Groves was made chairman of the new committee.

A committee was appointed to revise the standing rules and manual and make report at the spring meeting.

Rev. D. L. Lander was dismissed to the Presbytery of Tuscaloosa.

Rev. C. O. Groves was elected Stated Clerk and Treasurer of Presbytery.

Ruling Elder R. K. Minehead was elected moderator and Rev. A. W. Pierce, temporary clerk.

Brother Leonard, whose bow still abides in strength after over fifty years of service in the ministry, has charge of a group of small churches, Wildwood being one of them. He calls this a preaching Presbytery. Divine service was held both morning and evening to good and attentive congregations. The church at Wildwood is small in numbers, but is composed of a devoted band of Christian men and women and Brother Leonard is held in high esteem among them, as he is also by the entire community. At considerable expense, involving a good deal of self-sacrifice, the church has been repaired and adorned, and Brother Leonard is justly proud of his flock at Wildwood.

W.

#### VIRGINIA.

PORTSMOUTH.—There were seven additions to the First Church on last Sunday.

#### NORTH CAROLINA.

LENOIR.—The Rev. J. A. McMurry of Mint Hill, N. C., assisted Rev. C. A. Munroe in the fall communion services embracing several days' preaching and including the 3rd Sabbath of October. His preaching was of a high order and very acceptable to our people. There were two accessions to the communion of our church, both children of the covenant and members of the Sabbath school.

RED SPRINGS.—The Presbyterians here were pleased to have in their midst last Sunday so many eminent divines. Doctors Strickler, Rumble and R. S. Arowood, besides the resident ministers, Drs. Vardell, Rankin and Pace. Dr. Strickler preached a forceful sermon to a large congregation in the morning, and Dr. Rumble preached an interesting sermon at night. We believe a Synodical quorum was present here and if the place continues its growth in a few years hence we expect to see the whole body of Synod assembled here for business. If not why not, Mr. Editor?

CONCORD, McKinnon Church.—Rev. W. L. Lingle, of the Rock Hill First Church, preached from Nov. 2 to Nov. 7. The sermons were clear, strong presentations of the gospel truth. At the close of the series of meetings, seven new members were received into the church—five on profession and two on certificate. This made a total of twenty-two since the last quarterly communion—twelve on profession and ten on certificate. Forty-five members have been received since April 1st of this year.

Two elders and two deacons were ordained and installed Nov. 1st.

CHAPEL HILL.—The pulpit of our church was filled during September by Rev. F. P. Ramsey, Ph. D. Dr. Ramsey impressed himself upon his hearers as a student and thinker, his treatment of the most well-worn texts being marked by originality and suggestiveness. Since November 1, Dr. E. H. Harding has been with us and has been heard with pleasure not only by the Presbyterian contingent, but by all who have attended his services. Dr. Harding's wide reading and ready fund of allusion and illustration give to his sermons an interest of style as rare as it is refreshing.

The members of our church are gratified and encouraged at the Synod's recent action with regard to securing a permanent pastor here. With the aid now promised we look forward with confidence to a renaissance of interest in the Presbyterian cause on the part both of the University and of the community at large.

The last University Bulletin shows that sixty-four per cent of the students are communicants of some churches, against sixty per cent for last year; and one hundred and ten Presbyterians, against one hundred and twenty-one for last year. The total enrollment to date is 592, a decided increase over the enrollment at this time last year.

S. A. C.

DAVIDSON.—Much pleasure and profit is expected from

the visit of Rev. Dr. W. M. Morrison, our missionary to the Congo Free State, who is to be here on the coming Sabbath and conduct the public services. He will also hold special conferences with the students.

Rev. William Black begins a protracted meeting on the 14th inst., at Thomasville, assisting Rev. I. N. Clegg. Dr. N. L. Smith is attending the Synod of Georgia at its meeting in Brunswick.

The college was fortunate in having here a few days ago Dr. Frederick Moore, Professor of History in Vanderbilt University, who delivered an unusually interesting and instructive address on the study of history, especially with reference to the methods to be employed. Rev. M. E. Sentelle, the new associate professor in the Bible department, preached at both services on last Sabbath, the subject, morning and evening, being the First Commandment. The opinion was unanimous that the young preacher and teacher has intellectual gifts of a very high order, and that at the same time he impresses his hearers with the rich spirituality of his sermons.

The slate for roofing the addition to the church building has come after an annoying delay and will be put on next week. With this work finished it would appear that nothing stands in the way of the rapid completion of the interior of the building.

His many friends will be delighted to know that Mr. James Irwin, the aged father of Mrs. Graham, who has been ill of pneumonia, appears now to be convalescent from the attack, though greatly enfeebled by his sickness.

It is a great satisfaction to our community in general to learn that Rev. Colin A. Munroe whom it was thought we were going to lose from our Presbytery and Synod has decided to accept the call extended to him by Concord Presbytery for evangelistic work. Mr. Munroe conducted most acceptably the mid-week prayer meeting on the 11th inst, stopping over here on a visit to his brother.

RED SPRINGS.—Rev. G. B. Strickler, D. D., LL. D., of Union Theological Seminary, preached to a large and interested audience in the auditorium of the Southern Presbyterian College (Red Springs Seminary) Sunday morning, Nov. 8th.

Taking for his text Isaiah 1:18, "Come now and let us reason together saith the lord; though your sins be as scarlet they shall be as white as snow; though they be red like crimson they shall be as wool," Dr. Strickler presented in a most forcible way, first, the reasonableness of Christianity as shown by the reasonableness of its claims, of its promises, by the solution it gives of life's problems, together with the certainty of happiness if the result which honest consideration determines is accepted.

Second. Men do not seek happiness in the way which reason points out. They see it elsewhere and failure awaits them. To disregard reason is always fatal.

Third. If men accept God's invitation "though their sins be as scarlet they shall be as snow." Are our sins as scarlet? What makes sins as scarlet? Sinning against clear light, long mercy, continually for a long time. We have sinned against God all our lives, while possessing the clearest light and enjoying the greatest mercy.

Fourth. God has given men reasons able to discern the best things. He certainly intends that these reasons be employed to enable them to understand and accept the highest revealed product of the infinite mind. The Plan of Salvation.

Rev. Father Rumble, D. D., of Salisbury, N. C, spoke on Sabbath evening in the same hall. His sermon as indicated by his text "And lead us not into temptation but deliver us from evil" was a full and solemn exposition of the reasons why men should always include this petition in their prayers.

This is the sixth and last petition of the model prayer. Christ here teaches us distinctly to pray for deliverance from temptation. Temptation and testing are often confused. God tries men, he does not tempt them to sin. "God is not tempted of evil. Neither tempteth he any man." But he allows men to be placed in positions where they will meet temptation. Although this is true we should not seek places of temptation ourselves. Why? Because first of the object, second of the power, third the malignity, fourth of the activity, fifth the character, sixth of the success of the tempter, and seventh of the weakness of the unaided human heart.

We feel that we have been benefited by the clear and

logical presentation of the truth in the two sermons and hope that it will be our great privilege to have Dr. Strickler and Dr. Rumble with us again in the near future.

NEWELL.—I wish to express through your column the deep feeling which exists for our late pastor, Rev. W. C. Hagan, now the pastor of the Presbyterian church at Fitzgerald, Ga. He has been pastor of our church nearly two and a half years, yet within that time has endeared himself to many of us who sincerely regret his departure from us. He carries with him the best wishes and prayers of many of our people for the health and happiness of himself and family. We earnestly trust that he and his genial family who will always be kindly remembered by us may find [warm-hearted friends who will appreciate them as we do and may the Lord prosper his hands. Our loss we trust will be the gain of those to whom he goes.

Newell member.

Newell, N. C., Nov. 9th, 1903.

**The Size of the North Carolina Synod.**

At the recent meeting of our Synod in Wilmington one of our General Assembly secretaries made the statement on the floor of the Synod that the Synod of North Carolina is the largest Synod in our Southern Presbyterian Church. On the return a number of the brethren on same train discussed the correctness of the secretary's statement. Some affirmed, some denied, while others doubted. Lest any of our leaders become puffed up with the idea of our superior magnitude among the tribes of Israel, I herewith submit the figures given in minutes of last General Assembly:

Synods.	Presbyteries	Churches	Ministers	Total Communicants	Total Contributions
Virginia	12	467	297	44,149	480,680
N. Carolina	8	396	174	36,762	266,900
Texas	10	408	184	21,213	215,485

According to these figures if the size of a Synod is determined by the number of Presbyteries, churches and ministers, our Synod is smaller than either Virginia or Texas. If determined by the number of communicants and amount of contributions we are still smaller than Virginia Synod but larger than Texas. In one respect, however, and that a very important one, viz: accessions to the communion, the Synod of North Carolina surpasses both Texas and Virginia and every other Synod in our General Assembly.

C. A. M.

**GEORGIA**

ELBERTON.—Rev. F. D. Thomas tendered his resignation as pastor of the Elberton Presbyterian church last Sunday afternoon. He did this to accept the call to the pastorate of the church at Easley, S. C. The resignation, according to the church government of Presbyterian denomination, will have to be acted on by the Presbytery before it becomes effective, and a called meeting will be held on the 17th for that purpose. There is no doubt, however, but that the resignation will receive favorable action. Mr. Thomas has preached here and at Toccoa for a number of years, and is a preacher of pronounced ability. His pastorate has been a successful one, and pleasant, and he and his family will leave many loving friends, representing every denomination, who regret to have them move away from us.

MOULTRIE.—The Sabbath of July 26th, was a memorable one in the history of the little Presbyterian church of Moultrie, Ga. A few years ago, itself being one of the Mission churches of the Presbytery, with a membership of twenty-five or thirty, God has so signally blessed its work, that the congregation sat in the church on the above Sabbath and listened to two addresses, one from its regular pastor, Rev. J. C. Tims, and the other from the missionary they were sending out to Africa, Rev. Mott Martin. It was a time of thankfulness and gratitude to the Gracious Lord who had made these things possible. A few years ago, the little church straggling to have preaching once a month, now with its regular pastor at home, and one just starting out as its representative to carry the glad tidings to the Dark Continent. Mr. Martin's visit though short, was beneficial in many ways. He endeared himself to the church by his consecration and pleasing personality, and many were the prayers that he would be spared many years in the great work to which he had consecrated himself.

Mr. Martin had been assigned to the Moultrie church,

and was going out as the successor to Rev. W. M. Morrison at Luebo; and as he stood in the pulpit that night and gave us his last message before starting to far away Africa, we did not know that we would ever see him again. Following his address, the regular pastor arose and delivered an impressive address. The beginning of the service was opened by singing: "From Greenland's Icy Mountains." It was closed with "God be With You Till we Meet Again."

ATLANTA.—The following resolutions were recently prepared:

To the West End Presbyterian Church, Atlanta, Ga:

Brethren: Your committee appointed to prepare resolutions of regret at parting with our pastor, have attended to this duty and make the following report, a copy of which has been transmitted to Presbytery.

Whereas, our pastor, G. W. Bull, has made the request that the pastoral relations between himself and this Church be severed in order that he may accept the pastorate of Moore Memorial Church, of Nashville, Tenn., which has been tendered to him. Therefore be it

Resolved: That in joining with our pastor in a request to Presbytery to dissolve the pastoral relations, we do so only at his earnest request and out of the great love and esteem we have for him, and with the keenest regrets at parting. The loss to our Church is shared in by all denominations and creeds, as well as the community as a whole, who, like ourselves, feel the great loss sustained in his departure from our midst.

Resolved: That we lose in him an able minister, a faithful and loving pastor, whose Godly walk and conversation have tended to strengthen the weak, comfort the sorrowing, and uplift the feeble, and whose labors have been blessed in the upbuilding of our Church, and under whose administration, the causes of the Church have been liberally subscribed to and greatly advanced.

Resolved further: That while we sincerely regret his departure, we feel that the field to which he has been called offers opportunities for which he is peculiarly fitted and for which he is in every way qualified, both intellectually and spiritually, and our petition to God is, that He may use him in his new relations and field of endeavors, to the upbuilding of Zion, to the edification of the flock, and all to the honor and glory of His Holy Name.

And be it further Resolved: That our prayers, love, and continued interest, will follow Mr. Bull, and that we commend him and his family to the loving care and sympathetic confidence of those to whom he shall in future minister. Singed on behalf of the Church, at Atlanta, Ga., this ninth day of November, 1903.

M. T. Eckford,  
A. T. Heath,  
C. R. Normandy,  
Committee.

**MISCELLANEOUS.**

**The Children's Mission School.**

Dear Children and Sabbath-school Workers:

Oliver Wendell Holmes being asked when the training of a child should begin answered: "A hundred years before he is born." Upon which Dr. Strong remarks: "Communities and commonwealths, like men, have their childhood, which is the formative period. It is the first permanent settlers who impress themselves and their character on the future."

For this reason the Presbyterian Church has established mission schools among the poor of the Indian Territory. The way to influence the future religious life of that country, which will soon be one of the great States of the Union, is to teach the children who will soon be the citizens of the country.

The work of supporting these mission schools has been assigned by the General Assembly to the Sabbath-school children as their special work for Christ and the church. The fifth Sabbath collection in the Sabbath schools are sustaining eleven schools and over twelve hundred scholars. Who can calculate the results of such benevolent work?

The next fifth Sabbath will occur November 29th. Will not every superintendent give the children an opportunity of

taking part in this noble charity? The children will always respond.

Forward offerings promptly to W. A. Powell, Atlanta, Ga.  
S. L. Morris, Sec'y Home Miss., Pres'n Ch., U. S.

#### The Sunday School Work.

At the last meeting of the Executive Committee of Publication, Rev. A. O. Browne, pastor of our Church at Coleman, Texas, was unanimously elected Sunday School Missionary for District No. 3, which embraces the Synods of Missouri, Arkansas, Louisiana, and Texas. He was strongly recommended by some of the leading men in the church. He is in the prime of life, and has developed strong ability in the organization and conduct of Sunday School work in its various phases. He will begin his work at once. His particular service will be to work under the direction of the Presbyterial Chairman in the organization and conduct of Sunday School Institutes and Young People's Conventions, the exploration of unoccupied territory, with reference to its occupation with Sunday Schools; the establishment of Home and Normal Departments in the Schools; the visitation of existing schools for conference as to bettering their equipment; and the visitation of the Church Courts in the interests of Publication and Sabbath School Work.

It is believed that his work means greater progress in all that region, and the Committee bespeaks for him the sympathy and co-operation of the pastors and Sunday School superintendents throughout the District.

#### Kondola's First Public Appearance.

When I returned from the North Carolina trip, Kondola brought me a good sum of money which he had saved out of his wages for two months this summer, when he had been at work in the Agricultural Department of the great Alabama-Bryce Hospital. He had not lost an hour from his work during that time, and he walked the two miles from the Institute to the Hospital daily before six o'clock. I placed the money in bank for him.

This fidelity caused me to decide to give him a little excursion, and took him with me on this trip into Mississippi. Our first appointment was at West Point, where the Stereopticon exhibition was to be given Monday night. (Let it be said here, by the way, that I have no such things as those scenes which created a disturbance at the Assembly—nothing but African photographs.) Kondola was given the part to describe the uses of the curiosities. I had not given him any "coaching," for I wished him to be entirely spontaneous.

Kondola performed his part with such simplicity spoke in such comparatively good English, and showed a manner at once so free from affectation and from fear as to win the sympathy and interest of every one. He concluded by reciting the prayer in the Baluba tongue which Mrs. Snyder had taught him ten years ago. At the conclusion of the service, the people came forward and he received quite an ovation.

Twelve years ago this boy was a cannibal two thousand miles in the heart of Africa. He is now a triumph of grace.  
S. P. Verner.

#### Atlanta Presbytery.

Atlanta Presbytery met during the sessions of the Synod of Georgia at Brunswick, Ga., in adjourned meeting at the call of the moderator. Fourteen ministers and six ruling elders were present. Rev. W. Lee Harrell, the last moderator present, presided. The pastoral relation between Rev. G. W. Bull and the West End church was dissolved, and Brother Bull was dismissed to the Presbytery of Nashville, having been called to the pastorate of the Moore Memorial church.

Rev. C. W. Humphreys accepted calls to the pastoral care of Jackson and Fellowship churches. The committee of installation at Jackson church consists of Rev. C. P. Bridewell, to preside and preach the sermon; Rev. Samuel Young, to charge the pastor; Rev. N. B. Mather, to charge the people, and Ruling Elder Foster of Fellowship church.

The committee of installation at Fellowship church consists of Rev. C. P. Bridewell, to preside and charge the pastor, Rev. N. B. Mather to preach the sermon, Rev. Samuel Young to charge the people, and Ruling Elder J. A. Plunkett.

Rev. J. W. Atwood tendered his resignation of the pastoral care of Georgia Avenue church, requesting the dissolution of the pastoral relation, the church concurring in this

request. Action on this important matter was deferred to an adjourned meeting next week.

Rev. W. Lee Harrell was elected chairman of the committee of local Home Missions instead of Rev. G. W. Bull just dismissed to Nashville Presbytery.

The Presbytery adjourned to meet in the First Church, Atlanta, on Nov. 20th, 1903, at 10 a. m.

P. P. Winn, S. C.

#### The Twentieth Century Fund.

We have now a subscription list of \$51,658.29, raised in 58 churches, many of them weak country churches.

Of this amount \$15,480.84 was raised without cost to the committee, mostly by Drs. H. L. Smith and A. T. Graham. The remaining \$36,177.45 was collected by our salaried canvassers.

During the past year our canvassers, working for four and eight months respectively, collected subscriptions amounting to \$26,677.75, at a total cost of \$1,652.25, or a little more than six per cent of the amount raised. This is probably the most economical canvass ever made in our Synod by salaried agents.

Of these subscriptions \$13,619.19 has been paid, nearly \$8,000.00, during the past year. As a very large proportion of the funds collected on these subscription lists and from other sources for this educational endowment movement do not pass through the hands of the treasurer of the Fund, he has sought to learn, by correspondence with the treasurers of our various institutions, what amount they have received directly from churches and individuals in our Synod that may properly be credited to this Fund. Although the information is as yet very incomplete, no report having been received from the colleges for women in Charlotte and Red Springs and other institutions, contributions have been reported amounting to \$31,782.57.

The only discouraging feature of the work is the very small amount of the subscriptions to the general fund (i. e., not for special institutions), that have been collected by church treasurers and forwarded to the treasurer of the committee. We wish it to be well understood that every dollar contributed to the general fund is duly credited to the Presbytery from which it comes, and that each Presbytery will receive its full proportion in the final distribution of this fund, after the expenses of the canvass have been deducted, a special effort will be made this year to collect all subscriptions due, and church treasurers are again urged to co-operate with the committee in this work.

E. C. Murray, Treasurer.

Graham, N. C.

#### The Assembly's Home and School

There are 47 children in the Home and School. All are children of deceased ministers and of missionaries. It takes about \$500 per month to sustain them. The institution has, for the past seven years, been run on the cost system. Not one dollar of debt. We have no visible means of support. We do what we can and leave the rest to God and He has never failed us and we do not believe He ever will. Sometimes the clouds look dark and we do not know what to do. I write to tell you that the amount in our treasury is growing very small and we need your help very much. Winter is upon us and fuel and provisions are high. We need help now and now is a good time to give it to us. Reader, if you wish to experience sweet joy and much peace, help us in this great work. When you make your Thanksgiving offering, remember the Home and School. Money or provisions will be acceptable and we will be grateful to you for your assistance.

Faternally yours,

S. W. Somerville, Supt.

Fredericksburg Va.

Rev. P. H. Hensley, Jr., of the Cuban Mission, has been compelled by threatened sickness to return to the United States for a time. He is at present at Raleigh, Tennessee.

Rev. G. Campbell Morgan recently said to a London audience that a large proportion of the American people manifested an appalling indifference to religion. "Their prosperity made them snug and comfortable, and then they neglected religion."

### The Growing Victory.

[By Rev. Jndson Smith, D. D.]

Presented at the Annual Meeting of the American Board at Manchester, N. H., October 14, 1903:

It is a characteristic of Christianity to attempt the seemingly impossible, and gloriously to achieve what it attempts.

The scope and the explanation of this striking fact are found in the circumstances and words of the great commission. The crucified and risen Lord ere he ascended into heaven spoke his final message to his disciples: "All power is given unto me in heaven and in earth. Go ye, therefore, teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, and teaching them to observe whatsoever things I have commanded you. And lo, I am with you always even unto the end of the world." This is the program of the church to the end of time, not self-prescribed but appointed by the Lord. Divine power forever resides in the church and gives it assurance of victory. In the line of this movement omniscience leads and omnipotence re-enforces the church, and nothing is impossible. Men are not infallible; men are not invincible; but the deeper forces that work in this movement are not of man, but flow from the heart and throne of God.

All Christian history is one varied and voluminous illustration of the fact with which we set out—the achievement of what beforehand seemed impossible. For the sake of vividness we note a few of the more salient instances:

1. The first great problem which confronted the church was the conversion of the Roman empire. When our Lord was born in Bethlehem of Judea, the Roman empire stood at the summit of its grandeur and power. The heir of the ancient classical world, the learning and art and civilization of all the former ages were gathered into its possession. The career of conquest which had extended the sway of the city of Romulus over all adjacent lands and peoples, the most striking the world has ever seen, has run its full course, and the world was subject to Rome. The ambitions of statesmen, the dreams of poets, the largest visions of seers and oracles had been realized. Dominion, wealth, power, numbers, culture, prestige,—these all were with Rome, and Caesar's throne stood glorions and impregnable. It was into this world that our Lord sent forth the twelve, and this was the first of the nations which they were to disciple. Insignificant in numbers, without wealth, or powerful friends, or name, or learning, or power, living in a remote corner of the empire, identified with a despised race and religion—for these men to undertake the Christianization of the Roman world was surely attempting the impossible. The question might be raised, "Was their Master's summons the sublimity of courage and divine foresight, or was it the folly of an enthusiast"?

We know the course of events. The few score whom our Lord left in Jerusalem become five thousand in a day, are scattered abroad only to multiply their numbers, presently are found in every province and city of the empire; they are in the Roman armies, and even in the imperial household at Rome. At first they are too few and obscure to attract observation, and when they become known they are treated for a time with scorn and ridicule. But as they still increase, and their true character and faith become better known, the fagot and the sword take the place of wit and logic; and as they refuse to disappear or diminish, the arm of force is fully drawn and blood flows freely from east to west, and the pagan faith, wielding the full power of the invincible empire, pits itself against the Christian faith in a life and death struggle not sought by the Christians, but also not to be evaded. Men and women, young and old, laymen and clergy, presbyters and bishops, by the score, by the hundred, they went to their death as Christian martyrs, with a heroism that outrivalled the greatest deeds of Roman valor, till the sword was dulled, till the very lions fainted, and the enginery of destruction failed. And in the end the pagan faith of the ancient world lay prostrate and breathless; the Christian faith stood above undismayed, elate, triumphant. The Roman world had become Christian and the impossible had been accomplished. This was the first achievement of our faith, the most signal, perhaps the most complete success which the gospel has ever won. We are not likely to overestimate its significance. It is a presage of the final and universal triumph of the faith to which all prophecy looks forward, toward which all the

ages struggle, and all Christian hearts aspire. It was not the end of Christian history, but only the beginning. The church was not immaculate; its knowledge was imperfect; much was yet to be gained in the compass and depth and purity of the Christian life. But despite all discounts and all imperfections it was a splendid and glorious achievement, a proof that the gospel is from God and that at length it shall win the world.

II. Equally significant, though wholly unlike this in its main features, was the second great problem that greeted the church—namely, the Christianization of the tribes that overthrew the Western empire. Here were peoples, rude and uncivilized, but fresh and vigorous, with no deep-seated faith, no strongly centralized rule, no wealth, no great history—the elements of great states rather than the heirs of a great civilization. Some of them had lived on the borders of Rome and felt its majesty; some knew it only by distant report; but all soon came under the spell of the great name that had filled the world so long. Christianity belonged to the empire, was the only organization that survived its fall, and in the churches and bishops, the monasteries and monks, was naturally a center of the order in times of confusion and violence, a source of counsel and reverence and stable organization. The religion of the invaders, slight in its elements, loosened in its hold by migration from their original seats, easily gave way to the older faith; and presently Christianity arose afresh as the leader, inspirer, and molding power in all the life of the new peoples, and became the tutor of the nations of Europe. This was a new office for the church to assume; these were unwonted materials for it to work upon. And the issue, to the eye of human reason and forecast, must have seemed incalculable and uncertain. The seemingly impossible once more was attempted, with only divine providence as a guide.

Here, also, the course of events is familiar. Slowly these new peoples yield to the charm of the Roman faith and worship, and their life comes under its sway. Manners soften, sentiments refine, culture appears, and in the rich soil of rude but plastic and ingenious peoples the nobler virtues and graces take root, and a slow but most fascinating and glorious growth begins. One by one these tribes—Goths, Lombards, Franks, Germans, English, Scandinavian, Slavonian—now settled in place and consolidating into national life, become truly, imperfectly, but permanently Christian, and are united into one great Christian confederation by their common debt and obedience to Rome. The Middle Ages, often called the Dark Ages, are dark in some ways, often marked by violence and bloodshed, imperfect in knowledge and attainment; but it is an imperfect view that does not find in them also great virtues, splendid purposes, the thoughts and desires and worship that greaten heart and life, deeds that shine with a heavenly radiance, and a movement that steadily rises in range and leads to glorious ends. The days of Alfred, of Charlemagne, of Bernard, of the Crusades, the Cathedrals, the Universities—these are days of glory and of hope, even if clouds and storms at times sweep across the sky, and the goal shines like the evening star on the far horizon line. Christian Europe, the mother of us all, is the proof that in this second great problem of our faith the seemingly impossible was gloriously achieved and the sufficiency of the gospel for all its work was demonstrated anew.

III. A third illustration of the truth we consider is afforded by the great Reformation of the sixteenth century. Europe, with the exception of Russia, grew into one ecclesiastical organization, firmly knit together and presided over by the bishop of Rome. The development was natural; out of a primacy of leadership in suffering and service had grown a primacy of privilege and power and absolute authority. This power was too great for human nature to wield without abuse; the temptations to tyranny and selfishness became overwhelming; the freer spirit in the church at large, and in the advancing nations, found itself checked and fettered, and the cry at length arose and deepened and became imperative for a reform of the church in head and members. Doctrine and government and life were corrupted, and the evil was widely felt; but so intimately was it joined to the very framework of society and the idea of the mediæval church that the remedy, even if clearly discerned, was extremely difficult to apply. Reform must come or the church will fail and

the gospel perish in the earth. A few high-minded bishops attempted reform, but in vain. The universities called for it, but could not effect it. Councils were summoned, with the aid of princes and the emperor, and toiled upon the problem, but without success. And as the fact of disorder and the necessity of reform deepened, the sense of the difficulties in the way of effecting it grew more intense, and a profound unrest fell on the minds and hearts of all the more elevated men of all orders throughout the European world. Here, once more, on quite a new arena, and in quite a new order of facts, Christianity must attempt the seemingly impossible.

The story that tells how this new problem was solved is familiar to us all, and full of glorious meaning. A German monk of peasant origin comes step by step into a personal experience of the great central facts of the gospel, and into a simple life of faith in Jesus Christ as the divine redeemer of men, and into a rock-like assurance of the truth and authority of the Holy Scriptures which bring these facts to view. He is full of joy and hope; he deems himself in absolute harmony with the church and its authorities, and he fills his professorship in theology at Wittenberg with abundant and varied teachings drawn from Scripture and verified by experience. The abuses of the times in the sale of indulgences come to his knowledge, and he assails them as an enemy of the truth, and presently learns with astonishment that they are justified and defended by papal authority. And little by little, as his vision grows more acute, he finds himself opposed to the doctrines and practices of the church, and is compelled by conscience to cry out and to "open his mouth wider and wider," till at Wittenburg he challenges the authority of the church, and at Worms, in 1512, breaks with pope and emperor, and sounds the call for reform so as to be heard in every land in Europe. Souls like his own are drawn to him; his courage wins new adherents; the nations awake and other leaders appear; the triple crown is toppled; the papacy is divided; and the reform that seemed impossible is achieved.

IV. In the modern age of missions, as must be obvious to all, we have in hand a problem in all main features like those we have been considering. The great issue is still in the future, but the movement has begun. That the attempt seems audacious even to the degree of impossibility will be plain in a brief review, and that the outcome will be a glorious success the story of the epochs we have surveyed makes probable even to full certainty. Certainly until the obstacles are greater than any we yet know or than have been met in former days, no delays, no disasters, no seeming defeats can warrant despair or even justify a doubt of the issue.

It was not a day of aggressive Christian life in Great Britain when William Carey surveyed the heathen world and pleaded its claim on Christian hearts and gave himself to the conversion of India after he had drawn his own church into the enterprise. Neither was it a day of abounding religious zeal in America when Judson and his comrades devoted themselves to foreign missions and called the American Board into existence.

Mark the course of events in the century that lies behind us, and note their meaning and the direction in which they move. Three years since, as the nineteenth century was nearing its end, the Protestant Christian world gathered by the representatives of the foreign missionary work of the age, in Carnegie Hall, in New York, to review the past and to forecast the future. To the Board was accorded a leading part in convening this Ecumenical Conference, and it is most pertinent for us to study its facts and conclusions. Note first the conference itself. It was held in America; it represented Protestant Christendom; nay, the world was there; every land which missions have visited—America, North and South, Europe, Asia, Africa, Oceania—no such ecumenical gathering had the sun ever looked upon before. And they were gathered exclusively in the name and interest of foreign missions; it is doubtful whether any other object could have commanded such attendance. The interest of the general public in the sessions of these eleven days was something grand and quite phenomenal. It grew as the days went by, as the discussion widened, and the sense of the greatness of the work considered became more clear. No political conclave could command such interest for eleven days. It was striking to note who they were that felt this interest. The members of the conference of course; the Christian people of

the vicinity naturally; but also the body of active citizens and business men in the great city.

The work itself which was under review revealed a sublime unity and power through all these mighty years. There was growth in experience, in knowledge of the world and of the peoples to be won, in the methods of work which are most effective. This belongs to everything human, and will to the end of time. But the problem was the same at the end of the century as it was at the beginning; the motives and great aims of the men who spoke at New York the same that animated Carey and Judson, nay, the same that led Paul and the other apostles to their wide travels and mighty work. These men were fulfilling the great commission—discipling the nations, invoking upon them the triune name, and setting them in the order and power of an endless life, under the leadership of the divine Redeemer, just as their predecessors had done since Christ ascended to the Father.

The progress of this great enterprise was as clear as the sun, and inspiring beyond the power of expression. We did not celebrate the final victory, but we beheld a march, as steady and victorious as that of Alexander, or Caesar, not without checks and grave disasters, but resistless, and ever on and on with the certainty of the glorious issue lighting every path, inspiring every heart, and rousing every virtue as with the trumpet call of heaven. A glance at the salient facts here brought to view must suffice to show how reasonable was the expectation of final victory that deepened as we sat together in those heavenly places in Christ Jesus.

For the half-score foreign missionary societies in Protestant Christendom in 1800 we counted 249 societies exclusively devoted to this work, and two hundred more auxiliary thereto, representing substantially every Protestant denomination in the world. The missionary host, in place of the few score a century earlier, numbered 15,600, and by their side stood five times as many native laborers, working to the same end. The living communicants in mission churches were nearly a million and a half and the adherents five millions, practically all of this the measure of growth in the century. The educational work of missions had a like happy growth and noble proportions, and assured us of the permanency of all other gains.

Even this is but an imperfect measure. The rate of growth has been constantly accelerating; the last twenty years equal in gains all the eighty years that precede. The century has been marked by all the features of a pioneer work. The lands and the people have been for the first time visited and surveyed; the languages mastered; in many cases reduced to written forms for the first time; the Bible has been translated into more than 350 different tongues or dialects and school books prepared in the same; schools have been gathered, developed, classified, and made popular; Churches have been organized, trained, and brought forward toward self-support and self-direction. This necessary, but slow and difficult preliminary task has hitherto absorbed a great part of the available force and energy; but it is now substantially done. An able and experienced missionary force is in place and at a point of unprecedented power and productiveness; a native force five times as numerous, well trained, and sympathetic and capable is ready to co-operate in some places to take the leading part. The time has come for a swift, concerted, vigorous, and determined advance; and we may expect to see the product of the work doubling in seven years, soon in five years, and soon with increasing rapidity. As these facts come clearly to view, and their meaning grows plain, and their tendency is studied, confidence, courage, enthusiasm, rise to commanding strength. It is no wonder that when the great conference closed the tone of feeling and speech became solemn and triumphant, as if we saw our Leader lifted up and drawing all men unto him.

Ours is a kingdom great and strong. In its service there are burdens to bear, losses to encounter, delays to endure; but never defeat, and never despair. Dangers do not dismay; checks and disasters do not overwhelm; "the gates of hell shall not prevail against it." It has won in every great encounter; it will win everywhere and forever. It is the Eternal City, of which Horace vainly sung and the Romans dreamed, with which the Scriptures are filled and the Christian centuries resound, and on which the ages wait.—The Assembly Herald.

## Marriages.

ALSTON BULLOCK. — At Nntbnsh Church, October 28, 1903, by the Rev. E. P. Bradley, Mr. Junius E. Alston and Miss Lucy Graham Bullock.

## Deaths.

'Did they know you were coming—they  
Who had won in the race for home?  
Had they heard that the Lord had sent  
The message for you to come?  
Perhaps to the friends whom you loved  
was given  
The joy to make you at home in Heav-  
en.'

M'LEAN.—God in His wisdom has removed from our society, by death, our friend and member, Mrs. P. C. McLean.

Resolved 1st. That while we mourn deeply the loss we have sustained in her death, we bow in humble submission to God's will.

Resolved, 2nd. That we hereby bear testimony of her high Christian character and her interest in the cause of missions.

Resolved, 3rd. That we tender to the members of her family our heartfelt sympathy and that a copy of these resolutions be spread upon our minutes and a copy be sent to the Presbyterian Standard.

Pauline Stamps,  
Nelia Shaw,  
Committee.

M'DONALD.—Miss Elizabeth McDonald departed this life, August 31, 1903, age 60, and was interred at the family burial ground, Crane's Creek. She was a faithful and consistent member of Union Presbyterian Church.

MAY.—Mr. William May, an earnest and loyal member of the Carthage Presbyterian Church, was "gathered to his fathers" in Winfield, La., Oct. 12th, 1903. Mr. May was in his 52nd year, and leaves a loving wife and daughter to mourn their loss. "How blessed is the righteous when he dies."

FIELDS.—Julia Blake, the five-year-old daughter of Mr. and Mrs. C. L. Fields, fell on sleep Oct. 22nd. "Suffer the little children to come unto me, and forbid them not, for of such is the Kingdom of God."

TOWLES.—Mrs. Mary H. Towles, widow of the late Rev. D. T. Towles, died at her home, Crab Tree, Haywood county N. C., on Nov. 4th. She was buried by the side of her husband near the little church, to build which they gave the land a short while before death. The funeral services were conducted by Revs. S. W. Newell and Frank D. Hnnt. A large crowd of friends and neighbors gathered to testify their respect for her

## A Sermon to Young Ladies.

(Read before the Fayetteville Presbyterian Union.)

When Pharaoh, after many broken promises, again consented to let the children of Israel go, with the provision that they should leave their flocks and herds behind, Moses refused this condition saying: "There shall not a hoof be left behind," giving as his reason, "We know not with what we must serve the Lord until we come thither." (Exodus 10:26).

It is these words of Moses, spoken on behalf of God's chosen people, that I wish us to consider together and apply to ourselves, for are we not God's chosen people, "chosen in Him before the foundation of the world?"

These Israelites, after years of cruel bondage, were now to come into a glorious liberty. The God to whom their great ancestors had testified as "the God which fed me all my life-long" would now lead them to "a land flowing with milk and honey." Deliverance from a service of rigor demanded a service of love. Love expresses itself in service. Service requires or includes a sacrifice at least until we have reached the high plane where we "count not our lives nor our ease dear unto ourselves."

I need not speak of the analogy between the bondage and redemption of the Israelites and of ourselves as sinners. Also I shall take it for granted that we are all willing to admit that gratitude and love require as much from us under the gospel as from them under the law.

The demonstrations of these subjects are the firstly and secondly of my discourse, and really constitute the sermon which you have heard preached often, and possibly at length by much better sermonizers than I. So, woman-like, we will jump at once to the application, as so far I have heard no objection to a woman making an application; and the minds of any who have been scared by the title of this paper will be relieved to find that after all the sermon was preached by one duly ordained.

"We know not with what we must serve the Lord until we come thither." Our text pre-supposes that something will be required of service or sacrifice or both. It does not remotely hint that what is required may be withheld. Though what I may say is equally true of any Christians, I am addressing myself especially to the members of our beloved Union, who are young in the work or in the Christian life.

When you first put your name on the roll of this society what was your intention? Was it to do everything you could for the cause? To give just as much as you were able, or was it to give a sum which you scarcely miss and do nothing, or to give as much as possible and do nothing? How familiar to us all is the reply. "Yes I will join if you don't ask me to do anything." If we join in the spirit of the text we come with means, talent, tact and time so consecrated that we are willing to do anything that it appears we should do. We are all agreed on one thing—that we must give something, else we would not have joined. Are we all agreed that we

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must give as much as we are able—not all to this cause, but its proper proportion? The text seems to teach a new way of measuring our contributions. We must be ready with whatever may be required. Each form of work makes its own calls for support. So it seems that we should give not only in proportion to our own means, but in accordance with the demands of the work. Not merely must we give more that the work may increase, but is the work increasing? We must give the more. The work demands it.

Then I am sure that we are all agreed that we must pray, but I am just as sure that none, or very few of us, pray enough. This is sacred ground, this holy of holies of our lives. So I will not ask you, but we will all ask ourselves, "Do I pray enough for this work?"

Now, at last I have come to the part on which we are not all sweetly agreed, the doing. How many of us, though we give and pray, are doing anything for the Master? Doing the many things that can be done for the furtherance of this and other good causes? Doing anything around us that may uplift and help, after nearer duties have been attended to? When we decide to enter the Christian life, "We know not with what we must serve the Lord until we come thither." After that, circumstances will largely determine for us. God evidently intends us all to do the work which He places within reach of us and calls some to go "far off."

Need I say that there are some to whom God shows just as plainly that He asks no public or semi public work—not from lack of ability, for everybody can do something, but because He has already filled their hands. I scarcely think it is necessary to mention this. That dreadful spectre which haunts the minds of the brethren when they write on the woman question in the solemn column—the woman who neglects her home and husband and children to attend missionary and other meetings, and who disproves the article that appeared in the pretty column of the previous issue on "A Wife's Devotion," and

that in the following number on "A Mother's Deathless Love"—that dreadful spectre, I say, never haunts these meetings. Neither have I ever seen her at any other. I have worked in home and foreign missionary societies in more than one Church and in more than one State, and if she ever worked in the same it was in such an obscure corner that she was not recognized. I am very sure she was never given any honor or service, since she is not the kind of woman her sisters admire or delight to honor. But I think she was not there. I think her tastes lead her in a different direction.

So if there is any tired little woman present who has worked two or three weeks getting things at home in smooth running order that she might slip away for a day or two of inspiration at this meeting let her not ask despairingly, "What more can I do?" For we say, nothing more. We wish you to bear an easy mind on that point and get as rested as you can. Your part is to give and pray. "But there are others." And these are they for whom this application is intended.

We have three of our talents yet to be disposed of—tact and talent and time—and the greatest of these is time. How many of those who have leisure are willing to give some of it to this work? Most requests for help meet with the answer, "I haven't time." When "I hadn't time" was offered as an excuse to my old teacher he invariably replied "You had all the time there was." So have we all the time there is. The only question is, what shall we do with it? "My hands are so full!" What are they full of? Full of embroidery, books, music, pictures, flowers, frills and what not? These all imply leisure unless they are the means of livelihood. And some of the Christian's leisure should be consecrated. Then the tact and the talent will come into use. Otherwise they lie fallow.

We all love beauty, and there is nothing wrong in beautifying everything we can. But don't let us forget that proportion is one of the first elements of beauty. Too much embellishment, and the effect is lost. If all our time or all our leisure is spent in selfish pursuits, however elevating, then the highest beauty of all, beauty of character, is sacrificed. For we are shutting our hearts to our neighbors' needs—pinned tight with a crochet needle, perhaps, or letting a little doiley eclipse the view of the whole heathen world. "Simplify! simplify! simplify!" the women's magazines are telling us. But is anybody doing it? The wrong is not in beautifying, but in forgetting one of the fundamental principles of true art, that whatever is beautiful in itself is always beautiful. O! if we would remember that, how much time it would save! How many stitches! How many beautiful articles of household and personal adornment might remain till they wear out instead of being discarded because of a mere change in style! Three continents of women waiting breathlessly every spring and fall to learn whether puffs shall be at the top or bottom or the middle of the sleeve! Whether

skirt braids forsooth shall show an eighth of inch or not at all! And then we say wearily, "Fashion is such a tyrant!" Why, no, she isn't. She does not have to be. At the sound of her coming we all bow down and say: "Walk right over please." And the puppet does; and the men who pull the wires smile with satisfaction on the performance and pocket the money. These things account for the small amount of leisure which most women have to spare for Christian work. But is it not just as wrong to spend all of our leisure for our own purposes as to spend all of our money on ourselves? "So little done, so much to do!" And so few willing to do it!

To return to our own society, besides the duties of the officers, there are many things that every member can do: The locking up of old members, the securing of new, the helping to collect dues or other money, the making of clubs for the periodicals, distributing of literature and sample copies, the wooing of the unwilling to read in many artful ways which tact will suggest, the helping to prepare programs or gleanings suitable articles for such in your own reading. These and many other things will suggest themselves to you, and every other cause in which you are engaged will have its own details.

To accomplish this, some of the prized, or alas! unprized, leisure must be sacrificed. But "We know not with what we must serve the Lord until we come thither." It may mean to you that you must sacrifice the gratification of your tastes to some extent; that you must cultivate the head and the hand and the voice less in order that you may cultivate your heart more, and also that portion of His vineyard which He intends you to till. It may be that you are one of those whose leisure is so little that to give it is the greatest sacrifice you can make. With many of us that must be so. But "We know not with what we must serve the Lord until we come thither."

We all know that God's people do not give enough of their means for His work. But outside of the pastorate I believe they give more largely of their means than of their time. How few give any time at all! How few follow in the footsteps of Him who came not to be ministered unto, but to minister." How manifold the ministries! the common ministries! the commonest! These must not be neglected for missionary or other societies, or we cannot believe that such work will be acceptable in His sight. "These ought ye to have done and not to leave the other undone."

We have all believed that we must give us our means and our prayers to God's work, and if we can so apply this text to ourselves as to see that we must also give of our time and our endowments of heart and mind, the preacher's sermon and our application will have had the desired effect.

Emma Cotton MacDonald.

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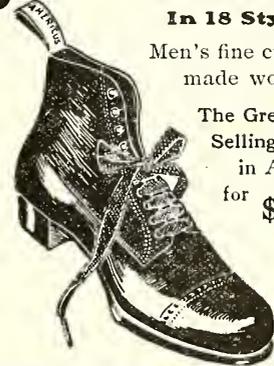
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No Variation

## The Home Circle.

Shosaburo Aoyama, a Japanese Christian Gentleman.

I was born January 4, 1843, at Okazaki, a city in the province of Mikawa. My father's name was Mokuemon Yamaji, and my mother's Tayo Yamaji. From generation to generation our family served the feudal lord (of Okazaki), and my father for a long time acted as his deputy. I was the youngest of seven sons. When I was eleven years of age a relative named Aoyama, who had no son of his own, adopted me, and I took his name. According to the custom of that time, I devoted myself diligently, day and night, to the study of literature (Chinese and Japanese), and military art. Being naturally dull, however, my progress was very slow. Every night my mother, while occupied with her household duties, required me to read primary history, and herself told me about the heroes of ancient and modern Japan, and taught me the duties of a warrior (samurai), and endeavored to cultivate in me strength of will. Although adopted by the Aoyama family, and often visiting them, I continued to reside with my father and mother until I was sixteen or seventeen years of age.

When Commodore Perry came to Japan I was about ten years of age. His coming awakened the country as from sleep. For more than two hundred years there had been a period of peace but now the weapons, which had long laid hidden away in boxes, were brought forth, and there was a revival in the study of military art. There was likewise a revival in letters, and Chinese literature became very popular; but my inclinations were not toward literature, for I wished to serve my lord as a soldier. I became proficient, excelling especially in the use of the spear and in artillery practice. At the age of twenty, however, the new methods of foreign gunnery were introduced, much to my dissatisfaction (for I held to the old), and I remonstrated with my superiors. They, however, explained the shortcomings of our own and the merits of the new, and told me also about the real condition of foreign countries. I was greatly interested, and from that time became a zealous student of foreign gunnery. I also devoted myself to the study of foreign science, and, among other books Natural History and Elementary Physiology, written by Mr. Howson, a missionary to China, were of great benefit to me. At the end of these books there was an account given of Jesus Christ, and the wisdom and power of the Creator was described. This I read repeatedly. It was easy to understand about the Creator, but I couldn't understand the least bit about Jesus Christ. At this time the feeling against foreigners was intense, and the principal subject of discussion was the driving of them away, and the closing against them of our harbors; and hence even those who read such books as I did were persecuted. But the current of events was too strong for the conservatives. Civil war was breaking out. I was then twenty-three

or twenty four years old. The ancient weapons of Japan quickly proved inferior to the better foreign weapons, and wonderful changes began to work in everything. At that time I was sent to Kyoto, as a military officer, to arrange for sending forward artillery in the war with Choshu (Yamaguchi). While I was staying there I was promoted to the position of diplomatic officer (in dealing with other feudal lords). I thus had an opportunity to increase my knowledge greatly, for I met many famous military leaders, and visited the domains of other feudal lords. Heretofore I had spent my whole life in Okazaki, and my knowledge of other parts of Japan was quite limited; but now I came to understand the condition of the country as a whole. At that time the situation changed rapidly, and battles being fought at Kyoto and Fushimi, the shotgun was overthrown, and the mikado was restored to power. Meantime I had been cast into prison for opposing the government, and there I remained until the war of the restoration was ended. While I was staying in prison I pondered deeply over the question as to whether it was possible to harmonize Confucianism with foreign science, so that both could dwell together in the land. But the course of events was so rapid that it seemed that not one old thing was going to be left, and I searched in vain for some foundation principle that might serve as a guide for the mind of the new Japan. I thought that possibly, in the systems of foreign countries, there might be something similar to Confucianism, but I couldn't find anything.

In August, 1867, I was released from prison, but my troubles were not over. I had had much trouble from my childhood; trouble in connection with being adopted into another family; trouble inherited from the new house into which I had entered. Then, when I was cast into prison I was in great poverty. In 1868, however, the old officials were all dismissed, and those who, like myself, had been in prison, came into power; so the despised theorists became the high officials. The government in my feudal lord's domain was now exactly to my fancy, and I considered that the time had come when I could put into practice the new knowledge which I had gathered. But much disappointment was the result for the most part. Just at this time there was published the translation of a book called Self Help, by Smiles. In this book there was written much about missionaries, and the deeds of heroes, which I greatly admired. I read it several times, searching especially for the fundamentally different point of view which evidently distinguished the West from the East. At this time I was commanded to lead back to Okazaki the samurai who were gathered [at the residence of my lord in Yeddo. This gave me my first opportunity to visit Yokohama, meet foreigners, and utter freely my inmost feelings. Then it was that I was told that Christianity is the foundation of Western civilization. With that began my desire to study Christianity. The national law, however, still pro-

hibited, under the severest penalties, any such study, and as there were no books, I could not do anything. Nevertheless, I fairly hungered and thirsted with my desire. It happened, then, that one of my friends, who had been to America and Europe, returned. He had with him a Chinese translation of the New Testament, and he showed it to me. Then I told him what I wished to do, and my desire to possess the book, whereupon he gave it to me with pleasure. I, as delighted, and read it many times, day and night. But the principle of it as entirely beyond my understanding, and I felt very foolish because I could not understand it, and many times I cast it aside; but always took it up again. As I think of it now it seems like a dream. The cross of Christ was a special stumbling-block to me, and as a soldier I was greatly dissatisfied with the timidity of the disciples. I continued to read the book over and over again for four years, and gained no light. I wanted to read the Old Testament also, but could not get one.

In 1871 the Daimyates were abolished, and the present system of Prefectures was established. Most of my friends got government positions, and went away, and it was necessary for me to find something to do, so I decided to go to Tokyo with my family. It was now the summer of 1874. It was at this time that I tried to pray to God secretly. I read books on the evidences of Christianity, and the like, and I began to venerate God. My main purpose in going to Tokyo was to obtain a chance of studying the Bible, and, as I already had three children, to give them an opportunity of being educated in the new knowledge, and to bring my whole family under the influence of the new religion. When I first came to Tokyo I was introduced to Dr. Thompson by the same friend who first gave me the New Testament. I told him my hopes, and expressed the desire to become his pupil. He treated me with great kindness. After that, every day, in company with four or five friends, I studied the Old Testament at his house. On Sunday I went to Church with my family, and studied the Gospels of Luke and John with Dr. Verbeck. I felt I was beginning to understand their meaning, which is that Christ, with a nature that is both human and divine, is our great Saviour. I soon asked to be baptized and was baptized by Dr. Thompson. My old friend sought to persuade me to get employment with the government, but Dr. Thompson told me it would be a difficult thing for me to keep the Sabbath holy, and, if possible, it would be better to seek some other livelihood. As my allowance as a samurai was still coming to me as before, I was able to get on without trouble. I taught Japanese to Miss Schoolmaker, and afterwards to Dr. Imbrie and Miss Youngman. While doing this I studied the Bible, and began to tell others about the way to believe in Christ. In 1876 the theological school was established, and I studied there for over two years, greatly to my benefit. I was shamefully slow in my spiritual development; I found it hard to believe

in miracles; I thought that God was not above the reason, and, indeed, that God and reason were almost the same thing. But I did not wholly reject miracles—I looked upon them as historical events, and waited for clear evidence that would allow me to believe wholly. But in the unknown time the Holy Spirit was sent. I had a great struggle, too, with my old habits. We began family prayers. The children grew in knowledge. My own weakness, and the power of old habits, were revealed to me continuously, night and day; nor had I any power to overcome them—any power of my own. I was in great distress, and could only exclaim, "O, wretched man that I am!" As I look back to that period I feel it to have been the period of my greatest suffering. Though I believed in Christ, I did not receive His full light, I saw the dim light in the far distance; though I was reformed, I sometimes felt hypocritical, yet I believed that God would surely help me.

For five years after I was baptized I preached the gospel within and without the city of Tokyo. In the spring of 1878 I was told that Simonoseki was to be made an open port. It was, therefore, my desire to begin to preach the gospel in that place, and with my friend, Mr. S. Hattori, I pledged myself to that work, and in April of that year we proceeded to that place. As soon as we began to preach there arose a bitter persecution, and we had no place in which even to stay. But in the midst of the persecution, and in a short time, many became Christians; and at various places around there were inquiries, so that, on Christmas, 1879, we were able to organize a church. Mr. Hattori then went to Yamaguchi, and Mr. Nakashima coming to the field, the gospel was preached in Hiroshima, Yanagawa, and Kokura. As I had been ordained before leaving Tokyo, went about from place to place baptizing the converts. In the spring of 1881 there was a revival in Tokyo and Yokohama, and some Christians coming from there, we held meetings night and day.

In the spring of 1883 my wife, who had been bedridden for five years, died, leaving six children, so that both within and without my household I was made to suffer; but the Lord made it all work out for my spiritual good; and led me in the true way. Afterward I became the pastor of the Yamaguchi church, and at that time there was an attack of the new theology, and it seemed as though the churches in this region, and myself as well, would be overwhelmed; but we withstood it, and made firm the foundations. It was a great benefit to my faith, but there were many among the Christians who never recovered.

I have spent nineteen years working in this region—eleven years at Simonoseki and at Chofu, three years at Yamaguchi, one year at Yanagawa (Kynshu), and four years in Usuki (Kyushu). During that time I have enjoyed the sympathy of Dr. Alexander, and he has done many favors to my family. I have had twelve children—by my first wife, seven, and by my

second, five. By the grace of God ten are still living. The eldest son was graduated at McCormick Theological Seminary, and is devoting his life to the gospel minister. I rejoice in this. Dr. Alexander was at great help to him. I rejoice, too, in the fact that my eldest daughter is the wife of a pastor.

It is plain that wonderful changes have taken place in Japan since the introduction of Christianity, but the changes are so various, and the causes so mixed, that it is hard to say that Christianity is the sole cause. Nevertheless, that it was a most important cause, all must admit. Of course for the most part, Eastern customs are sprung from Confucianism and Buddhism; such for example as the honouring of men and despising of women, and the division of society into ranks. But evil customs in Japan are being gradually rooted out. If it is asked why Japanese break with old customs so readily, the answer is, that they realize that this must be done if Japan wishes to rival civilized countries of the West. Feudal government has been abolished, and constitutional government established in its place with good effect. In the homes of the people the rank of women and the relations of man and woman are improving. It is impossible that educated women should be treated with contempt. There are two things, however, which are not yet established—first, the destruction of the customs characteristic of people of high rank; and second, higher education among the women generally. But it is clear that these will gradually improve. Thus the people are coming to look upon these various changes as evidence that Confucianism and Buddhism are losing their power. The new wine will not be put into the old bottles. The old house has to be broken up in order to build a new one. If we wish to associate with foreign peoples on terms of equality, our customs must be made to conform to theirs. Now, if the many changes be examined carefully, and traced to their source, it will be seen that they all sprang from ideas revealed in the Bible. So the people in our country must come to Christianity in the end. Many among the learned men, the statesmen, and the business men, often confess this. These people, however, are in no haste or anxiety for their own salvation; they favor their wives and children becoming Christians, and the country as a whole becoming Christian. Thus Christianity has been preached among the Gentiles, and they believed. One is surprised, therefore, at the smallness of the Church; but there are reasons, both within and without, for this state. Within the Church they still depend too much on the reason and knowledge of

men, and not on the power of God; and the poison of the new theology is still at work. There are other causes, which I will not mention, but I believe in the final victory of the cross. Pray especially for the outpouring of the Holy Spirit upon the churches of this land.

Please pardon the confusion of ideas, and the brevity of this sketch of my life. Shosaburo Aoyama.  
—From Missionary Principles and Practice.

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## Our Young People.

### Pauline's Silk Dress.

When Pauline first united with the little church, she had meant to do great things. Of her own accord she had given up the large one with its beautiful music, its stained windows, its soft carpet, because she thought the smaller one needed her more, as indeed it did.

It was a sacrifice, and she meant to work hard. Her father was well situated, she was an only child, and her time was all her own. But gradually the things of the world crept in, obscuring her spiritual vision. There were the Saturday night parties that left her too tired for Sunday school next morning. There were the social events and functions that often came Wednesday evening, excluding her from the prayer meetings. There was the young people's society that she did not often attend because it took too much time to prepare and read up on the topics. There were the calls among the old people and the children, and the little attentions she had been in the habit of paying the minister and his family.

Young, beautiful, gay, and pleasant-loving, she had a large circle of friends, of course. No one could help loving Pauline if they tried. She was too lovable herself.

So the new life shut out the old, and Pauline stifled her conscience with the promise of doing better by and by. But "by and by" did not come. Each succeeding season found her more fully engrossed with the whirl of gayety and engagements into which she had plunged herself, and gradually her ear became less sensitive to the whispering of the still small voice. And this was not all. The new life took her money as well as her time. Her father gave her a generous sum each month, but after her ribbons and finery were paid for, together with her millinery and dressmaking bills, there was nothing left for charity or for the doing of good. Before the month was up, her money was gone and she was in debt besides.

When she had first put her name on the church book of the little church, she had pledged herself to give each month a certain amount toward keeping up the salary. At first this had been easy, then lapses with irregular contributions came, and lately she had fallen into the habit of not paying at all.

About this time Aunt Anna came to visit her. Aunt Anna was quiet and gentle with a sweet, lovely face over which the storms of life had swept without marring its serene and tranquil beauty. Somehow she carried in her atmosphere the outward sign of an inward grace. With so much love and thought for others in her heart, it shone forth upon her features, making her a benediction to those about her. Pauline's own mother being dead, she turned to this beloved mother's sister with open arms and a full heart.

"It's perfectly lovely to have you, Aunt Anna," she would often declare, in her sweet, impulsive way. "I feel

better already. I'm never going to give you up, never."

It was at the breakfast table one morning. Father had just given her her money for the month. An alluring little heap of silver with a shining gold piece in between. As he left for the office, Pauline picked up the paper. On one of the pages, in bold black lettering, was the following:

"Great Clearance Sale.

Annual Sacrifice of Silks. For this morning only.

All our \$3.00 and \$4.00 silks will be sold at one-half price.

Come early and secure a prize."

Pauline turned to Aunt Anna. Her eyes were sparkling. "Listen, auntie," she cried, and then she read it. "Isn't that lovely?" she added. "Just when I was needing a dress, too. Come, now, put on your bonnet, and we'll go down and select a pattern. I think I'll get one of blue. Blue always was my color, and father likes to see me in it, next to white. There's that party at the Neals'. I must look my best for that."

Aunt Anna was sitting by the window.

The dining room was pleasant and sunny, and very often they spent an hour or two there after breakfast.

"Come here, dear," she said, fondly.

Pauline went over, seating herself on Aunt Anna's lap. "Well," she began smilingly, kissing Aunt Anna's soft crown of hair, "what is it?"

Aunt Anna stroked thoughtfully the plump, white little hand. "Have you seen the minister lately," she asked, suddenly, "or his wife?"

Pauline looked a little surprised. "Only at church once in a while on Sunday mornings," she answered. "Why, Aunt Anna?"

"Nothing, I only was down there yesterday," she replied, "and it struck me that they were being neglected. And that reminds me, Pauline, my dear. You must pardon your old aunt for the question, but have you been keeping up your church dues?"

Pauline flushed, soberly, "I haven't.

I'm ashamed to acknowledge it, but I'm behind several months. I meant to keep up my dues, but you know how money goes, and"—

Aunt Anna put an arm about her. "Let me tell you of my visit," she said, gently. "I went down to the parsonage yesterday afternoon. You had gone to Miss Preston's reception. I need not tell you of the house. You have seen it for yourself and know how plain it is. Hardly chairs enough to go round, and the carpet faded and worn. But it is not of that wish to speak. I found the minister's wife sick with a cold and high fever. Her eyes were large and bright, her cheeks crimson. She ought to have been in bed with some one to care for her, yet instead of that, she was sitting up in a chair, trying, with her poor, trembling fingers, to mend the children's flannels. There are five of them, you know. The baby had had the croup the night before and lay on her lap. Some one had sent for the minister and he had been obliged to go. In the kitchen, Esther, who is only twelve years old, was washing the dinner dishes. Such a little mite of a

## Card from Mrs. Person

Can it be that Most of the ills of Life can be cured through the Blood?

I have confined the recommendation of my Remedy to troubles that had their origin in impure blood, or a "rundown" system, and yet I know it can do more.

Five years ago my Remedy cured Mrs. J. S. Thompson, of Hasty, N. C., of ladies' trouble, and since then she has used it as a family medicine, and now I have her testimonial where it carried two of her children safely through an attack of typhoid fever.

My Remedy cured a case of kidney trouble in my own family, of six months standing, after all medical treatment had failed, and the party was regarded as a doomed man. Finding that he was rapidly declining, we tried the Remedy, and in two weeks a great change was apparent, and in two months he was well, and the cure was permanent.

I have known it tried in a well-known family in this State (whose name I am at liberty to give) for puerperal fever, when four doctors in consultation said that the patient could not live many hours, and it cured her. The reaction was immediate.

I saw Mr. Fred Howell, of Goldsboro, N. C., when he was down with consumption. I saw him again recently, a well man, after using the Remedy two years.

I have seen two ladies suffering with cancer of the womb (and knew of a third) and I have seen them perfectly cured, after having used my Remedy and Wash for about a year.

I have known it to cure a great many cases of stomach trouble that had failed to yield to any other treatment.

I have known it to cure four cases of nurse's sore mouth, after all medical treatment had failed.

I have known the Wash to cure a case of bladder trouble, when the physician said an operation alone could reach it.

In the beginning of my business career, twenty-one years ago, realizing what a powerful agency for relief of the afflicted was in my hands, I went to the medical fraternity of Raleigh and invited them to investigate my claim that I had a specific for troubles that came from blood impurity. I invited examination to the end that it might be generally used by the profession, if I could substantiate my claim. I offered to accept any number of test cases that would satisfy them in regard to the merit of my Remedy and I would cure them free. I only asked them to agree to watch the result of my Remedy and if I cured every one, for them to agree to acknowledge it publicly. But this, they said, would be "unprofessional" and an "irregular proceeding," and they therefore declined, although I offered to give them officially my full formula.

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household, and yet, in looking at her, I felt instinctively the merging of the child into the woman too early."

Pauline's face was still flushed, but she was listening.

"I sat down by the minister's wife," continued Aunt Ana, still gently, "took the flannels out of her hands, and mended them myself. Such poor, thin, worn underwear, it made my heart ache to see them; and then, Pauline, before long it all came out. Such a sad, sad story, and you must forgive me, dear, but all caused by the selfishness and thoughtlessness of those who should have been pillars, but who have proven themselves reeds. Broken promises made, too, before the Lord. I'm telling you this, my dear, because I want you to realize the importance of always keeping your word, of paying your church dues. Because you, and other members of the church, have failed to do this, you have given these dear, consecrated people heartaches innumerable, and plunged them—I am not exaggerating dear—into positive want."

Pauline stated. "Is it so bad as that, Aunt Anna?" she cried. "Oh, I'm sorry!"

"I knew you would be dear, and because of this I am telling you these facts.

A great many people think that their obligations to the Lord can be paid any time; I don't. I always object to this haphazard way of giving. It is dangerous, and between times the pastor and his family, unless the church is large and flourishing, and can carry these delinquent ones, may be really suffering. The minister's wife told me herself that if they hadn't had credit, they would actually have gone hungry. Think of that, Pauline. Already they are three hundred dollars behind on the salary, and there are other debts, and yet every cent of this has been pledged. I can't tell you how it grieves me to see people so dishonoring their Master. My dear, I want to see you a useful, earnest, consecrated, working Christian. You have the ability, the charm of manner, the pleasing personality that could make you a power for God if you don't let the world spoil you. Don't permit it, Pauline. Say to yourself: 'Lord, here am I, Pauline Williams. Take and use me.' Keep nothing back. Give yourself freely, unreservedly, fully, and I need not tell you of the joy that will be yours. That is all, dear. Forgive my little sermon, but my heart has been in this. Now, shall we go and look at the silk?"

Pauline rose slowly. "No," she answered, quietly; then she stooped and kissed Aunt Anna again. "Thank you for telling me," she said, a trifle unsteadily. "I didn't know, and I'm ashamed of myself—bitterly ashamed. I never really meant not to pay the sum I'd pledged, and yet there is no excuse. I've bought things I didn't need, and I've neglected my Bible, the Church, everything. You needn't look at any silk for me, Aunt Anna, for I'm not going to buy any." She took up the heap of money decisively. "I'm going straight to the treasurer," she added, "and pay my dues, and after that—well, I have an idea what I will do."

Aunt Anna looked after the erect young figure with tearful eyes. "I thought I could reach her," she whispered. "She's a dear child, warm of heart, lovable in every way—only thoughtless. God grant that I have shown her in time."

Pauline found the treasurer in his office. A tall man with a kind, worn face.

"I've come to pay my dues, Mr. Barlowe," she began. "I am ashamed to think how careless I have been. You must forgive me."

The treasurer grasped her hand; his face had brightened. "Never mind about the past," he answered. "I can tell by your looks you'll not do it again, and this money—Miss Pauline, I can't tell you how we need it! Three hundred dollars behind on the salary, and yet every cent of this is covered by pledges that people will not pay."

"And I—I've been one of the number," she cried, remorsefully; "but I want to atone for it, Mr. Barlowe. Let me be one of a certain number to visit these people. I believe I can help raise the salary."

Mr. Barlowe started a little. It was all so unexpected. "I believe you can, Miss Pauline," he cried. "When can you go?"

"Tomorrow," was the prompt answer.

The treasurer looked into the bright, beautiful face aglow with its new consecrated purpose. "God go with you," he said, solemnly.

It took some hard work, of course, and some discouragements, but Pauline would not give up, and before she knew it, she, with the band of helpers she had chosen, did what the older members of the Church had failed to do.

The money was raised, the salary paid, the parsonage filled with rejoicing, and the little church set free from its fetters of debt, darkness and obscurity.

It was the evening of the seventh—the party at the Neals'. Pauline came into the library where father sat reading. She wore a pretty soft dress of white wool, fashioned exquisitely by Aunt Anna's own deft fingers. She had no ornaments; only a single spray of holly laden with its crimson berries nestled in the lace at her throat.

Her father looked up. "Bless my heart," he cried, fondly, "how sweet my tall girl looks! What is that dress, silk?"

Pauline's pretty face sobered for just an instant. "No," she answered, stooping to kiss his cheek, "not silk, father. I don't think I'll ever wear silk again," she added, "not unless I can wear it with a clear conscience. I've turned over a new leaf, father. No more debts,

A silence fell between them. Father broke it gently. "Like Mary, you have chosen the good part. The part that cannot be taken away," he said, earnestly.—Forward.

*Positions*

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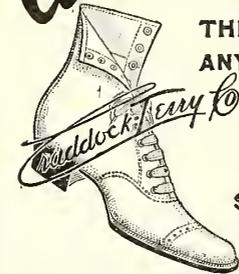
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How Stanley Found God in Africa.

Generally we send Americans to convert the natives of Africa, but the following letter by the most well-renowned explorer of the present day, Henry M. Stanley, will show how God caused the trials and misfortunes of an American in Africa to bring this intrepid discoverer to realize that the Bible is true, and that God always answers prayer.

In writing an account to the Emin Pasha Relief Expedition, Stanley said: "You, who throughout your long and varied life, have steadfastly believed in the Christian's God, and before men who have professed your devout thankfulness for many mercies vouchsafed to you, will better understand, than many others, the feelings which animate me when I find myself back in civilization, uninjured in life or health, after passing through so many stormy and distressful periods.

"Constrained at the darkest hour to humbly confess that, without God's help, I was helpless, I vowed a vow in the forest solitudes that I would confess his aid before men. Silence, as of death, was round about me; it was midnight. I was weakened by illness, prostrated by fatigue, and wan with anxiety for my white and black companions, whose fate was a mystery.

"In this physical and mental distress I besought God to give me back my people. Nine hours later we were exulting with a rapturous joy. In full view of all was the crimson flag with the crescent, and beneath its waving folds was the long-lost rear column."

In another instance he says:

"Each officer had economized his rations of bananas. Two were the utmost that I could spare for myself. My comrades were also as rigidly strict and close in their diet, and a cup of sugarless tea closed the repast. We were sitting conversing about our prospects, discussing the probabilities of our couriers reaching some settlement on this day or the next, and the time that it would take them to return, and they desired to know whether in my previous African experience I had encountered anything so grievous as this.

"'No, not quite so bad as this,' I replied. 'We have suffered, but not to such an extremity as this. Those nine days on the way into Ituru were wretched. On our flight from Bumbire we certainly suffered much hunger, and while floating down the Congo to trace its course our condition was much to be pitied. We have had a little of something, and at least large hopes, and if they die where are we?'

"'The age of miracles is past, it is said, but why should they be? Moses drew water from the rock at Horeb for the thirsty Israelites. Of water we have enough and to spare. Elijah was fed by ravens at the brook Cherith, but there is not a raven in all this forest. Christ was ministered unto by angels. I wonder if any one will minister unto us?'

"Just then there was a sound as of a large bird whirring through the air. Little Randy, my fox-terrier, lifted up a foot and gazed inquiringly; we turned our

heads to see, and that second the bird dropped beneath the jaws of Randy, who snapped at the prize, and held it fast as in a vice of iron.

"'There, boys,' I said, 'truly the age of miracles is not past,' and my comrades were seen gazing in delighted surprise at the bird, which was a fine, fat guinea fowl. It was not long before the guinea fowl was divided, and Randy, its captor, had his lawful share; and the little doggie seemed to know that he had grown in esteem with all men, and we enjoyed our prize each with her own feelings."—Scribner's Magazine.

Mistakes of Women.

One of the mistakes of women is not knowing how to eat. If a man is not to be fed when she is, she thinks a cup of tea and anything handy is good enough. If she needs to save money, she does it at the butcher's cost. If she is busy she will not waste time in eating. If she is unhappy, she goes without food. A man eats if the sheriff is at the door, if his work drives, if the undertaker interrupts; and he is right. A woman will choose ice cream instead of beefsteak, and a man will not.

Another of her mistakes is in not knowing when to rest. If she is tired, she may sit down, but she will darn stockings, crochet shawls, embroider doilies. Doesn't she know that hard work tires? If she is exhausted, she will write letters or figure her accounts. She would laugh at you if you hinted that reading or writing could fail to rest her. All over the country women's hospitals flourish because women do not know how to rest.

Another mistake on the list is their constant worrying. Worry and hurry are their enemies, and yet they lug them to their bosoms. Women cross bridges before they come to them, and even build bridges to cross. They imagine misfortune, and run out to meet it.

Women are not jolly enough. They make too serious business of life, and laugh at its little humor; too seldom. Men can stop in the middle of perplexities and have a hearty laugh. It keeps them young. Women cannot, and that is one reason why they fade so early—there are other reasons, but we will pass them now. Worry not only wrinkles the face, but it wrinkles and withers the mind. Have a hearty laugh once in awhile; it is a good antiseptic, and will purify the mental atmosphere, drive away evil imaginings, bad temper and other ills.—Buffalo Times.

A learned clergyman was accosted by an illiterate preacher who despised education and prided himself on his want of it. "Sir," said the latter, "you have been to college, I suppose?" "Yes, sir," was the reply. "I am thankful," replied the illiterate, "that the Lord opened my mouth without learning." "A similar event," retorted the clergyman, "took place in Balaam's time, but such things are of rare occurrence in the present day."—Scottish Guardian.

She: "Do you recall the day we were married?" He: "I wish to gracious I could!"—Yonkers Statesman.

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F. L. HERMAN, C. T. A., Charlotte, N. C.

### The Maister and the Bairns.

"The Maister sat in a wee cot honse  
Tae the Jordan's waters near,  
An' the fisherfolk crush'd and croodet roon  
The Maister's words tae hear.

"An' even the bairns frae near-hau'  
streets  
Kept mixni' in wi' the thrang,  
Laddies and lassies wi' wee bare feet  
Jinkin' the crood amang.

"An' ane of the twal' at the Master's  
side  
Rose up and cried aloud:  
'Come, come, bairns, this is na place for  
you;  
Rin awa' hame oot o' the crood.'

"But the Maister said, as they turned  
to go:  
'Let the wee bairns come tae me;  
An' he gathert them roon him whaur he  
sat  
An' lifted ane up on His knee.

"Aye, He that has ta'en us for kith and  
kin,  
Tho' a Prince o' the far away,  
Gathert them roon Him whaur He sat,  
An' blisset them ane an' a'."  
—Selected.

### Uncle Ben and Missions.

I went to hear a misisonary tell about the  
way  
The heathen folks in lands afar are strugg-  
lin' today  
To hear the gospel message—how for  
miles around they come  
And listen to the story of the blest eternal  
home.

He told about a man that walked a hun-  
dred miles or more,  
And then fell down exhausted at the mis-  
sion chapel door;  
That man was simply starvin' for the  
precious livin' bread,  
I wish we were as anxious that our spirits  
might be fed.

I've never loved the heathen, but the  
Lord has helped me see,  
That tho' his skin be darker, he is fellow  
man to me;  
And he who brought my soul from out-  
er darkness into light,  
Expects of me an effort to dispel my  
brother's night.

I have no wealth to offer, but I'll do the  
best I can,  
Now let me see—that's it! I'll try a  
sacrificing plan;  
I'll give up my tobacco, and the savin'  
that I hoard  
Shall be my contribution to the mission-  
ary board.

—Geo. D. Gelwicks, in Southwestern  
Presbyterian.

The disagreeable effects of peeling  
onions may be obviated if held under  
water. Have a large bowl of clear water,  
and hold the hands—and the onion—  
under the surface, and no tears will flow,  
nor discolored fingers betray your op-  
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that is so much appreciated by the man who wishes to be  
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## Our Little Folks.

### An Apple Mission.

One day, upon answering a gentlering at my door bell, I found a sweet little girl, five or six years old, waiting to see me. A tiny white handkerchief was folded across her shoulders and down to a point at the waist. On her arm hung a red and black calico stocking-bag. A quaint, curious little figure she was. Her errand was as singular as her appearance.

"Will you let me mend stockings for you this morning, ma'am, or mittens? I will mend for five cents an hour, and I can mend tolerably well, dranma says.

I drew her into the sitting-room, gave her a small chair by the fire, and said, "Now, my dear, why do you want to mend stockings for me?"

Without appearing to heed my question, she gravely drew from her bag a gray stocking with a nicely mended heel.

"Here," said she "is a hole I mended for dranma yesterday. Probably you would like a zample."

I praised the neatly darned "hole" and repeated my question. She smiled, and said brightly, "Oh, yes, dranma said I should have to 'splain to you 'bout my 'siety because you might not know all about it. You see there's ten of them, and they're very tired at night, an' apples rest hem. You know horses like apples dre'tful much. Every horse has to have an apple and sometimes they're so tired they have to have two, and that's manyer than dranma's dot, and so I have to mend things and det some money. Dranma says, I must tell people all about it. Do you un'stant' now?"

I assured her that I was sorry for the tired horses, and that she should mend for me an hour a day for a long time. At this the demure little mouth broke into lively smiles as she said, "Oh, dood, dood!" and began at once to open her bag and hunt for a thimble and needle, while I went to find her some work.

She said little as she worked, but gave such attentiou as would bring great skill to many a grown mender. Once she stopped her work a moment, and said, speaking slowly, "Oh, one day I didn't know what I sood do, I didn't have one apple left, not one for dranma. I save a soft one for her. You see one of the men whipped his horses and I had to give him an apple, too; I gave him dranma's apple, and then he didn't whip his horse no more. I was sorry for dranma; but she didn't care any when I 'splain'd to her; she dest dive me a love pat."

"A love pat! What's that?" I inquired.

"Oh, don't you know? It's dest a soft, dentle, little pat on your cheek. I like love pats. Hain't you dot any little girl?"

"Not now, my dear. God took my little girl away to heaven when she was about as old as you are."

"Did He? Then perhaps He gave her to my mamma. Dod's dot my mamma, too."

Something made me bend down and kiss her sweet cheek. She looked up

quickly and said, "If my mamma's dot your little girl, then I must tome and mend for you, mustn't I?" I could bring my things and stay, but I tan't leave dranma, tourse."

She looked at me with sweet blue-gray eyes, clear and pure as the sky, eyes whose light shone in upon and brightened the deep shadow of my own loss.

"And what will you do in summer, little one, when there are no apples? Will you give each horse a lump of sugar?"

"Tan I? Oh, of tourse, horses would like that. Yes, that's dest what I'll do."

"How came you to have your 'siety, as you call it?"

"Well, you know, the minister said I must be a little 'deavorer and help people; and so I found the horses. Some of them draw toal all day, and then they're est dre'tful tired; and I know I ought to help them, tause they touldnt' talk and tell anybody."

When the mending was finished—very neatly, too, for the work of such small hands—she put away the needle and thimble very seriously, and went home "to see 'bout dranma."

After a few days I hunted up my little friend's home, which proved to be scarcely a square away. For a few rods the road approached the house by a steep incline. I was fortunate in the time of my visit. "Dranma" was going to have a load of coal, a little too heavy a load evidently, for the horse. About midway up the hill, the heavy wheels seemed to settle down to stay, and the horse after some patient tugging seemed to become discouraged. At length, in the midst of whipping and scolding, the tiny figure of my stocking mender appeared by the roadside. She seemed to have the tact of an accomplished strategist and the kindness of an angel. Soon she said with a smile, "It's pretty hard work to drive a toal team, ain't it?"

The driver glanced down annoyed, but the sight of her small figure and sweet face made his features relax a little at once.

Perceiving her slight advantage, she said immediately, "I think I sood try a love pat."

The man broke into a laugh. "Hand him this apple, then he'll proberbly pull better," she replied, and stepped at once in front of the horse, and reached up to him a fine red apple. The driver doubled up with laughter for a moment, and then actually patted the neck of the horse gently and lovingly, while the poor beast munched his apple.

"Now I dess if the load ain't too big he tan pull it," said the child. Surely he could and did.

"Maybe you're tired too, and would like an apple," I heard the child's voice say as they reached the last step of the incline, and she offered the man a small apple, not so fine a one as she had to the horse.

"I b'lieve I would, my beauty. Thank ye; ye're a trump. I won't hit the old hoss again today, blamed if I will."

I rose from my seat under a tree, where I had retired to be out of the way, and to witness the proceedings. Below me was

a long shed connected with a railway station. Here, no doubt, my little "deavor" found tired horses at evening waiting for what ever business the last train might bring them.

As one would suppose I found my call at the little home very pleasant. "Dranma" was an unusual old lady, most kind, simple and sagacious. The child, always called "Dolly, dear," showed me treasures of dolls of varied colors, materials and names. With all her sweet graces of kindness and wonderful wisdom, she was full of the simple gayety of a child, perhaps fuller of it because of those graces. I congratulated myself on having found such a little friend, and all Christian endeavor workers on having such a co-laborer. When we can, in so child-like and trusting a spirit, work together with God, men will bear and forbear.—Selected.

### Nannie's Gold Chain.

#### A True Story.

Yes, it was a real gold chain, and, oh! how she loved it? More, perhaps, than you could possibly imagine. Nannie always took good care of everything that was given her, but this chain was kept as something specially sacred, because it was the gift of an aunt that she loved better than almost any one else on earth, and now that the aunt was dead, the chain was prized more than ever. But Nannie loved her Savior better than any of her earthly treasures, and she was striving to serve him and follow in his footsteps.

During self-denial week she had been more than usually thoughtful, her mind dwelling constantly upon her many mercies and the great debt she owed her Savior for his gifts to her, especially the priceless gift of his love. But one thing distressed her; she longed to show her love by some special offerings this week, and she had not one penny she could call her own. She had prayed to God to show her how to make some money for this occasion, but as yet no way seemed opened for the answer of her prayers. She was still perplexed over the subject when Sunday came, and taking her accustomed seat in church, her pastor read for his text, Cor. 2. 8:9, "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." This verse was very familiar to Nannie, but it had never before impressed her so deeply as now, and she thought she had never listened to a more searching sermon.

The minister, with the greatest earnestness and tenderness dwelt upon what was meant by the grace or love of Christ spoken of in the text, what that love had led him to do for us, what riches he had left, how he did not give that for which he cared but little, or a small part of what he could easily spare, but how he gave his very best, and so freely and fully as to become poor for our sakes. Then the searching question was asked, "What do we know of this grace or love of Christ? It is only as we have a real and personal knowledge of this love that we are brought to feel how much we owe

him, and are moved to give freely and lovingly of what costs us something."

Every word burned deep into Nannie's heart, and she breathed an earnest prayer to God for his Holy Spirit to teach her to know more of this love of Christ, that she might be constrained by it to consecrate her heart and life more entirely to his service. Was it in answer to this prayer that the thought of her gold chain rushed into her mind? Nannie thought it must have been. She had read of persons who did not have money to give, selling their jewelry and giving the proceeds to missions. But that chain, how could she give that, she loved it so much! "I gave my life for thee," she heard the minister say, while conscience whispered that if the love of Christ constrained her, she would not be satisfied to give what cost her nothing. But wouldn't something else do just as well, she urged to herself? "He gave his very best for you, his well-beloved, only Son." It was a hard struggle, for Nannie was not an imaginary character, and she still had within her much of that "old nature," which is sadly selfish. But, by the grace of God, the "new nature" conquered, and she was enabled to say—

"Take my silver and my gold,  
Not a mite would I withhold."

"Yes, dear Lord, I lovingly, cheerfully, give to thee even my most valued treasure."

It was with a happy heart that she left the church that day, and as soon as possible the following week she carried out the good resolution made there. She took her chain to a large jewelry establishment where money was given in exchange for jewelry, and though the big tears would come, and her heart beat so violently at the thought of seeing her treasure no more, that she felt almost choked; she had put her hand to the plow and did not look back. Nor has she ever regretted this act of self-denial, for it drew her nearer to the loving, unselfish heart of her Savior, and caused her to feel a deeper, more real interest in his great work among the heathen. She prayed more earnestly for a blessing upon that money than upon any other she had ever given; and when she reaches the "better land" I believe she will find among the blessed around the throne some who were helped there by means of that gold chain. Which would she enjoy more, wearing a necklace here, or having the star in her crown in heaven? Are there not others who will try this plan of Nannie's?—The Children's Missionary.

**The Turtle Woman.**

A strange story comes to us from Japan. We hear sometimes of the wonderful things done by persons who have lost hands and arms, and use their feet instead; or, who, with only one or two of the natural senses left, are able to do as well or better than most of us who have all of our senses. The Turtle Woman is one of these, and the activity of her mind and heart is in strange contrast to her deformed and helpless body.

The Negishi Hospital is in one of the suburbs of Yokohama, and is supported

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by the "Fujin Jozenkai," or Japanese Women's Benevolent Society. The physicians in charge are two Japanese ladies who studied and graduated in medicine in this country a few years ago. Among the patients at his hospital is the Turtle Woman. If she were in this country she might be supporting herself as a "show" in a dime museum. But that is one way of making money that is not known in Japan; and, instead, the woman is kindly cared for, and happy in her surroundings.

Her name is Ishimoto O Ume San, or Miss May Eesheemoto we would call her. She is well known, however, as the "Turtle Woman," because of a most peculiar and distressing deformity which causes her body to resemble somewhat that of a turtle. She was born this way. Her lower extremities wind around toward the front. Her hands are crossed just underneath her chin. She has always been completely paralyzed except her head, which she can move upon her neck. Her hair is cut short for greater ease in caring for her. Her head is finely shaped; she has a bright, intelligent, sensitive face. Until four years ago she was very unhappy. Her father deserted his family, and her mother was most unkind to her, abused her, and finally left her and a little brother when she was eight years old. They were cared for by a kind step-father who had married the mother out of pity for the child. He had to be at work all day, but when he came home at night he felt so sorry for her that he would take her on his back, after their simple meal of rice and fish was eaten, and carry her out to see something of the beauties of nature and the shops in the world outside. She loved her step-father very much, and he did all he could to make her life more endurable, until she was thirteen years old, the year that cholera was epidemic in Japan. One day he came home and O Ume saw him suffering, almost beside herself with anxiety as she could not move even one little finger to help him. She could only move her head and what pertained to it. She could use her tongue, and she was very thankful for that. Her little brother was there, and she told him to run for a kind man who lived not far away. There was a terrible thunder storm going on; it was very dark and the little boy was rather afraid; but under her encouragement he braved the storm, and without umbrella or rain cloak he ran to the man's house and brought him. But nothing could save her step-father; he died of cholera in a few hours, and O Ume was left sad beyond words to express. After this she was put in a hospital, where she suffered agonies. She was afraid to speak, and they thought she could not talk. She was left in a room with dead men, alone. She had to stay and suffer until a Christian Japanese found her, took her to his own home and cared for her. Four years ago she saw Jesus as her Savior, and since then her life has been one of joyful thanksgiving, and sunshine to all around her. Until then she had been terrified by the earthquakes we have here; but since she became Christ's disciple she fears no more.

After she became a Christian she had a new awakening to life. She longed to do something to be of some use. After lying awake all of one night in prayer for this, that the Lord would reveal to her what she could do, the word came to her like a revelation from heaven. The only member of her body that she could use was her mouth. In the morning she began to use her tongue, teeth and lips to master the use of little instruments such as Japanese scissors, a long, slender, straight metal hairpin, which she pinches together with her teeth, a Japanese pen, and a little weight to hold her work down. In this way she makes little paper storks, bookmarks, and dresses little dolls. More than this, she has learned to read and write, and has open to her a world of thought and feeling beyond that which she sees and hears.

This is the story told in the words of Miss Kaku Sudo, the resident physician, in her report of the work at the hospital.

Nannie Fletcher Basore, in The Children's Missionary.

#### "Take Her."

Miss Sharp, an American missionary working in West Africa, [has told the following story about her little scholars:

"A few days ago I said to them, 'A poor Congo woman wants me to take her little girl.'"

"'Take her! Take her!' exclaimed the children in chorus.

"'But I do not feel as if I could feed more than I have now,' I said.

"They thought awhile, and then the eldest said: 'If we could work and earn something we could help her buy her chop,' (food.)

"'Yes; but I know of no one who has any work that you could do,' I said.

"Another pause and some talk in Kroo, and then one said:

"'Mamma, take her, and we will give her a part off each one's place. Cook same as now, and we take some—some from all we plate till she have plenty.'"

"'Are you all willing to do this?' I asked.

"'Yes,' was the answer. 'And,' continued the one who led off, 'now take her and teach book, and teach her about God.'"

"What made it touching to me was that they all had their meals measured out, and no more than they wanted for themselves—never as much meat any one time in their lives as they could eat!" — Good Tidings.

### Aberdeen & Ashboro Railway Co.

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Lv Aberdeen	7:30 A. M.	Ar Jackson Spgs.	8:10 A. M.
" " "	9:30 " "	" " "	10:30 " "
" " "	6:40 P. M.	" " "	7:30 P. M.
High Point	2 05 P. M.	" " "	5:15 P. M.

H. A. PAGE,  
Aberdeen, N. C.

#### Cheap Settlers' Tickets.

On the first and third Tuesdays of each month until April, 1904 the Frisco System (Saint Louis & San Francisco Railroad) will have on sale reduced one-way and round trip tickets from Birmingham, Memphis and Saint Louis to points in Arkansas, Missouri, Oklahoma, Indian Territory and Texas.

Write to W. T. Saunders, G. A., P. D., Frisco System, Atlanta, Ga., for information

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Hathaway, 16 Inman Building, 22 1-2 S. Broad St., Atlanta, Ga., who is in possession of a most wonderful home method that quickly cures any chronic disease forever. He sends you the treatment and you can cure yourself at home.

The doctor wants to get into immediate correspondence with all who suffer from any disease of the heart, liver, lungs, stomach, throat, bladder, blood, dropsy, kidneys, rheumatism, nervous debility, sexual weakness, emaciation of parts, stricture, impotency, weak back, prostrate trouble, and ladies who suffer at the monthly period and have womb, ovarian, uterine or nervous troubles. This great scientist's treatment is marvelously simple, safe and quick, instantly steadying the nervous system, toning the blood, fortifying the heart and creating manly energy and womanly warmth.

Write Dr. Hathaway how you suffer and he will tell you what your disease is and the quickest way to be cured. He has medical books on all of the above diseases which he will gladly send free of charge to any sick person whose name and address he can get. Write him this very day and it will surprise you how easy it is to be cured in your own home when the right means are used.

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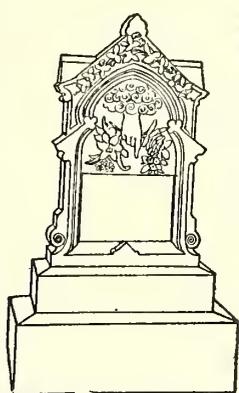
Whatever the drawbacks of New York in other respects, it has beaten the record in the matter of letter-delivery.

A letter was recently sent from Paris to New York with the following address upon the envelope written in French.

"To a gentleman, now living in New York, formerly a general in the Mexican Army, he was traveling in France three months ago. He has a very dark face and green eyes. He speaks French fluently and is very polite."

Was this vaguely addressed missive packed off at once to the Dead Letter Office? Not at all. It passed through the hands of one carrier after another, until it fell into the hands of one who knew that a gentleman answering to the description lived upon his route. The "green eyes" item was a pointer. He remembered that the gentleman's eyes were, to say the least, "peculiar." He delivered the letter within three weeks after its arrival, and earned a proud distinction among his mates.—Exchange.

The missionaries have, practically unaided, created modern India. I am now, of course, regarding their work from a purely political and educational point of view, leaving its religious aspect to be dealt with by those better qualified to review it than myself. If we carefully consider the careers of Warren Hastings and Alexander Duff, and mark their effect upon history, which, weighing everything, shall we say did more for India—the English adventurer or the Scottish missionary? And, looking to Warren Hastings' successors, may it not be truthfully asserted that the glittering procession of titled persons who have held high office in India during a century and a half have left it very much as they found it; while every missionary teacher throughout the same period has been the center of influences which are now transforming the whole Eastern world?—A. J. Fraser Blair.



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Clippings.

A Tennessean went to a certain section of Texas and after a stay of twenty-two months went back to visit his old home. "What did you do out there?" asked one of his friends. "I worked eleven months," he replied. "What were you doing the other eleven?" "Rnning after my hat."

Wendell Phillips was in a hotel at Charleston, had breakfast in his room, and was served by a slave. Mr. Phillips spoke to him as an abolitionist, but the oth r seemed to be more concerned about the breakfast than about himself. Finally Mr. Phillips told him to go away, saying that he could not bear to be waited upon by a slave. The other remonstrated: "'Scuse me, massa, but I'se 'bliged to stay here, 'cause I'se 'sponsible fo' de silverware."—Children's Visitor.

The Rev. Dr. Bnck, of the Barony Church, Glasgow, and another minister once spent a vacation in Cumberland, and on the Sabbath attended a little Scotch kirk, sitting in a remote corner, so that the minister should not notice them. But the eagle eye of the minister detected them, and in the intercessory prayer he so expressed himself as to make quite snre of some aid from them. The good man's words were these: "Lord, have mercy on thy ministering servants who have popped in upon us so unexpectedly; one of them will preach in the afternoon and the other in the evening."—The Christian Work and Evangelist.

The tourist had called to pay his respects to the president of South American republic. "I am addressing the president, believe," he said. "I think so," was the reply, "but I am not sure. I was the president, but have been asleep for the last hour, and can't tell what has happened."

If you don't want to grow old prematurely, if you would keep the teeth in your month, the lustre in your eyes, if you would give a wide berth to Bright's Disease, which is making so many bite the dnst; then don't wait, but give your system a thorough course of treatment with Dr. King's Liver and Kidney Remedy in time. First bottle will set you straight, bnt take two or three (according to case) and keep straight. You can't take chances on Kidney Troubles.

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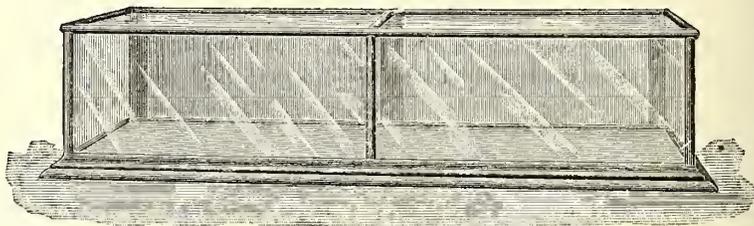
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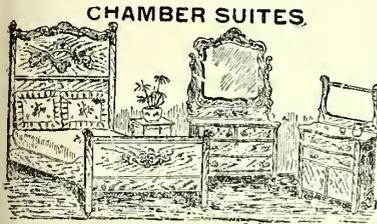
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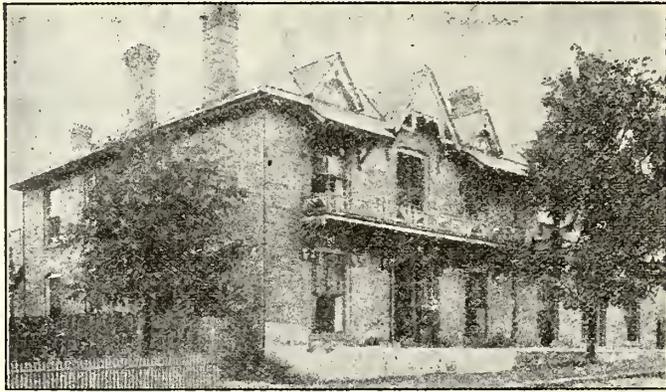


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# Presbyterian Standard.

Established 1858.

CHARLOTTE, N. C., NOVEMBER 25, 1903.

Vol. XLV.---No 47

## Event and Comment.

It is reported that the Cuban government has put such a high tax on liquor as to drive the liquor dealers out of business.

Geronimo, once the dreaded Apache chieftain, is now an humble and consistent member of a Reformed Church mission in Florida. And yet there are still people who doubt the power of God unto salvation.

It was rather disappointing to the believers in the influence of the press that a majority of sixty thousand people in New York voted for the candidates that every paper in New York except one opposed. But then what becomes of the influence of the pulpit? For the pulpits were unanimously on the losing side.

Who said anything about the ministerial deadline? The minister who is alive never crosses it. Too many cross it while they are yet very young. Here is the great Tremont Temple, Boston, after trying almost every young and middle-aged man in the Church, settling on Dr. P. S. Henson, of Brooklyn, who is seventy-three years young.

We cannot forbear mentioning, as a faithful chronicler of the news of the churches, that the Rev. M. A. Matthews, D. D., formerly of Gordon University, "maintains eighteen actively working committees in his large and vigorous church, one of which is a sea committee." It supplies "all ships leaving the port with literature." The Matthewsian style is still evident and unmistakable.

The Synod of Ohio is agitating the question of the frequency of divorce and calls the attention of its ministers to the rule of the last Northern General Assembly, forbidding Northern Presbyterian ministers to perform the marriage ceremony for a divorced person, unless it be the innocent party, and urges the revision of the divorce laws of the State, so that divorce itself, except for adultery and abandonment, should be forbidden.

Dr. Torrey continues his successful evangelistic work in England. In Liverpool, a hall seating 3,500 people was filled to overflowing every night, and it is announced that some 40,000 people have made a decision for Christ. It is interesting to note that this is quite a contradiction to Rev. John Watson's recent article in the British Weekly, that the coming revival would not be the reaching of individuals, but a sort of social uplifting.

According to The World Today, Governor Garvin, who has twice performed the miracle of being elected Governor of Rhode Island on a Democratic platform, is a graduate of "a Friend's School in Greensboro, N. C." That explains everything. The number of Tar Heels who leave their native State because competition is too strong for them there and win fame where they have not so many rivals to contend with is legion.

The Interior tells a story of a Southern man who burnt up his magnificent mansion for fear it would fall into the hands of the Yankees, and that the Yankees showed no disposition to disturb the property and did not even cross the river that bounded his plantation. And the Interior never saw that the reason they did not was that the place had been burned. Any other theory would be unanimously contradicted by the experience of Virginia, Georgia and the Carolinas, to say the least.

The Church Standard of Philadelphia speaks of former Mayor Van Wyck of New York as being as honorable a gentleman as any of his abusers. We knew that he was a Southern man and suppose now that he had the additional advantage from the point of view of decency of being an Episcopalian. But all the same his administration was a woeful failure.

As long as Dr. Parkhurst is an example of the Presbyterian pulpit of New York we suppose we can hardly make for that pulpit the claim that the Church Standard does for its own denomination: "The behavior of the Episcopal clergy in New York in the late election seems to have been generally exemplary. They impressed on citizens the duty of voting; some of them referred with great earnestness to the moral issues which they believed to be at stake; but, so far as we have been able to learn, there was no violence, no frenzied rhetoric, and none of the factitious hysteria which overflowed from many other pulpits, and, as we firmly believe, turned thousands of voters away from the support of the fusion party."

When a man has Calvin anywhere in his name it at least bespeaks an ancestry that had some appreciation of religion with a backbone in it. The Rev. Calvin A. Duncan, of the Synod of Tennessee, has written a letter to the Interior entitled, "A Plea for Racedivided Presbyteries," that does not leave anything for the other side to say, because it is the truth and the whole truth. Briefly, he makes the points that the color line is already practically drawn in the local churches; tells how seldom he saw a negro in the white Presbyterian churches of the North; that the Presbyteries in the two Synods of Catawba and Atlantic are almost solid black, and that Presbyterian separation has been proved to be best for both white and black. He declares that there is no enthusiasm for colored evangelization in the border states of Missouri and Kentucky and for the reason that the Northern Church has heretofore forbidden the formation of white and colored Presbyteries on the same territory. We may take it for granted that the Northern Church has come over to Southern ground on this question.

"It was said of old," says the Congregationalist, "that many an orthodox Calvinist preached like a Calvinist and prayed like an Arminian." Our esteemed contemporary has got the old proverb exactly backwards. It said that an Arminian might preach Arminianism, but when he got on his knees he became a Calvinist. It is rather difficult to enter the Divine Presence as a petitioner for grace, for one's self or for others, and magnify the theory of free-will to the exclusion of the Divine sovereignty. We recall once a Methodist minister by the name of Bray. The name was fixed by the circumstance, that by an unfortunate twist of the tongue we said to him, at the close of a theologian's Calvinistic disquisition, "Brother Pray, will you Bray?" Well, he had been a little restless under the crude statement of the doctrine that he had heard, and he tried to correct it in his prayer. There are a great many expository prayers, that tell the Lord just what a man's theology and metaphysics is. Brother Bray prayed that the Lord would enable those sinners to "work out their own salvation." But you see he gave his case away as soon as he went to the Lord about it and asked for a Divine interference with the freedom of the will. The Congregationalist doubtless sees its error. It is right hard to pray Arminianism except in the strictly expository manner, when one merely thanks the Lord that he believes so and so, and leaves the congregation wondering why he is so grateful for that particular form of faith.

PRESBYTERIAN STANDARD

Established January 1, 1858.

A RELIGIOUS NEWSPAPER FOR THE FAMILY. DEVOTED TO THE INTERESTS OF CHRIST'S KINGDOM AS REPRESENTED BY THE SOUTHERN PRESBYTERIAN CHURCH.

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The South's Misrepresentatives. There is a curious state of mind in the other sections of the country concerning the South, owing doubtless to a regrettable ignorance not un-mixed with a more regrettable prejudice. This habit of mind comprehends the whole South in an accusation that sometimes should be brought against an infinitesimal minority or even against one man. When a crime is committed in the North or West, well-informed people in the South, whether their information comes from travel or from reading the papers, do not classify the whole people as criminal. When some nine days' wonder of a sensation-alist explodes with his little theory, we do not suppose that this represents the mental or moral attainments of a whole section. We can poke a little fun at those ill-bred fashionable women that disgraced themselves by their curiosity at the Goelet wedding the other day in New York. Yet we do not suppose that the decent people of that city were in that mob. But if such a thing could have happened in Atlanta or New Orleans it would have been instantly taken as representative of the South and numerous would have been the editorial homilies upon the state of civilization among us. We are at a loss how to account for this, unless there be still some uneasiness of conscience about the treatment of the South before, during and after the civil war, for which any evidence of Southern barbarism or ignorance afforded the salve of partial justification. And all this is suggested by the fact that the Literary Digest has seen fit to exploit Dr. J. B. Mack and John Temple Graves in their unique views of the origin and destiny of the negro race.

As long as the discussion was confined to the columns of the Atlanta Evening News nobody cared. The author had found a publisher, the publisher had discovered an author. That was cause at least for mutual

congratulation. The subject to be debated was the "Unity of the Human Race," with special reference to the question whether the negro race is descended from Adam or not, with incidental inquiry as to the nationality of Cain's wife.

But when the views of this "well-known Presbyterian clergyman of South Carolina" are published in the Literary Digest with the comment from another Northern periodical that it is a "curious revelation of the mental and moral progress of the South, that it would be necessary to go back to the days of Cotton Mather and of witchcraft in the North to find anything to match it"—we think it is time to protest against such misrepresentation of the South.

In the first place not every one understands that the religious department of the Literary Digest is very largely occupied with the exploitation of freaks. The editor of the Standard figured there once as a defender of John Calvin. If any one announces a novel and untenable view, or one that appears so to the editor, it is pretty apt to find a place in those columns. The number in which the above mentioned discussion is imbedded begins the religious department with the question whether or not Christ were indeed a carpenter. It is almost necessary for an article on a religious theme to be undigested and generally for it to be indigestible to find a place in the columns of the Literary Digest. Dr. I. K. Funk, the editor, is the kind of Christian that staggers at the miraculous in the New Testament, but is pretty well persuaded that the spirit of Henry Ward Beecher revealed to him where a borrowed scarabaeus, or something of that kind, was to be found.

And we desire to take issue with Dr. Mack when he asserts that "many and an increasing number of our people believe that the negro is a separate and inferior creation." We doubt very much that there are many who believe that, and doubt that their number is very much increased by reason of the recent discussion.

Dr. Mack's arguments in behalf of these numerous folks who think this way, though not avowedly in his own behalf, are based upon the accuracy of Archbishop Ussher's chronology. For example these mythical Southerners "assert that Babylon had an organized government and system of religion 7,000, B. C.; while Adam was created only 4,000, B. C. If this Babylon thing is true, then we must give up either our Scripture chronology or the unity of mankind."

Fortunately we have to give up only the Ussher chronology which we honestly believe is not accepted by a single scholar in the world today. Dr. Mack has gotten rather liberal, as compared with his reputation as a heresy-hunter, in a certain historic controversy of the Southern Church, some years ago, but his holding on to Archbishop Ussher belongs to the palaeozoic period.

And the thing is mischievous in its tendency. Whatever John Temple Graves or Dr. Mack may have discovered in the text that says that God has made of one blood all nations of men for to dwell on all the face of the earth, the command of Christ is plain enough, to preach the gospel to every creature, to make disciples of all nations. There are a few fools in the South and many in the North who want to elevate the negro beyond his capacity. There are many more in both sections who have not a sufficient regard for the fact that he has an immortal soul, and that God requires his blood at our hands if we are unfaithful in our duty to him. There is

too much tendency now to degrade the negro to the level of the brute in the reaction from the other extreme. What we need, and what we especially need from ministers of the gospel, is the appeal to the white race to give the gospel to the negro race. Whatever men may believe about Adam, it is just as hard to prove the descent of the Germanic peoples from him as that of the Ethiopians, according to Dr. Mack's premises. And Jesus Christ died for the sins of men, whether men be Greeks or barbarians, bond or free.

We are not able, of course in this protest to repair all the damage that has been done, but we should like for our Northern exchanges to note the fact that John Temple Graves represents only himself among Southern editors, that Dr. Mack represents only himself among the Southern Presbyterian ministry, and that we herewith make this challenge, which will reach nearly all of the latter, that if any of them believe with Dr. Mack that the negro is an inferior creation, he may telegraph the news to us at our expense.

Dr. Mack's other argument is an *a priori* one. He says:

**Our Duty to the Negro.** "If a man, is he (the negro) descended from Adam and thus our unfortunate brother, or is he of an inferior creation?"

"If our unfortunate brother, then every instinct of nature and grace demands that we raise him to an equality with ourselves. We should so educate him that he can properly vote with and hold office over us."

The instincts of nature and the principles of grace are sometimes contrary, the one to the other, that is among the sons of Adam. (Dr. Mack intimates that the negro may not have that disadvantage). But the principles of grace work by principle and not by rule. They teach us to do the kindest thing and the wisest thing for our "unfortunate brother." If by an "equality with ourselves" Dr. Mack means that we should try to elevate the negro race, mentally, morally, spiritually, to the highest possible plane, the answer is that we should, and by all means in our power. If he can be educated to the point of using the suffrage wisely, certainly no one but a fool would hesitate to give him that education. As to his holding office over us as we do now over him, that question can be settled when the other question of whether the negro race will ever learn to use wisely the first privilege of self-government, the right of the suffrage. Apparently now, the kindest thing that we can do our unfortunate brother is to deny him both, for his good as well as our own.

But the idea of excusing our own neglect of the negro's mental and moral and spiritual development on the ground that he may be of a different creation and that therefore it is wrong to educate him as ourselves, seems to us to be a mighty poor salve to the conscience. The point in the story of the Good Samaritan was that the rescued and the rescuer belonged to alien races.

As to permitting him to enter our homes, most of us in the South do. But entering our families means a crossing of the races that is abhorrent to the instincts of nature. When we talk of social equality we mean social separation. Such an entrance into our homes as means an entrance into our families, would be wrong. God has drawn a line in black and white between the two races. Our refusal to cross that line does not mean that our brother in black is not our brother. On the same ground we can excuse

ourselves concerning the salvation of the Yellow race and the Brown race and cut the nerve of Foreign Mission work everywhere. Any new theory of Old Testament genealogy might upset New Testament commands to preach the gospel.

And we herewith press the point that we are bound to the negro race by the ties of a common origin and a common destiny. We have traveled so far from the common origin that we have developed our own peculiar race characteristics. But we must all appear before the judgment seat of Christ. There are thousands of negroes whom the gospel of Christ has made earnest, sincere Christians. In this favored land they ought to be numbered by the millions instead of by the thousands. And while we are theorizing as to their position as an inferior creation, the millions here and in Africa are without the saving gospel of Christ. That gospel has solved many a problem. Suppose we make a real, honest effort to give the negro race the gospel and see what will become of the problem. After the white man and the black man are become the faithful followers of the Lord Jesus, we have an idea that when they get together to study the "problem," it will not be there

#### Eucharistical.

Thou crownest the year with thy goodness. Thou visitest the earth and waterest it with showers; Thou blessest the springing thereof.

O my soul, forget not all his benefits, who forgiveth all thine iniquities, who healeth all thy diseases, who redeemeth thy life from destruction, who crowneth thee with loving kindness and tender mercies.

For the life that thou hast spared unto this day of praise; for health that courses through our veins; even for the sickness and the pain that brought thee near to us; for breath of heaven's free air, for water, satisfying thirst as living water doth the thirsting soul; for food and covering; for shelter from the heat and from the cold and from the rain; for simple comforts of this earthly life—we thank thee, Lord.

For love that is the joy and crown of life; for homes of purity and happiness and peace; for loved ones spared yet to our love and care; for loved ones safe with thee and waiting us—we give thee thanks, O Lord.

For work that may be done to thee and service that is helpful to the world; for rest restoring tired limbs and brain, and changing weariness to energy; for hope of that high service to which thou shalt call thy people at the last, and of that rest that evermore remaineth unto them—we praise and biess thy name.

For thy loving favor, for thy guarding care; for shielding us and giving us the victory; for patience and forgiveness when we fell; for consciousness of thine inspiring presence; for comforting assurance of thy love; for chastening that was lighter than our fault; for light afflictions that work out for us far more exceeding and eternal weight of glory—we bow our knees before the Father of our Lord and Savior Jesus Christ.

For hope of life eternal; of being evermore with thee, the Lord; of greeting loved ones at the gate of heaven; of joining in that hallelujah song that beateth like the ocean at the base of Jesus' throne—we worship and adore thee evermore.

May we, thy children, not forget the helpless and the needy at our gate. For inasmuch as we do minister to those whom thou commendest to our care we do it unto thee. May we not wound thee by our selfishness, but as thou hast bestowed thy bounty and thy love, may we, with loving hearts and grateful praise, bring joy to the bereaved and desolate.

## Devotional.

## The Time of Thanksgiving.

There's a purple light on the rugged hills,  
 There's a song of winds in the leaf-flown trees,  
 And sweet, ah, sweet, through the country-side,  
 The wild winds croon of Thanksgiving-tide.  
 Speed on, O winds, to the busy town,  
 Speed on, again, to the farthest sea,  
 And flow into song waves—chanting clear,  
 "The time of Thanksgiving draweth near."

There's a light of stars in the purple skies,  
 There's a song of waves on the sandy shores,  
 And soft and sweet where the foam flecks ride,  
 The lithe waves sing of Thanksgiving-tide.  
 Shine out, kind stars, on our absent ones,  
 And murmur, waves, to the listening shores,  
 And flow into song-tides, chanting clear,  
 "The time of Thanksgiving draweth near."

There's a spirit-song in the tranquil air,  
 There's an anthem's ring in the passing breeze,  
 And e'en where our loved lie, side by side,  
 The late flowers sing of Thanksgiving-tide.  
 "They are ris'n," say the flow'rs, "from their  
 haunts of clay,  
 In that far, sweet land, by the crystal sea,  
 Their Thanksgiving keep they, grand and free."  
 —Selected.

This pathetic little story of a blind girl is told by Jan Maclaren in an American magazine: "If I dinna see"—and she spoke as if this were a matter of doubt and she were making a concession for argument's sake—"there's naeboddy in the Glen can hear like me. There's no a footstep of a Drumtochty man comes to the door but I ken his name, and there's no voice out on the road that I canna tell. The birds sing sweeter to me than to anybody else, and I can hear them cheeping to one another in the bushes before they go to sleep. And the flowers smell sweeter to me—the roses and the carnations and the bonny moss-rose—and I judge that the oat-cake and milk taste the richer because I dinna see them. Na, na, ye're no to think that I've been ill-treated by my God, for if he didna give me ae thing, he gave me mony things instead. And mind ye, it's no as if I'd seen once and lost my sight; that might ha' been a trial, and my faith might ha' failed. I've lost naething; my life has been all getting."

The only way to get thanksgiving into its true place in our lives is to have it become a habit. A habit is a well-worn path. There was a first step over the course, breaking the way. Then a second person, finding the prints of feet, walked in them. A third followed, then a fourth, until at length there was a beaten path, and now thousands go upon it. One who has been lacking in gratitude gets a new impulse, and one day is really grateful for a few moments. The impulse continues, and again he lets his life flow toward gratitude. Persisting in the disposition, his heart returns again and again to its gladness, until by and by it has been lured altogether away from the old beaten paths of discontent, discouragement, and unhappiness, and runs always in the ways of gladness.—J. R. Miller.

To fail to attain our ideals is not a wicked or shameful thing. Our highest ideals are still far in advance of our attainment, and will always be in this present life. It is only wicked and shameful to accept our failures as final, and to cease from all further effort to attain. Indeed, our failures are meant to teach us much which otherwise we could not learn. And they are the best guarantee of ultimate success.

"What I essayed to be  
 And was not, comforts me."

It comforts us because it shows us that we are meant for more than we have realized. And it assures us that we have something yet to live for. This sort of failure is good for us.—Speer.

## Sunday School Lesson.

BY REV. H. G. HILL, D. D.

## David's Charge to Solomon

I Chron. 28-1-10.

Nov. 29, 1903

Towards the close of his life David was greatly interested in building the temple at Jerusalem. Forbidden to build it himself and informed that it should be built by Solomon his son, he prepared abundant material for the structure. But it was necessary not only to provide material for the temple but to enlist the co-operation of the nation in this important enterprise. Hence David assembles the representatives of the tribes, that he may instruct them as to the Divine will, and their own duty. He gathers the princes of Israel, the officers of the army and the stewards of substance, that he may urge their cordial and vigorous co-operation in this important work.

I. Mark the Divine Choice.—David first directs attention to the Divine will manifested in their national affairs. He tells them that God had forbidden him to build the temple because he had been "a man of war and had shed blood." He affirms that "God had chosen Judah to be ruler" and himself to make him king over Israel. He also declares that God had chosen Solomon from among his sons to sit on the throne of Israel, and that He had appointed this son to erect the temple. He furthermore assures them that God purposes to establish Solomon's kingdom forever "if he be constant to do my commandments and judgments." By thus showing the Divine will as illustrated in their national history, David encourages Israel's leaders to be zealous in aiding Solomon in this appointed work.

II. David's Charge to Israel's Leaders.—In view of their being the Lord's servants and the executors of His will David enjoins upon the representatives of the people, their solemn obligations. He urges them to "seek the commandments of the Lord." They were to strive to know the revealed will of God and this is the duty of all his professed servants. We are to use all known means for learning what God requires of us, and any indifference in this direction is criminal. Hence we are commanded to "Search the Scriptures" and if wilfully ignorant we are guilty before God. David also directs the leaders not only "to seek but to keep the commandments of Jehovah." They must not only know, but obey the revealed will of God. The same is true of ourselves. The king furthermore intimated that obedience to God or "seeking and keeping the commandments of the Lord" brings its own reward. He tells his people that their possession of that good land and transmitting it as an inheritance to their children, depended upon their obedience. In like manner, our retention of blessings and leaving them as a heritage to our children, are contingent upon our complying with Divine requirements.

III. David's Charge to Solomon.—Having acquainted his officers with their duty and enforced its performance the king gives a public charge to his son. He urges him "to know the God of his father." A knowledge of Jehovah's nature, perfection and will is essential to all acceptable worship and service. He exhorts Solomon to "serve the Lord with a perfect heart and with a willing mind." God requires a loving and willing service. David incites to the proper knowledge and service of God, by asserting His heart-searching character and affirming His perfect understanding of all man's thoughts. He also tells his son "If thou seek Him He will be found of thee, but if thou forsake Him He will cast thee off forever." He finally reminds Solomon that the Lord had chosen him to build the temple and had thus conferred on him a greater honor than wearing an earthly crown. His last injunction is "Be strong and do it."

## Westminster League.

BY REV. HUGH W. HOON.

### A Mission Study of India.

[This reached us too late for our last issue.]

Zech. 8:1-8.

Topic for Nov. 29.

Mission workers have always had a hard time in India. They have had so many things to work against which the missionaries in other lands have not had to contend with. It is generally supposed that because English rule obtains in India, the Christian missionaries would have more protection, and because of the large number of British living in the country, we naturally think that our missionaries are not cut off so much socially from friends as in the other lands; but in both these matters we make a serious mistake. The following is an abstract from the letter of an official in India to a friend in this country who gives the true facts in the case:

"I dare say you would like to have a description from an official standpoint of India society more or less with regard to missions. I do not think that you or any of the people at home can have any idea of the difficulties and disadvantages under which missionaries labor through the action of their fellow countrymen in India. A missionary, as such, is outside the pale of European society in India (society being spelled with a big S.) The result is that he has, as a rule, to make up his mind to be looked down upon by the majority of Europeans he meets. This is curious and may seem unlikely, but it is a fact, and the thing of all others which I admire about missionaries is the way in which they accept that fact, and give up all things literally, for the sake of the Gospel of Jesus Christ. The longing after European society must sometimes be terrible—placed as I am I can realize that; and to have so many Europeans round about who will not associate with, and have absolutely no sympathy for, missionaries, must be to the missionary a very severe trial. This is looking at it from the point of the missionary as it affects himself. Looked at from the point of his work it is even more distressing. How can we expect the natives to respect and admire missionaries when they see them treated thus by Europeans in office? They naturally argue that the Christian is a low-caste man who is disregarded by his own countrymen, and whom therefore they are also at liberty to treat as they like, and missionaries have, I know, to undergo treatment from natives which the natives would never dare to use to any of us officials.

"Another great stumbling-block in the way of missions which I see as an outsider, is the action of Government. Government sets up to be impartial—not to favor any religion. The result of this is that it actually handicaps Christianity terribly in its combats with heathenism. The natives argue and very naturally, too, that if our religion were the true one, Government would teach the Bible in the schools and aid missions—in fact, one native asked me why it was, if England really believed in Christianity, the Government did not send out missionaries. The native therefore argues that the English people do not believe in Christianity, and I must say that the action of many English in India gives strength to the view. However, we can all rest on one grand truth, a fact that we can never doubt—namely, that God reigns, that Jesus Christ died for the world and is bound to win it to Himself. What a grand thing it is to know we are bound to win! No matter what mistakes may be made by His feeble followers here He is directing all; He knows exactly the best time and the best methods. The question for us is, shall we share the glory or let others reap it? The missionary undoubtedly has a hard time. He is like his Master, 'despised and rejected of men,' and 'acquainted with grief.' The missionary gives up friends, home, country, everything for Christ, but he will have his reward.

"There is not a single feeling on earth more pleasure-

able than to know that God has used one to point some poor wretch lost in worship of devils, to the true Savior."

### What the Heroes of Faith Teach Us.

Heb. 11:1-40.

Topic for Dec. 6.

The one great underlying fact about the lives of those who have been the children of God who have done most in the world, is that they have all had great faith. It is not strange that faith should be the agent in accomplishing so much. It was its opposite which lost Eden to our first parents and entailed sin upon the human race. It is therefore natural that the exercise of great faith should be that which pleases God, and altogether logical that it should be the connecting link between humanity and God in the divine plan of salvation. In the Old Testament we are sometimes astonished to read long narratives of men who did not attract such great attention to themselves in any other line, but who exercised great faith. The writer to the Hebrews gathers together in this eleventh chapter a great catalogue of names of people who in many cases are as unlike each other as it is possible to imagine and yet who exhibited a sameness in that they were all people whose faith rose high in the midst of their fellowmen who were often groping in the darkness of unbelief.

We notice then as we study the accounts of these heroes of the faith which are recorded for us in the Sacred Writings that their faith made them dare a great many very hard, and from man's standpoint, impossible things. For instance, it was a tower in faith that made Noah attempt to build an ark for the saving of life upon the earth. It was hard to go ahead day by day building that great unwieldy craft, while as yet the sun was shining and no cloud flecked the sky, and yet Noah's faith made him not only undertake this gigantic task, but kept him at it day after day for long years. How, when the ark was finished, could the animals be gotten in, must have often been the question in Noah's mind, and yet he had faith to believe that impossible as it seemed, God would provide the way. Then Abram's faith made him dare a great deal through his long, eventful life, and Jacob, and Joseph and Moses and the others in their turns attempted many things, relying on God's word. Then these heroes of the faith sacrificed much for their belief. Faith in God always makes one willing to sacrifice great things for the sake of God and His glory. A man or woman who trusts God just as far as the way is plain and short of the point of sacrifice, has not exhibited a faith that has any right to be mentioned along with those of whom we read in this eleventh chapter of Hebrews. Faith says, "Though He slay me yet will I trust Him." It is when we endure hardness as good soldiers of Jesus Christ that we have the most faith. It is not hard to trust God when everything is favorable, but when it leads to trial, suffering and real sacrifice for His sake, then it takes real faith. Then faith led these old patriarchs up to great triumphs. Had they not exercised trust in God they would never have accomplished the great deeds which are associated with their names. If we would learn of them how to accomplish great things and have great triumphs in life, we must like them have a faith that is stronger than any conditions or set of conditions that may arise in our pathway. When one is overcome because of the obstacles in the way, it is a sure proof that the obstacle is stronger than the faith in God. The faith of the heroes of this eleventh chapter of Hebrews had a faith that could not be measured by any counterforce that earth could supply. When obstacles arose their faith was like the stream which has been stopped up for a little while in its course; the stoppage only backs the water up and thus gives it greater force to sweep the obstruction away later. So also faith of the right sort grows amid difficulties and the very thing that for a time hinders it, but gathers up a power to sweep itself away. This is the faith that does great things.

# Thanksgiving and the Orphans' Home

Some of the Buildings and Some of the Needs of an Institution Which Strongly Speaks for Itself.

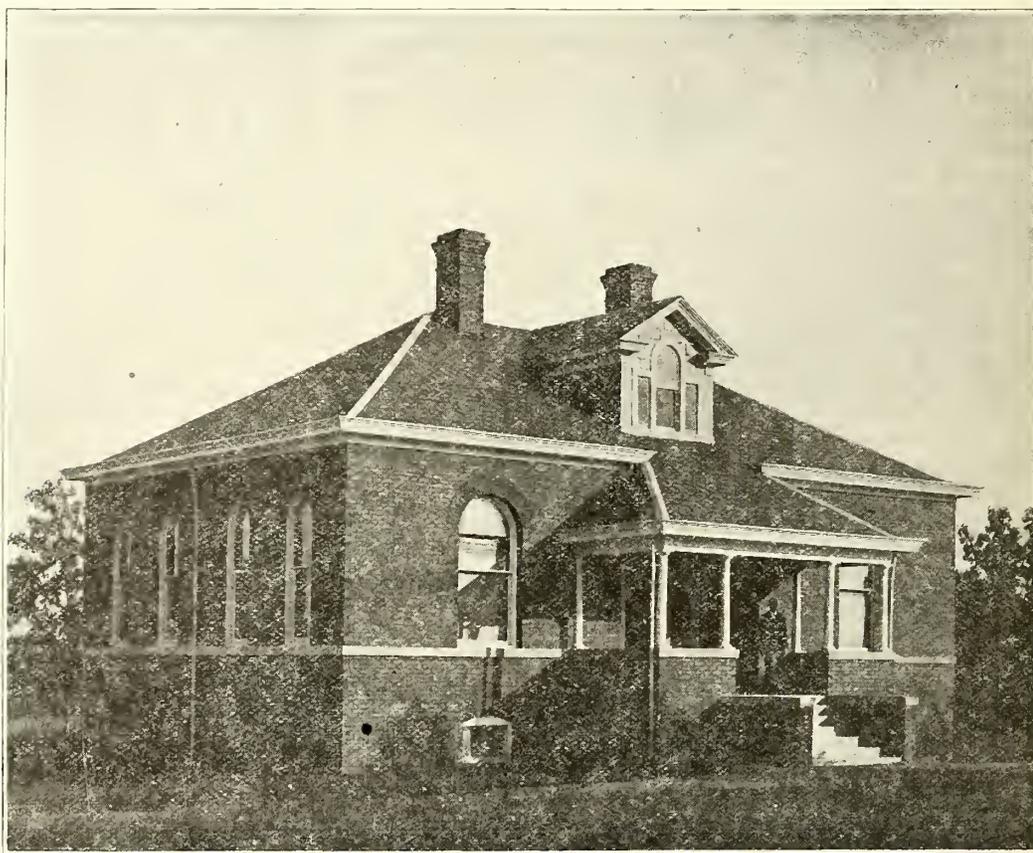
**THE THANK OFFERING.** In making a thank offering three things are to be considered. First, the purpose to which it should be devoted; second, of what the offering should consist; and third, the amount of the offering.

In selecting the purpose to which your offering should be devoted, you are asked to consider the Orphans' Home at Barium Springs, N. C. Here one hundred and thirty-five fatherless children are provided for, and in a few weeks this number will be increased to one hundred and fifty. They are boarded, clothed, educated, exercised in manual labors, and carefully instructed in Bible truths—given that instruction and training best calculated to prepare for life's duties.

The best offering, if devoted to the care of the fatherless, is money, for here money answereth for all things and can be made to purchase a greater amount of such things as may be needed than can be bought for the same amount of money in retail trade, and freight will be saved. But when any article of food or material for clothing is in the hand of the donor and can be more conveniently sent than turned into money to be sent, it will be thankfully received and can be conveniently and advantageously used. The amount of the offering can be determined by a contemplation of the blessings received during the year from the hand of the Father of the fatherless. The thank offerings made on the day of the national thanksgiving are assigned especially for the current expenses in the support of the orphans, but if any wish to devote an offering to something of a more permanent and enduring character, attention is called to the need of money to complete the Alexander Industrial Building, which is to also contain the laundry. The building is to be finished and the machinery bought, requiring in all some \$2,000.00. A furnace for the Howard Building is needed, and will cost \$125.00. A steel tower and tank to supply water for cooking, bathing, sewerage and fire protection is needed; cost about \$300.00. A house for our farmer, costing about \$500.00, is also needed. And lastly a cottage for thirty needy and homeless boys pleading for a place in the Orphans' Home is greatly needed; cost \$4,000.00. An opportunity to erect to the memory of a loved one a cenotaph more enduring than marble. I am happy to say that the furnishings for the rooms in the Anna Stamps Howard Memorial have already been promised.

Praying the richest blessings of the Father of the fatherless upon all who contribute to the relief of His wards,

R. W. BOYD, Superintendent Orphans' Home.



THE CARRIE BURROUGHS DULA MEMORIAL LIBRARY was erected by Mr. and Mrs. J. C. Burroughs, of the First Presbyterian Church, Charlotte, in memory of their only daughter. In this building are the Art Room, the Library and Reading Room and the Superintendent's office.

## A Visit to Our Orphans' Home,

Having, at the late meeting of Synod at Wilmington, been elected a regent of our orphanage, at Barium Springs, I determined to put myself into sympathy with the work at the earliest possible moment. While in Charlotte a few weeks ago, I determined to give a morning to Barium Springs, and the two hours which I spent

with our genial Superintendent were well repaid.

I said to him on arriving: "Brother Boyd, my time is short, put me in touch with the urgent needs of this institution," which I knew was what each Presbyterian in our Synod would wish to know.

He told me that the first thing one must see on coming to Barium Springs, was the children, which this lover of children said was the best sight they had for



In this picture we have a view of the Art Room. It contains the paintings of the only daughter of Mr. and Mrs. Burroughs.

visitors, and that they and the teachers were in the chapel in Rumble Hall waiting for me. Here I found all the children and teachers assembled to see the young regent.

The order of the children impressed me immediately and during my short stay I could see that the discipline was of the highest order. The marching to the class rooms was beautifully executed, and for the maintenance of such a splendid discipline over one hundred and thirty-five boys and girls, with such little friction, our superintendent and his able corps of assistants deserve the greatest praise.

A magnificent plant have we at Barium Springs; two hundred acres of orchard, garden, and farming land with nine elegant buildings, the total value of which is not less than \$50,000. There is a fine opportunity, from every point of view, to make the grounds and buildings a magnificent and enduring monument to our Church.

The beautiful new memorial to a sainted wife, "The Anna Stamps Howard Home," which is a home for girls erected by the generosity of Judge Howard of Tarboro, is rapidly nearing completion and is a great addition to the campus. It meets a great need in providing an attractive home for thirty girls.

The Carrie Burroughs Dula library, which is a loving memorial to a daughter by devoted parents, is another one of the latest buildings, and will add much to the culture of the intellectual and aesthetic nature of God's children in our care.

As the writer walked over the campus and saw this building and that building, the gift of some generous and magnanimous spirit, he could not keep from thinking what a noble way to express one's love to a loved one, living or dead. And if we are going to erect any memorial to a dear one, is it not best to do it in such a manner as to benefit the living, (especially the orphans,) and through the great causes of the Church? In visiting Mt. Auburn cemetery at Cambridge, Mass., two summers ago, the writer reached the entrance just about forty-five minutes before the gates closed, a guide rushed up and offered to show the writer the most important graves of the noted dead; he was especially anxious to see the graves of Phillips Brooks, Longfellow, Lowell, and Agassiz, but asking, as he passed, to whom was this or that pretentious monument erected, the guide, a boy of fifteen, remarked rather significantly: "People who didn't do much have the finest monuments in this cemetery, but the great men

have the modest tomb stones, sir," and it was as he said.

#### THE PRESENT URGENT NEEDS.

As to these, there are three that stand out pre-eminently.

First. The Alexander Industrial building, (where carpentry, shoemaking, printing will be taught, and the laundry will be done) simply has the roof on and not a particle of the work inside completed. On account of exposure last winter, because there was not sufficient funds with which to place the roof, the walls suffered, and crumbling bricks were seen in a few places. This building is much needed, especially the laundry part, for the girls are doing the work largely in the open air. It will take \$2,000 to thoroughly equip this building for its purpose.

The second need is a home for the intermediate boys corresponding to the "Anna Stamps Howard Home" for girls. This is a pressing need as there are several applications for boys and no place to put them. We do not wish them to have to be sent to other orphanages when we are able and should provide for them ourselves: \$4,000 will meet this need.

Our third need is for a reservoir. Unfortunately a few weeks ago the reservoir in rear of Rumble Hall tumbled down with a great crash, on account of decayed supports. The preservation of our property in case of fire demands this reservoir immediately.

I can not close this article without speaking of the consecration and devotion of our superintendent, the efficient teachers and matrons to these fatherless children, as we call them; but they are not fatherless for the Great God is their Father, and are not the cattle upon a thousand hills His? Does He not hold the seas in the palm of His hand? No, there are no children more truly His.

Our teachers at Barium Springs are serving the Home more for love and noble consecration to the work, than for money. They are all college-bred women, well qualified to teach in any school and demand good salaries.

At this season of the year when families are looking forward to reunion at Thanksgiving and Christmas, and thanksgiving is in the average heart more than at any other time, let us heed the words of the great apostle "Look not every man on his own things, but every man also on the things of others."



ANNIE LOUISE COTTAGE.

Erected in 1892 by Mr. George W. Watts, Durham, N. C. This is the home of the baby girls.

There are in the great Synod of North Carolina something like 36,762 members of our Church. What a grand thing it would be if we could average \$1 per member for the systematic support of this great work of our Synod which lies so near the heart of any man that has in it any sympathy at all!

We can reach this goal if each individual will do his or her part.

George H. Atkinson.

Monroe, N. C., Nov. 17th, 1903.

#### The Orphans' Home and the Training it Gives.

In nature the little bud which is to develop into a full-blown flower is seldom unprotected. It is usually covered with scales, thick and firm, which shield it from the cold winds and frosts of early spring. Like this is the protection which the Father of all throws around childhood in the family relation. But when the family relation no longer exists the very helplessness of childhood appeals for protection and care. The obligation of the Church to give to her youth loving care and Christian training is increased as the greater need arises. This is the basis of the Church's obligation to provide and maintain a "Home" for her homeless children.

The common argument with which is enforced the duty of popular education is this: The State cannot afford, for her own safety and future progress, to allow her children to grow up in ignorance and vice. The good citizen is the educated citizen. Patriotism, policy dictates popular education. Much more is the Church interested in the well-being of her children. Her future depends upon what they prove to be. Her homeless ones, above all others, need her special care and protection, her oversight and training. She must make for them a home, environ them with home influences, discipline and restraints, and train their minds and hearts and hands for her own safety and progress. In their behalf we have pledged to God our loving care, watchful oversight and faithful Christian training.

It is gratifying to know that this pledge is so faithfully kept at our Orphans' Home at Barium Springs.

During the past summer it was the privilege of my people in Laurinburg to entertain for a day or two a class of girls and boys from our Orphans' Home.

Their good manners, their gentlemanly and lady-like behaviour, the evidence they gave of loving, faithful training received, reflected great credit upon our Home and excited our pride in the institution we all love to help in maintaining. The duty of giving thanks is but half performed if it is forgotten to give occasion to others to be thankful also.

Our people should not and will not forget the cause of the fatherless.

John M. Rose.

Laurinburg, N. C., Nov. 18th, 1903.

#### Some of the First Fruits.

Having spent seven years of my life at the Presbyterian Orphans' Home I want to tell the Presbyterians of the State how much those years have meant to me. As each Thanksgiving season comes I feel that I want to offer special thanksgiving for having had the privilege of being at this Home. The influence for good that the Home has had on my life cannot be over-estimated. I feel this more each day of my life and honor and love the Home for it.

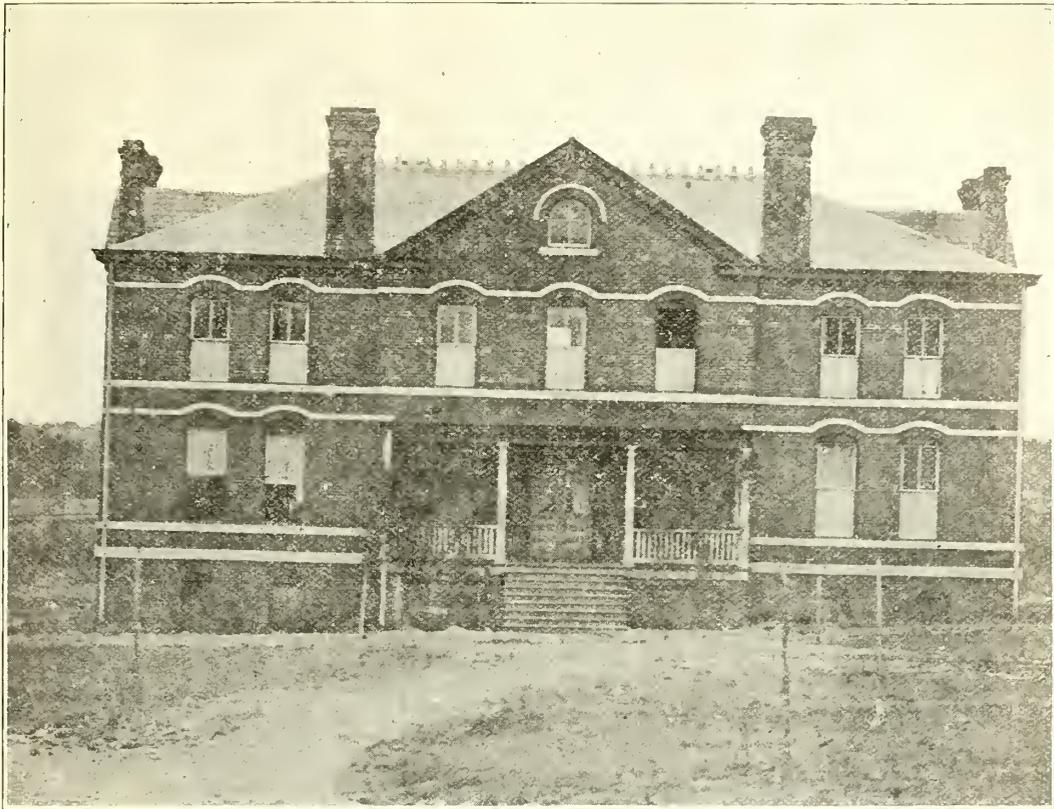
The educational advantages of the Home are as good as those of any graded school and I believe the religious training received at the Home surpasses that received by the majority of the children in our State. Morning and evening all are assembled for family worship, and the lessons learned there will never be forgotten. The Home life is beautiful. It is just like a large family and we all love our home and nothing gives us greater pleasure than to return for a visit.

U. E.

(The above is from one of our girls now in the Junior class at the Normal college, working her way by her own efforts, through college. R. W. Boyd.)

#### Work for the Orphans' Home.

The Orphans' Aid Association is the name of a new organization formed last May among the men of our church. Its object is to strengthen the support fund of our Orphans' Home by regular and systematic giving, and the getting of this financial assistance from sources heretofore not reached. In most of our churches but one collection is taken, during the whole year, at the regular services, for the benefit of the Orphans' Home. A collection is taken once every month in



LEES COTTAGE is a gift from that generous friend of the orphan, Mrs. S. P. Lees, who lived in New York City. This cottage is occupied by the larger boys. It contains dormitory room for thirty boys. Temporarily the printing office is in this building

many of our Sabbath schools for this cause, and while these collections are of inestimable value to the Home, they are not adequate. Conditions being thus, Mr. Boyd is compelled to constitute himself a standing committee on "Ways and Means" when he ought to be left free to devote his whole time to the perfecting of the Home and training of the children. Our system of collections does not bring this important cause before the men of our churches very often, and therefore they do not give to it as freely as they would if their attention was called to it more often. This defect our Association overcomes to a great extent. Our Association was the outcome of an agreement between two of our young men to give 25c a month each to Barium Springs Orphanage. It occurred to these young men that, if they were willing to give regularly to this cause, others would do the same. They began to ask other men to join them and in a few days the membership of the Association had grown from two to forty.

Every man approached readily consented to join the Association and several voluntarily asked that their names be put upon the roll, thus showing how near the heart of every man is the cause of our fatherless ones.

We have two collectors for the Association, the collections are made monthly and a check sent to Mr. Boyd about the 10th of each month. No member is asked to pay more than one month's dues at a time, nor is any member allowed to get in arrears. Thus the payments are made easy for our members and Dr. Boyd can depend upon a certain amount from us each month.

Several of our members have spoken of raising the dues from 25c to 50c a month. This has not been done yet, but it is likely that next year our members will be divided into two sections, viz: those who wish to pay 50c a month and those who feel that 25c a month is what they can afford to pay.

We consider this an admirable method of affording the men, especially those who do not attend Sabbath school, an opportunity for contributing to a cause that should stand near the head of the list of those needing financial assistance from our churches, but which is almost forgotten by many.

The formation of like associations in other churches would very materially strengthen the support fund of our Orphans' Home, and would remedy, to a great extent, the defects arising from spasmodic and unsystematic giving.

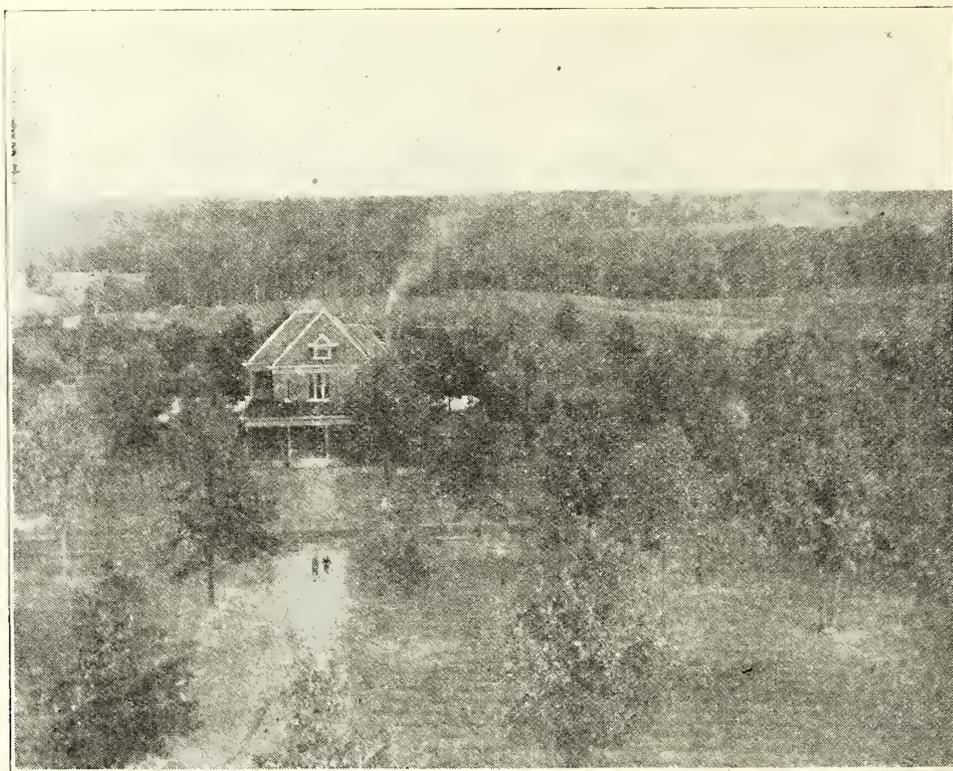
We will be glad to furnish any information in regard to our Association others may wish.

Frank R. Brown, Treasurer.

Salisbury, N. C.

#### What the Work Does For the Workers,

For a number of years the Ladies' Aid Society of the Presbyterian Church at Goldsboro has been clothing one of the children of our orphanage at Barium Springs, and the benefit which this society has derived therefrom, cannot be reckoned, not counting the good to its dear charge. Those societies which have not yet undertaken this labor of benevolence, which will in due time grow into that of love, have only to begin this responsibility to realize its beneficence to themselves, which is more than two-fold. As members of the Church, as professing Christians, and kind, sympathizing fellow creatures, this orphanage should most strongly appeal to every one of us, impelling us to lend our aid to its support; this is surely a duty, outside of the joy of doing a kindly, noble deed. Let each church society select some child, and let each member of that society take some special interest in its charge; learn the child's name, its disposition, (a photo of the little one might stimulate the interest, and bring him or her nearer); remember the birthday, the Christmas tide, each mother thinking of her own dear one who may be away from home; let this little orphaned one feel that it has real, loving friends who care for it, who are interested in its pleasures, in its studies and progress, in the formation of its character, and of its future welfare, and ere long there will grow into each heart, with that of your precious charge, a union of trust and affection which shall be thrice blessed. The straightened exchequer of our orphanage will have somewhat been relieved, one of the little ones of the church made comfortable and happier, and each contributor towards this end enriched by the broadening of affection, and the addition of a lofty interest. Last Christmas some members of our Society



SUPERINTENDENT'S COTTAGE, erected in 1900 with funds collected largely by Rev. E. E. Gillespie, Greensboro, N. C.

sent our little orphan a box, filling a stocking with "goodies" (putting in its mate for future use), then adding various little gifts, toys, etc., left over, perhaps, from the abundant supply of their own little ones, and which cost so little money to send, so little of time or labor, and yet carrying so much pleasure to the recipient; who shall say how much happiness was reflected upon the senders! "Inasmuch as ye have done it unto the least of these . . . ye have done it unto me."

One of the Society.

Presbyterian Church, Goldsboro, N. C.

#### Giving to the Poor.

Rev. H. G. Hill, D. D.

Orphaned children may be classed as pre-eminently poor. They have lost their natural guardians. They have been deprived of all those home influences that mould character, and develop a ripe maturity. Their faculties are immature and utterly incapable of providing for their pressing wants, or securing their needful training. Those that give them relief and aid in their proper nurture discharge a sacred duty and perform an important work for society. Institutions, furnishing them homes and rearing them for good citizenship in Church and State, are among the most important known to a Christian civilization. Hospitals and asylums caring for the insane, the diseased, the maimed and the unfortunate, may mitigate suffering and possibly repair to some extent physical or moral wrecks. But Orphans' Homes, conducted on wise Christian principles deal with the young and the vigorous who may be rendered most valuable members of society. Such institutions should be liberally sustained, not only as safeguards against pauperism and crime, but as needful training schools for noble manhood and womanhood. Many motives prompt contributions to the poor. Some give from love for display, and some from love of human praise. Others succor the poor to promote temporal interests, or to secure, as they fancy, the pardon of sin and eternal salvation. But there are other and far more worthy incentives. We should give to the Orphans from pity for their exposed and needy condition. What class should excite in us a warmer compassion? We should aid them generously from gratitude to God for unnumbered blessings. This is a motive peculiarly appropriate to thanksgiving day. When we recall our

own personal domestic, social, civil and religious benefits it is fitting that our grateful hearts should find expression in abundant gifts to the widow and the orphan. A wise regard for self-culture too should prompt gifts to the orphaned poor. Pity, benevolence, sympathy and mercy are among the most excellent qualities of our nature and he who will not cultivate these by exercise will never vanquish selfishness, nor reach the loftier heights of moral manhood. But the highest and most potent motive for helping the orphan is found in a supreme deference for the Divine will and in a sincere love for those whom Jehovah claims as peculiarly His own, when He proclaims Himself "The Father of the fatherless."

#### Remember the Orphans.

Of all the work done by the Church at the present time none is telling more for good, or indeed half so much, as the various Orphanages. Helpless little children left to struggle alone in this wicked world, how they appeal to our tenderest sympathy! What is Barium Springs doing for the Orphans under its sheltering care? It is giving a home in its truest sense; it is giving training, superior in all that tends to build up character and make useful citizens, to that which is given in most of our private homes; it is giving love and tenderness to each child, that makes them devoted to the home and its managers, and in addition to all this it is giving a fairly good education to every child. Let me tell you what it has done for our church. About ten years ago a widow was left in our midst with nine children, no one of them old enough to be self-supporting. The very weight of the burden seemed to paralyze her energies. Six of those children were sent to Barium. With the lightening of the burden the mother's energies revived and she was able to support, and by the help of friends, to educate the older ones, and in a few years they were able to help her. Those at Barium have all done well. Two of the girls are now making their own way in two of the best schools of the land, and one of the boys is in a good position as a machinist in a large establishment, North.

As to the training, I have yet to meet the person who has visited the home and not been delighted with the excellent management and have yet to meet the child reared at Barium who has failed to show the effect of that careful training.



THE PRINTING FORCE that gets out "Our Fatherless Ones" on a hand press.

What pretty table manners those little visitors had who went around among us last summer! Who of you, mothers, would not feel a little uneasy if you had sent your little boys and girls to visit among strangers under no restraint but their own sense of propriety? And how many home raised children would have come out with a prettier record than those children carried from every home they visited? And the prettiest thing about it was to see the genuine love that those little ones manifested for the sweet lady that had them in charge. A young man from Barium, now at college, was working this summer to pay his way next session. When explaining why he stopped his work and went away a week sooner than was necessary he said: "I am going to the Home and help Miss B— at the opening. She will have so much to do, and though she did not ask me to do it she said she would like to have me, and I know I could step right in and help her so much that I want to do it though I am sorry to lose a week's wages." I would like to say a word for those patient, hard working matrons. Just to think what it is to "mother" 30 children! Sundays and Mondays, dry days and rainy days, by night as well as by day. You mothers who are "nearly distracted" at the close of some rainy day with the noise and confusion that your own 5 or 6 children made, attending to their endless wants, answering their numerous questions. And then what a miserable pittance these good women get! I am not going to tell how little. It came to me incidentally. An efficient woman with experience gained in the Thornwell Orphanage was asked if she would go to Barium. On hearing what salary they gave she exclaimed, "Why, my dear child, that would hardly more than buy my shoe leather." Now whose fault is this? Not the regents. They fix these salaries, but according to the money sent in. But it is the fault of those Presbyterians who scarcely know that we have a Home for the fatherless, and of all of us who do not open our hearts and hands in this noble work. And it would be so easy to raise all the money needed to carry on the Orphan Home effectually, if all the 36,000 Presbyterians in our Synod would take a part in it. So again I say,

Remember the Orphans.

#### What Effort Will Accomplish.

My dear Standard:

Will you spare some small space to a Sabbath school superintendent who desires to "speak out in meeting," hoping thereby to induce other superintendents to make trial of the Synod's plan for Orphanage support?

My brethren, like some of you, I, too, was once a "doubting Thomas" and feared that if I devoted one Sabbath collection each month to the Orphan cause I would badly and unfairly cripple the other important causes we desired to help. The thing kept forcing itself on my mind, however, and appealed to me as so peculiarly children's work that, finally, with many misgivings, I determined to give it a faithful trial and so at least satisfy my conscience. I do not know how I can better show you the result than to give you a single comparative statement of "before and after taking." Figures are at times more eloquent than words. We have been contributing once each month to the Orphanage at Barium for three years now and I will compare these years with the three preceding years during all of which time I have been superintendent. The average yearly contribution to the Orphanage for the three years 1897-98-99—during which time we did not give monthly to this cause—was \$17.33. The average yearly contribution to all other causes during these same years was \$56.27.

The average yearly contribution to the Orphanage for the three years 1900-01-02—during which time we did give monthly to this cause—was \$77.72. The average yearly contribution to all other causes during these three years was \$87.32.

I can add nothing, I think, to the force of these figures. Suffice it to say we expect to stick to the monthly plan. God has blessed it to our good as well as to the good of the Orphanage. I make it a rule to keep the school informed of the causes to which they contribute and to give special notice of each Orphanage collection the Sabbath before and to the parents at the preaching service preceding the teaching (or school) service during which the Orphanage collection

is taken. This adds to the interest and, I think, causes increased contributions.

Let me make a little calculation. Mr. Boyd reports a net shortage of \$381.30 in the support fund for the past year. He also reports 104 churches (and certainly therefore, fully as many Sabbath schools) which gave nothing to this cause. Suppose these 104 Sabbath schools, averaging say, 20 scholars each, give monthly collections to the Orphanage of 30 cents per school per year (less than half we have averaged per scholar during the past three years). The Orphanage will receive \$624 and the shortage will vanish.

Or suppose the 200 Sabbath schools which now contribute to this cause—but not monthly—will adopt the monthly plan and thereby increase their gifts to our Orphans more than four-fold. Or suppose—well suppose, my brother superintendents, you try this plan and let us hear from you. May be you will have more cause for thanksgiving next year.

Davidson, N. C., Nov. 18, 1903.

W. J. M.

#### Possibilities of the Orphan at Barium Springs

A thoughtful Christian cannot reflect upon the great possibilities offered a poor neglected orphan who finds an asylum at our beneficent Orphans' Home without having his heart stirred to enthusiasm. A father dies and leaves a poor struggling widow with a helpless brood of half-fed children. The mother perhaps soon sinks under her burden; bereft of both parents the cold charities of a selfish world have almost frozen the little flock out. They struggle on, the feeblest, maybe, sink into early graves. As the survivors continue the unequal struggle with cold, hunger and the depraving influences of evil associates, the sympathy of Christian friends is stirred. They seek and secure for them homes within the sheltering arms of our Christian Orphanage, and all is changed. The little brood comes in ill-clad, pale and pinched with poverty, cowed and timid under neglect, exposure and perhaps abuse. They find the warm hand of a gentle, sympathetic minister of Christ extended to grasp theirs and to draw them within his fold. Here refined, cultivated and pious teachers receive them into a delightful home. They are supplied good clothing, clean beds, wholesome food, salutary discipline and noble Christian training. They are blessed with exalted privileges under the divine blessing calculated to ensure their future usefulness and salvation from sin. They probably become well bred, high toned, men and women and for future generations not only transmit to their posterity the blessings which they have received, but they add their tribute to the measure of praise and adoration due the name of that blessed Savior of sinners who has redeemed us with his own precious blood.

Then shall not all of us, the disciples of Christ in the Synod of North Carolina, remember this great work and when we celebrate the day of Thanksgiving give liberally to perpetuate its beneficence and to widen its usefulness?

W. D. Morton.

#### Another Kind of Thanksgiving Gratefulness.

Again there comes with the Thanksgiving and Christmas seasons the thought of the lonely inmates of our own county almshouse whose hearts are positively hungry for some little word from your lips and mine, of interest and sympathy and love; for some "gude work for Jesus Christ." Shall it this year be left unspoken?

Again comes the thought of the prisoners in jail and in convict camp, needing Him so. Forgotten, it may be, in your own county! Reaching out to us through the bars and calling "come over and help us!"

Shall we heed their call or shall we "pass by on the other side?" Another voice speaks the voice of the dear Christ who cares for them. We must heed that voice. Through the stillness He is saying to you and to me in this work, not only at these seasons, but all the time, "Behold, I have set before thee an open door." Shall we enter, or shall we wait till it is forever shut?

#### The Year's Thanksgivings.

Psalm 71:14.

Lord of the changing year we come today  
Within thy courts to praise and pray.  
Nor word of ours, nor song can fitly tell  
All that we owe, but they may swell  
The tide of gratitude that flows to thee—  
Accept them, Lord, and let them be  
Our sacrifice continually.

We thank thee for the beauty thou hast spread  
On every side and overhead;  
For winter's frost and ice and sun-lit snow,  
And the bold splendor that doth glow  
In winter evening skies, while writing there  
The truth that thou art everywhere!  
For this we praise continually!

For greenth of springtime lavished on the fields,  
For hope of future good it yields;  
For the fair summer's wealth of fruits and flowers,  
For song of birds, for restful hours;  
For autumn's harvest and for hopes fulfilled  
And e'en for idle wishes stilled—  
We praise thee, Lord, continually!

For tender light of love in human eyes,  
For hearts whose faithfulness we prize;  
For full supply of grace; for answered prayers;  
For promises that quell our fears;  
For little chances to be kind and show  
Thy weakest ones the love we owe—  
We praise thee, Lord, continually!

And if some gifts thy wisdom hath withheld,  
If at thy word we were compelled  
To yield some treasure, or some joy forego,  
Because we love thee, Lord, we know  
'Twas for the best we were denied, and still  
We gladly strive to do thy will  
And praise thee, Lord, continually!

O. H.

#### A Thanksgiving.

For the wealth of pathless forests,  
Whereon no ax may fall;  
For the winds that haunt the branches;  
For the young bird's timid call;  
For the red leaves dropped like rubies  
Upon the dark green sod;  
For the waving of the forest,  
I thank Thee, O my God!

For the sound of water gushing  
In bubbling beads of light;  
For the fleets of snow-white lilies  
Firm anchored out of sight;  
For the reeds among the eddies;  
The crystal on the clod;  
For the flowing of the rivers,  
I thank Thee, O my God!

For the rosebud's break of beauty  
Along the toiler's way;  
For the violet's eye that opens  
To bless the new-born day;  
For the bare twigs that in summer  
Bloom like the prophet's rod;  
For the blossoming of flowers,  
I thank Thee, O my God!

For the lifting up of mountains,  
In brightness and in dread;  
For the peaks where snow and sunshine  
Alone have dared to tread;  
For the dark and silent gorges,  
Whence mighty cedars nod;  
For the majesty of mountains,  
I thank Thee, O my God!

—Lucy Larcom.

### Clarksville-Atlanta Question.

My only apology for this, my first written line upon the Clarksville-Atlanta Question, is self-defence, which is nature's first law, and the defence of those who have been unnecessarily abused for their position on this matter as stated by myself upon the floor of the Synod of Tennessee. I do not propose to discuss the legal side of the question—good and honest men and lawyers are on both sides. Nor do I propose to discuss the moral side—I give every one the right I claim for myself, to wit: the right to decide moral questions for himself in the light of his own conscience and the guidance of God's spirit without being stigmatized as "Airing his arrogance," without being condemned for entering voluntarily "a league with death and a covenant with hell," without setting myself up over him as his priest to dictate to him in matters of conscience. I shall not discuss the rights and powers of the Board of Directors and the controlling Synods, as I believe in the integrity and capability of both. But as to "the charge brought by the friends of the Atlanta movement that the professors are disloyal to the institution" I wish to enter a most positive denial of the fact. This charge has been brought only by those opposed to removal. I did state on the floor of Synod of Tennessee in Memphis that "only one of the professors in Clarksville is opposed to removal" and also that "nine out of ten of the faculty at Clarksville are in favor of the conference," but be it far from me to accuse my brother of being "disloyal" because he does not see through my glasses and speak through my mouth. We are willing to "witness the scene on the floor of the Synod at Memphis when such a charge was brought, and what was the 'scene?'" Simply interruptions from the opposing side which had been frequent already and which continued till the vote was taken. The pastor was there from Clarksville, his elder was there, and three of the faculty were there, and no denial was made of their position and no denial has till this day been made except of the misquotation made of the above statement by the press of Nashville. The authority of the statement was demanded and given. But Dr Alexander brands this exercise of free thought and expression of personal opinion as "disloyal" on their part and says: "If this is true, no wonder the pupils decrease." Can it be that he has been on the Board and did not know that the rapid decrease in pupils started at least three full years before this movement and more than as long before the professors were "disloyal?" What constitutes disloyalty to the institution—being on the other side from me? What constitutes disloyalty to the institution—holding conscientious convictions and expressing personal opinions concerning its future interests? What constitutes disloyalty to the institution—giving the very best service in their power, and supplementing their meager salaries by private teaching outside school hours? What constitutes disloyalty to the institution—supplying the Chancellor's chair by dividing its work up among them and doing it for about one-seventh or one-tenth the amount paid him for the same service? What constitutes disloyalty—supporting the unprovided Alumni chair by each one contributing every year to it from their petty amounts ranging as high as \$43? What constitutes disloyalty to the institution—spending so-called vacations in travelling for students or sending out hundreds and hundreds of personal letters following up this canvass? Has our brother who is accusing these men made one tenth the sacrifice for this institution these men have? Some of them have declined other positions and one has three times larger salaries to stand by the S. W. P. U. Does he think it Christ-like to profess to read their hearts and judge them and brand them as "disloyal?" Will he join in the cry of the little paper issued occasionally over there in or around Clarksville somewhere that calls them "traitors?" And what will he call the noble faculty at Columbia? What will he call the great Synods of South Carolina and Alabama? What will

he call the large minority in the Synod of Tennessee who voted for the conference, and the many others who voted on the other side and those who did not vote at all because they feared lawsuits but felt that the conference ought to be held? Is every man who regards the interests of our Southern Church as superior to the interests of Clarksville disloyal? Is every one who thinks that the Synods that created the Board greater than the Board they created in a "league with death and a covenant with hell?" Men and brethren, stop and think—can it be that all these elders and preachers whom God has called by his spirit into the sacred offices, and whom you so recently held in such high esteem have suddenly become "disloyal," "traitors," and these few alone of all the prophets have not bowed the knee to Baal?

### Appeal for Re-enforcement for Mid-China Mission.

Hangchow, China, September 26th, 1903.

Rev. S. H. Chester, D. D.,

Secretary of Executive Committee of Foreign Missions.

Dear Brother: At the annual meetings of our Mission, it is our custom to take under consideration the condition of the field and the demands of the work, and to make an appeal for new missionaries according to our needs. At our recent meeting, it appeared that two full years have passed since the last ordained missionary joined our number, and nearly seven years since one previous to him arrived. The last single lady arrived nearly four years ago. So that recruits have been coming to us very slowly for a number of years. During this time, however, the work has been growing, and the demands on our time and strength have been constantly increasing. New and wide doors have been opened before us, but we have not had the force to press forward and enter in and take possession of them. We have found it hard simply to hold our ground and maintain the work already begun in most of our stations, while in some we have been compelled to take a retrograde step and give up, for the present at least, positions of advantage already occupied.

This is especially true of Hangchow. In last April, we had to give up Mr. Caldwell to go to Kiangyin, where only one man was left in charge of an immense work. Then since our last mission meeting, two physicians have pronounced Mr. Painter utterly unable to continue work and ordered him to leave the field immediately. This leaves only two men in charge of the extensive field of this station, embracing about three hundred communicants, nine preaching places, and four native preachers. These two men feel utterly unable to take proper care of the work now thrust upon them. The younger one has been in feeble health for several years, and there are grave fears that any increase of work may prove disastrous to him. The older one has reached an age when ordinary prudence suggests that some one ought to be in readiness to take the place which in the nature of things may be made vacant before long.

In view of these circumstances, our absolute and immediate needs demand at least one ordained missionary for Hangchow, and at least one more for the enlargement of the work. We appeal to our executive committee, and, through them, to our beloved church to come to our help, and to send forward the men absolutely needed to enable us to hold the positions we have already occupied and to keep the work going which has already been begun.

We write to you, young men, because you are strong, and we urge you by the stress of our need to come out and help us. We offer you a field for work where all your powers and talents can find scope for exercise without limit; and we give you a share in reaping a harvest which promises to be the richest and the grandest that ever has been or ever can be gathered in by the Christian Church to the end of time.

May the Lord of the harvest thrust many laborers forth into His harvest.

Yours fraternally,

J. L. Stuart,

On behalf of the Mid-China Mission.

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### The Editor's Chat with the Reader.

If the definition that James gives is correct, that pure religion may be known by its remembrance of the orphans, this is a religious number of the Standard. In spite of the number of the articles on the Orphan Question there is so much variety in the themes discussed, and the illustrations break the monotony of the pages so handsomely that we are sure the readers will not find any objection to the Thanksgiving Issue on that account.

The Clarksville Atlanta Question is ably argued and Dr. Stuart's Appeal for Re-Inforcements is an inspiring one, coming from the field of battle and from the very thickest of the fight.

And we wish to call attention, lest any should by any chance pass over it, to that beautiful psalm of thanksgiving by O. H.

## Church News.

### PERSONALS.

Rev. D. Clay Lilly is now in Edinburgh, Scotland, where he has gone for a year's study.

Rev. W. D. Morton has been assisting Rev. R. W. Hines in a series of meetings at Mebane, N. C.

Dr. and Mrs. Len. Moore, of Mecklenburg County, N. C., have been granted a furlough and will shortly leave China for a visit to North Carolina.

Friends of Dr. David McBryde, a prominent officer in the Maxton, N. C. Presbyterian Church, will be grieved to hear of his death on the 19th inst.

Rev. W. A. Murray, of Lincolnton, N. C., was married to Miss Rebecca Bridges, of Hancock, Md., on the 11th inst., and Rev. Donald McIver, of Wadesboro, N. C., to Miss Pauline Russell, of Gulf, N. C., on the 18th inst., both thereby adding to their fitness (according to the Apostolic idea,) as bishops.

Rev. H. F. Williams, editor of the Missionary periodicals at Nashville, will leave on Thanksgiving evening for Cuba, for the two-fold purpose of visiting our mission there and recuperating. He is enabled to take this trip through the kindness of a friend and his many other friends hope that great benefit will come to him from this outing.

### Change addresses:

Rev. J. L. Yandle from Marlow, Ga., to Columbus, Ga.

Rev. L. O. McCutchen from Mokpo, to Chunju, Chulla Do, Korea.

Rev. C. A. Munroe from Lenoir, to Hickory, N. C.

Rev. W. L. Milne from Micanopy, Fla., to St. Petersburg, Fla.

## GEORGIA.

### SYNOD OF GEORGIA

When you attend the Synod of Georgia at Brunswick, go a day in advance. You will find Brother Walden, Sydnor and Searight, have done the same. After a substantial and palatable breakfast in the Oglethorpe Hotel, at the expense of other parties, you will put on your old clothes, if you have been thoughtful enough to bring them with you, if not you will borrow an old overcoat from Brother Hollingsworth, and then go down to the wharf where you engage a venerable colored uncle to take you in his boat, to furnish bait and fishing-tackle, and away to where the fish are hungry and waiting for you. Brother Walden will tell you the name and habits of all the fish, whose acquaintance you are liable to form, and just where and how you are to catch them, interspersing history, after the manner of fishermen from the days of Jonah, of remarkable catches in which he has figured as principal hero. While he is giving out this valuable information you are watching your cork with eager interest. By and by it begins to bob, you tighten your grip on the pole, under it goes, a quick jerk, you give a tremendous pull, and there it is, dangling about your ears, a flip-jack about two by four inches! You repeat this performance thrice or four times, during which Dr. Walden is dragging his cork about and splashing the water with his pole, to fool the fish into thinking that he has something peculiarly nice for them. About this time, Brother Sydnor pulls in a flounder, and supposes he has landed only half of a fish that by some mischance has fallen to pieces. Then comes the crowning sensation, Brother Searight lands the very first fish that it has ever been his pleasure to take. The little boy with his first red-top boots is not a circumstance. One, two, three, four hours glide swiftly by, the gentle rays of the southern sun falling on the smooth expanse of water, the beautiful city in the distance, quiet and lazy, as if dreaming, a line of tall, tapering masts stretching along the harbor, an open space to the south, inviting the imagination out to the ocean that rolls away to kiss the far-off shores of Spain—a picture to stir the most sluggish soul. Dr. Walden falls under its fascinating spell, permits his cork to remain in one place long enough for the fish to find his bait, and now joins in the sport. Uncle Tom has not heard it thunder for many years. Dr. Walden is the only one of the party who can converse with him, and the result is that he soon thinks that Dr. Walden is the proprietor of the whole country, or at any rate, that he ought to be. You give the whole catch of fish to Uncle Tom, and as you do not wish to burden his old back too heavily, you stop short off about the middle of the afternoon. This, in brief, is the way to go to Synod at Brunswick, Ga. The pastor of the Brunswick church is a good fellow—not much gush, but plenty of gray matter. He will help you to get the best results out of any surplus time that you have dangling to your hands.

The Synod met on the 10th inst., at 7.45 p. m., and waited with marvellous patience a long half an hour for the delayed moderator. What was the cause of delay I failed to learn; but Bro. Fair is still young and fair, and no doubt the detention was unavoidable. Taking for his text, Ps. 87:3, he preached a characteristic sermon. With plaintive

voice and rythmical cadences, and poetic imagery, and beautiful diction, and graceful delivery, he held the closest attention of the audience, and produced a very decided warmth of feeling about the heart. There were several brethren whose friends thought they would make good moderators. Probably their friends were right, but the Synod needed only one moderator, and at a venture took the oldest of the lot. It is safe to say that it will not elect him again soon. It is customary to do nothing at the first session, but organize, and adopt the schedule of hours for future meetings. But Drs. Walden and Rice wished to get away, to visit the Alabama Synod which met at the same hour, and so Dr. Walden asked and obtained permission to present the report of the Synod's Board of Trustees for founding a male college. It was simply a recital of what the Board had done in the way of carrying out the scheme to combine the S. W. P. University and Columbia Seminary at Atlanta, with recommendations, 1st that the Synod appoint two ministers and one elder to attend the Conference in Atlanta in Dec., and 2nd, that in case the scheme for combination should fail, the Board be authorized to go forward, and devise, if possible, some other way to promote the desired end. The report was made the first order of the day for the next morning session. When it was called up next morning. Dr. J. H. Patton moved a substitute to the effect that the Synod decline to appoint members to the Conference, and instruct its Board of Trustees to withdraw the overture to the other Synod on the subject of combination. Dr. Patton supported his substitute with a strong speech, made in good spirit. Dr. Walden replied with a perfect cyclone of a speech, sweeping everything away on the wide, swift and powerful current of his argument. A vote was taken on the substitute; the moderator heard three distinct "ayes." There may have been more, but if so they were spoken sub rosa. When the motion was put to adopt the report made by Dr. Walden, it was carried with loud voice, nemine contradicente. That the Synod of Georgia is very profoundly interested in the establishment of a University in Atlanta was made very manifest more than once. Near the close of the session on Thursday, a telegram was read by the moderator, announcing the vote on the subject in the Synod of Alabama. It produced an electric thrill of sympathy throughout the whole body. Of course, there are a few who think the scheme of combination is not feasible, and who believe that the continued agitation is hurtful to the institutions concerned. These favor a University, but would leave the college at Clarksville untouched, and try by other means to secure an academic department for the Atlanta Institution. Most of these few, perhaps all, would favor the transfer of the Divinity Department of Clarksville to Atlanta to unite with the Seminary from Columbia, provided this could be done without hurt to the other Clarksville interests.

It is superfluous to report the usual routine of Synod. It may be worth while, however, to state that the secretaries and other visiting speakers outdid themselves. Everybody knows Morris is going to make a clear cut, sensible and forcible speech. The Synods have learned to expect a good speech from McIlroy, and they are not likely to be disappointed. Both these brethren tried themselves, and the latter threw some word pictures before us that were so vivid and realistic that we hardly knew "where we were at." We are grateful that the Lord has given us two such men to plead our great causes. Dr. Snedecor made a good strong plea for our poor neglected brother in black. Dr. Smith, with one of his sharp, crackling, telling speeches, made everybody feel like hallowing, "Hurrah for Davidson"! Thornwell Jacobs brought the love of the orphans to the Synod, and received in return a contribution of \$105.95. The Synod assured him that this was but an earnest of the \$5,000, for which he asked, with which to build a "Georgia Home" to house the Georgia orphans. The Thornwell orphanage has a strong hold on the hearts of the Georgia Synod, and its management has its unbounded confidence. It is coming to be believed that the special design of the Lord in raising up Thornwell Jacobs is that he may ultimately take the place of his father.

The Synod had three invitations for its next meeting. One was from the Presbyterian Church at Dublin; another was from the mayor of the town of Dublin; and the other was from the Board of Trade of Dublin. These invitations were all quite cordial, and as they were all from the same place

the Synod had no difficulty in accepting them all, especially as there was no invitation from elsewhere. The Synod, after a most delightful season of Christian intercourse, adjourned Friday night.

Clark.

ATLANTA PRESBYTERY.—All matters relating to the local home missions of the Presbytery of Atlanta should be addressed to Rev. W. Lee Harrell, Chairman, Buford, Ga.

Yours etc.,

W. Lee Harrell.

NEWTON.—Our meeting began Nov. 1st and closed on the 6th. Rev. W. H. Zeigler, of the Albany Church, came Monday and preached twice each day until the close. His sermons were practical and intensely scriptural, and were greatly enjoyed by the Church and community.

Three young ladies united with the Church and we trust others will be added in due time. Bro. Zeigler made a splendid impression by his earnest and faithful representation of the "Old, Old Story."

The blessings are ours, but to God belongs the praise and glory.

CAMILLA.—Thus far we have had no protracted services, but our little church has done nobly in other ways. Since the present pastorate began, a neat and comfortable manse has been built on the Church lot and when we have made the improvements in the Church which we hope to do soon, the property will be a monument to the earnest efforts of our little band.

The Ladies' Missionary Society has been re-organized. We have preaching two Sabbaths per month besides the weekly prayer service and Sabbath school. We hope to have a series of services in near future and pray that God will manifest his power to edify believers and convince and convert unbelievers.

A. McL.

November 18, 1903.

#### NORTH CAROLINA.

CHARLOTTE—Tenth Avenue Church: There will be special Thanksgiving services at Tenth Avenue Church on next Thursday at 11 a. m., and at night a reception will be given in the church parlor to all the members and friends who worship at this church. A delightful time is anticipated.

FIRST CHURCH—On last Sunday four deacons, Messrs. Jno. M. Scott, J. A. Fore, M. B. Speir and J. W. Zimmerman, were ordained and installed. Thanksgiving services will be held Thursday morning at 11 o'clock.

DAVIDSON.—The addresses of Rev. Dr. W. M. Morrison on last Sabbath were among the very finest ever heard in this community and made a profound impression. In the morning he gave a very vivid and interesting account of his life and labors in Africa, testifying to the wonderful word of grace among those benighted peoples and showing that the field was full of promise for those who were willing to go and reap the harvest. His description of many and varied experience awakens an intense interest in every hearer, abounding as it does in both pathos and humor. At night the topic was the choice of life's work, with special reference to the claims of the foreign field. For nearly an hour the solemn and weighty subject was pressed home upon the hearts and conscience of the young, and throughout the whole time almost breathless stillness pervaded the hall. It was one of the most powerful and soul-searching appeals to young Christians we have ever heard, and these addresses and conferences must, under God's blessing, tell mightily for the cause of missions among the students gathered here in the two institutions.

The annual Thanksgiving game of football will be played in Roanoke this season instead of in Charlotte, thereby preventing the students from having their usual afternoon trip to Charlotte to witness a contest on the gridiron. The quiet of the holiday will be interrupted in the evening here by a reception in the lower rooms of Shearer Hall, given by the faculty and their wives, to the students and their invited guests.

November 20, 1903.

IONA AND BETH-CAR—Rev. Dr. H. G. Hill and Rev. Wm. Black are to hold meetings at Iona and Beth-Car Churches beginning the 5th Sabbath in this month. We will hold services twice a day at each church.

## MISCELLANEOUS.

## Proceedings of North Carolina Synod.

The nineteenth session of the Synod of North Carolina met in the First Presbyterian Church, Wilmington, on Tuesday, November 3rd, 1903, at 11 o'clock a. m. The opening sermon was preached by the retiring moderator, Rev. C. G. Vardell, D. D., on the text "Thy Kingdom Come," Matt. 6:10.

The Rev. A. T. Graham, D. D., was elected moderator, and Revs. W. R. McLelland and E. D. Brown were elected temporary clerks.

The roll shows the attendance of 95 ministers and 58 ruling elders, a total of 153, besides visiting brethren.

The following corresponding ministers were present: Rev. S. H. Chester, D. D., Rev. S. L. Morris, D. D., Rev. G. B. Strickler, D. D., Rev. J. H. Lumpkin, D. D., Rev. W. M. Morrison, D. D., Rev. I. S. M. Elroy, Rev. T. H. Law, D. D., and Rev. J. D. Snedecor.

The hospitality of the Wilmington people was unbounded and everything possible was done for the comfort and pleasure of the Synod. An elegant reception was given by the Church in the Chadborn Memorial Hall, and a delightful trip was taken to Wrightsville Beach, all of which was greatly enjoyed.

The next meeting of Synod will be held in the First Presbyterian Church, Durham, N. C., November 14, 1904.

The moderator appointed the following standing committees:

Bills and Overtures—Rev. C. G. Vardell, D. D., J. McL. Seabrook, A. D. McClure, D. D., C. N. Wharton, R. Z. Johnson, W. D. Wharton, H. G. Tyson.

Judicial—Rev. W. D. Morton, D. D., J. Ruple, D. D., Joseph Evans, Colin Shaw, J. R. McAlpine, J. E. Wool, S. H. Isler, J. H. McBryde, John McLean, J. M. McIver.

Address to the Churches—Rev. J. M. Rose, D. D., J. P. McMillan, D. D., C. A. Munroe, E. C. Murray, J. S. Black, S. M. Rankin, M. D. Hardin, W. O. Sample, H. S. Bradshaw, Shepperd Stradwick, M. R. Adams.

Systematic Benevolence—R. S. Arrowood, E. P. Bradley, M. N. McIver, T. J. Allison, G. W. Belk, J. E. Price.

Minutes of the General Assembly—A. McFadyen, K. M. McIntyre, Wm. Black, W. J. Tidball, W. W. Alexander, A. M. Smyre, G. S. Cook.

Union Theological Seminary—Rev. A. J. McKelway, C. M. Richards, M. Mc G. Shields, M. C. Arrowood, J. A. Filmer, Geo. W. Watts.

Statistical Reports of the Presbyteries—D. P. McGeachey, R. M. Mann, R. C. Freeman, J. B. Ross.

On the Report of the Trustees of Synod—E. R. Leyburn, J. A. Dorritee, Dr. G. A. Graham.

On the Treasurer's Report and Books—R. A. Dunn, J. E. Haithcock, J. M. McIver, S. K. Fountain.

On the Records of Synod—Rev. J. M. Wharey, D. D., W. R. Coppedge, J. M. McLain, E. B. Kerr.

On Leave of Absence—W. T. Walker, T. D. Johnson, H. E. Shoaf.

Devotional Exercises—Rev. J. M. Wells, Ph. D., A. D. McClure, D. D., C. W. Trawick and Ruling Elder Chas. H. Robison.

On the Records of Presbyteries—

Orange—W. S. Wilson, J. P. Hall, E. S. Elsiehour.

Concord—G. W. Lawson, L. Smith, D. J. Campbell.

Fayetteville—V. H. Starbuck, J. C. Story, Jackson Johnson.

Mecklenburg—L. A. McLaurin, E. W. Sanders, J. C. McDuffie.

Albemarle—R. J. Hunter, G. A. Griffith, E. F. McRae.

Asheville—R. M. Williams, G. H. Atkinson, W. A. Lane.

Kings Mountain—J. H. Henderlite, D. M. Iver, W. W. Alexander.

Wilmington—W. H. Wilson, T. J. Knox.

The usual Synodical communion was observed, and it was a delightful service. A sermon was preached by Rev. E. W. Smith, D. D., on Ps. 51:7, and the Rev. Drs. J. M. Wharey and H. G. Hill presided at the table. It was a matter of devout thankfulness to God that there was no occasion for a memorial service for deceased ministers, none having died during the past year.

A special effort, led by the Rev. Dr. E. W. Smith was made to secure the support of a pastor for Chapel Hill church. The matter was strongly presented by Dr. Smith, and a subscription of about \$1200 was pledged for one year. The Synodical Home Missions committee was entrusted with the collection of the subscriptions, and authorized to act as an advisory board with the church in securing a pastor.

All the great causes of the Church were fully represented and had a hearing. The report of the Synod's Home Mission committee was presented by Rev. E. E. Gillespie, Superintendent. The report shows a more prosperous year's work than ever before. We have had 43 workers in the various fields and the year is closed without debt. The General Evangelist, Rev. Wm. Black, preached 378 times in 25 different counties, and some of the results of his meetings have been: more than 1,000 professions, 376 added to the Presbyterian Church, three churches and three Sunday Schools organized, 125 heads of families pledged to hold family worship, and nearly \$2,000 raised for Synodical missions and other purposes.

Stirring addresses were made by Dr. Morton, Rev. E. Tufts and Dr. Cambell.

And the following recommendations were adopted:

1. The Synod recognizes with profound gratitude God's signal blessing attending the work of Synodical Home Missions during the year that has just closed, reaffirms its purpose to prosecute with greater zeal the work already inaugurated and to occupy and develop new fields of labor as rapidly as the liberality of God's people will permit.

2. That all the sessions, pastors and evangelists of the Synod heartily support the superintendent by giving him appointments with their congregations and by earnestly co-operating with him in his efforts to secure liberal contributions from their people, each session to determine the method of co-operation.

3. That all the churches of the Synod devote the collections during the month of June to the cause of Synodical home missions. That the Sunday schools devote one collection to be taken the second Sunday of June in connection with appropriate exercises bearing on home mission work.

4. That our present work may be sustained and enlarged, and new fields occupied, Synod undertakes to raise the sum of \$12,000 for the cause of Synodical Home Missions and apportion this amount among the Presbyteries as follows:

Asheville, \$300; Albemarle, \$700; Concord, \$2,000; Fayetteville, \$2,500; King's Mountain, \$500; Mecklenburg, \$2,500; Orange, \$2,500; Wilmington, \$1,500. Total, \$12,500. That the several Presbyteries be requested to apportion among their churches the full amount apportioned to them, and furnish the superintendent with a list of said apportionments.

5. That Synod does hereby express its sincere and hearty appreciation of the valuable services rendered our evangelists by the faithful men and women who have labored without compensation in the various departments of the mission work during the summer.

6. That the Synod appoint a committee of five, whose duty it shall be, at its discretion, to arrange for and hold at such time and place during the coming year as it shall seem best, a "Presbyterian evangelistic and Biblical Institute," a conference for evangelists, teachers, pastors and all others interested in evangelistic and mission work.

Rev. William Black was appointed chairman of the committee to hold the institute.

Rev. Mr. Gillespie was re-elected superintendent of synodical home missions. Rev. William Black was re-elected general evangelist.

The report of the Regents of the Orphans' Home was presented by the president of the Board, Dr. J. Ruple. In connection with the report, the Rev. Dr. Hill preached a sermon on "God's Wards." Ps. 68:5. The report shows that the plant has nine comfortable buildings and 200 acres of land, worth at least \$50,000. During the past year 148 children have had the privilege of the Home. The Alexander building is still incomplete, and \$2,000 are wanted to finish and furnish it. The Howard Memorial building is complete, and subscriptions were pledged at Synod sufficient to furnish about 15 rooms at \$25 per room. The total amount of receipts for the year has been \$14,990.40; disbursements \$14,227.80. The receipts in donations of clothing, provisions etc, is estimated at \$1,570.95. The cost per child of main-

taining the Home is estimated at \$72.11 a year or a about \$6 per month.

The Rev. Dr. Rumble and Rev. D. I. Craig, whose term of office as Regents expired at this meeting, were re-elected for another term, and the Rev. Geo. H. Atkinson was elected to fill out the unexpired term of the Rev. Dr. Stagg removed from our bounds. The report on Church and Christian Education was presented by Dr. Shearer. The report shows a steadily growing interest in this cause, and our recommendation of the committee the apportionments to the Churches was doubled.

In this connection Davidson College was ably represented by President Henry Louis Smith, Red Springs Seminary by Dr. Vardell, Peace Institute by Prof. Dinwindie, and the Lees-McRae Institute by Rev. Mr. Tufts. All these institutions were reported to be in a flourishing condition. Union Theological Seminary was represented by the Rev. Dr. Strickler, and the Synod adopted the recommendation of the Board of Trustees to elect a President of the Seminary, if the way be clear.

The report of the Twentieth Century Fund committee was presented by the Rev. Dr. Smith. The report shows encouraging progress.—See minutes. The same committee and management was re-elected for another year.

The report on the Sabbath was presented by the Rev. Dr. Morton, and a Conference was held. Addresses were made by the Rev. Dr. Rose on "The origin and necessity of the Sabbath Law." By the Rev. Dr. Strickler on "Are the works of necessity and mercy, as indicated in the answer of our Catechism, largely modified by our present civilization?" And by the Rev. Dr. Murray on "The best means of arresting the patronage by Christians of Sunday travel and Sunday mails." The executive committee of Publication at Richmond, Va., was requested to publish the address of Dr. Strickler. The name of the Permanent Committee on "The Sabbath" was changed to "The Sabbath and Family Religion," and an overture to the Assembly was adopted asking that body to adopt the change.

In connection with the reports of the committees, the Rev. Drs. Lumpkin, Morris, McElroy and Snedecor were all heard in the interest of the various causes they represent. The Rev. Dr. Law spoke in the interest of the Bible Cause, and the following recommendations of the committee were adopted:

1. That the churches, in some manner, observe the centennial of the British Foreign Bible Society, which was organized on March 7th, 1804, recognizing that there was born the spirit of the dissemination of God's Word, which has grown to such proportions and has resulted in great good.

2. That the chairman of the Bible committee notify the Presbyterian agents, who in turn notify the pastors about one month in advance of October 1st, that the collection for the Bible committee occurs on the latter date—this notification being made to remind the churches of the importance of the work and the need of funds.

3. That each church be urged to take an annual collection for the Bible Cause and make effort to raise at least five cents from each member.

The Rev. Dr. W. M. Morrison, Missionary of Africa, made a stirring address in behalf of Foreign Missions, and especially of the work in Africa. The committee in response to the address offered the following resolution which was adopted:

"Be it resolved, That this Synod, in view of its manifest right of petition, hereby memorializes the government of the United States to take action looking to the protection of our work and the preservation of our treaty rights in the Congo-Free State."

In connection with the report on Colored Evangelization, an address was delivered on that subject by the Rev. Dr. Howerton, which was ordered to be printed for general distribution.

The Synod appointed a permanent committee on the General Assembly's Home Missions, consisting of Rev. Dr. Howerton, chairman; Rev. G. H. Cornelison, Rev. A. T. Graham, D. D., Dr. J. M. Belk and William Anderson.

The Records of Synod and the Records of all the Presbyteries were approved.

The Presbyterian Standard was represented by the

and strongly endorsed by the Synod. The following recommendations were adopted:

1. We would take occasion to certify our high estimation of the ability and fitness for his position as editor of our synodical Church organ, The Presbyterian Standard, which Dr. McKelway possesses, as a fresh, vigorous and attractive religious paper, and beyond this as an honest exponent of evangelical truth, and a peerless champion of the distinctive doctrines of the Presbyterian Church. We continue to regard The Standard as invaluable to our Synod, and deserving the favor and confidence of all our people.

2. That we should deem it our duty to seek earnestly to anticipate or avert any embarrassments, pecuniary or otherwise, which might encumber the commendable efforts of the editor in the promotion of his great work.

3. That we urge our ministers, elders and people not only to support the paper by their personal subscriptions, but to use their best efforts to increase the subscription list of the paper by at least 1,000 names before January 1st, which may be more readily effected through a specially liberal offer which is now made by the editor.

The Historical committee recommended that each Presbytery have prepared and read at one of their meetings during the year, a historical sketch of one or more of their churches, and safely filed away. This was adopted.

A hearty and richly deserved vote of thanks was tendered to the pastor and good people of Wilmington and the Synod adjourned.

#### Faithful Unto Death.

Asnehoufu, China, Oct. 10, 1903.

Rev. Jas. E. Bear fell at the post of duty yesterday morning. In spite of weakness that he knew at any time might prove fatal, he made the long, hard journey to this place to attend the annual mission meeting; with wonderful devotion, though malarial fever had attacked him on the road, he attended the meetings as long as he could stand up, and this last duty done, was called home as soon as the meeting closed. During these last few days we were impressed with a peculiar sanctity of manner and a sublime faith in God that evidenced the blessing of the spirit in an especial degree. Our sympathy is extended to the wife who so bravely allowed him to go, knowing that he might not return to her alive. The remains will be interred at Chinkiang.

Hugh W. White.

Through a personal letter from Rev. James R. Graham, of the North China Mission to his brother, Rev. A. T. Graham, of Davidson, N. C., we get these additional facts:

"Brother Bear had been in very bad health for some years but undertook to go to the Mission meeting. He expected to join us at our station but when he reached there found that we had already started north. So he took a cart, made a forced march and overtook the party that night. He was pretty well exhausted and the trip still before us was a very hard one for a strong man, so it simply broke him down, taken in connection with the unhealthy places in which we had to sleep. At the end of the journey he went down with malarial fever and could not leave when the mission meeting was over. Dr. Woods remained behind with him, hoping to bring him down when he was stronger. His strength failed very rapidly and he died suddenly, after all, within two days. The body had to be brought over land in a cart for several days before my boat could be caught. Tidings of his death having reached me I held the boat until the body of the beloved missionary could be brought and as I write we are drifting slowly homeward keeping watch over the coffin of our dead friend."

He adds that it is very sad that he should have to carry the body of his fellow worker back to his wife, who until she knew of the death of her husband had no intimation that he was more unwell than usual.

These missionaries have had a sad time in this Northern Mission. The Junkin baby died last summer, Mrs. Bradley has just died, leaving Mr. Bradley with the care of a fifteen months-old child in that dark land. Surely the Church ought to pray for these lonely missionaries and these grief-

families.

I been urged to take a furlough. He refused saying that he wanted to die and be buried here.



FRED. B. SMITH.

Some fifteen hundred men, old and young, were gathered in the Academy of Music Sunday afternoon. And it is a high tribute to Mr. Smith's power as a speaker that the most of them remained for two hours and half, in spite of the disagreeably cold temperature of the Academy and the other fact that the electric lights went out for a good interval, leaving the audience in total darkness.

Mr. Smith is a man of culture and education, who has yet not been cultivated beyond the use of homely speech, or educated above a knowledge of human nature. He had many good-natured sallies that put the audience in full sympathy with him, as when he said, in asking for dollar contributions to the cause, that he recalled having paid three dollars for a seat in the theater, or when, noticing the advantage that the lower animals have in the care of their physical natures, he said that it had been a long time since he had seen a horse drinking whiskey or a hog chewing tobacco or a pointer dog smoking cigarettes.

Mr. Smith denied the efficacy of the physical standard, or the mental standard, or the intellectual standard, in measuring the strong man. He exhorted to the care of the body and its development, to the proper pursuit of money as a means to an end, and was especially earnest in his plea that every young man should have the advantage of college education. Nevertheless his conclusion was that the strong man is the Christian man, and when he had finished his description of the man who was too weak to take a stand for Christ and the man who was strong to resist temptation in Christ's name, there was little doubt among his auditors where the true manhood lay.

Mr. Smith's power is simply that of the strong, natural, since man. He does not even cultivate what has been called, the Y. M. C. A. smile. He makes a direct, straightforward appeal and his words have the ring of conviction. He has mastered the art of public speaking and does not weary one. And then there is a fine religious fervor which glows and burns while he speaks.

At the close of the talk there was a remarkable scene. Those who felt themselves to be Christians were asked to stand, and about half of the audience arose. Then those who wished to be prayed for were asked to stand and practically the other half of the audience stood upon their feet. At the close of the meeting there were at least fifty who had made up their minds to accept Christ and to follow Him.

Although there has been an unusually heavy drain upon the great financial centers of the East, especially New York, for money to move the crops of the West and South during the present fall, there has still been less monetary disturbance than there was last season. It is true that money rates have ruled firm, and, speculators in stocks and bonds found it more difficult to secure money than they would have liked, but at no time did the New York banks find their reserves drawn down to a dangerous figure by reason of the heavy movement of currency to Chicago and New Orleans for crop-moving purposes.

## The World.

An attempt was made to assassinate the tutor of King Alfonso at Madrid.

The Kaiser will go south, as he cannot stand the rigors of a German winter.

Marquis De Cabriac, the celebrated French diplomatist, is dead. He was born in 1850.

Baris Sarafoff, the Macedonian leader, has returned to Bulgaria with about sixty of his followers.

The men of science amaze us by the statement that the tail of Borelli's comet is 3,000,000 miles long.

The Senate took up the Cuban Tariff Bill and, after some discussion, referred it to the Foreign Affairs Committee.

The Russian and Austrian Ambassadors have given the Sultan until Friday to comply and then they will demand an audience.

A scientist estimates that the earth will last for 100,000,000 years longer. This will give Russia plenty of time to evacuate Manchuria.—The Kansas City Star.

The boll weevil conference appointed three Congressmen from each State to call on the President and ask his support for legislation to eradicate the evil.

A few weeks ago the new Eigerwand station on the electric railway which is being constructed to the summit of the Jungfrau, 13,670 feet, was opened for traffic.

The University of Chicago has received valuable concessions from the Sultan of Turkey in connection with the exploration of the neighborhood of ancient Babylon.

An anarchist who confessed to having been delegated to assassinate the President of Switzerland, was arrested. Three others were arrested on suspicion of having been implicated in a plot to assassinate King Victor.

Advices from Colombia, both official and private, are disquieting. A demand has been made that the United States recede from its position, otherwise an army will immediately march on the isthmus. Minister Beaupre was urged to extend the good offices of the United States.

According to the Tien-Tsin correspondent of The Daily Mail, China is becoming hopeless of resisting Russia. The Peking government, the correspondent says, is in despair, confronted as it is with the need of action which the divided opinion of the ministers renders it impotent to take. The movements of the troops continue.

On Saturday, Nov. 7, an operation was performed on Emperor William's throat for the purpose, the physicians say, of removing a polypus from the larynx. The public in Berlin and Germany at once took alarm from a recollection that the Emperor Frederick, father of the present emperor, died of cancer of the throat.

Count Lamsdorff has brought to President Loubet a message from the Czar of Russia, expressing his gratification over the extension of the cause of international peace by the Anglo-French and Franco-Italian treaties.

A museum has been opened in the house in the Place des Vosges occupied by Victor Hugo from 1832 to 1848. It contains a large number of drawings, etc., executed for the purpose of illustrating the writer's books, and a great number of woodcarvings, pen and ink portraits, etc., of the poet, including the death mask by Dalon, and the busts by Rodin and David d'Angers. There are also a quantity of works of art by Victor Hugo himself.

A naturalized American named Allen is under suspicion for suspicious action in getting information about French fortifications at Cherbourg.

Peoria, Ill., Nov. 15.—Thirty-two men have been killed in a collision of a freight train with a work train on the "Big Four", near Mineart, a small station near Tremont, Ill., 20 miles from Peoria, and 15 or 20 have been injured.

The new Canal Treaty with Panama was signed by Secretary Hay and Minister Bunau-Varilla. It gives the United States perpetual sovereignty over a strip of ten miles wide, and practical control of the cities of Panama and Colon. It permits the United States to send its troops there.

Illiteracy is now a bar to the deposit of money in the Amsterdam, N. Y., Savings Bank. An ignorant foreigner drew his funds because he found the bank's doors closed on Election Day, and \$40,000 was withdrawn before the illiterate depositors were convinced that the bank was solvent.—Exchange.

Observations as to the height of the diurnal sea breeze are few in number, albeit of considerable importance. By means of a captive balloon, sent up from Coney Island a number of years ago, it was found that the average height at which the cool inflow from the ocean was replaced by the upper warm outflow from the land was from 500 to 600 feet.

The Smithsonian Institution's expert, F. W. Crosby, examined the meteor which fell at Lodi, Cal., and pronounces it not only genuine, but the largest ever found in the United States. It weighs between 10 and 20 tons. From all appearances it seems to have been buried in the hill, where it was found, for many years.

Peasants, while digging near Palazzolo Accede, Sicily, found a rich treasure of ancient objects from Syracuse. Among the treasures were a golden diadem encrusted with precious stones, a belt of gold, several rings, and a number of coins. The government authorities took possession of these objects, but will recompense the discoverers of the treasure.—The Advocate.

It seems difficult for the anti-clerical press of Europe to credit the announcement that the youthful King of Spain may visit Rome in the course of his coming tour through Europe. Alfonso XIII. will go to Berlin, to Paris, to London, but to go to Rome would, it is argued, revive in a tortuous form the long and sullen feud between the Vatican and the Quirinal. However, positive statements are made that his Catholic Majesty will make the visit to Rome, where his former tutor is the Pope's secretary of State.—Digest.

It has been estimated that nine novels had a total sale of 1,600,000 copies. This means 2,000,000 pounds of paper. We are assured by a manufacturer of paper that the average spruce tree yields a little less than half a cord of wood, which is equivalent to 500 pounds of paper. In other words, these nine novels swept away 4,000 trees. Is it any wonder that those interested in forestry look with anxiety upon the paper mill?—The Scientific American.

The expedition organized by Dr. William Hunter Workman to the Northwest Himalayas has returned after attaining a record altitude of 23,394 feet. The party comprised Dr. Workman, his wife, two guides, Mr. B. Hewett, of London, who accompanied them in the capacity of topographer, and a number of coolies. The expedition was highly successful, and the fruits of the work have added to our present knowledge of glacier phenomena and topographical, geological and scientific features of this extensive range of mountains.

Prof. Bassett, occupying the chair of English at Trinity College, at Durham, has tendered his resignation and the trustees will act on it Tuesday night. Prof. Bassett's resignation is due to the fierce criticism of the press on his article

in The Atlantic Quarterly on the negro question, in which he stated that Booker Washington is the greatest man, except General Lee, born in the South in a hundred years. College patrons were threatening to withdraw pupils and Methodist churches were demanding Prof. Bassett's dismissal.

Prof. Munsterberg's mission to Germany to secure the attendance of German scholars for the congress in connection with the St. Louis Exposition has been most successful. Two-thirds of all those invited have accepted. The attendance of scholars from Germany will be larger than from either France or Great Britain. The German government is heartily co-operating in the efforts to secure a good attendance from that country, and Emperor William has expressed the keenest interest in the congress.

Tesla's neighbors on Long Island are awe-struck by the flashing emanations from a tall pole which is the vehicle of the inventor's new experiments with wireless telegraphy. Blinding streaks of light come and go from this pole, electrical pyrotechnics such as have made Tesla the Pain of inventors. The townspeople are both amazed and mystified. In all these experiments there are intimations of marvelous effects to be produced before the century is over from the familiar elements of light and air and electricity. If we are tempted to suppose that some of these men of science are hugging delusions we have the wonderful reality of the Marconi wireless telegraph to restrain our scoffing. The Campania reaches port with the proofs of daily communication with the land and with other vessels during her voyage across.—Christian Work and Evangelist.

From the course pursued by the French ministry on the education question it is evident that an exciting public agitation will sweep over the land. In the application of the associations law there have been many collisions. In several localities public sentiment was with the teachers belonging to the religious orders, and scenes calculated to inflame popular prejudice were witnessed. The government never faltered in carrying out the law, nor is there any hint of compromise. Premier Combes does not recoil before opposition; the more determined it is the more resolute does he become. In the French Senate last week he intimated that the government intended to introduce a bill forbidding all members of religious congregations to teach in the government schools. Members of the secular clergy are not included in proposed prohibition for the present, their case being dependent on the decision of the question of whether church and state are to be separated. That question evidently is coming within the sphere of practical French politics.—The Interior.

The discovery of radium has brought to the scientist of today dreams that exceed in fantasy those of the alchemists of old. The possibilities of this wonderful element, of which at present we know so little, are almost beyond conception. Leaving the scientific and physical problems that are at present agitating the scientific world out of the question, let us consider briefly, and in plain language, the conceivable possibilities of radium in the industrial world, and its probable effect on man. Judging from the results of the most recent investigations, we have in radium a body that is continually giving off heat, and that constantly maintains a temperature of five or six degrees Fahrenheit higher than its surroundings. Here we have a concentrated energy in the smallest possible bulk that is both lasting and constant. The practical uses of such a body in the industrial world would be illimitable, and would revolutionize all known methods of locomotion and mechanics. It is probable that a few grains might provide energy to drive our locomotives, motor cars, and mechanical engines and carriages of every description. With a minute quantity of the element properly employed we may in future be able to heat our houses throughout, and keep them at an equable temperature. The domestic cooking would be done on radium stoves, while electric generating stations for lighting and purposes of locomotion would be driven by the same energizing force. The application of radium to motors would solve one of the chief difficulties of the present time: whether it can be so applied or not time will show.

## Deaths.

Loving friends, be wise and dry  
Straightway every weeping eye;  
What ye lift upon the bier  
Is not worth a wistful tear.  
'Tis an empty seashell, one  
Out of which the pearl is gone;  
Yet ye wail, my foolish friends,  
While the man whom ye call "died"  
In unspoken bliss instead  
Lives, and loves you; lost, 'tis true,  
To the light which shines for you;  
But in light ye cannot see  
Of unfulfilled felicity,  
And enlarging paradise,  
Lives the life that never dies.  
When ye come where I have stepped  
Ye will marvel why ye wept,  
Ye will know, by true love taught,  
That here is all, and there is naught.  
— Sir Edwin Arnold, from the Arabic.

YOUNG.—On Oct. 25, 1903, at the home of her son, John A. Young, Greensboro, N. C., in her eighty-first year, Mrs. Carolina A. Young quietly passed to her eternal rest. She was a loyal and beloved member of Alamance Presbyterian church.

CLAPP.—On Sept. 27, 1903, in his 33rd year, Allison G. Clapp was killed in a fearful wreck on the Southern railway at Danville, Va. He was an especially good and exemplary Christian, and enjoyed his religion; a faithful member of Springwood Presbyterian church. It was extremely sad for his parents and sisters and brother, and friends to have one so congenial and helpful thus taken from us.

AMIS.—Entered into rest on the evening of Nov. 4th., from the home of his daughter, Mrs. Jas. A. Fishburne of Waynesboro, Va., Col. Jas. S. Amis, formerly of Oxford, N. C., aged 78 years.

Truly it may be said of him as David said of Abner of old, "Know ye not that there is a prince and a great man fallen this day in Israel?" Graduating with distinction from the University of North Carolina, Col. Amis was first made Professor in one of the most prominent schools of his native State. Then after studying law he filled with ability and acceptance the positions of Commonwealth's Attorney, Judge, and for a number of terms sat as a legislator in the council halls at Raleigh.

During the dark and trying days which preceded the war his voice was often heard and his influence ever exerted for the highest and best interests of the people. At one time when defeat and disaster seemed inevitable to the Southern cause, he with others took the field, only to be summoned back by Gov. Vance with the explanation that he could not spare him from his counsellors.

He was for many years a Ruling Elder and superintendent of the Sabbath school, taking a most active interest and part in all the work of the Church. It can be said of him also that he was the comfort and loyal supporter of every minister who had the privilege of being his pastor. Truly may it be said of him, "He has fought the good fight, he has finished his

course, he has kept the faith; henceforth there is laid up for him the crown of righteousness which the Lord, the righteous Judge shall give him at that day." Pastor.

## The Household.

### Cooking and Serving Our Thanksgiving Dinner.

By Elizabeth W. Morrison.

It's a poor Thanksgiving which gives us not a turkey; in fact, it's simply "Hamlet with Hamlet left out."

It has been said that "one swallow doesn't make summer," but one turkey certainly would make a Thanksgiving all by itself if correctly dressed for the serving.

Never buy a fowl weighing less than ten pounds, as below this weight you get bones instead of flesh. A fowl weighing anything over eight pounds does not have any larger frame than one at that figure. But it commences to lay on flesh, and this is what counts.

A twelve-pound turkey is none too large for a family of four or six. See that the legs are black and smooth, not grayish, with heavy scales. The skin should be white and easily broken.

After a turkey is trussed wet all over, dust with pepper, salt, and cover with a thick coat of flour. This will give a crisp skin. After placing fowl in "dripping" pan, fill as full as possible with boiling water, place the giblets, liver, heart, gizzard in, and commence to cook. This is the manner in which our ancestors roasted their Thanksgiving bird, and I can guarantee that it is beyond improvement. At the end of allowed time, this liquid should have been absorbed by the fowl, leaving a rich brown sediment in the pan to form the basis of the gravy. The giblets should be minced fine and added to the latter.

A delicious dressing is made of the inside crumb of two 10-cent loaves of bread a day old. Crumble fine; add to this one cup of butter melted, one tablespoonful salt, two teaspoonfuls pepper (one of black and one of paprika), one medium onion, bunch celery, twelve stalks parsley, if fresh, or one tablespoonful of dried, all minced very fine, and two eggs. Whip together, fill your bird and sew up the rents.

Place the fowl breast downward in the pan, as this allows the juices to run into the white flesh, making this usually dry meat juicy and delicious. Turn the turkey breast up about one hour before removing from oven, so as to brown it.

In roasting allow fifteen minutes to each pound for young fowls; older ones require at least twenty minutes. Cook slowly until half an hour before it is done, then start up the fire briskly to brown and crisp the skin. Baste with juices in pan every ten minutes, as herein lies the secret of a juicy, well-flavored turkey.

Garnish the roasted turkey with stuffed onions, fried oysters or stuffed olives.

A boiled ham offsets the turkey on some Thanksgiving tables, and where a

## THE OLD RELIABLE



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large family is gathered around the festive board it will be easily disposed of. Cut off all blackened parts, place in kettle of cold water and boil fifteen minutes, drain off water and add clear, cold water. Then set where it will boil slowly for two hours; remove from kettle, take off part of the rind, leaving a little on the small end, and cut into points. Cover the upper side with thick flour-and-water and bake until tender. Remove from pan; take off crust; spread with fine cracker crumbs mixed with a little brown sugar; set in hot oven to brown, and garnish with frill on small end, cloves and parsley.

The newest individual jelly dishes are of crystal, having a loop handle at one side. So beautifully pressed are these they reflect as many colors as the genuine cut-glass, and they are so low in price that every woman who entertains at all can own them. They serve many, many purposes, and can be used for salted nuts, bon-bons, etc.

For this festal day they are heaped with cranberry jelly, which has been molded in a shallow cake tin, and when firm cut into cubes. The effect is tempting.

Try mashed sweet potatoes for a change. Boil, then pare, mash very smoothly, adding sweet cream, butter and salt. Of course, the white potato must also be served, and these could also be mashed. The two kinds served side by side and formed by a tablespoon into egg shape as they are dipped from the dish, present an appetizing effect.

Relishes should form one of the attractions in the shape of crisp celery, tiny sour pickles and olives. Salted peanuts (the red skin removed before salting) and almonds are always appreciated; but the latest is pecan meats salted. Do not blanch the latter, but toss them in a little olive oil, then sprinkle with salt and brown in a moderate oven.

Ices and creams can form one of the deserts, but as a rule, the family are willing to dispense with this if pumpkin pie and Indian meal pudding are forthcoming.

An old recipe for pumpkin pie,

guaranteed, is here appended: For one large pie allow one coffee cupful stewed pumpkin, which has been slightly scorched in stewing; three eggs, one pint milk, one teaspoonful pulverized ginger, one-half cupful Porto Rico molasses, one-quarter cup sugar, one generous pinch salt. Mix all together, adding milk last. Fill pastry lined dish and bake in moderate oven until a knife thrust in the centre comes out clean.

For the pudding this recipe will be found deliciously toothsome: Mix together one cupful each of molasses and yellow cornmeal; pour over one quart of boiling milk; add one-half cupful butter, one level teaspoonful each of salt, cinnamon and ginger; let batter become quite cold; then turn into a buttered dish, pour over the top one pint of cold milk and set in the oven. Do not stir the milk into the pudding. Bake slowly three hours. When ready to serve place spoonfuls of whipped cream, dusted with grated maple sugar, on top. If a silver pudding dish in your possession, place the dish inside, otherwise wrap a neatly folded napkin about it and fasten with a pin.

An appropriate centerpiece is of fruit. Polish the apples, dust peaches, and wipe bananas, oranges and lemons with damp cloth. Dip grapes in cold water and drain thoroughly. Set all where they will be chilled. Nuts should be also polished. Arrange a mat of grains and seasonable flowers, or tie small sheaves of grain with a yellow or crimson ribbon and lay at base of dish.

A bit of parsley, the foliage of celery or watercress laid at one side of any meat dish adds wonderfully to its appearance.—The Household Ledger.

**An Old Thanksgiving Dinner.**

How well I remember that old Thanksgiving dinner! Father at one end, mother at the other end, the children between wondering if father will ever get done carving the turkey. Oh, that proud, strutting hero of the barnyard, upside down, his plumes gone, and minus the gobbler! Stuffed with that which he can never digest! The day before, at school, we had learned that Greece was south of Turkey, but on the table we found that turkey was bounded by grease. The brown surface waited for the fork to plunge astride the breastbone, and with knife sharpened on the jambs of the fire place, lay bare the folds of white meat. Give to the boy disposed to be sentimental, the heart. Give to the one disposed to music, the drumstick. Give to the one disposed to theological discussion, the "parson's nose." Then the pies! For the most part a lost art. What mince pies, in which you had all confidence, fashioned from all rich ingredients, instead of miscellaneous leavings which are only a sort of glorified hash! Not mince pies with profound mysteries of origin; but mother made them, sweetened them, flavored them, and laid the lower crust and upper crust, with here and there a puncture by the fork to let you look through the light and flaky surface into the substance beneath.—Doctor Talmage.

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## The Home Circle.

### The Invalid's Thanksgiving.

For the sweet peace Thou givest day by day

For the calm faith with which I kneel and pray,

For Thy blest presence leading me alway,  
I thank Thee, Lord.

For the void filled by Thee within my heart,

For the sweet peace Thy promises impart,

For the strong will to follow where Thou art,  
I thank Thee, Lord!

Up the steep hill I climb at Thy command,

Through the lone vale I feel Thy guiding hand,

In the hot desert 'neath Thy shade I stand,  
I thank Thee, Lord.

Soon the deep water I shall cross to Thee;  
Then, the long journey o'er, Thy face I'll see,

And the sweet voices join eternally  
To thank Thee, Lord!

—New York Sun.

### Child Life in the Submerged Tenth.

By Percy Alden.

But these others—children small,  
Spilt like blots about the city,  
Quay and street, and palace wall—  
Take them up into your pity!  
—Elizabeth Barrett Browning.

Every contact with nature," says Froebel, "elevates, strengthens, purifies." What are we to say, then, of the chances of those who, from one year's end to another, have no more accurate knowledge of nature than can be obtained from an observation of the city sparrow? There are hundreds of thousands of children in London, who, so far from understanding the glory of the country in spring time or summer, have not even seen a small recreation-ground or park, have not played upon one of those blotches of worn-out yellow grass which constitute London's play-grounds. London is far from being destitute of greenery, but unfortunately the best and most glorious public parks are not by any means the nearest to the very poor, and a distance of anything over a mile in a crowded city seems almost like the illimitable void to the little child or the worn-out woman.

An archbishop of Canterbury in a moment of grim truthfulness, once described the submerged tenth as "a suffering population which can hardly exist, hanging on the sharp edge of illness and hunger, and in full sight of abundance, luxury and waste." But the hunger and the illness tell far more upon the child than upon the adult. A stress of sickness or a spell of severe weather will carry off thousands of little victims, while a fever epidemic will decimate the ranks of the children throughout an entire district. The infant mortality of a slum neighborhood during a spell of hot weather reminds one of the Egyptian

plague. Almost every house furnishes its quota of dead. Insurance societies become increasingly busy, while the undertaker does an enormous trade in children's funerals at \$5 each. The cry of this great multitude of suffering children rises to the heavens in one piteous wail of agony, but the heavens seem to be of brass, and the ears of the people of England are hardened that they cannot hear. Another Mrs. Browning is needed to make us listen to the children weeping "in the country of the free!"

We can not ignore the fact that the whole question of child suffering is a part of the deeper problem of poverty, that eternal nightmare of the social reformer. It has been decided in England that "parental affection, in face of competition and the wolf, 'Hunger,' is not sufficient protection against premature child labor and the evil conditions of factory life. The child has still to be protected against the father and the mother, who, partly through ignorance and partly through carelessness, are willing to condemn their children to an early grave or to life-long suffering for the sake of the paltry wage which such children can earn.

Both in England and the United States this question of child labor is exciting at the present moment the greatest interest, but the efforts of social reformers on behalf of the children must be sustained by an enlightened public opinion, if selfishness and ignorance are not to triumph. I do not blame the parents of the children so much as I do the thoughtless or avaricious employer. To the former, life is a frenzied rush for bare existence; they have no time to examine very closely into the rights and wrongs of any particular line of conduct. They work ceaselessly for the necessities of life, or at least many of them do. The one essential to them seems to be a sufficiency of food. There is no time to allow the children to "see their fairies and dream their dreams." Accordingly, Tommy has to work in a shop at night after school hours and on Saturdays, or he gets up at five in the morning to assist some milkman, or together with his mother he makes match boxes at less than a nickel a gross. Mary Ann has to help in the making of cheap shirts or cheap clothing, or candle boxes, or horse bands, and the excuse of the parents (and it is a very natural excuse) is that even the simplest food can not be found for the children unless their work is forthcoming.

Even here, however, there are touches of brightness. I well remember seeing an old coster, who made his living by selling flowers in pots from house to house, going his rounds in a very poor district with his little grandchild in the midst of the flowers. She was a golden-haired, sunny-faced child, and though her clothing was of the poorest description, it was neat and clean. The gray-haired old man was evidently passionately devoted to the child, and as she sat there, surrounded by banks of flowers, she made the sweetest possible picture. Street trading may have its dark side, but here at any rate was a bright path of sunlight. Even where the people were

too poor to purchase flowers, they nevertheless came out to see and to smell them, not forgetting to pay homage to the youthful queen who sat enthroned therein. The man, if I remember aright, had been a prize-fighter, but all his mighty power had been subdued to gentler arts and ways. The metamorphosis "into something rich and strange" was complete. As an old lady, who had overheard his terms of endearment, remarked in language worthy of Mrs. Malaprop, "'E do wusship 'er, 'e do, 'e simply 'analyses' that chld.'" Too seldom, alas! do these glimpses of the ideal come to us. As a general rule the hardness of the life promotes carelessness on the part of the parents, and the pity of it is, the children have to bear the brunt and grow hard in turn. No wonder that a little boy when asked, "What is our duty to our neighbor?" should answer, "To keep your eye on 'im."

It is not always the fault of the parents that the children suffer. The poor widow who has perforce to earn a scanty livelihood by washing or charring, is unable to give much attention to her children. My wife, on one occasion, called at a house in a very poor district of the Docks to see a patient. She was told of a child ill in the next room. She found it in a very serious state; it was tied into a chair to prevent it falling about, and for hour after hour it was left in this condition, while the mother was at work some distance off in the fields and market gardens. How many of us hear the "child's sob in the silence?" How many of us are willing to make any effort to change the conditions which imply so much suffering for the child?

Let us examine some of these conditions under which the children of the poor live, or attempt to live. We will take a typical mean street, or rather a typical slum. It consists of thirty-nine houses, each house with six rooms. The houses are let off in tenements of one, two or three rooms. It is a blind alley, and therefore less cared for from a sanitary point of view than a thoroughfare. A good deal of refuse and garbage is lying about. A channel down the center of the alley conveys a stream of liquid houses badly built in the first place, are now tottering with age, and leaning against one another as if for support. The woodwork, where the drains are defective, several inches of sewage render disease almost a certainty. The staircases are without rails, the walls without paper and full of holes, the doors hang dejectedly on their hinges. The children in this lane, numbering 352, seem to resemble nothing so much as plants that have been kept in a cellar. Their faces are blanched and etiolated, with a wizened old-world look upon them. Very early in their lives they feel the weight of care and of sorrow, and many of them go to school every morning breakfastless. How can we expect from such children the quick intellectual response, the mental capacity, or the bodily strength which school life demands? When we reflect that children who are suffering from similar disadvantageous circumstances are to be numbered not by fifties, but by hundreds and thousands in

London, we may well be surprised that the evils are not even greater than they are.

It is generally supposed that children delight to be dirty, and are not particularly fond of the water. In so far as this is true, I think it is due for the most part to lack of training. Up to quite recently no opportunities were offered them of cultivating their sense of cleanliness. When I first went to the Dock district in East London, I found children, both boys and girls, on hot summer days bathing in the tidal ditches, which, though at some previous time in their history may have been filled with clean, brackish water, were nothing but evil-smelling reservoirs of diluted sewerage. The fetid odors of these ditches were enough almost to kill an adult, and it is not to be wondered that typhoid was common in their immediate vicinity, especially when we remember that the children bathed in them. I wrote a plea for the Water-babies to the daily papers, calling the attention of the public to this state of things and it finally led in the construction of public baths by the local authorities.

The desire of children to be clean finally becomes a habit. A little girl whose brother had been to the boys' camp for a fortnight, once gave this report of his strange and unaccustomed conduct. "He washes himself every morning, and talks to some one in the country every night;" this latter clause being her definition of prayer. A mother once complained that her little girl could not very well go to the Settlement, because [she always insisted upon having a bath before going.

It may possibly have been an error on the child's part, but it was certainly an error in the right direction.

As a member of the London School Board, I have been very glad to note the increased interest taken in the question of baths and swimming by educational authorities. The London School Board itself has given swimming lessons to many thousands of children every season, and during the short summer, something like fifteen thousand boys and girls are taught to swim, while considerably over half a million baths are provided. This is, of course, a comparatively small number, compared with the enormous number of children under the London Board, but instructors are rapidly being appointed, and in addition to the five swimming baths belonging to the board, the public baths belonging to the Borough Councils are called into requisition. It is scarcely possible to exaggerate the value of this branch of education.

The various societies, both in England and America, who make it their business to give a summer holiday to poor children, have already done a magnificent work. They have "built better than they knew," for the impression made upon the plastic mind of the child can never be altogether wiped out. For a few short weeks the gates of fairyland are opened to them. They look upon sights and they hear sounds that seem to awake memories of some past existence, when life was not all smoke, and grime, and hunger. For aught we know,

Wordsworth and Plato may both be right, our birth may be "but a sleep and a forgetting" and we may enter this world "trailing clouds of glory," but the glory is all too soon to fade away, and if the song of birds, the babbling of the brook and the sight of green fields can restore the dream, we have not labored in vain. Question a child on its return from the country, and you will find how great is the impact of the new idea, how tremendous the contrast between the old and the new. I remember once asking a little girl what she liked best in the country. She lived opposite a piece of wasteland, upon which were plentifully strewn tin pots and pans, dead cats and garbage. Her answer was brief and to the point. "Seeing no dead cats," she replied, and I confess, that knowing where she lived, I sympathized with her.

In the country it is perhaps possible to teach children lessons that they could never learn in the town. To the poor children of the submerged tenth, love and beauty and God are meaningless terms. They can not be asked to say the Lord's Prayer, if the father is a drunken brute. Or what can we expect from the child of a mother who hisses through her teeth, "I'd kill yer, yas, I'd kill yer, if I only knowed 'ow." They can not be asked to reverence anything that is worthy of reverence, if they have never known it or seen it in life. Even a short stay in the country alters their whole attitude. A child, one evening just before bedtime, when she was eating her supper on the doorstep of a cottage, said, "Do yer see that sky, sister? I often looks at it like this when I'm at 'ome, just when its gitting dark, yer know, and I allns cries; it makes me fink of being 'ere, and makes me want ter be good."

I have a very vivid recollection of a story told me by a member of the local school board, who was also my colleague, with reference to a little girl who never attended school on Monday morning for a long while. She was called up by my friend and asked the reason, and her answer was, "If yon please, sir, father always makes me drnk on Sundays." It seemed almost incredible that such should have been the case, but on further inquiry the story was found to be true.

Town-bred children, especially children of the poor, are particularly lacking in any true conception of play. I do not mean that they are not always ready to find some amusement in the streets, but their games are unfortunately of a somewhat morbid description. The make-believe games that appeal to the children of the poor seem to be rent-collecting and funerals. These are everyday events of their life. A part of the former game is almost invariably the entry of the brokers and distraint upon goods. This leads to a scene of wild excitement, and sometimes to a sort of free fight between the actors and actresses in the drama. In order to remedy this dearth of healthy amusement, Guilds of Play have been started, and at Mansfield House we have found such guilds one of the most useful methods of interesting and helping the children.—The World of Today.

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## Our Young People.

### A Thanksgivings Treatment.

By Mabel Nelson Thurston.

The calendar was a foolish beribboned affair with holidays marked in scarlet. Esther Campbell crossed the room—it was only two steps—and turned its face to the wall.

"It's bad enough to have had to endure the thing for nearly a year without having it shout Thanksgiving at me every time I come in," she said, resentfully. "I don't know why I should be compelled to remember that Thursday is Thanksgiving day—it isn't to me. Perhaps I ought to be grateful for this room!" She looked round her with fine scorn—a tall, unsmiling figure in the immaculate hospital blue.

The room, in fact, revealed a clash of temperaments that could hardly escape the least critical observer—a state of affairs, however, easily explicable by what one of the girls called the "Mede and Persic law of the collocation of the most unfit." There was an oak bookcase filled with books upon medicine, nursing, and chemistry, and a fancy rosewood desk whose top was covered with the lightest popular literature. There was a reading lamp with a green shade upon the small table, and a brass chafing dish and teakettle under a chair in the corner; over the bookcase was a fine copy of Millet's Sower; over the bed a cabinet filled with showy china—the whole representing the unsuccessful attempt of the two uncongenial characters, whom the hospital ruling had thrown together, to create a sympathetic environment.

At present the roommate, Sue Merriam, was on night duty, so there was truce in the camp. Esther reluctantly acknowledged that that might be cause for gratitude.

"But not enough for a special day of thanks!" she declared gloomily.

She threw open the window and stood looking out into the black November morning. Her thoughts still ran upon Thanksgiving. She thought of her loneliness—an orphan with no near relatives, of the past year and a half of hard work and severe training, of the year and a half to follow; and then—what? To spend one's days going from stranger to stranger, touching a life for a few days or weeks and then passing on to the next one, "belonging" nowhere—to nobody.

Somewhere down below a bell rang and straightway the corridor outside was full of merry voices—the nurses were trooping down to breakfast. It was wonderful how easily, in the between-times, they threw off the atmosphere of wards and lecture rooms. They were chatting like schoolgirls. Esther followed slowly, alone. None of the girls ever waited for her. Sue Merriam, who was a Washington girl, declared that you might as well try to be intimate with the Washington Monument.

Down in the big dining room was a cheerful clatter of dishes. There were three long tables of nurses in blue, and one of nurses in white; at the end of

the room, at a table by herself, sat the superintendent. Some of the girls admired the superintendent, most of them feared her, but all were unanimous in pitying her.

"If I thought I should ever be a superintendent, and have to live in a little superior world all by myself, [I'd lie down and die tomorrow," she said frequently, a statement which always brought the comforting response that she was in no danger of such splendid isolation. Indeed, the marvel that the pretty, ease-loving creature had ever passed her probation was only equaled by the second marvel that she "got along" from week to week. Esther, thinking of Sue, wondered what it would seem like to be able to make friends with two words and a smile. "Things aren't fair," she thought. "I'd like friends, wouldn't I? Sue can't make a bed properly to this day, and yet"—Something in this girl could not be contented with poor work. "If I can't make friends, I can make beds," she acknowledged. Perhaps, underneath, things were not so unequal after all.

Esther's next neighbor exchanged a few sentences with her about one of the cases, and then she was left to herself for the rest of the meal. She was glad when breakfast was over and it was time to report; Esther was always at her best on duty. For the next few hours she was too busy to think of anything except her immediate tasks; when, however, the ward was in its morning order and the doctors had made their rounds, there came a few minutes of comparative leisure. It was then that she noticed the little woman in Number 6.

She was a tiny, frail creature with a child's blue eyes under her thin white hair. She had come from the operating room three days before; it was still doubtful whether her slender strength could rally from the shock. Now, as she lay there, Esther saw a slow tear roll down her thin cheek. She hurried across, her trained fingers seeking the feeble pulse.

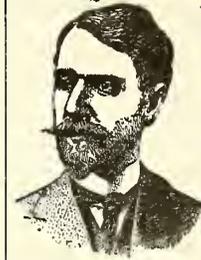
"Is it the pain?" she asked, gently. "You mustn't do this way, you know, or else you can't go home so soon."

The thin, pain-sharpened face looked up at her humbly. "It's real bad of me," the weak voice confessed. "You see, it just came over me that tomorrow is Thanksgivin', and he'd be all alone. He ain't never been alone Thanksgivin' since we was married, and that's forty year come January, and seems 'sif I couldn't bear to think of it—me a lyn' here and he settin' alone all the evenin'. He allns made so much of Thanksgivin'—bnyin' a turkey and all, though here was only two of us. The year baby died it didn't seem 'sif I had any heart for it, but he insisted. He said he'd got me, and that was enough for anybody. An' now he'll be settin' there all alone"—

Esther's steady voice supplanted the faltering one. "Yes, he has you," she said. "Don't you suppose he'll be more thankful this year than he ever has been—since the time the baby died?" She tried to be very matter-of-fact; she didn't believe in humming patients, but she

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could not resist a tender touch—she was so little and old and weak and home-sick! In a dim way the girl could comprehend all the terrible loneliness of the great bare ward to one whose heart was hungry for the dear welcoming of familiar rooms and the companionship of forty years. Vaguely from the procession that passed through at visitors' hours, Esther recalled the figure of a bent old man with dim eyes, and a timid, appealing manner; once, she remembered, he had said, "Yes, ma'am," to her when she made some remark to him. She smiled at the memory, but her voice was full of encouragement.

"You will see him Thanksgiving day, you know. I don't believe he'll care about the dinner so long as he can see you. You'll have to be very well and bright to help him keep Thanksgiving."

The tiny woman caught the words eagerly. "That's just what I was a telling myself," she agreed; "'twas real wicked of me to be grievin'. So I began countin' up the things I had to be thankful for—him first of all, and home and the flowers—he says they're real flourishin' even if I ain't there to take care of them—and that it is over and I'm gettin' well, and for you"—

Esther looked down in astonishment. "For me!" she repeated.

The little woman explained timidly. "You're so strong an' still an' restin'. When I get tired I allus look at you. I've told him about you, an' he feels the way I do. We won't neither one of us forget the way you've done for me. You wouldn't guess what I was thinkin' as I lay here."

"I'm sure I couldn't," Esther replied. She felt bewildered; she could not realize this beautiful thing which had blossomed from the hard, faithful, discouraged work of her year and a half.

"I was thinkin'," the weak voice ran on, "that I was wishin' he could have you 'stead of me Thanksgivin' day. It was real foolish, wasn't it? It was only that I got to thinkin' of him all alone there. We ain't got many neighbors we care for. There's one, a young thing in the next house that goes out sewin', that I was takin' notice of before I was sick. I thought mebbe I'd have her in at Thanksgivin'. I thought—but I hadn't orter run on so had I?"

"I'm afraid not if you are going to be rested tomorrow," Esther answered. She smoothed the pillow and tucked in the clothes more comfortably. "I'm going to leave you now to get a nap," she said. "If you do, and are feeling well this afternoon, perhaps I'll let you talk a little more. It all depends upon you, you see."

The blue eyes smiled back at her trustingly. "I'll be real good, dearie," the little woman promised.

The rest of the morning and half of the afternoon, Esther soothed weary patients, and gave medicine, and took temperatures, and went through all the usual careful routine, but her thoughts were journeying in a strange country. She wondered if she would dare. She

felt almost as timid as the little woman herself, and yet—if it would help the feeble strength. She thought of "him" if the tiny creature in Number 6 should never go home again. Sometimes there was medicine that no physician could give. If she could help, wasn't it her duty just as much as giving baths and tonics? When the matter took that form, the question was settled. Besides, the idea of being shy with a little, meek old man who said "ma'am" to her! Esther laughed at the thought, and the laugh did her good.

At four o'clock she found her patient a wake and eager. "I did sleep," she said, "and I feel real rested—most as if I could sit up. Don't you suppose I could—a little mite?"

"I think you'd better not try that quite yet," Esther answered. "But you look so bright that I'm going to ask you something. Do you suppose, if I let you help in a secret, you could keep very quiet and sleep at night? Because if you couldn't—if you would lie awake over it, I'd just have to give it up."

"I lie awake some anyways," the little woman argued, anxiously. "I guess you don't know how good it would be to have something to think about. But I'd try, dearie, I'd try real hard."

"I'm sure you will," Esther replied. "You'd have to, you see, or else I'd get into trouble. If the doctor should find you tired and somebody should say that Miss Campbell talked her to death"

The little woman laughed back at her. "I guess there ain't a mite of danger about the doctor," she said.

"Well, then, suppose there was a little woman in a certain hospital trying to get well as fast as she could; and suppose it worried her to think of her husband all alone on Thanksgiving day; and suppose there was a nurse who would have a half holiday and no place in the world to go and that the nurse knew how to cook turkey and cranberry sauce—not the way that the little woman did, of course, but so that people could eat them, at least. And suppose that little woman's husband bought all the things tonight just as if she were home, and that tomorrow the nurse who didn't know what to do with herself should go over and cook the dinner, and put flowers on the table, and have it all just as nearly as possible like what his wife would if she were home—if this should happen, do you think it would help anybody to get well?"

She stopped, almost frightened, for tears were running down the white face on the bed. The little woman put up a weak hand to wipe them away.

"It's just because I'm so happy!" she cried. "I can't ever tell you, dearie. Here I've been worryin' so about him tomorrow, and all the time the Lord had this a-comin'! It's a lesson to me, that's what 'tis. I guess the Lord will not have so much trouble with me after this!"

At a little after seven that evening, Esther stood waiting the answer to her knock at 147 Vine street. The house was dark, but in a moment there came slow, shuffling footsteps from an old

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man opened the door, peering blindly over the lamp in his hand.

"It's Miss Campbell, one of the nurses at the hospital," Esther began. "I don't suppose you remem"—The word broke in alarm. The old man was staring np at her in sudden terror.

"She—ain't"—he began, huskily.

But Esther interrupted him.

"She is not a bit worse," she said. "I can't forgive myself for alarming you so, Mr. Baker. It was so stupid—it never occurred to me that I might. Nurses don't come on such errands you know. It was a message about tomorrow that brought me."

The old man turned and led the way into the house. He was still trembling and confused

"'Twas real foolish of me," he acknowledged with humiliation, "but when you said hospital, it give me a start. Of course I'd orter known better. an' I'll have to ask you to excuse the looks of things. I do my best, but 'taint the way she keeps 'em. She'd feel real mortified to have you set down in such a lookin' room—she would, indeed."

He wandered about, feebly trying to straighten the disorder, but Esther laughed cheerfully.

"Don't bother about things, Mr. Baker," she said. "I'm not sure that I don't rather like it—everything is so terribly precise in a hospital, you know. But I came to tell you your wife's plan, and I'll have to talk fast, because I've only a moment. It's about tomorrow and your Thanksgiving dinner." She hurriedly explained the plan. "I am free at noon tomorrow," she ended, "and you are to have all the things here—your wife made our the list—and to invite the little girl who does sewing, then, as soon as I come, I'll get to work."

The old man reached out a trembling hand for the list. His wrinkled face was all alight. "I'll get 'em. I'll get every one," he promised, eagerly. "I guess you don't know what 'twill be to me, Miss Campbell. I never was no hand at cookin', and things ain't tasted anyhow since Mary went away. I make out to her they have, but they haven't. I'd been jest shuttin' my mind on tomorrow. Mary, she allus made so much of Thanksgivin', it seemed as if I couldn't stand it without her. 'Twas real ungrateful when she's gettin' better so fast, but that was the way I felt."

Esther rose quickly; she pretended that she wanted to look at the geraniums in the window. She couldn't bear the confident hopefulness in the dim eyes, when she knew so well that "she" was not getting better fast—that even yet the issue was so uncertain. In a moment she turned and held out her hand.

"I must go now," she said. "Good-by until tomorrow. If you think of anything that isn't on the list, perhaps you'd better get it, for she will be sure to ask." "I'll get 'em," he responded. "I'll get 'em every one. I guess there ain't any danger of my forgettin' when she wants it." He opened the door for Esther, his shrill, excited voice still following her through the darkness. "I'll get 'em. I'll not forget."

The next morning came crisp and blue-

skied. The little woman in Number 6 greeted Esther eagerly. "I dunno when I've had such a good sleep," she said. "I was afraid I was most too happy to, but I dropped right off."

"Why, that's splendid," Esther replied cordially. "I'm getting prond of you. I shall have to look out or you will talk so much you will tire 'him.'"

The little woman laughed feebly. "I guess there aint' no danger," she replied, in her favorite phrase.

It was somehow an unusually busy morning in ward 8 that day, and it was nearly one before Esther was finally free. She stopped a moment at Number 6 for good-by, and then hurried down to Vine street. As soon as she turned the corner, she saw the old man's anxious face at the window. It cleared amazingly when he caught sight of her. He hurried to the door to meet her.

"I've got every single thing," he announced. "I didn't forget one. And I've got a real good fire started. I guess you'll find everything all right."

"I'm sure I shall," Esther replied.

She threw off her wraps and then looked about. The old man had evidently been having a desperate encounter with "things"; the room wore an air of envious and constrained neatness belied by sundry collections behind the doors and under the lounge. Esther's lips were grave, but her eyes dancing. She praised the fire, and set the old man at work paring apples. He eyed the preparations with increasing delight. "Not pies?" he asked, incredulously. "You ain't goin' to make pies, too?"

"Of course I am," Esther returned. "What would Thanksgiving be without pie? Didn't you see mince-meat on your list? Of course they'll not taste like the ones your wife makes, but you'll have to be polite and pretend that they do." Esther's lips as well as her eyes were dancing now. For a Jefferson Hospital nurse to be making mince pies!

The merry preparations went on till half past two, when the old man was to start for the hospital. Esther went to the door and waved a floury hand after him; then she began to "fly round" in good earnest. The dinner was well under way, to be sure, but those corners behind the doors! The little woman could never have enjoyed a Thanksgiving with such corners!

With pinned-up skirts and rolled-up sleeves, Esther was making valiant attacks upon them, when a timid knock made her stop in dismay.

"It must be the girl who sews," she thought. "How could she come so early?"

It was the girl who sewed—a pale, meager little creature whose head scarcely came above Esther's shoulders; but her thin face was flushed with shy excitement.

"If I am in the way," she said, "I'll go right back, but Mr. Baker told me what you are going to do, and I thought maybe—if you'd let me—I could help a little. If you only would!"

Esther threw open the door. She did not understand herself this Thanksgiving day; she heard her voice, warm and cordial as if it were a stranger's.

## GASTRITIS

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Huntersville, N. C., May 15, 1902.

Two years ago I was completely run down. I suffered from indigestion all the time, with gas on the stomach, and the trouble was pronounced gastritis. I had no appetite for anything, and felt no inclination to eat. This brought on nervous prostration, and the least excitement brought on a nervous spell and I could hardly control myself. I could not get any natural sleep as a result of this nervousness. I was under medical treatment for four years, and was not even benefited.

I then determined to try Mrs. Joe Person's Remedy, bought one-half dozen bottles and commenced to improve when on the fourth bottle. I was much stronger, slept much better, did not have those nervous spells nearly so often, and knew that my general health was building up. My appetite was improved and I began to enjoy eating and what I ate argeed with me. With all my ailments I had neuralgia of the bowels, which caused me intense suffering. After I took six bottles of the Remedy I found I was certainly mending, and bought six more.

Before I had finished the dozen bottles the neuralgia of the bowels was completely cured. I took in all a dozen and a half bottles, which restored me to good health. I feel that I owe my life to Mrs. Joe Person's Remedy. I was not able even to keep house, but had to employ help for everything; I was run down so that I felt that life was no pleasure in a certain sense. Now I am able to attend to all my household duties, and feel that I am some good, once more, to my family.

If any one has indigestion or nervous prostration, my advice is take Mrs. Joe Person's Remedy, and if one will only take enough to build up the system, it will surely cure.

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"Come right in," she said; "I am working over corners at present. I've cleared out two, but there's still one for each of us."

At half past four the old man came back, and then such a dinner as it was! "He" had to tell all the questions his wife had asked, and what he had answered, and how she had laughed, and then he had to hear about and wonder over, all that the girls had done; and when dinner was finally over, they had just as good a time clearing things away; and when that was over, there were endless directions to leave for "him," and a basket to pack for the girl who sewed. She did not want to take it, but when Esther said that it was the little woman's order, she relented. Then she had her last inspiration—to send the geraniums to the hospital.

"And tell her," she added, "that she isn't to worry another second about Mr. Baker. I can cook, and I'll run in every day or two and see that he gets on all right."

The two girls had said good-by then, and were separating at the gate. Suddenly the girl who sewed turned back and ran after Esther.

"I—I haven't thanked you," she said, speaking hurriedly. "I was so tired out and discouraged, and you've done me so much good today!"

Esther could only look at her, speechless. The girl touched her timidly.

"You are so big and strong and trustable," she said. "I shall think of you when I'm tired. I can't ever be like you, but I'm going to try to do things for people the way you do."

"But I don't," Esther cried, condemned. "I— She stopped abruptly. Speech was never easy to her, but the day had been teaching her; it seemed as if she understood even Sue Merriam better. She looked down into the other girls wistful face. "Will you come and see me at the hospital some time?" she asked. "I think—perhaps—we may have things to give each other."

When Esther went on duty the next morning, the little woman was waiting eagerly. There was only time to give her the geraniums and a happy word then, but that was enough. When the doctor stopped at Number 6, his face brightened with pleasure.

"Why, this is fine, Mrs. Baker!" he exclaimed. "We'll have you up in no time at this rate. I had great confidence in that new treatment, but I didn't dare hope for anything like this."

But as the doctor passed on, patient and nurse exchanged smiles, for there is medicine for the soul as well as the body, and who shall say which is more potent.—Forward.

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## Our Little Folks.

Dear Little Folks:

In printing this bunch of interesting letters from our Home at Barium Springs, we wish we could give them to you just as they came to us—so carefully and beautifully written, but our printer men have to change them into every-day type and spoil them.

After reading them you will know more of the Home and then when you ask our Father to "Bless Mamma and Papa and little baby-sister" you will ask Him to bless these other sisters and brothers—yours and ours, and then we will help Him to do it, won't we?

The Presbyterian Standard.

### Children's Letters.

Barium Springs, N. C., Nov. 16, 1903.  
Dear Standard:

As I have never written you before I am glad to have the opportunity to write you. Let me tell you about the boxes coming. The children's measures are taken and a list made of the things they need. They are then sent to the society or person who clothes them. A few days afterward the same question is on every girl's lips, "I wonder when my box will come?" The home is in a state of excitement in the season when the boxes come. When they come they are opened by the office girl, and valued by the Lady Manager. Sometimes she is busy and it may be two or three days before she can value them. The children are so anxious to get their boxes. After they are valued they are given to the children. Some of the clothes come already made, others are not. These have to be made in the sewing room. But we are glad to get the clothes made or unmade. It is so kind in the people to send them. Each child thinks his or her clothes are the very prettiest of all and their clothing people the best to be had anywhere. We love them as though they were kin people, and sometimes better. If the children were clothed by the Home we would have to wear more more uniform clothing and not near so nice. As it is the clothing people are doubly appreciated, and we feel like we can never thank or love them enough for their love, and kindness to us.

Your new friend,  
Margaret Martin.  
Fifth grade.

Barium Springs, N. C., Nov. 16, 1903.  
Dear Standard:

I have never written to you but once. I am glad of having the chance of writing to you once more. In Rumble Hall, the house in which I live, are thirty-six girls. I want to tell you how we girls appreciate a holiday. Our matron planned a day to take us to the woods and let us stay all day long. This matron kept the secret to herself until Friday evening. Then she asked who of the Rumble Hall girls would like to throw in money and buy some chickens and cook lunch and go to the woods to spend the day. Every girl was everjoyed at this plan. Money which we girls had made at different times was collected and six

chickens were bought. Two of us dressed the chickens, while two others prepared the other lunch. Everybody was busy in the kitchen. Every girl was to get her a partner with whom to eat lunch. One of these partners was to get a shoe box and write her name and her partner's on it. All of these boxes were placed on the table and filled.

This expedition was to be on Saturday. Morning came and it looked like it was going to rain. But finally it cleared off. Every one took her lunch and started off for the woods. We walked about three miles and came to St. Martin's Church. We found a nice place beyond the church to eat our lunches. It was almost twelve o'clock when we got there so some of us ate most of our lunch. Most of us carried sacks in which to gather hickory nuts. Every girl had in her lunch a piece of raw chicken which was to be broiled over the fire in the woods. A fire was made of oak wood and every body was busy broiling her chicken. One girl let her piece of chicken smoke in the flames. Then she asked, "Is it supposed to be black?" When she was told no she said "I don't see how you can help it."

About half past three o'clock we started back. We got a lot of hickory nuts. It was a long walk and a good many of us were very tired before we got home. After supper was over and the dishes were washed we went to bed early to dream of our happy day that we had spent in the woods. We can not get off from our work for even a short walk except occasionally. This is the first day we have spent in the woods since our Easter picnic. It is not often that we get such an outing as this. Maybe that is why we enjoy them so very much when they do come and feel like wishing every body could have as good time as we girls do.

Your sincere friend,  
Nyda Cooke.

Barium Springs, N. C., Nov. 16, 1903.  
My dear Standard:

I have never written to you before. I stay in Rumble Hall and will tell you how we do when we are in the cooking department.

We get up in the morning at half past three o'clock, and go down to the kitchen. We have an alarm to wake us up, for if we did not have anything to wake us, I am afraid we would never get any breakfast. We generally have grits and hash for breakfast. We cook it in boilers which hold about eight gallons apiece. We stir the grits with a large paddle, and sometimes it pops out and leaves its scar with us for awhile. As soon as breakfast is over, we begin to prepare for dinner. Five girls cook dinner while the rest are in school. After dinner we go back to the school room and stay one hour. After that each one of us knows what her work is and then comes the hurry to get supper ready. When we get our caps and aprons on, we start the fire and put the huge boilers on the stove full of potatoes and other things for supper.

Sometimes when we are rushed with our work, the little Annie-Louise girls come over to the kitchen to help us. They all sit down on the porch around a large

tin tub, each with pan in her lap and knife in hand to help us peel potatoes or something, for dinner. They are sure to make ever so much trash, but we see to it that they clean it all up before we let them go. After supper comes the glad hour for the kitchen girls to go to bed. This we are glad to do when we get up at half past three. We say good night, and it seems as if we have been asleep only an hour before we are aroused by the alarm for the next day's work.

Such is our life during our week in the kitchen work, but there is certain kind of satisfaction and ever so much fun to be had in it, too.

Yours sincerely,  
Emma Sossamon.  
Seventh grade.

Barium Springs, N. C., Nov. 16, 1903.  
Dear Standard:

It has been some time since last I wrote to you. I used to write real often and am glad to have the pleasure of writing again. I live in the largest house here, which is called Rumble Hall. It was named for the president of the Board of Regents, Dr. Rumble of Salisbury. The inmates of our house are the larger girls of the home and one known to all the children as the "Big Girls." We do the cooking, ironing and other work which is too hard for the little children. Most of the big folk call us the back-bone of the orphanage. I have forgotten to tell you how many buildings we have here. We have seven buildings and two that are not yet finished. One of those buildings is our laundry which we have been needing so long. That building is just back of our house and looks so dismal with only the frame work. We are still hoping to see our laundry completed some day though. I will give you a description of a day in our house. We all, thirty-six girls, sleep on the third hall, usually three in a room. The ones who are to cook breakfast get up at three o'clock, quietly as possible, although they do make a great noise for they are so sleepy. There are four girls in a group and we have five groups. We change our work every week, so every girl has her turn at getting up to cook breakfast. We change every week from the kitchen to the cleaning up, laundry, dining room and sewing room. You can imagine what we have to do in each one of these. I was telling you that the kitchen girls were getting breakfast, well, by this time they have finished and a great big bell is rung to awaken the sleepy children. It is rather cold these mornings and it is mighty hard to dress in the dark, so a few of the girls prefer counting a hundred before getting up. It takes a good while to count one hundred and as we only have a short time to prepare for breakfast, those that are in that habit have to hurry. Presently the bell rings again and we all, girls and boys, assemble in the dining room. The dining room is in our house and it is a great big room. We have nineteen tables and eight children sit at a table. Before eating we all say a verse from the Bible. After breakfast we girls wash dishes, which takes a long while when the water won't run. Then we all assemble in the

chapel and Mr. Boyd has prayers. After prayers we march to our different school rooms. The school rooms and chapel are in our house too. We stay in school until 12 o'clock and are excused to eat our dinner. We start to school again at one o'clock and stay until two. Then again we start to our work, some to the kitchen to cook something for supper, some to the laundry to iron a change of clothes for Saturday and others to wash the dishes clean for supper and still others to patch and mend. At half past five o'clock the big bell rings again and we all go to our school rooms and prepare our lessons for the next day. We stay there until supper time and after supper those of us who do not have to wash dishes, sit around and talk and laugh and enjoy music until the nine o'clock bell rings, then we retire and extinguish all our lights. By reading this letter you may think we have no fun or play. Of course among so many happy children we cannot help but have a good time. I wish you could be here with us sometime.

Your sincere friend,  
Zula Turner.

Barium Springs, N. C., Nov. 16, 1903.  
My dear Standard:

As so many of the children are writing to the Standard I thought I would write too. I am in the upper first grade. We are going to have a little entertainment Thanksgiving. I have a recitation to recite. The name of it is The Walnut. As we don't have to go to school Saturday we boys all go and look for nuts. Sometimes we bring back whole sacks full. We certainly do enjoy eating them. The boys all like to play ball. The little boys saw wood in the evening and after we have finished it we play.

Your little friend,  
Jim Gray.

Barium Springs, N. C., Nov. 16, 1903.  
Dear Standard:

We are glad to have the opportunity of writing to you and telling you about our farm work. Our farmer, Mr. Parks is a splendid one. We raised a great many sweet potatoes this year but a great many of them are spoiling. We have seven cows, two mules, a horse, some poultry and some pigs. We milking boys get up at half past four o'clock every morning to milk the cows. We have to shuck our corn and feed the stock at that time. Our dairy is on the branch near the barn. We strain our milk and make our own butter. By the time we finish our work at the dairy, the bell rings for the other children to rise and we have to get ready for breakfast. After breakfast we clean up our bed rooms and hulk. All the children then assemble in the chapel for prayers. We go from prayers to our school rooms. We go to school until twelve o'clock, and then have dinner. We go back to school at twelve forty-five and stay in school until two o'clock and then go to work on the farm. Some of us chop and saw wood in the new ground, others do the churning while others do the ploughing and get the vegetables. When we kill a beef some of the larger boys do that work. At half past five o'clock the first

study hour bell rings and we only have ten minutes to get ready for study hour and supper. We study from half past five until seven and then go from the school rooms to supper. After supper we go to our own houses where we play flinch and other games until nine o'clock and then have prayers and go to bed. Although we have plenty of hard work we have lots of fun together.

Yours truly,  
"A Farm Boy."

Barium Springs, N. C., Nov. 16, 1903.  
Dear Standard:

I have just been told that you wanted some of the children of the Barium Home to write to you. I am so glad that I am one of those who may write. Let me tell you about the nice new house we have here, which I may be allowed to live in after Christmas. It is called the Howard Cottage. When we move into our new house we would be glad to have you come to see us. It will be for the little girls to live in. It is worth four thousand dollars. Judge Howard of Tarboro gave it because his wife loved little children and because he wanted to glorify God. He gave it last spring. It was built last summer. The house was dedicated the twenty-second of October. It stands between the Infirmary and the road. It is seventy-two feet long and thirty-two feet wide. It will accommodate thirty children. It is two stories high besides the basement. It is made of brick and has a slate roof. There are many windows so it has plenty of light and air. The woodwork is pretty and white. There is ceiling overhead so there will be no plastering to fall on the little girls' heads. In the center of the house down stairs is a large play

room. It has two fireplaces in it. There is also a nice sitting room. After a while there will be a furnace in the basement.

There is no furniture in the cottage yet, and we don't know how we will get any. Some of the girls who are to live in it will come from the Rumble Hall, some from the Annie-Louise and some from other places away from here. We will be glad to have them. We are so thankful to Judge Howard for giving such a nice home for some more little girls.

Your little friend,  
Nannie Curry.  
Third grade.

Salisbury, N. C., Nov. 17, 1903.

Dear Standard:

I thought I would write and tell how boys and girls can help the Orphan's at Barium Springs by a little work after school. By canvassing your church for "The Fatherless Ones." I got a list of names from Dr. Rumble and I canvassed our church and I got a good many subscribers. It is not hard work and any of us can do this. I hope some boy or girl will see this and will send in a list of subscribers for Thanksgiving.

Yours truly,  
Kenneth Baron.

Barium Springs, N. C., Nov. 16, 1903.  
Dear Standard:

There are ever so many girls writing to you, telling all about their work and the fun they have, and I think you would like to hear about we little boys too. I live in Synod's cottage with twenty-nine more boys about my size. They are all ages and sizes from myself down to Horace and Johnnie, who are about five or six years old. There are nine boys whom I

## Save Your Daughter

No. 185 West 88th Street,  
NEW YORK CITY, N. Y., April 3, 1903.

Wine of Cardui has been a blessing to my home. I have often found that it was a great relief when I was weary or in pain, but I am especially grateful for what it did for our daughter and only child. I noticed that her menses were tardy and she suffered with headaches and giddiness, heaviness in the abdomen and about the loins. This seriously interfered with her studies and she had to discontinue several of them.

A visitor calling on me and discussing the matter suggested that I give her a course of your Wine of Cardui as it had relieved her daughter of a similar trouble. After my daughter had used it for five weeks I found a great improvement in her looks, health and behavior, in fact she was a different girl. The flow became regular and we have not had any difficulty since.

Lizzie N. Thompson  
TREASURER, RATHBONE MEMORIAL ASSOCIATION.

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Here the menstrual function had not been properly started and the unnatural condition was making the young girl an invalid. The headaches and giddiness, indicated something more than a mere temporary ailment. They were symptoms of a functional weakness which would become more and more aggravated as years went by. But Mrs. Thompson was ready to take advice for her daughter's welfare and she gave the little sufferer Wine of Cardui and now she is a well young woman.

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Wine of Cardui is the menstrual regulator that cures nine cases out of every ten. Young girls, mothers and aged women find this tonic indispensable.

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Mrs. Lizzie H. Thompson

have to wake up at fifteen after five o'clock so they can make fires in the playroom and sitting room and parlor. The rising bell rings at half past five. The boys have to get up and put on their clothes in the dark, then go down to the fire in the play room.

We have to clean up our rooms after breakfast and we manage to have fun as we work. The older girl who lives with us comes around to see if we clean up our rooms right. Then Mr. Boyd has prayers in the chapel and then we go to school. Then we have dinner.

If we eat fast enough we get some time to play during dinner recess. Then we go to school again. After school we go to the woodpile and saw wood. Some saw and some hold the wood. The smallest boys carry it to the different houses. When we finish we get to play a little, and then we go to study hour.

We hardly ever play any game more than a few weeks at time. Some of the games we have been playing this fall are rolling hoops, making whistles, spinning tops, fighting battles with weeds for lances, and I don't know what all. There is a piece of bicycle here that we spend a lot of time in trying to fix. After supper we play till eight o'clock, when we have prayers, and go to bed. We little boys have a hard time keeping our hands clean, and all that, but our matrons are very good to us, and so is everybody. The older folks seem to like to have us to go on errands for them a great deal.

Your sincere friend,  
E. K. Creason

Barium Springs, N. C., Nov. 16, 1903.  
My dear Standard:

While I see some of the girls are writing to you about our work during the week I want to tell you how we spend our quiet Sabbaths. Four of the girls get up at half past four on Sunday mornings to cook breakfast. All the rest of us sleep until half past six on Sunday and you may know we enjoy that after working all the week. As soon as we finish eating breakfast Mr. Boyd has prayers right in the dining room. After prayers the large girls wash dishes. The boys and little girls put their rooms in order. Just think of boys doing work like this! But they do it with pleasure and right well too for boys.

When the work is all finished we retire to our rooms and get ready for service, then we read and study the Shorter Catechism. At eleven o'clock the big bell rings and the children form in line to march to the chapel. Mr. Boyd always preaches a good sermon, such as we can understand. Some times Mr. Caldwell preaches in his place, and we are glad to have him you know. Sometimes the singing class gives us some nice extra music. After service comes dinner. As soon as the dishes are washed we all prepare our Sunday school lessons. We have Sunday school at four o'clock in the afternoon, and supper about six. Then after every thing is finished we have prayers and sing until time to retire. So you see we have a busy day on Sunday as well as any other day. But

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we are all very happy among so many good children. I wish you could be here and see the Home for yourself. I am very fond of reading the Presbyterian Standard on Sunday. Hoping that I will have the opportunity of writing to you again about other days and things about our home, I am your sincere friend,

Hattie Murray.  
Fifth grade.

Barium Springs, N. C., Nov. 16, 1903.  
Dear Standard:

My dear teacher just told me that I might write to you if I would tell you something interesting about our home here.

The nicest thing I know to tell is about the holiday we Annie Louise girls had not long ago. Mr. Geo. Watts gave the Annie Louise to us several years ago. He named it for his daughter, Miss Annie Louise Watts. Now she is Mrs. Hill, and has a little boy two years old. His name is George Watts Hill. His birthday is the twenty-seventh of October. Last year on his birthday he wrote us a letter and Mr. Boyd gave us a holiday. Mr. Boyd promised to give the Annie Louise girls a holiday the twenty-seventh of every October if they would remind him of it. This year we were so afraid he would forget it, so we reminded him of it, and that morning Mr. Boyd read a letter in chapel—a fine letter from "Little George." Then Mr. Boyd said we might have holiday. We went straight to our play room and wrote a long letter to "Little George." As soon as we got through with our letters we went hickory nut hunting. Our lady principal and one of the boys took us in a wagon. There was not room for all in the wagon, so we took time about riding and walking. We went to the house of a friend who lived near by. We played and roasted sweet potatoes, and hunted for chestnuts and hickory nuts. Some yellow jackets found us and stung some of us. We spread our dinner on the grass. When we came back we had our wagon full of hickory nuts. As soon as we got home we got ready and had a nice supper. After that we had a candy stew and played. Then we went to bed feeling very happy. We had such a good time. We were glad "Little George" had a birthday and hoped that "Little George" had even a better time than we did. I wonder if you like birthdays and holidays and picnics as much as we do?

Your little friend,  
Margaret McGilroy.

Third grade.

Barium Springs, N. C., Nov. 16, 1903.  
Dear Standard:

I want to tell our Presbyterians something about their Home and children. Our Home is situated on the railroad about five miles south of Statesville. It now occupies nine buildings, counting our unfinished laundry and the Howard Building which has not yet been furnished. We have one hundred and thirty-five children, but when this new cottage is furnished, several more may be admitted. Many of the children who have left here are doing well and are showing

by their lives their appreciation of the training received while here. These children are very widely scattered, but they still like to know what is going on in their old Home and to visit it as often as possible. They have an Alumni Association which meets at Barium Springs each Christmas and which holds them still closer together.

Two of our girls are at the State Normal, two boys at Davidson, several boys in the locomotive shops of Richmond and many others in different places, who are doing equally as well. A noble work is being done here. One that will have its influence in after years on our State. We older children know what is being done for us and appreciate it,—oh so highly! We know that many sacrifices are made by the good people of this State for us, and we do try to show our appreciation by the way we apply ourselves in the work here, and by what we do when we leave the Home. Words are utterly insufficient for the expression of our gratitude to our Church.

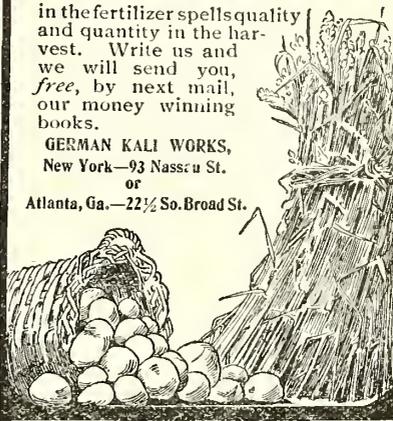
Yours heartily,  
Carrie Powell.

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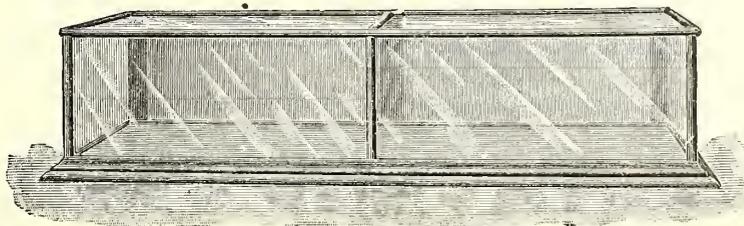
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A little fellow, turning over the leaves of a scrapbook, came across the well known picture of some chickens just out of their shell. He examined the picture carefully, and then, with a grave, sagacious look, slowly remarked: "They came out 'cos they was afraid of being boiled."—Lookout.

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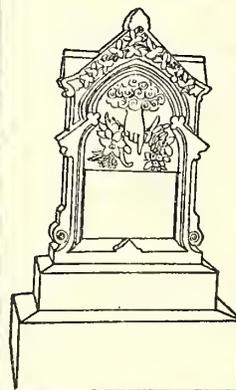
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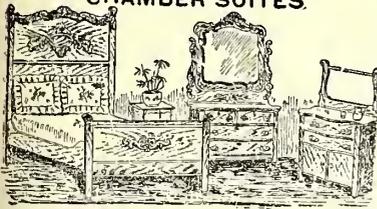
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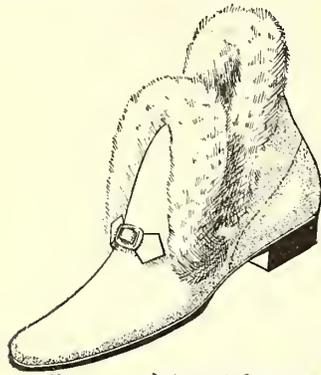
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# PRESBYTERIAN STANDARD

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CHARLOTTE, N. C., DECEMBER 2, 1903.

Vol. XLV.---No 49

## Peace

"Thou wilt keep him in perfect peace whose mind is stayed on thee:  
because he trusteth in."

"Peace, perfect peace, in this dark world of sin?  
The blood of Jesus whispers peace within.

"Peace, perfect peace, by thronging duties pressed?  
To do the will of Jesus, this is rest.

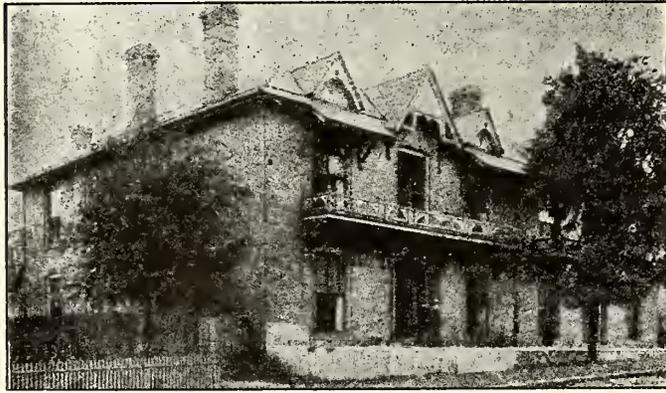
"Peace, perfect peace, with loved ones far away?  
In Jesus' keeping we are safe, and they.

"Peace, perfect peace, our future all unknown?  
Jesus we know, and he is on the throne.

"Peace, perfect peace, death shadowing us and ours?  
Jesus has vanished death and all its powers.

"It is enough; earth's struggles soon shall cease,  
And Jesus call us to heaven's perfect peace."

—Bishop Bickersteth.



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# Presbyterian Standard.

Established 1858.

CHARLOTTE, N. C., DECEMBER 2, 1903.

Vol. XLV.---No 49

## Event and Comment.

We like to keep tab on the colleges who sell the honorary degrees and are pained to announce that the President of the Nashville College of Laws has been arrested on a charge of fraudulently using the United States mails. We hope that the Central University of Indiana will not go into voluntary liquidation before our friends have persuaded it to pay for that advertisement in the Standard which may have gotten them their Ph. D's.

Dr. Josiah Strong was inaugurated President of the Institute of Social Service in New York City the other day. President Roosevelt sent this letter of endorsement: "This institute is fitted to render a great and peculiar service not merely to this country, but to all countries. Apparently it is proving to be the beginning of a world movement and is being recognized by the best men of many different countries as a necessity in each and all of these countries in order to facilitate the readjustment of social relations to the new conditions created by the modern industrial revolution."

The Congregationalist quotes Dr. Dabney of the University of Tennessee who says that "no people can be found in any profession with higher Christian character, more accurate knowledge of children or a more devoted spirit of self-sacrifice than the teachers in our Southern schools," and we believe that this testimony is true. And no one who has not been a teacher in the public school can estimate its value in the development of character, of the discipline of school life. Many a child who would never have been taught to obey either God or man has found that he had to obey his teacher, and has learned through that discipline to become a law-abiding, God-fearing citizen.

We are not surprised to note that the Rev. B. Fay Mills is out again as an evangelist. Mr. Mills was at the same time a member of a Presbytery and of a Congregational Association. While refusing to withdraw from either he announced that he held views which were clearly Unitarian and afterwards became pastor of a Unitarian Church in Oakland, California. Of course he was dropped from the rolls of the Presbyterian and Congregational ministry without the formality or the advertisement of a heresy trial. And now it is said that he has been too extreme for the Unitarians in his own charge. We cannot help wondering what the Rev. B. F. Mills is going to preach and why he calls himself an evangelist. An evangelist or a preacher of the gospel. Though the name has been slightly abused.

As an answer to Cardinal Gibbons who thinks that the public schools are vicious and godless and the Rev. W. M. Geer of the Episcopal Church of New York who says that the schools are bringing up a set of lusty young pagans, the Outlook asked the opinion of nineteen college presidents as to the difference in moral character between children trained in the public and in the denominational schools for college. The answers were unanimous that those who come from the public schools are of as high character as those from the denominational schools, including the Catholic, of course. We suppose that most Protestant parents would rather send their children to the public schools than to the Catholic, but then the real lesson of these striking testimonies is that the home is the real training place for Christianity for the child, and that the difference comes from the difference in the homes, and not from the difference in the schools.

The Biblical Recorder contends that [North Carolina is not Anglo-Saxon and in proof mentions the fact that it was settled by the Dutch, the Scotch and the Scotch-Irish as well as by the English. But the Scotch-Irish are Anglo-Saxon, though the Scotch of North Carolina, being from the Highlands, are Celts. As for the Dutch they are close enough kin to the English to be called Anglo-Saxon in the general sense of the term, even considering that they are not directly descended from the Angles and the Saxons. The distinction is frequently overlooked that the Scotch-Irish went to Ireland from the lowlands mainly, and are therefore Saxon, while the Scotch of the Cape Fear section are Highlanders and Celts.

The Standard thinks sometimes that the Christian ministry might preach more on the need of education, of the primary education of our public schools. They might lead the way in many communities for educational advancement and improvement. We honestly believe that the common school, taught as it nearly always is, by an educated, Christian woman, is far better than the Sunday school, for developing the character. Those who have seen how the unwashed, unkempt, wild and barbarous little tots, from unfortunate homes, are licked into shape, first by the primary teacher, who has to be a saint or a failure, and then carried on up through the grades until not only the child, but oftentimes the household from which he comes is transformed, those alone can appreciate what the school does for the child. And whatever other things he may learn in the Sunday school, discipline is not one of them, except in rare instances.

One thing about the Presbyterian system is that it puts no premium on ecclesiastical ambition. Of course it is something to be elected moderator of a church court, but who would lie awake nights for the honor of being the servant of a more or less deliberative body for the space of one week? Zion's Herald of the Northern Methodist Church is evidently disturbed at the thought, that at the coming General Conference those who have been trying to be elected Bishops for a long time, and who are therefore unworthy of the high honor, are going to be elected by some successful church politics. The South Carolina Methodist, the organ of the Colored Methodists of that State, is furnishing some right interesting reading on the question of the fitness of the negro for self-government in the Church. But then few white people can stand the temptations of monarchy.

We note with interest that in the last number of The Bible Student, Dr. Warfield, of Princeton, takes the same view of the unwarrantableness of Ussher's inferences from the Biblical genealogies and hence the untrustworthiness of Ussher's pre-Abrahamic chronology that was expressed a year or so ago by Dr. W. W. Moore in the Union Seminary Magazine, and still earlier by Dr. Wm. Henry Green in the Bibliotheca Sacra. It is the same view that was held by the late Dr. Thomas E. Peck, viz., that the occurrence of just ten names in Gen. V., from Adam to Noah, and just ten names in Gen. XI., from Shem to Abram, indicates a selection for tabular arrangement rather than an attempt to give all the links in the genealogical chain. The view is confirmed by the fact that the other genealogical lists in Scripture do unquestionably omit links and that these in Genesis are never used by any Biblical writer for chronological purposes. In fact, as the writers above mentioned have shown, and still more recently Prof. Vinson, in the Presbyterian Quarterly for October, the genealogies in Genesis cannot be safely used as the basis of a Chronology.

## PRESBYTERIAN STANDARD

Established January 1, 1858.

A RELIGIOUS NEWSPAPER FOR THE FAMILY. DEVOTED TO THE INTERESTS OF CHRIST'S KINGDOM AS REPRESENTED BY THE SOUTHERN PRESBYTERIAN CHURCH.

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CORNELIA R. SHAW, ..... ASSOCIATE EDITOR  
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WESTERN OFFICE:

GEO. L. LEYBURN, ..... EDITOR AND MANAGER  
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For table of contents see page 16.

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PRESBYTERIAN STANDARD, Charlotte, N. C.

**Right Thinking and Right Doing.** The Congregationalist delivers itself as follows and the Central Presbyterian comments upon the deliverance:

North Carolina, so far as we can make out, has more free speech on vexed problems of State and Church than any Southern State. The last number of the South Atlantic Quarterly, published at Trinity College, Durham, has several remarkably frank articles by Professors Bassett and Mims and President Kilgo on the Negro question and the South's provincialisms in literary and political matters. Governor Aycock of that State is the most progressive and fearless of Southern governors. Editor Bailey of the Biblical Recorder (Baptist) never hesitates to expose sectional shortcomings, and Editor McKelway of the Presbyterian Standard is staunchly defending the Religious Education Association from the attacks of other Presbyterian journals and most of the religious weeklies of the South. A landed aristocracy never got so firm a grip on North Carolina as it did on South Carolina; and mountaineers are never as servile as dwellers in the lowlands. Whatever the reason for the contrast between North Carolina and some other Southern States may be, we are delighted to see her progressive educators and journalists doing something to break the depressing and debilitating unanimity of a section too long unanimous. The leading Presbyterian church of Charlotte, N. C., recently secured a pastor from a Minneapolis Presbyterian church, only after it was expressly stipulated by him that he was to be free to preach what he believed. High orthodoxy and low ethics—sexual and racial—have had their day in the South, we hope.

Says the Central:

Our friends at Trinity College, Durham, and at Charlotte will scarcely know themselves as "mountaineers," any more than educators and editors elsewhere in the South know themselves as "servile dwellers in the lowlands." But what about this sentence from the same article:

"The leading Presbyterian church of Charlotte, N. C., recently secured a pastor from a Minneapolis Presbyterian church, only after it was expressly stipulated

by him that he was to be free to preach what he believed."

That does not sound like a correct report from old Mecklenburg Presbytery.

We think there is some truth in the statement that there is more freedom of expression in North Carolina than in some other Southern States, though our Boston contemporary is wide of the mark in assigning the cause. It is hard to get it into the heads of the little two-by-four commonwealths of New England how big our Southern States are. It would probably surprise the Congregationalist to know that Boston is much nearer the eastern corner of this State than the eastern corner is to the western. North Carolina is more plains than it is mountains, though like other North Carolina things, our mountains are higher than any in the East. Of course our secular and religious papers are better than those anywhere else, but that includes the North as well as the South. As to that Minneapolis preacher and Mecklenburg Presbytery, we do not know whether the Congregationalist and the Central would rather have a man preach what he does not believe or not preach what he does believe. We have a better preacher than any in Virginia or Massachusetts, at the Second Presbyterian Church, Charlotte, perhaps excepting Dr. W. W. Moore, Dr. A. C. Dixon, and other North Carolina exiles. But the Minneapolis pastor was a Southern man and he believes what he and everybody else ought to believe and this rumor is a piece of nonsense. As to Professor Bassett, his colleagues had been deploring the want of liberty in the South so long and so vigorously, that he was tempted to see whether he might say just what he pleased about the South and now he is sorry that his liberty was not controlled by his ordinarily good common sense. While Editor Bailey is a living exemplar of the liberty of expression which he denies that anybody in the South can possess.

As a man thinketh in his heart, so is he. Thought is the main spring of character. And that is true of a nation or of a distinct section of a nation, just as it is true of the individual.

One of the distinguished men who has been coming South with the Ogden Educational party, who had just been enjoying the first real experience of Southern hospitality and Southern unobtrusive piety, remarked with some emphasis, after portraying a scene that had touched him, the old-fashioned custom of family prayers, "Well, you have not abolished God from the Universe." The inference was, that in his own section, God has been too much abolished from the Universe. That is what too much liberty of thought may lead to. And it is better that thought itself be restrained, along the lines of reverence, respect for the moralities and regard for the decencies of life, than that liberty should transcend those limits.

The more any rightly constituted person will explore this theme, the more he will see that the distinctive life of the South, its old-world beauty and fragrance, its other world aspirations, are largely due to that enforced restraint of liberty, that is the inevitable result of the fear of the Lord and the keeping of his commandments.

And now we should like to ask our contemporary what it means by that last ungenerous remark, about the high orthodoxy and low ethics, racial and social,

of the South. We used to read that sort of thing in the Independent before we learned that it was impossible to read the Independent and retain one's self-respect. It is all right to condemn the vile person who slandereth upon his tongue, as the Psalmist has it. But for a Southern man to read the Independent regularly is to remain in a state of contemnation, as it were. We have also seen a remark or two of similar kind by a correspondent in the Congregationalist, but we had supposed that every one connected with the editorial department would know better. The words of Burke as to the man who brings an indictment against a whole people are in order. But taking the more charitable view of ignorance, we desire to correct and to instruct our contemporary.

The motive for such accusations against the South is not far to seek. The agitation for the abolition of slavery had to justify itself by a picture of the Southern master as a cruel and lustful tyrant. Barring the passion for reforming people at a distance, if New England had known the Southern master and the Southern negro as they each were, the Civil War would have been an impossibility and the abolition of slavery would have been a Southern problem wholly. The North is generally willing now for the South to deal with the negro problem. The willingness came fifty years too late.

After the war, the war itself had to be justified and the anti-Southern legislation following the war. If the Southern people were now what they were supposed to be, then a fearful mistake would have to be acknowledged. A generation had to pass before it began to be acknowledged. Who besides the Independent has a good word for reconstruction now? And yet it was once thought to be a necessary system on account of the dreadful character of the Southern people.

We suppose that it is a useless task to defend our ethics. And yet there are some things even known to the Congregationalist, we suppose, that should prevent its throwing stones. What about the number of divorces in New England as compared with those of the South? In Georgia there are 600,000 people less than in Massachusetts. In Massachusetts there are 400,000 fewer children of school age. Is race suicide good social ethics? There are 3,000 more saloons in New York City than in all the Southern States.

And then, if that is what you are thinking of, ask Professor Shaler to send you his monograph about the distinct races among the negroes of the South, from the light colored Arab to the ebon Guinea negro, and study that question a little. Study it, too, in the country, in the black belt, instead of in our cities. And then ask yourself, "Suppose every bastard born in Massachusetts in two hundred and fifty years were marked indelibly, and all his descendants to the tenth generation, whether inter-marrying with themselves or not, how many would one meet in the streets of Boston?"

And then, if the editor of the Congregationalist will just come South and study the home life of the South, its peace and purity, will consider how inviolate is held the marriage vow and the obloquy that is heaped upon any man who is unfaithful to those vows, the editor will take up a good part of the rest of his remaining editorial space in trying to correct the errors of his section concerning the Southern people. The Outlook, today, is a pretty fair example of what a little

acquaintance with the South will do for men like Hamilton Mabie and Lyman Abbott.

As the readers of the Standard know, we have frequently objected to the Outlook's lack of clearness in discussing that fundamental of fundamentals, the Divinity of Jesus Christ. We know some people who have refused it admission into their homes, on that account. We know a Southern Superintendent of schools who refused it a place in the school library, on the same principle that he would have declined to allow a book of Robert Ingersoll's to circulate among his pupils. But we think that the Outlook is sharing in that return to the principles of evangelical religion which is becoming more apparent in the North. It was with some disappointment, therefore, that we chronicled, the other day, the fact that Dr. Abbott did not regard even the divinity of Christ as an essential for the minister of the gospel to believe. Dr. Abbott's mental processes are somewhat beyond us, sometimes, yet we as cheerfully record the following quotation from the second letter to a young minister: "In Christ, God manifest in the flesh, God has made the needed connection, and all we have to do is to take the forgiveness and the life he offers us, and taking them, go out freed from the past, to live the life of love and joy and peace in the future." It would seem that he believes in God manifest in the flesh. And again: "Various are his specific messages, but all these various messages grow out of this basic faith in Emmanuel and are applications or illustrations or deductions from it. It is the possession of this faith that constitutes the secret of the power of the evangelical ministry. It is the lack of this message that explains the weakness of any ministry which is weak. In so far as the so-called New Theology makes this faith clearer, it is stronger than the old theology. In so far as Unitarianism fails to make it clear, it is weaker than either the old or the new form of evangelical faith."

There now! Even Dr. Abbott, notwithstanding the Outlook's environment and the too frequent sympathy of Congregationalism, Unitarianism admits that Unitarianism does not make clear the message that gives the evangelical ministry its power, and that it is even weaker than the Old Theology. There could be no broader admission from Dr. Abbott.

And while we were wondering what had converted Dr. Abbott we turned the page and read this quotation from James Martineau, the great English Unitarian. It is worth filing away when one may wish to prove the barrenness of Unitarianism. If, as Martineau declares, the feeling of reverence, the habits of piety, the aspirations of faith, the hopes of immortality and the devoutness of duty, have lost their hold upon those of his unfaith, while remaining real powers among the orthodox; if the secret of carrying an appeal home to the hearts of men has been lost to Unitarianism; then why, in the name of common sense, should any one consider Unitarianism as religious at all? It would seem that these things would be the ends of a religion, even of an imperfect or a false one. And if Unitarianism has failed here, what is it good for?

The quotation is from a letter of Martineau:

January 3, 1902.

Your experience confirms my growing surmise that

the mission which had been consigned to us by our history is likely to pass to the Congregationalists in England and the Presbyterians in Scotland. Their escape from the old orthodox scheme is by a better path than ours. With us, insistence upon the simple humanity of Christ has come to mean the limitation of all Divineness to the Father, leaving Man a mere item of creaturely existence under laws of Natural Necessity. With them the transfer of emphasis from the Atonement to the Incarnation means the retention of a divine essence in Christ, as the Head and Type of Humanity in its realized Idea; so that Man and Life are lifted into kinship with God, instead of what had been God being reduced to the scale of mere Nature. The union of the two Natures in Christ resolves itself into their union in Man, and links Heaven and Earth in relations of a common spirituality. It is easy to see how the Divineness of existence, instead of being driven off into the heights beyond life, is thus brought down into the deeps within it, and diffuses there a multitude of sanctities that would else have been secularized. Hence, the feeling of reverence, the habits of piety, the aspirations of faith, the hopes of immortality, the devoutness of duty, which have so much lost their hold on our people, remain real powers among the liberalized orthodox, and enable them to carry their appeal home to the hearts of men in a way the secret of which has escaped from us. I hardly think we shall recover it now. There is plenty of scope, however, for any young prophet who can bring into his mission the faith and fervor of more spiritual churches, in combination with the rationality and veracity of ours.

It is true that Lyman Abbott takes the last line and emphasizes it and applies it to any minister, whether he be Unitarian or not, but we can pass that by. The fact is that Unitarianism is irrational and untrue. The veracity of Unitarianism is a contradiction in terms, unless by that is meant the truth that is in Agnosticism, that the natural man receiveth not the things of the Spirit of God, neither can he know them.

No, the faith and the fervor come from the truth of the Christian religion, Old Theology or New. And the barrenness of Unitarianism comes from its essential falseness. If Jesus Christ is not divine, why call one's self Christian? Why pretend to the forms of Christian worship? The position of Saul of Tarsus was far more honest than that of Gamaliel. Saul verily thought that he ought to do many things contrary to the name of Jesus of Nazareth. There is no half-way ground. The Jew is more sincere and more logical than the Unitarian. Jesus Christ is either God, as he claimed to be, or he was so much less than the true man as the impostor or the self-deluded man always is. The world does need a combination of the faith and the fervor, the rationality and the veracity of Christ's religion. But it does not need the veracity of Unitarianism, and there was never yet such a prophet as Martineau imagined, a prophet of unbelief.

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### Review of Contemporaries.

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Says our friend of the Biblical Recorder:

Our friend of the Presbyterian Standard once doubted a statement of ours with regard to the position of the Presbyterians on the State-aid question. In the report of the Synod of last week, we find the following paragraph: "Dr. H. L. Smith addressed the meeting in the interest of the cause, calling attention to changing conditions in the South and the relation of denominational to State schools; home discipline and training was emphasized; State schools are desirable, but with their limitless resources they are an annihilating competitor of Church schools. The strategic point for the denominational school is in the rising generation.

They alone are alterable and hence in the post of danger. They must be reached with proper religious ideals and substantial morality. Dr. C. G. Vardell spoke with great effect along the same lines. Of 1,915 students for the ministry only 110 are from State schools. The report of the committee was adopted." As Dr. Smith is President of Davidson and Dr. Vardell of the Red Springs Seminary, their utterances are representative. No Baptist has used stronger terms than "annihilating competitor." It is in order for the Standard to explain; and we look for not less than three columns and no explanation at that!

Now we can answer that in three lines. In fact, the Recorder itself has answered it. Dr. Smith is president of Davidson College and Dr. Vardell is president of Red Springs Seminary.

But the Recorder brings up old memories that tempt one to a slight enlargement on the general theme. The Recorder's proposition was that the State institutions were inimical to the Christian churches and to Christian institutions, and presumed to say that this was the view of many Presbyterians. We challenged the proof of the latter proposition. He mentioned the name of Dr. Shearer, then president of Davidson College. We called Dr. Shearer up on the telephone and got an emphatic negative to that proposition. Then the editor spoke of the endorsement he had received in the heart of the Presbyterian country at Red Springs, in a speech delivered there, and a Presbyterian elder of Red Springs wrote that if those views were held by anybody within some miles of Red Springs, he was very much mistaken, and he knew them all.

But at that time there was some need to devote a few columns to the discussion of the question, for it had even been injected into politics and certain party managers had promised not to allow the needed increase in the appropriation to the State institutions if the Recorder would keep the issue out of the campaign. We think the Standard's record is all right on that question, as it was fought out then, especially as the Recorder afterwards confessed that it practically had no following, and, while not changing its opinions, was going to quit discussing the matter.

We heard Dr. Smith's speech, and so far as we recall, endorsed it all. But he was appealing to the Church to support its own. He was not laboring with the Legislature to cut down the competition, annihilating or otherwise, of the University. And there is a difference. Moreover, when we last heard from Davidson it was very far from being annihilated by competition or by anything else.

And then we believe in the parity of the eldership in Presbyterianism and President Venable is just as much an elder as President Smith, and one represents the Church just as much as the other. We might even quote Smith against Smith, Dr. C. Alphonso against Dr. Henry Lewis.

And then, while we are mindful that we approach the three-column limit, just because the Standard hates to see a fallacy go unpunctured, we desire to notice the argument from the figures given by President Vardell. The argument is, that as out of 1,915 students for the ministry, only 110 are from the State schools, therefore the influences of the State schools must be hostile to that calling. Now, the fact is that the great majority of students for the ministry decide to study for the ministry before they enter college, and

naturally they go or their Presbyteries send them to the Church schools, in preference to the State schools.

And finally, as long as our State schools are manned by Christian teachers, we have everything to be thankful for. When they begin to teach infidelity, the Standard will go as far or farther than the Recorder in exposing them to the wrath of a people who fear God. And we cannot close without asking why it is, if we, 35,000 Presbyterians can support Davidson and five colleges for women, then 175,000 Baptists should be so anxious for the wholesome competition of the State schools to be cut off, by having their appropriations cut off? That is what we fail to understand, if the Recorder represents the Baptists.

### Book Notices.

Any book mentioned here can be obtained from the Presbyterian Committee of Publication, Richmond, Va.

#### MISSIONARY PRINCIPLES AND PRACTICE.

—I noticed in the Missionary issue of the Standard the extract from Mr. Speer's recent book, "Missionary Principles and Practice," and the words of praise spoken regarding it.

I consider this book one of the strongest on this subject yet published. I wish a copy could be in every Christian home.

The price of the book net is \$1.50; but I wrote to a friend who is a salesman for Revell, as I was anxious for the ministers of our Synod to have this book, and he said if 50 copies would be taken he would let them have the book at \$1.12, or if 100 copies at \$1.00; of course postage is extra. I have had some eight copies taken and if any one else would like to have this book, and will send me his name and address to Monroe, N. C., I will take pleasure in ordering the book. I write this as I believe in increasing all interest possible in the great Cause of Missions, and this book will do it.

Very sincerely,

Geo. H. Atkinson.

**THE BETTER WAY.**—Charles Wagner. McClure, Philips & Co. \$1.25, 12mo., 265 pages.

This is a message, calm, simple, peaceful, from a busy Parisian pastor that hurried Americans will receive gladly. It is a plea for a sane, contented, faithful life—that came from a heart wrung with grief over the death of his first born—"In the very depths of yourself" he says, "dig a grave. Let it be like some forgotten spot to which no path leads; and there in the eternal silence bury the wrongs you have suffered. . . . A divine peace will come to abide with you—" His style is trenchant and simple. The book is an antidote to restless influences.

#### HEROES AND SPIES OF THE CIVIL WAR.

—By David Humphreys, of the original Stonewall Brigade, and, later Captain in Ashby's Calvary. 223 pages. The Neale Publishing Company New York and Washington.

These sketches are both biographical and interesting. Major Humphreys of Norfolk a ruling elder in a Presbyterian Church and a subscriber to the Standard, tells some of his experiences in the Civil War. His book has the unique feature of preserving accounts of famous Federal spies and to those who know Major Humphreys there can be no question raised as to the authenticity of these thrilling war stories.

Many incidents are told of the two—Lee and Jackson—who will live forever in Southern memory and love.

**MODERN METHODS IN SUNDAY SCHOOL WORK.**—Rev. George Whitefield Mead. Dodd, Mead and Company, 372 Fifth Avenue, New York. Price \$1.50 net. 307 pages.

This book grew—as most real books do—out of the need of a pastor for help in the line which it covers. It is designed to be an aid to those, thoroughly trained,

maybe, in theology and "Catechetics," yet who are face to face with a Sunday School that is missing its mark. It has been gathered bit by bit from the methods of modern Sunday Schools and has in it much valuable information for workers in the many Bible Schools in our country.

**THE ROAD TO HEAVEN.**—Rev. C. M. Howard, a Presbyterian minister, who has labored long and acceptably as an Evangelist in the South, is now here distributing an excellent little book which he wishes to put into every family in Charlotte.

It is very carefully prepared and the result of 30 years study. He has tried to condense into small compass the essential things of the Christian life from its beginning to the end.

It is commended in the very highest terms by a great number of evangelical ministers as the best book of the kind they have seen; and claiming to have derived spiritual benefit from its perusal, they have urged their people to study it and aid in its circulation.

It will aid in the study of the Bible and lead to its examination, help Christians to answer their doubts, strengthen their faith, guide them in doubtful cases, show them how to win souls, guide their families, make the prayer meeting interesting, etc. It should, also, persuade the unconverted, young and old, to begin this blessed life. One chapter is devoted to the small child-Christian.

Mr. Howard is offering the book of 100 pages, nicely bound, at the low price of 5 cents and giving a beautiful stereopticon exhibition and a very instructive lecture free to all who buy the book—doing this work entirely at his own expense.

The book can be seen at Houston & Dixon's book store.

**THE STORY OF THE NAZARENE.**—Noah K. Davis. Fleming H. Revell Co. \$1.75 net. A Layman's Life of Christ.

Dr. Davis has for twenty-five years lectured to a voluntary student Bible class on Sunday afternoon. The long study given, his scholarship and his sympathy with men, have specially fitted him to make a popular presentation of this greatest of all themes—the story of which men will never tire. The gospel narrative as told by the four evangelists has been arranged in historical order and great care has been taken to enable the reader to get a clear notion of their orderly occurrence.

Jewish and Roman history is interwoven and the outline sketch of the evangelists has been filled in with imaginary details, to make more vivid and distinct "the love story of the wooing of humanity to become the bride of the princely heir to the throne of the universe."

Dr. Davis is a native of Alabama, and has written books on Psychology and Ethics. Since 1873 he has occupied the chair of Moral Philosophy in the University of Virginia.

**THE NEW ERA IN THE PHILIPPINES.**—Rev. Arthur J. Brown. Fleming H. Revell Company. \$1.25 net.

This bristling statement of the conditions of the Philippines was gathered first-hand in the islands by Dr. Brown who is Secretary of the Board of Foreign Missions of the Northern Presbyterian Church, and it will help toward a clearer understanding of the state of transition through which the possessions which came to us so suddenly, are passing. The population is supposed to be 8,000,000, among whom are scattered what Dr. Pentecost calls the worst lot of apostate American "bums" and blackguards to be found in any part of the world. There is a chapter on "The Beginnings of Protestant Missions," and one on the "Remarkable Progress of Protestantism." In the Presbyterian Station at Manila 410 were converted during the third year. The conflict of moral forces is beginning. What the New Era is to be can not yet be told, but it can not be worse than the old.

## Devotional.

## Getting Ready to Live.

A good many of us are just "getting through the days." We are not living. We all know the difference between conscious, abundant life, and the feverish waste of vitality in ceaseless effort to get ready to live.

We are spending days, and, too often, nights in pushing our way through a forest where the tangled undergrowth of dangers and duties and difficulties has to be fought step by step. We say, "Just let me surmount this obstacle, execute this piece of work, trample down these stinging brambles and thorns of opposition, gather up these fragments of things undone that ought to be done, and I shall stand out in the open—in a large free place. Then I can truly live. Then shall I be able to put all my best powers of will and heart and hand upon objects worthy of their best. Then shall mere existence become abundant life."

So long as the soul can beguile itself with the hope of getting through with the hampering obstructions, it is well. If we can keep even a distant glimpse of the open, see the sky shining through the forest gloom, feel the warmth filtering down through the shade, get a sight of the stars now and then, the courage lasts and we can struggle on.

For too many of us, however, neither the sunlight nor the stars are in sight. The difficulties close around us. There is no life till we reach the light, and no light till we get through and out into the broad spaces under the blessed sky. So we struggle on, living "at a poor dying rate," or dying in the effort to get ready to live truly.

If only here and there a sufferer was writhing in this struggle, we might leave them to find the way to life by themselves. But their name is Legion. Indeed, the exception is the man or the woman who is not simply "getting ready to live." The thing to be enjoyed is in the future. The thing to be endured, or overcome, is here today.

No, the fact is that that future is a mirage, a dream, creation of our own hopes and aspirations. It does not exist except as a possibility, an uncertainty. This wearisome today, with its forest glooms, its rocky paths, its thorny ways, its cruel drive and rush and strain; this is not a battlefield beyond which is life. This is life, the material to be transmuted by divine processes wrought by God and the soul into life real, abundant, eternal. Life is not to come to us after, but in the daily stress. Nothing is to be gained by seeking "a way of escape." The honest and true soul is not seeking such a way, but a way of life, and it lies always just in the present hour, the present burden, the present joy, or care.—Exchange.

Why is it that we are so busy with the future? It is not our province; and is there not a criminal interference with Him to whom it belongs, in our feverish, anxious attempts to dispose of it, and in filling it up with shadows of good and evil shaped by our own wild imaginations? To do God's will as fast as it is made known to us, to inquire hourly—I had almost said, each moment—what he requires of us, and to leave ourselves, our friends, and every interest at his control, with a cheerful trust that the path which he marks out leads to our perfection and to himself,—this is at once our duty and happiness; and why will we not walk in the plain, simple way?—William E. Channing.

You have your cross, my friend. . . . There is pain in the duty which you do. But if in all your pain you know that God's love is becoming a dearer and plainer truth to you and the vision of the world's redemption is growing more certain and bright, then you can be more than brave; you can triumph in every task, in every sacrifice. Your cross has won something of the beauty and glory of your Lord's. Rejoice and be glad, for you are crucified with Christ.—Phillips Brooks.

## Missionary.

## To the Church's Advance Guard.

In the North waters, off this beautiful coast of Cuba, we see, and feel the influence of one of those mysterious currents in the great ocean that tell so signally on climate and life wherever they move. The wonderful Gulf Stream, flowing out of the heart of tropical waters, so full and strong as to pass its leagues of distance, through colder waters, unmixed and unchilled.

But a greater current has reached us, akin, yea even of that great river that Ezekiel saw promised to go down into the desert. Waters of the Spirit, waters of sympathy, of prayer, of interest, of consecration, of life. Flowing out of your hearts, dear friends, and we are feeling their blessed influence.

Its waters are coming about our efforts and they grow with renewed life. "For everything liveth whither the river cometh." A growing current—"And it shall come to pass that the fishes shall stand upon it,—a place to spread forth nets. And their fish shall be according to their kinds, as the fish of the great sea, exceeding many."

Last Monday I saw a fair sight. Caibarien bay at high noon, full of white winged fishing smacks. At early morning they had gone out their several ways.

Now, so far apart, they were sprinkled like thistle down over the great sea—motionless, patient, intent. Only a white sail wing, as wide as prayer, as brave as hope, showing where their anchors held. Think of us as such, oh friends. Keep the sea calm and still for fishers and fish. And then at evening our nets will be breaking for the multitude of fishes, ours, and yours, and His.

Ever since this advance at home I have felt afresh my duty to send in reports. But the actual circumstance of work has been more engrossing than ever. So I will begin today and send in my first report to you—churches, societies and individuals of the Forward Movement.

In the first days of June we had our orders for Caibarien. By we, I mean my niece, Miss Edith Houston, and myself who form a species of missionary partnership.

As we had both just come through a rather hard school year, we felt the wheels had to be gone over first or no good work could be done. At this juncture the "special providing" came from a dear friend in Cuba, Mrs. Richard Pattin, of Tinguaro Central, one of the great sugar plantations of the island, to come to them and rest two weeks. We gladly accepted one half of this generous invitation.

Our week there was delightful. The gigantic engine that is the beating heart of an ingenio, (sugar plantation) had just stopped. The cane fields were empty and the colonias full of chattering resting people, enjoying what is called "the dead time," the cessation of the fearful grind under that acre of grey roof, where, during the season, it resembles Heaven in two points at least—no night nor sleep there. Electric lights flash from sill to coping, and the army of workers are alert and sleepless night and day, with few off hours. Some of the head men working 18 hours of the 24. A hot bed for diseases in all their varieties.

But we were there in its Sabbath time, when the great chimney lifted itself more like a monument than a belching volcanic outlet.

Due to this rest we arrived at Caibarien with an excess of missionary enthusiasm. Another source of stimulus to us was the cordial welcome of our old friends in and out of the church. Formerly we occupied several rooms in the same building of the mission chapel. Beside producing a species of monastic feeling we do not cherish, we felt the chapel should be used solely as a church, to exert the best influence. So when we found a nice new little house for rent near the chapel we arranged to take it at once.

Janet H. Houston.

## Sunday School Lesson.

BY REV. H. G. HILL, D. D.

### Solomon's Wise Choice.

(Owing to an accident to the Sunday School Lesson prepared by Dr. Hill just when ready to set it up we have had to substitute Dr. McLaren's Suggestions, taken bodily from the Sunday School Times.)

1 Kings 1:15. Dec. 6th.

The story of Solomon's choice has parallels in the literature of many lands, and it is in essence repeated in every life. We have all to make our selection as to what our chief aim shall be. But the misery is that the alternatives are not put before us so sharply as in his case, and that many of us do not so much choose our paths by a conscious exercise of will as drift into them, and so settle our destiny without knowing it. Solomon calls himself "a little child," but that must be taken as a strong expression of his conscious inexperience, for he was already married and had a son, and was probably over twenty years of age. Still, the story holds up an example to all young people.

The first point to be noted is Solomon's thought of himself and his office. The natural buoyant confidence of youth, largely due to inexperience, is a merciful provision, and without a portion of it a young man will not go far. But it needs to be tempered with other thoughts or it ferments into rashness, want of reverence, and presumption, which is sure to come to grief. If a young man carries his head high he will soon hit it against some lintel that will give a shrewd knock. So Solomon should be a pattern of how to tone down the excess of self-confidence. Note his reverence for his father and his rule. To underestimate their predecessors and their work is characteristic of young beginners. Depreciation of them is a veiled praise of ourselves. "Now we are going to show these antiquated fumlbers how to do it." But it is more wholesome to recognize the predecessors' work, even though we may see its limitations.

Solomon thought of his rule as a responsibility, not as an opportunity for self-indulgence. Life opens before the young as a garden of pleasures, and sweet voices whisper: Come and "gather ye roses while ye may." Sense is strong and the blood runs fast, experience is limited, and the thorns round the roses have not yet pricked. But the young man or woman who ignores the serious aspect of life, and forgets that it is not a place for self-indulgence and "having a good time," but a field for stern battle and for self-denying service, begin with an ignoble and false ideal, and can end only in wrecking his or her ship. If we rightly saw the tremendous possibilities in our lives, however humble, we should be, like Solomon, appalled at their greatness, and conscious of our utter inability to rise to the height of the demands made on us. To think loftily of our duties and lowly of our capacities does not paralyze, but stimulates, and, what is better, it drives us to God for help.

Again we may note the pitfalls of youth which Solomon avoided. He had, as we have said, a lofty ideal of his office, and that lifted his "clear spirit" to set before himself a noble aim and to cherish chiefly a worthy desire. He did not ask for himself any of the good things that an ardent young soul, set in so high a place, might have wished for. Long life, riches, victory, are all legitimate objects of desire, but if a young man sets out in life with the belief that any of these, or any other transient and material good, is the best thing, then whatever success in attaining his chosen good may attend him, he has wasted the years, and his epitaph will be "Thou fool." No aim but one, the possession of God in the spirit, is adequate to our capacities or our needs; and whoever pursues others, to the exclusion or weakening of that supreme and only worthy object, shoots wide of the mark at which he should aim, and will probably not hit the low one at which he does aim, or, if he hits it, will find out its worthlessness.

## Westminster League.

BY REV. HUGH W. HOON.

### An Anti-Worry Meeting.

John 11:1.

Topic for Dec. 1.

I was sojourning a few days last month in a Texas town. I entered the office of a firm of real estate dealers. The head of the firm was a Presbyterian elder who had passed three score and ten. During my visit I had occasion to do some writing, and the aged member of the firm invited me to a seat at his private desk. As the roll-top of his desk was pushed back, I noticed a strip of paper posted along the lower edge which stood out plainly when the desk was open. On it were written these words: "Don't worry. Put your trust in Providence and do the best you can." I read the words and then looked at the face of the man who had put them there. His attention was attracted for the time to another part of the room, and I had an opportunity to study his countenance without his noticing me. He was past seventy, and yet the years had dealt kindly with him. Time had drawn few lines across his face. His eyes were bright and his step light for a man of his years. His voice was cherry and it was good to hear him speak. Others in the office brought questions to him which troubled them, but he always answered them quietly and without drawing his face into a frown. Cheerfulness with him was a habit and it seemed that nothing could disturb the calm of his life. As I became better acquainted with him I found that he had troubles, but he didn't worry about them. He was putting his trust in the Lord and all would be well. I asked others about him and learned that he was loved in the community. Young business men would consult him about their affairs because he always was wise in his words of counsel and encouraged them and enabled them to take a hopeful view of things that had seemed unpromising. What an object lesson such a one is in any community? By placing his trust in God and not worrying, he was not only happier himself, but made everyone happy with whom he came in contact.

Another aged man said very truthfully, "I am an old man and have had lots of trouble, but the most of it never happened." The majority of the troubles, which have worried the most of us never happened. That is a wise old saying which runs, "Don't cross the bridge until you come to it," or as in Robinson Crusoe, "Never trouble trouble until trouble troubles you," or even more aptly put by Mrs. Wiggs of "Cabbage Patch" fame, "Don't hist your umbrellar till it rains." Cheerfulness is a life power. Then, while we dislike to own it as such, the habit of always worrying is but one way of expressing the skepticism that is in us. "Cast thy burden on the Lord and He will sustain thee," are the words of Scripture, and it is comforting to get the sense of these words as given in the margin of the revised version. There the word is not burden, but gift. We are taught that our burdens are gifts. They are God's gifts by which we are to gain strength, but the strength comes by our falling back on God. The trouble is we prefer to carry these burdens ourselves and they crush us down to the earth. There is an old legend which tells us that when the birds were first created they were not given wings, but were placed up in the bushes and some burdens were laid on the ground which they were told to bear. They hopped down from branch to branch and on reaching the ground they took the burdens on their backs, when behold, the burdens grew fast and became wings on which they soared aloft. So the teaching is that our burdens, when borne cheerfully, become pinions on which we soar heavenward. "Don't worry. Put your trust in Providence and do the best you can."

## Contributed.

### Gordon's Reminiscencies of the Civil War.

By Rev. J. R. Bridges, D. D.

Some time ago I wrote a review of Forrest's Life, and the Standard received a scoring for publishing such reviews in a religious paper.

I therefore preface this review by giving notice that it must be read on week-days along with the advertisements and certain editorials.

The War has been over for thirty-eight years and more, and many books have been written about it, from the point of view of the North and of the South, but nothing has ever been published that can be compared with this book, not only because distance from such stirring events enables one to look at them more dispassionately, but also because the writer approaches his subject in a spirit worthy of imitation by writers everywhere.

The book is not a dry account of the battles and marches, but it is just what its title says—"Reminiscences," a connected story, such as an old soldier would tell around the fire-fightings in abundance, blood enough and to spare, but varied with anecdotes and character sketches.

The following incidents illustrate the different characters of the two great figures on the Confederate side, in one of which we see that General Lee, although Commander-in-Chief, was willing to change his plans at Jackson's suggestion, whereas the other incident shows that Jackson having once made up his mind, could not be moved to re-consideration.

As the fight at Chancellorsville was about to begin Jackson rode up to the Confederate commander, and said to him: "Gen. Lee, this is not the best way to move on Hooker." "Well, Gen. Jackson," was the reply, "you must remember that I am compelled to depend to some extent upon information furnished me by others, especially by the engineers, as to the topography, the obstructions, etc., and these engineers are of the opinion that this is a very good way of approach." "Your engineers are mistaken, sir," said Jackson. "What do you know about it, Gen. Jackson? You have not had time to examine the situation." "But I have, sir," was the rejoinder. "I have ridden over the whole field." It seems that he had "Then, what is to be done, Gen. Jackson?" "Take the route you yourself at first suggested; move on the flank—move on the flank." "Then you will at once make the movement, sir!" said Lee.

Jackson, on the other hand, had entire faith in his own judgment when once made up. He would formulate a judgment, risk his last man on its correctness and deliver the blow while others were hesitating and debating as to its wisdom and safety. This trait was strikingly exhibited in our author's presence at Malvern Hill. Our author was sitting on his horse facing Gen. Jackson, and receiving instructions from him, when Major-Gen. Whiting, himself an officer of high capacity, rode up in great haste and interrupted Jackson as he was giving Gordon a message to Hill. With some agitation Whiting said: "Gen. Jackson, I find, sir, that I cannot accomplish what you have directed unless you send me some additional infantry and another battery;" and he then proceeded to give the reasons why the order could not be executed with the forces at his disposal. All this time, while Whiting explained and argued, Jackson sat on his horse like a stone statue. He looked neither to the right nor the left. He made no comment and asked no questions; but when Whiting had finished Jackson turned his flashing eyes upon him and used these words, and only these: "I have told you what I wanted done, Gen. Whiting." Thereupon planting his spurs in his horse's sides he dashed away at a furious speed to another part of the field. Whiting gazed at Jackson's disappearing figure in amazement if not in anger and then rode back to his command. Gen. Gordon points out that the result attested the accuracy of Jackson's judgement, for

Whiting did accomplish precisely what Jackson intended, and he did it with the force which Jackson had placed in his hands.

One of the most interesting features of the book is the pen pictures of prominent actors in the Civil War.

As illustrating the narrowness of Andrew Johnson, he relates the following: "A few months after the War was over, I was passing through Washington, and called to pay my respects to General Grant, who had shown me personally, at the close of hostilities, marked consideration and kindness. General Grant offered to introduce me to President Johnson whom I had never met. Arriving at the Executive Mansion, General Grant sent in his card on which was written, 'General Grant with General Gordon, of Georgia.'"

When we met the President I was introduced by General Grant as "General Gordon" with some complimentary reference to my rank and service in General Lee's army. The President met this introduction with these words, pronounced with peculiar emphasis, "How are you, Mr. Gordon?" especially accenting the word, "Mister."

The author contrasts with this behavior that of General Hancock who was Chief Marshal at General Grant's funeral.

He had invited several ex-Confederate officers to participate in the honors to be paid to the dead soldier, playfully saying to his staff, that each should take his place according to his rank. "Of course," says Gordon, "I had no thought of claiming my rank, and I took my place in the rear of the regular staff. General Hancock sent one after another of his immediate staff to request me to ride up to the front, with the message that I must obey orders and report to him at once at the head of the column.

When I reached the head of the column, General Hancock directed the staff to compare dates and ascertain the ranking officers who should ride on his right. My rank as a Confederate General was higher than that of any other member of his staff, and he ordered that I should take the place of honor."

The author's impressions of Sheridan are decidedly unpleasant. He gives him full credit for military genius and for hard fighting, but he regards him as lacking in delicacy of feeling. The following describes his meeting with Sheridan at the surrender, when circumstances were such as to call forth the best in the victors: "I had never seen General Sheridan before, nor received from those who knew him any definite impressions of him as man or soldier. I had seen something of his work in the latter capacity in the valley of Virginia. His destruction of farms and mills and farming implements impressed me in conflict with the laws of war and inconsistent with the enlightened Christian sentiment of the age, and had prepared me in a measure for his somewhat brusque manners.

Truth demands that I say of General Sheridan that his style of conversation and general bearing, while never discourteous, were far less agreeable and pleasing than those of any other officers of the Union army whom it was my fortune to meet."

At a banquet to General Meade which Gordon attended, some one objected to Gordon's health being drunk on the ground that it was "too soon after the war to be drinking the health of a man who had been fighting for four years in the Rebel army." Says Gordon, "the moment the objection to drinking my health was suggested General Meade sprang to his feet, and with a compliment to myself which I shall not be expected to repeat, and a rebuke to the objector he held high his glass and said with significant emphasis: "I propose to drink, and drink now, to my former foe, but now my friend, General Gordon, of Georgia."

Speaking of presentiments among soldiers he thus describes the death of General Ramseur, of North Carolina: "General Ramseur was an officer whose record was equalled by few in the Confederate army. He had won his Major-general's stars and wreath by his notable efficiency on the march and in the camp as well as in battle. Of the men of high rank in the army with

whom I was intimately associated, none were further removed from superstitions or vain and unreal fancies. He had been married since the war began, and there had been born to him at his home in North Carolina a son whom he had never seen.

On the night preceding the great battle of Cedar Creek, the corps which I commanded, and in which he commanded a division, was filing slowly and cautiously in the darkness along the dim and almost impassable trail around the point and just over the dangerous precipices of Massanutton Mountain. General Ramseur and I sat on the bluff overlooking the field on which he was soon to lay down his life. He talked most tenderly and beautifully of his wife and baby boy whom he so longed to see.

Finally, a little before dawn, the last soldier of the last division had passed the narrow defile, and the hour for the advance upon the Union forces had arrived. As General Ramseur was ready to ride into battle at the head of his splendid division, he said to me, "Well, General, I shall get my furlough today." I did not know what he meant. I did not ask what he meant. It was not a time for questions. But speedily the message came, and his furlough was granted. It came not by mail or wire from the War Department at Richmond, but from the blue lines in his front, flying on the bullet's wing. The chivalric soldier, the noble-hearted gentleman, the loving husband, had been furloughed—forever furloughed from earth's battles and cares.

Speaking of Beauregard and the love of the Creoles for him, he relates this incident: After the War a Virginian, an ardent admirer of General Lee, was extolling the great commander-in-chief in a conversation with one of Beauregard's devoted Creole adherents. The Louisianian listened for a moment to the Virginian's praise of Lee, and then replied, "Lee—Lee! Yes, seems to me I did hear Beauregard speak very well of Lee."

We wish that we had the space to give some of the stories as well as character sketches, but we only say to all Southerners, young and old, that if you wish to feel better and broader and prouder of your history, read this book.

It ought to be in every home, and it ought to be read around the fire at night, so that your children may not forget the great struggle and the great soldiers.

Then when you have finished the book, you will understand the greatness and power of the writer, because he was one of them.

The book is published by Scribner Sons, New York.

#### History at the University.

No institution on earth has a more tender hold upon the affections of the individual alumnus than this University. The love of the old Chapel Hillian for his Alma Mater revokes all the poetry that lies hidden in his innermost heart. Locate him where you will, in New York, Chicago, Galveston, his love for this hallowed place follows him on and on. It is a part of his life. He is like the vase in which the roses have been instilled,

"You may break, you may shatter the vase if you will, But the scent of the roses will hang around it still."

And yet with all this individual attachment and individual enthusiasm, all attempts to organize the Alumni into a strong working body have signally failed. Why? Because sweet reminiscence will occasionally bring men together to laugh, to speak and to weep, and maybe in an outburst of spasmodic enthusiasm some important business will be transacted. But in order to secure the steady pressure, the powerful force of organized enthusiasm, year in and year out, you must have organized business of larger importance constantly engaging their attentions and calling for responsible action. What makes men of affairs come from Chicago and Cincinnati to New Haven, Connecticut, every year? It is because the Alumni have some official standing in the affairs of Yale University, and there is an election of a number of their body as "Members of the Corporation."

It is believed by many of us that if the Legislature

will pass an act empowering the Alumni Association of the University of North Carolina to elect twenty-six members or one-third of the Board of Trustees in its own way, it will that moment breathe new life into the dead bones of the Alumni Association, and a thoroughly organized body of men will quickly spring into existence that will every day in the year render powerful assistance in carrying the burdens of the University and in supplying equipment for its greater progress and its higher development. The plan of giving to the Alumni a business standing in the management and support of higher institutions of learning is not a new one. It has already been adopted in many localities and has invariably proven productive of splendid results. Such an innovation, while in no manner destroying the safety of the multitude will, in the light of experience in other States, shake off the shackles of inertia, bring to the Board new blood, new educational enthusiasm, and new capacity for expansion and progress.

The State Constitution, Section 6, provides that "The General Assembly shall have power to provide for the election of Trustees of the University, and Judge Pearson, in passing upon the meaning of this section in Trustees, etc., vs. McIver (1875), says, "By conferring an unrestricted power upon the General Assembly, that body could adopt the old mode (election of Trustees by Board of Education) or some other, and if the mode adopted in the first instance proved unsuccessful, set aside and substitute another by ordinary legislation; for instance, if the General Assembly adopted the old mode and that under the new conditions, resulting from the war, did not prove a success—then another mode, an election by the Alumni of the University could be tried, or any other, which on account of the circumstances, in the wisdom of the General Assembly, might be deemed expedient. It is evident, therefore, that the change can be accomplished very easily by a simple Act of the Legislature.

May we not learn with profit the lesson of many other institutions, and expect through the organized body of a strong alumni association to reach the volunteer, the philanthropist, the man who gives aid to education for the preservation of learning, for the cause of benevolence, for the purpose of establishing grand and everlasting memorials to families. Our forefathers believed in uniting the system of supporting education for the sake of benevolence with the system of supporting it as a means of preserving their liberties. Is there any valid reason why we should turn our backs upon the happy marriage? Because the whole people contribute fifty thousand dollars a year to the support of an institution for higher education as a permanent investment in good citizenship is not likely to drive away from its support the believer in benevolence and philanthropy. On the contrary, world-hearted men and women will be attracted to its support by the knowledge that the "University is as permanent as the government," that "it stands on higher grounds than other aggregate corporations, that the "trusteeship is of the whole people" binding themselves through their corporate agents "in special trust and confidence to apply" each of their benefactions "to the exact purpose of which it was created and exists." They will be all the more inclined to give, by the knowledge of the people's guarantee of permanent support, permitting and securing a broader and higher field of usefulness, imposing a binding and lasting obligation in public service, and breathing the fire of the love of country into the beauty of the love of God.

But there is much force in the old maxim, "We hate only those we do not know." Its truth is painfully illustrated these days by the ever-widening breach between labor and the far off managing owners and officials of great corporations. So it is with the University and with a large body of our most substantial citizens, residents right here in North Carolina, as well as with many who have gone to make and increase their fortunes elsewhere. I have no hesitation in saying that the first duty of an organized

Alumni Association is to devise means of sending home to the minds of our own home people, as well as abroad a clear knowledge of the relation of this University to the whole people, its public service, its record of achievements, its pressing needs, its momentous possibilities, and most of all its glorious opportunities for making benefactions a thousand times effective. The December report of the President is a great step in this direction. But in my humble opinion much more will have to be done before we may expect to uproot the prejudice, overcome the inertia, awaken the interest and draw to our support the sympathy of many men in this State whose aid the University needs and so richly deserves.

The story of the Deems Fund is in many respects a happy illustration, not only of the channels through which great philanthropists can be reached, but especially of the wonderful fruitfulness of gifts to this institution. Some twenty years ago, as a memorial to the young son of Dr. Charles F. Deems, Mr. William H. Vanderbilt, of New York, supplanted the small gift of \$300 from Dr. Deems with the gift of \$10,000, to the University to be loaned, principal and interest, to such young men as need help in order to secure an education. Up to the first of July, 1902, this fund had not only aided three hundred and eighty-two faithful, active Anglo-Saxon youths to get a college education, but had increased by repayment of loans and interest until the whole fund amounted to \$21,733.79, or more than 100 per cent. A splendid tribute to the industry and honor of the kind of men we raise down here in old North Carolina! There is pressing need for more money of this kind. Three-fourths of the six hundred students here today are the sons of poor men, or are here as the result of money borrowed or earned. "During the fall of 1900," says President Venable, in reporting yearly expenses, "about two-thirds of the students handed in accounts of their expenses, and from these accounts it was seen that those students who paid no tuition (holding scholarships) and also received their board as waiters, averaged \$63.60 for all expenses, exclusive of clothing and travel. Those paying no tuition but board (about \$8.00 per month), averaged \$144.61, and lastly the average expenses of the student paying tuition and board were \$265.25." Well may the University be proud of this record. Can there be any more fruitful philanthropy than the aiding of worthy young men to get an education at such an institution?

During the last few years there has grown up throughout the length and breadth of North Carolina a great number of small libraries in connection with the public schools and the graded schools. The number is now over five hundred, I believe. Such libraries are indicative of the birth of a greatly increased demand for reading and knowledge. Unless an infant library can receive constant direction and support from capable and intelligent sources, it is not likely to get much further than its swaddling clothes. Very few people have any knowledge of the ways and means of running libraries. Such information is not picked up at country cross-roads and in village factories. Library economy is a special branch of human knowledge, acquired by a few intelligent people after years of persistent study and extensive experience. Already in some parts of the country the force and value of these truths have been quickly grasped and complete State library systems established whereby the independence of the local library is preserved, but opportunity is given its management to acquire a practical knowledge of books and of methods of conducting a library from a great central source of expert information of library economy. Today there is no great library in North Carolina, no general knowledge of library economy, no great source of library inspiration. The library at the University is probably the best equipped in the State, but a feeling of sadness must needs come over the heart of every loyal son of our beloved State when his eyes fall upon our University library equipment. The building shelters 40,000 volumes and 20,000 pamphlets, but many of

them are necessarily packed and jammed away in such a fashion as to largely destroy their usefulness. What is a library without research rooms, consultation rooms, seminar compartments, with but little room for the general reader, and less for the real scholar and none for the specialist, the man who digs down to the bottom of research and brings out the pure gold of human learning from the treasure houses of the world? Will not some philanthropist come to our aid and erect a memorial library building on this beautiful campus, with sufficient funds for equipment? Will not some great-hearted son or daughter of the "Old North State" give our people a great library, the head of the library system of the State, a great Beacon Light of Letters, lifting its head far above the horizon and sending its light into the uttermost parts of the State, to illumine the homes of all the people of every creed and of every station, and show them to hidden paths, to the kindly fruits of earth and to the eternal blessings of Heaven? Pearls and palaces and diamonds and dinners will vanish with the tolling of a bell, great fortunes will be made and lost in a century in a whirlpool of luxury and extravagance, princes will follow princes in the lengthening cycles of debauchery and corruption, but the rich fruits from this, the most beautiful flower of philanthropy in the garden of your nativity will give ever increasing hope and happiness to your people and prove immortal and divine!

We stand here today in Gerrard Hall, built half a century ago from proceeds of the sale of lands of Major Charles Gerrard, bought with his blood in a war for civil and religious liberty. Students and professors are called to worship here, and yet one-third of the persons summoned are unable to find seats. Within five years more two-thirds of the students and professors will be unable to find seats at these morning prayers. The religious life of the University is largely in the care of the Young Men's Christian Association. Over sixty per cent of the students and all the professors are church members, and about two hundred are members of the Association. Twice a week evening prayers are held by the Association. Four Sunday schools in the nearby country are supported by the Association, and it maintains also a weekly service in a near by cotton mill. Morning classes in Sunday school with an attendance of from one to two hundred are taught by the professors. Says President Venable in his report, "They have no suitable rooms for their Bible class meetings. No general assembly hall, no reading room and no library." Let us go back for a moment and recall that the Scotch-Irish Presbyterians of the Central and Piedmont sections of North Carolina were the first persons to raise their voices for this University as a means of preserving religious liberty for all the people of every sect, and of every station. Let us call to mind the story of yonder tablets to commemorate the names and the deeds of that host of our country's leading men sent out from the halls of this hallowed place. Not only is every epoch in the history of the State recorded here, but many of the great events of the history of America can be studied from these tablets. All of these and thousands and thousands more of lesser prominence received their formative influences in the great departments of society from this University. Church people of North Carolina, let me ask you if this is not the greatest strategic point in the entire State for those religious operations that seek to touch the heart of higher life and quicken its beats with the universal love of the Father? As an illustration of the strategic importance of this institution from a religious standpoint, permit me to recall the sublime work of Joseph Caldwell, who for thirty years was the "Atlas on whose shoulders our University world rested," and who during a large part of the time was the controlling spirit of the Presbyterian Church in North Carolina and Chairman of the Board of Trustees of the Union Theological Seminary in Virginia. It was the voice of Joseph Caldwell standing in the pulpits of this University that, more than any other man, with the thunderbolts of his giant intellect,

hurled back the furious thralldom of infidelity that swept over our State and threatened to encompass it forever in the darkness of life without hope, of mind without God. Is it not time to fling away Lilliputian ideas and let Heaven born Benevolence join hands with Self-Protection in the erection of a splendid Temple of Evangel upon this campus, commensurate with the needs of the religious life of this University?

This is no place for sectarian mediocrity. It is the true home of the Young Men's Christian Association, and a grand field for the great Evangelist of every denomination. I remember that during my senior year all but three students joined in the work of a great evangelist and evening prayers were held on many of the floors of these buildings. It may be observed that several of the leading Christian men of the State today received their religious awakening at Chapel Hill in the Spring meetings of 1889. I was one of the three black sheep that took no part in the work. In subsequent years I have many times regretted my course.

So much for volunteer givers of large amounts for great single objects. Before closing, allow me to call the attention of this body, and so far as I may be able that of the whole State to another department of this University, which from necessity has been sadly neglected, but which in the course of time will prove its crowning glory. I refer to the graduate department of which President Venable in painful candor says, "No special effort has been made to develop this department, as the strength of the faculty is taxed by the large number of undergraduate students." It is in this direction that the individual with moderate means can wisely and with great profit to the University and to its work in upbuilding the State, give the smaller contributions in keeping with the state of his exchequer and along the lines in which he may be strongly interested.

Fellow Alumni and especially you young men, we owe to this University a thousand times more than we can ever repay. We owe to the State and to the noble men and women who have given their hearts and their treasures to this institution a debt of great public service. Moved by the love in our own hearts that sends its warmth down into our very souls, and that lifts its beauty up to the face of high Heaven, let us make a great common effort to take up the burdens that our fathers have so faithfully carried, and lift up to a higher plane of strength and usefulness this grand old guardian of the civil and religious liberties of the people of North Carolina.

Can we not start here today and appoint a committee from this body to make, during the coming year, a thorough study of the problems of education in North Carolina with a view to uniting our loyal sons and daughters in the common hope and upon the common purpose of upbuilding this institution for the higher education of the whole people? We can have this committee report the results of its labors to this body one year from today, at which time a further committee can be appointed to memorialize the General Assembly at its next regular session for the purpose of securing its active co-operation in this grand labor of love which we have undertaken.

To these ends, Mr. President, I now desire to contribute permanently the yearly income derived from four thousand dollars. And it is my wish that during the coming year, this income be given to the fund for the erection of a building for the religious needs of this institution and thereafter to go toward the establishment of a fellowship in North Carolina History in connection with the University, but open to all students of all institutions for higher education in the State. That the selection of the holder and the scope of his work shall be under the control and direction of the professor of History of the University, of Dr. John S. Bassett, during his professorship at Trinity College and of the donor or a person to be hereafter designated by the donor.

(From address of Jno. Sprunt Hill at the University of North Carolina.)

#### A Pertinent Suggestion.

I wonder if people who are about to get married read the Standard. If they do I wonder if they are in a frame of mind to receive a simple suggestion? I will take the risk of making one anyway with the hope that their mothers will see it. The suggestion is one in which ministers are interested and that is my only excuse for making it.

Let me suggest with all modesty and yet with all earnestness, that you do not wait until the day or even the week of your wedding to ask the minister to perform the ceremony. My experience is that very few young people give the minister more than two or three days' notice at most. Often they do not give that much. This frequently causes the minister no end of inconvenience and makes it necessary for him to break engagements and completely readjust his plans. The other day one of our most useful ministers was absent from our Synod of South Carolina. We inquired as to the cause and found that as he was just on the eve of starting to Synod, a young man in his church came with a request that he marry him about the time the Synod would be in the middle of its sessions. There was nothing for the good brother to do but unplug his valise and stay at home. I remember very distinctly having a similar experience two or three years ago. I imagine many ministers could duplicate it. A few years ago when the great Ecumenical Missionary Conference met in New York a friend of mine in Georgia had his railroad fare paid and all his entertainment provided for to attend that conference and had to give up the trip at the last moment because a young couple in his church wanted to get married. They never knew what a sacrifice he made. That friend was the moderator of the General Assembly that met in Charlotte in 1897. I know of many pastors who have had experiences very much like these. Every busy pastor has plans and engagements for days and sometimes weeks ahead. If you give him only a few days' notice the probabilities are that he will have to change some plan or break some engagement. In the face of these facts would it not be wise and considerate to speak to your pastor before you definitely fix the day and hour of your marriage and see whether he has any other engagement for that day and hour?

While I am writing I will take the liberty of making another suggestion. Do not fix the date of your marriage on the minister's prayer meeting night. It means that he will have to dispense with his prayer meeting service and that is always demoralizing. It seems to me that more people get married on prayer meeting night than all other nights put together. They seem to think that Wednesday night is especially lucky. After some years of experience and no little observation let me assure you that Tuesday night or Thursday night would do just as well. They are just as lucky.

The truth of the matter is that after it is all over and you get down to the bread and meat question you will come to the conclusion that the luck of the wedding day has nothing to do with it but rather the pluck of the young couple who have entered into this holy union. Now I know that people who are on the point of getting married do not always attend prayer-meeting with a great deal of regularity, and it may escape their minds that there is such a thing as a prayer-meeting, but they might do well to step in and ask their pastor if the prayer meetings are still going on before they definitely fix the date of their marriage. I assure you that what I have said above is not intended to be personal and has no reference to the marriage question in my present charge. Thus far there has not been a great deal doing along that particular line. Therefore I can speak all the more plainly.

Walter L. Lingle.

P. S. Since writing the above I have been away preaching a week for Rev. W. A. Gillon. As I was about to board the train for Concord a member of my church in whom I feel a deep interest asked me to perform a ceremony for her right in the middle of that

week. I had to ask to be excused as it would have broken into the very midst of our meeting. It was a matter of great regret to me, and as for the young couple I do not suppose they ever will understand. I give this little incident as an illustration of what I have been talking about.

#### Did Christ Go to Hell?

The passage of Scripture in 1 Peter 3:19, 20 has been interpreted by some men to teach that Jesus Christ went to hell between his death and resurrection. Some of the early Christian fathers held the view that Christ went to hell, as stated by Bishop Burnett in a quotation by Dr. Shedd, as follows: "Many of the fathers thought that Christ's soul went locally into hell, and preached to some of the spirits there in prison; that there he triumphed over Satan, and spoiled him, and carried some souls with him into glory." The Romish Church teaches that Christ went to purgatory and preached to the saints and others confined in that prison. The teaching of the Presbyterian Church is that Christ never went to hell. It is true that in the creed the statement occurs, "he descended into hell." This, however, is interpreted to mean that he "continued in the state of the dead, and under the power of death, until the third day," as the reader will learn from the 50th question of the Larger Catechism, which is, "Wherein consisted Christ's humiliation after his death? Answer: "Christ's humiliation after his death consisted in his being buried, and continuing in the state of the dead, and under the power of death till the third day, which hath been otherwise expressed in these words. He descended into hell." The passage of Scripture referred to in 1 Peter, 3:19, 20, it is claimed by the writer, does not teach that Christ went to hell. And it seems to me that the reasons given show conclusively that this position is a correct one. The 18 v. states that Christ was raised from the dead, or "quickened by the spirit; By which (19 v) also he went and preached unto the spirits in prison; which (20 v.) sometime [formerly R. V.] were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing." Now it is evident that there was some preaching done by some one, somewhere.

1. It is here contended that it was not Christ's preaching in hell. Because the nineteenth verse says that the preaching was done, not by Christ, but by the Holy Spirit. "Quickened by the Spirit. By which also he went and preached unto the spirits in prison." And again the Scriptures teach that the Spirit, or soul, of Christ went to heaven between his death and resurrection. For instance see Luke 42 and 43 when the penitent thief said unto Jesus, "Lord remember me when thou cometh into thy kingdom." And Jesus said unto him, "Verily I say unto thee, today shalt thou be with me in paradise." And then in the 46th v. of the same chapter we read, "And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit; and having said thus, he gave up the ghost." From these passages it is inferred that Christ, between his death and resurrection, was about as far from purgatory and hell, as he will ever be.

2. It is contended that this preaching was done by Noah under the power of the Spirit of Christ. In the mind of the writer this contention holds by reason of the following considerations:

(a.) It can be Noah's preaching and at the same time be properly spoken of as Christ's preaching, because the Scriptures speak of Christ preaching, when it was done by some one of his ministers. In Ephesians 2:16, 17, this passage occurs, "And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby. And came and preached peace to you which were afar off, and to them that were nigh."

This is called Christ's preaching, but it was done by Peter, Paul and others in the name and power of Christ.

(b.) Furthermore it was no strange thing for Noah

to have been under the power of the Holy Spirit, because all the Old Testament prophets were under the power and guidance of the Spirit. "But holy men of God spake as they were moved by the Holy Ghost," 2 Peter 1:21. "Of which salvation the prophets have enquired and searched diligently . . . searching what, or what manner of time the spirit of Christ which was in them did signify, when it testified before hand the sufferings of Christ and the glory that should follow. But unto us they did minister the things which are now reported unto you saith the Holy Ghost sent down from heaven." Noah was one of those holy men, and one of those prophets, and indeed he is spoken of by Peter in his second Epistle 2:5, as a "Preacher of righteousness."

(c.) The spirit of God strove with those people before the flood, and doubtless much of it was done through the faithful testimony of Noah, for God said then, "My spirit shall not always strive with man, . . . yet his day shall be a hundred and twenty years." Gen. 6:3. It is clear that this work of the spirit was done by Noah while he was preparing the ark.

(d.) Again these spirits were disobedient to this preaching. The clearly expressed statement of the 20th verse is that this disobedience occurred at the time when Noah was preparing the ark. There can hardly be any dispute over a statement of the fact that the preaching was previous to the disobedience. Else how could they have disobeyed? Note the expression in the passage, which is that they were in prison, not for sin generally, but for a specific act of disobedience in Noah's time. That was disobedience to the requirement put upon them by God through the preaching of Noah. This preaching was done by the power of the spirit of Christ which may be reasonably expressed as the preaching of Christ "to the spirits in prisons," without giving any sort of cast to the view that Christ went to hell.

T. J. Allison,

Charlotte, N. C.

Why was he (the man cured of the palsy) to take up the bed? Because, as some one has beautifully said, there is to be no provision made for a relapse. Oh, how many of us have made that provision in the past! Yea, we will get up, but we will have the bed ready for a relapse. So far as you are able, make it impossible, by the absoluteness of your surrender and consecration, ever to get back. Step clean out upon God.—G. Campbell Morgan.

#### "What Shall I Do Then With Jesus?"

What shall I do with Jesus which is called the Christ? Upon this question hangs no fixing of His fame Nor limit of His glory's highest reach, For in the great eternal plan of God, Most High Christ's glory shines from age to age undimmed Unchanged by rage of man's rejected mind.

Nor hereby doth depend His place among the names That shine upon the envied lists of Earth's renowned. Mounting through splendid realms of gracious loving deeds,

Sweet words and a forgiveness that is infinite, He calmly walks apart from all renowned of Earth, His memory revered; His name extolled by great, by small.

What shall I do with Jesus which is called the Christ? The lasting weal or woe of my immortal soul Doth on this very matter surely lie enwrapped, That bids me make it sure that answer wise be given. If answer wrong be given, my soul will, Pilate-like Commit mad suicide and drop to awful depths Of darkness full of fierce remorse and wild despair.

What shall I do with Jesus which is called the Christ? With answer right evoked I mount with Him who is My blessed Saviour, faith-accepted and confessed, To that high throne by Him possessed; and thenceforth through

The endless ages of unmixed, supernal joy Share with Him Heaven's brightness, glory, love, and life.

## The Open Court.

### A Correction.

Editor Standard:

In your issue of Nov. 18, I notice that a certain writer, in an article on the subject, "Is sufficient Time Given to Missions?" takes the Synod of Arkansas as an example to show how short a time is given by our Church courts to the cause of Foreign Missions, quoting the following from my account of the proceedings of that body: "Dr. Chester seemed to be hampered and embarrassed by the brief time allotted him, but his address, though short, was pointed and interesting, and made a deep impression upon the Synod. The writer failed to notice that the Synod listened an hour and a half to Dr. Morrison, and gave the usual time to the consideration of the report of the Synods committee on Foreign Missions. Altogether, nearly three hours were devoted to this cause—more than twice as much time as was given to any other benevolent cause of the Assembly. There having been only two nights that could be devoted to popular meetings, and one of them having been allotted to Dr. Morrison before it was known that Dr. Chester would be present, and as it was desired that the people generally might have the opportunity of hearing him, the best thing that could be done was to divide the time of one night session between Dr. Chester and Dr. Phillips, which was done, the latter being given the bulk of the time.

If the truth were known, I doubt not that it would be found that all the Synods give as much time to the work of Foreign Missions as to any other subject connected with the benevolent work of the Church.

Respectfully, C. H. Maury.  
DeQueen, Ark.

South Boston, Va., Nov. 13, 1903.

Dear Standard:

An amendment to an amendment is allowed by parliamentary law, both written and unwritten, and as my "criticism of a criticism" (as you named it) was of the nature of an amendment to Dr. Leyburn's article—though not to his liking—I wish to amend my criticism by striking out and withdrawing the words "a rider of hobbies and a teacher of vagaries" and substituting "out of sympathy with the great majority of our Church."

The words as first written do injustice to a dear friend of mine and a noble man, and I have found this out through a heart to heart exchange of views by personal correspondence.

But I wish to say distinctly that I was not converted by any or all of the words of "C. G." or of Dr. Leyburn. I have settled with them both by the same medium—private correspondence—and I do not withdraw a single word or line to which they objected (because of their objections.)

Cordially yours,  
L. B. Johnston.

Winston-Salem, N. C., Nov. 17, 1903.

To the Editor of the Presbyterian Standard:

Sir: In your issue of last week you had a contributed article on the Salaries paid to Ministers of the Gospel, and, as well as I can remember, the average paid is something over \$500 per annum. Now, it is said the average wages paid in the United States is less than \$500; if that is the case, the ministers are paid more than the people whom they serve. It is also likely, that most ministers receive more than the average salaries received by the male members of their congregations and that average to be taken only of those over 21 years of age.

Are the Ministers entitled to more than an average?  
Deacon.

[A minister should be willing to share any privation with his people. A people should not be willing for

their minister to suffer any privation they can help him avoid. As to the average of salaries paid for professional men, that of those who have a prescribed course of education preparatory to service is much higher than \$500. The question is, should the ministers be lower than the average of such salaries.—Ed.]

A question occurs to me as I read the article, "Can it be Possible?" which appears in the Standard of Oct. 14. The writer asserts that the Arminian theology, because of the absolute freedom of will which it attributes to man, makes the Almighty "powerless and dependent," "a mere puppet conditioned by the volitions and actions of men." As Calvinists, we believe that Adam, until his fall, was absolutely free to choose good or ill—that, though created in the image of God in righteousness and holiness, he yet had a freedom of choice, in the exercise of which he lost his original perfection, and became free, unless aided by God's grace, to sin only and sin always. Now the query arises, and I would be glad to have Brother Benn answer it, does our theology make God limited and conditioned and dependent, so long as Adam was free to choose between good and ill? and did God become free only when Adam by his sin had put a limitation upon his power to will and to do? J. G. Praigg.

Tuscaloosa, Ala., Oct. 17, 1903.

There is one thing more pitiable, almost worse, than even cold, black, miserable atheism. To kneel down and say, "Our Father," and then to get up and live an orphaned life. To stand and say, "I believe in God the Father Almighty," and then go fretting and fearing, saying with a thousand tongues: "I believe in the love of God, but it is only in heaven. I believe in the power of God, but it stoppeth short at the stars. I believe in the providence of God, but it is limited to the saints in Scripture."—Mark Guy Pearse.

Keep the sunshine of living faith in the heart. Do not let the shadow of discouragement and despondency fall upon your path. However weary you may be, the promises of God will, like the stars at night, never cease to shine to cheer and to strengthen. The best harvests are the longest in ripening. It is not pleasant to work in the earth plucking the ugly tares and weeds, but it is as necessary as sowing the seed. The harder the task the more need of singing.—"Royal Path of Life."

The future destiny of this nation must depend largely upon the moral platform which young women occupy, and the height to which they elevate the standards of purity, temperance and Christianity.—Susannah E. Peck.

Everyone feels instinctively that all the beautiful sentiments in the world weigh less than a single lovely action.—Rousseau.

The sin that now rises to memory as your bosom sin, let this first of all be withstood and mastered. Oppose it instantly by a detestation of it, by a firm will to conquer it, by reflection, by reason and by prayer.—Channing.

Germany has for years facilitated the internal transfers of funds by a network of related banks, of which there is one in every city, town, or even village large enough for any banking, any one of which will receive money to be paid over to any designated persons anywhere in the empire. Instead of the cost of express company transfers or the routine of postal money orders, this system of transferable bank credits carries payments from one person to another with the least possible expense and routine. The payer deposits the money in one bank and the payee is notified by another bank at his residence that the sum is at his order and credit on calling for it.—Exchange

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### The Editor's Chat with the Reader.

We wish to add editorial endorsement to the commendation given to General Gordon's book. It should be in every Southern home because it is written by a Southern hero. It should be in every Northern home because it tells what the Northern people do not know. The article on History at the University is from an address delivered there by Mr. John Sprunt Hill, and recently sent to us in pamphlet form. Rev. Walter Lingle is always pertinent and never impertinent in his suggestions. Mr. Allison discusses the theme of the preaching to the spirits in prison, under a rather startling head-line. The Open Court allows some of the brethren to express their brief and pointed views, with an occasional editorial contribution to the opinions there given. The reader will find other profitable matter in the various departments.

## Church News.

### NORTH CAROLINA.

**BUFFALO, Orange Presbytery.**—Protracted services were held in this church Oct. 17-22, in which the pastor, Rev. J. McL. Seabrook, was assisted by Rev. C. N. Wharton, of Warrenton, N. C., and a son of Buffalo. He did all the preaching, and his sermons were eminently scriptural, and very helpful to all who heard him. Three persons have since been received into the church, one by certificate, and two by profession of faith in Christ. Much needed repairs have been made on the outside of the house of worship. Work is about to be begun in the way of improving and beautifying the interior.

**JONESBORO.**—It was my privilege and pleasure to preach at Caldwell Academy on Thanksgiving Day. After the services were over and as I was bidding friends good bye Miss Mattie Caldwell, the principal of the school, handed me a letter saying, "You can read that after you get home." The letter being rather a suspicious looking one, and it being so seldom that I get letters from young ladies, I hadn't gone very far before the letter was opened and I was happy and thankful as most preachers are on Thanksgiving day.

Soon after I had opened my letter, I found myself sitting at a sumptuous table, partaking of Mrs. Dougald Shaw's Thanksgiving dinner. As I left Mrs. Shaw's a nice box of good things for Mrs. McLeod and the children was placed in my buggy.

As I reached home, Mrs. McLeod came to the door and

said, "Mr. McLeod, hitch your horse and come in quickly, the ladies of Jonesboro church have completely taken possession of our home." And as I quickly obeyed, I soon learned that in my absence and while I was peaceably and lawfully trying to discharge my duty, we had been not only pounded but carpeted, coffeed, curranted, floured, hamed, jellied, mealed, peached, pickled, preserved, pruned, riced, raisined, sodaed, ruged, sugared, soaped and toweled. Mrs. McLeod's room was completely torn up. I greatly fear I shall have to bring the whole matter up at the Spring meeting of Fayetteville Presbytery.

**Moral**—If any of our friends desire to make us a visit now is the time. I have one of the best little housekeepers Virginia ever raised, and she knows where the things are.

But seriously, we now freely forgive. If the good people of our church have any faults, as we look today in our closets, on our table, and on our doors we cannot see them. Our hearts, desire and prayer to God is that He may richly bless them all on earth and finally give them a home with us in heaven.

K. A. McLeod.

**DAVIDSON.**—Thanksgiving services were conducted in the Biblical Hall by Dr. Shearer. He had received notice only a few hours before that this duty would fall to him and so had prepared no formal address, but his remarks were well chosen and suited the occasion admirably.

Our entire community and a large circle of friends in Charlotte sympathize deeply with Mrs. A. T. Graham and her sister, Miss Anna Irwin, in the loss of their father, Mr. Jas. P. Irwin, who died here last Tuesday evening after a long sickness, beginning with an attack of pneumonia. Mr. Irwin was in his eighty-fourth year, being in point of age one of the landmarks of this county, with whose history and topography he was intimately acquainted. His general knowledge of history and literature gained by a wide course of reading, made the old gentleman a very interesting conversationalist, though the increasing infirmities of age and difficulty in hearing caused him to be more reserved in later years. Of him it may be truly said he was a good man, liberal in his gifts to the Church and an unwearying attendant on its services till within a short time of his death. His body was carried to Charlotte on Wednesday 25th., for burial, the funeral exercises being conducted by Dr. Howerton at the home of Mrs. Osborne, Mr. Irwin's sister, and his elder by four years.

Rev. William Black reports gratifying results from the meeting at Thomasville, where the attendance was large and there was an ingathering of twenty or more, some of these heads of families and people of influence in the town. A church will be organized there with a most promising beginning.

On last evening a general reception was given in the lower rooms of the Shearer building to the students, the young ladies of the village, and a number of visitors. Quite a body of students from both colleges went to Statesville at the same time to attend a handsome reception given in their honor by the young ladies of the Female College.

**HILLSIDE**—Rev. D. Munroe, of Big Rockfish church helped us in a pleasant and profitable meeting at Hillside Church, beginning the 8th November, and closing the 13th. We enjoyed having Bro. Munroe with us.

**ASHEPOLE.**—Rev. A. D. McClure, of Wilmington, will assist the pastor, Rev. W. T. Walker in a series of meetings to begin the first Sabbath in December.

### MISSOURI.

Rev. Xenophon Ryland, who has been serving very acceptably for some months the churches of Gower and Walnut Grove, in Upper Missouri Presbytery, and who has recently received and accepted a call to the church at Higginsville, Mo., expects to conclude his work with the former churches this month and begin his pastorate the first Sabbath of next month, Dec. 6. This call, coming as it does so heavily, from life-long friends, and with increase of salary, is very gratifying to our Brother and his many friends. And if the Lord will, may this pastorate thus auspiciously begun, be long, useful and happy!

**HIGGINSVILLE.**—Rev. X. Ryland has accepted the call recently given by this church, and expects to begin his labors there the first Sabbath of December.

**HYDE PARK ST. JOSEPH.**—Protracted services in this church are reported in which the pastor, Rev. I. F. Swallow, was assisted by Rev. E. F. Abbott, of Boonville. Partly as the result of these, twenty additions have been made since the last communion.

Rev. W. Beale and family have recently been the recipients of many kind and valuable remembrances, from both his churches, Bethel and Laddonia. These were all highly appreciated, especially the interest and affection that prompted the gifts.

**FARMINGTON.**—Rev. J. L. Stuart spent last Sabbath with us, and as a result of his earnest appeal in the interest of Foreign Missions, the sum of \$316 was subscribed in a short time. When all the subscription cards are returned and the ladies of the Missionary Society have taken action we expect that the sum total for this cause the current year will reach \$500. Add to this the \$250 pledged by the Jackson church and we have \$750 from only two churches, a much larger amount than was ever given for Foreign Missions by all the churches of Presbytery during any former year of its history.

**POTOSI PRESBYTERY.**—The Constitutional requirements having been complied with, I hereby call Potosi Presbytery to convene in the Cape Girardeau Presbyterian Church December 5th, 4 p. m., to receive Rev. Robt. S. Brown from the Presbytery of Columbia and to take all necessary steps to install him pastor of the Cape Girardeau Presbyterian Church.  
C. W. Latham, Moderator.

#### SOUTH CAROLINA.

**PRESBYTERY OF HARMONY.**—The Presbytery of Harmony met in the Manning Presbyterian Church, Manning, S. C., on Nov. 19, 1903. Rev. J. M. Holladay was received from the Presbytery of Montgomery and installed pastor of the Manning church. Rev. W. S. Porter, Rev. James McDowell, Rev. J. E. Stephenson, and Dr. N. W. Edmunds took part in this service. Mr. McDowell was a former beloved pastor of this church.

**McCONNELLSVILLE.**—A most interesting meeting has just closed at Bethesda Church, Bethel Presbytery, conducted by Rev. R. G. McLees. Thirteen have already connected themselves with the church on profession of faith. This makes twenty nine additions on profession of faith to this church since the first of May.  
J. K. Hall.

#### TEXAS.

**COLEMAN.**—The following resolutions were adopted by the Coleman Church on the resignation of its pastor, Rev. Dr. A. Oscar Browne, who has accepted the work as District Superintendent of Sunday Schools and Organizer of Young People's Societies of 3rd. District, viz: Texas, Missouri, Louisiana, Arkansas, New Mexico, Oklahoma and Indian Territory.

Resolved, 1st. That in the dissolution of the pastoral relations between Dr. Browne and the Coleman Church we lose a most able minister, a faithful and devoted pastor.

2nd. That we hereby express our love for and great confidence in Dr. Browne, as well as our profound regret that in God's providence we are called upon to give him up to this great Sunday school work.

3rd. That we commend him to this work for which we think him peculiarly fitted, and in giving up his estimable family we congratulate the community or people with whom they may reside, upon having such lovable people in their midst.

4th. That our prayers will go with Dr. Browne, into his new work, trusting that the most gracious God will give him great success.

Coleman, Tex. Nov. 15, 1903.

#### VIRGINIA.

**FREDERICKSBURG.**—Rev. R. E. McAlpine and family arrived here last week. They come to this place from Japan. Mr. McAlpine will make Fredericksburg his headquarters during his sojourn in the United States and contemplates leaving several of his children in the Home and School upon his

return to Japan. He preached two earnest, practical and stirring sermons last Sabbath. The widow and children of Rev. J. E. Bear who recently died in China are expected here in January. She brings her children to the Home and School.

#### MISCELLANEOUS.

##### Four Ministers Wanted.

We would like to correspond with some ministers who are open to the consideration of great fields of usefulness in home mission work. Earnest, consecrated men, who are not afraid of hard work, are the kind desired. For further information address,  
E. E. Gillespie,  
Greensboro, N. C.

##### Report of Committee on Church and Christian Education.

Your committee begs to report that the year 1903 marks an epoch in the history of the educational work in Texas.

As evidence of this, attention is called to the following facts:

1. The work in all of its institutions proceeded with satisfaction during the past session, with a large increase in the number of students in several of them.

2. The present session has opened, in each, under most gratifying circumstances, again with an increase of students, amounting to 100 per cent in two of them.

3. There is a growing interest in these institutions, on the part of our people, and they are all contemplating enlargement and perfecting of equipment, from the increased patronage and interest.

4. But over and above all, there has been most marked, and an almost unlooked for, development in the spirit of mutual respect and recognized interdependence.

The slogan "United we stand, divided we fall" has been tacked up all along the line, by representatives of every institution.

5. There has been an urgent demand for some visible expression of this growing sentiment.

6. In two of our Presbyteries, Dallas and Western Texas, there is evident an increasing feeling of the need of a good secondary school under Presbyterian auspices.

In response to a call from the chairman of your committee, a conference has been held by representatives from all five of the institutions, within the bounds of Synod, and after careful deliberation and with substantial unanimity, the following conclusions have been arrived at which are most respectfully submitted by your Committee, as its recommendations:

1. That Synod authorizes the formation of a committee of five, composed of one representative from each of its educational institutions, to be elected one by each board, to be known as the Committee on the 20th Century Fund.

2. That it shall be the duty of this committee, in co-operation with the Committee on Church and Christian Education, to formulate and present to Synod, measures by which the work of the Synod for education may be unified, so far as possible, and the best interests of the several institutions conserved and promoted.

3. That this body, to be known as the Joint Committee on the 20th Century Fund, shall fix upon a sum which it shall endeavor to raise, for the benefit of these institutions, within two years, as well as the proportion of it to be enjoyed by each.

4. That it shall be empowered to select and employ one or more representatives of this cause before the churches.

5. That a collection shall be taken in all of our churches for this object once a year on one Sabbath in November.

6. That the money raised by this collection, and all general contributions, shall be distributed among the institutions on the basis agreed upon.

7. That special contributions shall also be solicited, which shall follow the course indicated by the donors.

T. R. Sampson, Chairman.

This Report was adopted by a rising vote.

N. B.—1. A meeting of this joint committee will be held as soon as practicable.

2. It is hoped that as many as possible of the churches will take the collection ordered in paragraph five of the recommendations.

3. Captain C. N. Roberts, Sherman, Texas, will receipt for all money sent to him in the name of the committee.

Austin, Texas.

T. R. Sampson.

### Educational Conference of the Synods.

All the Synods concerned have appointed committees for the Educational Conference of Synods to be held in Atlanta, in answer to the overture from Georgia touching the consolidation of South Western Presbyterian University and Columbia Theological Seminary. The Synod of Tennessee appointed a committee, not to enter the Conference formally, but to attend and give reason for declining to do so.

Inasmuch as the Synods will not have called meetings in January, the date of the Conference has been changed from Dec. 8, to Jan. 19, 1904. I attach list of the committees.

Yours truly,

J. W. Walden,

Chmn. Board of Trustees.

Rev. W. G. Neville, Yorkville, S. C.; Rev. W. J. McKay, D. D., Mayesville S. C.; Hon. W. F. Stephenson, Cheraw, S. C.

Rev. J. H. Lacy, D. D., Clarksville, Tenn.; Rev. W. M. Anderson, D. D., Nashville, Tenn.; Maj. G. W. McRae, Memphis, Tenn.

Rev. T. H. Rice, D. D., Atlanta, Ga.; Rev. J. W. Walden, D. D., Athens, Ga.; Mr. I. M. Irwin, Atlanta, Ga.

Rev. G. W. Patterson, D. D., Montgomery, Ala.; Rev. A. A. Little, Selma, Ala.; Judge J. H. Miller, Birmingham, Ala.

Rev. J. J. Chisholm, D. D., Natchez, Miss.; Rev. W. D. Hedleston, D. D., Oxford, Miss.; Hon. Calvin Wells, Jackson, Miss.

Rev. J. G. Anderson, D. D., Tampa, Fla.; Rev. H. S. Yerger, D. D., Fernandina, Fla.; Hon. Chris. Matheson, Gainesville, Fla.

Rev. W. M. F. Alexander, D. D., New Orleans, La.; Rev. Edward Mack, D. D., Shreveport, La.; Hon. D. W. Pipes, Clinton, La.

### Union Seminary Notes.

The friends of the Korean Mission are at present much interested in the translation of the New Testament into the Korean language now being done by a committee consisting of Rev. H. G. Underwood, D. D., Rev. J. S. Gale, Rev. George Heber Jones, Ph. D., and Rev. W. D. Reynolds, Jr. It is to the last named of these as an honored alumnus of Union Seminary that we would call attention. He graduated from Hampden-Sidney College with the highest honors, following up his studies by a special course at Johns Hopkins in Hebrew, Greek and Sanskrit. His appointment to the Board of Translators was due to his exceptional attainments in the Korean language during the first three years on the field, and his work in this country two years ago at the Seminary was by way of fuller equipment for the work in which he is now engaged.

For the past few years a good percentage of the out-going classes have chosen the great Southwest as their field of labor, and Union feels a peculiar pride in her representatives there. The pleasing news comes from Grandview, Tex., that in the recent installation service of Rev. Robt. McInturff, all who took part were members of the same class, 1900. Rev. R. F. Kirkpatrick of Wapanucka, Indian Territory, preached the sermon; Rev. Mr. M. McFerrin presided and charged the pastor, while Rev. W. M. Fairley, formerly of North Carolina, charged the people.

On last Sunday, Nov. 15th, quite a number of pulpits among the Baptist and Methodist churches were supplied by the students and professors of the Seminary, in the absence of the ministers attendant upon Conference and association. So far as is known the preaching of that day has had no part in calling out any discussion of the mode of baptism or of a limited atonement. On that day Dr. W. W. Moore preached at the dedication of the new Presbyterian church at Cape Charles, at the mouth of the Chesapeake Bay. Dr. Moore has been appointed to deliver an address at the eighth General Council of the Presbyterian Alliance at Liverpool, England, next June, but says it is not likely that he can attend this meeting.

Visitors to the Seminary from Princeton last week gratified our people by their enthusiastic remarks about our Seminary buildings and especially their frank statement that the Watts Chapel here is much handsomer and more conveniently arranged than the Miller Chapel at Princeton.

Beginning Nov. 19th, the Theological section of the Y. M.

C. A. will hold a triennial convention of all the seminaries in the United States and Canada, lasting through Sunday, Nov. 22nd. On the program are the usual strong convention speakers such as Mott, Speer, McDonald, Stevenson and others, who will discuss problems peculiar to the life and work of theological students and ministers of the Gospel. A strong missionary spirit pervades these meetings and open conferences are held on this and other themes. Union Seminary is represented at Rochester by Messrs. Munroe, Chas. H. Pratt, and Robt MacCaslin. An important feature is the exhibit from the various seminaries, showing views, periodicals and giving statistics.

Dr. A. L. Phillips' second course of lectures in the Seminary on Sunday School will be given during the second week in January.

The survey for the new electric car line from Richmond to Ashland has been made. This line is to pass directly in front of the Seminary on Brooke Avenue and will thus give us a still quicker communication with other parts of the city.

By invitation of the Trustees of the Valentine Museum a large number of the students accompanied by one of the professors made a visit to that institution a few days ago and enjoyed a pleasant hour or two among its casts of various ancient monuments connected with Biblical History. The museum contains a very fine cast of the celebrated recumbent statue of General Lee. It is particularly rich in autograph letters of famous historical personages and in American antiquities.

### The Territories.

Oklahoma and Indian Territories furnish for the Church a great field. The work here should keep pace with the rapid development of this rich and productive country. With the men and the means it will do it. But a few years—yea a few months—delay will put the Church hopelessly behind. "Time and tide wait for no man." The flood of population and wealth is pouring in and it waits for no demonstration. Towns are springing up like magic, with their banks and hotels and public buildings. Railroads now stretch their lines across these extended plains in all directions. Now is the golden opportunity for our Church. "There is a time in the affairs of men which if taken in time leads on to victory." True in the affairs of the Church. The tide is on. Shall we take it? Our present force here is wholly inadequate. "The children of this world are in their generation wiser than the children of light." Business men are investing their money here. Often within twenty-four hours after a town is surveyed a bank is on the ground with its doors open doing business right along. The Church should now make her investments, and I think that wherever a bank can flourish we can safely put down a church. But don't imagine that we can make converts as easily as the business man can make coins. The work is by no means easy. It requires even more push than that which characterizes the man of the world. Our work is not yet inceptive. It is initiatory. It is foundation laying. It is seed sowing. And this should be done all over this great growing country. We have just organized a church at Coolgate with twenty-eight members to begin with. Since the organization one lady has been received. Three elders and two deacons were elected, a committee appointed to secure a church lot and to solicit subscriptions for a church building. Brother R. F. Kirkpatrick of Wapanucka, I. T., came up and was with me a few days and preached one night. He will give that church one Sabbath each month till they can secure a pastor. Coolgate is a town of 6,000 people and we need a man for all of his time there. It is an ideal place for a young man, and a single man and an enthusiastic man. It is located in the mining section of the Territory, and is one of the wealthy towns. Already ten mines are being worked and something like three thousand tons of coal are being shipped from there daily. Each day of the ten that I spent there, preaching and visiting, only deepened the conviction that the place offers a great opportunity to a man of push and pluck. Faithful work will tell in Coolgate. We want the right man, right now.

Benington and Bochita, I. T., were organized some time ago, but are yet without houses of worship. The congregation at Benington has purchased a lot and will soon begin the erection of a building. And just as soon as

the "Land Commission" sell the lots in Bokchita, our people will move toward securing a house of worship.

The church at Durant, I. T., has been without a pastor for some time. Efforts are now being made to secure one and at an early day the pulpit will be filled. The field there is large and promising.

The Presbyterian College there is a nice building and is having a successful year under the management of President Hotchkins. He has associated with him a fine set of teachers.

On last Sabbath the writer dropped in at Cods and preached at 11 a. m., for his old friend Rev. R. E. Telford and baptized Martha Charlotte, the beautiful little girl that God has given Brother Telford and his most excellent helpmeet. The Codd people can't say too much in the way of praise for their pastor and his wife.

I am now in the midst of a meeting at Caney, and will continue till next Sabbath night. Those out east having friends in the Territories will please write me their names and addresses and I will take pleasure in looking them up.

W. T. Matthews,

Supt. Gen'l. Assembly's Home Missions.

Durant, I. T.

#### Old Good Land School.

To our many friends in the east who have been interested in the progress of Old Good Land School, among the Choctaw Indians, we are glad to be able to say that the present term of the school has opened with the most encouraging prospects. The Choctaw enrollment has already reached eighty, while there are at least fifty applications on file, which will have to be refused as our boarding house and school buildings are all crowded to their utmost capacity.

The land for our farm is being filed on, and we hope to begin to put out our orchard real soon. The Indian Presbytery has elected a board of trustees, composed of twelve of the leading Presbyterians in the Presbytery, Rev. S. L. Bacon being president and Rev. J. P. Gibbons treasurer. A charter has been applied for and it is our earnest hope to be enabled by the opening of our next term to start the industrial feature in new buildings.

These are trying times for all kinds of Christian work out here. The lands are being allotted and many changes taking place, so many people pouring in from all over the country, so few either caring or working for the Master's cause.

It will not be long now until all these government boarding schools will suspend, not more than two years at the longest. After that there will be an interval of two or three years in which none but the city schools and those supported by some religious order will be kept open. We are striving hard to get ours on a solid foundation before that time comes, before the government withdraws its aid, and it is our prayer that God will open the hearts of some of His children who are blessed with a surplus of this world's goods to aid us in our undertaking. We know if our Christian friends in the States could see these people in their ignorance, their superstition, their simplicity and poverty, there would be many more workers here, many more Christian schools, and we believe our industrial school building would soon be completed. We as a race have taught the Indians all they know of Christianity, and have also taught them much that is not Christianity, but we have never tried very hard to teach them to work.

Among our students we have some noble characters, some bright minds, some aspiring boys and girls who only need proper training to fit them for work in the Master's vineyard, to enable them to be self-sustaining men and women in after years.

Presbyterianism has been the leading religion among the Indian people for generations past, but the time is here now that if we even expect to hold our own we must be up and doing, for other denominations are forging to the front here in earnest. The Methodists have a large school at Anadasko, supported entirely by the Missionary societies of that church. The Baptists have an industrial orphanage at Atoko, while only sixteen miles north of us the Catholics collect all the children they can board, clothe and school just in order to educate them as Catholics. They realize full well that early impressions, early habits fix character for life, and if

we can gather these little Indian waifs into our school, teach them of God, teach them their text books, teach them habits of industry, we will be sowing seed from which the harvest will come by and by. But we need help, all the help we can get for our building, and should you, kind reader, have aught that you wish to invest in a needy field for the Master, will you remember us in our efforts to establish an industrial school for these poor children of the forest, who have in the minds of most of our Christian workers out here been "more sinned against than sinning?"

Sincerely, in His Name,

Bella McCallum Gibbons.

#### The December Collection.

The General Assembly at Lexington, Va., last spring adopted these items in regard to Colored Evangelization:

1. We would emphasize the supreme importance of Stillman Institute as the key to our whole success. The training of a godly and intelligent ministry out of their own race is our hope of the negro's evangelization. We express our hearty approbation of the character of the work done at the Institute. By requiring the students to work several hours each day on the Institute farm their health and happiness has been improved, a spirit of self-help and manly self-respect has been nurtured and the cost of educating reduced considerably.

2. We recognize the need of a better equipment of our plant at Tuscaloosa and we recommend that \$5,000 be raised for the purchase of additional land, etc.

3. We call upon the Church to give for the support of the work at least \$15,000, and we remind all pastors to lay this cause faithfully before their congregations prior to taking the collection for its benefit.

I have quoted the deliverances of the highest court of the Presbyterians, in order to base upon them an appeal to our loyal preachers and people. There seems to be a general conviction that we owe at least the same duty to our colored population that we do to all neglected classes or to the heathen abroad. We may not be at all responsible for their presence in our land, but we are responsible for their spiritual welfare. We are responsible for the preaching of the Gospel to them. There is no race problem for Christians. The problem is to evangelize and thus make good citizens of an alien race, whose home is in our land. For this God will call us into account. It is no excuse to say they do not desire our help. The Lord sent salvation when there were none to desire him. As a matter of fact they do appreciate every agency we use for their instruction in righteousness.

There are so many opportunities now open to us, it is sad indeed that we have no means in hand with which to take advantage of them.

I recently sent out an appeal for help to finish the dormitories at Stillman Institute. Few responses have come, but I have faith in the Christian spirit of our people, and faith in our people's God.

Brethren of the ministry, give heed unto the request of our General Assembly, and for the sake of the great cause, lay the matter candidly before your people. See that collections are taken, and then please see that they are forwarded promptly to our Treasurer, Dr. John Little, Tuscaloosa, Ala.

Never before in the history of the Assembly's committee were there so many opportunities of extending the work.

J. G. Snedecor, Secretary.

#### The Strongest Synod.

The article of "C. A. M.," raising the question, Which is the Strongest Synod, is interesting. The more correct way of stating the matter would be to say that North Carolina is the strongest Presbyterian State in the South and that was what the Secretary intended. Virginia shows a little larger aggregate in numbers, but Virginia Synod comprises three States: Virginia, West Virginia and Maryland. North Carolina contains 36,000 members, and one Presbyterian for every thirty of white population, which is true of no other State in the South. Texas contains twelve churches in excess of North Carolina, but many of the churches in Texas are small new organizations as shown by the fact that North Carolina contains nearly twice the membership of Texas. Let North Carolina have the honor of being the strongest Presbyterian State at present, but the scepter will doubtless pass to Texas in the near future.

Secretary.

## GEORGIA.

**PRESBYTERY OF ATLANTA.**—The Presbytery of Atlanta met in Adjourned session in Atlanta on Nov. 20th at 10 a. m. The pastoral relation between Rev. J. W. Atwood and Georgia Avenue Church was dissolved, and he was dismissed to Macon Presbytery, where he takes the pastorate of Cuthbert and Fort Gaines Churches.

Rev. R. H. Morris, now at Princeton Seminary, was dismissed to the Presbytery of New Brunswick.

Rev. H. S. Allyn of Rio Janerio Presbytery, Brazil, was granted leave to labor in our bounds, and was appointed to preach in Georgia Avenue Church and declare the pulpit vacant.

P. P. Winn, Stated Clerk.

**AMERICUS**—This church has recently concluded a very interesting series of services lasting one week.

The pastor, Rev. J. T. Irwin had the able assistance of Rev. Ferey G. Henderson, former pastor, now at Griffin. Church and pastor greatly enjoyed the visit of Brother Henderson to his old field of labor. There was great evidence of the Spirit's presence in the meetings with the result that the church was revived and eight members were added to its communion upon profession of faith and it is expected that others will come in soon as a result of the meeting.

## FLORIDA.

**MICANOPY.**—The pastoral relation which has existed for so long between the Rev. W. C. Milne and the church here was finally brought to a close on Thursday, Nov. 19th, when Mr. and Mrs. Milne were entertained at a farewell party, given by the Ladies' Aid Society held at the home of Mrs. J. A. Edwards. All branches of the church met together manifesting their esteem and appreciation with valuable tokens, which spoke of love and sacrifice. Jew and Gentile alike joined in expressions of regret, and all pray for a blessing on the work to which they have been called.

**SYNOD OF FLORIDA.**—The Synod of Florida met in the Presbyterian Church, Madison, Fla., on 17th Nov. at 7:30 p. m. The opening sermon was preached by the Rev. T. P. Hay, who called Synod to order and constituted it with prayer. The Rev. Wm. B. Y. Wilkie was elected moderator, Rev. J. I. Norris, D. D., Stated Clerk pro tem, and Rev. J. W. Lafferty Temporary Clerk.

Rev. T. H. Law of the Synod of South Carolina and Rev. C. H. Ferran of the Synod of Atlantic (U. S. A.) and Rev. C. C. Carson of the Synod of Georgia were invited to sit as corresponding members.

Reports from the various standing committees were read, approve, and adopted

A committee on fraternal relations with the Synod of Atlantic as appointed, viz: Rev. T. P. Hay, W. C. Lindsay, D. D., and Elder Chris. Matheson.

Dr. Law was heard in the behalf of the American Bible Society and resolutions were passed commending this important cause to all our churches.

Popular meetings in the interest of the Foreign and Home Missionary work were held. Drs. Boggs, Law and Norris spoke on Foreign Missions, and Rev. T. P. Hay, Drs. Morris and Anderson on Home Missions.

Dr. Boggs presented the cause of ministerial relief, and addresses were also made by Drs. Yerger and Anderson.

In response to the overture from the Synod of Georgia on the Atlanta University matter the following committee was appointed, viz: Revs. Dr. Anderson and Yerger and Elder Chris. Matheson.

The following recommendation of the committee on Home Missions was adopted: We recommend that the Synod appoint the following special committee on Evangelistic work: Rev. Jno. G. Anderson, D. D., Rev. Thos. P. Hay and Rev. Lynn R. Walker; that said committee be instructed to secure an evangelist if the way be clear, to endeavor to raise the necessary funds for this purpose, to direct the work of said evangelist with the co-operation of the Home Mission committee of the several Presbyteries.

Synod adjourned on Thursday night after cordial vote of thanks to the people of Madison, to meet at Ocala on 1st Nov. 1904 at 7:30 p. m.

## The World.

The German foreign budget includes provision for a Consulate in New Orleans.

It is stated in Denmark that there is a revolution brewing in the Danish West Indies.

Turkey has accepted the note of the Powers, but it is not believed to be satisfactory.

The Kaiser has begun the study of voice culture, so as to refrain from straining his voice.

The Czarina's condition is giving rise to alarm, owing to the continued inflammation in the ear.

The French Commission began its investigation of the charges of scandal in the Humbert matter.

The Colombian Minister to London has presented his credentials to the Vatican as Minister to the Papal Court.

Ambassador Choate gave a Thanksgiving banquet in London, and American Ambassadors at other courts held receptions.

The Neva is out of its banks and damaging floods have occurred in the lowlands of St. Petersburg; 20,000 people are homeless.

Two anarchists who formerly ran a paper in Switzerland have been arrested in Genoa, and will be formally expelled from Switzerland.

Italian students attempted an anti-Austrian demonstration in front of the Quirinal in Rome, but were suppressed. The feeling is still high.

A Russian statement of the Oriental situation, resents the interference of the United States in Manchuria, before our rights are imperiled.

The American Church was dedicated in Berlin with a distinguished assembly present, including the Crown Prince, who represented the Emperor.

Mint Director Roberts will again recommend the closing of the New Orleans Mint. He reiterates his suggestion of last year, that it be made an assay office.

The Viceroy of India held a durbar of Arabian tribes on the Persian Gulf, and guaranteed them British protection if they resisted the aggressions of other Powers.

Premier Balfour, at a dinner of the United Service Club, defended the War Office from the attacks of the people and the press. He said the blame lay on the Liberal Administration, which had stinted the Army.

The Southern Railway is rushing its double track system between Washington and Charlotte and 19,000 tons of 80-pound steel rails have been contracted for at the Edgar Thompson plant of the Carnegie Steel Company.

Serious anti-Austrian disturbances occurred in many parts of Italy as the result of Austria's refusal to permit the establishment of a free Italian university at Innsbruck. At the University in Rome the Austrian flag was burned.

Speaker Cannon announces that the gavel will fall promptly at noon on Dec. 7, thus merging the extra into the regular session of congress. The committees will soon be announced and begin work for the session. Over a thousand bills have been introduced.

During a thunderstorm recently a number of Swiss marksmen were struck by lightning while practicing at the rifle butts. It was subsequently found that upon their bodies were imprinted photographic impressions of the trees by which the range is surrounded.

The State Department has advices by cable from Minister Beaupre at Bogota dated November 25th, in which he states that considerable excitement still prevails at the Colombian capital. There's much talk of raising an army, but no troops have yet been enlisted and there are rumors in the city of revolution in the State of Cauca directed against Marroquin government. Rumors have reached the State Department from another source that General Reyes' mission to Washington is primarily to try to array the opposition senators against the ratification of Varilla Hay canal treaty.

Miss Mary Ropes' will, recently filed for probate in Springfield, Mass., bequeaths \$1,000,000 to education. Harvard, the Tuskegee Institute, the Carlisle Indian School, Berea College, and institutions in Washington Cincinnati and Urbana are beneficiaries. Miss Ropes' father amassed his fortune in the paint business in Cincinnati. —Exchange.

"With thirty thousand workmen the American government can dig the Panama canal in five years. The French Government in deserting the project left buildings along the route that will comfortably house the above number of workmen. All the American Government needs to do is to send the men and the machinery and the work can be finished certainly by 1910." Thus spoke General Reyes, the special envoy of the Colombian government while in Charlotte en route to Washington where he goes to confer with President Roosevelt in regard to the recognition of his Government by the American Government.

The women of England are to have a daily newspaper all their own. It is to bear the somewhat suggestive title, "The Daily Mirror." Large orders are being placed with the newsdealers. Great attention will be given to dress and fashion, and the services of the best artists have been retained. Paris has, and has long had, its daily religious newspaper; London is now to have its daily woman's paper; is it not time that New York should take the initiative with a daily newspaper of small size and reliable contents by which the busy man and woman can be kept well informed as to current events without the necessity of reading a vast quantity of padding, and news of things that "aren't so?"—Christian Work.

Mr. Hugh Stowell Scott, the English novelist, known as Henry Seton Merriman, died in London last week. There have been few if any cases where the pseudonym of an author who had attained so wide a reading as Mr. Scott has been so very generally taken for the author's real name. Above all things, Henry Seton Merriman was a skillful constructor of plausible plot; he had in an unusual degree the gift of the born story-teller. His study of character never went very deeply below the surface, but he imparted to the personalities he created life and individual movement. He was also unusually successful in the choice of new ideas for use in fiction. This was shown notably in "The Sowers," by which story his reputation and popularity were first established. —Exchange.

In 1890 J. B. Watkins built the St. Louis, Watkin and Gulf Railway from Lake Charles to Alexandria, Louisiana, one hundred miles. He bought and incorporated all the town sites along the line. The deeds for all lots sold contained an anti-liquor clause, which clause has been upheld by the Appellate Court. Only one violation of the anti-liquor clause has occurred in the thirteen years, and there will not be another. This is real prohibition. Mr. Watkins who has manfully stood up for his temperance principles, claims that the railroad above mentioned is the only railway in the world along which liquor cannot be sold. It would be well if there were more practical temperance workers of the Watkins type. —New York Observer.

Not only is the production of the magnificent long staple cotton of Egypt soon to be greatly increased by irrigation from the new Nile reservoirs, but, if we are to believe the reports given out by persons interested in establishing the cotton-growing industry elsewhere in Africa, arrangements for the production of that commodity on a large scale are well under way in various quarters. It is to be remembered, however, that the labor problem in connection with the industry is a big one and not to be solved merely by the issuing of a glowing prospectus. The annual report of the executive committee of the British Cotton Growers' Association, just issued, expresses satisfaction over the outlook for an early and marked widening of the basis of supply for British cotton mills. —Exchange.

London, Nov. 28.—Sir Thomas Lipton today received a telegram from Lord Lonsdale notifying him that as illness had prevented Emperor William from meeting his yachting representative it would now be too late to build boats in Europe and make the suggested 1904 race successful, so

Emperor William decided to postpone offering his cup for Trans-Atlantic race until 1905. Lord Lonsdale added the Emperor therefore would not take advantage of Sir Thomas Lipton's withdrawal. Sir Thomas replied, agreeing with Lord Lonsdale that it is now too late to make the proposed race a success and pointing out that, therefore, it was quite useless for him to renew his offer of withdrawal which had already been accepted. Sir Thomas Lipton hopes to enter a boat in the race for the Emperor's cup in 1905.

Texas grows one-third of all the cotton produced in the United States. The cotton-growing districts of that great commonwealth, however, have been invaded by the Mexican boll weevil, to the great injury of the crop. Secretary Wilson of the Department of Agriculture, went to Texas last month to familiarize himself with the details of the work carried on at the government experiment stations for the purpose of finding a way to combat the destructive pest. Efforts to breed a hybrid variety of the cotton plant which the weevil will not injure, thus far have been unsuccessful. It has been found, however, that early planting, thorough cultivation, and the use of seed brought from districts where the weevil is not known, materially aid in protecting the crop from injury. As a result of his investigations in Texas, Secretary Wilson asserts that it is possible to produce cotton at a profit in spite of the boll weevil. That it is a grave menace to the South, however, is not to be doubted. At one experiment station the secretary found that twenty-five acres of early cotton raised twenty-three bales, while later cotton in a field of the same size yielded twelve bales, and cotton in a third field of twenty-five acres was entirely destroyed by weevil. —The World of Today.

According to the critics of Brigadier-General Leonard Wood, who are trying to prevent the Senate from confirming his nomination to be a major-general, he is an army doctor with very little military experience, who came to the front during the Spanish war through his acquaintance with President McKinley; who led his regiment of "Rough Riders" into an ambush at Santiago, from which they were rescued by the colored troops; who did what any other sanitary expert might have done in cleaning up Santiago; who inspired a magazine criticism of his superior, General Brooke, and then supplanted him as governor of Cuba; who administered the affairs of the island so extravagantly as to leave the treasury well-nigh bankrupt; who fastened the game of jai alai upon Havana by a ten-years' franchise, and received valuable gifts of silver and jewels from the gambling concern; who sent Major Rathborne to jail after an unfair trial, and who is now using his personal "pull" with the President to reach the highest rank in the army over the heads of a hundred or more of his seniors in service. —Literary Digest.

Now that the United States has won practically all that it has claimed at the hands of the Alaskan Boundary Commission, is it not time for the United States to put itself in Canada's place, and to do the generous thing by Canada? Anybody who looks at a map of southeastern Alaska and the Klondike region will see why the Canadians were so eager for a seaport on Lynn Canal or Glacier Bay. That they have tried to get such a port by asserting a claim which seems to Americans wholly without historical foundation, should no longer blind us to the fact that it is very hard for them to be shut out from the sea by so narrow a strip of American territory. What the United States was prepared to grant as the basis of a friendly international agreement years ago, it can now afford to offer without sacrifice of dignity as soon as Canadian sentiment is ready for it—the cession of a port for a Canadian outlet. No important American interest would be sacrificed by such a transfer if proper treaty provisions were made safeguarding American rights in the ceded strip of territory. There are the best reasons why the United States and Canada should be good friends. There is much to unite and little to divide the two countries. Annexation, it is true, does not enter practically into the present situation, but a close reciprocal alliance, with liberal tariff concessions, is greatly to be desired. Americans are flocking into the Canadian Northwest and Canadians by the thousand are useful and respected citizens of the American cities along our northern border. —The World of Today.

## Marriages.

**ORRICK-WENDT.**—At Croker, Mo., by Rev. J. F. Forsyth, Dr. G. W. Orrick was married to Miss Beatrice Wendt on November 15th.

**MORGAN-CHAMBES.**—At the home of the bride's grandmother, Mrs. J. S. Chambers, in Ennis, Texas, November 11, 1903, by Rev. W. Fred Galbraith, Mr. Thomas Morgan and Miss Susie Chambers, all of Ennis, Texas.

**SMITH-GRANTHAM.**—Nov. 11th, 1903, at the residence of Mr. C. P. Grantham by Rev. W. T. Walker, Mr. Samuel J. Smith and Miss Eudra Grantham, both of Robeson County, N. C.

**McIVER-RUSSELL.**—In Presbyterian Church, Gulf, N. C., Nov. 18, by Rev. W. F. Thom, Rev. Donald McIver of Wadesboro, N. C., and Miss Pauline, daughter of Mr. and Mrs. W. S. Russell.

**DAVIS-PARKER.**—Oct. 28th, 1903, at the residence of Mr. J. F. Parker, by Rev. W. T. Walker, Mr. Foster M. Davis of Lumberton, N. C., and Miss Mary J. Parker, of Robeson county, N. C.

**SINGLETARY-PRICE.**—Nov. 10th, 1903, at the residence of Mr. J. E. Price, by Rev. W. T. Walker, Mr. Walter O. Singletary of Union, S. C., and Miss Minnie Price of Robeson County, N. C.

**DEAN-CRAFT.**—At the residence of the bride's father, Major Addison Craft, in Holly Springs, Miss., November 11, 1903, by Rev. E. H. Rutherford, D. D., of Davis, Ky., assisted by the Rev. Sherwood L. Grigsby, Mr. Charles Dean and Miss Jane Rutherford Craft, both of Holly Springs, Miss.

## Deaths.

"Our beloved never die. Do not admit their non-existence. The tenderness that follows them becomes for our hope a bridge reaching out from these mortal shores toward the imperishable land."  
Charles Wagner.

**DAVIS**—In Fayetteville, N. C., Sunday morning, November 15th, 1903. Mrs. Mary A. Davis, in her 48th year. Early in life she professed faith in her Lord and joined the Presbyterian church at this place. She was a kind and devoted sister, a faithful loving and true stepmother, caring for those who had been intrusted to her care in such a loving way as to cause them to have for her that love, that only a child can have for its mother. A great portion of her life was given to Sunday school work to which work she was very devoted, and in which work she was very efficient. It was the privilege of the writer to know her well, and especially in her work in Sunday school. Well does he remember seeing the faces of the little boys and girls of her class brighten when she was seen by them coming in Sunday school. She was a faithful and good woman, ever ready to do her duty in whatever place she was called. She loved others more than self. A good woman gone but her

works will follow her. "Blessed are the dead that die in the Lord."

W. D. G.

**CHAMBERS.**—The following resolutions were adopted by the officers of the First Presbyterian Church of Ennis, Texas, November 2, 1903, on the death of William Chambers, one of the most constant, worthy and devoted members of this church.

Whereas, Mr. William Chambers having finished the work God called him to do, having fought the good fight, having kept the faith, has now been called to his reward; and

Whereas, His humble, consecrated life, his noble deeds, like his Master, "who went about doing good," will always commend the gospel of our Lord to those who knew him. Now, therefore, be it

Resolved, By the officers of the First Presbyterian Church, Ennis, Texas:

1. That we graciously bow to our Father's sovereign will and thank him for this consecrated life and the memory of such an exalted character.

2. That all our associations with this devoted brother, faithful officer, wise counsellor and cultured Christian gentleman were always of the most pleasant nature, and we hereby express our deep sense of loss in such an aggressive worker.

3. That we honor and keep his memory, imitate his virtues and dedicate ourselves more unreservedly to the cause of his Master whom he loved and worshipped.

4. That we commend his aged mother, his devoted sisters and brother to Him who is the source of all true comfort and pray that His grace may be sufficient for each one.

5. That a page in our session record book be given to his memory; that copies of these resolutions be furnished the family of the deceased, the local papers and church papers with the request for publication.

E. K. Hillyer,  
W. H. Allen,  
J. L. Clarke,  
Chas. C. Hogan,  
Committee.

**PERRY.**—Nov. 8, 1903, at her home, three miles south of Newbern, Mrs. Sara Becton Perry, after a brief illness. She had a large circle of acquaintances and friends, and was loved by all who knew her. She was a bright and cheerful companion, full of affection for her relations, generous toward her friends, deeply sympathetic with those in suffering and wise in counsel among those in sorrow. Never giving way to despondency, she fought adversity with a strong determination to rise again. Bearing trouble with fortitude, she comforted those around her with the assurance that "All things work together for good to them that love God, to them who are the called according to his purpose."

She was a devoted, self-sacrificing Christian, exemplifying those graces which enoble and beautify life. Since June 7, 1888, she was a consistent member of the Newbern Presbyterian church. Her funeral was held at the old Perry

## THE OLD RELIABLE



**Absolutely Pure.**  
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homestead, Nov. 9, 1903, and her body was laid in the family burying ground, to rest till the resurrection. She is survived by one sister, three children and eight grandchildren. "Her children arise up and call her blessed." May the God of all comfort gently lead those who mourn and wipe away their tears.

## The Household.

### Manners for Boys.

Poor fellows! How they get hectored and scolded and snubbed, and how continual is the rubbing and polishing and drilling which every member of the family feels at liberty to administer. No wonder their opposition is aroused, and they begin to feel that every man's hand is against them, when, after all, if they only in a quiet way were informed what was expected of them, and their maunliness appealed to, they would readily enough fall into line. So thought Aunt Mary, as she wrote out the following rules for a little twelve-year-old nephew, who was the light of her eyes, "if not always the joy of her heart, for though a good-natured, amiable boy in the main, he would offend against the "proprieties" frequently:

Keep step with any one you walk with.

Hat lifted in saying "Good-bye," or "How do you do?"

Hat lifted when offering a seat in a car, or in acknowledging a favor.

Always precede a lady upstairs, and ask her whether you may precede her in passing through a crowd or public place.

Let ladies pass through a door first, standing aside for them.

Let a lady pass first always, unless she asks you to precede her.

Look people straight in the face when speaking or being spoken to.

In the parlor, stand till every lady in the room is seated, also older people.

Rise if a lady comes in after you are seated, and stand till she takes a seat.

Hat off the moment you enter a street door, and when you step into a private hall or office.

Never play with knife fork or spoon.  
Use your handkerchief unobtrusively always.

In the dining room take your seat after ladies and elders.

Rise when ladies leave the room, and stand till they are out.

Eat as fast or as slowly as others, and finish the course when they do.

In passing out of a room, let the ladies pass first.

Do not look toward a bedroom door when passing. Always knock at any private room door.

Special rules for the mouth are that all noise in eating and smacking of the lips should be avoided.—Selected.

#### The Dressing Sack Woman.

By Myrtle Reed.

There is a popular delusion to the effect that household tasks require slipshod garments and unkempt hair. Let the frowsy ones contemplate the trained nurse, and in her spotless uniform with her snowy cap and apron, and her shining hair. Let the doubting ones go to a cooking school, and see a neat young woman in a blue gingham gown and a white apron, prepare an eight-course dinner, and emerge spotless from the ordeal.

The woman who puts on an apron, over her dressing sack, by that act openly proclaims that the thing would be better if it was belted in. Then why not a shirt waist? Does one ever see a trained nurse in a dressing sack, even when she does heavier work than any other woman is ever called upon to do? If a woman in the uniform of a trained nurse can do the manifold things assigned to her calling, surely the laundress and the cook do not need a dressing sack.

There is a cynical adage which runs thus: "Strangers for help, friends for advice and relatives for nothing." Few of us will be bold enough to say there is no truth in it, and the reason is not far to seek. Who should help us if not those who always see our best side? Strangers think us charming, friends admit, but pardon our fault, and relatives fight with us.

We make our houses spotless for a stranger, but friends can take us as we are. For the new acquaintance, there is purple and fine linen, while we offer our friends cold potatoes and remnants of pie. The solid silver and dainty embroideries are put away for the stranger, while one's husband, who, in a way, is a relative by marriage, eats left-overs out of nickel dishes, and contemplates a dressing sack between mouthfuls.—The Pilgrim.

## \$25 Given Away.

I will give \$25 in gold to the person sending me the best 5-inch, or less, single column advertisement, written or displayed, of Mrs. Joe Person's Remedy. All who try for the award must send in their papers to me by the 31st of January, 1904, as the contest closes on that date.

Hon. John Nichols, Hon. Josephus Daniels and Dr. T. M. Jordan, all of Raleigh, N. C., will be the committee to decide who sends in the best advertisement.

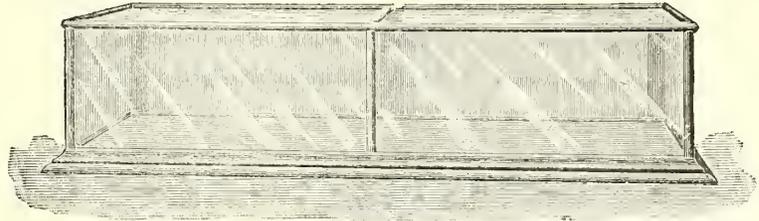
MRS. JOE PERSON,

Nov. 21, 1903

Kittrell, N. C.

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Manufacturers of Show Cases



Charlotte, - - - North Carolina.  
Write for prices.

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## OUR FALL AND WINTER

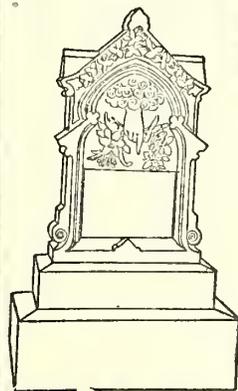
SUITS

Will protect you and keep you able at our expense. Come to see them. The styles will please you, and the prices will please you. There's nothing better than the best, and our suits are the best. Take your pick while the picking's good.

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## The Home Circle.

### My Tramp and His Prescription.

By Mrs. Helen M. Richardson

It is against my principles to feed tramps. But this one happened along just as we had left the dinner table; and, moreover, it was Sunday, an unusual day for a tramp to call. But then, poor fellow, I don't imagine he knows one day from another, I thought.

I glanced at the table. I certainly couldn't say I hadn't anything to give him, for there was plenty of food left, and John hated "warmed overs." There was a generous piece of steak, and a quarter of a pie, to say nothing of bread and vegetables. Should I say "no" to the evidently hungry man at my door, and throw the remainder of my nicely cooked dinner into the swill pail? or, like a flash the morning text settled the knotty problem, "Clothe the naked, feed the hungry, and the stranger within thy gate turn not away."

"Come in," I nodded. He was an intelligent looking fellow, and as he began his repast I noticed that his table manners had not been neglected. I hoped, rather nervously, that John's errand at a neighbor's would delay him until my self-invited guest had departed.

"Tramps are an abomination upon the face of the earth," he had asserted more than once, lately. And here was one of these "abominations" seated at his table, and partaking ravenously of the good things thereon.

How the man did eat! The steak and vegetables had vanished, the pie, well nigh, when I suddenly discovered that I had given him nothing to drink. I started quickly for the coffee pot, which was gently simmering on the back of the stove—John and I eat in the kitchen when we are alone, it's so much handier.

I had got so used to limping during the past year, that at first I was puzzled to account for the man's abrupt question: "What is the cause of your lameness, lady?"

"My—oh, rheumatism," I replied, carelessly, as I poured a cup of coffee and passed it to my guest. My oftentimes vivid imagination was fast stripping off rags and tatters, and getting at the man beneath them; and as a guest, from this time on, I addressed him.

"I have been afflicted with rheumatism, more or less, for several years," I explained, as I returned from the pantry with another pie. "The man may as well have a good square meal for once," I thought. And really, I was beginning to enjoy this novel experience: a tete-a-tete dinner with a tramp, and John—oh goodness! What if John should return in the midst of it!

I grew nervous. But my guest, now that his hunger was in a measure appeased, seemed quite composed, and, between his sips of coffee, informed me that he thought he could suggest a cure for my rheumatism.

I assured him that after being pulled into electric cars, crawling up stairs and backing down, for a year, any-

thing that promised relief, even, was worth a trial.

"It isn't everyone I'd tell of this cure," he went on, with an odd catch in his voice. "But you've given me the first dinner I've eaten for three days, and without asking any questions. It is an old Hungarian remedy and I have never known it to fail."

Two soles, one of copper and one of zinc, worn inside my shoes. It sounded like a fairy tale. But I promised to try it; mentally resolving to have the magic soles in my possession before another night.

There was something about the man despite his ragged, ill-fitting garments, that bespoke better days. The wings of my imagination were fluttering again, when he rose abruptly, and thanking me for his dinner, started to go. I, in turn, thanked him for his advice, and then the door closed between us. John turned in at the gate as the tramp passed out. Neither spoke, but John scowled as he entered the kitchen.

"I hope you didn't give that fellow anything, Mary?" His voice invited an answer. I never had told John an untruth.

"I should have thrown it away, John," I pleaded. "And, besides, how could I refuse after listening to the sermon this morning?" There was a note of triumph in my voice. John grumbled something about "tramps being outside the pale of Christianity."

"Well, John," I answered, with a laugh, "at any rate, I've got my pay in medical advice." He looked at me inquiringly.

"My day of hitching up and down stairs, and being pulled into electric cars are almost over, if the medicine works well."

This had the desired effect. John glanced out the window at the figure fast disappearing from view, and remarked that "enigmas might amuse some people, but plain English suited him well enough."

When John grows sarcastic I know that he is boiling over with curiosity, and consequently amenable to any course I may choose to pursue, which in this case, was a simple statement of the strange remedy suggested by the man to whom I had just given a dinner.

"And now," I continued, "I want you to go to Kirwin's tomorrow morning, and order a pair of soles made, one of zinc and one of copper; I'm going to give them a trial."

When John came home Monday night he brought the soles with him, and before we sat down to supper, I had them in my shoes.

"Your tramp met with an accident in the village last night," he remarked, as he drew his chair up to the table, "fell and broke his leg. Perhaps you'd like to have him brought here to be taken care of." There was satire in John's voice, and in the blue depths of his eye.

"I'll see how the rheumatism cure works first," I replied, ignoring his ridicule.

The next day I clattered round the house in high spirits. Before night I had broken the zinc sole, and the next

day the copper one snapped as I hurried down stairs to answer the door bell! At this rate, I promised to be a profitable customer at the hardware store. After purchasing a second pair, with the same result, I conceived the idea of wearing the pieces, which seemed to answer the purpose as well.

In a few days I found myself going up and down stairs nearly as well as ever I had. Magic soles they had indeed proved to me. And I also felt much better in other ways. I began to look upon that tramp as my benefactor. John's sarcastic remarks grew less frequent, and at the end of a week I think he, too, would have been willing to give the man a vote of thanks, to say nothing of a dinner, for I was skipping about with the freedom of a colt released from harness.

"Considerable faith mixed up with it!" were the words that reached my ears as I was passing along the street one day, soon after my somewhat miraculous cure, which had now become the talk of the village. But I flitted round the corner, and found myself unexpectedly confronting the man to whom I had so much reason to be grateful. I recognized him instantly, although the change in his appearance was very marked. The crutches upon which he was swinging along, came to a quick halt, and I knew that the recognition was mutual.

"I am so glad of a chance to thank you," I hastened to say. "So glad to—"

Something in the man's face caused me to leave the sentence unfinished. His dark eyes met mine for an instant and then fell, and I saw a tear roll slowly down his cheek. In a voice broken with emotion, he told me that the dinner I had given him had been his salvation.

"I had walked many miles that day," he said. "I was discouraged, hungry, desperate. Your kindness stirred memories buried long ago. I have not seen my mother for ten long years. When I left your house, it was with a firm resolve to mend my ways. Providence intervened, and rendered me helpless. I have had much time to think.

Most earnestly I have longed for a chance to unburden my heart to you, to let you know that it was your kindness that has saved me."

His face worked strangely, and I felt the tears starting to my own eyes. I tried again to express my thanks for what he in return had done for me; but he left me as abruptly as he had left my table that Sunday afternoon.

"John," I said, as we were eating supper, "I met my tramp in the village today."

"Did you invite him to dine with us Sunday?" John's voice was pleasantly quizzical. I inwardly compared it with the tone in which he had discussed those "abominations," a few weeks before.

"John, if I had refused to give that man a dinner when he stopped here a month ago, I should have committed a crime." And then I went on to relate our interview on the street that afternoon.

"I am convinced that there is, after all, a certain amount of Christianity mixed up with the tramp question," I concluded. "Hereafter, when a hungry

man asks me for food, I never shall refuse him, especially—”

“Especially if there is any possibility of his being a specialist in rheumatic troubles,” broke in John, with a laugh. —N. Y. Observer.

Never say about people what you will not say to them. Apply this rule before you say anything harsh or condemnatory. Perhaps you will still feel it to be your duty to speak, but you will probably change your phraseology. If writing letters about people, it is a good thing to stop and ask, “Would I be willing to have this letter read by the person of whom I am writing?”

Never say evil of anyone of whom you can say something good. “You can’t be caught, can you?” said a friend to another who was obeying this rule. “You will persist in seeing some good in everyone.” There is some good in everyone, and if we have to talk about persons rather than about principles or events, let us discover the good and speak about it.

Be generous and large-hearted in your soul, and you will speak generously and nobly about others. If we simply try to reform our speech, we shall not succeed. We must first purify the fountain, and then the stream will be pure. When we are filled with love and charity, we shall talk honorably of all men.

Speak in the name of the Lord Jesus Christ, that is, in his spirit, as one would speak who stands in his character and represents him. Ambassadors speak in the name of their sovereign, and they strive to say only what would be worthy of him. We do or ought to do the same. Would Christ say this? No? Then we must not say it. “He was reviled, and he reviled not again.” Even provocation did not tempt him to unkindness or bitter words. We are to talk as he talked.—Forward.

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## Our Young People.

Gibbie—A Hero.

By Lizzie C. Reid.

A grey sky hung low over the little village on the southern slopes of the Lowhters, and masses of snow-laden clouds rose on the crest of the hill. A girl came tripping over a wooden bridge spanning a linn, and stood looking along the mountain road. She was watching for something or someone, and presently a flock of sheep came in sight round the bend of the hill, the sharp bark king of a dog caught the echoes, and the shepherd's voice rang out to his too fussy collie.

"Come tae ma fit, Jock! Come in ahint!"

The girl's anxious expression lightened into a smile as the shepherd appeared at the rear of his flock—a strongly-built young man, with a dark set face, a plaid across his broad breast, and a staff in his hand. He left his flock a moment to the care of his dog, and joined the girl. It was plain they were lovers, though only an ordinary greeting passed between them. Her eyes, deep and clear as a brown sunlit pool met his questioningly, and the warmth of a strong man's love in his seemed to reassure her.

"I was weary in' for your comin', Rob. There's a wecht on my heart some way. I feel kind o' dowie and sad, as if somethin' was comin' to them I lo'e. What think you?"

"Hoots, Grizel! it's just a lassie's fancies, but I'll no' deny these are fearsome times for us Covenanted folk. I wadna mind for myself. I hae laid oot my accoonts tae leeve or dee by the cause, but when I think o' you an' your like in these days my heart gangs oot in a bitter cry—'O, Lord, how long? Will it no' repent Thee concernin' thy servants?'"

His dark handsome face took a sterner cast, and his glance swept the dark moorland, where the men of the Covenant fled from the fury of the oppressors. The girl's eyes followed his.

"The dragoons are come to the Mossans, dy'e ken, Rob?" she whispered. "They cam' yestereen. It's no' safe wi' them sae near, but the meenister is to hae the readin' i' the Buik in spite o' them."

"Ay will he, Grizel, an' we'll be there tae hear it. There's naething' like the guid Word o' oor God tae hearten up sair forfochen folk. It's true eneuch, the dragoons are near, but it's no' verra likely, wi' the snowstorm gatherin', that they'll fin' oot the Corbie Cleuch wantin' a guide; it's for nane but mountain folk. Ye'll meet me on the moor at the gloaming' the morn's nicht, an' we'll gang the gither."

"I will," she said steadily. "Our lives are in His hands, an' them that takes yours may take mine too."

He held her hand a moment in a close grip under his plaid, and then took his way up the hill after his sheep.

From a knowl behind the village a man stood watching the meeting. His hands were thrust deep into the pockets

of his corduroy jacket, his shoulders slonched, and his bonnet was low over his scowling brows. He muttered some words between his clenched teeth. He had set his heart on winning Grizel Grier to be mistress of his farm at Mossend, but she eluded all his attempts to woo her, and he was beginning to guess why. It was for love of that big black-browed chiel, Rob Scott, the laird's shepherd, with nothing but a shieling on the moor to offer her. And Walter Grier, her father, would look with more favor on her marriage with him than with an uncovenanted man like Mackay of Mossend, sung farmer though he was. But Mossend had sworn to compass his purpose, and bring Grizel home if it should be over the dead bodies of her father and her lover. A scheme was shaping in his mind, which the troubled times in which they lived made eay of accomplishment.

There was another watcher on the haugh that morning, an apparently insignificant one. Among the red berries of a gnarled old thorn sat a small boy, his bare, brown ankles twisted round its trunk. His sharp grey eyes shifted from the man on the hill to the lovers down below. Grizel's father had found him one snowy night left by some tramps at the barn door, and had brought him up in a stern path of duty, sorely against Gibbie's grain, but he found alleviations in scampering over the moor after the sheep, and keeping an eye on the doings of the village generally. He loved Grizel Grier with all the intensity of his lonely, wild nature, and the intuition of love led him straight to the key of the situation. He guessed the darger threatening her.

As soon as Mackay took his way over the hill homeward Gibbie slipped down, and turning a few somersaults to relax his stiffened limbs, skipped away to Grier's farm of Gardenbraes. At the door of the long white cottage, with the overhanging thatch of ling, brightened by vivid clumps of moss, stood the master of the farm. The glow of a peat fire within showed his uncommon height and broad build. Gibbie slunk round the shelter of a rail dyke and into the byre. He had no mind to meet the stern eye of his benefactor just yet. A question in the Carritch and a psalm for that evening lay heavy on his soul. He squatted down in a corner of the byre to catch the light from a grating, and, with the steamy breath of the cows around him, and their mild eyes gazing at him, he set himself to his task. From a niche where he left his scanty property—a whistle, a coil of rope, some fishing bait—he took a Bible and a Catechism and spread them open on his knee. "What are the decrees of God?" he asked, snapping his fingers at a black heifer that lowed dubiously in answer. "The decrees of God are His eternal purpose, whereby for His own glory, he hath foreordained whatsoever cometh to pass. What are ye glowerin' at ye muckel sump? D'e ye no' ken what's the meaning o't? I'm no' richt shair myself' but I'm thinkin' it's a wey o' sayin' that im that's aboon has it a' laid oot for us. Eh, peety mel I canna get it intil my heid ava. I'll hae a try at the Psawm. 'The Lord's

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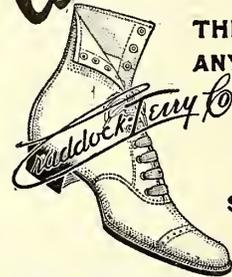
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my Shepherd I shall not want.' I ken fine what that means," he went on in a toneless chant. " 'Yea though I walk through the valley.' Eh, that's a fearsome bit!"

"Gibbie, whaur are ye? Come ben to the Buik," said a soft voice, and Gibbie relaxed his studies and started up.

The farmer sat at a table in the single nook, with Grizel beside him and the household around. He read in deep, reverent tones the psalm of the hill folk—"I will lift up mine eyes unto the hills from whence cometh my help." When the long prayer was over, Gibbie got through his question, with the help of an encouraging smile and surreptitious word from Grizel

"He's a sair, witless chiel; he'll ne'er be worth his saut," said Walter Grier, shaking his head.

"Give him time, father," said Grizel gently. "There's mair in him than ye think. He'll get wit wi' the New Year.

"Maybe so," her father answered dubiously. Gibbie overheard the colloquy, and slunk up to his bed in the loft with a downcast heart. He had a disconcerting conviction that Gardenbraes was in the right.

Next evening there was a change—silence and absence of busy life round the farm of Gardenbaes. Snowflakes fell silently though the leaden gloom, and the December wind curled the surface of a lonely mountain tarn beneath the hill.

No sound broke the silence except the bleating of the sheep, the woeop of the moor fowl or the gurgle of a burn in the depths of the ravine, till, presently on the breeze came a strain of soft wailing music. In a gorge, shut in by rocks with a narrow opening, shrouded by furze and tall bracken, stood an old man, with long white hair streaming from under a skull-cap. He was reading the lines of a psalm, and the notes of a quaint old tune rose and fell, its shakes and quavers catching the echoes of the hill.

"God is our refuge and our strength," they sang softly, but with the fervor and intensity of men and women who have counted the cost of their faith.

Grizel and Rob Scott stood side by side. Her sweet flower-like face was framed in a tartan plaid. The snow flakes resting on it gave her the effect of a Christmas picture. Curls strayed, wind-blown, over her fair brow, uplifted to the darkening sky. As the psalm ended her eyes and her lover's met in a gaze of mutual hope and trust. They knelt, hand in hand, through the minister's prayer. A lad posted on a height overlooking the heath was taking Gibbie's place as sentinel. It was usually his welcome task, but he had been missing that night. Some instinct of love kept him on the alert. He scented danger, and he was thinking out a plan for circumventing the enemy.

He strolled up the hill in search of events. An owl hooted, a wild cat screamed from the snow-wreathed pines, and the grey, ghostly scour loomed out of the gloom, but Gibbie feared nothing; the hill and moorland were his home. As he reached the kowl above Mossend he caught sight of two figures apparently deep in colloquy. Creeping stealthily

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to the shelter of a clump of gorse, he crouched down near them. A beam from a window glinted on the handle of a sheathed sword by the side of one, and Gibbie knew him as one of the dragoons that had come to harry the men of the Covenant. By the slouched shoulders and down-bent head of the other he recognized Mackay of Mossend. Gibbie's heart was in his mouth. He listened eagerly.

"I canna say that I bear them ill-will in the main," Mossend was saying in a surly tone. "They're my neebors, ye ken, an' it disna become me to hairm them, but I hae a corbie to pluck wi' yin o' them, an' to be even wi' him I'd stop at naethin'."

"We shall make it worth your while, said a soft Southern tongue. "Lead to this nest of moor birds, and let us get away from these forsaken wiids. You will be no loser, and none need be the wiser. The king knows how to reward his faithful subjects."

There was a long silence. Mossend dug his staff savagely into the turf, raising it in divots. Gibbie strained eyes and ears.

"There's one condection I would make," he said at last. "Ye ken it's a maitter o' a lass—her faither's o' the hill folk an' her sweetheart tae. Noo, it's him I hae the grudge against, but the lassie, if I'm no' mista'en, will be at the gatherin' tae, and I'd be sweir tae hairm a hair o' her bonnieheid. I want her mysel', ye ken."

"And you shall have her," said the other easily. "Guide us to the spot, and when we have them hemmed in we'll see that the girl comes to no hurt. You shall have both her and the reward."

Another silence. The soldier shifted his feet impatiently. Then Mackay spoke again.

"So be it," he said. "I'll meet ye within the hoor at the edge o' the pine wood, an' guide ye there. Their prayers are gey lang an' dreich. We'll hae time tae win in on them before they're by wi't."

Gibbie balled his brown fists and clenched his teeth as the soldier strolled away, and Mossend went back to the farm. The work of the day was over, and there were no more signs of life than at Gardenbraes, though for a different reason. Gibbie knew every farmstead in the district, and was a privileged visitor.

He glided round by the back yard. A sudden inspiration had come to him, and there was no time to lose. At the rear was a disused well, now dry, and covered with a plank. Gibbie dragged the plank aside, and rushed back to the house. His black thatch of hair stood on end with excitement and his eyes sparkled.

Mossend, equipped in stout leggings, his gun on his shoulder, was at the door.

"Eh, maister, maister, haste ye, haste ye!" cried Gibbie. "There's a wullcat an' a whutterit gaed down the gither by the auld well. Come awa' wi' yir gun an shoot them!"

The instinct of sport was strong in Mossend. He ran after Gibbie's beckoning finger. The snow drifted blindingly in his eyes, he stumbled on the edge of the gaping well, uttered a cry, and flopped in. Gibbie drew the plank

across, leaving a breathing space. He put his mouth to it, and shouted down, "It's a gey graun' ploy, Mossen'. Ye're Joseph the noo. Ye can bide till the Meedianites come by." Which showed that Gardenbraes had not quite wasted his pains over Gibbie's Scriptural training.

A smothered growl answered him. He fled, whistling, down the brae to the pine wood. When he reached the dark trees he caught sight of moving figures, and with a beating but brave heart he stepped forward.

"Mackay o' Mossend has had a sair doon-come in his ain yaird, but gin ye'll lippen yersels tae me, I ken the road fine, an' I'll guide ye."

The soldier looked suspiciously at him.

"If I thought Mackay was playing us false— But, if he has met with an accident, you're sure you know the way, lad?"

"Shair as daith," Gibbie answered.

He led them in a contrary direction from the conventicle, trotting ahead with swift-footed confidence through the snow that dazzled them. They followed undoubtingly to the edge of a morass.

"Haste ye, haste ye! They'll win awa' gin ye dinna gang faster, ye muckle loons!" he cried, waving his arms wildly and skipping over the hags. The dragoons hastened after him. The treacherous bog yielded at their heavy tread, they slipped and floundered, clutching at tufts of heather, and struggling for a footing, but Gibbie led them deeper and deeper in, with peals of eldritch laughter in answer to their vengeful curses. When he had got them well into the morass he fled across to the dry ground, and snapped his fingers at the dim, floundering figures.

"Fare ye weel, ye murderin' crew," he houted. "He can bide there till the corbies pick yer banes. I'm no' scar't for ye, were ye the diel or Clavers himsel'."

A shot sped over the moss in answer.

Next morning Gibbie did not appear, and when Grizel went to the loft to seek him she found him spent from loss of blood, and moaning in pain. The shot had penetrated his left lung, and, like the wild creature of the woods that he was, he had crept to his lair.

He told the story, mustering enough strength to chuckle at the recollection.

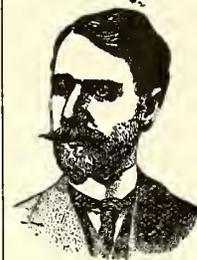
"Ma word! Ye shud ha' seen them sprauchlin' an' sweirin' an' gruppinn' the heather. Gin they're yince oot they'll no' be in haste to come back. Dinna greet, Grizel. I'm a witless chiel—I wad ne'er be worth ma saut, the maister kens that. But ye said I'd get wit wi' the New Year."

Grizel went for her father, and he knelt in prayer by Gibbie's bed. It was plain he was beyond the leech's skill, even if there had been one at hand. The gentle touch of Death was on his young brow.

"It's jist yin o' the decrees, maister, ye ken," he murmured. "Whereby for His ain glory." It was sweir tae get, but I ken it fine the noo, an' the meanin' o't an' a'. 'The valley o' the shadow.' I'm near haun' at, Gardenbraes,

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but I'm no' feart. Ye tell't me He was near by."

Tears streamed down Walter Grier's weather-beaten face, and Grizel shook with sobs.

"Lad, lad," said the old man, "forgi'e my hasty words. Whae am I tae leemit the Lord? He has made ye the means o' savin' the lives o' his folk. Gaid look on us! We're sinners a'! Ye're wiunnin in the dew o' yer youth, Gibbie."

And, with a well-pleased smile, Gibbie lay back in Grizel's arms and—won in.

With the Revolution peaceful times and freedom of conscience came to the hills. Rob Scott and his wife Grizel put up a stone in the kirkyard:—

Gibbie, aged 10.

December 31st, 1685.

"He gave his life for his friends.

"And the streets of the city shall be full of boys and girls playing in the streets thereof."

—The Irish Presbyterian.

**A Field-Mouse and Her Babies.**

Last week, as I was walking through a piece of woodland, I found a family of white-footed mice in an old cat-bird's nest in a tangle of greenbriers. The nest was roofed over with cedar bark, and I suspected that it might have a tenant, so I shook the bushes gently, and out of a small round hole in the side a little, sharp-pointed, whiskered head was poked, and a pair of large black eyes seemed to inquire what all the disturbance was about. I answered by shaking the briers a little more, and now the head was followed by the whole body of a very graceful mouse, who took a seat among the twigs near the nest, and calmly washed her face with her front paws. Her upper parts were yellowish brown, being brightest along the sides, but underneath, even to the tips of her delicate toes, she was pure white. Her tail, which was long and silky, hung straight down. She seemed in no hurry to leave the place, but when I attempted to advance, she ran lightly down, and disappeared among the dead leaves. I put the tip of my finger into the round hole in the nest, and I felt something jump. I made the opening a little larger, and took out four small blind mice, whose upper parts were lead gray, and whose under parts were white like their mother's. Very often, however, a white-footed mouse will not let one get so close a view of her babies. I have often known the mother to dash out of the nest with all her young ones clinging to her nipples, and disappear before I had time to count them.—November Woman's Home Companion.



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## Our Little Folks.

### Children's Letters.

Nantahala, N. C., Nov. 7th, 1903.

Dear Standard:

This is my first letter. I live in North Carolina where the great western mountains are packed together some higher than others, standing in all their sublimity and grandeur, seemingly trying to make beautiful everything awful and dreadful that lies almost under their feet. I have been to the tops of many peaks where it seems I get farther away from the earth and nearer heaven and standing on these peaks with no one near except my companion it is the sweetest place for meditation in all the world, a place where one can get away from all the cares of earth and look upwards seemingly piercing through the either blue on and on until the mind of a little girl like me reaches the doors of the great city, the eternal abode of some of my dearest friends. I love the mountains although I have only been removed from the city to this place for three years, yet there is something fascinating and charming in mountain life. Here you find the purest people, physically, on the face of the whole earth. Their hearts are tender, their highest ambition being to alleviate the sufferings of mankind, to soothe his troubles, heal his wounds and make them happier.

While I read the Presbyterian Standard I belong to the Missionary Baptist Church, but I don't think belonging to churches (though I will admit that it is the duty of every Christian to be a devoted church member) will save any one unless they are truly Christians. I love to read the Standard, especially the short stories. I read a beautiful letter recently from Miss Mable Horton. I know her and she is not only a member of the Church but oh, so good! so pure. Her letter was so interesting, too. I have only had the advantage of a few years at school in a city and it does my heart good to read letters written by those who have had the fortune to attend school. I suppose as this is my first letter I had better close. Thanking Miss Sally Kelly and Miss Bell for their kindness in favoring me every week with the Presbyterian Standard.

Your Friend,  
Effie May Ingle.

Maxton, N. C., Nov. 12, 1903.

Dear Mrs. McKelway:

I hope you are well. I have been wanting to write you a letter ever since Suck-my-Thumb put on the wrong trousers. Little girls like new clothes as well as little boys, but never get on the wrong clothes. I was eight years old Sunday. I think I'm kept right busy going to school and nursing three doll babies. I have two little kittens to feed, and jumping the rope. Sometimes I play school teacher and stand them up in a chair. They are very quiet, they never give me any trouble. I do all the talking. I love to walk in the woods these days, the trees are so pretty with their red and yellow leaves. A

crowd of us little girls went out one afternoon to gather hickory nuts. It was fine fun. We found some hog apples and wee found a turtle. The boys climbed the trees and shook the hickory nuts down. I have read fairy tales and Uncle Remus and Lord Fauntleroy and have just read Children's Shakespeare.

Your little friend,  
Maud F. McRae.

Charlotte, N. C., Nov. 18th, 1903.

Dear Standard:

We are two little friends. We go to the same school. We are deskmates and love to go to school. We study third and second reader and are in the same arithmetic class. We play hide and seek and lots of other things. Our school teacher's name is Miss Laura Pegram. Thanksgiving is nearly here and Christmas is coming and we expect to have a jolly time. We want to go to see each other Christmas. One of us is eight years old today and the other will be eight the second day of December. We will close by asking a Bible question. Where is darling found in the Bible.

Your little friends,  
Bennie Hill Garrison,  
Laura Ida Price.

### The Cake That Prissy Made.

"I am going to make a cape and take it over to the new minister's wife today," said Mrs. Wood. "I am sure she won't have had time to cook much until she's settled down. And it's likely she'll have a strange minister or two to tea tomorrow, since that Convention is being held over at Exbridge."

"May I help make the cake, mother?" asked Prissy.

"Of course you may, girlie. If it wasn't for the minister's wife I'd let you make it all by yourself."

For ten-year-old Prissy was a famous little cook and very proud of the fact.

But just after dinner that day word came that Aunt Janetta Wood, over at Exbridge, had had another "spell." Mr. and Mrs. Wood hastily got ready and drove away, leaving Prissy in charge, with many directions and warnings.

When Prissy was left alone she remembered about the cake that was to have been made for the new minister's wife. Mrs. Wood had forgotten all about it.

"But I'll make it," said Prissy, resolutely. "I know I can make it good, and I'll take such pains."

So Prissy went to work in a housewifely fashion, tying a big frilled apron about her and looking as wise as a baker's dozen of little cooks. Very carefully indeed did she mix and measure and stir. Then came the baking, and Prissy hovered over the range until her jolly little round face was as red as one of the big peonies in the garden outside. But she felt repaid for all her trouble and worry when the cake came out of the oven light and puffy as golden foam.

"Now for the icing," said Prissy triumphantly, "and after tea I'll put it in the long basket and take it up to the manse."

By this time Prissy was a little tired, so she rather hurriedly beat up the con-

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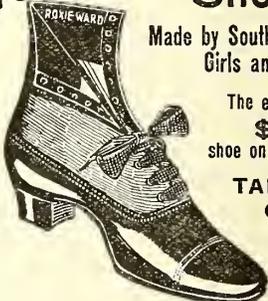
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fectioner's sugar for the icing and didn't even scrape out the bowl for her own sweet tooth, as she usually did.

After tea, when the icing on the cake was beautifully smooth and firm, Prissy dressed herself in her second-best blue-plaid gingham and started out to carry her gift to the manse, leaving Brother Ted in charge of home affairs.

She was not sure just where the manse was. The Wood family had been living in River Valley only two months themselves, and Prissy had never been up to the Exbridge road before and had not yet seen the new minister's wife. When she had walked about a mile she met the little boy who sat at the desk next to hers in school, and Prissy very politely asked him to direct her on to the manse. And the little boy who sat at the next desk answered, just as politely, that she must take the next turn to the right, and the third house from the corner on the left hand side was the manse.

Prissy followed these directions and her nose, and soon found herself on the manse veranda. She rang the bell, asked the trim maid for Mrs. Stanley, and was whisked into the sitting-room, where a very pretty lady with brown eyes was arranging some books.

"Please'm," said Prissy, feeling horribly shy all at once, "please'm, I've brought you a cake—mother thought you might like it—because you've been so busy moving in."

The lady's eyes twinkled pleasantly.

"Sit down, dear," she said. "And so your mother has sent me a cake. It is very sweet and thoughtful of her. I haven't a bit in the house and I have been very much rushed. Now, which of my kind neighbors is this nice mother of yours? And you'll tell me your own name, too, won't you?"

"Mother is Mrs. Chester Wood," said Prissy, "and my name is Priscilla Marian Wood. But everybody calls me Prissy. Mother meant to make this cake for you herself. But she had to go to see Aunt Janetta after dinner. Aunt Janetta takes spells, you know—and so I made it by myself. I hope you'll like it, although, of course, it isn't as good as mother could make."

Prissy had not noticed the surprised expression which came over her hearer's face when she told her name. When the latter spoke there was a queer little tremor in her voice.

"It was very kind of your mother and very sweet of you. I—I—didn't expect it. Your cake looks so tempting that I am sure it is good, and I'm going to get a knife and sample it right away. I haven't had any for over a week, you see."

She got a knife and cut a generous slice of the cake. She offered it to Prissy, but Prissy declined politely. She was not sure whether it would be good manners to bring a cake to the minister's wife and then help to eat it. So her hostess took a big, brave bite of the slice herself. Then a queer look came over her face and she got up and whisked out of the room without a word. When she came back her face was very red, but she ate up the rest of the slice and told Prissy that it was delicious. She did

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not eat the icing. She left that lying on her plate.

She asked Prissy a great many questions about her mother and herself, and when Prissy went away she told her that she would come over the very next day and see her mother. Of course Prissy said politely that they would be very glad to see her, but in her secret heart she did think it odd that the minister's wife should go visiting on Sunday.

She was at Sunday school the next day when the visitor came.

"Marian!" said Mrs. Wood in amazement.

"You expected me, didn't you?" said her caller. "I told Prissy I would come today. I couldn't wait until Monday. It was so good of you to think of me and of send me that cake, Julia. I understood it to mean that you wished to be friends again and were willing to forget that foolish quarrel of ours which I have so deeply repented."

Mrs. Wood knew there was a mistake somewhere, but it didn't matter. She held out her hands warmly to Marian and they kissed each other tenderly.

When Prissy came home her mother told her that the new minister's wife had never received the cake which had been so painstakingly made for her. Whether it was Prissy's mistake or the mistake of the little boy who sat at the next desk, I don't know, and nobody else knows. The manse was the third house on the right hand side. The house on the left hand side had just been rented for the summer by Mr. and Mrs. Stanleigh. And Mrs. Stanleigh had been Priscilla Marian Gray before her marriage.

"We were very dear friends, Prissy," said Mrs. Wood. "You were named for her. But we had a foolish, bitter quarrel some years ago, and have been estranged ever since. I missed her greatly, but our pride has kept us from seeking a reconciliation. We have forgiven each other now, and all is well again, thanks to you, you blessed little blunderer."

But there are three things about this story that three people never knew:

Mrs. Stanley, the new minister's wife, never knew how narrowly she missed having a cake for her first Sunday tea.

Mrs. Stanleigh, of the third house on the left hand side, never knew that the cake she received was meant for somebody else.

And Prissy never knew that she had iced that cake with saleratus!—L. M. Montgomery in Exchange.

### The Children of a King.

One cold, wet day our city missionary climbed the steps of a house he had not visited before. He had heard of some little ones up in the garret-room and his visit was for them. The steps were very steep and very dark, and the missionary had to fumble about for the handle of the door. He knocked, but there was no answer, so he opened the creaking door and walked in.

"Oh, please don't make such a noise, sir," said a sweet little voice, "you'll wake the prince."

You may imagine how astonished the

visitor was to hear of a prince in that half-lighted, bare room. Presently he saw through the dim light a little wooden cradle, with a poor skin-and-bones baby in it, and at the foot of it a girl about six years old anxiously rocking it to and fro.

"You see, the prince is very hungry," she said, "an' ef he wakes up he'll holler orful."

"Are you hungry, too my child?" asked the missionary.

"Yes, of course; but I'm big, you see, an' kin wait. The prince don't know 'bout mammy comin' home 'fore dark an' bringin' a loaf."

The gentleman brought out of his overcoat pocket a couple of sandwiches intended for his own lunch, and gave them to the brave little sister; and while she devoured one he asked her why she called the baby by such a strange name.

"Oh, that's a little play mamma taught me," said the child, with a smile, "to keep me from thinkin about being cold and hungry. She tells me stories at night 'bout kings and queens, and then I play the queen's out drivin', an, me an' baby are livin' in a big, warm house an' havin' sausage every day for breakfast. It helps a lot."

"Well, my dear little princess," said the missionary, "you and baby are in truth children of the heavenly King, and he has sent me today to see about you. There is a nice, warm house not very far from here, just opened today, where you and the prince can stay all the day while your mother is at work. You'll get bread and milk there every day, and sausages, too, sometimes."

"Is it the palace?" asked the little girl, her eyes shining.

"They call it 'The Nursery,'" answered the gentleman, "but it belongs to our heavenly Father, and he has sent me to tell you about it."

Just try to think what it was to those cold and hungry children to be taken to this warm, comfortable place every day, to be clothed and fed and taken care of! The baby got fat and merry, and was always called "The Prince," but the brave little sister never forgot that the King had sent them all these beautiful things.—Our Young Folks.

### Patty Temple's Sweetning.

It was Saturday morning and raining. Did you ever hear of anything so dreadful? Patty Temple thought that she never had; for her cousin Grace had promised to spend the day with her if it did not rain, and they had planned so many things to play. Patty's mamma had promised them a tea party out in the grape arbor, and now the naughty rain had spoiled it all. Patty drummed on the window, kicked at the footstool, and was so cross and ugly that at last mamma said:

"Patty, you may take your chair and sit out in the woodshed until you think you can bring in a sweeter temper. We are tired of such a sour little girl."

Patty went out in the woodshed, where she and Grace had planned to arrange two houses and play "come to see." It made her temper worse just to think about it. So she sat down, deter-

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mined to pout all day long. There were barrels and boxes all along one side of the wood house, and Patty had been told that she must never climb on them; but, after she had pouted awhile, something seemed to whisper to her: "Patty, why don't you climb on that barrel in the center and play that you are a queen on her throne? It will be such a nice play; and you have been so disappointed and mistreated, poor child!"

Patty sprang up willfully, and climbed up on the barrel. She was soon playing gayly, making believe that she was a queen and that all the barrels and boxes were her subjects, when all at once it went the floor of her throue, and down; down went Patty right into the barrel of molasses. The barrel was almost full, and, when Patty's feet touched the bottom the molasses came up under her plump chin.

Her mamma came running when she heard the pitiful cries, and lifted a very sticky, tearful little girl out of the barrel. The pretty blue dress was ruined and there was a great scratch across one of her cheeks.

All of the family joined in pitying and petting her, never once asking how she happened to be on the barrel; but at night, when mamma was tucking her up in bed, Patty threw both arms around her neck, and said penitently: "Mamma, if I had not disobeyed you, I would not have fallen into the barrel. I'm so sorry I disobeyed you; but mamma, I b'lieve I've surely sweetened my temper for a whole year."—Household.

**His Trousers Material.**

He was a proud little fellow as he strutted around in a new pair of trousers that his mother had made for him, and very important he looked as he squared himself in front of his best friend, the corner groceryman, and said: "I bet you can't guess what my trousers are made of?"

"Of broadcloth?" asked the groceryman.

"Nope," replied the little fellow.

"Of corduroy, then?" ventured the groceryman.

"Nope."

"Of jeans?"

"Nope."

"Well, what are they made of, then?"

"Of papa's old ones," triumphantly replied the happy little fellow.—Epworth Herald.

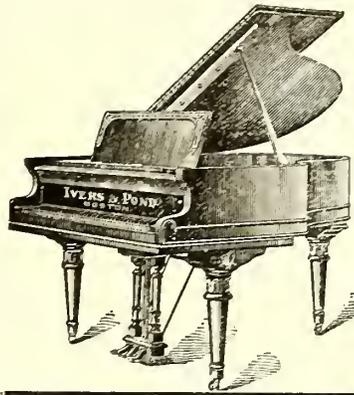
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Too much cannot be said as to our line of Carpets, Druggets, Rugs and Matting. Best quality; all grades; lowest prices. Write for samples. Return your choice with diagram of your room; we do the rest.

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Pianos, Organs, Carpets, Matting.

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(LEGAL RESERVE)

Home Office : Greensboro, N. C.

**Guaranty Capital, . . . . \$100,000.00.**

(Deposited with the Insurance Commissioner of North Carolina.)

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**HAS CASH AND LOAN VALUES.**

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2. Is the most attractive policy issued.
3. Contains every essential idea in Life Insurance.
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7. Is secured by a cash guaranty capital of \$100,000.00 deposited with the Insurance Commissioner of North Carolina.

J. VAN LINDLEY, President.

GEO. A. GRIMSLEY, Secretary.

R. E. FOSTER, Actuary.

Clippings.

Female Lawyer—How old are you?  
Female Witness—You know as well as I do that I'm a week younger than you are, but if necessary— Female Lawyer, hastily,—Never mind; it isn't necessary.

While waiting in the reception room for the hostess some visitors were entertained by that lady's four-year-old daughter. One of the callers remarked to the other: "She is not very p-r-e-t-t-y." "No," instantly replied the child, "I am not very p-r-e-t-t-y, but I am very s-m-a-r-t."—Kansas City Star.

The minister called at a certain West Philadelphia home just after he had come to his new pastorate. The omnipresent boy was present long before his mother came down stairs to greet the dominie. Trying to be cordial, the minister said: "How old are you, my little man?" "I'm five at home, six in school, and three on the cars, sir," was the delightful reply.

A Chinaman was recently executed in his native country for having killed his father, and with him they executed his schoolmaster for not having taught him better morals. One would think this would have a tendency to make school teaching unpopular.—Four Track News.

Johnny's father was a physician, and his uncle a medical student. Johnny drank in their long words with a thirst for more. When his teacher, before whom he wished to shine, asked him to name some important parts of the body, Johnny smiled radiantly. "You don't mean legs or arms or heads," said Johnny, eagerly, "I know you don't, Miss Brown. You mean what father and Uncle Jim talked about—the interior and the exterior and the back terior."

Jenkins: "Then you mean to tell me I have told a lie?" Chambers: "Well, no; I don't wish to be quite so rude as that, but I will say this—you'd make a very good weather prophet."—Chicago Journal.

An old farmer who had never been in a train before, was, after much persuasion, got to enter one. All went well until a tunnel was reached, when the company was startled by the old farmer exclaiming: "I knew something would happen; was sure of it. I've gane stane blind."

Out of town Visitor at the Horse Show: "I never in one place in my life saw so many really beautiful girls, or, or—" Baltimorean (throwing a chest): "Certainly Miss, we pride ourself on—" Out of town Visitor (continuing musingly): "Or so many homely men."—Baltimore American.

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**At New York Prices.**  
Big stock on hand. Write for description and quotations on all kinds of school supplies and furniture.

CHAS. J. PARKER,  
Raleigh, N. C.

SEABOARD  
AIR LINE RAILWAY.

In Effect November 23rd, 1902

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DOUBLE DAILY SERVICE Between New York

Tampa, Atlanta, New Orleans and points

SOUTH and WEST.

SOUTHWARD.

	Daily No. 31.	Daily No. 27.
Lv New York, P. R. R.....	12 55 p m	12 10 a m
Lv Philadelphia, ".....	3 29 p m	7 20 a m
Lv Baltimore, ".....	5 45 p m	9 34 a m
Lv Washington, W. S. Ry..	7 00 p m	10 41 a m
Lv Richmond, S. A. L. Ry..	10 37 p m	2 15 p m
Lv Petersburg, ".....	11 20 p m	2 53 p m
Lv Norfolk, ".....	1 55 a m	5 18 p m
Lv Henderson, ".....	2 28 a m	5 41 p m
Lv Raleigh, ".....	4 15 a m	6 58 p m
Lv Southern Pines ".....	6 16 a m	8 50 p m
Lv Hamlet, ".....	7 35 a m	.....
Lv Columbia, ".....	10 25 a m	12 20 a m
Ar Savannah, ".....	2 35 p m	4 55 a m
Ar Jacksonville, ".....	7 00 p m	9 15 a m
Ar Tampa, ".....	6 45 a m	6 00 p m
.....	No. 33.	No. 41.
Lv New York, N. Y. P. & N.	+ 7 55 a m	8 55 p m
Lv Philadelphia, ".....	10 16 a m	11 21 p m
Lv New York, O. D. S. S. Co.	+ 8 00 p m	.....
Lv Baltimore, B. S. P. Co.	.....	+ 6 30 p m
Lv Wash'ton, N. & W. S. B.	.....	80 p m
Lv Portsmouth, S. A. L. Ry	9 05 p m	9 25 a m
Lv Weldon, ".....	11 45 p m	11 55 a m
Lv Norfolk, ".....	1 55 a m	1 35 p m
Lv Henderson, ".....	2 28 a m	2 02 p m
Lv Raleigh, ".....	4 15 a m	3 45 p m
Lv Southern Pines ".....	6 16 a m	6 18 p m
Lv Hamlet, ".....	7 40 a m	9 45 p m
Lv Wilmington ".....	.....	3 20 p m
Ar Charlotte, ".....	10 38 a m	10 32 p m
Lv Chester, ".....	10 30 a m	12 5 a m
Lv Greenwood, ".....	12 37 p m	3 25 a m
Lv Athens, ".....	2 52 p m	5 58 a m
Ar Atlanta, ".....	4 00 p m	7 35 a m
Ar Augusta, C. & W C.....	5 40 p m	.....
Ar Macon, C of Ga.....	7 20 p m	11 35 a m
Ar Montgomery, A. & W. P.	9 20 p m	6 25 p m
Ar Mobile, L. & N.....	2 55 a m	.....
Ar New Orleans, L. & N.....	7 25 a m	.....
Ar Nashville, N. C. & St. L.	1 30 a m	6 55 p m
Ar Memphis, ".....	4 15 p m	8 20 a m

NORTHWARD.

	Daily No. 32.	Daily No. 38.
Lv Memphis, N C & St L.....	12 45 n 'n	8 00 p m
Lv Nashville, ".....	9 30 p m	9 30 a m
Lv New Orleans, L & N.....	8 10 p m	.....
Lv Mobile, ".....	12 40 a m	.....
Lv Montgomery, A & W P.	6 45 a m	1 00 p m
Lv Macon, C of Ga.....	8 00 a m	4 20 p m
Lv Augusta, C & W C.....	10 05 a m	.....
Lv Atlanta, I S A L Ry.....	12 00 n 'n	8 00 p m
Ar Athens, ".....	2 57 p m	11 23 p m
Ar Greenwood, ".....	5 15 p m	1 58 a m
Ar Chester, ".....	7 17 p m	4 15 a m
Lv Charlotte, ".....	7 27 p m	5 01 p m
Lv Wilmington ".....	3 20 p m	.....
Lv Hamlet, ".....	10 40 p m	7 50 a m
Lv Southern Pines ".....	11 33 p m	8 44 a m
Lv Raleigh, ".....	1 35 a m	11 15 a m
Lv Henderson, ".....	3 05 a m	12 50 p m
Lv Norfolk, ".....	3 50 a m	1 45 p m
Lv Weldon, ".....	5 00 a m	3 00 p m
Ar Portsmouth, ".....	7 15 a m	5 35 p m
Ar Washington, N & W S B	.....	6 55 a m
Ar Baltimore, B S P Co.....	.....	+ 6 30 a m
Ar New York, O D S S Co.....	.....	+ 5 00 p m
Ar Philadelphia, N Y P & N	+ 5 46 p m	5 10 a m
Ar New York, ".....	8 15 p m	8 00 a m
.....	No. 34.	No. 66.
Lv Tampa, S A L Ry.....	8 00 p m	8 00 p m
Lv Jacksonville, ".....	9 30 a m	7 50 a m
Lv Savannah, ".....	1 40 p m	12 10 p m
Lv Columbia, ".....	7 05 p m	5 30 a m
Lv Hamlet, ".....	10 40 p m	8 40 a m
Lv Southern Pines ".....	11 33 p m	9 36 a m
Lv Raleigh, ".....	1 35 a m	11 50 a m
Lv Henderson, ".....	3 05 a m	1 10 p m
Lv Norfolk, ".....	3 45 a m	1 55 p m
Lv Petersburg, ".....	5 58 a m	4 07 p m
Ar Richmond, ".....	6 35 a m	4 55 p m
Ar Washington, W S Ry....	10 10 a m	8 36 p m
Ar Baltimore, P R R.....	11 25 a m	11 25 p m
Ar Philadelphia, P R R.....	1 36 p m	2 56 a m
Ar New York, P R R.....	4 13 p m	6 30 a m

M. L. HERMAN, C. T. A.,  
Charlotte, N. C.

Winter Tourist Rates via Southern Ry.

The Southern Railway announces that they will sell daily until April 30th, Winter Tourist Tickets with final limit May 31st, 1904. The following rates will apply from Charlotte, N. C., to points named. Approximately low rates to other resorts.

Tate Springs, Tenn.,	\$10.00
Austin, Texas,	54.50
De Land, Florida,	30.70
Deming, New Mexico,	76.25
El Paso, Texas,	73.10
Fort Pierce,	38.50
Gainesville, Florida,	28.25
Galveston, Texas,	49.75
Houston, Texas,	47.75
Jacksonville, Florida,	24.00
Miami, Florida,	46.00
Palm Beach, Florida,	42.50
St. Augustine, Florida,	26.50
San Antonio, Texas,	56.10
Tampa, Florida,	36.60
Thomasville, Georgia,	22.70

Approximately low rates from other points. For further information call on your depot agent or write to

S. H. HARDWICK, G. P. A.,  
Washington, D. C. R. L. VERNON, T. P. A.,  
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T. P. A., D. P. A.,  
Charlotte, N. C. Asheville, N. C.  
No trouble to answer questions.

Atlantic & N. C. R. R.

Time table in effect November 19, 1902.

Eastbound Trains.	Passenger Daily.	Passenger Daily.
Leave Goldsboro.....	3:30 p m	8:00 a m
Leave Kinston.....	4:22 p m	8:48 a m
Leave New Bern.....	5:50 p m	10:10 a m
Arrive Morehead City.....	7:15 p m	.....
Westbound Trains.	Passenger Daily.	Passenger Daily.
Leave Morehead City.....	7:05 a m	.....
Leave New Bern.....	9:00 a m	.....
Leave Kinston.....	10:12 a m	.....
Arrive Goldsboro.....	11:15 a m	.....

Carolina and Northwestern Railway.

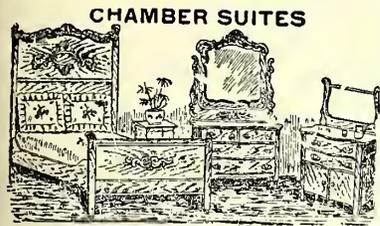
TIME CARD.

BLOWING ROCK ROUTE.

Effective November 24th, 1901.

NORTHBOUND	PASSENGER	MIXED
Chester, Leave	6 25 a m	8 50 a m
Yorkville, ".....	7 30 a m	10 48 a m
Gastonia, ".....	9 05 a m	1 20 p m
Lincolnton, ".....	10 09 a m	2 55 p m
Newton, ".....	10 54 p m	4 43 p m
Hickory, ".....	11 16 p m	5 50 p m
Cliffs, ".....	11 50 p m	7 05 p m
Lenoir, Arrive	12 35 p m	8 00 p m
SOUTHBOUND	PASSENGER	MIXED
Lenoir, Leave	2 10 p m	5 30 p m
Cliffs, ".....	2 54 p m	7 20 p m
Hickory, ".....	3 12 p m	8 10 p m
Newton, ".....	3 37 p m	8 45 a m
Lincolnton, ".....	4 22 p m	10 09 a m
Gastonia, ".....	5 27 p m	1 20 p m
Yorkville, ".....	6 22 p m	8 18 p m
Chester, Arrive	7 45 p m	5 20 p m

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**THIS AT THIS STORE YOU FIND  
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THE MARKET FOR THE MONEY,**

And to more thoroughly establish our claims we bid you come in after looking elsewhere, if you want to, and learn of the emphatic bargains for your own satisfaction. It is a certainty you will not go out without buying in the face of the existing prices. Some very unusual values in Chamber Suits. The new designs have proven

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**Bird's Eye Maple Suits = \$47.50 to \$90 00**  
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Incorporated and Chartered.  
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(INCORPORATED)

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Also Iron Bedsteads, Chairs Settees, etc.

**ORGANIZED 1832.**

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Of Richmond, Va.

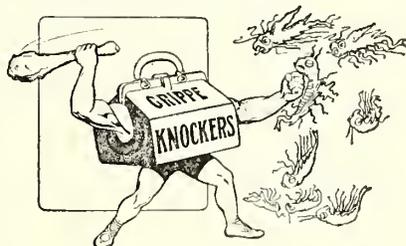
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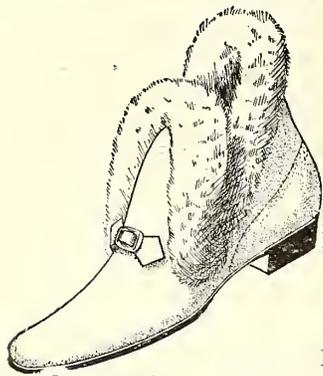
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**IN OUR MILLINERY DEPARTMENT**, which is the largest of its kind in the State, we do a wholesale as well as a retail business. Your orders promptly filled and we guarantee satisfaction. Let us fill your orders. We want your business. You will find our store to be one of the largest and most up-to-date stores in the State. As to our responsibility of taking care of your orders, we will refer you to the banks of the city as well as to the many thousands of customers we have served.

### WILMINGTON'S BIG RACKET STORE.

208 and 210 North Front Street. Wilmington, N. C.

GEO. O. GAYLORD, Proprietor.

For Sale Cheap

## Simpler Type= Setting Machine

In first-class condition.

Enough Type to set 145,000 m's goes with the machine.

Write for particulars.

Presbyterian Standard,

Charlotte, N. C.

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FIRE INSURANCE COMPANY OF CHARLOTTE.

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A THOROUGH SCHOOL OF HIGH-GRADE FOR GIRLS. IN PINE BELT OF NORTH CAROLINA SO FAMOUS FOR HEALTH. \* \* \* \* \*

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Money Savin' Catalog  
for a Postal



# PRESBYTERIAN STANDARD

Established 1858.

CHARLOTTE, N. C., DECEMBER 9, 1903.

State Library  
Vol. XLV,---No. 50

## Autumn in the Garden

By Henry van Dyke

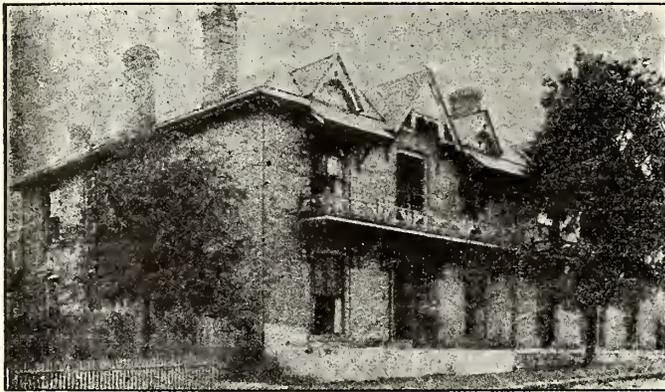
When the frosty kiss of Autumn in the dark  
Makes its mark  
On the flowers, and the misty morning grieves  
Over fallen leaves,  
Then my olden garden, where the golden soil  
Through the toil  
Of a hundred years is mellow, rich and deep,  
Whispers in its sleep.

'Mid the crumpled beds of marigold and phlox,  
Where the box  
Borders with its glossy green the ancient walks,  
There's a voice that talks  
Of the human hopes that bloomed and withered here,  
Year by year,—  
Dreams of joy, that brightened all the laboring hours,  
Fading as the flowers.

Yet the whispered story does not deepen grief:  
But relief  
For the loneliness of sorrow seems to flow  
From the Long-Ago,  
When I think of other lives that learned, like mine,  
To resign,  
And remember that the sadness of the Fall  
Comes alike to all.

Faint and far away their ancient griefs appear;  
Yet how near  
Is the tender voice, the care-worn, kindly face,  
Of the human race!  
Let us walk together in the garden, dearest heart,  
Not apart!  
They who know the sorrows other lives have known  
Never walk alone.

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Special apartments and nurses for lady patients; massage and electricity when indicated; treatment strictly private and confidential; no suffering nor ill-effect in treatment. DR. S. M. CROWELL, Medical Director, 10 North Church Street, Charlotte, N. C.

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We have now a complete stock of

**BLUE AND GRAY**

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The Cleanest, most durable and lightest kitchen ware ever put on the market.  
Call and see us or write for prices.

**WEDDINGTON HARDWARE CO**

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A high-grade school for training young men and women for business pursuits. Not a single full graduate out of a position in three years. No discount to individuals, hence, lower rates for scholarships. Beautifully equipped. Electric lights, Steam heat, Hydraulic elevator. Business taught by an experienced accountant. Stenography taught by a court reporter. Board \$10.00 to \$11.00 per month; good fare, with furnished room, in Christian home.  
**PEELE COLLEGE, Greensboro, N. C.**

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In Ladies' Cloaks, Misses' and Children's Cloaks and Jackets; all colors; no two alike. Matchless values. This will be the

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People who are competent to judge tell us that we not only have the best line of cloaks in the city, but we are giving the greatest values. To make this department still more interesting, we have made prices on this sample lot that will arouse your enthusiasm to the highest pitch. In addition to this cloak sale we will offer a late shipment of

## 300 Sample Walking Skirts

Ranging in price from \$1.00 to \$7.00, at a saving of from 25 to 33 per cent. Now the variety is so large and the assortment so well chosen that a purchaser may feel confident that she will not find her selection duplicated. Fashions have been sifted down, therefore our latest arrivals show the styles that are bound to endure. So come and see the newest creations this week.

## Big Stock of Furs

To select from; the fondest dream of rich apparel will be realized in these Furs—the very term savors winter. Are you prepared to meet the chilling winds? Don't let them catch you unaware. We'll garb you in richest creations at reasonable cost.

## Annual Thanksgiving Offering

Splendid preparations have been made for our Thanksgiving sales. Our buyer has just returned from the great manufacturing centers of the country and his purchases of high-grade dependable merchandise have been very extensive. Therefore great saving opportunities are offered shoppers, owing to shrewd buying and an accurate judging of the people's needs.

# BELK BROTHERS.

Cheapest Store on Earth. 11, 15, 19, 21 E. Trade St.  
Charlotte, North Carolina.

# Presbyterian Standard.

Established 1858.

CHARLOTTE, N. C., DECEMBER 9, 1903.

Vol. XLV.—No. 50

## Event and Comment.

The Protestant Episcopal Cathedral in New York is languishing for want of funds. If Brother J. Pierpont Morgan recoups himself by financing that Panama scheme all right, the Cathedral fund may get a lift.

The second annual meeting of the Religious Education Association will be held in Philadelphia, March 2, 3 and 4, 1904. The programme as published thus far is one of great interest and attractiveness. We hope there will be a larger representation from the Southern Church than "two members of our communion," whose connection with the Association was so sincerely deplored.

We have not expressed in the Standard our opinion about the encouragement of the Secession of Panama from the United States of Colombia by the United States of America, but in brief, we think it was a peculiarly shameless "steal," of which the nation will repent if we have a Boer war on our hands in the tropics and the yellow fever begins on our soldiers.

The Congregationalist suggestively puts together the two facts that Senator Dietrich, of Nebraska, is under a cloud for making merchandise of his postoffice appointments and that the Nebraska Supreme Court has just forbidden the use of the Bible in the Public Schools. We presume that the reading of the eighth commandment might have been considered the introduction of partisan politics into the schools.

The British Weekly is making a valiant fight for the rights of the Non-conformists, not only in the matter of having their children taught in the schools that are not controlled by the Anglican Church, but also for their social equality with the Anglicans themselves. A recent issue describes Mr. Balfour as speaking to Dr. Clifford, "with his chin in the air as if all the smells of Constantinople were under his nose."

President Gompers had this to say to the Socialists in the Federation of Labor the other day: "I have studied your philosophy. I have read your economics in English and German. I have heard your leaders. I have watched the procedure of your movement the world over, and I have watched your tactics for more than thirty years. I have been closely associated with many of you, and know how you think and what you propose. I know what you have up your sleeve. I am entirely at variance with your philosophy and your tactics. Economically, you are unsound. Socially, you are wrong. Industrially, you are an impossibility." If the Socialists would all resign, the world might adopt the Socialistic scheme of things in part, at least. But its advocates are its enemies.

W. P. Fife preached on Sunday in a Presbyterian Church in Charlotte and the same week put an advertisement in the Charlotte papers, urging everybody to buy mining stock at ten cents a share that would be raised to a dollar a share in a month. Which suggests that a thousand per cent a month is a larger dividend than one would be likely to get from his preaching, so that for the sake of his investors it might be better for him to devote himself to the gold brick—we mean the gold mine business. And this is the man about whose great meetings some of our Texas friends used to write us, who got even a little wrathful when we suggested that if they were of the same mind about those meetings a year afterwards they might telegraph us at our ex-

pense. But we have never gotten an unpaid telegram from Texas yet.

We commend the action of the trustees of Trinity College in refusing to accept the resignation of Professor Bassett, for his insulting flouting of some of the cherished convictions of the Southern people. But we must think that in emphasizing "academic liberty" the trustees are laying up trouble for themselves and are aggravating the trouble from which Trinity has been suffering. There is a good deal of humbug about the claim of especial and peculiar liberty of thought and of speech at Trinity. It has the limitations of any other Christian and denominational college and if it had not it ought to have. It should be remembered also that on these lines the denominational college is freer than the State Universities, for while the denominational schools can teach the doctrines of one Church, the State schools cannot teach the distinct doctrines of any. And the hanging in effigy of the editor of a leading North Carolina paper, by the students, was an apt commentary on the fine periods in a paper adopted by the faculty on following the ideals of Jefferson as to the "illimitable freedom of the human mind."

Says the editor of Charity and Children:

"The organization of a Presbyterian church in Thomasville, N. C., to be accomplished next week, developed surprising strength. Heretofore it was supposed the Presbyterians had hardly any strength at all there, but the town has grown greatly of late and has an excellent bank."

Does the editor mean that Baptists are bankrupt or that Methodists are mendicants or that Episcopalians are impecunious, in this connection of Presbyterianism with plutocracy? Our brother should not have been surprised at the strength of the Presbyterians. They just distributed themselves among the other churches and worked where they thought they could do the most good until the time came for them to return to their first love. That is a way Presbyterians have. The opening of the bank was an auspicious time, because Presbyterians of North Carolina have discovered that one great mission of theirs is to stimulate the other good people to give more for the Church. It takes a bank account for the 36,000 Presbyterians of North Carolina to give more for foreign missions than 175,000 Baptists and 150,000 Methodists. And yet that is our record, unless there has been a recent catching up on the part of the other folks.

That old joke about the Presbyterians waiting for a bank before building a church has more truth than joking in it. We once attended an Episcopal Convocation in which an Episcopal layman gave some statistics as to the comparative liberality of the North Carolina churches. We do not recall whether he called them churches, but that does not matter. He said in substance, "The Episcopal Church has given more for home missions this year than any Church in North Carolina," and then his voice fell, and he added, "with one exception." He then continued to his climax, "The Baptists gave nine and a half cents per member for home and foreign missions. The Methodist Church gave eleven and three-quarter cents per member for home and foreign missions. The Episcopal Church gave twenty-eight cents per member"—and here followed the anti-climax—"and the Presbyterian Church gave one dollar and twenty-nine cents per member." The editor of Charity and Children can go on with his bank joke. If the Baptists had more Presbyterian Charity he would have more Children in his orphanage.

# PRESBYTERIAN STANDARD

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A RELIGIOUS NEWSPAPER FOR THE FAMILY. DEVOTED TO THE INTERESTS OF CHRIST'S KINGDOM AS REPRESENTED BY THE SOUTHERN PRESBYTERIAN CHURCH.

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PRESBYTERIAN STANDARD, Charlotte, N. C.

Thus far the Synods of South  
Clarksville and the Carolina, Georgia, Florida and  
New University. Alabama, controlling the Sem-

nary at Columbia have voted for the conference of the committee suggested. They had a big debate over it at the South Carolina Synod and as usual politics made some strange bedfellows. Alabama, Mississippi and Louisiana, controlling the Southwestern Presbyterian University have also voted for the Conference, while Tennessee voted not to send conferrees, but to send to the conference some brethren who would tell the conference why they could not confer. We suppose that these will be invited to sit as visiting brethren. A bomb-shell was thrown into the Tennessee Synod by the statement that all of the professors at Clarksville, save one, was in favor of the removal of the University to Atlanta. Nobody that understands the situation and is looking at it with unprejudiced eyes can blame the professors. They have seen the students decreasing in number, year by year, under the competition that has sprung up in the Trans-Mississippi Synods, while Louisville and Texas Seminaries have practically closed the Divinity department. These professors, much as they love Clarksville, doubtless labor under the impression that the endowment left for the University was intended for the cause of Presbyterian education and for training the ministers of the Presbyterian Church, rather than for the exploitation of Clarksville, the town. And they know also that to a large and an increasing extent this endowment is failing in the purpose for which it was left to the Church. They are to be commended for their patriotism, as well as for their good sense.

But we are really afraid that they are in danger of being burned at the stake for their rashness in daring to think such things. If the proposed Presbyterian University needs martyrs to the cause before it can

triumph, we are afraid that the Clarksville faculty are going to furnish them. The excitement at Hampden-Sidney over the removal of Union Seminary was nothing, the objections at Richmond, Kentucky, to the removal of Central University was mild, compared to the whirlwind of passion and hysteria that is sweeping through Clarksville. It seems that Clarksville has two daily papers, such as they are. In one of them that has come our way Dr. Price is pleading with the people of Clarksville to be "just and fair to a body of men who are incapable of anything treacherous, either to their Church or to the institution or to the community." In the other paper the language is lurid. The heading of the editorial is "Little Benedict Arnolds." The crime of these traitors was that they had written letters to a minister of the Synod of Mississippi, advocating the removal of the University from Clarksville to Atlanta. The editorial proceeds in this fashion, making mighty interesting reading:

Who are these two contumacious and Machiavellian professors who persist in their traitorous designs to Clarksville?

An anxious public would like much to know who they are.

Let the persons connected with the S. P. U. who are guilty of such treacherous conduct to their home town stand forth in the broad glare of publicity and boldly proclaim their views here, in order that all may know their designs.

Let them not, serpent-wise, carry on their nefarious schemes under cover of the mails, to take the S. P. U. away from here, but stand boldly forth and let us see them.

Away with such little Judases with false, sanctimonious smiles and oily tongues!

They are not half as anxious to get away from here as Clarksville is to have them go.

A clean sweep, with perhaps one or two exceptions, of the whole crew, is needed to purify the University, and until this is done it will continually and gradually slide down the hill to wreck and ruin.

We think, ourselves, that the professors have failed in one thing, that the influence of a Presbyterian University has not been as pervasive as one might hope. If this sheet represents the people, and Dr. Price's letter would indicate that it does, then we should not like to see our Presbyterian boys subjected to the local influences that seem to be dominant. If the University, in the hey-day of its success, has done no more for the manners, not to say morals, of the community, then there might be danger of the corrupting influence of evil communications for the boys.

And then this Clarksville paper with a hyphenated name, the Times-Journal, quotes a statement that we had overlooked, from the Southwestern Presbyterian. It is from the Rev. W. McF. Alexander, D. D., from whom we have not heard since his article in the Standard opposing the removal of the University. We are personally very fond of Dr. Alexander, but we are bound to tell him that he has done his cause as much injury by this paragraph as he could well have done. Presbyterians will not stand bull-doing of that kind. Dr. Alexander is a member of the Board of Directors and he writes:

"One of the most deplorable things about the agitation is the charge brought by friends of the Atlanta movement that the Professors are disloyal to the Institution. If this be true, no wonder that pupils decrease. No institution can stand unless the faculty are loyal. Witness the scene on the floor of the Synod at Memphis when such a charge was brought!"

Certainly that was not well. Of course there never

was a failing cause, with the argument against it, that did not "deprecate the agitation" that exposes the weakness of argument and cause. And the worst thing about this accusation against the professors is that it is not true, and Dr. Alexander was bound to know that it was not true. As a director he is bound to know why the students have been decreasing at Clarksville. We have not told the whole story when we mention the competition. This agitation did not begin until the number of students had already reached the lowest mark for years. The idea of laying the blame for the continued decline of several years on the agitation of one year is ridiculous.

And then Dr. Alexander' charge of disloyalty to the institution, which these professors have served so splendidly, because they want the institution removed to a better locality and joined to a larger endowment, is as ridiculous as it is false. Is the town of Clarksville the institution? The retort courteous might be easily made that the unanimity of the Board of Directors, in the face of the overwhelming conviction to the contrary of the ministers of the controlling Synods, especially the S. W. P. U. alumni, would indicate that the directors were more loyal to Clarksville than to the institution. Doubtless it would take pretty stiff-backed men to put their legs under the Clarksville mahogany at Commencement and then vote to remove the University to Atlanta!

But the bull-dozing ought to stop. The threat of one of the directors to bring a civil suit if the Atlanta side of the controversy won, set the hair on some good Presbyterians. This sort of senseless persecution of the faculty for its honesty and common sense will do more than anything else to remove the University to a larger place.

Forty years ago this country was in the throes of civil war. The long course of Confederate victories had been broken by one Federal victory, that at Gettysburg, in July, and by the capture of Vicksburg and the subsequent opening of the Mississippi. But these events had been followed by the disastrous defeat of the Federals at Chicamauga. Amid these circumstances Abraham Lincoln inaugurated the annual series of national thanksgiving days which are nowhere observed now with more depth of religious feeling than they are in the South. Lincoln's Thanksgiving Proclamation was as follows:

The year that is drawing toward its close has been filled with the blessings of fruitful fields and healthful skies. To those bounties, which are so constantly enjoyed that we are prone to forget the source from which they come, others have been added, which are of so extraordinary a nature that they cannot fail to penetrate and soften even the heart which is habitually insensible to the ever watchful providence of Almighty God.

In the midst of a civil war of unequalled magnitude and severity, which has sometimes seemed to invite and provoke the aggressions of foreign states, peace has been preserved with all nations, order has been maintained, the laws have been respected and obeyed, and harmony has prevailed everywhere except in the theatre of military conflict; while that theater has been greatly contracted by the advancing armies and navies of the union.

The needful diversions of wealth and strength from the fields of peaceful industry to the national defense have not arrested the plow, the shuttle, or the ship. The axe has enlarged the borders of our settlements, and the mines, as well of iron and coal as of the prec-

ious metals, have yielded even more abundantly than heretofore. Population has steadily increased, notwithstanding the waste that has been made in the camp, the siege and the battlefield, and the country, rejoicing in the consciousness of augmented strength and vigor, is permitted to expect continuance of years with large increase of freedom.

No human counsel hath devised, nor hath any mortal hand worked out these great things. They are the gracious gifts of the Most High God, who, while dealing with us in anger for our sins, hath nevertheless remembered mercy.

It has seemed to me fit and proper that they should be solemnly, reverently, and gratefully acknowledged as with one heart and voice by the whole American people. I do therefore invite my fellow-citizens in every part of the United States, and also those who are at sea and those who are sojourning in foreign lands, to set apart and observe the last THURSDAY OF NOVEMBER AS A DAY OF THANKSGIVING AND PRAYER to our beneficent Father, who dwelleth in the heavens. And I recommend to them that while offering up the ascriptions justly due Him for singular deliverances and blessings they do also, with humble penitence for our national perverseness and disobedience, commend to His tender care all those who have become widows, orphans, mourners, or sufferers in the lamentable civil strife in which we are unavoidably engaged, and fervently implore the interposition of the Almighty hand to heal the wounds of the nation and to restore it, as soon as may be consistent with the Divine purposes, to the full enjoyment of peace, harmony, tranquility and union.

There are several things in this proclamation to which we should like to call the attention of Southern readers, forty years afterward. There is not a line that is offensive to the warmest advocate of the Confederate cause. The war is called "the lamentable civil strife in which we are unavoidably engaged." Those are words of charity and of wisdom. While there is always fault somewhere, when such a catastrophe as civil war occurs, the war may be inevitable nevertheless. It became inevitable when the founders of this government, in order to secure the adhesion of the independent states to the original union, left it an open question as to whether it was to be an indissoluble union. That question was debated in the halls of legislation, first the New England States and then the Southern States taking the negative until the Southern States acted on their conviction and actually dissolved the Union. And even if the nationality of the Confederate States had been acknowledged in Washington, it would have only meant the postponing of the war. No man can read those debates in Congress for the decade that preceded the Civil War without feeling that the only cure for that fever was the old-time remedy of blood-letting. The deification of the first invader of Southern soil, John Brown, opened the eye of the Southern people to the Northern attitude and perhaps awakened the Northern consciousness to the fact that war was what was really wanted.

And Lincoln was furnishing an example to posterity in thus interpreting this lamentable civil strife as inevitable. And he was not as uncivil as some who bore less of the burden of that strife than he did, for he calls it the civil war, and not a rebellion. In fact the taste was always execrable that used the latter phrase and it would have been unpardonable in a proclamation of thanksgiving to Almighty God.

A second noteworthy thing is the fact to which Lincoln calls attention, that the ordinary industries of the nation were proceeding with almost as much regularity

as if there had been no war. "The plow, the shuttle, and the ship" were not arrested. "The axe has enlarged the borders of our settlements and the mines, as well of iron and of coal as of the precious metals, have yielded even more abundantly than before. Population has steadily increased, notwithstanding the waste that has been made in the camp, the siege and the battlefield." How different it was in the South! Grant, a little afterwards, declared that the South had robbed the cradle and the grave to fill the armies of Lee. Not only was every able-bodied man at the front, but the boys and the old men shouldered their muskets, too. It is doubtful if there was ever such unanimity of feeling and such a concert of voluntary action as the Civil War brought out. Neither wealth nor population were increasing in the South. And while in a Northern city, here and there a man might be missed from the street, in the South it was the man who remained at home that was conspicuous and it was a bad eminence that he occupied, unless indeed there was a good excuse for his absence from the front. The North put its purse into the conflict, but the South put its heart.

And another thing that strikes one in reading this proclamation is the use of Bible English. There have been a good many controversies over Lincoln's religious views. But this certainly breathes the spirit of faith and of reverence. "The Most High God" is one of the rare expressions of Scripture, used more frequently in the book of Daniel than anywhere else. "Remembered mercy" is another Hebraism. And then there is a touch of Calvinism in that clause, "as soon as may be consistent with the divine purposes." And another is the "ever-watchful Providence of Almighty God."

We say again, that this is a remarkable document and we are obliged to the Interior for re-publishing it at this time. It is getting to be a far cry to the strife and contention of those evil days. And the more we can gather from them that is not sectional and divisive, the better. If that generation of men, with their hardships and sufferings, could be grateful to God, how much more we who have entered into their labors and profited by their sacrifices!

**The Gallinger Liquor Bill.** One of the great obstacles to the carrying out of local temperance legislation in the past has been the attitude of the Federal authorities to the State and local laws. The collectors of Internal Revenue have issued their licenses, regardless of State laws or local regulations, to anybody who would pay the price. At the same time the Federal pursuit of the unlicensed vender of liquors has generally been more ardent than that of the local or State authorities.

Senator Gallinger's bill, in brief, requires that no collector of Internal Revenue shall deliver any tax receipt to any retail or wholesale liquor dealer until the dealer can show him a license to sell according to the laws of the State and the locality.

It has often happened that the liquor dealers who are willing to defy the local laws have made their peace with Uncle Sam by paying the Internal Revenue tax for selling the liquor that the local laws forbade them to sell. The Gallinger Bill, if it becomes a law, will make the United States a partner with the localities involved in the suppression of the illegal sale of liquor.

The liquor men are raising a corruption fund to de-

feat the bill. It would be well for every friend of temperance who reads these lines to write to his Senators and Representatives at Washington, urging the passage of the Gallinger Bill. The Presbyterian ministers of the South who read this suggestion might bring about the desired end by their own united action and their enlistment of the interest of others. It is too good a bill for the liquor men to defeat.

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## Review of Contemporaries.

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### A Negro's View of Disfranchisement.

When the immortal Abraham Lincoln struck the shackles from several millions of his fellow countrymen, he accomplished that which will shine resplendent in the annals of humanity and gather lustre with the leap of ages. The death of this great man at a time when his guiding hand was most needed, was a calamity beyond computation to the colored race and country at large. The hands of the assassin has beyond doubt been the means of preserving and promoting many of the problems which today perplex and vex. Looking at the matter dispassionately over the lapse of forty years, it is plain to be seen that in the turmoil and heat of the moment, grave errors were committed and much undesirable seed sown in the Virginia soil of negro aspiration.

Fresh from the bonds of serfdom with all of the impulsiveness of an untrained child, the negro imagined that the promised land was within sight and that a few bounds would place him in a Utopia from whence there was no dislodgment.

By those who understood him least, he was suddenly set upon a pedestal which only by a miracle of Heaven could be maintained. The sudden gift of the suffrage to a people all unprepared for its use must stand as one of the greatest blunders of America's history. It should have been bestowed and only to the extent of its reception. It is hard to conceive of what a blessing such a measure would have been to the negro. Held ever before his eyes as a reward of merit, he would have striven and worked for the prize. He would have been spared the demoralizing buffetings of political masters and would by this time, have found his political salvation along the legitimate road of honest endeavor and high purpose. In the whole range of human activity there is but one way to accomplish a right result, and that is to go about it in the right way, but unfortunately the right way in the case of the negro has been discovered in these late days.

Considering the conditions that have prevailed in this country since the close of that mighty conflict, the wonderful harmony existed between the races, can be accounted for only by the natural inoffensive qualities of the negro, the tolerance of the white man, and the almost affectionate regard with which the Southerners of both races viewed each; for when all is said and done, it must not be forgotten that the South is the true home of the American negro, and that the Southern white is his nearest neighbor and pattern, and this is said with no desparagement to our host of excellent Northern people who have and are devoting their time, talents and means to the uplifting of the colored people. Had these good samaritans with the help of Booker T. Washington, put into execution their great ideas directly after the Emancipation of the colored race, there would today have been no necessity for a new state constitution, disfranchising a large proportion of the negro population. The News and Advertiser has been in some quarters, commended, and others condemned for the stand it takes on the new Virginia Constitution. We feel honestly that we are neither deserving of praise nor blame, in the matter. Our purpose and aim is the uplifting and advancement of the negro people by every legitimate means in our power. We feel and have no hesitation in saying that misdirected political aspiration to the exclusion of all else has been a blight and not a blessing to the race.

What the negro has today, he can never lose. Slavery, thank God, is forever a thing of the past, and not alone in America, but over this broad land. It can find no living place under the broad folds of America's flag. With this assured, the negro has nothing to fear. If the powers that be said to him, "If you want to vote, you must be educated," he will get an education and our position is that the chap who does not want the education is unfit to have a voice in the making of laws under which his more progressive fellow must live. The right to procure an education is not denied the colored man. On the contrary, schools are opened on every side, and institutes, homes and temples of every description, are being provided for his advancement, and that he is advancing a look around will be vividly demonstrated.—Norfolk News and Advertiser.

King Leopold, of Belgium, like other monarchs, has been on his travels. He was in Vienna, but somehow there was no popular enthusiasm over his advent in the Austrian capital. He has been greatly perturbed over the accusations brought against the management of affairs in the Congo Free State. He has been endeavoring to enlist opinion and sympathy in favor of his side of the case as against British criticism. It is said that in Paris he was measurably successful, though French opinion on the question has not been very pronounced. According to reports the Belgian monarch was not so successful in Vienna. The Austrian emperor was cold and unsympathetic, and his foreign minister, Count Golochowski advised Leopold to submit his case to The Hague Tribunal. While the Belgian king was at the Austrian capital it is said he had a conference with United States Minister Storer, to whom he proposed to place the Belgian concessions in China, Korea and Japan under the protection of the United States, for which he would grant to this country important commercial privileges.—Interior.

A beautiful white marble tablet in memory of Dr. Parker has been placed near the door of the deacons' vestry of the City Temple. The following is the inscription: "To the glory of God and in beloved memory of the Rev. Joseph Parker, D. D., this tablet is erected by his sorrowing church and congregation. This herald of the cross was for thirty-three years the minister of this church. He was called from Cavendish Chapel, Manchester, to the Poultry Chapel, London, in 1869. From there, under his leadership, the church removed to this spot in 1873. It was by God's blessing on his indomitable energy that the City Temple was reared. Endowed with wonderful natural gifts, he placed them unreservedly at the foot of the cross, and it was the supreme purpose of his life to be 'a minister of Jesus Christ, ministering the Gospel of God.' While preaching was his delight, he was the author of many works of perennial value. Thus his influence was felt in every quarter of the globe. He labored with untiring zeal until within a few months of his death—months of great weakness, borne with rare patience and Christian fortitude. When on the 28th of November, 1902, the call came to him, 'Come up higher,' he gladly obeyed the summons, in the 73rd year of his age. 'To live in Christ, and for Christ, is to defy all time and change and even death itself.'—Joseph Parker. *Si monumentum quaeris circumspice.*"—Episcopal Recorder.

A report from Paris states that General Andre, the War Minister, has examined the Dreyfus dossier for the purpose of verifying accusations against certain officers who were involved in the Dreyfus case, and has investigated the declaration that two documents which greatly influenced the court at Rennes before which Dreyfus was tried in 1899 were forgeries. It is stated further that a number of documents of great value to the Dreyfus side of the case were not introduced at the Rennes trial. The French Prime Minister Combes has announced that, as the result of General Andre's investigation, the Dreyfus case will probably be reopened,

and all the essential documents have been transmitted to M. Durand, Counselor of the Court of Cassation. Dreyfus is cautious about making any public statement concerning the reopening of his case, except to say that he is overjoyed at the prospect, and at the success of his application for a reconsideration.—The Christian Advocate.

The Education Bill in England has been a failure conspicuous enough to ruin any government, save one positively overloaded with a large majority. The attempt to coerce the Free Churchmen to support schools upon whose board of management they have inadequate representations, has proved a signal failure. The "passive resisters" have grown not only in numbers, but also in strength, and have taken joyfully, not only the seizure of their goods, but in some instances terms of imprisonment. There seems only one issue, however long it may be delayed, and that is the introduction of some system modelled in a measure after our own. It is a somewhat difficult thing to know who are the real "dissenters" in England, for the Free Churchmen outnumber the Anglicans, and yet the government played entirely into the hands of the Church party. To us it seems that if any denomination desires to control and give instruction in its schools, it certainly should have the privilege of paying for it. Otherwise schools should be strictly unsectarian, supported by the people and controlled by the popular vote. We trust this will be the issue of the present controversy, for none other seems to even border on justice. Meanwhile, the Archbishop of Canterbury is proposing another "round table" conference, with a view to effecting a compromise. In minor details a compromise may be effected, and is often wise, but in principles of liberty and religious equality no compromise is possible. There can be no compromise between truth and error, right and wrong, justice and injustice. The present situation is grossly unjust.—Episcopal Recorder.

### Book Notices.

Any book mentioned here can be obtained from the Presbyterian Committee of Publication, Richmond, Va.

GEORGE WASHINGTON JONES, by Ruth McEnery Stuart. Price \$1.50. Publishers, Henry Altemus Company, Philadelphia.

Some of the admirers of Ruth McEnery Stuart have been looking for a long time for another of her inimitable dialect stories. There will be a large reading audience for this—this poem one might call it—for there is no truer portrayer of the old-time Southern negro than Mrs. Stuart. George Washington Jones, "ten years old, little, black, sensitive," tries to give himself away, after his grandfather's death, to some beautiful young lady who would play on a harp and make him her page, as in the days "befo' the wah."

HALF A DOZEN HOUSEKEEPERS, by Kate Douglas Wiggin, Illustrated by Mills Thompson. Price 75 cents. Publishers, Henry Altemus Company, Philadelphia.

This is purely and simply a girls' story. It is wholesome and amusing as are all of Kate Douglas Wiggins' books. It will make an attractive Christmas gift to any healthy-minded young girl. It is not intended to be in the same class with the books of foreign experiences in which Mrs. Wiggin has pleased so many readers, but it is a natural story and, that, in these days, is praise.

THE BATTLE OF ALAMANCE, by Mrs. L. A. McCorkle, Savannah, Ga. Volume 3, Number 7 of the North Carolina Booklets. Of this Dr. W. W. Moore writes: "I have read with much satisfaction your conclusive argument in regard to the Battle of Alamance. You have rendered a valuable service to the truth of history." Tom Watson, in his life of Jefferson, shows that thirty men were killed at Alamance four years before the little skirmish at Lexington in which three men lost their lives.

## Devotional.

### Our Great Landmark.

Some years ago a party of travelers were passing over the Swiss mountains. After they had gone a considerable way, it began to snow heavily, and the oldest of the guides gravely shook his head and said: "If the wind rises we are lost." Scarcely had he spoken, when a gale arose, the snow was whirled into multitudinous drifts, and all marks were obliterated. Cautiously they moved on, not knowing where they were, and almost giving themselves up for lost. At length one of the guides, who had gone a short way before them to search out the path, was heard shouting, "The Cross! The Cross! We are all right."

And what had the cross to do with it? It was one of these religious memorials which one so frequently meets in Roman Catholic countries, and this one, set up at first by some private individual for a personal reason, had become at length a well-known and easily recognized landmark for the traveler. Hence, the moment the guide saw it, he knew where he was, and what direction to take. But what was true of that symbol in their case, is true in all instances of the thing which it signifies: for we may always know where we are when, with our eye of faith we can see Christ crucified.—Western Christian Union.

Loftier destinies compel some present darkness, just as mountains cast a shadow. If life were never to go to a higher stage, always to stay on the present level, we might be able to see everything clearly, and understand everything even now. A boy complained to Thomas Arnold because certain lessons were so difficult, and, so far as he could see, useless. Arnold said: "I cannot make you understand now of what use these things are going to be to you, but you know I am your friend. Well, as your friend, who knows what you are going to need, I want you to study these lessons." Can we not believe that divine love is always saying the same to us: "As your friend, who knows what you are going to need, I want you to go through this darkness?" Trouble and labor and weariness are simply ways up the mountain of loftier destinies. Tears may be given to wash our eyes that we may see these loftier destinies more clearly.

"The grave itself is but a covered bridge  
Leading from light to light through a brief darkness."

Rejoice then even in the difficult and darkened ways; the reason in them is just larger, loftier lift.—Selected.

I want to say to the young men who are thinking what noble things they can do in this world, what thing that is worth while, that will live and make the world better—that something to honor God among men is the very best thing they can do. It is a noble thing to start, or help to start, a mission school in a godless neighborhood. It is a great thing to teach a Sunday school class and put the thought of God into some young hearts. It is a great thing to find the way into a prayerless, loveless home, and tell the story of the love of Christ there. It is a great thing to take a child and put on its life the image of Christ. It is a great thing to be active and earnest in a church, helping to hold up the burning light of God's love in a community. There are countless ways in which we may start divine blessing in the world.—Dr. J. R. Miller.

No worse fate can befall a man in this world than to live and grow old alone, unloving and unloved. To be lost is to live in an unregenerate condition, loveless and unloved; and to be saved is to love; and he that dwelleth in love dwelleth already in God, for God is love.—Henry Drummond.

"There is a great need for a boarding school for the sons of our Protestant believers in Southern Brazil. At Campinas we have a building and grounds for such a school, and a competent teacher should be sent at the earliest possible day to reopen that work."

## Missionary.

### Beirut College.

The Syrian Protestant College at Beirut is one of the prominent objects of interest to travelers in the East. It stands as a great light sending its rays far around. It has a corps of forty instructors, twenty-five of whom are Americans or Europeans. Its patronage comes from all parts of the Turkish Empire, from Egypt and Armenia. It has gained such a standing that its students belong to all races and religions. Greeks and Mohammedans, Jews and Roman Catholics, Copts, Druzes and Maronites, meet in the class rooms, listen to the same instructors, and are under the same unifying as well as enlightening influences. On Sabbath evenings five or six hundred students are gathered at evening prayers. The college is not under denominational control, but is thoroughly missionary in its spirit and methods. They who live in this Christian atmosphere carry home with them something of the new spirit, and exert an uplifting influence.—Exchange.

A clear realization of the terrible cost of our salvation to our brother man Jesus, who is at the same time the Son of God, must fill our hearts with a burning zeal to do something for him. We feel that we must compensate him in some way for the awful sufferings—physical, mental, and spiritual—which he endured in working out our salvation. To give him ourselves, to devote our lives to his service in a general way, is not satisfying to the soul yearning with love for the Saviour, for that is his simple right; he has purchased that, and paid a tremendous price for it. The only way we can reward him is by bringing souls to him. For that he died. When we bring him souls then we bring him the reward of his sufferings. That is the compensation for the travail of his soul. Then shall he be satisfied when he sees this spoil of his dearly bought victory on the cross.—Rev. Paul 'de Schweinitz.

Every once in a while I hear some one growl against Foreign Missions, because the money and the strength put into them are needed at home. I did it myself when I did not know better, God forgive me. I know better now; and I will tell you how I found out. I became interested in a strong religious awakening in my own old city of Copenhagen, and I set about investigating it. It was then that I learned what others had learned before me, and what was the fact there, that for every dollar you give away to convert the heathen abroad, God gives you ten dollars' worth of purpose to deal with your heathen at home. Riss.

It has taken a hundred years, says the Interior, to produce a Bible in classical Chinese, one which can be read in all parts of the empire with equal facility. This is the life work of Bishop Schereschewsky, of the American Episcopal Church. Born of Jewish parents and educated for the office of a rabbi, he has been familiar with Hebrew from his childhood. He became well versed in all the literature of his people. But embracing Christianity, he devoted himself to the study of New Testament Greek. Then offering himself as a missionary, he was sent to China, where, after a prolonged residence in Peking, he put forth a translation of the New Testament in the court dialect. This work was so manifestly of value to all missionary enterprise in China that he set himself next to rendering the whole Bible into the language of the empire. . . . Of the finished product printed in Japan for the American Bible Society, Dr. W. W. P. Martin, certainly one of the greatest scholars America has ever sent to China, says it is the consummation of a century's hopes and one of the most perfect works ever put forth by one man.—Record of Christian Work.

Darwin defined a fool as a man who never had made an experiment. There is another definition of a fool: one who learns everything from experience. And the last fool is worse than the first.

## Sunday School Lesson.

BY REV. H. G. HILL, D. D.

### The Dedication of the Temple.

I Kings, 8, 1-11, 62, 63. Dec. 13, 1903.

The Temple was completed in seven years from the beginning of the work. It was erected according to the Divine plan, and furnished with appliances for service according to the Lord's directions. It was built of the costliest materials and adorned in a manner befitting the habitations of Jehovah. Those who reared it were endued with Divine wisdom, for performing their several functions. When it had been finished it was needful that it should be solemnly dedicated to the worship of Jehovah and that it should be publicly recognized as the Lord's. Our lesson relates to this dedication and several aspects of it claim attention.

I. The Preparation for the Dedication.—The civil and ecclesiastical representatives of the nation are assembled. The elders of Israel, the heads of the tribes, the chief of the fathers, the priests and Levites are all gathered at Jerusalem. This was essential if all Israel was to commit themselves to the worship of Jehovah at this temple and were to have convincing proof that this was indeed the house of God. In solemn procession they carry the ark containing the tables of the laws from the tabernacle on mount Zion to the temple upon Mount Moriah. They place it, shadowed by the Cherubin, in the most holy place. They also bring all the furniture and holy vessels to the temple and give them their assigned location. In order to Divine worship the law must be honored a mercy seat provided and all the agencies for rendering homage must be furnished. This is just as true of the modern sanctuary as of the ancient temple.

II. The Human Acts Dedicating the Temple.—When the proper preparations had been made, human beings had something to do in order to consecrate this temple. It was dedicated with costly offerings. Thousands of sheep and oxen were brought to the altar to express the faith of the worshipper in the Divine word of promise, and in the sacrifice that should take away sin. So we may dedicate a sanctuary to God, with valuable offerings, expressive of our faith and love as to the incarnate Word. The Temple was consecrated with praise. The priests and Levites and organized choirs chanted in jubilant strains, the praises of Jehovah, and thus voiced their gratitude and thanksgiving for precious blessings. Praise should be employed in dedicating every sanctuary to the worship of the Most High. The Temple was also dedicated with prayer. If offerings expressed faith and praise gave utterance to gratitude prayer manifested desire for the Lord's presence and manifold blessings. Therefore from his knees on the brazen platform, Solomon uttered that fervent prayer, which concluded man's efforts for dedicating the first temple.

II. The Temple Consecrated by the Divine Presence.—When fire came from heaven and consumed the accepted sacrifices and when the Shekinah, the bright symbol of Jehovah's presence with His people, took possession of the building, "the glory of the Lord filled the house," and the temple was truly dedicated. It was this Divine glory which consecrated the temple, rendered it holy and made it a Bethel for Israel. Without this the ceremonies and pageantry of human origin would have been in vain. The same is true now. The most imposing ritual ever conducted by man fails to consecrate a sanctuary to Jehovah unless the Lord's stately steppings are witnessed within its walls, and His glory there appears to the sons of men. The glory which rendered Solomon's temple holy was veiled. It was partially concealed by the cloud. So every manifestation of God is more or less mysterious or hidden from human beings. This glory too was luminous. It was bright and gladsome, as is every gracious revelation of the Almighty's presence. This glory which hallowed the first earthly temple like that which consecrates each true sanctuary now was granted in answer to prayer.

## Westminster League.

BY REV. HUGH W. HOON.

### A Vision of World-Wide Peace.

Isa. 11:6-9; 9:6. Topic for Dec. 20.

A great deal of light has been made of the various peace parliaments that have been held during the past few years. Men have scoffed at the idea of the disarmament of the nations. They have noted that while disarmament has been talked so loudly, the building of navies and the better equipping of armies have been going on just the same; that the nations saying the most about putting away the sword and settling differences by arbitration, have been the very nations most aggressive in reaching out and absorbing the land of other peoples, weaker than they. It has been said that instead of the great powers protecting the smaller ones, they have been dictating hard terms of peace to these.

These sneers may be well founded. The great powers may be dealing harshly with the weaker in one aspect and yet we find that the ultimate outcome of such treatment has been favorable to the weaker country. We do not propose to say that the end justifies the means in such cases, but these very actions on the part of the stronger nations give promise of a day when there will be no more war.

The world is largely given to commercialism these days and we see how the money power has been able to keep down wars or to settle them quickly because of moneyed interests being at stake. Of course this is selfishness, but God has always had the power to overrule selfish plans to the furtherance of His glory, and this will be no exception. The prophecy in the eleventh chapter of Isaiah was made long before the money power was strong enough to control international relations. It was made at a time when international treaties were not of much consequence, but it clearly foretold a time when nations should no more take up the sword against nations.

The present international treaty relations have in large measure been brought about by the gospel of the "Prince of Peace." The missionaries have in almost every instance been the most influential persons in greeting these treaties made, and through them directly or indirectly the good results have come.

It is only the peace which the gospel brings that can be lasting. Some day commercial interests will clash and if there is not a solid basis for good feeling, the peace which commercialism brings will be destroyed. But the peace which the gospel brings will last, because it is a peace which has first come to the individuals composing the nation. The peace which results from the principles and precepts of Jesus getting into a people depends upon a regenerating of human character through the indwelling Spirit. There is nothing that is transient in the altruism of Jesus. It does not depend for its life upon the way it is received by those toward whom it is displayed. Its life is dependent altogether upon a vital principle which has taken hold of the heart of the follower of Jesus. A peace therefore that is world-wide, must have for its animating principle, the kingdom of God in the hearts of the people.

This being true we see how important it is that we as individuals study the way of peace. For one to strive for one's own way will never bring peace. They who are doing for the peace of the family, are they who know how to give up readily to the wishes of others. Often the world laughs at such a one and says there is a lack of pluck and self-assertion. But after all it is easier to be thus derided than to have that spirit which makes others always submit to our domination. There is little enjoyment for that one who as a condition of happiness, demands that others shall always give way. If we are to become a nation of peace-makers and peace-keepers, we as individuals, must learn of Christ the lesson of thinking of others first.

## Contributed.

### The Evil of Vacancies and a Remedy Suggested.

Rev. Chas. D. Gilkeson.

In an article in the Oct.-Nov. 1902 number of the Union Seminary Magazine, Dr. M. L. Lacy of West Virginia discusses "Vacancies in the Presbyterian Church." In the December 1902, Jan. 1903 number of the same magazine, under the caption of "Our Call System," signed Layman, Mr. M. M. Caldwell directs attention to a serious evil growing out of our system as administered at present. In the New York Observer of May 14th, 1903, Dr. Lewis M. Mudge of New Jersey discusses "Pulpit Vacancy and Supply." These three articles bear on the same subject, but treat different phases of it. Each writer seems to be ignorant of the articles of the others, yet each one, while dealing with a different evil growing out of the system as administered, points out the defect in the administration of the system, the abuses of the great historical and unquestionably scriptural principle upon which the system is based, and emphasizes as the remedy, the need of the exercise of more Presbyterial authority. One says that "this principle as now used, is working great damage." Another declares that "there is something radically wrong in the administration of the system," while the other speaks of our "happy-go-lucky methods," and says "As to the common method of seeking churches and obtaining pastors, they are as uncertain and unsatisfactory as they well could be."

Dr. Lacy concludes his article with this suggestion: "Let the next General Assembly appoint a committee that shall take the whole matter into consideration, formulate a plan, and put an end to this enormous evil that is wasting the best strength of our Church, and shaking the faith of some in the divine wisdom of its system."

On the initiative of another than Dr. Lacy, Greenbrier Presbytery overtured the Lexington Assembly to appoint such a committee. This overture was granted (see Minutes of 1903 p. 494)

It is not the writer's purpose to discuss an evil which is so painfully patent, but to suggest a remedy, with the hope of stirring up other minds to work, that some plan may be devised to end this evil.

To the writer it seems that any plan adequate to meet the evil should cover the following points: 1. It should provide a definite plan to aid by Presbyterial oversight, vacant churches in finding suitable men for their pulpits without long delay. 2. It should eliminate the "W. C." and thereby remove from our church the reproach of carrying upon its rolls the names of unemployed ministers when, at the same time almost one fourth of our churches are vacant. 3. It should introduce more flexibility into our system. When a pastor feels that he ought to make a change, the only way now open to him is to write to churches or to brother ministers, which is sometimes unpleasant and embarrassing and often fruitless, or to resign (which prejudices him at once in the eyes of the church) not knowing when he may obtain work or how support his family.

No minister ought to be subjected to the alternative of either holding on to a work which he feels that he ought to give up, or resigning with no work in view and no means of supporting his family. Such a state of things ought not to exist, and Presbyteries, Synods and Assembly owe it to churches and ministers under their charge that they should not exist.

Any relief that may be attained through any action of Church courts, must come in the exercise of the episcopal authority vested in Presbytery and the ready consent of congregations thereto. No change in the constitution in Book of Church Order, paragraph 77. But the Presbytery is too small a body, the field over which its jurisdiction extends covers too small an area to work successfully any scheme of interchange. There must be the co-operation of Synod and Assembly and therefore in the plan suggested below, while Presbytery

retains all the authority given it in our constitution, the Synod is suggested as the unit.

The Plan.—There shall be in each Synod a Committee on "Vacancies and Supplies," composed of one member from each Presbytery elected annually by the Presbytery (or this work may be assigned to Synod's Committee on Evangelization or Home Missions, if formed as suggested above.) This committee shall elect its own chairman and clerk, and minutes of all its proceedings shall be subject to the review of the Synod. It shall hold at least two stated meetings annually, one before the meeting of the Presbyteries in the spring, and one before the fall meetings of Presbyteries. It shall be the duty of this committee: 1. To keep a list of ministers and licentiates available for appointment as special evangelists. 2. Also a list of vacant churches. 3. From the "available list" it shall nominate, for appointment by the Presbyteries, supplies for the vacant churches to be known as special evangelists; the nomination of the committee shall be considered equivalent to an appointment unless rejected by the vote of the Presbytery in which the vacancy exists. The Presbyteries, acting on nominations for churches in their bounds, shall make all appointments to expire either on the 31st of March or the 30th of September. Appointments shall be made, ordinarily, for one year and never for more than eighteen months. In cases where the special evangelist is continued for the same church, the appointment shall be for six months at a time only.

List of Availables.—1. All ministers without charge, able for work, shall be placed on this "List"—those unable for work to be designated in Minutes of Assembly Inf. or H. R. (honorably retired.)

2. All students for the ministry, who have received aid from the church in their preparation, upon their licensure shall be placed on this "List" and serve under the appointment of this committee for a term of years, say three. This is the suggestion of M. M. Caldwell in the article referred to above where many good and sufficient reasons are given (for the good of the young ministers as well as that of the Church) why this may be wisely adopted as the policy of our Church.

3. Any minister or licentiate, may at his own request, be placed on this "List," but in doing so it is to be understood that he agrees to be subject to the appointment of the committee and Presbytery.

Ministers engaged in this work shall be known as special evangelists.

Vacant Church List.—1. Any church, when it becomes vacant, may, by a vote of the congregation, go at once on this list.

2. When a church has been vacant six months, Presbytery may advise or direct that it be placed on this list.

3. A church, or group of churches, dependent upon the Home Mission Fund of Presbytery, Synod or Assembly may, by order of Presbytery, be placed on this list.

4. Any church in which there is dissension that makes it improbable that it can agree with any unanimity upon a pastor may, by order of the Presbytery, be placed on this list.

When the committee has appointed a special evangelist for a church, and the Presbytery has confirmed the same, that church shall receive the appointee for the time specified by the Presbytery, and as true Presbyterians and loyal members of the body of Christ, uphold him in his work and provide for his support as though a regularly elected and installed pastor.

It shall be competent for a church supplied by a special evangelist to call a pastor at any time, and it shall be encouraged and expected to do so within the time of the service of the special evangelist, it being understood however that under ordinary circumstances, the pastoral relation can not be formed until the expiration of the services of the special evangelist.

Likewise a special evangelist may accept a call at any time, it being understood however that under ordinary circumstances, he can enter on a pastorate in another

field only upon the expiration of his time as supply.

Any church desiring to continue the services of the special evangelist for another six months, shall make application to the Presbytery in the usual way, and notify the Synod's committee of its purpose to take this action at least thirty days before a stated meeting of that committee.

Stated Clerks of Presbyteries shall promptly notify the chairman of their Synod's committee of all calls, vacancies, etc., in their Presbyteries.

Chairmen of Synod's committees should keep in close touch with each other so that transfers may be readily made from one Synod to another.

**Vacant Churches Not On Vacant Church List.**—When a church, upon becoming vacant does not go, or is not placed, on the vacant list, Presbytery at the same time it dissolves the pastoral relation, shall appoint a committee of one or more—it may be the representative of the Presbytery on the Synod's committee, or better another member of the Presbytery who shall act with the member of the Synod's committee—to advise with the church and assist it in securing a pastor. Very helpful suggestions for this committee may be found in Dr. Mudge's article referred to above. If, at the end of six months, it be shown that the church has not exercised due diligence to secure a pastor, it shall be competent for the Presbytery to place the church on the "vacant list."

Some advantages of such a plan are: 1. It will provide work for all that are able and willing to work, and if paragraph 77 be enforced, will remove all "dead-wood" from our roll. 2. Give churches time to look up the man suited to their pulpit while at the same time the pulpit is filled and the church work goes steadily on. 3. It will help to answer the question "What shall be done with the old minister?" Many of our ministers, incapacitated by ill health or the infirmities of age from doing full pastoral work, are nevertheless able to fill most acceptably any of our pulpits for a year at a time and to do the more urgent pastoral work. By some plan as this the church could use them to bridge over the gaps between pastorates and the same time give them the opportunity, which I know some of them crave, of preaching the blessed gospel. 4. It will help many an anxious pastor to decide the question as to whether he will hold on to his work because nothing else offers, or place himself at the command of the church to be used where she deems best. 5. It will enable Home Missions Committees to man the picket lines with young men, and at the same time give our young men excellent training and the opportunity for making "a loving sacrifice for the Master's cause." 6. Sometimes it is necessary, for reasons of health, for a minister to move from a higher to a lower, from a warmer to a cooler climate. Some plan like this would make the transfer easy and thereby prolong possibly the life and usefulness of many a minister.

There are no doubt objections to this plan. Ministers may be slow to place themselves at the disposal of such a committee. Churches may be wary of accepting, even for a year, a man sent to them. But a wise committee could do much to allay such fears, while what may seem a hard and fast rule may be much modified by the committee taking heed, as far as consistent with an adherence to the spirit of the law, to the suggestions and preferences of ministers and churches. If a plan be seen to conserve the best interests of the Church at large, in time ministers and churches will willingly submit. There are no doubt objections to this plan but there are also existing evils. A study of the minutes of 1903 reveals the fact that 21 per cent of our churches are vacant; that 6 per cent of our ministers are marked "W. C." (without charge); that of the churches that are supplied 35 per cent are supplied by Stated Supplies, and 6 per cent more by Domestic Missionaries and Evangelists, leaving only 59 per cent of the churches that are supplied with the gospel, supplied by elected and installed pastors. These figures call loudly for some relief, some reform. But there are other evils, and more serious ones, which this paper

aims to alleviate, which no figures can tell. There are, I know, objections to this plan, but a malady which has taken such hold requires heroic treatment, and time and patience will be necessary before a cure can be effected. Shall we sit with folded hands and see this "wasting" and "loss" go on and not even make the effort to correct the evil?

As stated above, this article is not written to defend this plan against the field, but to elicit discussion. Let it be discussed. Let the committee, charged by the Assembly to devise some plan to meet the evil, have all the light it can get from all over the Church. Criticise this plan, amend it, suggest a substitute for it, through the press or by correspondence with the committee. By all means let us keep agitating and discussing until some feasible plan is found to meet this evil.

Richlands, W. Va.

#### "Presbyterian Dance Factories."

Under this heading "A Long-Suffering Pastor," in a recent issue of our church papers, affirms that "but few girls graduate from certain of our Presbyterian schools who are not proficient in the art of dancing. These schools do not actually teach dancing, but under their fostering care many girls acquire the art and then go home to become a source of worry to their parents, church and pastor."

I am glad that the brother has called attention to this matter, and I only regret that he did not specify by name and location the "Presbyterian schools" where such practices are permitted. It is due to parents, guardians and pastors, who have conscientious scruples on this subject, that they be informed of those institutions where girls will acquire such "accomplishments." I have been instrumental in sending more than one bright girl to college, and I am often asked to recommend a suitable school by parents who have daughters to educate. In the future I shall be very careful not to commend any of our "Presbyterian schools" until I am satisfied that the students are not exposed to the debasing influences of the modern dance.

Since this charge has been made in a general way, and indirectly reflects upon all our girls' schools the authorities of those schools where this evil is not permitted should clearly state this fact in their circulars and catalogues in order to clear their own skirts and safeguard their patrons. I have secured the names of three of our prominent institutions (there are doubtless others) where the girls learn to dance, and will furnish this information to anyone who will send me, care of this paper, a stamped and self-addressed envelope.

This statement regarding "certain of our Presbyterian schools" is a surprise to me, and again it is not a surprise. It is a surprise because the principals of these schools, especially if they are Presbyterian ministers or elders, ought to know that seven of our General Assemblies have condemned in most positive terms all forms of the round dance, together with stage plays and card playing. This highest court of our Church calls upon all its members to abstain from these worldly amusements which are of the earth earthy and which are certain to affect the spiritual life disastrously.

In the face of this explicit and official prohibition, how can any member of the Southern Presbyterian Church, or of any other Church which forbids such things, engage in them without violating his vow of discipleship? Every one who is received into our denomination on profession of faith, promises, among other things to obey them that have the rule over him in the Lord. When, therefore, the Church rulers warn their members against these things and forbid them, the church member who disregards such prohibition, by that act deliberately breaks the solemn vow by which he was received into the visible Church of Christ on earth and which was made in the presence of God and the congregation. Are these school authorities willing to thus encourage the breaking of church vows, and do the card-playing,

theatre-going and dancing professors of religion realize what a living lie they are practicing?

Furthermore, I am surprised that any professing Christian, or any merely moral man, should countenance a pastime that leads more souls into perdition than any other agency of Satan, not even excepting the lust-provoking theatre. Don't the principals of these "Presbyterian schools" know that fully three-fourths of the girls and women who are leading lives of shame have been dragged down by means of the round dance? If they don't know it, as guardians and teachers of youth, they ought to know it, and instead of allowing innocent and unsuspecting girls committed to their care to acquire a knowledge of and relish for that which may prove to be their sad undoing, these mentors should warn their charges of the perils of the dance and shield them in every way from its disgusting liberties.

That the round dance is the most prolific source of prostitution is proven by the testimony of matrons of Rescue Homes for fallen women, missionary workers in the slums, converted dancing masters, chiefs of police of our large cities, and Roman Catholic priests who hear the secrets of the confessional. I need not specify on this subject. Any one who so desires can secure abundant evidence of the truth of this statement from competent authority. Not only is the danger imminent for young girls, but it is for young men as well. The president of a famous university says: "The foot ball field is a safer place for a young man than the ball room!"

On the other hand, when I look around at the condition of the Church at large, as comprised in all evangelical denominations, I am not surprised that "certain of our Presbyterian schools" should have joined the crowd which is thus catering to "the world, the flesh, and the devil." It is only in keeping with the general flood of worldliness which is the bane of all the churches. These schools must be "in the swim," and their graduates must be able to maintain the reputation of their alma mater for turning out finished products for "fashionable society." Such institutions do not regard it amiss to educate the legs, as well as the brains, of their students, and some of our churches, indeed, judging from the antics of the members, might properly be styled "The Church of the Limber Legs," or, to sanctify the performance, "The Church of the Holy Heels!"

Bah! What a stench in the nostrils of the Almighty must be the religion of these card-playing, theatre-going, and dancing church members. Just observe how devoted they are to church work (especially to the soul-winning church fairs and vaudeville entertainments)! How faithful their attendance upon all the services of the sanctuary in all kinds of weather, and how fervent their piety! How eagerly the conscience-stricken sinner asks their advice when he is seeking the Lord! How tender and profitable are their ministrations to the sick and dying, comforting the one with precious promises from God's Holy Word, and pointing the other to the mansions of the blest! What an advantage they are to any church! How greatly they encourage their pastor, and how they long and pray for an outpouring of the Holy Spirit. Truly "Mr. Worldly-Minded" is in large evidence in the Church of Christ today, and these "Presbyterian Dance Factories" are adding to the output.

But the Southern Presbyterian Church is not the only one which is cursed with this tide of ungodliness. As a consequence church members anywhere are very rarely disciplined for offences which are flagrant and clearly prohibited by church rules. In the Northern Methodist Church discipline is practically abolished, according to the statement of Rev. Dr. Buckley. A minister of the Southern Methodist Church, speaking to me on this subject and excusing the non-enforcement of the rules of that Church against indulgence in worldly amusements, said that if the members were disciplined for such offences they would go over to the Episcopalians.

Among the Baptists in certain quarters it is very similar, for I have personal knowledge of an old established and prominent Baptist college in Virginia where the girls have their weekly dances among themselves. They learn how to dance with their schoolmates at college, and then when they go out into "society" they are properly qualified to give their embraces by the score to every Tom, Dick and Harry who may claim such privileges after a mere formal introduction!

What is needed in the churches today is more ministers with the fearlessness of John the Baptist who did not hesitate to point out the besetting sins of his hearers and call them to repentance and amendment of life. Paul did not mince matters, or talk with honeyed words to those licentious Corinthians. He told them plainly of the heinous nature of their offences and then uttered a trumpet call for separation from ungodly men and their deeds, which should be heard and heeded by all the churches today: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."—I Cor. vi. 17-vii. 1. Abdi.

#### "Futures" Again.

Referring to the editorial on "Cotton Futures Once More" in the Standard for October 21, I wish here to reprint correctly a paragraph from my article of Oct. 7. The printer thought the price of the horse incredible or from some cause made the paragraph unintelligible.

"For suppose that a horse merchant has agreed to deliver a certain horse to a party for \$2,100, knowing that the horse is to be sold, and calculating that he can effect the purchase at \$2,000. He thus expects to make \$100 commission. But when he approaches the present owner to sound him concerning the price, he is told that the horse is to run in a race; he can have the horse for \$1,000 if the horse is beaten, or for \$3,000 if he wins the race. Then our horse merchant, meeting a man who is willing to bet \$1,000 that the horse will be beaten, accepts the bet. If now the horse is beaten, the horse merchant pays \$1,000 on the bet and \$1,000 for the horse, in all \$2,000; or if the horse wins, he makes \$1,000 on the bet, and then pays \$3,000 for the horse. Thus by making the bet he removes the risk.

Is the transaction in which he bets \$1,000 on the horse race gambling? If so, the fact that he has so related his bet with another transaction as to keep himself from losing or gaining on the two transactions, does not take away the gambling nature of the betting transaction."

The argument of this illustration is that, although risk was eliminated from the two transactions taken together, yet that on the one transaction, that between the two betters, one must lose that the other may gain.

The editorial answer is most forcibly stated in the following paragraph: "A cotton merchant agrees to deliver a thousand bales of cotton in December to a cotton mill. He protects himself by buying a thousand bales of December cotton in futures. One of our cotton exporters at the same time ships a thousand bales of cotton to Europe. It will take six weeks for the cotton to reach Europe. While the ship is on the water cotton may go down to a disastrous point. He sells a thousand bales of December cotton to protect himself, and the two transactions again cancel each other. It can be demonstrated that for every such transaction in which one party does not gain there is another in which the other did not lose."

To make the argument more easily discussible, let us suppose that December cotton (futures) is now selling at 10 cents, that is \$50 a bale, and that the cotton merchant has agreed to deliver at this price. If cotton goes up to 11 cents he will lose \$5,000 on his trade with the mill and gain \$5,000 on his deal in futures; or if cotton goes down to 9 cents he will gain

this amount on his trade with the mill and lose it on his deal in futures. And the cotton exporter, if cotton goes up will gain by the increase in price of his exported cotton and lose on his deal in futures or if cotton goes down, he will lose by the decrease in price of his exported cotton and gain on his deal in futures. If the cotton merchant buys futures from the cotton exporter neither party would gain or lose, but each would insure the other against loss.

Such is the argument. But the cotton merchant does not buy futures from the cotton exporter, but from any one through the exchange, say A., and the transaction between him and A. is simple gambling, a bet between him and A. on the price of December cotton. And the cotton exporter does not sell futures to the cotton merchant, but to any one through the exchange, say B., and the transaction between him and B. is simple gambling, a bet between them on the price of December cotton.

But let us go back to the supposition that the cotton merchant buys futures from the cotton exporter, (indirectly if not directly,) and see the real nature of this transaction. After the futures have been sold by the exporter to the merchant, that is, after they have agreed that the exporter shall pay to the merchant \$5,000, if cotton goes up one cent, and that the merchant shall pay to the exporter this sum if cotton goes down one cent; let us suppose that the exporter's cotton is lost at sea, and that cotton goes up or down, then it is plain that on the deal in futures, the exporter loses or gains. Suppose that the mill is destroyed and cannot take the cotton; then it is plain that, on the deal in futures, the merchant will gain or lose. Suppose that both disasters happen then it is plain that, on the deal in futures one will gain and the other lose. That is when we take the transaction in futures by itself we see that this transaction is a bet between the parties to it on the future price of cotton, a transaction in which one party must lose that the other may gain.

In legitimate insurance it is different. If my house is insured, in no way will the insurance company gain at my loss, or I gain at its loss. For if my house does not burn I do not lose, the increased value of the house compensating me for the premium; and if it burns, I certainly gain nothing, receiving less than the value of the house. But in the transaction in futures, the buyer as such always loses when the seller as such gains, and vice versa.

Moreover it is not demonstrable "that for every such transaction in which one party does not gain there is another in which the other party did not lose?"

Realizing that the question between us is one of difficulty, and hoping only to help in the study and solution of it I submit this further contribution to the editor's able criticism.

F. P. Ramsay.

#### How They Came Together.

"We have never understood just how the two bodies got together." So you say, Mr. Editor, in a recent editorial, referring to the Union of the New School Synod with the Southern Presbyterian Church. The history of that union is interesting. Will you let one who lived in those times and had a personal knowledge of the whole affair tell you something about it?

In 1857, twenty years after the division of the Church into Old and New School bodies, the New School Church was divided by the withdrawal of the Southern churches and ministers, owing to the deliverance of their General Assembly that year on the subject of slavery. These Southern New School churches organized under the name of The United Synod of the Presbyterian Church, and contained about 11,000 members and some 120 ministers and 200 churches. They at once sought union with the Old School Church and made overtures to the General Assembly which met in New Orleans in 1858. But under the lead of Dr. Robert J. Breckinridge that Assembly declined to entertain the proposition.

In 1861 The Old School Church divided and the

Southern branch organized under the name of The Presbyterian Church in the Confederate States of America. The United Synod sought union with the body and overtures to this end were made at the third meeting of the General Assembly, which was held in 1863 at Columbia, S. C. These overtures were favorably received and a committee was appointed to confer with a similar committee of that Church. The committee of the Southern Presbyterian Church was composed of the following members, viz: R. L. Dabney, D. D., J. N. Waddell, D. D., William Brown, D. D., J. B. Ramsey, D. D., E. T. Baird, D. D., Col. J. T. L. Preston, and F. N. Watkins, Esq. That of the United Synod were Joseph C. Stiles, D. D., Charles H. Read, D. D., J. D. Mitchell, D. D., J. J. Robinson, D. D., and J. F. Johnson. Opposition to this movement centered in Columbia and was led by Rev. A. A. Porter, D. D., who was then editor of the Southern Presbyterian and who in a series of very able editorials strongly opposed the union mainly on doctrinal grounds. He was ably assisted by Dr. Adger, Dr. Leighton Wilson and other ministers of that locality, especially Dr. Palmer, who on the death of Dr. Thornwell in 1862 succeeded temporarily to his chair in the Theological Seminary, having been forced by the war to leave his church in New Orleans.

In due time the two committees met and held a very satisfactory conference. The committee of the Southern Presbyterian Church drew up a statement of doctrine in a series of articles "touching doctrines that had been formerly grounds of debate," making them as strong and clear as possible with a view of testing the orthodoxy of the other body. Without hesitation the committee of the United Synod expressed their readiness to subscribe to this statement (pledging their Church to do the same) as accurately expressing their doctrinal views and beliefs.

Further conference developed a perfect uniformity of belief, the committee of the Synod distinctly repudiating all New School errors.

The way being clear the two committees agreed upon a report, recommending to the respective bodies which they represented, a plan of union between the two churches. This report came before the Southern General Assembly which met in Charlotte, N. C., in 1864.

Meanwhile the Columbia men were preparing to resist the proposed union on the floor of the Assembly and it was arranged that Dr. Porter, thoroughly distrusting as he did the soundness of the New School body, should lead by attacking the proposition from the doctrinal side, to be followed by Dr. Adger and Dr. Palmer and perhaps others, to each of whom was assigned by agreement a certain part in the debate. But these brethren soon discovered when they reached Charlotte that they represented an unpopular cause and would have little following in the Assembly, the whole tide of sentiment and feeling being in favor of the union. Dr. Dabney presented his report and sustained it with an unanswerable argument. Dr. Porter refused to speak and Dr. Adger and Dr. Palmer made but little resistance. By a vote of 53 to 7 the Assembly agreed to the plan of union. The statement of doctrine "having served a valuable purpose by presenting satisfactory evidence of harmony and soundness of doctrinal views," the union was effected, not by subscription to it, as at first proposed, but "on the basis of our existing standards only."

This, in brief, is the history of the union between the two Southern wings of the Old and New School bodies. Now a word as to the union of the two Northern wings—the Old and the New School Churches North. After the war a wave of "patriotism" swept over the North; secession had been wiped out, "rebellion" had been crushed, and "reunion was in the air." Under the influence of this popular feeling the two bodies, which were of equal size, were drawn together. At first the Old School men insisted on a doctrinal statement similar to that which the Southern Old School men had drawn up as a test of orthodoxy. This the New

School side would not submit to. They contended for liberty to interpret the standards as they understood them—a liberty, they argued, which each side should enjoy. "If we come back," they said, "we will bring with us Albert Barnes and his books, and the books of our Board of Publication must stand on the same shelves with those of your Board." The Old School side first made a feeble protest, and then under the pressure of an outside "patriotic" sentiment, yielded, and the New School Church came back on its own terms.

The union culminated in 1870, and immediately Dr. van Dyke, Dr. Bacchus and Mr. Dodge were dispatched to the Southern General Assembly in session at Louisville bearing their famous "olive branch." Dr. van Dyke was on terms of warm personal friendship with many of his Southern brethren whom he met at that Assembly and in private he talked with them freely and unreservedly. Dr. Dabney asked him how it was that with his views and feelings he could consent to the union which had just taken place between his Church and the New School body, involving as it did the sacrifice of truth and principle. His reply was that the union could not be prevented—the public sentiment of the country demanded it, and seeing that it was inevitable, he thought it best to fling himself into the forefront of the movement and if possible direct and control it, for, said he, "if I must take passage on the Old Ship I mean to walk the quarterdeck." Then in a tone of bitterness he added that he had no confidence in the permanence of this great union that they were all glorying over. The body, he said, is not a homogeneous one and cannot hold together. Dissolution must come sooner or later—he thought it would come soon, and he wanted his Southern brethren to come in now so that when that division took place he would have with him in the fight a body of sound men on whom he could depend.

Dr. Dabney's reply was: van Dyke, that division which you predict will not take place. The union you have formed will last. You have lost your opportunity. You and those like minded with you have compromised yourselves and your moral power is gone. Having sacrificed your convictions and principles you will never be able to assert them effectively at another time. No matter what may be done you will all acquiesce and the Church will not be disrupted. We do not propose to go in with you to help in any of your fights; we have enough fighting of our own to do. We will remain as we are and stand for the doctrines and principles you have failed to maintain."

To all of which I said at the time, and say still, Amen; and by the help of God we will stand by our testimony.

E. M. G.

#### Mr. Verner's New Expedition to Africa.

I write this for the Church papers, to which I have been a contributor for the last ten years, in order to make clear certain matters about which articles in the secular press may possibly convey erroneous impressions. I have tried to keep the affair out of the secular papers for the present, because of the sensational reports which often emanate from them. Already some of them have published articles of this kind unauthorized by me in any way.

This expedition is under the auspices of some eminent scientific men, for the purpose of making investigations into certain matters of extreme scientific interest and involved in considerable controversy for many years. My personal connection with it arose without any specific application on my part, and as a consequence of contributions on African affairs in current periodicals for the last four years, which have attracted international attention. I am to make a thorough investigation of the problems in question and to secure desirable anthropological specimens and artifacts. I am accompanied by the African lad, Kondola, whose history has been referred to in the religious press already, and by a colored man, Alonzo Edmiston of Petersburg, Tenn., a graduate of the Stillman Institute, and a man of good mental and

spiritual qualifications, besides of powerful physique and considerable mechanical training.

I was constrained to accept this undertaking because of the opportunity to renew my acquaintance with my great friend, Ndombe, and his people, to stir up their minds by way of remembrance of what I taught them before, and possibly ultimately to arrange for a large mission station there to be conducted by graduates of the Stillman Institute under the direction of capable white men. My official designation will not deter me from any of these privileges, while it will give me unusual opportunities to put the great work I have long hoped to do widely before the public. Then, too, I am greatly interested in these scientific questions, as I believe that much benefit to the great cause of Truth will finally emerge from the investigations. That the eminent scientists connected with this enterprise are sympathetic with the true interests of my work, I will state that the most distinguished man of science in America said to me in a discussion of the future of African civilization, "Christianity is the keynote of all true civilization." Other advantages in this enterprise appear in the fact that I can make a comparatively short trip, without being separated from my wife and children for a long time. The fact of my marriage made it impracticable for me to resume my direct missionary work in Africa, because I could not take my family there with safety; but I have been extremely reluctant to give up all hope of ever doing any work for the people I learned to love during my first three years in Africa, and now this opportunity comes as a veritable God-send to my cherished desires.

Then the relation sustained by the Stillman Institute to this expedition, the most important one of a scientific character ever sent to Africa from America, ought to reflect credit on that Institution and bring prominently before the public the work that we are doing for the American colored people at Tuscaloosa. The personnel of the expedition is drawn entirely from the Institute and its success will certainly attract favorable notice to the work we are doing there.

In addition to the work on the field, I shall do a great deal of literary work, making detailed reports to the American Anthropological Association, to the National Geographic Society, and to the various Geological, Archaeological and other scientific bodies, with which I am in connection. I have also been engaged to write regularly for Harper's Weekly, besides being a special correspondent for the London Times, and I shall send letters to my friends through the columns of this paper, which has so kindly been at my disposal in the past.

There is another good reason for my acceptance of this temporary work, which I believe I will be pardoned for alluding to here, since I wish all of my friends to know why I have thus taken up secular work for a time, and since I would deplore any lack of full understanding of my reasons on their part. The work of the Church in which I have been engaged for the past ten years, has not been able to afford me much financial support, because of the great needs of the work and the comparative scantiness of the funds available for all purposes. I had to contract some obligations during my long illness and subsequent enforced suspension of productive labor. This undertaking may enable me to discharge these and subsequently to live on the limited income in the Church. I by no means intend to give up my regular work, to which I have given so many years, and in which I have gained special experience and expert skill, and which I love above any other work I could possibly do. I hope to resume my post at Tuscaloosa duly, and to go to Africa only at intervals when I shall alternate with Dr. Coppedge who is now at Tuscaloosa, and who will take my place in Africa when I return, if God wills.

In this connection let me refer to the appearance of my book "Pioneering in Central Africa," which is just from the press as I go to the field. This book, is the result of many years' labor, and presents the varied spiritual, missionary, scientific, commercial

and political aspects of my observations and experiences in Africa. It is a large volume, well illustrated, with full maps and complete descriptions of many new lands and rare peoples, besides giving an account of life and travels. The charge of the work of securing subscriptions to this book is left in the hands of Mrs. Verner, at Tuscaloosa, Ala., and I trust that those interested will communicate with her. The price at present is \$1.90 postpaid. It will form a splendid Christmas gift, I believe, and my friends may thus travel with me to Central Africa.

I spent my twenty-second birthday in Westminster Abbey, on the way to Africa for the first time. I spent my thirtieth leaving my wife and children for the Dark Continent, and a part of that day was spent in Anniston, Ala., at the home of Mrs. Lapsley, the saintly mother of the young hero of the Congo. England's Mausoleum was no more inspiring than the influence of that lovely Christian home, and of that sweet "mother in Israel," whose parting benediction sends me once more on my way rejoicing that "Hitherto hath God helped us."

Correspondents may address me for a month care the American Legation, Brussels, Belgium; and then, care of the American Mission, Luebo, Congo Free State, Africa, for three months.

"God be with you till we met again."

Nov. 16, 1903. S. P. Verner.

#### A Question.

Editor Standard:

Dear Sir: May I ask if you ever knew a protest as to the salaries of ministers to come from a poor man, or from a man who was really in sympathy with the demands made upon a minister's purse?

Respectfully yours,  
W. S.

#### "The Strongest Synod" Once More.

"Secretary" and "C. A. M." are not altogether straight yet. In the Standard of Dec. 2nd "Secretary" says:

"The more correct way of stating the matter would be to say that North Carolina is the strongest Presbyterian State in the South and that was what the secretary intended. \* \* \* North Carolina contains 36,000 members and one Presbyterian for every thirty of white population, which is true of no other State in the South."

Which may be the more correct way of stating the matter, but it is not the most correct, inasmuch as South Carolina comes very close to having one Presbyterian to every twenty of white population. This is perhaps no very vital criterion of greatness, but it is just as well to have the record straight when dealing with figures.  
S. M. S.

When God speaks, he likes no other voice to break the stillness but his own, and hence the place that has always been given to solitude in all true religious life; it can not be overdone, but it can be grossly underdone. And there is no lesson more worth insisting on in days like ours than this, when God wants to speak with a man, he wants that man to be alone.—H. Drummond.

Little children loved Jesus for the pure luxury of loving Him. Their love was its own reward. They loved the lovable and were happy. But are not older people prone to think that devotion to Jesus ought to be returned in the shape of temporal prosperity? Do we not half expect material payment for spiritual service?—J. H. Jowett.

The idea, so common in the ancient writers, is not all a poetic conceit, that the soul of a man is only a fragment of a larger whole, and goes out in search of other souls in which it will find its true completion. We walk among worlds unrealized, until we have learned the secret of love. We know this, and in our sincerest moments admit this, even though we are seeking to fill up our lives with other ambitions and other hopes.—Hugh Black.

#### Suffer and Forbid Them Not.

They are going—only going,  
Jesus called them long ago:  
All the wintry time they are passing  
Softly as the falling snow,  
When the violets in the spring-time  
Catch the azure of the sky,  
They are carried out to slumber  
Sweetly where the violets lie.

They are going—only going,  
When with summer earth is dressed,  
In their cold hands holding roses  
Folded to each silent breast;  
When the autumn hangs red banners  
Cut above the harvest sheaves,  
They are going—ever going,  
Thick and fast like falling leaves.

All along the mighty ages,  
All adown the solemn time,  
They've taken up their homeward march  
To that serener clime;  
Where the watching, waiting angels  
Lead them from the shadows dim  
To the brightness of His presence  
Who has called them unto Him.

They are going—only going  
Out of pain and into bliss,  
Out of sad and sinful weakness  
Into perfect holiness,  
Snowy brows—no care shall shade them,  
Bright eyes tears shall never dim,  
Rosy lips, no time shall fade them,  
Jesus called them unto Him.

Little hearts forever stainless,  
Little hands as pure as they,  
Little feet by angels guided  
Never a forbidden way.  
They are going—ever going,  
Leaving many a lonely spot,  
But 'tis Jesus who has called them;  
Suffer and forbid them not.

#### Life.

Life, what is it? you say and sigh.  
'Tis the gift of the Lord, as His glory swept by.  
We saw the light, caught a glimpse of morn,  
And then as mortals we were born.

"Is it worth living?" you ask and sigh,  
It is worth living, when He is nigh?  
And as He is everywhere present, then here,  
He makes life worth living, whatever the sphere.

"There's a constant turning from things we would,  
To do the things that we must and should."  
Ah, yes, you are right, my friend, my friend,  
But 'tis only to give life its highest trend.

The soul would be pulpy, and soft, unworth,  
If we could do just what we would on earth.  
We need a turning from things of sin,  
That the wonderful light of Truth shine in.

Yes, life is wrth living, here you may rest  
The gifts of the Infinite One are best.  
"The duty that's nearest," and done with your  
might;  
This is the thing that makes life bright.

Never grieve, for the turning, and turning aside,  
From the pleasant path, although broad and wide,  
And you will find right now, and here,  
That life is worth living, the way will clear.

Life! Life! 'tis a word so broad and grand,  
That mortal mind cannot understand,  
But by and by the part that's divine,  
Shall drink and freely of Life's real wine.

Ipswich, S. D.

Rose Seelye-Miller.

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Rev Henry C. Slaymaker.

Not since the death of Rev. Samuel N. Lapsley, eleven years ago, has the heart of the Church been more stirred than on the 1st inst., when a cablegram, received at the Nashville offices, told of the death of this young missionary, while on his way to Lnebo, Congo Free State. The message stated the bare fact that our steamer, The Samuel N. Lapsley, capsized and that Mr. Slaymaker and twenty-three of the crew were drowned.

Mr. Slaymaker's home is in Alexandria, Virginia, where his mother now lives. He had served the Second Presbyterian Church as an elder for six years, and was ordained, after careful preparation, as an extraordinary case, to carry his consecrated life and business experience into that great land, "hard in sins and old in sorrows." A good soldier he was, and "faithful unto life," who would have liked to carry his shield.

Dr. Chester writes:

The committee had been working and praying for over two years for some one who had had suitable experience to go out to Africa and take charge especially of the business affairs of

the mission. When Mr. Slaymaker offered himself, we felt that he was the answer of God to our prayers. Of course we cannot understand this strange dispensation that calls him away before he was able even to enter upon his work. But our African Mission has so manifestly enjoyed the favor of God that we may hope that He will in due time make His dealings plain to us and show us the way in which this great calamity may be made to work for the advancement of His cause in Africa.

A later cablegram states that "Santhone", mentioned in Committee Notes, is St. Thomas, which is evidence of the safety of Mr. Vass and Mr. Martin.

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## Church News.

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### MISSOURI.

**ODESSA.**—This church has recently given a very hearty and unanimous call to Rev. N. H. Mc Cain, of Kansas City, to become its pastor. His decision has not yet been announced, but all hope that he will see his way clear to accept this call.

**ST. LOUIS.**—The Grand Avenue Presbyterian Church of this city, on Sabbath, Nov. 29, 1903, celebrated its Jubilee or Fiftieth Anniversary with appropriate exercises. It was really a most interesting and beautiful affair. The decorations of the church were in palms and yellow chrysanthemums, above the pulpit at each side were the dates, 1853-1903, and in the centre "Fiftieth Anniversary," each letter imbedded in green and yellow and each letter an electric light. All was in admirable taste and the effect very beautiful and pleasing.

On Sabbath morning, besides the usual devotional exercises and appropriate music, an address, "A Historical Sketch of the Church," was delivered by Dr. Wm. M. McPheeters the oldest Elder and one of the first members of the church. This address will doubtless be published and will prove an interesting and valuable bit of history, for this church has a history, a noble and noteworthy history, especially during the civil war, in times that tried some men's souls and when not a few were found "wanting;" then the Pine Street Church, which was its name at that day, its Pastor and Session, almost alone in this city, stood for the Crown Rights of the King, the independence of the Church, and the separation of the things of Caesar from those of God. This was followed by another most admirable and appropriate address by the Pastor on "The Past and Future of our Church." At night Dr. Cannon preached an able and instructive sermon on "Presbyterianism."

On Monday evening a grand reception was tendered the whole congregation. The first part consisted of short addresses and beautiful music in the auditorium; Dr. H. N. Spencer presided and gave an admirable address of welcome. He was followed by Mr. Thomas S. McPheeters, son of Dr. S. B. McPheeters, the pastor during the war, on "The Home and the Church," by Mr. Charles C. Nichols, superintendent of the Sunday School, on "The Sunday School," and by Judge Given Campbell on "The Women and the Church." The addresses were all brief, appropriate, interesting. Then, though this was not on the programme, there was taken a flashlight photo, first of the pastor, elders and deacons, sitting and standing on the rostrum, and afterwards of the whole audience in the seats looking their sweetest and best! Part Second was the reception proper by the pastor and his wife and the Ruling elders and their wives in the Lecture room, which was very handsomely decorated. And finally elaborate and elegant refreshments in the Sabbath School room above. Thus ended the "Jubilee."

Taken all in all it was a notable occasion, well worthy of a noble church with a noble history. May the future of the Grand Avenue Church be all that could be expected of a church and people with such a history and such a past!

### MISSISSIPPI.

**PRESBYTERY OF CHICKASAW**—The Presbytery of Chickasaw met in called session at Laurel, Miss., Nov. 18th, during the meeting of the Synod of Mississippi. Rev. Messrs. R. L. Nicholson and R. W. Mecklin were received from the Presbytery of Central Mississippi.

Calls from Providence and Unity churches for the services of Rev. R. W. Mecklin for one-half of his time at Providence church and for one-fourth at Unity church were placed in his hands and were accepted by him. The following order for his installation was taken. At Unity church, on the second Sabbath of December, 1903. Rev. C. N. Van Honten was appointed to preside, preach the sermon, propound the constitutional questions and charge the pastor, and Ruling Elder J. M. Boone to charge the people. At Providence church on the third Sabbath of December. Rev. R. L. Nicholson was appointed to preside, preach the sermon, propound the constitutional questions and charge the pastor, and Ruling Elder W. M. Cox to charge the people. He was granted permission to labor without the bounds of Presbytery for one-fourth of his time till spring meeting of Presbytery.

Rev. R. L. Nicholson, in charge of the Pontotoc group, was granted permission to labor within the bounds until the spring meeting of Presbytery and Rev. Newton Smith of the Ripley group was granted leave to labor without the bounds of Presbytery after Jan. 1st, 1904.

J. W. Allen, Stated Clerk.

**MERIDIAN PRESBYTERY.**—At an adjourned meeting of Meridian Presbytery Rev. F. L. McFadden was received in from Cherokee Presbytery and will labor in Meridian, Miss.

Rev. Henry McDowell was received from Transylvania Presbytery and will preach at Biloxi. In October licentiate E. S. Brainard was ordained as evangelist and his post office will be Poplarville, Miss.

Presbytery met at Laurel during sessions of Synod, in Rev. R. L. Campbell's new church, built on the ashes of the old one. It is a beautiful church, handsomely furnished and reflects credit upon Mr. Campbell and his congregation. The principal object of interest at this large gathering of Synod was the Atlanta conference and the Holly Springs Synodical college. The side of removal was most ably presented by Dr. Hutton of Jackson, who had thoroughly informed himself and spoke the things which he knew. Rev. Dunbar Ogden of Columbus presented the same side of the question. Against the conference Dr. S. C. Cardwell spoke and was ably seconded by Dr. T. Raymond and Judge Johnson. To give the arguments used would be but a repetition of the arguments by this time generally known. Dr. Rice of Atlanta ably represented the views of the Atlanta people.

A. B. Coit.

#### VIRGINIA.

**BURNSVILLE.**—The Rev. C. L. Altfather was duly installed at this place Nov. 10th and at Sutton Nov. 11th by a commission of Lexington Presbytery.

**HOT SPRINGS.**—Rev. Robert Russell Booth of New York who has been spending some time at this famous watering place, preached very acceptably for them on a recent Sabbath.

Rev. Emmet W. MacCorkle of Clifton Forge, Va., also preached here and his preaching was very much enjoyed. This church has a very desirable manse property recently completed and now paid for through the liberality of friends.

#### SOUTH CAROLINA.

**SPARTANBURG.**—At a congregational meeting held at the Second Presbyterian Church the following resolutions were unanimously adopted:

First, That we the congregation of the Second Presbyterian Church in parting with our beloved pastor, Rev. Jno. T. McBryde, D. D., hereby express our appreciation of him as an able minister of the Gospel, and extend to him our sympathy and prayers in the long continued illness of his devoted wife and we most earnestly commend him to any people among whom his lot may be cast.

Second, That in the severance of this relation we commend Dr. McBryde and his devoted wife to the good providence of God and to the loving loyal hearts of any church whose privilege it may be to secure him as Pastor.

W. G. S. O'Shields,  
Clerk of Session.

#### GEORGIA.

**AUGUSTA.**—On the fourth Sabbath in November Messrs. S. C. Adams and W. P. Egbert were ordained and installed as Elders to serve in the Second Presbyterian Church,

Augusta, Georgia. On the following Sabbath the fifth, two new members were received by profession of their faith in Christ.

#### JAPAN.

**KOCHI.**—We learn, through a note from Rev. R. B. Grinnan, of the death of Mr. K. Katoaka, an elder in the Presbyterian Church at Kochi, and the great Christian Speaker of the House of Representatives. He was a good man who wielded an influence for the Church that can not be estimated.

#### NORTH CAROLINA.

##### Twentieth Century Fund.

The 20th Century canvass has just been completed in the Pender County field. The subscriptions and cash collected amount to \$999.25, a very encouraging result when we recall that this field was considered mission territory but a few years ago. Rev. T. D. Johnston is pastor of this group of churches.

**GASTONIA.**—The following newly elected elders have been installed at the Presbyterian church: J. F. Thompson, J. F. Jackson, J. R. Baber and J. A. Hunter; also the following newly elected deacons: J. N. Bell, T. N. Kendrick, S. A. Robinson and J. E. Rankin.

**STEELE CREEK.**—The fifth Sabbath of November was communion day at Steele Creek, the pastor being very acceptably assisted by Rev. A. J. Crane of Glass, N. C. The services began with the Thanksgiving sermon and continued till Sunday night. The pastor announced the names of five persons added to the roll of communicants since the preceding communion, and of one infant baptized. The good people of Steele Creek are having the manse papered, making it all beautiful within.

**ORANGE PRESBYTERY.**—At recent adjourned meetings of Orange Presbytery, held in Wilmington and Greensboro, N. C., the following business was transacted: The church known as "Holloways" was dissolved and its three members transferred to the Roxboro church. The Rev. J. C. Story was received from Wilmington Presbytery, and elected as Evangelist of the Alleghany county field.

The special apportionments made last year for the indebtedness of the Assembly's Home and School, were renewed for this year.

The Rev. E. L. Siler received from Louisiana Presbytery, and will be installed pastor of the High Point Church, Dec. 20th by J. H. Grey, Rev. C. E. Hodgkin and J. C. Wharton.

Licentiate I. N. Clegg was received from Fayetteville Presbytery and has been ordained as an evangelist to labor at Thomasville and High Point. The Rev. E. L. Siler and Rev. I. N. Clegg were authorized to give, between them, one service a month to the church at Jamestown.

A commission consisting of Rev. E. C. Murray, D. D., Rev. E. W. Smith, D. D., Rev. E. E. Gillespie, Rev. J. H. Grey, Rev. E. L. Siler and Elders W. C. Herndon and W. C. Denny was appointed to organize a Presbyterian Church at Thomasville N. C., on Dec. 3d, if the way be clear.

The Presbytery's Home Mission Committee was authorized to borrow \$250 to meet present needs and to be disbursed, pro rata, among the workers in the various fields.

D. I. Craig Stated Clerk.

Reidsville, N. C., Dec. 3, 1903.

**MOCKSVILLE.**—This church enjoyed recently six days of special evangelical services conducted by Rev. E. E. Gillespie, Greensboro, N. C.

The services were well attended notwithstanding the cold weather. Brother Gillespie made the gospel of Jesus plain and presented faithfully the appeals of God to man to accept this Gospel. All who heard him were instructed and helped. There were three professions of faith in the Saviour while Mr. Gillespie was with us, and we look for more visible results soon. At the close of these services a collection of \$47 was received for Synodical missions.

**CHARLOTTE.**—There were five additions to Tenth Avenue Church on last Sunday. The Sunday-school is in a flourishing condition.

## WEST VIRGINIA.

MORGAN COUNTY.—On November 29th, the recently elected Elders and Deacons of the Berkley Springs Church were publicly ordained and installed, in a most impressive manner; by a commission of Winchester Presbytery, consisting of Rev. J. H. Moore, Rev. Drs. Charles Ghiselin and J. McCarty Duckwall, and Ruling Elder J. W. Harlan.

There was no Session to act, because of the death or removal of all the Elders. Upon petition of members of the church, Presbytery therefore called and conducted the meeting of the congregation, when the officers were elected, and afterwards installed them by its commission.

At the night service, two young girls, received by the new Session, were publicly welcomed as new Church members, in a short but very interesting address by Dr. Ghiselin. They were Miss Virginia C. Duckwall and Miss Helen Brady, a daughter and a cousin of Doctor Duckwall.

The new Elders are Mr. T. P. Jeffrey and Doctor J. E. Herbert. The Deacons are Mr. P. R. Lawyer and Mr. W. G. Catlett. Dr. Herbert is a young dentist, who joined by certificate from the church at Gerrardstown, West Va., which is the same church to which Rev. H. C. V. Campbell belonged as a youth, and Mr. Campbell was the first Deacon of the Berkley Springs Church, and one of two men and four ladies who organized that church thirty years ago. Later he was made an Elder, and afterwards pastor of the church that he helped to organize. Many other members of the Gerrardstown church have become useful ministers of both the Northern and Southern Presbyterian Churches. Gerrardstown is a little village, settled by Scotch-Irish, where also ministers of other denominations were raised, and many useful church officers and members.

## MISCELLANEOUS.

## Wanted—A Cooking Stove.

The widow of one of the most useful men that has ever been employed by the Mission has charge of the boarding department of the Seminary in Garanhuns, Brazil.

The principal article of food for supper and breakfast is bread. Buying it from the bakers, the bill is about \$12.00 a month. But with a stove that has an oven for baking, she can buy for about \$9.00 a barrel of flour that will last three months. In view of these economic facts who is it in the Southern Presbyterian Church that is willing to say: I shall not permit any longer such an extravagance, but shall give a \$20.00 stove if some one else will pay the shipping to Pernambuco, Brazil? Who is the some one else who is willing to say: I will pay the expenses on the stove from the hardware store to Pernambuco, Brazil?

When the two above mentioned friends do their part, I am willing to pay the duties of the Custom House in Pernambuco, and also pay the freight from Pernambuco to Garanhuns, in order that the work of the Lord may not be retarded for the lack of a little bread. I am the more willing to do my part because I have tried the stove experiment in my own family and found that it is money in my pocket and infinitely better bread on my table.

Geo. E. Henderlite.

## Assembly's Home and School.

Dear Brethren: We wish to remind you that the General Assembly has named the last Sabbath in December as the day for a collection to be taken in all our churches and Sabbath Schools for the support of the Assembly's Home and School. Let us remind you of the following facts:

1. The Home and School is distinctively for the education and maintenance of the children of deceased ministers and of missionaries.
2. It takes about \$500 per month to sustain the work. We offer board and tuition free to the children of deceased ministers and of missionaries.
3. There are now 51 young people in the Home and more are expected to enter by the first of January.
4. The institution is run on a cash basis, no debts.
5. Not one dollar has been added to the old debt within the past seven years.
6. We have no resources but the gifts of God's people.
7. Only about one per cent of our churches have been carrying out the recommendations of the Assembly and taking up this collection.
8. There is no class of people in the world that needs help

more and is more deserving than the widows of our deceased ministers with children to educate and support.

9. The Home and School is solving a problem for our missionaries. If we do not sustain it, many of them will be forced to return home in order to educate their children.

Now, brethren, this is an urgent matter. Please talk to your people about it and urge them to give liberally and please do not confound this collection for our support with the apportionment of your church for the old debt. If you have not paid that apportionment, we hope you will do so, but this collection is for our support. You have no idea what a blessing this work is to the widows of our deceased ministers. God pity the poor, frail widow with children looking to her for support and for education and friends, looking upon it as a God-given privilege to help us relieve them of this burden. Please remember the date, the 27th of December. Envelopes will be sent you. Send your contributions to S. W. Somerville, Treasurer, Fredericksburg, Va.

Faternally yours,

J. W. Rosebro, Vice President.

S. W. Somerville, Superintendent.

## An Appeal for Comfort Bags.

Christmas is again approaching and some of the sailors are already inquiring about "Comfort Bags." Last year, in response to our appeal, more than seven hundred bags were donated by ladies and Ladies' societies all over the country. Four hundred of these were distributed at the Christmas dinner given by the Ladies' Auxiliary of the Bethel, and the remainder were given to sailors who arrived too late for that festival.

There is nothing that a seaman seems to appreciate more than a "Comfort Bag," and many of them will walk from the most distant parts of the wharf, five or six miles, in order to be present when bags are distributed.

The good that may be accomplished by these much-prized souvenirs cannot well be estimated. Each of the seven hundred bags distributed last year contained a copy of the Scriptures in the language best understood by the person receiving it. Sixteen different nations were represented at the dinner.

Some of the sailors who have families carry the Testaments home and give them to their children, and we have heard of instances where their American Testaments were shown around with considerable pride by those who thus received them. Besides, many of these contained earnest appeals written by Christian women accompanied by earnest prayers for the conversion and spiritual growth of these men who are so much isolated from home influences and Christian privileges. One lady wrote us: "Each stitch was a prayer for the unknown to be a child of God."

We hope that the ladies who have in this way co-operated with us in the past will not be "weary in well-doing," and that many others will be added to the number this season.

Description of a Comfort Bag.—They are usually made of cretonne, denim, duck, or other stout and ornamental goods, are about 10 by 12 inches in size and finished at top with draw strings. They usually contain large needles, coarse white and black thread, scissors, pants and shirt buttons, and any other sewing articles, such as a sailor would need in repairing his wardrobe. Writing material and other articles may be added, as the donor fancies. A Testament or Bible, in the language of the seaman receiving it, is put in each bag. It is supplied by the Superintendent if not furnished by the sender. A good Christian letter from the donor is very much appreciated, and often proves a means of grace to the sailor receiving it.

Those who have to use the mails for sending the packages can lessen the expense by forwarding the letters intended for the bags in a separate envelope, and by sending the money to us to purchase Testament, scissors and spool thread, twenty-five cents for each bag. When the amount is small, postage stamps will answer. It is desirable that the bags should be as uniform as possible in regard to contents so that none of the men may feel disappointed at receiving a bag not so well filled as his shipmates.

The name and address of the sender should be written on the package, so that its receipt may be acknowledged. Address,  
James Sherrard,  
Seamen's Bethel, 2219 St. Thomas St., New Orleans, La.

## A Timely Reminder.

The season of gladness and good will is at hand when all good people feel a quickened interest in the happiness and well fare of others.

This, therefore, is a fitting time to remind those who need the reminder, that the appropriations due this month to our aged and infirm ministers and the widows and orphans of our deceased ministers cannot be paid in full unless four thousand dollars be sent without delay to our treasurer, Mr. S. H. Hawes, Richmond, Va.

If the delinquent churches, including some of our large city congregations, that have forgotten or otherwise failed to send their offerings for this sacred cause, will act promptly these beloved and most worthy and needy servants of our Lord will not be left uncared for and uncheered by tokens that they are not forgotten by the Church they love so well, and have served so faithfully.

What kind of a "New Year" shall we give our dear old ministers and the dependent families of our deceased ministers who are looking to the ministerial relief cause of our beloved Church for the aid so necessary to their comfort?

The wants of winter are upon them, the promise of the church has been made to them, and this aid is expected and greatly needed by them and needed now.

The Executive Committee feel assured that our people will appreciate this gentle reminder and will do that which will be to the praise and the pleasing of our Lord in this matter.

I. S. McElroy, Secretary.

## Committee Notes.

The Executive Committee of Foreign Missions met in the Mission rooms on Tuesday, December 1st. After the opening exercises, the first business was the reading of a cablegram from Mr. Robt. Whyte, of London, England, announcing that the steamer Lapsley had capsized on its last trip up the river; that Mr. Slaymaker and twenty-three of the crew were drowned, and that Mr. Martin and Mr. Vass had been saved.

Mr. Vass's cablegram to Mr. Whyte was sent from Santhone, a place which we have not been able to locate on the map. We, therefore, cannot tell whether or not it was too far up the river to admit of being reached by facilities for raising the steamer. The disaster is made all the more terrible by the ignorance in which we are left of the condition of the survivors. We infer from the fact that Santhone was a place from which a cable message could be sent that there are European residents there, with whom Mr. Vass and Mr. Martin could take refuge until means could be found for bringing them down the river to Leopoldville. As soon as we learn whether the boat can be raised, or whether a new one will have to be built, the information will be given to the Church.

Miss Agnes Junkin, of Huntsville, Texas, was appointed as a foreign missionary, to be sent out when the way is clear. Miss Junkin is a sister of Rev. W. F. Junkin and of Miss Jeanie DeF. Junkin, who was appointed last spring and who is now pursuing a special course of Bible study at home.

Miss M. J. Atkinson, who went to Japan several years ago with the family of Rev. W. B. McIlwaine and who has for some time been doing regular missionary work in the school at Nagoya, was appointed a missionary.

Rev. R. E. McAlpine, of the Japan Mission, was present and gave a very interesting account of the work and of the general condition of affairs in Japan. He laid before the committee an earnest appeal from the Mission of the Reformed Church in America that we join them in opening up work in the Island of Kyushu. Mr. McAlpine was instructed by the committee to lay this matter before the Church through the public press.

The treasurer reported receipts for November of \$17,210.10, a gain of \$2,291.32 over the receipts of November 1902.

After transacting the usual routine business, the committee adjourned.

S. H. Chester, Secretary.

## Lexington Presbytery.

Lexington Presbytery met at Buena Vista, Va., Oct. 13th, 1903, and was opened with a sermon by Rev. J. E. Booker on I Cor. 1:23.

Present 34 ministers and 25 elders. Full roll 56 ministers and 71 churches, and 14 candidates.

Moderator Rev. Henry Miller. Clerks Dr. A. F. Kerr and Mr. J. A. Shaw.

Received—Candidates—Mr. T. Littleton Harnsbarger of Waynesboro Church; Mr. W. A. Reverley of Lexington Church; Mr. Paul L. Lyons of the Davis Memorial Church.

Ministers—Rev. C. L. Altfather of the Presbytery of Fort Worth.

Ordained—Mr. R. G. See as Foreign Evangelist. Mr. See will work in Brazil.

Installed.—Rev. J. A. Thomas at Millboro; Rev. W. S. Trimble at Monterey, and Crab Bottom and Pisgah; Rev. J. E. Booker at Timber Ridge.

Calls.—Sutton and Burnsville for Rev. C. L. Altfather. Commission to install.

Dismissed.—Rev. W. W. Carson to the Presbytery of Winchester.

Death.—Rev. J. H. H. Winfree, May 26th, 1903. Memorials were read of Rev. M. W. Woodworth, by Rev. Geo. W. Finley, D. D.; Rev. C. S. M. See, D. D., by the Rev. C. J. Boppell; Rev. J. H. H. Winfree by Rev. Wm. C. White for Rev. J. M. Plowden.

Letters of sympathy were directed to be sent to Rev. R. M. Tuttle and Rev. R. A. Lapsley.

Permission to labor in our bounds was granted to Rev. H. H. Hawes, D. D., at Hot Springs, Va., and without our bounds to Rev. R. M. Latimer, D. D.

Presbyterial Sermon.—By Rev. Wm. N. Scott, D. D., on "The Inspiration and Authority of the Scriptures." For next meeting, subject: Christian Assurance." Rev. L. B. Turnbull, D. D., Principal and Rev. W. S. Trimble as alternate.

The Davis and Elkins College.—Report of agent showed pledged since last meeting over \$1,400. Collected \$950.

Home Missions.—Rev. Holmes Rolston, chairman, made the report on this cause and Rev. O. S. Lingamfelter, the Evangelist, made his report of work done. Both reports were full and interesting and showed good work. The evangelist as usual has kept busy and accomplished much.

Report of Home Missionaries to cover, in the spring, April 1st to April 1st. In the fall, April 1st to fall meeting. All delinquent churches earnestly urged to bring their contributions up to the apportionments for this cause. The sum of \$4,000 named for coming year. Elkton and Broadway grouped under the Rev. S. T. Ruffner, D. D. Woodland was grouped with Cook's Creek under the Rev. John Ruff. A commission was appointed to visit Woodland church with reference to certain matters, consisting of Rev. G. A. Wilson, D. D., Rev. A. M. Fraser, D. D., Rev. G. L. Brown, and Elders G. G. Grattan and S. Forrer.

A petition for the organization of a church at Coalton—formerly called Womelsdorf—was granted.

The Rocky Spring church voluntarily relinquished all aid from the Home Mission committee and the hearty appreciation of the Presbytery for this action was expressed. The church was allowed to increase its salary (change its call) by the sum of \$100, thus becoming self-sustaining.

The Synod's committee on Evangelization was requested to employ Rev. C. S. Lingamfelter as evangelist (he is now employed by the Presbytery) and assign him to this Presbytery for his whole time. This Presbytery however to provide part of the support from the Home Mission Funds. Should this fail, the Home Mission Committee is to continue his services and provide for his support as may appear best to them.

Rev. A. M. Fraser, D. D., was appointed moderator of the session of the Basic City church.

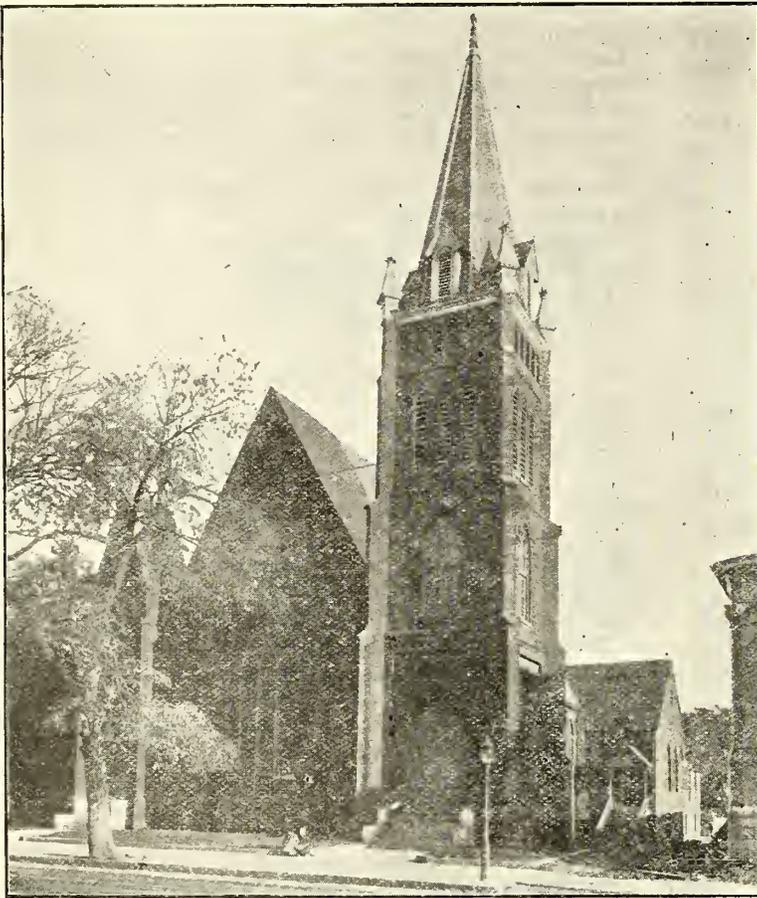
The Rev. F. H. Barron was added to the Home Mission committee.

Ministerial Relief.—\$1,000 was apportioned among the churches. Sessions are urged to appoint a permanent committee on this cause. All sessions are urged to assist in raising a permanent endowment fund.

Publication, Sunday Schools, Young Peoples' Societies. These three causes were consolidated. The sum of \$638 was apportioned. New committee, from the old ones, Rev. C. S. Lingamfelter, Rev. Carr Moore, Rev. C. R. Stribling and Elders J. S. Craig and J. A. Fishburne.

Place and Time of Next Meeting.—Davis Memorial Church, Elkins, W. Va., May 4th, 1904, at 2:30 p. m.

Wm. C. White, Stated Clerk.



TRYON STREET BAPTIST CHURCH,  
in which the Baptist State Convention meets to-day.

Baptist Host in Charlotte. The two denominations have much in common. Both have suffered martyrdom for the sake of religious liberty, both are Calvinistic in their theology, both emphasize the necessity of regeneration to salvation. There is even a harmonious interchange of names. Inasmuch as it takes a Baptist Presbytery to ordain, with the laying on of hands, they are Presbyterian. And we think we are as good if not a little better Baptists than they are as we let the children in. We both believe in the communion of saints, in spite of the temporary doctrine of close communion which shows signs of giving way under the melting power of a larger charity. But then a Baptist is about as hard to change as a Scotch-Irish Presbyterian and that is saying all that could be said. We respect each other's convictions and we be brethren.

And again we are glad to have you in Charlotte and Charlotte is proud of the beloved pastor who presides over the church in which you meet.



REV. A. C. BARRON D. D.,  
Pastor Tryon Street Baptist Church.

#### A Welcome to the Convention.

The first part of the paper went to press before we thought of the fact that the Baptist State Convention meets in Charlotte this week. This to excuse the apparent ungraciousness, under that circumstance, of the two last paragraphs on the first page. But there was provocation. Moreover we desire to correct the statistics of our Episcopal brother to date, as regards the Baptists of North Carolina. The following report was made by the Baptist Board of Missions in Raleigh on Saturday: The churches raised, for State Missions \$26,300, for Foreign Missions, \$17,000; for Home Missions (outside the State) \$762. This is very nearly the Presbyterian aggregates and we shall have to fall back on the average per member.

But then the Standard does wish to say that it is glad to have the representatives of the great

## The World.

Herbert Spencer is critically ill.

Brazil, Chili and Argentina are consulting regarding the course toward Panama.

The University of Munich has opened its doors to women under certain restrictions.

Thousands of lives were lost on the south Chinese coast by a typhoon which struck a fishing fleet of 400 vessels.

Feeling has gotten so high in Japan over the delay in the negotiations, that it is charged that Marquis Ito is a Russophile.

Pope Pius, in speaking of religious conditions in France, commented on the religious liberty enjoyed by Catholics in Protestant countries like the United States, Germany and England.

Washington, Dec. 6.—The Senate tomorrow will pass so quietly from the extraordinary session into the first regular session of the 58th Congress that the proceedings of that body will scarcely realize the change has occurred.

Charles T. Yerkes is the authority for the statement that the London underground system is now half completed, and that it will be entirely finished in about five years. The section from Baker Street to Waterloo will be open within a year.—Exchange.

Statistics computed by The Manufacturers' Record of Baltimore, show that the South produces or handles about 40

per cent of the exports of the country. A section of which this is true is surely entitled to a more even chance in the legislation of the country than the South enjoys.—Charlotte Observer.

The report of Fourth Assistant Postmaster General Bristow was made public. It exposes all the systems of grafting in the Department, and recites the complicity of the men who have been indicted, and some who have not been indicted. Perry Heath is accused of getting stock in one of the contracting companies.

Four hundred Colombians in New York have sent a petition to Ex-President Grover Cleveland, as the foremost American, asking him to intercede for justice to their country. Senor Valenzuela, commenting on it, says that the Americans have not been correctly informed of the reasons for the failure of the Hay-Herran Treaty.

According to a dispatch from Peking, the Chinese government contemplates the raising of an army of 100,000 men to protect the Province of Chi Li, in the event of hostilities. The Peking dispatch further states that Hoo Wei Ten, the Chinese minister at St. Petersburg, has telegraphed to Peking that Russia is disposed to pursue a peaceful policy.

That is a pretty good joke that the Texas Chapter of the Daughters of the Confederacy gets off on the President and the Northern people generally. The Daughters, bless their hearts, just congratulate the Northern people on having seen the error of their ways in denouncing the secession of the Southern States, and congratulate the President upon having the wisdom to vindicate the cause for which the South fought. Panama is a huge joke itself and a good joke begetter.—Charlotte News.

Paul Otlet, the Secretary of the Brussels International Bibliographic Institute, estimates the number of printed books since the invention of printing to January, 1900, at 12,163,000 works, and the number of periodicals at between 15,000,000 and 18,000,000. The same authority adopts 200,000 as yearly average of books published during the past few years.

Dayton, O., Dec. 4.—Before adjournment today the executive committee of the Citizens' Industrial Association resolved against members placing the union label on articles of their own manufacture. They also took ground in opposition to the eight-hour bill now pending in Congress. They provided for the formation of a labor information bureau for the use of members.

A convention is called to be held on December 16 in New York, at the rooms of Board of Trade and Transportation, in the Mail and Express Building, in the interests of "Mosquito Extermination." It is expected much interesting data will be given, and in view of the well-known fact that certain species of mosquitoes promote and spread malaria, the subject becomes one of special public interest, particularly as the proposed general mosquito extermination will greatly benefit the public health.—Scientific American.

Panama, Dec. 4.—Wrapped in the flags of the United States and Panama, the canal treaty was today officially delivered into the hands of United States Consul General Guder. The transfer took place at the palace in the presence of the members of the Junta, the ministers of the republic, United States Vice Consul Ehrman and other prominent persons. From the palace the chest containing the treaty was carried by two policemen to the Consulate General, where it will be kept until shipped to the United States.

The first examination for the Rhodes scholarships will be held on March 10, 1904, in Raleigh. The examination is not competitive, but is based on the requirements for Responsions at Oxford University, and is intended to give assurance that all candidates are fully qualified to enter on a course of study at that University. The following committee has been appointed to have in charge the selection of the scholar. Prof. E. Alexander, Chapel Hill; Prof. J. B. Carlyle, Wake Forest; Prof. J. L. Douglas, Davidson; Prof. Edwin Mims, Durham, and President F. P. Venable Chairman.

Those who are looking forward with trepidation to the time when the world's coal supply shall be exhausted will find solace in some rough calculations by John Clarke Hawshaw, a prominent civil engineer, concerning the water power now going to waste. He says: "Assume a depth of 10 inches of rainfall to flow off each square inch of land surface, the mean height of which may be taken as 2,250 feet above sea level. Then the water from the whole surface falling through the mean height would give 10,340,000,000 horse power in perpetuity. Our present yearly output of 225,000,000 tons of coal would give that horse power for only a little over half a day."—Scientific American.

Boston, Dec 4.—That a widespread curtailment of production by cotton mills in the United States will be found necessary during the next few months, on account of the great cost of the raw material, is the opinion of leading mill men in this city, from which the policy of many cotton mills in the North is directed. The market for finished material has been unsatisfactory for months, and prices have not risen correspondingly with those of cotton. The cotton mills in New England employ fully 175,000 hands, 65,000 of whom have had their wages reduced 10 per cent. this fall and 15,000 additional will suffer a cut within the next two weeks. A matter of great interest in New England is the project now on foot in the Southern States to bring about a general curtailment. A meeting of the Southern manufacturers has been called for next Tuesday and if a policy of widespread curtailment is adopted, it will have much influence on the future action in large New England mill centres.

The renewed attention being given to the proposed isthmian canal at this time lends especial interest to a discussion of the

great canals of the world, presented by the Department of Commerce and Labor through its Bureau of Statistics. The ship canals of the world, it says, are nine in number, as follows:

1. The Suez Canal, begun in 1869 and completed in 1869.
2. The Cronstadt and St. Petersburg Canal, begun in 1877 and completed in 1890.
3. The Corinth Canal, begun in 1884 and completed in 1893.
4. The Manchester Ship Canal, completed in 1894.
5. The Kaiser Wilhelm Canal, connecting the Baltic and North seas, completed in 1895.
6. The Elbe and Trave Canal, connecting the North Sea and Baltic, opened in 1900.
7. The Welland Canal, connecting Lake Erie with Lake Ontario.
- 8 and 9. The two canals, United States and Canadian, respectively, connecting Lake Superior with Lake Huron.

Unquestionably the worst blow that fell on Mr. Balfour and his Cabinet when Mr. Chamberlain retired to enter upon a food-tax campaign was the resignation by the Duke of Devonshire of the office of Lord President of the Council, and his acceptance of the headship of the newly established Free-food League, composed wholly of Unionists. That this was no mere perfunctory or sensational act is shown by the Duke's participation in a meeting held in London for the express purpose of opposing Mr. Chamberlain's policy, at which meeting the Duke not only presided, but was the chief, and, indeed, the only speaker. The meeting was marked by the utmost courtesy; it had met, as it said, by resolution "to consider in a friendly spirit any measures the Government might submit to Parliament;" nevertheless the whole tenor of all the utterances of the Duke were those of pronounced opposition to Mr. Chamberlain's position. He declared amidst "prolonged cheering" that the members of the League were "all untied and prepared to resist to the utmost the imposition of any protective taxation on food or protective duties generally. He himself claimed the right to oppose anything in the nature of a return to protection." Further, the tenor of the resolution adopted at the close was of unqualified opposition to Mr. Chamberlain's policy. "This meeting," declared the resolution which Lord Goschen offered, and which was unanimously adopted, "is of the opinion that strenuous opposition should be offered to any fiscal policy involving the protective taxation of food and the establishment of general preferential or protective system."—Exchange.

Doubtless the liquor trade will find some cause for uneasiness in the bill introduced in the Senate by Senator Gallinger of New Hampshire, designed to place a further obstacle in the way of the sale of liquor at places unlicensed by the local authorities. The bill provides that no collector of internal revenue shall deliver any special tax receipt to any wholesale or retail liquor dealer who at the time of making application to pay such tax does not exhibit a license issued in accordance with the laws of the State or Territory in which his trade is to be carried on, authorizing him to sell liquors at the place where he designs to carry on his business. Liquor dealers carrying on their trade in no-license or prohibition communities in violation of the local law are in the habit of taking out a Federal license in order thus to protect themselves from the internal revenue collectors and the United States Courts; it is these men the bill is designed to reach, and its object is further designed to prevent collusion between the liquor dealers and the State authorities in New England, who often convert a fine into a license by accepting the fine and then doing nothing until the expiration of a year. Should Senator Gallinger's bill become a law it would deprive the Government of some revenue, but it would result in uniting the Federal and State authorities in an effort to prevent the sale of liquors in violation of local laws. It would, therefore, prove a temperance measure of no little damage to the retail liquor trade, which will undoubtedly oppose the measure, and may attempt to compass its defeat by the use of a fund which it always has on hand for that purpose. The bill is in the interest of the observance of law, and it is to be hoped Congress will enact it into a statute.—Christian Work and Evangelist.

## Marriages.

**FAULKNER-HARDY.**—At the Hotel Neddo, Norfolk, Va., Sept. 5th, 1903, by the pastor of the Ghent Presbyterian Church, Rev. J. N. H. Summerell, Mr. H. C. Faulkner of Kinston, N. C., and Miss Meta Hardy of Snow Hill, N. C.

**PETERS-SANDERLIN.**—At "Edgemont," Princess Ann county, Va., Sept. 9th, 1903, by Rev. J. N. H. Summerell, pastor of the Ghent Presbyterian Church, Mr. Thos. H. Peters of Tarboro, N. C., and Miss Ethel G. Sanderlin of Virginia.

**WEBB-RUSSELL.**—In the Presbyterian Church, Washington, N. C., Oct. 7th, 1903, Mr. Wm. Vassar Webb of New York City and Miss Mattie Russell of Washington, N. C., Rev. J. N. H. Summerell, pastor of the Ghent Presbyterian Church, Norfolk, Va., officiating.

**BOGART-CHITTY.**—At the home of the bride, 50 Corprew Ave., Nov. 10th, 1903, Mr. Walter T. Bogart and Miss V. V. Chitty, both of Norfolk, Va. The pastor of the Ghent Presbyterian Church, Rev. J. N. H. Summerell, officiated.

**STEWART-JULIAN.**—At "Ingleside," the residence of the bride's brother, Mr. W. O. Speight, near Edenton, N. C., Nov. 19th, 1903, Mr. J. D. Stewart and Mrs. Alula S. Julian, both of Hertford, N. C. The officiating minister was Rev. J. N. H. Summerell, pastor of the Ghent Presbyterian Church, Norfolk, Va.

**RUSH-FIVEASH.**—At the home of the bride, Nov. 19th, 1903, by the pastor of the Ghent Presbyterian Church, Rev. J. N. H. Summerell, Mr. Jno. D. Rush and Miss Grace E. Fiveash, both of Norfolk, Va.

**GODWIN-KELLAM.**—At the Ghent Presbyterian Church, Nov. 24th, 1903, by the pastor, Rev. J. N. H. Summerell, Mr. Ellison S. Godwin and Miss Annie Claire Kellam, both of Norfolk, Va.

**McCRIGHT-REDERS.**—Married, by H. R. Raymond, D. D., at Starkville, Miss., Nov. 25, 1903, Mr. Homer A. McCright and Miss Nellie Reders.

## Deaths.

But when we lose them, these dearly beloved ones, it is a comfort to have enjoyed them well. Have you thought of the choice offered you in these grave moments—either to let your grief vanquish you or to stand firm and become for others a sure refuge, a good and calm hiding place always near?—Charles Wagner.

**ROBERTS.**—On July 17, 1903, from his home in Red Springs, N. C., William MoRee, son of Mr. and Mr. Wm. M. Roberts, was called to Heaven, aged a little more than four years.

The death of this precious child has cast a gloom of sorrow over all who knew him and has stricken with sorest grief the hearts of his devoted parents.

Yet, dear friends, there is comfort, unspeakable, in the thought that he is safe—safe from the sin and temptation of this world, safe from the pain and sorrow that might here have been his lot, forever safe in Heaven.

Grieve not for him, but think of your darling as a jewel pure and bright, lent to you for a little while, now sparkling in the Saviour's diadem above.

A Friend.

**WARE.**—Died, Nov. 28, 1903, at Washington, D. C., Mrs. Amanda Ware, aged 62 years. She had long been a worthy member of the Presbyterian Church at Starkville, Miss., where she was brought for burial beside her husband, Capt. John M. Ware.

## The Household.

### Christmas Thoughts.

By Dora May Morrell.

Each year as we see the beauty and the harmony of the Christmas time marred by our delay in preparing for it, and by our ignorance of what to choose for the gifts we are so happy to make, do we not say to ourselves, "This is the last year I will be caught in this way," and do we ever begin again in season to have Christmas nothing but joy, and joy unalloyed by worry and rushing through the stores in a vain effort to supply in a moment the lack that should not have been known? It is not at all an idle sentiment—the feeling that Christmas is a blessed day; how can it be when its lesson is wholly that of love and of unselfishness? Then does it not behoove us this year so to plan our ways that from the Christmas of 1903 we may gather all its possible sweetness and know nothing but happiness and peace in our giving?

One woman who enjoys Christmas thoroughly, who gives to many, and who has to consider expense, says she can do it because she begins one Christmas as soon as the other is over. She has what she calls her Christmas book, and in this she devotes a page to a friend. It is now three or more years old. At the top of the page is the name. Under is the name of the gift she has given each year, and that she has received, for says this wise giver, "You can always tell something of what any one wants by noticing what one gives," and is it not true that ordinarily one gives what it seems to her she herself would like? On this page from time to time there is written what the friend has said in the other's presence, "I wish I had." The science in giving acceptably is to satisfy a longing, whatever that may be and however foolish it may seem to the giver, and he or she who has learned to do this never is of those who give amiss, nor of those who find Christmas a bore or a tax.

There are many gifts which cost almost nothing in money, but which take time and thought and are worth to the recipient more because of the intangibilities of which they speak. An Entertainment Book which was presented to a young lady this year was one of these. This

## THE OLD RELIABLE



**Absolutely Pure.**

**THERE IS NO SUBSTITUTE**

girl just now is interested in concerts. During the year she had brought to her friend her programme for every entertainment to which she had been, whether theatrical, amateur, musical or an art exhibit. These had been arranged in a strong scrap book. First the programme, and on it the name or names of those accompanying the girl. Each page was devoted to a performance. Thanks to the papers it is now possible to get pictures of all the good plays that is of all the best parts in them. These were saved, neatly trimmed and mounted with pictures of the leading actors and actresses in costume so far as possible. Added to these were criticisms of the performances by critics of confessed ability.

The scheme for the concerts and art exhibits was the same in kind, differing in its carrying out only. For such concerts as the Boston Symphony it is always possible to get the story of the principal features of the programme, and with the pictures of the performers one may often find a well written biographical sketch, or one may write it. The book may be made beautiful by line decoration if one has artistic training enough to compass this, but nothing of this kind is necessary in order to give value to the book, and though one cannot buy a book such as this, it is not without value to the most impersonal observer, and it is a value which increases as time goes on. This is given as an example of what thought and time may be made to do for one who wants to give and cannot spend freely. It is not necessary to buy a book even, for each page may be made separately on sheets of wrapping paper—the effect is very good, even prettier than on the ordinary scrap book—and these sheets may be joined by eyelet holes and protected by cardboard covers under denim. The same idea could be carried out for the books one reads, and would have the good results of keeping one from reading trash. Such records of the year may safely be given, and one may have the surety that ten years hence they will be even more delightful than on the day when they were first seen.

Another way to make Christmas happy

for the giver is to do one's buying during the summer. All the things one really wants will be found to be the things which last from year to year. Seldom are the novelists anything of real value in themselves, and as we all know, there is never a period when prices are so high as after November comes in. She who consults a gift book will know what her friends want, and if it is to be the work of her fingers, she will have made it during some of the odd minutes which we all have, though it is to be hoped that she has not taken from it those which she should have spent in resting. Each gift as finished, may be wrapped in tissue paper, tied with ribbon and laid away in the drawer devoted to giving, and there it will remain in perfect safety until the time comes for it to pass to the one for whom it is intended, and when, as once happened, she who loved so truly and dearly that all her days carried a thought for her friends, was taken from them to the Life Triumphant months before Christmas day, can you not realize all that it meant to those friends to receive the gifts which her love had prepared? No one whose tenderness tinctures all her days ever knows what repining at Christmas means.

Even in the matter of what one may call perfunctory gifts, those which one gives to the janitor, et cetera, into which one rarely puts the spirit which should go with a gift, one may manage so that they do not come as a strain upon one, and may even get some delight out of them. Try saving your dimes through a year or for six months for such cases. You do not miss a dime at a time, and they have a way of amounting to a sum that is sufficient for all such needs and a little more. In such saving there is not even the element of self-denial, for it is very rare indeed that one feels any pinching from putting away a ten-cent piece.

The whole spirit of Christmas giving and Christmas tide is changed by so small a means as this which I have indicated. It is not new but it is not practiced as much as it should be, and to some the idea will be novel, but can you find anything against it? Try it once and you will feel that it has been worth the thought you gave it. Nor need the gift book be limited to ideas for Christmas time. It will serve also for other times when one wants to send a friend something. The friend who is ill, or she who is to be married, she who is going away, for them all there is an idea, and she who gives of herself in her offerings will find the reply to her thought in the little book to which she turns with increasing frequency as weeks go on. Once begun, the gift book will never cease to be, for it holds the reply to many questions asked by every person. It is, indeed, a record of individual tastes with love to enrich them, and she who has the will to keep it has always with her a Christmas in her heart.

"Not that which we give, but what we share,  
For the gift without the giver is bare."  
—New York Observer.

## This Testimony

### Will Surely Interest Many Readers of the Presbyterian Standard.

James G. Gray, Gibson, Mo., writes about Drake's Palmetto Wine as follows: I live in the Missouri swamps in Dunklin County and have been sick with Malarial fever and for fifteen months a walking skeleton. One bottle of Drake's Palmetto Wine has done me more good than all the medicine I have taken in that fifteen months. I am buying two more bottles to stay cured. Drake's Palmetto Wine is the best medicine and tonic for Malarial, Kidney and Liver ailments I ever used or heard of. I feel well now after using one bottle. A. A. Felding, Knoxville, Tenn., writes: I had a bad case of sour Stomach and Indigestion. I could eat so little that I was "falling to bones" and could not sleep nor attend to my business. I used the trial bottle and two large seventy-five cent bottles and can truthfully say I am entirely cured. I have advised many to write for a free trial bottle.

J. W. Moore, Monticello, Mo., makes the following statement about himself and a neighbor. He says: Four bottles of Drake's Palmetto Wine has cured me of catarrh of Bladder and Kidney trouble. I suffered ten years and spent hundreds of dollars with best doctors and specialists without benefit. Drake's Palmetto Wine has made me a well man. A young woman here was given up to die by a Minneapolis specialist and he and our local doctors said they could do no more for her. She has been taking Drake's Palmetto Wine one week and is rapidly recovering.

The Drake Formula Company, Drake Bldg., Chicago Ill., will send a trial bottle of Drake's Palmetto Wine free and prepaid to any reader of the Presbyterian Standard. A letter or postal card is the only expense to get this free bottle of Drake's Palmetto Wine.

## \$25 Given Away.

I will give \$25 in gold to the person sending me the best 5-inch, or less, single column advertisement, written or displayed, of Mrs. Joe Person's Remedy. All who try for the award must send in their papers to me by the 31st of January, 1904, as the contest closes on that date.

Hon. John Nichols, Hon. Josephus Daniels and Dr. T. M. Jordan, all of Raleigh, N. C., will be the committee to decide who sends in the best advertisement.

MRS. JOE PERSON,  
Kittrell, N. C.  
Nov. 21, 1903

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Greensboro, N. C.

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Are you looking for rich and fertile farming lands in the Southwest which you can buy from one-fourth to one-tenth the cost of lands of the East or North? They produce as much acre for acre. Here is a chance to better your condition and add a liberal amount to your pocket book.

For full particulars and special railroad rates apply at once to R. S. Lemon, Secretary Frisco System Immigration Bureau, St. Louis, Mo.

## The Home Circle.

### The Carpet in the Pulpit.

By Susan Hubbard Martin.

Miss Ann, warm and perspiring, rose stiffly to her feet. In her hand she held a small hammer, a saucer half full of tacks lay at her feet.

"There," she announced triumphantly, "there, Ann Crocker, you can't say now you never accomplished anything. You've got your new carpet at last."

She laughed a little. When she smiled it was wonderful to see the sweetness of the expression in the wrinkled face. It betokened plainly a soul in which there was no guile.

She stood silent a moment. "I ought to be a happy woman," she added reverently. "Here I've been savin' and a scrapin' to get a carpet for this room for nearly seven years. It's lucky it ain't a big one and now—(her faded eyes brightened into happiness) I've got it."

She stooped and patted it as one might the head of a little child, tenderly and appreciatively. Her hands were withered and toil-worn. "You pretty thing," she whispered; then she lifted herself again. "Yes," she went on, "I've always said to myself, Ann Crocker, some of these days you're goin' to get rid of that ugly red carpet. You're a goin' to have a new one, do you hear? A beautiful fresh new one with a little green vines and leaves and things on it." She smiled again. "I never really believed it would come true," she whispered, "but it did, it did."

Her faded eyes roved over the little room with infinite content. "Don't it look nice?" she added. "Now that I've got it, I hope the Lord'll let me live to enjoy it. Sixty-four next birthday and this is the first new carpet I ever had. The others were just handed down, and had to take 'em and be thankful whether I felt it or not. But I always had in mind the kind of a carpet I wanted. Not too bright or too gaudy, but modest and pretty and restful. I don't know yet who I'll give the old one to. I'll think about it. Now I must set the plants back and get the furniture in. I won't get any supper tonight. I won't need any. I'll just sit and look at this carpet and think how rich I am. Things that come easy ain't half appreciated. You have to struggle and pray for 'em. Wrestle for 'em like Jacob did for the blessing. I rather guess this was why I was so long gettin' the carpet. But land sakes, I'll soon forget all about that. Why this winter I can just imagine I'm in a beautiful garden full of green things growin' when I look down at the leaves and vines and things. The wind may blow and the snow fly but for me, I'll have a summer here in doors."

Perhaps there was nothing in the manner of small things that annoyed the minister quite so much as that frayed and torn carpet up in the pulpit. It had been darned and mended so many times it could be darned and mended no more. At least the ladies had given it up. Just now an unsightly rent stretched from side to side right where the minister had

to see and step over it every time he preached a sermon. He did not speak of it to his wife. With a fine courtesy and feeling, he never added a feather's weight to her already burdened shoulders. Perhaps too, he had a reluctance to speak of this little thorn in the flesh even to his own, so he tried to forget it.

The aid society had met at the church today to finish up some special work.

"That carpet up in the pulpit is really quite disgraceful," said Mrs. Deacon Grant to young Mrs. Shepherd who sat by her. "I'd be in favor of buying another if we didn't have so many expenses. I really don't see how we can better things this year. It would take almost as much carpet to cover it as it would a whole room; quite as much I believe." Mrs. Shepherd nodded. "Yes, it would," she answered. Mrs. Shepherd was small and plump with beautiful soft white hands. "I'm sure we do more than we're able to," she added plaintively. "Ah, Miss Ann, thank you for that thread. I was just looking for it. What, are you going to inspect the ruins too?" she added laughingly.

Over Miss Ann's happy old face had crept a queer look. "If the minister wasn't such a good man," she answered slowly, "it wouldn't be so bad to have it there, but as it is it must humiliate him. I know what it is to be afflicted with poor carpets."

"But you've got a new one now," cried Mrs. Deacon Grant merrily.

"So I have," replied Miss Ann in a strange voice.

The ladies said no more, and Miss Ann, having inspected the carpet, came back to her stitching again. When she went home that afternoon she went very slowly. She unlocked the door and went in, then she sat down in the old rocker. The little green vines and leaves in the new carpet had never seemed to her so beautiful, or dear.

"Well, Ann Crocker," she began with a pathetic little smile, "I guess your good times over this new carpet ain't begun yet quite. You'll have to wait a little while longer."

Two large tears rolled down her wrinkled cheeks. She untied her bonnet strings fiercely.

"Cryin', Ann Crocker," she added, "cryin' at your age just because you can't have your way? Wouldn't you be willin' to make one little sacrifice for the Lord? It's Ephriam and his idols over again. You, you ain't a goin' to fall short. You've got to live up to your standard, Ann Crocker. It won't kill you to put that old red carpet down for a while again, if it ain't as fresh and pretty as the new one. You've got to give up your beautiful new carpet with its little leaves and vines to the Lord. You're goin' to take it up tomorrow and put it down in the minister's pulpit yourself. You needn't go to cryin' over it either, it's got to be done. The idea of a minister like the one you have been obliged to stumble over a ragged carpet every Sunday of his life. It's a wonder it don't creep into his sermons and spoil 'em."

After she had planned everything in her mind, she rose and began to put

away her things. Her wrinkled face bore the stamp upon it of sacrifice, renunciation and victory.

It did not occasion much surprise when she asked for the key of the church two days afterward. She was in the habit of going there occasionally and seeing after things. Neither did it surprise the sexton when little Jimmy Baes accompanied her with his red express wagon piled high with something very heavy and cumbersome.

They entered the church together.

"Now Jimmy," began Miss Ann briskly, "you go to work and take up that old carpet in the pulpit as fast as you can. I'll get the water and we'll soon be ready to scrub. Then—you'll see."

When the minister entered the pulpit on Sunday morning, he started in surprise. There at his feet stretched a new carpet with little tender leaves and graceful vines. The old one with its unsightly rents had disappeared. The minister smiled as he saw it. One burden had rolled off.

He looked over the congregation with pleased eyes. His worn face had brightened.

"This is a very happy surprise," he began. "I wish you'd tell me whom I am to thank for it."

Mrs. Deacon Grant, sitting in her pew, pricked up her ears. What was the minister talking about?

"Last Sunday," went on the pleased voice, "I tripped over an old carpet in this same pulpit. Today I must have wandered into fairyland, for presto change I step to greet you over a beautiful new one with trailing vines and tender green leaves. A regular May-day carpet, to make summer for me fifty-two Sundays in the year."

His face grew serious. "For this gracious and thankful act, I thank you dear friends," he said.

Mrs. Deacon Grant looked across at Mrs. Shepherd with interrogative eyes.

"What does he mean?" she whispered.

"I'm sure I don't know," was the mystified answer.

When the sermon was over it wasn't very long till Mrs. Deacon Grant made her way to the minister. Two or three of the ladies accompanied her. Her keen eyes ranged past him, up the pulpit steps to the platform beyond. The carpet, yes there it was stretching before her in all its freshness and beauty.

Mrs. Deacon Grant gasped. She knew it. "Well, I never," she exclaimed, "if Ann Crocker hasn't gone and given her new carpet to the church."

A number of the members called on Miss Ann the next day. They found her tranquilly stitching in her old rocker. The room was neat as ever. Flowers bloomed in the windows. On the floor was the ugly old worn carpet.

"Ann Crocker," began Mrs. Deacon Grant solemnly, "how could you—how could you give up that beautiful new carpet you worked so hard for?"

Miss Ann's faded eyes filled with sudden tears. "I won't deny but that it was a wrench at first," she admitted, "but after that the Lord made it easy."

The humble room, the old pilgrim in the rocker was too much for Mrs. Deacon Graut. She looked away through a mist of tears.

"Miss Ann," she said gently, "do you know you've shown us all what selfish Christians we are? To think of you're giving up the carpet you worked so hard for, without a word. Do you know it has given us all an awakening; every one of us wants to be up and doing and you—well the church is going to tender you a vote of thanks, and the ladies, well the ladies are going to give you a little reward. That ain't the only pretty carpet in Pine Valley," she added.

Miss Ann looked at her with a tremulous look of joy.

"You don't need to mind about the reward," she answered gently. "I've had that already."—The Interior.

#### "As One Having Authority."

The minister was writing the last pages of his sermon at ten o'clock Saturday night, when the door-bell rang. In a moment his wife came into his study and said, "I think you ought to see Mr. McLean. He needs help."

Instantly the minister was standing with outstretched hands and a look of joyful sympathy. "McLean? Why, of course I'll see him! McLean, my dear old friend—" But one glance at the man who entered took all the joy out of the minister's voice. It sank to a tenderer note as he slipped one arm round the shoulders of the drooping man.

"You're in trouble. I'm so glad you came to me! You can tell me all about it after you have had a cup of coffee with me. I was just going to ask for it."

With quiet, easy comprehension the minister helped the shattered man through the first painful moments, and brought him to the time when he could tell his story.

It was a tragic one. McLean was the loved and honored head of a great school for boys. He had been overworked for a year, and he might have made much, as he told his story, of the weakened will-power consequent upon fatigue. But he did not excuse himself. The bitter fact was that in spite of his traditions, his position, his principles, he had just been on a fortnight's debauch in the depths of the great city. He spared himself no disgraceful detail of confession. What should he do? That was the momentous question he had come to ask.

When he had asked it a long silence fell between the two men. They were friends of years. Now they stood in the relation of priest and penitent. When the minister spoke it was "as one having authority."

"McLean, you must go away from me tonight, and you must hide yourself in some safe place in this city for a day or a week or a month—until you can come to me and say that you have made this thing right with God. Your sin isn't against your school, or your wife, or your little children, or even yourself. It is against God. It is to Him you must go before you can see the next step."

Slowly the broken man grasped the

minister's thought. As the clocks were striking two he went out again into the night with his strange task before him, scarcely knowing whither he went or why.

Eight days passed before the minister saw him again. He came early on Monday morning. His eyes were clear and his figure erect, but the deep-lined face told its tale of struggle. He was able to look into the minister's eyes and say, "I found out what you meant. I believe that God has forgiven me. What shall I do next?"

"I want answers to two questions before I reply to yours," said the minister. "What can you do best in the world?"

"There is only one thing that I know how to do, and that is to teach boys. I suppose I can never do that again."

"You have not yet heard my other question. Would you be less able to teach boys because of this terrible experience?"

"Surely not," came the quick answer. "I have seen deep into the human heart as I have never seen it before. But—"

"Wait! There must be no 'buts.' You have followed my orders once. You must follow them again. You are to go back to your work tomorrow. I have taken some simple steps to protect you from vulgar curiosity. Now hear your penalty: You are to tell no human being except your wife what has passed during these three weeks. Whether or not you tell her I leave for you to decide. But the burden of the secret—the inviolable, inescapable secret—is a part of your punishment. It will be no light one. It would be easier for you to drop your head and go forth an outcast. Instead, you must wear for years the outcast's rags under the clothes of respectability. They will burn like a shirt of fire. No matter. The one essential is that you shall not dare—even in your degradation—to rob God of a skilful workman in that most difficult of trades—the making of men out of boys. Go back to your work as you would go to prison for your misdeeds, if need were, like a man!"

The minister waited for no excuse or argument. Before McLean grasped the far-reaching consequences of the decision he was well on the way toward carrying it out. Again the minister's voice had come to him as that of "one having authority."

The school welcomed back its master. Only a few guessed that he was a different man. For years he carried his burden, and he did his work better than ever before. He kept his secret. When he died, after thousands of boys had learned from him the great lessons of life, they wrote over his grave not "His warfare is accomplished" but, "Blessed are the pure in heart."—Youth's Companion.

#### Cheap Settlers' Tickets.

On the first and third Tuesdays of each month until April, 1904, the Frisco System (Saint Louis & San Francisco Railroad) will have on sale reduced one-way and round trip tickets from Birmingham, Memphis and Saint Louis to points in Arkansas, Missouri, Oklahoma, Indian Territory and Texas.

Write to W. T. Saunders, G. A., P. D., Frisco System, Atlanta, Ga., for information

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Hathaway, 16 Inman Building, 22 1-2 S. Broad St., Atlanta, Ga., who is in possession of a most wonderful home method that quickly cures any chronic disease forever. He sends you the treatment and you can cure yourself at home.

The doctor wants to get into immediate correspondence with all who suffer from any disease of the heart, liver, lungs, stomach, throat, bladder, blood, dropsy, kidneys, rheumatism, nervous debility, sexual weakness, emaciation of parts, stricture, impotency, weak back, prostrate trouble, and ladies who suffer at the monthly period and have womb, ovarian, uterine or nervous troubles. This great scientist's treatment is marvelously simple, safe and quick, instantly steadying the nervous system, toning the blood, fortifying the heart and creating manly energy and womanly warmth.

Write Dr. Hathaway how you suffer and he will tell you what your disease is and the quickest way to be cured. He has medical books on all of the above diseases which he will gladly send free of charge to any sick person whose name and address he can get. Write him this very day and it will surprise you how easy it is to be cured in your own home when the right means are used.

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## Our Young People.

### Loretta's Journey.

Loretta was very proud of her grandfather, although she had not seen him for nearly three years, when she was a wee bit of a maiden and wore embroidered white frocks and blue shoulder knots. He had been sent by the President to the other side of the world. Then, after several months, grandmamma had joined him; and almost a year went by before she came back to America. Even then he did not come with her, and six months more passed before his work abroad was entirely finished to his satisfaction.

It was true that Loretta was very proud as I say, to read the praises of her grandfather in the papers and to see his pictures in the magazines and to know that he was much respected and loved in the country; but she often wished that he were "living next door," just like Dorothy Maynard's grandfather, and could take her to walk and drive in the same grandfatherly way. So, when she knew he was on the way home and would arrive about the middle of March she began at once to make plans for welcoming him.

Loretta's father and mother lived about a hundred miles from her grandparents, and she had seldom taken the journey to their home. It was settled now that her father should go to New York to meet the steamer on which her grandfather intended to come, while she and her mother should wait for them at Norwell.

About two weeks before grandfather was to sail grandmamma was taken ill; and Mr. and Mrs. Loring hastened to her, leaving Loretta behind.

"If grandmamma is better, Loretta," said her mother, "you shall come right on with Cousin Jennie."

"I must surely be there when grandfather comes," Loretta said, rather dolefully.

"Yes, dear, you surely shall," promised her mother, "at least if things go as we hope." With that Loretta had to be content.

A few days later a welcome letter came for Loretta from her mother, saying that she might pack up her little suitcase and start for Norwell as soon as it would be convenient for Cousin Jennie to take her. Grandmamma was much better, and the doctor felt sure she would be well as ever by the time of grandpapa's arrival.

That announcement pleased everybody except Cousin Jennie. She was glad that grandmamma was better, but she was not glad at all to be expected to take Loretta to Norwell. She had engagements for everyday that week and next; for young Miss Jennie was a very busy lady, and she really didn't see what she could do about it.

"I don't see why you cannot go alone by yourself, Loretta," said Cousin Jennie, reflectively. "I went all the way to Chicago alone when I wasn't much older than you are. I could put you on board the car here, and your mother can meet you there; and you would be looked out for all right by the conductor."

"Why, of course I could," shouted Loretta, gleefully. "I know mamma will not care, because she said I must learn self-reliance. Don't you remember, Cousin Jennie, how she said I must learn self-reliance?"

So it was settled. Cousin Jennie wrote Mrs. Loring that Loretta would start on the ten o'clock train. Loretta packed her new, clean suitcase, put on her new gray dress and jacket, and made herself all ready for the journey. Cousin Jennie asked the conductor to look out for her, and the three-hours' journey was soon well begun.

Loretta did more things in the next hour than you would have thought a little girl could possibly find to do in the cars. She sat still and shy for perhaps five minutes, then she bought chocolate of the train boy, made friends with the little girl across the aisle, held the baby brother for a full minute by special favor, and waved good-bye to the entire party as they left the cars at Mumford. Then she took what might be called, by courtesy, a kitten's nap, counted her money six times, walked down to the end of the car for a drink of water three times, watched the landscape race by the car windows, and finally decided she was tired of traveling and wished she could arrive. Yet there were two hours more of it.

Then she made pigs out of her pocket handkerchief, but there was nobody to laugh at them. She dusted the car window sill with her handkerchief, and wished she hadn't. Just as things were beginning to be tiresome again the cars stopped at the junction, and several passengers entered the car.

At all, dignified gentleman walked toward her, looking for a seat. She glanced up to him shyly, and something about him made her think of her grandfather, and she half smiled. Perhaps that was why he took the seat beside her, asking courteously first if he might. She was glad enough to have a companion, and made room for him eagerly.

She hoped he would talk to her, but he did not at first. As he sat beside her, reading his paper, he caught her eyes fixed wistfully on him, and took compassion on her loneliness.

"Do you like dogs?" he asked abruptly; and he took out photographs of two splendid St. Bernard puppies that were enough to make any dog-lover envious.

"Oh, I always wanted a dog just like that," she exclaimed in a sudden burst of confidence. "Are they your dogs?"

"Yes, they are my dogs," replied the gentleman, folding up his paper. "I am going to give one of them to my little granddaughter, but I think she will be afraid of it."

"I shouldn't be afraid," murmured Loretta.

"She is a nice little girl," the gentleman went on. "She isn't a big girl like you, but a little girl with fair hair; and, when she laughs, she shows the whitest, evenest teeth imaginable. I am thinking just how she will laugh when I give her Major."

Loretta hastily shut her mouth very tight. She knew her teeth were neither even nor pretty. Four were twice too

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XANTHINE COMPANY, Richmond, Va.

big for their companions, and there were two gaps where perhaps new teeth would come some day.

She changed the subject. "Does she like dolls, too?" she inquired.

"Yes, she likes dolls very much. She always has half a dozen trailing round with her."

"Oh, dear," thought Loretta. "She cannot be much like me; for I don't care for dolls at all." Then she spoke out loud, "I suppose she is a very good little girl?"

The gentleman smiled. "Oh, yes; she is a very, very good little girl, except when she is horrid"

Then Loretta smiled, too. She had known of little girls like that before. She thought, however, the dogs were more interesting than the little girl, and asked no more questions about her. The gentleman told her much about the puppies and about their mother, a brave dog which had done many notable acts, and wore proudly a medal of honor.

While they were talking, the train suddenly stopped with a bump and a jerk backward. Loretta was nearly thrown off the seat, and she started up in alarm. After waiting a few minutes, the gentleman went to the door, and then outside to see what was the trouble; but he bade Loretta stay quietly in her seat. Soon he returned, looking grave.

"I am afraid there is likely to be a long delay," he said, speaking so that the other passengers could hear him; and he explained how a freight train had broken down not far ahead of them, leaving the engine overturned on their track. It was a long train, and the cars were derailed.

That was the beginning of a long, dreary afternoon. The gentleman told Loretta not to be frightened, and she was not; but she was hungry and tired and anxious. A lady in the car gave her some biscuits and cake, which comforted her for a while. The gentleman went off with some of the other men to help as much as they could, and it was almost five o'clock before he came back to Loretta and settled down next to her with a sigh of relief.

"I think we shall get started now," he explained. "Have you sat here all the time?"

Loretta explained that a lady had given her something to eat. Then the tears came up in her eyes, for she felt lonely and unhappy as never before.

"Why, you don't mean that you are traveling all alone, are you?" asked the gentleman, in surprise "I supposed, of course, you belonged to some of the passengers in the car."

Loretta explained as well as she could for her tears, and just then the cars started. Her new friend put his arm around her, and cuddled her up so comfortably that she fell asleep. He let her rest until they were only a few miles from Norwell. Then he awakened her gently, and asked her about her friends and what she was to do when they reached the city.

"Mamma will meet me at the station," she said, confidently; "but I'm afraid she has had to wait a long time."

They left the cars hand in hand, the gentleman carrying Loretta's suit case.



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They went to the waiting room and to both ends of the long station, looking for Mrs. Loring; but Loretta could see nobody she had ever seen before. She was ready to cry.

"If you knew the street and number, I could send you in a carriage," he said at last, despairingly.

"I don't think there is any," said Loretta, timidly. "They live in a park where there are trees, but I can't think of the name of it."

Then the gentleman called a carriage, bundled Loretta into it, and got in himself. "You must come home with me for tonight," he said. "Probably your mother did not get the letter saying you were coming. Tomorrow we can hunt her up."

With a sudden flash of memory, Loretta remembered seeing a tiny blue envelope sticking out of Cousin Jennie's jacket pocket that morning. "I do believe that was the letter to mamma," she said, with conviction; and she felt that she could do nothing but go with the gentleman.

Somehow, the unusual events of the day had tired her, and the motion of the carriage made her sleepy again. She was only half awake when she felt herself lifted out of the carriage and carried in somebody's strong arms up the steps and into the house.

"Why, how did they know where grandmamma lives?" was her first conscious thought. But what was this? Her grandmother, her mother, and her father came eagerly forward to greet—not her, but the strange gentleman. She caught her breath as he set her down in the hall, and went hurriedly before her to throw his arms around grandmamma, and then turn eagerly to Papa and Mamma Loring.

Then she laughed aloud. Everybody turned toward her, and her father and mother exclaimed in astonishment. Everybody talked at once.

"Why, did you go to our house first?" asked papa.

"How did Loretta come?" exclaimed grandma.

"This is a little girl I found"—began grandpa.

But Loretta's mother said not a word. She just ran and put her arms around Loretta and kissed her.

Everybody was surprised, but grandpa the most of all; and again everybody tried to talk at once.

Mamma had not received the letter and had no idea that Loretta was coming alone. Grandpa was not expected to arrive for another week yet; but he had just managed to catch an earlier steamer, with no time to send word across.

"It would have been surprise enough to see either one of you," grandma said at last, when they grew quiet again; "but we never dreamed you would come together.

"And the funny part is, grandmamma that we never dreamed it, either," said Loretta, wisely. And then she had to have a bowl of bread and milk and go straight to bed.—Christian Register.

#### An Officer's Adventure in India.

One sultry afternoon I was lying in

my hammock in the veranda, eating fruits and biscuits (for it was too hot to do anything else), when, all at once, I saw a little, sharp-nosed, bright-eyed creature covered with smooth hair—like a sort of cross between a bandicoot rat and a squirrel—come creeping along the floor.

I threw a bit of banana, and at first it seemed startled, and made as if it would run away; but presently it turned back again and snapped up the fruit, which it seemed to approve of highly. I gave it another bit, and then a piece of biscuit; and by degrees it began to get more familiar, and appeared quite inclined to make friends. But just then one of my men came running across the court yard and the sound of his footsteps scared it away.

The next day, however, it came back again; and by this time it seemed to have quite gotten over its first shyness, and took readily enough whatever I gave it. After we had been on visiting terms for two or three days, "Tommy," (as I had named my four-footed chum) got to be so friendly that he would climb upon my hammock or chair, and let me stroke him and hold him in my hand, just as if he had been a kitten. I got to be quite fond of him at last.

Just about that time I managed somehow or other to catch a low fever, which, though it wasn't what you'd call dangerous, left me as weak as water. In fact, for three or four days I couldn't even raise myself in bed without help.

Well, one day—it'll be long, long enough before I forget it—I had sent away the native boy who used to sit beside me, telling him I was going to have a nap. It was the very hottest time of the day, and every one was either smoking, lounging, or fast asleep, and it wasn't long before I fell asleep, too.

How long I slept I have no idea, but when I awoke it was still so hot and I was so drowsy, that I was going to doze off again, when I caught sight of something that woke me up in good earnest.

Creeping into the room from the veranda, coil after coil, was a huge "hooded cobra" the deadliest snake in all India, more than seven feet long, and as thick as a man's arm. It was evidently meaning to attack me; and there I lay, too weak to lift my hand, all alone, and with no one anywhere within hearing.

For a moment I was fairly dumb with horror; and then, although I knew it was no use, I instinctively called for help; but my voice was so weak that it couldn't even have been heard in the next room.

On came the snake, rearing up its horrid spotted head angrily, and blowing out its hood, as it does when it means mischief. It had already got to the foot of the bed, and was just preparing to crawl up, when I heard a skirr of tiny feet across the floor and I saw my squirrel-rat friend, little Tommy.

The brave little fellow never hesitated for a moment, but went right at the cobra like a tiger, and gave it a bite that drew blood like the cut of a knife.

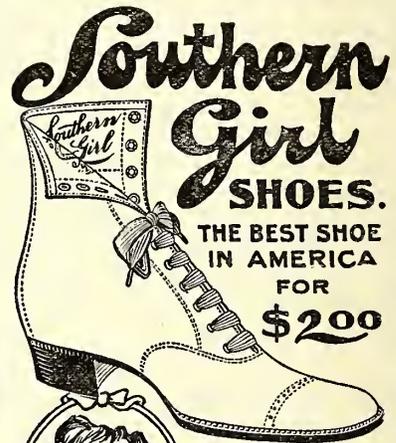
For a moment the snake drew back, and a quiver went all through it,

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which showed that it was hard hit; but it pulled itself together at once, threw back its head viciously, and struck at poor Tommy with all its force. But Tommy dodged the stroke cleverly, and fastening on the cobra, tooth and nail, gave him a second bite worse than the first, wounding him so severely that he was evidently weakened, and began to show signs of giving way.

From the bed where I lay I could see the whole battle quite plainly; and you may think how trying it was for me to have to lie there helplessly while a duel was being fought out upon which my life depended.

But it didn't take me long to find out how the fight was going to end, for the cobra had the worst of it from the very beginning. Do what he might, let him try as hard as he pleased to strike his enemy or to coil around him, the snake might as well have tried to hurt a shadow. Brave little Tommy escaped him every time, and repaid each new attack with a fresh bite, making old scaly-back twist and wiggle like a speared eel.

At last the cobra, in its writhing and flopping about, knocked over a small table with a lot of glasses on it, which came down with a crash that might have awakened a country policeman on duty. The next moment there was a shout and a scurry outside, and my chum, Harry Templeton, came bursting headlong into the room, just as the valiant Tommy got hold of the snake by the head and fairly bit it off.

"Hello!" cried Harry; "what on earth has been going on here? Why, my poor old fellow! to think of your being left to face that horrid brute all alone, and you not able to stir, too! If I had only known I would have been in to help you like a shot. Well, thank God! it's all right now. But where on earth did you pick up that mongoose?"

"What sort of goose do you call him?" asked I, in surprise. "I never knew before that a goose had four feet!"

"Pooh!" said Harry, "you are not going to pretend that you don't know what a mongoose is! Why man, they are the greatest serpent-killers alive; and if it hadn't been for that one, you'd have been as dead as a door nail by this time. I only wish we had a dozen more of 'em here in the cantonment to clear off these confounded snakes!"

Thus it was that I found out that my little friend Tommy was a specimen of the snake-killing mongooses of India, and that my friendship with him had actually saved my life. You may be sure that I made a greater pet of him than ever after that.—Harper's Young People.

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Thousands of people come or send every year to Dr. D. M. Bye for his Balm Oil to cure them of cancer and other malignant diseases. Out of this number a great many very old people, whose ages range from seventy to one hundred years, on account of distance and infirmities of age, send for home treatment. A free book is sent, telling what they say of the treatment. Address Dr. D. M. Bye Co., Drawer 505, Indianapolis, Ind. If not afflicted, cut this out and send it to some suffering one.

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No. 11 Cedar Terrace,  
HOT SPRINGS, ARK., April 28, 1903.

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My husband had the best physician for me and I used his medicine for nearly four months, but I gradually grew worse, had less strength, and finally, I was unable to leave my bed at all.

A friend who was calling on me brought me a bottle of Wine of Cardui and was so loud in its praise that I told her that I would take it to please her.

I was surprised and pleased that before I had used the bottle I really felt better, so I kept on using it. Eight bottles brought back my lost health and strength, and I have not had a sick day in six months.



Mrs. Etta Finnegan

*Etta Finnegan*

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## Our Little Folks.

### Children's Letters.

Washington, N. C., Nov. 24, 1903.

Dear Standard:

I was reading your paper and saw a little letter which asked where was the word girl found in the Bible and what was done with her. It is found in Joel, third chapter, third verse. She was sold for wine that they might drink.

Your friend,  
Kathleen Bogart.

Mooreville, N. C., Nov. 27, 1903.

Dear Standard:

As I haven't written to you but once I thought I would write again. I am still going to school. My teacher is Miss Laura Kee. I like her very much. I study arithmetic, grammar, geography, Thirteen Colonies, history, and spelling.

I have two lessons in the morning, the rest in the afternoon. I hope to see this letter in print for I want to surprise my mamma and papa.

Yours truly,  
Clara Mills.

Bishopville, S. C., Nov. 26, 1903.

Dear Standard:

Today is Thanksgiving. I was real sick when I woke up this morning but when I got my breakfast I felt some better. I could not go to church. My sister and I are invited to a party tonight and as I feel so much better this afternoon I think that I can go. I have just finished reading the little children's letters. They were all so interesting. I am 10 years old and in the fourth grade.

My teacher is Miss Daisy Pierce and my Sunday school teacher is my aunt, Mrs. Des Champs. Our minister is Rev. Mr. W. A. Gregg. I hope that I will soon see my little letter in print.

Sincerely,  
Anna Bradley.

Madison, Fla., Nov. 26, 1903.

Dear Standard:

I have written to you once before and you published it and I was so proud of it I thought I would write you again. I am just getting rid of a spell of fever and do not feel very good. Our school began October 5th, and I am so glad. My teacher's name is Miss Whittie Dickinson and I like her fine. She is a fine teacher. I am in the fourth reader and I like to go to school very much. I go to Sunday school every time I can. I go to the Presbyterian Sunday school. Out class is called Little Workers.

I am ten years of age. I enjoy reading the stories and letters in your good paper. I will ask the little folks a question. What is the shortest verse in the Old Testament? I will close my letter for this time, hoping to see it in print. I remain, Sincerely your friend,

Mary Mickel.

Burlington, N. C., Nov. 29, 1903.

Dear Standard:

As papa is sick I had to stay at home

with him. Today is my birthday and I am ten years old. Our pastor is Rev. Arrowood. I like him very much. Mrs. Jessie Holt is my Sunday school teacher. My school teacher is Miss Ella Robertson. What has got the matter with the little folks? They have almost quit writing. I am so sorry because I certainly enjoy their letters. Hope they will all awake again. My next letter if nothing prevents, will be written from my dear old home at Elon College, as papa is thinking of moving back within the next few weeks. I will close by asking one question: Where is the word, "ravens" found in the Bible and how often?

Your little friend,  
Hattie Belle Smith.

Age, 10 years.

### The Lady Susan.

The Lady Susan lay on a cellar door. There was a smile on her face, but she was lonely, nevertheless. No voice had called her name the whole long morning; and, except a venturesome white chicken who pecked at the buttons on her shoes, she had had no company. She was quite neglected, and the reason was not far to seek.

The little girl in whose arms she had been petted and scolded and cuddled through so many happy hours had a new doll—a doll with a china head and black china shoes and a soft place in her body that squeaked when you pressed it. The Lady Susan had only a cloth head with blue buttons for eyes and cloth feet—though she wore real shoes—and could make no noise at all except a thump when she was dropped on the floor. So for many days she had been left on the cellar door, quite forgotten. If her disposition had been less sweet and her features painted on with poorer paint, she would have lost her smile entirely. As it was, she still looked cheerful, and that was why something happened as it did.

When the chicken, succeeding at last in swallowing one of the loose buttons, had gone away, wondering why things that looked good didn't always taste good, the Lady Susan heard a welcome sound.

The little girl, whose name was Pauline, was coming. She had the other doll on her arm, and was talking to it.

"Yes," she said, "I am going to take you a long journey, way past the barn and the pasture to a big wood. You needn't be afraid. I know the way, and I'll take care of you."

By this time she had got quite round the house; and, when she saw the Lady Susan stretched out on the cellar door, she looked quickly in another direction.

"Let's pretend we don't see her," she whispered, and hurried past.

But she only went a little way, and then turned back.

"I think I'll just say goodbye to her."

She stood still, and called out loud: "Lady Susan, mother's got company, and I'm going to take the Princess on a journey. She's a stranger, and besides—well—besides I want to. Maybe, if you're good, next time I'll take you."

The Lady Susan smiled on, and

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Pauline, watching her, felt uneasy.

"Dear me," she said to the Princess, "I s'pose she thinks she ought to go, and I don't want to take her a' bit. She's dreadfully heavy! What would you do?"

But the Princess seemed to have no opinion in the matter. She looked quite indifferent.

"Well," concluded Pauline, slowly, "I can take her; but it's a great bother, and I shouldn't think she'd want to come where she isn't wanted."

She put the Princess more carefully on one arm, and impatiently tucked the Lady Susan under the other, and started again down the path.

It took a long time to reach the big wood; for the way lay through a garden where currants were all ready to pick; and by an old orchard where apples were ripening, and past a corn field where a funny scarecrow danced on a pole.

The Princess was always carried carefully; but sometimes the Lady Susan was held by one arm, sometimes by one foot, and often had her head bumped on the stubby ground; and, when they had crawled under the pasture bars, it was to the Princess that everything was pointed out.

The red pigeon plums were made into a necklace for her to wear, the crinkly gray moss was piled up for her to sit on, and it was she who was held over the brook to look at herself.

After awhile Pauline began to feel hungry, and decided it was time to go home; but, when she tried to think which way was home, she couldn't tell. There was no path, and the woods looked the same all round her.

Her forehead began to wrinkle, and her mouth began to quiver.

"Princess," she said, "I can't think just this minnte how to go home."

The Princess looked at Pauline as if it was no affair of hers, and she didn't care.

"But Princess, I believe I'm going to be afraid."

Still the Princess looked untouched.

Pauline was ready to cry, and in her distress she turned to the other doll.

"Lady Susan, I'm most sure we're lost."

And now the Lady Susan had her chance. The smile on her face was so cheerful and the blue button eye looked so comforting that Pauline hugged the big body to her, and decided not to cry yet.

"You aren't afraid, are you, Lady Susan?" she asked, sitting down on a fallen tree. "I won't be either. The Princess is a stranger, and don't know these woods, but you and I aren't a bit afraid. We won't go any farther, for we might get more lost. We'll just sit here, and somebody will come and find us snrely."

It seemed hours and hours before any one came; but always, when Pauline began to feel like crying, she looked at the Lady Susan, and the tears didn't come.

At last there was the sound of voices; and, in another minute, Pauline's father and mother and the hired man and the company came hurrying into the woods. They hugged her and kissed her and scolded her all in a breath, and then

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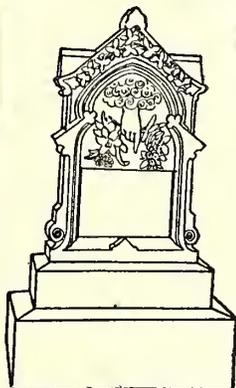
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her father lifted her up in his arms.

"I'll carry you, and your mother can carry the dolls."

But Pauline hugged Lady Susan tighter.

"I want to carry her myself," she said, remembering how she had bumped and neglected her old playmate on the way to the woods. "I want to."

So they went home, through the fields, a happy procession; and the Lady Susan, forgetting the long hours on the cellar door, was as happy as any one.—Christian Register.

**The Snow Flake Family.**

By Effie Heywood.

"Let me come in—let me come in," shouted the North Wind as he knocked on the window pane. He was a good fellow, but he was boisterous tonight.

The Snow Flake family were huddled together on the window ledge, for they had moved there one day when the North Wind blew up a storm, and they had a pretty home, overlooking the wintry garden, with its ice crested pond.

"It's very cold my dear," whispered Mrs. Snow Flake to her daughter Crystal, "and that noisy fellow, the North Wind, has blown away half of our house."

"Yes, it's very cold," answered little Crystal, "O mother, I wish we could get inside the window, if it were open, even a little we could. The fire in there is so bright, I'd like to go in by it."

"When the North Wind comes again I'll ask him to knock louder," replied her mother. "He wants to get in himself, I am sure, and we could go with him."

The North Wind came galloping by just then and he stopped and called: "Let me come in—let me come in," and he rattled the pane so loudly that little Crystal trembled for fear it would break.

After a while a very Tall Person came and opened the window a tiny crack. "I will leave it a moment," she said, "for the room is getting too warm."

"Now is our chance," whispered Mrs. Snow Flake excitedly, "let us start."

So they crept stealthily along, while their friend the North Wind, helped them across the hard places. He was a very obliging fellow when he chose to be. And quick as a thrice he lifted them over the sill and sent them in a soft little flutter to the hearth rug.

"How delightful it is," sighed Mrs. Snow Flake contentedly, "we can stay here for the night."

"But supposing the Tall Person comes in," said timid little Crystal. "I should be frightened, for she might not like to have us here."

"We are quite safe," replied her mother, and began to talk to her other children. But by and by little Crystal spoke again.

"O, mother dear," she cried. "I want to go back. The fire is nice, but it makes me feel so queer—please let's go back."

She pleaded so earnestly, that when the North Wind next rushed by, Mrs. Snow Flake called to him. "I don't like to trouble you," she said, "but will you be so good as to show us the way out."

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But the North wind did not hear as he hurried past. In vain she called and called, but each time he swept by so blusteringly that her voice was lost in the gale.

"O! O!" cried poor little Crystal, "what shall we do? O, why did we ever come—dear! dear!"

"We must wait a while," replied her mother, trying to be cheerful, "perhaps the North Wind will stop the next time he goes by."

"O, I feel so queer," said little Crystal, "and you look so queer, mother, and so do all of us—what is the matter?"

Then she began to cry, and so did all the other little Snow Flakes, and when the North Wind passed once more without offering to help them out, poor mother Snow Flake began to cry too. After awhile little Miss Marjory came to rock her doll to sleep before the fire, and the Tall Person closed the window. On the hearth rug was one clear crystal drop, like a tear and Miss Marjory little dreamed, as she sat there softly singing, of the sad fate that had befallen the Snow Flake family, and that the shining tear was all that was left of them.—The Congregationalist.

#### The Road to Grumbletown.

'Tis quite a straight and easy road  
That leads to Grumbletown,  
And those who wish can always find  
A chance to journey down.

'Tis customary for the trip  
To choose a rainy day—  
When weather's fine one's not so apt  
To care to go that way.

Jus keep down Fretful Lane until  
You come to Sulky Stile,  
Where travelers often like to rest  
In silence for a while.

And then cross over Pouting Bridge,  
Where Don't Care Brook flows down,  
And just a little way beyond  
You come to Grumbletown.

From what I learn, this Grumbletown  
Is not a pleasant place;  
One never hears a cheerful word,  
Or sees a smiling face;

The weather rarely is just right  
In this peculiar spot;  
'Tis either raining all the time,  
Or else too cold or hot.

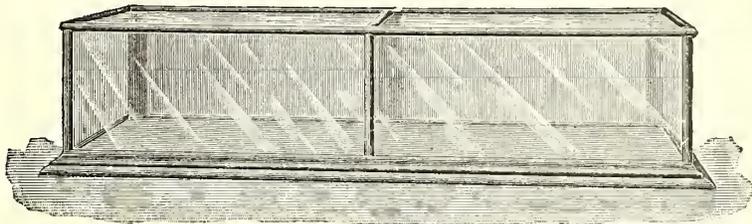
The brooks are stupid as can be;  
The games are dull and old;  
There's nothing new and nothing nice  
In Grumbletown, I'm told.

And so I've taken pains, my dears,  
The easiest road to show,  
That you may all be very sure  
You never, never go!

—Ellen Manly in November St. Nicholas.

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Pat—Hov ye made a will? Mike—Yis. Oi lift everything to the doctor that saves me loife.—New York Times.

Casey—"O'Flaherty is in throuble." Murphy—"Is he so? Phat ails him?" Casey—"He is dead and he dunno whin he will be burried. The grave diggers are all out on sahtrike."—Kansas City Journal.

He stood in ther doorway, hat in hand, and the stuttering young lady was invitin him to call again. "Come around S-s-s-s-s"—she began, trying to say Sunday, but the sentence was never finished. The dog thought she meant "sic 'em," and he did.—Kansas City Independent.

An Irishman and a Frenchman were parting at the steamer. The Irishman, standing on the wharf waving his hand to his friend, shouted, "Oreservoir!" The Frenchman, politely saluting, replied, "Tanks!"—Boston Christian Register.

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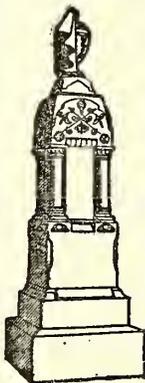
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Lv Hamlet, ..	7 35 a m	.....
Lv Columbia, †	10 25 a m	12 20 a m
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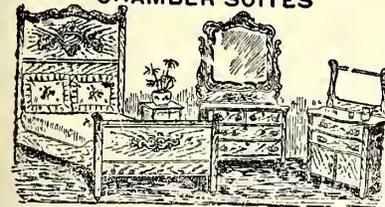
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Lv Macon, C of Ga.....	8 00 a m	4 20 p m
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Lv Atlanta, † S A L Ry.....	12 00 n 'n	8 00 p m
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Ar Chester, ..	7 17 p m	4 15 a m
Lv Charlotte, ..	7 27 p m	5 01 m
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Lv Hamlet, ..	10 40 p m	7 50 a m
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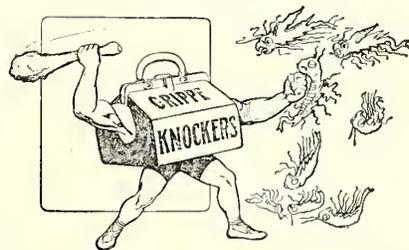
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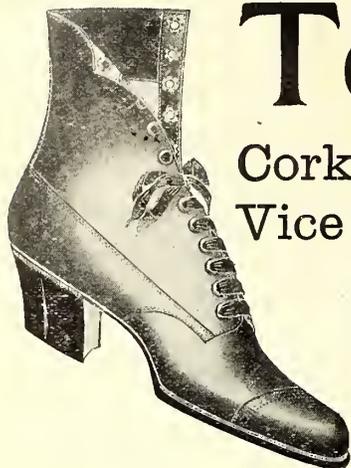
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Aberdeen, N C

# PRESBYTERIAN STANDARD

State Library

Established 1858.

CHARLOTTE, N. C., DECEMBER 16, 1903.

Vol. XLV.---No. 50

## For Me

Author Unknown

Under an Eastern sky,  
Amid a rabble cry,  
A man went forth to die  
For me.

ee

Thorn-crowned his blessed head,  
Blood-stained his weary tread,  
Cross-laden he was led  
For me.

ee

Pierced were his hands and feet,  
Three hours upon him beat  
Fierce rays of noontide heat  
For me.

ee

Thus wert thou made all mine ;  
Lord, make me wholly thine,  
Grant grace and strength divine  
To me.

ee

In thought and word and deed  
Thy will to do ; O lead  
My soul, e'en though it bleed,  
To thee.

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Established 1858.

CHARLOTTE, N. C., DECEMBER 16, 1903.

Vol. XLV.--No. 50

## Event and Comment.

There are twenty-five Young Men's Christian Associations among the Waldensians of the Piedmontese Valleys. That seems almost as much an anachronism as the railroad from Joppa to Jerusalem.

Dr. Coyle is not only a Presbyterian Moderator and the chairman of the committee on Union with the Cumberland Church, but he is also the author of a serial story, as we see from the Interior. It is difficult for such versatility to see anything important in theological distinctions.

And now the latest gossip about the Education Act in England is that Mr. Chamberlain, who is a Unitarian and not much in sympathy with the Established Church, may throw the Act over-board in return for the votes of the Non-Conformists for his Protection platform. Politics, even ecclesiastical politics, make strange bedfellows, sometimes.

The Congregationalist calls attention to the fact that Dr. Briggs was cast out as a heretic for saying that there were three sources of authority, the Bible, the Church and the Reason, and that Dr. Patton has just said in his inaugural address that the materials from which theological science is derived are to be found in three sources, the Bible, the Church and the Reason. If the editor of the Congregationalist had Dr. Patton's theological acumen he would see that there is a difference between the material for a science and the source of authority. And then, Dr. Briggs might say the same thing that Dr. Patton does and mean a heap worse.

There is something about Dr. Briggs, however, that we always like to remember to his credit. Apparently he can be as warm a friend as enemy. He was a classmate of one now a North Carolina elder at the University of Virginia. During the war, the Southern man's sister, we think it was, was in great distress on the other side of the line in Missouri. One man in the North was thought of by her absent brother in the Southern army, and the appeal was made to him for help. Time and money and influence were freely given and the distress relieved. The man who heeded that appeal was Charles Augustus Briggs. So that there is one Southern Presbyterian that never has believed that Dr. Briggs was a "heretic."

The ignorance of Christian people is one of the things that religious newspapers are here to correct. Rev. B. Fay Mills delivered some lectures the other day on Twentieth Century Christianity, in San Diego, California. Members of the evangelical churches praised his lectures highly, but so did the Theosophists, Spiritualists and other cranks, while the chairman of the meeting grew so enthusiastic that he declared, "At the beginning of these meetings I was not a member of any church, but tonight I feel as though I belonged to them all, Jew and Gentile, Catholic and Protestant, Hindu, Buddhist and Mohammedan." But religion always was the subject which thoughts that know least about it feel most competent to discuss.

In the midst of sentiments that we feel like applauding in the High Church Episcopal papers, we come across sentences that betray the most incredible narrowness of view and seem to indicate that there is really no principle at all underlying the discussion. The Living Church, in commenting upon the sin of divorce and re-marriage, says: "The marriage of a divorced person, having a divorced husband or wife still living, meaning thereby the man or woman to whom a baptized

person has once been legally married and afterwards legally separated from by divorce proceedings, at least where not the "innocent party in a divorce for the cause of adultery," is contrary to the law of God. But why in the name of common sense does the fact that a person is not baptized make it any less adultery?

They are discussing plagiarism and unconscious cerebration in the religious press. Some preacher stole a sermon of Newell Dwight Hillis. It has not yet been stated where Hillis got it, though there have been a few rumors of the influence of Beecher upon his thought and even the verbiage in which the thoughts were clothed. Dr. Burrell tells a case in which he unconsciously cerebrated, as it were, an old sermon of his own. The editor of the Standard wrote a sermon not long ago and found out after it was preached that he had written one on the same text some ten years before. It was startling to see how, in the introduction and in the first half of the sermon, the ideas and the language were the same. The mind unconsciously traveled the path of least resistance. But the editor was at last gratified to see the branching out of a new idea that he had gotten since the old sermon had been prepared. It would have been too humiliating to think that there had not been a little widening of the horizon in a decade.

The death of Henry Clay Trumbull, editor of the Sunday School Times, removes from earthly labor one of the best known scholars of the world. His name was a household word in the great Sunday school world of America and he perhaps preached to more people every week, through his paper, than it was ever given to any man to preach. He was an archaeologist of some distinction, having among other things discovered and verified the site of Kadesh-Barnea. He was a scholar of an open mind, too, as is evidenced by his giving up of the "two wine" theory, once so common among those who wanted the Bible to teach total abstinence as a rule of life. Dr. Trumbull's study of Eastern life convinced him of the folly of that view and he had the manhood to acknowledge his error and change the course of his paper, in that respect. Of late years, the Sunday School Times has been guilty of some very erratic opinions, but in the main it has been a power for righteousness and a wonderful stimulus to the study of the Bible. There are literally millions who will feel the loss of Dr. Trumbull as that of a personal friend.

### A Sumptuous Book.

In case the opportunity is not found for a thorough review of the Life of Robert Lewis Dabney in this issue, we call attention to it here. It is indeed a sumptuous book. The Publication Committee has done its part of the work excellently well. The volume is handsomely bound and finely printed and illustrated.

The author, Dr. Thomas C. Johnson, is eminently fitted for the task he has undertaken. In his zeal for truth and his intensity of conviction he is not unlike his great predecessor in the chair of Church History in Union Seminary. And Dr. Johnson was intimately associated with Dr. Dabney in the old Austin Seminary. It was on Dr. Dabney's strong recommendation that he was selected for a chair in Union Seminary and he was a devoted and loyal friend until death.

From the preface and from a cursory reading of the book it is evident that Dr. Johnson has really allowed Dr. Dabney to write his own biography, through the letters of himself and his friends, and the expression of his views on church and public questions from Dr. Dabney's prolific pen. More anon.

# PRESBYTERIAN STANDARD

Established January 1, 1858.

A RELIGIOUS NEWSPAPER FOR THE FAMILY. DEVOTED TO THE INTERESTS OF CHRIST'S KINGDOM AS REPRESENTED BY THE SOUTHERN PRESBYTERIAN CHURCH.

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**PRESBYTERIAN STANDARD, Charlotte, N. C.**

Dr. Coyle, Moderator of the Ecclesiastical Fusion Northern General Assembly and Confusion. its recent session, made an address at the annual dinner of the Presbyterian Union last week. We have understood that Dr. Coyle was a very useful pastor and a very vigorous preacher of the far west. A recent statement attributed to him, that the revision of the Confession had wiped out the line between Calvinism and Arminianism was denied by him in an interview with a correspondent in Missouri. But now it seems that Dr. Coyle would like to have that line wiped out in the Presbyterian Church. He is quoted, and the lines were sent out as a direct quotation: "The wrangling whether faith precedes election or election faith is all wrong and it keeps a divided Church, in refusing to admit the great army of the Cumberland." It is true the reporter's comment on this was that Coyle meant the Southern Presbyterian Church, to which we respectfully demur. But the dispatch went on to say that this was all that kept the Cumberland Church from union with the Northern.

Would it be improper to suggest that the sympathy between Dr. Coyle and the Cumberland Church might be traced to traditions of that Church concerning an uneducated ministry?

Another startling thing about that address of Dr. Coyle's was his opinion that preachers should preach Bible sermons. Possibly the wrangling of which Dr. Coyle speaks is wrong. But surely the matter at issue is not considered a matter of indifference. Dr. Coyle's reference to the Bible suggests one or two plain texts, that seem to settle that question apart from the fact that it is a fundamental principle of Calvinism. Luke tells us that as many as were ordained to eternal life believed. Dr. Coyle's quarrel should be with Luke for ever stating that election preceded faith. And

when the Lord stood by Paul in a vision, in the wicked city of Corinth and said, "I have much people in this city," we wonder how many of them were believing on him of whom they had not even heard? We have learned to grow suspicious when people prate about Bible doctrines as distinguished from those which are inconvenient for a while and therefore are unscriptural. The trouble generally is that the Bible itself is overlooked in making the appeal to the Bible.

And then to think that anybody elected to the Moderatorship of a Presbyterian Assembly should be hooting at the doctrine that election must precede faith. Election is a part of the eternal purpose of the eternal God. Faith is an operation of the soul of man. Who existed first, God or man? And then every theologian will see at once that this is a giving away of the whole case to our Arminian friends. In the order of the divine decrees they put election last, as we noticed in an editorial some weeks ago. Maybe there isn't any use in wrangling over it, but that is no reason for a complete surrender of Calvinism itself.

However, we think Dr. Coyle has done a public service. Our Northern brethren, especially in the East, know very little about the Cumberland Presbyterian Church. They have been rather inclined to take it for granted that they were all right, doctrinally, as they are called Presbyterians, and that they had some little crotchets which they were now willing to give up. Dr. Coyle, certainly with the intelligent Presbyterians of New York and of the East in general, has labelled the Cumberlanders Arminians, perhaps without knowing it himself. There have been too many protestations lately about the unchanged Calvinism of the Northern Church and from the Liberal Party, too, for them to advocate all at once union with an Arminian body. The fact that a good many Cumberland ministers frankly acknowledge that they are Arminians, because they know that they are, is one evidence that the Church is departing from the old principle of an ignorant ministry.

And then the other question will present itself, Do these brethren really know what they are doing in thus cutting the ground beneath their own feet? Is the Presbyterian Church so convinced that its own faith and order are matters of indifference that it is ready to lead the way in surrendering its heritage for the sake of breaking up denominational lines? Are a Methodist and a Baptist and a Presbyterian Church in one town, respecting each other, working in harmony wherever there is inter-denominational work to do and each homogeneous as to doctrine, so much worse than a First and a Second and a Third Presbyterian Church rivals themselves, and having no distinctive doctrines but just a jumble of all three?

We do not know what Dr. Coyle would have done in the Council of Nice. But we should suppose that he would have argued that the little iota in the word homoiousion was a mighty small thing to be wrangling about. And yet the decision of that question was really the decision of the greater question, whether Jesus Christ was Divine or simply god-like.

And why should any Calvinist forget how nobly John Calvin stood for the doctrine of unconditional election, against all compromisers? And how that stern stand for truth put the heart into the struggles of

the Reformed Churches in Switzerland and Holland and Scotland and England and made America free!

And what is to be gained by it, by this ecclesiastical fusion of churches with contrary principles on a mixed platform? The Church might sometimes learn a lesson from the chapters of recent political history, that fusion has always resulted in confusion. Nor do we think much of the motive that is now and then apparent, that the union of the Cumberland and the Northern Churches will drive the Southern Church to the wall. Maybe so. But it would be a rather embarrassing question why the Northern Church was willing to retract the doctrinal testimony of three centuries and was unwilling to retract the unchristian accusation that the Southern Church was composed of a disloyal and traitorous people. But then the Southern Church is doing very well, just now, thank you. And is just as much in love with pure and undiluted Calvinism as it ever was.

**A Brave Preacher and His Opportunity.** Rev. Martin D. Hardin, of the Second Presbyterian Church, Charlotte, was asked to preach the sermon, the other day, at the memorial service to the Elks. He could have done as many another preacher has done, gotten off a few platitudes about death and preached everybody who ever died into heaven. Mr. Hardin took the opportunity, while commending the dead to the care of the merciful All-Father, to say some plain words to the living. For these words he was severely criticised and the fame of that sermon has gone abroad. In justice to him we are giving a good part of our editorial space this week to what he did say.

And as an introduction to that sermon, we should like to add our endorsement of every line. The Elks is a comparatively new organization in Charlotte. And yet of the eight men who have died since its organization, three committed suicide. Undoubtedly, in spite of the many excellent young men connected with the order, it has made a bad reputation in Charlotte, which we could but will not enlarge upon. It should take the words of the preacher to heart and try to redeem that reputation or go out of business.

And this is also a matter of common knowledge, that while it is a much more decent order in the South than in the North and West, it is a stench in the nostrils of decent society in a great part of the country. Anybody, Elks included, who has traveled in the North and West, knows that to be true. Mr. Hardin was clearly within the truth. Better than quarreling with the truth or with the truth-teller is the mending of one's ways. The sermon will do good. It has already cleared the air.

If it be objected that the sermon, under the circumstances, was not in the best taste, it should be remembered that the canons of good taste are never in conflict with the words of truth as they come from the lips of a man of God. Perhaps John the Baptist had no business telling Herod that it was not lawful for him to have his brother's wife. He was at Herod's court by invitation. The answer is that the principles of righteousness are in a different sphere from the principles of taste, as those principles are defined. It was not good taste for Herod to marry his brother's wife, his brother being still alive. Will the Elks pardon the suggestion that some of the things of which they are

accused in this community are not in accord with good taste? And will they read the sermon and put their finger upon what hurts?

#### THE SERMON.

It is with a sense of embarrassment that I find myself called upon to make an address at this time. I am not a member of this order and, in fact, know from personal experience very little about it. But I am told by those who know its aims and its history, that it stands for true brotherhood and for loyalty to the principle of good fellowship among its members. I am told that the members of this order are good Samaritans to any one of the brothers who falls by the wayside under the trials of life. That no Elk asks a brother for a helping hand when help is needed, and asks in vain.

Such an organization, if its ideals be kept high, is capable of doing a great deal of good. The fact that you are gathered together today for these memorial services in which you are to do honor to the memory of brothers who have been called to their eternal reward, shows that as a body you believe in the life of the spirit, and in the ever blessed God from whom life comes, and to whom it returns.

This meeting is sacred to many of you, for you are here to pay a last tribute of love to brothers who only a little while ago were as full of the joy of living as you are today. One by one they have been called to lay down their unfinished work in this world to appear before God and receive their rewards for the deeds done in the body. There is something so awful in death, that in its presence all hearts are softened and love rejoices to remember only that which was good in the life of the departed. So let it be here today. In the loving care of an all-wise, all merciful Father, let us hope that each one of these brothers is now a sharer in the blessed life offered to humanity through Jesus Christ.

I feel that we shall honor their memory best by using this solemn occasion as a time for coming face to face with higher ideals of life, as a time for thinking seriously upon the trend of our own destiny. Surely that man is wanting in reverence and in wisdom, who, standing beside the symbol of death, does not ask himself the question, How soon shall my summons come? And how shall I be prepared when it does come? Every life going out from our immediate circle ought to bring home to our consciousness that with us the time is short, ought to be a new reminder to us that the glory of the world passeth away, and that therefore it profits us nothing if we gain the whole world and lose our own souls, which do not pass away, but live forever.

When a representative of your order approached me a few days ago and asked me to come and talk to you here today, I told him that I would do so upon the condition that I might be perfectly honest with you and speak to you the thoughts which were most deeply upon my heart in regard to such a fraternal organization as you represent. He gave to me that freedom, and so I want to say a few things about a danger which I think besets you, and ask you to do all in your power to see that it does not prove the death of your lodge. Perhaps I can best give you my idea in simply quoting to you the remarks of a good woman in this community. Whether she was right or not I am not well enough acquainted with the young men of this city to know. I am going to give it to you because I think it will do you good to know a little about what some people think of you. She said:

"Do you know, Mr. Hardin, they have done more to ruin the young men of our city than any other thing in it? They have taken so many of them away from our churches."

Now I have no doubt that that good woman saw only one side of your club. She does not know of the strength which some of you have been able to give to brothers who were heavy hearted, of the right hand of genuine brotherhood which you have often

extended when it was needed and when it meant much to a struggling friend. Of the visits you have made to the sick, of the lonely night you have sat by the side of the sufferer's cot. She was blind to all save some of the most glaring social features of your fraternity and I have no doubt she said that the Elks had done what they were not always directly responsible for. I have seen some members of the church do wrong and most deplorably fall from grace, and I would not feel that a critic was just who should hold the church responsible for this fall. Some men will go wrong in spite of church membership and some Elks will doubtless do the same thing in spite of the better teachings of their order. So you see I am willing to be fair with you, but is it not a fact that too often you do not take the proper steps to see that the moral side of your members is properly developed?

In traveling in a sleeper with a large party of Elks who were returning from one of the National Conventions there were such scenes enacted that it would be embarrassing to describe them in this order.

I was a citizen of Minneapolis about two or three years ago when the Elks met there, and to be perfectly honest with you the moral element of that city had a better opinion of the order before than after their visit. Now I say that the sooner that steps are taken to see that the convivial tendencies of your members are put under severe restraint the better it will be for your reputation abroad and for the spiritual life of your members at home.

And now as to that statement that this club had taken many young men away from our churches. In such an organization as this which is founded upon the principles of true brotherhood, there should be no inherent conflict between that and the Church of God. The teachings of the church have lifted the world to such a place of enlightenment, have been so explicitly in favor of the fraternal spirit that in one sense we may claim that the Church is the mother of every organization which stand for true brotherhood. The heathen world, in which the temples of Jesus Christ are unknown, knows nothing of such a monument as you represent, because the foundations of society are laid upon the principles of love.

Now if it is true that many of you have let your fraternal life occupy so much of your time and thought and energies that you have lost interest in the church of Jesus Christ, and in the great cause of religion, you have made a fatal blunder. The world can move along and grow better and all men can become truly instructed in the principles of brotherhood without the Elks, but if you could make every man an Elk and succeed in abolishing the Church, civilization is doomed, and moral and spiritual progress is at an end. In other words the Church of Jesus Christ fills a far larger place in the world and is doing infinitely more for the real cause of fraternity than one or ten thousands such organizations as you represent, and the Church is a divine institution ordained of God and set into the world to live and wield a power until the kingdoms of this world are taken for God and eternal righteousness. Your organization may have a part in that work if you keep the spirit of Christ in it, but if your members turn away from the Church and put Elkdom before Christ you have chosen a stone for bread, a serpent for fish. Because the Church has a larger, diviner mission in the world than any other organization in the world among men, I claim that upon the heart of every right-spirited man, its interests should hold the first place. I don't know what goes on in the Elk lodge, but I will say that if you are letting your fraternal life shut you away from an active personal interest in religion, you are allowing your lodge to do for you just the opposite from what it is to do if your fraternal organization is to have a true and lasting meaning. What is the real object to be served by this band of brothers? Is it simply to offer to its members a means of having a social hour? Is it nothing more than a club for recreation? Has your fraternity life no higher meaning than

to fit you for friendship among a chosen few?

When you stop to think about it I believe that you ought to see in your brotherhood something more worthy and abiding than that. If fraternal organizations are not mocking their very names, they are bands of brothers whose association is for fitting each individual to realize in the highest sense the bond and tie of universal brotherhood.

They ought to be training schools where men are helped to realize what Paul meant when he said, God hath made of one blood all nations of the earth. Schools where men are helped to comprehend Christ when, looking out over a multitude of listeners wherein were all manners of lives—he said: Behold my mother and my brethren. It is not more than the publicans did when we love those who are lovable, those who are of our own kind and character, but when we use an inner band of heart fellowship so as to help us to love all God's children as our brothers, then fraternal life, such as your organization represents, is full of dignity and worth. It becomes something in which a true man can put his heart. I feel that it is only as fraternal bodies are looking to some such ideal as this, that they are worthy of the time and energy, and enthusiasm that men put into them now. I want to point you to this historical fact. It is only men who have believed in Jesus Christ and taken Him into their lives as a personal guide and Saviour who have actually protected the spirit of true brotherhood in the larger sense of the word.

The stoics of Rome in the most emphatic way taught fraternity among all mankind, but they did not practice it. It remained for Jesus Christ and his disciples to practice that love which has been a realization of this beautiful ideal. See his early followers so imbued with the spirit of love that they sold what they had and held all their property in common, and no man called any thing his own, and no man was left in want. True, since that time, many calling themselves Christians, have been devoid of this love, but the fact remains true that those forces which have wrought for brotherhood and love and justice have all been inside the sphere of life influenced by Jesus Christ and his Church.

These words from one of the greatest thinkers of our age. Principal Fairbank, are worthy of thought: "The most cultivated and high-blooded people on earth recognize their kinship and the obligations of their kinship to the most savage and debased. The Christian religion has made civilized man feel that he and the savage are of one blood—that the savage is as dear to God as he is, has as vast capabilities—as boundless a promise of being as his own nature can boast. The religion that has created this sense of kinship and duty is the true mother of man's faith in human fraternity. The Christian religion has done more than all other forces combined to prepare the way for a time when there shall be realized in humanity the principles and practice of universal brotherhood, and therefore I say no man who in any sense believes in brotherhood, can afford to neglect that religion. We cannot afford to give it a secondary place in our lives, for its claims are imperious and must be first or they touch us not at all.

I beg of you, therefore, that as a body of earnest minded seekers, after the best that life holds, you all take Christ with you into your fraternal life. That you do not neglect the divine claims of his religion, for anything else in this world, no matter if it call itself by so beautiful a name as that of brotherhood. Fraternal life, if it is to have a reality in it, and be permanent, must be Christian. Do not neglect the higher for the lower of these interests. Put the higher into the lower and glorify it.

The ancient city of Pompeii has been but partly unearthed. Some of the finest parts of this ancient city are still buried. Over this district I was one day walking when I saw a little dog busily scratching the earth away that he might catch a mole. Of the buried city with its treasures of art and priceless revelations

of ancient life, this dog knew nothing and cared nothing and the thought came to me that if he could only be turned into a man how much more meaning would straightway be put into his digging. How the object of his search would have been enlarged. But alas, many men even are content to dig for the more, and forget the buried city. They will devote their energies, time and talents to the attainment of trifles which with a new spirit could have led them to the treasures of the eternal God. That you all believe in the fraternal idea is attested by your membership in the Elks today. Will you not take and keep Christ into your souls, that he may transform you into the image of divine manhood and initiate you into that larger fraternity whose object is to conquer the man's selfishness and make the whole earth a home for brothers?

The crest and crowning of all good,  
 Life's final star, is brotherhood,  
 For it will bring again to earth  
 Their long-lost poesy and mirth;  
 Will send new light on every face,  
 A kingly power upon the race,  
 And till it come, we men are slaves,  
 And travel downward to the dust of graves.  
 Come, clear the way, then, clear the way.  
 Blind creeds and kings have had their day.  
 Break the dead branches from the path;  
 Our hope is in the aftermath,  
 Our hope is in heroic men,  
 Star-led to herald the world again,  
 To this event the ages ran,  
 Make way for brotherhood, make way for man.

### Review of Contemporaries.

The question of temperance has become drastic in England by reason of Mr. Balfour's project of recompensing those publicans whose licenses are, for reason of public policy, to be revoked. A striking manifesto has been issued over two hundred men of such weight and prominence, in social and ecclesiastical, no less than in political, life, that it will be impossible for the Government to pass it by unheeded. The signers stand for all the great interests of the country. Religion is represented by eighteen Anglican bishops, a Catholic archbishop, and the most prominent men of all sections of the Free Churches. Politics offer such names as Sir John Gcrst. Mr. John Burns, Viscount Peel, Mr. T. W. Russell and Mr. Keir Hardie. The Master of Baliol, Dr. Chiene, Dr. Alfred Wallace and men of like standing in science: such literary men and journalists as Richard Whiteing, Dr. Nicoll, and Sir John Leng; many men high in the walks of commerce and industry, and Mr. Mitchell, Secretary of the General Federation of Trade Unions, are among the signers. It would be difficult to find anywhere a collection of signatures of such weight and standing for so many interests.—The Christian Work and Evangelist.

Alabama has come to the front in passing the most drastic labor law in the Union. This law recently passed by the Legislature of the State and signed by the Executive, forbids "boycotting, unfair lists, picketing or other interference with the lawful business or occupation of others," and provides heavy penalties for its violation. The initiative in the matter was taken by the Citizens' Alliance of Birmingham, with a view to "promoting the stability of business and the steady employment of labor, organized or unorganized." The work of the Alabama Legislature has been well and promptly done in this regard. The employment of the boycott against workmen or employers of labor is an outrageous iniquity, and antagonistic to the fundamental liberties of a free people. Every man has a right to live, and as work is a necessity of life, a right to work, and any interference with that right is a blow struck at a free people. We sincerely hope that other States will follow the lead of Alabama in this matter. The sooner the days of the boycott are ended the better. Let any man who would attempt to

prevent another man working should he desire to do so, be promptly dealt with and receive the full penalty of the law, that he may learn to respect the rights of his fellow-man.—Episcopal Recorder.

Gambling and everything which truns on chance are now pursued all over the civilized world, perhaps with more absorption and by a greater number than ever before. It pervades the churches, and women in "the smart set" and in the oldest and staidest circles. Bridge whist is common in Christian families (we hope not among those who read this paper) and money is bet upon it, and often wines and liquors are served during the entertainment. Guessing schemes are also common, with prizes to the one who comes nearest to guessing the number of cigars sold in the United States in a given time.

All these things demoralize the people, especially the young. France is not noted for rigid morality, but the people are so unstrung, weakened, and corrupted by the guessing competitions and treasure-seeking contests started by various Paris newspapers, as to neglect work, and it has been found necessary to prohibit them. Last week Bulo, Procurator General, called all the newspaper proprietors together and told them that the Minister of Justice had determined hereafter to suppress them as an infringement of the Lottery law. The Paris "Parisien," which organized the first newspaper competition—that of counting the numbers of grains of corn in a bottle—has received two million solutions. To classify the guesses three hundred men were employed, and to reach the conclusions the competitors taken all together have counted some "sixty-seven billion four hundred and forty-eight million grains, representing three hundred and fifty tons of wheat." The ordinary circulation of the paper is one million three hundred thousand, but in those last twenty days it reached two millions daily. The owners of the newspaper made sixty-five thousand dollars by the scheme. People who give themselves up to such things are worth less and less, judged by the standard of true manhood and womanhood.—N. Y. Christian Advocate.

### Book Notices.

Any book mentioned here can be obtained from the Presbyterian Committee of Publication, Richmond, Va.

RECOLLECTIONS AND IMPRESSIONS OF JAMES A. M'NEILL WHISTLER. Arthur Jerome Eddy. J. B. Lippincott & Company, Philadelphia.

Since the artist's mother was a native of Wilmington, N. C., southerners feel a special interest in this erratic man. The book is one to delight an artistic soul. We can almost feel a regret that Whistler himself can not turn its beautiful pages. To be a real biographer one must first be a friend, for it is only through a fellowship of mind and heart that one gets such an insight into the motive of a life that justifies the attempt to open it to the public. Here the reminiscences are personal. The stories came from his lips while his hands were busy. The book grew as he worked. When the brush was laid down the friend took up the pen to paint the "profoundly earnest, serious, loving and lovable man."

SIMPLICITY OF LIFE—By James I. Vance, D. D., author of "Rise of a Soul," "Royal Manhood," "Young Man Four Squares," etc. 16mo, pp. 38, cloth, 25 cents. Chicago; The Winona Publishing Company, 195 State Street, 1903.

Dr. Vance takes for his text "The Simplicity that is in Christ" in this little "preachment" and since it is Dr. Vance, it is clear and striking. He makes the steps from complexity to simplicity, naturalness, and a faith in the dignity of life—in something beyond and above.

CHARACTER—A moral Text-Book. For the Use of Parents and Teachers in Training Youth in the Principles of Conduct, and Aid to Self-Culture. By Henry Varnum. Cloth 424 pages. \$1.50, postpaid. Hinds & Noble, New York.

## Devotional.

### The Way to Learn Faithfulness.

How can a faithless man become faithful and live so? This has been the great question of all ages and of all races. Every sacrifice and every shrine expresses it. Forms and rituals may have obscured their significance, and gross ignorance and abuse may surround them. They may mean little to those who bow before them, but once, somewhere, an earnest man used them in the hope of discovering the way to peace, the path from the faithless to the faithful life. And this is the great question for our day, too, and for each one of us. How can we move over from the untrustworthy to the wholly dependable life? We have lived in different degrees of failure. How can we succeed? Is there a way to rise up out of the fickle and unreliable life into the life unmarred and true?

Let each one who would make this change believe that it is possible. No failure can prevent success. However faithless our lives may have been, they can be made faithful. The Four Feathers is a story of a young English officer whose regiment was detailed for perilous work in Africa. He was engaged to be married, and he was not anxious for danger. So he threw up his commission and withdrew. Shortly after, he received in the mail four white feathers, one from the girl to whom he was engaged, and three from brother officers. He knew what they meant—the white symbol of cowardice. The faithless man was getting his judgment, but as he thought it over, he resolved that he would live it down, and have these four feathers recalled. To that new purpose he gave his life, and won his end at last when all of the persons took their feathers back. Some say that this happens only in stories, that character sets and cannot redeem itself. This would be true were it not for God. He who made men out of nothing can remake them out of ruins.

Then let us clearly define to ourselves the unworthiness and meanness of the life we want to leave behind. Let us do this mercilessly, laying bare to our own minds the repulsiveness of that which we have now determined to have done with forever. One reason why we so easily continue a careless and unworthy life is because we have never relentlessly exposed to ourselves the depth and extent of its unworthiness.

Then let us leave this faithless life and the pitiless exposure of it behind. At first it will not be very far behind. Only time will separate us from it. And even then it will remain as the background against which the new life will stand out; but the new life will stand out against it all the more clearly and more gloriously.

Then let us begin with some obscure faithlessness and be faithful in that. Many a faithless boy, who has been living carelessly and ungoverned, who now wants to begin the solid and dependable life, will find his first test, and therefore his first opportunity for great strengthening and development, presented to him in the chance to conquer some private infidelity. Let him blow the dust off his Bible, and each morning and evening kneel down and pray to the God whom he has been forgetting.

But let us not shirk the duty of publicly showing we have changed our wills and enlisted on a new side.

Soon the chance for some heroic and testing fidelity will come. Seize it. The will that has been strengthening by unseen fidelities and by quiet, open commitment to the right, will be given its opportunity; when the time comes, let us strike hard and fearlessly. We may be trembling under the test, and hardly knowing whether to stand or fall, but if we are true now we shall leap upward as by a year's growth. The great instances of glorious faithfulness in crises which history records were prepared for in the main by the struggle after faithfulness in obscurity. Here and there, doubtless, it was not so, the emergency suddenly striking loose some deep, unused forces which had not been given play in life before. But the law of faithfulness in the great thing is the law of faithfulness in the small.—J. R. Miller.

## Missionary.

### A Promising Outlook.

By Hampden C. DuBose, D. D., Soochow.

On Oct. 17 two men were baptized at Bingwong. At this place five adults and three children have been received into the Church. It is hoped that others may join at an early day. The applicants are numerous. The Christians are very zealous in this the day of their "first love" in teaching the catechism and Sunday School lessons to the inquirers from the country. New benches have been placed in the commodious chapel, and the congregations, composed of those who come specially for worship, are large and devout. The services differ little, save in length, from those in the home land. In many of the villages around, there are from one to a dozen probationers in each place, and these are on the increase. Bingwong is at the intersection of the tug lines from Soochow to Hangchow, and from Huchow to Shanghai and has a brisk trade.

At Leebee, an unwalled city four miles distant, the chapel, formerly a nunnery, is a beautiful hall and the attendance is large. On Saturday they spoke of a collection at the close of the Sabbath service, and as no "basket" was at hand, a hat was found on the pulpit shelf, and handing it to a man, a shilling was dropped in. He said, "We do not want your dimes; we desire to take up a subscription to purchase a chapel." In twenty minutes it amounted to \$56, which might be rated to the West as 1 to 16. They said it would take about four weeks to complete the subscription. This has to be watched very closely so that money is received from only those who are interested in the gospel, and not from those who may give under the misapprehension that by the payment of a sum they can be enrolled among the faithful.

At the first of this movement in the country, three or four years ago, we had many applications to assist in litigations, or to help the oppressed and unfortunate. As the spiritual nature of our mission is more fully understood, these fortunately are almost a thing of the past.

One striking fact is the ease with which the people cast away their idols when they have a mind to do it. Quite a number are said to have ceased from idol worship who have not yet connected themselves with us.

When we were at home, by faithful brethren, the prayer was frequently offered that God would care for the work left behind. These prayers have been answered. While in the upper part of the field there has been a falling off in the Southern portion, with a blessing resting upon those in charge, there has been a marked increase. As for eight and twenty years we had known what it was "to toil all the night," it is now a joy to behold the net "enclosing a great multitude of fishes."

A great loss has befallen the North Koiyso mission in the death of Rev. James E. Bear, who fell asleep at mission meeting, a week's journey from home. For seventeen years he has been a faithful preacher, an active itinerant, and a successful laborer. His humility of character was beautiful to behold. He was a holy man of God, a gentle and loving friend, and a delightful companion. Great sympathy is felt for the widow, so suddenly bereft, and for the children. There is a great breach in the work.

From 1891 to 1895 our force in China was nearly doubled, and we fondly hoped that this was the sign that our Zion was to enlarge her borders, but the last eight years has beheld a loss in our ministerial contingent on the field of nearly twenty per cent, and as new men, if sent, must learn the language, a further decrease by furlough or failure in health, might prove disastrous.

Nov. 5, 1903.

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**Sunday School Lesson.**


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 BY REV. H. G. HILL, D. D.
 

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**The Queen of Sheba Visits Solomon.**

I Kings, 10:1-10. Dec. 20, 1903.

The fame of Solomon for wisdom and Divine knowledge extended into surrounding kingdoms. It reached Sheba in southwestern Arabia. Desirous of verifying by personal experience the reports she had heard respecting Israel's king, the Queen of Sheba makes a journey to Jerusalem. Wisdom and piety shine like the light and often penetrate remote regions. They even attract and win earnest inquirers after truth. Our present lesson relates to the queen of Sheba's interview with Solomon, and may be considered under several aspects.

I. The Queen's Visit.—She makes a long overland journey. She is moved to do this not merely by curiosity, but by a desire to know the truth. She proposes to test Solomon's reported wisdom by difficult questions, and to satisfy the doubts of her own mind. She comes with a state becoming a princess with a great train and much varied treasure. She communes with Solomon of all that was in her heart. Solomon answers all her questions and there was nothing "hidden from him, that he told her not." She not only listened to his practical wisdom, but examined the buildings that he had erected, and attended to the magnificence of his court and the sumptuousness of his living.

II. The Queen's Impressions.—Her first impression was one of overwhelming astonishment, producing humbleness of mind. It is affirmed "There was no more spirit in her." Contact with such marvelous wisdom and wonderful achievements caused her to feel awe and humility of soul. So when we approach Christ, of whom Solomon was a type, and contemplate His Divine wisdom and unequalled deeds our hearts should be emptied of self and filled with reverence. But the queen also testifies that she had heard a true report of Solomon's acts and wisdom and that "half had not been told her, and that his wisdom and prosperity exceeded the fame that she had heard." She had not believed the reports that she had heard in her own land, but personal knowledge had convinced her that the facts exceeded the rumors that had gone abroad. Thus every one who seeks Christ finds from direct contact that His excellence and royalty far exceeds all reports concerning them. Let those who doubt Christ's claims "Come and See."

III. The Queen's Tribute.—The result of her visit appears in the tribute she pays in words and deeds to Solomon, Israel and Jehovah. She affirms "Happy are thy men, happy are these thy servants, which stand continually before thee and that hear thy wisdom." She exclaims "Blessed be the Lord thy God which delighted in thee, to set thee on the throne of Israel; because the Lord loved Israel forever, therefore made he thee king to do judgment and justice." She attributes Solomon's wisdom and prosperity to the God of Israel and recognizes the Lord's goodness to his people in giving them such a wise and capable ruler, nor does she content herself with words of commendation and thanksgiving. She offers costly gifts according to her means. She tenders to Solomon gold and gems and costly spices. The 120 talents of gold reckoning the talent at \$26,000, amounted to more than three millions of dollars. The spices were very valuable and had never been seen in such variety and abundance in the land before. But Solomon with princely generosity returned the queen her gifts and added to them whatsoever she desired. In like manner Christ, greater than Solomon, treats those who honor Him.

An empty pew, according to our old friend, Dr. Cuyler, is a place in which it is impossible to do good. Sometimes, though, the empty pew may have done good when it tells the preacher by its emptiness that he is cutting pigeon wings in the pulpit instead of preaching a living Gospel.—Ex.

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**Westminster League.**


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 BY REV. HUGH W. HOON.
 

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**An Optimist's Missionary Meeting.**

Isaiah 60:1-5. Topic for Dec. 27.

"Arise, shine; for thy light has come, and the glory of the Lord is risen upon thee. For behold, darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and His glory shall be seen upon thee." Such is the prophecy which is made as to the world-covering destiny of the gospel of Christ. We have not yet reached the place where the glory of the Lord is seen upon the peoples of all nations, but we have reached the time when the opportunity of giving the gospel to all nations and kindreds is more favorable than ever before.

When we consider the wonderful progress which has been made in the last hundred years toward opening the gates of the whole world to the missionaries of the religion of Jesus, there are two things which ought to make a most forcible impression upon us.

In the first place we ought to be rebuked at our lack of faith. The Church in the Western world has not been as wide awake or as optimistic as to the outcome of missions among the heathen, always, as it is at the present day. We were not as willing to go by faith as we ought to have been. We waited until God worked through those who had more faith than we had, to prove that world-wide evangelization is not an idle dream, but is not only a possibility but a probability.

In the second place we cannot help but marvel at the way God has worked in throwing open the world to the missionaries. It ought to impress us with the fact that the same God is working today who was working in the centuries long ago when He made men stand in awe of His mighty power.

So forcibly have some of God's children been impressed with these facts that they have said, "What is to hinder the evangelization of the world in this generation?" They have good grounds for their optimism. God has done wondrous things with not a half-hearted effort on the part of the Church, but in the face of an actual coldness and apathy.

As we consider these things we are impressed with the thought that all that is necessary in order to accomplish this seemingly impossible thing, from the standpoint of those of us who have not evinced the faith of the "Student Volunteers," is that the Church of God awake.

If the Spirit of the Lord is straightened in this matter, the House of Jacob, the Church, is responsible. No man can stay the arm of God or say, "What doest thou?" And yet the Spirit works through human instrumentalities and when the Church fails to co-operate with the Spirit of God, we straighten Him.

Our share in this great enterprise is not in giving alone, of our substance, but it reaches much further. We fail to do our part when we are not impressed with the responsibility which we have in the matter. Our prayers go further than our gifts, if we pray in the right spirit. Then we must have faith that God is going to work. In our unbelief we keep the Spirit of God from doing His greatest work. In Nazareth, Christ could not do many mighty works because of their unbelief. Then we straighten the Spirit of God by a lack of preparation for His coming. How many there are who think they are in earnest in their praying for God to bring the world to Himself in this generation, who would be the most astonished people in the world if God were to answer their prayers, and do as He can do, in the matter? We want Christ to come into the hearts of all men and yet we would be astonished to see great numbers born into the Kingdom.

Let the Church awaken to the possibilities that are presented to her and let the members claim the promises of God and this old world will present a sight which will make a continuous shout resound throughout the corridors of heaven because not one sinner, but millions of sinners, have repented.

## Contributed.

### Southern Thoughts for Northern Thinkers.

Jeannette Robinson Murphy.

Generous northerners seek in vain to catch our southern viewpoint of the vexed negro question.

The whole trouble and difficulty lies in just one thing and nothing else. We are willing to give the negro an all-round mental, moral, physical and spiritual education, but we insist upon the utter segregation and social isolation of the colored man. No proposed standing army can ever change the attitude of the whole South upon this question. No qualification or highest education of the negro could ever make the true Southern man welcome that negro into his family or hold out to him the tiniest finger tip of social recognition, for he believes that the mingling of a higher race with a lower one to be an abomination unto the Lord. Around this pitiful point future wars and causes of wars must lie.

Were not our southern fathers far-sighted when they used to declare that they were fighting, not only for the Constitution, but for the future purity of the American white race?

We do not mean to be cruel or inhuman, as visionary outsiders often think us, when we place the colored people in separate restaurants, cars and waiting rooms.

What often appears as cruelty to human beings is simply an outward expression of an instinctive racial gulf, which we think God fixed unalterably when He Himself first wisely segregated the negro race far off in Africa.

If it were only possible to instill into the negroes themselves a race pride which would give them an equal horror of that miscegenation which works such havoc with its innocent but wretched, sickly victims.

As matters stand today the feelings of the negroes are continually lacerated because, forsooth, we will not call them "Mr." and "Mrs." and colored "ladies" and "gentlemen."

Now, southern people are credited with having very kindly hearts as a usual thing, but in this respect they see things in a way that from the colored man's present standpoint may be unbearable and goading to a degree. So long as the colored man is willing to take a so-called inferior position, and, as we say, "know his place and keep it," there is smooth sailing, but let him dare to show any familiarity, and the most intense feeling of antagonism arises toward him. One's brain sickens and faints at the thought of America's future. There is one righteous solution, and that God alone knows.

For all the bitter feeling of today on the part of the young southern negroes toward their true best friends, their southern white neighbors, and for all the blood to be shed in the future, we, in our narrow vision, can only thank two sources, that is, the misguided, interfering outsiders since the days before '60, as focused by Harriet Beecher Stowe, who gave to the world a false impression of the treatment of slaves by the majority of generous, religious, true-bred gentlemen, their southern masters, and a few tactless missionaries sent south since the war to lift up (?) the negro.

I have interviewed in of my life great numbers of ex-slaves, and I have yet to find one old slave who will say that he or she was cruelly treated.

Would it not be a good thing, in order to secure to posterity a true knowledge of the situation in these blessed old missionary slave days, to take down, ere it be too late forever, in the presence of just northern witnesses, the sworn testimony of every old slave still living? My! what an everlasting exoneration our ancestors would have, even at this late day!

Every southern slave holder was an abolitionist at heart, but he did not see how he could disentangle himself from the rank growth of that tropical weed, slavery, which he had so disastrously secured from a sickly northern graft. The southern masters who did abuse their slaves were always instantly and most justly socially ostracized by their fellow planters. A slave

trader was in the eyes of all southern men the lowest, most loathsome human being, and there exist a number of remniscent old men dwelling below the Mason and Dixon line who love to tell their little interested grandchildren how the majority of slave ships captured by naval officers were usually found to be manned by "Yankee" traders.

Slaves were spoken of always as "our people," and were kept when possible under the same ownership. When colored parents must needs be separated there were not such heart-breaking scenes as those blood curdling tales (to be found in the books and tracts distributed throughout the North) would have us believe. Negro mothers are often unkind and cruel to their own children, though devoted as a rule to their white charges, whom they respect. Many a slave mother has said to her master, "Ef yer don' sell dat triflin' Jim o' mine 'way fum heah, I'se gwine kill 'im," and the master never lived who did not often have to protect children from their savage mothers' race, and forcibly separate certain dangerous families for the safety of the lives of some of their members.

Had the South been let alone and trusted it would have required but a few more years for the unnatural system of human bondage to have died of itself a natural death, for it was no longer profitable, except in two or three States where the larger plantations could be successfully worked.

In one of the most interesting and truthful, though unknown, books which was ever written on the South, entitled "A Southern Planter," and to which Mr. Gladstone himself wrote the preface, we read, on pages 312 and 313, that before the war wise southern leaders were constantly introducing measures in their legislatures looking to the peaceful abolition of slavery.

Just at the time when there seemed every probability that our southern men would be able to solve their own problem satisfactorily there came on the scene a new leader, a stranger to those fair parts. He chanced one glorious summer day to be walking up and down a lovely shaded lane beside a grand ancestral estate in far-famed old Virginia. He looked about him and saw countless broad fair acres, all gladly yielding their increase. He heard the merry shouts of laughter from hundreds of happy negroes at work, broken occasionally by bursts of joyous religious song. On every hand he discerned peace and plenty. He saw the courtliest, bravest race of knightly, stalwart men, growing up like their fathers before them, tall and straight and handsome; courteous men who set women up on their righteous pedestals and kept them there. He saw the fairest, tenderest women gladly dependent upon their natural protectors; he traveled all over the lovely Southland, and everywhere as far as his eye could reach were homes which were ruled by love alone, each home a perfect heaven in itself. And Oh! the happy childhood he found there! Nothing like it had he ever seen before. Enviously he exclaimed, "This will never do, these people love God and are perfectly happy. My power is threatened, and I must change all this, and quickly, too, for I see these mothers are proud to possess large families of children to train for God's kingdom, and soon the hosts of good will outnumber my followers, and then I shall be hopelessly lost. I can scarcely credit my senses. If these southerners have not taken these black savages, whom I thought were forever mine, and even gone to Christianizing them, and they in turn are teaching the white babies here to love and memorize God's Holy Word. I have never yet seen such noble men and women—I have never before found such stern sense of duty and principle as actuates their every motive. I have not come a moment too soon, for directly my kingdom would have been gone forever." So spake his political majesty, Satan, as he hurried away to execute his plans. Before leaving the South, however, he had promised large rewards to a few treacherous slaves who would do his bidding.

Arriving at the cold frozen North he knocked gently at the hearts of a few receptive, sympathetic, credulous

souls, and calling himself "The Voice of the Lord," he gained a royal entrance therein, and straightway those same misguided agents of his were filled with a burning zeal to abolish slavery and carry out, as they now believed, the Lord's will.

Ever a fine Bible scholar, Satan was quite ready at this juncture with a convincing text, and hunting up some weak minds whom he knew were naturally jealous of the South's prosperity he whispered to them insidiously, "Remember Paul's words, and act upon them, 'let no man seek his own but every man another's wealth.'"

History shows us that they straightway sought it most assiduously, and successfully, and there be some southern people today who are not learned in up-to-date business methods, who think that they discern in the grasping greed of the commercial world some evidences still of the influence of this once potent motto.

These energetic abolitionists did not let the grass grow under their zealous feet, but began to sow the seeds of discontent among the very slaves in whose hearts Satan had already left his poison. They listened with itching ears to the lies of his run-away slaves, how they were beaten mercilessly, started inhumanly and brutally overworked, (as if anyone ever yet got any hard work out of an old-fashioned, free-from-care "nigger,") and worst of all how they were tracked and torn to death by the fiercest of blood hounds! Poor little northern children! How they must have been terrified by these same grewsome stories along with their bedside prayers!

Yes, these emissaries of Satan took the South's wealth, but had that great apostle of God, Abraham Lincoln, lived, this wrong would have been righted, for slavery must have been lawful under the Constitution, else it would not have been necessary to add that controversial amendment, and so we feel deep down in our inmost hearts that the government of the United States still lawfully owes to the South millions of dollars.

All over the North, particularly in so-called "abolition" New England, the best, most cultured and broadest-minded people tell me personally that they have no false sentiment regarding the negro, and when it comes actually to the point of having him near them, they want none of him. On every hand there exists a peculiar state of affairs, namely, they declare that they have always sympathized with the South, and maintained that it was only bad politicians during the sixties who made all the trouble, so of course we of the South must not be unjust enough to hold these representative, hospitable, generous people responsible for the impulsive talk and actions of certain misguided, bungling leaders of '60, '65 and 1903.

The North does not understand nor love the sure-enough African in his present illiterate, irresponsible, thievish, shiftless state, and we of the South do not understand or care for the educated negro.

As the uneducated, as well as the educated, colored people, are moving North, (thank heaven!) to secure the social and political equality which we will never give them, it may not be many years before the northern section of the United States is overrun by them, and then, since they will not be properly appreciated, the ruptures will be sure to come, and if I were to turn prophet I should say, "In that event it will be God pity the negro and God pity the North, for a great race war will take place and the few negroes who do escape alive will fly back down home to their only true friends, when they will long for the blessed old days when their jolly, easy-going fathers held the patient southern whites in bondage."

When a man who stands high in the literary world has written in a northern magazine such sentiments as these, "I have gone all over the South and have talked to the negroes about the wrongs of their race," we have patiently borne it, though we mentally scorned him for deliberately stirring up bitterness.

Nor when injudicious editors and irreligious, pharisaical ministers have seen fit to wound our scarred

feelings without mercy for many years by harping upon every just or unjust lynching, have we been so ungenerous as to retort when similar horrors at the North have given us frequent opportunities to do so?

We lay it also to the doors of unwise politicians exclusively for calling the Confederates "traitors" in the text books which our southern children living up North must now read.

We are not foolish enough to gauge the attitude of the whole North by a few rabid ones as represented by a minister who, when recently visiting a southern town, went defiantly sailing up the aisle of a Presbyterian church with his wife on one arm and his negro cook on the other, nor are we so stupid as to condemn all eastern children because a certain beautiful New York child came south and told us that her two dearest girl friends at home are two colored girls whom she kissed good-by at parting, and that among her sister's many beaux the two most talented admirers were two negro men!

We know when a college professor in the heat of an argument and to justify his unnatural and un-Godly position, declares that if his daughter wishes to marry a negro of superior educational and social qualifications he will interpose no barrier to their union—that his mind is simply wavering—that he does not in the least represent the real best brains of the North.

The children here in New York are allowed at the tenderest ages to go to school arm in arm with black children, many of whom are not clean, mentally or bodily. Possibly attachments are formed—at least those innate, God-given prejudices are broken down, and I hear, but cannot believe it to be true, that marriages are now legalized between the races in some of the Northern States. Ugh!

A negro writer, Charles W. Chestnutt, openly predicts the final amalgamation of all the races under American skies.

Occasionally people say, "But look at England—there the negro is received socially. They have not the prejudices of you hot-headed rebels," to which a fiery rebel might answer, "We have lived with him and understand his racial traits, faults and all, as does no other people on the globe. Our forefathers took him as a savage and have trained him—domesticated him, as it were. They taught him to talk, have fed and clothed him, and made him warm and consequently happy." Had I a savage monkey I could train him easily, and he would love me and I him, in spite of his natural treachery. I certainly should understand that monkey's nature better than any outsider who would take him away from me, and that alien could not ever make that monkey hate me, either, but he could, if he chose, entice away his children for a time by holding out quantities of nuts and bright, glittering objects, and if he held them far enough away the poor deluded young monkeys would travel far to procure them, but when they finally secured a few of the tid-bits they would taste bitter and not at all like the good things their fathers had told them they enjoyed in the fine old days "befo' de wah."

Anthropologists and particularly evolutionists will rejoice in the extreme view which a southern doctor takes of the negro's origin. He declares that he has read in his Bible something about the cleft nose, and he says that all human beings have a cleft in the gristle at the end of the nose, and that no animal has this depression, and he has discovered also that in the pure African it is strangely lacking. He also looks at the African's kinky wool and says he thinks it is not hair at all, but fur like there is on an animal's head. He detects a peculiarly characteristic odor on the person of many of the black race, in some instances as persistent after bathing as before. He notes that the negro skull is generally thicker than that of a white man, and that the hollow is sadly lacking in the sole of his foot. Accordingly he argues that no full-blooded negro can ever attain of the white man's intellectual development, and that Darwin might claim him as the

"missing link." This of course does not shock our "evolution" friends who think that all of us came up from apes. This southern extremist finds it hard to believe that the veracious George Washington came from the same source as the romancing negro, and only the Creator himself, he reasons, knows exactly how the pure negro came by his color, his peculiar eyes, his protruding lips and other inherent racial characteristics and traits of mind.

If we are to be trusted at all in this matter of solving the negro problem, why not turn over to us exclusively the training of the negro children, and let us continue the slower industrial training of the slavery days, which was exactly suited to his lazy nature? We would make the next generation of colored people once more the "past masters" that they used to be in cooking and nursing and all house service.

We have good common sense, and if there could only be arranged a peace congress where North and South could dispassionately discuss this subject, great good would result therefrom, providing, of course, the South could keep its temper, and the North would generously humble itself for once and confess that through over-zeal and misdirected kindness it had blundered, and ask the advice of its southern brother, who, it will not be denied, has had centuries more of experience in training the peculiar negro, and should be supposed to know a little more about him than any stranger.

Instead of the South wasting any more of its hard-earned money upon the impossible higher education of the great mass of negroes, let us give them as a whole domestic training and sound Bible teaching, employing white ministers to lead them, as in the old regime, and then later on expend all our surplus money and energy in colonizing the race somewhere as Abraham Lincoln suggested, and give it a chance to show if it be really capable of self-government and higher culture. As a temporary place of colonization we might try New England, since the historic "underground railroad" has already given the negro a taste for travel, and the best and most acceptable charity that could be extended him by the South would be a free ticket one way to such a colony at the welcoming North.

I have interviewed quite recently an old ex-slave named "Uncle Gary." When I asked him his opinion of educating the negro he answered earnestly as follows: "Why, honey, hit's gwine do er lot ob good. I'se been studyin' 'bout dis heah edicatin' de nigger, an' I tells yer how de Lawd tole me to wuk hit in my mine. Once on er time de gov'ment put all de money hit had layin' by inter penitenchures and calaboooses, den arter hit done spent all hit's money day was n't nobody in de jails, so de gov'ment said ter hitself, 'I gotter fill dem penitenchures somehow, an' I knows how I gwine do hit! I gwine ter edicate de nigger! Dat's what I gwine do,' an' 'fo' Gawd, chile, hit sho' did wuk fine, fo' dis heah jail in Orlando an' de one in Jacksonville an' all de penitenchures up Norf am 'pletely filled intirely wid edicated niggers, an' de gov'ment done got all hits money back, case, (he-he-he) ef yer edicate er nigger he go to de debbil an' fo'ge de pen, an' ef yer edicate er white man he turns inter an angel an' gits like Gawd hisself. Yes, chile, hit done er lot ob good, fo' de gov'ment done got all hits money back."

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P. S.—Since writing the above article last January, I have been enquiring into the attitude which Mrs. Harriet Beecher Stowe assumed towards the negro race after she removed to her southern home at Mauderlin, Florida.

It is said that she gave orders that no negro was ever to enter her yard. Rumor also avers that shortly before her death, she declared that if she had fully understood the negro nature that she would never have written "Uncle Tom's Cabin," and moreover that she keenly regretted her part in bringing on the war.

### The American Edition of the Revised Bible.

By Rev. David G. Wylie, Ph. D., D. D.

Many eminent men, throughout the centuries, have engaged in making versions of Holy Scripture. Seventy scholars of Alexandria, beginning B. C. 280, prepared the Septuagint version, which was the Bible of Jesus Christ and His apostles.

Two or three centuries after the apostolic age, several versions were prepared for use among the people—the Syriac, the Latin, the Egyptian, the Gothic and the Armenian. Jerome, the first great Bible reviser, made a version from the old Latin, which was a great improvement in style and in faithfulness to the original. He completed this great work in 385 A. D., and his version is known as the Vulgate.

In the Anglo-Saxon period several versions were prepared. Bishops Eadhelm and Egbert made a version of the Gospels; Baeda the Venerable translated the whole of the New Testament, while King Alfred's version contained the Ten Commandments, the Lord's Prayer, the Psalms and the Gospels.

In the next period, Wycliffe gave to his nation a complete Bible, based on the Latin version of Jerome. He was succeeded by Tyndale, a learned Oxford scholar, who compiled his version from the original languages. He was able to do this, because Erasmus, the ablest Greek scholar of his age, had just completed his Greek New Testament.

Next follow the versions by Miles Coverdale and Matthews, and the version known as the "Great Bible." The Geneva Version, made by English refugees, under the eyes of Beza and Calvin, became the most popular version in England up to the time of the Authorized Version, begun in 1604 and completed in 1611.

The influence of the authorized, or King James' Version, upon the English-speaking peoples of the world is well known.

Faber speaks of the English Bible in eloquent terms:

"It lives on the ear like music that can never be forgotten, like the sound of church bells which the convert hardly knows how he can forego. Its felicities often seem to be almost things rather than mere words. It is a part of the national mind, and the anchor of national seriousness—the memory of the dead passes into it. The potent traditions of childhood are stereotyped in its phrases. The power of all the griefs and trials of a man is hidden beneath its words. It is the representative of his best moments; and all that there has been about him of soft, and gentle, and pure, and penitent, and good, speaks to him forever out of his English Bible."

Froude, in his History of England, adds his tribute of praise to the Authorized Version in these words:

"The peculiar genius, if such a word may be permitted, which breathes through it, the mingled tenderness and majesty, the Saxon simplicity, the preternatural grandeur, unequalled, unapproached,—all are here, and bear the impress of the mind of one man, and that man, William Tyndale."

If these words be true, why was another version necessary? There were several reasons. Since the time of King James, many valuable manuscripts had come to light,—the Alexandrian, in 1628; the Vatican, in facsimile, was given to the world in 1868; the Sinaitic, discovered by Tischendorf in 1859, was not really in the hands of scholars until 1862, when it was published as "A fitting Memorial of the one thousandth Anniversary of the Russian Empire."

In addition to this, since the time of the Authorized Version in 1611, the whole science of textual criticism, which teaches how to deal with ancient manuscripts, had grown up.

Then again, scholars had become better acquainted with the ancient languages and were able to bring out more exactly the finer shades of meaning, and to arrive at the exact thought of the original writers.

The Anglo-American Version was begun in 1870 and

completed in 1885, the ablest British and American scholars of many religious denominations and educational institutions having engaged in its preparation. The version itself was a vast improvement on all preceding English versions.

Unfortunately, however, the full worth of the work done by American scholars was not recognized, since the British revisers did not incorporate the result of these labors into the text, but an appendix, rather hastily prepared with the references of the American Committee, was printed with the version.

When their work was completed, the British revisers disbanded, while the American Committee kept up their organization and continued revising the appendix, and indeed the whole of the Bible. They agreed, however, not to issue any American version until after fourteen years had elapsed, and further pledged themselves to use their influence in securing a wide circulation, in America, for the Anglo-American Version. Both of these pledges were faithfully kept.

During these fourteen years and more British and American scholars gradually came to the conclusion that the American revisers were nearer the meaning of the original languages than their British co-laborers. It was determined, therefore, to issue an American Revised Version. This was done. We are to consider today the claims of this version to become the accepted version in the pulpit and pew throughout the English-speaking world. What claims can be put forward in favor of this latest, and as we confidently believe, the best, the queen, of all the versions I venture to suggest six considerations:

#### I. Its freedom from error.

1. Nearly every other version was marred by mistakes—and mistakes should not occur in translations of the Word of God. If a perfect standard of excellency is to exist anywhere, it ought to be in the Book of Books.

2. In Coverdale's Version we find glaring mistakes. It was known as the "Trece Bible," because it translated Jeremiah 8:22, "Is there no balm in Gilead?"—"Is there no treacle in Gilead?" Joshua 11:11 was rendered, "Our heart had fayled us, neither is there good stomach in any man." Acts 11:8 was rendered, "Their widowes were not looked upon in the daylie hand reaching."

3. In Matthew's Bible, Solomon's Song was entitled "Solomon's Balades."

4. The "Bug Bible" is so called from its rendering of Psalm 91, verse 5: "Afraid of bugs by night." It was issued in 1551.

5. The "Place Makers'" Bible translates Matthew 5, as follows: "Blessed are the Place Makers." It was printed in 1562.

6. The "Printers'" Bible is so called because in Psalm 119 the word "printer" was used instead of the word "princes."

7. The great Geneva Bible was marred by one word and was known as the "Breeches Bible," because it translated Genesis 3:7, "Adam and Eve sewed fig leaves together and made themselves breeches."

The marginal notes of the Geneva Bible contained an exegesis which would be objected to today were it found in the American Revised Version. Its explanation of Revelation 9:3—the locusts that came out of the bottomless pit, was that the locusts were "false teachers, heretics, and worldly subtle prelates, with Monks, Friars, Cardinals, Patriarchs, Archbishops, Doctors, Bachelors and Masters of Artes, which forsake Christ to maintain false doctrines." Notwithstanding these defects, however, the Geneva Bible became the most popular version in Great Britain, up to the time of the Authorized Version.

8. Tyndale's Version contained words which would today set our young people smiling: "And the Lord was with Ioseph and he was a luckie fellowe;" "He sent forth a hangman;" "The day that followeth Good Fridaye;" "I will tarry at Ephesus till Whitsontyde." Turning to the American Revised Version, it is a matter for profound gratification that no ill use of words

or phrases, such as we have just noticed in other versions, anywhere occur. On the other hand, it is singularly free from such defects.

II. There are several particulars which may be grouped together, which make the American Revised Version superior to the Authorized and the British Version of 1885.

1. The spelling is better—more in harmony with the existing orthography.

2. The punctuation is improved; superfluous commas have been removed, and the "overworked colon" has been replaced often by the semi-colon. In this respect, the Old Testament Company worked even more cautiously and consistently than the New Testament Company.

3. The running headings of chapters attract the eye and interest the mind. These are made in excellent taste, are free from dogmatic implications, and generally characteristic enough to indicate the meaning of the chapters.

4. The grammar is in closer conformity with present usage. "Shall" is used for "will"; "are" and "is" are used for "be" in indicatives; "for" is omitted before the infinitive; "who" is used for "which" referring to persons; "its" for "his" with reference to things; "a" for "an"; "my" for "mine", and "thy" for "thine." As a correspondent writes,—"There is here a removal of the trace of Cockney English."

5. The make-up of the book is an improvement over the British Version. The paragraphs are more numerous; the references in the middle column are better; while the outer margin contains the alternate readings and renderings of manuscripts and versions.

6. The titles of books are in harmony with the most ancient manuscripts. The term "Saint", not in the most ancient manuscripts, has been dropped and accordingly we read, The Gospel:—according to Matthew, or Mark, or Luke, or John. In this version we have The Acts, The Epistle of Jude, The Revelation of John, The New Covenant, commonly called the New Testament.

III. The American Revised Version is an improvement over all existing versions in its use of the English language.

1. It takes into consideration the "linguistic development" to which all speech is subject and does not insist upon using archaic forms which, in ordinary literature, would be counted incorrect.

Trench, in his "Study of Words," shows that marvelous changes, in language, take place in a few centuries. The English revisers understood this quite well, but when they issued their work they acted only partially upon the fact. Their conservatism and love of the old and familiar language caused them to hesitate in adopting new words.

2. The American revisers sought to make the Bible, —a book for learned and unlearned people,—intelligible. Accordingly they omitted archaic and unintelligible words. The following are examples:

"Chiel, grissled, lien, marish, minish, sith, strake, strowed, collops, chapiter, hozen, feller, clouts, houge, reins, seethe, holpen, bewray, astonied, usury, prevent."

3. Words misunderstood are replaced by others newer and better, so that the meaning of the Scriptures is more clearly brought out. "Daysman" becomes in the American Version "umpire"; "couches" "sittings"; "chargers" "platters"; "occupiers" "trades men"; "seethe" "boil"; "chapiters" "capitals"; "fan" "winnow"; "wist" "know"; "demons" "devils"; "hungered" "hungry"; "quick" "living".

To continue with illustrations, in the American Revised Version, "trod" is used for "trode"; "two" for "twain"; "knew" for "wist"; "know" for "wot"; "covenant" for "testament"; "teacher" for "master"; "grain" for "corn"; "grain fields" for "corn fields"; "poured out" for "shed"; "provisions" for "victuals"; "reasonings" for "questionings"; "try" for "tempt"; "drove" for "drave"; "drag" for "hale"; "load" for "lade"; "show" for "shew"; "guard" for "ward"; "self-control" for "temperance"; "food" for "meat";

“factious” for “heretical”; “bodies” for “carcasses”; “gift” for “boon”.

4. Not only have the American reviser done good work by modernizing words which make the Bible a more intelligible book, but expressions as well are changed for the better. We give a few illustrations, the first being the British Version followed by the American Revised Version:

“And God said, Let the waters bring forth abundantly the moving creatures that hath life, and let fowl fly above the earth.”

“And God said, Let the waters swarm with swarms of living creatures, and let birds fly above the earth.”—Gen. 1:20.

“The Lord, the God of your fathers, make you a thousand times so many more as ye are.”

“Jehovah, the God of your fathers, make you a thousand times as many as ye are.”—Deut. 1:11.

“I said in my haste, All men are a lie.”

“I said in my haste, All men are liars.”—Ps. 116:11.

“Girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look upon.”

“Girded with girdles upon their loins, with flowing turbans upon their heads, all of them princes to look upon.”—Ez. 23:15.

These Old Testament quotations are followed by New Testament quotations, the British Version standing first, the American Revised Version second:

“Which of you by being anxious can add one cubit unto his stature?”

“Which of you by being anxious can add one cubit unto the measure of his life?”—Mat. 6:27.

“Thy speech bewrayeth thee.”

“Thy speech maketh thee known.”—Mat. 26:73.

Ye men of Athens, in all things I perceive that ye are somewhat superstitious.

Ye men of Athens, in all things I perceive that ye are very religious.—Acts 17:22.

Evil company doth corrupt good manners.

Evil companionships corrupt good morals.—I Cor. 15:33.

I have been crucified with Christ; yet I live; and yet no longer I, but Christ liveth in me.

I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me.—Gal. 2:20.

Now faith is the assurance of things hoped for, the proving of things not seen.

Now faith is assurance of things hoped for, a conviction of things not seen.—Heb. 11:1.

IV. The American Revised Version deals carefully with what may be called technical words and in this is more consistent than the English revision.

1. One important word, Jehovah, is used for Lord, and God, wherever the word occurs in the original. It is a well known fact that it was a superstitious veneration for the memorial name that kept the Hebrews from pronouncing this word.

2. Sheol is used for hell, pit and grave when the abode of the dead is intended. In this the English revisers were inconsistent, since they began to introduce the term, but used it in only twenty-nine out of sixty-five times. The American Committee makes use of the term throughout.

3. In the American Revised Version Holy Spirit is always used for Holy Ghost; a vast improvement.

V. There is another matter which, though of a delicate nature, demands careful attention, since it is one of the things which makes the present version superior to all others.

1. We refer to euphemisms,—the use of words of good omen. Rhetorically speaking, a euphemism is a figure in which a harsh or indelicate word or expression is softened; a way of describing an offensive thing by inoffensive expression; a mild name for something disagreeable.

Genesis 43:30,—His bowels did yearn upon his brother,—becomes,—His heart yearned over his brother.

Jeremiah 4:19,—My bowels, my bowels! I am pained

at my very heart,—in changed to, My anguish, my anguish! I am pained at my very heart.

John 11:39,—Lord, by this time he stinketh; for he hath been dead four days,—becomes,—Lord, by this time the body decayeth; for he hath been dead four days.

Says the Pilgrim Teacher: Such passages can now be read in public without a snicker on the part of the coarser members of the audience, and a feeling of disgust on the part of the more refined. Still more startling expressions may be found in I Sam. 25:22; 2 Kings 18:27; Isaiah 36:12.

There is no reason why we should offend good taste; and, in making the changes referred to, the American Revisers have rendered a very great service to the public.

VI. Finally, the American Revised Version is the best, because it gives us the meaning of the original better than any other version.

1. This version is in closer conformity of the original languages. It removes words that puzzle the ordinary reader and even the scholar,—such as dragon, arrow-snake of the British Version. It gives us the meaning of the original authors and of the Holy Spirit.

2. Indeed, this is of the greatest importance. It is of momentous concern to the whole human race that we should know both what God has said, and, so far as we may, how He has said it.

3. This was clearly the aim of the American Revisers.

They commend it to the considerate judgment of all students of the Sacred Scriptures, and send it forth with the prayer, that it may “contribute to the better understanding of the Scriptures.”

This version makes the Bible a living book because it translates it into the living language of the hour.

#### How Our Church Was Named.

When the first General Assembly met in the city of Augusta in 1861, Dr. Thornwell offered the following resolution: That the style and title of this Church shall be the Presbyterian Church in the Confederate States of America. The resolution was unanimously adopted. But when the Assembly met in Macon December 1865, the Confederate States had ceased to be, and the name had to be changed to adapt it to changed conditions. The matter was referred to the committee on Bills and Overtures and they recommended that the name should be The Presbyterian Church in the United States. This was not satisfactory to all, some regarding it as not sufficiently distinctive, and others as too nearly identical with that of the Northern Church. Seven votes were cast for the name, The Presbyterian Church in the South; two for The American Presbyterian Church, and two for The Protestant Presbyterian Church in the United States. But forty-two votes were cast for the name proposed by the committee and so the matter was settled.

What influenced the committee to propose the name that was adopted was not then and is not now generally known, but it was in part at least, this: During the summer which followed the close of the war and preceded the meeting of the Assembly, the Rev. A. F. Dickson of Orangeburg, S. C., afterwards of New Orleans, visited the North and had a long and friendly conference with Dr. Henry A. Boardman of Philadelphia and others who had opposed the Spring resolutions and other radical measures of the Northern Church. They said frankly to him that they did not feel at home in their church since it had gone so far astray from the fundamental principles and conservative position it had always held, and they believed they could never again have the Church home feeling except in connection and fellowship with their Southern brethren with whose views and principles they were in hearty accord. They suggested to him that in giving the Church a new and permanent name, as would be done soon, it would be wise to avoid any name that was local or sectional, or that might operate as a bar

to its extending Northward. They believed that there would be a desire and demand on the part of many in the North who agreed with the principles of the Southern Church, for it to reach out in that direction, and that it would probably extend widely over the country.

This statement had its influence in determining the committee to recommend the name which was adopted.

These expectations, as we all know, were never realized. There was too much prejudice against the South and against a "Secession" Church, as it was regarded, to tolerate its extension beyond the line which marked the boundary of the Confederate States.

Our brethren who sympathized with us found themselves borne helplessly on the mighty wave of "patriotism" which swept over the land and which demanded a great National Church. The idea of Union swallowed up all else. Doctrinal differences were discounted, an heroic stand for principles, of convictions, of truth, was not in accordance with the spirit of the times.

Nevertheless, there were and are sound and true men in the North, not a few in thorough sympathy with the principles of which the Southern Church stands, and while it would be agreeable to them to have us with them in their great reunited Church, they see that our separate position emphasizes our testimony, and they believe that we can do more for the truth by remaining as we are, than by being merged into a great body in which we could not make our influence felt.

E. M. G.

#### Improvements in Sunday Schools.

J. R. Murphy in New York Observer.

Do we not make a grave mistake in Sunday schools, to call the beautiful Bible story by the name of "Lesson"? Any normal fun-loving child loves to hear a story, but shrinks from the very sound of the word "lesson." The poor little tots, are not, as a rule, overfond of week-day school and its duties; yet they must hear every Sunday the words, "school," "lessons," and "study." All little children sit entranced while we read the fascinating Bible stories to them, but many of them look upon having to study their Sunday school lesson, as simply another hard task—a continuance of the week's drudgery.

Would not that Sunday school do the most efficient, far-reaching work, which caused its members to memorize each Sabbath, besides the story, even a small amount of Scripture, so that by the time the children reached manhood and womanhood, they would be armed against life's ills no matter in what guise their misfortunes presented themselves; great riches, poverty, disease or sickness? Are we not losing the habit of memorizing the Bible, as our precious grandmothers memorized it in the long ago time?

Shall we ever have again the great masters in painting, in music, in literature, in oratory until we fill our children's minds with more lasting Bible food than golden and motto texts? We can learn a lesson from our neighbors, the Episcopalians, who memorize large portions of Scripture. Then again, do we not unthinkingly place our God-lent children under a large number of inexperienced young Sunday school teachers, instead of placing them under our really Bible-filled, consecrated teachers?

I should like to see the following plan tried throughout: Have all the infants, as is sometimes done, under a fine kindergarten teacher, one who would emphasize the repeating of Scripture until it was unconsciously assimilated by the children. Let the pastor or some Bible-filled layman, teach all the men and women and young adults in a large Bible class, in a separate audience room, as is sometimes done. The rest of the school, comprising the great body of children, ranging in ages from seven to fourteen years, should all be taught together by an efficient, well paid, consecrated Sunday school minister, if the church is able to afford it, who might be the superintendent also. At regular intervals those especially spiritual and gifted in teaching, who are found in every school, should be asked, in

turn, to take the Sunday school minister's place, and teach the Bible story from the platform.

In thus opening up this entirely new field for our young ministers, perhaps, there would be a corresponding increase in the number of students in our theological seminaries. There are many young men who have a special gift in reaching the young, and the greatest ministers and scholars have ever preached and taught in the simplest forms of speech; so that this unique minister to the young should be so highly trained a thinker and speaker, that the smallest child could understand his exposition of the Bible. He should see to it that each scholar brings regularly his or her own Bible and teach his school how to search and know the Word of God.

This plan would obviate irregularities arising from indolent, careless teachers, who, under the present system, so often discourage our faithful children by this want of punctuality. It would also prevent the dangerous possibility of our dear little ones being underfed with God's Word by incompetent young teachers and mothers.

Necessarily this great body of children, who are taught by the Sunday school minister, should be grouped in small classes under the care of young and old men and women, whose sole duties should be to keep order and visit their classes. Occasionally one of them should be honored by being asked to lead, if he or she were deemed worthy of so high a privilege.

There should also be a trained musician who would regularly drill the children upon the proper interpretation of the highest music, and insist upon them learning "by heart" all of the words of the very finest hymns. Happy is the child who has been taught in his infancy to sing softly, to enunciate distinctly, and to appreciate the best music. Blessed is he who has been led to make part of himself such soul-satisfying hymns as "Lead Kindly Light," "Nearer, my God, to Thee," "Abide with Me," etc.

Are there many Sunday schools whose pupils commit to memory, each Sabbath morning, the words of some glorious Psalm, and a standard hymn like the good old "How Firm a Foundation," or "There is a land of Pure Delight?" Is it not time that a great deal of the so-called music and rapid literature in the Sunday school songs of today—which even the children themselves are learning to despise—were taken from our service by some mighty God-fearing hand? Many of the Sunday school songs are simply adaptations of worldly music. I suspect, if the truth were known, few of them ever brought a soul lastingly to its Saviour; they are irreverent, and simply destroy the child's precious brain structure, where classic music and inspiring words would build up and create a better quality of mind.

All of this means that our Sunday schools would be more effective nurseries for our churches, if we had in each school four efficient, well trained leaders, viz: the pastor of a church, or a consecrated substitute, the minister of the Sunday school, the kindergartner, and the singing master. Better results might be secured by also paying well the two last named. More beneficial and permanent work could certainly be secured if some at least of the above suggestions were carried out.

It is a noble sight to see an honest man cleave his own heart in twain and fling away the baser part of it.—Charles Reade.

#### Blue-Bells in the Alps.

God's little flowers, they are!  
Yet mean they much to me.  
These fragile blue bells springing free,  
Upon wild heights so far.

Types of the care He gives  
To tenderest, frailest things.  
The brooding of the Eternal wings  
Is over all that lives.

Mrs. M. E. Gates.

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The Editor's Chat with the Reader.

Mr. Hardin's sermon to the Elks is the main feature of our paper this week, we think, and we hope it will lead the ministerial readers of the Standard to worthy emulation on suitable occasions.

Dr. DuBose adds interest to the Missionary column this week with his contribution. E. M. G. gives another one of his historical reminiscences that is most valuable. The one on the New School union with the Southern Church in a previous issue was very timely. We had always understood that the Christian Observer was the powerful influence in securing that union. Some Southern Thoughts for Northern Thinkers is suggestive and edifying. That is also an excellent article on the American Revised Version, the only one except the French version that gives to God the name by which he has chosen to be called, Jehovah. And there are other good things which we hardly have space to mention. We shall publish next week an article on the Baptist Convention which came to a close on Sunday night after a most successful and harmonious meeting. The editor would like to add his endorsement of the statement made by the business manager below.

A Word from the Business Manager.

We earnestly ask all who have received a circular letter enclosing a bill for subscription due, to give this matter their immediate attention. The amount due, in the aggregate, is fully \$8,000, but every subscription sent in will help. We are anxious to close up these accounts before the first of the year, but the money is due and we need it. Please send it at once.

PERSONALS.

Rev. W. D. Morton, of Rocky Mount, N. C., preached in the Maxton Church on Monday night.

Rev. Wm. Black, on the 6th inst., closed a most successful meeting at Ashpole. There were sixteen accessions to the church as the result of his work there.

Rev. R. E. McAlpine of Nagoya, Japan, who is visiting in North Carolina, preached at Pineville on last Sunday. Mr. McAlpine is a brother of Rev. J. R. McAlpine, pastor of this church.

Rev. R. W. Hiness, of Mebane, N. C., is at Richmond, Va., for a few weeks' hospital treatment. He may be ad-

dressed at 101 W. Grace Street. The Standard hopes for his early and complete recovery.

Rev. J. C. Grow died at Gainsville, Texas, on December 5th. Rev. John Shive, assisted by Rev. J. S. Nisbet, conducted the funeral services Sunday morning. Mr. Grow was in his 60th year, was licensed in 1871 and was a faithful and loveable man.

Changed addresses—Rev. W. L. Bedinger from West Apomattox, Va., to Frankford, West Va; Rev. J. L. D. Houston, from Dodd City, Ark., to Prairie Grove, Washington county, Ark.; Rev. F. D. Thomas, from Elberton, Ga., to Easley, S. C.

Church News.

MISSOURI.

PLEASANT HILL.—At a congregational meeting held Nov. 29, this church gave a very hearty call to Rev. Dr. H. B. Boude, now of California, Mo., to become their pastor. It is understood that he will accept, Presbytery consenting, and the church is now rejoicing in the prospect of having a pastor once more and regular services, after a long vacancy of more than a year.

CAPE GIRARDEAU.—At a called meeting of Potosi Presbytery held Saturday evening, Dec. 5, Rev. Robert S. Brown was received from the Presbytery of Columbia, and arrangements made for his installation next day. Accordingly on Sabbath, Dec. 6, he was installed as pastor of Cape Girardeau Church, Rev. C. W. Latham presiding and propounding the constitutional questions, Rev. C. E. Hickok preaching the sermon, and Rev. A. F. Cunningham charging both the pastor and people. This pastorate begins under very happy auspices, and a brother writes, "there is a magnificent outlook for this church, pastor and people."

MARSHALL.—On the first Sabbath, Dec. 6, this church gave a most hearty and unanimous call to the young brother who has served them only a month, Rev. John E. Abbott, to become their pastor, and appointed commissioners to prosecute the call before Presbytery at its next meeting, which will be held in the near future.

At a called meeting of Potosi Presbytery in Cape Girardeau, Mo., on Dec. 5th, 1903, Rev. Robt. S. Brown was received from the Presbytery of Columbia and installed pastor of the Cape Girardeau church. The services occurred on Sabbath morning, the 6th inst.

WESTMINSTER CHURCH (near Walker, Mo.) I closed a sixteen days' meeting at this church last night. This was the first series of meetings the church had enjoyed for a number of years. The congregations were good all the way through. The meeting was rather remarkable in this particular, that men attended the services who had not been to church or heard a sermon for three, five, and one for twelve years. Children were there five and seven years old who had never heard a sermon. The results were nine additions to the church and five new families brought into connection with the church. A congregational meeting was called for the third Sabbath of this month to elect two deacons. The church seems to have taken on new life and zeal.

W. T. Howison.

FULTON.—Rev. A. A. McGeachy recently offered his resignation as pastor of this church, and on Sabbath, December 6th, the congregation agreed to unite with him in asking Presbytery to dissolve the relation.

LAFAYETTE PRESBYTERY is called to meet at Lexington, Mo. Dec. 22, 7 p. m., to consider calls from Higginville church for pastoral services of Rev. X. Ryland, of Independence to Rev. A. A. Wallace, D. D., of Marshall to Rev. Jno. E. Abbott, and of Pleasant Hill to Rev. H. B. Boude, D. D.; also all matters pertaining to these and similar requests, and any recommendations from the Home Mission Committee touching this work. The call has been formally issued and signed by the moderator, Rev. W. E. Beattie.

VIRGINIA.

NORFOLK, Second Church.—Eight new members received into this church Sunday, Dec. 6th, 1903.

## MARYLAND.

**HIGHLAND CHURCH (Northern)**--In a meeting just closed the pastor was greatly assisted by Rev. Messrs. K. J. Stewart and W. M. Hyde. On last Sunday there were six additions. During the past year repairs have been made on the church building and on the manse, including a very satisfactory new furnace for the church. Our church is young and growing, and there is mission territory adjacent, and we believe the prospect for continued growth is bright. In closing permit me to rejoice with you in God's manifest blessing on the Home Mission work for this year in the dear old North State.

Jonas Barclay.

## SOUTH CAROLINA.

**CLIO.**—One year ago Rev. H. M. Dixon came to this Clio, McColl and Carolina group of Presbyterian churches from Mecklenburg Presbytery, and though a stranger, he at once took a place among the able ministers of this Pee Dee Presbytery. By eminent work and faithful devotion to the cause thirty-one new members have been added to the group with one additional elder and two deacons to the Clio church. On the 6th inst, Rev. B. P. Reed closed a week's service at Carolina church with an addition of twelve members and communion at the Monday service. During the last week in November Rev. D. M. Fulton of the Darlington church, with Mr. Dixon of this church, preached a series of sermons, closing at the end of the week with five professions of faith in Christ, and in parting with the congregation of this church he received many handshakes and farewells. Rev. B. P. Reed served the congregation here on the night of the 6th inst. with a fine sermon, after which communion was served by Rev. H. M. Dixon and eight communicants were added to the roll of the church. This Presbytery is certainly blessed with an able, devoted, faithful ministry.

D. T. H.

## FLORIDA.

**MIKESVILLE.**—The members of this church and congregation have recently enjoyed the meetings conducted by Rev. N. Keff Smith of Darien, Ga. Dr. Smith held his first service on Wednesday, Nov. 18, and closed the following Tuesday night. Services were held daily at 11 a. m., and 6:30 p. m. The meetings, despite the inclement weather, were well attended, and the church was much benefitted by the earnest exposition of the Word, from this zealous worker in the Master's vineyard.

The song services conducted by Dr. Smith himself were an attractive and edifying feature of the meeting. There were two additions to the church on profession of faith.

After closing the meeting in Mikesville, Dr. Smith proceeded to High Springs, where a week's meeting was held.

The people of the above congregation feel gratified not only to Dr. Smith, but to the church at Darien for permitting him to leave his charge there to labor in this field, and profoundly thankful to Almighty God for his goodness to them.

The Presbytery of St. Johns, by a Commission appointed for the purpose, installed the Rev. Coleman O. Groves as pastor over the church at Braidenton, on the 9th inst., and a like commission installed the Rev. W. S. Milne as pastor at St. Petersburg. Both fields are very promising, and there is every reason to hope for good results from the faithful work of these two brethren.

The church at Tallahassee has extended a unanimous call to the Rev. Wm. B. Y. Wilkie to become its pastor. He has not yet signified his intentions in regard to it.

## ALABAMA.

**UNION SPRINGS.**—The 68th meeting of the Synod of Alabama convened at Union Springs, Ala., Nov. 10-13.

**Membership**—Seventy-nine; fifty-three ministers and twenty-six elders.

**Officers**—Ruling Elder, Thad Harrison of Government Street church, Mobile, Moderator, and Ruling Elder J. W. Durr, Jr., of the First Church of Montgomery; Temporary Clerk Rev. A. A. Little and J. H. Miller were elected Directors of Columbia Theological Seminary and Rev. G. W. Patterson was elected a Director of the S. W. P. U.

Rev. W. E. McIlwain, Rev. A. A. Little, Rev. J. W. Stagg, Rev. N. L. Anderson and D. C. Carmichael were elected trustees of the Alabama College for Men.

The following overture to the General Assembly was adopted:

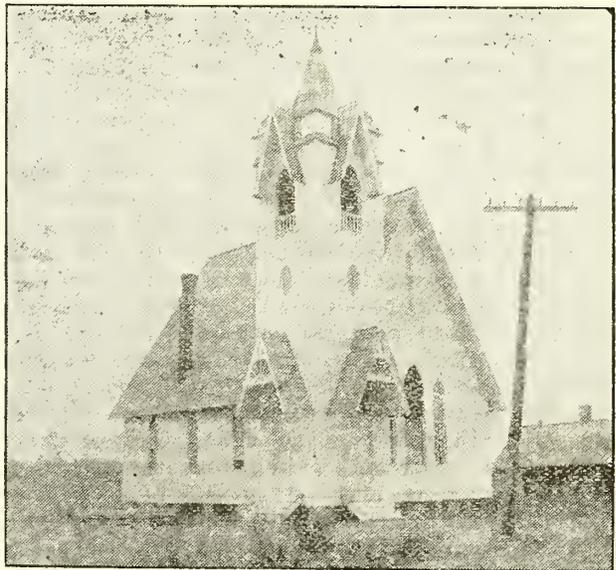
The Synod of Alabama overtures the General Assembly to appoint a committee to receive and consider any proposals from any other Presbyterian body holding the Calvinistic system looking to closer relations.

The popular meeting in the interest of Synod's Orphans' Home secured a collection in subscriptions and cash for the support of the Home for 1903-'04 of \$4,485.48

The cause of education was presented by Mr. G. W. MacRae, that of Foreign Missions by Rev. G. W. Patterson, D. D., that of Assembly's Home Missions by Rev. S. L. Morris, D. D., that of Ministerial Relief by Rev. I. S. McElroy, D. D., that of Bible cause by Rev. T. H. Law, D. D., and that of Colored Evangelization by Rev. J. G. Snedecor. Education was probably the most prominent subject before Synod at this meeting. Synod has its college for women at Talladega, for whose help money is asked from its churches, its prospective college for men, for which already more than \$310,00 has been subscribed, and its portion of responsibility for Columbia Theological Seminary and the Southwestern Presbyterian University. The proposed conference in Atlanta, Ga., to investigate the feasibility of the consolidation of these two institutions aroused the deepest interest. Visiting brethren, Revs. J. W. Walden, D. D., and T. H. Rice, D. D., plead earnestly for the conference which was opposed vigorously by Mr. G. W. MacRae and Rev. A. B. Curry, D. D. Synod decided to send representatives to this conference and appointed as representatives Rev. A. A. Little, Rev. G. W. Patterson and J. H. Miller, with Rev. J. W. Stagg, Rev. F. B. Webb and R. T. Simpson as alternates. Next place of meeting, Anniston.

W. I. Sinnott, Stated Clerk.

## NORTH CAROLINA.



Church at Yadkinville, N. C.

Rev. P. C. Irwin writes us that this is the only Presbyterian church in Yadkin county, and it is the outcome of a series of meetings held by Rev. William Black, evangelist for the Synod. We are glad to show our readers that a beginning has been made in this field.

**RED SPRINGS.**—The friends of the Southern Presbyterian College and Conservatory of Music, formerly Red Springs Seminary, will be glad to know that Mrs. M. M. McKinnon, of McColl, S. C., has given \$1,000 to the college to endow a scholarship, to be known as the D. P. McKinnon Scholarship.

This is done in memory of her husband, the late D. P. McKinnon, and the purpose of this scholarship is to aid orphans from our Orphans' Home at Barium Springs or any other orphan the donor may elect, who may wish to attend the college.

This is the second scholarship given to the college, the

first having been one of \$1,000 given by the class of 1900.

**YANCEYVILLE FIELD.**—At Bethesda we have been greatly blessed in our meeting, having with us Brother Gillespie, our very efficient chairman of Synodical Home Missions. Not only were we blessed in seeing people turn their backs on the world, but the membership, in fact all Christians, were revived and strengthened.

Brother Gillespie told of the sweet old story of the Christ with much simplicity, power and pathos.

At Stony Creek, whilst we were disappointed in not having help, the meeting was enjoyed by all, and the results as far as seen, have been four additions, two of whom were heads of families. Others will be added later.

At a school house about four miles from Yanceyville Rev. S. H. Williamson assisted by Mr. G. L. Walker, an elder of Greens church, the superintendent of a Sunday school taught at this point, conducted a meeting for ten days. Twenty-five professed faith in Christ, fifteen of whom have expressed the determination to unite with the Presbyterian church. Brother Walker's Sunday school has been of great good to these people and God has used it to his glory. These people are anxious for a building and are determined to have it, however humble it may be.

**SUGAR CREEK.**—Messrs. C. L. Abernathy, David F. Hunter and Robert W. McConnell were ordained and installed elders in Sugar Creek church on Sabbath, Dec. 6, 1903.

**GREENSBORO.**—Services at the Formal Opening of the Smith Memorial building, Greensboro, N. C., December 6th, 1903.

It is needless to say much concerning the building itself as a description thereof furnished by a lady correspondent has already appeared in the Standard. The programme for the occasion, which was literally carried out, was an address to the Sabbath school by Dr. H. S. Smith of Davidson College. A lecture on the Westminster Assembly's Catechisms at 11 a. m., by Dr. B. G. Strickler of Union Theological Seminary and in the evening three addresses, the subject being Our Church, its Past, Present and Future, these three heads being handled in the order named by three of its members, Jas. T. Morehead, Dr. Chas. D. McIver and A. M. Scales.

The writer did not hear the address to the Sabbath School, but it is safe to say that it was practical and full of interest, as Dr. Smith never addresses an audience but to instruct and edify those who hear him. It will however be no disparagement of other speakers on this occasion to say that the event of the day was Dr. Strickler's lecture. As the lecture had been delivered at least on one occasion and has been published, so that those who desire can procure and read it, no description or synopsis will now be given. Suffice it to say that if any one who heard it had previous doubts as to the necessity and efficacy of catechetical instruction, the convincing arguments and array of facts contained in the lecture must have dispelled all such doubts, and further, if there was one in the audience (of course there were many) be he Methodist, Baptist or what not, who had not committed the Shorter Catechism to memory, I wonder if he did not wish that he had.

Throughout the services of the day, the spacious building intended to accommodate throngs on extraordinary occasions, was filled with deeply interested listeners, the Westminster and the West Market Street Methodist churches throughout the day and the West Washington Street Baptist Church at night, having suspended their own services in order to participate in the enjoyment which the occasion afforded, being one of delightful remembrances that will not soon fade away.

In conclusion the writer claims the privilege of adding that of the vast number present on this occasion, he is the only one now living who was a member of this church prior to the pastorate of Rev. John A. Gretter, which had its beginning A. D. 1844. Only five of those received into membership during his pastorate are now living, and not one of those was present, the only two who are still members being unable to attend. J. C. W.

**BRUNSWICK COUNTY.**—We have recently experienced a rich revival of religion at one of the churches, New Hope,

of this group. Rev. M. McG. Shields of Gastonia, N. C., came to our assistance on Nov. 7th, and for one week he preached twice each day with great power and demonstration of the Holy Spirit. Rarely has it been our privilege to hear the gospel of Christ so powerfully and so clearly presented to the sinsick and dying sinner. The members of the Church were greatly encouraged and strengthened and built up in the faith. We will all remember with gratitude to God that the brother was sent to us. There were nine additions to the Church as the visible fruits of this meeting. The New Presbyterian Church at Southport has been completed, except the pews, at a cost of nearly \$1,000. By many of the citizens it is pronounced the prettiest church in town.

The congregation at Phoenix is ready to erect their new church. A lot has been purchased and about \$250 cash is in hand to carry on the work. The work here is very encouraging. The field is now without a pastor, and unless some one is soon sent to this field the work must suffer.

**GREENSBORO.**—An adjourned meeting of Orange Presbytery met on Dec. 1st in Westminster Church, Greensboro, N. C. Licentiate I. N. Clegg was ordained as an evangelist to labor in Orange Presbytery.

Licentiate I. N. Clegg has been preaching at Thomasville one Sabbath in the month since June. Rev. Wm. Black, Synodical Evangelist, assisted him in a meeting there from Nov. 15th till the 23rd. They had a splendid meeting, Bro. Black doing some most excellent preaching.

There was a petition to organize a church at Thomasville December 3rd, 1903. Presbytery appointed the following commission: Revs. E. C. Murray, D. D., E. W. Smith, D. D., E. E. Gillespie, E. L. Siler, J. H. Gray and I. N. Clegg; Elders W. C. Herndon and W. C. Denney. The commission met on Thursday night, Dec. 3rd, 1903. Dr. Murray being absent, Dr. Smith acted as chairman. He preached a most excellent doctrinal sermon from the Life of Joseph. After the sermon the church was organized by receiving eleven letters and four on profession of faith.

The congregation then elected two ruling elders and one deacon. The elders were ordained and installed by the commission. Rev. E. L. Siler delivered a splendid charge to the elders and the congregation. The deacon was then installed and Rev. J. H. Gray delivered a splendid charge to the deacon and congregation.

On Sunday Rev. I. N. Clegg preached at Thomasville. At a meeting of the Session Mrs. George Anna White was received and baptized. She was 55 years old.

The new organization now has sixteen members with prospects of ten more before long. They have a bright prospect and the members say they must have a handsome brick church. Before this church was organized there was only one Presbyterian church in Davidson county.

#### TEXAS.

**COLEMAN.**—The Presbytery of Brownwood met in called meeting in the church at Brownwood December 5th. The following items of business were transacted:

1. The pastoral relation existing between the Coleman church and the Rev. A. Oscar Browne was dissolved.

2. On account of the acceptance by Mr. Browne of work requiring him to be outside the bounds of the Presbytery, Rev. J. P. Robertson was made chairman of the Presbyterian Home Missions committee, instead of Mr. Browne.

3. Licentiate Gains Hall was examined and ordained to the full work of the Gospel ministry and a call from the church at Dublin was put in his hands and having been accepted by him, an order was made for his installation on the third Sabbath of December.

Brownwood Presbytery is not a large body, but it has a very large field to work in. To a man who has spent all his pastoral days in Mecklenburg Presbytery, it seems right peculiar to get into a Presbyterian Church court with a small handful of members, but it he was most delighted to note the spirit with which this body is working, and very highly pleased with the cordial welcome which was extended to him.

Rev. Jesse W. Siler who is located at San Angelo is doing a splendid work. He has organized his young people and is getting some fine assistance from them. The writer spent ten

days at San Angelo and was glad to see the spirit with which Brother Siler's people are rallying to his help. He has recently raised nearly, or altogether, \$500 in his congregation, to be supplemented by five hundred more from the Presbytery, with which to employ an evangelist, or pastor-at-large, for the counties west of San Angelo. In presenting the matter from his pulpit, Brother Siler showed that he had lived in Mecklenburg county. He dwelt on the fact that the people who lived in those western counties were the people who would be moving to San Angelo in a few years, and urged the importance of their having Presbyterian training while yet in the country. Otherwise they would be lost to the Presbyterian Church when they move to town.

There is a great work to be done out here. It is great anywhere, but it is especially so in this new country. This country is not "wild and woolly" as some people in the East imagine it to be, but there is a great deal more worldly conformity out here than in North Carolina. All new country is that way.

But there are people in our churches here who would put to shame some of our eastern people when it comes to zeal in the Lord's work. I think I have never seen more consecrated Christians than many of our people are in these churches in the West.

Hugh W. Hoon.

#### MISCELLANEOUS.

##### Topics for Week of Prayer,

The following is the list of topics for the coming Week of Prayer, as suggested by the Evangelical Alliance for the United States:

Sunday, January 3.—The Kingdom of God and the conditions of its Triumphant Advance.

Monday, January 4.—The Warrant, the Privilege, the Power of Prayer and the Present Need of World-wide Intercession.

Tuesday, January 5.—The Church of Christ, the One Body of Believers, called of God to win the world to Christ.

Wednesday, January 6.—All Nations and Peoples, the one Human Family, loved of God.

Thursday, January 7.—Missions, Home and Foreign, Departments of the one Evangelizing Effort, under the one great Commission.

Friday, January 8.—The Family, a Divinely Prepared Foundation of Society's Existence and Well-being.

The School, called of God as a Prime Agency of Moral and Intellectual Training.

Saturday, January 9.—The Enthronement of Christ on Earth, the only Hope of Humanity's Highest Welfare.

Sunday, January 10.—The Holy Spirit, God's Free Gift.

##### The Central University of Kentucky.

On the afternoon of the day upon which the funeral services of the late president, Dr. W. C. Roberts, were held at Danville, the Executive Committee of the Board of Trustees met, and several other members of the Board who were present sat with them in conference.

The President of the Board was requested to write a letter of sympathy to Mrs. Roberts and family, and a committee was appointed to prepare a suitable set of resolutions, to be acted on by the Board at its next regular meeting.

Provision was made for carrying on the work of the president during the present session. Dr. Blanton, the vice-president of the institution, was asked to assume all the duties of the president pertaining to the general welfare of the University, in addition to his regular duties as vice-president. Dr. Fales, dean of Centre College, was asked to assume, in addition to his ordinary duties as dean, the oversight of the internal management of Centre College. In matters of common interest it was also provided that the vice-president and dean should confer together. This is simply giving formal effect to what has been done by Dr. Blanton and Dr. Fales thus far this session, as Dr. Roberts was never able to discharge any active duty since the session began. These two tried men are invaluable in their respective places, and there is every reason to expect that the work of the session will proceed in a satisfactory way under their oversight.

The Executive Committee also conferred together regarding what steps should be taken to secure a worthy successor to Dr. Roberts. It was the consensus of opinion that there is no need for haste, as this session is well provided for now,

and nicely under way. It was also felt that much care should be taken in making the selection of a new president. A committee, consisting of Dr. J. McC. Blayney, Dr. L. H. Blanton and Dr. J. Kinsey Smith, was appointed to canvass the matter, and present a report to the next meeting of the Board. May they and the Board be wisely guided in this important matter.

##### Dr. Lilly in Good Health

I imagine, from the tenor of some personal letters, and news items which I have seen, that the impression as to the state of my health is not altogether correct. I am by no means in poor health. It was because I was unable longer to do two men's work, viz: that of Secretary of Colored Evangelization, and teacher of all the Theological Department in Stillman Institute, that I was compelled to lay down that work.

I was very much worn, and the work had become an intolerable burden, and I saw that if I did not give it up, I would break down. I think that I quit in time to prevent any bad results whatever. After two months' rest I feel the greatest relief.

I am here at the great Edinburgh University, pursuing some favorite studies in the department of the philosophies, and finding much pleasure in it.

I shall be ready for the regular work of the ministry at any time after the Christmas holidays.

Fraternally,

D. Clay Lilly,

12 A. Meadow Place, Edinburgh, Scotland.

##### The Alabama Presbyterian College.

Our subscription list is still growing. Early in October I visited our church at Tuscaloosa, of which Rev. John Van Lear is pastor. This, as you may know, is the seat of our State University, and on this account I feared that our people there would feel no special interest in a Presbyterian college destined to become more or less a rival of the University, but my fears were entirely removed when the ladies headed the subscription with \$375. The Sabbath school followed with \$100 and the entire subscription amounted to \$1,800.

Later on in October I visited our church at Prattville, of which Rev. T. J. Ponder is pastor. Our church here is not large nor strong, but to date has given \$579.25.

In November I visited the Marion church, of which Rev. E. D. Patton is pastor. This church is credited with 159 members and is not rich in this world's goods. Generally when I visit a church I am expected to do all the speech-making in reference to the college, but at Marion this order was decidedly changed. The representative of the college spoke first on Sabbath morning, then the pastor followed saying, among other things, that he hoped his people would not give less than \$1,000 that day to the college. The closing speech was made by Elder J. A. Moore, and this was the best speech of all. Brother Moore expressed his most hearty approval of the college movement in Alabama and demonstrated his faith in the same by offering to give \$500 to make the college a great success. There was no difficulty in securing a subscription in Marion of \$1,500. From Marion I went to the Synod at Union Springs, Ala. Here the college received every consideration. Amid an unusual pressure of business the reports of the president, the treasurer and the board of trustees were fully heard, patiently considered and unanimously approved. We were privileged to report to the Synod that about \$32,500 had been subscribed for the college and that there were good prospects that the whole amount, \$100,000, would be raised. After the adjournment of Synod I remained with the people of Union Springs and preached for a week. At the close of this meeting I presented our cause and received a subscription which surprised the pastor, Rev. J. W. Roseborough, and all his people. The church had before it a debt of \$1,000 incurred in building their new Sabbath school room, but this did not prevent them from giving \$1,500 to the college. My next meeting was at Bethel church, ten miles in the country from Union Springs. This old Scotch church came originally from North Carolina and has an interesting history. But I reserve any account of my visit here until my next letter.

Wm. E. McIlwain.

### The Cry From Macedonia.

What Paul saw in the spirit, the man of Macedonia, who called to him for help for his country, we have before us in the flesh. The suffering and destitution, resulting from insurrection in Macedonia, are extreme. Twenty-five thousand Macedonians have managed to cross the border into Bulgaria. Several times that number remain in Macedonia, homeless, their herds and crops destroyed, perishing of cold and starvation. Everyone is familiar to some extent with the conditions which have prevailed in that unhappy country for the last two years and more, the active agitation of the Macedonian revolutionists, the rising in rebellion of a portion of the Macedonian people, the attempt of the Turkish authorities to suppress the revolution with the utmost severity by overwhelming force. With the rights and wrongs of the Macedonians we are not now concerned, but we cannot help being concerned with the relief of fellow beings and fellow Christians, of innocent women and children, who are perishing by the hundred and will perish by the thousand, most cruelly, unless Christian Europe and Christian America come to the rescue. At this Christmas season, with its thought of peace and good will, of joy and merrymaking, tens of thousands of villagers, stripped of everything but the clothes on their backs, are facing the winter cold without food. We appeal to you for contributions to aid the destitute and suffering Macedonians in Bulgaria and Macedonia. For some months, not less, certainly than \$1,000 a day are required to relieve the most pressing wants—clothing, food, fuel. Ten times that sum could be used to advantage. All contributions sent to the Trust Company of America as treasurer, 149 Broadway, New York, or Kidder, Peabody & Co., Boston, will be forwarded without expense. American missionaries in the field will superintend wisely and economically the distribution of all sums thus forwarded for purposes of relief to all sufferers without regard to race or religion.

Signed,

Hon. Seth Low, Mayor of New York,  
 Rt. Rev. H. C. Potter, D. D., LL.D.,  
 Bishop Edward S. Andrews, D. D., LL.D.,  
 C. C. Creegan, D. D.,  
 Henry O. Dwight, LL.D.,  
 Charles H. Parkhurst, D. D.,  
 John P. Peters, D. D.,  
 Wm. Hayes Ward, D. D., LL.D.,  
 David J. Burrell, D. D.,  
 Morris K. Jesup,  
 Robert S. Mac Arthur, D. D.,  
 John S. Kennedy,  
 Geo. W. Wickersham,  
 Everett P. Wheeler.

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## The World.

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King Alfonso was received by King Carlos in Lisbon, and a state banquet was held.

Exports of domestic products averaged about \$6,000,000 a day every business day of October.

It is denied in France that the Islands of St. Pierre and Miquelon will be sold to the United States.

The agricultural associations of Great Britain have formally indorsed Mr. Chamberlain's fiscal policy.

Over 80,000 cotton mill hands in Massachusetts have had their wages lowered as a result of the increased cost of cotton.

Chancellor von Buelow insists that the kaiser is progressing towards complete convalescence despite disquieting rumors.

Baron de Constant has been working on a plan to bring about an exchange of visits between the French Parliament and the American Congress.

The Republican National Committee will select Chicago, and will turn down the proposition to reduce the representation of the South.

The Senate will vote on the Cuban reciprocity bill today in accordance with the unanimous agreement entered into during the special session.

During the fiscal year ending July 1, 1903, the Pension Bureau settled 251,982 claims, an average of 825 claims for each working day of the year.

The Socialists in the Reichstag had a field day. Herr Bebel made a speech, attacking the Government and its foreign policy, and everything connected with it.

The cathedral at Toledo, Spain, the roof of which recently fell in, was one of the finest buildings in Europe. It was 265 years in building and is rich in stained glass and carvings.

Piedmont, W. Va., Dec. 13—Five men were killed and several injured by the overturning of two engines, attached to a heavy Baltimore & Ohio freight train on the seventeen-mile grade today, near this city.

The steamer Deutschland has just been fitted with a system for the rapid closing of the water-tight bulkhead doors which it is expected, if universally adopted, will greatly lessen the percentage of sea disasters.

Queen Alexandra and her secretary, Miss Knollys, had a narrow escape from a fire which occurred at Sandringham early yesterday morning. It originated in the apartments of Miss Knollys, adjoining those of the Queen.

The revelation that 538 persons have been killed in street accidents in New York city within a year has aroused the newspapers and city officials to begin something like a crusade for better regulation of street traffic.

The London Daily News publishes a report that an English firm has offered to purchase the two cruisers Rivadavia and Moreno, now being built at Genoa for the Argentine Republic. It is believed that the offer is made in behalf of the British admiralty.

The American Consul at Alexandretta, Asiatic Turkey, was attacked by Turkish police and beaten while escorting a naturalized Armenian to a ship, so he hauled down the flag of the Consulate and went to Beirut, while Minister Leischman began an investigation.

James N. Tyner, against whom charges are made by Fourth Assistant Postmaster-General Bristow in the report on the investigation of a fraud in the Post-Office Department, charges, in a letter to the President, prejudgment of his case and denies all allegations.

Senor Nuncio, Mexico's commissioner general to the United States World's Fair, says the exhibit of this country will occupy 8,000 more square feet than did the Mexican exhibit at Chicago. All departments of the country's activity will be represented, and a most cordial interest is manifested by the municipalities and private exhibitors. Spain will not participate.

Rumors are rife that the stock-market depression that has been in progress most of the year has been, in reality, due to a great fight between the Morgan interests and the Rockefeller interests, and has ended in victory for the latter, leaving Mr. Rockefeller in control of the steel trust and the Pennsylvania Railroad.—Exchange.

During the necessary works for the completion of the Tiber embankment at Rome two fine sarcophagi, still closed, have been found. One is pagan and the other Christian in origin, the latter being especially interesting on account of the reliefs representing the Good Shepherd and the rite of baptism. Both sarcophagi are to be transported to the National Museum.

The Chinese Foreign Office is alarmed at the project of the Philippine Government to purchase 30,000 water buffaloes in south China, to replace those which have died of the pest. Lien Fang, Secretary of the Foreign Office, doubts whether there are 30,000 buffaloes in China, and says he fears the Chinese farmers will sell all they have for good prices.—Exchange.

Tokio, Dec. 11.—The diet has been dissolved. Hope had been maintained in official circles that in view of the extraordinary nature of the step taken by the lower house yesterday in its reply to the speech from the throne, the vote on the reply would be reversed today. The allied parties, however, at meetings held outside the diet, decided the action taken should not be reversed and the dissolution followed.

Twelve hundred authors have united, under the leadership of the Society of American Authors, in preparing a demand that Congress shall grant to manuscript matter in the mails the same privilege as is now granted to printed matter. The movement is backed by Senator Lodge and Representative Hill, of Connecticut, and the committee which is organizing the campaign includes Poultney Bigelow, Orlando J. Smith, the Rev. Dr. Isaac K. Funk, and the Rev. Dr. George C. Lorimer.—Digest.

The politics of Greece are just now in a somewhat chaotic condition. There have been three changes of Ministry in as many months. Till the Chamber of Deputies meets—on the return of the King about the middle of December—it is difficult to judge the strength or weakness of the present Government. If two or three opposite parties combine against the Government, it must fall, it is thought. In such case another general election would probably be the result.—Travel.

Of all the objections urged against the promotion of Brig-Gen Leonard Wood to be a major-general, the press treat most seriously the charge that he inspired Major Runcie's article in *The North American Review*, which attacked General Brooke's work as military governor of Cuba and extolled the record of Wood as governor of Santiago. General Wood became Governor of Cuba December 13, 1899, and the now famous magazine article appeared the following February. The Senate committee that is hearing the testimony on the Wood case is sitting behind closed doors but the testimony appears in the papers from day to day.

So objectionable has the Russian military service become to the young peasants of the empire, that many of them are resorting to all sorts of expedients, some of them very radical and painful, to render themselves unfit to be soldiers. The number of these "unfit" conscripts increased so rapidly as to arouse the attention of the medical authorities of the army, and a searching investigation was set on foot which resulted in exposing a number of people who, for good fees, "coached" the conscripts how to impair their bodily health and maim themselves in various ways, so that they were able to get free from military service.—Dominion Presbyterian.

An important grant in aid of cotton growing in British West Africa will be proposed during the coming session of parliament and it is understood that the suggestion has been favorably received by the government departments concerned. The British Cotton Growing Association is preparing full details of the results of the experimental plantings, for submission to the colonial office and the recent excitement in Lancashire caused by the report of the United States agricultural department of a shortage in the American crop is being utilized as a reason why every effort should be made to render the British cotton trade independent of shortages in the United States.

Washington, D. C., Dec. 12.—The State Department has been informed that final steps have been taken for the formation of a permanent republican form of government in Panama. The news came in a dispatch from Consul General Gudger, dated Panama, today, as follows: "Election for constitutional convention called for January 4. The convention meets January 20th." This action is taken, it is believed, to meet suggestions from Panamaitians here that criticisms of the new republic would be largely disarmed and the status of the new treaty improved if the final ratifications could be exchanged by the United States with a permanent and regular form of government on the isthmus. The territory of Panama is so small that, according to the belief here, the elections can be completed within a week after the date named—January 4th. The convention is expected to follow generally the outlines of the Cuban constitution, which is regarded as the most modern and the complete model of such documents. The President has selected W. I. Buchanan, of New York, to be the first United States minister to Panama.

Herbert Spencer has closed his long life on earth. Take him all in all, he was perhaps the profoundest philosopher of the Nineteenth Century. He was born in 1820, the son of a school-master who was himself an author. The young Herbert began his career as a railway engineer. At the age of twenty-two he was writing a series of papers on political economy for *The Economist*, the most noted publication of

its class in the world. Two years later he published his book on *Social Statics*. He early announced his theory of individualism, one of the primary principles of his philosophy, Liberty of action, the first essential to the exercise of the faculties and therefore the first essential to happiness, the liberty of each limited only by the liberty of all. In 1860 he announced the prospectus of his "System of Philosophy," upon which he may really be said to have been laboring up to the very close of his life. Under the head of the Unknowable he declared "the consciousness of an Inscrutable Power." Under the head of the Knowable he treated Space, Time, Matter and so forth. It was his attitude to the Inscrutable Power that classified him as an agnostic and that made his relations to the religious world hostile in the main. Still he has left some noble tributes to the value of the religious life.

The first Australian Parliament has come to an end, and with it the first three years in the life of the Commonwealth of Australia. Neither the Parliament nor the Commonwealth can be congratulated upon the result of the Commonwealth's first essay in Government. Dominated by a socialistic or semi-socialistic Labor party, the Parliament has done its best to put a ring-fence round Australia. It has excluded not only colored people, whether British subjects or otherwise, but also all persons, white or colored, who attempt to come out under contract to Australian employers. It has gone so far as to refuse a part in any mail contract which allows steamers to employ colored seamen—even in the unenviable tasks of the stoke-hole. It has, after infinite labor, created an Australian High Court. It has tried and failed to establish an Interstate Commission to regulate traffic between the states. It introduced a tariff which was a flagrant violation of the premier's pledge to frame a revenue tariff. It has exasperated the mother-state (New South Wales) by an open attempt to evade the provision of the constitution which locates the capital in that state. In fine, by the provincialism of its spirit and the whole trend of its legislative acts, it has done its utmost to make federation odious to the federated states; and it is a singular comment on its proceedings that this unquestionable fact stands out at the end of its career—a feeling of antagonism between the constituent parts of the commonwealth far exceeding in intensity anything existing before federation.—The Congregationalist.

From all sources, exclusive of the postal service, the receipts of the Government for the last fiscal year aggregated \$560,396,674. The expenditures for the same period were \$506,099,007, the surplus for the fiscal year being \$54,297,667. The indications are that the surplus for the present fiscal year will be very small, if indeed there be any surplus. From July to November the receipts from customs were, approximately, nine million dollars less than the receipts from the same source for a corresponding portion of last year. Should this decrease continue at the same ratio throughout the fiscal year, the surplus would be reduced by, approximately, thirty million dollars. Should the revenue from customs suffer much further decrease during the fiscal year, the surplus would vanish.—From the President's Message.

A number of representative men met last week at the residence in Washington of General John W. Foster to discuss the propriety of an arbitration treaty between the United States and Great Britain. It will probably be similar in form and scope to the Hay-Pauncefote treaty which failed of ratification in the Senate. The obstacles in the way then were the Clayton-Bulwer treaty, relating to the isthmian canal, and the Alaskan boundary dispute. Now that both these causes of difference have been removed, to the satisfaction of Americans, they cannot be used any longer for purposes of obstruction. The gentlemen who met with General Foster have been constituted a local committee to prepare for a general conference on the subject to meet at Washington, January 12. It is planned that similar committees be appointed in the principal cities to co-operate in making the proposed conference a success. Considering the fact that the United States has taken the initiative in the cause of international arbitration it is probable that the results of the forthcoming conference will be an effective aid in the promotion of a cause that aims at peace and good will toward men. It is claimed that President Roosevelt favors the purpose of the conference.—The Interior.

## Marriages.

**BLACK-FLOW.**—At the home of the bride's brother-in-law and sister, Rev. and Mrs. W. C. C. Foster, Barstow, Texas, Mr. Taylor Black of Barstow and Miss Lula Flow of Davidson, N. C., Nov. 25th 1903, by Rev. J. E. Flow, of Kearney, Mo., brother of the bride, assisted by Rev. W. C. C. Foster.

**HARRILL - CARTER.**—In Helena, Ark., Nov. 11, 1903, at the residence of the bride's brother, Mr. Doggett Carter, Mr. Oscar M. Harrill of Honku, Miss., and Miss Hattie Carter of Helena, Rev. Walter E. Farr officiating.

**MITCHELL - FREEMAN.**—At the home of the bride's father, Mr. John W. Freeman, in Steele Creek, December 2, 1903, by Rev. P. H. Gwynn, Mr. U. N. Mitchell and Miss Essie Freeman, both of Steel Creek, N. C.

**TARPLEY-RICHARDSON.**—On Thurs-day, Nov. 26, 1903, by Rev. E. C. Murray, D. D., Mr. George A. Tarpley to Miss Phoebe A. Richardson, all of Graham, N. C.

**YANCEY-NORWOOD.**—Residence of bride's brother, Nov. 26, 1903, by Rev. E. P. Bradley, Mr. John D. Yancey and Miss Martha Norwood.

**CHANDLER-THOMAS.**—Nov. 25, 1903, in Red House Presbyterian Church, by Rev. J. Evans, Mr. C. G. Chandler of Virginia, and Miss Nannie May Thomas of Semora, N. C.

**MEBANE-MITCHELLE.**—Nov. 25, 1903, by Rev. J. Evans, at the home of the bride, Mr. David A. Mebane of Mebane, N. C., to Miss Bessie Mitchelle of Ridgeville, N. C.

**ALEXANDER - LACKEY.**—At the residence of the bride's mother, Mrs. E. J. Lackey, Stony Point, N. C., Nov. 3, 1903, Mr. R. L. Alexander of Hedrick, N. C., and Miss Upha Lackey of Stony Point, N. C., Rev. W. C. Brown officiating.

**JORDAN-REMFREY.**—On Nov. 12, 1903, in Greensboro, N. C., by Rev. W. C. Brown, Mr. Marion W. Jordan of Pinehurst, N. C., and Miss Wanda V. Remfry of Greensboro, N. C.

## Deaths.

So long thy power hath blessed me, sure it still

Will lead me on

O'er moor and fen, o'er crag and torrent, till

The night is gone,

And with the morn those angel faces smile  
Which I have loved long since, and lost  
awhile!

John H. Newman.

**MARTIN.**—Mrs. Elizabeth W. Martin, a saint in Christ, departed from this life on the 28th of Nov. 1903, at her home in Washington, N. C., in the 77th year of her age. She was born May 9, 1827. In the prime of young womanhood she united with the Presbyterian Church in this city and for 45 years

lived a modest, sincere, devoted Christian life. In her quiet way she shared in all good works and with a liberal heart gave freely to the cause of Christ.

In her home life Mrs. Martin was devotedly loved. Children and grandchildren, entering on the life which is in Christ, testify to her training. In the circle of her friends she was affectionately admired. In all relations she served faithfully.

She fell asleep serenely in Jesus and awoke at Home. The emptiness of her accustomed place will be hard to fill, but the Christians who knew her anticipate that place

“Where the saints of all ages in harmony meet,

Their Saviour and brethren transported to greet,

While the anthems of rapture unceasingly roll

And the smile of the Lord is the feast of the soul.”

Geo. W. Lawson.

**ASHE**—Died in Bakersfield, California, Dec. 7, aged 81 years, Mrs. Mary P. Ashe, eldest daughter of the late Rev. Elisha Mitchell, D. D., of Chapel Hill, N. C. She had been a resident in California for 35 years past.

**STEVENSON.**—At her home near Statesville, N. C., Oct. 30, 1903, Mrs. Tirza Caroline Stevenson entered into that rest that remaineth for the people of God, aged 81 years, five months and sixteen days. Her life was characterized by a strong abiding faith in Christ. She proved her faith by her works. At death she was not afraid to meet her God.

**WAUGH.**—Mr. Thomas Winslow Wagh departed this life at his home near Statesville, N. C., on Dec. 4, 1903, at the age of 77 years, nine months and six days. He was a faithful member of old Concord church for more than half a century. His life was ripe for the harvest and God took him unto himself.

## The Household.

### Hands Off the Negro.

As so many of the negro servants spend their lazily and easily earned money on the ever ubiquitous excursion, which we poor oppressed white folks cannot afford to take, we mistresses, in consequence, thoroughly and frequently clean our houses and discover how much dirt has been overlooked.

This very frequent exodus of the negroes all over the South is not without its beneficial sanitary effect, in getting our homes thoroughly renovated during the absence of our “fable goddesses,” for we all know the natural affinity between a darkey and the original ingredients of Adam.

Perhaps some day these salutary excursions will be so on the increase (if that were possible) that we Southerners will learn how to work as well as our Northern sisters, and thus become independent of this colored “new woman.”

The poor South is crying out for its old time, finely trained cooks and nurses and butlers—patterns of patience, docili-

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ty, skill and politeness—it is sick unto death of the present generation of trifling, unstable, ignorant negroes, the expected result of freedom with the restraint and discipline of former days removed.

There are fine characters among them whom we all respect, but there are precious few among the race, of the younger generation, who know how to cook a palatable meal, sew neatly or properly attend to a baby's wants.

Every sane person feels that the Negroes need less of “ologies” and more knowledge of manual training and hygiene.

One hates to see zealous Northerners, who do not understand the real conditions at the South or truly care for the negro as we Southerners do, come down here to do the work which it is certainly “up to us” to perform more intelligently and satisfactorily ourselves.

Why cannot we women (since we, one and all, vainly exhaust our daily lives doing the hardest kind of missionary work, viz.: trying to instruct the ever vanishing servant) unite for self-defence and form clubs to improve our wretched house service and engage skilful teachers to teach the children in the colored public schools how to work efficiently and conscientiously? Surely we women could not serve each other better, and life without constant service to others is no life at all, than by carefully training these children, who are destined afterwards to destroy the digestion, the temper and the religion of our dearest friends (their future mistresses) unless we unselfishly come to the rescue now. The teachers engaged should also give lessons in morality and deportment. It is most unfortunate that big-hearted Northern missionaries have found it necessary to come South to lift up the Negro.

Southern people might in turn, with equal reason, find urgent work awaiting them, if they cared to extend their surplus energies and enthusiasm thus in ameliorating the horrible conditions under which the Northern white slaves do toil and languish.

But still we deserve this (I was about to say saline instruction, since Northern

ideas on the Negro question are utterly foreign to ours, so long as we sit idly down and allow generous strangers to do our God-given work for us, which we could, if we only would, do so much more effectually than they.

Are we Southern women making any united effort to give every Negro child in the town in which we live, a determination to be clean (morally and physically) to be honest, to love the truth, to be obliging, and to be the best and most skilled colored worker in his or her line?

Deep down in the hearts of many conservative Southerners is the conviction that up to the present time it is the outside influence and teaching which have utterly ruined the black race.

If this work is left hereafter, even in part, to be carried on by Northern zeal, can we not see that the future Negroes, like the present generation, will view all Southerners from a very different standpoint from that which we would give them?

Had the South realized her responsibility and duty to the Negro "since freedom broke out," and given him the necessary industrial training as she did before the war, the colored people would not so soon have forgotten the everlasting debt of gratitude they owe the South for all her kindness, wonderful forbearance, and patient training which their parents had received in the old slavery days; for the faithful Masters were surely the greatest missionaries who ever lived, and every Negro child would think so too, if he were to read "A Southern Planter."

Let us say to the generous North: "You could not take them from us, they still belong to us exclusively, and you, by your lack of knowledge of the Negro character and needs, are not in our eyes the wisest teachers of this peculiar race. Hereafter if you will trust your Southern brothers' judgment, as he has had longer experience, in this delicate matter of training the Negro, we will prove to you, that we really do understand and appreciate the Negro race far better than you ever did or ever will."—Louisville Courier Journal.

**The Mother and the Consul.**

"A great mother!" Could there be finer praise than this given the late Consul Emma Booth-Tucker by a life-long companion? With it comes that other from her husband, "She was the greatest burden-bearer I ever knew." Gracious tributes these to any woman.

But when we consider that from childhood this most gifted and best loved General Booth's children lived in the blinding and too often withering light of publicity, when we reflect how easily the adulation yielded her by three continents might have become her meat and drink, we begin to realize the depth and strength of her womanhood. She kept always the purity and child-like humbleness of heart which characterized her girlhood. Her life was one long sacrifice of her own desires and sweet womanly pleasures to what she deemed her duty. The mother of nine children, her chief joy lay in her home life. "I shall never, as long as I live,"

she said at one time, "get used to the agony of being a show. My ideal of earthly happiness is a little home where I could hide myself with my husband and children and never come out again."—Congregationalist.

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## The Home Circle.

### A Laos Cremation \*

The sun was merciless as it fell upon us that April morning, and though it was but the fourth hour of the day, the heat was so intense that our eyes and faces were hurt by the dry hot air hurled back from the road beneath. We dropped our large pith hats, and held high our double umbrellas, all the time urging our ponies to keep them in a pace instead of the creeping gate which they would have chosen.

As far up and down the road as we could see were men women and children all going in the same direction as ourselves, and we could well guess with the same destination in view. The natives were all walking. Some carried foreign umbrellas above their heads, others held aloft the more artistic oil-paper umbrella of China, and still others had but a piece of cloth thrown about the head to protect it from the sun's rays. There was but little talking and laughing for the Laos people are ever mindful of decorum, and even a child could tell you that it is not becoming to raise the voice in laughter or conversation.

As we pressed on the crowd ever swelled, as lanes and paths and streets of the town converged toward the great highway. Finally we swung around a bend which was hedged with feathery bamboo, shutting out what lay beyond, and came out upon a large common. To one side were temporary booths, made of bamboo wood and raised so as to command a view of the common. All about the immense place were thousands of people standing or squatting in groups, chatting in a subdued way, and all with expectation unmistakably written upon their faces.

And what forsooth had drawn all this multitude of people to the common? A mixed people, for there could be seen the long cue of the Chinaman, the high head dress of the Indian in his spotless white, the short picturesque jacket of the Burmese, the coiled hair of the Kmu men, the small delicate forms of the Siamese, all dotted about the plain amid the bright costumes of the Laos. A great event we would say, and so it was, for nothing less than the cremation of the late High Prince of the province was to take place that day. For several days the ceremonies had been in progress at the palace but this was to be the greatest of all the days.

For over a year the body of the prince had lain in state within the palace, and all the time preparations were being made for the final cremation. The native process of embalming is simple but effective. The body is then laid in a coffin with a tiny stove pipe arrangement at one end, which passes up through the roof of the house, thus allowing all gases to escape. At the opposite end is a drain tube which carries away what little fluid substance the body may still retain. Frequent visits are made by the shaved head, yellow clad, priests while the body lies thus, at which times they chant in wierd monotone selections from the sacred writings of Gnatama.

There is to the American mind which has for long generations felt the life-giving, virile sap of Christianity, uplifting above self-seeking and superstition, something incomprehensible in the attitude of the Easterner towards such ceremonies as this one described. The idea of merit is the fundamental principle, merit or reward at death. The greater the display, the more merit reaped, and so the family of the dead spends all the money that they can possibly afford, and often more, upon a cremation and all the attendant and varied forms of amusements, and this, to buy salvation for themselves against their own death and reincarnation. It is necessary to understand this underlying principle else the foreigner will not grasp the significance of the occasion.

This was our first opportunity of witnessing the cremation of one of the autocrat class and so we were eager to see all that we could. From the vantage point of observation which our ponies, backs afforded, we saw to one side of the common a vigorous boxing match in progress, and across from this a sword dance held several hundred spectators in delight. Before we had time to cool ourselves in the welcome shade of a bamboo clump, we saw that the booths were beginning to fill with the families of the princes of the province, and we knew that in a short while the catafalque would draw in sight.

A slave came running towards us and falling upon her knees she presented a bunch of fragrant flowers laid upon an exquisitely wrought silver tray, with the invitation from her mistress the Princess B—, to come to her booth to witness the ceremonies. We gladly availed ourselves of her hospitality, and as we were seated upon the newly woven mat spread for us, the procession appeared across the common. There was not the stately, solemn march to funeral dirge which would characterize such a national occurrence in our land, but instead there was the irregular movement of a motled procession to the clashing and beating of gongs. The catafalque was drawn by a rope long enough to allow many hundred to hold it and thus share in the merit accruing therefrom. The end of it dwindled down to a mere silken thread held by the wife of the deceased. The actual pulling power came from some fifty men immediately in front of the funeral car.

As the catafalque came in view, I instinctively held my breath, so dazzling and imposing was its appearance. A later and nearer view revealed the temporary and gaudy reality, but the passing effect was inspiring. Built of light combustible woods in pyramidal shape to the height of some fifty or sixty feet, with many turrets and towers, overlaid with tinsel, colored papers, and much pure gold leaf where the sunlight would be best caught and reflected, it moved slowly along, filling the hearts of all with delight. The multitude of peasants because dear to them is a display of the kind with all its attending forms of entertainments which costs them nothing and possibly gives them a share in the general merit of the occasion, for is it

not meritorious to some that the princes make merit upon them? The autocrats, because they will reap for themselves this day a full scythe of merit, besides displaying their wealth and power before the eyes of their slaves and peasants.

In the center of the common the catafalque rested and cords attached to the turrets were stretched out and made firm to the ground many yards away. Then followed a series of fireworks which baffles description. Images of roses, cows, elephants and animals of various kinds were loaded with powder and sent off whizzing about the common while others were made to run up the cords to the catafalque. There was nothing funeral about the wild race of the grotesque objects, the merry peals of soft laughter from the spectators, and the popping and banging of the images as they exploded. I glanced cautiously towards the bereaved wife, to see how all this impressed her, and though she was sitting modestly and quietly with an air of solemnity, the merry twinkle of her rich brown eyes, and the upturned corners of her lips, betrayed but too plainly her enjoyment and satisfaction in the scene. But think not that she never grieved for her dead lord! When the breath left his body she felt that the light of her life was departed, and as she wailed aloud with the women of the palace, she tore her long black hair in anguish and hid her face for days beneath its kindly shelter, and would not be comforted. But that was long, long ago, over a year, and her sorrow has worn itself away, after the manner of her race, and she has ceased to mourn for the departed.

While the fire works were being sent off, I saw many Buddhist priests about the catafalque in their flowing robes reciting chapters for such occasions from their sacred books. They were constantly changing, relieving each other, as the hours passed by, and when released from duty joining in the general festivities. By this time music was heard from several directions and we could see that dancing, boxing, and theatricals were going on. At intervals limes were thrown by the hands of the princes into the throng about, which were eagerly scrambled for, as into each lime a coin had been inserted.

About the third hour of the afternoon sun there was an unusual beating of gongs which announced that the "meritorious gifts" were to be bestowed upon the priests. These gifts consisted in newly woven yellow robes, mats, lounging pillows, water jars, cigars, matches, and other things which would fit into the priest's needs if not into the monastic laws that bound them. I was especially interested in a clever piece of handiwork whereby coins were suspended from a bunch of finely split bamboo, forming a shower bouquet with coins for blooms. Aside from the uniqueness I noticed the gift as it was accepted in disobedience to the Buddhist law which says that no priest shall handle money.

Soon after the distribution of the gifts the sacred fire was placed about the base of the beautiful, tapering funeral pyre, which, spreading, soon enveloped the whole in flames. The crowd began to

disperse immediately and before the frame had fallen in the common was almost bare, save for a few chanting priests and a score of slaves whose business it was to remain and see that not a vestige of the catafalque remained.

Mrs. L. W. Curtis.

**Some Wise Words.**

This seems a fitting time to offer a few suggestions to girls and women newly entering business life. Don't fancy that your employer is always thinking about you and your special line of work. He hasn't time. He wants women who can seize his ideas and follow them out without asking him a thousand and one questions. If you fail to give satisfaction you will speedily hear of it. Laborers in any field are rapidly "sized up" in this age of breathless competition.

Don't thirst for continual praise. If you know that you are doing your very best, even in the smallest details, you will have the reward of a quiet conscience, and a kindly employer will not forget to give you a word of encouragement voluntarily from time to time.

Don't be "firtatious," whether you are old or young. The writer once knew a typewriter in a magazine office who flirted with every male employe, married or single, about the establishment, from the office boy up to manager—even with the proprietor himself; but that girl was the laughing stock of the office.

Don't "dawdle" about the store or office after your work is done.

Don't be afraid, however, to work "overtime," or to take work home when occasion demands it. You will lose nothing by it in the long run. Too many women are "penny wise and pound foolish," forgetting that whatever furthers the interests of the house that employs them will eventually further their own, provided they are faithful, energetic and industrious.

Don't fail to put your best and most conscientious effort into whatever you do, if it is only the addressing of an envelope or magazine wrapper. Promotion is swiftest from the ranks, and your overseer is on the lookout for the best recruits.

Don't hesitate an instant at any order. A well-organized business must be run by military discipline to achieve and maintain success. If you are a reporter go without a murmur to an assignment at the Antipodes; if a stenographer, take down implicitly every word dictated, even if it sounds like a plot to poison or assassinate your bosom friend. There is, no doubt, a satisfactory explanation awaiting you.

Be cheerful, courteous and patient. Be watchful for everything that will benefit your employers. Let them learn that the only difference in the work of a woman and of a man is that the woman is rather more to be depended upon.—Elizabeth Stuart Phelps Ward.

**Don't Lose Your Grip.**

A woman said the other day, in the course of her comments concerning another woman: "She's losing her grip."

The speaker meant that the other woman was becoming discouraged—and was

verging toward despair. That the other woman's mental disturbance was obvious, meant the gradual and ultimate loss to her of the confidence of others in her ability to carry responsibilities.

This is a pity, isn't it—but as the world goes, it's so. No matter how discouraged you are—don't seem to be losing your grip. If you feel one hand loosening on your efforts and duties, take an overgrasp with the other hand, and if you can not climb, just hang on to the situation. No matter how doubts scorch your brain—don't seem to be losing your grip.

Make it apparent that you have confidence in yourself—and then you assure to yourself the trust of others in your capacities. It is very hard to carry this preaching into effect—but you'll have to do it in order to achieve.

There are lots of hard things to do in sustaining a business or social or artistic success—and one of the hardest is not to seem discouraged when the tide of adversity is sweeping you off your feet. Just the same the direct calamity in your darkest hour is to seem to be losing your grip.

So hang on tenaciously when everybody can clearly read that only obstacles are coming your way—don't forget that the world casually pities, but never sympathizes, and soon forgets the lost grip.

All this is cold comfort for the day of need—but it's simple and straight telling of one way of the world—so don't seem to be losing your grip. Hold on, although you fail today, and make a new beginning tomorrow. Keep right on beginning until you succeed. There's no disgrace or shame in failure when it is honestly done. There's credit and a compelling deservance in building a beginning on a failure. A man did this a while back when actually he was so beset with anxieties and difficulties that he didn't know which way to turn for a clear retrospect. He held on and began again, and his contemporaries said:

"What splendid energy and perseverance!"

The man won the confidence of the world because he held on and began again—had he lost his grip, the world would have called him weak and foolish, and even the memory of him would have become a puerile shadow.—Chicago Journal.

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Lv Washington, W. S. Ry..	7 00 p m	10 41 a m
Lv Richmond, S. A. L. Ry..	10 37 p m	2 15 p m
Lv Petersburg, ".....	11 20 p m	2 53 p m
Lv Norfolk, ".....	1 55 a m	5 18 p m
Lv Henderson, ".....	2 28 a m	5 41 p m
Lv Raleigh, ".....	4 15 a m	6 58 p m
Lv Southern Pines ".....	6 16 a m	8 50 p m
Lv Hamlet, ".....	7 35 a m	.....
Lv Columbia, ".....	10 25 a m	12 20 a m
Ar Savannah, ".....	2 35 p m	4 55 a m
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Lv Weldon, ".....	11 45 p m	11 55 a m
Lv Norfolk, ".....	1 55 a m	1 35 p m
Lv Henderson, ".....	2 28 a m	2 02 p m
Lv Raleigh, ".....	4 15 a m	3 45 p m
Lv Southern Pines ".....	6 16 a m	6 18 p m
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Lv Mobile, ".....	12 40 a m	.....
Lv Montgomery, A & W P.	6 45 a m	1 00 p m
Lv Macon, C of Ga.....	8 00 a m	4 20 p m
Lv Augusta, C & W C.....	10 05 a m	.....
Lv Atlanta, " S A L Ry.....	12 00 n 'n	8 00 p m
Ar Athens, ".....	2 57 p m	11 23 p m
Ar Greenwood, ".....	5 15 p m	1 58 a m
Ar Chester, ".....	7 17 p m	4 15 a m
Lv Charlotte, ".....	7 27 p m	5 01 m
Lv Wilmington ".....	3 20 p m	.....
Lv Hamlet, ".....	10 40 p m	7 50 a m
Lv Southern Pines ".....	11 33 p m	8 44 a m
Lv Raleigh, ".....	1 35 a m	11 15 a m
Lv Henderson, ".....	3 05 a m	12 50 p m
Lv Norfolk, ".....	3 50 a m	1 45 p m
Lv Weldon, ".....	5 00 a m	3 00 p m
Ar Portsmouth, ".....	7 15 a m	5 35 p m
Ar Washington, N & W S B	.....	6 55 a m
Ar Baltimore, B S P Co.....	.....	+ 6 30 a m
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Lv Jacksonville, ".....	9 30 a m	7 50 a m
Lv Savannah, ".....	1 40 p m	12 10 a m
Lv Columbia, ".....	7 05 p m	5 30 a m
Lv Hamlet, ".....	10 40 p m	8 40 a m
Lv Southern Pines ".....	11 33 p m	9 38 a m
Lv Raleigh, ".....	1 35 a m	11 50 a m
Lv Henderson, ".....	3 05 a m	1 10 p m
Lv Norfolk, ".....	3 45 a m	1 55 p m
Lv Petersburg, ".....	5 53 a m	4 07 p m
Ar Richmond, ".....	6 35 a m	4 55 p m
Ar Washington, W S Ry. ...	10 10 a m	8 38 p m
Ar Baltimore, P R R.....	11 25 a m	11 25 p m
Ar Philadelphia, P R R.....	1 36 p m	2 56 a m
Ar New York, P R R.....	4 13 p m	6 30 a m

**M. L. HERMAN, C. T. A.,**  
Charlotte, N. C.

## Our Young People.

### What the Gift Service Did for Us.

By Rev. C. W. Corey.

The pastor sat in his study reading the Times' suggestions on the Christmas gift service. "Capital!" he thought, "and a splendid opportunity for our school."

When laid before the church, the novelty of the idea was apparent. One thought gifts in the church inappropriate, but it was suggested that a loaf of bread for the hungry might be quite as clean as a dollar bill, and enough of them quite as acceptable unto the Lord. Another thought the conveyance of the gifts to the church needless; but the gifts before the congregation would be a very effective object lesson. Another thought a week night preferable to Sunday for the service; but the nights of Christmas week are very full, and we wanted all the congregation present. Besides, the program was to be sacred, and gifts—"gold and frankincense and myrrh"—accompanied the worship on the first Christmas occasion. Some feared the gifts would engender an unseemly curiosity and wish to snare in the distribution of Christmas bounties. The church, however, gave its sanction to the idea, but asked the committee to present fuller details.

Had this meeting been discouraging? To some it may have seemed so. There was a complimentary interpretation of this close scrutiny, however, and the pastor so regarded it, and out of the criticisms and suggestions was gathering ideas. The details for the gift part of the service were prepared. Gift making outside the family, rather than gift receiving, was the plan. The gifts were to be food, fuel, clothing, toys, etc., for the needy, or remembrances for aged, sick, or "shut-in." The committee to receive and distribute the gifts would place them in the church at their discretion, and deliver them before Christmas,—no distribution Sunday night. Each gift was to be delivered with the best wishes of the school. These plans proved satisfactory to the church.

The Times' blanks for gifts arrived, and were presented to the teachers. They looked curiously at them for a moment, then soberly, and one said, "I wish we had secured these earlier." So all thought. They were beginning to see how practical the service was to be. Another of our teachers, a worthy, comfortable deacon, said: "This is great! Do you know, I have thought I had need that these things should be presented to me at Christmas, but I am beginning to think I have need to share what I have."

The gift-making spirit was fully on.

We had sought to make every member of our school a look-out committee. The boys and girls were so happy and so enterprising! Some little girls discovered children who would not have any dolls for Christmas. They would make them some. One of the boys was skating on one of those cold days before Christmas.

He entered a little house near by to warm himself. As he warmed his feet, he saw the children were bare-footed,

and they had no picture books. His pathetic appeal to his mother brought a way for him to remember these children at the gift service. A class of boys thought of two old ladies in the nineties, cared for by a daughter, formerly a valued teacher of the school, but now a "shut-in" with the aged aunt and mother. The boys arranged a Christmas tree for these, and their preparation of it was a veritable fountain of joy to them.

A class of young ladies in the Sunday-school turned their thought to one of their number who had been invalidated for several years. The primary class, among other things, determined to remember the little baby boy of their former teacher, who had introduced the Cradle Roll. They sent a remembrance, and arranged to place the name of the little new comer on the roll. The father of five children had died recently. The mother found it hard to provide for her little ones by washing, to which her hands were unaccustomed. Comfortable winter garments had not yet been provided for them. Here was another opportunity. The former sexton, a veteran, was growing aged and feeble; he must be cheered. A member of the Bible class had been absent for three months of illness. He was an honored deacon, but was much depressed. The class would send him a suitable book. There were children whom the "cold snap" had cut off from school, their garments were thin and their boots worn. These were being looked after. Teachers thought of their scholars, and scholars of their teachers. In fact, all were surprised that they had so many opportunities.

But the congregation would be present at the service. Where could they have a part? Rally Day had, with other good things, brought the school a new class,—fourteen young men,—but there was no suitable room for them. We needed a parlor for this and other purposes. Here was an opportunity for the congregation. Fifty dollars would be required for this and the choir needs. Accordingly a circular was prepared and sent to every family in the congregation. It was an announcement, and an invitation to come with a gift.

Sunday arrived, and the gifts began to arrive also. At the hour of service a table in a conspicuous place was overflowing with parcels. Before the bell began to ring people began to come. An eager congregation filled the church. It was a happy congregation too. Those gifts and those givers in that program could not disappoint any Xmas congregation. And when the pastor asked for the offering he pointed to the gifts of the school, and the congregation were ready for their part. They could do nothing else but give, and they gave heartily.

We scarcely need to detail results. Some—perhaps the largest—cannot be tabulated, but some can. We were able to fill forty-five different blanks on the Times lists, one hundred and fifty articles in all, contributed by a school of one hundred and eighteen enrollment. The collection amounted to \$25. The next Sunday the superintendent saw returned to the school six children comfortably clad and happy; gift-service clothing had

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made this possible. Some clothing remains for others who will come in later; our choir had their wants supplied, and we have a good beginning on our parlor fund.

One gift was followed by the pastor. It was a neat envelope, carefully sealed and addressed. The superintendent had feared for the "sensitive," and this envelope was addressed to the person he had in mind. On a former occasion, offerings taken for the poor had been returned by his sister. How would it be now? When the pastor presented this envelope it was declined. "I am poor, I am in need, but, as long as I can work, I will not take things gathered for the poor!" she said. The pastor explained that an officer of the church, teachers and scholars, the pastor's wife and others, had been remembered, but it was in vain. "Then we must open it, and return to the giver," he said. She agreed, the letter was opened, and it read, "Dear sister, I have long thought I would like to remember you with a gift. I enclose one dollar, which I trust you will accept, wishing you a merry Christmas." As the pastor read the name attached, the victory was won. A hard-working woman was sharing her limited means with her needy sister. "You cannot return that." "No," she said, "I never thought of its coming that way. I thought it was taken from the collection for the poor," and the tears began to flow. The church had long feared to proffer assistance to this needy one. They misunderstood her. Another struggling sister had opened the way. Now we understand: The "sensitive" had not been wounded, and gift service had won the day.

A peculiar happiness pervades our whole congregation. Members of our committees who worked hardest are saying they never were so happy in preparing for a service. Christmas had had a place in our school and church, as well as in our homes and community. The school has scored a rare success, and sympathy with the gift service is universal in our congregation.—Sunday School Times.

#### A Queer Streak.

May Everett Glover.

"Peanuts! fresh peanuts!"

Ben tried to call out as cheerfully as usual but somehow his voice would falter as he stood there beside the peanut roaster on the street corner and watched the grout of merry boys passing. It was a great disappointment that he would have to stand there all day when he had been expecting that Teddy and he would have such a good time. It didn't matter so much for himself, but Teddy was so little; and then he would try to say something to cheer up the little fellow who sat on a box watching the people passing.

"Give me ten cents worth," Tom Strong said, as he came running across the street from a group of boys. "Why 'Ben' is this you!" he exclaimed, "I didn't know that you sold peanuts."

"I don't only when Uncle Jim's sick," he answered sullenly.

"Ain't you going on the excursion?"



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PRESBYTERIAN COMMITTEE OF PUBLICATION, Richmond, Va.

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KING'S BUSINESS COLLEGE, Charlotte or Raleigh, N. C.

"No." Ben tried to speak naturally but his voice suddenly choked.

"I'm sorry. We expect to have a fine time. There's going to be a band and lots of people; but that little ragamuffin you were talking to?" Ned Allen asked as Tom joined him.

"Why, don't you know him? It's that boy who was in our class at school for the last few weeks," Tom answered. "I pity him, he wanted to go today. Say, Ned, you go on with the others, I am going back a little."

"What's up now, do you want to miss the boat? You do take the queerest streaks."

But Tom was already half way across the street. He paused a moment, his face unusually grave.

"I want to go bad as ever can be," he said half aloud, "but perhaps it's what Miss Milton meant when she told us to try and make some one happy during this vacation, even if we had to deny ourselves some pleasure. Then he was beside the peanut roaster. "Say, Ben," he began. "I'm sorry that you can't go along."

The boy suddenly brushed aside a tear with his ragged sleeve. "Well, it can't be helped now. I don't care so much for myself as for Teddy. He's never been no place, and he's been wantin' to go ever since I told him about it; and every night when he says his prayers, he's said, Dear Lord, let us go on the 'Scursion,' and I've worked to get money enough, but Uncle Jim got sick and I had to give it to him for medicine. Don't think that I didn't want to give it," he said suddenly, "I was glad I had it, for Uncle Jim is awful good to us; but we did want to go today. Folks like us never get nowheres."

"Well, you are going to go now," Tom exclaimed; "I'll sell your peanuts until you get back. I don't care so much, seeing that I have gone so often."

Ben looked at him in surprise.

"I'll have a good time here. You can take my ticket, and I've plenty of money to get one for Teddy." Tom hoped that he did not look disappointed.

"Oh, I couldn't do that," Ben said hesitatingly.

"Of course you can. You want to go, don't you, Teddy?" Tom said. "Won't he enjoy it though?"

"But, Tom—" Ben began.

"Here, don't waste any time talking. You can take my lunch, I guess there's enough for both if you make up with ice cream and such like. You put on my coat, it's warm enough here without. I know how to roast nuts. I used to help old Billy sometimes," and before Ben realized it, he had on Tom's coat and cap, and his lunch box in one hand and holding Teddy with the other, he was hurrying down to the wharf, while Tom stood on the corner and looked after them.

"That's another of your 'queer streaks,' as Ned calls them," he said to himself, "you've never talked a hundred words to that boy before in your life, and you would have such a good time. You've got yourself not a snap, and you will have to stand here all day." Then he suddenly gave his shoulders a shrug.

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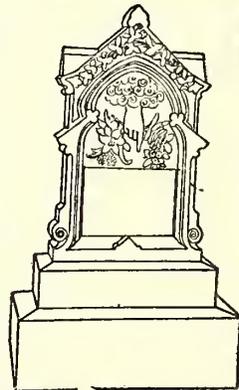
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42 South Tryon Street. CHARLOTTE, N. C.

Goods sent on approval returnable at our expense.

"Tom Stroug, I'm ashamed of you, being sorry for one minute that you are staying home to let those two boys have a good time, when you have gone dozens of times and can go lots more, and they never get any place, and have to work and wear old clothes and—I am ashamed of you, Tom Stroug—get to work and see how many peanuts you can sell until they come home." Then he went to roasting peanuts with a will, but how warm it was and what fun Ned and the rest would be having. Then—when he thought of Ben and Teddy, he didn't feel near so tired.

It was noon when two dignified looking men suddenly stopped, "Judge, why, ain't that your boy?" the one suddenly exclaimed in an undertone.

"Guess I'll have to claim him," the other replied with a grim smile. "Why, Tom, what does this mean?" he asked in surprise.

Tom looked around half frightened for he stood in awe of his father.

"Why, I didn't go to the excursion. I gave my ticket and lunch to a poor boy and his little brother who had to sell peanuts all day, and never get anywhere, and I'm selling them for them until they get back. I really didn't want to go so bad when I found that Ben wanted to go so badly and take Teddy," he said earnestly.

Judge Strong smiled.

"I don't believe that this is the boy who was so anxious to get off he could scarcely eat his breakfast this morning. You must come with me and have luncheon."

Tom hesitated a moment.

"I can't leave here, and, besides, Ben left his lunch and he'd think it wasn't good enough if I wouldn't eat any of it."

"Have it your own way, my boy. Here, Drummond, I know you like peanuts; we ought to patronize the boy a little."

Tom almost regretted that he had not gone with his father, when he opened the little package of lunch that Ben had left—dry bread and a few cold potatoes—but he tried to eat it bravely.

"I'll know how it is to be poor," he thought.

That afternoon business became quite brisk, and when Ben and Teddy came back, all happy and excited over the day's pleasure, Tom was entirely sold out and waiting for them.

"Well, my boy, are you tired?" Judge Strong asked, butting his hand on Tom's curly head as he lay on the sofa in the library, that evening.

Tom looked up with a bright smile.

"A little—but what a good time Ben and Teddy must have had."

"Do you think so?" and Judge Strong pushed the hair from Tom's face and stooped and kissed him, and Tom felt that he was repaid.—N. Y. Observer.

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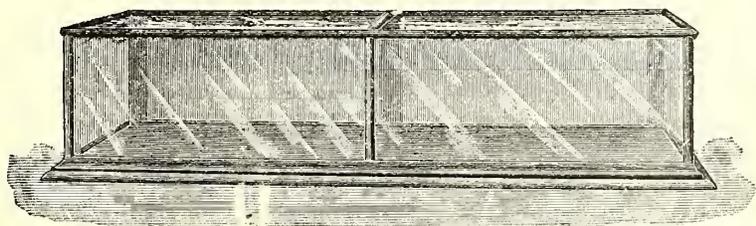
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Charlotte, - - - North Carolina.  
Write for prices.

## Our Little Folks.

### Children's Letters.

Barinm Springs, N. C., Nov. 30, 1903.

Dear Standard:

Today I will write to you to let you know how we appreciated our Thanksgiving dinner and all the nice things you put in your paper about our Home.

We had two days holiday Thanksgiving. We had an entertainment here Wednesday night. Thursday and Friday nights we had a play in our dining room. We are so thankful for the turkeys and the cakes we got Thanksgiving. Here is a program of our entertainment we had for Thanksgiving.

Now I will tell you about the girls and boys in the grade I am in. There are fifteen children in my grade besides myself. We do not have furnace head running into our school room, but we have a nice fire-place.

Our post office has been moved and they are going to tear down the old one.

I will end my letter by giving my thanks to all who gave something for our Thanksgiving dinner. And hoping you had as good a time as I did Thanksgiving. I am Your sincere friend,  
James H. Ferguson. Third grade.

### PROGRAMME.

Opening Song (?) School  
Recitation—History of Thanksgiving Lelia McDaniel

Thanksgiving Alphabet Boys  
Recitation—Thanksgiving Philosophy Jimmie Pope

Recitation—Pumpkins' Frost Annie Reid Hargette

Song—In Old Thanksgiving Time Singing Class

Gifts of the Year

Synopsis—Spring and Summer pass before us, followed by Autumn, who presents to us many of blessings God sends us in the harvest—such as pumpkins, apples, grapes, nuts of various kinds, fire-wood, beautiful Autumn leaves, what and corn. Occasionally she gives us a picture that the fruit suggests. Then, close upon the frost steps of Autumn, comes Winter with her suggestions of another happy holiday.

Characters—

Spring—Zula Turner  
Summer—Lucy Pullen  
Autumn—Edna McConnell  
Winter—Carrie Powell  
Pumpkins—Harry Clanton  
Apples—Clarence Gilbert  
Grapes—Lottie Fite  
Nuts—Samuel Clanton, Herbert Deaton, Cameron McLean Jim Gray, Johnnie Carrier, Tom McKee.

Fire-wood—Hugh Powell  
Autumn Leaves—Bessie Reynolds  
Wheat—Annie Fite

Corn Spirits—Coline Austin, Kate Simmons, Alta Fehrmann, Benlah McDonald

Tableaux:  
Cinderilla—Minnie Lineberger, Inez Gray

House-maids in the Kitchen—Olive Huddley, Janie Gillan

Scenes:

The Sower—Lewis Smith

Pop-Corn Scene—Little Boys and girls

Recitation—The Hunting Song

Song—Ca've Dat 'Possnm Hugh Powell

Singing Class Boys

Tableau—Doll Drill Little Girls

Chorns Singing Class.

Fayetteville, N. C., Dec. 4, 1903.

Dear Standard:

I am a little girl thirteen year old. I thought I would write to you as I had not seen any letters from our neighborhood. I go to Sunday school at McLean's chapel every Sunday. Miss Lida Love is my Sunday school teacher. We all love her very much. Our pastor is Mr. V. Y. Smith. Brother Tom, my little cousin, and myself, three years ago recited the Westminster Shorter Catechism and received our diploma certificate and Bible. I am going to school; Miss Roberta Ray is my teacher. I will close.

Your friend,  
Hazel Piner.

### A Twilight Story.

Translated from Danish by A. M. Diaz.

You must have heard that in the long, long ago there were little underground people called Trolls, not much taller than a pipe-stem, who lived in hills, and who came out at night all dressed in green, to frolic by moonlight. It is said that they are vanished and gone now, still it is well to speak softly of them, for if any are left alive, dusk is the likeliest time for them to be about and listening.

Long ago the king of the Trolls had an only son whom he loved with all his heart. This little Troll prince, having had always everything he cried for, began at last to cry for a mortal child to play with. So one night when the moon was at the full, the king sent out his chief musicians with their fiddles to sit upon the hillside and play fine tunes, hoping some mortal child might listen and be made to dance to this music. For whoever danced to the music of the Trolls was obliged to dance after them wherever they might lead.

The prince hid among the ferns to watch while the music played. And it happened that a little maiden passed that way, a very tiny maiden, who was so lovely that the musicians nearly stopped playing to gaze upon her. Hearing the music, she smiled joyfully and moved her little feet in time to it, swinging her gypsy hat. Just at that moment the cock crew and the musicians vanished instantly, according to the orders of the king. The little prince, however, could not leave the little maiden so. Oh, no, he remained; and presently, stepping out from among the ferns, he said: "Good morning, pretty maiden. I am a Troll prince. How sweetly you smile. What is your name? Where do you stay?"

"Good morning, Troll prince," she answered. "What a pretty green snit you have! My name is Katy. I stay at the mill."

"Will you play with me?" asked the Troll prince.

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How he was Rescued Twenty-one Years ago the Horrors of Catarrh.

Rev. J. Cal. Littrell, of Warrensburg, Mo., writes as follows: "I was a sufferer from nasal catarrh for twelve years, and it developed into the worst form, impairing my hearing. My nervous system gave way, unfitting me for the duties of life.

"By the use of Dr. Blosser's Catarrh Cure I was permanently cured in the year 1881, making twenty-one years in which I have not had a return of the disease, nor have I felt the effects of it

"I most heartily recommend Dr. Blosser's Catarrh Cure to all sufferers, as one that cannot be excelled."

SAMPLES MAILED FREE.

If you are a sufferer from Catarrh, Bronchitis, Asthma or Catarrhal Deafness, write to Dr. Blosser Company, 355 Walton Street, Atlanta, Ga., for a free sample of the remedy that cured Mr. Littrell, and has cured thousands of others.

If you wish a box containing a month's treatment, send \$1.00, and it will be forwarded, postage paid.

## \$25 in Gold

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## Mrs. JOE PERSON

I will give \$25 in gold to the person sending me the best 5-inch, or less, single column advertisement, written or displayed, of Mrs. Joe Person's Remedy. All who try for the award must send in their papers to me by the 31st of January, 1904, as the contest closes on that date.

Hon. John Nichols, Hon. Josephus Daniels and Dr. T. M. Jordan, all of Raleigh, N. C., will be the committee to decide who sends in the best advertisement.

MRS. JOE PERSON,  
Nov. 21, 1903 Kittrell, N. C.

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PROF. HERTZ' GREAT GERMAN  
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CHRISTMAS HOLIDAY RATES.

On account of the above occasion the Seaboard Air Line will sell round-trip tickets at rates and under conditions named below:

Rate of one and one-third first-class fares, plus twenty-five cents for the round trip, to all points east of the Mississippi and south of the Ohio and Potomac Rivers, including Washington, D. C., St. Louis, Mo., and intermediate points to St. Louis on the Louisville & Nashville and Illinois Central Railways.

Dates of sale December 23, 24, 25, 30, 1903, and January 1, 1904. Final limit January 4, 1904.

FOR STUDENTS AND TEACHERS.  
For teachers and students of schools and colleges, same rates will apply as shown above, on presentation and surrender of certificate signed by the superintendent, principal or president of a school or college. Dates of sale December 16 to 22, 1903, inclusive. Final limit January 8, 1904.

For further information apply to  
M. L. HERMAN, C. P. & T. A.,  
Charlotte, N. C.

"With all my heart," said she.

But just as they were joining hands to skip along the wood path together, they heard a strange laugh. Not "Ha! ha! ha!" nor "He! he! he!" but "Haw! haw! haw!" deep and grum.

It was the laugh of an ogre.

The prince and the little maiden were frightened and tried to hide themselves among the ferns. But the ogre very soon discovered them and reached out his long arms to clutch the pretty child. The prince, however, being the son of a king, was brave and bold. He stepped gallantly forward, holding a dandelion by its long stem to protect her, which so amused the ogre that he laughed again, "Haw! haw! haw!" deep and grum.

"Come with me!" he said, and he placed them in his dinner-basket very tenderly. For having been born on a Sunday, he was quite soft-hearted, and commonly went by the name of the Gentle Ogre. He was so delighted by the charming little maiden that by the time he arrived at his den he had determined to adopt her as his daughter. The spry little Troll, he thought, would do very well for a servant. Stopping at the entrance, he called out to his wife: "Wife, I have here a beautiful child."

"Tender, I hope," said the Ogress.

"Very well. I will hang the pot over the fire."

The Ogress was very ugly to look at, and was bent nearly double from stooping to gather herbs for making her witch-powders.

"Oh no! no! none of that," said the Ogre. "I am going to adopt her. She speaks softly, smiles sweetly, and even stroked my beard. This is pleasant."

"Bah!" cried his wife, who being a witch, was born on Friday and had an ugly temper. "Bah! and what bunch of bones is this?"

"That is the prince of the Trolls. He can polish stones and hunt for jewels under ground."

"Bah!" cried the witch, "and what can the girl do? She must work!"

"Why must she work?" asked the Ogre.

"Because she shall. That's why."

"What can she do?"

"Scour the trenchers, mind the geese, card the wool, feed the cosset lamb, fetch the water, milk the goat and dip the rushes in candle-grease. It will be for her good."

"Ah, well!" sighed the Gentle Ogre "no doubt it will be for her good." For his wife, being a witch, could easily persuade him.

Now every morning the Ogre took his club and dinner-basket and walked off to attend to his affairs and the old witch also went off to gather bitter herbs, leaving the children heavy tasks to perform.

The Troll had a heap of stones piled before him to polish diamond-bright. If the witch was not satisfied with the number he had polished or their brightness, she made his bed of prickles. And upon the little maiden she laid tasks hard to be borne, hoping to make her cross and fretful, that she might have an excuse to punish her. But the child took the bad treatment without complaint and was so good that the old witch

# E. M. ANDREWS,

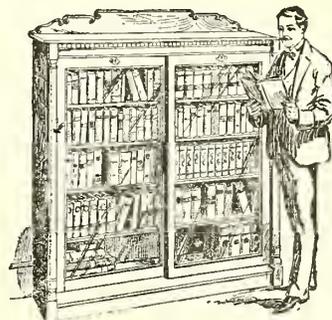
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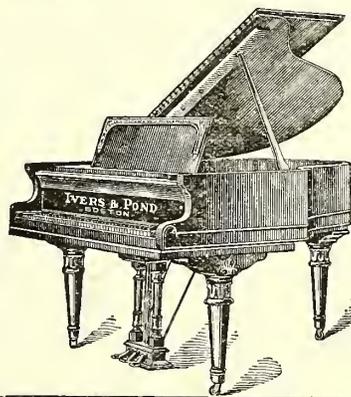
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# Parker-Gardner Company.

CHARLOTTE, NORTH CAROLINA.

hated her more and more every day. But as for the Gentle Ogre, he liked her better than ever. Every night upon arriving home he would say to the Troll, "Well, you fellow in green, where is my Katy? Has she done her task today? Has she scoured the trenchers, minded the geese, and carded the wool? Has she fed the cosset lamb, fetched the water, milked the goat, and dipped the rushes in candle-grease?"

And the Troll would lift his cap and say, "Yes, your Highness." Then Katy would run from the goat shed and the Ogre would take her in his hand and smile a very big smile upon her. But the old witch would shake her fist at the little maid behind the Ogre's back, and would have bewitched her if she could have.

One night she sat up in bed and said to her husband: "My dear, children should be punished. It is good for them. It will be good for our little maiden."

"Time enough when she deserves it!" growled the Ogre, turning over. After that the witch lay awake and planned a secret plan. The next afternoon she said to the Troll prince: "My fine fellow, do you like plum dumpling?"

"Yes, indeed!" he cried, his mouth fairly watering.

"I thought as much," said she. "Now, when my husband comes home, if you will answer his questions the way I am going to tell you, you shall have a whole plum dumpling." And, taking him aside, she whispered the answers.

"No," cried the Troll, "never! I will not wrong my Katy so!"

The old witch said no more, but very soon set the dumpling a boiling.

The hungry little Troll smelled the dumpling boiling afar off. It was delicious. "It is only for once," he said to himself, "and the Ogre loves her so that he won't allow her to be punished."

When the Ogre returned home, he asked his usual questions: "Where is my Katy? Has she done her task? Has she scoured the trenchers, minded the geese, and carded the wool? Has she fed the cosset lamb? Has she fetched the water and milked the goat and dipped the rushes in candle-grease?"

Then the Troll hung his head and gave the answers that were to get him the plum dumpling.

"She must be punished," cried the Ogress. "She deserves it, and you said when she deserved it she should get it."

"Ah, well!" sighed the Ogre, "but I have not the heart to do it."

"Bah!" cried his wife, "I have, and will."

She went immediately out to the goat shed and punished the little maiden cruelly and shut her up in a cave.

The little Troll was in despair. Ah, what had he done? He ran far away from the spot and throwing himself on the ground wept bitterly. After a while he cried himself to sleep. When he awoke, the moon was shining, and he looked up, to see his father standing over him. Very sad and solemn music was filling the air.

"My son," said the Troll king, "the music is a dirge over your lost truth."

"Oh, father!" cried the prince, "my

### Dr. King's Kidney and Liver Remedy

Is composed of Bucha, Mandrake, Uva Ursi, Cubebs and Pure Holland Gin.

This is the best remedy now in use for all diseases of the Kidneys and Liver. Being entirely vegetable, it surpasses all other remedies. \$1 bottle; 3 bottles \$2.50.

Thomasville, N. C.,

February 10, 1898.

After recovering from a spell of fever my system was run down, and for three months I did not work. The first bottle of Dr. King's Kidney and Liver Remedy set me going. I used three bottles and am now as stout as when a young man.

J. L. GRIMES.

### Special Land Buyers' Excursions.

Will run to the new lands of Greer county, Oklahoma, and other sections of the great Southwest in December, via the Frisco System.

Are you looking for rich and fertile farming lands in the Southwest which you can buy from one-fourth to one-tenth the cost of lands of the East or North? They produce as much acre for acre. Here is a chance to better your condition and add a liberal amount to your pocket book.

For full particulars and special railroad rates apply at once to R. S. Lemon, Secretary Frisco System Immigration Bureau, St. Louis, Mo.

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We have books giving valuable details about fertilizers. We will send them free to any farmer who asks us for them.

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Katy has been beaten cruelly, and it is my fault."

"Alas!" said his father, "a few more days and the whole race of Elves and Trolls and Fairies would have joined to set you free. Your sufferings were permitted for a time, because we wished to try you. You may not now ever succeed me and be king of the Trolls. Though a merry race, we are true, and my people would never consent to be governed by one who has sold his honor for a plum dumpling. Your little Katy is not suffering now; but you will never see her again. The Elf mother has charmed her away into fairyland."

At this the Troll prince sprang to his feet and ran quickly to the cave. It was empty and the Gentle Ogre was weeping at the entrance. His wife sought to comfort him, saying:

"Don't regret! don't regret! We are well rid of her. She was lazy. She never did her tasks."

The little Troll burst out in a fury. "The old witch lied! I say Katy did! she did! she did!" The Ogress turned black with rage and seized the poor Troll before the words were out of his mouth, throwing a witch-powder over him, and after repeating the words of a charm backwards, cried out: "Become a mean grasshopper and live in the dirt!" Now, in her haste and wrath she had left one word out of the charm, so that the Troll prince did not turn into a grasshopper, but a pretty little green creature; and instead of hopping in the dirt, he flew into a tree. Every night when the Ogre came home the bewitched little Troll prince would ceaselessly cry, "Katy did! Katy did!" until at last people called him by that name. After long days—which were a long years to him—he wooed a little green grasshopper for a bride, and they became in time the parents of a numerous family. The Katydids of the present time still relate to their children the story of the Troll, their ancestor, who sold his honor for a dumpling; and that is why on summer nights we hear them still crying from the trees, "Katy did! she did! she did!"—From *Our Young Folks*, 1872.

#### A Voyage at Night.

The hands of the sitting room clock were moving rapidly towards half-past seven. Carl watched them from out of the corner of his eye. Sometimes he glanced cautiously at mother. She seemed to see nothing except the little coat she was sewing, but Carl knew from long experience that she never failed to notice the minute hand touch the half-after. He kept on playing with his soldiers, but he played very quietly.

The hand moved nearer, nearer; it touched. Mother laid down her sewing, and went to the closet for Carl's night-gown.

"O, mother! it is as cold as Greenland up there," he complained. "Must I go now?"

"It is Greenland," responded mother in a matter of fact tone.

"What?" demanded Carl, dropping his soldiers in astonishment.

"Captain Peary and his crew are just

staring on a voyage there," she continued.

Carl knew all about Captain Peary, how he sailed away for the frozen north, and stayed there years, searching for the north pole, which wasn't a pole at all, but just a place that no one had been able to reach because of the snow and ice,—the northernmost place in the world.

"I choose to be Capain Peary," he said "and you're the crew. Now let's get ready."

Captain Peary came over to the fireplace and sat on the crew's knee, while she got him out of his everyday clothes and into his arctic suit.

"Hadn't I better take some provisions for the voyage?" he inquired.

The crew said that was a wise thought, and got him an oyster cracker out of the pantry. Then Captain Peary was wrapped up in a large grey shawl that trailed behind, and holding the crew's hand, started out for New York Harbor.

First they sailed up the Atlantic—which stupid people called the front hall—till they came to Climbup Mountain.

Captain Peary's legs were short and the shawl was bothersome, but he puffed up to the landing. There the crew said, "If I may be so bold, sir, I'll carry you; I've often carried young men up this mountain." And Captain Peary accepted this kind offer.

After the mountain climb came a dash across the plain to the big iceberg for which they were aiming. Captain Peary scaled this, and slid right into the middle of it.

The crew saluted respectfully. "I'll be ready to go back to New York with you at seven tomorrow morning, sir," said the crew.

Captain Peary cuddled warmly in the middle of the iceberg, and clasping the oyster cracker in one moist little hand, giggled comfortably.—Mary Allen Hopkins, in *Youth's Companion*.



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Another monkey has been admitted to the highest social circles. Mrs. Bull, the wife of a distinguished oculist in Paris, gave a reception to "Consul," a pet chimpanzee. The monkey appeared before the company in the regulation evening dress. His manners left nothing to be desired. He ate ice cream and flirted with the women like a "vieux marcheur." In fact he did everything but sing. Mrs. Bull has demonstrated that a monkey, with a little training, will make a first-class dude.—Exchange.

"I wonder how it is that men succeed who mind only their own business?" "Because there is so little competition."—Life.

Jaggles: "He never takes his wife out in his auto." Waggles: "No doubt he's afraid to have two unmanageable things on his hands at once."—Judge.

"The dismay and indignation with which Mr. Balfour received the Duke of Devonshire's resignation," says the London Post, "is the best indication of the importance of the step."

"De rich will have a hard time git-tin' inter heaven." "Yes," said Brother Williams, "dat's a comfortin' thought; but it don't help de po' man when rent's due."—Atlanta Constitution.

Youngwed (on bridal tour)—I would like rooms for myself and wife. Hotel Clerk—Suite, I suppose? Youngwed—That's what. She's the sweetest thing that ever happened.

"Have you ever done anything to make the world happier?" asked the solemn looking person with the unbarbered hair. "Sure," answered the jolly man with the double chin. "I was once invited to sing in public and declined."

Jane: "I blush sometimes to think my great-grandfather was a plain old pioneer." John: "Well, the score is even; if he was here he would, no doubt be ashamed of you."—Detroit Free Press.

One Sunday a teacher was trying to illustrate to her small scholars the lesson, "Return good for evil." To make it practical she said, "Suppose, children, one of your schoolmates should strike you, and the next day you should bring him an apple, that would be one way of returning good for evil." To her dismay one little girl spoke up quickly: "Then he would strike you again to get another apple."

The fishermen of Brittany, so we are told, are wont to utter this simple prayer when they launch their boats upon the deep: "Keep me, my God; my boat is so small and Thy ocean is so wide."

New Tourist Sleeping Car Line.

Commencing December 9th, the Frisco System will inaugurate through Pullman Tourist Sleeping Car service between Birmingham, Ala., and San Francisco, California. Cars leave Birmingham at 10:20 P.M. every Wednesday, and will be routed via the Frisco System to Kansas City, Rock Island system to Pueblo, Denver & Rio Grande and Rio Grande Western to Ogden and Southern Pacific to San Francisco. Requests for reservations should be addressed to W. T. SAUNDERS, Gen. Agt., Pass. Dept. Corner Pryor and Decatur Streets, Atlanta, Ga.

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On the first and third Tuesdays of each month until April, 1904, the Frisco System (Saint Louis & San Francisco Railroad) will have on sale reduced one-way and round trip tickets from Birmingham, Memphis and Saint Louis to points in Arkansas, Missouri, Oklahoma, Indian Territory and Texas.

Write to W. T. Saunders, G. A., P. D., Frisco System, Atlanta, Ga., for information

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The Southern Railway announces that they will sell daily until April 30th, Winter Tourist Tickets with final limit May 31st, 1904. The following rates will apply from Charlotte, N. C., to points named. Approximately low rates to other resorts.

Tate Springs, Tenn.,	\$10.00
Austin, Texas,	54.50
De Land, Florida,	30.70
Deming, New Mexico,	76.25
El Paso, Texas,	73.10
Fort Pierce,	38.50
Gainesville, Florida,	28.25
Galveston, Texas,	49.75
Houston, Texas,	47.75
Jacksonville, Florida,	24.00
Miami, Florida,	46.00
Palm Beach, Florida,	42.50
St. Augustine, Florida,	26.50
San Antonio, Texas,	56.10
Tampa, Florida,	36.60
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Time table in effect November 19, 1902.

Eastbound Trains.	Passenger Daily	Passenger Daily
Leave Goldsboro.....	3:30 p m	8:00 a m
Leave Kinston.....	4:22 p m	8:48 a m
Leave New Bern.....	5:50 p m	10:10 a m
Arrive Morehead City.....	7:15 p m	

Westbound Trains.	Passenger Daily	Passenger Daily
Leave Morehead City.....	7:05 a m	
Leave New Bern.....	9:00 a m	
Leave Kinston.....	10:12 a m	
Arrive Goldsboro.....	11:15 a m	

Carolina and Northwestern Railway.

TIME CARD.

BLOWING ROCK ROUTE.

Effective November 24th, 1901.

NORTHBOUND	PASSENGER	MIXED
Chester, Leave	8 25 am	8 50 am
Yorkville, "	7 30 am	10 48 am
Gastonia, "	9 05 am	1 20 pm
Lincolnton, "	10 09 am	2 55 pm
Newton, "	10 54 pm	4 43 pm
Hickory, "	11 16 pm	5 50 pm
Cliffs, "	11 50 pm	6 35 pm
Lenoir, Arrive	12 35 pm	8 00 pm
SOUTHBOUND	PASSENGER	MIXED
Lenoir, Leave	2 10 pm	5 30 pm
Cliffs, "	2 54 pm	7 20 pm
Hickory, "	3 12 pm	8 10 pm
Newton, "	3 37 pm	8 45 am
Lincolnton, "	4 22 pm	10 09 am
Gastonia, "	5 27 pm	1 20 pm
Yorkville, "	6 32 pm	3 18 pm
Chester, Arrive	7 45 pm	5 20 pm



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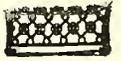
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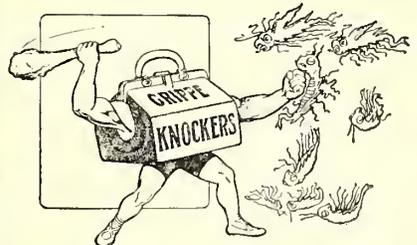
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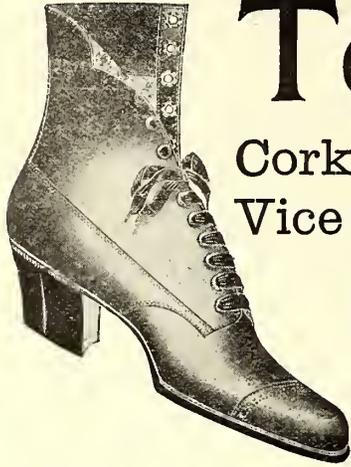
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In the Clothing Department we are working

hard for business. Our stock is complete in every detail. We can fit you up with suits that are nobby, pretty and stylish. To save money on your clothing bill, buy of us, or at least give us a chance to compare prices and goods with other merchants. We have suits at 2.00 that is good goods. For a 5.00 bill you can get strictly all wool Cheviot that is well made and stylishly cut and will give good service. Our 7.50, 10.00 and 12.50 suits are equal to the best and we think are 2.50 less than others ask for the same suit.

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High Point	2:05 P M	"	" 5:15 P M

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# PRESBYTERIAN STANDARD

CHRISTMAS MCMIII.

And there was in the same country shepherds abiding in the field, keeping a watch over their flock by night.

And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid.

And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.

And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.

\* \* \* \* \*  
Behold, there came wise men from the east to Jerusalem,

Saying, Where is he that is born King of the Jews? for we have seen his star in the east and are come to worship him.

\* \* \* \* \*  
When they saw the star they rejoiced with exceeding great joy.

And when they were come into the house, they saw the young Child with Mary his mother, and fell down, and worshipped him; and when they had opened their treasures they presented unto him gifts, gold and frankincense and myrrh.

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#### CHAPTER 4.

*The parable of the sower.*

AND <sup>rv</sup> he began again to teach by the seaside; and there <sup>rv</sup> was gathered unto him a <sup>rv</sup> great multitude, so that he entered into a <sup>rv</sup> ship, and sat in the sea; and <sup>rv</sup> the whole multitude was by the sea on the land.

2 And he taught them many things <sup>rv</sup> by parables, and said unto them in his <sup>rv</sup> doctrine,

3 Hearken; Behold, <sup>rv</sup> there went out a sower to sow:

4 And it came to pass, as he sowed, some <sup>rv</sup> fell by the way side, and the <sup>rv</sup> fowls <sup>rv</sup> of the air came and devoured it <sup>rv</sup> up.

5 And <sup>rv</sup> some fell on stony ground, where it had not much earth; and <sup>rv</sup> im-

13 And he <sup>rv</sup> said unto them, Know ye not this parable? and how <sup>rv</sup> then <sup>rv</sup> will ye know all parables?

14 ¶ The sower soweth the word.

15 And these are they by the way side, where the word is sown; <sup>rv</sup> but when they have heard, <sup>rv</sup> Sa'tan cometh immediately, and taketh away the word <sup>rv</sup> that was sown in their hearts.

16 And these <sup>rv</sup> are they likewise which are sown on stony ground; who, when they have heard the word, <sup>rv</sup> immediately receive it with <sup>rv</sup> gladness;

17 And <sup>rv</sup> have no root in themselves, <sup>rv</sup> and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

Old Testament Prophecies regarding Christ indicated by a ★  
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PRESBYTERIAN STANDARD, Charlotte, N. C.

# Presbyterian Standard.

Established 1858.

CHARLOTTE, N. C., DECEMBER 23, 1903.

Vol. XLV.---No. 51

## Event and Comment.

**T**HE STANDARD will follow its usual custom and omit the number following this. We feel under obligation to give our faithful employees a holiday, and it is more than difficult to duplicate our force, especially at the Christmas season. So this number will have to serve until the New Year. \* \* \* \* \*

Happy Christmas to all. God bless us every one. God bless everybody.

There is a new form of insurance in England where they insure everything, from the King's health to the weather. The barkeeper is now so much afraid that his license will be taken from him by law under the increasing pressure of public opinion, that when he pays for a license he pays a premium to the insurance company to reimburse him if his license is taken away. American agencies of these English companies would be popular now in North Carolina.

The Congregationalist asserts that it has been a long time since the majority of Congregational ministers have been trained in the Congregational schools, and mentions the fact that of six ministers recently called, three had their training in Presbyterian seminaries and one in a Methodist. Is it that the other seminaries are better, or that the more people know about Congregationalism the less they are inclined to preach in its pulpits?

It is right hard on our esteemed contemporary, the Presbyterian, of Philadelphia, following its disastrous defeat on the Revision question, for the Religious Education question to go and plan a big meeting right in the heart of its Philadelphia constituency. But Philadelphia will wake up some time. After all it was not much of a feat for Charlotte to get a year or more ahead of Philadelphia in its Declaration of Independence.

It is a sad fact that one of the greatest obstacles to missionary success are the people who go from Christian to heathen lands and there give themselves up to every form of license. The Presbyterian minister at Kobe, Japan, calls attention to this fact and begs newcomers to Japan to raise rather than lower the standard of morality as observed in America. And another strange thing is that these are the people who come home and abuse the missionaries for their failure to convert the heathen.

Over against England with its public schools all controlled by the Church and the United States with its public school and its denominational school, each on its proper basis, France has taken recently the radical step of saying that all the denominational schools shall stop and only the public schools exist. Of course this step was taken on account of the fact that the Catholic schools were hot-beds of Monarchism and revolution generally, Rome being a steadfast foe of Re-

publican government. But the action is a radical one, and if those were Protestant schools there would be a protest from the people that would be heard around the world.

We have come to the conclusion that just about the funniest reading in comic literature is the output of the Northern religious press when it tries to say complimentary things about the South and succeeds only in displaying its ignorance. The Congregationalist, since the termination of the Bassett incident, congratulates Editor Bailey and Presidents Kilgo, Dabney and Alderman, that they can now breathe a little ozone. And on reading the peremptory notice served anonymously upon a United States Marshal in Louisiana, it shakes its head and says: "Not so think and act such progressive Southerners as Professors Mims and Bassett of Trinity College, North Carolina. May their tribe increase!"

We think that some protest ought to be made against the selection of Edward Everett Hale as Chaplain of the United States Senate. Dr. Hale is a Unitarian, and therefore represents an insignificant number of the nominal adherents of the Christian religion. A Jewish Rabbi or even a Mormon Apostle would represent more people. And if the selection of either of these would be an affront to the great majority of the people of the United States, the Senate should know that a sect that denies the divinity of Jesus Christ is also obnoxious to Christian people. Personally, we are told, Dr. Hale is a very lovable man, and he is, of course, one of the distinguished literateurs of this country. But he has been as bitter a denouncer of the hypocrisy of the Christian Churches and their intellectual honesty as one could well find.

The Synod of Alabama has overtured the General Assembly to appoint a committee on co-operation and union, such as has been already appointed in the Northern Presbyterian, the Cumberland Presbyterian and the German and Dutch Reformed Churches. It would be a good thing to have such a committee appointed with reference to the general cause of getting together. The invitation from the Cumberland Church's last Assembly was not a reassuring one. But we can do it now on our own motion. And that committee might get an answer from the Northern Committee, which The Standard has been trying in vain to get for the last six years from its Northern contemporaries, why that Church persists in keeping in its records those unchristian and ungentlemanly slanders of the Southern Church and the Southern Presbyterian people.

The Archbishop of Canterbury and Dr. Horton of the Congregational Union have had a little correspondence recently that has drawn the line clearly in the Educational Movement in England. Dr. Horton laid down two propositions, that the schools supported by public money should be under public control, and that the teachers in such schools should be appointed without regard to denominational distinctions. The archbishop replied that the Church must control the schools and appoint the teachers. The American answer to that would be, "Then let the Church pay for the teachers and the schools." It seems difficult to conceive that such fair propositions as those of Dr. Horton should be declined, especially since the Church, that is, the Established Church, claims but half of the population now. A revolution on this subject is due in England.

## PRESBYTERIAN STANDARD

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A RELIGIOUS NEWSPAPER FOR THE FAMILY. DEVOTED TO THE INTERESTS OF CHRIST'S KINGDOM AS REPRESENTED BY THE SOUTHERN PRESBYTERIAN CHURCH.

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PRESBYTERIAN STANDARD, Charlotte, N. C.

**Impressions of the Baptist Convention.** The best thing about Baptists, individually or collectively, is that they improve on acquaintance. They are such an independent folk that the first side they present is the rough side. One feels little offish with a brother minister who, theoretically, does not consider you even a member of the church and excludes you from the Lord's table with the frank statement that you have not been baptized, whatever you may think about that yourself. You think, but he knows, and there is the end of it. But practically, not theoretically, we are sure it has been the experience of Presbyterian pastors generally that there are no people who are more willing to "tote fair" when it comes to union effort, than our Baptist brethren. They do not practice their exclusive doctrines any more than our Methodist brethren generally practice falling from grace. And the more you know of them the better you like them until you are ready, if you be the right sort of Presbyterian yourself, to claim close kin. It would be a shame upon our common Calvinism were it otherwise. People that think as much of the Shorter Catechism as the Baptists do can not go far wrong.

The first impression of the Convention is its huge size. And this also is representative of the size of the denomination. The basis of representation strikes one as strange, for an ecclesiastical democracy. It is a financial basis. A church contributing so much is entitled to so many "messengers." But it seems to work pretty well in practice. The messengers do not all come, but then the Presbyterian Synod is not apt to have an elder delegate from a church that does not give anything to the cause of the gospel.

And the fact that the Convention represents 175,000 Baptists ought to be a humiliating thought for Presbyterians to consider. There is nothing that we can claim that can atone for the comparative fewness of

our numbers in North Carolina. At one time the Presbyterian Church might almost have had its own way had it done its duty as well in the evangelistic as in the educational field. With the Piedmont section and the Cape Fear section both predominantly Presbyterian, with a nucleus for future growth in the eastern towns, with Methodism almost unknown and the Baptists but a few, we might have had the 175,000 instead of the 35,000 had we chosen to preach the gospel to the poor. For a hundred years Presbyterianism suffered the curse of not adapting itself to the conditions of the new country and modeling itself after the settled conditions of Scotland. While the effective force of the Baptists in North Carolina may be comparatively smaller than ours, yet we cannot say that the ineffectives have not been won for the Kingdom. More than this, while we fall back upon our averages in contributions to show our greater zeal in giving, there is another side even to that as we have before reminded our readers. Perhaps our average is too high, in that while those who give ought not to give less we ought to have a multitude more of those who can not give as much. Another generation may tell another tale with the cultivation of our evangelistic work. But there ought to be more than thirty-five thousand of us, for all our glorious history and our prominence in education and in government and our boasted influence today in the life of the State. Lincoln said that the Lord must love the common people because he made so many of them. On that count He must not love the Presbyterians of North Carolina very much.

We felt very much at home in the Convention, from the first. The Moderator is called a President and the Convention found a good moderator and have kept on electing him for thirteen years. We heard it intimated that there had formerly been a sort of steering committee that put forward the speakers with something to say and kept the cranks in the background. But at this meeting it was determined to let the cranks have their say if it broke up the convention and several of them eased their minds and went their ways rejoicing that there was still freedom of speech in a Baptist Convention. Our Synod has its "popular meetings" in which set speakers are heard and the members on the floor do not interrupt until these get through. But in the Convention it was difficult to secure the carrying out of the programme as smoothly sometimes. Nor was the Convention free from the man who bores with no ordinary sized auger, and whose opportunities for boring seemed to be endless. We have had his mate upon occasion ourselves.

In the great enterprises of the Church the Convention and the Synod seemed to be doing about the same kind of work. Their superintendent of Home Missions, as we would call him, made an excellent report and the contributions for State Missions are getting up to the amount that we contribute for home missions in North Carolina. Foreign Missions is another cause that is advancing. The address of Dr. Willingham, the foreign mission Secretary, so to speak, was on a high plane. And Bryan of China, one of the returned missionaries who is soon going back "home," was a general favorite with the convention. In the Publication work, they have just put up a sixty thousand dollar building in Nashville, and we would judge are doing about the same amount of work as our Publication

Committee. But when it came to Sunday school work there was an intelligent connection between the work and the Convention that our Synod and our Assembly have never had as yet, though the appointment of the Sunday School Secretary was a long step in the right direction. And when the editor of the Standard was asked if he did not think that the Baptists of North Carolina were doing more Sunday school work than all the other denominations combined, we were constrained to reply in the affirmative. We believe that possibly a larger proportion of Sunday schools to the churches are conducted by the Presbyterians. But then what are thirty-five thousand people among so many?

And we could not help thinking that one reason for this most prosperous year in the history of the denomination in this State is the fact that its religious papers, notably the Biblical Recorder, the organ of the Convention, has increased its circulation so largely during the past year or more. Every reader of a religious paper becomes a more intelligent contributor to all the causes of the Church, and every home into which that paper is put becomes a new power in the Kingdom. We have sometimes thought that our own people in North Carolina did not appreciate this fact, the importance of the denominational organ to the Church, as might be done. And while we are on this subject we should like to make this point, that if the recent Orphans' Number had gone into a thousand more homes in North Carolina, for that cause alone more than a thousand dollars additional would doubtless have been received from the Synod. Verbum sat sap.

The farewell exercises were most touching. Dr. Huffham, whom everybody in North Carolina ought to know, preached a great sermon, "Ye shall receive a crown of glory that fadeth not away." It was just the message for the humblest home missionary "out in the woods" to carry home with him. In the speeches that followed the resolution of thanks, two of the brethren mentioned the fact that Baptist beginnings in Charlotte and in Salisbury were through the courtesy of Presbyterians, in lending a place of worship. One of them told a good story on Salisbury, that he had denied the proposition that a Baptist church could not be built in that city by quoting the text, "Ye therefore do greatly err, not knowing the Scriptures nor the power of God." During the singing of the last hymn, "Blest be the tie that binds," there was an informal shaking of hands all over the house, on the platform and below. And then with the benediction, the Convention passed into history, and we could not help but feel for how many of "same things" the Baptists and the Presbyterians stand.

P. S.—Dr. Huffham is one Baptist that does not improve on acquaintance. One falls in love with him at first sight.

Peace on Earth, Good-Will to Men, was the way the Old Version made the Angels sing at the Nativity. It is a beautiful sentiment. But truth is better than sentiment, and the truth here is that the message of peace is and has been and will be to men of good-will.

The glory of the Christmas season is that it cultivates good-will among men. It is the time for the

forgetting of differences and the mending of breaches and the healing of old sores. It is the time of forgiveness and the renewal of friendships and the forming again of the ties that have been sundered. The very air breathes good-will, the shouts and laughter of the children bring the reminiscent smile and the thoughts of childhood's days and the memory of friends and loved ones of youth, and the sight of the old homestead. Who can have ill-will at such a time?

Yet there are such. There are those to whom the day means nothing except selfish and often the lowest animal pleasure. The amount of drunkenness on Christmas Day and during Christmas week is a blot upon Christian civilization. That anybody should so degrade the day! For it is not only the day of the Christ, but of the Christ-child. All the sweet influences of childhood blend here with the influences of our holy religion. It is the time when God came down to earth and was made in the likeness of helpless infancy. He that is so hardened as not to be moved by the spirit of Christmas is hard indeed.

Good-will then be among men this day and peace to men of good-will.

We quoted two weeks ago from the statement of Rev. W. McF. Alexander, D. D., about the removal of the S. W. P. U. to Atlanta:

"One of the most deplorable things about the agitation is the charge brought by friends of the Atlanta movement that the Professors are disloyal to the Institution. If this be true, no wonder that pupils decrease. No institution can stand unless the faculty are loyal. Witness the scene on the floor of the Synod at Memphis when such a charge was brought!"

We learn from a private letter from Dr. Alexander that he is aggrieved at the tone of our remarks about that paragraph. On reading them over we see that we seemed to charge intentional dishonesty. We most gladly withdraw that charge. A man may say in the heat of debate what in his soberer moments he is bound to know is beside the mark. So may an editor write.

But we still think that Dr. Alexander knows that it is unfair to call the alleged attitude of the S. W. P. U. faculty, or nearly all of them, with regard to the removal of the institution, disloyalty. The charge that the friends of the Atlanta movement made was, that all the professors with the exception of Dr. Price are in favor of the removal of the University. We have seen that stated, have never seen it denied. Dr. Alexander characterizes this as disloyalty. We think it the highest kind of loyalty to the real interests of the institution, and deplore the tendency to pillory the professors for what they think about this subject. Further, we repeat, that as a director of the institution, and not as a debater on the floor of Synod, Dr. Alexander is bound to know that this alleged disloyalty of the faculty could have had nothing to do with the decrease of the students that had been going on for some time before the removal plan was broached. Is it not so?

Fairbrothers' Everything makes a scurilous attack upon Rev. Martin Hardin of this city for his sermon to the Elks, published in last week's Standard. He accuses Mr. Hardin of ignorance in basing his statements upon what one woman told him. Mr. Hardin could have quoted from twenty witnesses in Charlotte. And then this unfair brother bases his whole mass of billingsgate upon one or two extracts not literally quoted

from the sermon, which he had not read. On looking over this last number, however, we find that the attack on Mr. Hardin should really be considered a decoration. The number contains attacks upon prohibitionists and dispensaryites, impartially; a defence of the Rev. J. Cleveland Hall of Danville, noted as the anti-prohibitionist of that city and noted before as the man who left the Presbyterian Church because it required something more than a little elocution to preach; an attack on Dr. Strange for his sermon against gambling; a defence of the drunken criminal; a defence of Senator Smoot; the endorsement of the Nebraska Supreme Court for ousting the Bible from the Public Schools and so on and so on. The Elks may well pray to be spared such a defender. And the North Carolina State Liquor Dealers' Association might well afford to see to it that Fairbrothers' Everything does not die.

We wish we could impress upon **The Presbyterian Opportunity** that conference committee, soon to meet in Atlanta, the greatness of the opportunity that is given them for advancing the cause of Presbyterianism for all the generations to come in our beloved South. A great city, destined to be greater still, stands in the attitude of welcoming a denominational institution, a Presbyterian University. Presbyterians have earned the reputation with educated people of being able to conduct such an institution along other than partisan religious lines. They do not exalt the non-essentials. While our denomination was weak in Georgia, a Presbyterian was made head of the State University as a compromise between the conflicting claims of the Methodist and Baptist Churches.

The editor of the Atlanta Journal told us, in a recent conversation we had with him, about the enthusiasm with which the subscription to the University was filled up by all classes of people, of all faiths and of none. Of course we know that such an institution could be only for the benefit of the city. But it is refreshing to know that others think so, too. And a subscription of a quarter of a million dollars is not to be despised. In Columbia and in Clarksville are two Presbyterian institutions, of which it might be truly said that as far as human eye can see, their chief glory is in the past. The endowments of them both united and coupled with the Atlanta offer would make a million dollar university for the Southern Presbyterian Church, fortunately situated, and with the most ample promise for the future as to means and patronage. If that conference committee can only rise above local considerations and look to the good of the whole Church, it will be a blessed day that saw them meet.

## Review of Contemporaries.

### Our Christmas Anniversary.

Another Christmas anniversary approaches. In a few days the joyous and memorable season will be entered upon with relish and delight by old and young. Tokens of affection and interest will be exchanged. Homes will be the scenes of rejoicing. Heart and purse will be open to the calls of love, friendship, fellowship and helpfulness. The poor will be remembered by the kindly disposed, and Christendom will be fragrant with the memories of the best of all God's gifts to man. The angel's song, "Peace on earth and good

will to man," will find an echoing chant from myriads. Pious and grateful sentiment will receive a varied and prolonged expression around Christian altars and in church gatherings. Millions will cease from daily work and spend the day in festivity.

Christmas loses its meaning apart from its religious significance. It requires the nativity and what it stands for to bring out its living beauty and sublime glory. A Saviour-King born is its true interpretation and its perpetuating power. God in human form lights it up with a celestial radiance and benediction. The introduction of Christ into human interests and relationships started a new era of uplift and welfare to humanity. He brought into the world a transforming, elevating and redeeming force. He started an influence as undying as it is beneficent. He has become light to the blind, rest to the weary, solace to the afflicted, Redeemer to the sinful, hope to the despairing, inspirer to the worker, quickener to the dead, and Lord over all to his Church.

We cannot be too grateful for this greatest of all gifts, nor do too much to testify our appreciation of his person, character and work. As Christian we know him in relation and experiences that the world does not, and cannot. We have come into a personal fellowship and consecration that open up to us the richest of joys, the most blessed of hopes, and the most stirring and impelling of motives. It becomes us to put into our Christmas observance a peculiarly sacred and devoted remembrance; to turn it to practical account by helping the needy as well as gladdening friends and family; to resolve to make our lives more Christ-like, and to do more to extend the kingdom of him who gave himself for us and for all who will accept his Gospel offer from time to time with the advancing ages. Read in the light of his advent, life to the recipients of his spiritual and saving benefits assumes a tremendous import and means an enlarged personal interest in, and consecration to, human welfare, the advancement of his cause and the glory of God. Thus considered and utilized, we get out of the greatest, noblest and most unique of birthday anniversaries the most quickening of sacred memories and the greatest of possible benefits to the piously inclined. Christians look upon it with a different eye and a holier regard than those who view it as merely a gala day.—The Presbyterian.

### The Little Children.

Christmas is pre-eminently the season of childhood. He must have a heart of stone who can pass through the streets of our towns and cities and not be stirred to the very depths of his heart by the sights that greet him everywhere. There is a holiday feeling in the very air, and a joyous buoyancy and eager expectation are everywhere. And everywhere also are the eager faces of the children. Their restless expectations are excited and their eager voices lifted in glad wonder as their childish imaginations play around the generous wealth of the season of giving.

Who has not wished at this season to be a child again? Who that has grown to manhood? or womanhood has not longed at this season to have children to love and care for? Who that names the name of Jesus, has not longed to gather the little ones round him and tell them once again the story of the child Jesus? Who that has realized, ever so faintly, the heart-longings of the little ones, has not felt the tear start and the lump rise in his throat for sheer love of the little children? If to feel so is weakness, then we plead guilty, and gladly forego the strength that can pass unmoved among the crowd of eager children.

It is a cause of profound gratitude to us that Jesus came as a little child, and that the silence of those thirty years is broken to tell of the child Jesus. How empty would be the pages of the Bible without the stories of the children. We recall how our own childhood was blessed by them, and with what wonder we heard of the manger-cradle, the little ones of Bethlehem so cruelly murdered, and followed with amazement the young child

and His mother as Joseph took them into Egypt. These stories haunt our hearts still and awaken sacred longings too deep for tears.

"One of these little ones," said the Lord of the children, and if the season of Christmas means so much to them, what do they not mean to us? Let the mind try to imagine some Piper of Hamelin drawing from our midst by his alluring music the prattle and hasty tramping of the eager children, and life would indeed be emptied of its delights, and gloom, darker than Egyptian night, would settle down upon our hearts and homes. Myriads owe all the tenderness of heart they possess and all the incentives of life by which they are urged upward, to the coming of the children; and many a hardened heart has been softened into penitence and led to the Friend of the children, by the going home of the little ones.

If our debt, in the providence of God, is so great to the children, our responsibility towards them is commensurate. Had we a trumpet voice, we would gather the children around us and tell them "all about Jesus;" of the wondrous night of His birth, of the meaning of His coming, and His dying love for them, of which the bounties of this season are but the lingering memories that cannot die.

As we write these words, there rise before us the myriads of children in our own and other lands that are uncared for and alone. "The little street urchin," in whose heart Christmas awakens longings that are unsatisfied, and his dark-skinned little brother beyond the seas who has no Christmas because no one has ever told him of Jesus. Oh, the crying of the children! It comes from the garret home of poverty and the fetid home of crime. It rises from the huts of the far-off millions whose baby-faces have never rounded into happiness and whose hearts have never broken into the rippling laughter of delight. Would God it were possible to gather all the cries of the children in one great wail, that it might be sound in the dull ears of those who profess to follow Him who laid His hands upon them and blessed them.

"One of these little ones," with every possibility of good within its tiny breast, loved and redeemed by the Saviour, and committed to His servants for their keeping—oh! the pity of it, the shame of it, that "one of these little ones" should go hungry and feel the pinch of cold and rise to manhood or womanhood and never be told of the love of the "Little One" of Bethlehem.

No greater work could the Christians of our land undertake, and no greater delight could enter our cup of joy, than to consecrate our all to the saving of the children, both body and soul, for "of such is the kingdom of heaven."—The Episcopal Recorder.

### Book Notices.

Any book mentioned here can be obtained from the Presbyterian Committee of Publication, Richmond, Va.

**A BOY AND HIS BIBLE**, by the Rev. Dr. A. L. Philips. "Covenanter Leaflet," No. 1, Young People's Department of the Presbyterian Committee of Publication, Richmond, Va., 5 cents. It is a reasonable talk about boys, and what can be done to bring them to study the Bible. Parents, teachers and workers ought by all means to read this booklet.

**CHINA'S BOOK OF MARTYRS**, Luella Miner. Net \$1.50. Postage 15 cents. Presbyterian Board of Publication, Philadelphia, Pa.

As one would judge from its title this book is a story of sacrifices. For the past few years, China has been a fruitful field of martyrdom. No better illustration of the eleventh chapter of Hebrews can be found in modern or current history. To know is to be interested and stimulated,—to study is a duty we owe. This book is largely filled with narratives heard during the siege of Peking and in it is great encouragement to the workers at home as well as to those on the outposts.

**A NATIONAL BIOGRAPHY**, Life and Times of

Thomas Jefferson. By Thomas E. Watson. Cloth. Price, \$2.50 net. D. Appleton & Co., New York.

In his preface Mr. Watson states explicitly that he is trying to hold the balances between the sectional views of the North and the South—instead of writing "back at" the North for the multitudinous volumes that have been hurled at us within the past decade. It is almost needless to say that this author compels attention from cover to cover. While it is the story of "the life and times" of a character about which so many of our national associations cluster, a character in which is combined the philosopher, the scholar, the statesman, the friend, still so much of Tom Watson is written in the book that one can but feel that it is also a faint autobiography. The aside remarks are piquant, epigrammatic, and defiant of time-moulded opinions. So many of us only know that Jefferson was the author of our Declaration, the third president of the United States, and sometime minister to France. Back of the public life is the real man most forcefully portrayed here; the man who kept an account of every penny spent and yet who spent nearly \$20,000 in the hospitality lavished at stately and beautiful Monticello. Here the husband, the father, the master, the friend was at his best in those days when the war cloud was no larger than a man's hand. Mr. Watson pays his respects to Dr. Woodrow Wilson, President Roosevelt, Henry Cabot Lodge, Prof. Channing and many other "alleged" historians and unconsciously does "write back" in spite of the preface. But the South will chuckle and not condemn and the North will read and be wiser, maybe. In the leisure that the holidays bring to many busy men this book will give a stimulating interest in our past and a greater admiration for the makers of our country.

**LITTLE RIVERS**—by Henry van Dyke. **BAR SINISTER**—by Richard Harding Davis. Scribner Sons, New York.

In these two books we have just what one desires in a present. The bindings are attractive and rich, the illustrations are beautifully colored, and each one tells its own story, and the type is large and clear.

Merely viewed as ornaments for our book shelves or centre tables, they cannot be excelled, but it is when we examine their contents that we realize the agreement between the inside and the outside.

Dr. Van Dyke is always at his best when he takes to the woods. We may not agree with him when he loses himself in theology, but when he writes about the woods, the flowers, the streams and above all the fish, we recognize the hand of a master of the art.

It is said that if you scratch a Russian you find a Tartar, which may be taken in the real or metaphorical sense, but it is certain that if you scratch off the surface of the generality of men, you will find a savage, as far as love of the woods and nature is concerned.

But beyond this love is that of the man who has been there who has tramped the woods slept under the trees, breathed the pure air and counted the stars at night. He enters fully into the spirit of the writer, and lives over again his past experience, and is ready to match the best fish stories of the book with those of his own.

To all such we recommend this book of Dr. Van Dyke.

"The Bar Sinister" by Richard Harding Davis is of a different kind, yet in its class it is equally as attractive.

Seton Thompson has brought us all nearer to the dumb animals, and Mr. Davis in this little story has followed in his steps. "Kid," the name of his hero, is a bull dog of sweet disposition and of much discernment, whose rise from a street dog following the steps of a drunken brute to being the prize winner in innumerable dog shows, we follow with breathless attentions.

The reading of either of these books will make one better, which is something we can say of few books in these days.

## Devotional.

## Keeping Christmas in the Heart.

Christmas fills a large place in the world's life. The day is almost universally observed in Christian lands.

With each recurrence it brings a wave of good feeling which makes the air softer and warmer and puts new tenderness into all hearts. Christmas is all-children's day. Long before it comes every home is full of quiet and mysterious preparations. Parcels large and small are smuggled in and hidden away under lock and key, to be brought out Christmas eve. Christmas also has made a vast commerce of its own. All countries are ransacked by the merchants in quest of rare and beautiful things for the Christmas trade. In countless shops and factories all over the world thousands of workmen are engaged all the year in making every sort of product, ornamental or useful, for the holiday market. Millions of dollars are spent annually in the purchase of gifts to be presented Christmas morning.

Thus Christmas touches the world's life—at almost every point. It is a bright day in the calendar. But is there not danger that in its vast commercial and social importance the more sacred meaning of the day is being overlooked? Christmas is first of all a religious anniversary. It means nothing if we leave out of it the truth of the divine love and the coming of the Son of God to this world to reveal that love.

If we would keep Christmas fittingly it must bring to us a remembrance of Christ. Every true vision of the day must show us the holy Child, with the light of divine love shining in his face. We should worship again with the shepherds beside the manger. Christmas with no worship in its observance, no remembering of God, no thought of the love of Christ, is empty of all sacred meaning. While we give and receive gifts it should be easy for us to remember God's unspeakable gift. As we enter into the gladness of this happiest day of the year we may think of the joy with which the angels celebrated the birth of Christ. As we yield our hearts to the spirit of tenderness which pervades the Christmas air, we may think of the heavenly love which came into this world the night that Christ was born.

We keep Christmas truly only when we let the love of Christ into our own hearts and lives. We write *Anno Domini* in our dates, but are we really making our years years of our Lord? It may mean very little to us that Christ was born in Bethlehem a great many Christmases ago; but if we keep Christmas as we may it is not merely another anniversary—it is a real birth of Christ in our hearts.

If we keep Christmas in our hearts we will have love for each other and for everyone. Christmas means love—good will to men. It means forgiveness to any who may have wronged us. It is a time for universal amnesty. If we have been holding a grudge against any we should now put it out of our heart. It is a time for forgetting ourselves and thinking of others. The truest joy of Christmas is not found in receiving, but in giving. The happiest people are those who make others happier. There is more of heaven in pleasing than in being pleased.

If we keep Christmas in our hearts it will not only sweeten our lives, but will make us sweeteners of the lives of others. A lady tells of gathering a handful of sweetbrier when on an excursion in the woods, and putting it into her bosom. She soon forgot it, but all day as she rambled here and there she smelled everywhere a spicy fragrance. On every woodland path she found the same odor. On barren cliffs and in deep gorges the air was laden with the same perfume. As the party went home on the boat, she said: "Someone must have a bouquet of sweetbrier."

All day she had carried hidden on her own person the perfume which she had supposed came from others. "How good it would be," she said, as she closed her eyes, "if I could carry such a spirit in my breast that everyone I meet should seem lovely!"—J. R. Miller.

## Missionary.

## The Triumph of Love.

Mary Stark, in *The Missionary*.

A star and a song, a mother and child,  
And man to his God is reconciled;  
Heaven's King, as a babe is born today,  
And His sceptre of love all hearts shall sway.

A garden, a prayer, a cross on a hill;  
Darkness, a cry; and a form is still;  
And nations have made that cross their shrine,  
For written there is a love divine.

A flash of brightness, an open tomb,  
And death is forever robbed of its gloom;  
For love gives life to the spirit for aye,  
But death touches only the earth-born clay.

The Holy Spirit, the tongues of fire—  
In souls is kindled a new desire,  
And the Gospel of Christ, His love and grace,  
Are preached to men of every race.

A fervent prayer for Zion's weal,  
A love renewed, a growing zeal,  
And the Church of God shall extend its sway,  
For the love of Christ brings triumph today.

As the Christmas season is approaching, the feeling of longing is awakening in the minds and hearts of all in a degree peculiar to this season of the year. Every man, woman and child is busy counting up the number and selecting the kind of things which they desire to possess. As people differ, so these wants differ, and it may be confidently expected that when the season of giving is reached, no one will be fully satisfied, for it may be certainly predicted that those who get all they think they want will find that they are not all they thought them.

Contrasted with this element of dissatisfaction, even in the presence of the most lavish bounty, is the satisfaction that belongs to the receipt of all spiritual blessings. In the realm of the spirit there is no shortage. It is impossible to ask for too much, and equally impossible to be disappointed when one gets it. "My God shall supply all your need," and having supplied them, there is no possibility of disappointment. For every hunger of the heart there is bread enough and to spare, and such bread is heavenly manna, angel's food.

In choosing gifts, it is usual to choose those "within the means of the giver," and the soul has a King for a giver in whose hands are all things, and whose bounty is royal. Those coming to a king can well bring large petitions, for the kingly One is not only able, but willing, and not only willing, but waiting to supply all the longings of the heart.

And the pledge of this ability and willingness is to be found in the event the season commemorates.

"He that spared not His own Son, shall He not with Him also freely give us all things?" The greater always includes the less, and the unspeakable gift is a proof of the willing ability of the Giver to give more than we can either ask or think.—Episcopal Recorder.

Now the argument is this: Christianity is an Evangel, it is the announcement of certain tidings, and the message is essentially directed to all the world: "The grace of God appeared, bringing salvation to all men." The Church exists simply and solely to deliver the message—to deliver it to all men. The expansive movement, therefore, is not accidental or occasional, but permanent and essential. Only as the banners move forward does the army remain in discipline. It can know nothing of barracks or of winter quarters, for its purpose is to move on, and always on, until the message is delivered to all nations, and the Evangel is the common property of humanity.—*The Missionary*.

## Sunday School Lesson.

BY REV. H. G. HILL, D. D.

Review, Dec. 27th, 1903

II Sam. 6:1-2.

I Kings 10:1-10.

The lessons of the Quarter cover a period of more than 50 years and relate to events and experiences during the memorable reign of David and Solomon.

I. II Sam. 6:1-12. "David brings up the Ark." Places, Kirjath-jearim, Jerusalem. Persons, Abinadab, Uzzah, Abio, David. Topics, Preparations for Removing the Ark, Uzzah's Sin and Judgment, God's Presence, Blessing the Home of Obededom.

II. II Sam. 7:4-16. 'God's Covenant with David. Place, Jerusalem. Persons, David, Nathan. Topics, God's Dealings with David, The Divine Promises to Israel, God's Covenant respecting David's House and Seed.

III. Psalms 51:1-17. David's Confession. Place, Jerusalem. Person, David. Topics, David's Confessions, David's Prayers, David's Pleas.

IV. Psalm 32. David's Joy over Forgiveness. Place, Jerusalem. Persons, David. Topics, Sin Hidden produces misery. Sin Confessed and pardoned leads to Joy, Divine Counsels and Warnings.

V. II. Sam. 15:1-12. David and Absalom. Places, Jerusalem, Hebron. Persons, David, Absalom, Ahithophel. Topics, Absalom's Regard for Appearances. Absalom seeking Popularity, Absalom's Conspiracy.

VI. II. Sam. 18:24-33. David's Grief over Absalom. Place, Mahanaim. Persons, Ahimaaz, Cush, Joab, David. Topics, The Messengers and their message, David's Grief and its Expression, Some Causes of his Sorrow.

VII. Psalm 23. David's Trust in God. Place, unknown. Person, David. Topics, The Shepherd's Functions, The Shepherd's earthly blessings, The Shepherd's Heavenly Fold.

VIII. Prov. 20:1:23:20-21:29-35. The Curse of Strong Drink. Place, Jerusalem. Person, Solomon. Topics, The Evils of Drunkenness, The Final Results of Drunkenness, Divine Counsels respecting the Drink Habit.

IX. I Chron. 28:1-10. David's Charge to Solomon. Place, Jerusalem. Persons, David, Solomon, Princes and officers of Israel. Topics, The Divine Charge, David's Charge to His People, David's Charge to Solomon.

X. I Kings 3:4-15. Solomon's Wise Choice. Place, Gibeon. Persons, Jehovah, Solomon. Topics, The opportunity given Solomon by God, The Nature of Solomon's Choice, The Results of His Choice.

XI. I Kings 8:1-11:62-63. The Dedication of the Temple. Place, Jerusalem. Persons, Solomon, Elders of Israel, Heads of Tribes, Chief of Fathers. Topics, Preparations for the Dedication, The Human Acts Dedicating the Temple, Consecrated by the Divine Presence. This Presence veiled luminous and granted in answer to prayer.

XII. I Kings 10:1-10. The Queen of Sheba Visits Solomon. Place, Jerusalem. Persons, The Queen and her train, Solomon and His Court. Topics, The Queen's Visit, The Queen's Impressions, The Queen's Tribute.

Some principles illustrated in Quarter's lessons:

We should worship God as He directs.

God's Gracious Covenant the source of all blessings.

Sin, hidden causes unrest. Confessed, leads to pardon and joy. God warns against obstinate persistence in sin.

The arts of the demagogue though prospered for a time end in disaster.

Parental and filial sins bring sore grief.

Divine trust secures manifold blessings.

Strong drink curses all man's interests.

We should be faithful to every Divine charge.

God's presence alone will consecrate a temple.

## Westminster League.

Mr. Cornelson Takes Charge.

Mr. Hoon, who has had charge of this column for a year or more, has resigned, because his regular field of labor is no longer in this Synod. "The Powers that be" in the Standard office have asked me to manage this department. Were I right sure that I could be of any real help to the readers of this column, and that they would really accept the aid thus proffered, I know of but few opportunities for service of which I would more gladly avail myself.

That there is a want which this column should seek to meet there can be no doubt. Every Westminster League in our bounds, I am bold enough to state, evidences that want. Is that want felt by those for whom the column is intended? Is it felt so decidedly that there is an actual demand for help by the members of the several leagues of our Synod? Or, must that demand be created before we attempt a supply? Then how create that demand? And how best supply the demand once created?

As I take up the work of this column I confess these, and such like questions crowd upon me too thick for my own comfort or assurance. I feel that I must seek help, and that this help must come from all interested in the league work—leaders and members. Suggestions from any quarter will be most heartily received. Questions indicating what is needed by any league or any member of a league will indicate a demand, knowing which we can strive to supply.

The plan in common use of giving an exposition of the particular topic for the week is a good one—so many are practicing it. There may be, moreover, some question as to its being the best plan, even though all the editors of this department of our religious papers follow it. I shall gladly accept from any one criticism which prompts to a better plan.

Let all the members of every league feel that this column belongs to them, and if it is not what they think it ought to be, why let us make it just that thing, so far as we can agree on it. Use me simply as your medium through which to express your wants and to supply those wants, that our Westminster League column may be an inspiring help in every phase of our work, to every ounce of it. As far as I know I have no hobbies, pet theories or favorite methods in regards to the work and its prosecution.

If any reader of this column desires to introduce some new idea or feature comfortable with the general view of our Societies' work I urge him or her to try it with the coming new year.

Address all communications for the editor of this column to me at Concord, N. C.

Geo. H. Cornelson, Jr.

Now is the time to acquire the good habits of a true and earnest Christian life. If we are ever to love and study the Bible, now is the time to begin. If it has no place in our life today, it will scarcely have a place tomorrow. These are the days also to learn to speak to others about Christ. Hearts are open now as never again, and wills are malleable. The dear friendships of these days are to be used in the noblest way, and made eternal friendships in the love of the great Friend. Now also we are to form right tastes in reading, and get set in the automatic instincts of a holy life, so that we shall always turn naturally away from sin, and naturally serve what is high and godly.—Exchange.

A young peoples' society has work to do of value in itself irrespective of its value in results afterwards. Young people are to be reached and won to the Saviour, that they may love him and have his help, and that they may now have the privilege of working for him. What we call the Church—that is, the older people—exists as much for the young peoples' society as the young people for the Church. God wants all people won to him now for their own present good.—Ex.

## Contributed.

### Unwritten Church History.

The writer thanks Dr. Green for that most interesting article in the Standard on the above line. He held an interview of two hours in Dec. 1892 with a distinguished man in a large Northern Presbytery. The latter said should Dr. Briggs be condemned there would be an immediate Reunion with the Southern Church. Let our friend of the Southern Presbyterian take warning, if he does not want to be classed with mistaken prophets. There are four points that must be guarded by the Southern Presbyterian Church: 1. Sound theology. 2. The spirituality of the Church. We do not want any Roosevelt resolutions in a church court. 3. Committees versus Boards, and last The Negro question. XXX.

### An Acknowledgement and an Appeal.

I desire to express my appreciation of the amendment offered, in the Standard for Dec. 2nd, to his own criticism by my highly esteemed brother, the Rev. L. B. Johnston. His "withdrawal" is as gracious and grateful as it is rare, and marks at once the enlightened Christian and the courteous gentleman.

I now ask that the brethren drop me out entirely from this controversy respecting the proof-texts and their revision, respecting the Assembly, its moderator and its committee. Personally I have no complaints to make, no favors to ask. The chairman of that committee and one of its members have done me the honor to write to me on the subject confided to them; and my views are as likely to be as much considered as they would have been had I been appointed on the committee. These views have been given to the Church, and may be seen in the Presbyterian Quarterly for July, 1903.

It is a small matter what any one person thinks or feels on the subjects now under consideration, which at bottom is the expression of our loyalty to God's word. Our Church has a great opportunity. It is orthodox and loyal, but to meet its great opportunity it is essential that the utmost liberty of exegetical discussion should be encouraged. It is one of the fundamental principles of our Protestant faith that we are not to be bound by the "tradition of the elders," by the creed of our fathers. To hold on to old and antiquated versions of the Scriptures as if they were inspired, to accept blindly credal statements formulated hundreds of years ago, to reject as worthless the splendid results of modern scholarships, is to apostatize from our own formulative credal principles, Confession of Faith, Chapter I, paragraphs, viii, ix, x, and to go back to the platform of the Roman Church which our fathers abandoned at the utmost cost of treasure and of blood. Every generation is not only authorized to interpret God's word for itself, it is bound to do so, if it remains loyal to itself and to God. The recital of creeds which we have not studied, nor understood, nor really accepted, is "vain babbling."

As for our Calvinistic and Presbyterian orthodoxy, no one need have any fear. That orthodoxy will stand because it is in harmony with God's word and God's world. But fear of investigation, of discussion, by the orthodox will be detrimental to the progress of orthodoxy. The best way to uphold our doctrine is to invite the widest discussion and to proclaim our utmost readiness to change any credal statement when it can be shown to be unsustained by God's word interpreted according to well-ascertained grammatical and theoretical rules.

When we come to reflect on the situation it is amazing to observe how many words have been wasted on the discussion of a trivial question respecting the presence or absence of a single man on a committee, and not a syllable uttered, within my observation, respecting the important questions raised as to the harmony of our Standards with themselves and with the word of God.

E. C. Gordon.

Lexington, Mo., Dec. 9, 1903.

### Union of Two Churches.

The Centennial of the A. R. P. Synod of the South held at Winnsboro, S. C., was full of interest to the church at large. It was the Centennial year of that Synod's history. But that which gives special importance to their late meeting at Winnsboro, was the action of Synod on union with the United Presbyterian Church. These two bodies are about identical in everything except the name. They have been co-operating of late years in Mission work in Louisville, Atlanta and perhaps in other parts of the South. Earnest effort and many prayers have been made during the past twenty years looking toward organic union. Such a union was almost the unanimous wish and prayer of both bodies. As a result, the two have been drawing nearer each other all the time in interests, love and co-operation. For a period of nearly fifteen years the young people of each body have met in joint convention, and the young people of today are the progressive elements of the church. Accordingly the action at Winnsboro in November is hailed with gladness and gratitude to God as the answer to united prayer and full of promise for this organic union of the two churches. A basis of union was prepared and submitted for approval to be sent down in overtures to the Presbyteries. This basis was accepted as an overture and is as follows:

Basis of union reported by the committee, was adopted by a unanimous vote after "considerable earnest but good-natured debate."

"Article 1. The Confession of Faith and the Catechisms as now received by the Associate Reformed Synod of the South (chapter 24th of the Confession of Faith, being modified by the omission of the last sentence of section 4), together with the testimony of the United Presbyterian Church, shall be the doctrinal standards of the united Church; provided, that the Associate Reformed Synod shall not be understood as subscribing to the 14th article of the testimony.

"Article 2. The testimony shall be held as supplementary to the Confession of Faith, setting forth more fully the common doctrines and faith of the two churches. Articles 15 and 16 shall be interpreted and administered in the light of the deliverances of the General Assembly of the United Presbyterian Church in 1868 and 1901, respectively, recognizing that discretionary power in the reception of members and the administration of discipline which has been exercised on both sides.

"Article 3. It is explicitly understood and agreed that wherein differences may exist, mutual respect and regard for each others' opinions shall be cherished, and the forbearance in love, which the law of God requires, shall be exercised, all seeking to promote the unity and harmony of the Church of Christ.

"Article 4. The arrangements concerning the details of organization, until the united churches shall mutually require and agree upon a change, shall be as follows:

"1. The respective Synods and Presbyteries of the two churches shall remain as at present constituted, it being specifically agreed that colored congregations shall not come under the jurisdiction of Southern white Presbyteries, except by consent of such Presbyteries.

"2. The supreme court of the Church shall be a General Assembly composed of delegates from the respective Presbyteries, the number of delegates from each to be in proportion to the ministerial members constituting the same, as now fixed by the United Presbyterian Church, which is one to every seven, or fraction of seven.

"3. The Associate Reformed Synod of the South shall retain its name, and all its corporate rights and privileges, and shall retain control of its college and seminary, together with the management and control of all funds belonging to said institutions, now or hereafter. The different Boards of the respective churches shall not be affected by this union until a change is found mutually desirable."

This basis of union will also be submitted to the next

General Assembly of the United Presbyterian Church and will now come before this body for action at its meeting in May 1904. If the proposed basis is mutually approved by the two bodies concerned, the way will then be clear for their organic union, a result already anticipated by most people concerned.

This step recently taken by one of the smaller branches of the church makes an important event in the progress of organic church union. The A. R. P. Church has a good record for progress, intelligence, conservatism and missionary enterprise. Her union with the United Presbyterian Church will constitute a Psalm-singing church of national dimensions. This too is the beginning of better things among the Psalm-singing branches of the Church. These ought to be one.

There is no doctrinal obstacle in the way at present. The natural order of consistent unity is between those branches already assimilated in doctrines and practice. The great river is formed by rivulets and streams nearest in proximity, flowing into each other. So in the church assimilation is a first and an essential condition to consistent church organization. The hasty process of merging together incoherent masses of people, regardless of affinity, is no advantage to the cause in the end. The proof of this, the United Presbyterian Church herself is the proudest of a happy union, consummated in 1858. The component elements of this union were the Associate Presbyterian and the Associate Reformed Presbyterian, North. These two bodies were as nearly assimilated before their union with each other as the U. P. and A. R. P. South, now are. The United Presbyterian Church stands foremost today as a progressive, missionary body, justifying the action and fulfilling the expectations of those who formed that mission.

Another union movement deserving more notice than it receives, is the Inter-Denominational Committee on the Uniform Metrical Version of the Psalms. This Committee was organized a few years ago and has already revised or proposed new versions as far as 119 Psalm or perhaps even further. The object is to prepare a new Psalter, acceptable to all the Churches represented. The Committee holds two or more sessions each year. At a meeting held in New York City April 8th of this year fifteen members of the committee were present, three from the Canada Presbyterian church, two each from the Northern Presbyterian, the R. P. Synod, the Christian Reformed and the U. P., and one each from the R. P. General Synod, the Reformed Dutch, the Associate and Associate Reformed. At the April meeting thirteen sessions were held and the sessions continued until April the 15th at 6 p. m. That part of the Psalter between Psalm 122 and 150 had previously been apportioned among the members and upon these reports were given. These reports were made the basis of work in committee of the whole. The revision was completed to the end of the Psalter, but a final revision will be made of the work already done, before the new version is submitted to the churches for their approval. Much excellent work has been done in this honest-minded effort to revise the Psalter, and even with its imperfections, the most conservative members of the committee agree that it ought to receive the approval of the Psalm-singing churches. It is the hope and the prayer of this committee and to a great extent the wish of the Church represented on the committee that this new Psalter may become the uniform property of these churches at last. It will be well adapted for worship upon all occasions and if adopted will meet and satisfy a want that has long existed at least among the Reformed branches of the Church.

It is a matter of profound regret that the Southern Presbyterian Church is not represented on this committee. In view of her own conservative character, her scholarship and missionary enterprise, she could have held a commanding influence in the committee and might have rendered invaluable service to the cause of union among the Calvinistic branches of the Church of Christ in America. Why were those seats vacant on a representative committee of such importance?

Will the amiable, genial editor of the Standard rise and explain? Come and join us, dear brethren, for we love you and them "with the voice together shall they sing; for they shall see eye to eye when the Lord shall bring again Zion."

W. H. McMaster.

Blairsville, Pa.

#### The Incarnation.

The mystery and miracle of all mysteries and miracles is, that Jesus Christ is "God manifest in the flesh." It is the greatest mystery connected with the redemption of man, transcending, on the one hand, the keenest and subtlest philosophic methods and, stooping, on the other hand, to the humblest soul with simplest faith, to minister to its wants, still its restlessness, calm its fears; aye, even make it a "partaker of the divine nature."

So, to our mortal eyes subdued,  
Fresh-veiled, but not concealed,  
We know in thee the fatherhood,  
And heart of God revealed.

The Incarnation was God's thought expressed. In the God-man the world has a revelation of God's nature—his character, his love, his goodness, his kindest thought for man. "In the beginning was the word, and the word was with God, and the word was God. And the word became flesh, and dwelt among us, and we beheld his glory as of the only begotten of the Father, full of grace and truth." In the instance of the word assuming human nature in its completeness; in the instance of the union of the word with the flesh in the perfection of one person; in the instance of the God-man, Jehovah was tabernacled among men; His holy nature flashed forth in all its beauty and splendor; His great heart streamed in tenderest mercy and loving favor; and without that God had forever remained unknown, like a thought that never emerges from the hidden recesses and impenetrable chambers of the mind. The Incarnation was God's kindest thought for man; the very best gift even God could bestow upon man; the shining way between the eternal throne and lost world, and the "reflection of the God-man leaves the contemptuous or unbelieving soul in the impotence of hopeless ignorance and the darkness of utter despair."

Everywhere from the earliest times, it is sadly manifest that man has not bowed without doubt to the word of God and reciprocated God's love-thought. In the early Church the person of Christ was the occasion of constant wrangle, sharp dispute, and scenes of violence. The Gnostics at one extreme denied his humanity; the Ebionites at the other denied his deity; the Apollinarians and Nestorians and Eutychians, avoiding these extremes, either affirmed or denied too much, ever learning, but unable to come to a knowledge of the truth. In modern times there are those, who, like Stauss and Renan, by sophisticated and fallacious methods, oppose the supernatural element in the God-man; and others like the New England Brahman, often spoken of as the "amiable Emerson," who meekly deny his deity and deign to say that "Jesus was the most perfect of all men that have yet appeared;" and then the more bold of the Unitarians who wage war on the "Divine Logos" by their theory and by their practice. But the fact that the Lord Jesus Christ is the "image of the invisible God" stands upon the written page and in the faith and experience of the Church unaltered, unchanged, and, as an event in the history of the world the Incarnation is universally accepted as a historical fact. When letters are written, documents stamped, private or public exchanges made, the very date which they bear points back to that event in Bethlehem which was heralded by heavenly choirs, when creation is traced back to God the Father the way leads through the intervention of the Son by whom and for whom all things were created. When man would lift his heart to this Maker in gratitude and praise he must do it through the God-man, the only mediator between God and man. It is a solemn conclusion "Whoever denieth the son, the same hath not the Father."

The story of the Incarnation may be represented as incredible, but it is natural, and just what men for thousands of years have been trying to invent. There is nothing in man's experience to suggest it, and yet, from the earliest age, he has been trying to invent a satisfactory incarnation—trying to have "God manifest in the flesh." The mythologies of the Greeks and Romans and Hindu are full of stories about the "gods coming down in the likeness of man." The pagan religions are replete with such incarnations. While these cannot be identified with the mystery of the God-man, still they show that "God manifest in the flesh" instead of being incredible or absurd, is in perfect accord with a universal yearning and longing on the part of man after closer kinship and acquaintance with God.

"Far and wide though all unknowing,  
Pants for Thee each human beast;  
Human tears for Thee are flowing,  
Human hearts in Thee would rest."

What an aching void in the human spirit God incarnate supplies! When therefore, the sophists decry it as mystical because natural they merely display their own absurdity. After the lapse of hundreds of years; after the race had exhausted its ingenuity in trying to invent an incarnation, God actually came in the flesh, with a human soul; and that was the only true incarnation of God. It is clearly, accurately, simply portrayed in the New Testament; and in studying the sacred record it is readily seen that such an incarnation was necessary. It was necessary from the human side; it was also necessary from the divine side. It was a moral and logical necessity. If man was to be emancipated from the thralldom of sin, cleansed from the leprosy of sin, rehabilitated in righteousness, resurrected to life and restored to his Father's house, God must come in his nature and accomplish for him what is otherwise for man an absolute impossibility. The doctrine of heredity which science has brought into such prominence adds weight in showing that the Incarnation was necessary. "That which is born of the flesh is flesh." If the "first man is of the earth, earthy," "the second man" must be "of heaven," else He will not be a second man; he will be sinful and earthy like all other men. Inasmuch as God determined to save the sinner and rebel from the awful consequences of sin and its unspeakable misery and eternal woe, to accomplish his purpose necessitated the gift of himself. The reason which Jesus himself gave, who saw it from the divine side, was "God so loved the world that he gave his only begotten Son;" and God was in Christ, "reconciling the world unto himself." The Incarnation was not only a human necessity, it was also a divine necessity.

"The very God! think, Abib; doth thou think?

So the All-great were the All-loving, too,—  
So through the thunder comes a human voice  
Saying, "O heart I made, a heart beats here!  
Face my hands fashioned, see it in myself!  
Thou hast no power, nor mayest conceive of mine,  
But love I gave thee with myself to love."

The possibility of the Incarnation grounds itself in the fact that there are three persons in the God-head. The mystery of it is beyond explanation. The Son of God, the second person, became flesh, lived, labored, suffered with men, and gave himself a sacrifice to restore the fallen sons of God. By this mysterious transaction the diety is not changed. The God-head has three persons still; and this person is not added to the Trinity; the diety is not effected; but by such a union, humanity is changed by being exalted and glorified. "By the incarnation and exaltation mysterious and marvelous, a human nature was carried into the depths of the God-head, and a finite glorified human nature is now eternally united with the second trinitarian person, and a God-man is now the middle person of the Trinity."

"No Pæa there, no Bacchic song they raise;  
But the three persons of the Trinity,  
And the two natures joined in one they praise."

At this season of the year the thought of young and old are carried back across the centuries to that star-lit stall in Bethlehem where the Son of God was born in the flesh and found in fashion as a man. The following familiar language gives a beautiful view of that event. "The Son of God became man, by taking to himself a true body and a reasonable soul, being conceived by the power of the Holy Ghost in the womb of the Virgin Mary, and born of her without sin." There, in Bethlehem, amid scenes of poverty and want, in the long ago, the Son of God, the sacred person of the Trinity, was born in the likeness of sinful flesh. Then, the Virgin Mother and the anxious Joseph and the star-guided shepherds beheld the face of the God-child and rejoiced to see the salvation of God. And now, amid different scenes, the eye of faith beholds him, standing at the right hand of God in man's image, in man's likeness, the great Intercessor.

"O Soul, it shall be

A face like my face that receives thee, a man like to me  
Thou shalt love and be loved by forever!  
A hand like this hand  
Shall throw open the gates of new life to thee,  
See the Christ stand!"

Would that each Christian could constantly realize that a face like his own bends over him tenderly listening now; and, when he dies, a hand like his own throws open to him the gates of Life. Hope thou in Christ. His love can soften the hardest heart, forgive the blackest sin, redeem the darkest tragedy unto triumph and glory.

"See the Christ stand!"

Cleveland, Tenn.

R. L. Benn.

#### A Christmas Song.

There's a song in the air!  
There's a star in the sky!  
There's mother's deep prayer,  
And a baby's low cry!  
And the star rains its fire while the beautiful sing,  
For the manger of Bethlehem cradles a King!

There's a tumult of joy  
O'er the wonderful birth,  
For the Virgin's sweet boy  
Is the Lord of the earth.  
Ay! the star rains its fire while the beautiful sing,  
For the manger of Bethlehem cradles a King!

In the light of that star  
Lie the ages impearled;  
And that song from afar  
Has swept over the world.  
Every heathen is aflame, and the beautiful sing  
In the homes of the nations that Jesus is King!

We rejoice in the light,  
And we echo the song  
That comes down through the night  
From the heavenly throng.  
Ay! we shout to the lovely evangel they bring,  
And we greet in His cradle our Saviour and King!  
—J. G. Holland.

#### That Holy Thing.

They were all looking for a King  
To slay their foes and lift them high.  
Thou cam'st a little baby thing  
That made a woman cry.  
O Son of Man, to right my lot  
Naught but Thy presence can avail;  
Yet on the road Thy wheels are not,  
Nor on the sea Thy sail.  
My how or when Thou wilt not heed,  
But come down Thy own secret stair,  
That Thou may't answer all my need,  
Yea, every bygone prayer.  
—George MacDonald.

### Christmas Flashes.

I see a flash of light from the long-ago. It is the first century signaling to the twentieth. Christmas today shines with the same star that made radiant the one on which Christ was born. Only has that star increased in lustre. Also are there more wise men following its telegraphic beams. The same angel song is throbbing in the air. But now the melody of that song falls upon a greater number of listening ears. Many have learned its marvelous harmonies. That choral is mingled in these times with the pulsing notes of church bells; with the trembling vibrations of orchestras; with the blowing breath of trumpets; with the rolling thunder of organs; and with the softer carols of multiplied human tongues. The hour hastens when every clime shall send its pilgrims to the feet of the world's rightful King, when every point of the compass shall waft its incense of prayer to his throne; when every tribe and nation shall lift to him the hands of adoration. O Thou of the manger, of the cross, of the tomb, speed thy chariot wheels, and quickly come to thy crowning!

Christmas is the silver hammer that smites the flint of selfishness and splits it into fragments. It is the crucible that melts many a Scrooge into a philanthropist. This is the season of the year when nearly everybody thinks of some one else. The stores have been thronged with purchasers. Many a mysterious bundle has been carried home and smuggled into the house. Accustomed frowns have been frightened from the brow by the smiles that have come out upon the lips, born in the heart, like sun beams peeping through clouds of storm. The ice of egotism has been broken down and dissolved, running off into myriad streams of generosity. The day of Christmas dawns with the glory of a benevolence that plays around many a fire-side and warms many a life.

What is the meaning of it all? Why, it is heaven overflowing with the tides of good-will, those tides backing up into the rivers of earth that so often run with muddied waters. It is the old melody of Bethlehem skies overmastering human discord. It is the manger of the Christ-child, which was a rudely-fashioned casket that held God's present of love to mankind, sending its influence abroad, that influence reaching its fingers clear through the hard shell of self-interest, and bringing forth the kernel of kindness.

Even the lower animals have their share in the spirit of the day. The troughs of the horses are given an extra supply of oats and hay. The cows munch a greater amount of fodder. The sheep find more grain than usual before their hungry mouths. The chickens are thrown more corn. Christ was born in a stable among beasts and fowls. Therefore the love of his natal day lifts its hands of blessing over the barnyard. His star throws its silvery kisses through stalls and coops.

Christmas is also a time of good cheer. It is the golden key that opens the prison doors of many a soul in the dark, bidding those souls come forth into the sun-shine. Love that sat in the shadows of disappointment finds a gift that sparkles with the old action of husband or wife in the glad courting days of yore, learning happily that life is not all a dungeon cell. Poverty that shivered by the ashes of want and dwelt in the barrenness of privation, warms itself beside the flames of a kindled kindness, and sits down to a table loaded with substantial food, here and there a delicacy punctuating the abundance. Absent ones remove the covering of a box brought by mail or express, and in the contents they behold a picture of the hearts at home.

There are but few to whom the radiance of the day comes not. All to whom it flashes its cheer are reminded of the fact that God did not forget the world in its sins. In the fullness of time he came, as he promised he would, bringing with him the glory of love. The earth never had a grander or more expensive gift.

If on Christmas day there be those whose hearts are sour, let them destroy the acidity with the sugar of

kindness. If there be those whose disposition is rigid with meanness, let them bend it with a hand stretched forth generously towards others. If there be those whose nature is stiff with dignity, let them get down on the floor and play with the children. Then let the practices and the attitudes of that day be maintained through all the remaining days of life. Let Christian love illumine with its flashes the whole calendar of existence.

It is these things, and more, that this world wants. It wants more philanthropy, that love for mankind uncoiling itself from the spring of God's love. It wants fewer menageries and more hospitals. It wants less of battle on wasted harvest fields and more acres abloom. The very first message of the Gospel, angel-voiced from the pulpit of the clouds, was one of peace and good-will. That message has never been outlawed. Each Christmas day that dawns gives it greater emphasis. Christ came to redeem the world. Therefore, let human agency link itself with divinity, together rolling the earth's burden of selfishness and hate into an everlasting grave.—The Presbyterian.

### The Festival of the Family.

Rev. George Jackson, B. A., in N. Y. Advocate.

In one of R. L. Stevenson's delightful essays he tells us how once, when he was crossing America in an emigrant train, a cornet player on the car struck up "Home, Sweet Home." He had played several airs before without attracting much attention, but when he came to that, says Stevenson, "it was truly strange to note how the talk ceased and the faces began to lengthen." A man does not need to have been a passenger on an emigrant car to understand what this means. Thousands this Christmastide the world over, sick at heart amid an alien race, will be turning their thoughts homeward. Soldiers on distant outposts, sailors far out at sea, missionaries on solitary stations, lonely settlers on the fringes of civilization, and multitudes in all our great towns and cities, spending perhaps, their first Christmas away from home—what strange, unutterable things the season will wake within them all! The very word "home" clutches sometimes at our heart-strings till we feel ourselves unmanned, and we are ready to turn away and hide our faces for shame. Yet the feeling is surely one for thankfulness rather than for shame. This is one of the holy things which the cruel feet of life have not yet trampled in the mire. God forgive us if ever we suffer it to perish!

The family, like the Church and the State, is a divine institution; it is part of the divine order of human life. We may adopt the language of St. Paul and say that, just as "the powers that be" are ordained of God, so also are marriage, the authority of parents, and the obedience of children. And the wisdom of the divine ordinance becomes manifest the moment we consider it. God has set us in families for the fuller disciplining and perfecting of our character. In no way is it good for man to be alone. The citizen who shuts himself up within the narrow round of his private affairs, and never shares the larger life of public interests and public activities; the Christian who holds himself aloof from the great brotherhood of believers, and makes of religion only an individual matter between himself and God; the hermit, of whatsoever kind who cuts himself off from human intercourse and kindly human faces—all these can live at best but a maimed life. They may be good and they may do good; books and their own thoughts and solitude may teach them many things; but there is a blessedness for which man was created to which they will always remain strangers; there is moral and spiritual development which is only possible to us in communion with the life of others.

Let us call to mind what home has been to the weak and unfriended, to them that are bruised and broken in life's morning—how it has strengthened the spirit of helpfulness and taught men pity and patience and forbearance, how it has touched with a richer hue the sweet flowers of love and joy and tenderness; let us think of

these things, and we shall begin to understand something of the debt which we and all men owe to the life of the family. Changes in the social framework do not, we know, always involve loss. What is done today in one way may be done better tomorrow in another way. But if home cease to be home, it is hard to see what is to take its place or to do its work. We know of what it was that Robert Burns wrote: "From scenes like these old Scotia's grandeur springs." And if "scenes like these" should cease from among us, the greatness of our nation's life would be dried up at its source. "When home life," says Dean Church—and in days like these his words should be written in words of gold—"with its sanctities, its simplicity, its calm and deep joys and sorrows, cease to have its charm for us in England the greatest break-up and catastrophe in English history will not be far off."

Happily we are far removed from this as yet; but here are ominous signs that may well make us anxious. Home life today has its foes—some of them open, avowed, known; others secret, unconscious, and often unrecognized. Of the home's open foes—of them to whom marriage is no longer a holy thing, who sneer at what they are pleased to call the "greasy domesticities" of our average English household—I have nothing now to say. With these we can hold no parley; we meet them, if we meet them at all, not for argument, but for battle, and, by God's help, victory.

But there are others besides these that call for continual vigilance. What, for example, is to be the result of the rapidly changing conditions of our modern social life? Mr. Barrie speaks the thoughts of many hearts in his fears for his native "Thrums;" "With so many of the family," he writes, "young mothers among them, working in the factories, home life is not so beautiful as it was. So much of what is great in Scotland has sprung from the closeness of the family ties; it is there, I sometimes fear, my country is being struck." "What you need in England," Moody once declared, on one of his visits to our country, "is not more churches, but more homes." And if the question be asked, "What then, is to be done?" I can only at this moment answer that that is a question rather for the Christian statesman than for the Christian minister. The watchman on the wall has done his duty when he has blown the trumpet and sounded the alarm; it must be for others to lead the attack against the foe. But let this at least be said, that the nation which is ready to barter the sweet sanctities of home for gold is turning the knife against its own breast. And if anyone is tempted to dismiss this as merely the stamping rhetoric of the pulpit, then let him give heed to these words from the pen of one of our greatest political economists: "Able workers and good citizens," says Professor Marshall, "are not likely to come from homes from which the mother is absent during the great part of the day, nor from homes to which the father seldom returns till his children are asleep. And, therefore, not only the individuals immediately concerned, but society as a whole has a direct interest in the curtailment of extravagantly long hours of duty away from home."

There are other perils, too, of a very different kind, against which we need to be on our guard. One is sometimes tempted to think that, of all the counts in our long indictment of the Church of Rome, none is heavier than its continual exaltation of the monastic ideal. There are some, it is true—saintly, self-denying missionaries, for example—who may choose to remain unmarried "for the kingdom of heaven's sake." Yet even here the gain is not wholly without a corresponding loss; for however one who is freed from the cares and responsibilities of a family may be able to multiply his activities as a Christian worker, he can never bear the witness or do the work of a Christian home. But whatever may be said in exceptional cases such as these, it remains true (as Dr. Dale has said) that marriage is the vocation of most, and the exaltation of celibacy as though it were, in itself and always, the

nobler and more Christian state of life, is clean contrary to the whole spirit of the teaching of Jesus Christ.

It would be easy to go on multiplying illustrations of the dangers which threaten us. There is, for example, the spirit of lawlessness, of revolt against authority in all its forms, true and false alike, which is at work today in so many different provinces of life, and which, when it is suffered to undermine the strong pillar of discipline, brings down the whole home in chaos and ruin. There, is, too, on the part of many, a restless chafing against the limitations which home life imposes. We sigh for a wider sphere, a larger stage; we forget that Jesus Christ, who gave three years to the world, gave thirty to the home, and in our impatience we often miss not only the very real opportunities for service which home life brings, but the training for higher service which fidelity there would unfailingly secure us. But I may not dwell further on these points now. I name them that we may gird ourselves to defend more strenuously that which in the past has been so much to us. And if we think there is little that we can do to break the force of perilous tendencies like those to which I have referred, let us remember that to all of us it is given to do something, whether as husbands or wives, as parents or children, as brothers or sisters, in the upbuilding of one pure and Christian home. It is said of Richard Baxter, such was his early life that in after years the ideal which always floated before his mind, as the best work he could do for England, was to make men like his father and homes like that of his childhood. Happy indeed is that land whose sons, with such a past behind them, keep such a goal before them!

Edinburgh, Scotland.

#### The First Christmas Carol.

By Rev. William Hiram Foulkes.

The angel choir has never ceased to sing, yet infrequently is the mortal ear unstopped. The incomparableness of the shepherd's privilege awakens in the worshipful soul sentiments as near akin to envy as conscience will allow. We pluck our heart-strings in vain for an elusive "lost chord." Now it seems to draw near, and thrills our souls, as once the spirits of those night-watchers by their flocks, with its premonition of the unearthly. Then, alas, the strains die away into nothingness and unsatisfied longings alone remain. Still, in the face of yearnings which are insatiate, one dares not, cannot believe that the harmony of the angelic rapture has been hushed. They

"sing on,

Their faithful watches keeping."

We may hear them, too; join, even, in their song. Let us together be led as we gather the extant fragments of that first Christmas Carol. May the heaven-gifted Spirit touch our dull ears; and grant us for an excellent Christmas boon, again

"To hear the angels sing."

At least, we know the title of the angelic harmony. It is the "Evangel." If there ever were doubts as to the authentic heavenliness of the music, its matchless superscription stifles the unrest. The Evangel, unique, transcendent! There is only one like it, and that confessedly an echo,—the protevangel of Genesis, culminating in the protevangel of the Baptist. Yet, as those waiting to hear the prima donna tire of lesser lights, however well they appear, thus did humanity weary of all, until in the "fullness of time" a seraphic voice filled the soul-emptiness of a long waiting rose, saying,

"Behold, I bring unto you the Evangel—Good Tidings."

It was the Gospel Song the shepherds heard. The heavenly host gave utterance in its fullness to that gospel which for over nineteen centuries have been preaching and Christians have been singing, though oftentimes in but caricatures of the original, and which, today and ever, heathendom is literally dying to hear.

Inspired in its title, the original Christmas Carol

is also divine in the appropriateness of its dedication. For the most part, authors and composers are amenable to no fixed rule in the inscription of their masterpieces. To a friend or a relative; to abstract principles or concrete causes, to what-not they engrave their tribute. This song, contrariwise, was heralded to the world. For an imperishable preface, the archangel wrote these words, "Which shall be to all the people." Beatific exaltation and boundless glory for a lost humanity to receive at the hand of God's holy messenger such a prologue to such a theme!

If it be true that the music of heaven preserves the proportions and elements of earthly harmonies, then one seeks to know to what key the angelic note was attuned,—the flats of creation or the sharps of providence. That is, does the Incarnation come as finality in the evolution of life or as a movement in the march of the ages? Some have fancied, are confident, that the midnight strains of the host of God announced to men the culmination of the creative process,—the perfect flower of the race. Others, equally sanguine, maintain that the manger in Bethlehem marks but an epoch, however meaningful, in the sweep of history. There is a *via media*, neither in flats nor in sharps, but in the C-natural of redemption! In the epigram of Henry B. Smith, "The Incarnation is ever in order to the Atonement." The delicate harmonies and the intricate variations of the seraphic oratorio require that it shall be chorded with the great redemptive purpose of God. This is its motif.

Of the notes of the angel-chorus, some are hushed, others faint, while still others are yet sounding. "Glory," "joy," "peace," "good will,"—these four in ascending scale form the common chord. Fundamental is the note of "divine glory." It is his music, his choir, his shepherds, his people, his Christmas-Child. The glory is his also. No robing himself in borrowed plumes, no assuming rights that are inalienably his own, but the lustrous outshining of his eternal excellencies,—such is the glory of the highest, and with so perfect a note did the harps of gold begin the first Christmas Carol. "Joy" next,—in heaven first. The Father rejoiced in the great boon he was giving; the Son, "for the joy that was set before him," emptied himself; yet the Father's gift and the Son's kenosis were for men. The note of an everlasting joy, clearer than pleasure and deeper than happiness was so sounded that men might catch its full, rich tone and become singers as well as hearers. Then "peace." That word which fell so carelessly from every Oriental lip a score of times a day, was exalted from its colloquial abandonment to high honor in the conversation of the Almighty. The peace of heaven was brought to earth. Although the cross on Golgotha became the zenith symbol of peace, the Bethlehem manger is rightly the token of its dawn. He who can look upon the Christ-Child can in that view catch a soul-satisfying vision of a reconciled Father's face. "God sent his Son,"—that is the harbinger of peace, "to die,"—there its fullness.

Last of all in the common chord is "good will among men." Here again it is first signified that the good pleasure is of God. He gives not alone the kiss of peace, but the embrace of fellowship. The Father not only uttered a benediction upon his lost, found children, but has made it visible in the person of the Only-Begotten, tabernacled in the house of clay to be their Fellow. Yet, just as one quivering string will make others like it vibrant, so does the one of God's good pleasure toward men set in motion the like strings of the human heart toward the heart of its brother.

One other fragment of the angel-song is needed to give an approximately full ensemble. It is the element of time. Was the Carol a sudden burst of melody or a majestic harmony? It would be entrancing to know, yet not altogether indispensable. Those whose moods are buoyant, on the hearthstones of whose hearts the fire of sentiment glows brightly, will fondly fancy that the song was an avalanche of glory from the celestial heights, weighing down the soul almost to suffocation.

Opposite are those whose souls, calm, and almost passionless, will conceive the music as the stately chanting of a new and more expressive psalm in honor of "David's greater Son." Let each be assured for himself, for it is doubtless so that every variation of tempo and every range of expression, consistent with the loftiness of the theme, found utterance in the original. The members of that immortal galaxy breathed softly as they remembered the home from which He stooped to come. This Child, at least, was born

"Trailing clouds of glory."

There was pathos and wonder in the heart of the angel throng as it saw the Lord of the Universe pass under the yoke of the flesh. Then as it turned to behold the redemptive purpose and its sure accomplishment, the pianissimo of angelic marvel passed by crescendo into the fortissimo of seraphic rapture.

Never, either, had Carol such a choir to sing it! Immortal spirits with voices vibrant as a bell and melodious as a flute; a multitude innumerable. We cannot sing as they sang. Could we decipher the hieroglyphics of history and bring to light the recorded score of that unearthly composition, there would still lack the "voice of angels." But the time is at hand, now is, when the choir of heaven is mute, and every angel leans silently upon his harp. Bending down to the earth with its babel of sounds he listens to a Christmas Carol that even an archangel can never sing,—the love-song of lost and redeemed sinners to their Saviour, who was once the Christmas-Child. It is ours to sing that glad gospel world-wide, until for very joy the universe takes up the echo and hides it for safe keeping deep in the heart of eternity.—The Interior.

Let not one heart be sad today,  
May every child be glad and gay;  
Bless thou thy children great and small  
In lowly hut or castle hall,  
And may each soul keep festival,  
At Christmas time.

—The Herald and Presbyterian.

The peace which Christ gives is not shelter from trial, storm, and trouble, but a blessing in our hearts which keeps us calm and quiet in the midst of all that would naturally disturb us. Christ had many trials and great sorrows and sufferings, but in them all his heart was kept in perfect peace. This peace he gives unto his people if they will learn to trust as he trusted.—J. R. Miller.

Oh little town of Bethlehem,  
How still we see thee lie!  
Above thy deep and dreamless sleep  
The silent stars go by.  
Yet in thy dark streets shineth  
The everlasting Light;  
The hopes and fears of all the years  
Are met in thee tonight.

—Phillips Brooks.

#### Christmas Day,

O! blessed day, which gives the eternal lie  
To self and sense and all the brute within;  
O! come to us amid this war of life;  
To hall and hovel, come; to all who toil  
In senate, shop, or study; and to those  
Who, Sundered by the wastes of half a world,  
Ill-warned and sorely tempted, ever face  
Nature's brute powers and men unmaned to brutes—  
Come to them, blest and blessing, Christmas Day;  
Tell them once more the tale of Bethlehem—  
The kneeling shepherds and the Babe divine;  
And keep them men indeed, fair Christmas Day.

—Charles Kingsley.

Peace for the world will come when the Prince of Peace is brought to reign in every heart. Till that "glad day" "We who are his" must keep under our warring propensities, and seek to teach men the nobler ways of forbearance and forgiveness.

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## Helps That Help.

The Presbyterian Committee of Publication is truly thankful to God and to the Church for the rapidly increasing subscription list to all the Sunday school periodicals it issues by order of our General Assembly. The best proof of this appreciation will be in improved service. This we are determined to offer. We are trying hard to get the very best brains, the most successful experience, and the soundest progressive biblical scholarship. We are giving the closest personal attention to the mechanical preparation, illustrations, paper, and type. We have a thoroughly equipped modern subscription and mailing departments.

After careful investigation the Committee decided unanimously to request the Reverend R. A. Lapsley, pastor of Bethel Church, near Staunton, Va., to take general editorial oversight of all our periodicals for six months from January 1, 1904. He has had a varied and successful experience as pastor, evangelist, and correspondent, and has always been an enthusiastic Sunday school worker.

We have enlarged "The Children's Friend" to a page 16 by 22 inches in size, and added a special department for older readers, and a full exposition of the Sunday School Lesson is given each week. "The Pearls for the Little Ones" is prepared especially for the Primary Department, and each copy contains the current Sunday School Lesson.

We have been most fortunate in securing as editor of all our primary lesson treatment Mrs. W. C. Edmondson, the Superintendent of the Primary Department of the Second Presbyterian church, Memphis, Tenn., a trained teacher and a primary worker of acknowledged power and leadership. For Primary and Junior pupils she is preparing the "Primary Quarterly," and the Lesson Treatment in "The Children's Friend," and "Pearls for the Little Ones."

To the Earnest Worker we are bringing the aid of expert scholarship. Accordingly we have secured the services of the Rev. C. R. Hemphill, D. D., Professor of New Testament Literature in the Presbyterian Seminary of Kentucky, to prepare "Critical Notes" on New Testament subjects.

Through Old Testament Subjects we are to be helped by the Rev. W. W. Moore, D. D., professor of Old Testament

Literature in Union Seminary, Richmond, Va. Are not these names a tower of strength to us?

"The Home Department Quarterly" is edited with special reference to the organization and development of the Home Department work, as well as for regular lesson study. For the first quarter of 1904 we have printed 10,000 copies. Its popularity is deserved because we are trying to make it most suggestive and inspiring. It will be improved as time goes by.

"The Colors" has for some years been issued privately for the Covenanter work among the boys. We have taken this periodical over as the official organ of the Young People's Society work of our Assembly, and it will hereafter be issued quarterly. This is our present list of periodicals, and others will be added as our work develops. They are sound to the very core, hopeful in tone, adapted to the needs and tastes of our people. Their treatment of the lesson is practical, suggestive, progressive, inspiring and spiritual. Their cost is as low as that of any denominational helps published. No private person or firm is enriched by their circulation. Whatever profits accrue from their sale are turned at once back into the life of the Church in the form of salaries for Sunday School Missionaries, and donations of papers to mission Sunday schools. Twenty per cent of our schools buy lesson helps in part or in whole from other publishers, and this should not be so. We appeal with confidence to our pastors, superintendents and teachers to make a very determined and sustained effort to secure a large increase in the circulation of our papers, and their exclusive use in all the schools of our Church.

Sample copies will be sent free on request.

## Church News.

## FLORIDA.

ST. PETERSBURG.—On Thursday, December 10th, Rev. W. S. Milne was installed as pastor of the church at this place by a commission appointed at an adjourned meeting of St. John's Presbytery consisting of Revs. W. B. Y. Wilkie, J. G. Anderson, D. D., and C. O. Groves, with Elder Sumerville of Dunedin church. A large representative audience from all of the churches was present and listened with keen attention to all of the service. Rev. W. B. Y. Wilkie presided, propounded the constitutional questions and charged the people with much effect. Rev. C. O. Groves preached a very appropriate sermon from 1st Cor. 1:18. Dr. Anderson presented the charge to the pastor in his usual style, lengthy, and forceful.

During the first week of Mr. and Mrs. Milne's residence in the town the ladies of the church tendered to them a grand reception at the hotel Detroit for the purpose of their meeting with the people. This proved a successful means to the end in view. The pastor and his wife feel grateful for this wise forethought and they hope for glorious results in the future.

## TEXAS.

CAMERON.—The committee appointed by the board of trustees of the Texas Presbyterian Home for Orphans, to outline the plan upon which the orphanage will be instituted, for the benefit of those contemplating donations etc., met in Waco December 10. Present, Revs. J. O. Reavis, Dallas, J. G. Tanonek, Navasota, C. C. Weaver, Cameron.

The plans adopted calls for not less than 250 acres of land to start with. Upon this will be erected a farm house, with necessary outbuildings, two cottages, that will accommodate together, 30 children, two matrons and one teacher. When this is secured the institution will open its doors.

To this is to be added a refractory, schoolhouse, laundry, industrial shops, etc., and other cottages as the need arises and funds permit.

The board of trustees will meet in Fort Worth, February 11, 1904, to consider all bids for a location, and asks those contemplating the offering of sites to have their offers ready for consideration.

We should be glad to receive offers to build one or more cottages, the school house, or refectory, or laundry or shops. Or, offers to donate needed equipment in the way of furniture, implements, building material, live stock, etc.

We earnestly hope a long list may be offered, to be present-

ed to the board at its meeting 60 days hence.

By order of committee,

C. C. Weaver, Chairman.

**FORNEY.**—On the first Sabbath in November we began a meeting in the Presbyterian church at Forney, Texas. Monday following, Dr. W. L. Lowrance of Oak Cliff, Texas, came to us and preached twice a day through Friday of the same week. His sermons were rich and juicy with the very marrow of the gospel and hence were greatly appreciated by all who were privileged to hear them. Three heads of families were added to the church. These give promise of being very valuable and efficient members. We hope for other fruits from this faithful seed sowing.

At the Sabbath evening service of November 1, 1903, Mr. Lewis Mantins was ordained and installed a deacon in the Forney church. Brother Mantins is a very bright and popular man in the church and we are expecting great efficiency from him in his service to the church.

**DALLAS PRESBYTERY.**—At an adjourned meeting of the Presbytery of Dallas in the Presbyterian Church of Oak Cliff, Texas, December 10, 1903, Thursday, 2 p. m., the following business was transacted:

Upon the joint request of pastor and people the pastoral relations existing between Rev. W. L. Lowrance, D. D., and the Presbyterian church of Oak Cliff, Texas, was dissolved, and Dr. Lowrance was granted a letter of dismission to the Presbytery of Brownwood with a view of accepting the pastorate of the Presbyterian church of San Saba, Texas. Considerations of health constrained Dr. Lowrance to this move.

The following resolutions were unanimously and heartily adopted: Whereas Dr. W. L. Lowrance has asked to have his pastoral relation to the Oak Cliff Presbyterian church dissolved and to be dismissed to the Presbytery of Brownwood in order to accept work in the bounds of the same, therefore Presbytery adopts the following resolutions: First, in granting these requests it does so with great sorrow, and only because of the evident will of God in the change.

Second, that as one whose connection with the Presbytery is among the oldest now existing, he has always been able, wise, conservative and eminently efficient and coniteous to his brethren in all the work of the Presbytery.

Third, that both as a preacher and as a Presbyter he has, in teaching and practice, been safe and scriptural and loyal to the laws of his church.

Fourth, that on separating with Dr. Lowrance we commend him to the confidence and Christian love of the brethren and follow him with our prayers that God's choicest blessings may abide with him. At the request of the church and for the reason of change of location, the name of City Park Church, Dallas, was changed to Colonial Hill Church.

**LANCASTER.**—Dr. Frank Lyon and Dr. G. T. Parks having been previously elected to the office of deacon in the Presbyterian church of Lancaster, Texas, were duly ordained and installed in this office on Sabbath 8 p. m., August 16, 1903. These are most excellent and consecrated men of God and they have taken hold of the duties of their office with fidelity and efficiency. Dr. Lyon is a nephew of the late Rev. James A. Lyon, D. D., of fragrant memory. Prof. C. M. Lyon, an older brother, is one of our most efficient elders in this church. The work of this church is very encouraging. The congregations are excellent and increasing, the ministry of the Word is heard with great manifest interest, and there are frequent additions to the church, both by letter and on confession of faith in Christ.

A union Thanksgiving service was held in the new Baptist Church of Lancaster. The sermon was preached by Rev. E. E. Bigger, pastor of the Presbyterian church. This was said to have been the largest congregation ever gathered in Lancaster on any similar occasion. The commodious building was filled and every one seemed to enter heartily into the spirit of thanksgiving, which gave us a most delightful service.

**CHILDRESS.**—My people have voted me a month's rest which I shall spend with my parents in North Carolina. I shall leave here December 21st for the old North State and would be glad if you would send my paper to me at Red Springs, N. C., until you are notified in regard to it.

A. M. MacLauchlin,

## NORTH CAROLINA.

**STANLY HALL SCHOOL.**—Rev. George H. Atkinson visited the Stanly Hall School on the eighth instant and lectured to a full house on the subject of "A Postage Stamp." The pupils and patrons were highly pleased with the lecture and with a sermon preached at night in the church. Mr. Atkinson is wide awake on school work. The people at Loonst are well satisfied with him as chairman of the committee on education. Teachers, pupils, and patrons feel that his visit was an uplift to the school in many ways and hope to see him more often.

**HIGH POINT.**—The day before Thanksgiving our congregation gave us a generous pounding, leaving our larder full and our hearts glad because of the kind thoughtfulness of our good people. In this growing, progressive town we feel that we have a wide field for usefulness, and have been here long enough to know that the lines have fallen to us in a pleasant place. Not content with their previous kindness, the ladies of the congregation gave us a pleasant reception, last Friday evening, in the Sunday school room of the church, which was quite a success, in spite of the fact that a disastrous fire broke out in the factory district early in the evening, and kept many of our people from attending the reception. We were thus afforded an opportunity to become better acquainted with our people. There have been a number of additions to the communion since we began our ministry, a month ago, and we expect others soon. The pastoral relation will be consummated next Sabbath. It is delightful for a "Tar Heel" to be in his native State once more, after an absence of seven years. We are now satisfied that the Old North State is hard to beat.

E. L. Siler.

**THYATIRA CHURCH, Rowan County.**—Rev. Walter L. Lingle held the Thanksgiving service in this church Thursday, November 26. Prayer meetings were conducted by the pastor on the following Friday and Saturday afternoons, and on Sabbath our protracted meeting began, conducted by Rev. E. E. Gillespie of Greensboro, N. C. For six days Brother Gillespie preached with great earnestness making the plan of salvation very plain and presenting faithfully and forcefully the appeals of God to man to accept this great salvation. Our people were helped and refreshed and there were five additions to the church, the sacrament of baptism being administered to three of these.

**DAVIDSON COLLEGE.**—The fall term of college closes at midday today, and the new term begins on January 5th. Most of the students will spend the holidays at home.

The third number of the second series of the College Bulletin has just appeared. It is in the nature of a souvenir album and is really quite handsome. It contains a number of pictures giving views of the campus and college buildings. Several of the topics discussed are the "Davidson Campus," "Some Recent Improvements," the "Davidson League," "An Iridescent Dream."

Work on the church addition is experiencing some temporary delay from the inability of the contractor to find painters just at present. Dr. Grey's residence is undergoing very practical improvements by the addition of a new room and bath room, commodious cellar, and new front porch greatly enlarged and extending around on south side.

The Davidson Calendar, handsomely illustrated with college scenes, among them the foot ball and baseball teams is offered for sale this week. It represents the business enterprise of two wide-awake students and merits a good sale.

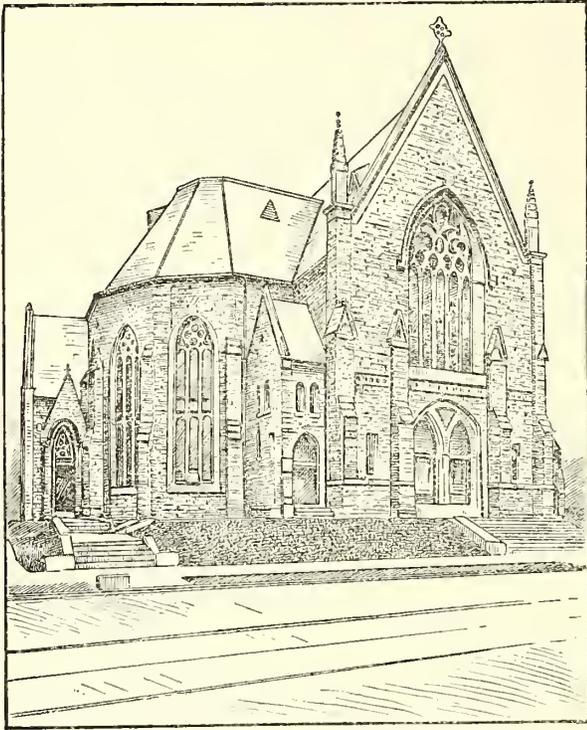
(The souvenir album of Davidson views has been received at the Standard office and it is beautifully gotten out.)

**SEVERSVILLE.**—On last Sunday the new church at Seversville was formally dedicated. The services were conducted by Rev. J. J. Harrell. The sermon was preached by Rev. G. W. Belk. At the close of the service, the keys were entrusted to the chairman of the board of deacons and some appropriate remarks were made by Mr. Belk.

## GEORGIA.

**AUGUSTA AND SHARON.**—Protracted meetings have been held in the churches of which Rev. W. C. Clark is pastor, Augusta and Sharon. Rev. Joe Hopper of Perryville did the preaching. There were 17 additions to Sharon and 25 to Augusta. The preaching was sound, strong and earnest, and was greatly enjoyed by the congregation.

## MISSOURI.

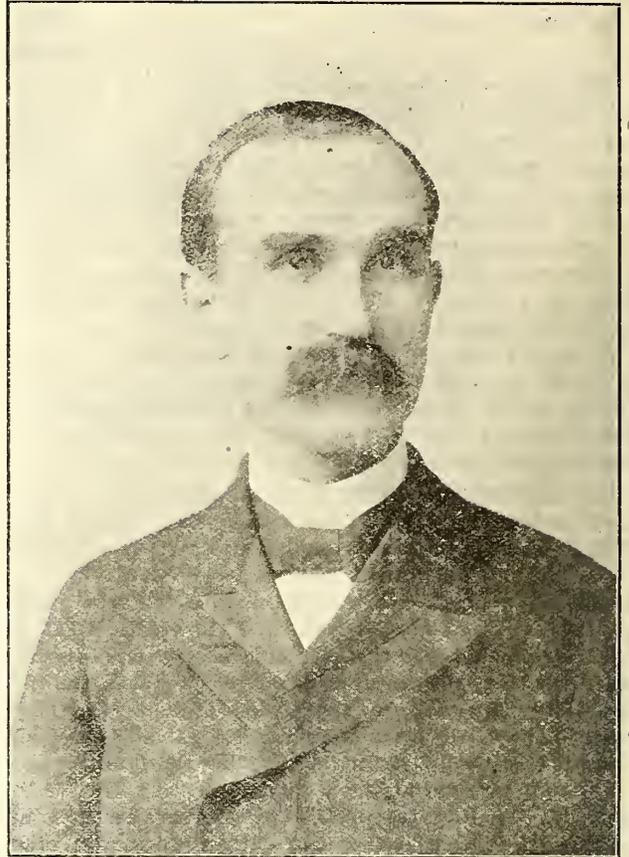


Grand Avenue Presbyterian Church, St. Louis.

Was formed by the union of two small churches, which were colonies, one of the First Church (New School) and the other of the Second (Old School), and a most happy and harmonious union it proved to be. Rev. Dr. S. B. McPheeters was first the pastor, and served the church most acceptably and usefully from 1853 until the pastorate was rudely severed, first and practically by the military authorities who forbade the pastor's preaching and banished him and his family, and then formally though illegally, by the Presbytery, that dissolved the relation against the expressed wish of a large majority of the congregation, which illegal action was later approved and confirmed by the General Assembly. The real reason for this summary action was that Dr. McPheeters, as a true minister of Him whose kingdom is not of this world, refused to announce publicly, from the pulpit and in his prayers, his personal views, wishes and feelings upon the civil and political questions then agitating the country and dividing the people everywhere. For the next three or four years the church held together and maintained regular services, most of the time being served very acceptably by Dr. John Montgomery and Rev. Dr. Mutchmore of Philadelphia. After the war in 1866 Dr. McPheeters was again called to the pastorate, but owing to failing health this call was declined, and a few years later he passed to his rest and his reward.

The pastors succeeding Dr. McPheeters were, Rev. J. C. Thom of Pennsylvania who died a few weeks after beginning his pastorate; Rev. B. T. Lacy D. D., of Virginia, from 1866 to 1870; Dr. A. P. Foreman, of Missouri, who served as stated supply for about a year; in 1872 Rev. Dr. E. H. Rutherford of Virginia became pastor and remained with the church until the spring of 1881, and during his pastorate the present site was secured, the chapel erected, and the church changed both its location and its name from Pine Street to Grand Avenue; the next year, 1882, Rev. A. N. Hollifield, D. D., of Pennsylvania, was called and served the church for seven years, and it was during his incumbency that the present handsome and commodious building was erected, being dedicated April 6, 1884, Dr. Moses D. Hoge of Richmond, Va., preaching the sermon from "My kingdom is not of this world"; in the fall of 1889 the present pastor, Rev. John F. Cannon, D. D., was called and on the first Sabbath of 1889 was installed pastor, a position he has filled with eminent ability and success.

During all these years and under the faithful ministrations of these men of God, the church has grown steadily, has abounded in every good word and work, has a promising daughter—the Cook Avenue Church of this city—largely supports the Bethany Church Mission—the only Presbyterian colored church in the state—and has long had a representative in the Foreign field and now has two. So that today the



REV. JOHN F. CANNON, PASTOR.

Grand Avenue Church is one of the largest, strongest, and best equipped and most useful of all the churches in our communion.

NEW MADRID.—Rev. C. H. Little has declined the unanimous call extended to him by the Loukawa, O. T., Presbyterian Church, North. He visited the field in Oklahoma Territory in November and was very favorably impressed with the Territory and people but will remain in New Madrid, Mo., because he has not finished his work and the request of his people to continue in the good work he is doing.

## TENNESSEE.

NASHVILLE.—The following officers were ordained and installed on December 13, 1903, at the Woodland Street Presbyterian Church: Elders.—R. S. Webb, E. T. Hollins, C. A. Graves, S. S. McCay. Deacons.—W. E. Metzger, John Langham, Frank Herbrick, W. A. Archibald, E. L. Doak, W. T. Law, C. W. Waller, W. G. Sawrie.

## MISSISSIPPI.

SENATOBIA.—With several members added to our church lately and some liberal donations in provisions and money, and now with the salary increased some 15 per cent, with the large and growing congregations and a recently painted and carpeted church, the church at Senatobia, Miss., of which Rev. Charles H. Dobbs is pastor, is in a most prosperous condition and thanksgiving at the manse is a continuous performance. This is a result of growth in grace and not in additions by letter.

## VIRGINIA.

WINCHESTER.—There were three additions on profession of faith on December 13, which makes 26 additions in the past year.

## MISCELLANEOUS.

## Origin and Work of the American Inland Mission.

Its only object is to preach the Gospel to the destitute in the "regions beyond." The fewest people realize the vast extent of these "regions beyond."

Eighty-six thousand square miles of mountains cover the broad expanse of our country east of the Mississippi, from Pennsylvania to Alabama. These are inhabited by over two millions and a half of people, most of them white, and descendants of Scotch-Irish and Anglo-Saxon ancestors.

"They occupy the very heart of this country," says a historian, "and with scarcely an exception, are of the same blood as ourselves. The first settlers of this region, as far back as 1750 were intelligent, God-fearing people, who, with dauntless courage and determined will, had overcome the savages and the wilderness. Many of them bear the names and are the direct descendants of heroes who fought under John Sevier at King's Mountain, and smote with Jackson the veterans of Wellington at New Orleans. But ignorant though they generally are, there is not in the whole country a more honest, brave and liberty-loving class of men than these mountain whites."

One of our Kentucky evangelists says, "Of all the destitutions I have ever seen, this excels all. Not a Bible nor a Christian did we find."

A noble misionary of this Society from New York, writing from the Cumberland mountains says, "My heart aches and my eyes run down with tears at the awful condition of these people."

Mr. Weston R. Gales said, "I know of no people who need and are ready to receive the truth as it is in Christ Jesus with more avidity than our friends who dwell among the mighty summits of the Blue Ridge, Alleghany and Cumberland mountains."

Six years ago a little company of God's children heard this Macedonian cry, and determined to go and help supply this vast need. This was the origin of the Soul Winners Society.

It is an humble endeavor to obey the great command of our master, to "Go into all the world and preach the Gospel to every creature." These are in the world, to which we are sent, and they are not only creatures, but our neighbors whom we are commanded to love as ourselves.

The command to "begin at Jerusalem" spoken by divinest lips, and had a deeper significance than sympathy or patriotism. Jesus was a Jew but infinitely more. He knew that salvation was of the Jews, and "out of Zion" must go the Evangel for the whole world. Therefore He said "begin at Jerusalem."

This Society began with a little company—"A handful of corn on the top of a mountain." God has multiplied its numbers. It now has nearly five hundred members, scattered all over the United States and Canada, composed of members of every branch of the Church, and ministers of various denominations, whose sole object is to give the Gospel to those tens of thousands of our countrymen who are perishing without it.

It is unsectarian and undenominational, as the American Bible Society, and Sunday School Union.

It ordains no ministers, organizes no churches, and exercises none of the functions of a church court.

It is an association of Christian people of various church connections who feel their personal responsibility to God and their duty to their poor neighbors in the mountains.

It is supported alone by free-will offerings of individual Christians in twenty different states, and of every denomination. Every dollar received by the Society is deposited at once with its treasurer, Maj. Robt. S. Bullock, cashier of Fayette National Bank at Lexington, Ky., and every dollar paid out by him, on order of the executive committee.

No officer receives a cent of salary from the Society, and not a dollar is paid to any one except for actual service in the field, and for printing and postage.

It has taken much means to support these faithful missionaries, who receive but a bare living, but God has graciously raised up generous friends all over the world, who have supplied the money to pay our workers every month.

The work is carried on most economically; no evangelist receives over thirty dollars a month, and some are working on half that amount. Nothing but faith in God would undertake such work, without men or means provided. God has never failed His believing children, nor turned a deaf ear to those who cry for help. Will we do it? Beyond the mountains beckoning hands and beseeching voices cry, "Come over and help us!"

Shall we begin at Jerusalem as He commanded? Do we believe that "The light that shines the farthest, shines brightest nearest home?"

Rev. Dr. Edward O. Guerrant, President,  
Wilmore, Ky.

#### Elizabeth College For Women.

The Christmas recess of Elizabeth College began Saturday; the students have completed their examinations and a large number of them have gone to their homes. Many of those living in remote states will spend their holidays at the college. There are fourteen states represented in the student body the present session, several northern and western states among the number. The present session is the most successful in the history of the college. The advanced standard of the college has won general appreciation from a discriminating public.

The Gerard Conservatory of Music gave a closing term recital by the advanced students on the 14th. A large audience was present, and the fine work of the performers deservedly secured for them high praise. The Conservatory has grown steadily in efficiency and influence, and is recognized as one of the leading music schools of the South.

The Christmas recess ends Jan. 4th, and the second term begins Jan. 22nd.

#### The General Assembly's Home Missions

During the month of January the important cause of the Assembly's Home Missions will claim the attention of the Church. Nothing is more vital to the success of the Church and its spiritual life. This is the aggressive work by which the Church sustains her feeble offspring and provides them with houses of worship, and the only agency for expanding her bounds and occupying new territory.

During the past twelve months the Executive Committee has aided in the support of 166 Missionaries, and assisted 362 churches. Of these, 23 were teachers in Mission schools, teaching 11 schools, and over 1,200 scholars; 12 were special Evangelists in as many different Presbyteries; 5 were Missionaries to 13 Mexican churches in Texas; and 9 were Missionaries serving 15 Indian churches. New churches were organized, and ten were assisted in building houses of worship. New stations were opened, and the Church lengthened her cords as far west as El Paso, Texas, where Westminster church was organized, and a Mexican mission established.

In order to meet the demands of this vast and ever expanding work, it becomes necessary to increase the appropriation to \$37,000, which requires \$9,000 each quarter, or \$3,000 each month to cover expenses. Even this falls short of the needs of the field, as is seen in the fact that the Committee is compelled, for lack of funds, to decline applications annually from \$10,000 to \$15,000. Any deficiency, no matter what the cause, means one of three things: 1. The Church must retrograde; 2. The laborers in the harvest must suffer; or 3. The Committee must again incur debt. The honor of the Church and the success of the cause forbid either.

Every section of this country invites effort and promises the fruit of faithful work; but some places challenge immediate attention. The West is a wonderland of magic. Cities spring up in a night. Population pours in like a rolling tide. Railroads are penetrating everywhere, and the throb of commercial life pulsates where yesterday were trackless forests and bleak plains. The Church cannot keep pace with the progress of the country, and this unoccupied land is an appeal to the Church of God for evangelization. Will the Presbyterian Church meet her share of the responsibility? Will she take advantage of her opportunity?

At its last meeting, the Assembly enlarged the sphere of our operations to include all the vast destitutions of the whole country. Hitherto, it confined its operations principally to the great West; now any weak and frontier Presbytery may appeal to its Executive Committee for assistance. If the funds heretofore have been inadequate to the needs of the work, how much more is this the case when this enlarged work must be undertaken? The only remedy is to enlarge manifold the gifts of the Church. Otherwise, our present successful work will be crippled, and our new undertaking a failure and reproach.

The responsibility is upon the Church.

The January collection will be the response.

May the spirit of God guide and inspire that response.

S. L. Morris,

Secretary of Home Missions.

Remit to W. A. Powell, Atlanta, Ga.

## The World.

Not a case of yellow fever has originated in Cuba since three years ago last September.

It is said the French War Office has selected the regiment which Dreyfus will command on his restoration.

The Republican National Committee has decided that the National Convention will be held in Chicago, June 2, 1904.

Mr. John R. Procter, President of the United States Civil Service Commission, died suddenly in Washington last week.

President Charles W. Dabney, of the University of Tennessee, has been elected president of the University of Cincinnati.

The Salvation Army proposes this year to give a Christmas dinner to 50,000 people in this country, of whom some 30,000 will be in New York City.

The claims of the British and Dutch bondholders of Colombia are being considered, and, pending a decision, neither country will recognize Panama officially.

The Senate Committee is now considering the case of Reed Smoot. Petitions have poured in from all over the country, asking for his expulsion from the Senate.

Spain.—The King has been forbidden by his physicians to travel; or to expose himself to cold. Universal opinion is that the monarch suffers from consumption.

The typhoid fever death list at Butler, Pa., was increased to a total of 69 by three additional deaths yesterday. Three new cases were reported to the committee yesterday.

The hundredth anniversary of the birth of Hector Berlioz, which fell on December 11, is being celebrated throughout the world with Berlioz musical festivals, and has led to widespread discussion of the work and personality of this eminent French composer.

"It is an open secret, which must certainly be known in Washington, if not in Spain," says the London Times, "that at one time the United States Government actually approached the Vatican with a request that Mgr. Merry del Val should be sent to the Philippines as the Vatican representative."

The United States has instructed Minister Leischman to demand satisfaction and reparation from Turkey. Turkey now complains that the United States will not allow her to send the Armenian out of the country. Consul Davis will be sent back to Alexandretta in a war ship and will be received in state by the Turks.

In the occupation of Guantanamo last week the United States enters into possession of the first naval station provided by the treaty with Cuba. The force of seven hundred men landed there will also serve as a good police force for Cuba, should any ebullitions of human nature precipitate disorderly proceedings.

While no news has been received at the Japanese legation that Japan has sent an ultimatum to Russia, it is recognized at the legation that a grave crisis is approaching. Major General Yamani, the Japanese military attache, and the Japanese colonel who has been instructing the Yuan Shai troops, have both started for Japan.

The French Chamber of Commerce in London has just published a bulletin respecting the results of the last census of England, from which it appears that on March 31, 1901, the total population of England and Wales was about 32,500,000, as against 29,000,000 on the 6th of April, 1891, and 25,900,000 the 4th of April, 1881. In 1901, the population of Scotland was 4,400,000, of Ireland the same, although in 1841 the latter country counted more than 8,000,000. The total population of Great Britain and Ireland is but nearly 41,500,000 at present; of London 45,366,034, and of London and its suburbs, 6,578,784.

The fourteenth annual session of the Southern Educational Association will be held in Atlanta, Ga., December 30th and 31st and January 1st. Among the speakers will be President

George H. Denny, whose subject is "The Call for More College Bred Men." Professor O. L. Crow of Washington and Lee, is the Virginia manager for the association.

Rear Admiral Bancroft Gherardi, retired, died at Stratford, Conn., on the 10th instant, where he had lived for several years. His father was of Italian descent, and his mother was a sister of George Bancroft, the historian. He was a graduate of the Annapolis Academy. In 1858 he was navigating officer of the "Niagara" at the laying of the first Atlantic cable.

Flushing, Holland, Dec. 20.—The Red Star Line ship Finland, which left Antwerp at noon Saturday for New York, and which later ran ashore near Nieuwenhuis, lies in a dangerous position. The weather is foggy. The Finland has a thousand passengers on board. Lighters are now alongside the Finland and taking out her cargo. The sea is calm with light winds.

The British Museum.—The funds for this wonderful institution were raised by a lottery, which was authorized in 1753, by an act of Parliament, the Archbishop of Canterbury, the Lord Chancellor and the speaker being the managers and trustees, each to receive 100 pounds as an honorarium. The amount of the lottery is said to have been \$1,500,000 (300,000 pounds) which was raised by three pound tickets.

Nineteen lives have been sacrificed on the inter-collegiate football gridiron this season, one person has been driven insane, and thirteen have been seriously injured, and some have been disabled for life. One Yale and one Harvard player had a leg broken. One Brekley, Cal., man was made temporarily insane, and two Stanford men have not yet recovered from the fierce experiences of the last inter-collegiate game in San Francisco.—Selected.

Paris, Dec. 19.—Russia has made another move toward avoiding a rupture with Japan, and there is reason to believe it will be followed in a few days by the submission of a second proposition, tending to ameliorate the present strained situation. The action already taken consists in giving assurances that the first proposition which the Czar approved was not in any sense an ultimatum, or sine qua non, but was a preliminary step tending towards a pacific adjustment.

When the Fifty-eighth Congress met last November it voted each member his 10 cents mileage each way, according to law. But it did not stop here. Between the expiration of that session and the beginning of the regular session only a few minutes intervened. Yet for that short period the Congress voted its members another 20-cent mileage—each sum amounting to \$190,000, being \$380,000 in all. There were days in the republic when such appropriation of the public money would have been the death knell of every member voting for it. But we seem to have fallen upon different times now.—Exchange.

Rome, Dec. 18.—According to the Tribuna, the Vatican had suddenly wealth poured into its coffers today. Cardinal Gotti, prefect of the propaganda, accompanied by Monseigneur Marzolini, one of the late Pope's secretaries, drove to the Vatican today, and carried a mysterious package to the apartment of Pope Pius. They were immediately retired and he remained two hours. Intense curiosity was aroused by this act, and it soon became known that the bag contained 45,000,000 francs (\$9,000,000) in bank notes. When Cardinal Gotti entered the presence of the Pope he sank to his knees and pointing to his burden said: "Your Holiness, the lamented Leo, just before his death, confided to me the money which I now lay at your feet, saying that if I succeeded him I was to use it as I thought best, that if another took his place, I was to turn the money over to him after a period of four months had elapsed. This I now do in the presence of Monsignor Marzolini who has been the only other person to share the secret." The Pope was much affected. The Tribuna goes on to relate that just about the time this scene was being enacted in the papal apartments, an electrician, while removing the hangings in the late Pope Leo's chamber in order to get at the electric light wires, found in a hole in the wall several bags which were carelessly tied. These bags when opened were found to contain 9,250,000 francs (\$850,000).

## Marriages.

**GROGAN-HAWKINS.**—On the 25th of November, at the residence of the bride's father, by Rev. J. G. Herndon, Mr. Sannel L. Grogan of Marietta and Miss Martha L. Hawkins, daughter of Mr. J. M. Hawkins, of LaGrange, Ga.

**STRAIN-ANDREWS.**—At the home of the bride's father, Mr. Andrews at on Lancaster, Texas, Wednesday, 9 p. m., Oct. 21, 1903, by Rev. E. E. Bigger, Mr. Horace S. Strain and Miss Mary Lee Andrews, all of Lancaster.

**KERNS-VANCE.**—On the 7th day of October, 1903, at the home of the bride's father, Mr. M. W. Vance, Mr. E. V. Kerns to Miss C. L. Vance, all of Mecklenburg county, N. C., Rev. J. J. Harrell officiating.

**McINTOSH-DEWESE.**—By Rev. J. J. Harrell on the 18th of October, 1903, at the Manse, Williams Memorial church, Mr. J. O. McIntosh of Lincoln county, and Miss Susan Dewese of Mecklenburg county.

**VANCE-AUTEN.**—By Rev. J. J. Harrell on the 11th day of November, 1903, at the Manse, Williams Memorial church, Mr. M. W. Vance to Miss Sadie Auten, both parties of Mecklenburg county.

**MURDOCK-BLAKEY.**—In the Methodist Episcopal Church, South, Ennis, Texas, November 26th, Thanksgiving day, by Rev. J. T. Duncan and Rev. W. Fred Galbraith, Mr. James B. Murdock and Miss Lettie Blakey.

**DOWE-DENNY.**—At High Point, N. C., Nov. 18th, 1903, at the residence of the bride's father, by Rev. E. L. Siler, Mr. Virgil Dowe and Miss Velns Denny, both of High Point.

**PRIDGEN-RANKIN.**—At High Point, N. C., Dec. 10th, 1903, at the residence of the bride's parents, by Rev. E. L. Siler, Mr. F. H. Pridgen, of Brunswick county, N. C., and Miss Daisy M. Rankin of High Point.

**McDONALD-HOWELL.**—At the Presbyterian manse in Thomasville, Ga., Nov. 24, 1903, by Rev. S. L. McCarty, Mr. D. E. McDonald and Miss Susie Howell, both of Boston, Ga.

**MAYS-JONES.**—At the home of the bride's mother in Thomasville, Ga., Nov. 25, 1903, by Rev. S. L. McCarty, Mr. Rhydon G. Mays and Miss Mary Elizabeth Jones.

**McRAE-HAYSLIP.**—At the home of the bride's cousin in Thomasville, Ga., Dec. 3, 1903, by Rev. S. L. McCarty, Mr. John Calvin McRae and Miss Ethel Haylip.

**DRIVER-SMITH.**—At the home of the bride's mother in Thomasville, Ga., Dec. 9, 1903, by Rev. S. L. McCarty, Mr. Louis Frazier Driver and Miss Elizabeth Fondien Smith.

**MILLER-NICKLES.**—At the home of the bride's parents, Mr. and Mrs. Edward Nickles, near Hodges, S. C., on the evening of Nov. 25, 1903, by Rev. W. J. Wyly, Mr. Eunice Miller and Miss Sallie Nickles.

## Deaths.

"Why should his gain be such a grief to me,

This sense of loss,

This heavy cross.

Dear Savior, take the burden off, I pray  
And show me heaven is but a little way."

R. A. Miller.

**EDDLEMAN.**—Fallen on sleep at the home of his parents in Gastonia on the 27th of Oct., 1903, John Parker Eddleman, son of Dr. and Mrs. H. M. Eddleman, aged 9 years, one month and 24 days. In personal appearance, in loveliness of disposition, in brightness of mind, in demonstration of feeling and all the traits of noble boyhood, Parks was all that a parent's heart could wish. In his sickness his patience, submission and intelligence were very remarkable, so much so as to call for comment. His departure was as gentle as the sunset. As a child of the covenant he was piously trained and as a result he loved to go to Sabbath school and attend on the sanctuary services. A promising boy has been taken, fond hopes and cherished purposes have been blasted but He who loaned this child has received him unto himself. Weeping parents, as you mourn your loss think of your dear boy's gain.

**CRAIG.**—Died suddenly at her home in Gaston County N. C., on 26th of Nov. 1903, Mrs. Mary Ann Craig, aged 70 years, 11 months and 26 days. The deceased was born in York County, South Carolina. Her maiden name was Thompson. She was first married to Mr. Martin; of this union two children, Mr. W. D. Martin, of New York, and Mrs. Graham McLean, survive. She next married Mr. Craig who died some years ago and of this union two sons, Sam and John, and two daughters, Mrs. Hoke Wilson and Mrs. Will McLean survive. As a daughter she obeyed the fifth commandment, as a wife she looked "well to the ways of her household," as a mother she trained her children in the fear of the Lord, as a neighbor she was ready to help and in many homes she was called to minister in sickness and sorrow. In early life Mrs. Craig joined the Presbyterian church, and was ever ready by her prayers, presence and with her means to support the church. The pastor found in her a wise counsellor and one always ready to co-operate with him in every good word and work. Her Christian life was an epistle for Christ and her death an immediate translation into the presence of her Saviour.

R. A. Miller.

**McKELLER.**—Mr. Graham McKeller entered into his rest in his home in Forney, Texas, Oct. 4, 1903, Sabbath 11 p. m. So excellent was he in all the relations of life, that he is deeply mourned by family and friends, by Church and community.

## THE OLD RELIABLE



**Absolutely Pure.**  
**THERE IS NO SUBSTITUTE**

**The Household.**

**On Keeping Christmas,**

Christmas has been so long associated in the popular mind with the exchanging of gifts that we have lost somewhat the real meaning of these gifts, which are, indeed, only intended as symbols of love and good will. Only to children do we give with that freedom and spontaneity which makes the gift more precious to the giver than to the recipient. To get as much as possible of this real old Christmas spirit toward one's fellows should be the engaging business of every one. We must be good to somebody on Christmas day, and after buying toys for the children no one thing occurs to us that is so easy to accomplish and so full of results as taking a little thought for the lonely. Christmas is a festival of the family. But how many among our acquaintances are there who have no families; how many excellent old bachelors and lonely old maids! We do not mean the poor—there are plenty of philanthropists to look after them, and they are usually well blessed with families; but a man may be as rich as Croesus, and yet if he have no place to eat but a hotel he is poorer at Christmas than an Irishman with six children and only money enough for one meal. He belongs to a class which may well be an object of your solicitude. Perhaps they could buy you out thrice over, but you have a home and they have not. Be good to them—ask the lonely man to dinner. It is not for the dinner's sake, but the spirit in which you make them guests at your house, that these lonely people will bless you. And when they have told a story at your board, and dandled the children (if by good luck you have any), and sat about the fire in the evening, how much cheered and bettered they will go away; how it will warm their hearts to feel that somebody cared enough for them to ask them to be members of a family even for a day. That is all Christmas is for—to show other people that we love them, and to learn and be cheered by the thought that there are people who care about us. The

unattached people scrape along after a fashion during the year, but at the holiday season they are in a cold world, and then, if ever, do they crave the thing which never comes truly into their lives; and you, if you have a home—only a little one—share it on Christmas day with some friends who have none.—December Woman's Home Companion.

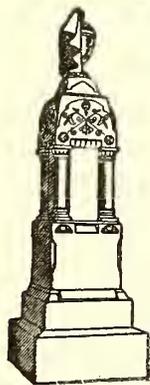
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Manufactured by  
**R. G. ROZIER, M. D.,**  
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## Atlantic & N. C. R. R.

Time table in effect November 19, 1902.

Eastbound Trains.	Passenger Daily	Passenger Daily
Leave Goldsboro.....	3:30 p m	8:00 a m
Leave Kinston.....	4:22 p m	8:48 a m
Leave New Bern.....	5:50 p m	10:10 a m
Arrive Morehead City.....	7:15 p m	
Westbound Trains.	Passenger Daily	Passenger Daily
Leave Morehead City.....	7:05 a m	
Leave New Bern.....	9:00 a m	
Leave Kinston.....	10:12 a m	
Arrive Goldsboro.....	11:15 a m	

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The Fall Term Opens September 16, 1903.

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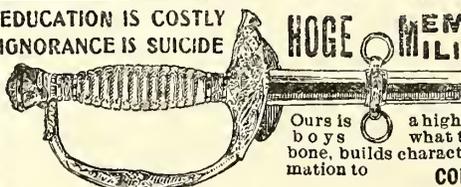
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Ours is a high-grade School, with moderate charges. Give boys what they need at a critical time. Develops backbone, builds character, while training the mind. Apply for information to **COL. E. B. FISHBURNE, B. S., A. M., Principal**

## The Home Circle.

### The Heart of Christmas.

By Mrs. Joseph D. Burrell.

Margaret sat before the blazing fire in the library, tired out. She had been shopping all day and was weary from the noise and press of the crowds. Her bundles lay piled on the sofa near by, and as she rested she reviewed their contents. "There's mother's ivory brush," she commented. "That monogram is beautifully carved, and I am sure she will be delighted with it. For father, there's the set of books he wanted; for Harry, there are the skates and the leather boxes for his bureau, and for Midget, the big doll and the dishes. I wonder if it pays to get that child such pretty things, when she breaks them so quickly? But Christmas comes but once a year, and I love to please the child. And there are the things for the girls; for Betty the set of veil pins, and for Helen the brass hook stand; and the presents for the servants are not here yet. That's all, and I think I've done pretty well, and not been extravagant, but—" she shrugged her shoulders ruefully. "I've spent all my next month's allowance, every cent of it!" Just then the door opened, and Margaret's mother came in.

"Tired out?" she inquired. "Well, I don't wonder. The crowds are dreadful this year, even as far ahead of Christmas as this. Have you finished all your shopping?"

"Yes, I have everything, I think," said Margaret. "But, mother, I've had to draw all my January money from the bank. I had to pay for my tailor suit in November, and that with the hat from Madame's took the rest, so I simply had to draw on my future. Father won't like it."

Mrs. Allison looked grave. The girl was young and attractive, and had always had the same pretty things the other girls had had, and she had grown into the way of spending more on them each year from her generous allowance, until it was practically all spent on herself. But before she could speak the door again opened, and Margaret's two especial friends came in. They greeted Mrs. Allison warmly, and then turned to her. "You've been shopping all day, you extravagant girl," said one. "What a pile of parcels! Did you get lovely things?"

"Sweet!" said Margaret enthusiastically. "I can't very well open every thing, for you know perfectly well your own things are in that heap. It's no use pretending after all these years, is it? But if mother will kindly go and see what Midget wants, I'll show you some others."

Mrs. Allison rose smiling. "I'm getting accustomed to removing myself," she said cheerfully. "Harry and Midgett have kept me going from one room to another all day. I am sure my stocking must be going to overflow."

The girls unfastened the parcels given them and exclaimed over the carved ivory brush, the set of books and the other pretty things.

"You have such good taste in choosing," said Helen, the girl with what was known as Fortunatus' purse. "I spend twice as much as you do on my things and get celluloid and plated silver and pressed glass for my money. Even Betty, who calls herself poor, somehow gets lovely things. How do you do it, I'd like to know? Witchcraft, I call it." The girls laughed together. Then Betty said slowly: "I'm feeling guilty enough over the few little things I've bought anyway. I feel as though I'd stolen the money. You see I've just come from a committee meeting of the missionary society and heard something I cannot forget." Margaret sighed.

"That society again," she said discontentedly. "You are getting simply morbid, Betty. I would not have believed after all you have done for it this year, you would let it spoil your Christmas. What is it now?"

"Well, girls, it is something new. Some one, a stranger, came and talked to us about arranging a meeting for Christmas Eve, each one to bring a gift to Christ, because it is his birthday. He said in America alone probably a hundred million dollars were spent each year in Christmas gifts, and of that scarcely one cent was given to Him. And then he quoted the words of the Bible about the Wise Men: 'They fell down and worshipped Him: and when they had opened their treasure they presented Him gifts; gold, and frankincense and myrrh.' He said we had changed all that. We no longer give Him Christmas gifts, but one another, and while we say we do it in remembrance of Him, it is really an exchange of so much which takes no account of Him at all.

"I tell you, girls it made me unhappy. It is so true. All our lives we have given each other and all our friends, freely, and doled out little sums from time to time during the year to the cause He loved best; we gave them grudgingly enough too, sometimes, and wished we dared refuse. Haven't we gone often to missionary meeting and dropped dimes into the plate and gone home to spend dollars on ourselves? And at Christmas time of all seasons, to forget Him and His special cause, the spreading of the 'good news' the angels sang about! Oh, my Christmas is spoiled, I tell you."

The girls sat silent. "They offered Him gifts!" The words rang in their ears. They were all three Christians, church members, and loyal helpers in all good works. They believed in missions and had always given to them, as they had thought conscientiously. But how little the sum was after all, compared to what they had spent on themselves! And now, at Christmas time, they had remembered every one they loved—except Christ, their best Friend, whose day it was. They had no gift for him.

By and by Helen rose. "It's late," she said, "I must go home. I've nothing to say, for I'm ashamed, except that it's all true, and next year I won't let myself be cheated out of my Christmas as I have this year."

After they had gone, Margaret sat still by the fire thinking. Could she still

manage to give some present to Christ on His birthday? It would mean the strictest economy all the rest of the winter, if she did, and she knew her father would certainly be seriously vexed, if she ran still further in debt to the allowance he gave her on the understanding she would keep strictly within it. If she could get the money in spite of this she would have to curtail the price of the wedding presents she must give, the new gown she really needed for teas, and the little trip she had planned for the early spring.

Mr. Allison was at least nominally a Christian man, but his life was spent in making money, and he expected his wife and children to do their duty and his as well, in church work and giving. He gave Mrs. Allison a bill for the collection for missions when the time came around or if he was not too tired to go to church, he put it in the plate himself. But he had no such interest in these things that Margaret felt she could talk the matter over with him. Still, that evening she sat down by him and confessed her unwise and too lavish expenditures and her indebtedness to herself for more money than she was entitled to for some time. And then she said coaxingly:

"Now, father, don't you think I deserve some reward for being so honest in at least telling you all this? And won't you please excuse me and forgive me," as Midget says, "and trust me a little more?" I do want something for a very especial Christmas present, and if you will give me something from my February money, just as much as you will let me have, I'll promise to economize tremendously and keep within my allowance all the rest of the year."

Mr. Allison thought the matter over carefully. She had certainly been extravagant and had managed her money badly. He was tempted to refuse her request. Still, it was the Christmas time, and he did not like to be too hard upon her. Perhaps the economy she would have to practice would do her good, and if she promised to keep within limits the rest of the year, the experiment would pay. So he drew out a ten dollar bill and gave it to her.

"You may have so much, Margaret," he said, "so much and no more; and I expect you to do better after this."

The girl smiled a little sadly as she took the money. "I will indeed manage a great, great deal better after this, father," she said as she thanked him. When the missionary meeting came on Christmas Eve, Margaret was present, and gave the treasurer an envelope marked "A Christmas Gift for Missions."

She felt her heart a little lighter, but still her happy day was marred by the remembrance of the tardy gift that she had made to Christ.

As the new year opened, Margaret's quickened conscience made her more than usually faithful in the society of which she was a member. She accepted an office and was faithful to it. She began to read in the little library just put into the church, and with growing interest. The life and death of Good in Africa, the brilliant career and tragic end of Han-nington, the history of the Martyr Isle,

the story of China of late years, the Siege of Peking, the heroism of the missionaries and the even more wonderful heroism of the native converts, all filled her with pity and wonder, while the books about the women of India stirred her with unspeakable horror and indignation. Nothing she had ever read seemed to her so marvellous as the recitals of wonderful endurance, of joyful service, of cheerful death. As the months went by she denied herself more and more to put something into her Christmas box. "Not frankincense or myrrh," she whispered to herself, "but gold! This year I shall have a real gift as the Wise Men brought, to give Him on His birthday."

"When will you have your new tailor suit, Madge?" asked Betty anxiously one day in November. "Remember, I need to copy it, and hurry up."

Margaret laughed lightly. This copying of her clothes by the clever Betty, who could not afford those made by tailors, was a standing joke between the girls. "Copy my last year's suit," she said gaily. "It's all I shall have this year, for I can't afford a new one. You know I began in debt last spring, and have had to be very economical ever since. Besides, I have something special on hand for a present this Christmas, and must be careful."

Betty looked interested. "What is it?" she asked. "Are you going to get something extra nice for your mother? You said last year that this you should get her one of those lovely dessert services we saw, and they did cost a lot."

"No," said Margaret slowly, "I am not going to get that, though I am going to get her just as nice a present as usual. I believe in doing all you can for your own, especially at Christmas; but that's not it. I am going to do something else, as I said."

"What can it be?" Betty put her chin in her hands and sat in a brown study, to Margaret's amusement. Before she had come to a conclusion Helen came in.

"Let's go shopping, girls," she said. "It's early, but the Christmas things are all out, and even if we don't want to buy today we can see what there is."

The girls went readily enough. They were young and lighthearted, and any sort of a good time appealed to them. Helen bought some lovely things rather recklessly, and Betty a few simple ones, most cautiously, while Margaret surprised them both by spending her money most carefully than they had ever known her to do before. Toward the end of the afternoon she left them to make a call, and the other girls walked home without her.

"What has come over Madge?" asked Helen wonderingly. "Don't you think she has changed?"

Betty hesitated. It was not easy to speak of serious things to Helen, for she laughed so easily at everything before she stopped to think. But she said, "I heard Margaret say the other day that she had never until recently thought of those words, 'The silver and the gold are His,' and they made her feel she had not spent her money as she should. Perhaps

she had that in mind in shopping."

Helen stopped short. "Of course that was it," she said. "What a wretch I am not to have thought of it too. Betty, what do you mean by not reminding me to be good? The meeting will be here in no time and I haven't a cent." She threw out her hands tragically.

Betty sighed. "Well, we are careless enough certainly. I've not much in my Christmas box for my gift, but still it is better than a year ago."

"Well," said Helen emphatically, "never again shall I feel so mean, so humiliated as at this minute. I had fair warning last year and simply forgot all about it, but this next year you'll see."

The night for the offering came. The rooms were bright, and the young people were full of the Christmas spirit as they sang, as one by one they passed up to the table to lay down their Christmas boxes.

When Margaret laid hers on the table, it was with a look of gladness and peace.

Already her gift had returned to her four-fold. When the treasurer opened the boxes, one held gold pieces alone, not many nor large, but all bright, shining gold. A slip of paper lay with them.

"And they opened their treasures and presented unto Him gifts; gold."

Another year brought reverses in business to Mr. Allison. Money invested as he thought safely, slipped away. Investments proved valueless. Even the lovely home had to be given up and the family moved to a quiet street. Margaret had no tailor suit again this year, but became a bread winner, and in her spare hours learned to do cooking and housework, and to make over her gowns for the fast growing little sister. She had to be the light of the home, for her mother was depressed by their hardships and comparative poverty, and her father overworked and full of care.

When winter came, Margaret began to think anxiously of her Christmas gifts. For the family she had dainty things, she had made herself during the summer when most of her pupils had been away.

"Quite as good as cut glass and silver and fine editions," she murmured, smiling at her fancy as she laid them away. But her Christmas box—it was for the present there she trembled. True, it was heavy enough as she weighed it in her hand, but she knew too well that was because pennies were almost alone in it. She lingered along time over the fastenings as she opened it.

A heap of copper rolled into her lap, Mixed with a few bits of silver scattered through the mass. She frowned at it as she began to divide it into piles. How squalid it looked! How unlike the shining, clean bits of gold of last year! Still, she had done her best; her Christmas gift was a real one, representing self-denial, and so it was not unworthy of being offered, after all. Pennies or gold, it was that which counted. She comforted herself with the thought as she divided the money and began to count. One dollar, two dollars, three dollars, who could have believed pennies could add up so. The nickels made nearly four, and the dimes and quarters—Margaret held her breath—could it be true? She actually had five dollars, and

one dime over to begin another year! It did seem too good to be true. Five dollars? She could change that into a gold piece and once more she would have a Christmas gift such as the Wise Men brought to Christ to give Him on His birthday.

So the meeting came around, and again the young people sang:

"As with gladness, men of old,  
Did the guiding star behold,  
As they offered gifts most rare,  
At that manger rude and bare,  
We our costliest treasures bring,  
Christ, to thee, our heavenly King."

And in Margaret's box lay the one small gold piece, and with it the words of the year before:

"And they opened their treasures and presented unto Him gifts; gold"

Betty and Helen had Christmas gifts too in their boxes, real ones, brought with self-denial, though one was only a small handful of silver and the other a large roll of bills.—New York Observer.

#### A "Lost" Christmas Gift.

At the approach of the first Christmas after the wedding, a certain bride, desirous of giving her best beloved something made by her own affectionate but inexperienced hands, manufactured a truly wonderful nightshirt. It was made of pink and white outing flannel, trimmed with lace-edged ruffles, and was further embellished with rows of elaborate feather-stitching.

The surprised husband expressed a proper amount of gratitude, and said—with truth—that he had never beheld a garment to compare with it; but when asked later why he did not wear it, he replied that it was

Far too good

For human nature's daily food, and that he was saving it for some occasion that really demanded a nightshirt of more than ordinary gorgeousness. It was just the thing, he averred, to wear if one happened to be convalescing from a broken limb or a long attack of fever.

But one day the husband telephoned that he was unexpectedly called out of town on business, and requested his wife to pack his valise and to have it at the station within the hour, all of which she did.

Feeling tired after a long day's ride, and having nothing better to occupy his time, the man went to his room at nine o'clock that night, intending to go at once to bed. When he unpacked his valise he discovered that the long dreaded "special occasion" had arrived, for there, folded neatly in the valises, was the pink and white nightshirt, ribbons, ruffles and all.

The traveller was slightly bald, he wore a sandy mustache, and when he had tied the broad pink ribbons in a bow under his decidedly masculine chin, he made a picture never to be forgotten. He was just about to climb into bed, hoping fervently that no sudden alarm of fire would render it necessary for him to appear unexpectedly in public, when he was startled by a loud rapping at his door.

Supposing his visitor to be the bearer of an expected telegram, he opened the

door to find himself confronted by the last person he wanted to see—or to be seen by—in the circumstances. His caller, a man upon whom, for business reasons, he was desirous of making a favorable impression, had discovered his name on the hotel register.

"Good gracious!" exclaimed the astonished visitor. "Are you on your way to a fancy dress ball?"

"No," returned the embarrassed victim. "I'm merely getting ready to go to bed in the nightshirt that my wife made me for Christmas."

The young wife subsequently considered it strange that her husband was never afterward able to recall the name of the town in which he absent-mindedly left that unexampled nightshirt under the hotel pillow.

"There were seven yards of lace on it, too," she would sometimes sigh, regretfully, "and four yards of ribbon; but never mind, dear, I'll make you another some time."—Selected.

#### What to Do With the Old Turkey.

By MRS. J. W. Wheeler.

Turkey this year is an expensive dish, and thrifty housekeepers are studying how they may utilize every scrap that is left. An eight or ten pound turkey after being pronounced "picked" still has possibilities for two meals—one solid dish and a soup.

The writer has found turkey escallop to be the choicest dish made from a turkey hull. Break the hull apart and carefully scrape off the bits of meat, saving a few of the choicest bits for the soup, run through a meat chopper (all but the last), and you will be really surprised at the amount of meat there is—two or three cupfuls. Chop the stuffing, and, using equal quantities, put alternately layers in a baking dish, seasoning each layer of meat, but not the dressing, with salt, pepper and bits of butter. Moisten, or, if any gravy has been left over, use the gravy, omitting the butter. Finish with a thin layer of bread or cracker crumbs, salt, pepper and bits of butter, and bake until the top is a rich brown, about half an hour, when the escallop will be thoroughly heated.

This is really a delicious dish, and with baked potatoes and boiled onions makes a very good dinner.

For the soup put all the bones, skin and gristle into cold water, boil up and skim, then set the kettle where it will simmer until the little shreds of meat are white and soft. It is now ready for straining, after which it may be seasoned. Pepper, salt and onion juice are best. Add some sliced raw potatoes, and ten minutes later add the pieces of meat that were saved, and dumplings enough "to go around." Boil until the dumplings can be pierced with a straw, and serve immediately.

If for a soup course only, the potatoes and dumplings may be omitted, and boiled rice, barley or vermicelli used instead, but the amount of nutriment will warrant the making of the above mentioned old-time soup.

Sometimes we use the turkey meat for a breakfast dish, especially if the turkey was a small one, or had been more zeal-

ously picked. Use toasted muffins, or bread cut with a biscuit cutter, before toasting. Cover each piece of toast with chopped turkey, season with salt, pepper and butter, and place in the oven, until the meat is thoroughly heated and begins to brown on top. This will be pronounced an excellent "change" for breakfast.

Sometimes it happens that a large quantity of dressing is left over. Do not make the mistake of putting it into the soup or with the "turkey on toast;" while a little helps to flavor it, more than a little spoils it. Instead, save it for the next roast of chicken, lamb, or fish, first carefully separating from it any tell-tale bits of skin or blood discolorations. Pack it in a clean dish and set it away until needed. If kept in a very cold place, which admits of no fermentation, it will keep sweet indefinitely and will save making new, when dressing is again on the menu.

That haste makes waste is never so true as when making gravy, for hastily stirred thickening, especially if it be flour, is sure to result in unsightly lumps. Sometimes the lumps are brought about by insufficient stirring, after the thickening is added; in either case do not give the mixture up as hopeless, but try the egg-beater, beating while the sauce or gravy is hot; you will be surprised at the result, the lumps will disappear leaving a light creamy consistency, an improvement upon even the mixture, bearing no accidents, in fact since discovering the valuable aid of the egg-beater in such emergencies, we have formed the habit of using it upon all sorts of liquid mixtures, soft custards, creams and especially cream for eclairs and cream pies.

Lumps have no more terrors for us, neither has the curdled cream, "dip," or gelatine, provided it can be served or hardened at once.

Whip it briskly with the beater, and serve immediately before there is time for the separation to recur; even the most careful cook is sometimes caught with

a curdled mixture, especially in mid-summer, but the vigorous use of the egg-beater will get one safely over the exigency.—Exchange.

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All forms of cancer or tumor, internal or external, cured by soothing, balmy oil, and without pain or disfigurement. No experiment, but successfully used ten years. Write to the home office of the originator for free book—Dr. D. M. Bye Co., Drawer 505, Indianapolis, Ind.

#### CHRISTMAS HOLIDAY RATES.

On account of the above occasion the Seaboard Air Line will sell round-trip tickets at rates and under conditions named below:

Rate of one and one-third first-class fares, plus twenty-five cents for the round trip, to all points east of the Mississippi and south of the Ohio and Potomac Rivers, including Washington, D. C., St. Louis, Mo., and intermediate points to St. Louis on the Louisville & Nashville and Illinois Central Railways.

Dates of sale December 23, 24, 25, 30, 1903, and January 1, 1904. Final limit January 4, 1904.

#### FOR STUDENTS AND TEACHERS.

For teachers and students of schools and colleges, same rates will apply as shown above, on presentation and surrender of certificate signed by the superintendent, principal or president of a school or college. Dates of sale December 16 to 22, 1903, inclusive. Final limit January 8, 1904.

For further information apply to

M. L. HERMAN, C. P. & T. A.,  
Charlotte, N. C.

#### The Winter Resorts South

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#### Southern Railway.

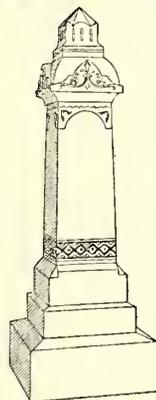
The Southern Railway announces the sale of round-trip Winter Excursion tickets to all the principal resorts of the South, beginning October 15, 1903.

The winter resorts of North and South Carolina, Georgia and Florida are especially inviting to those in search of health or pleasure. In these states are such noted resorts as Pinehurst, N. C., Camden, Aiken, Summerville, S. C., Charleston, S. C., Augusta, Savannah, Brunswick, Jekyll Island and Thomasville, Ga., Jacksonville, Saint Augustine, Ormond, Daytona, Palm Beach, Rockledge, Miami and Tampa, Fla., also the resorts of Nassau and Cuba, best reached via Southern Railway.

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## Our Young People.

### In His Private Capacity.

By Owen Oliver.

I was walking to the offices of the Society one morning in November, when I observed four smallurchins at a corner. Two of them were dirty and ragged boys. The others were of the opposite sex. They were also dirty and ragged. The smaller girl was sncking her thumb. The smaller boy was screaming for no apparent reason. The less small boy was endeavoring to pull him along. The less small girl was wiping his eyes with a piece of discolored rag. He resisted both processes, till a larger boy appeared on the scene at a run, shook him till he had no breath to roar, and held a grimy fist in front of his nose to prevent further outbreak.

"Now, you kids," he said, "I've got a treat for yer."

"Wot yer got, Billy?" asked the less small boy.

"A—'apenny?" said Billy impressively.

The crying boy grinned and the rest laughed.

"Two fardins!" the bigger girl explained; and they grinned again.

Billy took the smallest boy's hand and the others struggled to get next to him.

They trotted along just in front of me, so I could not help hearing them.

"An 'apenny seems a lot of money," reflected the bigger girl, whose name appeared to be "Mord."

"I 'ad a penny once," said the suck-thumb girl whom they called "Evelin Mybel," "an' bought a 'ole bar of chocklit. My!"

"Tain't nothink," said Billy, "to wot some people 'as. I took a bob on my own last Sat . . . sellin' football editions."

"Ow many 'apennies is a bob?" asked the less small boy, whose name was "Enry."

"Bout twenty. But that's nothink. I shouldn't wonder if the bloke"—he meant me—"wot we passed 'ad got gold money; quids an' 'af quids!"

"Ow many 'apennies in them?"

"Millions!"

"More'n if we 'ad a penny each?" asked "Mord." It was evident that they needed a lesson upon the coinage.

"If I give you a penny each," I said, "how many half-pence will they amount to?"

I hope I have made it clear that I am not likely to be guilty of the reprehensible practice of giving children alms. Instruction is a different matter.

They seemed unable to answer, so I doled out five pennies. I was about to explain their relationship to other coins when I noticed Miss Simmons just behind. She is secretary of the Society. Some of the Board consider her too young and good-looking, but I have always liked her.

"Run off and spend them," I said hastily; and away they rushed, arguing shrilly about the relative merits of "bullseyes," "rock," and "mister."

"Good morning, my lord," said Miss Simmons.

From the way she said it I felt sure she had noticed. So I decided to walk to the office with her and take the opportunity of preventing any misconception. I did not want her to go chattering to the Board.

"Good morning," I said. "There is a good deal of poverty in this district requiring very careful investigation before relief."

"I think the need of relief is apparent sometimes," she answered.

I shook my head.

"Investigation is necessary for four purposes," I quoted from my book. "First to see if relief is really needed; secondly, to ascertain whether the claimant is worthy of assistance; thirdly, to judge if it will be properly applied. Fourthly—"

"But if you see a raged little child, my lord? You know it is poor. It can't be its own fault. And if you give it a penny it will get some enjoyment out of it." She looked up at me with tears in her eyes. I had not noticed at the office that she was so absurdly womanly!

"You forget the danger of pauperizing the child," I reminded her. "The prevalence of mendicancy in Spain, for example, is largely due to infantile training."

"One risks danger, sometimes." She smiled; and I was sure that she had seen me. So I pointed out, also, that exceptions to the general principles might sometimes be made by myself, or even members of the Board, though not by ordinary persons.

I resolved, at the same time, not to make them in future; but the next morning I had the misfortune to meet the four younger children. Miss Simmons was just ahead, and looked round suddenly as I was getting rid of them. I dropped the last penny. She must have heard it ring on the pavement.

"I was making inquiries from those dirty children," I explained when I overtook her, "with a view to soup tickets."

"I am afraid they would not benefit much from soup tickets," she said. "The parents would probably sell them and buy beer. People of that sort always do."

"Ah!" I said. "Umph! Then the children won't want tickets."

"Children never do. They want sweets and toys."

"My dear Miss Simmons!" I protested in horror. "Tickets are a fundamental principle of the Society. If such a thing were mentioned to the Board!" She flushed.

"I did not suppose you would mention it, my lord."

"No, no!" I said hastily. "Certainly not. Anything that we have heard, or seen, in our private capacities is, of course, confidential." She bowed. "I should be very glad to have your opinion in that way."

"I would risk pauperizing the poor little children; and give them any pleasure in my power." I frowned sternly.

"Surely you have studied the Society's pamphlets upon the danger of promiscuous almsgiving?" She laughed.

"In my private capacity I am a wo-

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man, and, therefore, insensible to argument." I laughed, too.

"I will refrain from argument until we are inside the office."

"Then I become a paid servant, and do not argue. . . . If you saw how they live, my lord; how little pleasure they get! You do feel for them, I know." "Nothing of the kind," I interrupted hastily.

We reached the office door, and I stood back for her to go in. When she was in the hall she turned and smiled.

"I agree with the pamphlets now, my lord!" she said.

Then she ran off to her room and I went to mine.

Upon reflection, I concluded that the habits of life of the dirty children might furnish useful illustrations of my theories for the next edition of the book. I therefore entered into conversation with them upon subsequent occasions. Such remuneration as I gave for information obtained must not be confused with alms, any more than the payment for other services.

In the early part of December, Evlin Mybel failed to appear, and I learned that she was ill in bed. I suggested to Miss Simmons that it was a case for our district visitors, and possibly beef-tea tickets.

"I will go myself," she said. "You never know that children get the beef-tea; but you do know if you amuse them. Children want cheering up more than anything, when they're ill."

"Exactly" I agreed. "Perhaps you will take a sovereign and apply to any 'cheerful' purpose outside the objects of the Society."

"A sovereign is too much. You can get a very good doll for half a crown."

"Doll!" I cried. "Charity is not intended for the provision of luxuries." She looked at me.

"What do you expect me to do with the sovereign, my lord?"

"I have no doubt you will do something opposed to all principles laid down by charitable authority!" I said severely. "But please understand that I wash my hands of it." Thereupon I put the sovereign down on her desk and left the room.

Evelin Mybel was not seriously ill. Miss Simmons informed me next morning, only weak and ill-nourished.

"However," she said, "I gave her some beef-tea myself, and left her getting the new doll to sleep, and—"

"Miss Simmons," I interrupted, "never mention the word 'doll' to me again, please. I can not prevent your doing foolish things in your private capacity, but you must not expect me to approve of them."

So she said no more about it; but two days later I saw that she had been crying, and asked what was the matter. "It's Evlin Mybel's doll," she told me. "The mother has sold it for a shilling, and gone out drinking. The poor child was broken-hearted, and—and—"

"Why didn't you get another?" I asked. "I disapprove of dolls, of course, but under the circumstances—" I put my hand in my pocket.

"Of course, I bought her another, but that will be sold, too."

"Ah!" I said. "I see. I was wanting to do a good turn to some respectable people in the country. If they could have a child to board with them for a few weeks it would be a help."

"The Society never sends children for holidays."

"I should think not, indeed! We are not a Cook's Agency for dirty children! But if you thought of sending her anywhere in your private capacity"—I laid a banknote on the table—"the good people might as well have the benefit of their regularity." I pencilled down the address of my mother's old gardener and his wife. "I happen to be going there this afternoon by the 2:10 from Charing Cross, so if you insist upon sending the child, I will secure her safe arrival. She'll have to be made presentable."

So she did send her, or, rather, she took her. I pointed out that I could not be bothered with the sole charge of a child. Evlin Mybel looked almost respectable in some new clothes, and with a clean face and tidy hair. Mrs. Brown was quite taken with her. She also formed a high opinion of Miss Simmons.

"A sweet young lady, Mr. George," she said. "I mean, 'my lord.' . . . If your poor mother had been alive—You've a kind heart like her, my lord."

"Nothing of the kind, Mrs. Brown," I said. "Nothing of the kind. You will see that the child has such things as amuse children, of course, and charge me. Goodby."

"God bless you, Mr. George—I can't call you anything else—and the young lady."

Then Miss Simmons and I went back to town. We had a very interesting conversation upon the journey; and I was confirmed in my opinion that she was a very intelligent girl, and well fitted for the post of secretary.

A few days later I met the other boy and girl, both crying.

"Billy's broke 'is leg," she said. "There won't be no Christmas for us now."

"Why not?" I inquired.

"'Cause 'e won't have no money. Goin' to 'ave a Christmas tree for us, 'e was." It is astonishing how wasteful the poor are!

"Toys on it," the boy wailed, "'an' fardin' candles!"

I induced them to study the copper coinage instead of howling, and obtained Billy's address. In the afternoon I went there. It was up eight flights of dirty stairs, but the room itself was clean. Billy was in bed, and his grandmother was making skirts. She offered me her chair, but as it was the only one I elected to sit on the end of his bed. She explained that Billy was her grandson, and that the crying boy and girl were his cousins.

"Rare fond of them children, 'e is," she stated, "'an' Evlin Mybel, wot's a friend of theirs, as I don't approve of, 'avin a drunken mother."

"She can't 'elp it," said Billy stoutly. "She's a good little sort. I s'pose it was you as sent 'er into the country,

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—IN—

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"Umph!" I said. "Do you want to go there?" He looked doubtfully at his grandmother. "Your grandmother could go and look after you." The old woman drew herself up.

"I ain't never been be'olden to nobody sir, not for myself; but I'd be rare grateful to you, if Billy 'u'd like to go." But he shook his head.

"She'd mope," he told me in a hoarse whisper. "That's wot she'd do."

"You see, sir," she explained. "We're a family wot 'as kep' together, wot is left of us, specially at Christmas time; and Billy alwus set store on the party wot we 'ad and laid out to 'ave a Christmas tree for the children same as last year. 'Owsomever—" She drew a deep breath and went on with her sewing.

"Evlin Mybel was comin' too." He sighed. "Never seed a Christmas tree, she 'adn't. Maybe I'll manage it next year."

"As it happens," I remarked, "I have a Christmas tree that I've no use for. There are some toys too, now I come to think of it. If you would take them—" The boy's eyes glistened, but the old woman frowned over her sewing.

"I am a proud woman, sir, for a poor woman, and never took nothink from nobody" she said slowly. "But hit's different with children." She stopped working and looked up with a smile. "Children 'ave a call on ev'rybody. It ain't no loss givin' to them, I'm thinking; just a loan to God. Just a loan to God!"

"Then you will let me 'lend' some beef-tea and things for William. If my doctor happens to be round this way—"

She began wiping her eyes and I made hastily for the door. People of that class have, unfortunately, no proper control over their emotions.

After I had bought the tree I realized that it was too large for their attic, so I had to hire a room. This involved the provision of furniture and decoration with flags, holly, and other rubbish. A man from the shop called at the Society's office above it. As I was out, and he was a fool, he spoke to Miss Simmons. She seemed quite hurt that I had not consulted her.

"It would have been such a pleasure to do anything for the children," she told me. "We always had a Christmas tree for the poor when father was alive." Her father was a country vicar. Owing to reckless expenditure on Christmas trees and other mistaken charity he left her penniless.

"I should have asked you to help," I assured her. "Only there are some people who misunderstand these matters. If you should mention it to the members of the Board, for example—" She gave me a look like a flash of lightning and turned to the door; but I intercepted her. "I knew you would not tell them," I confessed. "The fact is, I didn't know what you would think of me." She gave a crying sort of laugh.

"Sball I tell you, my lord?"

"Er—no!" I could see she was going to say something foolish. "But I wish you would come and help me choose the toys this afternoon."

So she came and helped. In fact, she

did it all, exeopt just writing the check. On the afternoon of Christmas Eve she also helped me to arrange the toys on the tree and lay out the tables for refreshments. I was compelled to have refreshments. The lower classes think so much of eating and drinking.

"Have you engaged any one to superintend the party?" she asked as we were leaving.

"No—o," I said doubtfully. "I thought I could manage somehow!"

"You mean to say you are giving up your own Christmas to it!"

"I am not giving up anything. I shall be bored here instead of at my club. That's all." She drew a deep breath.

"Let me come instead," she proposed eagerly. "I shall be alone in lodgings. It would be such a pleasure to me." I knocked the ash off my cigar thoughtfully.

"Why shouldn't we both come?" I suggested. Her eyes sparkled.

"I shall be delighted to be one of your poor guests," she said merrily. "It will be a curious party!"

"A very curious party," I agreed.

It was. There was Billy's grandmother, sitting in an armchair and beaming on everybody; and her daughter, a stout, red-faced woman, who kept an apple-stall. She had been in the ballet years ago, and showed the children how to dance. Alf, her stepson, who was looked up to by the others, being a well-established crossing sweeper, with a pitch of his own, sat in another armchair nursing his wooden leg. The crying boy and the other boy turned somersaults round the Christmas tree. "Mord" turned them, too, till her mother very properly intervened. "Evlin Mybel" made violent love to Billy, who hobbled about with a stick. The other small boys and small girls—we had let each child ask a friend—did all sorts of preposterous tings.

Miss Simmons turned the chaos into an ordered bedlam, by making them play absurd games. Much against my inclination I was dragged into them. I found myself waltzing with "Mord," and being hit over the back with the hunted slipper. I lost a coat-tail at "Oranges and Lemons," broke my eyeglasses at "Musical Chairs" (a most violent game), and had to stand on a form for a forfeit till a "young lady" lifted me down. The lady was named "Becky," and her surname was either Moses or Solomons (I mixed them up rather). She took me round the legs, and we both sprawled on the floor. It is a pity that the poorer classes can only be amused by horse-play!

I was relieved when supper gave me a rest. At least, I had only to serve ginger-beer and lemonade and cakes and other indigestible things. It is astonishing how much children can eat!

After supper we had bludman's-buff. I was caught with great frequency; and I am sure that the handkerchief was not tied properly. The lower orders have no sense of rectitude in such matters. On the last occasion I fell right over Billy's grandmother, chair and all. She said that she liked to see me 'playin' so 'earty," and that I reminded her of her

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"pore ole man." He was a travelling tinker, I believe, when he was alive.

She also suggested that, in her young days, young people made a proper use of the mistletoe. So the boys began chasing the girls and hauling them under it. So far as I could see, the girls were perfectly willing to go, and the violent exertion indulged in was quite unnecessary. In fact, when Billy could not hobble fast enough to catch Evlin Mybel, she came back to him.

"Never mind, old Billy," she said, "I'll catch you!"

When "Mord" and "Becky" began to catch me, I thought it time that the orgy should stop. So I arranged them in a line to "draw" for the things on the Christmas tree. Miss Simmons had arranged the process with me so that the children should all draw what they wanted. I called out a number and Miss Simmons gave out the presents, because nobody but herself knew their number! The children had three draws each, and the grown-ups had one present of a more substantial and useful kind without drawing. I was afraid that Billy's grandmother would be offended by having a present given her; but fortunately she was not.

When the distribution was finished, Miss Simmons shared what was left of the cake and sweets among the children. They insisted upon giving three cheers for me, and three more for Miss Simmons, and about twenty more for the two of us. I do not think they would ever have stopped, if the cab had not come for Billy.

When they were gone Miss Simmons and I sat on the table and ate sandwiches and drank ginger-beer. We had not had the time to partake of anything before.

"Hasn't it been splendid!" she cried enthusiastically. "Presents for all!"

"Even the hostess." I produced a small case. It was nothing much—just a little gold watch. I had noticed that hers did not go. "You will oblige me very much if you will accept this." She flushed.

"I—I don't think it would be right for me to take such a valuable present my lord."

"Present!" I said. "Nonsense. It is remuneration for your valuable services in assisting."

"Then I don't want it!" she cried sharply. Women are most curious creatures.

"There's no pleasing you," I said testily. "Of course, it is a present. You are one of my guests tonight and you must do as the rest do, and take what I give you. There's a good girl!" I pushed it into her hand, and by some oversight I did not let her hand go.

"Now there's only—me!" I said.

"It is more blessed to give than to receive" she said, in a very low voice.

"Not if you want something very much. I do. But perhaps I'm too old and cross?" She snatched her hand away and began to cry.

"You aren't," she said, "only—you know what I mean." I put my arm round her.

"I am very lonely, Alice," I whispered.

"So," she sobbed, "am I."

"Perhaps you care for some one else?"

"No," she said firmly, "I don't."

"Perhaps you don't care for me?"

"But I—oh, please let me go."

Of course, I didn't!

"I wonder" she remarked, some ten minutes later, what the Board will say!"

"I do not," I said firmly, "allow the Board to interfere with me in my private capacity!"—Collier's Weekly.



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## Our Little Folks.

### Children's Letters.

Barium Springs, N. C., Dec. 11, 1903.

Dear Standard:

It is not long until Christmas. The holidays begin about two weeks. I hope you will have a good time. The Home has seven cows, two mules, one horse and two colts. I have to work at the barn part of the evening. I have to make a fire under a pot at the spring house to heat water so the milking boys can wash the buckets in warm water. Miss Celeste, our matron, said we may have candy stew tonight if nothing happened. From a little friend who is glad to get a chance to write to you. Jimmie Pope.

R. F. D., No. 14, Derita, N. C., Dec. 5, 1903.

Dear Standard:

I am a little girl eleven years old. I am going to school at Back Creek. My teacher is cousin Bessie Utley. I go to church at Mallard Creek. We have a new pastor. His name is Mr. J. E. Summer. We like him very much. My Sunday school teacher is Mrs. Galloway. My papa takes your paper. I like to read the letters from the children. I must close for this time. Your friend, Myrtle Kirk.

Red Springs, N. C., Dec. 15, 1903.

Dear Standard:

I have been reading the little folks' letters in your paper. I am going to school to S. P. C. and C. W. at Red Springs, N. C. I am studying arithmetic, second reader and spelling. My teacher is Miss McAllester. I am nine years old. My Sunday school teacher is Mrs. C. F. McMillian. I must close for this time. Your friend,

John Graham.

Old Hundred, N. C., Dec 15, 1903.

Dear Standard:

I have been reading the little letters in your paper, so I thought I would write. I am going to school at the Southern Presbyterian College. My teacher's name is Miss Flautt. I like her very much. We are going to have a Christmas tree in our department. School is out the 21st, and I am expecting to have a good time during the holidays. I must close. Hoping to see my letter in print, I am your Unknown friend,

Edith McNeill.

### The Christ Child's Birthday Present.

By May C. Ringwolt.

With her sweet, young enthusiasm she told them of the first Christmastide,—of the Christ Child cradled in the manger because there was no room in the inn; of the Christmas carol of peace and good will sung by the angels to the shepherds watching their flocks by night.

Clarice's face was rapt; her eyes adoring. Of all the teachers in the Sunday-school, none was so lovely as her own Miss Maud. She was certain that the Christmas angels had the same shining yellow hair. Did they wear those

fascinating gold hairpins, too? One was slipping out from the soft fluff over Miss Maud's left ear. If only she dared tell her! But that morning she had asked the awful privilege of holding Miss Maud's muff—a rich sable with a beautiful bunch of violets fastened to it—and there was no courage left for further intimate speech. Suddenly the spell was broken, and Clarice turned with an angry jerk from the object of her worship, and fiercely scowled at an inoffensive little girl seated beside her.

"Excuse me," meekly apologized Agnes, the new scholar.

Clarice drew her light blue silk skirts away from the dingy brown cashmere touching them; held herself very straight; and, with a snperb dignity, sniffed the violets on the muff.

"And now, my dears," said Miss Maud, "as you know, Wednesday will be another birthday of the Christ Child, and we want every one here to give him a present—just as you would give a present to your own little brother on his birthday at home." She radiantly smiled. "Do you wonder how you can do that when the Christ Child has become a king in heaven? I'll tell you. He's left in his place all the poor little girls and boys in this big world, and told us that in giving them we give to him. Not far away is a great hospital for little children who have crippled legs and arms, and poor, crooked backs, sick children who can't run and play, but have to hobble about on crutches or lie in bed all day. Wouldn't you like to make their Christmas so happy that they'd forget their pain?" Her smile gathered up their eager nods of assent, as a golden thread gathering pearls. "I knew you would! Well, I'm going to tell you a secret." She leaned confidently near. "The day before Christmas we're to have a dear little service down here, and over there on the platform will be an empty manger, and, as we sing our Christmas carols, we are going to march up to the manger and each put in a gift for some little Christ child at the hospital. Won't we have a jolly time deciding what to bring! Why, it will be almost as exciting as if every girlie of you were playing Santa Claus!"

Again Clarice's smiling face was clouded by a scowl, and one round elbow poked the new scholar's arm.

"Clarice!" exclaimed Miss Maud, severely.

"She's crowding me!" defended a sulky voice.

Miss Maud looked up at the little brown figure shrinking back into a corner. The child's eyes were luminous; her face flushed; her lips parted. "Agnes was so intently listening to me that I'm sure she didn't realize that she was leaning against any one. I'm surprised at you Clarice!" A cheek hid its shamed crimson in the soft muff. To have Miss Maud "surprised" at you was ignominy itself! Hot tears wet the violets. It was all Agnes' fault. She would never forgive her—never!

And when Sunday school was over and Agnes, with a timid smile, asked if she might walk up the street with Clarice,



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Hon. John Nichols, Hon. Josephus Daniels and Dr. T. M. Jordan, all of Raleigh, N. C., will be the committee to decide who sends in the best advertisement.

MRS. JOE PERSON,  
Nov. 21, 1903 - - - Kittrell, N. C.

that unladylike little girl slipped her arm through that of her chum, Anabel, and, whispering and giggling, stalked by Agnes without a word.

The tears came into Agnes' eyes, for mother would not let her play with the little girls in the new neighborhood into which they had moved, because the children there were rough and boisterous, and used naughty words, and she was very lonely. But she was a brave little soul, and dashing away the tears, she was soon skipping along in the sunshine, thinking what a lucky girlie she was to have two lively legs, and a straight, strong back.

Agnes remembered the time, before dear father's death, when they lived in a cunning cottage of their own on a pretty avenue, but now mother and she had only one room at the top of a gloomy house on a forlorn back street. Still, as her feet clattered up the dark, uncarpeted stairs, her heart was full of happiness because she had reached home at last,—for even one room is home when mother is there.

"Oh, mother," exclaimed Agnes, "I've so much to tell you!" And cuddled in mother's lap, an arm about her neck, a hand patting her cheek, Agnes sweetly prattled of the Christ Child of old, and how his birthday was to be kept by giving presents to poor, sick little children left in his place. "And mother," she cried, "I've made my selectchen already! I'm going to give a doll just like my own dear Peggy! Do you think, mother dear,—if I sewed, too, you know—you could get the dollie dressed in time?"

The smile faded from mother's lips, and the arm about her girlie trembled. "My dear little Agnes," she murmured, with a catch in her voice, "mother is so sorry to disappoint you." She panted, then bravely went on. "Agnes has grown to be such a little woman that mother is going to explain everything to her. You know, dear, for three whole weeks mother had no work to do."

"Yes," chimed in Agnes, gaily, "and it was just beautiful! We took long walks, and, in the evening, instead of the stupid sewing, you told me the loveliest stories!"

"Bnt love," explained mother, with a sad smile, "when there is no work there is no pay—no money to buy anything to eat nor coal to keep us warm."

"We ate every day, though, mother dear, and most generally always we had a fire."

"Yes, dear, because a kind man let us have all that we needed, and trusted mother to pay for it when she got work again. So, you see, Agnes, the money that mother is making now does not really belong to us but every cent must go to pay our debts."

A small head solemnly nodded.

"It hurts mother very much not to give her darling any Christmas toys nor let her girlie's kind heart have its wish about the dollie for the poor sick little child at the hospital, but Agnes will try to be a good little girl about it, won't she?"

The arms about mother's neck tightened their hold, but Agnes' mouth twitch-

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Monday, January 4, 1904, is Enrolling Day at these schools.  
**KING'S BUSINESS COLLEGE, .. Charlotte or Raleigh, N. C.**

ed, and she had to blink very hard to keep back the tears. If she had no present to lay in the Christmas manger, how would the Christ Child know that she loved him? "Of course," she argued to herself, "I could 'splain in my prayers that I had nothug to give." But had she nothing? Her face suddenly crimsoned, and a great lump choked her little throat. There was Peggy herself!

Without speaking, she got down from mother's lap, and darted across the room to her little bed. There, propped up by a pillow, sat Peggy in a stiff pink calico dress. The curls had all been combed out of Peggy's stragging hair; the roses had long ago faded from her cheeks, and in a sad accident Peggy had parted company with the end of her nose.

"You dear!" whispered Agnes. Her lips formed a determined line. How could she have thought of giving Peggy up! What would she do all day without a dollie to play with. What would she do at night without a dollie to sleep on the pillow beside her? But how disappointed her sick little girl at the hospital would be Christmas morning when all the other children had lovely presents, and she found that she had been left out? Agnes stooped over the bed, gathered Peggy in her arms, and pressed her to her aching heart. \* \* \* \* \*

It was the day before Christmas, and the children had sung all but their last carol—the carol which they were to sing as they marched to the manger and laid down their gifts one by one.

The door softly opened, and a little brown shadow of a girl with a small object hugged to her breast slipped timidly in. For a moment Agnes stood dazed, as if she had suddenly entered fairyland, for the bare walls of the room were festooned with heavy ropes of Christmas greens, the shades at the windows were drawn, and all the chandeliers brilliantly lighted, while above the awaiting manger shone a glorious electric star. Then, ashamed of being so late, she hurriedly tiptoed to her place, the vacant seat beside Clarice.

Clarice met her with a cold stare, but the gaze of Agnes' eyes never reached the unkind little girl's face for it rested in fascinated awe upon a vision of beauty in Clarice's arms. It was a doll such as fairies might dream of. She had dark, clustering curls and magnificent brown eyes. Her cheeks glowed with color, and there was the cunningest dimple in her round chin. She was dressed in claret velvet trimmed in white silk, and wore a claret velvet poke bonnet with white silk springs and an exquisite white plume gracefully touching the brown curls on the right side. And best of all she had a necklace of gold beads, and gold bead bracelets dangling over her hands.

"Oh," murmured Agnes, "won't your little hospital girl be pleased!"

"My little hospital girl!" scornfully whispered back Clarice. "You don't suppose I'd give my best doll away!" Here's my present,"—she held out a box of jack-straws. "Lady Lucile and I simply stopped in." She airily tossed her head. "We're on our way to a Christmas eve party."

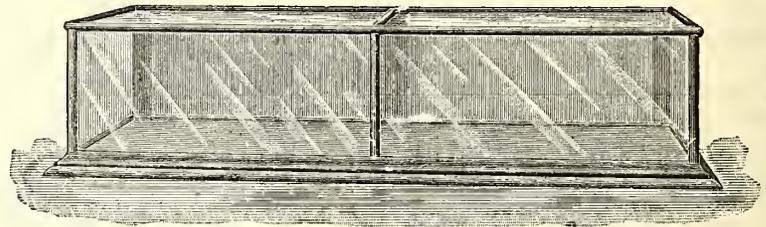
"Form in line, my dears," interrupt-

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ed Miss Maud, briskly. "Yes, our class comes last, but you must sing all the time that we're marching."

The children's voices caroled joyously as the procession pressed forward, but one little singer was mute. She was the last in the line, a little brown shadow of a girl with a small pink object hugged to her breast. Miss Maud stood by the manger now heaped with all sorts of playthings, and nodded and smiled as each wee member of her class approached. Puzzled, she watched Agnes pause, look at the manger with frightened eyes, and hesitate. Then she saw the small pink object lifted to the child's lips, and heard the sound of a smacking kiss of farewell before trembling hands laid a doll with straggly hair, faded cheeks, and a broken nose among the new toys.

"Why, my dear," cried Miss Maud, putting her arms about Agnes, "what is the matter?"

A great sob shook the tiny figure.

"Tell me all about it," comforted Miss Maud.

And Agnes brokenly confided the whole story. But as she explained how mother's money belonged to somebody else, and how she had nothing to give the Christ Child except her only doll, neither of them noticed a little listener who drew nearer and nearer.

"No, no," cried Agnes, "I wouldn't take her back. I want the little hospital girl to have her,—she'll 'preciate Peggy's crippled nose, won't she?" Agnes forced a smile through her tears. "Only," she faltered, "it will be so—so lonesome without any—doll—ie."

Something tugged at Miss Maud's skirts. She turned, and, with a start of surprise, looked down into Clarice's eager face.

"I've lots more at home, you know," she whispered. And laying Lady Lucile in Agnes's astonished arms, Clarice ran after her chum, Anabel.—The Interior.

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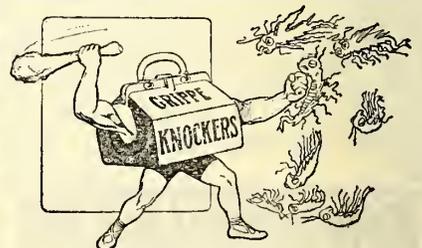
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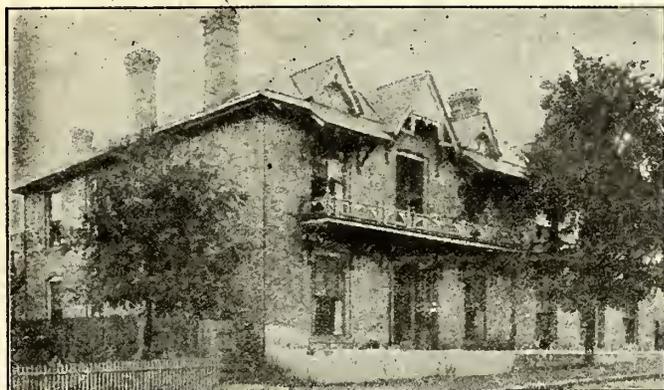
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The long list of improvements recently made in the equipment and facilities of the College is most encouraging; yet the work has only begun. If any one, to whom the Lord has entrusted money for the advancement of His Kingdom on earth, is looking for an opportunity to invest it profitably; to transmute it into brains and character, broadened vision and trained leadership; to set in motion a stream of influence which shall outlast stone and marble and be training immortal souls long after the giver has gone to his reward, let him study the list below of those things which Davidson College needs that she may worthily carry out her high ideals in the Christian training of young men!

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2. AN ELECTRIC LIGHTING PLANT.—This is urgently needed not only for comfort and convenience, but for the sake of economy and safety from risk of fire.
3. AN ASSOCIATE PROFESSOR of Latin, English and Mathematics. These departments are now over-crowded, and it is impossible for the Professors in charge to teach them to the best advantage.
4. THE ESTABLISHMENT OF A CHAIR OF BIOLOGY, with class-rooms and laboratories. This is the most conspicuous and unendurable gap in the list of courses taught at Davidson.
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6. THE RENOVATION OF THE CHAMBERS BUILDING, with the introduction of steam heat. This immense building, constructed in 1857 at a cost of \$85,000, is sadly in need of a complete overhauling. It should be re-floored, repainted, heated by steam, and divided into three parts, giving separate entrances to each of the two wings containing dormitories, leaving the great pillared entrance for the central part of the building containing halls, library, class-rooms, and laboratories.
7. A NATURAL HISTORY BUILDING with Museum, class-rooms, and laboratories for Geology, Mineralogy, Botany and Zoology.
8. A NEW ATHLETIC FIELD, with a high surrounding fence and a comfortable grand-stand. The present athletic ground is entirely too small for our increasing numbers, and an additional one is necessary.
9. A LARGE OUT-DOOR GYMNASIUM, covered with a light roof, like the play-grounds recently constructed in the parks of Boston and New York. The present Gymnasium is entirely too small, and to build one large enough would be very expensive. A thousand dollars would build and equip an open-air Gymnasium which would accommodate the whole College on rainy winter days.
10. A LARGELY INCREASED ENDOWMENT, that the fees charged by the College and rigidly collected may be reduced, that the College may offer more lenient terms to young men struggling with poverty, and that its grounds and buildings may be beautified and kept in more perfect condition.

# The COLONIAL Corona Patent Colt Blucher.



PATENT FOXING AND LACE PIECE, WITH PEBBLE CALF TOP.

THE SWELL COLONIAL LAST. ONE OF OUR BEST.

WIDTH C, D, E. SIZE 4 TO 10. PRICE \$5.00.

South  
Tryon St.

GILREATH & COMPANY.

CHARLOTTE,  
N. C.

# Christmas Presents.

#### Fountain Pens.

What is better for a present than "Parker's Lucky Curve" Fountain Pen? This pen is kept in order 13 months and sold at prices to suit all, from 1.00 to 10.00 each, and sold by us only, as we have the sole agency for Wilmington.

In thinking over your list of presents you may want things for every member of the family, and some times the minister and some times the school teacher. We have estimated your wants and purchased our line of Christmas goods accordingly. In toys we have bought largely for the wholesale as well as the retail trade. Our dolls we import direct. They are made in Germany and we can sell them to you for less than others. We have them in almost every grade, from 5c apiece to 6.00. Our dressed dolls at 50c and 1.00 are better than any we have ever shown, and our 1.00 Bisque doll is the same doll we have been selling at 1.25 each. They are hand-made, with sleeping eyes and natural hair.

#### Men's Clothing.

In the Clothing Department we are working

hard for business. Our stock is complete in every detail. We can fit you up with suits that are nobby, pretty, and stylish. To save money on your clothing bill, buy of us, or at least give us a chance to compare prices and goods with other merchants. We have suits at 2.00 that is good goods. For a 5.00 bill you can get strictly all wool Cheviot that is well made and stylishly cut and will give good service. Our 7.50, 10.00 and 12.50 suits are equal to the best and we think are 2.50 less than others ask for the same suit.

#### Men's Overcoats.

We are showing several different lines and prices. A good, long coat, warm and nice, at 2.98. A heavy coat at 4.50. A better coat at 5.00. An extra good coat at 6.50 and a beauty for 10.00.

#### Ladies' Cloaks.

These we have in all styles and prices. Some of them are beauties. In cut and style we have them in Military Tight-fitting and loose. We have a variety of colors and in prices to suit all. Our Military Cloaks are especially attractive and

are made up in Zibelines and Broadcloths, and range in prices from 6.50 to 9.80 and up to 15.00.

#### Ladies' Tailored Suits

This is a new venture, but we expect to win, for we can show Ladies' Suits in Zibelines, Broadcloths and Novelty Goods for prices lower than others sell them. They are beautifully made and a splendid fit. We have them for 9.98, 12.50 and 15.00. These, too, we can show in Military-Style, the new fad.

Skirts are on our tables in large numbers, and a good selection, from 1.00 to 7.50. They are much cheaper than to buy the goods and the making, and have a style that only tailors can give.

We also have handsome Waists in Silk, Worsteds and Mercerized goods. There are Sweaters, too, for ladies and girls, men and boys.

Remember our Christmas goods. We have sold toys for the last fifteen years and expect to sell more this year than ever before, for our stock is complete in every department.

Remember, we are headquarters for Christmas Goods.

WILMINGTON'S BIG RACKET STORE.

208 and 210 North Front Street, Wilmington, N. C.

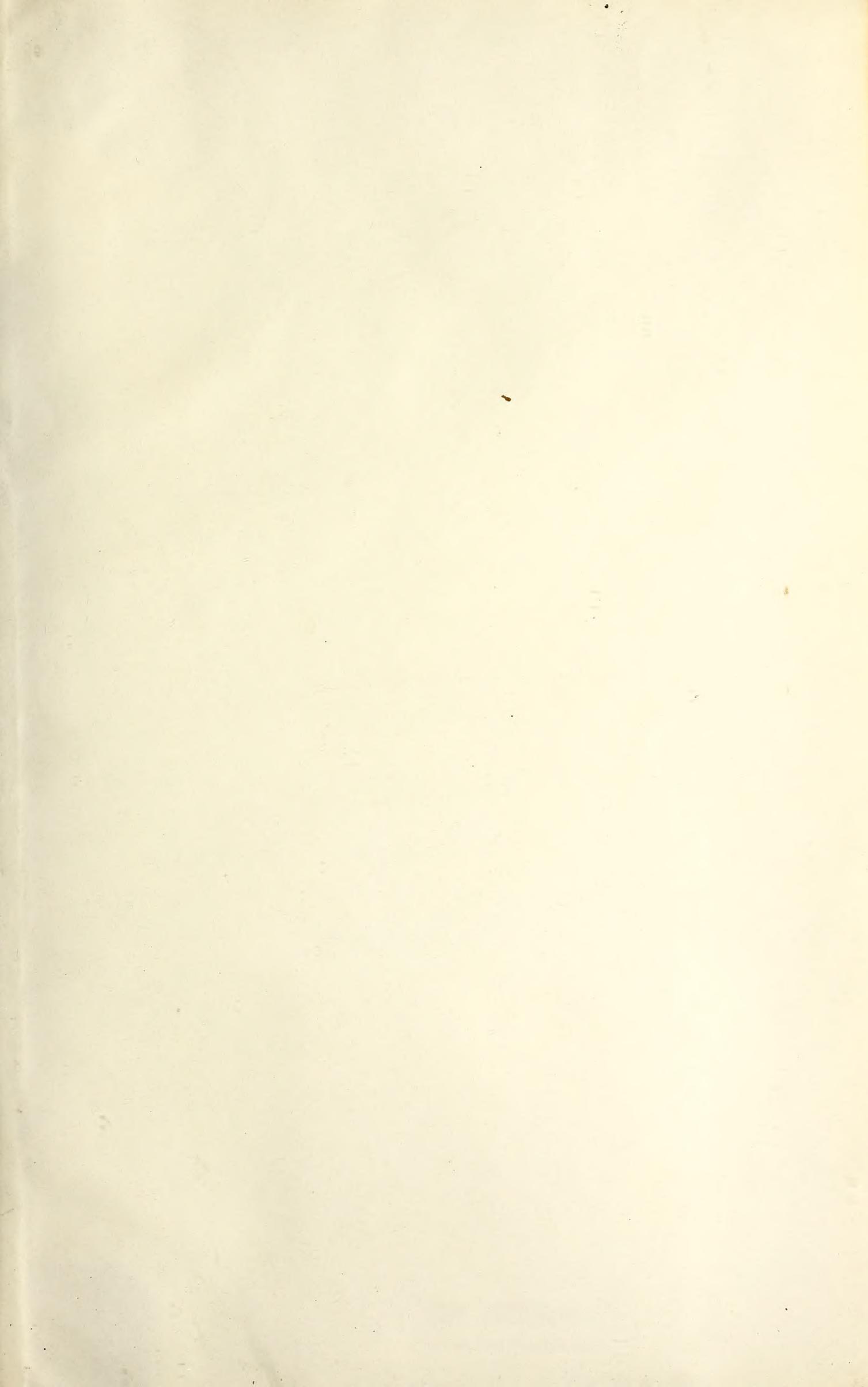
GEO. O. GAYLORD, Proprietor.

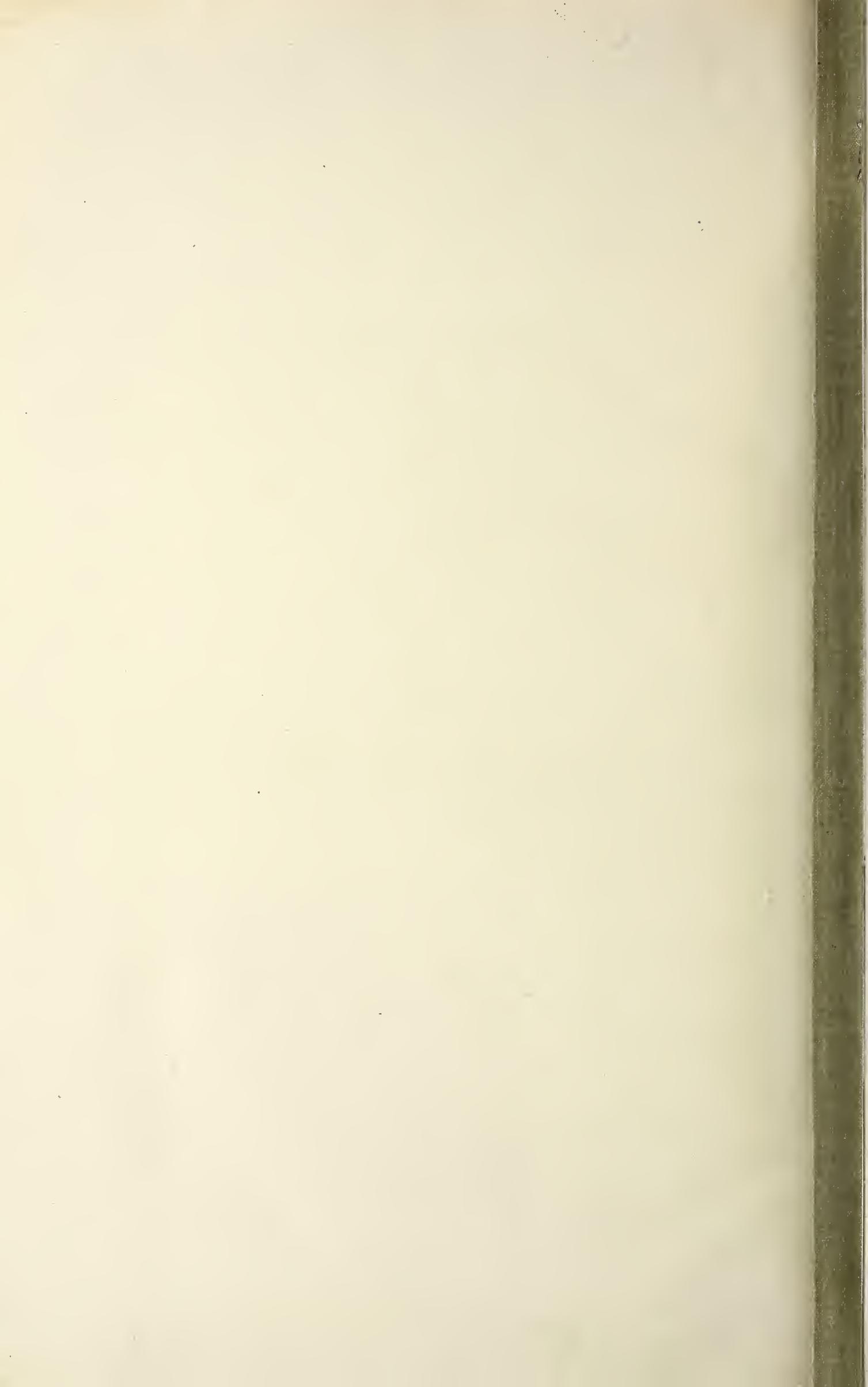


Monte Mendota  
State - 1882

Handwritten text, possibly a signature or name, located in the lower right quadrant of the page.

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Presbyterian Standard

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